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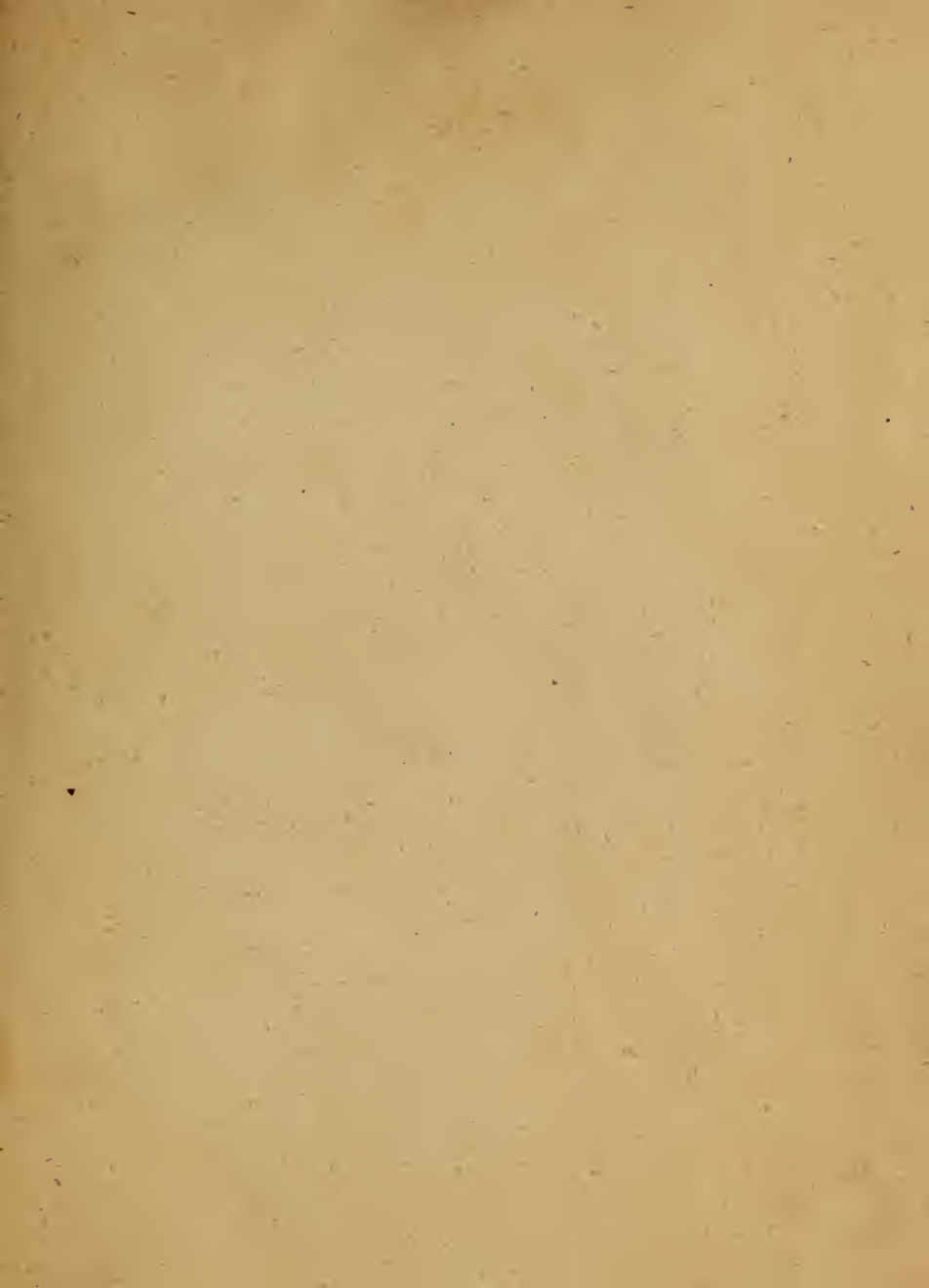
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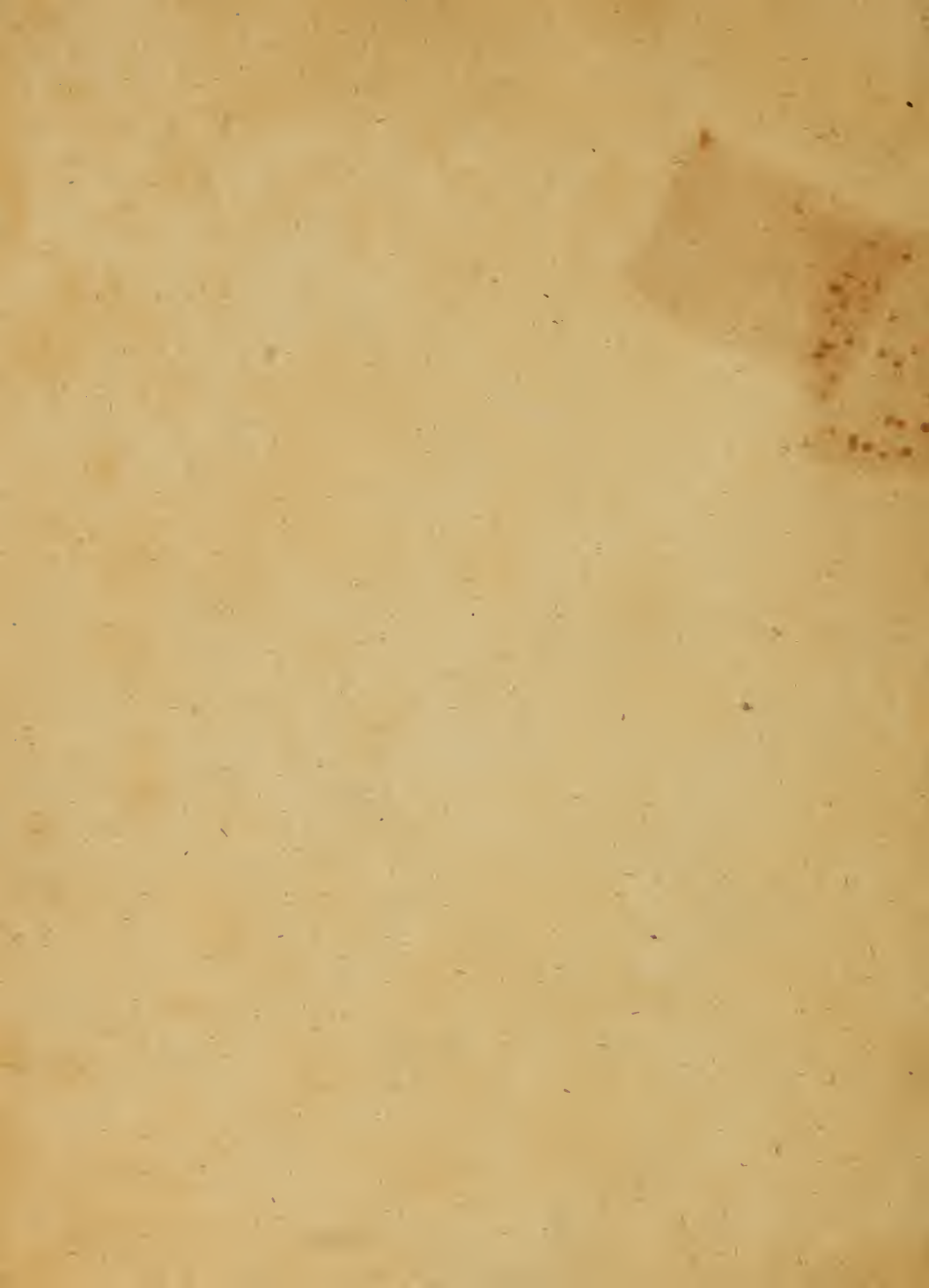


4

Amelia Scholastic

10/6





3rd 4. 2. 14

A

RETRACTIVE FROM THE ROMISH RELIGION:

Containing

THIRTEENE FORCIBLE MOTIVES,
disswading from communion with
the CHURCH of
ROME:

Wherein is demonstratiuely proved, that the
now Romish Religion (so farre forth as it is
Romish) is not the true CATHOLIKE
Religion of CHRIST, but the seduction
of ANTICHRIST:

By THO. BEARD, Doctor in Diuinity, and Preacher
of Gods holy Word in the Towne of
HUNTINGTON.

2. Theff. 2. 10.

*Because they receiue the loue of the truth, that they might be saued:
therefore God shall send them strong delusion, to heldeue lies.*

LONDON,

Printed by WILLIAM STANSBY, and are
to be sold by Henrie Fetherstone.

1616.

D. Beard begins this booke with hyes and so ends it. The
(pagists) say, 80, pag. 4. toarg^t the Pope hath power to
dispen^s with the word of God and wth shewⁿ commandment
of the law etc. And that he may tell many lyos at our
e^{ar}rites contains du^ll gu^les in his navgout w^{ch} he doo
not write, as he would have his reader to believe.
Aaine, in the same page he telleth an other lyo of Pope Martin
that he gave leave to one to marry his owne sister, w^{ch}
is a notorious putruke; as also^{an} putruke it is the Pope's
to w^ould say he g^uerⁿ matter by saying it was not
owne sister but his sister, as though he had buried one
wife and then married her sister; w^{ch} also is an other putruke
thus it was: And having committed fornication wth a wo
man, afterwards married her sister, w^{ch} kind of marriage
w^{ch} the Church is hold absolutely unlawfull & invalid. Not
withstanding because the man could not be se^{ar}ed wth out
great scandal, the pretended marriage being publicke & in
sight of all, therefore Pope Martin dispensed wth
them, w^{ch} not only the Pope but any Bishop might
have done in the case. Now whereas D. Beard rite
S. Antoninus for this lyo, I also rite him for that w^{ch}
I have now sayed (par. 3. Sum. Theol. tit. 1. r. 11.)
and I doo desire him that will not believe me in this
if he will take the pains to read the place by me rite
as also Silvester in the rest w^{ch} he alledgeth: and then he shall
know by so great a malicious & lying he is
is a man of the like & the like disonest & crooked
to be so young out of his booke. Also I doo desire him to alledgeth
more prohibited booke by the Church for the like and
S. Thomas, a Lyngman, Walsingham, Aynslye, Martin, Erasmus,
a Dominican Confessor, a Dominican, Espensers, and many
others.



TO
THE TRVELY
VERTVOVS, AND
WORTHY KNIGHT, SIR

OLIVER CROMWEL, T. B. wisheth
*encrease of grace and all
happinesse.*

S I R,



HERE bee many particular respects that mooue me to be bold, to set your name in the frontispice of this work: As first, your sincere loue to true Religion, and the Professors thereof: Secondly, your true detestation of the Romish Synagogue, and

the malignant influences of those wandring Planets, that infect the aire of our Church, and seeke by mining, poysoning, and other deuillish practices, to turne our *Jerusalem* into *Babel*. Thirdly, for that your selfe, with your religious Lady, worthy children, and brethren, and great family, haue beene a long time the principall auditors of my vnworthy ministry, wherein many of these points haue been deliuered vpon occasion, that you may see them here more fully discoursed, and so be the better confirmed in the truth. And lastly, the particular obligations of loue and duty, wherewith I am bound vnto you for many extraordinary fauours and kindnesse receiued. These be the motiues, that haue moued mee to select your selfe principally aboue all others to dedicate these motiues vnto. For the which I desire no more patronage and protection, then the truth of the seuerall points contayned therein doe deserue. Let them stand vpon their owne legs, or fall and perish. I know, they shall encounter with many bitter oppositions, and sharpe aduersaries, who will be ready
to

to sift euery sentence, and to find a knot in a bull-rush: but my shelter is the buckler of truth, and the brazen wal of a good conscience; with which being armed, I hope, through Gods aide, that I shall be as willing and able to entertayne the re-encounter, if any assault be made, as I was willing to giue this on-set: I confesse that these are not the tithe of the arguments, that might be produced against the Romish religion, yet I doubt not, but that euen these few may serue, both to discouer the fallshood thereof, and to confirme and strengthen those that stagger, and are weake in the truth: the Lord accompanying these endeouours of his seruant with his blessing, as I hope, and pray that he would be pleased to do. These motiues, such as they are, I willingly desire may be graced by your name, hoping that your name shal no way be disgraced by them: accept them therefore, as tokens of my sincere loue to your selfe, and zeale to the truth, for which I desire no other requitall, but an augmentation of your zeale to the same truth, and a greater detestation of that Religion, which

EPISTLE DEDICATORY.

already you abhor. The Lord of his mercy encrease in you more and more all spirituall graces for your soules health, and multiply his blessings temporall vpon your head, and crowne you with glory, and immortality eternall in the life to come,

Your worships most affectionate

and deuoted,

THO. BEARD.

RE-



REVERENDIS, DILECTISQUE IN CHRISTO
FRATRIBVS, PIJS ET FIDELIBVS
Euangelij Ministris, per omnem Britanniam constitutis, gratia, & pax à DEO
PATRE, & DOMINO nostro
IESV CHRISTO.

Non estis nescij (fratres & ἀδελφοί in Christo) quanta nos Euangelij Ministros, tum verborum maledicentia, tum animorum odio insectentur, Cleri Pontificij cohors & colluuius vniuersa. Sua in nos omnis generis tela, & quidem venenata confertim conijciunt; famam nostram canino dente, & studio allatrant, atq; admordent; quin & ipsas adeo gulas nostras, & quidem eas nobis incisuri, appetunt, si illorum in nos malevolentia par ad facinus potestas responderet: nomen ipsum ministri, perinde atq; veteribus Iudaeis Samaritae, illis ita putet & foetet, vt sine nausea, & indignatione, illud ne nominare quidem possunt. Huuscemodi conuitijs & contumelijs libri eorum passim & pleriq; omnes referti, onustiq; sunt. Cuius si intestini & inexplebilis odij rationes libeat perquirere, quinque istas quas ordine percensebo praeceteris insigniores, & ex ijs principem hanc

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Apoc. 9. 3.

reperietis. Quod Clerus hic Pontificius, Monachorum cum primis & fraterculorum, locusta illa sunt in Apocalypsi commemorata, quæ caudis similiter ut scorpj cuppidatis, de infernalis putei fumo prodeuntes, terminatam quinque mensium spatio homines excruciant potestatem accepere: Quæ ex re fit, ut ubi possunt quidem & valent, ibi ferro flammæq; in nos grassentur: ubi autem hoc illis non licet, linguas & calamos excutunt atq; distringant: consimili plare atq; ille ingenio præditi, de quo est apud Poetam,

Verg. Eclog. 3.

Et si non aliquà nocuisset, mortuus esset.

Hæreticorum enim (ut est scriptum ab Hieronymo) hoc semper cacoethes tuit, ut conuicti de perfidia, ad maledicta se conferant. Sequitur hanc causam isthac altera. Quod luci cum tenebris nulla societas, nullum commercium intercedat: Ac nos quidem lucis Ministri sumus, qui ad omnes quibus non sponte oculi circutiant, Evangelij claritatem quæqua versum diffusimus. Illi contra tenebrarum satellites sunt, qui dum scripturarum lectione plerosq; arcant & prohibent, dum fidem quam vocant implicitam, nos Carbonariam, tanquam apprimè salutarem, maximeq; necessariam prædicant, & commendant, densissimis sane crassissimisq; tenebris hominum animos circumfundunt. Istis porro causis annumeranda est hac tertia, quod nullum tam capitale odium solet esse, atq; quod religionis causa suscipitur, tum nos religionis illius præcones sumus, quæ illorum superstitioni usq; adeo aduersa est, nulla ut ratione conuenire, nulli conciliari arte inter se possunt. Ex quo id existit, quod nec Turcas quidem & Iudeos, nec ipsos adeo Ethnicos, quamuis Chri-
stiani

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Stiani nominis hostes infestissimos pariter ut Protestantes, & Euangelij Ministros detestentur. Cuirei indicio est illa, quam Hispanicam appellant, inquisitio; testis etiam locuples Roma ipsa, in qua sub ipsius sane ore Pontificis, Turcis & Iudeis tuta consuetudo, atq; periculo omni libera & immunis negotiatio est: siquem autem nostra religionis vel leuissimè suspectum esse contingat, eum vel aperta vi, vel occultis insidijs ad internecionem usq; persequuntur. Quid autem causæ est, queso, quod tanta in nos solos immanitate furoresq; debacchentur? Hoc quidem certe: quod non tam ipsorum religioni, quam Christo ipsi, Turcæ & Iudei inimici infestiq; sunt: nobis de illorum superstitione, de mundano fastu & splendore, de temporali & terrena potentia, quæ ijs Christo ipso multo chariora potentioraq; sunt, certamen cum illis pugnare est. Iam tribus istis causis accedit quarta, quod percussis gregum arietibus, dissipari greges ipsos, & perire necessum sit: quod cum illi vehementissime desiderent, nec efficere tamen per nos possint, hinc ille scilicet lachrymæ, hinc atrox in nos odium, hinc rabiosa libido commouetur. Quinta restat causa, quod (ut sunt sagaces) eos nos esse animaduertunt, qui non greges modo nostros ab illis integros & sinceros custodimus, verum arietinis cornibus, sacrarum videlicet scripturarum predicatione, muros etiam Ierichuntinos demolimur, mancipia nimirum Papæ, Babylonica seruitutis iugo eripimus, atq; dolos eorum, & insidias, pariter ut errores detegimus: nihil ut sit miri, si quos iam urgentis aut certe aduentantis ruinae suæ auctores, & effectores norunt esse, in eos acerbioris suæ vitæ, quantum maxime possunt, euomant & ebulliant. Atq; hæc sane malicia illius serpentina, odijq; insatiabilis, quo in nos furenter invehantur

Epistola ad Ministros.

vehantur precipua causa sunt. Quid igitur? mutuum
ne cum illis faciemus, quod eos remordeat? Non assentior:
quin potius quod eorum in nos odium magis exardescit, eò
amor ut in illos noster vehementius inflammetur, author
sum, quod ardentes eorum in capita carbones sic congera-
mus, quibus vel incendantur ad charitatem, vel consu-
mantur ad perniciem. An vero animos despondebimus,
stationesq; deseremus, ac ne offensionibus simus, militia
nostra arma abijciemus? Hoc nimirum est, quod illi vel
inprimis certe auent, & expetunt. At nos contra ex ve-
neno eorum (iuxta Ambrosij consilium) Antidotum no-
bis contra eos ipsos conficiamus, atq; eò in pugna acriores
simus majoriq; alacritate contendamus. Cætera sane om-
nia, facultates, famam, liberos, vitam adeo ipsam di-
ripi sinamus nobis & abripi, fidem autem, & verita-
tem eripi ne patiamur: maledicta sit hæc omnis
humilitas, hic quiuis pertinax, & superbus esse de-
bet (ut optimè Lutherus.) Papæ, quod scitis, Emissarii
per agros, per urbes errabundi discursant, ac diuagantur,
loca omnia, domos omnes, & angulos tanquam ranae Æ-
gyptiaca penetrant, & perreptant, suisq; coaxationibus
afflant atq; inficiunt, Aridam (ad veterum Phariseorum
morem) & Maria circumeunt, nec ullum lapidem mouere
prætermittunt, aut etiam intermittunt, Romanæ ut Ec-
clesiæ proselytos adiungant, & religionis suæ terminos
proferant & dilatent, & nos interim segnitie ignaviaq;
torpescamus? ut ingulcent homines surgent de nocte la-
trones: ut te ipsum serues non expergiseris? Si versante
iam in visceribus, ac ipsum pœnè iugulum præsente atq;
premente hoste, securi agimus; quid hoc instituto aliud,
aut speremus aut consequamur, quàm ut veritatis, reli-
gionis,

Ambros. lib. 1.
de pœnit. c. 13.

Luther.

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gionis, Christi, nostra deniq; ipsorum vita atq; anima, quibus hi lupi quàm dolis insidiantur, tam plenis faucibus inhiant, verissimi proditores habeamur. Neq; hæc tamen eò à me dicuntur (fratres) quod suspecta sit mihi fides vestra, verùm ut sponte, & quidem probè iam diu currentes, ad stadium contentiùs decurrendum incitem, & impellam: ne quis vestrum (quod Deus prohibeat) spæsiu ad extremum excidat, coronamq; amittat. Fateor equidem (ut hic repugnent, & reclamitent Pontificij nostri) post restitutam apud nos Evangelij lucem, nunquam aut plura, aut illustriora lumina isthic effulxisse, & beatam propter hoc ipsum Angliam nostram, felices item Academias, quæ has nobis stellas accendere, hancq; tam numerosam sobolem tum parturiere, tum peperere agnosco, & prædico. Atqui verendum tamen, neq; omnino negandum, non exiguum etiam segnium inertiumq; fucorum numerum, qui mel quidem comedunt, & liguriunt, fauos autem & præsepia, neq; curant, nec respiciunt, passim apud nos volitare. Quos meminerint suadeo vocem illam Iudicis, quam aliquando certe audituri sunt, Redderationem villicationis tuæ: Vos autem (fratres) qui diutius in exercitu & procinctu stetistis, hortor & precor, forti ut animo & invictò, in inchoato iam prælio perseueretis, & cum, linguas vestras, tum calamos, contra Antichristiana militiæ conatus omnes instruatis. Hac in messe desudemus omnes, suum quisq; ad Sanctuarium reedificandum solum afferamus: quippe quorum omnium nemo tam tenui apparatu instructus est, quin ad hoc conficiendum negotium conferre aliquantillum possit. Ego certe ex gregarijs militibus minimus, nedum ut me dignum deputem, qui in triarijs numerer, qualium quamplurimi:

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*rum hoc in bello stipendata sub Christo merent, iter vobis
præiui, & viam quasi dealbavi; cui quamvis Poeta illud
occini fortassis potest,*

Non tu plus cernis, sed plus temerarius audes :
Nec tibi plus cordis, sed minus oris inest.

Doctorem Bar-
lowum intelli-
go Archidiao-
num Wintoni-
ensem, quem
etiam honoris
causa nomino.

Bozium, lib. 12.
de sig. Eccles.
cap. 12.
Possev. lib. 1.
Biblioth.

*Nihil tamen hoc deterritus, utrumq; quadrantem meum
in Ecclesia Gazophilarium conieci: quo animo Deus unus
nouit, nec igitur homo præiudicet. Tubicinis ego partes
egi, qui impar ipse congressui, animos vestros excitare ad
pugnam, atq; accendere volui. Quod autem ad huius mei
instituti rationem attinet, sic breui habete. Rationes has
vniuersè primum à me informatas, doctissimi viri, eius-
demq; mei amantissimi rogatus mihi expressit: quas cum
illi probarentur (qua est iudicii maturitate) ut particula-
tim deinde, & sigillatim confirmarem, eiusdem hortatu
adductus sum. Quò est effectum, ut in hanc, quam vide-
tis, molem excreuerint. Quas cum à partu suffocare po-
tius in animo haberem, quam in lucem edere, per viit a-
liorum iudicium, & auctoritas, ut evulgarem, prælogi
committerem. Quorum quidem voluntati è id libentius
annui & concessi; partim quòd nonnullam in spem veni,
nonnihil ad Ecclesiam utilitatis hinc esse perueniturum,
cum quàm infirmis, quàmq; arenosis Romana religionis
structura (quam solam falso Catholicam iactitant) nixa
sit fundamentis, omnes, qui velint, vno quasi intuitu
perspiciant: partim autem ut resciscant Pontificij, qui e-
ruditionis, & doctrinæ existimationem omnem Iesuitis
suis arrogant, nobis derogant (sic enim Thrasones illi v-
biq; baubantur & deblaterant) non deesse Ecclesiae nostræ*

Mi-

Epistola ad Ministros.

Ministros suos, qui eorum errores liquidò redarguere & possunt, & vero audent: cum infimis pæne ex nostris unus comminus cum ijs manus conferere, & in arenam provocare non reformidat: unde quid gregum ductores efficere possunt, si annitantur, par est illos reputare: partim etiam quod Pontificiorum sua persuadendo religioni quamplurimos strenuam operam nauasse video: Evangelicorum autem, qui hoc idem scriptionis genus per certa argumentorum motuumve capita sunt sequuti, paucissimos sane recorder, ne dicam nullos. Vestram igitur in tutelam (fratres) meas hæcæ ratiunculas accipite, equis animis, atq; oculis legite, & discutite. Censuram vestram non recuso, dum preces modo vestras, & amorem mihi non denegetis. Hic Romane religionis septem sacramenta: Turpitudinem, Impietatem, Falstatem, Novitatem, Idololatriam, Scripturarum vituperationem, & Ignorantiæ defensionem, licet contueri: de quibus princeps Impuritas sequentium in rationum prima & secunda; in tertia autem, quarta & duodecima Impietas aperiatur: Novitas, quam nobis obiectant, in eos ipsos totam per undecimam regetur: Falstas in octava & nona dilucebit: Idolorum cultus in septima: Scripturarum contemptio, simul & Ignorantiæ defensio in quinta, sexta, & decima patefient. Frement & fredebunt (sat scio) Iesuitæ, ceteriq; sacrificuli, ac omisiss forte rationum ipsarum ponderibus, & momentis, hinc atq; illinc (ut eorum moris est) aliquid piam excerpent, quod obtrectent, & arrodant: sed ringantur per me quidem, & rumpantur invidia: nihili illorum siue calumnias moror, siue maledicta, dum vos modo propitios mihi habeam, quorum

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quorum inprimis vereor, & revereor iudicium. Quos propterea oro & obtestor, ut si qua in re de veritatis scopo deflexerim, comiter in viam me reducatis: si minus ac debui fortiter & prudenter hac in arena demicârim, imbecillitati id mea condonetis, pravaricationi nequaquam tribuatis. Ego certe hoc, quantillumcunq; est, Deo nostro minime displiciturum confido, quippe non ignarus, seruulum qui duobus ex talentis rem fecit, Domino suo, ag, ac illum alterum, acceptum, probatumq; extitisse, qui decem ex quinq; lucrifecit. Interim (fratres) mutui amoris vinculo nos inter nos complectamur: ut quemadmodum contra sponsam Christi aduersarij nostri (ut olim Pilatus & Herodes contra Christum ipsum) coniunctissimè conspirant & consentiunt: Sic nos pari voluntatum consensu, eademq; aut etiam maiore animorum conspiratione, aduersus Antichristum, illiusq; astipulatorum & affectatorum omnium vires depugnemus. Quod èo ut fortius, feliciusq; fiat, facebant à nobis, precor, de rebus minutulis lites omnes, & discordie, quibus nimio plus iam diu assueuimus: Reprimamus nunc demum ipsinos, ne quam, de sui temporis quibusdam, Iraneus habuit querimoniam, quod propter modicas & qualibet causas, magnum & gloriosum Christi corpus conscinderent: quam etiam de sue ætatis consimilibus alijs Nazianzenus: quod essent περί μικράν πολεμῶντες λίαν ἀμαθῶς καὶ ὀραστῶς: eadem de nobis ni prouidemus iusta querela esse possit. Quia Apostoli illud ad Corinthios de re ex genere indifferentium differentis potius meminimus. Siquis videtur contentiosus esse, nos eiusmodi consuetudinem non habemus, neque Ecclesia Dei: & eiusdem aliud

Iræn. cont. hæ-
res. lib. 4. c. 62.

Nazian. Apol.
pag. 28.

1. Cor. 2. 16.

Epistola ad Ministros.

aliud ad Galatas, Si alij alios mordetis & deuoratis, Gal. 5. 15.
videte ne vicissim alij ab alijs consumamini. *Deus*
pacis & lucis ab Antichristi illiusq; gregalium impetu,
& insidijs vos omnes protegat, & defendat, ac cœle-
stem suam ad ciuitatem, nouam Hierosoly-
mam sartos tectos tandem
perducat.

T. B:



The Motiues.

Motiue I.

That Religion which in many points giueth liberty to finne, is not the truth : but such is the Religion of the Church of Rome : ergo, &c.

Motiue II. That Religion, which maintaynes by the grounds thereof things forbidden, by all lawes both of God, of Nature, and of Man, cannot be the true Religion : but such is the Religion of the Romane Church : ergo.

Motiue III. That Religion which imitateth the Iewes in those things wherein they are enemies to Christ, cannot be the truth : but such is the Religion of the Church of Rome : Ergo.

Motiue IIII. That Religion which derogateth from the glory of God in the worke of our Redemption, and giueth part thereof vnto man, cannot be the truth of God : but such is the Popish Religion : ergo.

Motiue V. That Religion deserveth to bee suspected, which refuseth to bee tryed by the Scriptures, as the perfect and alone rule of faith, and will be iudged & tryed by none but it selfe : But such is the Religion of the Church of Rome : ergo.

Motiue VI. That Religion doth iustly deserue to be suspected, which doth purposely disgrace the sacred Scriptures : But such is the Religion of the Church of Rome : ergo, &c.

Motiue VII. That Religion is to be abhorred, which maintayneth, commandeth, and practiseth grosse and palpable Idolatry ; but so doth the Religion of the Church of Rome : ergo, &c.

Motiue VIII. That Religion which implyeth manifold contradiction in it selfe, and is contrary to it selfe in many things, cannot bee the true Religion : but such is the Religion of the Church of Rome : ergo, &c.

Motiue IX. That Religion, whose doctrines are in many points apparently opposit to the word of God, and the doctrine of the Gospell, cannot be the truth : but such is the Religion of the Church of Rome : ergo, &c.

Motiue X. That Religion which nourisheth most barbarous and grosse ignorance amongst the people, and forbiddeth the knowledge and understanding of the grounds of the Christian faith, cannot be the truth : but this doth the Romish Religion : ergo, &c.

Motiue XI. That Religion which was neuer knowen nor heard of in the Apostles time, nor in the primitive Church, cannot be the truth : but such is the Romish Religion in most points thereof : therefore that cannot be the truth.

Motiue XII. That Church which maintayneth it selfe, and the Religion professed by it, and seeketh to disadvantage the Adversaries by unlawfull, vnjust, and vngodly meanes, cannot bee the true Church of God, nor that Religion the truth of God, by the grounds whereof they are warranted to all such deuillish practices : but such is the practice of the Romish Church, and therefore neither their Church, nor their Religion can be of God.

Motiue XIII. That Religion, the doctrines whereof are more safe both in respect Gods glory, Mans saluation, and Christian charity, is to be preferred before that which is not so safe, but dangerous : But the doctrine of the Protestants Religion is more safe in all those respects, and of the Papists more dangerous : ergo, that is to be preferred before this, and consequently this to be rectified.



THIRTEENE FORCL
BLE MOTIVES, DISSWA-
DING FROM COMMUNION
With the Church of
R O M E.

Whereby is demonstratiuely prooued, that
the now Romish Religion (so farre forth as it is Romish)
is not the true Catholique Religion of CHRIST,
but the seduction of Antichrist.

THE PREAMBLE.



That which Ireneus (an ancient and godly Father of the Church) speaketh of all Heretickes, that all the Hellenic in the world is not sufficient to purge them, that they may vomit out their folie, may truly be spoken of the Church of Rome, and her adherents, that it is a difficult matter, if not almost impossible, to reclaime her from her errors, and to heale her wounds. All the balme of Gilead will not do it, nor all the spirituall phisicke that can be ministred; for there

I.
Ireneus lib. 2.
cap. 54.

B

arc

Reuel. 17. 12.

Jerem. 51. 9.

2. Theſ. 2. 10. 11

are two finnes which of all other are moſt hard to bee relinquished, Whoredome, and Drunkenneſſe: the one, becauſe it is ſo familiar and naturall to the fleſh: the other, becauſe it breedeth by cuſtome ſuch an unquenchable thirſt in the ſtomacke, as muſt euer anon be watered: with both which ſpirituall diſeaſes, the Church of R O M E is infected. She is the Whore of Babylon, with whom the Kings of the Earth haue committed fornication, and who hath made drunke with the Wine of her fornications all the Inhabitants of the Earth. In regard of the firſt, Ieremie propheſied of her, that though paines betaken to heale her, yet ſhee could not be healed. And in regard of the ſecond, Saint Paul propheſied, that G O D would ſend them ſtrong deluſion, that they ſhould beleue lies, that all they might bee damned that receiued not the loue of the truth. Notwithſtanding, though the hope bee as little of the reclaiming of moſt of them, as of turning an Eunuch into a man, or making a blacke Moore white; yet I haue propounded in this diſcourſe a ſtrong potion compounded of twelue ingredients; which if they bee not paſt cure, may purge and cleaſe them of their diſeaſe, and reduce them to the ſanity of Chriſtian Religion. Which if their queaſie ſtomackes ſhall eyther reſuſe to take, or hauing taken, ſhall vomit vp againe, and not ſuffer them to worke vpon their conſciences: yet this benefit will ariſe, that God ſhall be glorified, the truth manifeſted, and all that loue the truth confirmed: and they alſo themſelues, that are ſo drowned in error, that they will rather pull in others ouer head and eares vnto them, and ſo drowne together, then be drawne out of the myre by any helpe, ſhall be conuincid in their conſciences of their moſt groſſe apoſtacie. With this confidence towards Gods glorie, and the good of his Church, though with little hope of recovering them from their obdurate blindneſſe; I enter into my intended taſke, deſiring the Lord to giue a bleſſing to theſe poore labours, which I conſecrate to my Lord and Maſter Ieſus Chriſt, whom I ſerue, and the Church his Spouſe, of which I profeſſe my ſelfe to be one of the meanest members.

MOTIVE. I.

That Religion which in many points giueth libertie to sinne, is not the truth: but such is the Religion of the Church of ROME: ergo, &c.



He first proposition is an vndoubted truth, and needs no confirmation, especially, seeing S. *James* describeth true Religion by these attributes, *pure and undefiled*: And S. *Paul* calleth it the *mysterie of godlinesse*, and the *doctrine according to godlinesse*. And herein con-

sisteth an essentiall difference betwixt the true Religion and all false ones; so that it must needs follow, that, that Religion which is essentially the cause and occasion of sinne, and openeth a wide window to vngodlinesse, cannot be the truth of God, but must needs fetch it beginning from the deuill, who is the author of all euill. The Gospell indeede may by accident be the occasion of euill, as S. *Paul* saith, *The law is the occasion of sinne*, for it stirs vp contention and strife, and discovers the corruptions of Mans heart, and by opposing against them (as a damme against a streame) makes them to swell and boyle, and burst forth beyond the bounds: howbeit, here the cause is not in the Gospell, or Lawe; but in the corruption of mans heart, which, the more it is stirred, the more it rageth and striueth to shew it selfe. But neuer yet was the doctrine of godlinesse the cause of wickednesse, nor the pure and undefiled Religion of Christ Iesus, an essentiall procurer and prouoker vnto sinne.

3. This therefore being thus manifest, all the question and difficultie remaineth in the second proposition; to wit, that the Religion of the Romish Church is such as openeth a gappe vnto sinne, and giueth notorious libertie and scope to vngodlinesse; and that not by way of accident or occasion, but necessarily as the cause to the effect, *Qua data, necessario sequitur effectus*; as the Logicians speake: and therefore being an impure and defiled Religion, and the mysterie of ini-

2.

MAIOR.

James 1. 27.

2. Tim. 3. 1.

Tit. 1. 1.

Rom. 7. 11.

Matt. 10. 34.

quitie, nor the myserie of godlinesse : it cannot be that true Religion which Christ our Sauour brought with him from heauen, and left here vpon earth blamelesse and vnspotted like himselfe, to be the way to lead vs vnto heauen, where hee is.

MINOR.

1.

*Aled. Christ. pa-
ren. li. 7. ca. 17.
Gratian part. 1.
pag. 76.
Panorm. extr. de
dinort. c. fin.
Eclyn. de confiss.
cap. statut. can. 1.
Anton. pa. 3. tit.
22. cap. 6.*

4. That the Romish Religion is a polluted and defiled Religion, tending to libertie and loosenesse. Let the indifferent Reader iudge by these few instances, deriued out of the verie bowels of their Church, and being articles of their faith, and grounds of their Religion. And first to beginne with their doctrine of dispensations; whereby they teach that the Pope hath power to dispense with the word of God, and with euery commandement of the Law, and not onely with the Law, but with the Gospell and Epistles of *Paul*: to what horrible loosenesse and lewdnesse of life doth it tend? for to omit that it containeth in it open blasphemie by their owne rule, which is, that *In precepto superioris non debet dispensare inferior*, the inferiour may not dispense with the precept of the superiour, by which the Pope dispensing with Gods lawe, is not onely equalled, but exalted aboue God; what sinne is there, bee it neuer so hainous, which there is not libertie giuen to commit by this licencious doctrine?

*Antonin. part.
Siluest. in verbo
Papa. pag. 279.
Bartho. sumus in
verb. dispensat.
Angel. de Claua.
in verbo. papa.*

*Fumus quo su-
pra Caietan. in
Leni. cap. 18.
Nauarr. enchir.
pag. 515.*

5. Incest? But Pope *Martin* the first gaue a dispensation to one to marrie his owne sister, and not his wiues sister onely, as some of the Romish crue would dawbe ouer this filthy wall, because it is in *Antoninus*, *Cum quadam eius germana*: for *Siluester Prierus*, *Bartholomeus Fumus*, and *Angelus de Clauaso*, speake more plainly, *Cum sua germana*; that is, with his owne naturall sister. Another Pope dispensed with *Henry* the eight to marrie his sister in law: and with *Philip* of Spaine to marrie his owne Niece: and *Clement* the 7. licenced *Petrus Aluaradus* the Spaniard, to marrie two sisters at once: and no maruaile, seeing it is the very doctrine of the Romish Church, that the Pope can dispense in *all the degrees of Consanguinitie and Affinitie, saue onely with the Father and his daughter, and with the Mother and her Son*. Sodometrie? But Pope *Sixtus* the fourth licenced the Cardinall of Saint *Lucie*, and

and his familie, to vse freely that sinne, not to bee named in the three hote moneths of the yeare. And *Iohannes a Casa* Archbishop of *Beneuentum*, and Legate to Pope *Julius* the third, set forth a Booke in Italian Meeter, in commendation of this execrable sinne.

6. Adultery, and fornication? But they affirme and hold, that the Pope hath power to dispence with all manner of persons in the contract of Matrimonie, (the Father with his daughter, and the mother with her Sonne) onely excepted. And therefore *Vladislaus* King of *Hungarie*, and *Ludowicus* the French King, by meanes of dispensation purciased from the Pope, put away their lawfull wiues, and married others. And for Fornication, the Popes Canon is famous, *Hee that hath not a wife, but for a wife, or instead of a wife, a Concubine, let him not for that be kept from the Communion.* And *Bellarmines* de *Etrine* confirmeth the same Canon of the Pope, and crosseth the Canon of Christ; for thus he writeth, *that speech of the Apostle (they that cannot containe, let them marrie, for it is better to marrie then to burne) cannot bee rightly said of them that haue vowed, for both are naught, both to burne and to marrie; yea, it is worse of the two to marrie, whatsoeuer the Protestants say to the contrarie.* This is the 75. *Grauenen* complained of by the Germanes, that the Bishops and their Officials did tolerate Priests to haue Concubines, vnder the payment of a certaine annuall rent of money. Which also *Espensaus* a learned Bishop of their owne confisseth, and complayneth of both in his second Booke de *Continetia*, and in his Commentarie vpon *Titus*. Nay, that which is horrible to speake, and almost incredible to beleeue, the Germans in their 91. *Grauenen* complained, that not onely those Priests that had their whores; payd yearely rent for it, but euen those that were continent and would haue no Concubines, must pay the rent; and then be it at their choyce whether they would haue a Concubine or no. And lest any should thinke that Priests onely were thus dispensed withall, and that their Concubines were in stead of wiues, though for the auoyding of scandall they might not haue that name: as if the name of a wife were more scandalous then the name

Nauarr. Enchir.
pag. 515.
Caictan in Leu.
cap. 18.

Rob. Gag. in Ludowic. 12.

Mich. Ritius l. 2.
Decret. dist. 34.
cap. 4.

rel. de monach.
li. 2. ca. 30.

Cent. Grauenen.
gran. 75.

Espens. de conti.
li. 2. cap. 7. & in
Tit. 1.

of a Concubine (O height of impiety!) let all the world know, that not onely the Clergie, but also the Laity were in this case dispensed withall, as might be prooued by many examples, if need were. May not this Church than rightly be stiled *The Whore of Babylon*, which thus authoriseth whoredome in all degrees, and turneth a filthy sinne into a lawfull and warrantable act?

7. Periurie? But it is a prouerbe in the Popes Court, (as *Pet. Martyr loc. com. an oportet fignat* testifieth *Peter Martyr*) *Quòd non est Regum & Magistratum, sed Mercatorum stare iuramentis*; It is not the part of Kings and Magistrates, but of Marchants, to stand to their oaths: And this is one of their renowned positions, *The Pope may dispense with any oath, be it neuer so lawfull*. Vpon which ground *Azorius* the Iesuite defendeth Pope *Gregorie* the twelfth, who in the time of a great schisme did openly and solemnly sweare, that if he were made Pope, he would giue it ouer againe: but being elected, he performed nothing lesse. And also the same Iesuite auoucheth, that *other mens oaths may be dissolved by the Pope*. And the glosse vpon the Decretals sayth, *That a man is no further bound to the obseruation of any oath, then it shall like the Pope*. And the reason is added, *Quia in omni iuramento excipitur autoritas maioris*, in euery oath the authority of a superiour must bee excepted; which superiour by their doctrine is the Pope. And for their practice herein, I appeale to Cardinall *Iulian* the Popes Legate in *Hungarie*, who not onely licenced, but perswaded *Vladislaus* the King to breake the league, and falsifie his oath made to *Amurath* the Turke, which was the cause not onely of his ouerthrow, but of the losse of a great part of that famous Kingdome; behold the fruits of these Romane Prophets. And to leape from a Cardinall to a Pope, I call to witnesse *Clement* the 7. who dispensed with *Francis* the French King, for his oath sworne to *Charles* the first, at his deliery out of prison. And lest any should thinke this to be a particular blot of one Pope; adde to him *Gregorie* the 7. who released *Rodolph* the King of *Suenia* from his oath of obedience to the Emperour *Henrie* the 4. and conferred the Empire vpon him. And Pope *Zacharie*,

Zachary, Boniface the eight, and Benedict de la lune, who freed the French men from their oath of obedience, which they ought vnto their Kings. And lastly, *Pius Quintus*, who by his Bull of excommunication against our late famous Queene of blessed memory, discharged her subiects from their oath of allegiance, whereby many open rebellions were raised vp against the State, and secret treasons plotted against her sacred person.

8. Disobedience to Parents, Rebellion against lawfull Princes, and murdering of them also if they stand in their way? but the Pope can dispense with children, if they shall take vpon them the vow of single life, after foureteene yeares of age, and enter into a Sodomiticall Cloyster: and the Father hath nothing to doe with his childe being there once enclosed, except he cannot liue without his helpe. And for Princes; if the Pope shall excommunicate a Prince, or suborne a wicked traytor to murder his Soueraigne, then is this rebellion and murther not onely a warrantable, but also a meritorious and an heroicall act. Witnesse at home the Irish rebellion, heartened forward by Doctor *Saunders*, by the Popes instigation: and abroad, the murder of *Henry the third*, the French King, by *James Clement*; which bloody deed was after highly commended by the Pope in his consistoriall Oration to be seene in print. And of *Henry the fourth*, of late dayes by hellish *Raulliac*, with many such like, which I could here produce, but that fitter occasion will be offered hereafter for their larger discouery.

*Beil. de monach.
lib. 2. cap. 26.*

Iesuita Gicar.

9. These few particulars are sufficient to shew, what a gap is layd open to all loosnes by this Romish doctrine of dispensations; which, that it is not our malicious collection (as they affirme) but a necessary consequence: One of their owne learned Fryers confesseth as much, *Videmus quotidie à Romana curia, &c. We see daily* (sayth hee) *so large, yea so dissolute dispensations come from the Court of ROME, that the world is not able to endure them; neither doe they tend onely to the scandall of the weak, but of those also that are strong.* I omit here the Popes dispensing with the cure of soules; whereby hee

*Francisc. Vict.
d potest. pap. &
concil. Relict. 4.
pag. 139.*

plainely declareth, that though hee proudly ſtileth himſelfe *ſupremus paſtor animarum*, the chiefe ſhepherd of ſoules: yet he is *maximus vaſtator animarum*, the greateſt hauocker of ſoules that is on the earth (the Deuill onely excepted) who goeth beyond him a little, I muſt needes confeſſe: for when he licenceth ſome of his Cardinals to enioy ſome 200. ſome 300. Benefices, moſt of which they neuer ſaw nor knew, nor regarded how they were ſerued, or ſtarued: what doth hee but ſhew himſelfe rather a Wolfe, than a Shepheard? This kind of *diſpenſation* Saint Bernard in hiſtine calleth a *diſſipation*. And Iohn Picus the famous Earle of *M. randula*, in an Oration to Pope Leo the 10. complaineth of, as a notorious corruption in the Church in his dayes. Now then, to conclude the poynt, if to mainaine Inceſt, Sodometry, adultery, fornication, periury, diſobedience to Parents, rebellion againſt Princes, and murder, be not to giue licence to moſt horrible and ſoule finnes, let all men iudge, and then conſider what that Religion is to be iudged of, which giueth either open or ſecret diſpenſation to all theſe.

Nichol. Clemang.

Iob. Gerſ. tom. 1.
de poteſt Eccleſ.
conſid. 10.

Iob. Pic. Miran.
orat. ad Leon. 10

2.

10. This is the firſt Romiſh doctrine directly tending to liberty: A ſecond, nothing inferiour to the former, is their doctrine of popiſh pardons and Indulgences: a doctrine indeed full of all licentiousnes, ſtaff with impiety, and letting thereynes looſe to all manner of villany. For thus they teach, that the Pope being Chriſts Vicar heere on earth, hath the keyes of the kingdome of Heauen in cuſtody, to admit in by Indulgence, or to ſhut out by excommunication as hee ſhall ſee cauſe: and that the merites of Martyrs (to wit) their workes of ſupererogation, which they haue more then they need for their owne ſaluation, which (mixt with the merites of Chriſt) they call the treaſure of the Church, are to bee diſpenſed and diſpoſed at his pleaſure.

Bel. de Indulgen.
lib. 1. ca. 2.

Aquin. ſupl. in 3.
par. q. 25. art. 1.
Bonif. apud Plat.
in vita.

11. The limits and largenes of theſe pardons they ſtretch ſo farre, that they make them of more force then the death and paſſion of Chriſt: for as they teach, Chriſts death freeth onely a *culpa* & *aterna pœna*, that is, from the guilt of the faule and the eternall puniſhment due vnto it, but not a *pœna temporalis*,

perali, from the temporall punishment: but these popish pardons acquit and discharge both from the guilt, and from the punishment temporall and eternall, as some of them affirme, and they that mince it finest, from the guilt and temporall punishment: so that Christs passion commeth short of his Vicars pardon, and the servant can doe more then the Master by their Religion: for though the efficacy of these pardons dependeth vpon the merits of Christ; yet that is but in part, for the Saints merits must be mixed with them, or else they alone make no good medicine, and the Pope must dispende them, or else they are of no value. Neither doe they stretch onely to those that are alieue, but to the dead also: And that not onely in Purgatory, but in Hell. Out of both which places (say they) both the suburbs and the Citie, the Pope is able to deliuer whom he pleaseth, and place them in heauen, the seate of the blessed: this is the opinion of diuers of them. *Antoninus* the Archbishop of *Florence* auoucheth almost as much (leauing out hell) for he saith that the Pope, in respect of his absolute iurisdiction, may absolute all that are in Purgatory, and empty the prison at once: (marke his reasons) for (sayth he) seeing *Gregory* by his prayer discharged *Traiane* from the paine of hell, which is infinite: *Therefore much more may the Pope by communication of indulgences, absolute all that are in Purgatory from that punishment which is but finite. And forasmuch as Christ may take away all paine, therefore the Pope also (who is his Vicar) may.* These be the Archbishops goodly reasons, the one whereof is meere foolish and frivolous, the other blasphemous: but howsoeuer it be, yet thousands of ignorant persons haue receiued these as their Creed; and by them beene seduced to the viter ruine and destruction of their soules.

12. And to that height of impudency are these pardon-mongers growne, that they sticke not to promise plenary remission of all sinnes, to all that either come on pilgrimage to *Rome*, or miscarry in their iourney, or that visite the holy places there, especially the 7. priuiledged Churches; promising to some 50. to some 100. to some 3000. yeares of pardon.

Yea,

Ueg. li. 13. c. 36.

Tapper. expl. art. Louan. art. 6.

Fu'men. brut. ex bul. Clem. 6.

Antonin. part. 3. Tit. 22. c. 5. §. 6.

Onuph. Pauis.

Yea, *Boniface* the eight granted, of his bountifull liberality, 82000. yeares pardon, for euery time ſaying a prayer of *S. Auguſtine*, printed in a Table at *Venice*, and that *toties quoties. Iohn* the 22. granted twentie yeres pardon to euery one that doth but bow his head at the naming of *Ieſus*. Here is a notable pardon indeed : a man may in one day provide for millions of ages, and not onely for himſelfe, but to helpe his friends out of Purgatory. Beſides all this, their holy Father the Pope uſeth to conſecrate and hallow an infinite number of Crucifixes, and Medailes, and *Agnus Dei's*, Holy graines or Beads, and ſuch like traſh, and ſend them abroad into the world, that whoſoeuer weareth one of them about him, if he bee at the poynt of death, and ſay but in his heart the name *Ieſus*, ſhall haue a plenary and full forgiueneſſe of all his ſins.

Recitare, eſt reſutave.

13. But what ſhould I rake any deeper into this filthy puddle? I might ſpend much time and trauaile in deciphering the infinite and groſſe abſurdities of this monſtrous doctrine, the very naming whereof is a ſufficient confutation. I referre the Reader to others that haue amply diſcovered theſe ſecrets of the whore of *Babylon*. But to returne to the poynt, Is not this a doctrine (I pray you) of licentiousneſſe? who would feare to ſinne, when pardon may be obtayned at ſo low a rate? for bowing the head, ſaying ouer a ſhort prayer, viſiting a Church, creeeping to a Croſſe, wearing a Crucifixe, pardon may be purchaſed for ſinnes, without number, and that for yeares without number. What is the height of liberty, if this be not? But yet they aſcend higher, for there is a great Mart of all theſe Indulgences at *Rome*, there you may haue them at a very lowe price, rather then goe without, yea, cheaper than any other ware : and leſt *Rome* ſhould ſeeme too farre to fetch them thence, there are petty markets and ſaires of them in euery Country, and the Pedlers that carry about this traſh, are the Priests and Ieſuites. *Leo* the tenth ſent *Torrelins* about with his Pardons, offering to euery one for the payment of tenne ſhillings, and not a penny vnder, to ſet at liberty the ſoule of any one which they ſhould name in Purgatory. And of late it is ſayd, that the Ieſuites brought into

Salens in vita Leonis 10.

England

England, *Agnus Dei's* by thousands, which they sold at what rate they list to poore seduced Papists. Peroun the French Cardinall brought with him from *Rome* many such hallowed and holy things, as some say, by the sale thereof to helpe to defray his charges which he was at in that costly journey.

14. What should I name vnto you their odious marchandize, and setting to sale of all manner of sinne, called *taxa penitentiaria Apostolica*, whereby impunity is graunted to euery sinne, be it neuer so grieuous; so the party payeth according to the rate for his absolution, to wit, if he will be absolved from adultery or incest, it must cost him foure Turons: if from both together it must stand him in sixe Turons: if from wilfull murther (being in holy orders) hee must pay twelue Turons: being a Bishop or an Abbot fiftie Turons, twelue Ducats? &c. Thus there is no sinne so haynous, for which pardon may not be purchased for a small summe of money, as one of their owne Canonists could sing,

*Muscul. com. 100.
iii. minist.*

Ioban. Monachus

*Si dederis marcas, & ijs implueris arcas,
Culpa soluêris, quâq; ligatus eris.*

*If thou with markes, wilt fill their arkes,
what ere thou doest commit
By word or deed, thou shalt be freed,
the Pope hath pardon'd it.*

15. If this be not a doctrine of liberty, let all the world iudge. Who need care what sinne hee commit, when a pardon is but a money matter? Is it any maruaile now, if whores and theeues and notorious offenders turne Papists, seeing they may haue so easily a full and plenary remission of all their offences? And that which is yet a greater emboldening of men to sinne then all the rest; they oftentimes for money pardon a sinne before it be committed, as it is constantly reported of *Parry*, that he brought with him his pardon in his pocket for murdering the late *Queene*, intended by him. But I haue heard of some that haue beene hanged with their pardons

chemnit. exam.
de penitent.

dons about their necks, and so (it may be) was that bloody-minded Traytor. And this was it that emboldened the Germans to robbe the Popes pardoner, because they had purchased of him before, a pardon for the next sinne they should commit, though it were a great one: now this was the next, and therefore iustly he could not find fault with them.

Onus Eccles. ca.
15. fol. 26.

16 By this it is euident, to what loosenesse and lewdnesse of life this doctrine doth tend. *Isti enim indulgentiarum buccinatores, omnimodam promittunt securitatem, qua parit negligentiam & negligentiam offensam Dei*, saith the Author of that Booke called *Onus Ecclesie*; that is, these publishers of pardons do promise all manner of security, which breedeth negligence, and negligence the offence of God: for *Culpam qui praterit, inuitat nouam*, conuience at one fault is the hatching of a new. Who so will plainly see in one view the monstrous licentiousnesse of life that issueth from this puddle of Popish pardons, let him read the third grievance of the German Nation, in the Booke of their *Centum grauamina*, exhibited to the Popes Legate at Noremberge, Anno 1522. in the latter end whereof are these wordes of iust complaint. *By the sale and marchandize of this ware, not onely Germany is spoyled of money, but Christian godlinesse is extinguished, where, when euery one according to the quantity of his payment, taketh vnto himselfe liberty to sinne: hence whoredome, incest, adultery, periury, murther, theft, robbery, vsury, and a whole heape of mischiefes haue proceeded; for, what mischiefe will men be afraid to commit, when they be once perswaded that they haue obtained licence and impunitie to sinne, not onely in this life, but also after their death? Hitherto is the complaint of Germany, which also may bee the iust complaint of the whole world.*

3.

17 A third doctrine of the Papists (opening the gap to licentiousnes) is their auricular confession, and popish penance: I ioyn them together, because they goe together in their practice, and are both together members of one of their new deuised Sacraments. True it is, that in outward shewe these carry a semblance of seuer discipline: but if we search into their bowels, we shall find them to be the greatest baytes that

can

can be vnto dissolutenesse: For when they teach that the enumeration and reckoning vp of all a mans finnes in the yeare, of a Priest, once a yeare, obtaineth present absolution and pardon at the Priests hands, who is both Iudge in this cause, and Phisicion ; and hath power to loose and binde, and to open and shut, to wound and heale, by the key of power committed to him : What is this, but to open a gappe to all wickednes? for when men are perswaded that there is so ready and easie a meanes to be rid of their sinne, what need they be so chary of committing it? Hence it is (as by lamentable experience it is found true) among those that are deuoted to this Religion, they sinne freely, that they may confesse and be absolued; and when they haue confessed they sinne againe, that they may confesse againe, making no conscience how they liue all the yeare, and what horrible finnes they commit, being perswaded that at Easter, by the shriuing of a Priest, they are cleane absolued. Iust like a drunkard, that drinckes so long till hee vomite, and when his stomacke is disgorged, drinckes afresh, that he may vomite afresh : or like a glutton, that surfers all the yere long in all maner of intemperancy, & then in the spring takes phisick to purge out the naughty humors frō his stomake, & as soone as he is purged, falls again to his surfeting & ryot, in hope to be purged again in the spring.

Coster. enchir.

18. This is the fruite of Popish shrift, commended so highly by them to be so soueraigne a medicine against sin; which, if it be so, why did not Christ and his Apostles vse it? were they not as carefull to preferue men from sinne, as the Pope and his shauclings are? or is the Pope and his Apostles wiser then Christ Iesus and his Disciples? why was it not vsed in the Primitiue and purer times of the Church? *Rhenanus* and *Erasmus*, two learned Papists, affirme plainly, that it was neither ordained by Christ, nor vsed by the ancient Church; and *Chrysostome* telleth vs, that God doth not enforce vs to come forth and disclose our finnes to any man. *Here requireth no more* (saith he) *but that we speake to him alone, and to him alone confesse our faults.* I, but the Popes iudgement is more diuine, and the times of Popery are more free from corruption (be-

*Rhen. Annot. ad
Tertul. de penit.
Eras. Annot. ad
Hieron. de obitu
Sabel.
Chrysost. Homil.
22. ad popul. An-
tiocch.*

leeue

Iecue it who list) and therefore howsoeuer then, yet now it is found to be a soueraigne preseruatiue against sinne: as if they that feare not to offend in the presence of God, will blush to confesse their offences in the eare of a sinnefull Priest: or as if the law of God were of lesse force to keep men in awe, which they cannot escape, than the feare of a mortall man, whome they may deceiue.

19. But let them say what they will, and cloake their licentiousnesse with neuer so holie pretences, all that haue any iudgement to discern colours, which the blinde Romanists cannot do, or any wisdom to trye the spirits and doctrines whether they be of God or no; know, that Romish shrift is nothing but a shift to diue into mens purses, and a trick of policie to search into their purposes, that by that meanes they may enrich their owne coffers, and vphold their Antichristian Hierarchie: for by this deuice they vnderstand the secrets of state, and discouer mens affections in Religion, and so cunningly insinuate themselues into the managing of all affaires, both for preuention of preiudice to themselues, and vndermining their opposites: this is the policie of Romish shrift; and were this all, it were to be borne withall, if withall it did not open a wide doore of liberty to others, as I haue in part shewed; and were not a bawd of vncleanesse to the shrivers themselues. Heare what one of their own writers reuealeth concerning this last poynt. *It is an ordinary practice (saith he) for Priests to commit execrable villany with women at shrift, ransoming wines, and deflowring maids in the Church, and committing Sodomie with young men, &c.* Cornelius Agrippa, another of their owne, hath left in writing for all posterity to remember, that *Auricular confession is genus quoddam lenociny*, and he referreth vs for prooffe thereof vnto the Tripartite History: *Nec desunt mihi (saith hee) si referre velim cognita recentia exempla. I need not to seeke for farre examples: for I could relate many fresh and well knownen, if I would.* And then he concludes, that *Priests and Friars, and Monkes, hauing, vnder pretence of Religion, free acceffe vnto any woman many times, whose soules they should gaine to God, their bodies they sacrifice to the deuill.*

Thus

*Aluar. pelag. &
Planet. eccl. li. i.
art. 27.*

De vanit. c. 64.

Thus is their owne filth cast in their faces by their owne fauorites, who by all likelihood would speake the best of their mother, and in no respect durst slander her, for feare of shame and punishment. Wee finde in the Tripartite History (to the which it may be *Agrippa* had relation) of the rape of a noble woman by a Deacon in the time of shrift; for the which cause *Nectarius* the Bishop of *Constantinople*, banished this secret confession out of his Church; as also, all the Bishops of the East did the like in theirs. This story is recorded by *Socrates*, *Sozomene*, and *Nicephorus*; neither is it denied by the Romanists themselues, though some of them condemne *Nectarius* for doing so: As *Andradius* and *Baronius*, the one calling it a most impudent fact: the other saying, that not a good spirit, but an euill spirit perswaded him thereunto. And others seeke to elude it, by saying the story is mistaken, and that *Nectarius* banished not confession it selfe, but the necessitie of confessing to one certaine Priest, which though it bee a vaine gloss which corrupts the text, as *Chemnitius* fully proueth: yet, not to stand vpon it, this is euident, that such a foule fact was committed in the time of shrift, and that thereupon this secret confession was either vtterly abrogated, or at least so restrained, that it was no more secret, for feare of such like enormities: and indeed graunt that *Nectarius* did euill in abolishing all kind of confession, as *Socrates*, and *Sozomene* charge him: and as wee also will not excuse him, for wee hold that there may be an holy & profitable vse of confession in the Church, for the searching of the wounds of sinnefull soules, and applying of fit counsell & comfort to distressed consciences; yet from thence we may deriue these three conclusions, first, that secret shrift was then thought not to bee *ex iure diuino*, but onely a tradition of the Church, for else it could not haue been abolished; secondly, that it was not thought necessarie for the remission of sinnes, as the Romanists teach; and thirdly, that it is a most dangerous occasion to vncleannes, which is the matter we haue in hand to proue.

20. If any here except, that these enormities proceed from the abuse, and not from the vse of shrift, and that they bee personall.

Socrat. li. 5. ca. 9.
Sozom. li. 7. c. 16.
Tripart. l. 9. c. 35
Niceph. l. 12. c. 28
Andr. ortho. exp.
Baro. tom. 1. art.
56. nu. 28.
Cost. ench. p. 387.

Chem. exam. Tri.
de confes.

*Panormitan.
Pereſſ.
Petrus Qxonien.*

perſonall frailties, and not corruptions of doctrine. I anſwer; firſt, that the very uſe thereof is ſo dangerous, eſpecially to theſe ranke Voraries, that it is tenne to one but it euer degenerates into the abuſe : for, wanting the lawfull remedy ordained by God, no marvaile if their luſts breake forth into lawleſſe actions. Again, what warrant can there be of Gods bleſſing to ſanctifie the uſe of that, which is not an ordinance of God, but a meere humane inuention, as diuers of their owne Doctours haue confeſſed, and is moſt eaſie to bee prooued? And laſtly, though there may bee a profitable uſe of confeſſion, as I haue ſaid; yet this Auricular enumeration and Romiſh ſhrift cannot be lawfully uſed, becauſe they make the very act thereof meritorious to ſaluation, and the abſolution of the Prieſt an actuall and reall remitting of ſinne; which opinion cannot but animate men to the committall of ſinne, ſeeing they haue their remedy ſo ready at hand, to wit, after the uttering a fewe wordes, the mouth of the Prieſt to abſolve them.

*Roffenſ.ep.art.5.
Maldon.in Sum.
q.16. art.1.
Suarez.tom.4.
deſp.4. Sect.4.
Toller. lib. 3. de
inſtruct.ſacr.c.5*

21. As for Contrition, which by their doctrine muſt goe before Confeſſion, that makes the matter neuer a whit the more difficult, neither doth it any whit the more bridle from ſinne : for, *if the griefe be but ſmall, yet is the penitent abſolved* (ſaith our Fiſher :) and a Ieſuite, *a ſlender griefe is ſufficient* : and another Ieſuite, *The leaſt degree of griefe is able to wipe away the higheſt degree of ſinne*. Surely this kind of contrition is ſo farre from brideling our corrupt nature from ſinne, that it more incites and prickes it forward; firſt who would feare to ſinne, if this be true, that the leaſt griefe conceiued in heart, together with the diſcouering of it to the Prieſt, and the Prieſts formall abſolution, is ſufficient for the full pardon and remiſſion thereof?

22. But peradventure the laſt part of this Sacrament binds vp the two former in greater ſeuerity : let vs conſider a little therefore of their penance and ſatisfaction. They condemne vs lowdly, and raile with open throat againſt vs, calling vs Libertines, and Epicures, for reiecting their penance and ſatisfactory paines after ſinnes committed. But, who are the Libertines,

Libertines, they or vs? let any indifferent reader (all preiudice set apart) iudge. Are we Libertines for renouncing their popish penance? why, there is no doctrine that more notoriously tends to liberty then this: For first, what are those satisfactory workes which they enioyne poore penitents? *Coster* *Cost.enchir.c.e*
 a Iesuite reduceth them to three heads, *Prayer*, *Almes*, and *penit.*
Fasting: to one of which three, all particulars in that kind may be referred; as to *Prayer*, they referre Masses, Dirges, and Trentals, visiting of holy places, pilgrimage, and such like: to *Almes*, building of Abbeyes, and religious houses, giuing to Couents of Friers and Nuns: as for relieuing of the poore, that is the least poynt of their almes: to *Fasting*, sackcloth, ashes, watching, whipping, sleeping on the pauement, going barefoote, handy labour, and such like: If the first sort be imposed, for the most part it is nothing but the shuffling ouer of their Beads so many times a day, with so many Creeds, and so many Aues, though they vnderstand neuer a word they speake, or the saying of so many Masses, or going to visite the Shrine of Saint Thomas of Canterbury, or of some other Saint: all which is so farre from pinching the soule, or taming the body for sinne, that as by *Chaucers* Canterbury tales may appeare, it deserueth rather to bee called a pastime than a penance. If *Almes* be enioyned by the Confessor to the poore penitent, then must an Abby be built, or some religious house to nourish a company of idle drones, good for nothing but *fruges consumere*; or suppose an high-way bee repayred, or a Church reedified, or an Hospital erected, what terror can this be from sinne, when the penalty may thus be discharged by the purse? As for their Fasting, watching, whipping, going barefoote, though it carry a shew of zeale in respect of not sparing the body, yet it is a plaine imitation of *Baals* Priests; and little profitable (as Saint Paul saith) to godlinesse, but rather an incitation to loosenes. For when a man is perswaded and taught, that all his foule sins (committed the whole yere before) are vtterly blotted out, and done away, by fasting one meale euery Wednesday and Friday, and eating nothing but Fish during the holy time of Lent (except lunctets, and

Col. 2.23.
 1. Tim. 4.8.

Caster. ench. de
sacram. poenit.
pag. 400.

sweet meates, and wine and Sugar, which they gorge themselves withall, and yet fast too) and bearing ashes on Ash-wednesday, going woolward on Good-friday, or giuing himselfe halfe a dozen lashes on the back, or creeping to a crosse, and such like trumpery: I say, when a man is perswaded that this short paine is a sufficient satisfaction for the punishment of all his former sinne, (for so they teach) who would not returne againe to his vomit of wickednesse, seeing the pleasures (which he hopes to enioy by his sinnes) are farre longer and greater then the punishment wherewith he maketh satisfaction?

Suar. tom. 4. disp.
50. Sect 5.
Coss. de Ind. & c.
Aquin.
Supl. in 3. par. q.
25. art 1.
Tol. li. 6. de in-
struēt. sac. ca. 22.
& 23.

Val. li. de Indul.
cap. 2.

Theod. & Nic. de
scism. li. 1. ca. 68.

22. Secondly, to shew that all this great noyse of satisfactions is nothing but a meere May-game, and mockery; observe diligently their owne doctrine: Thus they teach, that all satisfactory punishments may be released by a pardon. Aquinas, their illumined Doctor, giueth this reason thereof, Christ might release the fault without any satisfaction, and so might Paul, ergo, so may the Pope: and this is one of their late definitions of a pardon, *Indulgentia est remissio harum actionū quæ sunt a Confessario iniuncta peccatori*. It is the remitting of that penance which is enioyed a sinner by his Confessor. And therefore another Iesuite truely confesseth, *that the Indulgences haue taken away all vse of seuer discipline out of the Church*: haue they so, good Iesuite? Then thus it followeth; you let out satisfactions (which you so much extoll) and withall let in great liberty into the Church, not onely by opening the dore to pardons, but bewray your own absurdities. For what a ridiculous jest is this? he that hath offended, must do penance after his confession, or else hee cannot be saued, and after his penance is assigned, get but a pardon, and then there needs no further satisfaction. And how is a pardon procured? why, for a little peece of money, *omnia venalia Roma*. The Pope hath his pardon-Pedlers in all Countries, thou needest not go farre for it, they will bring it home to thy dores, at least, if thou beest fat, and able to greaze them well. Pope Boniface the ninth sent out his Bulls into diuers Countries, releasing for a certaine summe of money all offences whatsoever, without

any

any penance. And *Leo* the tenth offered to free for ten shillings any soule you would name, out of Purgatory; much more a mans owne soule, that it should neuer come thither: here is a doctrine indeede of seuerity, if any was among the Epicures: who will not say but this is a Censorious and strict Religion?

*Sal. in vita Leo-
nis 10.*

23. I, but some will say peraduenture, oh, it is an hard matter to pay tenne shillings for a pardon, this is the penance of the purse, which to a couetous rich man, or to a miserable poore man, is worse thē the penance of the carkeis. Why, but thou mayst haue it cheaper if thou wilt, and therefore indeed he is a foole which will part with a penny for the purchase of a pardon: say but deuoutly a little short prayer in the Primer, & thou shalt haue three thousand dayes pardon of inortall sinnes, and twenty thousand dayes of veniall, giuen by Pope *Iohn* the twenty two. And if that Prayer bee too long, say five *Pater-nosters* before the Vernacle, and thou shalt haue tenne thousand dayes pardon graunted by the same Pope; and if so many *Pater-nosters* be too tedious, say but an *Aue* at the Eleuation, & thou shalt obtaine pardon for 20000. daies: or if thou dwellest neere *Rome*, doe but visite the Church of *Saint Paul* without the walls, & haue eight & forty thousand yeres of pardon. Who would stand vpon dayes, when he may haue thus many thousand yeares? If thou beest weake or sick, and not able to visite a Church; then doe but deuoutly worship the Crosse, or the nayles, whip, launce, heart or hands of Christ painted in thy chamber, and that shall bee a sufficient satisfaction for all thy sinnes. Here is stuffe with a witnesse! for can a man forbear laughter to heare these May-games? and yet this is not the tenth part of these incredible absurdities. But I passe them ouer, being sufficiently discovered by others, to the shame of the Romish Religion. It sufficeth, that by this little it is euident, that satisfactions are so farre from restraining, that they rather remit the reines to all liberty and licentiousnesse.

*Nich. Sali. An-
tidot. anime.*

*Vide White
pag. 255.*

*Downam: of
Antichrist.
D. white: the
Way of the
true Church.
pag. 255.*

24. Lastly, to conclude, if so be their imposed penance be at any time strict & seuer, it is when the Pope is offended, not when God. Men may franckly sin against God, & no man will

say vnto him, blacke is thine eye : or if vpon his shriuing they enioyne him penance, either it shall be so easie that it will not much trouble him to endure it, or if it be too hard, he may either redeeme it with his purse, or at least commute it into another kind. But if their *Lord god the Pope be offended*, (so the Canonists stile him) then not onely seuerity, but cruelty must be exercised, then the whip and the scourge, then the fire and the fagot : *Et scutica dignum horribili sectere flagello* : That which deserued but a flap with a ferula, must be chastised with a scourge. As on the contrary, if the offence was onely against God, and not the Pope, then that which deserued to be seuerely corrected, must haue nothing but three flaps with a Fox-tayle ; which is credibly reported by some Writers, to haue beene the penance of a Nunne, which was gotten with childe in her Cloyster. Albeit another Nunne at *Watton* in *Yorkeeshire*, fared farre worse for her wantonnesse with a yong Monke of the same house : for being gotten with childe by him, she was first imprisoned, (saith the Story) and then beaten vnreasonably, and vnseasonably too ; being great with childe : then the Monke that committed this trespassse being taken and stript, and bound fast to a stoole, a sharpe knife was put into the Nunnes hand, and shee was compelled by most cruell enforcement to take vengeance on those parts which had done her the mischief, and to eate them also, with many other filthy circumstances, which I shame to speake of ; but in conclusion, to make vp the matter with a miracle, two midwiues were brought from heauen to Mistresse Nunne, by the ghost of *Henry Murdach* the Archbishop of *Yorke*, which discharged her of her childe without paine, and carryed it forth with them to heauen (with lie and all) so that it was neuer after seene. Is not this penance (thinke you) able to terrifie any one from committing the like sinne? or rather, might not this Nunne say as another of her sexe and profession said, after she had had three Bastards, which proued great Clarkes and learned men in the Church, that it was a happy scape which brought forth three such worthy bastards? so this might call her Sonne an happy Sonne, which was honoured

with

Horace.

Ethel. Abbas
de quod. mira.

Lumbard.
Gratian.
Comestor.

with so great a miracle. But let the Popes lawes bee broken, or his triple Crowne touched, and he shall smoake for it that dares do this.

25. Their fourth doctrine tending (apparently, and by necessary consequence) to loosnesse, is their doctrine of vowed chastity, whereby they enioyne single life, and prohibite matrimony to certaine kinds of men and women; to wit, such as enter into holy orders, teaching and maintaining, that for such it is better to go to harlots then to marry: and that to go to a harlot now and then, is but a *signe of infirmitie* (as *Pighinus* calleth it) but to marry, is no better then a *resolved, deliberate, or continuall incest, viterly without all shame*. What an occasion, or rather a cause, this point of Romish doctrine hath beene of horrible filthinesse and wickednesse of life, wofull experience, in all places where the Romish Religion beareth sway, manifestly declareth. For to omit that this doctrine is but an vpstart doctrine, in respect of true antiquity, brought in first by Pope *Seritius* three hundred and eighty yeares after Christ, who was the first that made any restraint of Priests marriages, as it is confessed by *Polidore Virgill*, the decree on the Canon law, and *Clittonens*; and yet tooke not effect vntill the time of *Gregory* the seuenth called *Hildebrand*, in the yeare one thousand seuentie and foure: as also, to omit that this doctrine is both contrary to the precepts of holy Scripture, and practice of holy men, both vnder the law, and vnder the Gospell: for vnder the lawe both Priests and Prophets were married; and vnder the Gospell, both Apostles and Disciples had their wiues, and after them Bishops and Presbyters: and the doctrine of the Scripture is, *Marriage is honourable among all men*; and again, *If they cannot abstaine, let them marrie, for it is better to marrie then to burne*: Yea, and Saint *Paul* giueth order concerning the wiues and children of Bishops, which had beene needlesse, if they might haue none. And lastly, to omit that this prohibiting of marriage is called by Saint *Paul* one of the doctrines of deuils, euery one of which might be a sufficient argument, not only to euince the vnfoundnesse of this doctrine, but also to demon-

*Pighius cont. 15.
de celibatu.
Eos. encbir. cap.
de calib. prop. 9.
Bell. li. 2. de mon.
cap. 30.*

*Polid. de Inuent.
lib. 5. ca. 4.
D. 82. plur.
Clitto. de contin.
Sacr. cap. 4.*

*Euseb. li. 4. c. 23.
Abanaf. epist. ad
Dracon.*

*Heb. 13. 4.
1. Cor. 7. 9.
1. Tim. 3. 2.
Tit. 1. 6.*

1. Tim. 4. 13.

strate how likely it must needs be to occasionare sinne, coming not from God, and therefore not likely to haue his blessing to follow it; but from the deuill, and therefore most likely to serue for the aduancement of his kingdome. Notwithstanding, to omit all these, and to refer them to a fitter place, let vs weigh this matter in the ballance of reason, and wee shall easily find that a great breach is hereby made for mens vnruely and vntoward affections, to burst forth into horrible and damnable sinnes.

Math. 19. 11, 12

1. Cor. 7. 7.

26. For first, the gift of Continency is no common, but a rare and singular gift, which God bestoweth not vpon all, but vpon some few: this proposition is prooued by that aphorisme of our Sauour; *All men cannot receaue this thing, saue they to whom it is giuen*: and in the next verse, *He that is able to receaue it, let him receaue it*: Whereby he insinuateth, that who so euer taketh vpon him the vowe of chastity, not being able to performe the same, sinneth in so doing. It is proued also by Saint Paul in this conclusion, *Every man hath his proper gift of God, one this way, another that way*: for speaking of the gift of continencie, he wisheth that all men were as he himselfe: but seeing they are not so, therefore he leaueth it free to marrie for such as haue not that gift. But the Romish Clergy, together with the infinite orders of religious Votaries, are not few but many, and those chosen promiscuously without any respect had, whether they be endowed with that gift or no: therefore, being vnable to containe, and forbidden to vse the lawfull remedy ordained by God, they must of necessity fall into lawlesse and vordinate lusts: besides, seeing that euery man that will, be hee neuer so defamed for incontinency, and so by experience knowne to be voyde of that same excellent gift, may become a Votary, and on the contrary. (our Sauour saith) euery man cannot receaue this, what hope can there be of chastity among these men? Is the gift of chastitie indeed so common, that euery man may haue it that will? Is it so ordinary, that it is communicated to thousands of Priests, Monkes, Friars, and Nunnes? yea, to innumerable of that order in all places?

why

why then, what meant *Cassander*, a learned diuine of their owne, to say, that *the world was come to that passe, that a man could scarce find one of an hundred, that kept himselfe free from incontinency?* And *Erasmus*, that *the number of Monkes, and Priests, that lived in whoredome and incest, was innumerable:* weigh the reason now in his iust termes, they that cannot containe, must needs burst forth, either into secret or open vncleannesse. But of infinite Romish votaries, few or none haue that gift to containe, therefore the rest must necessarily fall into either secret or open vncleannesse, let any man iudge now, whether this doctrine doth not directly tend vnto loosenesse.

Cassand. Art. 13
cap. 1.

Eras. annot. in
1. Tim. 3.

27. If any alleadge that this gift of continency may bee obtained by fasting and prayer: I answer, two things. First, If it may be thus obtained, it is a signe that they vse but little the same holy exercises, seeing few among them doe attaine vnto it. Secondly, I answer, that continency is in the number of those gifts, which may be denyed to a man *salua salute*, without danger of his saluation, because it is not necessarie to saluation, nor common to all Gods children, but peculiar to some. Now the promise of our Saniour, *aske, and yee shall haue*, is meant of things necessary to saluation, and not of particular and speciall gifts. Thus *Paul* prayed thrice, that *the pricke in the flesh, the messenger of Sathan might be removed from him*: (and some say this was concupiscence) yet he was not heard in that which he prayed for, because hee might be saued without it, as it appeared in the answer giuen vnto him: *my grace is sufficient for thee*. And besides, what is it but a tēpting of God, to refuse the ordinary remedy which God hath ordained, which is marriage, and to flye to extraordinary meānes? as if a man should refuse all bodily sustenance on earth, in hope that God will feed him extraordinarily from heauen at his deuout request, because he hath promised that those which feare him, shall want nothing, and whatsoever we aske in the name of Christ, shall be graunted. Let Saint *Augustine* determine this doubt, whose resolution is this concerning all things which men pray for, which are not necessary to

2. Cor. 12.

Psal. 34.

Aug. Ser. 53. de
verb. Dom. &c.

ſalvation. Aliquando Deus iratus, dat quod petis, & Deus propitiuſ negat quod petis. Sometimes God granteth in anger, and ſometimes denyeth in mercie, that which thou deſireſt. And let *Origens* practice put it out of all doubt, who to auoid incontinencie, and to quench the fiery luſts of the fleſh, offered violence to his own fleſh, by cutting off thoſe parts wherein concupiſcence raigneth. If he had beene perſwaded, that by faſting and prayer he could haue obtained that gift from heauen, ſurely he would haue macerated his body with the one, and brawned his knees with the other, rather then to haue fallen to that deſperate and vnnaturall remedy.

Genes. 3.

Genes. 1.

Bell. de Cler. lib.
1. cap. 21.

Jonas 2. 10.

28. But to leaue this their vaine obiection, and to come a little neerer to the poynt, how can that doctrine chooſe but lead to looſenes, which croſſeth not onely the ordinance of God, who was the firſt ordainer of Marriage, but alſo the inſtinſt of nature; for this was naturally inſtilled into all liuing Creatures, eſpecially Man; at the firſt creation, that he ſhould *encreaſe and multiply*: by vertue of which inſtitution of nature, a deſire is engrafted in all the poſterity of *Adam*, of the propagation of their kind, that they may (as it were) liue in their ſucceſſion. And whereas *Bellarmino* obieſteth, that theſe words (*Encreaſe and multiply*) containe not a precept, but an inſtitution of nature, and a promiſe of fecundity, becauſe the ſame words are uttered to other Creatures, which are not capable of precepts, and alſo becauſe if it were a precept, it ſhould bind all to encreaſe and multiply, and ſo iniurie ſhould be offered to *Chriſt*, to *Marie*, and other holie virgines. I anſwere, that albeit one member of his reaſon is vnſound, to wit, that beaſts are vn-capable of precepts; for God ſpake to the Fiſh, and it caſt vp *Jonah* on the dry land; which ſheweth, that beaſts in their kind vnderſtand Gods precepts, and obey; yet we do not ſay that this is an abſolute precept, binding all without exception to marriage, but onely a liberty granted to all that will, to marrie, that thereby mankind may be ſtill propagated: and therefore they which take away this liberty from all eccleſiaſticall perſons, and monaſticall Votaries, offer iniury to nature, and tyrannize ouer the bodies and ſoules of men. For,
whence

whence ariseth this necessary conclusion, that the vow of single life is repugnant to nature, and therefore none may take it vpon them, but those either in whome nature is defectiue, which our Sauour saith *were borne chaste from their mothers belly*, or that are endowed with a supernaturall gift, as our blessed Sauour, the blessed Virgin his mother, and other holy men and women : and so by consequent it followeth, because this gift is rare and extraordinary, that most of them (which by a rash vowe binde themselves from marriage) should fall into fornication and promiscuous lust. The course of nature in man-kind is like the source of a running streame, which by no dammes, nor artificiall barres can bee stopped, but it will runne either the naturall course in the channell, or some other by-passage, and that the more it is stopped, the more violently it rageth, except the fountaine and spring be dried vp. So, except the fountaine of concupiscence in incontinent persons be dried vp by a supernaturall and extraordinary worke, the more it is interrupted, the more outrageously it someth. Therefore if the ordinary channell of marriage be dammed vp, it must needs burst ouer the bankes of lawfulness, and spread it selfe ouer the pastures and medowes of adioyning neighbours. This is the very case of our Romish shauelings, being barred from marriage : they burst forth like wilde Bulls into other mens grounds, and defile their beds by adultery, and fill their houses with bastardy.

Mat. 19 12.
Basil de vera
virginitate.

29. If they challenge to themselves the supernaturall gift of continency, experience sheweth, that their challenge is vaine, for not one of an hundred of them liueth chastly: and besides, as God hath giuen that gift often to the heathen and reprobate, as Histories report, so very often, yea, most ordinarily doth he deny it to his own children : for ordinary grace doth not abolish, but sanctifie nature; so that this is no gift of ordinary sauing grace, but a superordinary worke aboue grace, and that also many times without grace. If then it be not in the power of any to quench the instincts of nature, if it be not a worke of ordinary grace to abolish nature, but it requireth extraordinary grace for the effecting thereof; if the course of nature

nature be stopped one way, it will burst forth another: then we may by sound reason conclude, that the vowe of chastity and single life, and the prohibition of marriage in the Church of *Rome* doth open a wide gappe to all loose and licentious living.

Marth. 7.

Epiph. tom. 2.
lib. 1. lxxv. 25.

30. Lastly, that all this is true, let the lamentable effects and fruits of this their doctrine stand vp for witnesse and vmpiers in this matter; for, how shall a man better iudge of the goodnesse of the cause, then by the effects? a good tree cannot bring forth euill fruite, nor an euill tree good fruit; euery tree is knowne by his fruit: and albeit often that which is not the cause, is put for the cause, and by the accidentall failing of the *medium*, or instrument, the cause may misse of his proper effect: Yet, when the effects are not rare, but frequent, yea, infinite; and such as are so like, that they seeme (as it were) of one stampe, and (as it were) all egges of one bird: then it must needs follow, that *parentem sequitur sua proles*, like childe, like parent, such as the effect, such must the cause needs be. To beginne with *Nicholas*, one of the seuen Deacons, the prime Authour of the sect of the *Nicholaitans* condemned by Saint *Iohn*, *Apoc. 2*. Let *Epiphanius* tell vs what his opinion was, and what fruites issued there-from. This *Nicholas* hauing a beautifull wife, when hee sawe others in admiration for their single life, that he might not seeme inferior to them, vterly renounced the company of his wife, and determined neuer to haue fellowship with her againe. But when hee was not able to repress any longer the flame of concupiscence, and being ashamed to returne to his wife, lest he should be condemned of inconstancy, he chose rather to giue ouer himselfe to all manner of vnlawfull lust, yea, to that which is against nature. And from hence sprang the sect of the *Nicholaitans*, whose chiefe opinion was this, that if so be they could abstaine from lawfull marriage, it was no sinne to defile themselues with any other filthy or vnlawfull copulation. Here wee may behold a perfect mappe of the Romish single life, with the fruites thereof. This happened in the first period of the primitive Church.

31. After

31. Afterward in the *Nicene Synode*, when some went about to prohibite marriage to the Clergy : *Paphnutius* a great learned Father of that assembly, gaine-said with great vehemency the proceeding of that decree; giuing this for one principall reason, that it would bee the cause of horrible impurity and obscenity in the Ecclesiasticall order ; which, to bee a true propheticie, the euent afterward hath manifestly declared. After this, about the sixe hundreth yeare of our Lord, it is reported of *Gregory* the great, that when hee sawe the heads of more than sixe thousand infants taken out of a Fish-pond, he sighed, and confessed that the decree of single life in the Clergie, was the cause thereof ; and therefore condemning that decree, he commended the Apostles counsell, that it was better to marrie, then to burne, and added this moreouer, that it was better to marrie, then to giue occasion to murder.

Socr. li. i. ca 11
Socr. li. i. ca 23.

Huldericus Aug
episc.

32. After this, in the yeare eight hundred and sixtie, *Huldericus* Bishop of *Augusta* in Germany, in his Epistle to Pope *Nicholas* the first, most liuely describeth the filthy fruites of Popish single life, his words be these, *Nullum tam grane facinus, &c.* There is no so great offence, which is not to be admitted, to the end that a greater then that may bee auoyded. Notwithstanding, many flatterers desirous to please men, not God, vnder a false show of continency commit greater sinnes, to wit, they defile their Fathers wines, they abhorre not the embracings of men and brute beasts, though they be of the most holy order, they make no scruple to abuse other mens wines : And when as certaine Bishops, and Archdeacons, are so giuen ouer to lust, that they cannot abstaine, neither from adulteries, nor incests, nor other filthy and vnameable sinnes ; yet they affirme, that the chaste marriages of Priests doe stincke in their nostrils, and forbid, yea, constraîne Clergie men to abstaine from them : saying, that it is more honest to be entangled with many whores in secret, then to be tyed to one wife in publique. But, woe be to you Pharisees, which doe all to be seene of men. These be the expresse words of that reuerend Bishop : after he thus concludeth, *Whilst the Clergie are constrained by Pharisaicall fury to giue over the lawfull fellowship*
of

Hulder. August.
epist. ad Nich. 1.

of one wife, they are made fornicators, adulterers, and workers of other most filthy abominations, and that which with teares we behold, all of them rage in such wickednesse. Hence it is that the Church of God is so scandalized, and the Clergie so despised. Who seeth not by this testimony of this great learned man in the very heate and midst of Popery, what fruites this doctrine then brought forth?

Auentinus.

33. After, in the yeare one thousand and eightie, when that brand of hell *Hidlebrand*, otherwise called *Gregory* the seuenth, sate in the Romane seate, who laboured earnestly to bring in that tyrannicall decree vpon the Clergie in *Germanie*: *Auentinus* thus writeth, *Gratum hoc fuit scortatoribus, quibus, &c.* This was acceptable to whoremongers, to whom now it was lawfull, in stead of one wife, to haue the fellowship of sixe hundred harlots. Hence many false Prophets tooke occasion by fables and miracles to cast mists over the truth, and by drawing places of Scripture to their purpose, to deceyue the people. In a word, when as very few did truly make warre with lust, and some did faine continency for gaine sake, the greatest part, under the honest name of chastitie, did commit whoredomes, incests, adulteries euery where without punishment: thus writeth *Auentine* touching those times.

34. After this, in the yeare 1102. in a Synode at *London*, where *Anselme* the Archbishop of *Canterbury* laboured with tooth and naile to interdict Priests of the vse of lawfull marriage, allowed before vnto them by King *William*; many opposed themselues against him, saying, it would be very dangerous, *Ne dum mundicias viribus maiores appetere, &c.* Lest, while they desired greater purity then their strength was able to beare, they should fall into horrible uncleannes, to the great ignominy of Christian Religion. And when as notwithstanding *Anselme* had effected this prohibition, the next yeare after complaint was made vnto him, that in stead of marriage forbiddē, the horrible sin of Sodomie rained ouer all *England*, and from the Clergie crept also into the Laity; which he endeououred to restraine also, but all in vaine: or the ordinance of God being neglected, what can the wisdom and lawes of man doe good?

35. But

35. But were the latter ages any whit better reformed? peradventure, in these six hundred yeares last past, the Popish Clergie, were more holy and lesse licentious. Let Saint Bernard be iudge of his times; If (saith he) according to the Prophecie of Ezekiel, we should digge through the wall, that we might looke into Gods house, there will peradventure appeare within the wall a filthy abomination; for after fornications succede adulteries, after incests, the passions of ignominie and works of filthinesse are not wanting. I would to God that it neither be-hooued the Apostle to write these things, nor vs to relate them, that it might not be beleueed, that such abominable lust possessed the mind of man. Alas, the enemy of mankind bath besprinkled the body of the Church with the execrable ashes of Sodome, & that many of the very ministers therof: And in the end he thus concludes; Many (I say, not all) yet many (they can neither be hidden for multitude, neither do they seeke to be hidden for impudency) I say, many seeme to haue giuen libertie to the occasion of the flesh, abstaining from the remedie of marriage, and bursting forth into all manner of wickednesse. Againe, the same Bernard in another place thus complaineth, *Tolle de Ecclesia, &c.* Take from the Church honourable marriage, and the bed undefiled, and thou shalt fill it full of whoremongers, incestuous persons, buggers, and all kind of uncleane ones. And a little before in the same Sermon he giueth the reason hereof, *Omni immunditia laxat habenas qui nuptias damnat*: He that condemnes marriage, lets loose the reynes to all uncleannesse.

Bernard.
De conuers. ad
Clericos cap. 29.

Ber. sup. cant.
ser. 66.

36. Robert Holket an English man, and a Dominican Frier, that liued in the yeare of our Lord one thousand three hundred and fortie, thus complaineth of the corruption in the Clergie of his time, *Sed proh dolor, &c.* But alas, in these daies the saying of Iob is verified, Behold, they that serue the Lord, are not stable and constant, &c. For of the Priests some be Angels of Sathan by discord and contention, some Apostations by pride, some bee filthy spirits by riotousnesse and uncleannesse, and some Angels of the bottomles pit, by couetousnes; and a little after, Not a few of our moderne Priests doe serue the most wild and filthy God Priapus. Panormitanus, a man of great fame in the Councell of

Holket sup. sap.
lett. 173.

Basil,

Panor. par. 3. de
Cler. coniug. cap.
cum olim.

Basill, after he had shewen the vowe of continencie not to be of the essence of Priest-hood, nor by the lawe of God, but a constitution of the Church, addeth these words: *I beleene that it were a wholesome ordinance for the good & saluation of soules, to leane it to mans owne wils to marrie, or not, because experience doth shew, that now a daies they doe not line spiritually and undefiledly, but that they are defiled by unlawfull copulation, whereas they might line chastly with their owne wines.*

Gers. tom. I. decl.
defect. vir. Eccl.
Lib. I. pastor.

37. I could adde vnto these testimonies the report of *John Gersan*, touching his time: who complained that some *Cloysters of Nunnnes* were become *Stewes of strumpets and whores*. And of *Mantuan* a Carmelite Italian Frier, whose verses touching this poynt are sufficiently knowne.

*Patrum vita fuit melior cum coniuge, quam nunc
Nostra sit, exclusis thalamis & coniugis usu.*

Polydor. Virg. de
Juuent. li. 5. ca. 4.

The life of the Fathers was better being married, then ours to whom marriage is forbidden: and of *Polidor Virgill*, who liued in King *Henrie* the Eights daies; whose censure is this, that this enforced chastity is so farre from excelling that marriage-chastity, that no crime hath brought more shame to the order of Priesthood, more euill to Religion, nor more grieve to all good men, then that blot of the filthinesse of Priests. But that I feare I haue too much offended chaste eares already, with raking into this dunghill, I conclude with the report of *Martin Luther*, he saith, that he saw Cardinals at *Rome*, which were accounted holy for no other cause, but that they were content onely to commit fornication and adultery with women, and did not giue themselves to other vnnatural lusts. Thus, as it were in a mappe; I haue described the filthy and abominable fruites that proceed from that Romish doctrine of vowed chastitie: Is it possible that the spring should be good, when the streams are thus corrupt?

5.

38. The fift doctrine of Poperie (giuing manifest occasion of liberty to the professors thereof) is their doctrine of veniall sinnes. By which they teach, that many acts which are transgressions of the laws of God & men, yet are not properly

perly sins, nor deserue the wrath of God, but of their nature are pardonable; and therefore he which committeth any such, doth neither offer iniury to God, nor breake charity in respect of his neighbour, and so deserues not hell, nor is bound to be sorry for them, but that the knocking of the brest, going to Church, being sprinckled with holy water, or the Bishops blessing, or crossing ones selfe, or doing any worke of charity, though we neuer thinke actually of them; is a sufficient satisfaction for them. This is the doctrine not onely of the Schoolemen, but also of the finest, and refyning Iesuites, euen of *Bellarmino* himselfe, who thus distinguisheth veniall finnes; that some are veniall of their own nature and kind, to wit, such as haue for their obiekt an euill and inordinate matter, but which is not repugnant to the law of God, and of our neighbour: others are veniall by the imperfection of the worke, which imperfection ariseth partly, ex surreptione, that is, by unadvised falling into them, without full consent of will; and partly, ex paruitate materiae, by the smalnesse of the matter which is committed, as if a man should steale a halfe-peny, or some such trifle. This is the Cardinals doctrine, which (as neere as I could) I haue word for word set downe. And that wee may more fully vnderstand their meaning, they affirme in very deede that they are no finnes, but *aquinoce*, that is so called, but not so in truth; for the word *peccatum*, sinne, doth not *uinoce*, agree to veniall finnes, as it doth to mortall; and therefore it is their generall opinion, that they are not against, but beside the lawe, that is in plaine words, not sinne: for euery sinne is a transgression of the law. Now, let the Reader iudge whether our doctrine, that all finnes of their owne nature are mortall, and deserue condemnation, except they be repeted of, or theirs, that some are veniall, and biade not the offender to condemnation, doe more tend to liberty: whether we restraine more the people from sinning, that thus say vnto them, All your finnes (though neuer so small) are of their owne nature damnable, except by faith in the bloud of Christ they be purged away; and by repentance, which is a fruite of faith sorrowed for, and laboured against: or they that say thus to them, A number of your ordinary

Henr. Sum. mor. cap. 20. lib. 4. Tho. par. 3. q. 83. & 81. art. 3. Quand. 4. d. 16. Pinwood. li. 3. de celeb. miss. Gregor. de Val. tom. 3. p. 1090.

Bellar. de omiff. grat. & stat. peccati lib. 1. ca. 3.

Bellar. de amiff. grat. & stat. peccati lib. 1. cap. 12. 1. Ioh. 3.

ordinarie finnes, are not damnable, you neede not faith in Christs blood to purge them; nor repentance to bewaile them; nor care and endeavour to prevent them: who seeth not that our doctrine pulleth in, and theirs letteth out the reynes of libertie to our corrupt nature? for when a man beleeueth that he may do many things, which are in deed transgressions of Gods lawe, without offence to God, or hurt to his neighbour, or wounding of his owne conscience; and, that after he hath committed them, he needeth not greatly to repent of them, or to be sorry for them; but that they are done away by saying a Lords prayer, or hearing a Masse, or creeping to a Crosse, or receiuing a little Holy water; what neede he make any conscience of these so sleight trifles; nay, how can hee choose but neglect and make light account of them? This is one of the deuils subtille deuices or iuggling trickes which Saint *Paul* speaketh of, wherewith hee labourereth to seduce simple soules, for either hee will aggrauate our finnes to driue vs to desperation, or extenuate and excuse them to draw to presumption: the rocke and gulfe whereat many thousand soules suffer shipwracke. And this last the most dangerous, wherein the Papiests shew themselues the deuils agents and factours, by this their doctrine of veniall finnes: for what is this but to excuse sinne, and to extenuate it, and so to make men presume to commit those things which they esteeme of no greater moment?

2. Cor. 2. 11.

39. The truth of this will more clearly appeare, if wee take a suruay a little of those particular finnes, which they account as veniall. To sweare by the blood of God, or wounds, or bodie of Christ, is no blasphemie (saith Cardinall Caietane) if it be spoken in a brawle, or in some perturbation of mind, neither is it to be counted any more than a veniall sinne. Againce, formall cursing (saith Gregorie de Valentia) although in it owne kinde it be a mortall sinne; yet it may be onely a veniall, to wit, in respect either of the smalnesse of the matter, or the want of deliberation in the speaker: and hereby (saith he) Parents cursing their children with bitter words, and deuoting them to the deuill, may often be excused from mortall sinne. An officious lye, and a lye in sport, are

Caietan. in sum.
pag. 49.

Grigo. de Val.
tom. 3. pa. 1090.

Mol. tract. 2. ca. 9.
con. 1. pro. 5.

are but veniall finnes (saith Molanus:) the same Authour affirmeth, that if any man steale some little thing, suppose an halfe-peny, (as Bellarmine giueth instance) whereby no notable hurt is caused, this is to bee esteemed no mortall sinne. Againe, rash iudgement (though consent bee added thereto) is regularly but a veniall sinne: so also is the painting of the face (saith Molanus.) Cardinall Caietan reckoneth vp a number such like, as for example. ^a Partiality in iudgement, and acception of person, if it be not pernicious. ^b Flattery, when we praise one for veniall euils, and it be without any manifest hurt. ^c Ambition, that is an inordinate desire of honour, if it be not for euill deeds, or immoderate. ^d Arrogancie, whereby a man attributeth that to himselfe which is farre aboue him; if it be without preiudice of his neighbour. ^e Craft, if it bee not ioyned with damage. ^f Conuetsnesse, as it is opposed to liberality, that is, an inordinate desire of money, and greedy keeping of it being gotten, because it is not against, but besides charity. ^g Contempt of our neighbour and Superiour in small trifles. ^h To contend in words against a known truth; if the opposite falshood be not pernicious. ⁱ To rayle vpon our neighbour to his face, if it proceede from passion, or bee but a light reproach. ^k Curiosity, if it bee naked, without some other euill ioyned with it. ^l To mocke and scorne our neighbour; if in a small matter. ^m Drunkenesse; if it be not full and compleat, to wit, if a man drinke till the house seeme to goe round, and yet is not deprived of reason; yea, if it bee of purpose and with full intention. ⁿ For a childe not to reuerence his Parents; so that it be free from notorious iniurie and contempt. ^o To deceiue; if in a small matter. ^p Gluttony is then onely mortall, when a man makes the delight in eating the last end. ^q Hypocrisie, to wit, thus farre forth, if a man faigne himselfe to be good in some thing, when hee is not, or better then he is. ^r Filthy speech is most vsuall, but veniall. ^s To disdain a mans neighbour, is commonly but a veniall sinne. ^t To iudge rashly of our neighbour, is either veniall or mortall, according to the greatnes of the thing wherof we giue iudgement. ^u Idlenesse; if it haue no other mischiefe to accompany it. These, and a number such like are reckoned vp by that Authour; to which I might adde many more out of other Romish

Bell. de amiss.
grat. & stat pec-
cat. lib. 1. ca. 3.

Molan ibidem.

a page 18.

b page 22.

c page 25.

d page 27.

e page 30.

f page 30.

g pa. 99. & 101.

h page 102.

i page 105.

k page 11c.

l page 119.

m page 131.

n page 317.

o page 318.

p page 322.

q page 340.

r page 354.

s page 369.

t page 401.

u page 447.

writers, but these may suffice for our purpose, to demonstrate what liberty this doctrine giues to loosefesse. For hence men may be bold to sweare, to curse, to raile, to back-bite, to reale, to be drunke, to be idle, &c. & cloke all vnder this vaile, They are but veniall sinnes. Yea, and because the common people are not able to vnderstand their nice distinctions of, against, and beside charitie; surreption, and irruption; great and small dammage, &c. therefore often grosse and great sinnes creepe in vnder the name of venials; if this be not a doctrine of liberty, what is?

6.

40. The sixt and last doctrine tending to loosnesse (the last, I meane, of those which I intend to propound in this Discourse, for there are many more that tend to the same end) is their doctrine of implicite and infolded faith; whereby they teach, that if a man know some necessary poynts of Religion, as the doctrine of the God-head of the Trinitie, of Christs incarnation and Passion, &c. it is needlesse to busie himselfe about the rest by a particular or distinct knowledge: but it sufficeth to giue assent to the Church, and to beleue as the Pastors beleue. This implicite faith is the mother of ignorance, and this ignorance (say they is) the mother of deuotion: but what kind of deuotion I pray you? such as the mother is, such is the daughter, a blinde mother, and a blinde daughter: such a deuotion and zeale which the Iewes had, when they crucified Christ; or as Saint Paul had, when he persecuted the Church of Christ; or which the Gentiles had, when they thought they did God good seruice by putting to death the primitiue Christians. Like *Poliphe-mus*, when his eye was bored out by *Ulysses*, dashed himselfe against euery rocke: so doe these blinde Romanists, the eye of knowledge being bored out by this pernicious doctrine, dash themselues against the rocke of Heresie in matter of faith, and impietie in manners: for all errour in doctrine ariseth from ignorance of the Scriptures, *Tou erre, not knowing the Scripture, and the power of God*, saith our Sauour: and erring in manners, proceedeth from the same fountaine; for if the hyding of Gods word in the heart, is a preseruatione against sinne;

Rom. 10.2.

Acts 3.17.

Acts 22.3,4.

Ioh. 16.2.

Tertull.

Mat. 22.19.

sinne, as the Prophet *Dauid* auoucheth : then the ignorance of Gods word must needs be the cause of many errours and enormities in life. To this agreeth the opinion of *Chrysostome*; *Scripturarum ignoratio haereses peperit : hac vitam corruptam inuexit, hac sursum ac deorsum omnia miscuit.* The ignorance of Scripture hath bred heresies, brought in corruption of life, and turned all things vpside downe. And also of Saint *Hierome*, who sayth plainly, *Amas scientiã Scripturarum, & carnis vitia non amabis.* Loue the knowledge of the Scriptures, and thou shalt not loue the vices of the flesh. Whereby hee giueh vs to vnderstand, that where there is no loue of knowledge, there must needs be the loue of vice : the reason is manifest, because the Scripture is a most exquisite rule and exact squire to try all our actions by, as *Chrysostome* calleth it, and a straight and inflexible rule, as *Gregory Nissen* termeth it. Now, if this rule, squire and ballance be hid from vs, how can we square our actions aright? how can wee giue them their iust poysse and weight? As the Carpenter that hath lost his rule and line, cannot but erre grossly in his worke : So the Christian that is deprived of this knowledge of Gods word, must needs runne into infinite foule and grosse enormities.

Psal. 119. 11.

Chrys. de Laz. & Diuite, Rom. 3.

Hierom.

Ibid. Rom. 13. in

2. Cor.

Greg. Niss. orat. deijs qui ad-
eunt Hierus.

41. From this fountaine, conioyned with those which went before, springeth the monstrous corruption of manners in all places, where Popery raigneth : especially in *Italie* and *Rome*, vnder the Popes nose. They obiect to vs the great and horrible disorder and corruption which is among Protestants ; but we on the other side, as we stand not to iustifie our selues in this kind, but rather bewaile the prophane-nesse of all estates in these dayes, euen vnder the Gospell ; so we dare boldly say, that in the time of Popery heretofore, and in places where it now swayeth, their impiety and prophane-nesse doth as farre exceed ours, as a great mountaine doth a little molehill. Of all Countries in the world, *Italie* is the Popes owne peculiar : and yet that is the very sincke of the world for sinne ; witnesse *Encas Siluius*, who liued almost two hundred yeares since, who sayth, that it was the *Italian* fashion to lye by robberie, and to trample vnder foote all equity

Encas Sil. Com.
in dicto & facto
Alphonf.

and religion. And for the moderne times, witneſſe the common prouerbe. *An Engliſhman Italianate, a deuill incarnate.* Rome is the Popes owne ſeate, for it is the ſpirituall Babylon, built vpon ſeuē hils, and yet that is the ſincke of Italy, witneſſe their owne *Mantuan.* *I pudor in villas, &c.*

Vrbs eſt iam tota lupanar.

Depart honeſtly into Villages, the Citie is wholly become a Stewes, and Trauailors report, it was neuer ſo euill as it is at this day; witneſſe their owne paſquill.

Roma vale, vidi, ſatis eſt vidiffe, reuertar,

Cum leno, aut meretrix, ſcurra, cynadus ero.

Now farewell Rome, I haue thee ſcene; it was enough to ſee:
I will retorne when as I meane, Bawde, Pander, Knaue to bee:
As if there were none but ſuch at Rome.

42. And this the beſt of them (againſt their wils) acknowledge, when they confeſſe Rome to be myſticall Babylon: for why is Rome ſo ſtiled in the Scripture, but becauſe it reſembleth the Aſſyrian Babylon in pride, idolatry, filthineſſe, and eſpecially in moſt cruell perſecution of the Church of God? and for the ſame cauſe it is called ſpirituall Sodome and Egypt: Sodome, for pride and filthines, Egypt, for Idolatry and cruelty. The Popes court is the Popes owne *Sanctum Sanctorum*, if in reuerence to that holy place I may ſo ſay, yet that is the ſincke of the Citie. Witneſſe *Catherina Senenſis* that holy woman, whom Pope *Pius* the ſecond canonized for a Saint, who thus complained, that in the Court of Rome, where ſhould bee a delicate *Paradiſe of vertues*, ſhe found a ſtincke of helliſh vices. Concerning the whole ſtate of the Romane Church, both Laiety and Clergy, heare what the iudgement of *Durand* was in his time, *Deſperata eſt ſalus Romana Eccleſia, &c.* The ſaluation of the Romane Church is deſperate; of which is verified the ſayings of the Prophet *Eſay*, (*It ſhall be a bed of Dragons*;) and of *Petrus de Alliaco*, a Cardinall in his time, *Ad eum ſtatim venit, &c.* The Romane Church is come to that ſtate, that it is not worthy to be governed but by reprobates. And of *Platina* himſelfe, the Popes owne Secretary, *Hac noſtra atate* (ſayth he) *vitia cōcreuerunt, &c.* In this our age, vices are ſo

increaſed,

Auto. part. 3. tit.
23. cap. 14.

Duran. de concil.
tit. 27.

Card. Allac. de
reform. Eccleſ.

Platina de vita
Mar.

increased, that they seeme to haue scarce left vs any place in Gods mercy, &c. After the Councell of Trent, which promised a reformation, heare how a Bishop of their owne, *Esspensaus* complaineth; *All hope (saith he) of reformation is taken away: where vnder the Sunne is there greater licentiousnes, clamour, impurity, I will not say madnesse, and impudency, then in this Citie? such, and so great, as none can beleene; but he which hath seene it; none can deny, but he which hath not seene it. I could heape vp many like testimonies for the clearing of this poynt, but it is needlesse, seeing that all that haue either gotten experimentall knowledge by their trauailes, or speculatiue by their reading, can & will iustifie the truth of this position, that in no place of the world, more impiety, atheisme, impurity, cruelty, poysoning trechery, & all maner of villanie raigneth, then in Italy the Popes owne dominions, and in Rome vnder his Holinesse nose. So that for shame (but that the whore of Babylon, and her adherents haue brazen foreheads) they may cease to lay that imputation of loosnesse and wickednesse of life vpon vs and our Religion, and assume the aspersiō of it vnto themselues, being farre more guilty, and their religion directly tending thervnto, by these six maine grounds which I haue in this first motiue propounded to the iudgement of euery indifferent Reader: The Lord of his mercy open our eyes, that we may discern the truth, and our hearts, that we may loue it, and embrace it.*

Epif. Espen. com. in tit.

MOTIVE. II.

That religion, which maintaines by the grounds thereof things forbidden, by all lawes both of God, of Nature, and of Man, cannot be the true religion: but such is the religion of the Romane Church: Ergo.

THe first proposition in this reason is vnquestionable and without controuersie: for the law of God is one part of MAIOR.
D 3 true

*Cic. pro Milon.
Lex nota non
data.*

MINOR.

I.

Matth. 22. 21.

Rom. 13. 1.

Ioh. 19. 11.

true religion, as the Gospell is the other : and therefore whatsoever contradicts this law, is opposite vnto true religion, and so cannot be true religion it selfe : for truth is not opposite vnto truth, but falshood : and the lawe of nature is nothing but the law of God, engrauen in the hearts of all men by the instinct of nature, which *Tullie* calleth a lawe engendred, not imposed, borne with vs, not laid vpon vs. And the positive laws of men, if they be good, are nothing els but extracts out of the law of God, & characters of the law of nature. That religion therefore that crosseth all these lawes by allowance of such things, which are by them all condemned, cannot in any wise be the true religion, but must needs stand guilty of falshood and errour. Now, that the Romish religion is such (which is the second proposition in the reason) that is my taske to proue, and I hope I shall by inuincible arguments make good the same.

I. And first, what can bee more contrary to the lawes of God, of Nature, of Man, then treason and rebellion against Princes ? for the lawe of God commandeth ciuill obedience to the Magistrate, by the first precept of the second Table: and our Sauour in the Gospell biddeth *to giue to Cesar those things that belong vnto Cesar* : and *Saint Paul* chargeth euery soule to be subiect to the higher powers, because all power is of God: euen tyrannicall power, as our Sauour confesseth to *Pilate*: *Thou hadst no power ouer mee, except it was giuen thee from above*: where he acknowledgeth, that *Pilates* power (though he was a tyrant) was of God; and therefore submitteth himselfe vnto it. As for the law of nature, it requireth as much of all; for as in the bodie naturall, all the outward members and inward faculties are gouerned by reason, residing in the head, and in the body oiconomike, all the familie is directed by the Father or Master thereof: so in the body politique, all the members of a Common-wealth must by natures decree be obedient to the King or gouernour, whom to resist, is to rebell against nature, as it is against nature for the member to mutiny against the head; or for children and seruants to be disobedient to their Fathers or Masters: Neither are the

lawes positive any whit behinde : for no offence by lawe is more seuerely punished, then *crimen lesæ Maiestatis*, that is, high treason against the Kings person or State : and that not onely in this our Kingdome, but in all others, as is sufficiently known.

2. Now, that the Romish doctrine and religion is a supporter of treason, and an animater of traytors against their Soueraignes ; I call to witnesse, first, their owne principles, and secondly, their practice. Their principles are these : *As long as the Prince continueth excommunicate, the Subiect is freed from the oath of subiection* : this is the Position of a Cardinall, whose authority was so great in the Church of Rome, that whatsoeuer he wrote, was allowed as sound and authentick, without examination or supervizing. To him I adde a Bishop, whose writings, after supervision and examination, were approued as Catholique doctrine, and to containe in them nothing contrary to the receiued faith of the Romane Church : his Position is this, *Assoone as a Christian King becomes hereticall, forthwith people are freed from their subiection*. The condition in the first Position is, if the King be excommunicate : in the second, if he be hereticall ; which though different in termes, yet in substance are all one, for euery heretique is excommunicate, *quatenus aperte hereticus*, in that he is an open heretique, if not by name, yet in deed, and by right, and so Subiects may lawfully deny him obedience, saith another Iesuite : and what is an hereticke in their diuinity, I pray you ? Marry, *Whosoever maintaineth any doctrine expressly condemned by the Church of Rome, hee is to be accounted* (say they) *an obstinate hereticke*. To these adde the sentence of another Cardinall, euen our owne Countreiman *Al* in his Apology for *Stanlies* treason, who ioyneth both these two conditions together as two twinnes. *By reason* (saith he) *of Queene Elizabeths excommunication and heresie, it was not onely lawfull for any of her Subiects, but euen they were bound in conscience, to deprive her of any strength, which lay in their power to doe, and to deliuer her Armies, Townes, or fortresses into her enemies hands, she no more being the right owner of them.* But

*Toll. Instr. Sacer.
lib. 1. cap. 13.*

*Simanc. Instr. lib.
23. Sect. 11.*

*Val. Ies. tom. 3.
in Thom. disp. 1.
qu. 12.*

*Alph. de Cast. l. 1.
de iust. punit.
her. cap. 10.*

Cardinal Allen.

*Bell. de Rom pöt.
lib. 5. cap. 7.*

all this while we haue not the pillar of Popery, *Bellarmino*, it may be he is of another mind : heare therefore his resolution. *Non licet Christianis tolerare, &c.* It is not lawfull for Christians to tolerate a King that is an infidell, or an heretike, if he endeouour to draw his Subiects to his heresie or infidelity. This is braue *Bellarmino*s resolution of this case. Neither doth he barely set it downe, but laboureth to proue it by many arguments throughout that whole Chapter: indeed he pinneth it all vpon the Popes sleeue; he must pronounce the King to be an heretike, and they like sheepe must auoyde him as a wolfe; he must forbid them to obey, and they must forthwith fall to rebellion: that whole seuenth Chapter is worth the reading, if any desire to know the full and compleat doctrine of the Romish Church, concerning the poynt of rebellion and treason against Princes. And that this was the doctrine not of some few among them, but of all in generall: Let a Fryer of their owne testifie about three hundred yeares since; *Sigebert* mentioning the Popes proceeding against *Henry the Emperour*, thus writeth; *Be it spoken with the leaue of all good men, this nouelty, that I say not heresie, had not as yet sprung up in the world, that Gods Priests should teach the people that they owe no subiection to euill Princes, and though they haue sworne allegiance to them, yet they owe them no fidelity, neither shall hee be accounted periur'd which thinketh against the King, yea, hee that obeyeth him shall be counted for excommunicate, and he that doth against him shall be absolved from the guilt of iniustice and periuiric.* Here we may behold the doctrine of that age, and withall, that by this Fryers iudgement concurring with vs, it is not onely nouelty, but a point of heresie to dissolue the bond of alleageance, which Subiects owe vnto their Princes, vpon any pretence whatsoeuer.

*Sigebert. Chron.
Anna 1088.*

3. But all these are but the opinions of priuate men, and not the decrees of the Church: heare therefore what the Church speaketh, by the pretended head thereof the Pope, who (as they affirme) cannot erre whilest he sits in the chaire of *Peter*, to determine matters of faith. *Gregory the seuenth*, alias, *Hildebrand*, thus determineth, *We by Apostolicall authority,*

*Gratian. cau. 15.
q. 6.*

doe absolute all from their oaths which they haue given to persons excommunicate. And another Pope of later time, in his Bull against Queene *Elixabeth*, thus; *We absolute all Subiects from their faith they haue plight with Elizabeth their Queen.* A third Pope *Paulus Tertius* did excommunicate *Henry the Eight*, King of *England*, and commanded his nobles to beare armes against him: and to make vp the full Squadron of Popes, when as the Vniuersite of *Salamanca* determined, that all Catholiques which did not forsake the defence of the English, and follow the traytor *Oneall* in *Ireland*, did sinne mortally, and could not obtaine euerlasting life, except they should desist: Pope *Xistus* giueth this censure of their determination, *Those Diuines (saith he) haue done the parts of good Lawyers, Confessours, and Doctours.* Many more testimonies to this effect might be accumulated, but these are sufficient (because wee shall haue occasion to speake hereof more at large hereafter) to all that are not either bewitched with the enchantments of the whore of *Babylon*, or blinded with preiudice, to shew how both in their principles and their practice, they maintaine treason and rebellion against Princes, contrary to the lawes of God, of nature, and of man.

Bulla Pij Quin.

Pet. Math. Com.
in bul. Pij Quin.Lib. de iust. ab-
dic, Hen. 3. pa.
370.

4. A doctrine Cousin german vnto this, & of the same kind, though not of the same degree, is that their Position touching the dissoluing of all bonds of naturall and ciuill society: whereby they resolute, that no communion or fellowship is to be held with heretiques, that is, with Protestants, by whatsoever bond of nature or ciuility they be obliged therevnto: and therefore the Father is bound to dis-inherite and cast off his Sonne, the Sonne to deny and disobey his Father, the wife is forbidden to render due beneuolence to her husband, the seruant is commanded to disobey his Master, the debter to deny payment to his Creditor, the Countreman to deny his owne Country, the kinsman to disclaime his kindred, if any of these be heretiques, that is, be Protestants. What a religion is this; that not only choaketh the breath of humane society, but euen stiflenth the life of nature it selfe? Hee that desireth to see these things proued, let them reade Doctor *Morrons*

2.

first

first Booke of Romish positions and practises of rebellion, and also his reply vnto the moderate answer, where he shall find them largely and soundly discovered and confirmed.

*Toll. li. 4. de Iust.
Sacerd. ca. 21.*

5. Againe, by their doctrine of equiuocation, they teach and maintaine open and notorious lying and periury, such as the very heathen of stricter life and simpler iudgement abhor'd: their doctrine is this; *A man (saith Toller) is not alwaies bound to answer according to the meaning of the asker, but may sometimes use equiuocation, and deceive the hearer: this is lawfull (saith he) whē the Iudge requireth an oth against iustice, or when he is not a competent Iudge (as another speaketh): as for example, if the Iudge demand, Hast thou done this? he may answer, I haue not (though he haue) with this secret meaning, to tell it thee, or at this time, or some such like things. And if an husband aske his wife whether shee be an adulteresse, she may answer no (though she be) with this mentall reseruatiō [to reueale it to him] and if a man be constrained to sweare that he will take a woman to his wife, he may doe it safely although he neuer meane it, with this close clause in his mind (if she shall after please him.) Thus farre Toller.*

6. Now of late dayes, one hath divulged a whole Treatise in defence of this monstrous doctrine; to the which *Blackwell* the Arch-priest hath giuē this solempne approbatiō, that it is a *very godly, learned & Catholique Tractate & worthy to be published in print, to the comfort of the afflicted, & instructiō of the godly.* The author of this Tractate thus concludeth, *If a Catholike or any other person shal be demanded vpon his oath before a Magistrate, whether a Priest be in such a place, he may (though hee know the contrary) securely in conscience answer, No, without periury, with a secret meaning reserued in his mind, namely, that he is not there, so as a man is bound to reueale him.* Againe, if one shall aske me whether such a stranger lyeth in my house, I may answer, *he lyeth not* in my house (albeit he do) meaning *Non mentitur*: this last is verball equiuocation, the former is mentall reseruatiō, which are the two approued kindes of their equiuocating art.

7. If this filthy strumper be not the mother of two soule daughters,

daughters, Lying, and Periury : lying, if by a bare asseueration; periury, if ioyned with an othe : let all that haue but common sense and reason iudge, and let the Enquest that shall enquire into this matter be, first, heathen Philosophers; secondly, the Popish writers themselues; thirdly, the Fathers and Doctours of the Church; and fourthly, which is of greater moment then all the rest, the holy Scripture of God diuinely inspired, and cannot deceiue, nor be deceiued. Let vs heare the Philosophers verdict; A *Lye*, saith *Tully*, is a *false enunciation of words, with an intent to deceane* : and againe, he defines *dolus malus*, that is, deceit to be, when *one thing is pretended, another acted*; this is a false action. So, in like manner a false dictiō, which is, a lye, must needs bee when one thing is spoken by the mouth, another vnderstood in the heart: therefore the ordinary Grammaticall notation of this word *mentiri*, to lye, is *quasi contra mentem ire*, as it were to goe against the minde : and *Aristotle* sayth, *that speech is ordained for this cause, to signifie and expresse the secret corruptions of the mind* : therfore when the mouth and the mind are at variance, then the law of nature is peruerterd, and in stead of a naturall and true-borne childe Truth, a bastard, to wit, a lye is produced: But they which equiuocate, pretend one thing, and intend another; they speake one thing, & meane another; their heart and their tongue, like vntuned strings, are at iarre with themselues, and therefore by no meanes can they be excused from open and notorious lying.

Tullie.

Cic. de offic. 3.

Arist. de interpr.

8. Now, if an oath bee mixed, then a fouler monster is brought forth, euen Periury; for what is periurie, but according to their owne diuinity, a lye made in an oath? and is not equiuocating, when the equiuocator is sworne to speake the truth, periury? Let *Tully* determine this doubt, if it bee a doubt, *Not to sweare a falsehood, is to bee forsworne, but not to performe or make good that which thou hast sworne according to thine owne meaning, as customably it is conceined by thy words, is periury* : all the world cannot more direct'y cut the throat of all equiuocation then this doth.

Toll. de Sept. peccat. cap. 54.

Cic. de offic. 3.

9. But I leaue the Philosophers, and come to their owne Schoolemen;

Lum. l. 3. dist. 38 Schoolemen. To lye (saith *Lumbard*) is when a man speaketh any thing contrary to that which he thinketh in his mind. It is a lye (saith *Aquinas*) when a man will signifie another thing, then that which he thinketh in his mind. Againe, *Lumbard*. Whosoever useth craft or subtiltie in an oath, defileth his conscience with a double guilt, for he both taketh the name of God in vaine, and also deceiveth his neighbour. And *Aquinas*, their great Doctor, condemneth in expresse words this equiuocating trick of theirs: If a Iudge (saith he) shall require any thing which he cannot by order of law, the party accused, (what, may he equiuocate?) No. he is not bound to answere (in deed) but either by appeale, or some other meanes, may deliuer himselfe; but in no case may he tell a lye, or vse falshood, or any kind of craft or deceit. This was then good diuinity: but now the Iesuites, our pretended refiners of Popery, haue coyned a new kind of diuinity; but like counterfet slips, it will not abide the tryall. Heare what *Scotus* saith, another Schooleman, *Dicere non feci, &c.* To say I did not that, which I know I haue done, although I speake it with this reseruatiō (that I may signifie it to you) is not equiuocation, but a plaine lye. To conclude with *Maldo-*
nate, Quisquis fingendo, &c. Whosoever (saith he) by faining doth goe about to deceiue another, although he intend some other thing in his mind, without doubt, lyeth; for otherwise there would be no lye, which might not by this meanes be defended.

10. Thus we haue the verdict of diuers of their own Writers, touching this monstrous doctrine. Let vs heare now what the Fathers thinke of it, and let Saint *Hierome* speake first: None is a lyer (saith he) but he that thinks otherwise then he speaketh. Therefore the equiuocator is a lyar, for he thinketh otherwise then he speaketh: as when he affirmeth (I am no Priest) when he is one, he thinketh hee is that which he saith he is not. Is Saint *Augustine* of a contrary minde? no, hee agreeth with *Hierome* in this, though they iarrer in some other things. He that speaketh (saith he) falsly against his conscience, doth properly lye, but so doth our equiuocator. And for Periury, This (saith *Augustine*) is the very forme of Periurie, to thinke that to be false which thou dost sweare. Thus doth the

Hieron. in 1. ad Corinth. ca. 4.

Aug. li. contra mend. cap. 5.

Idem Serm. 28. de verbis Apost.

the equiuocatour, for when hee sweareth hee knoweth not a man, and yet knoweth him, doth hee not manifestly thinke that to be false which he sweareth? his mentall reseruation cannot saue him from the pillory; seeing, as *Isidore* saith, *God doth value an oath not by the sense of the speaker, but according to the sense of him to whom the oath was made.* Thus by the verdict of these three Fathers, their doctrine of equiuocation is guilty both of lying, and periury.

Isidor. de summo bono. li. 2. ca. 13.

II. And that I may leaue them without a starting hole, let them heare what the Jury of Life and Death saith, I meane the holy Prophets and Apostles, yea, what *God* the Iudge himselfe saith. *Thou shalt not (saith he) beare false witnesse against thy Neighbour: No, nor of thy neighbour:* therefore much lesse against thy selfe, or of thy selfe: but the equiuocatour doth both: first, against his Neighbour, when by a false suggestion he perswadeth him to beleue an vntruth; and of his neighbour, when hee reporteth that of him which is vntrue: and secondly, of, and against himselfe, by confessing himselfe to be that which he is not, or denying himselfe to be that which hee is. Equiuocation then is a plaine breach of this Commandement, and therefore a lye at the least. The Prophet *Jeremy* interpreting this precept, as the manner of the Prophets was, giues it affirmatiuely thus, *Thou shalt sweare in truth, &c.* And the Prophet *David* saith, that *the righteous man speakes in truth.* Now, what is it to sweare or speake in truth, *Azorius* the Iesuite will tell vs, that *It is either for the confirmation of a truth, or in a probable opinion of that to be true which we sweare or speake.* But the equiuocateurs speech or oath is neither for the truth, nor from the truth, and therefore a lye, if not grosse periury. Againe, the Prophet *David* sets downe this as one note of a righteous man, that *he speakes the truth from his heart:* but the Equiuocatour either speaketh not the truth at all, or at least speaketh not from the heart, whereby he is euidently conuinc'd to be none of those that shall dwell in Gods Tabernacle, or ascend into his holy Mountaine. Lastly, when as Saint *Paul* was taxed by some false brethren to be carnally minded, because promising to come to *Corin-*

Jerem. 4. 1.
Psal. 15.

Azor. li. 12. mor.
cap. 2.

Psal. 15. 2.

thus;

2. Cor. I. 13.

thus, he came not, doth he excuse himſelfe by equiuocation, ſaying, that he promiſed one thing and minded another? no, but he proteſteth that he *was minded as hee ſpake, and that his word was not yea, and nay, but ſimply yea*: which proueth, firſt, that all our ſpeech muſt be ſimple and plaine, without equiuocation: and ſecondly, that ſuch as abuſe their ſpeech in ſuch ſort, are fleſhly minded men, full of lightneſſe and vanity. And thus we haue a full verdiſt of Philoſophers, Popiſh diuines, Fathers, and Scriptures: and therefore why may not ſentence bee pronounced, and the equiuocator adiudged guilty both of lying and periury, two finnes which the law of God, of Nature, and Men, haue alway condemned?

4.

12. Againe, what more contrary to the lawe of God and man, then adultery and fornication? But the religion of the Church of *Rome* doth directly maintaine and allow both theſe, by tolerating Stewes, places of common whoredome, & open and knowne Strumpets prostituted to filthineſſe, and that not onely in all other places of the Popes Dominion, but euen in *Rome*, vnder his Holineſſes owne noſe, and by his authenticall approbation; neither can this be imputed vnto them as a corruption in manners onely, and not as an error in doctrine: for they not onely uphold theſe places and perſons of infamy by their practice, and winke at them by neglect of due execution of iuſtice, but they are growne to that impudency, that they allow, maintaine, and approue them by their doctrine, as things neceſſary and commodious in a Common wealth: and albeit they condemne them generally as finnes, yet they approue them againe as neceſſary and profitable: as if there were any neceſſary profit, or profitable neceſſity of finnes, which Saint *Paul* calleth the *unfruitfull workes of darkneſſe*, *Ephes. 5. 11*. And thus with their owne mouthes they condemne themſelues in that which they allow, being Iudges of themſelues, and preclaimers of their owne ſhame.

Rom 14. 22.

13. Their doctrine is this, that a leſſer euill is to bee permitted, to the end that a greater may be auoyded, and therefore brothel houſes to be ſuffered, leſt all places ſhould bee filled with filthy luſts: and this their poſition they defend;
firſt,

first, by the testimonie of Saint *Augustine* in his Booke *De Ordine* ; secondly, by deprauing and corrupting that place of Scripture, where it is forbidden that there should bee any harlot in *Israel* ; thirdly, by diuers reasons, to wit, if harlots were suffered to be free and at liberty, without these Stewes, they would sinne more licenciously, and that by their first restraint to that one place, they may be made ashamed, and so at length conuerted, and that knowne harlots are to be tolerated, lest violence should be offered vnto honest Matrons; and lastly, they are not ashamed to reckon whoredome and fornication amongst these things which of their owne nature are not euill, because the Apostles place it among things of that nature, to wit, bloud, things strangled, and things dedicated vnto Idols. These bee their goodly reasons whereby they maintaine Stewes ; but no maruaile if they maintaine them, seeing their holy Father the Pope is in some sort maintained by them. *The Romish harlots pay (saith Agrippa) vnto the Pope euery weeke a Iuly (which is a certaine kind of Coyne) for their liberty, they prophane Gods word by a filthy Comment: for take away (say they) harlots out of the Common-wealth, and all places will abound with whoredomes: whereas, neuerthelesse the Common-wealths of Israel endured long without that stain, where notwithstanding an harlot was not permitted.* It is recorded also, that the harlots in *Rome* pay vnto the Pope a yearely pension, which amounteth sometimes to thirtie thousand, sometimes to fortie thousand Ducats. Pope *Paulus* the third is said to haue had in his Tables the names of 45000. Curtezans, which paid a monethly tribute vnto him. And therefore not without great cause (if gaine may be a sufficient cause) did Pope *Sixtus* build a noble or famous Stewes at *Rome*, as *Agrippa* witnesseth: for, seeing such large reuenues arise to the holy Fathers purse, by the meanes of strumpets, why should they not be there maintained? where, not as Saint *Paul* saith, *godlinesse is gaine*, but gaine is godlinesse, and all Religion is turned into lucre, as *Manruan* a Fryer Carmelite of their owne saith,

Deut. 23. 17.

Acts 15. 20.

Agrippa de vii. cap. 64.

Agripp. ibid. notabile lupanar Roman.

Mant. lib. 3.

Venalia nobis

*Templa, sacerdotes, altaria, sacra, corona,
Ignis, thura, preces, cœlum est venalia, Deusque.*

*With vs are all things to be bought and sold,
Priests, Altars, Temples, Sacraments new and old,
Crownes, Incense, Prayers, yea, Heauen and God for gold.*

— Adde to these Whoredome, Sodomitry, and Incest, and all manner of sinne, and then there is a full square number. But I would faine know how these holy Fathers can free themselves from the name and imputation of notorious bawdes; seeing he is by all law esteemed a bawde, that main- taineth harlots, exposing them to the lust of others for gaine, then which, what can be more vilde and base?

14. As touching the testimony of Saint *Augustine*, and their other reasons, I answer in a word; first, that when Saint *Augustine* wrote that Booke, he was but *Catecheumenus*, a no- uice in Religion, not well instructed in Christs Schoole: and besides that, it doth crosse the doctrine both of himselfe in other Books of more mature iudgement, and also of the holy Scripture; for he himselfe affirmeth elsewhere, *that the good which commeth of euil as a recompence, must not be admitted*, and the Scripture condemneth to hell all those (marke, you Ro- manists) that say, *Let vs doe euil, that good may come thereof, whose damnation is iust*.

Rom. 3. 8.

15. Their other reasons are vaine and idle: for what greater liberty can they desire, then to be authorized by the head of the Church, who cannot erre as they teach, and to follow their filthy lusts by letters Patents frō his vnholynesse? (for so here it iustly deserueth to be tituled.) And is this the way to reclaime & conuert them frō their filthines, to dwell in gorgious houses, to ride opely in goodly chariots, to be apparelled like Princes, to haue attending on them men clad in braue attire, with chaines of gold and costly ornaments, yea, to be maintained by the Pope, and often visited by his Holynesse and his great Cardinals? if this be the way to reclaime them,

let

let all men of sound sense and reason iudge indifferently.

16. Lastly, whether it be a meanes to stoppe the course of lust, and to refraine whoredomes from spreading farre and wide : let vs against *Augustine* oppose Saint *Basill*, *Basil. comment. in Psalm.* who expounding these words of the Psalme : And hath not sit in the chaire of pestilence, saith, *That whoredome stayeth not it selfe in one man, but innadeth a whole Citie: for some one comming to an harlot, taketh to himselfe a fellow, and the same also seekth another fellow: and so, as a fire being kindled in a Citie, stayeth not in the burning one house or two, but spreadeth farre and wide, and draweth a great destruction with it: so this mischiefe being once kindled, rargeth ouer all the Citie.* Oppose also to him Saint *Ambrose*, who writing vpon the 119. Psalme, thus sayth; *Who can nourish burning coales in his bosome, and not bee burnt with them? So how can harlots be nourished in a Citie, and young men not bee corrupted with whoredome? Yea, oppose Tertulian also, who affirmeth plainly, That all Brothel-houses are detestable before God.* *Ambro. comment. in Psalm. 119.* And lastly, *Iustinian* the Emperour, who in his Authentikes, in the Title *De Lenonibus*, willeth that harlots should bee utterly banished out of the Citie : and sorroweth, because hee saw Brothel-houses so nigh vnto the Churches of God. *Tertul. de anima.* And indeed, if it were true, that it is a meane to restrain whoredome, why is it not then restrained at Rome, by that meanes? I am sure they haue their Stewes : And yet *Mantuan* doubteth not to affirme, that for all their Stewes confined into one place, *Vrbs est iam tota lupanar: The whole Citie was become a Stewes.* To conclude all in one brieft Sylogisme, That Religion which is contrary to the Religion of God, cannot bee of God, but of the Deuill; but the Romish Religion in this one poynt is contrary to the Religion of God; for the Scripture saith, *There shall be no whore in Israel;* *Iustin. Authent. tit. de Lenonib.* the Romanists say, There must be whores in Israel, that is, in the Church, for the auoyding of a further mischiefe (then which what can be more contradictorie?) therefore the Romish religion cannot be of God, but of the diuell, I meane, in those poynts wherein it thus crosseth the truth of God. *Deut. 23. 17.*

5.

17. But doe they ſtay at adultery and ſimple fornication? No; their religion maintaineth open and notorious inceſt, and ſuch as the better ſort of the heathen abominated; and this they doe by three doctrines: fiſt, by that which giueth allowance, at leaſt wiſe toleration to common Stewes and brothel-houſes, for the auoyding of a further miſchiefe, as I haue declared in the former Section: for Stewes cannot be tolerated, but inceſt alſo needs muſt not onely be occaſioned, but euen after a ſort approued; the reaſon is, becauſe often it commeth to paſſe, that the Father and the Sonne, or two brethren and neere kindred are deſiled with one and the ſame woman, and ſo vnnaturell and horrible inceſt prohibited by the lawes of God and man, is committed. And albeir, oftentimes this is a thing ſecret and vnknowne vnto them: yet it doth not waſh their conſciences from the guilt of this foule crime, becauſe they are bound to know in what degree ſhe is vnto them, of whome they dare preſume to haue carnall knowledge. And beſides, the act it ſelſe being meere vnlawfull, doth take away all excuſe; together, with a ſecret ſuſpition they ſhould haue, if they be not wilfully ignorant, that ſuch a thing might be. For if that rule of Saint *Auguſtine* bee good, *Vitandum eſt licitum propter vicinſtatem illiciti*: that which is lawfull is often to be auoyded, for the contiguity and neere neſſe it hath with that which is vnlawfull: how much more is this true, that a thing vnlawfull in it owne nature is to be prohibited and auoyded, not onely becauſe it is vnlawfull; but much more if it bring with it apparant feare of a greater miſchiefe? Now that affinity is contracted, and therefore inceſt committed, not onely by lawfull marriage, but alſo by vnlawfull copulation: I thinke no man doubteth, ſeeing that Saint *Paul* plainly affirmeth, *That hee which cleaueth to an harlot, is made one fleſh with her*. And their owne law ſayth, that it ſhals not whether the kindred deſcendeth from the lawfull marriages, or otherwiſe.

*Auguſt. de ciuit.
lib. 18.*

1. Cor. 6. 16.

*Digeſt. tot. de rit.
nupt. leg. 54.*

18. Their ſecond doctrine maintaining Inceſt, is their opinion touching the Popes power in diſpenſations: for they hold, that hee being Chriſts Vicar on earth, may diſpenſe in degrees

degrees expressly prohibited by Gods law, and so hath and doth, if occasion be offered: by vertue of this dissipation, (so it may better be termed with Saint *Bernard*, then dispensation) the King of *Spaine*, and *Charles* the Arch-Duke of *Austria*, married each of them their sisters daughters. And *Petrus Aluaradus* married two sisters at once, and such like, as you may see more at large in the former demonstration. What is this, I pray you, but to allowe and authorize incest? when as they ascribe vnto their holy Father the Pope authority to dispense with it: for according to the old rule in Logike, *Causa causa, est causa causati*, which is, the cause of the cause, must needs bee also the cause of the effect: when as their doctrine therfore vpholds the Popes power to dispense, and this power to dispense, brings forth Incest, a bastardly brat; by consequēt their doctrine must necessarily stand guilty of being the first moouer thereof.

Occasio Lucri.

19. The third doctrine by which this foule sinne is authorized, is the generall opinion of the Church, touching the extent of degrees of Consanguinity prohibited in marriage: for, albeit in former ages it was forbidden to marrie within the seuenth degree: yet in the Council of *Laterane*, that Pontificall constitution was abrogated, and the prohibition of marriage restrained to the fourth degree inclusively: so, that beyond the fourth degree it might be lawfull for any to marry without exception. Which constitution is at this day held for Authentically, and is of force in the *Romane Church*: now this doth giue manifest allowance vnto Incest; for whether the supputation be made after the rule of the Ciuill law by generations, or of the Canon law by persons: yet some cases cannot be cleared from Incest; for this is the rule of supputation by the Canon law, which is most fauourable to them; *Quo gradu remotior distat à communi stipite, eodem etiam inter se distant. In what degree the person furthest remoued is distant from the stocke, in the same degree they are distant from one another.* Now put the case after this manner.

*Concil. Later.
cap. 10.*

ABRAHAM.

ISAAC.

ISMAEL.

IACOB.

IYDA.

PHARES.

ISCAH.

Here in this Scheme or figure, *Iscah* is by their own rule in the first degree from *ISMAEL*: and therefore by their doctrine, *ISMAEL* may marry *ISCAH*, which is most notable and apparent Incest: for brethren and sisters are but one flesh; and so *Isaac* and *Ismael* are both one flesh; as *Indah* said of *Ioseph*, *Frater noster est, caro nostra est: he is our brother and our flesh*. And therefore *Ismael* is vnto all *Isaacs* posterity as it were their Father; and they vnto him in stead of Children: and so by consequent cannot marrie, not one-ly within the fourth degree, but euen vnto the thousand degree, if it were possible. For *Adam*, if hee were now alieue, could not find a woman in the whole world to marry lawfully withall, without committing Incest: neither is this a conceit of our own deuising, but the expresse rule of the word of God: for *Leuit. 18. 12. 13.* wee are forbidden to *vncover the shame of our Fathers sister, or of our Mothers sister*: but all our predeceffours in the right line are our fathers and mothers, though they be neuer so farre remooued; and therefore to marry with their brothers or sisters, stands guilty of Incest by this law. For which cause also *Iustinian* decreeth, that *Amitam licet adoptinam, &c. It is not lawfull to marrie our Fathers adopted sister, nor our Mothers adopted sister, because they are held in place of Parents*: and the law in the Digests is plaine and pertinent. *Amitam quoque & materteram, item magnam amitam, & materteram magnam, prohibemur uxorem ducere, quamuis amita magna, & matertera magna quarto gradu sunt. We are forbidden to marry our Aunt either by Father or Mothers side: yea, our great Aunt, though she be in the fourth degree*. Thus by all lawes the Popish doctrine, that it is lawfull for any to marry beyond the fourth degree, is a plaine maintenance and allowance of Incest.

20. Again,

*Iustin. lib. 1.
instit. tit. 10.*

*Digest, de ritu
nups. Leg. 17.*

20. Again, who knoweth not but that theft is condemned by all lawes, except it be by the lawes of *Platoes* imaginaries Cōmon-wealth, or the Anabaptistical positions of some later heretikes, who would haue propriety of goods taken away, and a communitie of all things brought vp ? but the Papists by their doctrine not onely tolerate some kind of theft, but euen maintaine and allowe it as lawfull : For, thus writeth *Maldonate* a learned Iesuite, and of great authoritie ; Poore men (saith he) do not commit theft, when being pressed with extream necessity, they take that which is another mans ; because (marke his Anabaptistickall reason) the thing at such a time is not properly another mans, but common to the life of man being in danger, &c. And to prooue this, hee abuseth an excellent sentence of Saint *Ambrose*, who speaking of the communitie of charitie, and not of propriety, saith, *Esurientis panis est, quem tu retines; nudorum vestimentū est, quod tu recludis; miserorum pecunia est, quam tu in terram desodis.* It is the poores bread which thou retainest, his garment which thou lockest vp, and his money which thou hidest in the ground. But he speaketh, as any man may see, not to encourage the poore to lay hands vpon rich mens substance, but to stirre vp the rich to the workes of charitie : neither to excuse a poore man from theft, if he steale from the rich, but to accuse the rich of theft, if out of his wealth he do not powre forth to the necessitie of the poore. Neither is this the opinion of one Iesuite onely, but it is backed and barred by the approbation of another of no meane credite : For thus writeth *Emanuel Sa:* in his Aphorismes. *Ego, inquit, &c. I (saith he) am of the same mind with them, which thinke that it is lawfull for a poore man priuily to purlaine from a rich man, which is bound to helpe him and doth not.* Here be two brethren in euill, concurring in the defence of one and the same sinne ; for if to steale, be not an offence for a poore man, why doth the law say in generall, *Thou shalt not steale* ? Let them shew the exception and exemption of the poore from the law ; or let them confesse to their eternall shame, that they are maintainers of those that breake Gods law. Besides, if (as Saint *Augustine*, and all other learned Diuines con-

*Mald. in SUM.
q. 3. art. 3.*

Ambrose.

*Eman. Sa. aph.
page 166.*

Aug. de mendac. ca. 13.

fesse) it bee not lawfull to lye, though it bee to the saving of our lives : then it must needs follow, that it is not lawfull for a poore man to steale, though it be for the saving of his life: for theft is a sinne that bringeth more damage with it, then an officious lye can doe, which is vttered not for hurt of another, but for the preservation of our selues.

Toll. de sept. pec. ca. 49. pa. 744.

21. Besides these, Cardinall Toller another Iesuite, a man of high dignity and authority in the Romane Church, approueth by his verdict another kind of theft, worse then those before specified ; for he alloweth in some cases the vse of false ballances, and falsification of wares, his words are these. There is (saith he) a man that either by reason of uniuert dealing of the Magistrate, or the malice of the buiers conspiring together to pull downe the price, or some other reasonable cause, cannot sell his wine at a iust price : when the case thus falleth out, then may this man either lessen his measure, or mingle water with his wines, and so sell it for pure wine, and require the full price, as if the measure were compleate : provided that he doe not lye, which neuertheles if he doe, it is no pernicious lye, nor mortall, nor binding to restitution. In like manner, it is lawfull to sell other silke instead of Granado silke, and Italian instead of Greeke : and so after the same proportion all other wares. These bee the braue positions of that renowned Cardinall : wherein how apparently hee doth contradict the written word of God, let any indifferent vmpier iudge, by comparing this his doctrine with these sentences of the Scripture here ensuing.

Prou. 20. 23.

Prou. 16. 11.

Prou. 20. 10.

Leu. 19. 35. 36.

Deut. 25. 13. 14.

15.

1. Thes. 4. 3.

Diuers weights are an abomination to the Lord, and deceitfull ballances are not good. A true weight and a ballance are of the Lord, and all the weights of the bagge are his worke. Diuers weights and diuers measures, both these are euen abomination to the Lord : yee shall not doe uniuertly in iudgement, in line, in weight, or in measure ; yee shall haue iust ballances, true weights, a true Ephah, and a true Hin. I am the Lord your God, &c. Thou shalt not haue in thy bagge two manner of weights, a great, and a small ; neither shalt thou haue in thy house diuers measures, a great, and a small ; but thou shalt haue a right and a iust weight, a perfect and a iust measure. Let no man oppress or fraude his brother in any matter. How contradictory

contradictory these plaine precepts and enunciatiue propositions of Gods word, are vnto the positions of the Cardinall, no man can but discern that is not bewitched with the sorcerie of *Iezabel*: either therefore let him shew out of holy writ some exception from these generall rules, or let him acknowledge his Doctrine and Religion, to be the vpholder of most grosse and palpable theft.

22. If any man say that these be the opinions of priuate men, and not the doctrine of the Church: I answere, that this is a most friuolous conceit, for none of their bookes are admitted to the presse, before they be examined by certaine Censurers deputed to that purpose by the Church: and if any thing dislike them or seeme to saour of heresie (as they call the trueth) presently it is either gelded out, or corrected at their pleasures. And that which goeth for currant, hath his allowance subnexed. *That it containeth in it nothing contrary to the Catholike faith of the Church of Rome.* These positions then of these Iesuites standing thus approued by the common consent of their Censurers, and priuiledged to be both printed and read of all men, as containing nothing contrary to wholesome doctrine, cannot be thought to be the vnaduised opinions of priuate men, but euen the doctrine and religion of their Church.

23. Lastly, that I may conclude this second argument, they maintaine also the prophanation of the Sabbath, which the Lord hath enioyned to be sanctified with so great and vrgent a precept: *Remember that thou keepe holy the Sabbath day*: Adding a memento before, and fencing it with so many reasons after, that it might not seeme a light matter, but a cōmandement of great consequence; yet these impudent preuaricators make it a matter of no moment, yea, giue liberty to the open breach and transgression of it. For thus writeth Cardinall Tollet. *Homo tenetur, &c. A man (saith he) is bound vpon paine of a mortall sinne to sanctifie the Sabbath, but is not bound under the same paine to sanctifie it well.* As if forsooth it could be sanctified at all, if it be not well sanctified: or as if the prophanation of the Sabbath were the sanctifying of it:

7.

Tollet. lib. 4. In-
stru. 5. aceri.
9. c. 24.

for not to sanctifie it well, is nothing else but to prophane it: howbeit, if this were all the iniurie hee doth to Gods Sabbath, it might be borne withall: but the bold Cardinall taketh vpon him to breake in pieces the barres thereof, and to expose it being the Lords day, and therefore fit to bee employed onely in the Lords worke, to most vile and base offices; for thus hee writeth in the same booke. *Licet iter facere, &c. It is lawfull to take a iourney on the feast day: (with this caveat, that diuine seruice be first heard.) It is lawfull to hunt, and doe such like things. It is lawfull for Iudges, especially rurall, to giue iudgement on the feast day: it is no sinne for a Barber to exercise his trade on the feast day for commodity, if he had no leasure to doe it at another time: they are excused also which sell flesh, kill beasts, and sell necessary victuals on holy dayes: And if the occasion of a great gayne would otherwise bee lost, as in fishing for Herring and Tunnes, which come not but vpon certaine dayes; it is lawfull to fish on the holy day. In publique solemnities it is lawfull to prepare the wayes, and to build for spectacles.* This is the doctrine of that renowned Cardinall, whose writings are so approued of the Church of Rome, that whatsoever hee speaketh, is held for truth. But here it may be answered, that he nameth not the Sabbath, but the festiuall or holy day: to which I answer: First, that the title of that Chapter is *de Sabbatho*: and therefore if he meaneth not that, hee swarueth from his purpose. Secondly, that the expresse words and drift of the whole Chapter demonstrates, that vnder the name of the festiuall or holy day, he includeth also the Sabbath. And thirdly, how could he giue instructions touching the cases of the Sabbath, if he intended not the Sabbath, seeing all his rules runne vnder this generall terme, on the festiuall or holy day? This therefore is but a mist to blinde mens eyes, that they might not see their impieties:

24. Can this Religion (thinke you) be of God, which in thus many points crosseth and trampleth vnder foote the law of God? Doth not the head of that congregation evidently shew himselfe to be *ὁ ἀνόμος*, that outlaw, which S. Paul speaketh of, 2. *Thess.* 2. that is, such an one as opposeth himselfe

to the law of God? Doe not the necke and shoulder which are supporters of that head, I meane, the Cardinals and Bishops, shew themselues to be of the same nature and disposition with it? and the whole body, which is quickned by the life of his doctrine, to be meerely Antichristian? He that seeth not this, is blinde, and cannot discerne a farre off; hee that seeth it and confesseth it not, is carelesse of his owne saluation. Let vs leaue them therefore, either to bee conuerted, which God graunt for Christ his sake, or to bee confounded, if they continue in their errours.

MOTIVE. III.

That Religion which imitateth the Iewes in those things wherein they are enemies to Christ, cannot bee the truth: but such is the Religion of the Church of Rome. Ergo.

THe malice of the *Iewes* towards Christ our Sauour, and this Church, from the beginning vnto this day, is so notorious, that the whole world is witnesse thereof. Saint Paul witnesseth of them, that *they killed the Lord Iesus, and their owne Prophets, and persecuted the Apostles, and were contrary to all men, and forbad them to preach vnto the Gentiles that they might be saued, to fulfill their sinnes alwaies, and that the wrath of God was come vpon them to the uttermost.* And as it was at that time, so euer since they haue not any whit remitted, but increased in their rancour; for still they crucifie vnto themselves the Lord of Life, though not in his person which is at the right hand of God; yet in his members who they persecute vnto death as much as in them lyeth, and in his Gospel, which they still pursue with a deadly hatred. Yea, so great is their malice, that many times they haue taken Christian children, vpon their preparation day to the Passouer, and nailed them vpon the Crosse, loaded them with reproaches and scornes, in disgrace of Christ, and miserably tormented them to death;

MAIOR.

1. Thes. 2. 15. 16

Socrat. Hiſt. lib.
7. cap. 16.

Jo. Finc. li. 3.
Flores Hiſtor.

as was done by the *Jewes* of *Linneſter*, a Towne ſcituatē betwixt *Chalchis* and *Antiochia*, as witneſſeth *Socrates* in his Eccleſiaſticall Hiſtory ; and in *Germany*, at *Fretulium* ; as alſo in *England*, at *Lincolne* and *Norwich*, as our Chronicles teſtifie. Yea, it is recorded how the *Jewes* of *Hungarie* tooke a Carpenters Son that was a Chriſtian, in deſpight of Chriſt, whom they eſteemed no better then the Sonne of a Carpenter, and cut all the veines of his body, and ſuckt out his bloud with quills : and being apprehended, and tortured, they confeſſed that they could not bee without Chriſtian bloud, for therewithall they anoynted their Priests. Yea, they haue often poiſoned the ſprings, and by that meanes brought great plagues vpon Chriſtian people ; and ſet on fire Cities and Townes, to bring them to pouerty and miſery. Can there be greater enemies to Chriſt then theſe are ? for the poiſoned arrowes of their malice are ſhut vp againſt him, who is in heauen beyond their reach, and therefore they fall downe vpon his members : but the venome of them lighteth vpon their owne heads, to their eternall conſuſion. Who would now imitate theſe wretches in any thing, eſpecially in that wherein the cauſe of their enmity conſiſteth ? can they be of God that doe this ? or rather are they not the brood of that Serpent, that hath bene euer a profeſt enemy to the ſeed of the woman ? This being ſo cleare and manifeſt, I leaue the firſt propoſition without any other guard or defence, and come to the confirmation of the ſecond, wherein the pith of the argument conſiſteth.

MINOR.

2. That the Religion of the Church of *Rome* is an apiſh imitation of Iudaisme, and that in thoſe things wherein it is moſt oppoſite to Chriſt, may appeare, if wee firſt conſider wherein the oppoſition of the Iewiſh Religion conſiſteth, and then ſecondly compare the Romiſh with the ſame. The *Jewes* Religion is oppoſite to Chriſt in two reſpects principally : firſt, in retaining the old Ceremonies of *Moses* law, which were ſhadowes of things to come, and had their accompliſhment in Chriſt : for that which *Paul* ſaith concerning Circumciſion, is to be vnderſtood of all other Ceremonies: *They*
which

Rem. 10. 4.

Heb. 10. 1.

which entangle themselves with that yoke of bondage, under those impotent and beggerly rudiments, are abolished from Christ, ^{Gal. 4.9. and 5. 2.4.} and Christ doth profit them nothing: And secondly, in devising a multitude of strange and new superstitions, coyned in the mint of their Rabbinish conceits, contrary not onely to the Gospell of Iesus Christ, but euen to their owne law, which Deutorologies of theirs our Sauour condemneth, *Math. 15. 3.6.* when hee saith, that they transgressed the Commaundement of God, & made it of no effect by their owne tradition. Both these wayes shew they their enmity to Christ and Christian Religion, and are thereby retained and encouraged in their errours.

3. Now compare the Romish Religion with these Rabbinistickall conceits in both respects, and it will appeare that one egge is not liker to another, nor milke to milke, then the Romish and Iewish superstition are to each other. And touching the first, to begin with the multitude of their ceremonies: It is not vnknowne to any that know any thing in the booke of God, that the Church of the Iewes was loaden with a heauie burden of ceremonies. *S. Paul* saith, that it was *so heauie*, ^{Acts 15. 10.} *that neither they nor their fathers were able to beare it*, and therefore calleth the Ceremoniall law, *a yoke of bondage*, and those that were vnder that yoke, *children of the bondwoman*, ^{Gal. 5. 1. and 4. 31.} *and not of the free*. And the reasons why God did impose vpon them such a number of Ceremonies, were iust and holy, to wit: first, because the Church was then in the infancy, and therefore needed to be vnder a Schoolemaster to instruct, ^{Gal. 3. 24.} and as it were catechize it vnto Christ, and therefore they were to be dealt withall, as children vse to be with the gilded leaues and faire pictures of externall rites, and to be fed with milke, being not able to digest strong meates. Secondly, because by them they were, as it were by visible representations informed, both touching some great benefit past and receiued, and touching the Messias to come and his Kingdome, as also concerning godly conuersation required in their owne life: for in the barke of euery legall ceremonie, these three vitall spirits were contained. And thirdly (as it is well

Chrysost.

well obserued by S. *Chrysostome*) in regard of their infirmity and weakenesse, who being lately come out of Egypt, and there defiled themselues with idolatrie and superstition, necessarily required sacrifices and ceremonies to be allowed vnto them, lest they should fall backe againe to their Egyptian corruption: wherefore Almighty God (saith he) so dealt with them, as a Physician dealeth with his sicke patient, who through the burning heat of his disease, requireth a cup of cold water, or else is ready to hang or kill himselfe; there the Physician being constrained by necessity, commands a vial of cold water prepared by himselfe, to be brought vnto him, but withall warnes him, that he drinke not but out of that Vial. So God granted sacrifices and ceremonies to the sickly Israelites, but so, that they should not vse any, but those which hee appointed for them, and that after the manner by him prescribed. And this to be so, hee proueth, because the law of ceremonies was not giuen, vntill the children of Israel had defiled themselues with the golden Calfe, for the making whereof they were so madde bent, as that they pulled off their Jewels, eare-rings, and rings from their bodies, and gaue them for the framing of that Idoll: and hee illustrateth the same in another place by another excellent similitude. If a man (saith hee) haue a wife prone to incontinencie, hee shutteth her vp in certaine places & chambers, setting about her a guard of seruants and attendants, to keepe her from straying abroad, and entertaining her louers. So God dealt with the Church of the Iewes, which he had married to himselfe in compassion and loue, seeing it prone to Idolatry and superstition, hee separated it from other Nations, and shut it vp within the bounds of the land of Canaan, and set about it a guard of Ceremonies and externall Rites, which should be as it were Tutors vnto it, vntill it were fully confirmed in faith and obedience. Thus farre *Chrysostome*. By all which wee see not onely, that the Church of the Iewes was loaded with a bundle of ceremonies, which were to endure till the coming of the Messias: but also the reasons why the Lord imposed that burden vpon them.

4. Now is the Church of *Rome* any whit behinde them in this? No verily, but farre before them: for if we shall compare *Moses Leuiticus*, with the Romish Missals, wee shall finde, that in number of ceremonies they farre exceede the Synagogue of the Iewes. The Iewes had but two great Sacraments: the Church of *Rome* haue seuen. The Iewes but one ordinary Altar: the Church of *Rome* tenne thousand, euen as many as Churches, and not onely so, but often diuers Altars in one Church. The Iewes offered many sacrifices, but the Church of *Rome* exceede them in the number of their Masses tenne to one. The Iewish Holy-dayes were few in comparison of the Romish, for they had but their Passeouer, Pentecost, feast of Tabernacles, of Trumpets, reconciliation, new Moones, Purim and dedication: but these haue their Holy-dayes for euery Saint, for the Crosse, *Corpus Christi*, All Saints, All Soules, and what not: insomuch that their friend *Erasmus* complaineth, that in *Ieromes* age there were few Holy-dayes besides the Lords day: but now, that there is neither end nor measure in the multitude of them. The Iewes obserued a few fasting dayes by Gods appointment, and others taken vp by their owne tradition, as the second and fift day of the weeke: but the Romish fasts exceede both in number and superstition: for besides two dayes in euery weeke, euery Saints Eue almost is a fasting day with them, besides their Lent fast continued whole sixe weekes without intermission; if to abstaine from flesh, and glut themselues with other viands, as nutritiue to the body, be to be termed a fast. The Iewes Priest-hood was distinguished but into two maine orders, Priests and Leuites, and these later assigned to some few distinct offices about the Temple: but the Romish Priest-hood is pestered with a swarme of the seuerall orders of Friars, Monkes, Anchorites, secular and regular Priests, that almost serue for nothing but to consume the fruits of the earth: The holy garments for the Leuiticall Priest-hood, were but few in number in comparison of the Romish vestments: for the high Priest of the Iewes had but sixe garments appointed to him, the Ephod, the brest-plate, the Robe, the linnen

Erasmi Mat. II.

*Banau. ratio. Di.
ui. offic. li. 3. c. 1.*

*Agrip. de vanit.
cap. 60.*

*Polyd. Virgil de
inuent. li. 4. in
proemio.*

*Aug. Epiſt. 119.
cap. 19.*

Heb. 8. 6. &

9. 6. & 11. 12.

1. Pct. 2. 9.

linnen coate, the girdle, and the crowne; and for the inferiour Priests, but foure, linnen coats, bonnets, linnen breeches, and girdles : but the Romish haue sixe garments in token of perfection; and the Bishops nine, because there are (as they say) nine orders of Angels ; in all fifteene, answerable to the fifteene degrees of vertues. What should I reckon vp their manifold crossings, kissings, kneeling, whisperings, washings, anoyntings, spittings, breathings, saltings, with an infinite number besides of vaine and strange obseruations which are vsed in their Church, which the Iewish Synagogue may not compare withall, either for multitude or strangeness? And thus they are not onely equall to them, but farre exceed them in the number of their Ceremonies. And this is euen confessed by many of their fauourites : for *Cornelius Agrippa* saith, that *Christians are now more oppressed with ceremonies, then the Iewes were in former times.* And *Polydore Virgil*, that *a very wood of Iewish and heathenish ceremonies pestered the Lords field.* Yea, *Saint Augustine* complaineth of the same superstition in his time, when Antichristianisme was but in breeding, when he saith, that *the Church was pressed contrary to Christs mercifull institution, with such a seruite burden of Ceremonies, that the state of the Iewes, vnder the law was more tolerable then the condition of Christians, seeing they were subiect onely to Gods ordinances, and not to humane presumptions as Christians are.* But if he had liued at this time, and seene the fruitfull multiplication of them, in respect of his age, how would hee haue complained? And thus in respect of multitude of Ceremonies, the Romish Church is by many degrees before the Church of the Iewes.

5. To descend to particulars. The Iewes had their sacrificing Priests, whereof one was their chiefe Priest, and the other of an inferiour ranke. The Romanists, in an apish imitation, haue their sacrificing Priests too, the Pope their chiefe, and the vnder-shauelings his vassals : as if *Aaron* was a type of the Pope, and not of Christ ; or as if all Christians were not Priests vnder the Gospell; both which are euident in the new Testament : but we no where find that the high Priest

of

of *Ierusalem* was a type of the high Priest of *Rome*, or that the Ministers of the Gospel are sacrificing Priests. This latter is confessed by *Bellarmino*, who saith that *the Christians of the Primitive Church did purposely abstaine from the names of Temple and Priesthood, until the dayes of Tertullian, lest that they should seeme to haue retained some Iewish Ceremonies*. Why then doe they now entertaine those names, whereof the purer times were ashamed? do they not shew thereby that they are degenerated from that primer purity, which they so much bragge of? And yet we doe not dislike the name of Priest, if it bee rightly taken, for such an one as ministrerth in holy things betwixt God and the people, but that the Ministers of the Gospel should be sacrificing Priests, is Iewish; as also, that the man of *Rome* should be the Arch-priest on earth, whereas we haue but one high Priest, euen Christ our Sauour, who hauing once offered himselfe a sacrifice for sinne, sitteth for euer at the right hand of God. And that we may plainely see that in their Hierarchie they imitate the *Iewes*, *Bellarmino* is a sufficient witness, who to proue that there ought to be a visible Monarch in the Church, alleageth that *Aaron was not only a type of Christ, but also of the Pope, because the sacrifices of the law did not onely represent the bloody sacrifice of the Crosse, but also the unbloody sacrifice of the Masse*. Which if it be true, then there can be but one high Priest in the Church of Christ, as there was but one in the Church of the *Iewes*: for the argument will stand thus in good moode and forme, being built vpon their owne ground. *As the Church of the old Testament was gouerned, so ought the Church of the new: but the old was gouerned by one onely high Priest; therefore the new ought also to haue but one onely*: for either he must shew that there were two high Priests in the Church of the *Iewes*, one subordinate vnto the other, or conuicted by his owne principle, he must acknowledge that there ought not to bee two in the Church of Christ, or at least confesse that this argument is lame, drawne from the imitation of the Iewish Hierachy: and then if it be not true which he affirmeth, what will be the sequell therof, but either ignorance in symbolizing those things which

Reuel. 1.6.

*Bel. de cultu san-
ctor. lib. 3. ca. 4.**Bell de Roman.
Pontif. li. 1. ca. 9.*

which are no wise matches, or impiety in dethroning Christ from his office, and setting the Diademe vpon the Popes head; and so, that in their Romish Hierarchy they are the *Jewes Apes*, in that thing which most tendeth to the dishonor of Christ.

1. Cor. 10. 21.
Arnob. cont. gen.
lib. 6. Cyril. Alex.
cont. Julian. l. 10.
Chrysost. Psa. 95.

Aug. cont. Faust.
lib. 20. ca. 18. &
li. 3. de bapt. c. 19

Heb. 13. 10.
Theodoret.
Oecumen.
Aquinas.
Glossa ordin. in
locum.

6. As they imitate the Jewish Priest-hood, so do they also their Altar and sacrifices: for they are not content with the name of the Lords Table, which name was vsed both by the Apostles and primitiue Church. For which cause (as testifieth *Arnobius*, *Cyrill*, and *Chrysostome*) they were challenged by the Pagans of impiety, nor yet to take the name of Altar and Sacrifice in an improper signification, as some of the latter Fathers did, calling the Lords Table an Altar, because on it was represented the sacrifice of the Crosse, and the action in the Eucharist a sacrifice, because it was a commemorative representation of that sacrifice, as their writings plentifully testifie; but they will haue a very Altar in proper phrase of speech, and a true reall sacrifice, then which what can be more Jewish? especially, seeing all such Altars were abolished by the Crosse of Christ; and there remaineth but one Altar in the Church, *whereof they haue no power to eate which serue the Tabernacle*, to wit, Christ, as all the Fathers expound the place, who is the onely true Altar and proper sacrifice of the new Testament: True Altar (I say) and proper Sacrifice, because the soule of euery iust man is called by them a metaphoricall Altar, and their prayers, good workes, almes-deeds, &c. spirituall sacrifices. And therefore *Clemens Alexandrinus*, and *Origen*, and *Lactantius*, writing against the Pagans, who objected that Christians had no Altars nor sacrifices, and therefore no religion, answered, *That a iust and holy soule is a right holy Altar, from which doe arise prayers as sweet incense, and vpon which are offered vp to God, iustice, patience, faith, innocencie, chastity, and such other vertues*. And these are the onely Altars and Sacrifices now vpon earth; for our true Altar and sacrifice is in heauen.

7. Againe, the *Jewes* had lampes continually burning in the Tabernacle, and afterward in the Temple, which were types

types of Christ, who is the true light of the world, and of the Apostles and Ministers of the Gospell, who by their doctrine and preaching conuay this light from Christ the fountaine, as it were by Conduits and Pipes, to the illuminating of the whole world: *Quis in candelabro* (saith Gregory) *nisi Redemptor humani generis designatur? Who is figured out by the candlestick, but the Redeemer of mankind?* *Hastile candelabro* (saith venerable Bede) *ipse qui est caput Ecclesia debet intelligi, By the shaft of the Candlestick, must be understood, hee that is the head of the Church.* And the sixe branches issuing out of the body of the Candlestick, what are they but the Apostles and Pastours of the Church (saith *Marbachius*) which as branches issue from Christ, and make but one body with the shaft, to signifie that they must conspire in preaching Christ alone, and so vnited to each other by the bond of Concord? Yet the Church of Rome retaine also this ceremonie: for they haue multitude of Lampes and Candles in their Churches burning in the day time, as if they would declare to the world, that either they beleue that Christ is not yet come, or else that they haue not the cleare Sunne-shine of the Gospell amongst them, but the dimme Candle-light of superstition. Now that this Iewish ceremonie is vsed amongst them, not onely experience sheweth in all places, and their great solemne Candlemasse, vpon the day of the purification of the blessed Virgin: but also the decree of their owne Popes, Gregory the first, and Sabinian his succellour: the one of which appointed certaine Lands for the maintenance of Wax-candles and Lampes in Churches, and the other ordained, *Ut accensa Lampades perpetuo in Ecclesijs retinerentur: That burning Lampes should be alwayes kept in their Churches.* And that they fetch their patterne from the Iewes, Durand plainly acknowledgeth, when he saith, *That the Church is enlightened by Gods commandement.* Whereupon it is read in Exodus, *Charge the children of Israel, that they offer pure oyle of oliue, that the Lampes may burne continually in the Tabernacle.* It is cleare then, that this is a Iewish imitation, at least; if they had not rather bee counted to be followers of the Gentiles, then of the Iewes:

Ioh. 1. 9.

Matth. 5. 14.

Gregor. in Ezech. hom. 6.

Beda.

Marbach.

Gregor. in Decret.

Platin. in Sabinian.

Durand. in Rati. lib. 1. cap. 1.

Tertul. in Apo.
ca 35.
Lactant. lib. 6.
cap. 62.
Nazianz. in Iu-
lian. Orat. 2.
1 Cor. 10. 20.
Iud. 1. 6.
1. Ioh. 1. 5.

Euseb. de vita
Constant. lib. 4.
Epiphani. aduers.
haeres. sub finem.
Tertul. quo su-
p. pra.
Jerom. contra
Vigilant. c. 3.

Numb. 10.

De consecrat. D.
3. cap. aquam
sale.

amongst whom also this custome was in vse, to haue lights and Lampes continually burning in their Idoll Temples: as witnesse both *Tertullian*, *Lactantius*, & *Gregory Nazianzene*, with diuers others. *Lactantius* saith plainly, *That they set vp lights to their God, as if he dwelt in darknesse*. And so they did, for their gods whom they worshipped, were deuils, who are reserued in the chaines of darknesse, vnto the Iudgement of the great day. But our God dwelleth in light inaccessible, and he is all light, and in him is no darknesse: what neede any light or Lampes be set vp before him then? If they say, that they haue the example of the primitiue Church for their warrant. I answer, that it is true indeede, as may appeare out of all Ecclesiasticall Histories, and the Epistles of *Plinie* the second, to *Traiane*, that they had the vse of Lampes in their assemblies: but this was in their night-meetings, which they were constrained to vse in the time of persecution, not daring to assemble together by day: as is testified both by *Eusebius*, *Epiphanius*, *Tertullian*, &c. but neuer in the day time, till *Ieromes* age, when this superstition began to grow vpon the Church. So that this custome is either Heathenish or Iewish, let them chuse whether: both which are equally disgracefull to the Church of Christ.

8. So likewise they fetch the vse of their hallowed water from the Iewes, if not from the Pagans, for the Iewes had their Holy-water made of the ashes of a red Cow, whereby were purged all legall vncleanneses: so haue the Romanists their Holy-water sprinkles, to purge and clense away all the impurities of the soule. This is plaine, not onely by their practice, but also by the decree falsely fathered vpon Pope *Alexander* the first: but indeede of some later Pope, which thus speaketh: *We blesse water mingled with salt, that all being sprinkled therewith, may be sanctified and purified, which wee enioyne all Priests to doe: for if the ashes of a Cow being sprinkled, did sanctifie and clense the people of the Iewes, then much more doth water mixed with salt, and consecrated by diuine prayers, sanctifie and clense Christian people*. Which consequence how vaine and impious it is, who seeth not? Vaine, I say, for the

Leuiticall

Leuiticall Holy-water did onely cleanse from outward vncleanneses, but the Romish by their doctrine doth purge the soule from spirituall pollutions. Impious, for the Scripture saith, that *it is the blond of Christ that purgeth vs from all our sinnes*, and not water mingled with salt: and it maketh the comparifon not betwixt the ashes of an Heyfer and Holy-water, but betwixt it and the bloud of Christ. This imitation then is both vaine and impious, if it bee of the Iewes: and more, if it be of the Gentiles: for what agreement hath the Temple of God with Idols? And yet so it is also: for *Iustine Martyr* telleth vs, that *the deuils, when they heard out of the Prophets of the spirituall washing that should be in the Kingdome of Christ, in an apish resemblance caused his worshippers to purge themselves by the sprinkling of hallowed water*. And *Theodoret*, that *Julian the Apostate* commanded their bread, fl. sh. fruits, and all other kind of victuals, to be purged (as he supposed) by holy-water: and that *Valentinian* his Tribune, who succeeded him in the Empire, when *Fortunes* Priest sprinkled him with holy-water, strooke the Priest with his fist, saying, *Thou hast not cleansed, but defiled me*. *Hipocrates* also the Physician doth witnesse the same, when he saith, *that entring into their Temples, they were sprinkled, not that they might be defiled: but that if they had any sinne, they might be purged from it*. Thus it plainly appeareth, that this was a Heathenish custome; which how it can agree with the Church of Christ, I know not; sure I am, that in the Primitiue Church there was no holy-water besides the water of Baptisme, that can be proued by any good authority; for the testimonies of *Alexander* the first, *Clement* and *Basil* alledged by *Bellarmino*, are all counterfeited, as partly the matter in them containned, and partly the censure of *Eusebius* and *Erasmus* doe sufficiently proue, and might here bee demonstrated, if I thought it necessary: neither doth it agree with the nature of those times, to the which *S. Iohn* so lately before had left this doctrine, that the onely purgation of sinne was the bloud of Christ; and not holy-water consecrated by a Priest.

9. In like manner, their vse of Incense on their Altars to driue away deuils (as they say) doth fauour both of Iudaisme

1.Ioh.1.7.

Heb.9.13.14.

2.Cor.6.16.

Iustin Martyr
in Apolog.1.Theodoret bist.
lib.3.c.14.15.Hypocrates de
morbo sacro.Bel. de verbo
Dei non scripto.
lib.4.cap.3.
Euseb. de spiritu
Sancto. cap.27.
Erasmi prefat.
in Basil.

Polyd. Virgil. de
Inuent. li. 5. c. 1.
Innocent. 3. de
offic. Miss. lib. 2.
cap. 17.
Exod. 30. 1.
Psal. 141. 2.
Reuel. 8. 2.

and of Paganisme. That the *Iewes* vsed to burne Incense in sacrifice to God, is no question, for they had their Altar of burnt Incense appoynted by God himselfe for that purpose: & this Altar (without question) was a type of Christ our Mediatour, and the incense of the prayers of the Saints, which are then acceptable vnto God, when they are offered vp in the name of Christ, who is the Altar that sanctifieth all our sacrifices. This is so euident, not only out of holy Scripture, but frō the full consent of all Writers old & new, that it is needles to stand to prooue it. And therefore offering of Incense being a shadow of things to come, why should it still remaine, seeing the Sunne of righteousness is risen in our Horizon, and hath dispelled all shadowes by the glorious beames of his presence? As touching the Pagans, *Polydore Virgil* confesseth, that it was their custome to offer Incense to their Idols. And *Theodoret* affirmeth, that when *Iulian* distributed gold amongst his Souldiers, hee commanded an Altar full of coales to bee set by him, and Frankincense to bee layd on a Table, to the end that every one that would receiue gold at his hand, should first cast Frankincense vpon the Altar: and this hee did to distinguish the Pagan from the Christian. By which it is euident (by the way) that at that time this was not in vse in the Church. This Iewish and Paganish custome then, how commeth it to passe, that it should now bee taken vp as a holy seruice of God? Are not all Iewish Ceremonies at an end by the cōming of the body which is Christ? And is it fit that Christians should learne to worship God frō the Gentiles, which were worshippers of deuils? These things are so dissonant to the nature of true Religion, that they admit no iust reconciliation. Sure it is, that the Primitiue Church neuer knew the vse therof, as appeareth both by that Example of *Iulian* before alleaged out of *Theodoret*, and also by testimonies of *Arnobius*, *Eusebius*, and *Augustine*: all which acknowledge that the Church in their time had no such custome. We go not into Arabia (saith Saint *Augustine*) to fetch Frankincense, God requireth of vs the sacrifice of praise. As for the auncient *Leiturgies* and *Dionysius*, that mention it in Gods seruice, wee care not for them, seeing all men either

Polyd. Virgil. de
Inuent. li. 5. c. 1.
Theod. li. 3. c. 15.
 & 16.

Arnob. l. 6. & li.
 7. page 226.
Euseb. in orat. ad
Sanct. Cœlum.

Aug. in Psal. 49.
 & 50.

vehemently

vehemently suspect them, or vttterly reiect them as counterfeit.

10. Againe, the *Jewes* had their holy oyle wherewith their Kings, Priests, and Prophets were anoynted, which was a type and figure of that spirituall vnction of grace, wherewith Christ our head was anoynted aboue his fellowes, and all his members in a due proportion. The Church of *Rome* hath also reuiued this Ceremonie, and that after a farre more superstitious manner: for there was not halfe such a stirre at the making of the holy oyle of the Tabernacle, as there is at the consecrating of their holy Chrisme: it would euen prouoke the spleene to laughter, and the gall to bitternesse, to heare or behold the apish trickes that they vse at the making of their precious Chrisme: such muttering, such charming and enchanting, such blowing and breathing, such exorcising and coniuring the deuill, by the mitred Bishop first, and then twelue Priests in their order, before they come to *Aue Sanctum Chrisma*, *All haile O holy Chrisme*, as is wonderfull. What is this, I pray you, but a profest restoring of a Iewish Ceremony, and a plaine declaration that their Priests are rather Iewish than Christian? and that those graces of Gods spirir, which were figured by their holy oyle, are not to bee found in their Church, seeing they retaine so superstitiously the type thereof? If they say that Saint *Iames* mentioneth oyle to bee vsed at the visitation of the sicke, whereby they recovered health: I answer, first, that this was no such consecrated oyle as is in vse in the Church of *Rome*: and secondly, that it was applyed onely to the sicke that were in danger of death, not to young Infants that are new come into the world, at their baptisme: thirdly, that it was not an instrument of spirituall grace, but of corporall health: and lastly, that it lasted onely during the time that miracles liued in the Church, and dyed when they dyed: so that Saint *Iames* his oyle maketh nothing for the maintenance of the Romish Chrisme: and therefore I leaue it vnto them as a meere Iewish superstition.

11. Lastly doth not the high Priest of *Rome* imitate the high

Psal. 45. 7.
Iohn 3. 34.
1. Ioh. 2. 27.

Gallas.

Priest of the *Jewes* in his Pontificall garments? are not their Fryers and Anchorites apish counterfeiterers of the Leuiticall Nazarites? doth not their Iubile both in name and nature represent the Iewish Iubile? no man that knoweth the one, and seeth the other, but will confesse this to be true: for *Aaron* wore a Crowne vpon his head, to signifie the Kingly power of Christ: the Bishop of *Rome* hath three Crownes, to signifie (forsooth) his threefold power in Heauen, Earth, and Purgatory. Or as *Aretine* iested, one for the flesh, another for the world, and the third for the deuill, and none for God. *Aaron* had a plate on his Crowne, wherein was engrauen *Holinesse to the Lord*. The Bishop of *Rome* vsed to weare a plate on his head, wherein was written the word *Mysterie*, as if he would professe himselfe to be the vpholder of that mystery of iniquitie spoken of by the Apostle. *Aaron* had his Ephod and Robe: the Bishop of *Rome* hath answerable therevnto his rich Pontificall attire, which in many resemblances is like vnto the same: yea, the Romanists doe plainly Iudaize in bringing in againe into the Priestly order such variety of garments, as the Pall, the Miter, the Crozier-staffe, the Albe, the Chimere, the gray Amice, the Stoale, with such like. Inso-much, that when their Bishops come forth to doe diuine seruice, a man would thinke that he saw *Aaron* addressed with his attire to sacrifice at the Altar.

12. As touching their Fryers and Anchorites, how like are they to the Nazarites of the Law: the Nazarites might not drinke wine nor strong drinke: no more may diuers of the religious shauelings by the rules of their order. They were tyed by a vowe which they might not breake without sinne: so are these at their first entrance into their Cloysters and Cels; and that so strictly, that they account it a greater sinne to violate that vow of voluntary Religion, then the vowe that they haue made to God in their baptisme: and therefore they hold it a lesse sinne to commit fornication, which they haue vowed against in baptisme; then to marrie, which they made vowe against when they tooke vpon them the religious order, as hath beene prooued in the former reason.

They

Augent.

2. Theſ. 2. 7.

They might not meddle with worldly affaires, during the time of their separation; no more may some of these Romish vorarics, they may not so much as handle money (forsooth) with their bare hands; but with Gloues on, they will receiue as much as they can lay their clouches on: and even whilst they thus seeme to contemne riches, they spread their nets to draw whole Townes and Countries into their possessions. Onely in this the Nazarites and they differ: they were true worshippers of God, and their order was Gods ordinance: these are monstrous hypocrites, hidden vnder the cloke of Religion, neither are their orders of God, but as *Chaucer* long agoe sung, *The devils excrements.*

13. Lastly, for their Iubile ordained first by *Boniface* the eight, to bee euery hundredth yeere, after brought downe by *Clement* the sixt to euery fifty yeere: and after that by *Gregorie* the eleuenth to euery three and thirtieth yeere; and lastly, by *Paul* the second to euery five & twentieth yeere, where it reiteth, What is it but a renouation of that Iewish ceremonie, which was instituted by God, to signifie that euerlasting happinesse and ioy, which was brought into the world by Christ our Sauour? The Trumpetters whereof were first the Prophets, as *Esay* for example, who in the person of Christ proclaimed good tidings to the poore, healing to the broken hearted, liberty to the Captiues, and redemption to the Prisoners, the acceptable yeere of the Lord, &c. Secondly, the Angels who professed, that they brought glad tidings of great ioy that should bee to all people, at the birth of our Sauour Iesus Christ. And lastly, the Apostles, who when they began to preach the Gospell, proclaimed this great Iubile to all the world that should beleeue in Christ, to continue not a yeere, but for euer and euer. To imitate this ceremony then, what is it, but with the Iewes to expect the Messias to come in the flesh, and to disclaime the glad tydings of the Gospell, as a false message, deceiuing the world? This is so Iewish a superstition, as the very name, time, and vse, declare that nothing can be more.

Esay 61.1.

Luke 2. 10, 11.

14. Thus wee see, how in the imitation of the Leuiticall ceremonies,

ceremonies, the Church of *Rome* goeth in equipage with the Synagogue of the Iewes: from whence may be deduced these two conclusions. First, that the light of the Gospell is either utterly extinguished, or at least very dimly shining amongst them: for it is a true rule, the more shadow, the lesse light; and the more light, the lesse shadow: and therefore those Northerne people called by the Philosophers *Amphiscij*, because their shadow goeth round about them in a circle, haue the Sunne so farre remote from them, that they are scarce refreshed with the beames thereof: but they which haue the Sunne perpendicularly ouer them, are *Ascij*, without shadow. And what is the night, but the darke shadow of the earth, and the day, but the remouing of that shadow by the coming of the Sunne? The Church of *Rome* then being thus enwrapped, and compassed about with the superstitious shadowes of Iewish ceremonies, plainly declareth, that either the Sunne is not risen amongst them, or that it is very farre off, euen in the skirts of their Horizon. Secondly, that their Church is not as they bragge of it, the onely Catholick Church, but rather the whore of Babilon, for her attire bewrayeth her condition: a chaste Matrone is attired decently, but not garishly, but a strumpet like *Iezabel*, sets forth her selfe with garish deckings, and a painted face to allure louers vnto her: the Romish congregation then being thus adorned, not like a chaste Matrone, but like a light Harlot, with the garish attire of Iewish ceremonies, all in pompe and ostentation, discouereth her selfe not to be the Spouse of Christ, but the strumpet of Antichrist. And so I conclude the first part of this argument, that seeing one piece of the Iewes enmitie to Christ, consisteth in reayning the Leuiticall ceremonies, which had their accomplishment in Christ: therefore to imitate them in this respect, is a plaine demonstration, that their Religion is not from Christ, but from Antichrist, his profest enemy.

15. The second point wherein they imitate the Iewes, is farre worse then the former: for it is in their Rabbinish and Cabalisticall traditions, which as they are most grosse corruptions of the law, so are they the foulest enemies to the Gospell
of

of Iesus Christ that the world hath. I will not stand to reckon vp the foolish & ridiculous niceties of the brainsick Rabbines, wherewith the ignorant Iewes are at this day besotted, and which are as a veyle ouer their eyes, to hinder them from seeing the truth. I remit the Reader for these things to *Buxdorsius*, *Paulus Fagius*, *Sixtus Senensis*, and *Galatinus*: my taske is to shew, how the Church of *Rome* imitateth them in many of these their absurd fancies, which will proue their Religion to be little better then theirs.

*Buxdors. Synag.
Iydaic.
Pabl. Fag.
Sixt. Senens.
Bibliot. lib. 2.
Galat. de Arca-
nis.*

16 First, the Iewes hold, that *Moses* receiued two lawes of God in mount *Sinai*; the one written, and the other vnwritten: this latter they call their *Cabala*, and they say, that *Moses* by word of mouth commended it to *Ioshua*, and *Ioshua* to the Elders of *Israel*, and they to the Prophets, and they againe vnto the Masters of the great Synagogue vnder *Esdra*s, from whom their wisemen called *Cachamim* successiueley receiued it, and in this they glory, calling it the *ioy of their hearts*, and the *refreshing of their bones*. This vnwritten *Cabala*, was at the first preserued onely in the hearts of their great *Cachamim* or learned Masters, and deliuered by them to the people by mouth onely: afterward it began by little and little to be commended to writing, and was at the first called *Mischua*, that is, the law repeated, after the *Thalmud* of *Ierusalem*: and lastly, the *Thalmud* of *Babylon*, which is the most sacred Scripture, by which the Iewes are gouerned and directed at this day, and which they preferre before the law written: for the law written (say they) can neither be vnderstood, nor expounded without the helpe of this, neither is perfect, vnlesse this bee added to it. Thus dote the Iewes vpon their *Thalmud* and *Cabala*.

17. And doe not the Romanists dote as much about their vnwritten traditions? heare and iudge: first, with them they deuide the word of God into *verbum scriptum* and *scriptum*, written and vnwritten: their vnwritten word is nothing but orall Traditions, deliuered (as they say) by Christ himselfe to his Apostles alone, and not to his common Disciples, because it contayned the high mysteries of the Kingdome of God, and

*Concil. Trident.
Bellarm. de vera
bo. Coster Ex-
chir.*

by

by them conuayed to their ſucceſſours, Biſhops and Elders of the Church. Secondly, they affirme alſo with them, that theſe orall Traditions are of equall authority and neceſſity with the word written, yea, that the word written is of no authority at all, *quoad nos*, in reſpect of vs, except it be authorized by the tradition of the Church. And thirdly, they teach that the word written is imperfect, vneſſe the vwritten *Cabala* be added vnto it, and that, not one alone, but both together make a perfect rule both for faith and manners. Doe they not now Iudaize in all theſe points? Yes, the Romiſh Apologers, to proue their doctrine of traditions, ſerch an argument from the Iewes *Cabala*, as may be ſcene in a late tractate, failly called the Catholike Apologie: which is ſo much the more ſtrange, becauſe their own *Sixtus Senenſis* profeſſeth, that the Iewiſh *Thalmud* is fraught with innumerable blaſphemies againſt God and his Chriſt our Sauour, and impieties againſt the law of Moſes, beſides other infinite ſopperies. Is not this then a good patterne for them to imitate? and is it not a ſound argument that is deduced from ſuch premiſes? Surely their traditions which they build all their ſuperſtition vpon, thus ſymbolizing with the Iewiſh *Cabala*, can be of no better credit then it is: and what credit that hath, not onely their *Senenſis* before, but *Galatmus*, another ſtout champion of theirs acknowledgeth, when he ſaith, that it is mere madneſſe to approve all their vwritten traditions, which they bragge to haue beene deliuered in mount Sinai, and from thence orderly to haue deſcended to poſterity. Now that which he ſpeaketh of the Iewes *Cabala*, may as truly be affirmed of the Romiſh traditions: let them therefore goe arme in arme together, ſince they will needes haue it ſo, as ioynt enemies to Chriſtian Religion.

*Sixt. Senenſ.
Biblioth. lib. 2.*

*Galat. de arcan.
verit. Cathol. l. 1.
c. 7.*

18. Againe, the Iewes aſcribe ſo much credit and faith to their *Cachamim* or illumined Doctours, that whatſoeuer they teach, be it right or wrong, they muſt not enquire into the truth thereof, but receiue it as an article of their Creed, and build their faith and ſaluation thereupon. Thus writeth one of their owne Rabbines, to wit, *Rabbi Iſaac*, that died in Portugal,

tugall, Anno 1493. Wee are bound (saith he) to giue no lesse credit to euery Rabbine in their sermons, and mysticall or allegoricall explications, then vnto the Law of Moses it selfe: and if there be found in their words any thing hyperbolicall, or contrary to nature and sence, we must ascribe the fault thereof to our owne defectiue understanding, and not vnto their words. And the same is the doctrine of their *Thalmud*. Their speeches (saith it) are the speeches of the liuing God, neither doth one word of theirs fall to the ground in vaine: and therefore we are bound to beleene all things whatsoeuer are written of them, or in their name, for it is the truth: neither must any man laugh at them, neither in his countenance, nor in his heart, for whosoener shall doe so, shall not escape punishment: and his punishment (they say) shall be this, that he shall be tormented in hell, in boyling excrements. And in another Booke the *Iewes* are commanded to say, *Amen*, not onely to their Prayers, but also to all their Sermons and allegoricall expositions. Yea, if two Rabbines contend and contradict each other, yet they are bound to beleene both of them, because the words both of the one and the other, are the words of the liuing God, though they understand not each other. And in a word, so great is their madnesse, that they are not ashamed to say, That the words of their Rabbines are more to be regarded then the words of Moses law, and that if they teach that the right hand is the left, and the left the right, yet they are bound to beleene them.

Rabbi Isaac Ab-
hinab. li. Meno-
ras bamaer, pa.
23. col. 1.

Thalmud. tract.
de Sab. c. 2. p. 30.

Lib. Brandspie-
gelium.

Thalmud.

Luther in victo.
contra Iud. 107.
Rab. Solom. Iard.
in cap. 17. Deut.
vers. 11.

Burd. synag. Iud.
ca. 1. pa. 66.

Rhem. Annot. in
Acts 17. 11.

Hes. de expresso
verbo Dei.

Andrad. defend.
Trid. lib. 2.

Bell. de verbo
Dei interpret.
lib. 3. ca. 8. & 9.

19. And is not the Church of Rome paralell to them in this case? I will not condemne them, but let their owne words be their Iudges. Thus write the *Rhemists* in their Annotations vpon Acts 17. 11. The hearers must not try and iudge whether their Teachers doctrine be true or no, neither may they reiect that which they find not in Scripture. The same is the tenent of Cardinall *Hofius*, *Andradius*, and all other of that stamp: *Bellarmino* affirmeth, that the people must beleene whatsoeuer their Pastor teach, except they broach some new doctrine, which hath not bene heard of in the Church before: and if they do so, yet they must not Iudge of them, but referre them to the definitiue sentence of the Pope; to the which they must yeeld full consent without

*Idem de Clericis
lib. 1. cap. 7.*

*Card. Sanct. Angel.
ad leg. Bohē.*

*Io. de Turrecre-
mat. sum. de Ec-
cles. li. 2. ca. 26.*

*Siluest. Prierias
contra Luther.*

*R. Cupers de Ec-
cles.*

*Extrav. de tran-
sit. Episcop. &
de præbend.*

*Bell. ut supra.
Nauar. Enchir.
in 1. præcept. c. 11*

without further examination. Yea, he impudently concludeth in another place, *That if their ordinary Pastor teach falshood, & another that is not their Pastor teach the contrary truth, yet the people ought to follow their Pastor erring, rather then the other, telling the truth.* And another blasphemous Cardinall giueth a reason thereof; *Because (saith he) if a man did not beleene that Christ is very God and man, and the Pope thought the same, hee should not be condēned. For (saith a third Cardinal) the iudgement of the Pope is the iudgement of God, and his sentence the sentence of God.* As if the Iudgement and sentence of God could bee erroneous, which the first Cardinall supposeth concerning the Pope: or as if the Popes sentence, being erroneous, could be the sentence of God, as the second affirmeth. Obserue their blasphemous absurdities. *Siluester Prierias* concludeth this poynt, when hee sayth, *That whosoeuer resteth not on the doctrine of the Romane Church, and Bishop of Rome, as the infallible rule of God, is an Heretike.* And the Canonists sticke not to say, that the Pope is subiect to no law, but that his iudgement is in stead of law, and that his actions are not to bee enquired into: neither may a man say vnto him, though hee lead thousand soules into hell with him; *Sir, why doe you thus?* and that it is not better then sacriledge to call in question the Popes fact, or to iudge of his actions. Thus an infallibility of iudgement, and an impossibility of erring is ascribed vnto the Bishop of Rome: so that whatsoeuer hee propoundeth, bee it right or wrong, must bee receiued vpon paine of damnation. Neither is it ascribed onely vnto him the worlds high Priest, but also to their Councils and inferiour Pastors, animated by his spirit, *whose doctrine is to be heard, and not examined,* as they teach. And therefore it is esteemed a great sin amongst them, for a man to make question of any doctrine brought vnto them by any Romish Iesuite, Fryer, or Priest: & when at any time they are conferred withall about their Religion, presently, not being able to answer, their refuge is to reterre vs ouer to their Priests; of whose learning and iudgement they haue such a perswasion, that though Scripture and reason be against them; yet their opinions preuaile more with them

them, then either of these. So, that hence it is most euident, that as the Iewes are bound to beleue all that their *Cachamin* teach, and not to stand to examine what it is that they teach: so the Romanists are bound by their Religion to entertaine into their Creed, whatsoever is taught them by their ordinary Pastours, without all enquire and search into their doctrines, whether they bee true or false. And as this is one chiefe cause of the Iewes obstinacie against Christian Religion: so is it also of that miserable superstition which raigeth in the Church of *Rome*: for if the people were but perswaded, that their learned Doctours might erre and deceiue, they would certainly suspect their doctrines, and try them by the touchstone of the holy Scriptures, and so at length might be reclaimed from their errors: thus they march together in this point also.

20. Againe, the Romanists are like vnto the Iewes in their doctrine and practice of praying for the dead: for they hold and teach, that prayer & sacrifice is to be offered for the dead, grounding their opinion partly vpon the example of *Indas Maccabeus*, who as they affirme, procured sacrifice to be offered by the Priests, for the dead that had trespassed by taking to themselues the idolatrous iewels of the Iammites, and partly vpon the Thalmudical traditions of diuers of their ancient Rabbines: but they haue no ground nor warrant for the same in the word of God: for as concerning the bookes of the Maccabees, they themselues acknowledge that they are not Canonickall Scripture: and for the Scripture, we finde no such precept or example in the whole volume of the olde and new Testament: neither is it likely that God would haue omitted in the law that kinde of sacrifice for the soules of men, where he prescribeth sinne-offerings for bodily pollutions, and euery light trespass, if he had thought it necessarie. That this is the opinion and practice of the Iewes, their practice at this day beareth witnesse: for they vse to say ouer the dead bodies a certaine prayer called *Kaddish*, by the verrue whereof (as they thinke) they are deliuered out of Purgatory; especially if it bee said by the sonne for his father, and if hee

2. Maccab. 12.
40. 41. 42. 43.

Minbagim
pag. 12.
Orach. Chajin
Nu. 28.
Brandspiegel-
lium.

haue

Galat. de secret.
Cathol. fid.
Coccinus Thesaur.
Cathol. fid.
Apolog. Cathol.
fid.
Bredenbach. de
diff. componend.

Reynold. de Ido-
lat. l. i. c. 5. sect.
8. & 9.

Cassand. consult.
art. 24.

Galatin. Apolog.
Cathol. fid.
Ecclesi. 24. 37.
Whitaker contra
Dacsum. l. 8.
p. 567.

haue no sonne, by the whole Congregation on their Sabbath dayes. And that this also is the doctrine and vsage of the Church of *Rome*, besides their Bookes, their Masses for the quicke and the dead, their *Diriges* and *Trentals* doe sufficiently testifie : And that they fetch this custome from the Iewes, may appeare by two reasons : first, because one mayne argument of theirs, which they call a demonstration to proue the lawfulness hereof, is deuied from the example of the Iewes ; as we may see both in *Galatinus*, *Coccinus*, and our late English Apologists. And secondly, because as it is confessed by their owne *Bredenbachius*, it is not found in all the writings of the Apostles and Euangelists in the new Testament, and we may adde hereunto, neither in the olde, vnlesse by distorted and misalledged texts, which are not worth the answering : except onely that fore-named passage of the *Maccabees*, which notwithstanding is corrupted both by the Translatour, and also the Relatour *Iason Cyrenens*, as is vnanswerably proued by our famous Country-man, Doctour *Reynolds* : the word (*Dead*) being cegged into the Text by some cunning Iuggler, which is not in the Originall, wherein lyeth the pith of the argument. And therefore it must needes follow, that the Romanists doe merely Iudaize herein. And for the Fathers which they alledge for the prooue of this article, let their owne *Cassander* giue satisfaction : who affirmeth, that the ancient Church vsed prayers for the dead, either as thankfull congratulations for their present ioyes, or else as testimonies of their hope, and desire of their future resurrection, and consummate blessednes both in their bodies and soules : and this hee proueth out of *Cyprian*, *Augustine*, *Epiphanius*, *Chrysostome*, and ancient Leiturgies.

21. Again, they Iudaize in their doctrines of *Limbus Patrum*, and Purgatorie : for Purgatorie it hath bene already touched in the former section, and for *Limbus Patrum*, it is confessed by our aduersaries themselves, that it is the tenent of the Iewish Rabbines, warranted (as they say) onely by a Text in *Ecclesiasticks* ; which being both corrupted in the translation, as our worthy Champion Doctour *Whitaker* hath proued :

proued: and being also no part of Canonick Scripture, doth plainly shew, that it is a mere Rabbinish conceit, hatched in their brain-sick Thalmud, and not bred in holy writ. Yet our Romanists lay fast hold on the same opinion, without any other certaine ground to build it vpon. For as touching the places of Scripture collected by them, to proue this assertion, they are either so impertinent or distorted, that the meanest iudgement may easily discry their weaknesse: for either they are deriued from a word of an ambiguous signification, as *אֵשׁ* in the speech of *Iacob*, *Gen.* 37. 35. which signifieth sometimes the graue, and sometimes hell, by the confession of their great *Bellarmino*, or from a Parable, as that place in *Luke* 16. concerning *Abrahams* bosome, confessed by *Maldonate* to be parabolick, because bodies are not yet tormented in hell: but here is mention of a finger and a tongue: or from an allegorie, as is that place of *Zacharie* 9. 11. where is mention made of loosing Prisoners out of the pit wherein is no water, which both *Salmeron* and *Bellarmino* acknowledge to make more for Purgatory then for *Limbus*, but in truth for neither: it signifying literally nothing else, but the deliuerance of the Israelites out of the Babylonish captiuitie, and typically the redemption of the Elect from the bondage of *Sathan* and hell, which they are liable vnto: or lastly, are merely impertinent, as those places, *Heb.* 11. 39. 4. 1. *Reg.* 28. 1. *Pet.* 3. 19: the first, whereof intendeth the consummate and perfect blessednesse of body and soule, which the Fathers had not attained vnto. The second meaneth not the true *Samuel*, but the deuill in his shape and likenesse: and the third is to bee referred, not to Christs descension into hell, but to the operation of his Diuinitie, which he exercised from the beginning of the world, preaching by the mouthes of iust men, as both *S. Augustine* and *Aquinas* expound the place. How can any sound conclusion now be drawne from Texts that are either equiuocall, or allegoricall, or parabolick, or impertinent, and all by their owne confessions? Therefore it must needes follow, that seeing this doctrine hath no sure foundation in Gods word, but is founded vpon the Iewes prophane Thalmud, that it

is

*Bel. de Christi
anima. l. 4. c. 10.*

*Maldonat. in
hunc locum.*

*Salmer. in 1.
Cor. 15. disp. 26.
Bel. de Purgat.
lib. 1. cap. 3.*

*Ribera comens.
in hunc locum.*

*August. de octo
Dulcit. question.*

*Jdem. Epistol. ad
Eumodiu.*

*Aquin. part. 3. q.
52. art. ad se-
cund.*

is no better then a mere Rabbiniſh conceit.

*Gala. de Arno.
Cathol. vent.
lib. 6. ca. 6.*

*Flav. Ioseph de
Bell. Iud. lib. 3.
cap. 14.
Rabb. Abraham
in Gen. 22.
Li. præcat. Iuda.
Apol. Cathol.*

*Ruxdorf. ſynag.
Iudaic.*

22. Againe, they ioyn hands with the *Iewes* in their doctrines of Free-will, inuocation of Angels and Saints, and merite of good workes: all which the moderne Rabbines hold as articles of their Creed, deriuing them from their predeceſſours the Pharisees that went before them. *Petrus Galatinus* that Rabbiniſh Romanist, reckoneth vp a number of them that were all Patrons of Free-will, and not as it is ſet free by grace, (for ſo we hold that a man hath free-will to good) but euen by nature before grace, as the Romanists hold. And ſo alſo of Inuocation of Saints, ſome of them affirming that the pure ſoules which heare them that pray vnto them, haue a place in heauen. Others, that the *Iewes* vsed to interpoſe in their prayers betwixt them and God, *Iſaac*, as an interceſſour. Others, that prayers are to be made to Angels, to open the gates of Paradise, and to appeaſe Gods wrath. And laſtly, the Romanists themſelues affirme, that when our Sauour cryed out on the Croſſe, *Eli, Eli, &c.* the *Iewes* would neuer haue ſuppoſed that he had called for *Elias*, had it not been an vsuall practice amongſt them to call vpon the Saints departed. Laſtly, touching the merite of worke, the *Iewes* teach, that God once euery yere, to wit, in the moneth of September, at what time he created the world, calleth all mens liues to an account for the yeare paſt, and openeth three Bookes, one wherein are written the names of notorious ſinners and Atheiſts, called The Booke of *Death*: another, in which are enrolled the names of iuſt and holy men, called The Booke of *Life*: and a third, for ſuch as are in a meane betwixt both, neither exceeding bad, nor exceeding good, but of a mixt diſpoſition, and theſe haue reſpite giuen them till the day of reconciliation to repent in, which is the tenth day of the ſame month; at which time if their good doth exceed their euill, then it goeth well with them; but if their euill exceed their good, then they are regiſtered preſently in the Booke of *Death*. And leſt GOD ſhould be deceiued, they ſay, that he holdes in his hand a balance, into one ſcale whereof he puts their good workes, and into the other their euill deeds, that he may meaſure out his rewards,

rewards according to the weight of the one or the other. How ridiculous a fable is this? Much like vnto the Poeticall fiction of *Minos*, *Æacus*, and *Radamanthus*, the three Iudges of hell, whome the Poets faine to sit there, weighing the soules of men, and giuing sentence vpon them according to their poyse and weight. By this it appeareth, that the foolish Rabbines maintained free-will, inuocated Saints and Angels, and esteemed their workes meritorious: All which are the very opinions of the Church of *Rome*, beleeued and practised of all the professours of that Religion: which is so much the more absurd, because they themselues confesse in speciall, concerning the doctrine of Inuocation of Saints, that it was not taught vnto the people of the olde Testament for feare of Idolatry, nor at the first preaching of the Gospell, for feare it should seeme vnto them a hard and harsh doctrine: and in generall, that it is madnesse to relye our faith vpon the Iewish *Thalmud*, seeing the Thalmudicall Writers are full of impieties and blasphemies, and therefore haue not onely been prohibited to be read, but also condemned to the fire by diuers of their owne Popes: all which notwithstanding, our Romish Rabbies fetch a demonstration for the maintenance of these doctrines, from the example and practice of the *Jewes*.

23. In like manner the *Jewes* had those that professed a monasticall and single life, which were called *Essæans*, from the Greeke word *ἁγίοις*, that is, Saints or holy men, as some suppose, because (forsooth) they tooke vpon them to be more holy then others; and therefore would not offer sacrifice with the people, because they thought them not so holy as themselues. And these, as *Iosephus* and *Philo* testifie, professed continency from marriage, community in goods, and abstinence from meats, not by any warrant out of Gods word, but onely by the authority of their vnwritten traditions. And doe not the Romanists imitate them in the same kind? What are their Monkish Votaries but Apes of the Iewish *Essæans*? And what is their Monasticall profession, but a pretence of a state of rare holinesse and perfection? They

*Suarez tom. 2. in
3. part. Thom. q.
52. art. 1. diff. 42*

*Sixt. Senens. bi-
blioth. Sac. lib. 2.
S. tradit.*

*Sigor. de repub.
hebraic. l. 5. c. 11.*

vow chastitie in single life, and abhorre marriage as a state of pollution : they abstaine from meates, and professe voluntary pouerty, with a community of goods: and all this they do, that they may seeme more holy then others, and merite heauen by their holinesse, hauing withall answerable vnto them, nothing but tradition for their warrantize, without either found precept or true example out of holy Scripture. For, grant that their Euangelicall Councils are such as they wou'd haue them to be, and that vówes in Christianity are lawfull: yet it is certaine that the authority of Councils, and the lawfulness: of vówes doe neither warrant nor allow their superstitious and idle monkery, nor the blasphemous opinion of merite, which they ascribe vnto such voluntary deuotions, nor yet the necessity of irreuocation, though by the frailty of mans nature there be an impossibility of performance. And so both in substance and circumstance they want the authority of gods word to vphold them. Let then the Iewish Essæans, and the Romish Monks, walke together, as in one path of superstition, so vnder one cloake of hypocrisie : for that which *Sigonius* affirmeth of the one, that they were *by Nation, Iewes; and by manners, hypocrites*, we may truly confirme of the other, that they are Christians by profession, but hypocrites by conuersation. And as those Essæans did farre degenerate from the ancient Nazarites and Rechabites, whome they pretended for their patterns : so these doe as farre and more from those ancient Monkes that liued in former ages of the Church, as is vnanswerably demonstrated by many of the learned Champions of our Church, especially Doctour *Morton*, and Doctour *White* : to whome I referre the Reader for fuller resolution in this poynt.

Bell. de Monac.
lib. 2. cap. 6.

Sigon. de Repub.
hebraic. li. 5. c. 12

D. Mort. prelest.
App. li. 1 c. 2. 38.
D. Whites way
to the true
Church. dig. 45

Min. big. pag. 14.

24. The Iewish Rabbines also taught, that the damned soules in hell and Purgatory had some refreshing and rest vpon euery Sabboth day, as soone as a certaine prayer was chanted out by them with sweet melodie : and therefore, that on euery Friday at night there is a great shout in hell for ioy of the ensuing Sabboth, and on their Sabboth day at night a dolefull crye for grieffe of their retorne to their paines. Thus

the

the Rabbines doted : And do not our Romish Rabbines dote in like manner ? They also teach, that the damned soules haue some refreshment and ease vpon the Sabbath day : as in the legend of *S. Brandon* it is written, how that holy Abbot found *Indas* the Traytour sitting vpon a stone in a certaine Island, and demanding of him what he was, and why hee sate in that place : he answered, that vpon euery Saturday at noone, vntill after Euensong vpon Sunday, he was suffered to sit there out of the hellish torments, to be refreshed and comforted during the Sabbath : Now if *Indas* found this fauour, must wee not thinke that all other obtaine the like ?

*Legend. Sancti
Brandonis.*

25. The Iewish Rabbines deuise strange tales of walking ghosts, for the vpholding of the walls of Purgatorie, as that *Rabbi Akiba* should meet once in the way, a man with a heauie burden of stickes on his backe, who vpon examination confessed, that hee was a Purgatorie Ghost, carrying such a bundle of stickes euery day to burne himselfe : and that the *Rabbi* finding out his sonne, taught him to say the prayer called *Kaddisch*, which was so effectuell, that in a dreame this ghost returned to the *Rabbi*, with thanks for his deliuary, and said, that hee was now in *Gan Eden* or Paradise, and no longer in Purgatory. This and such like tales they tell for their Purgatorie : wherein the Romanists may behold their face as it were in a glasse : for are not their Bookes and Legends full stufte with such trash ? is not this article of their Religion maintayned by this argument ? are not the mundes of the vulgar possessed with such fearefull fables ? I will not stand to shew how full of falshood these narrations are, nor how contrary to the ancient doctrine of the chiefest Fathers, and Primitiue Church ; (that shall bee discovered in a more proper place) onely I shew how poore Purgatorie, both with Iewes and Romanists, is vpholden by walking ghosts, or else it would fall to the ground.

*Buxdorf synag.
Judaic.*

26. The Iewish Rabbines teach their people, to confesse one to another their sins the day before their feast of reconciliation, which is the tenth day of the month *Tisri* or September, and that in a secret place of the Synagogue ; where each

receiueth mutually at his fellowes hand with a lether belt 39. blowes, and at each blow the party beaten beates themselves on the brest, and saith one word of his confession, taken out of the 78. *Psalme* and 13. verse: then the striker lyeth downe, and receiueth like penance at the hands of the former: this done, they runne home, and make merry with the Cocks and Hennes of reconciliation, supping largely because of the next dayes fast. Now doe not our Romanists imitate them in this May-game of confession, and hypocriticall penance? They must also confesse their sinnes in secret, and receiue a short penance for their long sinnes, and that once a yeere principally: with a certaine perswasion of meriting thereby remission of their sinnes, and when they haue done, doe they not returne, like the dogge to the vomit, to their old courses? If a man shall obserue them well, and compare their practices together, hee shall easily perceiue, how both of them alike turne that seuer discipline of the Church which they bragge so much of, into a mere mockage and pastime.

27. The Iewish Rabbines looke for *Elias* the great Prophet, to come before their long expected *Messias*. And doe not our Romish Rabbines tell vs that *Elias* must come before the second comming of Christ? they are both alike in this erroneous conceit, saue that the Romanists erre worse then the Iewes, for that they will haue *Elias* to bee the fore-runner of Christs second cōming, whereas the Iewes expect him, according to the prophecy of *Malachy*, together with our Sauours application thereof, before the first comming of their *Messias*.

28. The Iewish Rabbines imagined, that euery one had attending vpon him two Angels, one good and another bad, the one to protect and blesse him, if hee behaued himselfe deuoutly and reuerently in Gods seruice; the other to curse and afflict him, if hee found him failing in his duty. Our Romish Rabbines teach the same doctrine, as if all the Angels were not ministering spirits, for the good of them which are heires of saluation: and as if a man had but one euill spirit to tempt and annoy him, whereas in one man there were found a whole legion, and in one woman seuen deuils at once, as wee finde
recorded

Malach 4. 5.
Matth. 11. 14.

Luke 8. 30.
Luke 8. 2.

recorded in the historie of the Gospell.

29. The Iewish Rabbines taught that those shall be more seuerely punished, who should violate the precepts of their Scribes, then they that should transgresse the law of *Moses*: and doe not our Romish Rabbines affirme the same in effect, when they impose a greater punishment vpon the breach of one of their traditionall decrees, then if a man breake the precepts of Gods law? as for example, if a man eate flesh in Lent, or after a vow marrie a wife, then if hee commit adulterie or breake the Sabbath?

30. The Iewish Rabbines perswade the silly people, that they are the onely Elect people of God, who easily can keepe not the Decalogue or tenne Commandements alone, but the whole law of *Moses*: and therefore that the law consisting of sixe hundred and thirteene Commandements, wherof three hundred, threescore and five are prohibitions, as many as are dayes in a yeere or veynes in a mans body, and two hundred, forty and eight commanding precepts, iust so many as a man hath members in his body; if euery member of a man doe every day performe one of the precepts, and omit one of the things prohibited, the whole law of *Moses* may bee euery yeere, and so for euer fulfilled. Thus they vaunt of their owne strength to saue themselves, and therefore seeke not for a Sauiour without themselves. And what doe our Romish Rabbines but the same, when they affirme, that a man may in this state of mortality, perfectly fulfill the whole law: yea, euen doe more then the law requireth, and so supererogate? what neede haue these of the death of Christ, to purge away their sinnes, when they can thus by the ayde of Gods grace (as they say) keepe all the Commandements, and so pay the vttermost debt of their obedience? Let them goe together then as enemies vnto Christ in this opinion also.

31. To conclude: the Iewish Pharises fasted twice a weeke: so doe our Romish ones, saue that they alter the order, but not the number of the dayes: for the Iewes fast the second and fift day of the weeke: the Romanists the fourth and sixt. The Iewish Pharises vsed in a blinde deuotion, to

beate their heads againſt the walls, till bloud came, to uſe thornes in their ſkirts to ſting themſelues, to lye on planks, on ſtones and thornes, to drench themſelues oft in colde water for the reſeruing of their chaſtity: ſo doe our Romiſh Phariſes, they make a ſhew of whipping and ſcourging their owne carkafſes, of going barefoote & woollward, of drenching themſelues in colde water (as we read, that Friar *Frauncis* was wont to doe) and all (forſooth) both to tame the rebellion of their vnruly fleſh, which will not be tamed by theſe means of their owne inuention, hauing left the ordinance of God, and by penance to make ſatisfaction for their former ſinnes: but it will one day bee ſaid vnto them, who required theſe things at your hands. *In vaine ye worſhip (O ye hypocrites) teaching for doctrines precepts of men.*

Eſay 29.13.
Math. 15.8.

*Buxdorf. Synop.
Iudaic. c. II.*

32. The Iewiſh Phariſes would not conuerſe with any of a different Religion, eſpecially the Samaritanes, whoſe bread they thought it as vnlawfull to eate, as to eate Swines fleſh: and for Chriſtians, they account it a ſinne to keepe faith and promiſe with them, to afford them any ſuccour: yea, not to doe them any miſchiefe that lyeth in their power: and therefore in their prayers one part of their deuotion is, moſt direfully to curſe all thoſe that profeſſe Chriſtian Religion. The Romiſh Phariſes doe likewise, they damme all to hell that are not of their Religion, they denie faith to bee kept with Heretikes, they hate all that are not ſubieſt to their Pope, but aboue all, the poore Proteſtant: him they curſe with Bell, Booke and Candle, and abhorre him more then a Iew or a Turke: yea, once a yeere ordinarily and in publike, they curſe vs to the pit of hell, which I take it to be vpon euery good Friday. They ſay, that the Father may not nourish his owne childe, if he be an Heretike, nor the childe honour his Father, nor the Prince defend his Subieſt, nor the Subieſt obey his Prince: all bonds of nature, policy, religion, are pulled in pieces by theſe Romiſh Phariſes.

33. The Iewiſh Phariſes uſed not to faſt without a diſfigured face, nor giue an almes without a Trumpet, nor ſeldome pray, but in the corners of the ſtreetes and high-ways,

that

that they might bee scene of men, all for shew, nothing for substance. And are not our Romish Pharises their equals in this? Is not their religion all in ostentation? doe they hide themselves when they fast and pray? doe they not blow a trumpet before their deedes of charitie? their hypocritically abstinence from flesh on set dayes, when as in the meane while they farse themselves with dainty fish and delicate iunkets; their mumbling vp so many *Aue Marias*, and *Pater Nosters*, in the streetes and Market-places, their crowching at euery Crosse; and lastly, their Almes-deeds extorted by feare, either for penance of sinnes committed, or in hope of meriting the kingdome of Heauen, and employed for the most part to the feeding of a multitude of idle Drones, Monkes and Fryers, fattened in a Cloyster, like Bores in a sty, doe proue this to be true which I haue said.

34. The Iewish Pharises vnder colour of long prayers & great deuotion, deuoured widowes houses: the Romish Pharises by the same pretext of holinesse, sucke downe into their panches not the Cottage of some poore widdow, but the rich and faire Patrimonies of seduced Gentlemen, Noblemen, and others: the Iewish Pharises compassed sea and land to gaine a Proselite to their profession: our Romish Pharises trauell all Countries, & labour by all possible means to winne soules to their religion, and to reconcile men to the obedience of the Bishop of Rome; and when they haue wrought their purpose, as those, so these make them two-fold more the children of hell, then they were before. Mat. 23. 14.

35. Lastly, the Iewish Pharises like hypocrites made cleane the out-side of the cup and platter, but within were full of bribery and excesse; and therefore are compared by our Sauour to whited Tombes, which appeare beautifull without, but within are full of all filchinesse. So, our Romish Pharises come to vs in sheepes clothing, giuing a bright luster of holinesse, and austerity in their externe behaviour; but inwardly are rauening Wolues, deuouring the flocke, and haue their hearts fraught with all manner of villany; as lying for aduantage, equiuocation, couetousnesse, ambition, vncleane lusts, and o-

*Quodlibet per
totum.*

Conclus.

ther inordinate affections, as the secular Priests boldly object against the Loyolian Sect, and are taxed backe againe by them as guilty of the same crimes.

36. This subiect might be enlarged by many more particulars, but that I forbear to stirre this smoke any further, and weary the Reader and my selfe, hauing a long iourney yet to trauaile. This that hath beene spoken, I suppose to be sufficient, to prooue the truth of the proposition, that the Romanists imitate the *Jewes* in those things wherein they are enemies vnto Christ, both in respect of the legall Ceremonies, which are vanished by the appearance of the Sunne of righteousness; and also in respect of their Thalmudicall traditions, which were neuer found in Gods Booke, but are the foppish dotages of their superstitious Rabbines. And is it not strange, that notwithstanding all this, they should bragge themselves to be the onely Catholikes of the world, and their Church the onely *Noahs* Arke, out of the which there is no saluation?

*Simia quàm similis turpissima bestia nobis,
Tam Rabbinorum fabulis Romana cathedra.*

*Not liker is to Man, the Ape, a filthy Creature,
Then is the Romish Church, vnto the Iewish feature.*

MOTIVE. IIII.

That Religion which derogateth from the glory of God in the worke of our Redemption, and giueth part thereof vnto man, cannot be the truth of God: but such is the Popish Religion: Ergo.

MAIOR.

THE first proposition, as it is infallibly true of it selfe, so is it without all question and controuersie betwixt vs and the Romanists; for both confesse, that the end of true Religion is, that God might be glorified: and therefore whatsoeuer doth rebate from that end, cannot possibly be the truth: Especially, seeing the Lord himselfe protesteth, that
be

he will not giue his glory to another, *Esay* 48. 11. And *Paul* affirmeth, that the end of all our actions should bee the glorie of God, *1. Cor.* 10. 31. Therefore passing ouer the *Maïor* with silence, it is necessary that the *Minor* or second proposition bee strengthened and confirmed, whereon the hinge of the Controuersie hangeth, & the whole pith & substance of this fourth Argument doth consist; which by the assistance of Gods good spirit (whose ayde I humbly implore, and of my Lord and Sauour Christ Iesus, whose glory I now labour to maintaine) I doubt not but to make so cleare, as is the Sunne at Noone-day, all cloudes, mists, and fogges, being vtterly dispersed.

2. That the Romish Religion doth derogate from the glory of God in the worke of our redemption, may by foure maine and fundamentall doctrines of their Religion most euidently be demonstrated, (besides many other poynts of lesser consequence) to wit, their doctrines of Free-will, of Iustification, of merite, and of satisfaction. MINOR.

3. For the doctrine of Free-will, this is the generall determination of the Church of *Rome*, that in the act of regeneration and conuersion, mans will doth naturally cooperate with the grace of God, and that it is not meereley of supernaturall grace that a sinner is regenerate, but partly of naturall free-will, and partly of grace: whereas, we on the contrary defend, that the regeneration and conuersion of a sinner is wholly of the grace of God, and that mans will in that great worke is meereley passiue, and not actiue, yea, starke dead, vntill it be excited and quickned by the grace of God: This in brieife is the difference betwixt the Romanists and vs in this poynt. Now, here a double taske lyeth vpon mee; first, to proue this to bee their doctrine; and secondly, to shew how this doctrine tendeth to the empeachment of Gods glorie. I.

4. That this is the doctrine of the Church of *Rome*, let the Councill of *Trent*, which they call their Church representatiue, and which being approued by the Pope, cannot erre, as they affirme, be Iudge. Thus it decreeth, and bindeth the decree

Concil. Trident.
Sess. 6. c. 6. can. 4.

decree with a curſe : *Siquis dixerit, &c.* (that is) If any man ſhall ſay, that mans free-wil being mooved and ſtirred by God, doth nothing cooperate by aſſenting to God, mooving and calling it, whereby it may diſpoſe and prepare it ſelfe to the obtaining of the grace of iuſtification, and that it cannot diſſent if it will : but like a thing without life, is not at all active, but meerely paſſive. *Anathema ſit.* Let him be accuſed. This Riddle of the Council of Trent (for ſo moſt of the decrees thereof are rather to be termed, then Canons of faith) is thus expounded by *Andrad.* interpretation, who was preſent at the ſame Council, and knew the meaning of thoſe holy Fathers ; to wit, that there is in every man by nature a power and ability, *Ad inchoandas & perficiendas ſpirituales actiones*, (that is) To beginne and to effect ſpirituall actions ; but that power and ability is ſo fettered with the chaines of ſinne, that unleſſe grace come and helpe to ſet it free, it can doe nothing : as a man weighed downe with yron ſhoes, though he hath power in himſelfe to go, yet cannot, except his yron ſhoes be put off : or as a bird caught in a ſnare, hath power to flie, yet cannot, except the ſnare be broken, &c. By theſe two ſimilitudes, he illuſtrateth the ſentence and meaning of the Council : whereby it evidently appeareth, that it is the plaine doctrine of the Church of Rome, that of the regeneration and conuerſion of a ſinner, the ſpirit of God is not the ſole cauſe, but that with the ſpirit Mans free-wil doth concurre, and ſo both together make the ioynt efficient cauſe.

Andrad. Oribod.
explicat.

Bell. li. 6. de grat.
& li. arb. ca. 11.

5. The later Romaniſts, and eſpecially the Ieſuites (to paſſe over the groſſe poſitions of the former Schoolemen) do more plainly deliuer the meaning of their Church concerning this poynt. Let vs heare *Bellarmino* ſpeake : *Cooperamur Deo, &c.* We cooperate with God (ſaith he) not onely as our Adverſaries would have after iuſtification, but even in very iuſtification it ſelfe, and in the beginning of faith. And after he peremptorily concludeth ; *Non niſi cooperantibus nobis Deus ſalutem noſtrum operaturo*, (that is) God doth not worke our ſalvation without our owne helpe, cooperating with him. We are beholding to *Bellar.* for ſetting down plainly our opinion. For this we hold, that after the firſt grace, wherein we are meerely paſſive,

passiue, we then begin to will and worke our owne saluation; but yet not of our selues, as from our selues, but onely of his grace, wherewith as we are preuented to beginne, so we must continually be accompanied that wee may perseuere: for if God withdraw his grace neuer so little, we are sure to sinke, as *Peter* did in the water: which is the very opinion of *Saint Augustine*, for in his *Enchiridion ad Laurentium*, thus hee saith, *Deus nolentem prauentit ut velit, volentem sequitur, ne frustra velit*; (that is) God preuenteth a man being unwilling, that he may will; and followeth him being willing, lest he should will in vaine. And of *Saint Hierome*, who thus speaketh, *Non sufficit mihi quod semel donauit, nisi semper donauerit, peto ut accipiam, & cum accepero, rursus peto*, (that is) It is not sufficient for me that he hath given me (grace) once, vlesse he doe alwaies giue; I pray that I may receiue, and when I haue receiued, I pray againe. And againe of *Saint Augustine*, *Hominis non libera, sed Dei gratia liberata voluntas*, (that is) Mans will is not free, but freed by the grace of God. And in another place, *Eatenus libera, quatenus liberata*, (that is) It is so farre-forth free, as it is freed, and no further.

Aug. Ench. ca. 32

Hier. ad Ctesephont.

Aug. cont. 2. epist. Pelag. lib. 3. ca. 7

6. But to proceed, *Coster* another Iesuite, is a little more plaine and grosse, *Liberum arbitrium, &c.* Free-will (saith he) doth prepare it selfe to iustification, by the ayde of God, not yet inhabiting, but onely mouing and helping, not onely suffering, but also working and doing. And againe in the same place, *Man* being fallen into the darke pit of sinne, that he may be drawne out againe, doth not onely receiue and suffer, but cworketh with the grace of God, and prepareth himselfe by beleening, trusting, and vndertaking the duties of piety, untill arising vp to the Sonne of Righteousnes, he be replenished with the diuine light of grace; as *Ieremie*, being baled out of the dungeon, helped those which pulled him out, by putting the cloutes and cordes vnder his arme-holes. *Salmeron*, another Iesuite, is yet more palpable, *Liberum arbitrium non partem &c.* Free will (saith hee) doth not worke one part, and the grace of God another; but to euery action is extended as well free-will as grace. But *Ecchius* surpasseth all the rest for plainenesse, for thus he writeth, *The beginning of our saluation*

Cost. Ench. de lib. Arbit. page 208.

Salmer. tom. 3. page 38.

Ecchius Enchir.

saluation we haue from Gods mercy, but to yeeld to Gods whole-
some inspiration is in our power, &c. Thus with an impudent
forehead, they marry together Gods grace and mans will in
the act of Regeneration, betwixt which, a diuorce was made
by the fall of Adam, and so remaineth irreconciled, till we be
engrafted into the second Adam by faith.

Concil. Trident.
Sess. 6. c. 4.

7. Hence it is, that the Councill of Trent is bold to as-
firme, that when equall grace is offered vnto two, that one is con-
uerted, and the other remaineth in his infidelity: the cause is in
their wills, in that one entertaineth, the other reiecteth the grace
that is offered: And to hold this (saith Molyna another Iesuite)
is a matter of faith. And this is the doctrine of Thomas their
great Clerke. It is in the power of our free-will (saith he) to hinder
or not to hinder the receiuing of diuine grace. And another more
fully and fouly thus dareth to speake. If it be demanded why
this man is conuerted and that man is not, the helpe of God being
giuen alike to both, the reason is to be assigned to free-will, namely
because the one would bee conuerted, and the other would not:
And this also Bellarmine himselve acknowledgeth. Gods moti-
on (saith he) leaueth man altogether free to be conuerted, or not
to be. Lastly, they doe not onely hold, that we haue a power
in our wills, to moue towards our owne conuersion, and free-
ly to will or nill the accepting of Gods grace offered, but also
to perseuere to the end after grace receiued. This the Iesuite
Molyna doth in expresse words set downe, when hee saith,
That the perseuerance of men in good, dependeth vpon their owne
free cooperation, and the dayly particular diuine helpe. And this
is the common receiued doctrine of the Church of Rome.

Molyn. disput. 12

Aquin. cont.
Gent. lib. 3.
c. 159.

Ruard. art. 7.
Pro. 10. explicat.
art. Lxxv.

Bel. de quot. et
lib. arbit. lib. 6.
cap. 15.

Molyn. disput. de
lib. arbit.

8. Now out of all these their opinions, three materiall
obseruations doe arise: first, that that Helena of theirs, the
merit of congruity, though in word it be reiected by some of
the finer Iesuites, yet in substance and in truth is still retayned:
for, whereas the Schoolemen say grossly, that a man by doing
what he is able by the power of his nature, doth of congruity
merit effectuall grace, the Councill of Trent and the later Di-
uines choose rather to say, that hee doth dispose and prepare
himselfe to grace, which indeede is in effect all one: for, to
merit

merit grace: and to dispose a mans selfe to grace, is in diuersity of words, but one and the same sense: and this *Bellarmino* ingenuously confesseth, when he saith, that *a man not yet reconciled, may by the workes of penance obtaine and deserue, ex congruo, of congruity, the grace of iustification.* Thus they say and vn say what they list, and gaine say each other, and indeede are in such a labyrinth, that they know not what to say: Secondly, that howsoeuer they magnifie the grace of God in word, and affirme nothing more frequently, then that without Gods grace, preuenting, assisting and following vs, we can doe nothing, yet in very deepe they ascribe well-neere as much power to free-will, as to the grace of God: yea more, for they make the efficacie of the first grace, to depend vpon the free consent of our will, and make it as it were the Porter to let in, or shut out grace at it pleasure: which is one of the most presumptuous conceits, that euer was vttered by the mouth of man, and full of blasphemy. Thirdly and lastly, that this first grace which they say, doth work with free-will, in the first act of our new birth, and help & assist it, is not intrinsicall and inhabitant, but barely outward & prouocant. In respect whereof, *Coster* compareth grace to a staffe in a mans hand, which at his owne will be either vsed for his helpe, or throweth away; and to a friend, who finding a man in a deepe pit, perswadeth him by diuers reasons to be willing to be pulled out. And in expresse words the same Iesuite saith, that *this grace is onely the impulsio and motion of the holy Ghost, being yet without, and standing knocking at the doore of our heart, not being as yet let in.* And *Bellarmino* auoucheth the same, when hee saith, that it is but onely a perswading, which doth not determine the will, but inclineth it in manner of a propounding object. And thus vnder colour of the name of grace, they insinuate into mens soules the poyson of their doctrine, attributing in word all to grace, when indeede they meane nothing lesse.

9. These things being thus discovered, let vs now come to see, how by this doctrine the glory of God is defaced: which that it may more clearly appeare, two grounds are to be laid: the first whereof is, that God is so ielous of his glory, that he cannot

*Bel. de Iustif.
lib. 5. cap. 22.*

*Esay 48. 11.
& 42. 8.*

I. Cor. 4. 7.

cannot endure any copartner or sharer with him therein. The second is, that in cases where grace & nature seeme to worke together, the godliest course is to magnifie the grace of God, and to debase the nature of man, yea, to ascribe all to grace, and nothing to nature, because this sauiours of humility, whereas the contrary hath a manifest taste of pride. These grounds being settled in our mindes, let vs come to the examination of their doctrine. And I pray you, touching the first ground, doth not this doctrine of theirs make man to part stakes with God? In his glory, whereas our doctrine doth ascribe all the glory in solid, and whole to God onely: let any man iudge whether ascribe more glory vnto God, wee, that affirme that God is all in all to the effecting of our regeneration, or they that say, that our will doth cooperate with his grace, or else it can doe nothing: we that say, that we are starke dead to Godward, till God put life into vs by his spirit; or they that say, wee are but sicke and halfe dead, and are but onely helped and assisted by his spirit: wee that teach, that a man can no more prepare himselfe to his owne iustification, then a dead man to life, or they that teach; wee may by our naturall powers either merit of congruity, or prepare our selues to our iustification. Lastly, wee that ascribe the whole worke of our saluation to God onely, or they that attribute some part thereof to their owne free-will. If this bee not to derogate from Gods glory, what can be? for apparently they share the great and glorious worke of our regeneration betwixt God and man, grace and nature.

10. Would it not (thinke you) be a great impeachment to Gods glory, if in the worke of our creation any should teach that God alone did not create vs, but that we our selues were coadiutors with him: so in the worke of regeneration, which is a second creation to attribute part to Gods spirit, and part to free-will, is it not a great blemish to the glory of God? for, either it must be said, that God could not doe it of himselfe alone, or that he would not: If the first, then they blaspheme in derogating from his power: if the second, then they dote in saying, God is not willing to maintaine his owne glory,
or

or that he is willing to impart it vnto others, contrary to his owne word and will reuealed in the Scripture, which way so euer they turne themselues, they fall into the pit of impiety, and make themselues guilty of high treason against the diuine Maiestie.

II. Againe, when our Sauour raised vp *Lazarus* from the graue, where he lay stinking foure dayes, if it bee true which some write, that *Lazarus* life was still remaining in him, and that his soule and body was not parted, and so our blessed Sauour did but excite and stirre vp that life, which was as it were asleepe, and did not inspire into him a new life, and couple together his soule and body againe being deuided, is not the glory of this miracle mightily darkened and extenuated? This is our very case, wee say that a man is starke dead and buried in the graue of sinne, and till a new life of grace be inspired into his soule, he cannot moue the least haire bredth to heauen-ward; our aduersaries say, that he is not dead, but maymed and wounded like the man, that betwixt *Iericho* and *Ierusalem* fell among theeues; and therefore needes not to be reuiued, but onely to be healed and helped with the oyle and wine of grace powred into his wounds, he himselfe cooperating with his owne free will: who seeth not that by this doctrine of ours, God is more glorified, and by theirs more debased? for the lesse and easier the worke is, the lesse is also the glory of the worke-man, and the greater and harder the worke, the greater his glory: but it is a lesse worke to heale a man wounded, then to raise a man dead, and therefore lesse glory ascenderth vnto God by their doctrine, then by ours. But what doe I say lesse? when indeed to giue any part of the Creators glory to the creature, is vterly to take all from the Creator: for hee will haue all or none, as *Tertullian* notably obserueth, when he saith, *That true faith requireth this in defending the true God, that whatsoever is his, we make it onely his, for so shall it bee accounted his, if it bee accounted onely his, by which rule, the faith of the Romane Church cannot bee the true faith.* *Tertul. aduers. heres.*

12. And againe, according to the second ground, if to
giue

giue all the glory to God, and none to our selues, fauour of humility, but to deuide stakes betwixt God and our selues, hath a taste of pride: then it must needs follow, that God is more honoured by the one then by the other, because by humility God is honoured, and by pride dishonoured: and therefore the Apostle saith, *that hee resisteth the proud, and giueth grace to the humble*: for what cause? but because the proud man seeketh his owne glory, whereas the humble deuoteth himselfe of all, and layeth it downe at the foote of God: the proud man reioyceth in himselfe, but the humble reioyceth in the Lord alone, according as it is written, *Let him that reioyceth, reioyce in the Lord*. Now the Romanists that magnifie free-will, haue iust cause (their doctrine being presupposed to be true) to reioyce in themselves, which is an argument of pride: for, whereas our Sauour saith, *Without me ye can doe nothing*, they may say, Yes something, for wee can either admit or reiect thy grace by our owne power: and whereas the Apostle saith, *Who hath separated thee, what hast thou which thou hast not receiued?* they may say, I haue separated my selfe in doing that which I was able, and so made my selfe fit for grace, and this power I haue not receiued from Gods speciall fauour, but from my owne free will. All which kinde of speeches, as they are full of pride and fleshly vanity, so they are stuffed with impiety and blasphemie, and manifestly tend to the dispoyling of the diuine Maiestie of that glory, which is onely due vnto him. And therefore I conclude with two notable sayings, one of S. *Augustines*, and another of *Cassander*, a learned Reconciliater of late time; *Tutores viuimus* (saith the Father) *si totum Deo damus, &c.* that is, *We liue more safely if we attribute all wholly to God, and not commit our selues partly to God, and partly to our selues*. And this is the part of a godly minded man (saith the Reconciliater) to attribute nothing to themselves, but all to Gods grace: whence it followeth, that how much so euer a man giueth to grace, yet in so doing, hee departeth not from pietie, though hee detract something from nature and freewill: but when anything is taken from Gods grace, and giuen to nature, which belongeth to grace, that cannot

1.Pet.5.5.

1.Cor.1.31.
1er.9.24.

Ioh.15.5.

1.Cor.4.7.

*August.de bono
Perseuer.c.6.**Cassand. consult.
de lib.arbitr.*

cannot be without eminent danger. So that by the confession both of this learned Romanist, and also of that reuerend Father, our doctrine in the poynt of free-will, is both more agreeable to piety, and respectiue to Gods glory, then theirs is; and therefore in reason to be preferred before it.

13. The next doctrine whereby the glorie of God is darkened, and the dignitie of Christs merites blemished, is their doctrine of Iustificatiō, which I ioyne next vnto Free-wil, because their sophistry & cunning in this great & maine pillar of Religion cannot well be discerned (they so palliate the matter with faire glosses & goodly words,) except their opinion touching the power of Free-will be first apprehended. And here, before I enter into the bowels of this poynt, it is to be obserued, that most of them vaunt and bragge that they doe much more magnifie Christs merites by their doctrine of Iustification, then we doe : which, how true it is, the discourse following (I hope) shall so manifest, that euery indifferent man shall be able to say truly of them, as Saint *Augustine* said of the Donatists, *These are the words of men, extolling the glory of man, under the name of Christ, to the abasing of the glory of Christ himselfe.* *Aug. cont. lit. Pet. til. li. 2. ca. 84.*

14. The doctrine therefore of our Church touching the iustification of a sinner, is in effect thus much. That a sinner is iustified that is accepted into the fauour and loue of God, not by any thing in himselfe, or from himselfe, but by the perfect and vnspotted righteousness of Christ Iesus, imputed vnto him by the meere mercy of God, through the covenant of grace, and apprehended on his behalfe by the hand of faith. The reason whereof is, because that which must satisfie Gods iustice, and reconcile a sinner vnto him, must haue these two properties; first, it must be of infinite weight and value, to counterpoysse with the rigour of Gods iustice : and secondly, it must be of sufficient ability to performe full and perfect obedience to the law of God; so that a perfect satisfaction bee made both in respect of the obedience which the law requireth, and also of the punishment that it inflicteth. Now, no righteousness of man is thus qualified, but is both imperfect and vn sufficient;

no, not the righteouſnes of Angels themſelues, being, though excellent, yet infinite Creatures, ſauing the righteouſnes of Chriſt Ieſus onely, who is both God and Man; and therefore his righteouſnes onely, and none other, is that whereby a ſinner muſt be iuſtified before God.

15. From this it appeareth, that when we ſay that a man is iuſtified by faith, our meaning is not, that faith is the cauſe of our iuſtification, but onely the inſtrument and hand to apprehend that righteouſnes of Chriſt whereby we are iuſtified: & when we ſay, *faith alone iuſtifieth*; we meane that it alone is the inſtrument of our iuſtification, becauſe it alone layeth hold vpon the righteouſnes of Chriſt, and applyeth it to our ſelues: not that it is euer alone, but alwaies accompanied with charity and patience, and zeale, and temperance, and other fruites of the ſpirit: for we hold, that the true iuſtifying faith is euer meere *gratida bonorū operū*, as one of their own fauourites affirmeth, that is, full of good workes, and euer anon ready to bring them forth, as occaſion ſerueth. Neither doe we deny, as ſome of them falſly ſlander vs (though many of their chiefeſt Writers gaine-ſay their fellowes, and affoord vs that fauour to ſpeake the truth of vs) but that euery one that is iuſtified muſt alſo be truly ſanctified, and that ſaluati- on is not obtained by iuſtification alone, but by ſanctificati- on alſo: yet wee make ſanctification and good workes not to be the cauſes, but the effects; nor the roote, but the fruit; nor the antecedents, but the neceſſary conſequents and atten- dants of our Iuſtification. And as *Bellarmino* truly diſtingui- ſheth to be neceſſary, *Neceſſitate præſentia, non efficientia*, by a neceſſity of preſence, not of efficacie, as if they wrought our ſaluation. In a word, In the act of iuſtification, wee ſay that workes haue no roome, becauſe both they are imperfect, and alſo are not done by our own ſtrength; but being once iuſtified, we muſt needs repent, and become new creatures, walking not according to the fleſh, but according to the Spirit. And this is the doctrine of our Church concerning Iuſtification.

16. Now let vs heare what they ſay, and then weigh both doctrines in the ballance of the ſanctuary, that wee
may

Roff, art. 1. ad-
uerſ. Luther.

Stapler, li. 9. de
Iuſtific. ca. 7.
Bell, lib. 4. de Iu-
ſtific. cap. 1.

Bek, Ibid.

may see which of them bringeth most glory to the merits of CHRIST, and to the power of his satisfaction. I will plainly and sincerely (God willing) set downe the summe of their doctrine. First therefore they teach, that there is a double iustification, the first whereby a man *ex infuso fit iustus*, of an vniust and wicked man is made iust and good, and of a sinner is made righteous; the second whereby a man being iust is made more iust, and doth encrease in iustice and sanctity, according to that *Reuel. 22. 11.* He that is iust, let him be more iust. Concerning the first iustification, some of them affirme, that it is the free gift of God, and deserued by no precedent workes; others that it is merited by congruity, but not by condignity: but of the second, they say, that it is gotten and merited by our workes. But before both these, they make certaine preparations and dispositions, whereby a man by the power of his owne free-will stired vp by grace, doth make himselfe fit for iustification, namely, by the acts of faith, feare, hope, loue, repentance, and the purpose of a new life; all which a man must haue before hee receiue the first grace of iustification: and for the obtaining whereof, he needs not any grace internally infused, but onely offered externally. Whereupon they are bold to affirme, that the act of Iustification doth emane and proceed, *Simul ab arbitrio & à Deo*, Both from free-will, and from God. Now the causes of iustification, the Council of Trent maketh to be these; the finall cause, Gods glory, and mans saluation; the efficient, Gods mercy; the meritorious cause, Christs merits; the instrumentall, the Sacrament of Baptisme; but the formall cause, which is the chiefest and *3 ritus ei, Dat esse rei*, giueth being to the thing, as the Logicians speake, they make to be an inherent righteousness wrought in vs, and inspired into vs by the Spirit of God. And this in brieife is the doctrine of the Church of Rome, touching the iustification of a sinner.

*Cost. Ench. Eccā.
disp. Theolog.*

Reuel. 22. 11.

*Cens. Colonienf.
pag. 140. 141.
Becan. Jbid.*

*Concil. Trident.
Sess. 6. cap. 6.
Bel. lib. 1. de Iust.
cap. 13.*

Molina. disput.

17. Wherein let vs obserue three maine and fundamentall differences, betwixt their doctrine and ours; in all which they raze the foundation, and dedignifie the merits of Christ, and

the mercy of God, to extoll the dignitie of man. The first in their preparations, wee hold that a man cannot any wayes dispose himselfe vnto grace, but is wholly fitted and prepared by God; and that those acts of preparation (as they call them) are not fore-runners of iustification, but rather fruites and effects thereof, they teach the contrary, as I haue shewed. The second difference is, that the workes of a man iustified do not merit increase of grace, which they terme the second iustification: but as the beginning of grace is from gods mercy alone, so the increase and augmentation thereof and perseuerance therein, is onely to be ascribed to the worke of Gods spirit, according to that of Saint Paul, *Phil. I. 6. He that hath begunne this good worke in you, will performe it untill the day of Iesus Christ*: this we hold, they the contrary. The third difference is in the formall cause of our iustification, which they maintaine to be an inherent righteousness within vs, euen the righteousness of Sanctification. We on the other side affirme, that the formall cause of our iustification, is the righteousness of Christ Iesus, not dwelling in vs, nor proceeding from vs, but imputed vnto vs by the mercy of God.

Phil. I. 6.

18. Hauing thus layd open both our doctrines, let vs examine and trye which of them giueth most glory vnto God, and most exalts the merites of Christ, for that must needs be the truth; and which listeth vp highest the proud nature of man, for that must needs be falshood and error: especially, seeing that Gods dignity, and the dignity of man; Christs merits and mans, are as it were, two skales of a ballance, whereof the one rising, the other falls, the one listed vp, the other is pressed downe. First therefore, touching the workes of preparation, whether doe they more magnifie Gods mercie, that say a man cannot prepare and dispose himselfe at all to grace, but is wholly disposed and prepared by God; or they that affirme that a man can prepare himselfe by his owne endeouour, assisted outwardly with the grace of God? the one makes Gods mercy the sole cause of iustification, the other but the adiuuant and helping cause. And whether doe they aduance most the dignity of man, that say, that a man can do
nothing

nothing of himselfe for his owne iustification, or they that say that a man can doe something to the preparation of himselfe to that great worke; the one attributeth some dignity to man, the other, none at all; we affirme the one part, the Romanists the contrary: and therefore our doctrine tends more to the debasing of mans worth, and consequently to the exalting of Gods glory, then theirs doth.

19. True it is, like Ferrimen, that looke East and go West, they with their great Grand-father *Pelagius*, talke of grace, when they meane nothing but nature, and so deny indeede that which they affirme in word, if the matter bee examined according to truth. For *Pelagius* confessed a necessity of grace in all spirituall actions, and yet was condemned for an enemy to grace, by the Church of God, because hee vnderstood not by grace the sanctifying worke of Gods spirit, but an outward moouing and perswading power, assisting mans free-will to the effecting of his owne saluation. The very same is the doctrine of the Romanists, as hath beene declared, and therefore wee may iustly condemne them as enemies to the grace of God, whatsoeuer they bragge and vaunt to the contrary.

20. Secondly, touching the second iustification, which standeth, as they say, in the augmentation and encrease of our iustice: let the most partiall Reader iudge, whether tends most to the magnifying of Gods glory, their doctrine which teacheth that wee merite the encrease of our iustice by our owne workes: or ours, which teacheth, that both the seed and the growth, both the roote and the fruite, both the beginning and encrease of all righteousness, is the worke of Gods spirit alone, preuenting, assisting, and vpholding vs to the end; and that these seuerall workes of grace are bestowed vpon vs, not for any merites of our owne, but simply and entirely for the merites of Christ Iesus. I, but they will say, workes doe not merite iustification, because they are ours, but because they are workes of grace, which grace floweth from the fountaine of Christs merites, and so they attribute as much, or more, to grace and Christs merites, then wee doe. To which I answer, two things: first, if they held that these workes

*Aug. cont. Pelag.
& Celest. lib. 1.
cap. 31. 33.*

were merely from grace, they said something to the purpose, but affirming as they doe, that they are partly from grace, and partly from the power of free-will, as two ioynt causes, this their something is nothing, but a vizard to couer the vgly face of their errour. Secondly, let this be granted, that their doctrine is, that they proceede onely from grace, neuertheless being wrought in man, and acted by man, they must needes bee called, and be indeede in part mans workes, because man doth cooperate with grace; and therefore to make them meritorious absolutely of grace, must needes tend in part to the exalting of mans dignitie, and consequently in part to the impeachment of Gods. For, let an answer be giuen to this question, by what meanes doth a man continue in iustice, and encrease in holinesse: Wee answer with Saint Paul, By the grace of God onely, *who as hee hath begun that good worke in vs, so will performe it untill the day of Iesus Christ:* but the Romanists will answer, that this is done by the merit of our owne workes: which workes howsoever they may colour the matter, by saying, they are works of grace, and receiue power frō Christs merits, yet being the works of man also, by the power of his free-will, who seeth not, but that Gods glory is greatly blemished hereby, and mans worth extolled?

21. Thirdly, touching the forme of iustification, which of vs doth most honour to God? they which teach that it is an inherent righteousnesse habituated in vs, or wee that say, that it is Christs righteousnesse imputed vnto vs? wee attribute all vnto Christ, and nothing to our selues: they share the matter betwixt Christ and our selues: for this inherent righteousnesse, though it proceede from Gods spirit, as they say, and is a worke of grace, yet in three respects it may bee called our righteousnesse by their doctrine: first, in respect of the roote and spring of it, which is, as they affirme, partly grace and partly nature. Secondly, in respect of the subiect, which is the soule of man, which may bee also called the instrument by which it is effected; and that not a dead subiect or liuelesse instrument, as we say mans nature is, till it be liued and quickned by Gods spirit, but of it selfe liuing and quicke,

and

Phil. 1. 6.

Becan. disput.

148-195.

and fit for so great a worke. Thirdly, in respect of the *medium* or meane, by which it is attained, which they hold is the merit of our owne workes, as I haue sufficiently discovered out of their owne bookes. Now then, if this inherent righteousness bee in part our owne, and not wholly Christs, but the righteousness imputed be wholly and entirely Christs, and not in any respect ours, saue that it is giuen vnto vs, and made ours by imputation; who can doubt but that this our doctrine is farre more auailable for the aduancement of Christs glory, and debasing of mans excellencie, then theirs is? Adde hereto, that it must needs be a dishonour to God, to say, that an vnperfect, a polluted and a stayned righteousness, such as the best of ours is, can satisfie the absolute and most exact iustice of God: but it is an extolling glory to Gods iustice, to say that it cannot be answered, but by the most perfect and absolute righteousness that euer was in the world; such as the righteousness of the Sonne of God is, who taking our flesh vpon him, performed in the same, all righteousness, that the strictest iustice of God required, for our sakes.

22. All which things layd together and diligently weighed, we may see what caused all the Saints of God, when they came to plead their causes, before the tribunal of Gods iudgement, to disclaime all their owne righteousness, and to lay fast hold vpon the righteousness of Christ the Mediatour, and the mercies of God in him, who is the fountaine of all mercy; cuen this, because they perceiued that by this deiecting and despoyling of themselues of all worthinesse, Gods glory was greatly magnified, as also when they examined their best workes by the rule of the law, their owne consciences told them, that they were not able to abide the trial, if they should bee weighed in the ballance of iustice, and not of mercy. Therefore this is the common voyce of all Gods Saints: *Enter not into iudgement with thy seruant, O Lord, for in thy sight shall none that liueth be iustified*: to which, in a sweet harmony accord all the Fathers. *Who will glory concerning his righteousness* (saith Origen) *seeing he heareth God saying by his Prophet, All your righteousness is as a cloth of a menstruous woman, our per-*

Esay 64.6.

Dan. 9.13.

Psal. 143.2.

Rom. 7.14.19.

20.

1. Cor. 4.4. &c.

Psal. 143.2.

Origen in Rom.
cap. 3.

Gregor. moral.
l. 5. cap 8.

Aug. in Psal. 42.
Bernar. in fest.
omnium San-
ctor. ser. 1.
Bel. de Iustific.
lib. 5. cap. 7.

fection it selfe is not voyd off fault (saith Gregory) *unlesse the se-
uere Iudge doe weigh it mercifully in the subtile scales of his iustice:
Who so liueth here, howsoener iustly he liue, yet woe vnto him* (saith
S. Augustine) *if God enter into iudgement with him: if our iustice
be strictly indged* (saith S. Bernard) *it will bee found vniust and
scant.* And this infallible truth wrung out of Bellarmine him-
selfe, though vnawares, this plaine confession: *Tutissimum est
in sola Dei misericordia conuiescere, &c.* that is, *it is the safest
course to repose our confidence* (what in our owne righteous-
nesse? no): *in the sole mercy of God.* Is it the safest course for
mans saluation? so is it for the aduancement of Gods glory,
for the one is subordinate to the other: who then that hath
but common sense, will not chuse rather to repose the hope
of his saluation on Gods mercy, then on his owne righteous-
nesse? at least wise if hee regard either Gods glory, which
all should, and that aboue all, or his owne soules health, which
should be next to the other in our desires.

D. Bishopp cont.
Refor. Catholick.

23. By this it may appeare, what a vaine bragge that is of
some of them, who boast that they doe much more magnifie
Christ and his merits then we doe, because wee make them
(say they) *so meane, as that they serue the turne onely to couer
and hide sinne:* whereas they contrariwise do so highly esteeme
them, that they hold them able, both to purchase at Gods
hand an inherent righteousness: and to give it such force and
value, that it can make a man iust before God, and worthy
of the kingdome of heauen. In which braue vaunt, there lye
lurking no lesse then three grosse absurdities. First, they lay
a false imputation vpon our doctrine, that wee should hold
Christs merits to be so meane, as to serue onely to couer and
hide sinne; whereas wee expressly teach, and that with one
consent, that for the merits of Christ, not onely our sinnes
are pardoned, but also that grace is inspired into our soules,
and sanctification, and new obedience, and Christ is made
vnto vs of God, *wisedome, righteousness, sanctification, and re-
demption:* by which it appeareth, that we ascribe euen as much
in this regard to Christs merits, as they do; and therefore this
is a mere cauill and slander, hatcht by them to breed disgrace

2. Cor. 1. 30.

to our Religion. Next, they contradict themselves: for to say, that Christ giueth strength to our righteousness to purchase heauen, is to affirme, that without our helpe, Christs righteousness was not of sufficient valew to make that purchase: and yet the same men say, that Christs righteousness was of infinite valew. Now if it were of infinite valew, then it made the full and perfect purchase it selfe: and if it made the full purchase, then he need not giue strength to our righteousness to doe the same. Thus either the one or the other must needs be false, except we will haue a double purchase of one and the same thing, and a double satisfaction of the same debt, which is in no case agreeable to the iustice of God. Lastly, they shew their arrogancie, in that they scorne to receiue the kingdom of heauen, as an almes and free gift from God of his mere mercy towards them: but they will haue it like sturdy and proud companions, as a due vnto their deserts, or a recompence to their seruice: nay, they will not haue it from Christs purchase alone, but they will bee ioyned purchasers with him, or else they will haue none of it: then which, what can be greater arrogancie? And thus by this vaine vaunt they fall into diuers palpable absurdities, and plainly discover, that it cannot any way be auoyded, but that by their doctrine of iustification, they doe exalt the dignity of man, and pull downe the glory of Christ our Sauour.

*Bel. de purgat.
lib. I. cap. 14.*

24. The third doctrine whereby they derogate from Gods glory, is their monster of merit, which I put in the next place, because it issueth from the two former, as the Progenitours thereof, the doctrine of iustification by inherent righteousness, being as it were the mother of it, and that of free-will the Grand-mother: and so it cannot be, the fountaine being poysoned, but that the waters streaming there-from, must needs be infected: and because *malum crescit eundo*, an euill groweth worse by propagation, and the daughter commonly exceedeth the mother in naughtinesse, therefore this doctrine is farre more blasphemous, then either of the former, and exceedeth them, both in derogating from Gods glory, and setting vp mans dignity against God. And the Proctors of the

3.

Romish

Romish Court, in no subiect doe more throat it out, then they doe in this, nor take more paines in any, as if their liue-lyhood lay vpon it. And yet, if we draw neere vnto them, we shall easily perceiue, that all is but a vaine blast of words puffing vp the proud heart of man, and pulling downe the glory of Christ, as I hope I shall plainly and briefly manifest by the discourse following.

*Bell. de iust. li. 4.
cap. 16.*

25. Their doctrine touching the merite of workes, is in brieft this, that there is such a dignity, excellency, and perfection in the workes of the Regenerate, that by the rule of iustice they doe not onely deserue temporall and spirituall blessings here in this world, but also eternall life and euerlasting blisse in the world to come. In which doctrine, these three poynts are to be considered: first, that they make the good workes of the faithfull absolutely and perfectly good, able to stand out with the iustice of God, and answere the full rigour of the Law: secondly, they make them proportionable to the reward, for betwixt *meritum* and *debitum*, properly taken, as they doe, there is alwaies a Geometrical proportion: and thirdly, they place this meritorious dignitie in the worke done, as it is a worke, and that not passiuely, as it is wrought in vs by grace, but actiuely as it worketh by free-will, as hath beene shewed.

*Bell. de iust. li. 4.
cap. 16.*

*Idem lib. 5. cap.
16. & 17.*

26. That all these things are thus, as I haue said, let vs heare themselves speaking in their owne words, *The workes of the iust* (saith Bellarmine) *are simply and absolutely good.* And in another place, *They are so good and so perfect, that God were vniust, if he should not reward them with eternall life:* and, *that not onely in respect of Gods promises, but euen in respect of the workes themselves.* And to prooue this, hee produceth seuen strong reasons, as he thinketh, but indeed weake ones, if they be thoroughly examined. *Andradius*, the approoued interpretour and defender of the Council of Trent, goeth further, and saith, *that the heauenly blessednes, which the Scripture calleth the reward of the iust, is not given them of God gratis, and freely, but is due to their workes, yea God hath set forth heauen to sale for our workes.* Bellarmine also calleth good workes, *Mer-*

*And. Orthod. ex-
plic. lib. 6.*

catura

cutara regni cœlestis, the purchasing of Heauen. The *Rhemists* are yet more insolent : *Good workes* (say they) are truly and properly meritorious, and fully worthy of everlasting life, *heauen* is the due and iust stipend which God by his iustice oweth to the persons working by his grace, and that God should be uniuſt, if he rendred not heauen for the same. But *Ruardus Tapper* is yet more impudent, for he saith, God forbid that the iust should expect eternall life, as the poore man doth an almes, it is much more glorious that they should haue it as Conquerours and Trium- phers, as the prize due vnto their labours. *Gregory de Valentia* goeth yet further, and saith, That the workes of the faithfull, beside their strength of meriting, haue also a power of satisfying for the punishment.

Rhem. Annot.
2. Tim. 4. 8.
Heb. 6. 10.

Ruard. Tapper in
expli. art. Louan.
tom. 2. art. 9.

Greg. de Valen.
tom. 3. disp. 7. q. 2
de Indulgent.

27. Touching the proportion of our workes, with the re- ward, *Bellarmino* saith, That in a good worke proceeding from grace, there is a certaine proportion and equality, to the reward of eternall life, and that not only in regard of the promise and ac- ceptation, but euen of the worke it selfe. And this he proueth in the place quoted by many arguments, which are worthy to be read, that we may see the very pith and substance of their opinion, touching the merite of workes. True it is, *Bellarmino* doth not make this proportion an absolute equality betwixt the worke and the reward, according to the rule of commutatiue iustice, but onely by the rule of distributiue iustice, which hath respect not so much to the worke, as to the worthinesse of the person working. But herein he croſseth other his fellow *Ie- suites* ; For *Suarez* saith, That a supernaturall worke proceed- ing from grace, within it selfe, and of it owne nature, hath a pro- portion and condignity with the reward, and a sufficient valew to be worth the same. And *Caster* affirmeth, that the reward which God giueth to our workes, belongeth after a sort both to commutatiue and distributiue iustice, though the distributiue part of iustice, which requireth the dignity of the persons, doth more shine forth in it then the commutatiue, which considereth the equality of workes. And the *Rhemists*, That our workes of their very nature deserue eternall life, the reward whereof is a thing equally and iustly answering to the lyne and weight of the worke,

Bell. de Iust. li. 5.
cap. 17.

Idem li. 5. ca. 16.

Suarez. tom. 1. in
Thom. 3. d. 41.
Sect. 3.
Cost. Ench. ca. 7.

Rhem. Annot. in
1. Cor. 3. 8.

rather

rather then a free gift. Yea, he crosseth himselfe, for in the sequenteenth chapter, he auoucheth that the proportion betwixt the worke and the reward, is *ratione operis*, in respect of the worke. Now I confesse that some of them affirme indeed, the reason of meriting of our workes, to arise partly from this that we are adopted the sonnes of God, and haue vnion with Christ, and so they are made meritorious by the dignity of the person which worketh them : and partly because they proceede from grace ; and also, partly by reason of the promise which God hath made vnto them, whereby hee bindeth himselfe that he will reward them : but let all these be granted (though all of them bee denyed by many of their owne Writers, who attribute merite to the worke, without relation either to the person, or to grace, or to the promise) yet it will not free their doctrine from palpable impiety, as the sequent discourse shall (I trust) make apparant. After that I haue in opposition to this doctrine set downe the summe of that which we hold touching the dignity of good workes. I omit to name their merit of cōgruity, because most of themselves are ashamed of it.

Andr. Orb. explicat. lib. 6.

Caiet. 1. 2. q. 114.

Bayus de merit.

lib. 2. ca. 1. & 4.

28. This is therefore that doctrine which our Church maintaineth concerning good workes : First, wee belecue assuredly that good workes are necessary to saluation, but so, *Viua regni, non causa regnandi*, as the way to the Kingdome, not causes of rainging, and *as signes of our Election, and fore-runners of our future happinesse*, as Saint Bernard testifieth. This with one consent we all teach, and the Romanists that slander vs with the contrary assertion, cannot produce so much as one sentence out of any of our Writers, which being rightly vnderstood, doth import the contrary, as shall be hereafter fully proued. Secondly, wee hold, that as they are necessary in respect of vs, so they are acceptable and well pleasing to God, not for their own sakes, but for our faith-sake in Christ, in whome onely the Lord is well pleased, both towards himselfe and all his members. Thirdly, we belecue that they are not onely thus acceptable and well pleasing in Gods sight, but also that the Lord will reward them assuredly both in this life

Bern. de grat. & lib. Arbitr.

life with temporall blessings, and in the life to come with eternall happinesse; according to that of our Sauour, *Who-soeuer shall giue vnto one of those little ones to drinke a cup of cold water, in the name of a Disciple, he shall not lose his reward.* But lastly, we constantly assure our selues, that this reward is not giuen of God for the merite or desert of the worke, but of the meere grace and mercy of God for the merits of Christ: according to that of Saint Bernard, *The mercy of God is my merite*: and of Saint Augustine, *God bringeth vs to eternall life, not for our merits, but for his owne mercy.* For a reward is not onely taken for a due debt in Scripture, but also for a free gift, as may appeare by comparing *Mat. 5.46.* with *Luk. 6.32.* In the one place wherof the Holy Ghost vseth the word *μισδος*, in the other *χαρις*, speaking of the one and the same thing. So that the summe of our doctrine is this in few words, wee renounce not good workes, but the merit of workes: and wee verily beleue that Christ is the store-house of all merite, and that out of him there is no merite to be found in any, no not in the iustest that euer liued: and yet the merits of Christ, as his righteousnesse, are made ours by imputation; and in that sense onely we may bee said to merit and deserue eternall life. As for our best workes, though they bee wrought in vs by grace, yet passing through the corrupt channell of our defiled nature, they get themselves such a tincture and staine, as in regard of the corruption which cleaueth close vnto them, they can deserue nothing at Gods hand, if he should lay them to the rule of his iustice, and not weigh them in the ballance of his mercy. This is our doctrine: and that it is so, I appeale to Bellarmine himselfe, who confesseth, that *by faith alone wee doe not exclude other vertues, but the merit of them*; and that we make good workes necessary to saluation, *Neessitate presentia, non efficientia*, as he termeth it, *By necessitie of their presence, not by necessitie of efficiencie.* Let vs therefore now come to the examination of both these doctrines, and search which of them doth giue most glory to God, and honour to Christ our Sauour in this maine pillar of our Redemption.

Mat. 10.42.

Ber. in Cā. ser. 61
Aug. de grat. &
lib. arbit. cap. 9.

Mat. 5.46.

Luke 6.32.

Bell. de iust. li. 4.
cap. 1.

29. And first, doth not that doctrine tend manifestly to the

Rom. II. 6.

Quo supra.

Aug. in Psal. 88.

Chrysost. in Colos.
hom. 2.Aug. cont. Pelag.
de Celest. lib. 2.
cap. 24.

the embasing of Gods mercy, which teacheth men not to relie wholly vpon that for their saluation, but partly vpon their owne merits? Especially, seeing grace and workes, merit and mercy, cannot stand together, no more then light and darknes, as the Apostle teacheth, *If it be of grace, it is no more of workes, or else were grace no more grace; but if it be of workes, it is no more grace, or else were worke no more worke.* So may we truly say, If saluation be of mercy, then it is not of merit, or else were mercy no more mercy; but if it be of merit, it is no more of mercy, or else were merit no more merit: and so by kindling the fire of merits, they viterly dry vp the fountaine of mercy. And for that cause Saint Bernard maketh the mercy of God *his onely merit.* And Saint Augustine disclayming all merits, and laying clayme onely to Gods mercy, saith as before; *God bringeth vs to eternall life, not for our merits, but for his owne mercie:* And in another place, *His promise is sure, not according to our merits, but according to his mercy.* And Chrysostome saith, *That no man sheweth such conuersion of life, as that he may bee worthy of the Kingdome of heauen, but it is wholly the gift of God.* In all these places merit is opposed vnto mercy, as things of their owne condition incompatible, and therefore one must needs exclude the other. And sure in reason it must needs be so, for mercy is free, *Grace is not grace in any sort, if it be not free in euery sort* (sayth Augustine) but merit requireth the reward of debt: Mercies obiect is misery and vnworthinesse, but merit is dignity and worthinesse, and therefore cannot bee the obiect of mercy: Mercy reioyceth against iustice, but merit appealeth vnto iustice, and challengeth God of vniustice, if it bee not recompenced. Lastly, in mercy, God is the Agent, and sinfull Man the Patient; but in merit, righteous Man is the Agent, and God the Patient. And therefore, betwixt these two things, Merit and Mercy, there is such a disproportion and contrariety, that they cannot be reconciled together.

30. I but they say, our workes are not meritorious of themselves, but partly as they proceede from grace, and are wrought in vs by Gods Spirit, and so it is Gods mercy, that we

we are enabled to merit; and partly by vertue of Gods promise, whereby hee hath engaged himselfe to crowne those merits with glory, which he hath wrought in vs by grace: to which double obiection I returne this double answer. First, if all good workes issue from the roote of grace, as they doe indeede, then how can we merit thereby, seeing that which doth merit, must bee our owne, and not anothers, especially his of whom we looke to merit? (So saith Hilary) *it is for him to merit, who himselfe is to himselfe the Author of getting his merit*: and therefore if it be true which they affirme, that Gods grace is the onely fountaine of all good workes (as without doubt it is) it is so farre from following thence, that therefore our workes are meritorious, that it followeth by mere necessary consequence, that therefore they are not meritorious. And this conclusion is made by diuers of the ancient Fathers themselves, *We haue nothing to reioyce or glory of (saith Cyprian) therefore nothing to merit, because we haue nothing of our owne: The merits of men are not such (saith S. Bernard) as that life eternall by right is owing for them (and why?) because all merits are the gifts of God; and so man is rather a debter to God for them, then God to man.* And S. Augustine, *Eternall life should be rendred as due vnto thee, if of thy selfe thou hadst the righteousness, to which it is due: but now of his fulnesse wee receive not onely grace now to liue iustly in our labours to the end, but also grace for this grace, that afterward wee may liue in rest without rest.* So then, if our good works arise only frō Gods grace, this maketh plaine against all merit, as they know well enough, and therefore (behold their fraud, and the mysterie of iniquity) though they shadow the matter with goodly words of grace and mercy, yet vpon free-will they hang the vertue and effect of this grace, and from that fountaine doe they deriue vnto man all this merit, which they talke so much of: and so howsoeuer they ascribe vnto Gods grace the cause of merit, yet in very deede with them, it is free-will that maketh a worke meritorious.

Hilar. de trinit.
lib. II.

Cyprian ad
Quir. lib. 3.

c. 5.
Bern. in annun.
ser. I.

Aug. epist. 105.

Bel. de Iustific.
lib. 3. cap. 10.

31. Secondly, I answer, that when God doth promise to reward our workes with eternall life, eternall life is due to vs, but

but not for our workes ſake, but for his promiſe ſake : for many things are due by promiſe, which haue no reference to any deſert. As if the King ſhould promiſe one of his ſeruants a thouſand pound of his mere liberality, for keeping a Hawke, he is bound to pay him ſo much : but is it from the ſeruants deſert, or from the Kings bounty ? So God promiſeth eternall life to our workes, and by reaſon of his promiſe, wee may challenge it as our due, but yet it is not for our worke, but for his word ſake, as Saint *Auguſtine* confeſſeth, when he ſaith : *God is become a debtor, not by receiuing any thing from vs, but by promiſing what it pleaſed him* : therefore a reward giuen by promiſe, is ſo far frō importing deſert, that it rather ouerthroweth the very foundation thereof, by being a worke of mercy : as the ſame *Auguſtine* ſaith in another place : *The promiſe is ſure, not according to our merits, but according to his mercy*. The doctrine of merit then vndermineth the mercy of God, which way ſo euer they turne themſelues, whether to grace, as the cauſe of the worke, or to Gods promiſe, as the cauſe of the reward.

32. Againē, by this doctrine, not onely the mercy of God is darkened, but alſo the merits of Chriſt quite euacuated, and made of no force : for if Chriſts merits were ſufficient, what neede there then any ſupply of our owne : if our owne merits be neceſſarily required, then Chriſts merits were not ſufficient. If Chriſts merits were perfect, then mans merits cannot be added vnto them, for that is perfect, to which nothing can be added : but if mans merits muſt bee added to them, then it followeth, that Chriſts were not perfect; and ſo no merits at all : for this property is required in a merit, that it bee perfect : and ſo either they muſt denie the neceſſity of our meriting; or confeſſe the vnſufficiencie of Chriſt : either they muſt acknowledge Chriſts merits to be vnperfect, or ours to be vnneceſſarie, yea none at all. I but (they will ſay) Chriſt did not onely merit the pardon of our ſinnes, but alſo that our workes ſhould be meritorious of life euerlaſting : and by this (ſay they) are Chriſts merits more magnified then by vs, becauſe the greater the gift is, the greater is the glory of
the

*Aug. de verbis
Apoſtol. ſer. 16.*

the giuer: so that our meriting doth not argue any want in his merits, but rather proue a greater efficacie to be in them: for to this end will hee haue vs to merit, partly that we may shew our selues like vnto him, and partly to traine vs vp in good workes by this spurre. All these are but shifis, and indeede mere cauils, for first, to say, that Christ did not alone merit for vs eternall life, but also grace, that so we might merit eternall life for our selues: what is it, but to make vs our owne Sauours; for all our merits come from grace and free-will ioyned together, as hath beene shewne, and grace is nothing with them, except free-will concur with it: for they teach, that we may receiue it if we will, and when we haue it, we may merit, if we will, eternall life, or else goe without it. What is this (I say) but to affirme, that a man is not saued by Christs merits, but that by the helpe of grace hee doth saue himselfe by his owne merits? and so they shoue Christ out of his office, and put themselves in his roome.

33. Secondly, I answere, that the efficacie of Christs merits, is greater in purchasing eternall life for vs by himselfe alone, then in giuing vs ablenesse to merit it for our selues; because it is a greater glory, and a token of greater power, to effect a thing immediatly without meanes, then by the mediation or vsurpation of any meanes whatsoever. In the former, all the honour is to the worker, in the later there must needes be some glory ascribed to the meanes, and some power attributed vnto them: and therefore to say, that Christ hath onely merited by himselfe without vs eternall life for vs, is to giue the entire and perfect glory vnto him, and none vnto our selues: and to affirme, that hee merited to make our workes meritorious, is to derogate from his glory, and to detract from the efficacie of his death and passion.

34. And here we may see the vanity of *Bellarmines* assertion, who to proue, that by this doctrine of theirs, they ascribe more efficacie to Christs merits then we doe, bringeth in this similitude, *Sicut quod Deus, &c.* that is, *As in that God vseth the Sunne to lighten the world, fire to heat it, ayre and raine to refresh it, is not an argument of weaknesse in God, that hee cannot*

Bel. Ibid.

doe all theſe things by himſelfe without them, but rather of his omnipotencie, in that hee was not onely able to doe theſe things himſelfe, but alſo to giue power to thoſe creatures to doe them: ſo it is an argument of greater power in Chriſts merits, to giue ſtrength to our workes to merit heauen, then if hee did it for vs without our workes. I, but by Bellarmines leaue (that I may ſpeake with all humble reuerence to the diuine Maieſtie) the power of God had beene more manifeſt, and his omnipotencie more conſpicuous (I doe not ſay had beene greater) if he ſhould doe theſe things immediatly by himſelfe, then it is by the glaſſe of the creatures. As when the Lord came downe in perſon vpon mount *Sinai*, and gaue the children of *Iſrael* the law from his owne mouth, his glory was more famous and fearefull, then when hee ſent it them after by the hand of *Moses*, though written with his owne finger, as the other was ſpoken with his owne mouth. And therefore it is ſaid, *Exod.* 20. that the people were ſo aſtoniſhed at Gods voyce, that they deſired, that hee would ſpeake no more vnto them in his owne perſon, but by his ſeruant *Moses*. Adde herevnto, that God in his wiſedome ordayned thoſe creatures to that end and purpoſe, and therefore we muſt not diſpute (as *Bellarmino* doth) whether it ſhould haue beene a greater token of his omnipotencie, if hee had, or if hee had not created them; but humbly ſubmit our ſelues to his wiſedome, knowing, that his thoughts are not like ours, nor his counſels like ours, but as the heauens are higher then the earth, ſo are his wayes higher than ours, and his thought aboue our thoughts: but for the merits of Chriſt, he hath reuealed in his word, that in them onely wee are to finde ſaluation: and therefore wee muſt beleeue, that he is moſt glorified by that doctrine, which teacheth vs to rely onely vpon them: and as for the power in them, to cauſe vs to merit, it is no where to be found in Scripture, and therefore not to be thought to be for the aduancement of his glory: beſides, to ſay, that Chriſts honour is encreaſed by mans merit, is plaine blaſphemie, for, who hath giuen any thing to God, *Rom.* 11. 25. He ſtandeth not in neede of our good deedes, *Pſal.* 16. 2. Indeede, we doe gloriſie God by our good workes,

Eſay 55. 8. 9.

Rom. 11. 25.
Pſal. 16. 2.

workes, but that is not by encreasing, but by publishing and proclaiming of his glory: but the Romanists say, that the glory of Christs merits is augmented by our merits, which must needs be a most blasphemous speech. In a word, seeing we do not finde in Scripture, that Christ died to giue merit to our workes; but to purchase pardon to our sinnes, and obtaine life for vs; wee must bee content to thinke that this serueth most for his glorie, and that the contrarie is derogatory thereunto.

35. Lastly, where did we euer read, that wee must be like vnto Christ in meriting? we read, that wee must bee holy as he is holy, and humble and meeke as hee was humble and meeke, and patient as he was patient; to wit, in quality, not in quantity, in imitation, not in perfection: but to merit as he did, is no where to be found: nay, it is a thing impossible, for it is an infinite and omnipotent worke of righteousness, that can deserue any thing at the infinite iustice of the omnipotent God, and it must bee of infinite valew, that can purchase that infinite reward. And therefore it was necessarie, that he which should be our Redeemer, should also be God, because neither Angell nor Archangell, nor any creature else could performe a worke of that price; which might be sufficient to merit the kingdome of heauen. It is therefore a most grosse blasphemie, to say, that we must be like vnto Christ in the point of meriting: for it maketh euery man a *Iesus*, that is, a Sauour and Redeemer to himselfe. Therefore to conclude, I say with *S. Bernard*, *Let the glory remaine to the Lord vntouch- ed, he hath triumphed ouer the enemy alone, he hath freed the captiues alone, hee hath sought and conquered alone:* and with *S. Augustine*, *To whom we are endebted for that we are, to him we are endebted, that wee are iustified: let none attribute to God his being, and to himselfe his iustificing; for it is better which thou giuest to thy selfe, than that which thou giuest vnto God; thou giuest the lower thing vnto God, and the higher to thy selfe, giue all to him, praise him in all.* This wee doe by our doctrine, and they the contrary: and therefore it is most manifest, that by this doctrine of theirs, mans glory is exalted,

*Bern. in Cant.
ser. 13.*

*August. in Psal.
144.*

and Christs defaced, mans merits lifted vp, and Christs pulsed downe, which cannot stand with the truth and sincerity of Christian Religion.

4.

36. The fourth doctrine which tendeth directly to the dishonor of God, & the abasing of Christs glory in the worke of our redemption, is their paradox of humane satisfactions: by which they teach, that Christ by his death hath made satisfaction for the guilt of our sinnes, and the eternall punishment due vnto them, but wee our selues must satisfie the iustice of God, for the temporall punishment either in earth or in Purgatory: whereas we on the contrary teach and beleue, that by Christs death and passion, a perfect and all-sufficient satisfaction is made to the iustice of God, for all the sinnes of men, and for all the punishment thereof, both eternall and temporall. As for our doings or sufferings, we acknowledge the one to be subordinately required as fruites of our faith, and the other necessary to be sustained as meanes of our mortification. And touching offences against our brethren, we hold it necessary that we make satisfaction to such whom we haue wronged any wayes, either by confession, restitution, or punishment, as the case shall require; yea, wee acknowledge that a Canonicall or Ecclesiasticall satisfaction is to be made to the Church, or any part thereof, when as we haue given iust scandall and offence therevnto. But in all these wee denie, that there is any vertue or power to expiate our sinnes, or to make satisfaction to God for the punishment thereof, either temporall or eternall; that to do, is only proper and peculiar to the Crosse of Christ: for as the disobedience of the first *Adam* brought vpon vs not onely eternall punishments, but also temporall; so the obedience and merit of the second *Adam*, hath made satisfaction to God for both.

37. And herein we agree both with the holy Scripture in many expresse places, as 1. *Iohn* 2. 2. *He is the propitiation for our sinnes.* And *Rom.* 5. 18. *For the eternall punishment of them:* And *Esay* 53. 4. *For the temporall;* for there it is said, that he *tooke vpon him our infirmities, and bore our sicknesses.* And with the holy Fathers; for Saint *Augustine* plainly affirmeth,

That

That temporal afflictions before forgiveness, are the punishments of sin; but after forgiveness are the fights & exercises of the iust. And Origen, That which is to the iust, the exercise of vertue, is to the vniust, the punishment of sin. And Tertullian, The plagues of the world are to one for punishment; to the other for admonition & aduertisement: and this is the very substance of our doctrine.

Aug. de pecc. t.
mer. & remis.
li. 2. ca. 34.
Origen hom. 16.
in Gen.
Tert. Apol. c. 41.

38. As for our aduersaries, they blush not to affirme, euen the Council of Trent it selfe, that when God forgiveth a sinner, yet he forgiveth not all the punishment, but leaue the party by his owne workes to satisfie till it bee washed away, and that the blood of Christ doth not serue to acquite vs from the temporall punishment, but that we must acquite our selues, either by our owne workes, as prayer, almes, & fasting. &c. or by our sufferings, either in this life, or in Purgatory. Yea, some of the chiefe of them are bold to auouch, that the recōpence made by satisfaction, respecteth not only the temporall punishment, but some part of the offence also, and the wrath of God. And others say, That a sinner by the grace of God may satisfie for his sinne condignely, and equally, and by that satisfaction obtaine pardon. And that which is more then all the rest, some of them affirme without blushing, that Christ by his sacrifice on the Crosse satisfied onely for originall sinne, and not for actuall after Baptisme. Bellarmine indeed is ashamed of this doctrine, as he might well bee, but yet it is plainly maintained by Gregorie de Valentia. And this in briefe is the dunghill of Popish satisfactions, from whence steame forth like vapours, their Purgatorie, and Pardons, and Penance, and much more such like trumpery.

Conc. Trid. ses. 4.
sub. iul. cap. 8.

Bell. de poeniten.
lib. 4. cap. 6.

Greg. de Valent.
16. 4. disp. 7. q. 14.

Caict. Soto. Suar.
tom. 1. d. 4. l. 9.

Bell. de missa. li. 2.
cap. 2.

39. But let vs leaue them to their manifold errours, and come to the examination of this one poynt, whether they or we bring more dishonour to the Crosse of Christ. And to the purpose, first, the very nature of satisfaction, which as they affirme, is the yeelding of a sufficient recompence to God for a trespass committed, is inough to prooue that their doctrine tends to the singular impeachment of the Crosse of Christ: for if Christ hath made a full and perfect satisfaction vpon the Crosse, as without all doubt he did, he himselfe contesting in that his last speech, *It is finished*; then what neede any additi-

on of humane satisfactions? If there be such a necessity of humane satisfactions, as they make, then Christs satisfaction must needs be imperfect, and so no satisfaction at all: for an imperfect satisfaction is no satisfaction, as the very word it selfe implyeth, importing a sufficient recompence to be made to the party offended: And if it be perfect, it must be full and absolute, that is, such as needeth nothing else to be added vnto it. But they require something to be added to Christs satisfaction; and therefore must needs hold that it is not a full, perfect, and absolute satisfaction: for it implyeth a manifest contradiction to affirme any thing to be a full and perfect cause of it selfe alone, and yet to adde another to it, as a ioynt cause to produce the same effect.

40. But they will answer, that mans satisfaction is not to supply the want of Christs, but to apply it vnto vs, and to fulfill his will and ordinance: for Christs satisfaction (say they) is of infinite value, and might as well haue taken away the temporall punishment, as the eternall, but that God will haue it otherwise, for the mortifying of sinne in vs, and making vs conformable to Christ our head. This answer of theirs may seeme to carry a shew of sound reason, but in very deed it is but a shift, and a golden couer to blanch the vglynesse of their doctrine, for it were odious for them to say plainly, that Christs satisfaction stood in need of a supply, or was any wayes imperfect; and therefore they would not haue men to thinke so of them, though in truth they both thinke and speake so of Christ, when they a little forget what they are a doing, and by infallible consequence their doctrine concludeth no lesse: for plaine speech thus writeth *Gabriel Biel*, Though the passion of Christ be the principall merit, for which the grace of God, and the opening of heauen, and the glory thereof be giuen; yet it is neither the sole nor totall meritorious cause, but alwaies there concurreth some worke of him that receiveth the grace. And *Mileus*, Christ indeed is the generall cause of our saluation, but yet particular causes are to be added to this, and so he is not the totall and whole cause. And *Bellarmino* himselve by consequence confesseth as much, when he saith, that a righteous man hath
righte

Cest. Ench. p. 395
Bish. contra
Resor. Cathal.
Bell. de penit. li.
4. cap. 14.

Biel. ca. 3. d. 19.
art. 2. concl. 5.

Mileus. li. Discess.

Bell. de Purgat.
lib. 1. cap. 14.

right to the Kingdome of heaven by a two-fold title, one of the merits of Christ, another of his owne merits. These bee plaine speeches, and shew what their meaning is: so that how soeuer they gloze ouer the matter with goodly words, yet it is nothing but poyson in a painted boxe, wherewith the ignorant may be infected, but the skilfull are able to discern their fraud. And here obserue the contrariety of *Bellarmines* speech to another saying of *S. Bernard* to the same purpose. *Christ* (saith Saint Bernard) hath a double right vnto the kingdome of heaven, one by inheritance, as he is the Sonne of God, another by purchase, as he bought it by his death, the first he keepeth to himselfe, this latter he imparts to his members. This by *S. Bernards* Diuinitie is all the right that a faithfull man hath to the kingdome of heaven, by Christs purchase: and vpon this onely doth that good man, and all other of Gods children relie: but *Bellarmine* giueth him another title, to wit, by purchase of his owne merits, which as it is a straine of his owne wit: so let him keepe it to himselfe, and make merry with it, for wee will haue nothing to doe with it.

41. As for that which they say, that our satisfactions serue not to supply the want, but to apply the efficacie of Christs vnto vs, is a more ridiculous and shifting deuice then the other: for first, how can that be, when as sinne is first pardoned, which is by the satisfaction of Christ? and then long after commeth our satisfaction; if not in this life, yet sure in Purgatorie. The applying of a thing, is a present act, arising betwixt the agent and the patient, therefore if our satisfaction doe apply Christs vnto our soules, then it followeth, that Christ hath not satisfied for our sinnes, till wee haue satisfied for the temporall punishment of them, which is flat contrarie to their owne principles. Secondly, that which applieth, hath relation to that which is applied, as to the object: but our satisfaction hath no relation to Christs satisfaction, as the object, but is onely referred to the temporall punishment, and to the iustice of God, as they affirme, therefore it cannot apply it vnto vs. And lastly, how dissonant is it vnto reason, that a satisfaction should apply a satisfaction, as if one medi-

cine should apply another to the patient. It is the hand that applieth the medicine, and not another medicine; so it is faith that applieth Christs satisfaction vnto our finnes, and not our satisfaction. Nay, except the merits of Christ be applied to our best works and sufferings, they cannot stand before Gods iustice, neither can they be meritorious, as they themselues confesse: so that it will follow by this doctrine, that our satisfactions are both the hand to apply Christs, and the thing to which it is applied. All which is most repugnant, not only to Religion, but euen to reason it selfe.

Bel. de Purgat.
lib. I. cap. 10.

42. Lastly, when as *Bellarmine* affirmeth, that *ad maiorem, &c.* that is, for the greater glory of God who is satisfied, and the greater honour of man satisfying, it pleased Christ to ioyn his satisfaction to ours: He plainly discouereth the scope of their doctrine, to bee the aduancement of the dignity of man; whereunto indeede he ioyneth the glory of God (for else all men would cry fie vpon such a Religion:) but yet it both detracteth greatly from the glory of God, in ascribing some dignity vnto man, and peruerteth the true end of the Gospel, which is not the partial, but the entire honor & glory of God: For, as *S. Paul* saith, *Gods power is most clearly seene in our weaknes, and his righteousness in the confession of our shame, & his glory in our basenes and vilenes, that no flesh might reioyce in his presence, but that he onely might be exalted at that day.* But by this Romish doctrine, euery iust mā may reioyce in his own dignity, & may lift vp himselfe in the presence of God, as if he were the ioynt cause of his own saluation together with Christ, and that Christs satisfaction had beene nothing auailable to him, except he had applied it to himselfe by his owne satisfaction.

1. Cor. 12. 9.
Dan. 1. 7.

1. Cor. 1. 29.

43. Thus they deuide saluation, as it were party *par pale* betwixt Christ and man, and paralell them together. And whereas they say, that we must be like vnto Christ, as in meriting, so in satisfying; what doe they but intrude man into the fellowship of Christs office? for our imitation of Christ standeth in a conformity to his conuersation and life, and of those things onely which concerne his person, and are imitable, but not in being like vnto him in his office; and therefore

fore when they say, that we must be like vnto Christ in satisfi-
fying, they make every man that is saued, a Iesus and Sau-
iour to himselfe, because they make him to imitate him in
those things, wherein consisteth his being our Christ. Then
which, what can be more contrary to the honour of Christ?

44. These bee the foure principall poynts, whereby the
glory of Gods mercy, and Christs merits, and the holy Ghosts
grace is greatly defaced, and in stead thereof, mans nature
and merits exalted. Besides these, there are diuers other do-
ctrines of the Church of *Rome*, which bring forth the same
fruit, some of which, I will onely name, and so conclude this
third argument. And first, by the doctrine of the Popes su-
premacie, they detract from the power of Christ, and conse-
quently from his glory: for both they endow the Pope with
those titles, which properly belong to Christ, as to be *the Fa-
ther in Gods family, the vniuersall Pastor, the head of the Church,*
the husband and bridegroom of it: and all other names which
are giuen to our Saviour Christ in holy Scripture (whereby it
is shewne, that he is aboue the Chürch:) and also they attri-
bute the same power to the Pope, which belongeth properly
to Christ, as to pardon sinne, to dispense with the law of God,
to open and shut the gates of heauen, not ministerially, but
absolutely and iudicially, to depose Kings, and to dispose of
Kingdomes, and such like. Now, what a dishonour is this
to him, in whose thigh is written this glorious title, *The King
of Kings?* Hee must not be the onely head of the Church, but
the Pope must be a ioynt head with him, nor hee the sole Go-
uernor, but the Pope must be his Vicar: nor the sole husband
of the Church, but the Pope, in his absence, must be her hus-
band in his roome. Could a mortall man endure this iniurie?
And doe wee thinke, that the Sonne of God will beare it? Ei-
ther Christ is not able to gouerne alone, or not willing; they
will not say not able, lest their blasphemy should be too too
odious: and if they say, not willing: how can hee not be wil-
ling to maintaine his owne glory, or not bee vnwilling to be
confederated with a sinfull Pope (for so often they are) in the
disposition of his Kingdome? Let them make the best that
they

*Bel. de Concil.
lib. 2. cap. 17.*

they can of it: yet it appeareth, that Christs gouernment is diuided betwixt the Pope and him, and so must the glory also needs be diuided,

45. Secondly, by their doctrine of the Intercession and Intercession of Saints, what doe they but diuide the office, and so the glory of the Mediatour-ship, betwixt Christ and them? for they teach that Christ is our Mediatour of Redemption, but the Saints Mediatours of Intercession, whereas we with the Scripture make Christ Iesus to be the onely and sole Mediatour both of Redemption and Intercession. Wee honour the Saints, but wee pray vnto God alone in the name of his Sonne; they adore the Saints, and make their prayers vnto them as well as vnto God: yea, more prayers do they powre out by numbers vnto them, then vnto God. What is to dishonour God and Christ, if this be not?

46. Thirdly, by their doctrine of traditions, they derogate greatly from the glory of Gods mercy towards his Church: for they hold that the written word is not sufficient for a Christian man to saluation, without the helpe of Ecclesiasticall traditions: whereby they plainly insinuate, that either God had not that care of his family the Church, as he might haue had, seeing hee left not for it a perfect and certaine rule for the gouernment thereof, but sent it ouer to vncertaine traditions; or that wisdome which all Law-giuers labour to attaine vnto, seeing hee could not at the first prouide for all future occasions; or that loue that he would not: one of these doth necessarily follow from their doctrine.

47. Lastly, by their doctrine of worshipping of Images, whereby they giue vnto stockes and stones part of that religious worship which is due vnto God. We teach that all religious worship is due vnto God alone. They on the contrary maintaine, that *latría*, that is, diuine worship is Gods due; but *dulia*, that is, seruice is to be giuen to Images. Yea, that the Crucifixe is to be worshipped with diuine worship, which is due onely to God. Who seeth not what manifest iniury they offer to Gods glory, by this superstitious worship of dumbe and dead Images?

48. And

48. And thus, omitting many other like poynts which might be inserted in this place, I hope that the Minor proposition is sufficiently demonstrated, that the Church of *Rome* doth by many doctrines derogate from the glory of God, and the merits of Christ. And therefore the conclusion must needs follow, being built vpon an vnmoueable foundation, that, that Religion which maintaineth such doctrines, is not the truth of Christ, but the seduction of Antichrist.

MOTIVE. V.

That Religion deserveth to be suspected, which refuseth to be tried by the Scriptures, as the perfect and alone rule of faith, and will bee iudged and tryed by none but it selfe: But such is the Religion of the Church of Rome: Ergo.

THe first proposition in this Argument, though it be most true, and cannot without any shew of reason be contradicted: yet that it may be without all doubt and exception, it shall not be amisse to strengthen the same by sound and euident proofes, deriued both out of Gods word, and consent of ancient Fathers. The Proposition consists of two parts, first, that it cannot be the true Religion, which will not abide the alone tryall of the Scriptures. Secondly, that it will bee iudged and tryed by none but it selfe; let vs consider of both these seuerally.

MAIOR.

2. And concerning the first, if the Scripture be the fountaine of all true religion, the foundation and basis of our faith, the Canon and rule of all the doctrines of faith, and the touch-stone to trye truth from falshood, then to refuse to be iudged and tryed by the Scriptures alone, is, plainly to discover that there is something in it which issued not from that fountain, which is not built vpon that foundation, which is so oblique and crooked, that it dares not to be applied to that rule, and which is counterfeit, and dares not abide the touch-stone. Now that the Scripture is such, as I haue said, let the Holy Ghost, speaking in the Scripture, beare witness, *Search* Ioh. 5. 39.
the

1. Cor. 2. 2.

2. Tim. 3. 15.

* γνῶσις,
ἐπιστήμη.

Pro 2. 9.

Orig. in Mat. 4.

Lactant. de falsa
Relig.

the Scripture (saith our Sauiour) for in them you thinke to haue eternall life, and they be they which testifie of me : therefore the Scripture is the fountaine of all true religion : for, what is the Religion of Christians, but the right knowledge of Christ Iesus? This caused Saint Paul to say, *I desire to know nothing, but Christ Iesus, and him crucified.* Again, the Scriptures are able to make vs wise vnto saluation, through faith in Christ Iesus : and are profitable to teach, to improne, to correct, and to instruct in righteousnesse, that the man of God may be absolute, and perfect to every good worke. Therefore the Scripture is the onely fountaine of true Religion : for what is true Religion, but spirituall wisdom and holy perfection, the one in contemplation, the other in action, the one in knowledge, the other in practice: for these *two ioyned together, do make a man truly religious, but the Scriptures afford both, as it is cleare in that saying of S. Paul, and may be confirmed by another like speech of Salomon, who affirmeth, that the *commandments of God will make a man to vnderstand righteousnesse, and iudgement, and equity, and every good path.* Righteousnesse and iudgement pertaine to knowledge, equity, and every good path belong to practice. And for this cause, Origen compareth the Scriptures to *Iacobs Well*, from whence not onely Iacob, and his sonnes, that is, the learned and the skilfull, but his sheepe and cattell, that is, the simple and ignorant doe drinke, that is, deriue vnto themselues the waters of life and saluation : and therefore where the knowledge of the Scriptures flourished not, as among all the Heathen, both Romanes, Grecians, and Barbarians before their conuersion, there no true Religion shewed it selfe, but their Religion was all false and deuillish: for, in stead of the true God, they worshipped dumb creatures, and mortall men : yea, deuils themselues, as Lactantius sheweth. All which proceeded from hence, that they had not the word of God for their guide, which is the onely fountaine and well-spring of true Religion.

3. Again, as it is the fountaine from whence, so it is the foundation vpon which our faith relieth, whether wee take faith for the act of beleeuing, or for the matter and object of
our

our beliefe. *Ye are built* (saith S. Paul) *upon the foundation of* Ephes. 2. 19. 20. *the Prophets, and Apostles, Christ Iesus him selfe, being the chiefe corner stone.* By the foundation of the Prophets and Apostles, is meant the Propheticall and Apostolicall doctrine, as all Expositours that I haue read; yea, their owne *Aquinas* and *Ca-* Aquin. *ietane*, with one consent auouch: and to bee built vpon this Caictan. foundation, is to haue our faith to relye and depend vpon it onely, as a house relyeth onely vpon the foundation, and without a foundation cannot stand: that therefore is no doctrine of faith, that is vpholden by any other foundation, neither hath that any good foundation, which is not built vpon the Propheticall and Apostolicall doctrine; they build vpon sand, that build vpon humane traditions, euery stormy puffe of winde will shake the house of that faith: but they which *heare the word of Christ, and keepe it, build upon a rocke, against which, neither the raine, floods, nor windes, no not the gates of hell are able to preuaile;* because they are grounded vpon the rocke: which *rocke indeede is Christ*, to speake properly, as not onely S. Peter confesseth, 1. Pet. 2. 7. but euen Christ himselfe, that is this rocke: Math. 16. 18. when hee saith, *Upon this rocke will I build my Church:* that is vpon this truth, that Christ is the Sonne of God: yet the word of Christ may also be called the rocke, because it is as firme and durable as Christ himselfe. And that wee may know, that Gods word onely is the foundation of faith, S. Paul telleth vs plainly, *that faith is by hearing, and hearing by the word of God.* If any of them say (as they doe) that the word of God is not onely that which is written in Scripture, but that which is vnwritten, deliuered by tradition: let them shew as good reasons, to proue their traditions to be the word of God, as we doe to proue the Scripture, and we will beleue them: but since they cannot, let them beare with vs, if we vnderstand the Apostles words, as spoken onely touching the written word, and the rather, because we haue for the warrantize of our interpretation, both S. Paul himselfe in the same Chapter, *verse 8.* when he saith, *This is the word of faith which we preach.* Where hee sheweth what is that word, which is the ground of our faith, namely,

Aquin.
Caictan.

Math. 7. 23.

1. Pet. 2. 7.

Math. 16. 18.

1. Pet. 1. 25.

Rom. 10. 17.

Rom. 10. 8.

1. Pet. 1. 25.

Basil in
doctrinis.

namely, the word preached. And S. Peter, who having magnified the word of God, with this commendation, that it *endureth for ever*, presently expoundeth himselfe of what word hee spake, saying, *And this is that word which is preached amongst you*: That is, the word of the Gospell, which was not in part, but wholly and fully, as preached by mouth, so committed to writing. And thus S. Basil also interprets it, for he saith, *Quicquid est ultra scripturas*: Whatsoever is out of the Scriptures divinely inspired, because it is not of faith, is sinne: for faith is by hearing, and hearing by the word of God. Now from hence thus I reason, If the word of God written, be the onely ground of faith, then that Religion which will not acknowledge it, dependance onely vpon the word written, is not to be beleueed, but to be suspected as erroneous: but the word written is the onely ground of faith, as hath beene proued: therefore that Religion which disclaymeth it dependance only vpon the word, deserues iustly not to be beleueed, but to be suspected as erroneous: And in this regard, the Romish Religion, though it be in our *Pater noster*, to wit, vnder the last petition, *Deliver vs from euill*, yet it should neuer come into our Creed, to repose our faith and our saluation vpon it.

Esay 8 20.

4. Thirdly, the Scripture, as it is the fountaine and foundation of true Religion: So it is the rule of faith, and the touchstone of doctrines, and the ballance of the Sanctuarie, to weigh truth and fallshood in, that the one may be discerned from the other. This the Prophet *Esay* teacheth, when hee calleth vs to the Law and to the Testimonie, saying, that if any speake not according to that word, there is no light in them. From which place thus I reason: that whereunto we must resort in all controuerxies, and doubts for resolution, that is, the rule of faith: but such is the Scripture, by the testimonie of the Prophet: therefore the Scripture is the rule of faith. In like manner, we may conclude, out of S. Peter, who saith, that *We haue a more sure word of the Prophets*, whereunto wee must take heede, as vnto a light that shineth in a darke place, till the Day-starre arise in our hearts. If the word of the Prophets was a sure direction to the Church of God, before the Gospell was

2. Pet. 2. 19.

writ-

written; then much more is the whole Scripture, contayning the word of the Prophets and of the Apostles together; but S. Peter affirmeth the first, therefore the second must needs follow. For this cause when one asked our Saujour, what hee might doe to bee saued, hee referred him to the Scripture for his direction, *What is written, how readest thou?* And so Abraham referreth the rich gluttons brethren, to *Moses, and the Prophets*: and Christ telleth the *Saducees*, that this was the cause of their errour, because *they knew not the Scriptures*. Out of all which Texts, thus I argue, If there were any other rule of faith, besides the sacred Scripture, our Saujour, and Saint Peter would neuer haue sent vs ouer to the Scripture alone, but would haue poynted out vnto vs some other meanes: but they send vs to the Scripture alone: and therefore that alone is the rule and ballance of our faith.

Luke 10. 26.

Luke 16. 29.

Math 22. 29.

5. And this the very title and inscription of the Scripture doth intimate: for why is it called Canonically, but because it contains the Canon, that is, the rule of faith and life? The Fathers with one consent agree in this truth. Saint Basil calls the Scripture, *Canonem recti, & normam veritatis*, The Canon of right, and the rule of truth. Chrysostome sayth, that *Assertio diuinarum legum, &c.* The assertion of the law of God is a most exact Ballance, Squire, and Rule. Saint Augustine calleth it *Statera diuina*, Gods ballance, or a diuine ballance: these bee his words, *Non afferamus stateras dolosas*: Let vs not bring deceitfull ballances to weigh what we will, and how we will, saying, *This is heauie, that is light*: but let vs bring that diuine ballance out of the holy Scriptures, as it were out of the Lords treasure, and by it weigh all things, or rather acknowledge them, being weighed by the Lord. Tertullian giueth to the Scripture the same name: so doth Gregory Nyssen: and our Countreiman venerable Bede, to passe ouer all the rest, as he is reported by Gratian in his decrees, telleth vs in most plaine termes, that *In sacris literis unica est credendi, pariter & viuendi regula prescripta*: The onely rule both of Faith, and Life, is prescribed vnto vs in the holy Scriptures. Now, if this be so, as it is mere madnesse to affirme the contrary, then that religion which doth

Basil lib. 1. contr. Eunom.

Chrysost. hom. 13 in 2. Coloss.

Aug. de Baptis. contr. Donatist. lib. 2. cap. 6.

Tertul. contra Hermoz.

Greg. Nyss. orat. de ijs qui adeunt Hierosol.

Grat. Decret.

doth refuse to be tryed by this rule, and to be weighed in this ballance, doth giue iust cause of suspition, that it is but light stufte, and crooked ware.

6. If a man should offer to his creditor a piece of gold for payment, and should refuse to haue it either tryed by the touch-stone, or weighed in the ballance, he might iustly suspect that it was but either light, or counterfeit : so may any of good sense rightly suspect that religion to bee both light, and counterfet, which refuseth to be examined by the rule of Gods word, especially (which is the second branch of the first proposition) if it not onely refuse to be tryed by the Scripture, but also will admit no tryall, nor Iudge but it selfe : for as by reason wee conclude, that such a man hath an euill cause in hand, who in *Westminster Hall* refuseth to haue his matter tryed by the law, and will admit no Iudge, but his own opinion: & that man to be guilty, which standing at the bar of iustice, accused of some great crime, denyeth to be tryed by the verdict of his Country, according to the law : so likewise, the cause of Religion being called in question, that must needs in any equall iudgement bee deemed vsound and guilty, which will not stand to the verdict and sentence of the Prophets and Apostles, who are the Iury to trye all cases of conscience : and of the Spirit of God speaking in the Scripture, who is the onely Iudge to heare and determine all questions of doubt which may arise in matters of faith, and will be censured and iudged by none but it selfe.

7. Against this truth, all the Romanists, and especially the Iesuites; and of the Iesuites, chiefly *Bellarmino*, conflict and fight with foote and horse, sailes and oares, tooth and naile, and all they can doe : for herein lyeth the very bloud and life of their Religion. And if this bee wrung from them, that the Scripture is the onely iudge and rule of faith, *Actum est de regno Pontificio*, *The Romish kingdome goeth to wracke vtterly*: and therefore they mainly contend to proue, first, that the Scripture is not the Iudge of controuerfies; secondly, that it is not properly the rule of faith; and if it bee a Iudge, it is a dumbe one that cannot speake, and if it be a Rule, it is a partiall and imperfect

imperfect one, not totall and absolute.

8. These two positions *Bellarmino* laboureth to prooue by many sorts of Arguments : first, from testimonies of the Olde Testament ; secondly, from testimonies of the New ; thirdly, by the authority of Bishops and Emperours ; fourthly, by the witnesse of the Fathers ; & lastly by reason. I passe over the foure first sorts of Arguments, as being sufficiently answered by others, and come to the last, which are deriued from reason, the slightnesse whereof doth plainly discover the vanity of this their opinion. Now, to proue that the Scripture cannot be the Iudge of Controversies, nor the Interpreter of it selfe, they vse three chiefe reasons : first, because it hath diuers senses : secondly, because it is not able to speake, but is mute and dumbe ; and thirdly, because in euery well ordered Common-wealth, the Law and the Iudge are distinguished ; and therefore, seeing the Scripture is the law, therefore it cannot be the Iudge.

*Bell. de verbo
Dei interp. li. 3.*

Bell. ibid. ca. 9.

9. I answer to the first, that it is not onely false, but impious to affirme, that the Scripture is as it were, *Anose of wax flexible into many senses*, as *Melchior Canus* affirmeth, or that it may be diuersly expounded according to the occasion of the time, as *Cardinall Cusanus* auerreth : or that it is like a *Delphian Sword*, to be conuerted into many senses, as *Turrian* the Iesuite maketh it : for as of one body there is but one sou'e, so of one place of Scripture, there is but one true & sound sense, which is the soule and life of it, the words being but the flesh, and the skinne that couereth the same : and that true sense is that which the Spirit of God intendeth, and not that which euery priuate spirit collecteth and deduceth out of the same : as for the Tropologicall, Anagogicall, and Allegoricall senses, they are not distinct senses of the Scripture, but diuers collections and applications issuing out of one and the same sense : all which may bee intended by the Holy Ghost, vnder that one literall sense. For example, when an Allegory is deduced out of a place of Scripture, as *Saint Paul, Gal. 4. 24.* doth allegorize that History of *Abrahams* two Wiues, it is not a double interpretation of that History : but it is onely

Can. loc. li. 3. c. 2.

Cus. ep. 2. 3. 7.

Tur. contra Sad.

pag. 99.

Gal. 4. 24.

Mat. 12. 41. 42.

Agrip. de vanit.
cap. 100.
Aquinas. Sum. pri.
par. 9. pri. par. 10

an Allegoricall application of it, to the illustrating of the matter which he had in hand : and so when by a tropologie a morall doctrine is deriued out of a text of Scripture, as our Sauour doth, *Math. 12. 41. 42.* applying to the *Iewes* the repentance of the *Ninivites*, and the long journey of the *Queene of Saba* to see, and heare *Salomon*; or when as by a type any thing in Scripture is mystically expounded otherwise then the literall sense doth beare : this is not a new sense, but an accommodation of the right sense to another purpose, which notwithstanding is intended by the spirit of God: and this is confessed by diuers of their owne side. *Cornelius Agrippathus* writeth, *The Scripture hath but one simple and constant sense*, in which alone, the truth is found. And *Aquinas* thus, *It is the literall sense which the author of the Scripture intendeth, which is God : yet it is not inconuenient, if in one letter of the Scripture, according to the literall sense, there bee many senses.*

Acoft. lib. 3. de
Chr. Reuel. ca. 11.
Medina.
Rib. com. in bof.
ca. 11. nu. 6. 7.
Bell. de verbo
Dei, li. 3. ca. 3.
Vez. de iust. li. 9
cap. 44.
Sal. com. in Heb.
dis. 1. 7.
Azor. Instit. mor.
lib. 8. cap. 2.
Sixt. Sen. Bibl.
li. 3. pa. 140.
Pol. Virg. de In-
uent. li. 4 c. 9.

10. But grant that there are diuers distinct senses of some few places of Scripture: to wit, one literall, and another spirituall, (for in the most there is not) yet there can be but one literall sense, as many of the Iesuites themselues confesse, and from that onely, a forcible argument may be drawne, as *Belarmine* acknowledgeth, and *Vega* another Iesuite : except the mysticall sense be explaned, and authorized by some other expresse place of Scripture, as *Salmeron*, *Azorius*, *Sixtus Senensis*, and *Polidore Virgil* auouch, and proue the same by the testimonie of *Augustine* and *Ierome*. Now then, why should the multiplicity of senses barre the Scripture, from being the Iudge of controuersies, seeing no controuersie can effectually be decided by any other sense, but by the literall, which is euer one and the same : or by the mysticall, so farre forth as it is approued and declared by another Scripture, which then becomes the literall sense of that place, wherein it is expounded, though it was spiritually included in the barke of the former from whence it was deriued? This therefore is a most vaine and friuolous obiection.

11. To the second, that the Scripture is dumb, and therefore

fore cannot bee the Iudge, because the Iudge of controuersies, must haue a deciding and determining voyce. I answer, that this is blasphemy against the sacred word of God: for if the *Scripture bee an Epistle of the omnipotent God to his creature*, as *Gregory* calleth it, what doth it but speake to them to whom it is sent? He that writes a letter to his friend, doth hee not speake vnto him? and hee that reades his friends letter, doth hee not vnderstand his meaning and intendment, because the letter doth not vtter a voyce, and he heareth not his friend himselfe? Doth not euery man know that there is a double word, *verbum dictum*, a word spoken, and *verbum scriptum*, a word written, the one being *Imago cordis*, the Image of the minde, the other *Imago oris*, the Image of the speech? True it is, the *Scripture* doth not speake, as man speaketh, but yet it speaketh as the Law vseth to speake: and God himselfe speaketh in the *Scripture*, to them that haue eares to heare him, and therefore in the *Epistles* to the Churches, which were all written, not spoken, it is said, *Let him that hath an eare, heare what the Spirit saith vnto the Churches*; and is there any thing more common then these phrases, *what saith the Scripture? doth not the Scripture say?* Yea, and is not the *Scripture* called *uiuus Dei sermo*, the *lively word of God*? *Heb. 4. 12.* how can it speake, if it bee dumbe; how can it giue life, if it be dead?

12. This manifest truth *Stapleton* struieth to elude by a witty, as he thinkes, but indeed a witlesse distinction, *God* (saith he) *speaketh indeed by the Scripture, but hee speaketh not vnto vs by them: the Scripture is indeed the word of God: but the Church is the voyce of God.* Which fond obiection our famous Country-man the scourge of Poperie, Doctor *Whitaker* thus wipeth away. If *God* speake in the *Scripture*, then hee doth it either with himselfe, or vnto some other, but not with himselfe, therefore to some other, and if to some other, to whom but vnto man? for hee neither speaketh to Angels nor Devils, nor dumb creatures, therefore onely to man, as when he saith, *Thou shalt not kill*, or, *Loue your enemies*: there is no man so simple, but hee perceiweth that *God* speaketh vnto man.

Gregor. mag. Epist. 40.

Reue. 2. & 3.

Heb. 4. 12.

Staple. lib. 1. cont. Whitak. c. 7. S. 9.

Whitak. contra Staplet.

Rom. 15. 4.

man. And therefore the Apoſtle ſaith, that *whatſoever things are written aforetime, are written for our learning, that wee through patience and comfort of the Scriptures, might have hope:* And ſo it is cleare, that God by the Scripture, not onely ſpeaketh, but ſpeaketh vnto vs, and ſo the Scripture is not onely the word of God, but the voyce of God: in it ſelfe, as it proceeded from God, the voyce of God; to vs, as we haue it by writing, the word of God, and the Epistle of the great King, to his poore ſubiects, whereby they are enformed of his will and pleaſure, and directed in the wayes of ſaluation.

Math. 16. 19.

13. I, but when the queſtion is about the ſenſe of a Text, as of that, *Math. 16. 19. To thee will I giue the keyes, &c.* Which words they interpret, as ſpoken to Peter onely, and conſequently to the Pope his ſucceſſour: we to the reſt of the Apoſtles, as well as to him. Where now doth the Scripture decide this doubt, and ſpeake plainely which is the trueſt ſenſe? Mary firſt, in the very place it ſelfe, by the due examination of the circumſtances thereof, they euidently ſhew that our ſenſe is the trueſt: for whereas the queſtion is propounded to all the Apoſtles, *verſe 15.* and all the Apoſtles held the ſame faith, that Ieſus is the Sonne of God, *verſe 20.* it muſt needes be, that Peter was but as the fore-man of the Queſt, and answered not for himſelfe only, but for them all: thereby ſhewing forth not any preeminence of authority aboue the reſt, but a greater zeale and forwardneſſe then the reſt. And here-vpon it followeth, that ſeeing this promiſe of the keyes is made, becauſe of that faith and confeſſion, therefore they all beleeuing and confeſſing the ſame, haue an intereſt to the promiſe as well as Peter. And this *Anſelmus* in plaine tearmes affirmeth. *It is to be noted (ſaith he) that this power was not giuen alone to Peter: but as Peter answered one for all, ſo in Peter bee gaue this power to all.*

Anſelm. in Mat.
16.

Ioh. 20. 23.

14. Secondly, by the conference of another place, which is more plaine, to wit, *Ioh. 20. 23.* where is a gift and an endowment of that power of the keyes, which before was promiſed: for to binde, and to looſe, and to remit, and retayne finnes, is all one in effect, as *Bellarmino* himſelfe confeſſeth, and

and containe the whole vertue of the keyes : now here they are all inuested with equall iurisdiction, the Holy Ghost is equally breathed vpon them all, and equall authority bequeathed vnto them all by these words of the Commission, *As my Father sent me, so I send you* : which exposition is confirmed by the authority of most of the Fathers, as *Augustine, Cyprian, Hierome, Theophilact, Anselme, &c.* and thus the Scripture by a most liuely voyce determineth this doubt : and as of this, so of all other questions and interpretations, the Scripture onely must bee the Iudge, which by searching the originals, examination of circumstances, conference of other places, and consulting with the learned Fathers and Expositors, together with frequent prayer to God for inward illumination, will giue a most exact, and precise satisfaction to all controuersies, touching matters of faith, necessarie to bee beleecued.

*Bell. de Rom.
Pont. li. I. ca. 12.*

*Aug. de verbo
Dei ser. 13.
Cyr. de unit.
Eccles.
Hierom. aduer.
Iouin. li. I.
Theoph. in Mat.
16.
Anselm. in Mat. 16*

15. To the third reason, that the Scripture is the law, and therefore cannot be the Iudge : I answer, that though the Law and the Iudge be diuers distinct things, yet they are subordinate one vnto the other, and so may both ioyne in the concurrence of one cause : as when our Sauour saith, *Call no man Father vpon earth*, for there is but one, your Father which is in heauen : his meaning is not to exclude earthly Fathers from their title, but to shew that God is the primer and principall Father, both in respect of time, order, and cause, and that the other are but subordinate vnto him : so in a Common-wealth the Iudge is subordinate vnto the law, and the law is the Iudges Iudge : and for that cause, as the Law is said to be a *dumbe Magistrate*, so the Magistrate is said to be a *speaking Law* : and so in truth the Law is the Iudge primarily, and principally, and the Magistrate is but the Minister of the law, and the Iudge subordinate. Now if this be so in a Common-wealth governed by humane Lawes, which are failing and imperfect in many things, being the ordinances of erring men, how much more may we deeme it to be so in the Church of God, whose Law-giuer is God himselfe, and the law the word of God ? and therefore, though the Pastors

Mat. 23. 9.

and Ministers of the Church may interpret the Scriptures, yet they must be tyed to this rule, to doe it by the Scriptures, and to expound the law by the law : for shall not a temporall Iudge giue sentence out of his owne braine, but *secundum leges & statuta*, according to the lawes and statutes of the Realme? And shall any Pastour of the Church, be it the Pope himselve, giue iudgement in any question out of his owne brest, without the direction of Gods word? This is to preferre humane lawes before Gods law : and to make the state of the Church farre inferiour to the state politike : and to haue a more certaine rule for the deciding of ciuill controuersies, then for the determining of questions of faith : so that in a word, the Scripture is both the law and the interpreter of the Law, the Iudge, and the Iudgement.

*nell. de verbo
Dei li. 4. ca. 12.*

16. Secondly, *Bellarmino* affirmeth and laboureth to proue that the proper and chiefe end of the Scripture was not to be the rule of faith, but that it might be *commonitorium quoddam utile*, A certaine profitable commonitory, whereby the doctrine deliuered by word of mouth, might be conserued and nourished. And to this end and purpose, he vseth diuers reasons, as first, because it containes in it many things which are not necessary to faith, as all the Histories of the Olde Testament, and many of the New, and the salutations in the Epistles of the Apostles; all which were not therefore committed to writing, because they were necessary to be beleueed, but are therefore necessarily beleueed, because they are written. Secondly, because all things necessary to be beleueed are not contained in the Scripture, as by what meanes women vnder the law were clesed from originall sinne, wanting circumcision, and children that dyed before the eight day, and many Gentiles that were saued: againe, which are the books of Canonickall Scripture, and that these are Canonickall, and those are not : that the Virgin *Marie* was a perpetuall virgin, that the Passecouer is to be kept vpon the Sunday being the Lords day, and that children of beleeuing Parents are to bee baptized, and such like. Thirdly, because the Scripture is not one continued body, as a rule should bee, but containeth diuers workes, Histories, Sermons,

Sermons, Prophecies, Verses, and Epistles. These be his three reasons, by which the Iesuite would euince, that the Scripture is not giuen to this end, to be the rule of faith.

17. To all which I will answer briefly, and distinctly, and first in generall, secondly in particular : In generall, if the Scripture be not giuen to be the rule of faith, why is it called Canonically? It is therefore called Canonically, because it contains the Canon, that is, the rule of faith and life : this very inscription approued by all, doth refute *Bellarmines* fond cauillation. Again, if the Scripture was not giuen to be the rule, but onely a monitorie, why were there so many Bookes written, seeing fewer would haue serued for monition? The multiplicity of Bookes proueth, that they serue not onely to put vs in mind of our duty, but also as an exact rule to square our faith, and frame our life by. And lastly, if the Scripture was not giuen to be a rule, why doth he himselfe confesse afterward that it is indeed a rule, but not a total and entire rule, but a partiall and imperfect one? If it bee any waies a rule, then it was giuen by God, and written by the men of God, to that end to be the rule. And so *Bellarmines* goodly reasons hang together like a sicke mans dreame, the one part wherof ouerthroweth the other.

18. But to answer in particular to them seuerally : To the first, I say, that it is not farre from blasphemy to affirme, that there is any thing in holy Scripture that is vnnecessary; for though all things are not of equall necessity and profit, yet there is nothing in the whole Booke of God, from the beginning of *Gen.* to the end of the *Reuel.* but may haue most profitable and necessary vse in the Church of God, if not for the essentiall forme of faith, yet for the adorning and beautifying of it : and this may truly bee verified, euen of those things which he excepteth against, to wit, the Histories of the Olde and New Testament, and the salutations in the Epistles of the Apostles : out of all which, how many excellent doctrines may be deriued both for the confirmation of faith, and edification of manners! And therefore as in mans body, God by nature hath not disposed all parts to be alike necessary, but

some haue no other vse but ornament and comelinesse : so hath Almighty God mingled the parts of holy Scripture in that manner, that some are as it were bones and sinews to our faith, some flesh and bloud, and some againe but exterior beautie and fashion: yet as in nature nothing is made in vaine, so much lesse in Scripture is there any thing to be accounted superfluous and redundant: nay, in this diuine body, there are no excrements that may be cast out and separated, as it saith in our earthly carcases, but all is entire, sound and perfect, as the Prophet *Dauid* teacheth, *Psal. 19. 7.* when hee saith, that *the Law of God is perfect, conuerting the soule:* and our Sauiour, *Math. 5. 18.* when he auoucheth, that *till heauen and earth perish, one iote or title of the Law shall not, &c.*

19. To his second reason I answer three things: first, that it is entirely false, that the Scripture doth not contayne all things necessarily required to the Essence of faith; for if the Scripture be perfect, and giueth wisdom to the simple; if nothing may bee added to it, nor taken from it; if to teach any thing, besides the Scripture, deserueth the fearefull Anathema; if it be able to make the man of God perfect to every good worke; if in them onely wee may finde eternall life; if the Church of God be built upon the foundation of the Prophets, and Apostles: and lastly, if our faith and hope doe arise from the Scriptures, then there is nothing necessary to saluation, but is fully and plenarily contained in them: but the first is true, as appeareth by all those testimonies before alledged, and therefore the latter must by necessary consequence be true also.

20. Secondly, I answer, that *Bellarmino* by that assertion crosseth the whole streame of the Fathers, for most of them affirme the flat contrary. *Tertullian* saith, that when we once beleue the Gospell: *Hec prius credimus non esse quod ultra credere debemus:* This we beleue first, that there is nothing besides which we ought to beleue. *Irenaeus* saith, that the Apostles committed to writing the Gospell which they preached, *Fundamentum & columnam fidei nostra futurum,* To be the foundation, and pillar of our faith. *Basil* saith, *Quicquid extra diuinam scripturam est, cum ex fide non sit, peccatum est,* What soeuer is beside the holy

Scrip-

Psal. 19. 7.

Math. 5. 18.

Psal. 19. 7.

Deut. 4. 2.

Gal. 1. 8.

2. Tim. 3. 16. 17.

Ioh. 5. 39.

Ephes. 2. 19. 20.

Rom. 15. 4.

Tertul. de praescript.

Iren. aduers. haeres. lib 3. c. 1.

Basil. Ethic.

Reg. 80.

Scripture, because it is not of faith, is sinne: Cyrill saith, that all those things were written in holy Scripture, which the Writers thought sufficient, *Tam ad mores quàm ad dogmata*, As well touching conuersation, as doctrine. Augustine saith, that those things were chosen out to be written, *Quæ salutis credentium sufficere videbantur*, Which seemed sufficient for the saluation of them that beleue. And againe, he saith in another place, Whether concerning Christ, or concerning the Church of Christ, or concerning any thing that pertaineth to our faith or life: we will not say if we, but if an Angell from heauen shall preach vnto you, but what ye haue receined in the Scriptures of the Law, and the Gospell, let him be accursed. Chrysostome saith, *Siquis eorum*: If any of them who are said to haue the holy Ghost, doe speake any thing of himselfe, and not out of the Gospell, beleue it not. Ierome speaking of an opinion touching the death of Zacharias, the father of Iohn Baptist, saith, *Hoc quia ex Scripturis non habet auctoritatem*, This, because it hath not authority, out of the Scriptures is as easily contemned as approued. I supersede for breuity sake, the residue of the Fathers, who with full consent conspire in the same opinion: yea, not onely the Fathers, but many also of their owne most learned Authors: as Thomas Aquinas, Antoninus, Durandus, Peresius, Clingus, and diuers others: by all which we may see how little reckoning Bellarmine maketh of the ancient Fathers: where they make for him, hee magnifieth and exalteth them to the skies, but when they are opposite to him, he reiecteth them as drosse, and the like account he maketh of his owne Doctors.

21. Lastly, I answer, that of those things which he affirmeth, not to be contayned in holy Scripture, and yet to be of necessity of beleefe, some of them are farre from either necessity of profit, as that of the meanes whereby women vnder the Law were purged from originall sinne: and how the Gentiles were partakers of the couenant, hauing not the Sacrament; and that Easter is to be celebrated vpon the Lords day: If these things be of that necessity of beleefe, which hee maketh them, how many thousand then haue sinned greatly, in being ignorant thereof? for at this day not the hundreth

part

Cyril. in Ioh.
lib. 12. cap. 68.August. in Io-
han. tract. 49.Aug. contr. lit.
Petil. l. 4. c. 6.Chrysost. de
sanct. et adoran.
spir.

Hier. in Mat. 23.

Aquin. lec. 1. i. 2
1. Tim. 6.Anton. sum part.
3. tit. 18. c. 3. §. 3
Durand. prefat.
in Sent.Peref. de rat.
con. lib. 2. c. 19.
Cling. loc. lib. 3.
cap. 19. p. 198.

*Euseb. lib. 5.
cap. 25.
Sextom. lib. 7.
cap. 19.*

Nazian. de Theol. lib. 5.

*αὐτοφρον,
αὐτοφρον.*

*Theophil in 3.
cap. ad Philip.*

Varinus.

part of Christians euer heard these things once named, and yet by this ignorance they neither offended God, nor hindered their owne saluation. And what shall we thinke of *Irenæus*, and other godly Bishops in the East, that held that Easter was not to bee celebrated euer vpon the Lords day? Againe, the other things nominated by him, as that the books of the sacred Bible, are the Canonickall Scripture, and the word of the liuing God: that the children of beleeuing parents are to be baptized: that Christ descended into hell, may easily be proued out of Scripture, either by expresse testimonie, or by necessarie consequence and deduction, which is all one; for, *Perinde sunt ea quæ ex Scripturis colliguntur, atq; ea quæ scribuntur*, &c. saith *Nazianzene*.

22. Thirdly, being driuen by the power of truth, to acknowledge the Scripture to be a rule, he commeth in with a leaden distinction: to wit, that is not a totall, but a partiall rule, and that the word of God written, and not written (by this last meaning traditions) is the totall and perfect rule. To this I answer in a word, that by this distinction, he plainly ouerturneth that which before hee had confessed: for if it bee the rule of faith, then it must needs be totall and perfect, if it be not totall and perfect, then is it not the rule: for a rule must be proportioned to the thing, whereunto it is applied. If then our faith be either longer and larger then the Scripture, then cannot the Scripture bee any wayes called the rule thereof. Besides, as *Theophilact* saith, *Regula et amissis neq; appositionem habet, neq; ablationem*: A rule doth neither admit addition nor diminution: and that is the definition of a rule according to *Varinus*. *Regula est mensura quæ non fallit, quæq; nullam vel additionem vel detractionem admittit*. A rule is (saith hee) a measure which deceineth not, and which admitteth no addition nor detraction. Therefore if it be the rule of faith, either it is perfect, and absolute, or none at all: if it standeth in neede of traditions to supply it want, then why doth hee call it the rule, and why doe all the Fathers giue it the same name? and why hath it that inscription in the forehead, the Canonickall Scripture? Lastly, if God would giue vs a rule for our faith and

and life in the Scripture, then by the same reason hee would make that a perfect rule: for, shall any imperfect thing proceede from the authour of all perfection? When an imperfect creature is borne, wanting either limmes or forme, we ascribe it to a defect and errour in the particular nature, from whence the creature is deriued, or to the indisposition of the instrumentall causes, not to the generall nature which tendeth alwaies vnto perfection. How much more then ought this Iesuite be afraid to ascribe an imperfect creature, to the all-perfect Creatour? especially seeing it is the worke of his owne hands, without the intermingling of all second causes, and proceedeth immediately from his owne spirit, the Prophets and Apostles, being but as *Baruch* to *Jeremie*, writers and engrossers of that which the spirit did dictate vnto them? And therefore I may boldly and firmly conclude, that as the vn-created word of God, begotten of the Father before all time, is perfect God, and can neither receiue augmentation nor diminution: so the word of God, pronounced first by the mouth of the Prophets and Apostles, and after by them committed to writing, which is called the Scripture, is absolute and perfect, and can neither be encreased nor diminished, to make it more or lesse perfect, and so is the onely true sound and sacred Rule, whereby both our Faith and life is to be directed towards the Kingdome of Heauen.

23. And thus I hope, the first proposition remaineth sound and firme, notwithstanding all that can be sayd to the contrary. Now I come to the confirmation of the assumption or second proposition, which is, that the Religion of the Church of *Rome* refuseth to be tryed and iudged by the Scriptures alone, and will be tried and iudged by none but it selfe: which if it be euicted, then the conclusion must necessarily follow, that therefore it is not onely to be suspected, but vitterly reiect-ed and abhorred. MINOR.

24. That this is so, though it hath already in the precedent discourse beene sufficiently demonstrated, yet that the matter may appeare more plaine, and their impudency may be more notorious, let vs search deeper into this wound, and discover the

the filchineſſe thereof from the very bottome : and firſt that they renounce the Scripture from being their Iudge, and then in the ſecond place, that they admit of no other Iudge but themſelves.

25. Concerning the firſt, let vs heare *Bellarmino* the *Achilles* of *Rome*, ſpeake foremoſt, hee affirmeth in expreſſe words, that the *Scripture is not the rule of faith, or if it be, that it is a partiall and imperfect rule, and utterly inſufficient of it ſelfe, without the helpe of Eccleſiaſticall traditions*. This aſſertion is well-neere the whole matter ſubieſt of his third and fourth Bookes *De verbo Dei*, which he laboureth to ſtrengthen by all meanes poſſible : Yea, in the third Chapter of his third Booke, he ſaith peremptorily, that *the Pope with a Councill is the Iudge of the true ſenſe of the Scripture, & all controuerſies*. Now, in ſetting vp the Pope or a Councill into the ſupreme throne of Iudgement, he muſt needs pull downe the Scripture, & the Spirit of God ſpeaking therein from that throne, and deſpoyle it of that authority. But what need I draw this conſequence from his words, ſeeing throughout that whole Chapter he doth almoſt nothing elſe but ſtrive to proue that the Scripture is not the Iudge, & doth reprove the Proteſtants for ſaying that all the iudgements of the Fathers, and all the decrees of Councils ought to be examined, *ad amuſſim Scripturarum*, according to the rule of the Scriptures? Next vnto *Bellarmino*, commeth in *Gregory de Valentia*, and hee moſt boldly auoucheth, that the Scripture is not a ſufficient Iudge or rule of all controuerſies of faith: and that the Scripture alone defineth nothing at all, no not obſcurely of the chiefe queſtions of faith : and where it doth ſpeake, it ſpeaketh ſo obſcurely, that it doth not reſolve, but rather increaſe the doubt. *Cardinall Hoſius* is no whit leſſe audacious, when he affirmeth, that the Scripture in it ſelfe is not the true and expreſſe word of God, which we ought to obey, unleſſe it bee expounded according to the ſenſe and conſent of the Catholike (that is in his opinion the Romane) Church. The Ieſuites *Salmeron*, *Turrian*, and *Coſter*, doe not onely barely affirme as much, but alſo confirme it by reaſon. The Scripture is *dumbe* (ſaith *Salmeron*) but the deciding voyce

of

*Beil. de verbo
Dei, li. 3. ca. 3.*

*Greg. de Val. li. 5
in Anal. c. 2. & 3*

*Hof. iō. 2. aduer.
Erent. Proleg.*

*Sal. com. in. epiſt.
Paul. in Gen.
Tur. contr. Sade.
Coſt. Ench. de
ſum. Pontif.*

of a Iudge must be quicke. The Scripture is a dead letter (saith Turrian) and a thing without life (saith Coster) but a Iudge must be living, who may correct such as erre: therefore that Scripture cannot be the Iudge. It is as it were a Nose of wax (saith Melchior Canus) flexible into euery sense, and as it were, a *Can. loc. li. 3. c. 2.* Delphian Sword, fit for all purposes (saith Turrian) therefore *Turri. ut supra.* cannot be the Iudge. And therefore two other Iesuites, to wit, Tanner and Gretzer impudently conclude, that no *Coll. Ratisb.* here-
sie can be sufficiently refuted by Scripture alone, and that by no meanes it may be graunted, that either the holy Scripture, or the Holy Ghost speaking by the Scripture, should be the supreme and generall Iudge of Controuersies: and hee addes his reason, because the Scripture cannot *dicere sententiam, give sentence on one side, as a Iudge should doe.* Nay, one Vitus Miletus (as Pelargus reporteth) is not ashamed to say, that wee read, that an Asse spoke in the Scripture, but that the Scripture it selfe euer spoke, we neuer read. And thus this fellow makes the Scripture it selfe to be more mute then Balaams Asse, and the holy Spirit lesse able to make that speake, then an Angell was to make an Asse to speake. Then which, what could be brayed out more like the beast he speaketh of?

Pelarg. Jesuit.

26. But some may say, All these are but priuate mens opinions: we heare not all this while the determination of the Church. Let vs harken therefore to the voyce of the Church touching this poynt, that is, as they hold of the Councill, or rather Conuenticle of Romish Bishops, assembled together at Trent, which they call the Church representatiue. The second Canon of the second decree in thy fourth Session of that Councill doth thus determine, *Let no man trusting to his owne wisdom, dare to interpret the Scripture after his owne priuate sense, or contrary to that sense which our holy Mother the Church holdeth, or contrary to the unanimous consent of the Fathers.* The former part of this Canon is good and sound; for Saint Peter saith, that *no Scripture is of priuate interpretation:* *2. Pet. 1. 20.* and therefore they which wrest the Scriptures to their owne senses, contrary to the intent and scope of them, are guilty of a grievous sinne before God, and doe it to their owne destruction:

*Conc. Trid. ses. 4.
decret. 2. can. 2.*

Hilar. de tri. l. i.

ction: for *Optimus scriptura lector est, qui dictorum intellectum non attulerit, sed retulerit ex scriptura*, (saith Hil.) that is, *He is the best reader of the Scripture, which doth not bring a sense to the Scripture, but draweth it out of the Scripture*. Besides, the middle and end of the Canon is not to bee misliked, if they haue a fauourable interpretation; for the iudgement of the Fathers is greatly to be regarded, and the authority of the Church is to be held in especiall reuerence: but for all this, *latet anguis in herba*, vnder these faire pretences of words is couched a snake of foule error: for first, they tie the gift of interpretation of Scripture, and of decision of controuersies, to the Chaire of *Peter* seated at *Rome*, and possessed by the Pope, *Peters* successour, as they call him, or to the Chaire of Bishops assembled together in a Councill, as in *Ngabs Arke*: whereas Saint *Paul* saith plainely, speaking of the gift of interpretation, *These things worketh one and the same Spirit, distributing to euery man severally, as he will*. And in another place, that the spirituall man discerneth all things, and therefore the Scriptures. Now, by the spirituall man, the Apostle meaneth the man regenerate and sanctified by the Spirit, as it appeareth by that he opposeth him to the naturall man, in the verse going before: and so the gift of discerning and interpreting is not proper to the Chaire of Bishops.

1. Cor. 12. 11.

1. Cor. 2. 15.

27. Secondly, this Canon doth not onely giue vnto the Church, thus conceiued of them, the onely gift of interpretation, but also a Prætorian and vnexaminable authority in interpreting; so that all which they deliuer out of their Chaires, must bee receiued peremptorily without examining the grounds and reasons, for which they are moued to be of that iudgement: which Tyrannicall vsurpation, is both contrary to the expresse precepts and principles of holy Scripture, and also to the doctrine and practice of all the ancient Fathers: for the scripture bids to *try all things, & to hold that which is good*. And *Paul* refused not to haue his doctrine examined of the men of *Berea*, by the Scripture: & the same Apost. directeth vs how to behaue our selues at the time of prophesying, namely, that *two or three Prophets speake, & the other iudge*. All which places

1. Thes. 5. 21.

Acts 17. 11.

1. Cor. 14. 29.

places are flatopposite to that peremptory obtruding of interpretations vpon the Church, which the Canon speaketh of : & so are all the Fathers in generall ; for in prescribing certaine rules to all men, both of vnderstanding and interpreting the Scriptures, they plainly shew that there is not this absolute authority, nor infallibility in any, to obtrude what interpretation soeuer, without contradiction or examination.

*Aug. de doctrin.
Christian.*

*Orig. hom. 17. in
Exod.*

Hil. de trin. li. 4.

*Basil de spir. Sã.
cap. 1.*

Cyr. in Job. 46. 8.

28. Lastly, the Canon in giuing this indefinite power of interpretation, and determination of doubts to the Church, without any relation had to the Scripture, doth vtterly inffle out the Scripture from being the Iudge. And so *Andradus* the interpretour of this Council doth expound the intendment thereof, when he saith, that *the iudgement of the Church is, Principium ultra quod non sit fas in inquisitione progredi, Aprinciple, beyond the which it is not lawfull to proceede in inquisition.* By which he giueth to vnderstand, that our faith must relye wholly and solely vpon the iudgement of the Church, that is, the Pope and his Prelates, without enquirie at all into the word of God, whether that which they propound be consonant to the truth or no. As *Erasmus* in a certaine disputation against the Papiſts, confesseth, that *their opinion hath not sure & certain testimonies of Scripture, but that the contrary opinion may be better & more cleerely & strongly proued out of Gods word; notwithstanding (saith he) if the Church bid, I will beleene it, for I will captiuatemy vnderstanding to the obedience of the Church.* And this indeed is the *Babylonian* seruitude of the church of *Rome*, wherby they fetter the souls of their followers to perpetual slavery, and lead the blindfold vnder the veile of an implicite faith vnto perdition: for this is the first ground they lay in the hearts of all their generation, that they must not examine the doctrine of the Church, but take it at their hands as good coyne, though it be neuer so counterſeit, *doctrina in Concilijs definita custodienda est, non examinanda,* (saith *Bellarmino*) that doctrine which is defined in a Council, is to be kept, not examined : and *ordinarius pastor Ecclesie audiendus est, non iudicandus* (saith *Stapleton*) an ordinary Pastor of the Church is to be heard, not iudged : thus we see, that the

Andrad.

*Eras. ex Chẽm.
exam. pa. 66*

*Bell. de verbo
Dei, li. 3. c. 10.*

*Stap. de doctrina
prim. li. 1. ca. 5.*

Scripture

Scripture is thruſt cleane out of dores, from hauing any right or title in the deciſion of queſtions of faith: not onely by priuate men, but euen by their Church it ſelfe.

29. Now here two things are to be obſerued of vs, for the plainer enucleation and clearing of this poynt: firſt, that in making the Scripture Iudge, we doe not exclude the Church, nor any member of the Church from the office of iudging and diſcerning, onely we place them in their due order and ranke: for this is it we intend, that the Scripture is the higheſt and moſt abſolute Iudge, from the ſentence whereof there is no appeale to be made to any higher Court: and that the iudgement & determination of the Church, or of any member thereof, is ſubordinate vnto that, and to be ruled and guided by that, and where it is agreeable vnto that, there to be receiued, where it ſwarueth from that, to be reiected. For as in the ciuill eſtate, the Iudges deputed to that office, haue no abſolute authority in themſelues, but are ſubiect vnto the lawe, and the Miniſters thereof, and therefore muſt not ſpeake what they liſt, but what the law directeth: ſo in the ſtate Eccleſiaſtical, they that are inferiour Iudges, are but the Miniſters of the law of God, and muſt not vary from the rule thereof in any reſpect. And for this cauſe, as the Iewes were commanded to obey the ſentence and determination of the Prieſt in all controuerſies, ſo the Prieſt was commanded to giue iudgement according to the law, and no otherwiſe: and albeit the Hebrew gloſſe vpon that Text teacheth, *that if the Prieſt ſay that the right hand is the left, or the left is the right, his ſentence is to be holden*, (which is the plaine doctrine of the Church of Rome, Iudaizing in this as in many other things) yet *Lyra* writing vpon that Text ſaith, that the gloſſe is manifeſtly falſe, becauſe the ſentence of no man, of what authority ſoeuer, iſt to be holden, if it be contrary to the law of God: ſo we admit the Church to be Iudge, and euery priuate Chriſtian alſo in his place, but we aſcribe the chiefe power and authority of Iudging to the Scripture alone. The next place we allow vnto the Church, and the loweſt vnto the particular members thereof: Theſe laſt to be directed by the Church, but yet ſo farre

Deut. 17. 10, 11

Lyra on Deu. 17

farre as it bringeth it authority out of the Scriptures, and it to be limited by the bounds of the Scripture also: and if it iudge against the euidence thereof, not to bee heard nor beleueed. This is our opinion, that wee may not be mistaken: but our aduersaries aduance their Church vnto the highest place, and make the Scripture an inferiour vassall, and seruant vnto it, as I haue declared.

30. Secondly, note the reason that moueth them, thus to disclaime from the iudgement of the Scripture: it is because they know full well, that the maynest and chiefeſt poynts of their Religion, wherein they dissent from vs, haue no ground nor foundation in the Scripture, but would vanish like a morning mist, if the light of Gods word should but shine vpon them: as for instance, their doctrines of worshipping Images, of fasting dayes, of prayer for the dead, of Purgatorie, of shrift, of pardons, of the communion in one kinde, of single life, and of the priuate Masse, and such like: all which poynts and many other, their owne Writers confesse, cannot be sufficiently proued out of the Scripture. And therefore *Andrad.* doth tully and ingenuously acknowledge, that many *Orthod. explic. lib. 2.* poynts of their Religion would reele and stagger, if they were not supported by tradition: and *Bellarmino* himiſſe ſaith, that it may be doubted whether the great poynt of transubstantiation may be sufficiently enforced out of the words of the Text, *Hoc est corpus meum*: So that wee see now the reason why they will not be tried by the Scriptures, euen this, because if the Scripture bee Iudge, Popery must needs goe to wracke. This is therfore a cunning and witty policie, or rather a grosse and palpable subtilty of theirs, whereby though they dazle the sight of the simple and ignorant, yet they cannot bleare the eyes of the vaderstanding and wise, from discerning into their fraud.

Andrad. Orthod. explic. lib. 2.

Bel. de Euchar. lib. 3 cap. 23.

How contrary is this to that of *S. Augustine*, our faith should reele and totter, if the authority of the Scripture stand not fast, *Aug. de doct. Chris. lib. 1. cap. 23.*

31. Hauing thus proued, that they reiect the Scripture, now I come to shew, that they allow of no other Iudges but themselves: for the prooffe whereof, there needs no long discourse, seeing it is sufficiently apparent, by that which hath already beene deliuered, that they appeale from the sen-

tence of the Scripture vnto the iudgement of the Church, and tye vnto the girdle thereof, the onely key of interpretation. Now by the Church, they intend first the Romish Synagogue, that is, all that whole body which dependeth vpon the Pope for their head, and receiue as it were life, and nourishment by his influence: for (as *Bristo* saith) the *Romane Church is the Catholike Church*, and as the *Rhemists*, the *Catholike and the Roman faith is all one*. Secondly, by the Church, they meane more particularly a congregation of Romish Bishops and Prelates assembled together in a Councill, which they call the Church representatiue. And thirdly and principally, they intend by the Church, the Pope, who is the head of the Church, and contayneth in him *virtually all the power and authority of the Church*. The Church in the first sense, is not to be this Iudge (say they) nor yet in the second: which notwithstanding, is but an vpstart opinion, and but of the first head: for in the Councils of *Constance* and *Basil*, it was decreed, that the Pope should obey the Councill, and be ordered by it in all things pertayning to faith, and the reformation of the Church: and many learned Romanists haue been of the same opinion, as *Bellarmino* confesseth: but now neither may the Councill be Iudge: therefore take the Church in the third sense for the Pope, and then you haue the man that is the Church virtuall, and must be all in all, euen the onely Iudge and Vmpier in all controuersies. The center in which all the lines, that is, opinions of Fathers, Councils, and Diuines must concurre and meete. The Epitome and abridgement of the whole Church, in whom *alone remaineth the whole power of the Catholike Church*. And thus from the Scripture, they call vs to the Church, from the Church to the Councils, and from them to the Pope, and there they pitch their line, as in the highest poynt of resolution.

32. That they thus vnderstand by the Church, the Pope, and that all iudgement is deuolued vnto him alone, beare them speake in their owne persons. *Bellarmino* saith, that the Pope without a Councill may define matters of faith, because being the vniuersall Pastor, and Teacher of the Church, he cannot erre,

Eristo mot. 12. in marg.
Rhem. Annot. in Rom.

Aquin. 22. q. 11. art.
Greg. de Valent. Anal. fid. p. 136.

Council. Constant. Sess. 4. 5.
Basil sess. 2.

Bell. de concil. li. 2. cap. 14.

Situ. sum. verb. fides nu. 2.

Bell. de Christoli. 2. cap. 28.

erre, teaching out of the chaire: and that he is absolutely above the Council, and that he may, as he is the chiefe Prince of the Church, retract the iudgement of the Council, and not follow the greater part. And therefore, when hee affirmeth in another place, that the Pope with a Council, is the Iudge of the true sense of the Scripture; he sojsteth in the word Council for a flourish, but indeede, hee meaneth the Pope alone: for if the Pope be above all Councils, and may establish or disannull their decrees at his pleasure, then is not hee with a Council, but without a Council the chiefe Iudge.

*Idem de concil.
lib. 2. cap. 17.
Idem cap. 18.*

*Idem de Verbo
Dei, li. 3. ca. 3.*

33. *Gregory of Valence* is more plaine *By the Church* (saith he) *we meane her head: that is to say, the Romane Bishop, in whom resideth the full authority of the Church: the Iesuite Coster*, after he hath discarded the Scripture from being Iudge, because it is, *Res sine anima & sensu, in varias pugnantesq; sententias distracta*: A thing without life and sense, distracted into diuers and contrary opinions, saith, that *Penes Ecclesiā Catholicā est iudicium veritatis*, The iudgement of the truth is belonging to the Catholike Church, but because the whole Church cannot meete together in one place, without great inconueniences. Therefore God hath appoynted and nominated one man, to wit, the Pope, to whom he hath so tyed his presence and spirituall grace, that in questions of faith he doth neuer erre. *Gretzer* saith, that the generall, lawfull, and ordinarie Iudge of controversies, is the Bishop of Rome, whether hee define any thing alone, or with a Generall Council, this Iudge is always infallible. *Stapleton* saith, that the foundation of our Religion is placed of necessitie upon the authority of this mans teaching, in whom wee beare God himselfe speaking. And another of them saith, *Si totus mundus sententiaret contra Papam*, If the whole world should determine against the Pope, yet we must stand to his sentence. To conclude, the Canon Law saith, that it were herefse to thinke, that our Lord God the Pope might not decree as hee doth, yea, that his rescripts and decretall Epistles are not Canonically written.

*Greg. de Valent.
disp. Theol. tom. 1
dis. 1. q. 1. p. 1. &
Anal. fid. p. 136.*

*Cost. Enchir. de
sum. Pontif.*

Colloq. Rat. Ses. 1

*Staplet. prefat.
princip. fid. doct.
Ioh. de Turr. li. 3.
cap. 64.*

*In Sext. extran.
Ioh. 22. tit. 14.
& dis. 19. in Ca-
non. & gloss.*

34. Thus we see, the Pope is that which they meane by the Church: and he is the onely compendious Iudge: and there-

Extran. in Iob.
22.
Iob. Capist. de
Pap. et Eccles.
authorit.

fore when they talke of the Church, it is but a vayne vaunt; for when all comes to all, they entend nothing by the Church, but their Lord God the Pope, as the Canonists call him: who is *ens secunda intentionis compositum ex Deo & homine*, *A being of the second intention, compounded of God and man, and quasi Deus in terris, &c.* as it were a God vpon earth, greater then man, and lesse then God, having the fulnesse of power. Now by this that hath beene said, the truth of my second proposition doth evidently appeare; to wit, that the Romanists will allow no other Iudges in matter of controuersie, but themselves alone, and so give iust cause to all that are not blinded with errour, at least to suspect their Religion, if not vtterly to abandon it, which is the conclusion necessarily following vpon these premises.

35. Which, that it is of most necessarie consequence, appeareth by this, because it is against all reason, that the same should be both the party and the Iudge: yea, in equity is it fit, that we should stand to his iudgement, whom we accuse to be a falsifier of the Scripture, and euen Antichrist himselfe? or that that Church should bee our Church, which wee affirme and proue to be an Apostate, and an harlot? seeing that a Iudge should be indifferent and vpartiall, and not a party: as the Church and Pope of *Rome* is in all cases of controuersie depending betwixt them and vs; as for example in the controuersie of the Church, the question being which is the true Church. The Iudge to determine thereof, we say, is the Scripture: they cry, The Church, meaning their owne Church, as I haue shewed. Doe they not by their doctrine aduance themselves into the tribunall seate, and make their Church the Iudge, whether it bee the Church or no? so in the question touching the Popes Supremacy, who shall be Iudge whether this supreme power be in the Pope or no? Mary the Pope himselfe, for they admit no other Iudge. Sure he must needes gaine the cause, when hee is thus his owne Iudge. If this bee not a plaine tergiuersation, I know not what is: if this doth not bewray the weakenesse of their cause, let any indifferent man consider and giue sentence.

36. For as on our side in the question of the Kings Supremacie, whether euery King in his owne dominion bee the supreme Gouvernour of the Church vnder Christ or no: if wee should in this case admit no Iudge, but the King himselfe: Or in the question of our Church, whether wee be the true Church of Christ or no: if wee should refuse all other triall, saue that which ariseth from the iudgement of our owne Church, and the Bishops and Prelates thereof; would not all men laugh at our folly, and thinke our cause weake and desperate? So may all men thinke of the Romish Religion, that it bewrayeth manifest folly in the maintayners, and apparent weakenesse in the grounds thereof, in that it will not bee iudged but by it selfe, especially seeing it is the property of selfeloue, whereof no man liuing is freed, to make men blinde in their owne causes, and partiall on their owne sides. To conclude therefore, as the Lion in *Esop*, that challenged to himselfe the whole prey that was caught, and would not stand to the equall partition of his fellow-hunters, proued himselfe thereby to be a tyrant, and his title naught: so the Pope of *Rome*, and his Proctours, in refusing to be iudged by any saue themselues, and by that right clayming a title to the truth, discouereth both his tyrannie ouer the Church of God, and the holy Scriptures, and the badnesse of his weake cause; seeing truth like a chaste matrone, though it be slandered, yet is so bold and powerfull, that it feareth not to bee tried by those that are the greatest enemies thereof.

Spectatum admissurum teneatis amici?

MOTIVE. VI.

That Religion doth iustly deserue to bee suspected, which doth purposely disgrace the sacred Scriptures: But such is the Religion of the Church of Rome: Ergo, &c.

OVr Aduersaries may fitly be likened to churlish and angrie Mastifes, whose property it is to rend with their teeth those that are vnarmed, and not able to resist: but if they meet with an armed man, that can keepe them off and

entertaine them with sharpe blowes, then they wreak all their reene vpon the cudgell or weapon wherewith they are annoyed: so they seeing themselves well banged and beaten by our men at Armes, I meane, our Champions that defend the quarrell of our Church, with the staffe of the Scripture, and their hairy scalpes wounded with the stones fetcht out of *Dauids* scrip, fall a snarling and biting the staffe, and the stones which haue beene the instruments of their sorrow; whereas if they finde any without a staffe in his hand, or a stone in his sling, that is vnurnished with Scripture to fight with them, ouer him they domineere, & take him captiue, and leade him to their denne for a prey. This their malice against the sacred Scripture, which is the only engine of their destruction, I hope by Gods fauourable assistance so to discouer in this Chapter, that they themselves shall euer bee reputed as blasphemers of the truth, and their religion as odious and abominable to all posterity.

MAIOR.

2. The Maior or first proposition in this demonstration, though it bee of an vndoubted truth, yet for the greater illustration thereof, two poyns are to be considered: first, what this Scripture is, which is opposed against: and secondly, what they are to be esteemed which oppose themselves vnto the Scripture. The Scripture contained in the Olde and new Testament, is, in a word, the holy and sacred word of the eternall God: which to haue said of it, is an ascription of the greatest dignitie vnto it, as can bee deuised: for if it bee the holy and sacred word of the eternall God, then must it needs be perfect, excellent, pure, vpright, cleane, permanent, wise, sweet, and what else may be spoken for the setting forth of the excellency of a thing: all which attributes are giuen vnto it by the Prophet *Dauid*, in the 19. *Psalme*, and doe necessarily appertaine vnto it, being immediately deriued from that cleare and sole fountaine of all goodnesse and perfection: For howsoeuer the holy Prophets were the penne-men thereof; yet those were all and in euery parcell and particle inspired by the Holy Ghost, as Saint *Peter* informeth vs, when hee said, *That no Prophecie in the Scripture is of any private motion, but that holy men of God spake as they were moued*

Psal. 19.

1. Pet. 1. 20. 21.

by

by the holy Ghost. For as the heathen Oracles were conceived, and uttered by the immediate instigation of the Devill, who guides both the hearts and tongues of his Priests, to bee the instruments of his malice: So the Oracles of Christians, to wit, the holy Scriptures, proceeded from the sacred inspiration of Gods Spirit, moving the hearts, and directing the pens of the Prophets & Apostles his Secretaries, to commit to writing that only which they received from God, both in respect of matter and manner. To this purpose is that notable saying of *Hugo*, In the holy Scripture, whatsoever is taught, is truth: *Hugo de anima.* whatsoever is commanded, is goodnesse: whatsoever is promised, is happinesse: And he addes the reason; Because God is truth, without deceit; goodnesse, without malice; and happinesse, without misery.

3. I need not stand to proove this position, That the Scripture is the infallible word of the eternall God: it is a grounded truth, and a received principle of all that professe themselves to be Christians. And as Saint *Basil* saith, Like as of every Science there are ἀνεξέλεστος τὰς ἀρχάς, unquestionable Principles, which are beleaved without further demonstration: so in the Science of Sciences, *Theologie*. This is one of those unquestionable principles, that the Scripture is the word of God, and therefore of diuine both purity and authority. Adde hereunto, that if any should doubt thereof, the purity and perfection of the matter, the maiestie and the stateliness of the stile, the power and efficacy ouer the conscience, the certaintie of Prophecies fulfilled in the duenesse of time, the strangeness of the miracles, the antiquity of the writings before all other, the admirable prouidence of God in preferuing them from the teeth of time, and rage of Tyrants, the sweet harmony & consent of every part with each other, the iudgements of God against the contemners thereof, and lastly, the blood of so many thousand Martyrs which hath bene shed in the defence thereof, doe sufficiently conuince and proue, that this Booke is the Booke of GOD, and every line and title therein, the Word of God.

4. This being so, then secondly it must needs follow, that

either to denie the Scripture to bee the Word of God, or to abuse it with vnreuerent termes and reproches, or any wayes to diminish the credit and authority thereof, is not onely plaine blasphemy, but also open and notorious Atheisme; and so in both high treason against the Maiestie of God: for, if it be treason to vse contumelious speeches against the Kings person, or either by word to reuile, or by deede to resist his decrees and proclamations: how much more doth that deserue the name of the highest treason, when the sacred word of God, which is a diuine Law, issuing from his owne mouth, is blasphemed, and the maiestie of God most clearly shining, therein abused? It is an olde and a true saying in ciuility, *Qui contemnit legem, contemnit Regem*: He that despiseth the Law, despiseth the law-giuer. So much more then in Diuinitie, hee that reprocheth the word of God, reprocheth God himselfe. How can they then bee lesse than Atheists, Blasphemours, and Traytours to God, that are guilty of all this iniurie to the holy Scripture?

5. *Celsus*, against whom *Origen* wrote, and *Lucian*, and *Porphery*, and *Apelles*, were Whelpes of this Litter; and therefore remaine to this day branded with the note of infamy: to these succeeded many others in after-ages (for the world hath neuer beene without such monsters, God permitting them for the further demonstration of his truth, and declaration of his iust iudgement in their deserued and strange destruction:) yea, that which is most strange, many of those that haue vaunted themselues for Christs Vicars here on earth, haue beene taynted with this infection, as Pope *Leo* the tenth, who (as Writers report) mocked at the promises and threats of the Scripture, and told Cardinall *Bembus*, that *that fable of Christ had brought vnto him and his, great profit*. Such another was *Iohn* the twelfth, who vsed to blaspheme God, and call vpon the deuill at his dice: and *Julius* the third, who asked why he should not bee as angry for the eating of a colde Peacock, as God was for the eating of an Apple? And *Benedict* the eight, *alias* the ninth, whose custome was in Woods and Mountaines, to sacrifice to the deuill: and diuers others, which for

Breuiary

Galens.

Enit. prard. li. 6.
Enit. prard. li. 6.
Stella.
Platina.

brevity sake I forbear to name. Is it possible that such Atheists, and blasphemous wretches, and worshippers of devils, should be chosen of Christ to be his Vicars here on earth, to whom hee might commit the government of his Church? Will a mortall man commit the government of his family, especially if he loueth his wife and children, to a knowne Ruffin and a notorious villaine? Now Christ so loueth his family, his Church, that to purchase and redeeme it, hee gaue his owne pretious blood, for a ransome for it: and will hee now ordaine in his roome such notorious Wolves, to bee the ministeriall heads and guides thereof? As for the rest of the Popish crue, both learned and vnlearned, though they bee, as I must needes confesse, for the most part, more infected with superstition, then with Atheisme, (albeit neuer did any Country more swarme with that generation, then doth *Italy* at this day) yet in blaspheming and debasing the holy Scripture, they cannot be farre from, not onely giuing way, and opening a wide dore to that horrible sinne, but also from making an open profession thereof.

6. Thus we see both what the Scripture is, and also what they are that oppose against the Scripture: which two considerations serue much for the clearing of the first proposition. Now I come to the confirmation of the assumption or second proposition, which euery Romanist will denie in this argument, and therefore stands in neede of stronger fortification: the proposition is this, that the Religion of the Church of *Rome* doth purposely disgrace the holy Scriptures, and is at enmity with it: that is, that both by doctrine, practice, and bitter and blasphemous speeches, the holy Scripture is disgraced, defaced, and vilely slandered by the chiefe professours and maintayners of that Religion, yea, and by the grounds of the Religion it selfe. I will begin with their doctrine, and secondly come to their practice, and in the last place their slanderous and bitter speeches shall be discovered.

7. Amongst many of their doctrines, whereby they offer open iniurie and wrong to the sacred Scriptures, these foure are the most principall: First, that which hath beene at large discour-

MINOR.

discourſed in the former Chapter, touching the chiefe Iudge of controuerſies: for, when as they diſable the Scripture from that office, and exalt the Church, that is, the Pope, as I have ſhewed, into the higheſt throne of iudgement, what doe they elſe but debaſe the Scripture, in ſubieſting it to the Popes wil, and making it a vaſſall to wayt vpon his pleaſure, and giuing a greater certainty and infallibility to the determinations of his mouth, ſpeaking out of his chayre, then vnto the infallible and certaine light of truth, ſhining in the Scriptures? This is open wrong to the Scriptures, and not onely to it, but alſo to the Spirit of God, the Author and Enditer thereof; for, they which ſet vp the Pope as an all-ſufficient and moſt competent Iudge, and pull downe the Scripture as non-ſufficient and incompetent, as the Romaniſts doe, doe they not aduance the one, and diſgrace the other? as on the contrary, we which aſcribe all competencie of right, and ſufficiencie of power to the Scripture, and denie the ſame to the Pope, doe we not diſgrace him, and aduance it? This is the difference in this poynt betwixt them and vs, and their Religion and ours: and that men may ſee how little eſtimation they haue of the Scripture compared with their Pope, though the Pope be a man vterly vnlettered, & ignorant euen of the grounds of Grammar, much more of the grounds of Diuinitie, as ſome of them were: though he be a childe of tenne yeeres of age, as *Bennet* the ninth, or a mad Lad not paſt eighteene yeeres old, as *Iohn* the twelfth; though he be an Atheiſt, as was *Leo* the tenth, or a Coniurer, as *Iulius* the third: Laſtly, though hee were a man deſtained with all manner of filthy and lewd conuerſation, as a number of them were: yet his iudgement muſt bee heard and preferred, becauſe (forſooth) *quatenus Papa*, as he is Pope, he cannot erre, though *quatenus homo*, as he is a man, hee be an Heretike, or an Atheiſt, or a wicked wretch: or becauſe *Papa eſt doctor vtriuſq; legis autoritate, non ſcientia*. The Pope is Doctour of both lawes in authority, and not in knowledge: And thus by their Religion, the holy and ſacred Scripture muſt giue place, and bow the knee to an vn-holy, ſacrilegious, and ignorant Pope oftentimes, and acknowledge

Baron.

Glaber. Ro-
dulph.

Spondan. Annal.
Eccleſ. an. 1033.

Balaus.

If *quatenus homo*, he goe to hell, what will his *quatenus Papa* doe him good?
Balaus.

knowledge him as Iudge, and submit it selfe to his sentence and censure.

8. The second doctrine of theirs, whereby they disgrace and wrong the Scripture, is that touching the insufficiency and imperfection thereof : for they are not ashamed to say that the Scripture is imperfect and vn sufficient of it selfe, and that in it are not contained all things needfull to saluation, but that a great part, yea, the greatest part of true Religion, is grounded vpon tradition, without the which the Church of GOD could not bee sufficiently instructed, either in faith or manners : this is their goodly doctrine : whereas we on the other side hold and maintaine, that the Canonickall Scripture containeth in it sufficiently, plainely, and abundantly all doctrines necessary to be knowne, for the attainment of saluation, whether they be positions of faith, or directions for godlinesse : and that there is no neede of any vnwritten traditions, for the suppliance of any want or defect which is found therein. And herein we haue not onely all the ancient Fathers of the primitiue and purer times of the Church our Abbetters, as *Irenæus, Origen, Athanasius, Basil, Chrysostome, Cyril, Tertullian, Cyprian, Augustine, Hierome*, as you may see in the places quoted in the Margent : but also the testimony of the Holy Ghost in the Scriptures, plainely and directly affirming the same.

9. That this imputation of imperfection and insufficiency is layd by them vpon the Scripture, let vs heare themselves acting their owne parts : and first *Bellarmino* the Ringleader. He in his fourth Booke *De verbo Dei*, and fourth Chapter, sets downe this position, that the *Scriptures without traditions are not simply necessary nor sufficient* : and throughout that whole Chapter doth nothing else but labour to prooue the same by many arguments and reasons, as if hee were not content barely to affirme so high a blasphemy, but euen (as the Poet sayth) *Cum ratione insanire, To be madde with reason* : and so are all his reasons there vsed, in very deed mad reasons, which my purpose is not to spend time in confuting, (that being sufficiently performed by our great and learned Champions of

*Iren. li. 3. ca. 1.
Orig. hom. 1. in
1er. com. in Rom.
ca. 3. hom. 25. in
Mat.
Athanas. con. Gen.
& ido. & in syn.
Basil de confes.
fid. & Ep. 80. ad
Eustath.
Chrys. hom. 1. in
Mat. hom. 3. in 2
Ep. ad Thef. & c.
Cyr. li. 12. in Ioh.
cap. 68.
Tert. con. Hermo.
Cyp. Epi. 74. ad
Pomp.
Aug. de doctrin.
Christ. ca. 9. & li.
1. cont. lit. Petil.
cap. 6.
Hier. com. in Ep.
ad tit. ca. 1. &
com. in ca. 1. Hag.
Bell. de verbo
Dei, li. 4. ca. 4.
Tereut. Eunuch.*

the

Whitaker.
Chemnit.
Morten.

the truth, which as yet remaine vnanfwered : onely it is enough for my intent to discouer to all men his notable blasphemy against the holy Scriptures, which not onely in that place, but in many other, euidently and impudently sheweth it selfe.

Greg. de Valent.
Anal. fid. l. 8. c. 6

10. Next vnto him comes in another great Iesuite, *Gregorie de Valentia*, and he playeth his part, and sayth, *That the most fittest way of deliuering the doctrine of faith to the Church, was this, not that all should bee committed to writing, but that some things should be deliuered viua voce, that is, by tradition.*

Hosius confess.
Petrie. ca. 92.

But Cardinall *Hosius* more plainly and boldly affirmeth, *That the greatest part of the Gospell is come to vs by tradition, and that very title of it is committed to writing : Yea, it is reported of him, that he should say, Melius actum fuisse cum Ecclesia, si nullum extaret scriptum Euangelium, That it had beene better for the Church, if there were no written Gospell extant. O blasphemy ! and yet wisely spoken, if so be by the Church, hee meaneth the Church of Rome, as without doubt hee doth.*

Eckius Enchir.
cap. 4.

But let vs heare another of the same stampe *Eckius*, I meane that peremptory *Bragadochio*, he steps forth, and shoots his bolt in a moment, *The Lutherans are dolts (sayth hee) which will haue nothing beleueed but that which is expresse Scripture, or can be prooued out of Scripture : for all things are not deliuered manifestly in the Scriptures, but very many are left to the determination of the Church.*

Cost. Ench. ca. 1.

Coster another Stage-player of theirs comes in, and diuides the word into three parts, to wit, *That which God himselfe writ, as the tables of the Law ; that which he commanded others to write, as the Olde and the New Testament ; and that which he neither writ himselfe, nor rehearsed to others, but left it to themselves as traditions, the decrees of Popes, and Councils.* And then he concludeth blasphemously, that many things of faith are wanting in the two former, neither would Christ haue his Church depend vpon them, but this latter is the best scripture, the Iudge of controuersies, the Expositor of the Bible, and that whereupon we must wholly depend. His words are these, *Omnia fidei mysteria, cateraq; credita & scitu necessaria, in corde Ecclesie sunt clarissime exarata, in membranis tamen tam*

noni,

nonquam veteris Testamenti multa desiderantur: that is, All the mysteries of faith, and other things necessary to bee beleued and known, are most clearely engrauen in the heart of the Church, but in the leanes of the Olde and New Testament, many things are wanting. What can be more plained? Yet Lindanus is more plaine, for he calleth Traditionem non scriptam, &c. The vn-written tradition, that Homerickall moly which preserveth the Christian faith against the inchantments of Heretikes, and the true touch-stone of true & false doctrine, and the Aiacian buckler to be opposed to all Heretikes, and in conclusion, the very foundation of faith. To this fellow adioyne Melchior Canus as a cōpanion in blasphemy, who saith, That many things belong to Christian faith, which are contained in the Scripture, neither openly nor obscurely. To conclude all in one summe, without any further repetition of priuate mens opinions, wherein much time might be spent, the voyce of their whole Church represented in the Councill of Trent, is this, That traditions are to bee receaued, pari pietate, with the same reuerence and affection, where with wee receiue the Scripture it selfe. Thus wee haue a view of the doctrine of the Church of Rome, touching the insufficiency of the holy Scripture, both in part and whole. Out of all which, these two impious conclusions doe necessarily arise: First, that traditions vnwritten are equall, if not superiour in dignity and authority to the written word of God: and secondly, that without the helpe of them, it is not able to bring vs either to a sauing faith in this life, or to the end of our faith in the life to come: then both which, what could be spoken more iniurious either to the Word it self, or to the Maiestie of that Spirit, from whom it proceeded? And that their blasphemy might be knowne to all men, Bellarmine, more like a Iulian then a Christian, doth not onely affirme the Scripture to be vn sufficient and imperfect, but also not simply necessary, and to that end he maketh a good round discourse, and bringeth in long Leaden arguments, which indeed are not worth the answering, for they are meere sophisticall collusions, as any one of meane iudgement may easily discern. Neuerthelesse, by this we may see, what an honourable opinion and affection these

*Lindan panopl.
lib. 2. cap. 5.*

*Canus loc. lib. 3:
cap. 3.*

*Concil. Trident.
Sess. 4.*

*Bel. de verbo
Dei, l. 4. c. 4.*

these fellowes beare towards the Scripture, when as they dare to affirme that they are not simply necessary, but may bee wanting and remoued without any great hurt to the Church of God.

3.

12. The third iniurious doctrine, whereby open disgrace is offered to the holy Scripture, is concerning the authority thereof, compared with the Church: for this they teach and hold, *That the authority of the Scripture doth depend upon the Church, and not the Church upon the Scripture.* And so by consequent, that the Scripture is inferiour to the Church, and not the Church to the Scripture: whereas we on the contrary affirme and defend, that the Church wholly dependeth both for authoritie and existency vpon the Scripture, and so is euery way inferiour to the Scripture, and not the Scripture vpon the Church.

*canus loc. lib. 2.
cap. 8.
Stapl. doct. princ.
li. 9. c. 12. & 13.*

13. This blasphemie of theirs may more euidently be discerned, if we obserue what they vnderstand by the Church, to wit, not the Primitiue Church, which was in the time and immediately after the Apostles, but the succeeding and present Church: and that not the whole Catholicke Church, which is dispersed ouer the world, but the Church of Rome, which holdeth vpon the Pope as the Vicar of Christ: and in this Church, not the whole body, but the Pastours and Prelates assembled in a Council: yea, and lastly, not the Council neither, but the Pope, who is *totus in toto, all in all*, and in whome all the members meete, and resolueth themselves as lines in the center, as is before declared. This is their Church: and to this Church of theirs they subiect the Scriptures, euen the word of God to the Pope of Rome, that is, God himselfe to a mortall sinnefull man. For as Nilus the Archbishop of Thessalonica saith, *To accuse the Scripture, is to accuse God, so to debase the Scripture, is to debase God.*

*Nilus de caus.
diff. lib. 1.*

Bell. de effect. sacram. lib. 2. ca. 25.

14. That wee may see this to be true, and that wee lay no false imputation to their charge, heare them speake in their owne words, and let Bellarmine leade the Ring, *If we take away (saith he) the authoritie of the present Church, and of the Council of Trent, then the whole Christian faith may bee called*

in

in question: for the truth of all ancient Councils, and of all poynts of *Omnium cenci-*
faith depend upon the authority of the present Church of Rome. *liorum, & dog-*
Marke, he saith not vpon the authority of the Scripture, but of *matu firmitas.*
the present church of Rome; where he doth manifestly preferre
the authority of the Church, before the Scripture, & not onely
of the Church, but of the Church of Rome, as if there were
no Church but that : and not the Church of Rome; as it was,
in the purer and primer times, but the present Church cor-
rupted, and depraued with infinite errours. Againē, in ano-
ther place he concludeth, That the Scriptures doe depend vpon *Bell. li. 4. de noc.*
the Church, and not the Church on the Scriptures : which po- *Eccles. ca. 2.*
sition he confesseth in the same place, to haue beene in other
places maintained by him. And yet elsewhere he disclaimeth
this opinion as none of theirs, and calleth it a blasphemy: that
it is his, I haue shewed already, though he be ashamed of it as
he may well be, and therefore ex ore suo, by his owne iudgement,
he, and all the rest are guilty of most grosse and intolerable
blasphemie. But that you may see that it is the generall re-
ceiued doctrine of them all, for the most part ; heare others
as well as him, vttering their spleene against the Scriptures.
Siluester Prierias saith, that Indulgences are warranted vnto *Silu. Prier. cont.*
us not by the authority of the Scripture, but by the authority of *Luther. conclus.*
the Church, and Pope of Rome, which is greater. And againe, *de potest. Papa.*
That the Scripture draweth it strength and authority from the
Church and Bishop of Rome. Eckius saith, that the Scripture *Eckius Ench. de*
was not authentical, but by the authority of the Church: and put- *author. Eccles.*
teeth this proposition among hereticall assertions, The autho- *resp. 3. ad obiect.*
rity of the Scripture is greater then the Church. Pighius also af- *Heret.*
firmeth the same, that all the authoritie of Scriptures doth neces- *Pighius de Hier.*
sarily depend vpon the authority of the Church : and calleth all *Eccles. li. 1. ca. 2.*
that hold the contrary in scorne, Scriptuarij, that is. Scripture-
men, or such as maintaine the Scripture. Cardinall Hosius go-
eth further, and commendeth a blasphemous speech of one
Hermannus, as a godly saying, That the Scriptures are of no
more force then Aesops Fables, without the testimonie of the
Church : and addeth presently of his owne, that vnlesse the
Churches authority did commend vnto us the Canonickall Scrip-
ture,

Coclaus replicat.
cont. Bul. c. 2.
Canus. loc. l. 2.
c. 3.

Staplet. Doct. in.
Princip. l. 9. c. 1.
Andrad. defens.
Trid. Concil. l. 3.
Canis. catech.
cap. 3. sect. 16.
Bel. de Concil.
lib. 2. cap. 12.
Andrad.
Staplet.

Mulhusin. Resp.
ad Paræum. de
cript. author.
ibes. 33.

Sacroboſc. def.
Bell. par. l. c. 6.

4.

Michael Medin.
Chriſtian. paren.
lib. 7. cap. 17.
Abbas Panorm.
extra. de diuort.
cap. fin.
Felm. de conſtit.
tut cap. ſtatut.
canon.

ture, it ſhould bee of little account with vs. The like is deliue-
red by Coclaus, by Canus, Stapleton, Andradus, Canisus,
and generally all other of that ſide that handle that queſtion.

15. Onely to palliate the matter, they bring in a diſtinction, to wit, that this dependance of the Scriptures authority
vpon the Church is, *quoad nos, in reſpect of vs*, not *quoad ſe, in*
reſpect of it ſelfe, and *declaratiue*, for declaration ſake, not *effe-*
ctiue, as the cauſe thereof: which diſtinction firſt implieth
a contradiction, for the authority of a thing is *quoad extra, in*
reſpect of others, not *quoad intra, in reſpect of it ſelfe*, that is, ra-
ther to be termed dignitie and excellencie, then authority: ſe-
condly, that being granted, yet it importeth a falſhoode in
them, and concludeth directly our purpoſe, for by it the laſt
reſolution of our faith ſhould not bee into the Scripture, but
into the authority of the Church, which is contrary both to
truth, and to their owne principles. For why doe they attri-
bute that infallible authority to the Church, but becauſe the
Scripture ſaith ſo, as they themſelues acknowledge? And
then to affirme that the Church is of greater authority in re-
ſpect of vs, is ſufficient to euince, that in reſpect of vs, they pre-
ferre the Church before the Scripture. What is this, but to
offer open iniury and diſgrace to the holy Scripture, eſpecial-
ly, ſeeing a Ieſuite of their own is bold to ſay, that a man may
mordicus tenere, and *propugnare acerrime*, ſtrongly hold, & ſtout-
ly maintaine a doctrine contrary to the word of God, and yet bee
no Heretike, unleſſe the oppoſite to that opinion, be defined by the
Church in his time?

16. The fourth and laſt doctrine whereby they offer iniury
to the Scripture, is this, That the Pope may diſpenſe with
the Law of God. This the Popes vassals do not onely affirme,
but euen confirme and auouch. For thus they teach, *Potestas*
in diuinas leges ordinariæ in Romano Pontifice reſidet, Power ouer
the lawes of God remaineth ordinarily in the Pope of Rome: and
that the Pope may diſpenſe againſt the Apoſtles, yea, againſt the
new Teſtament vpon great cauſe, and alſo againſt all the precepts
of the olde Teſtament. The reaſon whereby they confirme this
braue doctrine, is this, that where the reaſon of the law faileth,
there

there the Pope may dispense, but the reason of the law always faileth, where he iudgeth it to faile, (for speaking definitively, he cannot erre) therefore the Pope may dispense with the precepts of the Olde & New Testament, where, and when he list. Now, what can be more iniurious to the Scripture then this? for first, they set the Pope above the scriptures, because he that taketh vpon him to dispense with the law of another, challengeth to himselfe a greater authority then the other, according as their owne rule is, *In precepto superioris non debet dispensare inferior*, The inferiour may not dispense with the commandment of the superiour. Secondly, they equall him to God himselfe, for whereas there is no exception nor exemption from the law of God : but this *Nisi deus aliter voluerit*, Except God otherwise appoynt, they instead thereof put in this exception, *Nisi Papa aliter voluerit*. And lastly, they make the law of God a maimed & an imperfect law, in that (as their divinity is) it cannot giue sufficient direction to mans life, for practice of duties and auoyding of sinnes, in all cases, without the Popes dispensation, and the interposition of his superwise authority.

Anton. par. 3.
tit. 22. ca. 6.

17. From their iniurious doctrines, let vs come to their malicious practice against the Scripture, that both by their precepts and practice, their enmity to the Scriptures may fully appeare. First therefore, whereas the language wherein the Scriptures were originally written, is indeed the true Scriptures, because that is the immediate dialect of the holy Ghost, and the translations of it into other tongues, are no farther to bee regarded then as they agree with the originall ; yet the Church of Rome, in the Council of Trent, hath canonized the vulgar Latine about the Hebrew and Greeke, and hath enioyned it onely to be vsed in all readings, disputations, sermons, and expositions, and not to be reiected vnder any pretence whatsoever, vpon paine of *Anathema*. Yea, Bellarmine, with the rest of that crue, accuse the Greeke and Hebrew, of many corruptions, and iustifie the vulgar Latine about them, as most free from corruptions : whereas notwithstanding, for one corruption which they would faine fasten vpon them,

Conc. Trident.
Sess. 4.

Bell. de verbo
Dei, lib. 2.

Lind. de opt. gen.
interp. lib. 3.

Molin. in 1. Tho.
page 399.
Poſſ. Bibl. ſelect.
lib. 3. ca. 6.

Poſſ. ibid.
Sixt. Senen. Bibl.
ſanct. li. 8. p. 318

F. Simon. Bibl.
conſplat. in prolo.

there are to be found twenty in this, and that by the confeſſion of many learned of their owne ſide.

18. Beſides, thoſe corruptions which are ſuppoſed to be in the original's, are either none at all, as may eaſily be prooued, and is already ſufficiently by our learned Diuines: or elſe ſuch as are not of that weight to derogate from the perfection of the Scripture in things pertaining to faith and good manners; as *Poſſenine* and *Sixtus Senenſis* confeſſe, or at leaſt are but errors of the Writers, which no Booke is free from, growing either from humane infirmity, or from the miſtaking of the letters in the Greeke, and prickes in the Hebrew; which laſt is but a late inuention of the Maſſorites, and no eſſentiall part of the Text: whereas on the contrary, the errors which are extant in the vulgar Latine, are many of them contrary to the grounds of faith: as that one for all, in the third of *Geneſis*, where the Latine readeth, *ipſa conteret caput tuum*, ſhe ſhall bruife thy head: which they apply vnto the Virgin *Marie*, being in the originall *ipſe hu*, and in the Septuagint *αυτη*, that is, Hee, vnderſtanding Chriſt our Sauour. Here wee ſee a fundamentall poynť of faith overthrowne, not onely in accommodating a Prophecy of Chriſt vnto the Virgin his mother, but alſo in aſcribing vnto her the worke of our Redempti- on, ſignified by the bruizing of the Serpents head. And as in this, ſo in many other places, which I willingly for breuitie ſake ouerpaſſe. And yet for all this, by their doctrine and practice, their Latine Tranſlation is onely authentickall. Yea, ſo impudent is a Biſhop of theirs, that ſetting forth the Bible in diuers Languages, he placeth the vulgar Latine betwixt the Hebrew and the Greeke, as *Chriſt betwixt two theenes*, as blaſphemouſly he ſpeaketh. This is therefore a notable iniurious practice of theirs againſt the Scripture.

2.

19. To which adde a ſecond, no whit inferiour to the former, which is their forbidding the Scripture to bee tranſlated into the mother tongue of euery Nation, to the end that it may be to the common people as a Booke ſealed vp, and that they might not reade, nor be exerciſed therein. This prohibition is both contrary to the practice of all the Saints of God, both

vnder

under the Law and the Gospell, for it was their daily exercise to meditate vpon the Law of God continually, and to search the Scriptures, whether those things which they heard were so or no, and to the plaine precept of Christ, and the Apostle bidding vs to search the Scriptures, and to haue the word of God to dwell plentifully in vs: and to the doctrine of all the ancient Fathers, who with one consent exhort and perswade to the diligent reading of them, as may appeare by the places quoted in the margent: And beside, is most iniurious to the Scriptures themselves: for to restraine a common good to a particular vse, is an open wrong to the good it selfe, which the more common it is, the better it is, and the lesse common, the lesse good; for *bonum est sui diffusum*, good inclineth naturally to spreade it selfe, and therefore the restriction thereof is violence and force offered to the nature of it, and truth cannot abide to bee imprisoned, but loueth liberty. This is true in all naturall, good, and true things, but much more in this supernaturall good, and truth, which as *Origen* well noteth, *was not written for a few, as Platoes Bookes were, but for the people and multitude, yea, for the veriest Ideots, and women, and children*, as the Fathers affirme.

20. And yet these presumptuous Romanists forbid the reading of the Scripture among the people; one of them affirming, *That it was the devils inuention to permit the people to reade the Bible*: Another, *That he knew certaine men to be possessed of the deuill, because being but Husband-men, they were able to discourse of the Scriptures*: All teaching, that it is the ground of Heresie, and that Lay men are no better then Hogs and Dogs: and therefore these precious pearles not to be committed vnto them, and that the Scripture to a Lay man is as a sword in a mad mans, or a knife in a Childes hand. Thus they practise to imprison the Scriptures within the Priests cells, or Monkes cloysters, which were giuen by God, to be the light of the world: and yet (which is to be noted) in Queene *Maries* bloody and blinde daies, such as could dispend a certaine summe of mony by the yeare, might reade the Bible, without any speciall dispensation; as if heresie builded

Psal. 1. 1.
Deut. 6. 7. 8. 9.
& 17. 18. 19.
Acts 17. 11.
Iohn 5. 39.
Col. 2. 16.
Origen in Mat. 4.
Nazian. hom. 4.
dom. Epiphan.
Ciril contra Iul.
lib. 7.
Hier. in Psal. 86.
Chrysost. hom. 5. in
Laz. & 9. in Epi.
ad Col. & 2. in
Mat. & 10. in
Iohn.
Laetan. Insl. 1. 6.
cap. 21.
Isidor. li. 1. de
sum. bon.
Fulgent. ser. de
confess.
Anselm. com. in
Ephes. 6.
August. de doct.
Christ. li. 2. ca. 5.
Origen ut supra.
Peregr. de tradit.
page 44.
Thyrrae. de dem.
ca. 21. Thes 257
Hosius de expres.
verbo Dei.

her nest rather in the brest of the poore man, then of the rich, or, as if the rich were lesse carnall then the poore : and thus these saucy fellowes handle the sacred Scripture at their pleasure, being rightly to be branded with the name of Heretikes, whom *Epiphanius* generally calleth *Lucifuge*, because they cannot abide the light of the Scriptures, but fly from them as Owles and Bats from the light.

21. Another practice of theirs is against the sense of the Scripture, as the two former were against the letter, that neither the body nor the soule thereof might be left vniolated: and this is in respect of the learned, to bar them vp from controuling their errours, as the other were in respect of the simple, to keepe them from once looking into them. Their policy in this, is to interdict all senses and expositions of the Scripture, saue such as agree with the Church of *Rome*, and are allowed by the Pope of *Rome*: this is the interdiction of the Councill of *Trent*, and is groundd vpon a false interpretation of that article of our faith, *I beleene the Catholike Church*: for, as *Stapleton* saith, *The literall sense of that article is, that thou beleenest whatsoeuer the Catholike Church holdeth and teacheth.* And *Cardinall Hosius*, *If any man haue the interpretation of the Church of Rome, though he know not whether and how it agreeth with the words of the scripture, notwithstanding he hath Ipsissimum verbum Dei.* Now, by the Catholike Church they meane the *Romane Church*, or rather the *Romane Bishop*, as I haue shewed : for as *Siluester* sayth, *The power of the Catholike Church remaineth onely in him.* And as *Stapleton*, *The foundation of our Religion is of necessity placed vpon the authority of this mans teaching:* and therefore one saith, that the Pope may change the Gospell, and giue to it according to place and time, another sense : Yea, a blasphemous *Cardinall* is bold to say, *That if a man did not beleene that Christ is very God and Man, and the Pope thought the same, he should not be condemned.* This is a trick passing all other, whereby they not onely make sure worke with the Scripture, that it neuer doeth them hurt, but also fashion the sacred and diuine sense thereof, vnto their fond and foolish fancies, and make it speake, not what the Holy

conc. Trid. Sess. 4

*Staple. des. Eccle.
poteſt. aduerſ.
vbi. li. i. c. 9.
Hoſius de ex-
preſſo verbo dei.*

*Sum. Sylueſt.
verb. fides, nu. 2.
Staplet. preſat.
Doctr. princ. fid.*

*Henri. mag. ſacr.
ſalat. ad legat.
Bohem.
Cardin. S. Angeli
ad legat. Bohem.*

Holy Ghost intendeth, but what they imagine. Nay; they are so impudent as to say, *That the Scripture is fited to the time, and variably understood, the sense thereof being one while this, and another while that, according as it pleaseth the Church to change her iudgement.* Can there be a greater disgrace to the Scripture then this is?

22. Adde to these yet another device which is far worse then all the rest, & that is a grosse and palpable wringing and wresting out of the holy Scripture, a sense contrary to the true intendment of the place, & fitting it strangely to their own purpose. This is a practice of theirs so comon, as that their Books swarme with nothing so much as such fond and foolish interpretations, and so ridiculous withall, that it would make euen *Heraclitus* himselfe to laugh, if he were aliuie. I wil here report some few of these strange wrested Expositions, that the Reader may haue a taste of them, and so iudge of the whole caske.

23. And to beginne at the beginning of the Bible, *Genes. 1. 16. It is written, God created two great Lights, the greater to rule the day, and the lesser to rule the night* : that is (saith *Innocentius* the third, one of their owne Popes : And also *Molina* the Iesuite, *God ordained in the Firmament of the Catholike Church two dignities, to wit, the Pontificiall dignitie, and the Regall* : But that to gouerne the day, that is, the Spirituality, and is the greater : and this to rule the night, that is the Carnalty, and is the lesser ; so that how great difference is betwixt the Sunne, and the Moone, so great is there betwixt the Bishop of *Rome*, and a King, that is, according to the Glasse vpon the same place, *seuen and fiftie times*. So in the 3. of *Genesis*, whereas the words of the Text are plaine, *Hee shall breake thy head, or tread vpon thy head*, which is the first and principall promise of the Messiah, they contrary both to the Hebrew, and *Septuagint*, translate and expound it, *Ipsa, She shall* : applying vnto the Virgin *Mary*, that which properly belongeth vnto Christ, euen the worke of our Redemption. And this interpretation and translation of that place is approoued by the Councill of *Trent*, in approouing the vulgar Latine Bible for authentickall : and by *Bellarmino* also, who calleth it

Cusan. ep. 2. 3. 7.

4.

*Innocent. 3. ad
Const. Imper. cap.
solit. de maior.
Molin. tom. 1. de
Iust. & iure.*

*Gloss. in ca. solit.
de maior.*

*Conc. Trident.
Bellarmino.*

a great myſterie, that in the Hebrew, a *verbe* of the *Maſculine* gender, is ioyned with a *Nowne* of the *fæminine*; to ſignifie, that a woman ſhould breake the ſerpents head, but not by her ſelfe, but by her ſonne: and is alſo ſo translated by our *Doway* Translators in Engliſh.

Nauelet. Gen.
40.

Gennad. in cenſ.
orient. annot. in
cap. 13. ſect. 6.
Girolam. Bardi.
Vittor. Nauat.
impres. anno
1584.

Turrian. cont.
ſadeel. pag. 14.

Eſay 28. 16.

24. So againe, that place in the *Pſalme*, *Pſal. 91. 13.* *Thou ſhalt walke vpon the Aſpe and the Cockatrice, and ſhalt tread vpon the Lion and the Dragon:* Pope *Alexander* the third interpreted it of himſelfe, and the *Emperour*, applying the promiſe made to *Chriſt* principally, and in him to all the *Elect*, vnto himſelfe as *Pope*, and vnderſtanding by the *Aſpe* and *Cockatrice*, *Lion* and *Dragon*, the *Emperour Frederick*, vpon whoſe necke hee ſet his foote, vſing thoſe words, and all other *Kings* and *Emperours*: and to proue that he ſo vnderſtood the place, when as the *Emperor* diſdayning this pride, made anſwere, *Not to thee, but to Peter*: the holy *Father* treading on his necke, replied; *Et mihi & Petro, Both to mee and to Peter.* Which ſtorie, though it bee branded by *Baronius* with the marke of a fable, yet it is auouched by a full Iurie of witneſſes, and eſpecially two, *Gennadius* the Patriarke of *Conſtantinople*, and a *Venetian* *Hiſtorian* that liued about that time: which laſt onely differeth in the *Popes* alledging of the *Text*, for he makes the *Pope*, to ſay, not in the ſecond perſon, thou: but *ambulabo*, I will walke vpon the *Lion* and the *Adder*. Againe, they interpret that place of *Eſay 49. 23.* *They ſhall worſhip towards the face of the earth, and lick the duſt of thy ſecte*, as a *Prophecie* of the *Popes* ſublimitie. For, ſaith *Turrian* the *Ieſuite*, Where is this verified, but in the kiſſing of the ſecte of the *Biſhop of Rome*? and yet who knoweth not, that this is nothing elſe, but a manifeſt prediction of the glory of the Church, and the conuerſion and ſubiection of *Kings* and *Princes* to the Religion of *Chriſt*? What a wreſting of *Scripture* call you this? Are not theſe ſtrange interpretations?

25. But yet heare them which are more ſtrange and ridiculous: In the 28. of *Eſay*, 16. verſe wee read, *Behold, I will lay in Sion a ſtone, a tried ſtone, a precious corner ſtone, a ſure founda-*

foundation. This all know, being taught by the interpretation of *S. Peter*, 1. *Pet.* 2. 6. is to be vnderstood of Christ only and none other; yet *Bellarmino* vnderstands by this tried precious corner stone, not Christ, but *Peter*, that is, as he saith, *Sedes Romana, The Roman Sea*. Again, we read, *Iere.* 26. 14. *Behold, I am in your hands, doe with mee as you thinke good and right.* This Text *Bonaventure* alledgeth, to proue, that Christ is in the Priests hands at the Masse, as a Prisoner, not to bee let goe, till he haue payd his ransome, that is, till he haue giuen remission of sinnes, contrary to the manifest sense of the place, *Hosea* 1. 11. We read, *that the children of Iudah and Israel shall be gathered together, and appoint themselues one head,* answerable to that, *Ioh.* 10. 16. *There shall be one fold and one shepherd,* which places properly appertayning to Christ and his Church, are ordinarily and blasphemously alledged, to proue, that the Pope is the head of the Church. Again, *Cant.* 5. 11. *His head is as fine gold.* And *Cant.* 7. 5. *Thy head is like the mount Carmel.* One of which is the speech of the Church to Christ, and the other of Christ to the Church: but *Bellarmino* interprets the first to be spoken Christ, and the second of the Pope. These be his words: *The Bridegrome compareth the head of his Spouse to mount Carmel, because though the Pope be a great mountaine, yet he is nothing but earth, that is, a man: and the Bride compareth the Bridegromes head to the best gold, because the head of Christ is God.*

26. But let vs come a little to the new Testament: are they any thing more shie and cautelous in this then in the olde? Heare and then iudge. *Matth.* 28. 18. our Sauour saith to his Disciples, *All power is giuen vnto me in heauen and earth.* This in the booke of Ceremonies, is expounded of the Pope; and also by *Stephen* the Archbishop of *Patauy*, in the Councill of *Laterane*, *Luc.* 22. 38. the Apostles say vnto Christ, *Behold two swords: and he answered, It is sufficient.* By this place of Scripture, *Boniface* the eighth challenged to himselfe both temporall and ecclesiasticall authority, because Christ said two swords were sufficient; and bade *Peter* not cast away one of them, but put it vp into the sheath. This expo-

1. *Pet.* 2. 6.
Bel. præfat. de
Rom. Pontif.

Ier. 26. 14.

*Bonauent. in ex-
posit. missæ cap. 4*

Hosea 1. 11.

Ioh. 10. 16.
*Ioh. de Par. de
potest. Reg. &
Pap. cap. 3.
Bel. de Rom.
Pon. lib. 1.
cap. 9.*

Bel. ibid.

*Lib. Ceremon.
tit. 7.
Concil. Later.
sub Leon. Decim.
Luk. 22. 38.*

*Bel. de Rom.
Pontif. l. 5. c. 7.*

Molin. lib. 1. de
iure. traſſ. 2. diſ-
29.
Balb. lib. de co-
ronat.

Math. 17. 24.

Roffen. in Art.
art. 25.

Act. 10. 13.

Bel. de Rom.

Pom. lib. 1. cap.
29.

Baron. Epiſt. ad
Papam.

Roffen. aſſert.

Luther. conſut.
cap. 17.

1. Pet. 4. 8.

Pro. 10. 12.

ſition flat contrary to the meaning of the Text, was not only deviſed by a Pope, but alſo approued by *Bellarmino*, and *Molina* the Jeſuite, and *Balbus* with diuers others, though (I confeſſe) reieſted by *Stella*, *Maldonate*, and *Arias Montanus*. But what are theſe to a Pope that cannot erre, and to ſuch an Emminent Cardinall as *Bellarmino* is? So likewiſe, they expound that Text, *Matth. 17. 24. Solue prote & me, Pay for thee and mee*: To ſignifie, that Chriſts family hath two heads, to wit, *Chriſt* and *Peter*, becauſe they two onely payd, and that *Peter* was chiefe ouer the reſt of the Apoſtles, becauſe none of the reſt payd: as if paying of tribute was a ſigne of preeminence, and not rather of ſubiection, as *Ianſenius* expounds it. So *Baronius* alledgeth that of *Act. 10. 13. Ariſe, Peter, kill and eate*, to proue the Popes power to excommunicate the Venetians. *Kill*, that is, *excommunicate*, and *eate*, that is, bring them to the obedience of the Church of *Rome*. This is goodly ſtuſſe indeede: ſure they ſtand in neede of arguments to proue their cauſe, that are driuen to theſe ſilly ſhifts. So our Country-man *Fisher*, to proue iuſtification by workes, alledgeth that Text of *S. Peter, 1. Pet. 4. 8. Loue conuerſeth the multitude of finnes*, which he expounds thus, that loue expiateth and purgeth away the guilt of our finnes in the ſight of God, contrary to the direct ſenſe of the holy Ghoſt, *Pro. 10. 12.*

27. It is a wonder to ſee, how both *Bellarmino* and all the Patrones of Purgatory wring and wreſt the Scripture, to vnderprop the Popes Kitchen: The Scripture cannot name fire and purging, but preſently there is Purgatory, as *Eſay 4. 4.* and *9. 18. Mal. 3. 3.* nor a lake where there is no water, but there is Purgatory, as *Zachar. 9. 11.* nor things vnder the earth, *Phil. 2. 10. Apoc. 5. 3.* but there is Purgatory: and yet they themſelues confeſſe, that they know not whether it be vnder the earth or no, becauſe the Church hath not yet defined where it is. And *Bellarmino* bringeth in eight diuers opinions, touching the place of Purgatory: but two of their expoſitions touching Purgatory, I cannot ouerpaſſe, leſt I ſhould deſtroy the Reader of matter of laughter in the miſt

Bel. de Purgat.
lib. 2. cap. 6.

of this serious discourse, and them of commendation of wit; for they are witty above measure: the one is, *Mar. 13. 34.* where it is said in a Parable, that a certaine man going into a strange Country, leaueth his house, and giueth authority to his seruants, and commandeth the Porter to watch. *This man going into a strange Country, signifieth the soule (say they) which by death departeth out of this world: his leauing authority with his seruants, signifieth, that he commandeth his executors, to procure with his goods the prayers & suffrages of the Church, whereby he may be freed from Purgatory: hee commandeth the Porter to watch, that is, he giueth part of his goods to his Pastor, that he may diligently sacrifice for him by saying Masse.* Who can doubt of Purgatory, that is thus authentically proued? The second place is in the *8. Psalme 7. Thou hast put all things vnder his feete, fowles of the ayre, that is (say they) the Angels in heauen, beasts of the field, that is, the godly in this life, and fish of the Sea, that is, the soules in Purgatory.* Here is a prooofe of Purgatory worthy the noting.

28. And thus much for a taste of their false and foolish expositions; these being not the hundreth part of them, which are found in their writings. Let all men iudge now, whether these men deale well with the Scriptures or no, and whether they be friends or enemies to the sacred word of God, & the Spirit of God that animateth it, that dare thus wretchedly abuse it at their pleasures, and wring it like a nose of waxe, into any shape to make it serue their purpose. *Erasmus* placeth that Frier in the Ship of fooles, that being asked what Text he had in the Scripture, for the putting of Heretikes to death, produced that of *S. Paul, Tit. 3. 10. Hereticum hominem post unam aut alteram admonitionem denota*, that is in true construing, *Shunne an Heretike after the first or second admonition:* but he construed it thus, *De vita supple tolle*, that is, Kill an Heretike after, &c. This fellow by *Erasmus* opinion, was worthy of a Garland, or rather of a Cockscorn for his witty exposition: and so was he also, that being asked where hee found the Virgin *Mary* in the olde Testament, answered, In the first of *Genesis*, in this Text: *Deus vocauit congregatio-*

Mark 13. 34.

Chemnit. exam.
de Purga. p. 130

Psal. 8. 7.

Eras. encom.
Moria.

Tit. 3. 10.

nem aquarum Maria. But I muſt not be ſo ſawcy with Popes and Cardinalls. I iudge them not therefore, but leaue them to the iudgement of God.

29. Their laſt practice againſt the Scriptures, is their adding to and detracting from it at their pleaſure, whatſoeuer either diſtaſteth their Pallate, or may ſeeme to make for their profit: which notwithstanding hath a wo denounced againſt it. And this practice is grounded vpon a rule, *Papa poteſt tollere ius diuinum ex parte, non in totum*, The Pope may take away (ſay they) the lawe of God in part, but not in whole; and if hee may take away, then may he adde alſo: for the ſame reaſon is of both, and one is as lawfull as the other; for adding, marke their practice, the Council of *Trent*, together with moſt of the Popiſh Doctours, adde vnto the Canon of the Scripture, the *Apocrypha* Bookes of *Iudith*, *Wiſedome*, *Tobias*, *Eccleſiaſticus*, *Machabees*, remainders of *Eſter*, and *Daniel*: and curſe all them that are not of the ſame minde: and yet the *Iewes* before Chriſt, who were the onely Church of God at that time, and *Scriniarij Chriſtianorum*, as *Tertullian* calls them, or *depoſitarij & cuſtodes eloquiorum Dei*, as *Tollet* the Ieſuite names them, that is, *The keepers and treaſurers of the holy Scriptures*, and to whome were committed the Oracles of God, *Rom. 3. 2.* Theſe *Iewes*, I ſay, neuer admitted of theſe Bookes as Canonical, and the Fathers for the moſt part, though they held them Bookes profitable for inſtruction of manners, yet diſpunged them out of the Canon, as not of ſufficient authority to proue any poynts of faith, as is confeſſed by *Bellarmino* himſelfe, in ſome ſort, naming *Epiphanius*, *Hilarius*, *Ruffinus*, and *Hierom*, and by *Melchior Canus*, nominating beſides the former, *Melito*, *Origen*, *Damaſcene*, *Athanaſius*, accompanied with many other Diuines, as he ſaith: and beſides, the Bookes themſelues, by many pregnant proofes deſcried out of their owne ſides, doe bewray that they are not of the ſame ſpirit the Canonically Scripture is of.

30. Again, they adde to the Scriptures their Decretals and Traditions. *Innocentius* the third, commanded the Canon of the *Maſſe* to be held equall to the words of the Goſpell, and it

Deut. 4. 2.
Reuel. 22. 18.
Fel. de maior. & obed. c. fin.

conc. Trid. ſeſ. 4.

Bell. de verbo Dei, li. 1. ca. 10.

Tertullian.

Tollet com. in Rom. 3. 2.

Bell. de verbo Dei, li. 1. cap. 10. & 20.
Canus lo. 1. 2. c. 10

Ioh. Bale in vita eius.
Diſt. 19. cap. in Canoniciſ Rubric.

it is in one of their Bookes, *Inter Canonicas Scripturas decretales Epistola connumerantur*, (that is) *The Decretall Epistles are numbred among these Canonicall Scriptures*. As for Traditions, I haue shewed before, that it is a decree of the Council of *Trent*, that they are to be receiued with as great affection of piety and reuerence, as the written Word of God. Againe, they adde vnto the Scripture, when they take vpon them to make new articles of faith, which haue no ground nor footing in the Scriptures: for vnto the twelue articles of the Apostles Creed, the Council of *Trent* addeth twelue more, as may appeare in the Bull of *Pius* the fourth, in that publike profession of the Orthodoxall faith, vniformely to be obserued and professed of all: And when they adde vnto the two Sacraments ordained by Christ, fise other deuised in the forge of their owne braines: and those two also, they so sophisticate with their idle and braine-sicke Ceremonies, as the Eucharist with eleuation, adoration, circumgostation, and such like trumperie, and Baptisme with oyle, and spittle, and salt, and coniuring, and crossing, &c. that they make them rather Pageants to moue gazing, then Sacraments for edifying: and thus most wrongfully they adde vnto the Scripture, euen what they themselues list.

*Bull Pij 4. super
form. Iuram.
profes. fid.*

31. As for their detracting and taking away, they shew themselues no lesse impudent, for they haue taken away the second Commandement, as appeareth in diuers of their Catechismes and Masse-bookes, because it cutteth the throat of their Idolatry wholly out of the Decalogue: and to make vp the number of tenne, they diuide the last Commandement into two, contrary to all reason and authority: Yea, so impudent are they, that two famous Iesuites, *Vasques* and *Azorius* doe boldly affirme, that this second precept which forbiddeth worshipping of Images, was not of the law of nature, but onely a positieue Ceremoniall and Temporall Iniunction, which was to cease in the time of the Gospell: and in the Eucharist, whereas Christ ordained the Sacrament of his bodie and bloud in two kinds, they notwithstanding deprive the people of the cup, and will haue it administred to them but in

*Vasq. li. 2. disp. 4
ca. 4. nu. 83. &
cap. 7. nu. 115.
Azor. Inst. mora.
part. 1. li. 9. ca. 6.
Cathar. opu/c. de
Imagin.
Con. Trid. Sess. 13
Catha. adu. No-
ua. Dogma. Ca-
ict. pa. 1. & inde.*

one

*Catha. adu. No-
ua. Dogma. Ca-
iet. pa. I. & inde.*

one kind : Yea, Cardinall *Caietane*, as *Catharinus* testifieth of him, cut off from the Scripture, the last Chapter of *S. Marks* Gospell, some parcels of *Saint Luke*, the Epistle to the *Hebrews*, the Epistle of *Iames*, the second Epistle of *Peter*, the second and third of *Iohn*, and the Epistle of *Iude* : and yet this mans writings were not disallowed in the church, as containing any thing contrary to wholesome doctrine, and hee himselfe acknowledged to bee an incomparable Diuine, and the learnedst of all his age : and thus wee see both the doctrines and practices of the Church of *Rome*, against the Scripture.

*Pigh. hierarch. l. 1
cap. 2. cont. 3.
Sal. com. in epist.
Turr. con. Sadeol.
Cost. Enchir. de
Sum. Pontif.
Peref. de tradit.
presat.
Cens. col. pa. 112.
& Pigh. cont. 3.
Hofius de autho.
Eccles. lib. 3.
Bell. de verbo
Dei, lib. 4. ca. 4.
Eckius Enchir.*

32. To the which if we adde their open blasphemies and horrible reproches wherewith in plaine downe-right blowes they rent and teare in picces, or at least-wise besmeare and defile these holy writings, then their malice against them will bee knowne to all men, and there will bee no vizard left to maske it withall. To conclude therefore, some of them call the Scripture *a dumbe Iudge*, some *a dead Letter*, and without *a Soule*, others, *dead Inke*, others, *a Nose of Waxe*, to be wreathed this way, or that way : others say, that it is no better then *Aesops Fables*, without the authority of the Church : all of them ioyne in this, that it is not simply necessary, that it was written not to rule our faith, but to be ruled by it, and that Christ neuer commanded his Apostles to write any Scripture, and that it is subiect and inferiour to the Church : all these, and many other bitter and blasphemous speeches they belch out against the Scripture : whereby they plainly bewray their cankred hatred against the Scripture ; and all because they finde it contrary to their humour, and an enemy to their Religion.

33. Thus the Minor proposition in this demonstration is, I hope, sufficiently prooued, to wit, that the Religion of the Church of *Rome* doth professedly disgrace the holy Scripture, as both by their doctrine, their practice, and their blasphemous speeches against it, doth manifestly appeare ; and so the conclusion is of necessary and vndeniable consequence, that therefore it deserueth to be suspected and reiected of all those

those that professe themselves to be friends to the Scripture, and hope from it either consolation in this life, or saluation in the life to come.

MOTIVE. VII.

That Religion is to be abhorred, which maintaineth, commandeth, and practiseth grosse and palpable Idolatry; but so doth the Religion of the Church of Rome: Ergo, &c.

WHen I consider the fearefull Idolatry of the Church of Rome, which for that cause is called *The Whore of Babylon*, and *The Mother of fornications*, *Reuel. 17. 1. 2.* I cannot choose but wonder, that any should be so bewitched with the sorceries of this *Iezabel*, or made drunke with the wine of her fornication, that they should take her marke vpon their foreheads, and right hands, and ioyned with her in her abominations: and not rather come out of her with all speed, as they are admonished by the Angell, lest they bee partakers in her sinnes, and haue a share also with her in her plagues: but then againe, remembring that which *S. Paul* saith, that the coming of Antichrist should be *in all deceiueablenesse of unrighteousnesse*, and that God should send vpon them *strong delusion to beleue lies*: I turne my wondering at their sottishnesse into the admiration at Gods Iustice and Truth: the one in punishing their contempt of his Gospell, with such a giddinesse of spirit: and the other in making good his owne word after such an euident and manifest manner, that thereby it most clearely appeareth, that the Pope of Rome is that *Man of sinne*, and Sonne of perdition there spoken of, euen that Antichrist which exalteth himselfe aboue all that is called God, and sitteth in the Temple of God, as if he were God. As this appeareth in many grosse errors which they hold, so in none more, then in the horrible idolatry practised and preached, & defended in this Antichristian Church; of which I may truly say, as *Plutarch* said of the heathen, *Plutarch in vit. Romul.* that they mingle heauen with earth, because they made Gods of men.

men, & men of Gods: So theſe, whiſt they giue diuine worſhip to earthly creatures, as the croſſe & pictures of Chriſt, and to the Saints in heauen; or attribute earthly affections, to heauenly creatures, make a plaine mixture of heauen and earth, ſpoyling the Creatour of his honour, due vnto his Dietie, and adorning the creature therewith; and aſcribing that vnto men, which is onely proper vnto God. That the Church of *Rome* is guilty of this impiety, I hope by Gods grace ſo to proue in this Motiue, that no Ieſuite (though neuer ſo ſubtill) ſhall bee able with any ſhew of ſound reaſon to hiſſe againſt.

MAIOR.

2. The firſt propoſition in this Argument, though it be of ſo euident a truth, that it needeth no further demonſtration, yet becauſe *S. Paul* ſaith, that *an Idoll is nothing in the world*, and thereupon, ſome may peradventure conclude, that Idolatrie is a matter of nothing, and a ſmall and triuiall ſinne: I will therefore very briefly ſhew the greatneſſe and haynouſneſſe of this ſinne, and how odious and abominable it is in the ſight of God. As touching therefore that phraſe of Saint *Paul*, *An Idoll is nothing*, it is not to bee vnderſtood, either in reſpect of matter, for euery Idoll hath a materiall being, and ſubſiſting, as the matter of the Calfe, which the Iſraelites made in the Wilderneſſe, was gold, and of the brazen ſerpent, which was abuſed alſo as an Idoll, was braſſe, and of thoſe Idols, which the Prophet *Eſay* declameth ſo againſt, were wood: nor yet in reſpect of forme, as *Bellarmino* and *Caietane* would haue it. As though the Apoſtle ſhould meane thus, that an Idoll, though it hath matter, yet it hath no forme, that is to ſay, is the representation of ſuch a thing as hath no being in nature: for many of the Idols of the Gentiles were of ſuch things as truly were: but the Apoſtles meaning is, as *Tertullian* obſerues, and many other, both of ancient and late Writers, that an Idoll is *nothing in reſpect of that which it is intended to bee*, that is, that it is no God, nor hath any part of the Diuinitie in it, which deſerueth to bee worſhipped: or that it is nothing in regard of efficacie and power, that is, as the *Psalmiſt* ſpeaketh, is not able to doe either

Exod. 32. 4.

2. Reg. 18. 4.

Eſay 44. 10.
Bel. de Imag. lib.
2. c. 5.
Caiet. in loc.

Tertul. de core.
milit. cap 7.

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ther good or bad, to hurt, or to helpe; to saue, or to kill: and this interpretation is authorized by S. *Augustine* and S. *Chrysostome*, the one saying thus, *There are Idols indeede, but they can doe nothing, neither are they Gods*: the other thus, *Sunt Idola, sed ad salutem nihil sunt*, There are Idols, but they auaille nothing to the attaynement of saluation: and it is also approoued by many other Expositors, both ancient and moderne Protestants and Papists, and is most agreeable to the whole current of the Text. This then that S. *Paul* saith, That an Idoll is nothing, is both so farre from extenuating the sinne of Idolatrie, that it aggrauateth the same, and also so farre from clearing the Church of *Rome* from the guilt of that crime, that it rather layeth a greater stayne thereof vpon it.

Chrysost. hom. 20. in Epist. 1. ad Corin. Aug. cont. Faust. Manich. l. 20. c. 5

3. As for the greatnesse of the sinne, it may appeare by three considerations; first, of the precept: for there is no one commandment of the Law so frequent in the whole Scripture, and so strictly vrged, and mounded and fenced about with so many reasons, as that is against Idolatrie: as we may see in the Decalogue. Secondly, in respect of the punishment denounced against, and inflicted vpon the committers thereof, to wit, not onely eternall death from the iustice of God, which is the wages of all sinne vnrepented of: but also temporall death from the iustice of man, as being vnworthy to breathe this common ayre, or to tread vpon the earth, that thus sinne against the Maieslie of God: and that not onely the worshippers of Idols themselues, but they that should entice or perswade any to Idolatry: The execution of which Lawes, wee see put in practice vpon the Israelites, Gods owne people, in the 32. of *Exod.* and 23. of *Numbers*. Thirdly and lastly, in respect of the nature of the sinne: which is first a senselesse sinne, full of folly, contrary to the very light of reason and nature, as both the Prophet *David* and *Esay* at large proue. And secondly, a sinne, full of impiety, because they that worship an Idoll, worship the Deuill, as S. *Paul* affirmeth, 1. *Cor.* 10. 20. And lastly, a sinne most opposit to the glory of God, and consequently sooner procuring the ven-

Exod. 20. 2. 3. 4.

Psal. 97. 7. 1. Cor. 6. 9. Apoc. 21. 8. Exod. 22. 20. Deut. 17. 5. 6.

Deut. 13. 5.

Psa. 115. 15. 16. Esay 44. 9. 19.

1. Cor. 10. 20.

geance

Eſay 57.7.8.

Ier.3.6.7.

Ezech.16.15.

geance of God, then any other; for it is called in the Scripture *ſpiritual fornication and adulterie*, becauſe the Idolater forſaketh God, and proſtituteth himſelfe to an Idoll, and that in Gods preſence. And therefore as corporall fornication is the onely cauſe of diuorce betwixt man and wife: ſo this ſinne onely cauſeth God to diuorce himſelfe from his Church, and to take from her all her ornaments and Jewels, that is, his Word and Sacraments, and to giue her ouer into the hands of her enemies. Thus the greatneſſe of this ſinne of Idolatry, is manifeſt, and from thence I may conclude my firſt propoſition, that that Religion which maintayneth and commandeth this ſinne, ſo full of folly, impiety, and contrariety to God, is worthy not onely to be ſuſpected, but euen abhorred, and deteſted of all men.

MINOR.

4. But let vs come to the examination of the ſecond propoſition, to wit, whether the Church of *Rome* bee guilty of this great ſinne or no. The Romaniſts mainly denie it, as they haue great reaſon: for if their Religion bee proued to maintaine Idolatrie, they know that it muſt needes fall to the ground: and therefore they deuife all manner of ſhifts, to deliuer themſelues from this imputation. But we on the other ſide confidently affirme it, and that the world may ſee, wee doe it not without great reaſon, wee confirme our affirmation with this ſtrong argument: Whoſoeuer aſcribeth diuine honour to any creature, is an Idolater: but the Romaniſts aſcribe diuine honour to many creatures, therefore they are Idolaters: and leſt any ſhould thinke this to bee the errour of priuate perſons, and not the hereſie of their Religion, I adde vnto the *Minor*, that all the Romaniſts doe this from the very grounds of their faith, and that in ſo doing, they are warranted from their Religion it ſelfe.

5. They deny both the *Maior* and *Minor* propoſition in this argument, and in denying them, eſpecially the *Maior*, they giue iuſt cauſe of vehement ſuſpicion, if not of plaine demonstration, that they are guilty of the crime whereof wee accuſe them: for if a thiefe ſtanding at the barre, being accuſed of a robbery by the high way ſide, ſhould anſwere that

to take money from a man by the high way side at Noon-day, was not theft, all men would thinke that hee was guilty of the robbery, and so the Iurie would finde him : then certainly the Romanists, by denying this to be the true definition of Idolatry, which is propounded in the first proposition, bewray their owne guiltinesse, and giue vs more cause to suspect them, then we had before.

6. But let vs heare their shifts: they principally are two, one of *Bellarmino*, the other of *Valentia*, two maine posts in the house of Popery. *Bellarmino* would faine vndermine this proposition (*to giue to creatures diuine honour, is Idolatry*) by a distinction betwixt an Idol and an Image, affirming that an Image is the similitude of a thing that hath a true being, but an Idol of a fained thing, that indeed is not: and therevpon he seemes to conclude, that to ascribe diuine honour to some Images, is not Idolatry, because euery Image is not an Idoll. In the prooffe of this distinction he labours much, and profits little: for like the heedlesse fish, hee leapes out of the Frying-pan into the fire, and tyes the knot faster which he would seeme to vntie: for first, all the Idolatry of the Church of *Rome* consisteth not in worshipping of Images, but in many other things, as shall appeare in the Discourse following. Secondly, if to worship the Image of a true thing, be not Idolatry, then the *Gentiles* were not Idolaters in worshipping the Image of *Iupiter*, and *Mars*, and *Diana*, and *Romulus*, and *Æsculapius*, and the Sunne, because (as *Bellarmino* himselfe confesseth) all the Idols of the *Gentiles* were the statues of men. And Saint *Augustine* also affirmeth, That the *Gentiles* did worship those things which were in being, but were not to be worshipped: and then the *Israelites* did not commit Idolatry in the Wildernesse, when they adored the golden Calfe, nor was that Calfe an Idoll, contrary to the expresse Text of Scripture, *Acts* 7. 41. because it was a representation of a true thing, namely, of the true *Iehouah*, as it is euident, *Exodus* 32. 5. Thirdly, let it be graunted, that an Idoll is onely the similitude of an imaginary and fained thing; yet will not this acquite them of Idolatry, seeing they worship in the Ro-

Bell. de Eccles. triumph. l. 2. c. 5.

Ibid. cap. 2.
Aug. cont. Faust. lib. 20. cap. 3.

Acts 7. 41.
Exod. 32. 5.

miſh Church, the Images of things which either neuer were, or were not ſuch as they are taken to bee, as the Image of S. *Katharine*, and Saint *Chriſtopher*, and Saint *George*, and ſuch others : the truth whereof they are not able to proue by any approoued Hiſtorie : Nay it is confeſſed, that many are worſhipped in the Church as Saints, which are tormented in hell fire for their finnes. This ſhift therefore of *Bellarmino*, to wipe off the blot of Idolatry, is but a ſilly one, and blurres them more then they were before.

Greg. de Valent.
de Idol. li. 2. ca. 7.

7. *Gregory de Valentia* labours to creepe out at another hole, to wit, not by a diſtinction, but by addition : for hee would adde vnto the definition of Idolatry theſe words, *sicut Deo*, as to God : and ſo Idolatry ſhould bee not a giuing of diuine honour to a creature, but when it is ſo giuen to the creature, as vnto God. Wherein, as he vnmanly croſſeth his fellow Ieſuite, in calling the Images of Chriſt, Idols, and ſaying, that they are to bee worſhipped, *latría*, with diuine honour, the one whereof *Bellarmino* ſimply and abſolutely denyeth, and the other he alloweth, but *κατὰ π.* reſpectiue; ſo likewiſe he croſſeth reaſon, Scripture, Fathers, and conſequently all ſound diuinity.

Bell. de Ecclef.
triump. li. 2. c. 5.

Greg. de Valent.
quoſupra, & li.
1. cap. 5.

8. For Reaſon : If an adultereſſe woman being taken in bed with another man, ſhould excuſe her ſelfe thus, I am not guilty of adultery, becauſe, though I lent the uſe of my body to a ſtranger, yet I did it not to him as vnto my husband: would this excuſe her? no, it would rather adde vnto her crime. So the Romiſh harlot, committing ſpirituall fornication with her Idols, when ſhee goeth about to colour her crime with this vermillion, I giue diuine honour indeed to Images, but yet not as vnto God. What doth ſhee elſe but adde carnall impudency vnto ſpirituall vnchaſtity? A filthy ſtopple for a more filthy bottle. Beſides, which is more vnreaſonable, he maketh things to be of a contradictory oppoſition, which are one and the ſame in nature : for to giue diuine honour to the creature, is not Idolatry (ſaith hee) but to worſhip a creature as God, is Idolatry : whereas in verie truth,

truth, to giue diuine honour to a creature, is to worship that creature as God; and to worship a creature as God, is no more nor lesse, then to giue diuine honour vnto it, as any man of vulgar sense may easily discern.

9. Scripture: for if none were Idolaters, but they which accounted the Idols which they worshipped, to be very Gods: then were not the *Israelites* Idolaters, when they adored the golden Calfe in the Wildernesse: nor the tenne Tribes, when they offered sacrifice to *Ieroboams* Calues at *Dan*, and *Bethel*: nor the *Iewes*, when they bowed the knee, and burnt Incense to the Image of *Baal*; for they did not esteeme these Images as very Gods, but in them the two former worshipped the true God, and the latter the God of the *Sidonians*, which was the same: and yet all these are condemned as Idolaters in the Booke of God: nay, many of the Heathen themselves were to be freed from Idolatry; as the *Athenians*, who on that Altar which was dedicated to an vnknowne God, worshipped ignorantly the true God, which made the world, and all things that are therein, as *Saint Paul* declareth, *Acts* 17. 23. and the *Ephesians*, who worshipping the great Goddesse *Diana*, did not ascribe diuine power to the Image, which was like vnto a great pillar full of dug, but vnto nature represented by that Image, or rather God the nourisher and conseruer of nature, & of all things in nature: and the rest of the wiser rancke of the *Gentiles*, who as some of the Romish Writers themselves confesse, worshipped vniuitingly that same God, which was preached by the Apostles: and though they set before them diuers Images, yet their meaning was to worship in them the true God.

10. Fathers: for all of them with one consent define Idolatry to be nothing else, but the attributing of diuine honour to the Creatures, as *Thomas Aquinas* out of them all concludes, that this is Idolatry, *quando honor soli Deo debitus, exhibetur creaturae*, that is, when that honour which is onely due vnto God, is bestowed vpon a creature. Hee that would see the Fathers particular definitions hereof, let him reade the places quoted in the Margent, which for breuity sake I ouer-

Exod. 32.
1. Reg. 14.
1. Reg. 18. 19.

1. Cor. 10. 7.
1. Reg. 14. 9.
Ier. 7. 9.

Acts 17. 23.
Acts 19. 27.
Hier. proem.
com. in Epist. ad
Ephes.
M. n. r. Felix in
Ostatio.

Ferus in Act.
cap. 17.
Caiet. in 3. part.
Thō. q. 25. art. 3.
Ambros. in Epist.
ad Ephes. ca. 5.
Aug. de Trinit.
lib. 1. cap. 6.
Aqui. in Epist. ad
Ephes. c. 5. l. 3.
Tertul. in Luc.
cap. 4.
Cypr. ad Fortun.
Greg. N. ssorat.
in laud. Basil.
mag.
Naxian. ora. in
Christ. Natiuit.

*Catech. Trid. in
explic. pracep. 1.*

pasſe. And to conclude, to ſee how groſſy this Ieſuite doth erre from the ſcope of truth, and how vnaduiſedly he brings in that fond addition (as vnto God) the Catechiſme of the Councill of Trent doth plainly affirme, that the Heathen ſet vp vnto God the Images of diuers creatures, & that the Iſraelites worſhipped the true God in the golden Image of the Calfe. Theſe are the two vaine euasions of theſe two great pillars, whoſe workes are approued by the cenſure of the Church, to bee wholly Orthodox, and to containe nothing contrary to the Catholike verity.

Ier. 17. 5, 7.

11. But enough of them: let vs leaue the two Cubs in their holes, and come to the hunting of the olde Foxe, the Idolatrous Church it ſelfe. That the Church of *Rome* attributes diuine honour to creatures, appeareth by this, becauſe truſt, and confidence, inuocation, vowes, ſacrifice, adoration, all which are giuen by them vnto creatures, are all parts of diuine honour, and worſhip: For truſt and confidence, the Prophet *Jeremie* ſo appropriateth it to the Lord, that he denieth it to all other, *Ier. 17. 5, 7.* *Cursed be hee that truſteth in man, and maketh fleſh his arme, and withdraweth his heart from the Lord.* And then he addeth: but, *blessed bee the man that truſteth in the Lord, and whoſe hope the Lord is:* And

2. Pet. 5. 7.

S. Peter more plainly, *1. Pet. 5. 7.* doth bid vs, *to caſt all our care vpon God.* Now if all confidence, and our truſt, or care, is to be repoſed in the Lord, then there is no part nor piece thereof to bee beſtowed vpon any creature, and that as all, ſo onely it belongeth to the Lord. Chriſt himſelfe teacheth,

*Math. 4. 10.
Deut. 6. 13.
& 10. 20.*

Math. 4. 10. interpreting that place of *Deut. 6. 13.* and *10. 20.* for, whereas *Moses* ſaith, *Thou ſhalt feare the Lord thy God and ſerue him.* Chriſt the beſt Expoſitor of the Law that euer was, himſelfe being the end, and perfection of the Law, doth thus alledge it, adding this word (onely) vnto the Text, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue:* Whereby he evidently declareth, that all the parts of Gods worſhip are to bee reſtrained by this word onely, that is, that they ſo belong vnto the Lord, that it is ſacriledge, if not *Idolatry*, to communicate them to any other, and ſo of inuoca-

inuocation, vowes, sacrifice, and adoration: the Scripture doth ascribe them to God, as parts of his worship: and therefore by the same rule, onely to God, and none else: the reason hereof, is giuen by the Lord himselfe, *Eesai. 42. 5. I am the Lord (saith he) this is my name, and my glory will I not giue to any other*; but his worship is his glory: therefore no part of this may be giuen to any other.

12. To this also, consent all the Fathers: *Ierome* saith, *If we must put our confidence in any, let vs haue our affiance in God alone.* And *Basil*, *As it is meete to worship nothing beside God, so wee must fixe our hope in one God.* *Augustine* thus. *Saints are to be honoured for imitation, and not to be adored for Religion.* *Epiphanius* thus. *Let Mary bee honoured, but not adored: let the Father, Sonne, and holy Ghost bee adored.* Lastly, *Ambrose* determines the poynt most effectually, thus. *Is any so mad (saith hee) that will giue to the Earle the honour of the King? Yet these men (marke this, you idolatrous brood of Babylon) doe not thinke themselues guilty, who giue the honour of Gods name to a creature; and leauing the Lord, adore their fellow seruants, as though there were anything more reserued for God.* This is iust your case, and therefore by the iudgement of this good Father, you stand as guilty before Gods iudgement seat of Idolatry.

13. But all these are but generall considerations: let vs therefore see in particular, how these parts of Gods worship, are by the Religion of the Church of *Rome*, assigned vnto creatures, and to what creatures they are assigned, that the Strumpet of *Babylon* may haue no mantle to couer her vncleannesse. I might here begin with the Pope himselfe, and shew how hee is made an Idoll in the Church of *Rome*, and worshipped as God: yea, takes to himselfe the titles of God, and suffers himselfe to be called God, and receiueth adorations, prostrations, and kissing of the seete from all his followers: as is testified by their owne corrected Canon Law, and diuers of their learned Doctours: whereby hee doth plainly shew himselfe to be Antichrist, according to *S. Pauls* description. I might shew also how good workes, to wit,

Psal. 50. 15.
Ioel 2. 32.
Rom. 10. 14.
Esay 19. 21.
Exod. 22. 20.
Exod. 20. 5.
Act. 10. 26.
Apoc. 19. 10.
Esay 42. 5.
Hier. Ezech. 1. 4.
c. 14.
Basil. in Psal. 7.
Aug. de vera
Relig. c. 53.
Epiphan. heres.
79.
Ambros. Rom. 1.

Aug. Stench.
tom. 3. l. 2. de do-
nat. Constant.
Moscon de ma-
iest. milit. Eccles.
lib. 2. cap. 4.

3^d. de Sacram.
 lib. 2. c. 1.

almse-deedes, pilgrimages, workes of supererogation, vowed chastity; voluntary pouerty, Monkish obedience, which they esteeme the chiefeſt good workes, are made Idols, in that they repose the confidence of their heart, and the hope of salvation in them, through the power of meriting, which they ascribe vnto them: as also how they turne their Sacraments into Idols, by teaching, that they conferre grace, *Ex opere operato*, by the very worke done: and that effectiueſly, aſtiueſly, and immediatly, they produce in the heart, the grace of regeneration, and iuſtification, which is the proper and immediate worke of the Godhead: but I paſſe ouer theſe, & many other things, becauſe they admit in ſhew ſome probable exception, though no ſound confutation; and I inſiſt in thoſe things onely, in which euery Ideot, and almoſt Infant, may diſcerne moſt groſſe and palpable Idolatry. And thoſe are theſe ſiue in number, the bread in the Sacrament, Images, Reliques, *Angels* and *Saints* departed. And laſtly, the Croſſe and Crucifix: of which in order.

Bel. de Sacram.
 Euchar. l. 4. cap.
 29.
 Coſter Enchir.
 de Euchar.
 Rubric. in Miſ-
 ſal. Rom.

14. The bleſſed Sacrament of the body and bloud of our Lord Ieſus Chriſt, ordayned for a perpetuall remembrance of his death and paſſion; and for the ſtrengthening, and nourishing of the ſoules of the faithfull, to eternall life, is tranſhaped by them into a moſt horrible Idoll. For this they teach and praſtiſe, that that very thing, which to all the ſenſes, is but bread, being but lately moulded and knead by the Baker, is to be worſhipped, and adored with diuine worſhip, becauſe (forſooth) after conſecration, it is the true and naturall body of Chriſt. And therefore at the Priests eleuation of the hoſt, they all fall downe vpon their knees, and worſhip it with great deuotion, and expect from it forgiueneſſe of their ſinnes, and all manner of earthly and temporall bleſſings, and whoſoeuer refuseth to doe this, is an Heretike.

15. Their Apologie is, that there is a reall and naturall preſence of Chriſts body and bloud in the Sacrament, and therefore not the bread, but the body of Chriſt, into which the bread is tranſubſtantiated, is worſhipped of them, and ſo they thinke, to free themſelues. To which I anſwere, that if
 that

that were certaine, then their defence was iust, and their practice godly, and we in calling them Idolaters, for this cause should bee slanderers of the truth: but seeing the contrary is rather certaine, to wit, that Christ is not corporally in the Sacrament, but in heauen: and that the bread remaineth still true bread, both for matter and forme after consecration: they cannot be excused from notorious Idolatry, in worshipping a piece of Bakers bread, in stead of Christ, the eternall Sonne of God: for to the outward senses, it beareth the shape, taste, figure, and colour of bread. This is certaine, and to the vnderstanding, in reason it is bread, because accidents cannot be without a substance: this is as certaine, and to faith it is bread, because the Word, which is the foundation of faith, so calleth it, after the words of consecration, neither is there any Scripture to auouch the contrary, saue that which may well receiue our interpretation as well, yea, better then theirs, as the best learned amongst them confesse: for, *Bel-larmine* confesseth, that it may iustly bee doubted, whether the Text (*this is my body*) be cleare enough to enforce transubstantiation. And *Scotus* and *Cameracensis* thinke our opinion more agreeable to the word of institution: and thus they haue against them sense, and reason, and faith, and for them onely a doubtfull Exposition of two or three places of Scripture; and therefore three to one but they are guilty of Idolatry.

1. Cor. 10. & 11

Bel de Euchar.
lib. 3. c. 23.Scot. 4. d. 11. q. 3.
tit. f.
Camer. quest. in
4. qu. 6. art. 2.
tit. f.

16. Besides, graunt that there is a reall transubstantiation of the bread and wine, into the body and blood of Christ: yet the accidents of bread and wine remaine vnchanged, and the forme and shape. Now, howsoeuer the learned may here distinguish their worship, from the outward accidents, to the inward substance; yet the common people are not able so to doe, but worship confusedly the outward accidents together with Christ containd vnder them; and so in that respect, are Idolaters also: for accidents be creatures as well as substances: Yea, and *Bel-larmine* also doth allow them so to doe: for thus he writeth; *Diuine worship doth appertaine to the Symboles and signes of bread and wine, so farre forth as they are apprehended, as being united to Christ whom they containe.*

Bel. de Euchar.
lib. 4. c. 29.

Euen as they that worshipped Christ vpon earth being clothed, did not worship him alone, but after a sort his garments also. Here is a braue straine of Diuinity, they worshipped Christ in his clothes, therefore they worshipped Christs clothes: So Christ is worshipped vnder the formes of bread and wine: therefore the formes of bread and wine must be worshipped. This is like the Asse, which bore vpon his backe the Image of *Isis*: and when men fell downe before the Image, he thought they worshipped him: but hee was corrected with a cudgell for his sawcinesse; and so are they worthy for their folly, that cannot distinguish betwixt a man and his garments, Christ and the signes of Christ, but promiscuously confound the worship of the one with the other. Rather therefore may we thus conclude: they which worshipped Christ on earth, did not worship his garments that he wore: therefore they which will worship Christ in the Sacrament, must not worship the outward Elements; and so it will follow, that as it had beene Idolatry in any to worship the garments of Christ: so it is in the Romanists, to worship the accidents of bread and wine.

17. Lastly, let it be supposed, that there is such a reall presence of Christ in the Sacrament; yet according to the doctrine of the Church of *Rome*, no man can be certaine when it is, because it depends vpon the intention of the Priest: for thus they teach, if the Priest should say the words of consecration, without intention to consecrate the bread and wine, he should effect nothing: or if hee intend to consecrate but one hoast, and there chance to be two, or more, then nothing is consecrated at all: and so the intention of the Priest, being vncertaine to the people, there must needs be an vncertaine adoration: and the Priest oftentimes intending nothing lesse, then the matter it selfe which hee hath in hand, there must needs be certaine and vndoubted Idolatry: for if the bread and wine be not effectually consecrated, as they are not without the Priests intention, then Christ is not really present; and so nothing is worshipped, but the bare bread: for remedy hereof, they haue deuised two poore shifts: one, that the people must adore vpon a condition, to wit, if the due forme

Sum. Rosel. verb.
Euchar. 3. nu. 47
Fr. Quand. 4.
d. 13. Pro. 6.

in consecrating bee obserued: the other, that an actuall intention is not necessarily required, but onely a vertuall, that is, when an actuall intention to consecrate, is not present at the very time of consecration, by reason of some vagation of the minde, yet it was present a little before, the operation is in vertue thereof.

18. This is *Bellarmines*. But to the first, I answere, That though the people ought to doe so, that is, adore vpon condition; which notwithstanding, is a thing neuer heard of before in any diuine worship, and implieth necessity of danger; yet because not one amongst a thousand doe so, hauing neuer heard that distinction once named in their liues, nor vnderstanding what it meaneth, therefore they are for this neuer a whit freed from Idolatry. To the second, I answere, that oftentimes the Priest hath neither actuall nor vertuall intention: for what intent had the Monke *Bernhardine*, that poysoned the hoast, to the intent that he might poyson the Emperour *Henry of Lucenburgh*, as he also did at the instigation of *Robert King of Sicily*? What intent had that Priest, that either did, or would haue poysoned Pope *Uictor* the second, as witnesseth *Baronius*? or those Priests that poysoned *William Archbishop of Yorke*? for hee was poysoned at the Masse, by the treason of his owne Chaplins: both with that, which was in the Chalice. If the Priest bee an Athiest, as many of the Popes themselves were, what intention haue they of consecrating Christs body, when they beleeue not that Christ hath a body, or that there is a Christ now liuing in the heauens, and sitting at the right hand of his Father, to be present in the Sacrament? or what intention can they haue to doe that which the Church doth, when as they beleeue not, that there is a Church: but that all Religion is a fable, and a matter of policy? Here must needs be grosse and notable Idolatry, by their owne confession: for I argue, *Ex concessis*, that is, out of their owne grounds. So that we must iustly conclude, notwithstanding all their distinctions and shifts, that the Church of *Rome*, in worshipping the consecrated hoast, and that with such worship, as is due vnto God, is guilty of *Artolatry*, that

Eignat.

Spondan Annal.
Eccles. an. 1035.
Volateran.
Houeden.
Math. Paris.

is,

is, of worshipping a piece of bread, in stead of God, then which, what can be more Heathenish and palpable Idolatry?

2.

19. Secondly, wee indite them of Idolatry, for that they teach, that Images are to bee worshipped with diuine worship: and in their practice, they giue vnto stockes and stones the honour which belongeth vnto God. For this is their doctrine, that the Images of the blessed Trinity, and of Christ, and of the Virgin *Mary* the mother of Christ, and of other Saints, are to be had and retained, especially in Churches:

*Concil. Trid.
decret. de Imag.*

ijſſque debitum honorem & uenerationem impertiendam, and that due honour and worship is to be giuen vnto them: they be the words of the Council of *Trent*. Now, what that due honour and worship is, that is a great question among them: some thinke it is the same which appertaineth to the persons whom they represent; as if it be the Image of God or Christ: then it is to be worshipped, *Latria*, that is, with the highest degree of worship: if of the Virgin *Mary*, then with a little lower degree called *υπερδουλια*, if of the Saints, then with the lowest, which they call *δουλια*, and this is the *tenet* of many of their Rabbies (as reporteth *Vasques* the Iesuite) to wit, *Aquinas*, *Caictane*, *Bonauenture*, *Alexander*, *Coſter*, and diuers others. Others thinke, that the Image is not to be worshipped at all: but onely the Samplar before the Image. Of this opinion were *Durandus*, *Alphonſus de Caſtro*, and some others,

*Vide Vaſq. Ie-
ſuit. de adorat.*

*Bel. d Imag.
cap. 20.
Durand. lib. 3. l
ſent. d. 9. q. 2.
Alphonſ. de Ca-
ſtro. verb. Imag.*

but it is confuted by *Catharine*, and vtterly reiected by *Bellarmino*. A third sort were of opinion, that Images ought to bee worshipped in themſelues, and properly with a leſſe honour then the Samplar: and therefore that no Image was to be worshipped with *Latria*. Of this opinion were *Pereſius*, *Catharinus*, *Sanders*, *Gabriel*, &c. But the Council of *Trent*, which is their Church, in the wordes of the decree, and *Bellarmino* which is their chiefe champion, doe manifeſtly incline to the first opinion: for this is the ſumme of his propositions: First, that the Images of Christ, & the Saints are to be worshipped, not onely by accident, and improperly, but euen by themſelues, and properly: so that they doe limit the worship, as they are Images; and not onely as they stand in stead of their

*Bel. de Imag.
cap. 20.*

*Ibid. cap. 22. 23.
24.*

patternes. Secondly, that in truth and deed, Images may be worshipped with the same kind of worship which belongeth vnto their patternes, improperly, and by accident, and so with *Latria* in that condition. Thirdly, and lastly, that though this be true, yet especially in the pulpits, and before the people, it is not to be said that Images are to bee worshipped with this kind of worship, but rather the contrary. Heere is excellent diuinity: the people must not bee taught the truth, nay the contrary rather, which is a lie, and that in the pulpit: beholde here a doctōr of lies, and that by his owne confession, whilst he goeth about to maintaine Images, which *Habacuk* calleth, doctōrs of lies. *Hab. 2. 18.*

*P. asertim in
concione ad
populum.*

Habac. 2. 18.

20. This is the summe of their doctrine. Out of all which these three conclusions doe arise. First, that the blessed Trinity, that sacred and incomprehensible deitie, by their doctrine may be pictured on a wall, and worshipped in or at an Image; yea, that such an Image ought at least improperly bee worshipped with the same worship that is due vnto God himself: as whē they picture God the Father in the similitude of an old man, & God the Son in the likenes of a yong child, & God the holy Ghost in the likenesse of a Dove, which the Scripture in the second Commandement condemneth as Idolatrie: and that the intendment of that Commandement is not against the Images of false gods onely, as the Romanists would haue it, but also of the true Iehouah: *Moses* the best expounder of himselfe, teacheth most plainly, *Deut. 4. 16.* when hee saith, *Take heed that you make not to your selues any grauen Image, or representation of any figure: for you saw no Image in the day that the Lord spake vnto you in Horeb, out of the midst of the fire: and the Prophet Esay confirming the same exposition, saith, To whom will you liken God? or what similitude will yee set vp vnto him? Esay 40. 18.* as if he should say, it is impossible to represent God by any likenesse or similitude. If they reply that they worship not the Image, but God in the Image, I answer, First, that the very Image of God is an Idoll by this Commandement: and therefore, the erecting of it to a religious vse, is Idolatry. Secondly, that it is false which they say, that they worship

Deut. 4. 16.

Esay 40. 18.

worſhip not the Image, but God in the Image: for their doctrine is contrary, as hath beene ſhewed, and their practice is contrary, as ſhall be declared hereafter. Thirdly, though it be true which they alledge, yet the worſhipping of God before an Image, is Idolatry: for when the children of *Iſrael* worſhipped the two golden calves at *Dan* and *Bethel*, they were not ſuch calves, to worſhip the outward calves, but God in them: and therefore the worſhip of them is called, *the feare of Iehonah*: and yet they are branded for Idolaters in that reſpect. The like I might ſay of the golden Calfe in the wilderneſſe, and of that Image which *Micha* erected. Fourthly, and laſtly, that the true God worſhipped in or before an Image, is made an Idol, becauſe (as Saint *Auguſtine* ſaith) *they that worſhip God in any other ſort then he hath appointed, worſhip not him, but that which they had fayned, that is, an Idoll of their owne fancy*: and therefore the Scripture ſaith, when the Iewes worſhipped God in the golden Calfe, they turned God into the likenefſe of a beaſt which eateth graſſe.

1. Reg. 17. 28.

Iudg. 17.

Aug. de conſenſ.
Euangel. lib. 1.
cap. 18.

Pſal. 106. 20.

21. The ſecond concluſion to be obſerued, is, that by their doctrine the Images of Chriſt are to be adored with ſuch worſhip, as is belonging vnto Chriſt himſelfe, though improperly: and that this worſhip is to be bounded within the compaſſe of the Image, without relation to the Samplar. By which is euident: Firſt, that by their owne confeſſion they are Idolaters improperly: and ſecondly, that truſt and confidence is to be put in ſuch an Image, & vowes, and prayers, and ſacrifices to be made vnto it: for all theſe are parts of diuine worſhip, which muſt be confined to the Image, and ſo they are not improperly, but properly Idolaters: and then by this we may ſee that the cauſe inſerted in the decree of the Council of *Trent*, is but a meere ſophiſtication: for whereas the decree ſaith, that Images muſt be ſo worſhipped, that truſt and confidence be not placed in them: in affirming that ſome ought to be worſhipped with *Latria*, they enioyne plainly, that men ſhould reſpoſe their truſt and confidence in them: and thus they bewray the fraud of the decree, and their owne ſecret impiety.

22. The

22. The third conclusion is that same *Hyperdulia*, or extraordinary reuerence, which they say is due to the Image of the blessed Virgin; and that *Dulia*, or common seruice, which they assigne to the Images of other Saints, is no lesse then Idolatry, let them extenuate the matter neuer so much by titles and distinctions; for it is religious worship: all which is due vnto God onely, *Reuel. 19. 10. and 22. 9.* The Angel would not suffer *Iohn* to performe any outward worship vnto him, nor so much as prostrate himselfe before him; but commanded him to worship God; and yet *Iohn* knew him to be but an Angel, and therefore meant not to giue him any thing but outward reuerence, yet he refused it vpon this ground, that all religious worship, both outward and inward, belongeth onely vnto God. So *Mardochee* the Jew refused to bow the knee to *Haman* the Agagite, because the honour which was giuen vnto him, was more then ciuill; for he was made a petty God: and therefore in the fragments of *Hester*, this reason is giuen by himselfe, *I did it, because I would not preferre the honour of a man, before the glory of God, and would not worship any but thee, my Lord:* therefore, the bowing of the knee, or prostrating of the body after a religious manner, is due onely vnto God, and is part of diuine worship: to bow the knee, and prostrate the body after a ciuill manner, is lawfull to Kings and Princes, and others that are either exalted in gouernment, or endued with excellent gifts and graces of God; but to doe the same in a religious respect, is proper onely to God, because it presupposeth the knowing of the heart, an omnipresence, and an infinite power to helpe. And thus this same *Hyperdulia*, and *Dulia*, wherewith they worship the Image of the Virgin, and other Saints, is open and plaine Idolatry: and the rather, because it is seldome or neuer seuered from *Latria*, that is, the inward worship of the soule, which, as they say, is onely due vnto God: as by their practice more plainly shall appeare.

*Reuel. 19. 10.
and 22. 9.*

Hester 13. 14.

23. Thus we see the marrow and mystery of their doctrine discouered: now let vs take a view of their practice. And first, what worship can bee more performed vnto God, then they giue:

giue vnto their Images? they kneele to them, they pray to them, they vow vowes to them, they offer offerings to them, they sweare by them, they prostrate their bodies before them: let *Polydore Virgill*, one of their owne sworne favorites, who would not, we may presume, speake any thing too lauishly of his owne, but rather bee sparing in their disgrace, describe their manners. *Men* (saith hee) *are growne to that madnesse, that this part of piety is little differing from flat impiety: for there are very many of the rude and ignorant, which worship the very Images of wood or stone, of marble, or brasse, or pictures painted upon the walls, not as figures, but euen as if they had verily sense, and doe put more trust in them, then they doe in Christ, or other Saints, to whom they are dedicated.* Thus doth this man describe the practice of their Idolatry; and much more might be found in him to that purpose, but that the Spanish Censours haue taken order by their *Index Expurgatorius*, that he shall not doe them much hurt. But if this mans testimony will not serue the turne, let vs heare another of the same ranke, a man of great learning and iudgement, *Cornelius*

Polyd. Virgil. de Inuent. l. 6. c. 13.

Cornel. Agrippa de vanit. cap. 57.

Agrippa, who thus complaineth: *The corrupt manner, and false Religion of the Gentiles, hath infected our Religion, and hath brought into the Church Images and pictures, with many vaine ceremonies of externall pompe, none whereof was found amongst the first and true Christians. Hence wee began to bring into our Churches dumbe Images, and to place them upon Gods Altars with great reuerence, and whither we account it unlawfull for a man, the true Image of God, to ascend, thither we translate senselesse Images: to them we bow our heads, giue kisses, offer lights, hang vp gifts, apply myracles, & buy pardons of them. To conclude, to them we goe a pilgrimage, to them we make vowes, them we inwardly worship, and not only outwardly adore, neither can it be vttered how great superstition; that I may not say Idolatry, is nourished amongst the rude and ignorant people, in Images, the Priests minking thereat, and reaping thereby no small gaine to their purposes. Adde vnto these Cassanders testimony, another learned man of an indifferent spirit. It is more manifest (saith he) then that it needeth any long explication, that the worship of Images hath*

Cassand. consulti. de Imag.

hath too much prevailed, and that the affection, or rather superstition of the people, hath beene too much favoured in this regard: so that Christians seeme to be nothing inferiour to Pagans, in the adoration, which they used to exhibit to their Idols, and in the vanity, which they shewed in making and adorning their Images. And a little after, he bringeth in a saying of Gabriel Biel, to this effect. *The blockish error of certaine men is so great, and they are so affected to Images, that they thinke that some diuine grace, or sanctity resideth in them, by which they are able to worke myracles, and give healih: and for that cause they worship them, to the end, they might obtaine some such benefit at their hands: and their simplicity is so great, that they worship with greater devotion faire Images then foule, new then old, those that are adorned with gold and purple, then those that are naked and bare: yea, they make vomes, and binde themselves to goe a pilgrimage, now to this, now to that Church, in regard of certaine Images, supposing that greater vertues doe shine forth in one then another.*

Gab. Biel in Can. lect. 49.

24. Thus doth this learned man, together with the two former, describe the miserable Idolatry of the Church of Rome, which is committed by the worshipping of Images. They were all three Romanists, and no doubt, but would speake of their owne fauourites as fauourably as they could; and therefore we may well imagine, that their impiety was farre more grosse, when it wrested out of their owne mouthes this plaine confession. But if a Protestant should speake, hee would tell another tale, and make them march in equipage with the Pagans in Idolatry, as Cassander after a sort confesseth; and that not without great reason: For first, the Paynims, when they bowed to stockes & stones, pretended, that they worshipped not the Images, but them, after whose likenesse they were figured, as testifie *Lactantius, Augustine, Chrysostome, and Seneca*. Now the Romanists doe vse the very same excuse to cloke their Idolatry, that they worship not the Images properly, but God, Christ, Angels, Saints in them, and at them. Secondly, the Paynims Idols are described in the 115. Psalm, *To haue eyes and not to see, eares and*

Lactan. de fal. Relig. lib. 2. c. 20. Aug. in Psal. 113. con. 2. & in Psal. 96. Chrysost. hom. 18. in Epist. ad Ephes. Senec. q. nat. lib. 1. cap. 45. Psal 115.

not

not to heare; *Moses*, and not to smell, &c. And finally, to haue nobreath in their nostrils: but the Romish Images are in euery respect like vnto them: let them shew that their Images can heare, see, speake, smell, and goe, better then theirs, and then we will not say their Idols to be like to theirs.

Polyd. Virgil.
hister. lib. 7.

Henr. Hunting.
lib. 6.

Baron. tom. 40.
ad annum. 975.
S. 12.

25. Peraduenture they will instance in the Roode of *Winchester*, which in the yeare of our Lord 1475. at a solemne Councill there holden about the marriage of Priests, spake in the behalfe of *Dunstane* against the poore Priests, or in the Image of our Lady, that bade *Saint Bernard* good morrow, when he came into the Church, as it is reported: or in that Image of *Saint Nicholas* at *Chester*, which vsed to mooue the hand to blesse the people: or in that Image of our Lady, neere to the Abby of *Ramsay*, which vsed to sweat when it was offered vnto; and happy was he that could get any of that sweet sweat into his handkercheife, for it was of soueraigne vse for many purposes and cures: But that they begunne to be halfe ashamed of such fables, especially, seeing *Polidore Virgil*, a man not meanelly affected towards their Religion, censured the first to be a Legerdemaine of *Dunstane* to worke his purpose, and reported that diuers others vsed to doe the same at that day. And *S. Bernard* in a iesting answer discouered the second, when he answered, that it was against the Canons, for her Ladyship to speake in the Church being a woman. And the Bishop of *Chester* discredited the third, when he manifested in the open Market place, that the Image was made with such a deuice, that at the pulling of a certaine string the hand would mooue vp and downe. And the last, euery olde man and woman in the Countrie could tell to bee but a iuggling trick of a crafty Priest, first anoynting the Image without, and then heating it within (for it was hollow) with a chafing-dish of coales, from whence grew out that soueraigne and excellent sweat.

Downham de Ant.
tich. li. 1 c. 7. pa.
102.

Esay 44. 15. 16.

26. Thirdly, the Paynim plants a tree, and after cuts it downe, and with one part thereof hee warmes himselfe, with another part he roasts his meate; and of the third hee makes himselfe a God, as the Prophet *Esay* saith, and when he hath done,

done, he censeth that Image, and lighteth Tapers before it, and falls downe and worships it. They of the Romish Church doe the very same by their Images in euery respect. Fourthly, the Paynims say, that Images were Elements or Letters to know God by, and they vsed Images and other ceremonies to procure the presence of Angels, and celestiall powers: the Romanists say and doe the same; they say that Images are Lay-mens Bookes, and that their worship of them doth procure the fauour of those heauenly things whose representations they beare. Lastly, Paynims put their trust and affiance in their Idols: so doe the Romanists in their Images, as appeareth by the consecration of them, and their Prayers vnto them: thus they consecrate the Image of the blessed Virgin, *Sanctifica, Deus, hanc formulam, &c. O God, sanctifie this forme of the blessed Virgin, that it may minister the succour of wholesome helpe to thy faithfull people, that hurtfull thunder and lightnings may be speedily awoyded, inundations of waters, commotion of warre, &c. may be suppressed.* Againe, thus they consecrate the Image of Saint Iohn the Euangelist, *Grant, that all which behold this Image with deuotion, and make their prayers before it, may be heard: for what necessity soeuer they pray, let this Image be a holy expulsion of deuils, an aduocation of Angels, a protection of the faithfull, &c.* Why should not affiance bee placed in these Images that are thus qualified? But heare their prayers; To the Image of *Ueronica* they pray thus,

Athan. orat. con. Gentis.

In pontifical.

*Haile, holy face, imprinted on a clout,
Purge vs from ail sinne within and without;
And ioyne vs in the fellowship of the blessed rout.
Bring vs to that Country, O holy Picture,
Where we may see the face of Christ, which is most pure.
Be vnto vs a safe helpe, a sweet refreshing;
And comfort vs euermore with thy blessing:
That no force of enemie may vs annoy;
But that we may eternall rest enioy.*

*Chemnit. exam.
Concil. Trident.
de Imagin.*

Before the famous Image of the Lady of *Lauretto*, men and women of all sorts fall downe and pray, when they are

*Tursell. Iesuit.
de virg. Laur.*

in any danger, or extremity : to her they go a pilgrimage, and ſſo ne as they come neere to the Towne of *Lauretto*, and behold the place where the Image is, they fall downe and worship, and so they doe againe at the Temple dore, and after in the Temple they humble themselves in a most ſervile and baſe manner : by all which it is evident, that they aſſie and truſt in the Image : as that Falkoner did, who being vpon the gallows ready to be hanged, for ſuſpition of conuaying away his Maſters Hawke, by onely conceiuing a prayer in his heart, vnto this Ladie of *Lauretto*, the Hawke came ginging in the ayre, and dight vpon the gallows, and ſo the poore man eſcaped the halter. He that will reade the ſiue Bookes of *Turſelline* the Ieſuite, concerning this Lady, ſhall eaſily perceiue that ſhe is made a Goddeſſe amongſt them, and worſhipped with the very ſame worſhip which is due vnto God. And thus it is as cleare as the Sun, both by their doctrine and practice, that the Church of *Rome* by worſhipping of Images, is guilty of heatheniſh and abominable Idolatry.

3.

Vaſq. de adorat.
li. 3. diſ. 4. cap. 2.

27. Concerning the Reliques of our Sauour Chriſt and the Saints, whereof their Church hath infinite numbers, there is no leſſe Idolatry committed to th m, then was before vnto Images. For firſt, ſome of them confeſſe, that *Reliquie eodem modo atque imagines ſunt adoranda*, Reliques are to bee worſhipped after the ſame manner as Images. And therefore if there be Idolatrie in the one, it muſt alſo be needs in the other : for whether the worſhip be not to be reſtrained to the Image and Relique, but to be referred to the things whereof they are representations and parts, as the forenamed Ieſuite thinkes, with ſome other : or whether it is to be confined to the matter of the Relique, and forme of the Image, without further relation, as *Bonauenture*, *Aquinas*, yea, and *Bellarmino* himſelfe, with many other, ſeeme to auerre : yet it is Idolatry both waies, becauſe in both, religious worſhip is giuen to the Creatures, in the one ſimply, in the other reſpectiuely, which indeed ſomewhat qualiſieth the heate of the diſeaſe, but doth not at all cure the roote of it.

Bona. 3. d. 9. art.
1. q. 4.
Aquin. in 3. d. 9.
q. 1. art. 1.
Bell. de Imag. li. 2.
ca. 21.

28. Secondly, others are of opinion, that there is greater cauſe

cause of worshipping Reliques, then Images: for (say they) a man cannot worship an Image, but his thoughts must needs be caried vp to the contemplation of him whose Image it is, but *reliquie solum adorantur ratione contactus, quo sunt quodammodo sanctificata & consecrata*: Reliques are to be worshipped, onely in respect of their touching of Christ, or the Saints, by which they are after a sort sanctified, and consecrated, and therefore they may be worshipped simply by themselves, by reason of that sanctification without Christ or the Saint, of whom they are said to be sanctified. Here the former qualification for Images is taken away from Reliques, and therefore the Idolatry is more grosse, yea, in regard of this contact on, some of them are not ashamed to say, that the very wormes of the bodies of the dead, are to be worshipped with a right intention, and with a sincere faith. Thirdly, not to stand vpon priuate opinions; the determination of their representatiue Church, the Council of Trent, doth proue the worshipping of Reliques to be Idolatry: for it doth not onely condemne those which refuse to giue worship and honour to them in any respect: but euen those also, which *opis impetrande causa*, To obtaine helpe by them, do not honour them. Now hence thus I reason: to put our trust and confidence in any creature, is Idolatry: but to seeke for helpe at the Reliques of Saints, is to repose trust and confidence in creatures; therefore by necessary consequence, the worship of Reliques is Idolatry, because thereby they seeke for helpe; and so the Church of Rome is by the sentence of their owne Council, guilty of this foule sinne: and this Council of theirs, is guilty before God and man, of protecting, maintaining, and authorizing the same: a farre greater guilt then the former; by how much, according to the rules of Law, the Author of a sinne is euer more guilty then the Actor.

21. Fourthly, their practice doth make this more euident: for as Cassander ingeniously confesseth, *In these last times too much is attributed to the Reliques and memories of Saints, in so much as the better sort of men, and those that were most zealous, haue placed the summe, and substance, as it were, of Religion, in*

Bona. Ibid.

Aquin. Ibid.

Marfil. in 3. q. 8.

art. 2.

Vasques de ado-
ra. lib. 3. dis. 4. c. 1Vasq. Ibid. l. 3.
c. 8. nu. 114.Concil. Trident.
Decret. de Reliq.
Sanctor.Cassand. consult.
de venerat. Re-
liquiar.

searching out such Reliques, adorning them with gold, and Jewels, and building temples and memorials for them; and the worse and wicked sort haue reposed false confidence in the foolish and superfluous worshipping of them. Here we see the practice both of the better and the worse sort of people, that is, indeed, of all for the most part, in the worship of Reliques; the one esteeming it the chiefest part of Religion and piety; and the other relying wholly vpon it, as the onely meanes, for the purging away their sinnes, and so an occasion to harden them in the same; because they thinke, as long as they performe this dutie, they may sinne freely. If any man say, that the ignorance and misdoings of some, is not to bee imputed as an error to the Church: I answer, that it is not some, but all generally, for the most part, that are thus affected: and therefore *Cassander* condemnes both good and bad, as guilty of this crime. But graunt, that many are otherwise minded; yet for all that, it cannot be denied, but the greater part are in this ranke: and that is inough to proue their Church Idolatrous, because, according to the Logickall axiome, every denomination is to be taken from the greater part; neither is it a personall error, but a dogmaticall position deriued from the grounds of their Religion, as from the Council of *Trent*, which alloweth to worship them, *Opis impetranda causa*, for to obtaine helpe of them, and from the rest of their great Diuines: Some of whom would haue them to bee worshipped with the same worship with Images, some with a greater reuerence then Images *ob contactum*: and they that mince it finest, with a religious reuerence, which they call adoration and veneration: in all which is that, in a sort, either openly or couertly allowed by their doctrine, which is practised by their people.

30. But let vs search a little further into their practice. The custome of the Church of *Rome*, is to take the bodies, ashes, or bones of Saints out of their graues, and to adorne them with gold, and siluer, filke, velvet, and such like; and to carry them about in publike processions, and supplications, and to shew them to the people, to be touched, kissed, gazed vpon, and adored as a singular and memorious seruice

to God: is not this Idolatry? They teach, that God doth tye his grace and vertue to those Reliques, whereof they are partakers, that adore them with due reuerence, and offer precious gifts vnto them: yea, they promise vnto such many indulgences, and Pardons for sinnes. Is not this Idolatry? Againe, they teach, that their prayers are better, and more effectually, and acceptable vnto God, if they bee made before the Reliques of Saints, and therefore their practice is in times of necessity, to goe a pilgrimage to such places, where the most famous Reliques are; because they are perswaded, that their prayers shall bee there soonest heard of God: yea, they make men beleue, that the Eucharist hath a great deale of holinesse added vnto it, if Reliques of Saints bee included within the Altar. Is not this Idolatry? They light vp candles, and set vp before them Tapers, which *S. Ierome* calleth *Idolatria insignia*, the Ensignes of Idolatry, and cause them to burne, euen at noone day; and that as they say, in resemblance of the golden candlestick, which alwayes burnt before the *Arke*, *Exod. 2. 5.* but indeede rather in imitation of the heathen, who vsed to burne Tapers before their Images, in the Temples of their Gods: and therefore, me thinkes, it is strange, that *Bellarmino* should make this an argument why Reliques are to be worshipped, because Tapers and Candles are set vp before them: whereas rather he should conclude, that Idolatry is committed before them, because of this. Againe, in their solempne oathes, they touch not onely the Bible, but the Reliques of Saints, & so deuide the religion of an oath, which is a principall part of Gods worship, betwixt God and them, against which a plague is denounced by the Prophet *Zephany*, *Zephani. 1. 5.* And it is also condemned by the Prophet *Jeremie*, *Ier. 5. 7.* And a reason is giuen of it in *Chrysostomes* 12. Homily vpon *S. Mathew*: at least if it be *Chrysostomes*; He that sweares by any thing beside God, deifies that thing, and thereby makes himselfe an Idolater. Is not this then Idolatry? Lastly, whereas in former times, where lesse superstition preuailed, they placed the Reliques of Saints vnder the Altar, as *Am- brose* witnesseth of the Reliques of *Geruasius* and *Protasius*.

Hieron. Epist. ad Ripar.

Exod. 2. 5.

Baruch. 6. 18.

Virgil. Aeneid. 1. Bel. de reliquiis, Sancti. 1. 2. c. 3.

Zephani. 1. 5.

Ier. 5. 7.

Opus imperfect. in Math. hom. 12.

Ambros. in Epist. ad Socr.

Ille (Christus videlicet) super altare, qui pro omnibus passus est, isti sub altari qui ipsius redempti sunt sanguine. Christ was vpon the Altar, who suffered for all, the Reliques of them vnder the Altar, who were redeemed with his blood: yet now (as *Cassander* well notes) contrary to the ancient custome, their practice is to place the bodies of Saints vpon the Altars, which place is only proper for the body of Christ. Is not this horrible Idolatry? And yet *Bellarmino* would hence proue, that they are to be worshipped, because they are placed vnder the Altar, because (forsooth) the Altar is to be worshipped: but what if the worshipping of the Altar be Idolatry too, as without question it is, if the Altar be a dead creature, and a heape of stones, or wood? This is to adde drunkenness to thirst, and to couer a filthy wound, with a more filthy plaister: besides, the first bringers in of that custome, though they placed them vnder the Altar in a religious manner: yet neuer meant, that they should bee worshipped by those that approached vnto the Altar, or that they did conferre any sanctity to the Eucharist. Thus we haue a short view of their superstitious and Idolatrous practice in this point.

31. Fifthly and lastly, that they may be voyd of all excuse and pretext, an infinite number of their thus worshipped Reliques, are meere false and counterfeit; not true members, parts, or remainders of any Saints, but fained impostures of couetous Priests, and often the members not of men, but of baser creatures. *At this day* (saith *Cassander*) *when the world seemeth to be full of Reliques, it may bee feared, lest vpon diligent examination, most detestable frauds and impostures be found out, as it appeared sometime to S. Martin, who found a place honoured in the name of an holy Martyr, to be the Sepulcher not of a Martyr, but of a wicked Robber.* This kinde of cousonage began to spring in *Augustine* and *Gregories* times: for the one complaineth of certaine Hypocrites, that caried about, and boasted of the members of Martyrs, *sitamen Martyrum*, if so be they were Martyrs. And the other affirmeth, that certaine Greeke Monkes being found digging vp the dead bodies of men, in a certaine field of *Rome*, confessed that they meant to carrie

*Cassand. consult.
de Reliq. p. 162.*

*Bel. de Reliq. lib.
2. c. 3.*

Cassand. Ibid.

*Aug. & oper. monach. cap. 28.
Gregor. l. b. 3.
Epist. &c.*

carrie their bones into Greece, as the Reliques of Saints.

32. But since Popery grew to perfection, this is also growne to such a height of impudencie; that it is a wonder to heare what strange Reliques are to bee seene in the world. *S. Peter* being buried whole in one place, to wit, at *Rome* in the *Vaticane*, as *Baronius* writeth: yet is found halfe in another; to wit, in *via Ostiensis*, as *Onuphrius* testifieth: and for all this, a part of him is to be seene at *Constantinople*, as *Bellarmino* himselfe confesseth. Nay further, besides these three places, his head is referued in a fourth, to wit, in the *Laterane Church* at *Rome*, by *Onuphrius* testimony. And besides this whole head, another piece of his head, in the Church of *Saint Praxis*; by the same Author: and in a sixth place, one of his iaw-bones, with his beard, is kept for a monument: this is at *Poytiers* in *France*, as witnesseth *Caluine*: his teeth are not confined to his iawes; nor yet at one place, but to bee seene in many places; at *Rome* in the Church of *S. Vincent*, and *Anastafius* and the holy Crosse, and *S. Saujour*, and *S. Lawrence* without the walls: his braine is to be seene at *Genenah*, at leastwise if a Pumice Stone be his braine: for it is nothing else. Many of his bones are to be seene at *Treuers*, a piece of his shoulder at *Rome* in the Church of the holy Crosse, a toe in the Church of *S. Praxis*, and the ioynt of another in *England*, at the *Lady of Walsingham*, as *Erasmus* testifieth; as it were of a Giants toe: these, with many more, be the Reliques of *S. Peter*: all which are held in great honour and worship of them. Now either *S. Peter* must bee a Monster, or many of these counterfeit Reliques.

33. But *S. Peter* is not alone in this, for *Christ* himselfe is abused: three prapuces, or foreskinnes of his are showne, and worshipped in three diuers places: so foureteene nailes, when as he felt but three; three coats, whereas hee had but one, and that without seamie, for the which the souldiers cast lots: two titles that were set vpon the Crosse, foure poynts of the speare wherewith his side was pierced, fise Linnen c'lothes, wherewith he was wrapped, and many such like trumperies. Nay, there is scarce a Saint that is any thing famous,

Baron. Annal. tom. 1. & 3. anno 69. & 3: 4. Onuphr. de septem urb. Eccles. Bel. de Eccles. triumph. lib. 2. cap. 4. Onuphr. Ibid.

Caluin. admonit. de Reliquijs.

Onuphr. Ibid. Caluin. Ibid.

Eras. peregr. relig. ergo.

Caluin. de necessit. reformat. Eccles.

*Luther. pestil. in
Euangel. fest. ex-
alt. crucis.*

*Abbas Amelm.
Chemnit. exam.
Concil. Trident.
de Reliquijs.*

to whom they do not faine two or three bodies. *Saint Bar-
baries* head is to be seene in so many places, that sure, she must
needs haue beene a monster, if all those were true members.
Saint Apollonia had so many teeth, being all soueraigne me-
dicines for the tooch-ache, that when King *Edward* labour-
ing of that disease, sent through *England*, for all her teeth to
be brought vnto him, two or three hogsheds could not hold
them that were found out. It is reported and recorded of a
certaine Relicke-monger that boasted, that hee carried about
in a box some feathers of the holie Ghost. Now, another mer-
ry companion stealing away these feathers, foisted in, in their
roome, certaine coales: The other not perceiuing the cooze-
nage, the next day began to vaunt of his holy relickes, and
to shew them to the people, which stood ready by to adore
them with great reuerence: but when he opened his caske, he
found nothing but coales: whereat, being nothing amazed,
like a skilfull Artisan, he turned Cat in the pan, and told the
people, that those coales were taken from vnder the Grediron
of *Saint Laurence*, when he was broyled to death: thus any
thing will serue their turnes for relickes, when need requireth:
and so more then *Egyptian* is the blindness of the Popish
crue, that they beleue all to bee true, and take all this trash
for good ware.

33. There is almost nothing that our Sauiour touched, or
that touched him, or that hee had any thing to doe withall,
but is turned into a Relicke: as the Manger wherein hee
was laid at his birth, is to be seene in *Rome* at *Saint Mary Ma-
ior*: the Linnen cloth wherein he was swaddled, at *Saint Paul*:
and another piece at *Saint Sauour* in *Spaine*: his Cradle and
the Shirt which his mother made for him, at the same place:
the Pillar which he leaned vnto, when hee disputed with the
Doctors, and the water-pot in which he turned water into
wine, which are to be seene at diuers sundry places, to wit, at
Ravenna, at *Pisa*, at *Andegannum*, and in *Spaine* at *Saint Sau-
ours*, the Table which he eate his last Supper on, at *Saint Iohn
Laterane*, a piece of the bread at *Saint Sauours* in *Spaine*, the
Knife wherewith he killed the Pasleouer, at *Treners*, the Cup
wherein

wherein he gaue the Sacrament of his blood to bee drunke, at Saint *Maries* neere *Lyons*, which Cup also is to bee seene among the *Heluians*, in a certaine Monasterie of the *Augustine* Friers : so the dish wherein the Paschall Lambe was put, is visible at *Rome*, at *Genna*, and at *Arles* : so the towell wherewith he wiped his Apostles feet, is to be seene in *Rome* at S. *John Laterane*, and yet the same is shewed at *Aqua* in *Germanie*, and at Saint *Cornelius*, with the marke of *Indas* his foote imprinted in it : a piece of one of those loaves wherewith Christ miraculously fed the multitude in the desert, is yet extant at *Rome*, at Saint *Maria Noua* : and another piece at Saint *Sauours* in *Spaine*.

34. What should I speake of the Crosse found out by *Helena*? whereof, as Histories report, she gaue one part to her Son *Constantine*, which was placed on a porphyrie pillar in *Constantinople* : and the other part enclosed in a siluer case, shee sent to the Bishop of *Hierusalem* to be kept. It is admirable to see, into how many pieces and patches it is now subdiuided: one man was able to beare it sixteene hundred yeares agoe : and now sixteene men (nay, if I said a hundred, it were not amisse) are scarce able to carry the fragments of it : yea, they would load a whole ship, and that of good burthen. The nailes, as I said before, which were but three, as all know, haue spawned eleuen more, and are become foureteene, whereof two are to be seene at *Rome*, one at Saint *Hellens*, another at Saint *Crosses*, a third at *Venice*, a fourth at *Sene*, a fift at *Colne* in *Germanie* at the three *Maries*, a sixt at *Treuers*, a seuenth at S. *Dennis* in *France*, an eight at S. *Sacell*, a ninth with the *Carmelites*, a tenth among the *Biturignons*, an eleuenth in an Abby, &c. his crowne of thornes is diuided into so many portions, that either it must needs be of huge bignesse, or else some of those fragments which are taken for parts of it, must needs be meere impostures : his seamelesse Coat hath begot diuers others; for one is to be seene at *Argentolium*, another at *Treuers*, a third the Turke hath with him. I should bee too long in this frivolous argument, if I should reckon vp all the reliques of our Sauour Christ that are notoriously extant,

and

and to all which, worship and adoration is performed.

35. As for the Virgin *Maries* relicks, they are also very many and notable; her haire and her milke are reserued in so many places, that neuer any woman gaue so much milke in all her time of bearing, as she did in that time that shee gaue sucke : her Smocke is had in great honour both at *Carnuntis*, and also at *Aque* in *Germany*, and is carried vpon the end of a pole to be worshipped; it is of that bignesse, that the blessed Virgin should seeme by it to haue been a woman of an incredible stature : which is the more to be wondred at, because *Iosephs* breeches, which are carried with the smocke in the same pompe, are so little, that they would fit a little boy or a dwarfe : her Kerchiefes are to be seene, one at *Treuers*, another at *Lisum* in *Italie* : a little Crosse-cloth of hers is at *Bononia*, her girdle at *Pratum*, and another at *Monferrat*, her Slippers at Saint *Saniacquery*, her Shoo at *Sanfloridum*, her Coimbes, one at *Rome*, another at *Vesontium*, her marriage Ring is at *Perusium* (as if then mariage was made with Rings, as it is at this day) her Garments, or at least, pieces of them are to be seene at so many places, that the Virgin *Maries* wardrobe might compare (if all were hers) with the greatest Princessse in the world ; foure pictures are to be seen of her, which Saint *Luke* himselfe drew.

36. What should I reckon vp the Relicks of other Saints, which are all of the same nature, though not number? Saint *Michaels* Sword and Buckler wherewith he ouercame the diuell, is a monument of great estimation, they are kept at great Saint *Michaels* in *France*, a place much frequented by Pilgrims. And what kind of things are they, thinke you? marry, the sword is like a Childes dagger that hee weareth at his back, and his Buckler like a little cupping-glasse : or like the bosse of a Bridle: fit weapons (without doubt) for an Archangell, and more fit for him to fight with the Diuell withall? What should I speake of the Relicks of Saint *Iohn Baptist*? breuity bids me passe them ouer : and yet I cannot chuse but relate one or two which are most famous : as that finger of his wherewith he poynted vnto Christ, when he said, Behold the

Behold the Lambe of God : this finger is multiplied ; for it is to be seene at *Vesontium*, and at *Tholosse*, and at *Lyons*, and among the *Bituriges*, and at *Florence*, and neere *Matiscone*. Behold a wonder, fixe fingers on a hand, or else one finger begetting five more, and so turned into fixe, both alike miraculous : one of his shooes is in *Paris* among the *Carthusians*, behold here another miracle, it was stolne away vpon a time, and another of a sodaine came in the roome thereof : sure, a shoo will neuer bee wanting, as long as there be Shoo-makers in *Paris*.

37. Such like are the reliques of the rest of the Saints, as of *Peter*, and *Paul*, and *Iohn*, and *Iames*, with the other Apostles, the Popish Churches are replenished with the, and some of them are in diuers places at once, after a miraculous maner, as the Altar whereon *Peter* said Masse, is both to be viewed at *Rome*, and at *Pisa*, his staffe is at *Colne*, and at *Treuers*. *Andrew* hath one bodie to be seene at *Tholosse*, and another at *Melphis* : *Iames* the lesser, and *Philip*, haue each of them two bodies, one of them at *Tholosse*, another at *Rome* : so also haue *Simon* and *Iude* : *Bartholomew* is to be seene at *Naples* : and yet for all that, his body is at *Rome* too, in a Church dedicated vnto him. *Mathew* hath three bodies, one at *Patanium*, another at *Rome* at Saint *Mary Maior*, and a third at *Treuers* : the Cup wherein *Iohn* the Euangelist drunke the poyson, after he was condemned by *Domitian*, is both at *Bononia*, and at *Rome* to be seene. Saint *Anne* hath three bodies, one at *Apla*, another at *Prouince*, and a third at *Lyons* : and so her head is in three places, at *Treuers*, at *Turen*, and at *Thuring*. *Lazarus* the Brother of *Marie* is likewise a Gyant of three bodies, one of them is at *Massilia*, another at *Angustodune*, and the third at *Auelona*.

38. It would fill a volume, if I should reckon vp all their strange relicks. Let him that desireth to see more of them, reade *Caluins* Tractate, called *Admonitio de Reliquijs*, where he shall finde a whole thraue of them. I for this time end with three or foure braue ones for the nonce, which are worthy neuer to be forgotten. It is written of *Dunstane* the Abbot
of

*Guilic. Malmf-
bur. lib. 2. de
Pontif.
Vincent. lib. 25.
cap. 33.*

*De ger. annot. in
Cat. log. heret.
an. 1559. fol. 17.*

*Bellon. obseruat.
lib. 2. c. 85.*

*August. de uni-
tat. Eccles.*

of *Glastenbury*, that as he was hallowing a certaine Church, he beheld the right thumbe of *Editha*, then Abbesse of *Wilton*, as shee was crossing and blessing her forehead, and much delighting therein, hee tooke it into his hand, and said, Neuer might this thumbe perishe. By vertue of which prayer of his, after *Edithaes* death, when all her body was turned into ashes, that thumbe, and another part of her body, which it seemeth, he had blessed too, were found safe and sound, and so became Reliques. We read also of a certaine Monke, who gaue out, that he had brought from the East some of the sound of the Bels, which hung in *Salomons* Temple, and that he could shew among other Reliques, some of the haire which fell from the Seraphicall Angell, when hee came to imprint the five wounds of Christ in *S. Frauncis* body. Yea, some of them are not ashamed to shew to the Pilgrimes that goe to *Ierusalem*, a three cornerd stone, which they beare them in hand, is that very stone, whereof *Dauid* spake, saying, The stone which the builders refused, is the head of the corner. Lastly, at *Cour cheuerin* neere vnto *Blois*, is kept for a monument the breath of *S. Ioseph*, which he breathed, when he claue wood being a Carpenter: at *Burgos* in *Spaine*, is shewne a Crucifix, whose nailes and beard are cut euery moneth, they grow so fast, and in these excrements, they say, is great vertue. At *Rome* is to bee seene the fore-skinne of our Sauour, which was cut off at his circumcision: and in *Galicia* (as Pilgrimes report) are preserved some of the feathers of certaine chickens, which are of the race of that Cocke, which crowed when *Peter* denied his Master. And at *S. Denis*, is to bee seene the Lanthorne which *Indas* caried in his hand, when he came to betray his Master, with a number other such like. These bee their goodly Reliques which they would haue men to worship with such great deuotion: of all which, or at least, of most of them, we may truly auouch that which *Augustine* saith of miracles, that they are *vel signa mendacium hominum, vel portenta fallacium spirituum*, That they are nothing but mere impostures, and coozening deuices, either of diuels or of auaricious Priests, Friers, and Monkes, to nouzle the people in

in superstition, and to line their owne purses with crownes.

39. The bare narration of them is sufficient to bewray their falshood, but much more the Logicall contrariety and naturall repugnancie that is among them, which all the wit of man is not able to reconcile. And last of all, their nouelty for most of these Reliques, was neuer heard of in this world for three hundred yeeres after Christ; so that it may iustly be wondred where they lay hid all that while, and by what meanes they were found out at last, or how they could continue so long. If they say, they were discovered by diuine reuelation, as the bodies of *Geruasius* and *Protasius*, to *S. Ambrose*, of *Stephen* and *Nichodemus*, to one *Lusianus*, and the head of *Iohn Baptist* to two Monkes, and the bones of *Abacuk* and *Michaas*, to a certaine Bishop: and the body of *S. Barnabe*, with the Gospell of *S. Mathew* vpon his brest. I answer: that though all these were true, yet they were not reuealed to that end that they should be worshipped: neither yet did the God of truth euer by his testimony bolster out such notorious lyes as are found in the Romish Reliques. We may confidently therefore conclude, that most abominable Idolatry is committed in the Church of *Rome*, by the worshipping (at least) of false Reliques, whereof there is such a swarme: for the greatest part of their Reliques being counterfait, the greatest part of the worship which is done vnto them, must needs be Idolatry.

40. The Iesuites, to this obiection of ours, giue two answers; one is *Bellarmines*, who flatly denieth the Reliques in Churches to be counterfait, *because none are receiued but by the authority of the Bishop of Rome*. And as for the multiplicity of bodies, hee saith, that the parts of them are often found in diuers places, and *by a figure of speech, are called by the name of the whole*. But the Iesuites answer, by his leaue, is idle and friuolous; for first, all these fore-named false Reliques are not caried about by priuate men, but found in their Churches; and therefore if authorized by the Popes holinesse, the more shame for him, and the more certainty for vs, that he can erre like a sinfull man, euen sitting in his chaire of doctrine. And

secondly,

Ambr. f. Epist.
Aug. confess. lib.
9. cap. 7.
Epist. Lucian.
Beda de sex aetatibus.
Zozomen. lib. 7.
cap. ult.

Bell. de Eccles.
triumph. li. 2. c. 4.

*Vasques de ado-
rat. lib. 3. cap. 8.
disp. 3.*

Rom. 19. 2.

Ioh 16. 2.

secondly, though it were true which he saith, concerning the bodies of Saints, yet it cannot hold in other things, as in *Iohn Baptists* finger and his shooe, and the nailes of Christs crosse, and the Virgin *Maries* milke, and such like. Therefore *Vasques* the Iesuite hath deuised another answer, and that is, Though the Reliques be vncertaine and false, yet if they bee worshipped, it is no sinne, but a good worke, *Because, as it is not the sinne of Idolatry (saith hee) to worship a beame of light, vnder which the diuell lurketh, when a man taketh it for Christ: so if a man worship a false Relique, supposing it to bee some true part of a Saint, Merito sua deuotionis non caret*, He wanteth not the merit of his deuotion. But this answer is not onely friuolous, but impious: for by the same reason the Iewes should be cleared from sinne, when they crucified Christ, because *S. Paul* saith, they did it through zeale, though not according to knowledge, *Rom. 19. 2.* and the Gentiles, when they put Christians to death, because our Sauour saith, that in so doing, they thought they did God good service, *Iohn 16. 2.* but they both sinned notwithstanding most grievously. And their owne rule is, that *ignorantia non excusat à toto, sed à tanto*, that is, ignorance doth not excuse the whole fault committed, but onely lessens the guilt of it. I conclude therefore, that notwithstanding all that can be said, yet in the worshipping of Reliques, is committed manifest and detestable Idolatry.

*Aug. de ciuit.
lib. 8. c. xli.*

41. Neuerthelesse, we protest against the slanders of our aduersaries, that albeit wee abhorre all false and counterfait Reliques, and refuse to worship with adoration those that are true: yet for these last sort, when they are certainly knowne vnto vs, wee giue vnto them a due honour and reuerence: that is, wee confesse them to bee holy as the members of Christ, and Temples of the holy Ghost, if they bee the parts of Saints and Martyrs: wee say with *S. Augustine*, *That their memories are to be celebrated to the end* (not that they may be worshipped but) *that thanks may be giuen to God for their victories, and we may be stirred up to the imitation of their crownes, by calling vpon God to our helpe.* We acknowledge with *Cas-
sander,*

lander, that Vowes and Pilgrimages vnto places, famous for the Relickes of Martyrs, were in olde time profitable, *Wholest that the memory of the Martyrs was yet fresh and certaine, and as long as God by vndoubted myracles did manifest, that their soules did liue, who were thought to bee dead :* and whilest all these things were referred to this end, that the Christian faith which they by dying professed, might bee confirmed (as it were) by these signes. Yea, we affirme with *Agrippa*, that as the abuse of Relicks is an execrable wickednesse ; so the irreuerent contempt of true Relickes is a detestable heresie : onely the matters we speake against, are these corruptions : first, a superstitious confidence in the worship of true Relickes : secondly, a sacriligious forging of false ones : and thirdly and lastly, an immoderate expending our riches in adorning and gilding the bones and Relickes of dead men ; when in the meane while we suffer the poore that liue, to famish for hunger, or to go naked for want of clothes. As the heads of *Peter* and *Paul* are inclosed in so much siluer as weigheth foure thousand pounds, besides Iewels and precious stones, of inestimable price : And the golden Tombe of *Thomas* of *Canterbury* was couered with Diamonds, Vnions, and Carbuncles, the basest part of it was Gold. How much better might these treasures haue been employed to the reliefe of the poore, and other charitable vses! This is all we finde fault withal; and this is inough to prooue them senslesse and blinde Idolaters, and their Church, which maintaineth all these things, an Idolatrous synagoue.

42. The fourth maine arme of Idolatry issuing out of the body of the Romish Church, and the roote of their religion is, their doctrine and practice touching the Inuocation of Saints and Angels. They maliciously slander vs, and say, that we are enemies to the Saints, and that we deny them all honour and reuerence, comparing vs therefore to the Caianian and Eunimian Heretickes, for our wicked and sacriligious contempt of the Saints of God, as they falsely affirme : but we returne this reproch vpon themselves, and confidently affirme, that they wrong the blessed Saints more in making them

Cassand. consult. de reliquijs.

Agrip. de vanit. cap. 57.

Com. Pij 2. li. 8.

Eras. coll. de pe. reg. Rel. ergo.

Reuel. 7.

them Idols, and giuing them more honour then is their due, then we doe in giuing them too little, if that were true that wedid so : for what can be more iniurious to the honour of those blessed Creatures, who liue in the presence of God, and sing *Haleluiah* to him continually, with *all honour, praise, and glory be ascribed to him that sitteth vpon the Throne, and to the Lambe for euermore*: whose chiefe ioy and delight is to aduance the honour of the eternall God, then to haue any part of that honour due vnto him ascribed vnto them? they had rather be deuested of all theirs, then any iot of his glory should be diminished. More iniurious therefore are they to the Saints, if they giue them too much, and that in derogation from God, then we, if we giue them too little.

Gal. 1. 13.

1. Theſſ. 1. 1.

Luke 1. 48.

Marke 14. 9.

Prou. 10. 6.

Reuel. 4. 10.

43. But wee deny that wee giue them too little; wee giue them their due honour and respect. For first, we giue God thanks for them, and for the benefits which God vouchsafed by them to his Church; as the Church glorified God for the conuersion of Saint *Paul*, and *Paul* gaue God thanks for the graces of the *Thessalonians*. Secondly, we highly extoll and commend the Saints departed, and magnifie the graces and gifts of God in them; wee account them blessed, as the Virgin *Marie* prophesied of her selfe, that *all Nations should call her blessed*: And wee keepe a perpetuall and a reuerend remembrance of them, as our Sauour promised to that *Marie*, that powred the boxe of precious oynment vpon his head. And *Salomon* confirmeth also to all the iust, that their memoriall should be blessed. And thirdly, we propound them as examples for imitation, that their vertues may bee as patternes for vs to imitate, and their falls as markes to make vs warie: and their conuersation as guides and directions for vs in the way to the heavenly *Canaan*. Thus much honour we willingly attribute vnto the Saints: but no further dare we goe, lest we derogate from the honour of God; and in so doing, not please or content, but vex and grieue the blessed Saints, who *cast downe their Crownes*; that is, strippe themselves of all honour, before the Throne of him that liueth for euer. But the Church of *Rome* are so lauish and prodigall in their honouring

ring of them, that they despoyle God of his honour, and inuest them therewith, committing Idolatry vnto them. And this they doe three waies principally, first by outward adoration; secondly, by inuocation; and thirdly, by reposing their trust and confidence in their merites and mediation.

44. Touching outward adoration, which consisteth in these things principally, to wit, in bowing the knee, prostrating the body, dedicating Temples, consecrating Festiual daies, and making vowes to the Saints departed; all which outward worship the Romish Church alloweth, and the Popish crue afford vnto the Saints departed: it cannot by any meanes bee esteemed any whit lesse then a practice of Idolatry, seeing by their owne confession, it is more then a ciuill adoration, and being more then ciuill, it must needes be religious: for there are but two kinds of worship commanded by the law of God, the one enioyned in the first Table, namely, the diuine worship of God: and the other in the first commandement of the second Table, which is the honour wee ought to giue to our superiours. Now this worship of Saints must of necessity be one of these: but it is more then ciuill (say they) therefore it must needes bee a religious and diuine worship. For thus I reason, This worshipping of Saints is either an iniunction of the first Table, or of the second, or of neither: if they say, Of the first, then it is diuine and religious worship, for the first Table of the Law containeth vnder it onely diuine and religious duties, the obiekt whereof is God himselfe, and none other, as the seuerall precepts thereof doe declare: if they say, Of the second, then it is meere ciuill and politike, for the second Table is onely a bond of ciuill duties: if they say, It is of neither, the it must needs be a wil worship, deuised by their own braines, and not warranted by the word of God: which is also confessed by *Eckius* in his *Enchiridion*, and insinuated by the Council of *Trent*, when in setting downe that decree, it alleageth no Scripture; but onely the ancient custome of their Church, consent of Fathers, and decrees of Councils.

*Bell. de cultu
Sanct. lib. 3.*

*Eckius Enchir.
Concil. Trid. de-
cret. de Inuocag.
Sanctor.*

45. But to the poynt: I say, that seeing by the rule of

Aug. de ciuit.
lib. 10.

Aug. cont. Fauſt.
li. 10. cap. 21.

Bell. de Sanctior.
beat. li. 1. ca. 12.

Gods word, we find but two kinds of worship, one religious and diuine, contained in the first Table; the other ciuill and humane, inioyned in the second: If therefore the worship of Saints be not a meere ciuill worship, belonging to the second Table of the Law, then it must needes be religious, and pertaine to the first, and so consequently Idolatrous. This twofold worship and no more is approued by Saint *Augustine*, who by that distinction of *λατρεία*, and *δουλεία*, putteth difference betwixt the worship that must bee giuen to God, and that ciuill honour which is due vnto men: for by *δουλεία*, hee meaneth that kind of worship and honour, which wee may and must performe to those that excell either in place of authority, or in gifts and graces of God, which is meere humane and ciuill, and by *λατρεία*, that diuine worship which the creature oweth vnto the Creatour onely: and that former is that which he alloweth onely to the Saints: and that in that acception of the word which is before specified, to wit, as it is a ciuill and humane worship, as appeareth more evidently by that which he affirmeth in another place, in these words, *Colimus Martyres eo cultu dilectionis & societatis, quo & in hac vita coluntur Sancti Dei homines, sed illos tanto deuotius, quanto securius post incerta omnia superata.* In which words it is plaine, that the kinde of the worship exhibited to Saints triumphant, and Saints militant, is all one, but the extension of it is greater to the one then the other, according to the proportion of gifts and graces, more apparent in one then the other.

46. But the Romish Doctours, and principally the Iesuites, adde a third kinde of worship, yea, a fourth to these two; albeit therein they neither agree with themselues, nor with their fellowes, as it commonly falleth out when men build vpon their owne fancies, (a rotten foundation) and not vpon the word of God, which is the ground of truth. For *Belarmine* saith, that there is a ciuill worship due vnto men, for some ciuill respect: and there is a religious worship due vnto Saints, in respect of their Sanctity and holinesse, which he calleth *dulia*; and a diuine worship proper onely vnto God,

God, which he calleth *latría* : and that middle hee subdivideth into two degrees; the first, he saith, is *dulia*, *proprie dicta*, so properly called, which agreeth to the Saints ; and the second *Hyperdulia*, which belongeth onely to the humanity of Christ, and the blessed Virgin his Mother : and so hee maketh foure distinct kinds of worship, whereof two are without the compasse and reach of Gods Commandements , and therefore I know not where to place them, except in the diuels. The like doctrine is deliuered by *Vasques* another Iesuite, and *Canisius*, and almost all the rest of that Iesuiticall rabble : but marke their harmony ; *Bellarmino* saith, that this worship of Saints is *Cultus*, and therefore an act of Religion, though in a secondary respect. *Vasques* denyeth it flatly to be an act of Religion at all, but of some other vertue. *Thomas Aquinas*, *Bonauenture*, *Gabriel*, and *Albertus*, are of mind, as testifieth *Vasques*, that it is one and the same kind of worship wherewith wee honour men, aduanced in ciuill dignity, and the Saints ; and that the difference is in the degrees of proportion, not in diuersity of kind. And in this they fully consent with vs, as also with Saint *Augustine*, and with the truth; but this is contradicted by *Bellarmino*, *Vasques*, and all the rabble of the Iesuites, as may appeare in the places before quoted.

Vasq de ador. li. 1. ca. 2. dis. 3.
Canis. Catechis. Bell. ibid. lib. 1. cap. 14.
Vasq. Ibid. lib. 1. cap. 1. dis. 6.

47. *Paludamus* makes three kindes of *Hyperdulia*; the first due to the humanity of Christ, for it selfe ; the second, to the blessed Virgin: & the third, to the rest of the Saints: but as for *dulia*, that he applyeth onely to that honour which we owe to all reasonable creatures, except the damned : but this is crossed by all the rest. Againe, *Durandus* (as *Vasques* reporteth) is of opinion, that the worship of Saints departed, and men, in ciuill dignity, proceedeth from one and the same vertue, and differeth onely in the act applyed vnto the degrees of excellency. But *Bellarmino*, *Vasques*, and all of that stampe, renounce vterly that opinion, as I haue shewed. Lastly, *Vasques* that acute Iesuite, as they brag of him, affirmeth; that the worship of Saints is not an act of Religion : and yet in the same Chapter he calleth it *cultus sacer & religiosus*, *A holy*

Vasq. Ibid.

Vasq. Ibid.

Vasq. Ies. Ibid.

and religious worship ; then which, what can be more contradictory ? for if it be a religious worship, then must it needs be a worship of religion, and an act of religion ; and if no worship of religion, then no religious worship : for *coniuncta* (by the rule of Logicke) *se inuicem ponunt & tollunt*. And that which is to bee noted aboue all the rest, hee is constrained to deuise a new speciall habite of vertue, to which this worship of Saints may be referred, neuer heard of before, neither in Morall Philosophy, nor yet in diuinity : and that without name, and so without nature and being, except in the Iesuities braine onely. Thus wee may see how errour, like *Proteus*, turneth it selfe into many shapes, and at last is strangled with it owne halter.

Acts 10. 26.

Reuel. 19. 22.

48. But that this outward adoration of Saints departed is Idolatrous, appeareth ouer and aboue that which hath beene said, by these reasons : first, because they ascribe vnto them a presence, not onely in one place, but in all places where they are worshipped : secondly, a power of hearing, seeing, and helping ; and thirdly, an ability of knowing and seeing the heart: all which imply an infinite power, and such as is properly diuine. And therefore it is nothing but a vaine shift, when they say they giue diuine worship to God, and no more but a certaine kinde of seruice to the Saints, when in truth they giue that which is Gods to the Saints, besides touching, kneeling, and prostrating the body in a religious manner. *Peter* refused to haue it done vnto him by *Cornelius* : and the Angell rebuked *Iohn* twice for offering it vnto him : if it had beene lawfull, sure, they would not haue refused it ; for neither did *Cornelius* take *Peter* to be a God, but for a holy man: nor *Iohn*, the Angell for the Creator, but for an excellent creature, as evidently appeareth in the Texts ; and therefore they intended not to worship them as Gods : yet because the manner of their worship was more then befitting a creature, hauing in it a touch of diuine worship and religion, therefore it was reiected ; the one saying, *Stand up, for I my selfe am a man* ; insinuating, that a man must not bee religiously adored : and the other, *See thou doe it not, for I am thy fellow seruant* :

servant, implying thereby, that Angels, and if Angels, then Saints are but our fellow-servants, and therefore not to be worshipped with any part of diuine and religious worship.

49. To the example of *Peter*, *Bellarmino* and *Vasques* giue two answers, the one out of *Hierom* in his Booke against *Vigilantius*, that *Cornelius* was worthily corrected by *Peter*, because he thought some diuine thing to be in him about other men : the other out of *Chrysostome* vpon this place, that it was no fault in *Cornelius* to exhibite, but modesty in *Peter* to refuse that honour which was due vnto him. *Bellarmino* is indifferent which of these two answers we take; and therefore without propounding his owne iudgement, leaues thē to our choyce, and yet the one of them ouer-turneth the other ; for *Hierom* saith, it was a fault in *Cornelius* ; *Chrysostome*, that it was no fault : *Hierom*, that *Peter* did well in reprouing *Cornelius* ; *Chrysostome*, that he did not reprocue him at all, but of modesty refused the honour giuen to him. What reason had he to leaue these to our choyce, being thus contrary ? It plainely sheweth, that he knew not what to answer. Therefore *Vasques* the Iesuite renounceth *Hieroms* answer vpon this ground, that *Cornelius* knew the true God, before *Peter* came vnto him, and therefore could not erre so grossely, as to ascribe any diuinity to a mortall man, and insists vpon *Chrysostomes*, that hee did it for modesty sake : but by as good warrant we may reiect *Chrysostome*, as he doth *Hierom* : especially, seeing our reason is as effectuell ; for *Peter* giues this reason of his denyall, for *I my selfe am a man* : which must needs be the *medium* of a sillogisme, thus to be concluded: No religious worship is to be giuen to man ; but *I my selfe am a man*, therefore thou doest euill to worship me. Here is not a straying at courtesie for modesty sake, but a plaine renunciation of *Cornelius* his fact as vnlawfull : if it had been a trick of modesty onely, he should rather haue said thus comparatively, *I am not worthy of this honour from such a man as thou art, or such like* : but in saying, *I my selfe am but a man*, he insinuateth, that *Cornelius* did more then he ought to do.

50. If they say, *I but though you thus escape from Chry-*

*Bell. de Sancto-
beat. li. I. ca. 14.
Vasques de ado-
rat. li. I. dis. 5. c. 3*

ſoftome, yet *Hieroms* interpretation will hold you faſt : I anſwere, Beſides *Vasques* reaſon where by he reiecteth *Hierom*, that it maketh nothing againſt vs, but for vs rather, & againſt them, becauſe *Hierom* ſeemeth to condemne as idolatrous, all ſuch adoration of Saints, wherein any part or propertie of the diuine nature is attributed vnto them : but the Romanists in kneeling and proſtrating their bodies to the Saints, aſcribe the properties of God vnto them, to wit, either to be preſent in many places at once, or to heare, being as farre remote from them as heauen is from earth, and to know the heart, and to haue power to helpe, &c. all which properly are proper vnto God.

51. To the example of *Iohn* and the Angell, the former two Ieſuites oppoſe alſo a double anſwere : firſt, that the Angell did appeare vnto *Iohn* in that maiesty, that he might bee thought to be Chriſt himſelfe : And therefore that *Iohn* was rebuked, not for the errour in his adoration, but for his errour in the perſon adored. This anſwere *Vasques* names onely, and then reiects as friuolous : But *Bellarmino* propounds it as good and authenticall. Which ſhall we beleeu in this caſe ? Mary, ſauing his reuerence, though hee be now a Cardinall, the plaine Ieſuite is to be preferred before him, both becauſe this anſwere is croſſed and contradicted by the ſecond ; and alſo, becauſe the Ieſuite giues a reaſon of his reiection. And the Cardinall goeth to it by downe-right authority, as if, becauſe he is their chiefe *Rabbi*, hee may ſay what hee liſt : his reaſon is, becauſe *Iohn* did truly know him to be an Angell, and not God, and therefore that there was no errour in the perſon. Secondly, they anſwere, that the Angell would not now, as in time before, be worſhipped of men, becauſe now God was become man, and by his incarnation brought ſuch dignity to the nature of man, that the very Angels ſhould doe reuerence vnto it, not be adored and reuerenced by it ; eſpecially of Chriſts Apoſtles, and Princes of the Church. To which I anſwere, firſt, that by this allegation it muſt needes follow, that Angels are not now to bee adored in the Church of Chriſt, howſoeuer they were before ; which is contrarie to their

their owne doctrine, and generall tenent of their religion. And secondly, if not Angels, then much lesse the Saints, who at their highest, though they be made like, yet are farre inferiour to the Angels in excellency of graces, and gifts. And thirdly, the reason wherewith the Angell, after he had reproued *Iohn*, directeth him to the right object of religious worship, doth overthrow this exposition; for he saith, *Worship God*: he doth not say, Forbeare to worship me, because your nature is dignified by the incarnation of the Sonne of God: but forbeare, because I am not God; and all diuine and religious worship belongeth vnto him. And thus notwithstanding all that is yet said, all religious kneeling and prostrating the body to the Saints, is Idolatrous.

*Bell. de Sanctior.
be. 1. li. 1 ca. 13.
Vasques de ado-
ra. lib. 1. dis. 5. c. 3*

52. As for the dedicating Temples, consecrating Festiuall daies, making vowes to them, they are all within the same compasse, and that partly for the reasons before specified, being acts of a religious worship: but especially, because the doctrine of their Church is, that these things are so properly directed vnto the Saints, that the end of their consecration is determined in them. And therefore *Bellarmino* reprooues their opinion, which say, that Temples cannot properly be erected to any, but to God: and affirmeth, that they may be dedicated directly vnto Saints, and that vowes may be made to them determinately; and so also Holy daies consecrated: which cannot be any lesse then plaine Idolatrie: seeing, as *Saint Augustine* saith, *Cui conuenit Templum, ei conuenit sacrificium*, to whom a Temple, to him a Sacrifice belongeth. And seeing the Scripture in many places testifieth, that vowes must onely be made to God; I am not ignorant of their evasion, that they doe not dedicate Churches to Saints, as they are Temples; but as they are *Basilica*, that is, stately build- ings for memorials of the Saints: and that a Vow is made to God *in signum gratitudinis erga authorem, & primum principium omnium bonorum*, as a signe of our thankfulness to God the authour, and first cause of all good things: but to the Saints, as a signe of gratefulnesse towards our mediators and Intercessours, by whose meanes wee receaue benefits from

*Bell. de cult.
Sanct. li. 3. c. 4.
& lib. 3. ca. 9. &
cap. 16.
Idem, Ibid. ca. 4.*

*Aug. de ciuit.
lib. 22. ca. 10.*

*Numb. 30. 3.
Deut. 23. 21.
Esay 19. 21.*

God. And that the honour of the holy day, though it immediately pertaineth to the Saints, yet mediately and ſecondarily it amounteth to God.

53. Theſe be *Bellarmines* goodly, but ſcarce godly diſtinctions : for theſe, and ſuch like as theſe are, hee uſeth as engines to vndermine the truth, and as vizards to couer the face of vgly falſhood. But they may well bee ouerthrowne with this one blaſt, that the holy Scripture neuer taught them, neither haue they any warrant from Gods Spirit : and therefore they are rather to be accounted forgeries of a frothy wit, then fruits of truth. But let vs examine them a little : A Church is dedicated to God as it is a Temple; and to a Saint, as it is a *Baſilica*. Why then it ſeemeth, that either ſometimes it is a Temple, and ſometimes not a Temple, according to the fancy of thoſe that approach vnto it; or elſe it is alwaies a Temple, and yet alwaies a *Baſilica* too, and then the honour muſt be diuided betwixt God and the Saints : let them take which they will ; the firſt is impiety, the ſecond Idolatry. Againe, for Vowes, though we vow chiefly vnto God, and ſecondarily to the Saints ; yet the ſame worſhip in nature is given to theſe as to him, onely it is not in the ſame degree : but Idolatry is to afford any part of Gods worſhip to a creature, as hath beene ſhewed. And laſtly, touching feaſt daies, if they be immediately applied to the honour of the Saint, and in a mediate and ſecondarie reſpect to God, as his diſtinction importeth, then the creature is adored not onely with the like worſhip in nature, but with a higher degree then God himſelfe. And thus the miſt which he ſeeketh to caſt ouer mens eyes, by the ſubtiltie of his diſtinctions, is quickly diſpelled, aſſoone as the light of truth ſheweth it ſelfe : and therefore as *Ixion*, imbracing a cloud, in ſtead of *Inno*, begat a monſtrous off-ſpring : ſo, the entertaining of thoſe cloudie diſtinctions, without deciphering them to the quicke, hath bred, and doth breed moſt of thoſe monſtrous errors in the Church of *Rome*. Thus we ſee, that this outward adoration is tainted with moſt groſſe Idolatry.

54. The ſecond branch of their Idolatry to the Saints, is,
by

by Inuocation and Prayer directed vnto them. For, Prayer is a proper and peculiar part of Gods worship, and therefore not to be giuen to any other besides, without a plaine touch of Idolatry: for the commandement of God is in the Olde Testament, *Call vpon me in the day of trouble, not vpon my Angels or my Saints, but vpon me*: and that he alone is to bee inuocated, the reason following declareth, *and I will deliuer thee*: from whence ariseth this conclusion, he alone is to be inuocated by prayer, that is able to deliuer vs in the day of trouble; but God alone can doe that, therefore he alone is to be prayed vnto. Againe, it is the commandement of our Saviour Christ in the New Testament to his whole Church, that it should thus pray, *O, our Father*, not, *O, our mother*, nor, *O, our brother*, nor, *O, our sister*, nor, *O, our fellow-servants*, as the Popish Church prayeth: but, *O, our Father*. If there had been any necessity of praying to Saints, sure, our Saviour would here haue prescribed it, where he setteth downe a perfect forme of prayer to be vsed in his Church for ever. Infinite be the places of Scripture tending to this end; neither is there so much as one precept or example in the whole Booke of God, that either inioyneth or approueth Inuocation of Saints, as *Cassander* confesseth; albeit his inference therevpon is absurd, that therefore it may be done, because, *as there is no mandate nor example extant to warrant it, so there is no prohibition to interdict it*: as if it were not necessarily required, that as all our actions, so our prayers should bee grounded vpon faith, without which it is not onely impossible to please God, but also, *what soeuer we doe, is sinne*; but faith is grounded vpon the word of God only, *It commeth by hearing*, saith the Apostle, and *hearing by the word of God*. How then can the Inuocation of Saints bee but vaine and vnprofitable; yea, impious and dangerous, seeing it is without faith, and so without all hope of Gods acceptance?

Psal 50.15.

Cassand. consult.
art. 21.James 1.6.
Heb. 11.6.
Rom. 14.23.
Rom. 10.17.

55. *Suarez* and *Salmeron*, two famous Iesuites, confesse as much as *Cassander*: for the one saith, that *we neuer reade that any directly prayed vnto the Saints departed, that they should pray for them*: and the other, that *the Inuocation of Saints is*

Su. iv. in 3. Thom.
q. 52. dif. 42. sec. 1.
Salmer. com. in 1
Tim. 2. dif. 8. S.

not expreſſed in the New Teſtament, becauſe it would have beene a harſh precept to the Iewes, and dangerous to the Gentiles. Thus, here are three, and thoſe not of the meanest, that acknowledge the inuocation of Saints, not to bee found in Scripture. And yet *Bellarmino* and *Eckius*, and *Coster*, and others are not aſhamed to wreſt diuers places of Scripture to prooue it : but with what impudency of ſpirit, and euill ſucceſſe, I ſhall not neede to ſhew, being ſufficiently diſcouered by others, and the very ſight of them being a ſufficient refutation.

*Beſ. de Sanctior.
beat. li. 1. ca. 19.*

56. As for his reaſon which he braggeth to be vnanswerable, me thinkes, it halts of all foure : for, becauſe we entreat Gods children here in this world to pray for vs, doth it therefore follow that we muſt pray vnto them, being departed out of this world ? By the ſame reaſon it may bee inforced, that we ought to giue almes vnto them, and entertaine them into our houſes, and waſh their feete, and comfort them, and aduiſe them, and preach vnto them : for all theſe duties of charity wee perſorme to Saints militant. If they ſay, Why, but they are remooued from vs, and alſo from their bodies ; and therefore as they ſtand not in neede of our charity, ſo wee cannot extend it vnto them : The ſame anſwere cutteth the throte of this argument, they are ſo farre exalted aboue vs, and ſeuered from all commerce with our affaires, that though we vſed their prayers here on earth, yet it is in vaine to inuocate them in heauen, our prayers, as our deeds of charity, being not able to ſtretch ſo farre. This I take to be a ſufficient ſolution to that vnſoluble argument: Albeit, we haue alſo another anſwere in readineſſe, to wit, that there is not the ſame reaſon of the inuocation of Saints in heauen, as of the mutuall prayers of Gods children on earth, but a great difference ; here we know one anothers neceſſities, there the Saints know not our wants ; here we are preſent with them whom we requeſt to pray for vs ; but we are not preſent with the Saints in heauen, nor they with vs ; and therefore the one is a fruite of charity, but the other a practice of piety and religion : here one liuing man may requeſt anothers helpe by word of mouth

*Eſay 63. 16.
2. Reg. 22. 20.*

mouth or letter : but inuocation of Saints is often performed by the secret desires of the heart, without the utterance of any speech : here we stand as fellow members in our prayers, and make request for each other, not in our owne names, but in the name of Christ our Mediatour : but when men inuocate the Saints in heauen, they make them more then their fellowes, euen mediators of intercession betweene them and God. Lastly, for mutuall praying for one another here, wee have both an expresse commandement, and plaine examples in the word of God ; but for praying to the Saints, wee have neither commandement, nor example, nor promise in the whole Scripture.

57. But that I may leaue these things, and come to the poynt in hand, that Saints are made Idols by inuocation, may appeare by these reasons : First, because they ascribe vnto them an omnipotent power to know the heart, which is a peculiar property belonging vnto God onely, *Ier. 17. 10.* *Ier. 17. 10.* Secondly, an infinite presence in all places, and that at once: for when one prayeth to Saint *Peter* at *Rome*, another at *Paris*, another at *London*, another at *Constantinople*, and all at one instant, must not he needs be present in all those places, or else how can he heare their prayers ? Third'y, a diuine power to helpe and deliuer all those that call vpon them, and that not onely from outward calamities, but from inward sinnes and corruptions. Fourthly, a property belonging onely vnto God, namely, to bee beleueed in : for how shall they call vpon him in whom they haue not beleueed, saith *S. Paul, Rom. 10. 14.* *Rom. 10. 14.* And last'y, a diuine worship, which is sacrifice for prayer, is a spiritual sacrifice of Christians, *Heb. 13. 13.* which, as all know, pertaineth onely vnto God. And as Saint *Augustine* well confesseth, when he saith, *We doe not ordaine Priests, nor offer sacrifices to the Martyrs, because it is unfit, vndue, and unlawfull, and due onely to God alone :* and againe in the same Chapter, *because not they, but their God is our God.* *Heb. 13. 13.*
Mal. 1. 11.
1. Tim. 2. 8.
Aug. de ciuit. li. cap. 27.

58. Against these arguments our aduersaries make a shew of opposition (and but a shew) after this manner : First, that they doe not ascribe to the Saints an omnipotent power, or an

*Bell. de Sanctior.
beat. li. 1. ca. 20.*

Cosser. Enchir.

Philem. 1. 5.

an infinite presence by inuocating them; for they say, *Beatifica visione*, by that blessed vision of God, they doe behold all things which pertaine vnto them to know in him, *tanquam in speculo*, as it were in a glasse. Secondly, that the Saints helpe, not as Authours, but as instruments and impetrators. Thirdly, that wee may belecue in them, though not as in God, but as in our Patrons and Protectours. And that *Bellarmino* proueth by *Hierome* vpon the Epistle to *Philemon*, on these words, *When I heare of thy loue and faith which thou hast towards the Lord Iesus, and towards all Saints*. Lastly, that Prayer is an improper kind of sacrifice, so called by a figure of speech, and not so, being in it owne nature.

Mat 5. 8.

Reuel. 6. 9.

Acts 2. 7.

59. But all these are but meere shifts, which may in some sort blanch the foulencesse of this errour to the dim eyes of the ignorant; yet those that are quicke-sighted, can easily discern their falshood: and therefore that I may a little discover their juggling, I answer to their objections in order; to the first three things: First, that this glasse, in which all things are said to be seene, is no where to be found in the Scripture, and therefore is a plaine forgerie of their owne braines: for we reade, *Mat. 5. 8.* That the pure in heart are *therefore blessed, because they shall see God*. From whence it may be gathered, that *Visio beatifica est beatitudo videntium: In the blessed sight of God consists the happinesse of the Saints*: but that thereby they should behold, as it were in a glasse, all things which they would, is no where to be found in the Scripture of God. Secondly, it is contrary to Scripture: for *Reuel. 6. 9.* it is said, that the Saints *under the Altar cry, How long, Lord, holy and true, wilt thou not reuenge our blood!* and *Acts 2. 7.* It is not (saith our Saujour to his Apostles) in you to know the times and seasons, which the Father hath put in his owne power. And that this is meant not onely of the Saints in this life, but also in heauen, appeareth by that which Christ saith, *Mat. 24. 23.* that the Angels know not the houre of the last Iudgement: & if not the Angels, much lesse the Saints: but all these things doe in some sort pertaine vnto the, as well as the prayers of the liuing: and yet it is plaine, that they see them
not

not in that glasse. Thirdly, if that be certaine, that they see in this glasse the prayers and necessities of their suppliants; Why doth *Coster* and others affirme, that they attaine this knowledge by the relation of Angels? and yet they assigne to euery man but one Angell: surely, that Angel is well employed in ascending and descending euery houre to carry newes to the Saints. And why doe others say, that the Saints are after a sort by a wonderfull celerity of their glorified nature in euery place? This is a wonderfull celerity indeed, if it were possible for them to be so; and yet be it as they would haue it, it cannot euince an audience of those prayers which are made at one and the same instant, in diuers and farre distant places. And lastly, why doe some others affirme, that they haue this knowledge not by the vision of God, but by ordinarie and continuall reuelation from God? If by vision, then not by reuelation: and if by reuelation, then not by vision. And thus, like men in the darke, they fight with one another, and whilst they forsake the light of the truth which shineth in the word of God, they fall into grieuous errors, hammered out of their owne fancies, if they say it is no matter how they know our wants: but certaine it is that they doe know them: they take that for granted which is the question to be proued, & which by no sufficient argument they can euince.

60. To the second obiection I answer, that most ignorant persons esteeme the Saints, to whom they pray, as the very authours and giuers of those good things which they pray for, without any respect vnto God, saue that they thinke hee hath put them into their hands to bee distributed at their pleasure; and therefore they pray to one for their Horses, and to another for their Hogs, and to a third for their Kine, &c. Yea, not onely the simple sort doe this, but it is the doctrine of their Church, as may appeare by this rime in their authorized Seruice-Bookes, to the blessed Virgin.

In te pluit, in te fluit Deus suam gratiam;

Ergo tua nobis plue gratia clementiam:

Ad beati tui Nati transfer praesentiam,

Et cunctorum delictorum confer indulgentiam.

That

That is : *God raines his grace abundantly on thee :*
Of that thy grace let vs partakers bee :
Bring vs vnto the presence of thy Sonne,
And pardon all the sinnes which we haue done.

Here the Virgin *Marie* is not made the Impetrator, but the giuer of grace : and so are the rest of the Saints, as shall more fully appeare in the next Section.

61. To the third I answer, that to beleue in a creature, is to deifie that creature. For as *Augustine* well obserueth, *We beleue the Apostle, we doe not beleue in the Apostle : and we beleue the Church, and not in the Church :* and therefore in the Apostles Creed, where we say, I beleue in God ; wee doe not say, I beleue in the Catholicke Church, but I beleue the Catholicke Church : whereby is plainly insinuated, that none but God is to be beleueed in, because to beleue in a thing, is to put our trust and confidence in that thing. As for that place in the Epistle to *Philemon*, it maketh nothing for this purpose ; for there the word Faith is referred to the Lord Iesus, and Loue to the Saints : neither ought Saint *Hieromes* authority more preiudicate vs in this interpretation, then it doth them in many such like, whom they reiect as they do the rest of the Fathers, at their pleasures : especially, seeing no man else besides himselfe is of that minde : at least wise, if he vnderstand by faith, to beleue in the Saints, and not to beleue them onely : the one whereof is proper to the Creator, the other to the creatures.

62. To the last I answer, that Prayer is properly one of the sacrifices of the New Testament ; for here the sacrifices are not corporall, but spirituall, as may bee prooued in generall by that which our Sauour saith, *Iohn 4. God will be worshipped in Spirit, and truth.* And in particular, by comparing *Mal. 1. 11.* with *1. Tim. 2. 8.* for whereas *Malachie* prophecying of the Kingdome of Christ, had said that *Incense, and a cleane offering should be offered to God in euery place :* *Paul* sheweth what is meant hereby, when he commandeth to *lift up pure hands vnto God in euery place.* But suppose that it were improperly called a sacrifice, yet it looseth not the knot ; for all kinde

Aug. Tractat. in Iohn 54.

Idem ser. de tempor. 131.

Mal. 1. 11. 1. Tim. 2. 8.

kinde of sacrifices, both proper and improper, corporall and spirituall, are due onely vnto God: for to *whome belongeth a Temple and Altar, to him belongeth a sacrifice*, saith Saint *Augustine*: but no Temple or Altar, proper or improper, is to be built, or set vp to any but to God: and therefore no sacrifice is to be offered but to him.

63. Lastly, touching the authority of the Fathers, which are alleaged to frequently by *Bellarmino*, to prooue the Inuocation of Saints: and from which *Cassander* would draw this conclusion, *That it was not credible that those holy men would admit any doctrine or custome, which they supposed to bee contrary to the Euangelicall and Apostolicall doctrine, or detract any thing from the glory of God, or the merit of Christ, when as they underwent so heauie conflicts for Christs sake.* Here, (not to keepe the Reader in suspence, referring a fuller satisfaction to this argument to a more fit place) foure things are to bee noted; first, that for the space of two hundred yeares after Christ, the Intercession and Inuocation of Saints, were doctines vnknowne vnto the Church: and therefore they alledge no Father within that compasse, saue *Dionysius Areopagita: Cap. 7. Eccles. Hierarch*: which booke, as diuers oother that goe vnder that name, *Illyricus* hath proued to bee counterfeite by impregnable reasons. And *Irenaeus, Lib. 5. contra Hares.* who saith, that the *Virgine Mary was made the Advocate of the Virgine Eue*: by which hee could not meane that *Eue* did pray vnto *Mary* here on earth, seeing *Mary* was not then borne when *Eue* liued: nor that the *Virgine Mary* did pray for *Eue* whilst shee liued, because then shee her selfe was not: both which must needs be, if by this testimony the Inuocation of Saints should be proued.

64. Secondly, those Fathers that liued in the next two hundred yeares, speake of this matter very variously and doubtfully, as if it were a doctrine which they knew not what to say to, & were not fully resolved in. Thirdly, of those Fathers which he alleageth, though in some places they seeme to allow that custome which was then brought into the Church: yet in other places they disallow the same. Yea, and they are disapproved

Aug. de ciuit. li. 8 cap. vlt.

Dionis. Areopag. Eccles. Hier. c. 7.

Irenaeus cont. hares. lib. 5.

Orig. in Epist. ad Rom. lib. 2. & hom. 3. in Cant. Nazian. de laud. Gorgon. & Orat. 1. cont. Iulian. & Orat. de Basil. & epitap. patris. Hier. Epist. ad Nepotian. Aug. de cura pro mort. cap. 16. & 13. & in Psal. 108.

*Chemnit. exam.
de Inuoc. Sanct.*

disapprooued also of others that liued in the same age. Thus true *Athanasius* condemneth Inuocation of Saints, *Orat. 2. & 3. contra Arianos* : and false *Athanasius* alloweth it, *Sermon. in Euangel. de Sanctissima Deipara*. *Basil* approueth it, but *Nazianzene* doubteth of it, and *Epiphanius* that liued also about that time, vtterly condemneth it. *Chrysostome* in some places seemeth to allow of it; in others, he speaketh against it: and so doth *Augustine*, and the rest, as you may see at large prooued by *Chemnitius* in his examine of the Council of *Trent*. And that which is not to be forgotten, they alleage many false and counterfeit Bookes, vnder the name of the Fathers, as *Dionysius Areopagita*, *Ecclesiast. Hierar. Athanas. Serm. de Sanctissima Deipara*. *Chrysost. hom. ad pop. 66.* and many others of the like impression, as the same *Chemnitius* hath learnedly and vnanswerably prooued.

65. Lastly, those Fathers which doe defend this Inuocation, yet do not defend it as it is now practised in the Church of *Rome* : for first, the Fathers, if they did allow of this Inuocation, yet it was in their priuate deuotions, not in the publicke Leiturgie of the Church : for it cannot bee prooued, that in any of the ancient Leiturgies this Inuocation was vsed, vntill *Gregorie* the firsts time (for as for that which was called *Chrysostomes Masse*, all know it is a bastard brat, and not a true Child of that good Father) but in the Church of *Rome* it is practised in their publicke seruice, and so is come from a matter of priuate deuotion, to a generall practice of Religion. Secondly, the Fathers, though they may seeme to haue prayed sometimes vnto the Saints, out of the heate of their deuotion; yet it was but now and then, and as it were, by the way, whereas their ordinary prayers and deuotions were directed vnto God : but in the Church of *Rome* the Saints are more prayed vnto, then God; he hath the least, and they the greatest share in their deuotion; witnesse the Letanie of the blessed Virgin *Marie*, and the *Marie Psalter*, and their Common practice. Thirdly, the Fathers, albeit they directed their prayers sometimes to the Saints, yet they reposed most confidence in their prayers to God, and in the mediation of

of Christ, as appeareth by that which *Chrysostome* saith; *Ad Deum non est iudicio, &c. We need no Porter, nor Mediator, nor Minister, to bring vs to God: say but, Misere mei Deus, &c.* *Chrysost. hom. 12 in Matb.*
 And in another place hee saith, that when wee pray our selves to God, wee obtaine more, then when others pray for vs. But the superstitious Romanists thinke to speede better when they pray to the Saints, then when vnto God: And therefore they are not ashamed to say, that we must appeale from the Court of Gods iustice, to the Court of his Mothers mercy. Fourthly, the Fathers did not so much as dreame of any merits of supererogation which should be in the Saints, and by them should be communicated vnto vs: but all the interest and benefit which we haue to & in the merits of the Saints, in their iudgement, was, by vertue of the Communion of Saints: that as the members of one body eniey the strength and vigor that is in each other; so the members of Christ militant, receiue a certaine benefit from the gifts of God, bestowed vpon the Saints triumphant, and doe as it were merite by their merits, because they are all members of one and the same mysticall body. But the Romanists hold, that the Saints doe supererogate, that is, hauing more merits then they need themselues, doe conferre some of their superabundance vpon their poore brethren that want. Fifthly, the Fathers, when they spake of praying to the Saints, did not speake positiuely, but tropically, and figuratiuely, by hyperbolicall, and Rhetoricall *Apostrophes*, as may appeare plainely in the Orations of *Nazianzen*, and other of their writings: But the Romanists conclude positiuely, and doctrinally, without any Rhetoricall figures, or Hyperbolicall elocutions. Sixtly, as *Cassander* confesseth, when the Fathers said to the Saints, *Orate pro nobis*, they meant, *Vtinam oretis pro nobis*, Would to God they would pray for vs; and so they were rather wishes, then prayers: But the Romanists admit no such extenuation, but flatly affirme, that wee ought directly to pray vnto them as our Patrons, Protectors, and Intercessors. And lastly, the Fathers relyed not vpon the intercession of Saints, except there were in themselues a care and conscience of a godly

Idem hom. de prof. Euang.

Bernardine in marial.

Aug. in Psal. 130.

Cassand. consult. de Inuoc. Sanct.

life: but in Popery, notorious, wicked, and vngodly persons, that neuer thinke vpon amendment of their liues, but perseuere in their sinnes without repentance: yet doe assure themselves to bee saued by the merits and intercession of the Saints. And thus, howsoeuer they make a shew of Fathers, to cloke their Idolatry withal; yet the Fathers, if they be rightly vnderstood, are as much different from them, as blacke is from white. And the Fathers might bee free from Idolatry, when as they remaine guiltie.

66. The third and last way whereby they turne the blessed Saints into Idols, is by putting their trust and confidence in their merits and mediation: which kinde of spirituall worship is due only vnto the diuine Maiestie, as hath been shewed. The truth of which assertion may be proued, first, by their doctrine, & secondly, by the publike practice of their Church. Touching their doctrine, to omit the impious, impudent, and blasphemous opinions of their Monkes and Friars, who haue egregiously exceeded the bounds of all pietie in this point; lest the Romanists should say, that they were but priuate mens conceits, and not the receiued doctrines of the Church; I will onely relate some few sentences out of their most publicke and athen ticke writings.

*Lumbard lib. 4.
dist. 45.*

67. And to begin with *Peter Lumbard*; he saith, that the Saints doe intercede for vs both by their merite, and by their affection: therefore we pray vnto them, that their merits may helpe vs, and that they would will our good; because, if they will it, God also will will it, and it shall be done. Thus hee makes Gods will to depend vpon theirs, and not theirs vpon Gods; and consequently, more trust to be reposed in them, then in God.

*Alex. Alensis
in 4. Sentent. q.
92. memb. 1.
art. 4.*

Alexander Alensis, the most ancient of the Schoolemen, writeth, that the Saints are to bee prayed vnto for three causes: First, eyther for our pouerty in meriting, that where our merits faile, others may patronize vs: or for our pouertie in contemplation, that wee not being able to behold the highest light in it selfe, may behold the same in the Saints: or for our pouertie in louing, because the efficacie of prayer ariseth from deuotion: and for the most part, an imperfect man doth feelee himselfe more effected

fected towards the Saints, then towards God. Secondly, for the
 glory of the Saints, that whilst wee obtaine that which wee desire
 by their suffrages, wee may magnifie them. And thirdly, for the
 reuerence of God, that a sinner that dares not come unto him in
 his owne person, may fly to the Saints, and implore their helps.
 Bonauenture affirmeth, that the Saints by their merits haue not
 onely deserved happinesse and glory to themselves, but also by their
 merits of supererogation, haue power to helpe others that pray un-
 to them. And againe he saith, He that was before vnworthy,
 by praying to the Saints is made worthy. *Aquinas* giueth
 this reason for praying to the Saints; *Quia vltima reducun-*
tur in Deum per media: Because the extremes are reduced
 to God by the meanes, therefore Gods benefits are conuayed
 vnto vs by the meanes of the Saints. *Biel* saith, that we ought
 to fly to the refuge of the Saints, that we may be saved by their
 merits and prayers: and he saith further, that God hath giuen
 halfe his Kingdome to the blessed Virgine, the Queene of hea-
 uen; as *Assuerus* promised to Queene *Ester*: and so retayning
 iustice to himselfe, he hath graunted mercy to her to be exercised.
 And vpon this ground, is that saying of *Bernhardine*, that we
 must appeale from the Court of Gods iustice, to the Court of his
 Mothers mercy. But *Antoninus*, the Archbishop of Florence
 is more playne then them all: for hee telleth vs, That it must
 needs be, that to whomsoever the blessed Virgin turneth her eyes,
 they must be iustified and saved. And againe, that Christ is not
 only an Advocate, but a Iudge: and therefore a sinner dares not
 approach vnto him; but that God hath provided vs of an Ad-
 uocatesse, which is sweet and milde, and in whom is no bitter-
 nesse. And againe, Mary is that Throne of grace, spoken of
 Heb. 4. 16. to whom we must approach with confidence, that we
 may obtayne mercy, and find grace, in the time of neede: Againe,
 he calleth the Virgin Mary, the gate of heauen, because what-
 soeuer grace euer came out of heauen into the world, came out by
 her meanes: and whatsoever thing entreth into heauen, must en-
 ter by her: and so he calleth the other Saints, *Portas coeli*: The
 gates of heauen. Because by their prayers they carry vs into
 heauen. *Sotus* saith, that the Saints are coadiutors, and

*Bonauent. in 4.
 sentent. D. 45.*

*Aquinas supplem-
 3. part. q. 72.
 art. 2..*

*Gabr. Biel. su-
 per Canon.*

*Bernhardine in
 marial.
 Antonin. part. 4.
 tit. 15.*

Heb. 4. 16.

*Sotus in confess.
 Cathol.*

Socius in confess. *cobelpers in the worke of our saluation.* Many such-like blasphemous sayings might bee alledged out of their subtile Schoolemen, whereby it euidently appeareth, that in those dayes the poore ignorant Romanists were taught to repose the trust and confidence of their saluation, in the merits and mediation of the Saints; yea, and that more then in Christ: as that publike Picture which was extant in many of their Churches doth more fully prooue: when as Christ our Saviour was painted like a sterne man casting darts, and the people flying for succour to the Virgine *Mary*, who interposed her selfe, and shewing her Sonne her breasts, receiued his darts in her garment. If this bee not, besides Idolatrie, horrible and fearefull blasphemy, let all men iudge.

68. But what? is the doctrine of latter times any whit purer? no verily: for the Council of *Trent*, that was called in pretence to this end, to reforme abuses in the Church, and to restore Religion to some puritie, doth approoue and confirme all these grosse opinions of the Schoole Diuines: for thus it decreeth; that *it is good and profitable, humbly to inuocate the Saints, and to fly to their prayers and succour for the obtaining of blessing from God in Christ.* And that wee may see the meaning of this Decree, the *Romane Catechisme*, which was made by the commaundement of the Bishop of Rome, doth more expressely affirme, that the *Saints are therefore to be called upon, because they pray continually for the saluation of men: and God bestoweth many benefits upon vs for their merit and grace sake: and that they obtaine pardon for our sinnes, and reconcile vs into the fauour of God.* And for the refining *Iesuites*, they have not yet refined this error: for, *Coster* writeth, that the *Saints are to be inuocated, both, that they may mediate our cause to God, and also, that themselves may helpe vs.* *Viega* in *Apocal.* *Viega*, another *Iesuite*, saith, that they are as it were the dore's, by which an entrance is opened to vs unto the most holy places in heauen. *Oserius*, another of the same stampe, affirmeth, that *God giueth vs all good things by the intercession of the Saints.* And lastly, to make vp the messe, *Bellarmino* himselfe, that is *Bell.* *de Sanctior. beut.* li. 1. ca. 20. more wary then all the rest, doth not blush to say, that *Gods*
pre-

predestination is helped & supported by the prayers of the Saints, because God hath determined to use their prayers for the effecting of mans saluation. Behold here a Map of the Romish doctrine. Who can now choose but account them Idolaters, when they thus teach the people, That all blessings descend vpon them by the meanes of the Saints; and so encourage them to repose their confidence in their merits?

*Bell. de Sanctior.
beat. l. 1. c. 20.*

69. But from their doctrine, let vs come to the practice of their Church, and we shall see this more cleerely: and heere some few examples shall serue for a taste; for to propound all in this kinde, would bee both tedious and needlesse. Thus therefore in their publike Seruice Bookes, Rosaries, and Breuiaries, they pray vnto the Saints:

To Saint Paul.

Vouchsafe to bring thy humble suppliants to heauen after the end of this life, to whom thou hast reuealed the light of truth.

To Saint Iames the greater.

Haile, ô singular safeguard of thy pilgrims, bountifully heare the prayers of thy seruants, helpe them that worship thee, and bring them to heauen.

To Saint Thomas thus:

Vouchsafe to establish vs, thy suppliants, in his faith, by handling of whō, thou deseruedst to acknowledge to be God.

To Saint Iohn.

Haile, ô holy Apostle of our Lord Iesus Christ, I intreat thee by his loue who chose thee out of the world, that thou wouldest deliuer me, thy unworthy seruant, from all aduersitie, and from all impediments of body and soule, and receiuing my soule at the houre of death, wouldest bring me to life euerlasting.

To Saint George thus:

Hee saue vs from our sinnes, that wee may rest with the blessed in heauen.

Here Saint George is made a Sauour, and that from sinne: and so either Christ is cleere put out of his office, or George ioyned with him in his office.

Againe, to Saint *Erasmus*.

Graunt, that by thy merits and prayers, we may overcome all the snares of our enemies, and be freed from the poverty of body and minde, and from eternall death.

To Saint *Christopher*.

O glorious Martyr, Christopher, bee mindefull of vs to God, and without delay, defend our body, sense and honor, thou that deseruedst to carry in thine armes ouer the Sea, the Flower of heauen, cause vs to auoid all wickednesse, and to loue God with all our hearts.

To Saint *Cosinus* and *Damianus*.

O most holy Physicians, who shine in heauen most cleerely by your merits, preserue vs both from bodily plague and disease, and also from the death of the soule, that we may line in grace, vntill we enter into heauen.

To *Francis* the Fryer, thus:

O Francis, sunnes light, singular crucified Saint, &c. bee thou to vs the way of life, make satisfaction for vs alway, shew to Christ the marks of thy wounds.

This Frier *Francis* they make equall to Christ: and therefore they say, that Christ imprinted his fiue wounds vpon him, as if he also were to suffer for the world, and redeeme mankind, and that they were alike in all things: as these blasphemous Verses of two shamelesse Iesuites, *Turselline* and *Bencius* doe declare.

*Possuine bibl.
select. pag. 295.
Box de sig. eccles.
tom. 2. pag. 200.*

*Exue Franciscū
iunica laceraq;
cucullo:
qui Franciscus
erat, iam tibi
Christus erit.*

*Francisci exuvijs
(si qua liceat) in-
due Christum:
iam Franciscus
erit, qui modo
christus erat.*

70. What should I trouble thee (gentle Reader) with any more of this trumpery? their Bookes are full of such-like prayers, if any please to read them: and that we may plainely see, that they put their trust and confidence in them, not onely the words doe sufficiently signifie, but also the liberrall indulgences their Popes haue annexed to the deuout sayings of such Orisons: As Pope *Sixtus* hath promised eleuen thousand yeeres pardon to them that shall say a certaine prayer before the Image of the Virgine *Mary*, beginning thus; *Aue sancta Mater Dei, &c.* But to leaue the rest of the Saints, and to come to the blessed Virgine, whom with *Epiphanius*, we blesse and honour, but in no case worship: it is a wonder

Epiphan. lib. 3.

wonder into what an abominable Idoll they haue translated, not her (for shee abhorres their impietie,) but the Idea and fancy of her, which they haue deuised in their owne braynes: for they call her the *Queene of heauen*, the *Mother of mercy*, the *Gate of Paradise*, the *Life and hope of a sinner*, the *Light of the Church*, the *Lady of the world*, the *Aduocatesse and Mediatrix of mankind*: yea, they say, that the death and passion of Christ and the holy Virgine, was for the redemption of mankind; and that she also must come betwixt God and vs for the remission of sinne; and that her *Sonne and she redeemed the world with one heart: as Adam and Eue sold the world for one apple*. And thus they ioyne the Virgine *Mary* with Christ in the office of our redemption, and so make her equall with him, which were somewhat tolerable, if they could stay there, but they climbe higher in impudency, and not onely match her with Christ, but set her aboue him: For they tell vs of a vision, How Christ preparing to iudge the world, there were two Ladders set, that reached to heauen: the one red, at the top whereof Christ sate; the other white, at the top whereof the Virgine *Mary* sate: and when the Friars could not get vp by the red Ladder of Christ, but euermore fell downe, Saint *Francis* called them to the white Ladder of our Lady, and there they were receiued. And a late Iesuite hath set forth to the view of the world certaine Verses, wherein he preferres the milke of our Lady, in many respects, before the bloud of Christ: yea, they subiect Christ, now raigning in the heauens, to his Mothers command: as it is sung in some of their Churches:

*Bernhardin-
mariale.*

*Pet. Galatin.
de arcan cathol.
verit. pag. 515.*

*Spec. exempl.
d. 7. 11. 4.*

*Carolus Scriban.
alias, clarus
Benarscius.*

*Gab. Biel lect.
80. in Canon
misse.
Cassand. consult.
pag. 155.*

*O happy Virgine, that our sinnes dost purge,
Entreate thy Mother, and thy Sonne doe urge;
Command him, though Redeemer that he be,
By right of Motherhood, which is giuen to thee.*

71. And this the *Rosarie* of the Virgine *Mary* doth more euidently manifest: for *Dominicke*, who was the first inuentor of it, ordayned that fiftie *Aue Marias* should be recited, and at euery tenth, one *Pater noster*, which together make a

Rosarie:

Rosarie : and for this purpose the same *Dominicke* framed five and fiftie Stones or Beades, and hung them together on a string, betwixt euery ten little ones, one great one, and called them *Patrilouquia*, as it were prayers to the Father ; which he might more properly haue called, *Matrilouquia*, prayers to the Mother : for here are ten *Aues*, to each *Pater noster*. And this was the originall of praying vpon Beads. Now out of these Rosaries, sprung there *Mary Psalters*: for three Rosaries, to wit, an hundred and fiftie *Aue Marias*, and fiftene *Pater noster*s, make one *Mary Psalter*, because, forsooth, the Psalter of *Dauid* consists of so many Psalmes : and to the fraternitie of this Psalter, and the sayers thereof, were giuen by diuers Popes, as *Sixtus* the fourth, and *Innocent* the eighth, threescore thousand yeeres of indulgence, and plenary remission both from the punishment and fault, one, in the time of life, and one in the houre of death. Is not heere, I pray you, the worship of the Virgine *Mary* exalted aboue the worship of Christ ? who can doubt of it, seeing the proportion is ten to one, fifty to five, an hundred to ten, an hundred and fifty to fiftene ? And no matuell, if it bee thus in their prayers, seeing it is as euill or worse in their deeds : for whereas wee haue one Church, or religious house, dedicated to Christ, we shall finde ten dedicated to *Mary* the Mother of Christ : and so the Mother is aduanced aboue the Sonne, and yet she but a woman of flesh and bloud, saued by her Sonne, and blessed by that saith which shee had in him, and hee the Sonne of God, as well as the Sonne of Man, the Sauour and Redcemer of mankind.

72. But the most horrible Idolatric and blasphemy of all the rest, is to be found in another *Mary Psalter* of theirs, compiled (as they say) by *Bonaventure*, and authorised in the Church of Rome : wherein they apply all the whole Psalter of *Dauid*, to the Virgine *Mary*; and wherefoeuer they finde the name, *Dominus*, Lord, they put in, *Domina*, Lady: as for example, in the third Psalme, for, Lord, how are my foes increased; they say, Lady, how are my foes increased ! and in the sixt Psalme, for, O Lord, correct mee not in thy wrath; they say,

Cassand. consult.
pag. 155.

O Lady, correct me not in thy wrath. And in the 31. Psalm, for, Blessed are they, O Lord, whose sinnes are forgiven; they say, Blessed are they whose hearts loue thee, O Virgine Mary; for their sinnes shall be forgiven them by thee: and so cleane through the Psalter. If any desire to see the gulf and dunghill of Superstition and Idolatrie, practised in the Church of Rome, vnder the Inuocation of Saints, let him but read this one *Psalter*, which alone, if there were no other argument, is sufficient to conuince their whole Church of open and notorious Idolatrie: and that, *Cassander* himselfe confesseth in the place aboue quoted.

73. Thus they exalt the Virgine *Mary* aboue Christ, and equall her with God: yea, which is horrible to speake, and fearefull to be recorded, they place her aboue God himselfe: for they teach, that a man may appeale to the Virgine *Mary*, not onely from a Tyrant, and from the Diuell; but euen from God himselfe. This writeth *Bernardine de Bufo*, about 120. yeeres since, and his booke was authoris'd by Pope *Alexander* the sixt, and yet remaines so farre from all disallowance, that it is approoued by *Possennine*, as a learned and godly booke. Out of which it must needes follow (which I tremble to vtter) that by their doctrine, the Virgine *Mary* is greater then God; because euery appeale is from the lesser to the greater.

74. But no maruell, if they preferre *Mary* to Christ, that is, the Mother before the Sonne, seeing they doe as much to two Fryers, *Francis* and *Dominicke*. He that would see how *Francis* is mitched and exalted aboue Christ, let him read the booke of his Conformities, and hee will bee astonished at their madnesse. Also, of *Dominicke* they write most strange things, and such, as Christ neuer did the like: as for example; Christ rayed but three dead (saith *Antoninus*;) but *Dominicke* rayed three at Rome, and forty that were drowned in a Riuer neere to Tholosse. Christ being made immortall after his resurrection, entred twice into the house, the dores being shut: but *Dominicke*, being a mortall man, entred into a Church in the night, the dores being shut, that he might

not

*Bernardine de
Bufo. marial.
p. 3. ser. 3. pa. 96
Possennine in
Appar. sacr.
Pet. Mathews
com. sub constit.
Pii. 2. pag. 20.*

*Antonin. part. 3.
lib. 23. c. 1. §. 3.*

not waken the brethren. Christ had all power committed vnto him in heauen and earth: and *Dominicke* did partake the same power with him; for the Angels serued him, the Elements obeyed him, & the Diuels trembled at him. Christ was the Lord absolutely, and by authority: but *Dominicke* principally, and by possession. Christ was laid at his birth in a Manger, and wrapped in clouts to keepe him from cold: but *Dominicke* being an infant, would often get out of his bed, and as if hee abhorred all delights of the flesh, lye vpon the bare ground. Christ neuer prayed, but hee was heard, if he would; except in the Garden, when hee prayed that the Cup might passe away from him, where praying according to his sensuall part, would not be heard according to reason: but *Dominicke* neuer desired any thing of God, but it was graunted vnto him. Christ being borne, a Starre appeared in the East, which directed the Wise-men to him, and foreshewed that he should be the light of the world: but *Dominicke* being borne, and ready to bee baptized, his Godmother saw a Starre in his forehead, foretelling a new light of the world. Lastly, Christ loued vs, and washed away our sinnes by his blood: so did *Dominicke*; for hee whipt himselfe thrice every day with an Iron chayne, and drew blood each time out of his sides: once for his owne sinnes, which were very small; the second for those that were in Purgatory; and the third for those that liue in the world. Is not *Dominicke* heere in some things equalled, and in others preferred before our blessed Sauour, Iesus Christ?

75. And thus to passe ouer all their false and counterfeit Saints, which eyther neuer were in *rerum natura*, or were not such as they make them: as *Christopher*, *George*, *Catherine*, and such like. For it is a true saying of *Augustine*, or of some other; *Multorum corpora honorantur in terris, quorum anima torquentur in inferno*: The bodies of many are honoured on earth, whose soules are tormented in hell. And to omit that the Pope may erre in the canonizing of Saints, it being grounded vpon false miracles: as *Caietane* acknowledgeth, and others; though *Bellarmino* be of another minde, and

*Bel. de beat.
Sanct. lib. 1. ca. 9.*

*Caiet. tract. de
concept. & In-
dulg.
Bel. de eccles. tri-
ump. l. 1. c. 9.*

and laboureth to prooue the contrary: but (God wot) with very shallow reasons, as any may discern that will but read him. To omit (I say) all this, by that which hath bene sayd it is most cleere, that vnder the doctrine and practice of Inuocation of Saints in the Church of Rome, lyeth lurking most abominable Idolatry.

76. The last principall branch of Idolatry, maintayned and practised in the Church of Rome, is the adoration and worshipping of the Crosse. Now by the Crosse they vnderstand, eyther the true Crosse of Christ, together with any part or portion thereof; or the picture or image of that Crosse, whether it be materiall and permanent, or transeunt and formall onely. Of both which this is the doctrine of the Church of Rome: that not onely that Crosse whereon Christ dyed, but euery picture and representation of it, whether grauen or paynted, or expressed in the ayre, with the hand and fingers, is to be kissed and adored. This is the position of *Vasques* the Iesuite; and hee saith, that it is the doctrine and faith of the Romane Church. And the same is auouched by *Bellarmino*, and confirmed by many arguments (weake ones, God wot) in three whole Chapters: wherein hee laboureth to prooue; first, that the Crosse it selfe: secondly, that the Image of the Crosse: and thirdly, that the signe of the Crosse, are all to be worshipped: and with what kind of worship? *Aquinas* resolues vs in that point, whē he affirmeth, that *the very Crosse of Christ, whereon he was crucified, is to be worshipped with diuine worship*: for two causes; both for the representation or resemblance it hath to Christ; as also, for that it touched the body of Christ: but the signe of the Crosse or Crucifix, is to be worshipped with *latria*, onely in the former respect. And this is still the doctrine of their Church: for neither is it taxed in their late editions for error, nor contradicted by any other Romish Doctor. Yea, a late famous Papist, and a professor of Diuinitie, doth plainly confirme the same: dedicating his booke to Pope *Clement* the eighth, for he saith in playne words, that *they worship the Crosse with the same worship wherewith they adore Christ himselfe*:

Vasques de
Adora. l. 3. c. 2.
Bel. de Imag.
l. 3. c. 27. 28. 29.

Aquin. Sum.
part. 3. art. 4.

Chrys. a vifitat.
de verb. domi-
ni, tom. 4 l. 6. c. 7

selfe: and that they pray vnto the Crosse, as vnto him that was crucified on it, and repose the hope of their saluation vpon it.

77. And this is the doctrine of the Romish Synagogue at this day; and their practice is correspondent therunto: for they kneele vnto the Crosse, they kisse it, they creepe vnto it, they pray vnto it; yea, they repose the hope of their saluation in it: as appeareth in that forme of prayer vsed in their Masse booke:

All haile, ô Crosse, our onely hope; in this time of Lent, doe thou increase righteousness in good men, and graunt pardon to sinners.

Now that this is heathenish Idolatrie, may appeare by these reasons: First, because outward religious adoration is giuen to a piece of wood, or brasse, or gold, or some other matter. Secondly, because diuine worship, euen *latría*, which *Augustine* saith, is proper onely vnto God, is giuen to a creature: for such is the Crosse, at the best. Thirdly, because they pray vnto it, as vnto a liuing thing. Fourthly, because they repose the hope of their saluation in it. And lastly, because many, if not all of these Reliques, which are beleeued to bee fragments of Christs Crosse, are false and counterfeite; as hath beene shewed already. In all these respects the Crosse is made an Idoll, and the worshippers of it are no better then Idolaters.

78. *Ob.* I, but the Crosse touched Christ, and therefore it is to bee worshipped with diuine worship. *R.* So did the Manger wherein hee lay, being an infant; and the Graue wherein he was layd, being dead; and the Pillar whereunto he leaned, being whipped; and the Asse whereon hee rode, being in his iourney to the City: yea, so did the wombe of the blessed Virgine his Mother, before hee was borne: and yet they will not say that any of these are to bee worshipped with *latría*. I am sure the Apostles cannot bee found to haue giuen any maner of religious worship to any of these things, much lesse diuine worship: though I deny not, but that the true Reliques of Christ, and those things that any waies pertayned vnto him, were reuerenced without doubt by his friends,

*Aug. in Faust.
lib. 15.*

friends after his departure: and so farre we also willingly condescend vnto them; but that any religious worship was giuen vnto the, they can neuer prooue. *Ob. I.* but the Crosse was the instrument of Christs passion, and Mans redemption, and the Altar of that great Sacrifice, and the Ladder by which Christ ascended into heauen; therefore it is to bee worshipped. R. So was *Iudas* an instrument of Christs passion, and our redemption: as Saint *Augustine* teacheth, when he saith, that *Iudas* was elected by Christ, to the end, that by him hee might fulfill our redemption; and so was *Pilate* and *Caiphas*: yet these are not therefore to be worshipped, vnlesse wee will reuiue the old heresie of the *Carnians* and the *Marrionites*. And so was the *Speare* that let out his heart bloud, which was the price of our redemption; and yet they themselues doe not giue diuine worship vnto it for that cause, albeit they make an *Idoll* of it, as hath beene declared. *Ob. I.* but many mysteries are signified by the Crosse: as first, Christian perfection, in the longitude, latitude, height, and profunditie of it: the profundity signifying faith; the height, hope; the latitude, charitie; and the longitude, perseuerance. Secondly, the effect of Christs passion: the highest peece of wood signifying, that heauen was opened, and God pacified: the lowest, that was fastned in the ground, that hel was emptied, and the *Diuell* conquered: the ouerthwart peece, that the whole world was redeemed, &c. Thirdly, the vnitng of *Iewes* and *Gentiles*: the two armes of the Crosse vnder one title, representing the vnion of two people vnder one head. These, and diuers other mysteries are hidden vnder the Crosse, therefore it is to be worshipped with diuine worship. R. Suppose that all these mysteries were there to be cōceiued; yet to say, that therefore it is to be worshipped, is a silly reason, and scarce besitting the learning of *Bellarmino*: for by the same argument, all their Sacraments, and many other things, should be worshipped with diuine worship. *Ob. I.* but the Crosse was miraculously found out by *Helena*: and that not before *Constantines* time, when it might safely bee worshipped; and it was reuealed to bee the true Crosse, by euident

*Bell. de Imag.
lib. 2. cap. 27.*

Aug. in Psal. 34.

*Aug. de heres.
cap. 18.
Iren. li. 1. ca. 29.*

*Bell. de Imag.
lib. 2. cap. 27.*

dent miracles : therefore it is to be worshipped with diuine worship. R. Graunt all this to bee true, which notwithstanding may probably be questioned : yet that this doth not prooue that the Crosse is to bee worshipped, *Helenes* owne example doeth shew : for as *Ambrose* writeth, *Shee worshipped not the wood of the Crosse, but him that hung vpon the wood, because this (saith he) is a heathenish error, &c.* neither can they euer prooue that it was therefore reuealed, that it might be worshipped.

79. Did euer any man read more pittifull arguments ? the rest which hee vseth are all of the same stampe. Ob. I, but a *Crucifix is like vnto Christ*, saith hee, therefore it is to bee worshipped with *latria*. R. But the Virgin his Mother was more like to him, and yet they giue not vnto her so high a worship. Ob. I, but the Fathers held the Crosse in great reuerence, and the Image of the Crosse, and worshipped them. R. True, they reuerenced them, and held them in great estimation : but yet there was no worship giuen vnto them, vntill neere 400. yeeres after Christ. About that time began this superstition : for in Saint *Ambrose* time it was not crept in, as appeareth by that testimony before alledged : nor in *Arnobius* time, who plainely affirmeth, that *they did not worship Cresses*. Againe, those Fathers that did adore them, did not worship the Crosse or the Crucifix, but him that hung vpon the Crosse; as may appeare by *Hieroms* testimony concerning *Paula*, who saith, *that shee falling prostrate before the Crosse, worshipped as if shee had seene the Lord there hanging before her* : by which it is playne, that she worshipped not the Crosse, but the Lord. And *Ambrose* also witnesseth the same, when he calleth it an *heathenish error, and the vanitie of wicked men to worship the Crosse*. But the Romanists teach, that the Crosse it selfe, and the Crucifix are to be worshipped, and that with the highest worship. Ob. I, but many and strange miracles haue beene wrought by the signe of the Crosse; therefore it is to bee worshipped. R. The argument is naught : for if euery worker of miracles should be worshipped with diuine adoration, then all the Apostles might

*Ambros. de obitu
Theodos.*

Bell. ibid.

Arnob. lib. 8.

*Hierom. in epis.
Paula.*

*Ambros. de obitu
Theodos.*

might challenge this honour vnto them. So might *Iannes* and *Iambres* that resisted *Moses*. Yea, so might Antichrist himselfe: for his comming is with lying signes and wonders: lying, not onely in respect of their substance, which is sometimes counterfeited: but also in respect of the end, which is to seduce, when the miracle for substance may bee true: and this is both Saint *Chrysostomes* and Saint *Augustines* exposition of that place: besides, the myracles that were done at or before this signe, were effected by the power of the faith and inuocation of Christ crucified; and not by the bare signe of the Crosse, as most of the Fathers confesse, and all of them doe secretly insinuate. And therefore the signing of themselves with the Crosse, was a secret kinde of inuocation of Christ crucified; as *Bellarmino* himselfe acknowledgeth. And thus it followeth, that those myracles which they talke of: as the driving away of Diuels, and ouercomming morrall enemies, and such like, are not to be ascribed to the signe of the Crosse, but to inuocation, and prayer, and faith in Christ crucified.

80. *Ob.* 1, but the Apostle *Paul* saith, *God forbid that I should reioyce in any thing, but in the Crosse of our Lord Iesus Christ*: and, *He tooke the handwriting that was against vs, and nayled it on his Crosse*: and, he set all things as peace through the blood of his Crosse, &c. therefore it is to be worshipped.

R. The consequent of this argument is as good as the former; for how can it follow, that because the Crosse was the instrument of our redemption, therefore it should be adored? The weaknes of this sequell is before discovered. Besides, by the Crosse is vnderstood most commonly in the Scripture, eyther the whole worke of Christs passion; or afflictions and persecutions for Christs sake; neyther of which, especially the latter, are to be adored with diuine adoration. In a word, there is nothing they can alledge, that doth carry with it any shew of sound reason, to hide the shame of their Church in this open Idolatrie, and yet they labour tooth and nayle for it; but they profite but a little.

81. Wee confesse that there was a holy and commendable

Chrysost. in 2. thess. 2.

Aug. de ciuit. lib. 20. c. 19.

Aug. ser. 19. de eand. Cyril. catechif. 13.

Nazian. ad Nemes.

Orig. cont. Cels.

Euseb. hist. l. 8. c. 7.

Gal. 6. 14.

Gal. 2. 14.

Gal. 2. 20.

use of the transeant signe of the Crosse in the primitive Church : to wit, as a badge of Christian profession, to signifie that they were not ashamed of their crucified God, which the heathen and wicked Iewes vsed to cast in their teeth : and so of the permanent Crosse erected in publike places, to be as it were a trophée and monument of the exaltation of him that dyed on the Crosse. But now Popery hath turned this laudable use of the Crosse into Paganish abomination; and hath given to it that honour which belonged to him that dyed vpon the Crosse : and therefore wee most iustly accuse them of foule Idolatrie, and finde them guilty without all controuersie, and that not onely in this last enditement, touching the Crosse, but also in the foure former heads. And therefore the conclusion is by necessary consequence most firme and true, that seeing the Church of Rome is thus many wayes guiltie of Idolatry, therefore it is to bee abandoned and forsaken, and that religion which maintayneth this impiety, worthily to be abhorred.

MOTIVE. VIII.

That Religion which implyeth manifold contradiction in it selfe, and is contrary to it selfe in many things, cannot be the true Religion: but such is the Religion of the Church of Rome: ergo, &c.

1. **I**T is an old saying and true, *Oportet mendacem esse memorem* : It behooueth a liar to haue a good memory, lest he crosse himselfe in his tale, and so discouer his falshood. This saying is verified in our Aduersaries the Romanists, whose Religion, being nothing else but a bundle of lyes, and a hotch-potch of olde heresies, crosseth it selfe in many substantiall poynts, and thereby reuealeth the manifold errours and falsities that lurke in the bosome thereof. That this is true, the discourse ensuing thereof (I hope) shall make so manifest, that they themselves shall not be able to gainsay it.

2. The

2. The *Maior* proposition in this argument is of such evident verity, that by no shew of reason it can possibly be contradicted; considering that truth is alwayes, and in euery part, like to it selfe, and agreeing, consenting, and conspiring with it selfe, as a perfect body, wherein there is such a sweet harmony of all the members, that one is not contrary to another, but all tend to one and the same end, and vnite their forces together, for the good of the whole: for which cause the *Orator* defineth truth to be that which is simple and sincere. And the *Poet* saith, that it seeketh no corners. To which Saint *Bernard* alluding, thus writeth, *Non amat veritas angulos, non ei diuersoria placent, in medio stat, &c. i. It loneth no corners, by-ways doe not please it, it standeth in the midst.* And therefore the Ancients in their Hieroglyphicks represented truth by the picture of the Sunne, not onely in respect of the puritie and clarity of it; but also in respect of the simplicitie and vnitie. *Duplicia enim & multiplicia sunt veritati contraria*; (i) Duplicity and multiplicity, are contrary to verity. But falsity, error, and lying, is full of doubtings, windings, and contrarieties, like a dreame in the night, the end whereof, for the most part, is neuer agreeable to the beginning. And this is that which the *Philosopher* teacheth, when he saith, that *Mendacium de seipso duplex est*; A lye is double of it selfe. And as *Chrysostome* noteth, *Mendacia si non habent quem decipiant, ipsa sibi mentiuntur*; Lyes, if they haue not one to deceiue, they deceiue and beguile themselves. So that it must needes follow, that that Religion which infoldeth in it selfe contradictions, and contrarieties, cannot be the truth, but must of necessitie be lying and erroneous.

3. I therefore leaue the *Maior* thus cleared, and come to the prooffe of the *Minor*, or second proposition, which is, that the Religion of the Church of Rome is replenished with many contradictions, and is at variance and discord in it selfe, and therefore cannot stand: as our Saviour concludeth of an house or a kingdom, And to shew this to be true, let vs first be-

MAIOR.

Cic. offic. lib. i.
Terent.
Bernard. in ser.

Pierius valer.
Hieroglyph. l. 44.
pag. 430.

Aristotle.

Cprysozt. super
Matth. 21.

MINOR.

Mat. 12.

gin with the Sacrament: in the doctrine whereof are enwrapped many absurd contradictions; as for example.

- I. Contrad. 4. It is a ground and principle of their Religion, and of ours, and of the truth, that Christ our Saviour tooke verily and truly, flesh of the Virgine *Mary*, and had a true humane body, like to vs in all things, sinne onely excepted: and therefore that this body of his had all the demensions and circumscriptions of a body, and all the properties and qualities naturally belonging thereunto. This ground of truth the Church of God hath euer defended against all Heretikes of former and latter times, that impugned the same: to wit, the *Marionites*, the *Muniches*, and the *Eutychians*, with diuers others, that thought, and taught erroneously concerning the humanity of Christ: affirming that he had no true, but a fantastickall body. Now this error is in outward appearance condemned by the Church of Rome, and adjudged as a damnable heresie. But if we looke into other of their doctrines, and necessary consequences that may be deriued therefrom, we shall finde, that they crosse their owne positions, and hold in substance as much as the olde Heretikes did.

*Ell. de Euchar.
lib. 3. cap. 19.
Coster Enchirid.*

5. For in their doctrine of the Sacrament they teach, that Christ gaue his owne naturall body with his owne hands to his Apostles, when he said, *This is my body*: by which it must needs follow, that he both kept his body to himselfe, sitting at the Table, and also gaue it to his Apostles: so that at this first Supper there were thirteene bodies of Christ; for euery one (by their doctrine) had the true naturall body of Christ wholly communicated vnto him. Now how is Christs bodie heere a true naturall body, being in thirteene places at once? From hence thus I reason: A true naturall body is circumscribed, and can be but in one place at once: but by the Popish doctrine of transubstantiation, Christs body was in diuers places at once; therefore it was no true naturall body. And so the doctrine of Transubstantiation doth contradict and ouerthrow the doctrine of the truth of Christs humane

humane nature : and that, not onely after it was glorified, whereof, peradventure, there might be some better shew of reason, but euen whilst it was here vpon the earth, subiect to all humane sinlesse infirmities, yea, to death it selfe. And this conclusion is not ours, but S. *Augustines*: that is, *Take away from bodies* (saith he) *space of place, and they will bee nowhere, and because they will be nowhere, therefore they will not be at all.* And againe, in the same Epistle he saith, speaking of Christ, that is, *We must take heed that we do not so build vp the Diuinitie of Christ a man, that we take away the truth of his body.* But the Romanists destroy the truth of Christs humanitie, by giuing vnto it an essentiall being and subsisting in many distant places at once; and make it no body in truth, by denying vnto it a certayne circumscription of one singular place at one time, which is a necessary accessarie to all quantitiue bodies.

*Aug. Epist. 57.
ad Dardan.*

6. *Bellarmino*, to salue this contradiction, labours mainly, stretching all the strings of his wit to the highest straine, euen till they cracke againe : but all his labour is not worth a rush : euerie childe may say that he doth but tryfle; for first, hee saith that Christs body is but in one place *locally*, but in many places *sacramentally*. Secondly, that it is in the consecrated hoast, *definitiuely*, and not *circumscriptiuely*; definitely, and not circumscriptiuely. Thirdly, (not satisfying himselfe with this euasion neither) he saith, that it is in the Sacrament, *Tanquam Deus est in loco, As God is in a place*: that is, by a supernaturall presence onely. Lastly, he flyeth to Gods omnipotency, and disclayming all naturall respect, saith, it is a miracle: so that (in truth) he knoweth not what to say, one part of his speech thwarting and crossing another.

*Bell. de Euchar.
lib. 3. c. 4. 5.*

7. For if the body of Christ bee in the Sacrament, sacramentally onely, then it is not, either definitely, as Angels and Spirits are said to be, or diuinely, as God is : for, sacramentally to be in a place, is to bee there by way of relation, and not by corporall existence, as all know; and so we say, that Christs body is there present. Againe, if it be *definitiuely*, then it cannot be a substantiall body, subsisting of parts, and members, and quantitie, as they say Christs body doth in the

*Aquin. p. 1. q.
32. art. 2.*

*Bell. de Euchar.
lib. 3. cap. 2.*

Sacrament: because it is proper to Spirits, and intellectuall effences, to bee in a place after that manner, and not to bodies; as their learned *Aquinas* telleth vs; and if it bee there after the manner of Gods presence, then it cannot bee there after the manner of a body; vnlesse with the *Anthropomorphites*, he will impiously ascribe a body vnto God. And lastly, touching Gods omnipotency, and the miracle arising therefrom, *Bellarmino* himselfe acknowledgeth, that God cannot doe that which doth imply contradiction; for that is to bee vnlike to himselfe, and to deny himselfe: but these things are contradictories, a body with quantity, that is, with iust length, bredth, proportion, sitting at the Table, and at the same time, the same body without length, bredth, or proportion, hidden in the bread; a body visible, and yet the same inuisible at the same instant: a body with position and situation of parts, and yet the same without position and situation of parts, included in euery crumme of the hoast. Yea, lastly, one body sitting at the Table with his Apostles, speaking, breathing, spreading his hands, and full of infirmities: the other in the stomacks of his Disciples, neither speaking, nor breathing, nor stirring, nor subiect to infirmities. Now compare the termes together: Sitting, and not sitting: visible, and inuisible: with situation, and without situation: one, and not one, and all at the same instant and moment of time, are grosse contradictions, which, as *Bellarmino* confesseth, Almighty God himselfe cannot reconcile, who by his omnipotent power is able to doe all things: but this is nothing, and therefore is rather to be accounted a defect of impotency then an effect of omnipotency: *Dicitur enim Deus omnipotens faciendo quod vult, non patiendo quod non vult. i.* For God is sayd to be omnipotent, by doing that which he will, not by suffering that which he will not.

*Aug. de ciuit.
lib. 5. cap. 10.*

8. From hence it must needs follow, that heere can bee no miracle; and that not onely because miracles are extraordinary works of God; and this change of substances is ordinary in euery Sacrament, as they say: and miracles are not contrary, but aboue or beside nature; but this is flat contrary

trary, not onely to nature, but to God himselfe, the Authour and Creator of nature : and miracles are alwaies sensible, but this is insensible, and cannot bee discerned by any outward meanes : but also for that no miracle can imply contradiction in it selfe, as this must needes doe, if it were as they would haue it. For when *Aarons* Rodde was turned into a Serpent, it left to be a Rodde; and when it turned into a Serpent, it left to be a Serpent. And when the Water was turned into Wine, it left to be Water, it was impossible that it should haue beene both Water and Wine at one time, in one and the same respect; or a Rodde and a Serpent at once. And so of all other miracles, there is not one to be found that enwrapeth contradictions. Besides all which, Saint *Augustine* concludeth peremptorily, that *Sacraments may haue honour, ut Religiosa*: but not *amazement ut admiranda*, as miracles. And *Thomas Aquinas* more plainly saith, *Ea quæ contradictionem implicant, sub diuina potentia non continentur.* i. Those things which imply contradiction, cannot fall vnder the power of God.

*Aug. de trinit.
cap. 10.*

*Aquin. p. 1. q. 25.
art. 3.*

9. They reply, that they teach no more then *Cyprian* did, thirtcene hundred yeeres since, who said *that Christ did beare himselfe in his owne hands at the last Supper.* I answer, that *Cyprian* in that place, & the rest of the Fathers elsewhere, did often vse hyperbolicall speeches, to extoll the dignity of the Sacrament, and to shew the certainty and efficacy of our communion with Christ, and of our spirituall eating of him: but they neuer meant so as the Romanists doe; that Christ bore his reall, naturall, substantiall body in his owne hands, and gaue it to his Apostles after a fleshly manner. For *Cyprian* expoundeth himselfe in another place; when hee saith, that *Sacraments haue the names of those things which they signifie.* And Saint *Augustine* more plainly saith, that *Christ did beare himselfe in his owne hands after a sort.* If it had beene really, and substantially, what neede hee haue added, *after a sort?* for this word, as they vse to speake in Schooles, is, *Terminus diminutiuus, qui realitati ubique detrakit.* A diminutive terme, which detracteth from the realtie and true being of a thing. And

*Cyprian. ser. de
cœna dom.*

*Cyprian. epist.
202. ad Euodiu.*

this speech, *Christ bore himselfe in his owne hands after a sort,* is all one with that in another place, *After a certaine manner the Sacrament of Christs body, is Christs body.* So that it is playne, that when the Fathers said, Christ bore himselfe in his owne hands, they meant nothing, but that he bore in his hands the Sacrament of himselfe: and thus this first contradiction is irreconciliable. I come to a second, and that in the Sacrament, which is no lesse palpable.

2. *Contrad.*

Bellarmines de Euchar.
lib. 3. cap. 7.

Phil. 2. 7.
Heb. 2. 17.
Heb. 4. 25.

10. It is a principle of their Religion, and of the truth it selfe, that Christ after his resurrection ascended into heauen, and there filleth a place, and hath figure, forme, and disposition of parts, and is circumscribed within a certaine compasse, according to the nature of a body. This is *Bellarmines* owne assertion, and it is consonant to sound doctrine, confirmed both by manifest Scripture, and vniforme consent of ancient Fathers: for Scripture, Christ is said to bee like vnto vs; and not barely like, but like in all things, that is, both in nature, and in the qualities and quantities of nature. And to put the matter out of doubt, onely one thing is excepted wherein he is not like vnto vs, and that is Sinne, whereby he is absolutely left to bee like vnto vs in all other things. And lest any should thinke, that that was true onely whilst he was here vpon earth, the Apostle in the forenamed places applyeth it to him being in heauen: for hee saith, *Wee haue not an High-priest which cannot be touched with our infirmities, and therefore let vs boldly goe vnto the throne of grace:* where the Apostles argument were of no force, if he were like vnto vs here on earth, onely in the state of his humilitie, and not also now, being in heauen, in the state of glory: for sinfull man might thus reply, True, Christ was like our nature whilst he liued amongst vs; but now, being glorified, he hath put off our nature, and therefore we dare not presume to come vnto him. Yes, saith the Apostle, *he is still like vnto vs,* and hath not put off our nature, but the infirmities of our nature onely, which were the sequels of sinne, as we also shall doe when we shall be translated into heauen after the resurrection. And this Saint *Luke* more plainly auoucheth, when he saith,

saith, that after he had blessed them, he departed from them, and was carryed up into heauen: and that whilst they beheld, he was taken up by a cloude out of their sight. Where we see plainly a locall motion of Christ from earth to heauen: and therefore there must needs be of him a locall situation in the heauens. As also Saint Peter in expresse words doeth affirme, when he saith, that the heauens must containe or receiue him, untill the time of restauration of all things. Thus this doctrine is consonant to holy Scripture.

Luk. 24. 5.

Act. 1. 9.

Act. 3. 21.

II. Now let vs see how it was entertayned by the ancient Fathers: thus they write. *Atanasius*: When Christ said, I goe to the Father, he spake of the humane nature which hee had assumed: for it is the propertie of him to goe and come, who is circumscribed with certaine limits of places; and forsaking that place where it was, commeth to the place where it was not. *Nazianzene* saith, Wee professe one and the same Lord, passible in the flesh, impassible in his Godhead; circumscribed in body, uncircumscribed in deity; the same both earthly and heavenly, visible, and inuisible; comprehended in place, and not comprehended. Againe, Christ as man is circumscribed, and containd in place; Christ as God is uncircumscribed, and containd within no place. *Augustine* saith, Christ, as man, according to his body, is in a place; but as God, filleth all places. *Cyril* saith, Though Christ hath taken from hence the presence of his body: yet in the maiestie of his deitie, hee is alwayes present. *Fulgentius* saith, One and the same Christ, a locall Man of a Woman his mother, who is the infinite God of God his Father. *Vigilius* the Martyr, Christ is in all places, according to the nature of his deitie: but is containd in one place, according to the nature of his humanity. *Damasce*, The difference of natures in Christ is not taken away by their union in one person: but the proprietie of each nature is kept safe. *Leo*, one of their Popes, Christ hath united both natures together by such a league, that neither glorification doth consume the inferiour nature, nor assumption doth diminish the superiour. To these I might adde many more, but these are sufficient to prooue, that this doctrine, touching the truth of Christs humanitie, now glorified in the heauens; that he hath

Atanas. in disput. contra Arrian.

Nazianz. ad Cledonium.

Ibid.

August. in 1oh. tract. 21.

Cyril in 1oh. lib. 6. c. 14.

Fulgent. ad Thrasimund. Vigil. contra Eutych. lib. 4.

Damasce. apud. Euagrium lib. 2. hister. c. 4. *Leo.* in solemn. natiuit. ser. 1.

retained our nature with all the proprieties, siame onely and infirmities excepted, is concordant both with holy Scripture, and with the voited opinions of all reuerend antiquitie.

*Beil. de Euchar.
lib. 3. c. 5.*

Beil. Ibid.

12. Now this doctrine is crossed and contradicted by that other doctrine of theirs, touching Transubstantiation, and the carnall and corporall presence of Christ in the Sacrament, for this they teach, that the body of Christ is in the Sacrament with the whole magnitude thereof, together with a true order and disposition of parts, flesh, bloud, and bone, as he was borne, liued, crucified, rose againe: and yet they say that the same body in the Eucharist, though it hath magnitude and extention, and disposition of parts agreeable to the forme of an humane body, neuertheless doth not fill a place, neither is to bee extended nor proportioned to the place which it possesseth: here be pregnant and manifest contradictions, Christ hath one body, and yet many bodies: euen as many as there are consecrated hosts in the world, that is, it may be a thousand bodies at once; and so his body is one, and not one at the same time. Again, this body is in heauen in a place, and the same body at the same instant is on the Altar, without being compassed about with place: to be in heauen, and to be in earth at one instant, are contradictory propositions, being vnderstoode of finite substances, and not of that infinite essence which filleth all places: for they imply thus much, to be in heauen, and not to be in heauen; to be in earth, and not to be in earth, which be the rules of Logicke, and Reason the mother of Logicke, cannot be together true. Again, at one moment of time to be aboue, and yet below, to bee remooued farre off, and yet bee nere adioyning, to come to one place, and yet not to depart from another, are so meerey opposite to each other, that they cannot be reconciled. And lastly, a body to haue forme, magnitude, extention, and disposition of parts, and yet not with these to fill a place, is as much as to say, it is a body, and yet not a bodie, it is in a place, and yet not in that very same place: these are contradictions so euident, that it is impossible for the wit of man to reconcile them.

13. Notwith-

13. Notwithstanding the aduocates of the Romish Synagogue labour might and maine in this taske, and by many arguments endeauour to reunite these oppositions : first, by Gods omnipotency : secondly, by the qualities of a glorified body : and thirdly, by arguments from the discourse of reason. From hence they thus argue, All things are possible to God, and therefore this is possible ; neither is there any thing excepted from the omnipotency of God, saue these things, *Quæ facere non est facere, sed deficere* (as Bellarmine speaketh) that is, which to doe, is not to doe, but to vndoe, and doe argue rather impotency then potency, of which sort (that one body should be in many places at once, is not, saith he) because it is not in expresse words excepted in Scripture, as to lye and to denye himselfe are. To this I answer, first, that albeit the Scripture doth not expresse except this from Gods omnipotency, to make one body to bee in two places at once, yet impliedly it doth, for it denyeth power or rather weaknesse to God to doe those things which imply contradiction : of which kinde this is, for one body to be in many places at once. And Bellarmine himselfe saith, that this is a first principle in the light of nature, euery thing is, or is not, which being taken away, all knowledge faileth. Secondly, I answer, that the power of God is not so much to be considered as his will, nor what he can doe, but what he hath reuealed in his word; that hee will doe ; for if wee argue from his power to the effect, *Wee may deuise God* (saith Tertullian) *to doe any thing, because he could doe it.* And therefore the same Authour saith, *Dei posse, velle est, Dei non posse, nolle.* God can of stones raise vp Children vnto Abraham, (saith Iohn Baptist.) Now if any should hence conclude, that any of Abrahams children were made of stones, in a proper speech, all would thinke him to haue no more wit then a stone. And to this accordeth Theodoret, when hee saith, *That God can doe all things which hee will, but God will not doe any of these things which are not agreeable to his nature.* But for to make a body to be without quantity, and a quantity to be without dimension, and dimension without a place, that is as much to say, a body

Bell. de Euchar.
lib. 3. cap. 3.

2. Cor. 1. 19.

Bell. de Euchar.
lib. 3. cap. 2.

Tertul. aduers.
Prax. cap. 10.

Mat. 3. 9.

Theod. Dial. 3.

Psal. 135. 6.

body without a body, and quantity without quantity, and a place without a place, is contrary to Gods nature; and therefore cannot bee agreeable to his will, and so hath no correspondence with his power. And lastly, I answer, that it is no good reason to say, God can doe such a thing, therefore he doth it; but rather thus, God will doe such a thing, therefore he can doe it: and thus the Scripture teacheth vs to reason: *Whatsoever pleased the Lord, that did hee in heauen and in earth*, and not whatsoever hee could doe, but whatsoever it pleased him to do; and the Leper said to our Sauour Christ, *Master, if thou wilt, thou canst make me cleane*: not, if thou canst, thou wilt; but if thou wilt, thou canst.

Theodoret. Dial.
2. p. 268.

Aug. ad Dardan.
Epist. 57.

Idem ad Consen.
Epist. 146.

Hierom. in Psal.
104.

Iustin Martyr
quest. 117.

Theodor. Dial. 2
Cyril Alex. in
Ioh. lib. 12.

Cap. 53.

14. Secondly, whereas they object that Christs bodie after his glorification, is indued with more excellent qualities then any other naturall body, by reason of that super-excellent glory wherewith it is adorned aboue all others, and thereby as he came to his Apostles, the dores being shut, and rose out of his graue, notwithstanding the stone that lay vpon it; and appeared vnto Paul on earth, being at the same time in heauen: so he is in the Eucharist after a strange and miraculous manner, and yet is in heauen at the same time. I answer first with *Theodoret*, that *Christs bodie is not changed by his glorification into another nature, but remaineth a true bodie, filled with diuine glory*: And with *Augustine*, that *Christ gaue vnto his flesh immortality, but tooke not away nature*: and in another place, *That though Christ had a spirituall body after his resurrection, yet it was a true bodie, because he said to his Disciples, Pulpate & videte, feel and see*; and as his body was then after his resurrection, so it is now being in the heauens. Secondly, that when hee came out of the graue, the Angell remoued the stone, with *Hierome*, and *Iustine Martyr*: and when he entred into the house, the dores being shut, that the dores and walls yeelded vnto him a passage, as vnto their Creator, with *Theodoret*, and *Cyril*: and that when hee appeared vnto Paul going to *Damascus*, if it was in the aire, or on the earth (as it may be doubted) that then this body was not in heauen at the same instant: for farre bee it from vs so

to

to pin vp our Lord in the Heauens, that he cannot be where he pleaseth. And this is *Thomas Aquinas* opinion in expresse words, which *Bellarmino* as expressely contradicteth.

*Aquin. Sum. q.
57. art. 6. ad 3.*

15. Thirdly, by discourse of reason hee thus laboureth to reconcile these contradictions, and thus disputeth: God being but one simple and inuisible essence, is in infinite places at once, and he might create another world, and fill it with his presence, and be in two worlds at one instant : and the soule of man is wholly in euery part of the body, and God is able to conserue the soule in a part that is cut off from the body: therefore it implieth no contradiction to be in two places at once : againe, one place may containe two bodies, and yet be not two places, but one ; as when Christ rose out of the graue, the Sepulchre being shut ; therefore one body may be in two places at once, and yet not two bodies, but one. Lastly, there be many other mysteries of religion as strange and difficult to be conceiued as this, and yet are beleued, therefore this also is to be beleued as well as they.

*Bell. de Euchar.
lib. 3. c. 3.*

16. A miserable cause sure that needeth such defences: the weakenesse of these reasons argueth the feebleness of the cause : for, who knoweth not, but that there is no similitude betweene the infinite God and a finite Creature, nor any proportion betwixt a Spirit and a body : and that *à posse, ad esse*, from may bee, to must bee, is no good consequence ? Adde that one place cannot hold two bodies, nor euer did, except they were so vnited, that in respect of place they made but one : And lastly, that all those mysteries of Religion which he nameth, to wit, the Trinity, the Incarnation, the Resurrection, the Creation, and Annihilation, &c. haue their foundation in holy Scripture, and therefore are to be receiued as doctrines of truth, though transcending the spheare of nature and reason : but this strange myserie of Transubstantiation hath no ground in Scripture, as he himselve confesseth: and therefore it is not to be beleued as the other are, without better reasons then he bringeth for the defence thereof: but like lips, like lettuces ; such as the cause is, such are the defences, both nought and weake, as any man may see that is not muffled

*Bell. de Euchar.
lib. 3. cap. 23.*

muffled with error; and thus this second contradiction remains irreconcilable.

3. Contrad. 17. A third contradiction is also in and about the Sacrament, which is this, they teach that the matter in Sacrament is partly the outward Elements, and partly the thing signified and represented by them; and that betwixt these there is a certaine relation and similitude, as in Baptisme the outward signe which is water, and the thing signified, which is the blood of Christ, make the matter of that Sacrament, or the outward washing, by water, and the inward, by the Spirit, and the relation is, as the water washeth and purgeth away all filthinesse of the body, so Christs blood purgeth away both the guilt and filth of sinne from the soule: and so in the Eucharist, the Elements of Bread and Wine, together with the bodie and blood of Christ, are the matter of the Sacrament, and the relation is, as those elements doe feed, nourish, and strengthen, and cheare the bodie of man; so the body and blood of Christ doe feed, nourish, and strengthen, and cheare the soule vnto eternall life: and as those elements must be eaten and digested, or else they nourish not: so Christ must also be eaten, and, as it were, digested, and after a sort conuerited into our substance, or else he is no food vnto our soules. This is the very doctrine of the Church of Rome, and it is agreeable to the truth, for Bellarmine thus speaketh, *Species ille significans quidem cibum spiritualem, sed non sunt ipsa cibus spiritualis*, that is, *The signes in the Sacrament signifie our spirituall foode, but they are not the spirituall foode it selfe*. And in another place he saith, that *signum in Sacramento rei signata similitudinem gerit*, *The signes in the Sacrament doe beare the similitude of the thing signified*. And in the same Chapter hee sayth more plainly, that *God would neuer haue ordained one thing to signifie another, vnesse it had a certaine analogie or similitude with it*. And herein he accordeth with the Master of sentences, who defines a Sacrament thus, *To be a visible forme of an inuisible grace, bearing the Image of that grace*. And with Hugo, who saith, *That a Sacrament is a corporall or materiall element, propounded outwardly to the senses, by similitude representing,*

*Bell. de sacram.
lib. 1. cap. 18.*

*Bell. de Euchar.
lib. 4. cap. 6.*

*Idem de Sacra.
lib. 1. cap. 11.*

Lumb. li. 4. dist. 1

*Hugolib. 1. part.
9. cap. 2.*

ring, and by institution signifying, and by Sanctification containing some invisible and spirituall grace. And that this relation is in eating and nourishing, *Bellarmino* in another place confesseth in direct words, when he saith, that *That same outward eating in the Sacrament, doth signifie the inward eating and refreshing of the soule, but is not the cause thereof*: and that that is so necessarie a condition, that without it we should not be partakers of that diuine nourishment. And to this agreeth *Saint Augustine*, who plainly affirmeth, that *if Sacraments had not a certaine similitude of those things whereof they are Sacraments, they were not Sacraments at all*. And what this similitude is he declareth in another place, where hee saith, that *We receaue visible meate in the Sacrament; but the Sacrament is one thing, and the vertue of the Sacrament is another*. And *Thomas Aquinas* giueth this as a reason why Bread and Wine are the fittest matter of this Sacrament, *because men most commonly are nourished therewith*: his words are these, *As water is assumed in the Sacrament of Baptisme, to the vse of spirituall washing, because corporall washing is commonly made by water: so bread and wine wherewith most commonly men are nourished, are taken up in the Sacrament of the Lords Supper, to the vse of the spirituall eating*. By which it followeth, that if water did not wash, it was no fit element for the Sacrament of Baptisme: so, if bread and wine doe not nourish, they are no fit signes for the Lords Supper: and for this cause our Sauour at the institution of this Sacrament, gaue this commandement to his Disciples, that they should *take and eate*: and the Apostle calleth it the *Lords Supper*, and the *Lords Table*.

*Bell. de Euchar.
lib. 4. cap. 6.*

*Aug. Epist. 23. ad
Bonifac.*

*Jdem in Iohan.
tract. 26.*

Aqui. pa. 3. q. 74.

1. Cor. 10. 21.

1. Cor. 11. 20.

18. This therefore is their own doctrine, and it is grounded vpon the truth. But listen a little how they contradict this by their miraculous monster Transubstantiation: for when they say that the substance of the bread and wine is viterly changed into the body and bloud of Christ, and that onely the accidents remaine: I would faine know of them how these outward signes doe nourish the bodie: can the accidents of bread and wine nourish the substance of the bodie? must there not be a similitude and proportion betwixt the nourishment

*Simile nutritum
simili.*

ment

*Aristot. de
anima. 2.*

ment, and the thing nourished? but betwixt accidents and a substance there is no similitude nor proportion. *Aristotle* telleth vs as much, when he saith, that *Food doth nourish, as it is a substance, and not as an accident.* Now if the outward signes doe not nourish the body, what analogie is there betwixt them and the things signified? or why were they ordayned to represent the spirituall refection of our soules by Christ, if they minister no corporall refection vnto our bodies? or how can they represent that whereof they beare no similitude? for, as in Baptisme, if the nature and substance of the water were taken away, and onely accidents did remayne, so that it could not wash, nor cleanse the body, without doubt, it could be no fit signe to signifie the inward ablution of the soule, by the blood of Christ. So they that take away the nature and substance of the Bread and Wine, and leaue bare accidents, make it, without all question, a dead and liuelesse Sacrament, not fit to represent so high a mystery.

*Arist. metaph.
lib. 3, text. 35.*

19 Behold now the contradictions: first accidents without a substance, that is to say, accidents, and no accidents; for therefore they are called accidents, because they adhere, and are ioyned to a substance, in which they haue their subsistence, & vpon which they haue their dependance: so that, take away their substance, and they presently surcease to bee accidents. For, *Aristotle* saith, *Accidentis esse est in esse*: The essence of an accident is to bee in a subiect. Secondly, two parts of the Sacraments, the visible elements, and the inuisible grace, & yet but one part of the same Sacrament: for the elements bee taken away, and accidents onely remayne; therefore two parts, and not two parts. Thirdly, the externall matter of the Sacrament is the outward elements: and yet there are no elements at all; and so elements, and no elements, matter, and no matter. Fourthly, the outward elements are signes of the inward grace, and the same by their doctrine being but accidents, are signes of the outward elements, which are signes of the inward grace: and so they are signes of the signes, rather then of the thing signified. Lastly, the outward feeding by bread & wine, represents the inward feeding,

feeding, by the body and bloud of Christ: & yet there is no outward feeding by bread and wine, because there is no bread and wine, except they will make accidents to feede a substance: which is against all reason: for the Philosopher saith, that *Ex iisdem nutrimur, ex quibus sumus*, wee are nourished by the same things, of which we consist: but we do not consist of accidents, but of substances.

*Arist. de gener.
lib. 2.*

20. Out of this snare they seeke to ridde themselves by a double euasion; first, they say, that accidents may be without a subiect, though not naturall, yet by the supernaturall power of God. This is *Bellarmines*: and hee prooueth it by two instances; first, because *Saint Basil* affirmeth, that *That light which was created the first day, was without a subiect*: and secondly, because as the substance of Christs humanitie had no subsistence in it selfe, but in the word; so, though an accident naturall doth inhere in a subiect, yet supernaturallly it may bee, and yet not inhere. To this I answer: first, that though *Saint Basil* be of that opinion, yet *Saint Augustine* is not; for he thought it to be a spirituall and no naturall light. Nor *Beda*, *Lyranus*, and the matter of sentences, who supposed it to be a bright and lightsome cloude, which was carried about, and gaue light vnto the world. Nor *Damascene*, who supposed that this light proceeded from the element of fire, as an effect thereof. Nor yet the Fathers, who though they differed in their opinions touching this light, yet none of them were of *Saint Basils* mind, to thinke that it was an accident without a subiect. Now, why should we beleuee *Saint Basil* herein, more then *S. Augustine*, venerable *Bede*, *Damascene*, or the rest? This therefore is but one priuate mans opinion, crossed by many others, and so maketh little for his purpose.

*Bell. de Euchar.
lib. 3. cap. 24.*

*Aug. in Gen. ad
Lit. lib. 1. ca. 3.*

*Damas. de fide
lib. 2. cap. 7.*

21. Secondly, I answer, that though the humanitie of Christ had no subsistence in it selfe, yet by reason of the vnion with the God-head, it was sustained and vpholden by it: but there is no such vnion betwixt the accidents in the Sacraments, and the body and bloud of Christ, that the body and bloud of Christ should sustaine and vphold those accidents: and therefore they themselves say, that they are not sustained by

by the body of Christ, but by the extraordinary power of God ; and so this instance maketh nothing for this purpose neither. Lastly, I answered, that we are not so much to consider what God can doe by his omnipotent power, as what he hath done heretofore, or what he hath said hee will doe hereafter : let them therefore shew, that accidents haue beene without a substance in times past, or that God hath said, hee will haue them so to be, and then wee will yeeld vnto them: but till then wee haue more reason to hold conclusions of nature not crossed by religion, then to relye vpon supernaturall imaginations.

*Aquin. par. 3. q.
77. art. 6.*

22. The second euasion is by *Aquinas*, who affirmeth that supernaturally, the accidents of bread and wine may nourish, because they receaue miraculously the strength and vertue of a substance, and that they doe nourish he proueth, because by the same reason they may be turned into the substance of the body, by the which they are turned into ashes & wormes: and also because wee see by experience that the body is nourished by the signes in the Sacrament : to which a short answer will suffice: for first that there should be such a miraculous nourishing by accidents, hath no ground either in experience, or in Scripture. And secondly, he should rather conclude, because the body is nourished by outward elements, and they are often conuerted into ashes and wormes, therefore they are not bare accidents but substances, then that therefore bare accidents may nourish: for let the reader iudge whether concludes more reasonably, we, when we say the elements doe nourish the body: therefore they are bodily substances; or they that thus reason, the elements do nourish the bodie, therefore accidents without a substance may nourish: and thus the snare is not broken, neither are they escaped.

4. Contrad.

23. A fourth contradiction, and that about the Sacrament, they hold that the wicked and reprobate receaue the body and bloud of Christ in the Sacrament, and yet reape no benefit thereby to their owne soules, but rather iudgement and damnation, as if the merits, grace, and vertue of Christ could be separated from his person : or as if a man could receaue life

life, and yet not liue, sanctification, and not be sanctified, righteousness, and not be righteous, redemption, and not be redeemed : for all these is Christ made vnto vs, *Life, Righteousnes, Sanctification, and Redemption*, as the Scripture testifieth. *Bellarmino* spendeth one whole Chapter in this argument, to proue that the wicked receiue Christ in the Sacrament, and therevpon expressly affirmeth, that though they receiue him, yet they receiue not his iustifying grace, nor his merits, nor the fruit and effect of his death and passion together with him. Of the same mind is *Aquinas*, & the rest of their Diuines. Now this position is contrary both to Scripture, Fathers, and to their owne diuinity. To Scripture, for our Saviour saith in expresse words, *Whosoener eateth my flesh, and drinketh my blond, hath eternall life, and I will raise him up at the last day.* And againe, *He that eateth my flesh, and drinketh my blond, dwelleth in me, and I in him.* But say they, The wicked, yea, the reprobate, eate the very flesh, and drinke the very blond of Christ. Therefore conclude that they haue eternall life, and dwell in Christ, and Christ in them : neither can they escape by saying, that the spirituall eating of Christ by faith, and not the eating in the Sacrament is here vnderstood, seeing they doe all (for the most part) interpret this place of the Sacramentall eating and drinking: but more plaine (if it be possible) is that of *S. Iohn*, *Ioh. 5. 12.* *He that hath the Sonne, hath life : and hee that hath not the Sonne of God, hath not life.* From which place thus a man may reason, He that hath Christ, hath eternall life, but hee that receiueth Christ verily & truely, as all the wicked do in the Sacrament by their doctrine, hath Christ : therefore the very reprobate, euen *Indas* himself, hath eternal life, & is saued: for either they must deny that they receiue Christ in the Sacrament ; or else they must grant, being conuicted by these Scriptures, that together with him they receiue eternall life.

25. They reply to this two things, first, that the wicked receiue Christ onely Sacramentally, and not Spiritually, and therefore they haue no benefite by him : and secondly, because they receiue him vnworthily, therefore they receiue

I. Cor. 1. 30.

*Bell. de Euchar.
lib. 1. cap. 13.*

*Aquin. 3. q. 80.
art. 1. & 3.*

Ioh. 6. 54. 56.

*Bell. de Euchar.
lib. 1. cap. 6.*

*Aquin. 3. p. 1. 73.
art. 2.*

their owne iudgement and not saluation, not discerning the body and bloud of Christ. To which I answer, that though they receiue Sacramentally, and vnworthily, yet by their doctrine they receiue very Christ: and so by these Scriptures it must needs follow, that they also receiue the fruite and effect of his death, which is life and saluation. Adde hereunto, that the termes here vsed are generall, both in respect of the persons that receiue, and also the manner of receiuing, without any such exception or distinction, as they deuise: and therefore I conclude, that it is as impossible to make a separation betwixt Christ and his sauing grace, as to separate the Sunne from light, fire from heate, or the soule from naturall life.

26. Thus this position is an opposition to Scripture, so it is also to the opinions of the Fathers. To giue a taste of some two or three, *Origen* saith, *That Christ is that true meat, which who soeuer eateth shall liue for euer, which no wicked man can eat.* *Augustine* more effectually saith, *Hee that is in the vnitie of Christs body, that is, a member of Christ, he is truely said to eate Christs body, and drinke his bloud.* Note, hee saith truely, to signifie that all other eate him falsely, that is in shew and not in substance. And in another place yet more plainly, *Hee which disagreeth from Christ, doth neither eate his flesh, nor drinke his bloud, though he take the Sacrament of so great a thing to his iudgement.* *Theodore* as plainly saith, *That Christ is meate for his owne sheepe onely, that is, his elect.* And *Cyrill*, that as many as eate his flesh, haue life in them, being ioyned to him who is life it selfe. And *Basil* saith, that they which are fed with the foode of life, to wit, the bread that came downe from heauen, haue an inward mouth of the minde whereby they eate that spirituall food. Many more such like sayings might be heaped together to this purpose, which for breuity sake I passe over: all which are contrary to that Romish position, that the wicked eate and drinke the very body and bloud of Christ; which they must needs doe, if the bread and wine, after the words of consecration, be changed into the very body and bloud of Christ.

27. Lastly, it is contrary to their owne diuinity: for they hold,

Orig. in Mat.
cap. 15.
August. de Ciuit.
lib. 21. c. 25.

Idem in Sent.
sent. 339.

Theodor. in
Psal. 32.
Cyril. in Ioh.
lib. 4.
Basil. in. Psal. 3.

hold, that the parts of this Sacrament, as of all others, are two, to wit, the matter and the forme : the forme in this Sacrament is to the whole word of consecration, together with the sense thereof : the matter is the whole element, with the signification thereof. As for example, in the Eucharist, the matter is the *species* of Bread and wine, containing vnder them the body and bloud of Christ : and the forme is (*for this is my bodie, this is my bloud.*) Now, hence I thus reason. The wicked either receiue the whole Sacrament, or they receiue it not ; if they do, then there is no difference betwixt the faithfull and them, for they receiue no more ; and why should not they be saued then as well as they ? if they do not, then either they receiue not Christ at all, because we are sure they receiue the outward Elements : and therefore if any thing be wanting, it must needs be the thing signified, or there are more parts then these two of the Sacrament. Again, thus, if the wicked receiue Christ in the Sacrament, and yet not the vertue of Christ, then they receiue not the whole Sacrament ; because the vertue of the Sacrament is in the Sacrament, as the vertue of euery thing is in the thing it selfe. And so it followeth, that the wicked in the Sacrament receiue Christ, and yet not Christ : the whole Sacrament, and yet but a part of the Sacrament : and that there are but two parts of it, and yet more then two. Obserue (gentle Reader) these contradictions, and wonder.

*Cell de Sacram.
lib. I. cap. 18.*

28. Again, Transubstantiation is contradicted both by the doctrine of adoration of Images, and by the Canon of the Masse : by the doctrine of adoration of Images thus ; they teach that diuine adoration is to be giuen to the pictures, of Christ, and God the Father, because they represent their most excellent and diuine persons, and yet they would haue the very body and bloud of Christ to be in the Sacrament transubstantiated, because some of the Fathers pretend to say, that it is to be adored with diuine worship. Now, if it bee true that they say, that Images of God the Father, and of Christ our Sauiour, ought to be adored with diuine worship, because they represent their persons : then it must bee false, that therefore

5. Contrad.

the bodie and bloud of Chriſt are really and carnally in the Sacrament, becauſe it is to be worſhipped : for, why may not thoſe myſteries of bread and wine inſtituted by Chriſt, to put vs in mind of his death and paſſion, bee, for ſuch their effectuall representation, adored and worſhipped with diuine worſhip, as well as Images and pictures for their representation, eſpecially ſeeing they carrie a more exact reſemblance and lively ſignification of him then any picture can doe ? Here is a plaine contradiction betwixt the prooſe of their Tranſubſtantiation, and their doctrine of adoration of Images, ſtanding vpon theſe termes, An Image muſt be worſhipped, becauſe it repreſenteth the perſon of Chriſt : but the Sacrament is not to bee worſhipped, though it repreſents Chriſt more fully then any Image, except he be corporally and ſubſtantially preſent in it.

6. Contrad.

29. Secondly, it is croſſed by the Canon of the Maſſe diuers waies : Firſt, by the praier that is vſed before the elevation, where the Prieſt deſireth God to behold the ſame ſacrifice with a propitious and fauourable countenance, like as the ſacrifices of *Abel*, *Abraham*, *Melchizedech* &c. If Chriſt were really offered by the Prieſt, hee need not pray that God would be propitious to that ſacrifice, for in him hee is euer well pleaſed : neither can his ſacrifice be poſſibly diſreſpected of God, being of infinite merite and price to ſaſiſie the rigour of his Fathers iuſtice : it were therefore either horrible blaſphemy in their Maſſe to equalize this abſolute ſacrifice of Chriſt, with the imperfect ſacrifices of *Abel*, and *Abraham*, which ſtood in need of Gods mercifull acceptance : or it is falſe, that Chriſt is really ſacrificed in the Maſſe : one of the two muſt needs be either blaſphemy in the Canon of the Maſſe, or falſhood in their doctrine of Tranſubſtantiation.

7. Contrad.

30. Again, by another prayer which is vſed in the conſecration, where the Prieſt prayeth, that God would command thoſe things to be carried by the hands of the holy Angell vp to the high Altar, into the ſight of the diuine Maieſtie. Now by theſe words (thoſe things *hec*) cannot bee vnderſtood Chriſt, neither in Grammaticall conſtruction, nor in any religious.

ligious sense: for in true Grammaticall Latine, he should haue said, if he had ment Christ, either *hunc*, this; or *hoc*, viz. *sacrificing* this sacrifice, and not *hac*, these things: for though the elements be two, yet by their own doctrine whole Christ is in each of them, and therefore cannot bee spoken of in the plural number, as if he were either diuided in himselfe, or multiplied to more then himselfe: & in the construction of religion it can be no lesse then blasphemy to imagine, that an Angell must carry vp Christ into Heauen, and present him there vpon the high Altar to the diuine maiestic; for it implieth in him either inability, or vnwillingsse to present himselfe: to say he is vnable, is to deny him to be God, and so Almighty: and to say he is vnwilling, is to deny him to bee our high Priest and Mediatour, to whose office it onely pertaineth to offer vp the sacrifices of the faithfull vnder the Gospell, as the Priest in the law of *Moses* might onely offer the sacrifices of the law, and enter into the most holy place, to make reconciliation for the people: so that it remaineth, that the composer of the Masse could not vnderstand by (*hac*) *these things*, Christ himselfe: but the elements Bread and Wine which are a representation and commemoration of that one all-sufficient sacrifice on the Crosse: and so either the Masse is erroneous, or Transubstantiation a false doctrine; for if the Masse be true, then Transubstantiation is false; and if Transubstantiation be true, then the Masse is false.

31. Thirdly, it is crossed by their manifold crossings, vsed by the Priest in the Masse: for, if Christ in person bee really present, as a complete sacrifice, what neede such signings or crossings by the earthly hands of a sinfull Priest? is hee sanctified by them? that were blasphemy to thinke. He needeth no sanctification, being the Holy of holies. Is the diuell driuen away by these meanes? that is a greater blasphemy to beleue: for hee once conquered the diuell, in such sort, that he dareth neuer meddle with him any more. And yet the blasphemous Iesuites are not afraid to affirme, that the diuels may, and doe so come neere to their Sacrament, that they can both carry it away, and abuse it also. Surely, if this bee

8. Contrad.

*Suarez, tom.
3. l. 55. sect. 1.*

true, then the diuels know, Christ is not there: for they durst not come so neere vnto him sacrificed on the Altar, by whose true sacrifice on the Crosse, they receiued such a deadly wound. Lastly, is God put in minde of his Sonnes sacrifice on the Crosse, by their crossings of him vpon the Altar? This is impudency to thinke: for Almighty God cannot forget the sacrifice of his owne Sonne; neyther can his Crosse bee any whit dignified by their crossings. Which way soeuer they turne them, here is eyther impietie in their Masse, or falsity in their doctrine of Transubstantiation.

9. Contrad.

32. Thus much touching the contradictions in the Eucharist. Now let vs see their concordance in other Articles of their Religion; and that with greater breuitie. And first in their Article of Iustification, therein there lurke foure maine contradictions: First, they say, that *the first iustification, when a man of vniust and wicked, is made iust and good, is the free gift of God, and deserued by no precedent works: and yet they say againe, that a man doth prepare and make himselfe fit for this iustification by certayne acts of faith, Feare, Hope, Repentance, and the purpose of a new life.* Yea, Bellarmine doth not sicke to say, that *this faith iustificieth by way of merite, and deserueth forgiveness of sinnes after a certaine manner.* And all of them teach, that those dispositions and preparations arise partly from grace, and partly from free-will, as two seuerall and deuided agents, and that it is in the power of mans will, eyther to accept that grace of God, or to refuse it: as hath beene at large discovered in the fourth Reason. Now heare the contradictions: If it bee meere Gods free gift, then it is no wayes mans free-will: and if it bee any waies mans free-will to prepare himselfe, then it is not euery way Gods free gift: For it is not in this case, as in other externall donations: the King may giue a pardon freely, and yet the prisoner may haue power to receiue or to refuse the pardon, because the pardon is one thing, and the prisoners will another: but in the iustification of a sinner, the gift it selfe is the very change of the minde, and the will, and the whole man: for it is (as they say) *when a sinner is made righteous, and an vniust man is made*

Censur. Colon.
pag. 140. 141.
Becan. disput.
pag. 199.
Trident. concil.
sess. 6. cap. 6.
Bell. de Iustif.
lib. 1. cap. 13.
Ibid. cap. 17.

made inst: and so the will hath no power to reiect it, when God effectually giues it; nor power to accept it, till God alter and change it by his grace. And hence it followeth, that to say it is Gods free gift, and yet that we in part prepare our selues thereunto by our owne free-will, implyeth contradiction, as also this, to merite it, and yet to haue it freely giuen: if it be any wayes of merite, then it is not euery way free. Merite in the receiuer, and freeneffe in the giuer, can in no respect stand together.

33. Another contradiction in this Article, is this; that they say a man is iustified by his works; and yet for all that, he is iustified by grace too. Both these propositions they peremptorily defend, and take it in great scorne, that we charge them to be maintayners of works against grace: and call vs loud Lyers, in casting that imputation vpon them. But by their leaues, they maintaine either works against grace, or else they breathe hote and cold out of one mouth (which the Sayre could not endure) and speake contraries, let them choose whether: for the holy Ghost himselte placeth these two, *Works* and *Grace*, in diametra'll opposition; *If it be of grace, it is no more of works, or else were grace no more grace: but if it bee of works, it is no more grace; or else were worke no more worke.* Here we see a manifest opposition betwixt grace and works, so that one doth exclude the other, and this in our election: and therefore much more in our iustification, which is but an effect thereof: for election hath nothing to doe with our good works, according to our doctrine, nor with our euill, according to theirs: but iustification hath respect vnto our sinnes and euill deeds; and therefore much greater must bee the opposition in this then in that: & greater reason that here works should be excluded by grace, then in the other.

34 *Bellarmines* exception is, that the Apostle here excludeth onely the works that be of our selues without grace, before we be iustified: but as for those that come after, they are works of grace, and therefore be not excluded by grace, but may well stand together. To which I answer three things: First, that the Apostle hath no such distinction, but speaketh

10. Contrad.

Rom. II. 6.

Bell. de Iustif.
lib. I. cap. 21.

generally of all works; and therefore according to the olde rule, *Vbi lex non diſtinguit*: Where the law diſtinguiſheth not, there we muſt not diſtinguiſh. To ſay therefore that it is both by grace and works, is to confront the Apoſtle, and to faſten vpon him a flat contradiction. Yea, it is to extinguiſh grace vtterly: for as it hath bene before alledged out of *Auguſtine*, grace is not grace in any reſpect, except it bee free in euery reſpect. Secondly, that the Apoſtle meaneth works after grace, and ſuch as proceed from faith, as well as works of nature, appeareth by another like place; where works are

Ephes. 2. 8. also excluded, and opposed to the free gift of God, that is, to grace: and that the Apoſtle intendeth works of grace, appeareth by the reaſon following, in the next verſe, (*For we are his workmanſhip, created in Chriſt to good works.*) Now in this laſt place, works of grace muſt needs be vnderſtood, becauſe he ſaith, we are created in Chriſt Ieſus vnto them: and therefore the ſame alſo muſt neceſſarily bee meant in the former: vnleſſe wee will ſay, that the Apoſtle, or rather the holy Ghoſt, diſputes not *ad idem*. Laſtly, I anſwere, that in *Abrahams* iuſtification, who was the Father of the faithfull, and his iuſtification a patterne, how all his ſpirituall poſteritie ſhould be iuſtified, works of grace are excluded: for at that time, of which the Apoſtle there ſpeaketh, *Abraham* was regenerate, as *Bellarmino* himſelfe acknowledgeth: and yet his works are excluded: therefore works of grace are meant by the Apoſtle. I, but replyeth the ſame Cardinall, when the Apoſtle ſaith, that *Abraham* was iuſtified by faith, and not by works, he excludeth thoſe works which *Abraham* might doe without faith: for they which haue faith, yet doe not alwaies worke by faith: as when they ſinne, or performe meere morall duties, without relation to God. But this is no better then a meere ſhift, without any ground of reaſon or truth: for if it bee true which the Scripture ſaith, that whatſoeuer is not of faith, is ſinne; then thoſe morall works, which hee mentioneth, being not of faith, are no better then ſinnes, and ſo need not to bee excluded by the Apoſtle; for they exclude themſelues. Beſides, it is manifeſtly falſe, that a iuſt,

and

Rom. 4. 2.

Eph. 2. 8.

and faithfull man, doth any worke, which is not sinne, where- in he hath not relation vnto God; if not in the particular act, yet in the generall purpose of his minde: for, euery morning he prayeth to God for the direction of all his wayes, and that all his works may be sanctified by his Spirit. And thus it appeareth, that in saying, wee are iustified by grace, and yet by works too, they speake contraries.

35. A third contradiction in this Article is about their works of Preparation, which, they say, goe before the first iustification: these they call, vertuous dispositions, good qualities, good preparations, merits of congruities; and that they haue a dignitie of worke in them: and yet they say agayne, that no good works goe before the first iustification: belike then they are both good, and not good, by their doctrine: and therefore thus I argue: If they be not good, why do they call them good? if they bee good, then it is vntrue, that no good works go before the first iustification of a sinner: either in the one, or in the other, they must needs erre; and in holding both, the one part of their doctrine crosseth the other.

36. Fourthly, they say, that faith alone doth not iustify: and yet, notwithstanding, they say, *Fide Catholica Christiana eaque sola hominem iustificari, nulli unquam negauerunt, nec negant Pontificij*. That no Papist euer hath, or doth deny, that a man is iustified by the Catholike Christian faith, and that alone. This is the assertion of *Miletus*, against *Hesbusius*; and it is not condemned by any of the rest; but his booke approved as containyng nothing contrary to their Catholike Religion: and so it seemes to be one of their Catholike doctrines. And *Bellarmino* insinuates asmuch, though not in playne speech, yet by necessary consequence, when hee saith, that faith is the beginning, and first roote of iustification. Now if it be so, then as soone as a man hath faith, iustification is begun, and taketh roote in him, euen before he hath any other grace: and if it hath taken roote, then it is eyther whole iustification, or a peece thereof: but a peece it cannot be; for it is indiuisible; therefore, eyther whole or none. For grant there be degrees in iustification (as they say) which neuer the-

11. Contrad.

Bell. de Iustif.
l. 1. cap. 21.
Bisshop. contra
Refor. Cathol.
art. 35.

12. Contrad.

Bell. de Iustif.
lib. 1. cap. 13.
Osor. Dom. 23.
post Pentec.
con. 2.
Milet. contra
Hesbus.

Bell. Ibid.

lesse

leſſe they are neuer able to prooue: yet they bee degrees of perfection, not of eſſence: as a man is a man as ſoone as hee is borne, though not a perfect man before hee come to complete age, ſtature, and ſtrength. So their ſuppoſed iuſtification, is iuſtification in the roote, though not perfect and abſolute, vntill it come to ripe age. I ſpeake in their language, becauſe I deliuer their owne doctrine. Now how can theſe two contraries bee reconciled? Faith alone doth not iuſtify, and yet faith alone doth iuſtify? If they ſay, that they ſpeake of one kinde of faith, and we of another, they ſay nothing to the purpoſe: for euen that any faith alone ſhould iuſtify, is contrary to their owne poſitions, who affirme, that the former cauſe of our iuſtification, is the inherent righteousnes of works: and not the righteousnes of Chriſt, apprehended by faith. And thus I leaue the Article of iuſtification at iarre with it ſelfe, to be atoned by their beſt wits, if it be poſſible.

*Beſt. de Iuſtif.
lib. 1. cap. 18.*

13. Contrad.

*Aug. lib. 4. in
Julian. cap. 3.*

37. Let vs come to their doctrine of workes, and ſee how that agreeth with it ſelfe: and here firſt they hold, that workes done before faith and regeneration, are not good workes, but finnes. This is proued by them out of Saint *Auguſtine*, who affirmeth, that *the workes of vnbeleeuers are finnes*: and if the workes of vnbeleeuers, then of all other wicked men which bee not regenerate; ſeeing, as the ſame Father elſe-where ſpeaketh, *Impij cogitant, non credunt*, the wicked doe not beleue, but thinke; they haue but a ſhadow of faith, without ſubſtance. It may be proued alſo by that generall and infallible axiome of the holy Scripture, *What ſoeuer is not of faith, is ſinne*: but the workes of wicked men are all voyd of faith, and therefore are no better then finnes in the ſight of God, be they neuer ſo glorious and beautifull in the eyes of men. Or as *Gregorie Nazianzen* ſaith, *As faith without workes is dead, ſo workes without faith are dead*: and dead workes are finnes, as appeares, *Heb. 9. 41.* Beſides, *Bellarmino* conſumeth the ſame by reaſon, becauſe *they want a good intention to direct their workes to the glory of the true God, whome they are ignorant of.* To which I adde another reaſon drawne from our Sauours owne mouth, *Mat. 7.* Becauſe *an euill tree cannot bring forth*

*Nazianz. orat.
in ſanct. Lauac.*

forth good fruit: but euery man, til he be ingrafted into Christ, is no better then an euill tree, and therefore cannot doe a good worke.

38. This is their doctrine, and it is sound diuinitie : but see how they crosse it ouer the face with a contrary falsehood; for the same men that teach this, notwithstanding affirme, that the workes of Infidels are good, *suo genere*, in their kind : so they are good, and not good; sinnes, and yet good works: but this is in their kind, say they, that is, *Morally*, and not *Theologically*. I, but morall vertues in the vnregenerate are (by their owne principles) sinnes : how then can they be good any waies? Can sinne, which is a transgression of Gods law, and simply in it owne nature euill, be in any respect good, as it is sinne? But to take cleare away this scruple, another of them auoucheth, that they are not onely morally, but euen Theologically good; for he saith, that such works as are done by the light of nature onely, without grace, doe dispose and make a man in some sort fit to iustification, though it be *longè & valde remotè*, remotely, and a farre off; for he that yeeldeth obedience to morall lawes, is thereby lesse vndisposed and repugnant to diuine grace. Now, how can sinnes dispose or prepare a man for iustification? is God delighted with sinnes? Either therefore they are not sinnes, or they doe not dispose to iustification, neither farre nor neere : or which is the present contradiction, they are sinnes and not sinnes, good and not good, at one time, and in one and the same respect. And to put the contradiction out of all question, the Councill of Trent in the seuenth Canon of the sixt Session, enacteth as much, and denounceth *Anathema* to all that say the contrarie: the words are these, *If any man shall say, that all the workes which are done before iustification, by what meanes soener they are done, are truly sinnes, or deserue the hatred of God, let him be Anathema.* And *Andradius* the interpreter of that Councill, authorised by the Fathers of the same, doth more perspicuously explaine the meaning of that Canon, when hee saith, that *men without faith, destitute of the spirit of regeneration, may doe workes which are voyde of all filthinesse, free from all fault,*

Bell. de iustif. lib. 4. cap. 16.

Salmer. Jesuit. tit. 15. pag. 41.

Concil. Trident. Sess. 6. ca. 7.

Andradius.

and

and defiled with no sinne, and by which they may obtaine saluation: then which, what can be more contradictory to that which before was deliuered, that all the workes of Infidels and vnbelieuers are finnes, be they neuer so glistering with morall vertue ? or more agreeable to the olde condemned errors of *Iustine*, *Clemens*, and *Epiphanius*, who affirmed that *Socrates*, and *Heracitus* were *Christians*, because they lined according to the rule of reason : and that the *Grecians* were iustified by *Philosophie* : and that many were saued onely by the law of nature, without the lawe of *Moses*, or *Gospell of Christ* ?

14. Contrad.

39. Againe, their doctrine of double merit, the one of Congruity, the other of Condignity, as they terme them, is not onely contrary to the truth, but to it selfe. For this they teach, that the merit of congruity, which the Council of *Trent* calleth the preparations and dispositions to iustification, is grounded vpon the dignity of the worke, and not vpon the promise of God : but the merit of condignity requireth both a dignity of the worke, and the promise of God to bee grounded vpon, or else it is no merit. This is *Bellarmines* plaine doctrine, and is consonant to the residue of their Doctours, both Schoole diuines, and others : for thus they define the merit of congruity, *It is that by which the subiect is disposed, that it may receiue grace according to the reason of Gods iustice*. Here is onely iustice required, and not any promise to the merit of congruity ; though (I must confesse) *Gabriel Biel* somewhat crosseth this definition, when he saith, that *when a man doth what in him lyeth, then God accepteth his worke, and powreth in grace, not by the due of Iustice, but of his liberalitie*. And *Aquinas*, who affirmeth, that *when a man vseth well the power of free-will, God worketh in him according to the excellencie of his mercy*. But yet they all agree in this, that the merit of congruity is not grounded vpon any promise, as the merit of condignity is, but onely vpon the worthines of the worke done. Now here lurketh a flat contradiction, for by this it should follow, that the merit of congruity should bee more properly a merit then that of condignity. Which *Bellarmines* denyeth in the same Chapter, because this dependeth vpon it
owne

Bell. de Iustif.
lib. 1. cap. 21.

Compend. Theol.
lib. 5. cap. 11.

Gabriel. 3. Sent.
dist. 27.

Aquinas. 2. 2. e.
q. 114. art. 2.
Coster. Enchir.
pag. 284.

owne dignity, and hath no neede of a promise, as the other hath: and so should bee also more meritorious and excellent then the other; being neuerthelesse but a preparation and beginning to iustification, and the other the matter of iustification it selfe. And that a man that hath no grace dwelling in him, but onely outwardly mouing him, nor is yet iustified, should haue more power to deserue and merite, then he that is fulfilled with grace, and fully iustified. Thus error, like a Strumpet, bringeth forth a monstrous brood of absurdities: but let vs proceede.

40. Their merite of condignitie bringeth forth a like monster; for they build it vpon two foundations, whereof one ouerwhelmeth the other: to wit, the dignity of the worke, and the promise of God: for what can be more contrary, then mercy and iustice? Now if it depend vpon the dignity of the worke, then it is a due of iustice: and so they call it, *Meritum ex iustitia*. A merite by iustice: but if it rely vpon the free promise of God (as they call it,) then it must needs be, *Meritum ex misericordia*. A merite by mercy: for Gods promise is a voluntary fruit of his mercy. They answer, that they may both well stand together: for, say they, God dealeth with vs, as we deale with our hyred labourers; we agree with them for a certayne price, for doing a peece of worke, and when they begin, we giue them an earnest penny; and when the worke is done, according to the couenant, we giue them their wages: So dealeth Almighty God with Christians; he first maketh a couenant with them, that for labouring in his Vineyard they shall haue a penny, that is, eternall life: then he giueth them the earnest of his Spirit, to assure them thereof: and lastly, at the end, when they haue done their worke, hee payeth them their wages. But by the Iesuites leaue, this similitude is lame of all foure: for first, when a man hyreth a labourer, and bargaineth with him for wages for his worke: this is a couenant of iustice, and no promise of mercy: and therefore if he performe this bargain, hee is not therefore called mercifull, but iust: but Almighty God, as they themselues confesse, promiseth freely, and is bound to none: and therefore this must needs be

15. Contrad.

Beil. de Iustif.
lib. 1. cap. 21.
Coster. Enchir.
pag. 284. &c.
Aquin. 1. 2.
q. 114. art. 6.
Beil. de Iustif.
lib. 5. cap. 14.
Coster. Enchir.
pag. 285.
Beil. de Iustif.
lib. 5. cap. 17.

Mat. 20. 2.

Ephes. 1. 13.

Apoc. 22. 12.

be

Iob. 35. 7.

be a worke of mercy, and not of iustice. Secondly, there is a proportion betwixt the labourers worke and his hire: but betwixt the Kingdome of heauen, and our good works, there is no proportion, no more then betwixt a finite, and an infinite thing: or a drop of a Bucket, and the huge Ocean. And thirdly, a man standeth in need of his workman & his worke: but God hath no need of vs. And hence it must of necessitie follow, that the labourers hire is a debt of iustice: but a Christians hire is a reward of mercy. And so I conclude, that being of mercy, it cannot be of iustice too; or if it be of iustice, it cannot be of mercy too: for what neede iustice, if it bee of mercy? and what need mercy, if it be of iustice? And therefore if this merite of condignitie be grounded vpon the worth and valour of the worke done (as they teach) then it cannot bee grounded vpon the promise of God, as they teach also; because the dignitie of the worke requires it as a due by iustice, and the gracious promise of God imparts it, as a reward of mercy.

16. Contrad.
Bel. de Iustif.
lib. 5. cap. 21.
Consil. Trident.
Sess. 6. c. 13.
can. 4.

41. Again, in their merite of congruities, there is another contradiction: for they teach, *that the whole dignitie of the worke dependeth vpon grace; and therefore that it is not so much man that meriteth, as Gods grace in man.* And yet the same affirme, *that this grace doth not inhabitare: that is, dwell in a man; but onely outwardly inooue, and helpe him: and that it is in mans power, either to accept, or reiect the same.* Now how can the power of meriting issue from grace alone, and the whole dignitie of the worke depend vpon grace, when as that grace is not in vs, and when as our owne free will is the chiefe worker, being able of it selfe, either to vnlocke the dore, and let it in, or barre the doore, and shut it out? And besides, if the whole dignitie of the worke depend vpon grace, why doth he call it, *Meritum inchoatum & imperfectum?* A lame and vnperfect merite? Is Gods grace lame and imperfect? eyther therefore that grace dwelleth in vs, and is the chiefe worker, or else it doth not wholly depend vpon grace. And againe, if it wholly proceede from grace, then it is not a lame and imperfect, but a complete & perfect merite.

See,

ibid.

See, I beseech you, how falsehood needeth no other Engine but it selfe to ouerthrow it.

42. Lastly, concerning works, their doctrine is, that the good works of the regenerate are *fully and absolutely iust, and perfectly good*: and yet neuerthelesse, *that they may grow in goodnesse, and are also mixed with many veniall sinnes*. If they bee perfectly good, how can they grow in goodnesse? and if they increase in goodnesse, how are they perfectly good, seeing that onely is perfect, to which nothing can be added? If they say, that this perfection is but begun, and not finished; why then also, they should say, that they are imperfectly perfect: or else, they pull downe with one hand, that which they build with the other. And againe, if they, most holy and iust men, haue their works intermixed with many veniall sins, for which they need to cry daily, *Forgiue vs our trespasses*, how can they either perfectly fulfill the law of God, or doe such works as may bee able to abide the censure of Gods iustice, seeing Saint *James* saith, that he that transgresseth one Commandement, *is guiltie of the whole law*, because he violateth the body of iustice, contained in the law? as he which hurteth the little toe, doth herein wrong the whole bodie. It is a contradiction therefore, to say, that the works of the regenerate are perfect, and yet are intermingled with many sinnes: and it is all one, as if a man should say, that his face is perfectly cleane, and yet hath many spots: or that the bodie is perfectly in health, and yet is pestred with many diseases.

43. And thus much of good works. Now, besides these, there are certaine works in their Religion, which are more then good, and more perfect then perfection: these be their works of Supererogation, arising from three grounds: First, when the Saints in this life do more good works, then are necessarie for themselves to the attainment of saluation. And secondly, when they suffer more and greater punishments then are due vnto them for their sinnes. And thirdly, when they vndertake, not onely works, commanded by the law of God; but also, such as are commended by the Euangelicall Councells: as, *voluntary pouertie, abstaining from marriage,*
and

17. Contrad.
Concil. Trident.
Sess. 6. cap. 11.
can. 25.
Bell. de Iustif.
lib. 4. cap. 10.

Iam. 2. 10.

18. Contrad.
Bel. de Monach.
lib. 2. cap. 6. 7.

and regular obedience. These superabounding actions and passions of Gods Saints, are the works of supererogation, spoken of, and magnified so much in the Church of Rome: which both are the Churches Treasure, mingled with the superabounding merits of Christs passion; and are layd vp in a Treasury, the keyes whereof and dispensation is committed to the Pope of Rome, that hee, either by himselfe or his Factors, may dispence them at his pleasure: that is, to them that will buy the same for money: and also (as they say) are more excellent, and perfect, and meritorious of a greater reward. This blasphemous doctrine might easily be wounded to death by the Sword of the Spirit: for it is contrary to all Religion, & to the experience of euery mans owne conscience. But I leaue this to others, who haue, or shall meddle in this argument: my taske is to shew, how it contradicteth both it selfe, and other doctrines of their Religion.

Rel. Ibid.

44. *It selfe*, thus: They teach, that works of supererogation, grounded vpon Euangelicall Counsels, are (as you haue heard) more excellent, perfect, and meritorious, then those which are done in obedience to the law of God: and that in three respects: First, comparing seuerall Counsels with seuerall Precepts which concerne the same matter: As, to sell all and giue to the poore, is a more excellent worke, then any commanded in that Precept, *Thou shalt not steale*. And the Counsell of Single life, is more perfect then the Precept, *Thou shalt not commit Adultery*. As if men could bee more perfect then God had commanded, or then Christ himselfe was, whose righteousness consisted in this, in being obedient to his Fathers will. Or then the Angels, whose perfection consisteth in executing the Commandements of God. Or, as if the law of God was not a perfect rule of righteousness. Secondly, comparing the state of men, obseruing Euangelicall Counsells, with the state of them that onely yeeld obedience to Precepts: as if a man could be in a higher and happier estate then they are, which loue God with all their heart; and their Neighbour as themselues: which is the summe of the Law. And thirdly, (marke this) comparing Counsells with any Precept

Heb. 10. 7.
Psal. 103. 20.

precept whatſoeuer, even with that great Commandement of the Law, *Thou ſhalt loue the Lord thy God with all thy heart, and with all thy ſtrength.* As if a man could loue God more then with all his heart, and with all his ſtrength. Gods children labour for ſo much, let them take the more for their ſhares. Hence they conclude, that in reſpect of matter, the Precept is good; but the Counſels better: and in reſpect of the end, the fulfilling of Precepts hath a reward; but the execution of Counſels hath a greater reward. This is their plaine doctrine. And yet neuertheſſe the ſame men teach, that the perfection of a Chriſtian man conſiſteth eſſentially, in the obſeruation of Precepts: and instrumentally, in the obſervation of Counſels. And ſecondly, that the Precepts of charitie are the ends whereunto Counſels are ordayned: and the works of Counſels are but the way and meanes for the better keeping of the Precepts. Now to the purpoſe. How can works of ſupererogation bee more perfect then works of obedience? Counſels then Precepts? ſeeing perfection conſiſteth in the one instrumentally, and in the other eſſentially, and Precepts are the end of Counſels, and not Counſels of Precepts? Is an instrumentall perfection greater then an eſſentiall? or the meanes more perfect then the end? This is contrary to naturall reaſon: for *Ariſtotle ſaith, Maius bonum eſt finis, quàm quod finis non eſt.* The end is a greater good then that which is not the end: and the instrument is neuer ſo perfect as the eſſence of a thing.

45. Againe, it croſſeth another of their doctrines thus: They teach, that though the law of God bee poſſible to bee kept by the regenerate, & the works of the faithfull be ſimply and abſolutely juſt: yet they are mixed with many veniall finnes: and therefore there is none ſo juſt, but that ſinneth ſometimes, and hath neede to uſe that petition in the Lords Prayer daily, *Forgiue vs our trespaffes.* According to that generall axiome of Saint Iames, *In many things wee ſinne all.* Yea, *Bellarmino* himſelfe affirmeth, that the regenerate may fall into many deadly finnes, and that bee cannot poſſibly a uoyd veniall finnes, *Niſi priuilegio ſingulari: Bat by a ſingular priuiledge.*

Bell. de Mona. b. lib. 2. cap. 7.

Bell. 7. ibid. c. 6.

Aquin. 2. 2. q.

184. art. 3.

Idem. Ibid. q.

189.

Salmer. c. 7.

pag. 37.

Ariſtot. Rethor. lib. 1. cap. 7.

19 Contrad.

Conci. Trident.

ſeſſ. 6. c. 11.

can. 25.

Bell. de Juſtiſ.

lib. 4. cap. 10.

Idem. de Grat.

& lib. arbit. l. 5.

c. 30.

Et de bon. oper.

in partic. l. 1. c. 6.

Iam 3. 2.

Idem. de grat. &

lib. arbit. l. 6. c. 10

priviledge. Which *priviledge* hee cannot instance to haue beene granted to any man living or dead, except Christ only, who was God & man. Observe now the contradietion: (to omit that this necessarie of sinning doth overthrow the possibility of fulfilling the law, and doth imply an impossibilitie) how can these two extremes be reconciled? The regenerate cannot performe all they should do, & yet do performe more then they should do. They cannot auoyd veniall sins, and yet can supererogate. It is as much as to say, that a man is not able to pay his owne debts, but must aske pardon for them; & yet hath ability to pay another mans, far greater then his owne. Or, an Archer cannot by any means shoot home to the marke & yet with the same Bow & Arrowes, sent forth by the same strength of his arme, he can shoote farre beyond the marke. He that is tainted and stained with many veniall sinnes, in that respect, is not perfect: but hee that doeth supererogate, is more then perfect: For so they say, when they give a higher degree of perfection to these works, then to the perfect obedience of the law. If they say, that *veniall sinnes* doe not hinder the perfection of good works: I answer, that neuertheless, they hinder the perfection of the worker: & if they stick fast to the worke it selfe, they hinder that also: as the least spot of inke blemisheth the whole face, and the lightest disease disableth the health of the whole body. Eyther therefore they must deny them to be sinnes, and so spots & defects in the soules of the regenerate: or they must confesse, that they are not so perfect as they should be. And how then can they be more perfect then they should be?

Bell. de Monach.
lib. 2. cap. 2.

20. *Contrad.*
Bell. de Monach.
lib. 2. cap. 8.
Salmer. tom. 5.
tract. 5.
Bell. de Monach.
lib. 2. cap. 2.

46. Further, they teach, that one degree of supererogating perfection, is the vow of Monasticall pouerty, renouncing all propriety in worldly goods, and holding in Common the vse of temporall things: and yet they say, that the state of Bishops, who possesse lands and goods, and enjoy the propriety of them, is more perfect then the state of Monks, who deprive themselues thereof, because Bishops haue already archiued this perfection, and Monks are but in the way to it. From which ground a man may thus argue: If per-

fection

fection consist in voluntary poverty, which is an alienation of all proprietie of worldly goods; then Bshps, possessing Lordships and reuenues, are not more perfect then Monks, that haue renounced all: and if Bishops, possessing, be more perfect then Monks, not possessing, then perfection consisteth not in the alienation of all proprietie of worldly goods. One or the other must needes bee false, except hee will place perfection in two contraries: to wit, possessing, and not possessing. And the rather may this absurditie appeare, because, aske them, why Monks are more perfect then other men? they will answer, because they remooue from them all impediments of their loue to God (in which ranke they place worldly wealth) and consecrate themselves wholly to Gods seruice. By which reason, Bishops cannot bee more perfect then either they or other men, because they retayne those impediments: and so by their doctrine, doe not wholly consecrate themselves to Gods seruice.

47. From their actions, let vs come to their passions: to wit, their Satisfaction, or, as *Melanchron* calleth them, Satisfaction, wherein there are as fat and foggie contradictions, as in the former. For, first they teach, that Christ hath made *a perfect and full sufficient satisfaction for all the Elect*; and that his death was a sufficient price for the redemption and expiation of the sinnes of the whole world: and that his satisfaction was of infinite valew, &c. This they affirme in semblance of words, because, if they should not, all men would cry shame vpon their Religion. And yet, in truth, they overthrow the same by another crosse doctrine of our owne satisfaction: for the same men say, that Christ hath onely satisfied for the fault of our sinnes, and the eternall punishment due vnto them: but wee our selues must satisfie for the temporall punishment, eyther here on earth, by necessary afflictions, or in Purgatory, by the indurance of those paynes which are there ordayned to purge men withall. Now what can be more contrary then these two propositions? Christ hath made a full satisfaction for vs; and yet we must also satisfie in part for our selues. If Christs satisfaction be full and perfect, then

21. Contrad.

*Concil Trident.
Sess. 4. c. 8.
Bell. de poenit.
lib. 4. cap. 13.
Coster Enchir.
pag. 395.*

*Concil. Trident.
Sess. 4. cap. 10.
c. 12. & 13.
Bell. de poenit.
lib. 4. cap. 4. & 3.
& 7.*

it hath payd the whole debt which we ought: but if we muſt pay part of the debt, then is not this ſatisfaction full and perfect. That the temporall puniſhment is a part of our debt, *Bellarmino* himſelfe confeſſeth, writing vpon the firſt petition of the Lords Prayer, where hee giueth this one reaſon, why ſinnes are called debts: *becauſe he which breaketh the Law, is a debtor, to undergoe the puniſhment which the Law requireth.* But the Law bindeth tranſgreſſors, not onely to eternall, but alſo to temporary and tranſitory puniſhments. As a Suretie therefore, that payeth for his friend, owing an hundred pound, foureſcore and ten, leauing the remainder to the debtor himſelfe to be ſatisfied, can not be ſayd, to haue made full ſatisfaction: So, if any part of our debt is to be payed by our ſelues, Chriſt, our all-ſufficient Surety, cannot be ſayd to haue made a full ſatisfaction. But they anſwere, that this our ſatisfaction is wrought in vs by Chriſt; and is ſo in vs, that it is not of vs, but of Chriſt. And again, that it is nothing but an inſtrument ordained by God, to apply Chriſts death vnto our ſelues, and ſo to exiate the puniſhment of our ſinnes inſtrumentally, and not cauſally. To which I anſwere: Firſt, that this inwrappeth another contradiction: for, if it bee Chriſts in vs, and not ours of our ſelues, then it muſt needs be the ſatisfaction it ſelfe, and not an inſtrument to apply it: for one and the ſame thing cannot bee both the inſtrument to apply, and the thing that is applyed. But of this ſee more in the fourth reaſon. And ſecondly, though it be from Chriſt, yet that is but in part; becauſe, as they teach, it is not onely in euery mans power, eyther to admit, or to exclude the grace of God, and the efficacy of Chriſts merite, by his owne free-will: but alſo, for that it is wrought by our ſelues, and vpon our ſelues, cooperating with grace at leaſt. And thus the knot of the contradiction remaineth ſtill as faſt tyed as euer it was.

22. Contrad.

Bell. de penit.

lib. 4. cap. 1.

48. Again, they ſay, that our ſatisfactions, when they are at the beſt, are imperfect, and no wayes proportionable to the iuſtice of God: for when we ſinne, we offend him, who is an infinite God; and whatſoeuer we haue, it is but a ſmall and finite thing: and therefore there muſt needs bee an im-

perfect

*Bell. de bonis
oper. in partic.
lib. 1. cap. 6.*

*Concil. Trident.
ſeſſ. 4. cap. 8.*

*Bell. de penit.
lib. 4. cap. 14.*

perfect compensation from vs to God, depending rather vpon his mercifull acceptation, then any proportionable satisfaction. This is their doctrine. And yet they teach also, that there is an equality and proportion betwixt Gods iustice, and our satisfactory works: and that they are in some sort of infinite valew, by reason of the infinite power of Gods Spirit dwelling in vs, from which they proceede. And thus by their doctrine they are perfect, and not perfect: infinite, and finite: haue equality and proportion, and yet haue no equality nor proportion to Gods iustice. Either therefore they are not of infinite valew, though they proceede from the Spirit: or if, because they doe proceede from the Spirit, therefore they are of infinite value, then they cannot bee imperfect. Let them choose which they will, they haue a Wolfe by the eares.

49. Further, they teach, that the passions of the Saints doe not onely profite themselues, but also others, whether liuing or dead; not so much, by example, for their edification, as also, for their satisfaction, by redeeming them from temporall punishment. Which doctrine is not onely contrary to Saint Gregory, one of their owne Bishops; who taught that Christs sufferings are herein distinguished from the sufferings of all others; because hee suffered without sinne, and all men suffered with sinne: but also to the receiued doctrine in their Church, which holdeth, that the righteousness by imputation, whereby we say a man is iustified, is a meere fiction and Chimericall conceit. For a man (say they) cannot bee righteous by another mans righteousness, nor wise by another mans wisdom: and so not iustified by Christs righteousness imputed vnto him. Cannot a man be iustified by Christs righteousness imputed? & can satisfaction be made by the passions of the Saints imputed? Is the death of Christ of lesse price & force then the sufferings of the Saints? The righteousness of Christ imputed, is a Monster in Religion; & yet the satisfaction of the Saints imputed, is with them a Catholike doctrine. And thus with one doctrine they establish imputation, and with the other, pull it downe againe. With one breath they condemne it, and with another they iustifie it.

*Idem de penit.
lib. 4. cap. 7.*

23. Contrad.
*Bell. de Indulg.
lib. 1. cap. 2.*

*Greg. de Valent.
de Indulg. c. 1.*

Greg. Mag.

24. Contrad.

Bell. de Pur. at.
lib. 1. cap. 7.Concil. Trident.
Sess. 14. ca. 2.
Bell. de extrem.
unct. lib. 1. cap. 8.Bell. de Purgat.
lib. 1. cap. 7.

50. Ioyne vnto Satisfaction, their bastard Purgatorie: for out of this doctrine, That men must satisfie in themselves, and for themselves, for the temporall punishment of their sinnes, springeth Purgatory: because, when they haue not satisfied sufficiently in this life, then (as they teach) they must make vp that which is wanting in the life to come, in the fire of Purgatory. This doctrine of Purgatory is directly opposite to their Sacrament of *Extreme unction*: for there they teach, that by this Sacrament all the reliques of sinne are vterly abolished and wiped away. *Si qua delicta sint adhuc expianda abstergit* (saith the Councell of Trent :) If any sinnes remayne unpurged, or to be satisfied for, this Sacrament wipeth them cleane away. And the Councell of Florence affirmeth, that the effect of this Sacrament is, *Sanatio animæ*: The healing of the soule. And Bellarmine concludeth, that therefore the five Senses are anoynted, because they are, as it were, the five doores, by which sinnes enter in vnto the soule: to wit, that there might bee a generall purgation of all sinnes which remayne. This is their absolute doctrine: and yet the same men affirme, that Purgatory is ordayned to purge away the reliques of sinnes, which in our life time wee haue not satisfied for: and that many sinnes sticke so fast and close vnto vs, that we carry them with vs out of this life, to bee purged in that purging fire. This is also their doctrine. Now I would aske of them, if all the reliques of sin be wyped away by this annoynting Sacrament, then what vse is there of Purgatory? and if the reliques of sinne bee to bee purged in Purgatory, then what vse of this Sacrament? Either therefore this fire doth dry vp the vertue of that sacramentall Oyle, or this sacramentall Oyle doth quench that fire. They will say, peradventure, that eyther all are not annoynted with this Oyle: or that some that are annoynted, by their owne infidelity and impenitency, barre out the vertue thereof. Or, lastly, that the sinne being remitted, yet the temporall punishment due vnto it, is to bee payd in Purgatory. To which I reply: first, that it is against the rule of their owne Religion, that none that are annoynted with this Oyle, should goe to Purgatory:

for

for then a very small number should goe to that place, seeing their Priests are so diligent, for their owne belly sake, that they seldome suffer any to passe away without this Passport. Secondly, for them which barre out the efficacy of the Sacrament by their owne infidelity or impenitency, not that purging fire of the Suburbs, but the deuouring fire of Hell it selfe is prepared, as they themselves acknowledge. And thirdly, if there be not a purging away of some filthy stains of sinnes from the soule by that fire, but onely a satisfactory punishment, why do they call it a Purgatory? Nay, and why doeth *Bellarmino* thus define it to bee a place, wherein, as it were in a Prison, after this life those soules are purged, which were not sufficiently purged in this life; to the end, that being so purged, they may enter into heauen, whither no polluted thing can haue admittance? And thus it remaynes a necessary conclusion, that either the reliques of sinne are not cleansed away by *Extreme unction*, and so that Sacrament is of no force: or, if they be, they are not then purged in Purgatory: and so that fire must needs be quenched.

51. But if this Oyle will not serue to extinguish Purgatory, because the fire burneth so hot: let vs adde vnto this the Popes Pardons, which will (at least) evacuate and empty it, that there shall be no fuell for that fire. For they teach, that a Pardon or Indulgence, is the remission of temporal punishment, due for actuall sinnes, out of the dispensation of the Churches Treasury. Thus doth *Tollet* define it, and *Bellarmino*, and *Gregory de Valentia*, adding onely, that it is by meanes of application, of the superabounding satisfaction of Christ and the Saints, made by him that hath authority thereunto. Now none hath authority thereunto but the Pope onely, and such as are delegated by him to that purpose: for the keyes of this Treasury were committed to Peter, and his Vicar, saith *Oscorius*, another Iesuite: and from them is deriued to Cardinalls, Archbishops, Bishops, and other inferiour Clarkes. And the Pope by his iurisdiction, may absolue all that are in Purgatory from the paine, and so empty Purgatory at once, saith *Antoninus*, the Archbishop of Florence: which if it be true,

Bell. de Purgat.
lib. 1. cap. 1.
& lib. 2. cap. 1.

25. Contrad.

Tollet. Instruct.
Sacerdotum.
lib. 6. cap. 21.
Bell. de Indulg.
lib. 1.
Greg. de Valen.
tom. 4. pag. 1846

Oscor. tom. 4. con.
in publ. Inbil.

Antonin. part.
3. tit. 22. c. 5.
§ 6.

then either the Pope is vnmercifull, if he can, and will not : for who would suffer such a number of poore soules to bee so tormented, when with a word of his mouth he might release them? or, if hee would, and cannot, then their doctrine is false of his absolute Iurisdiction. Let them choose whether they will. But of this, more hereafter. Now to the purpose. Some of them hold, that the paynes of Purgatory hold but ten yeeres : some, an hundred : some, two hundred : they that stretch them farthest, yet say, that they must end at the day of Iudgement : because then, all must bee Sheepe or Goates, none betwixt both, of middle nature, as *Bellarmine* affirmeth. Well, then, if Purgatory dure no longer, then we shall not neede to feare it no more, then that fire which the Philosopher calls, *Ignis fatuus*. For let any man goe to *Venice*, and say but a prayer of Saint *Augustine*, printed in a table, and he shall haue 82000. yeeres pardon : that is longer then the world is like to endure by their owne confession, and therefore longer then needes. This indulgence was granted by Pope *Boniface* the eyghth. Or, if *Venice* be too farre a journey, let him stay at home, and but nod the head at the Name of Iesus, and hee shall haue twenty yeeres pardon for euery time. I would nod twenty times a day if this were true, and that commeth to 7300. in the yeere. O how a man may disappoint this Purgatory, if he haue any wit in his head! This Indulgence came from Pope *Iohn* the two and twentieth. Or, if this be also too great a matter, let a man weare but an *Agnus Dei* about his necke, and thinke onely in his heart on the Name of Iesus at the houre of his death, and hee shall haue plenary forgiuenes of all his finnes. And for them that are there already, they are helped out daily, or at least may bee, by the Suffrages and Masses of those that are alie : and if any remaine there, the fault is in the Priests, that say not Masses fast enough : and the reason of that is, because they receiue not money fast enough : for there is the common Prouerbe most true, *No penny, no pater noster*. To conclude, in the yeere of Iubile a perfect and full pardon is graunted to all that desire the same, or on whom the Pope will bestow it : there

therefore the soules in Purgatory cannot be excluded. Now if all these things stand true, then Purgatory must fall: for who would fall into Purgatory, that may thus easily prevent it? or who would suffer any of his friends soules and acquaintance to lye burning there one houre, when it is in his power thus to redeeme them? Either therefore the doctrine of Pardons is false and fayned, or else Purgatory is no better then a scarecrow.

52. Adde to these, that soules onely are tormented in Purgatory, and not bodies: but bodies sinne as well as soules: and some sinnes are committed by the whole man, to wit, bodie and soule together: and therefore the body is not free from therelicks of sinnes, no more then the soule, especially from obligation vnto temporall punishment. How can then these relicks bee purged away in this fire, when as the one part of man, which standeth in neede of purging as well as the other, neuer commeth thither? *Bellarmino* sawe this contradiction well enough, and therefore labours to salve it by a false position, driuing out one nayle of error with another: to wit, *That sinne is onely an act of free-will; and therefore, after the dissolution of the body and soule by death, remayneth onely in the soule, and not in the dead body.* But this is first false: for albeit properly it is the soule that sinneth, yet the body also sinneth, by being an instrument of the soule in sinning: and he himselve saith, that some sinnes cannot bee committed but *a toto composito*, by the whole man. And if the bodie doe not sinne as well as the soule, I wonder why it is punished both in this life, with corporall diseases and plagues, and after death, with putrefaction and depriuation of life, and in the day of iudgement, with eternall torment in hell fire. Secondly, if it were so, that a dead carkasse had no relique of sinne in it, yet in that it was an instrument of sinne, it is lyable to temporall punishment, which is the chiefe ground of Purgatory, as hath beene shewed. And therefore I conclude, that either the body goeth to Purgatory as well as the soule; or else a full satisfaction is not made for the temporall punishment: or at least, that the fire of Purgatory is but an imaginary.

Emanuel. Sa. in Aphorif. Barrad. in concord. Euang. pag. 601.

26. Contrad. *Bell. de Purgat. lib. 2. cap. 9.*

Bel. Ibid.

nary and witty conceit to keepe men in ſome awe, and to maintaine their owne pride and pompe.

27. Contrad.

53. Next vnto Purgatory, is Prayer for the dead, which is both the mother and daughter of that fire; for as it is vpheld by Purgatory, a weake and imaginary foundation; ſo it vpholdeth Purgatory, a paper building: neuertheleſſe it is ouerturned by it owne poyle and weight. For this they teach, That the prayers and ſuffrages of the liuing, doe nothing profite thoſe that doe enioy bleſſedneſſe, as the Martyrs, and ſuch like: according to that of Saint *Auguſtine*, *Iniuriari facit martyri qui orat pro martyro: He doth wrong a Martyr, that prayes for a Martyr*: nor the damned, whether they be in the loweſt Hell, as reprobates, or in Limbo, as vn-baptized Infants: but onely the ſoules in Purgatory. And yet notwithstanding, they both alledge the authorities of ancient Fathers, to prooue the prayer for the dead, who prayed for thoſe whom they aſſured themſelues to be in heauen: and alſo by their owne doctrine and practice declare, that they haue vſed to pray for the damned. As touching the Fathers, *Nazianzene* prayed for *Ceſarius*, and *Ambroſe* for *Theodoſius*, *Valentinian* and Saint *Auguſtine* for his mother. And in the ancient Leiturgies of the Church, prayers were made for Patriarks, Prophets, Martyrs, and the bleſſed Virgine *Mary* her ſelfe: yea, for the Popes alſo: as for Pope *Leo* for example; and yet they thought all theſe to be in the ſtate of bleſſedneſſe, as it appeareth in the ſame places where theſe prayers are expreſſed: and therefore *Caffander*, their iudicious reconciler, calleth thoſe prayers, *Testimonies of charitie towards the dead, congratulations of their preſent ioyes, and profeſſions of their faith and hope, concerning the immortality of their ſoules, and reſurrection of their bodies; not ſupplications for their releaſement out of Purgatory*, as our Romaniſts imagine. Now hence thus we reaſon: If the Fathers prayed for them who were in poſſeſſion of bleſſednes, then their teſtimonies ſerue nothing for their purpoſe, who affirme, that ſoules in Purgatory are onely benefited by ſuch prayers: and if ſoules in Purgatory bee onely benefited by ſuch

prayers,

Beſt. de Purgat.
lib. 2. cap. 18.

Auguſt. de verbis
Apoſtol. ſer. 7.

Nazian. in laud.
Ceſarii.
Ambro. de obitu
Theod. & Valent.
in Auguſt. confeſ.
lib. 9. c. 13.

Caffand. conſult.
art. 24.
Beſt. de Purgat.
lib. 2. cap. 18.

prayers, as they say, then they deale impertinently and deceitfully to bring in the testimony of the Fathers for maintenance of such prayers; in the one, bewraying the imbecillitie of their cause; in the other, the weaknesse of their iudgements, and in both crossing themselves in that which they would build vp, as the builders of Babel did. Neyther doth this onely bewray their fraude in misapplying the authorities of the Fathers: but also it implyeth a playne contradiction: for they teach, that though wee ought not to pray for the soules of the Saints that are in heauen, yet wee may pray for the resurrection and glorification of their bodies, which notwithstanding are not tormented in Purgatory, but asleepe in their graues. And so it followeth, that by their doctrine we may not pray at all for the Saints departed, and yet wee may pray for their bodies, which are the one halfe of them. And againe, we may not pray for any that are dead, except they be in Purgatory; and yet we may pray for the bodies of the dead, that are not in Purgatory, but in their graues.

54. If they reply as *Bellarmino* doth, that we may pray for the Saints in Heauen, not for release of any paine, but for increase of their glorie, either of their soules presently, or of their bodies futuramente at the Resurrection: then (I say) they contradict themselves againe. For, how doe the Praiers of the liuing doe no good to any, but those that are in Purgatorie; whereas they are meane to increase the glorie of their soules, and to procure the consummation of their bodies glorie also? As for their practice in praying for the damned, *Damascone* reporteth, that *Gregorie* the Pope absolved *Traiano*, and a Martyr *Falcenilla* from the paines of hell: and also relateth out of the historie of *Palladius*, that Saint *Machary* demanded of the dead skull of an Idolater, whether the Praiers of the liuing did good vnto them in Hell or no: to whom the skull should answer, When thou offerest vp Praiers for the dead, we in the meane time feele some refreshing. The like, wee read of *Iudas*, in the Legend of Saint *Brandon*. *Bellarmino* indeed reiecteth this Tale of the skull as a Fable, but yet he gain-saith not the deliuerie of *Traiane*, by the praiers

28. Contrad.
Bell. de Purgat.
lib. 2. cap. 18.

Damas. in orat.
de defunct.

Bell. Ibid.

*Antonin. part. 3.
lib. 22. c. 5. §. 6.
Aquinas in 4. dist.
45. art. 2. q. 2.*

ers of *Gregorie*. But *Antoninus*, the Archbishop of *Florence*, approoueth the first as an authentickall Storie, so doth *Aquinas* the last, and frameth this answer thereunto: that the Soules of the damned receiue no mitigation of their paine by the Praiers of the liuing; but onely a certaine vaine and deceitfull ioy: and the Schoolemen deuise strange reasons, how this should be brought to passe, some saying that *Traian*, by the vertue of *Gregories* Praiers, returned to life, and did penance, and so obtained pardon, and glorie: others affirming that his soule was not simply absolved from the guilt of punishment, but that his paine was suspended vntill the day of Iudgement: others imagining, that his soule was not freed from Hell, but from the torments of Hell; so that he should remaine there, but should feele no paine: And lastly, *Bernardine* reiecting all these opinions, and concluding that *Traian* was not definitiueely condemned, but conditionally, to wit, the diuine Wisdome fore-seeing that *Gregorie* should pray for him, and therefore to haue deferred his damnatorie sentence. Thus they labour in by-paths that forsake the way of Truth, and wander they know not whither. But to the point, either that is false, that soules in Purgatorie are onely helped by the Praiers and Sacrifices of the liuing, or this, that by them the damned may be either released or refreshed.

29. Contrad.

55. Lastly, both the Doctrines of Purgatorie and Praier for the dead, are directly crossed by their Canon of the Masse: for there those dead persons for whom Praier is made, are said to rest in Christ, and to sleepe the sleepe of peace: and yet here they say, that none are to be praied and sacrificed for, but those onely that are in Purgatorie. What, is there then any rest in Purgatorie? is to be tormented restlessly in those burning flames, which in their iudgement are equall for extremitie, and anguish (excepting onely continuance) to the paines of Hell, to be at rest, and to sleepe in peace? is Purgatorie become a Paradise? and the skirts of Hell the suburbs of Heauen? this is new & strange Doctrine: and yet this must needs bee, if both their practice of praying for the dead in their Masse, and their doctrine of the same in their bookes be true.

56. Con-

56. Concerning inuocation of Saints, it is intrangled with diuers absurd contrarieties: for first if it bee true, which the former Doctrine requires, that wee must pray for the Saints which are in blisse, that their glorie may bee increased: then it is false that wee must pray vnto them. For if they stand in need of our Praiers, as they doe, if by them their glorie is increased, then they should pray vnto vs, aswell as wee vnto them: and if they stand in need of our helpe being in Heauen, how can they helpe vs being on Earth? if we be Mediatours for them, how are they Mediatours for vs? True it is, that here below one man prayeth for another, because they stand in need of one another: but by another Doctrine which is also the truth, the Saints enioy the sight and presence of God, and therefore are most blessed, for in him they enioy all fulnesse of ioy and glorie; so that nothing can bee added to that happinesse, which in their soules they enioy: and therefore one of these two necessarily are false, either we must not pray vnto them, or we need not pray for them.

57. Againe, they alledge testimonies out of the olde Testament, to prooue the inuocation of Saints, as that Praier of *Moses*, Remember, O Lord, *Abraham*, *Isaac*, and *Iacob*, thy seruants: and *Ier. 25.* If *Moses* and *Samuel* stand before mee, my soule should not bee to this people: and *Gen. 48. 16.* and *Iob the 5. 1. & 2.* *Machabees 15.* with diuers others: and yet they teach, that before Christ, there was no Saint in Heauen, but all in *Lymbo*. Now, if they were in *Lymbo*, and could not help themselves, vntill the Mediatour came, how could they help others? and if they did not enioy the presence of God themselves, how could they be certified thereby, as by a glasse, of the necessities and Praiers of the living? so that it must needs follow, that either the Saints were not praied vnto, or else if they were, then they were in Heauen, and not in *Lymbo*. Especially, seeing *Bellarmino* confesseth, that the Saints in *Lymbo* did not ordinarily know the necessities of the living: that being a prerogative of perfect blessednesse: neyther tooke care of humane affaires, nor were protectors of the Church, as the Saints in Heauen are. *Bellarmino* indeede, seeing this absurditie, acknow-

30. Contrad.

Bell. de Purgat.
lib. 2. cap. 18.

Idem de Sanct.
beat. lib. 1. cap. 2.

31. Contrad.

Bell. Ibid. lib. 1.
cap. 19.
Ecchius Enchir.
cap. 14. 15.
Coster. Enchir.
cap. 14.

Bell. Ibid. lib. 1.
cap. 20.

acknowledgeth, that for the reasons afore alleaged, it was not a custome in the olde Testament to direct their Praiers purposely to the Saints; but in their praier to God, to alleage the merits of the Saints: but herein hee both crosseth himselfe, and all his fellowes: for if it be so, why doth he and they produce testimonies out of the olde Testament, to prooue their inuocation which is made directly vnto the Saints?

32. Contrad.

Bell. lib.

8. & 10.

58. Lastly, they affirme that no Saints may bee worshipped publickly, that is, in the name of the Church, vnlesse hee be canonized by the Pope. for the auoiding of misprision: and yet they confesse that none were canonized till 800. yeeres after Christ, by Pope Leo the third, and also that it is lawfull priuately to worship any of whose sanctity I haue an opinion: now I would glad y know, if this bee a way to auoide mistaking, why was it forborne so long? or why is it not vrged priuately aswell as publickly? if canonization were necessary 800. yeeres after Christ, to auoide mistaking, then there was much mistaking before, or else this remedy would not haue beene hatched: and if it was necessary in the publicke seruice, then is it much more in priuate deuotions, seeing priuate men are more propense to false suppositions, then a whole congregation is: and so this new doctrine of canonization, not onely condemneth the Idolatry of former times, in the inuocation of Saints, but also openeth a wide doore to priuate superstition, in that kind: and so indeed crosseth and vndermineth it selfe: for *Pellarmino* confesseth out of *Suspiciens*, that the people did long celebrate one for a martyr, who after appeared, and tolde them that hee was damned: and *Alexander* the third reprehendeth certaine men, for giuing the honour of a martyr, to one that dyed drunke: and no doubt but many such Saints are in their Martyrologe at this day, notwithstanding their canonization: so that by canonizing, they preuent mistaking, & by giuing liber y to priuate inuocation, they giue occasion, if not cause of mistaking: then which, what can be more contradictory?

33. Contrad.

59. Againe, when they barre all children that are vn baptized, out of Heauen, and confine them to Limbo, there to endure

Beil. de Sanct.
beat. lib. 1. cap.
7.

dure the punishment of losse for euer : doe they not contra-
 dict another doctrine of theirs , which teacheth , that men
 dying without the baptisme of water, if they haue *baptismum*
fluminis, uel sanguinis, that is , either suffer martyrdom for
 Christi sake, or, bee regenerated by his Spirit, and so haue a
 desire to bee initiated by that Sacrament , but are preuented
 by some meanes, may notwithstanding goe to Heauen : for if
 want of baptisme bee a sufficient cause to keepe from Heauen,
 then it is so as well in men growne, as in infants : and if it bee
 not a sufficient cause, to shut vp Heauen gates against men
 of yeeres, then how can it be to yong infants ? especially, see-
 ing infants by their doctrine, are equall to men in two things:
 first, that they may bee martyrs, as well as they: as the children
 whom *Herod* slew in *Bethleem*, are celebrated in their leitur-
 gies : and secondly : that they may bee sanctified as well as
 they, as *Iohn Baptist* was in his mothers wombe: and in these
 two are precedent vnto them, first, that they are void of actu-
 all transgressions , with which, men of yeeres are infinitely
 stayned, and so neerer to Heauen, then those : and secondly,
 though they haue no desire of baptisme in themselues , yet
 they are deuoted thereunto , both by the desire of their pa-
 rents , and by the purpose and intent of the Church. And
 therefore, all considerations, being equall in the persons, and
 the oddes remaining, if there be any on the infants side, it can
 bee no lesse then a direct contradiction, that children vn-
 baptized cannot bee saued, and men vn baptized may bee saued:
 for it implieth thus much in effect, that the outward baptisme
 of water is necessary to saluation , and yet the outward bap-
 tisme of water is not necessary to saluation.

60. Againe, concupiscence in the regenerate , is denyed
 by them all , to bee in it owne nature sinne, and yet they all
 confesse, that it is *malum*, an euill, and *vitium*, a vice. Is any
 thing naturally euill, which is not sinne ? or a vice in Philoso-
 phy , that is not a sinne in diuinity ? This is strange diuinity.
 The name of euill, we know, is vsed of annoyances, crosses,
 and afflictions ; but these are naturall euils, and not morall:
 but to doe euill, can bee said of nothing, but sinne: and how-

foeuer

34. Contrad.
 Bell. de amiss.
 grat. & stat. pec-
 cat. lib. 5. cap. 7.
 Concil. Trident.
 Sess. 5.

ſoever it bee true, that vice is rather the habit, then the act of ſinne: yet becauſe it is the habit, is it therefore leſſe ſinfull then the act? nay, is it not more ſinfull, ſeeing it groweth out of many actes, and is confirmed by cuſtome, and almoſt turned to nature? In this therefore they are moſt contrary to themſelves, when they grant concupiſcence to bee of it owne nature an euill, and a vice, and yet not a ſinne: for nothing is naturally euill, but that which ſwarueth from good: nor any thing vice, but that which is contrary to vertue. Now all morall good and vertue is within the compaſſe of the Law of God, and all morall euill and vice, a tranſgreſſion of that Law; therefore, it cannot but follow, that concupiſcence being a morall euill and vice, and therefore a tranſgreſſion of the Law of God, ſhould bee cleared from being ſinne, of it owne nature, eſpecially, ſeeing as *Origen* ſaith, *This is the nature of ſinne, if any thing bee done, which the Law forbiddeth*: and *Bede*, *that all that ſwarueth from the rule of righteouſneſſe, is ſinne*: and *Casarius Gregory*, *Naianzens* brother, *that ſinne is every aſſay to reſiſt, and every reſiſtance it ſelfe againſt vertue*. And *Saint Auguſtine*, *that therefore a thing is ſinne, becauſe it ought not to bee done, and that to doe any thing amiſſe, is to ſinne*: but every moral leuill and vice is forbidden by the Law, ſwarueth from the rule of righteouſneſſe, is a reſiſtance againſt vertue, and a thing that is done amiſſe, and ought not to bee done: therefore is alſo ſinne in it owne nature. They haue no wayes to helpe themſelves out of theſe briers, but by the diſtinction of properly and improperly, which they ſay, they fetch out of *Saint Auguſtine*, as if concupiſcence in the regenerat ſhould be ſinne improperly, and not properly, by which the contradiction is not taken away: for they ſay, that it is not ſinne at all in it owne nature, but onely euill: now, if it bee improperly ſinne of it owne nature, then it is ſome way ſinne: and ſo that propoſition is falſe, that it is not ſinne at all: and beſides therefore it is ſaid by that diſtinction in *Saint Auguſtine*, to be improperly ſinne, becauſe it is not come to ſo high a perfection, as other ſinnes are, by being without conſent of will: neuertheleſſe, hee neuer meant, but that it was a tranſgreſſion of the

Orig. in Rom. 7.

*Beda in 1. Iob.
Caſar. Dial. 3.
apud Nanxianz.*

*Auguſt. de not. &
grat. cap. 14. &
contra Iulian.
lib. 4. cap. 3.*

the Law of God: and so a sinne in it owne nature: as may appeare by almost infinite places, in his bookes: as for instance one for all, *Concupiscence* (saith he) *is not onely the punishment of sinne, and cause of sinne, but euen sinne it selfe, because there is in it a rebellion against the Law of the minde:* and therefore hee calleth it a *concupiscentiall disobedience*, which dwelleth in our dying members: and in other places, an *euill quality*, *vitious desires*, *unlawfull lusts*, &c. Therefore Saint *Augustine*, when he called it sin improperly, neuer dreamt that it was not a transgression of the Law, but either that it was not so high a degree of sinne, as those which are done with consent of will: or that because the guilt of it is taken away by baptism in the regenerate; as hee speaketh in another place, *Concupiscence* is not called sinne in such manner, as sinne maketh guilty, because the guilt thereof is released in the Sacrament of regeneration. And thus this distinction rightly vnderstood, standeth them in no stead, to keepe their doctrine from manifest contradiction.

61. This subiect might bee prosecuted in many more points of their Religion, but I conclude with these two, Antichrist, and the Bishop of *Rome*, which I ioine together in this discourse, because in truth they are all one: and though they differ in name, yet they agree in nature: one egge is not liker to another, nor milke liker to milke, then the Pope is to Antichrist. As touching Antichrist therefore thus they confesse, that by mysticall *Babylon* in the Reuelation, is meant *Rome*, and by and by with an other contrary blast, they pufte away that againe, and affirme, that *Rome* is not *Babylon*. The first is auouched in plaine termes, both by *Bellarmino*, and *Viega*, and *Ribera*, two other Iesuities, and the whole colledge of the Rhemists, and diuers others, conuicted by the euidence of truth: and the second is insinuated by a necessary consequence out of another position: for they say, that *Ierusalem* shall bee the seat of Antichrist: and in so saying, they inferre necessarily, that *Ierusalem* is mysticall *Babylon*, and not *Rome*, because the whore of *Babylon* is set forth in the Scripture, to be the seat of Antichrist: and it must need bee so, seeing shee is called

Aug. contra Iulian. lib. 5. c. 3.

Idem de ciuitat. lib. 1. cap. 25.

Et contra Iulian. lib. 6. cap. 7.

Et de Joh. tract. 41. Et de nupt.

Et concupisc. lib. 1. cap. 25.

Idem contra Iulian. lib. 2.

35. Contrad.

Bell. de Rom. Pontif. l. 3. c. 13.
Viega, sup. Apocal. 11. v. 12.
Rhem. Annot. in Apocal. 17. 8.
Ribera com. in Apocal. 14.

the mother of all fornications, that is, of Superſtition and Idolatry, of all Atheiſme and hereſie: and ſeeing ſhee maketh drunke the kings and inhabitants of the earth, with the golden cup of her fornication, and is died red, and made drunke with the bloud of the Saints, and of the martyrs of Jeſus: And laſtly, ſeeing Antichriſt muſt bee one of the ſeven heads, to wit, the laſt of the Romane beaſt, and the laſt King of the Romane Empire, though not called the Romane Emperour, as *Bellarmino* himſelfe confeſſeth. All theſe things conſidered, and laide together, it muſt needs bee inferred by neceſſary conſequence, that the whore of *Babylon* cannot chooſe but bee the ſeat of Antichriſt; and if it bee ſo, then either *Ieruſalem* is not the ſeat, where this man of ſinne muſt raigne; or by *Babylon* is not meant *Rome*, but *Ieruſalem*: let them chooſe which: one of theſe is apparently falſe.

Bell. de Rom.
Pontif. l. 3. c. 15.

36. Contrad.

62. Again, when by *Babylon* they vnderſtand *Rome*, they reſtrain it to heatheniſh *Rome*, vnder the perſecuting Emperours; and ſay, that it is not meant of *Rome Catholicke and Chriſtian*, but of *Rome Ethnick and Heatheniſh*. Now if *Rome* be *Babylon*, and *Babylon* the ſeat of Antichriſt, as hath beene proued out of their owne confeſſion, how can *Rome* heatheniſh, vnder the Emperours, be it, when as they all agree, that Antichriſt ſhall not come, vntill a little before the end of the world? That ſtate of *Rome*, which they ſpeake of, is paſt aboue a thouſand yeeres ſince, and Antichriſt is not yet come according to their doctrine. Neceſſarily therefore it followeth, that either Antichriſt ſate there then, and ſo is come long agoe; or elſe that *Rome* was not *Babylon*, whiſt it was vnder the heathen Emperours, but is, or ſhall be after it hath receiued the Chriſtian faith.

Bell. de Rom.
Pontif. l. 3. c. 13.

37. Contrad.

63. Again, the Romane Empire muſt bee remoued before the coming of this great enemy: this, all our aduerſaries yeeld vnto: and moſt of the ancient fathers ſo interpret that place, When he that hindereth, ſhall be taken out of the way: and yet the ſtate of the Romane Empire, vnder the Emperours, is made by them the whore of *Babylon*, and the ſeat of Antichriſt: and ſo the Romane Empire by their doctrine,

Idem l. 3. cap. 5.
2. Theſ. 2. 8.

is

is both utterly abolished before the raigne of Antichrist, and yet is not abolished at all.

63. Againe, they teach, that *Enoch* and *Elias* must come and preach against Antichrist, and at length conuert the Iewes: and yet they also affirme, that the Iewes shall receiue Antichrist for their *Messias*. If the Iewes shall receiue him for their *Messias*, how shall they bee conuerted by *Enoch* and *Elias* to the true *Messias*? And if they shall be conuerted, how doe they receiue him for their *Messias*? If they shall be conuerted before Antichrists comming, and then fall away from Christ; then this could not be done by *Enoch* and *Elias*, who, by their doctrine, must come in Antichrists time: and yet it seemeth by them, they must be called before; because *Bellarmino* confesseth, that Antichrist must be an Apostate, and the head of the Apostacy: but the Iewes cannot make an Apostacie before they be called. Againe, if they shall bee conuerted in Antichrists time, how shall Antichrist raigne three yeeres and an halfe, when all his Subiects shall be taken from him? And lastly, if they shall bee called after the destruction of Antichrist, as indeed they suppose, thē how can that be, seeing the destruction of Antichrist shal not be but immediately before the end of the world, euen fīue and fortie daies, and no more? Shall a whole Nation bee conuerted in so short a time, and being conuerted, continue no longer, to make profession and practise of their conuersion? Thus one absurditie being granted, a thousand follow.

64. Besides, they say, that Antichrist shall bee borne of the Tribe of *Dan*: and yet the Iewes shall receiue him for their *Messias*. Whereas notwithstanding it is a manifest and confessed thing that the Iewes looke for their *Messias* out of the Tribe of *Iuda*, and not out of the Tribe of *Dan*. To stoppe which gap, they are driuen to say, that indeed he shall truly rise out of the Tribe of *Dan*, but shal faine himselfe to be of the Tribe of *Iudah*, and of the familie of *Dauid*. As if the Iewes were so credulous to belecue his report without prooffe: or that they kept so sleight an account of their Genealogies, in which neuer any people were more scrupulous: or, as if a distinctiō of

38. Contrad.
Bel. de Roman.
Pontif. l. c. 6.
ib. cap. 12.

Ibid. cap. 9.

39. Contrad.
Ibid. cap. 12.

their Tribes remained to this day, their Genealogies being defaced ſo long ſince by *Herod*: and themſelves ſcattered through all Countries of the world. Either therefore he muſt be of the Tribe of *Juda*, in truth, more then by a counterſeit ſimulation; or elſe the Jewes will neuer receive him.

40. Contrad.

65. Laſtly, they teach, that *Ieruſalem* is to bee the ſeat of Antichriſt, and the Jewes his peculiar Subiects: and yet they alſo confeſſe, that hee ſhall bee the laſt Emperour of *Rome*, though not called by that name; and therefore that the Romanes ſhall bee his Subiects. From whence I thus conclude; that if the Romane Empire bee the Dominion of Antichriſt, then it is not likely that hee ſhould bee the expected *Mefſias* of the Jewes, nor that *Ieruſalem* ſhould be his ſeat: for neuer any Romane Emperour kept his Imperiall reſidence in that Citie: and if the Jewes bee his Subiects, and *Ieruſalem* the ſeat of his Kingdome, then it cannot bee that hee ſhould be the laſt Emperour of *Rome*.

41. Contrad.

66. And thus much of Antichriſt in generall. Now of the Biſhop of *Rome* in particular; who, if he be not, as we conſtantly belecue, this very Antichriſt; yet, (as *Gregory* their owne Pope confeſſeth) is his fore-runner, becauſe hee claimeth to himſelfe the title of *Vniuerſall Biſhop*. Concerning the Pope, their preſumption is, that hee cannot erre in any caſe, in thoſe things which pertaine to faith, nor yet which concerne manners, when he teacheth iudicially, and ſpeaketh out of his Chaire: and yet they doe not deny, but that hee may bee an Heretike. This is confeſſed by moſt Popiſh Doctors: as *Bozius*, who ſaith, that he may be an Heretike, yea, write, teach, and preach herefie. And *Victoria*, that in diſpenſing againſt the Decrees of Councils, and former Popes, he may erre and grievouſly ſinne. And *Occham*, that many things are contained in the decretals, which ſauour of herefie. And it is ſo faintly denied by *Bellarmino*, that his denyall is almoſt as good as a confeſſion: for he ſaith, that it is probable, and may godly be beleueed, that the Pope cannot be an Heretike. Hee doth not reſolutely auouch it, but only conjecturally expend his opinion: but yet denieth not, but that hee may erre in ſome

ſee pag. 539.

Boz. tom. 2. de ſig. eccleſ. l. 28. cap. ult.
Fran. Viſtor. Reſol. 4. nu. 6.
Occham. queſt. de Sum. Pontif. cap. 9.
Bell. de Rom. Pontif. lib. 4. c. 6.

some causes as a private man. And it is a Decree of their owne, that the Pope may bee found negligent of his owne and his brethrens saluation, and draw innumerable people with him into hell. This grosse and manifest contradiction they labour to cover by a silly and ridiculous distinction: for thus they creepe betwixt the barke and the tree: The Pope may erre as hee is Man, but not as he is a Pope. Or thus, He may erre in his private opinions, but not *è Cathedra*, by way of definition. Or thus, Hee may erre when hee instructeth a particular Church; but he cannot when he purposeth to direct the Vniuersall Church. Or thus, Hee may erre in the premises, but not in the conclusion. But this is a senselesse and ridiculous shift. For first, if hee may write, teach, and preach, and decree heresie, as out of *Occham* and *Bozium*: and erre in his Dispensations, as out of *Victoria*, then he may erre iudicially, and *è Cathedra*; for these are iudiciall exercises of the Chaire. Secondly, if the Pope may be an Heretike, as he is a Man, and haue a sound faith, as he is a Pope; then as hee is a Man, hee may goe to hell, and as he is a Pope, to heauen: but both must goe to heauen or to hell together; therefore both of them either erre or not erre together: and if he erre in his owne private iudgement, how can hee but erre in his publike determinations, which are but fruits of his iudgement; especially, seeing the maine promise whereupon this infallibilitie of the Popes Chaire is grounded, was made not onely to the Office, but also to the person of *Peter*? *Luk. 22. 32. I haue prayed for thee that thy faith may not faile*: as *Bel-larmine* himselfe confesseth, and *Augustine*, *Chrysostome*, *Theophilact*, and others of the Fathers expound it as a personall priuiledge, without any mention of his Office: neuer-thelesse, let it belong to his Office, if that will doe them any good: then I say, What reason is there, that the priuiledge of *Peters* person should not be deriued to the Pope, as well as his Office, seeing they claime the latter by the same title, by which *Peter* had the former? and if *Peters* faith could not faile, neither in himselfe, nor in his Office, by vertue of that promise; then the Pope, if he be *Peters* successor, must be in

D. 4. Si Papa.

Bel. de Rom. Pontif. lib. 4. c. 3. Aug. de correp. & grat. cap. 8. Chrys. hom. 83. in Mat. Theophil. in cap. 22. hic.

the ſame caſe , that is , neither to erre perſonally nor iudicially : or if he erre one way , then alſo to bee ſubiect to error the other. Laſtly , experience hath taught , that Popes may erre , euen as they are Popes , and that iudicially : yea , and alſo haue beene condemned for Heretikes : As *Honorius* the firſt , whom three generall Councils condemned for a *Me-nothebite*. And *Iohn* the two and twentieth , who was conſtrained to recant his iudgement touching the ſoule , by the Vniuerſitie of *Paris*. And *Iohn* the three and twentieth , who was condemned for an Heretike , by the Council of *Conſtance* , for denying the immortality of the ſoule. And diuers others , who not onely in their priuate opinions , but in their publike doctrines , haue taught and maintained notorious errors.

*Eraſ. annot. in
1. Cor. 7.*

42. Contrad.

67. Another doctrine of theirs is , that the Pope is the head of the Church , and yet they denie not , but ſometimes the Pope is no true nor ſound member of the Church : how can hee be the head of the Church , that is no ſound member thereof ? nay , no member at all , not ſo much as the taile , as the Jewiſh Rabbines call the Biſhop of *Rome* , in diſdaine : except their laſt diſtinction helpe them , *quatenus Papa* , and *quatenus homo* , I know not how they will rid themſelues out of this ſnare ; and yet that will not helpe them , neither in this caſe : for is it likely , that Chriſt will make a reprobate , the head of his Church , and commit the cuſtody of the ſame to an Atheiſt , an Heretike , or an Epicure , or a Necromancer , or a monſter of nature , as all ſtories call *Iohn 12.* and as many of them haue beene ? Surely either as he is a Pope , he is not the Churches head : or as hee is a man , hee muſt needs be a member of the ſame. If they ſay , that wee giue vnto a King the ſame title of head and gouernor of the Church , who notwithstanding is often a tyrant , and waſter of the Church , and a very reprobate : I anſwere , that in attributing theſe titles of dignity to Kings , wee doe not poſitiuely ſet downe what euery one is : for if hee bee a deſtroyer of the Church , hee is not an vpholder of it ; but what euery one ought to bee in regard of his office : but the Romanists abſolutely ſet it downe , that
though

though the Pope be a wolfe, wasting the flocke of Christ, and though hee lead by his doctrine and example, infinite soules with him to hell, yet hee is still actually the head of the Church, *quatenus Papa*, and no man may say vnto him, Why doe you so?

68. Againe, it was decreed by two Councils, and those assembled, authorized, and confirmed by Popes themselues, that the Council was about the Pope; and yet the Council of *Laterane*, vnder Pope *Leo* the tenth, decreeth peremptorily, that the Pope is about all Councils: & so also most of the moderne Romanists affirme. Now if the decrees of Councils lawfully assembled, and approoued by Popes, bee the doctrines of the Church, then here is one doctrine quite contrary to another, one Council opposite to another, yea, one Pope to another: which is no new nor strange thing, but ordinary in the Church of *Rome*. As witness, Pope *Iohn* the two and twentieth, and Pope *Nicholas*, about the question of our Saviours manner of possessing earthly goods: and Pope *Celestine*, and Pope *Innocent* the third, in the question of diuorce, in the case of heresie: and Pope *Pelagius*, and Pope *Gregory* the first, in the question of putting away the wiues of Subdeacons; one of these crossing the other iudicially, and one gainsaying, what the other defended. And most notorious is that which diuers Chronologers testifie of Pope *Stephen* the sixth, how hee decreed in a Council, that they who were ordained Bishops by Pope *Formosus*, his predeceffour, were not ordained lawfully, because the man was wicked, by whom they were ordained; & therefore he did vnordain them, and reordaine them againe: thus *Stephen* iudicially crossed *Formosus*, and hee againe was crossed and condemned by Pope *Iohn* the ninth, euen for this fact, and his new ordainings matched with new baptizings.

69. Lastly, they constantly maintaine, that the Pope is not Antichrist; and yet they affirme that hee is the Vicar of Christ heere on earth: a flat contradiction: for the word Antichrist signifieth not onely an enemy vnto Christ, but also one that taketh vpon him the office and authority of Christ:

43. Contrad.

*Concil. Constant.
& Basili.
Bell. de Concil.
lib. 2. cap. 17.*

*Siegebert. Poloni-
us.
Sigonius de reb.
Ital. lib. 6.
Luitprand. ver-
per Europ. gest.
lib. 1. cap. 8.
Concil. Rauen.
anno Dom. 898.*

44. Contrad.

Apoc. 13. & 17.

the proposition *ἀντί*, affording naturally, and properly, both significations, as appeareth in these two wordes *ἀντιπαραβολή*, an opposite, and *ἀντιπροβουλή*, a Proconsull: in the first whereof it signifieth, opposition, and the second substitution. Now then, if the Pope bee Christs Vicar generall on earth, then he is in the last sense Antichrist: and beeing so in the last sense, it is most likely that hee is also the same in the first: because the Antichrist spoken of in the Scripture, is described to be such a one as is not an open and outward, but a couert and disguised enemy, having two hornes like the Lambe, that is, counterfering the humility and meeknesse of Christ, and making a glorious profession of religion, with a shew of counterfeit holinesse, when notwithstanding hee speaketh lyes in hypocrisie, and uttereth wordes like the dragon, and is the greatest enemy to Christ Iesus and his Gospel that euer was: so that in that hee is Christs Vicar, hee is Antichrist, by their owne confession, in that sense, and being so, is probably Antichrist also in the other: because the true Antichrist must bee both the one and the other. And so for the conclusion of this point, wee haue not onely the mystery of iniquity, that is, Antichristianisme in the manifold contradictions and oppositions thereof, but euen Antichrist himselfe lurking in his den, professing himselfe and his followers to bee the onely true Church of God, and pretending himselfe to be the *Prince of the covenant*, as Saint *Ierome* speaketh, that is as much as to say, the Vicar of Christ: and without doubt, as the sweet harmonic in Christian Religion, and euery part thereof with it selfe, is a pregnant argument of the infallible truth thereof: so the miserable opposition and contrariety in the Religion of the Church of *Rome*, and that most of the doctrines therein contained, either with themselves, or with other, as I haue in part here shewed, leauing a fuller demonstration thereof to some other that shal more deeply search into them, doe evidently euince, that it is the Religion of Antichrist; and therefore not onely to be suspected, but euen to bee abhorred of all them that loue the truth, or that desire the saluation of their soules.

The

The IX. MOTIVE.

That Religion, whose doctrines are in many points apparently opposite to the word of God, and the doctrine of the Gospell, cannot bee the truth: but such is the Religion of the Church of Rome, ergo &c.

I IN the Chapter going before, I haue shewed how the Romish Religion is contrary to it selfe, that is, falshood to falshood: now in this, my taske is to demonstrate, how it crosseth the word of God, that is, falshood to truth; which being proued, I hope, no man which is not drunke with the poisonous cuppe of the whoore of *Babylons* fornication, will doubt of the vanity and falshood thereof. Now my purpose is not to enter into the lists of disputation, and confute their opinions by strength of argument, (that combate hath beene valiantly performed by many of our Champions :) onely my intent is, first to shew how their doctrines cōtradict the plain text of Gods word, and secondly, to wipe away their subtile and intricate distinctions, whereby they labour to make a reconciliation betwixt the word of God, and their opinions; which shall be my onely taske in this Chapter: for it is to be noted, that there was neuer any generation so happie, or rather so miserable in distinctions, as the Romanists are: they maintain their kingdomes by distinctions, by them they blind the eyes of the simple, dazle the vnderstanding of the vnadvised, set a glose vpon their counterfeit ware, couer the deformity of their Apostate Church; and lastly, extinguish the truth, or at leastwise, so darken and obscure it, that it cannot shine so brightly as it would: but in seeking to extinguish the light of truth, they distinguish themselves from the truth: and as *Iacob* by his party-coloured stickes, occasioned a brood of party-coloured sheepe and goates: so they, by their fond distinctions, bring forth a party-coloured and counterfeit Religion: as I trust to lay open to the world, in this discourse following.

2. The maior or first proposition beeing without all controuersie,

Minor.

trouerie, I paſſe ouer in ſilence, and come to the minor or ſecond propoſition, which is, that the Religion of the Church of *Rome* in many doctrines is apparently oppoſite to the word of God.

1.

Mat. 4. 10.

Mat. 6. 9.

1. Pet. 5. 7.

Pſal. 50. 15.

Ier. 17. 5, 7.

3. The Goſpell teacheth, that firſt one onely God is to bee inuocated and worſhipped, and that after that manner which he hath appointed in his word, and that all the confidence of our ſaluation is to bee placed in him alone: but the Romanists command not onely to inuocate God, but alſo Angels and Saints departed, and in time of danger to expect helpe and ſuccour from them, and to reſoſe our truſt and confidence in them alſo.

Bell. de Roman.
Pomif. l. 3. c. 23.

4. *Bellarmino* diſtinguiſheth and ſaith, that God alone indeed is to be worſhipped, and inuocated with that kinde of adoration, which is due onely vnto God: but yet the excellent creatures may bee honoured, and ſome of them inuocated, not as gods, but as ſuch as are Gods friends, that is, with an inferiour kinde of worſhip.

Anſwere.

Aquin. p. 3. q.

25. art. 3. l. 4.

Concil. Trident.

Seſſ. 13. cap. 5.

Gregor. de Va-

lent. de Idolat.

l. 2. cap. 7.

Cerem. Rom. Ec-

cleſ. l. 1. tit. 7.

Aquin. 2. 2. q.

96. art. 4. & part

3. q. 25. art. 4.

Pontif. Rom.

part. 2. tit. de

benedict. noue

crucis.

Ereuiar. Rom. in

lymn. ad beat.

vir. in. Apoſt.

martyr. & in

offic. deſunct.

Biel. l. 8. c. 80. in

expoſ. can. miſſ.

5. But theſe diſtinctions cannot extinguiſh the truth: for firſt they giue by name the higheſt worſhip that can bee, to wit, *Latria*, to the Image and reliques of Chriſt and the croſſe, and to a piece of bread in the Sacrament, inſomuch that *Gregory de Valentia*, a famous Ieſuite, and *Bellarmino* compeere, is in this regard driuen to ſay, that ſome kinde of Idolatry is lawfull. Secondly, if they ſhould deny this, yet their doctrine and practice doth apparently proclaim aſmuch: for when they ſay to their *Agnus deus*, *It breaketh and quaſheth all ſinne as Chriſts blood*, doe they not equall them to Chriſt? when they place their hope and confidence in Saints and reliques, doe they not equall them to God? when they pray, that by the merit of a golden, ſiluer, or wooden croſſe, they may be freed from ſinne committed, doe they not equall it with our Sauour that dyed on the croſſe? when they deſire at the Saints hands grace and glory, doe they not equall them to the God of grace, and glory? when they call the bleſſed Virgine the Queene of Heauen, and giue vnto her one halfe of Gods Kingdome, euen the halfe of mercy, doe they not equall her to

to her maker? Lastly, when they offer sacrifice to reliques and Images, as namely, burne frankincense, set vp tapers, offer the calues of their lippes, doe they not equall them to God? for all these daeties are proper and peculiar parts of Gods seruice; and therefore in attributing them to creatures, they giue vnto them plainly that seruice and worship, which belongeth to God alone.

6. The Gospell teacheth, that remission of sinnes, and euerlasting life, is bestowed vpon vs freely, not for any works or merits sake of our owne, but for Iesus Christs sake, the onely begotten Sonne of God, who was crucified for our sinnes, and rose againe for our iustification: But the Romanists teach, that wee are iustified and saued, not by Christs merits onely, but in part for Christs sake, and in part for our owne contrition, obedience, and good works.

7. *Bellarmine* answereth, that their doctrine is falsely charged, to say that sinners are iustified, partly for their owne works sake, and partly by Christ: for (saith hee) by a distinction there bee three kinde of works; one, of those that are performed by the strength of nature onely, without faith and the grace of God: another, of such as proceede from faith and grace, but not from a man fully iustified: and therefore are called works of Preparation; as Prayer, Almes, Fasting, Sorrow for sinne, and such like: and the third, of such which are done by a man iustified, and proceede from the Spirit of God dwelling in his heart, and sheading abroad charity in the same. Now concerning the first, hee acknowledgeth that we are not iustified by them, by the example of *Abraham*, *Rom. 4.* and therefore that they most impudently belye their doctrine, that fasten this opinion vpon them. As touching the second, he saith, that these works Preparatiue are not meritorious of reconciliation and iustification by condignity and iustice: yet in as much as they proceede from faith and grace, they merite after a sort; that is, obtaine remission of sinnes. The third sort of works hee boldly and confidently affirmeth, to merite not remission of sinnes, because that was obtayned before: but euerlasting glory and happinesse, and that truely and properly.

Missal. Rom. tit. de rit. seruand. in celebr. miss.

2.
Esay 63. 3.
1. Ioh. 1. 7.
1. Ioh. 2. 2.
A& 4. 14.
Rhem. Col. 1. 24.
Biel. 3. d. 19.
art. 2. cond. 5.
Bell. de Purgat. lib. 1. cap. 14.
Bell. de Rom. Pont. lb. 3. c. 23.

8. This

Answer.

8. This Bellarminian diſtinction may be diſtinguiſhed by two eſſentiall qualities: firſt, Folly; ſecondly, Falſehood. Folly: for it maketh nothing to the taking away of the Antitheſis before mentioned: for when as he confeſſeth, that the ſecond kinde of works doe merite remiſſion of finnes after a ſort, and the third eternall life abſolutely, what doth he but acknowledge that which wee charge them withall, and which himſelfe reiected a little before as a ſlaunder? namely, that wee are juſtified and ſaued partly by our owne merits, and partly by the merits of Chriſt: for the Goſpell ſaith, We are ſaued by Chriſts merits alone: and he ſaith, We are ſaued by our owne merits alſo. And thus the folly and yaniry of his diſtinction euidently appeareth.

Concil. Trident.
Seſſ. 6. can. 1.

9. The falſehood ſheweth it ſelfe in two things: firſt, in that hee affirmeth, that they doe not teach, that works done before grace doe merite any thing at Gods hand: for though it be a Canon of the Council of Trent, charged with an Anathema, *If any man ſhould ſay, that a man may bee juſtified by his owne works, wrought by the power of nature, without the diuine helpe by Chriſt Ieſus*: and Bellarmine ſeemeth to affirme as much in this place. Yet Andradius, that famous Interpreter of that forenamed Council, one of the moſt learned men of his age, and that knew well the myſteries of that Council, doth tell vs, that by diuine helpe the Council vnderſtood not the grace of regeneration, and ſpeciall worke of Gods ſanctifying Spirit, but heroicall motions, ſtirred vp in the vnregenerate and vnbelievers: and that by this ſpeciall helpe they might doe works void of all fault, and meritorious of ſaluation. And Bellarmine confeſſeth in other places, that they are good, *ſuo genere*: that is, *morally*: and Salmeron the Ieſuite, that they diſpoſe and prepare a man for iuſtification: and the ſame Council of Trent in the ſeuenth Canon following, doth curſe them that ſhall ſay they are finnes, or that they deſerue the hatred of God. Now if theſe kinde of works be good in their kinde, and preparatiues to iuſtification, and not finnes, nor deſeruing the hatred of God, but ſuch as whereby the Heathen were ſaued; then it is a probable falſe

Bell. de Iuſtif.
lib. 4. cap. 20.
Salmer. tit. 5.
pag. 41.
Concil. Trid.
Seſſ. 6. can. 7.

falsehood in *Bellarmino*, when he saith by their doctrine, that these works doe not iustifie, nor helpe any thing to the iustification of a sinner.

10. Secondly, it is false also which he affirmeth, concerning the second kinde of works: to wit, of preparation, that though they proceede from faith and grace, yet they doe not iustifie: for *Bellarmino* in another place doth not stick to say, that this faith iustificieth by way of merite, and deserueth forgiuenes of sinnes after a certaine manner: and here in this place, that these works proceeding from faith, doe merite after their manner, and obtaine remission of sinnes; which if it be true, then it must needs be false which he sayd before, That they make not our works to concurre with the merits of Christ, for the remission of sinnes, which is the point of opposition: and that which also he affirmeth here, That these works doe not iustifie, seeing remission of sinnes is of the verie essence of iustification: for none haue their sinnes forgiuen, but they are iustified; and none are iustified, but they haue their sinnes forgiuen: they concurre in one, if they bee not one and the same: And therefore if these works merite remission of sinnes, they must needs also merite iustification. And thus *Bellarmines* distinction doth no waies free their doctrine from opposition to the doctrine of the Gospell.

11. The Gospell teacheth, that hee which repenteth and heareth the promise, ought to beleeue it, and bee perswaded, that not only other mens sins, but euen his owne are pardoned for Christs sake, and that he doth please God, and is accepted of God, and in this faith ought to come vnto God by prayer. But the Church of Rome teacheth, that a man must alwaies doubt of the remission of his sins, and neuer be assured thereof; which doubting (as *Chytraus* truly speaketh) is plainly repugnant to the nature of faith, and a meere heathenish doctrine.

12. *Bellarmino* answereth here not by a distinction, but by a negation, denying flatly that the Scripture teacheth any such doctrine, that a man may be assured of the remission of his sinnes, and his reconciliation with God: and this hee seemeth

*Bell. de Iustific.
lib. 1. cap. 13.
Idem. cap. 17.*

3.
Mark. 1. 15.
Ephes. 3. 12.
Heb. 4. 16.
Heb. 10. 19, 22.
Mat. 9. 3.
Mat. 9. 22.
Ioh. 16. 33.
Rom. 8. 15.
1. Ioh. 3. 14.
*Chytraus. com. in
Reuel. cap. 9.*

Ecclef. 9.

meth to prooue by two arguments; one, because it is contrary to other plaine and manifest places of Scripture: another, because all Gods promises almost haue a condition annexed vnto them, which no man can iustly know whether hee hath fulfilled or no.

Answer.

concl. Trident.
Sess. 6. cap. 9.

13. It is good for *Bellarmino* here to vse a plaine negation: for their doctrine is so manifest, that it will admit no distinction: the Council of *Trent* hath put that out of all question and distinction. For it teacheth in expresse words, that *no man ought to perswade and assure himselfe of the remission of his sinnes, and of his iustification; no though he be truly iustified, and his sinnes be truly and really pardoned.* This doctrine is so euident, that *Bellarmino* could neither distinguish, as his custome is, nor yet deny it; and therefore hee freely confesseth it: and yet *Gropper* condemned it as an impious doctrine: and *Catharinus*, at the Council of *Trent*, defended the contrary, that the childe of God, by the certainty of faith, knoweth himselfe to be in the state of grace. And so did also *Dominicus a Soto*, and diuers others of their owne stampe. But there is great cause why the Church of Rome should maintaine this doctrine of doubting very peremptorily: for as *Chemnitius* well obserueth, all the Market of Romish superstitious wares is built vpon this foundation: for when as the conscience, being taught to doubt of saluation, doth seeke for some true and sound comfort, and not finding the same in faith, through the merits of Christ, then it flyeth to it owne works, and heapeth vp together a bundle of superstitious obseruations, by which it hopeth to obtaine fauour at Gods hands: hence arise voluntary vowes, Pilgrimages, Inuocations of Saints, works of Supererogation, priuate Masses, sale of Pardons, and a number such like trash: and when as yet they could not finde any sound comfort in any of these, at last was Purgatory found out, and redemption of the soules of the dead out of that place of torment, by the suffrages and prayers of the liuing. Now the Romanists, fearing lest these profitable and gainfull wares, whereby an infinite tribute is brought into their coffers, should be bereft them, haue barred

Gropper.
Catharin. assert.
& Apolog.
Domin. Soto.
Apol. cap. 2.

Chemnit. exam.
pars 1. pag. 183.

red out of their Church this doctrine of certainty of salvation by faith, of which if mens consciences bee once perswaded, they will neuer repose any more confidence in those superstitious trumperies.

14. But we, with *Luther*, may boldly say, that so odious and impious is this doctrine, that if there were no other error in the Romane Church but this, we had iust cause of separation from them: and with *Chytraus*, that it is repugnant to the nature of faith, and a meere heathenish doctrine. For it doth not onely nourish mens infirmities, who are too much prone to doubting, but euen encourage them thereunto, and teach that we ought to doubt. But that we may come to the point, is not this indeede the doctrine of the Gospell, that wee should not doubt of our salvation? why then doth our Saviour command all to repent, and beleue the Gospell? By which he plainly teacheth, where true repentance goeth before, there beleefe in the Gospell, that is, assurance of forgiveness of sinnes by the blood of Christ, doth follow: and that wee ought every one to be thus assured, seeing this is a precept Euangelicall, which doth not onely giue charge of doing the thing commanded, as the Law doth; but also inspireth grace and power to effect it: as Saint *Augustine* well informeth vs, when he saith, *The Law was giuen, that grace might bee sought; and grace was ginen, that the Law might bee fulfilled.* Why doeth Saint *Paul* say, that the Spirit of God witnesseth vnto our spirits that wee are the sonnes of God? Neither is this witnesse of the Spirit a doubtfull and vncertaine certificate: for Saint *Paul*, in the words going before, calleth it, the Spirit of adoption, whereby we cry, *Abba, Father*, and not the spirit of bondage, to feare any more. When therefore God doth shed abroad his Spirit into our hearts, crying, and making vs to cry, *Abba, Father*, in faithfull, not formall prayer, that is a certaine testimony to our spirits, that we are the sonnes of God. For as Saint *Ierome* well noteth, *Wee neuer durst call God, our Father, but vpon conscience of the Spirit dwelling in vs.* Neither doe we euer vpon this ground call God, our Father, but with-
all

*Luther in Gen.
cap. 41.*

Mat. 1, 15.

*Aug. de Spiritu
& liter.*

Rom. 8. 15.

*Hierom. in Gal.
cap. 4.*

all we are, or ought to be perſwaded that we are his children.

15. Againe, why doth hee ſay in another place, that all they which belecue the Goſpell, *are ſealed with the holy Spirit of promiſe*? Are Gods children ſealed? and can they not ſee nor know the Seale? Is not this one uſe of a ſeale, to confirme a covenant, aſſuring the certainty of the performance thereof to him to whom it is made? Yea, doth not Saint Iohn ſay, *Hereby we know that we dwell in him, and he in vs; becauſe he hath giuen vs of his Spirit*? And againe, doth not the holy Ghoſt ſo aſcribe this knowledge of iuſtification and ſalutation to a mans ſelfe, that he denyeth it to all others? *To him that ouercommeth, I will giue a white ſtone, and in the ſtone a new name written, which no man knoweth ſane he that receiueth it.* What is this white ſtone, but the abſolution and remiſſion of a ſinner? what is the new name written in it, but the childe of God? This no man knoweth, but he that hath it; therefore he that hath it, knoweth it. What can be more plaine? And yet this is the expoſition almoſt of all Diuines vpon that place. To omit all other testimonies, doth not the Scripture now teach this doctrine, touching the certainty of ſaluation?

16. I but, ſaith Bellarmine, all Gods promiſes, for the moſt part, are conditionall, and no man can certainly know whether he hath performed the condition; and therefore cannot aſſure himſelfe of the promiſe. To which I anſwere, that albeit, in regard of our infirmitie, we are not able to fulfill the conditions required in Gods promiſes: yet wee are aſſured that we ſhall fulfill them, through him that ſtrengthneth vs: and ſo, as the Apoſtle Paul ſaid in one place, *Wee can doe nothing, no, not ſomuch as thinke a good thought.* Yet in another place he ſaith, *I can doe all things through Chriſt that ſtrengthneth me.* So may we ſay of our ſelues, We cannot doe any thing of our ſelues: yet in Chriſt Ieſus wee can doe all things: By his might wee can keepe his Commandements; though not perfectly, yet ſo, as our defects are made vp by his perfection, and our endeouours accepted in his mediation: for his ſake it is giuen vnto vs, not onely to beleue in him, but alſo to ſuffer for him: and by his neuer-fayling grace,

grace, and euerlasting loue, we are assured that we shall perseuere vnto the end. And therefore *Origen* saith, that it is impossible that that which God hath once quickned, should either by himselfe or any other be killed. Thus there is no condition required of the children of God; but they are assured that they can performe it, though not in full measure, and by their owne strength, yet in that measure which God will accept, and by the strength of his Spirit which dwelleth in them, and sanctifieth them to doe his will. And thus this third Antithesis is nothing empeached by *Bellarmines* cauil.

17. The Gospell telleth vs, that there is but one onely propitiatory Sacrifice in the world, which is Christ Iesus the Sauiour of the world, who offered vp himselfe once, and no more, for to take away the sinnes of his people. But the Church of Rome teacheth, that euery Masse is a propitiatory Sacrifice for the quicke and the dead: and that euery Priest, as often as he saith Masse, doth offer vp Christ vnto God the Father, as a Sacrifice for sinne.

18. *Bellarmino* here distinguisheth againe, and saith, that indeede there is but one onely propitiatory Sacrifice in the world, to wit, that which was once offered vpon the Crosse; but yet that one Sacrifice may be reiterated in mysterie by the same high Priest Christ Iesus, by the hands of a carnall Priest. And againe, he in another place distinguisheth this Sacrifice into *bloudy & vnbloudy*, & saith, that there was but one bloudie Sacrifice of Christ, and that on the Altar of the Crosse: but there are many vnbloudy sacrifices of the same Christ in their dayly Masses. And lastly, that the sacrifice of the Masse is but an application of the Sacrifice of the Crosse vnto mens soules, for the a&uall remission of sinnes purchased by Christ vpon the Crosse.

19. Here is much adoe to little purpose, three distinctions, and all not worth a rush: for all of them are mutually contrary to each others, and vaine, and friuolous in themselves: first, if the sacrifice of the Masse bee a repetition of the sacrifice of the crosse, then it is not an application of it: for it is one thing to reiterate, and another to apply: and therefore if the Priest

Phil. 1. 6.
Orig. in Ierem.
hom. 1.

4
Heb. 9. 25. 28.
Heb. 10. 12. 14.

Concil. Trident.
Sess. 6. cap. 2.
can. 1. 2. 3. 4.

Bell. de Rom.
Pontif. l. 3. c. 23.

Idem. de missa.
lib. 1. cap. 25.

Answered.

doth reiterate it, then hee doth not apply it: and if hee doth apply it, then hee doth not reiterate: for to reiterate, is to doe againe that which was done before, and to apply, is to make vse of that which was done, but not to doe it againe. Beside, if the masse bee a repetition, and application of the sacrifice of the crosse, then how is it an vnbloudy sacrifice? can that bloudy sacrifice bee repeated and applied after an vnbloudy manner? that is as much as to say, it is a sacrifice, and yet not a sacrifice, especially no propitiatory sacrifice: seeing as the Apostle speaketh, *without the shedding of blood, there is no remission of sinnes*. Again, if the masse be a repetition of that bloudy sacrifice of Christ on the crosse, then it is a repetition of Christs death, and a crucifying of him againe; for the sacrifice of Christ, and the death of Christ is all one: and if it bee so, then it must needs be bloudy as well as that: for the repetition of a thing, is the doing of the same thing againe. And lastly, if it bee an application of it, then it cannot bee a repetition of it: nor indeed the same in specie with it; for the application of a thing, is not the thing it selfe in any reason: and thus these distinctions are at ciuill warre with each other: and indeed like deadly enemies doe cut each others throats.

Heb. 10.

Lumhard. lib. 4.
lib. 11.

Council. Trident.
Sess. 22. v. cap. 1.

20. But let one of their own learned masters, *Peter Lumhard*, conclude this point for vs; who saith that *Christ dying upon the crosse, offered himselfe, & is sacrificed dayly in the Sacrament, because in this Sacrament there is a commemoration of that sacrifice of the crosse which was once offered*: this he sake, conuicted by the truth. And the Council of *Trent* also in another place doth almost, if not fully speake as much, when it sayth, that *Iesus Christ left to his Church a sacrifice, by which that bloudy sacrifice which bee made upon the crosse, might bee represented, and the memory thereof continued*: which if it be true, then being conuicted by their owne consciences, and confessions, it remains, that that doctrine which holdeth that the masse is a true, reall, propitiatory sacrifice, is opposite to the doctrine of the Gospel, which teacheth the contrary: and so this fourth Antithesis is safe and sound, for all that *Beilarmine* can say against it.

21. The Gospell teacheth, that both parts of the Sacrament are to be ministred to all Christians; and of the cup it sayth expressly, *Drinke ye all of this*: but the Church of *Rome* hath decreed, that none should drinke of the cup, but the Clergie, and that the people should content themselves with the other part of the Sacrament.

*Concil. Trident.
Sess. 5. cap. 1.
c. 3.*

22. *Bellarmino* distinguisheth of the word (*Alt*) and saith, By it is not to be vnderstood all the faithfull, but the Apostles onely; which hee prooueth by *Saint Marke*, who sayth, that they dranke all of it, that is, all the Apostles which sate at table with our Saviour Christ, and not all the Christians that beleueed in him.

*Bell. de Rom.
Pontif. l. 3. c. 23.*

23. But to his distinction, (not all Christians, but all Apostles) I answer, that this is *Bellarmino's* conceit, or rather deceit; and hee borrowed it of *Andradino* the famous expositer of the Council of *Trent*: but it is a miserable glosse (woe bee to it) that so foully corrupts the text: first, the fathers vnderstood by the vniuersall *Alt*, all the faithfull; and that the Apostles heere in this great action, were not Pastors, but sheepe, Christ himselfe the great shepheard, beeing the distributer and diuider of this Sacrament. I shall not need to repeat their words, they are so euident and ordinary. Let the margent direct the Reader to them, if they desire satisfaction in this point.

Answer.
*Cyprian. de cana
Domin.
Basil. de baptis.
Cyril. catechism.
myst. 4.
Theodor. 1. Cor.
11. c. 12.
Theophil. 1. Cor.
11.
Aug. in Joh.
tract. 26
Ambros. 1. Cor.
11.*

24. Secondly, many of their owne Doctores so interpret it, as *Thomas Aquinas*, *Durand*, *Biel*, *Alphonsus de Castro*, *Loricinus*, the author of the glosse, and diuers others. *Cassanders* testimony shall stand in stead of all the rest: he sayth plainly, that the *Westerne Church* beleueed for a thousand yeeres, that our Saviour Christ gave this Sacrament to his disciples, representing the persons of all the faithfull: and he addeth reasons, why the wine as well as the bread was to be receined; both for a more full representation of the passion of Christ, and signification of our full spirituall nourishment in Christ, and also the full and perfect redemption of our bodies and soules, by the body and soule of our Saviour. This *Cassander* repeats to haue beene the opinion of the Latine & Greeke Church, for

*Chrysost. hom. 18.
in 2. Cor.
Hier. in 1. Cor. 11
Aquinas. 1. Cor. 11
Durand. Ration.
l. 4. cap. 55.
Biel. in Can. lect.
52.
Alphons. contra
heres. l. 6.
Loricinus de
pub missa.
Glossa.
Cassander. Consult.
art. 22.*

the space of a thousand yeeres. What an vpstart distinction then is this of *Bellarmino*, who notwithstanding ceaseth not to bragge that they haue all antiquity on their side?

1. Cor. II.

25. Thirdly, wee haue Saint *Paul* thus interpreting the words of his Lord and Master, who spake nothing but by the direction of the Spirit: for whereas our Sauour sayth, *Drinke yee all of it*, Saint *Paul* sayth, Let a man examine himselfe, and so let him eat of this bread, and drinke of this cup. But all must examine themselues before they come to the sacrament: therefore, all are enioyned to drinke of the Sacramentall cup: let vs chuse then whom wee will beleue, whether Saint *Paul* or *Bellarmino*: for Saint *Paul* interprets this *All* one way, and *Bellarmino* cleane contrary.

26. Lastly, reason it selfe disapprooueth this exposition: for first I would aske him, whether that which our Sauour commanded to bee done at his last Supper, were to bee done once and no more, or often, euen to the end of the world? If hee say once, and no more, the words will confute him which say, Doe this in remembrance of me: if often, then by *All*, he meant not the Apostles onely; for the Apostles liued not till the end of the world. Againe, if by *All* was intended the Priests onely, then not onely the people should bee excluded from the cup, but from the bread also: for if in these words, *Drinke ye all of it*, hee speaketh to Priests onely, then in these words, *Eat ye all of it*, hee speaketh to none but Priests: for they are both spoken to one and the same persons. And thus the people should haue no part of the Sacrament at all: for the same *All* that is in one, is in the other. And to conclude, if the Apostles stood heere in stead of Pastors or Priests, why did they not minister the Sacrament? It is the part of a Priest, as hee is a Priest, to minister the Sacrament to others, and when hee receiueth it himselfe, then hee standeth for a common Christian, and not for a Priest, for a sheepe, not for a shepherd. But they did not minister, but receiue; therefore they stood not here for Priests, but for the whole body of the faithfull. And thus this distinction being battered by the testimony

flimony of fathers, confession of their owne Doctors, authority of Saint *Paul*, and strength of reason, doth fall to the ground like *Babel*: and this fifth Antichesis is nothing weakened by *Bellarmines* Sophistrie.

27. The Gospell teacheth, that true repentance, or conversion to God, is an earnest sorrow of heart for sinnes committed, and faith perswading that they are certainly remitted for Christs sake. But the Church of *Rome* teacheth, that contrition indeed is one of the parts of repentance: but they saine that it meriteth a remission of sinnes, and to it they adde auricular confession not commaunded by God, & satisfaction, or voluntary workes, by which they say, that the punishments of sinne are satisfied, & that these also may be redeemed by money and purse-penance. All which whole doctrine is very blasphemous against the merit of the Son of God, who onely made satisfaction for our sinnes.

28. *Bellarmine* heere from distinguishing, falleth to railing, and accuseth vs of manifest lying and falshood, in laying that to our charge which wee are not guilty of: but whether is the liar hee, or wee, let the Reader iudge. First therefore, that true repentance is not a bare sorrow of heart for sin, but such a sorrow, as is ioyned with, and ariseth from faith, appeareth by this, because contrition without faith, leads to desperation, and not to saluation, as the wofull examples of *Cain*, *Esau*, and *Iudas* declare: and therefore the Romanists themselves doe not exclude all manner of faith from repentance, but onely that faith which apprehendeth remission of sinnes by Christ, which speciall faith, whereby remission of sinnes is beleueed and obtained, is ioyned with repentance, *Luke 24.47. Act. 26.18*. This is our doctrine, and it is warranted by the holy Scripture: though it pleaseth *Bellarmine* to say, that it is a bare assertion, without Scripture.

29. As touching their crossing of it, wee need fetch no other prooffe, then from the Council of *Trent*, which in expresse words denounceth *Anathema* to those that make this faith, whereby wee beleue the remission of our sinnes, a necessary ingredient into true repentance: and yet it propoundeth reconciliation and remission of sinnes to such as doe re-

6
Luk. 24. 47.
Act. 26. 18.
Mark. 1. 15.

Concil. Trident.
Sess. 4. cap. 3.
can. 4.

pent: let all the world therefore know, to the eternall shame of the Romish Religion, that remission of sinnes, and reconciliation, by their doctrine, may bee obtained by repentance, without faith, then which, what can bee more opposit to the Gospell of Iesus Christ?

30. If they reply that they make faith the foundation of repentance, I answere, why doe they then exclude it out of repentance? is the foundation no part of the house? yes, it is the chiefest part: either therefore it is not the foundation of repentance, or els it is necessarily required to the essence of it; one or the other must needs bee false: but heere is the mystery of this iniquity, by faith they meane nor a beliefe of the remission of our sinnes by the blood of Christ, which is the true Euangelicall faith, but a generall perswasion of the truth of their Religion, and a particular conceit, that he which performeth the worke of penance, in the three parts thereof, shall thereby obtaine pardon of his sinnes, and reconciliation with God.

31. Secondly, whereas hee sayth, that wee doe not satisfie for the eternall, but for the temporall punishments of our sinnes, either heere in this life, or in Purgatory: hee speaketh nothing for the clearing of their doctrine from opposition to the Gospell: for the Gospell teacheth, that Christ our Redeemer hath made a full and perfect satisfaction for the sinnes of all the world, yeelding a sufficient and worthy recompence and contentment to God for them: and therefore, they which say that wee must giue any manner of satisfaction our selues, whether for the temporall or eternall punishment due vnto them, doe evidently crosse the doctrine of the Gospell. And this *Aquinas* one of their owne illumined Doctors, doth in effect confesse, when hee sayth, that the passion of Christ was a sufficient and superabundant satisfaction for the sinne and guilt of punishment of mankind, his passion was as it were a price or payment, by which we are freed from both these obligations: to bring in then the foggy mist of humane satisfactions, is to eclipse and darken the glory of Christs all-sufficient redemption.

32. Thirdly, whereas hee findeth fault with *Chytraus*, for saying

Ioh. 1. 29.

1. Ioh. 2. 2.

Aquin. part. 3.

q. 48. art. 4.

saying without prooffe, that auricular confession is not commanded of God, and yet hee himselfe doth not proue it is; we might driue out one naile with another, and returne vpon him his owne answer: but I reply further, that diuers of his owne fellow Doctors haue auouched as much: for *Maldonate*, *Erasmus*, the glosse in *Gratian*, and *Gratian* himselfe, and *Rhenanus*, with diuers others, are of the same minde, as may appeare in the texts quoted in the margent, whose wordes I forbear to set downe, because I shall haue occasion to handle the same in a more proper place; one thing I cannot omit, that the testimony of *Rhenanus* is so plaine, that our aduersaries, not able to giue answer sufficient vnto it, haue by their peremptory authority said, *Deleatur*, let it bee blotted out: as they deale also with *Polidore Virgill* in the like point, and with all other that stand in their way.

33. Lastly, the redeeming of penance by the purse, though *Bellarmino* shuffle it ouer neuer so cunningly, yet is so palpable an abuse, and so contrary to the doctrine of the Gospell, that the very naming of it, is a sufficient declaration of the foulness of that Religion, which maketh a mart of sinne, and setteth repentance, which is the gift of God, to sale, for a little earthly drosse, and exchangeth punishment due to the body and soule, for a little pinching of the purse.

34. The Gospell teacheth, that marriage is permitted and set free for all men, both Priests and people; and that the prohibition of marriage and meats is a doctrine of Devils. But the Romish Religion forbids marriage to a great part of men, to wit, Priests and Monkes, and commands to abstaine from certaine meates, vpon certaine dayes.

35. *Bellarmino* excepteth, and saith by a distinction, that when the Apostle sayth, Marriage is honourable amongst all men, hee meaneth not all in generall, for then it should bee honorable betwixt the father and the daughter, the brother and the sister; but onely those that are lawfully ioyned together, which they that are bound with a vow, cannot bee.

36. It is a strange fore-head, (but no maruaile, seeing it

Maldon. Sum.

q. 18. art. 4.

Eras. epistol. de amabil. eccles. concord.

Gloss: apud

Grat. Decret. de

penitent. distinct.

Rhenan. prefat. in arg. Tertul. de penit.

7

Heb. 13. 4.

1. Tim. 4. 3.

Bell. de Rom. Pontif. l. 3. c. 23

is the fore-head of the whore of *Babylon*) when the Scripture ſayth, Marriage is honorable amongst all men, to exempt their Votaries from this honour, as if they were not in the number of men, but beaſts; and as the aſſertion is ſtrange in impudency, ſo the reaſon is more ſtrange in folly: for though the father may not marry the daughter, nor the brother the ſiſter, without inceſt; yet the father may marry, and the daughter may marry, and the brother, and the ſiſter alſo, ſo that they take thoſe that are not prohibited by the Law of God, and nature. Now let him ſhew that Gods Law forbiddeth Votaries to marry, and then hee ſayth ſomething to the purpoſe: but by his owne confeſſion, together with many of his pew-fellowes, the prohibition of marriage is no diuine, but humane ordinance and institution: yea, the Council of *Trent* it ſelfe calleth it but an Eccleſiaſticall Law; and therefore not a Law of God, but a decree of the Church.

Cassand. confule.

art. 23.

Bell de Cleric.

lib. 1. cap. 19.

Aquin. 2. 2. q. 88

art. 11.

Gratian. conf. 26

q. 2.

Eſponſa. in tit.

c. 1.

Concil. Trident.

ſeſſ. 24.

Socrat. hiſtor. lib.

22. cap. 8.

Synod. ſexta in

Trullo. can. 13.

Hierom. ad Oce-

an. ep. iſt. 83. c. 2.

37. Adde to this impudency and folly, his croſſing of all antiquity: for in the Council of *Nice*, *Paphnutius* alleadgeth this place of Scripture, againſt thoſe that went about to take away the uſe of marriage from the Clergie; and in the fixt generall Synode, it is expreſſely applied to the ſame purpoſe. And *Ierome*, in defence of *Charterius* a married Biſhop, produceth the ſame text.

38. As touching *Chryſoſtomes* ſpeech to *Theodorus* the Monke, alledged by *Bellarmino*, though it ſeemeth a little to fauour them at the firſt view: yet in another place he cleazeth himſelfe from that ſuſpition: for he ſaith plainly, that Marriage is ſo honourable and precious, that a man with it may aſcend into the ſacred Chaire of a Biſhop. What hath *Bellarmino* got now by *Chryſoſtomes* testimony? Surely this: If all that *Chryſoſtome* ſaith, bee ſound doctrine, then it is an error in the Church of Rome, to inhibite all that are conſecrated by holy Orders, from the uſe of the marriage bed: For by *Chryſoſtome*, Biſhops may marry. Saint *Auguſtines* testimonies, alledged by him in the one and twentieth Chapter, are little to the purpoſe: for in the firſt he ſaith plainly, that the Church of God doth not forbid marriages; but onely preferre virginie

Aug. contra

Fauſt. lib. 30. c. 6

virginitie before it, as a greater good: and in the second hee approoueth onely abstinence from meates, and that from all in generall; and that to this end, for the castigation and mortification of the body: and not eyther for merite sake, or that it is a thing vnlawfull, or that wee may glut our selues with some kinde, and may not so much as touch others, vpon paine of heresie, which is the doctrine of the Church of Rome. This is all that S. *Augustines* words import; which, as they doe not deliuer them from opposition to the Gospell, so they manifestly imply these two conclusions: first, that the Synagogue of Rome is not the Church of God, for it forbiddeth marriage to Priests, not as a lesser good, but as a thing simply euill. And secondly, that they maintaine in this their Church that doctrine, which of S. *Paul* is called, The doctrine of Diuels: for they forbid both Meates and Marriage at some times, and to some persons, as things sinfull and vnlawfull. And whereas the Fathers, almost in generall, say, that it is better for such as haue vowed continency, to marry, then to fall into the fire of lust; they conclude filthily, to their eternall disgrace, It is better for a Priest to play the whoremonger, and keepe a Concubine, then after his vow of continency to be coupled in wedlocke.

*Cyprian. lib. 1.
cap. 11.
Tertul. lib. de
monogam.
Coster. Enchir.
cap. 17.*

39. But *Bellarmino* couereth her nakednesse (whereof he is, as it seemeth, somewhat ashamed) with a figge leafe of a distinction: for he saith, that fornication is not simply better then marriage, but in respect that a man hath before entred into a vow, in which regard to marry after the vow, is a greater sinne then to commit fornication: and this hee proueth by an example from a married woman, whose husband is eyther continually absent or sicke, so that hee cannot performe the marriage debt vnto her. It is not sayd vnto her, It is better to marry then to burne; but shee ought to keepe her faith to her husband, and by fasting and prayer keepe vnder and tame the concupiscence of her nature: and therefore, saith hee, that precept or permission, *Let him marry*, is not spoken to all, but only to such as are free, and not if they be bound and haue giuen their faith vnto God.

Bell. quo supra.

39. To which I answer two things: First, I aske him, whether this vow which yeetalk of, be onely against marriage, or against all manner of incontinency? If they say that it is the vow of chastitie, and that it is against all manner of incontinency, then how can it bee that it should bee broken more by marriage, then by fornication, by hauing a wife, then by keeping a whore? and that to marry, in respect of the vow, should be a greater sinne, then to commit whoredome? especially, seeing marriage is Gods ordinance, and fornication, of the Diuels institution: that an honourable and holy estate, and this a filthy and vgly sinne. If they say that the vow is against marriage onely, then what a Religion is Popery, that teacheth her people to vow against marriage, and not against fornication? against wiues and husbands, but not against whores and varlets? Surely that Religion that maintaineth this, cannot be of God.

40. Secondly, to his example I answer: Marriage cannot be ioyned to her that is married already, albeit her husband bee eyther absent or impotent: for that is contrary to Gods ordinance, *Mal. 2. 14. Mat. 19. 5.* But the vow of single life is not Gods ordinance, especially in so high a degree as marriage is: for at the most it is but a Council, whereas the other is a flat Precept to all that cannot containe: and besides, they that are married, may expect the blessing of God vpon them, vsing the meanes for their restraint in a godly manner, and begging continency at Gods hand; because they are in a calling ordayned by God: but they that are in a vow, who either enter rashly, or are thrust in against their wills, and contrary to Gods Commandement, not being able to abstaine, but proudly presume vpon their owne strength, how can they hope for Gods blessing vpon them, to strengthen them against the temptations of the flesh? And thus this example, together with the distinction it selfe, maketh no whit to the iustifying of their doctrine; but that it still remaineth in plaine contrariety and opposition to the Gospell of Iesus Christ.

3.

41. The Gospell teacheth, that there is one true and solide
founda-

foundation, vpon which the Church of God is built, to wit, our Lord and Sauour Iesus Christ. But the Romish congregation cryeth out, that *Peter*, and the ordinary succession of Popes, and the Church of Rome, is the foundation of the whole Church, and that the Church is built vpon them, and not vpon Christ alone.

1. Cor. 3. 11.
Act. 4. 11. 12.

42. *Bellarmin*e distinguisheth of foundations, and saith, that Christ is the primary and principall foundation of the Church: but that doth not hinder, but that there may be secundary foundations: and for prooffe thereof he alledgeth, *Ephes. 2. 20.* where it is said, that we are built the foundation of the Prophets and Apostles: and, *Apoc. 11. 14.* where the twelue Apostles are made the twelue foundations of the Church.

43. To which I answered three things: First, that though it be truly, that the Apostles bee the secundary foundations of the Church, layd vpon Christ the true Rocke and foundation, as twelue goodly stones, and that vpon them the Church is built, to wit, vpon Christ primarily and principally, and vpon them secundarily: yet it doth not take away the Antithesis of their doctrine to the Gospell: for they say, that *Peter* is the onely secundary foundation, and that hee, as the chiefest stone, is layd next vnto Christ; and the rest of the Apostles built immediately vpon him, and mediately by him vpon Christ. But those Scriptures say, that the twelue Apostles are twelue precious stones, laid one by one vpon Christ, and not one vpon another: and twelue foundations equally proportioned to each other, and not one placed vpon the top of another: and so it is true, that as the prerogative of the onely singular foundation belongeth to Christ, so the honour of being secundary foundations, is equally deuided among the twelue Apostles: and so *Peter* in this respect hath no greater prerogative then the rest. And therefore this distinction deliueres them not from the snare, seeing that it maketh all the twelue Apostles altogether ioynt-foundations of the Church: and they would haue *Peter* to bee the onely foundation next vnto Christ, vpon whom both the Church of God,

God, and the Apostles themselves are built.

*Aug. de verb.
Dom. ser. 13.
Greg. Nyssen. in
testim. ex veter.
testam. de trinit.
contra Iudeos.
Cyril. de trinit. l. 4.
Chrys. in Mat.
hom. 55.
Ambr. in Ephes.
cap. 2.
Hilar. de trinit.
lib. 2.
Bell. prefat. con-
trouers. de sum.
Pont.
Esay 28. 16.
1. Pet. 2. 6. 8.*

2. Thes. 2. 10. 11

Ephef. 2. 21.

44. Secondly, I answer, that when the Apostles are said to be foundations of the Church, it is not meant of their persons, but of their doctrine, as witness almost all the Fathers: for concerning person, it is true which Saint Paul saith, No man can lay any other foundation beside that which is layd, Iesus Christ, 1. Cor. 3. 11. But the Romanists would not haue the doctrine of Peter, but the person of Peter to be this foundation: and for prooffe thereof Bellarmine fetcheth this argument from the Prophet Esay, saying, *Behold, I will lay in Sion a stone, a sure foundation*: which is a playne and manifest Prophecie of Christ, and not of Peter, as the Apostle Peter himselfe expoundeth it: where, by the way, we may note the feareful outrage of these Romish Rabbies against the truth of God, and the God of truth, whilst, to the end they may aduance their Popes dignity by Peter, they wrest and peruert the Scriptures, and apply the Prophecies belonging to the Sonne of God, to his seruant Peter, and so make Peter himselfe, nay, the holy Ghost, a Lyar. It were not credible, that such blasphemous thoughts and words should nestle in the heart, and issue out of the mouth of any, but that the Apostle Saint Paul hath fore-told vs, that in the time of Antichrist, *because men would not receiue the loue of the truth, that they might be saved: therefore God would send them strong delusions, that they should beleene lyes, &c.* But to the point: If Christs person be the onely true foundation of the Church, in whom all the building, being coupled together, groweth vnto an holy Temple in the Lord: and that not the persons, but the doctrine, and faith of the Apostles, are those secundary foundations which the Scripture speaketh of, as hath beene proued out of the Fathers: then the opposition is vndeafeible, namely, that there is but one person the foundation of our Church, which is our Lord and Sauiour, the Sonne of God, Christ Iesus; and yet that Peters person should be the foundation of the Church also together with Christ.

45. Thirdly, I answer, that both in truth, and also in proprietic of speech, there can bee but one foundation of one

one building : those stones that are layd next to the foundation, are not properly a secondary foundation, but the beginning of the building vpon the foundation : and for that cause, when *Peter*, and the rest of the Apostles are called twelue foundations, it cannot bee vnderstood, that they were any wayes properly foundations of the Church, either first or second : but that our Saujour, who is the substance and subiect of their doctrine, is the onely true and singular foundation of the Church, and that there is none other besides him : for if, when it is said that we are built vpon the foundation of the Prophets and Apostles, is meant the doctrine of the Prophets and Apostles, as must needs bee, because the Prophets are coupled together with the Apostles, which liued not in the Christian Church, and therefore could not be personall foundations of it, and Christ crucified is the substance of their doctrine : then it must needs follow, that the Apostles meaning is nothing else, but that we are built vpon Christ, whom the Prophets and the Apostles preached and beleueed in. And thus *S. Hilary* vnderstood it, and *Saint Ambrose*, and *Anselmus*, who giuing the foundation of the Church to *Peter*, expoundeth it sometimes of his faith in Christ, and sometimes of Christ himselfe, in whom he beleueed. And thus doe also *Salmeron* the Iesuite, and *Cardinall Caietane* in their commentaries vpon that place, and *Peter Lumbard*, together with the glosse vpon the place, interpret. And so this distinction of a primary and secondary foundation, hath no foundation in the word of God.

46. The Gospell teacheth, that no Apostle or Bishop, or other Minister of the Gospell, is superiour to another of the same ranke, or hath greater power and authority then another, in respect of their ministerie; but that all Ministers in their seuerall degrees, haue equall power of preaching the Gospell, administring the Sacraments, binding, and loosing : But the Bishop of *Rome* challengeth to himselfe a supreme power ouer all other Bishops, and ouer the whole Church, and braggeth that he hath by right, a title to both the swords, both spirituall and temporall, and that both iurisdictions doe origi-

*Hilar. de Trin.
lib. 6. & lib. 2.
Ambrose.
Anselmus.*

*Salmeron.
Caietane.*

9.
*Luk. 22. 26.
Ioh. 20. 22, 23.
Mat. 18. 18.
1. Cor. 3. 4, 5.*

originally pertaine to him, and from him are conueyed to others, &c.

47. *Bellarmino* heere first confesseth, and secondly distinguisheth: hee confesseth, that the Bishop of *Rome* hath a supreme power ouer all other Bishops and the whole Church: and denyeth that eyther those places here quoted, or any other doe prooue the contrary.

48. To which I answer: first, that whereas out of *Luke* 22. 26. and *1. Cor.* 3. 4. he extracteth a disparity, and an inequality: I answer, that no man denyeth it; and therefore he fighteth with his owne shadow: hee should prooue not a bare superiority, which wee confesse, but a superiority in the same degree; as of one Bishop to another, and that in power, not in execution, wherein standeth the point of opposition.

49. Secondly, whereas he saith, that though the power of remitting and retayning finnes, and binding and loosing, was communicated to all the Apostles, yet *Peter* was ordayned chiefe Pastor ouer them all; because our Saviour Christ sayd vnto him alone, *Feede my sheepe*: and, *To thee will I giue the Keyes of the Kingdome of heauen*: I answer, that in this hee crosseth both himselfe, the Fathers, and the truth: himselfe, for elsewhere hee confesseth, that the keyes, both of Order and Iurisdiction, were giuen to all the Apostles indifferently: and therefore it must needs follow, that *Tibi dabo claves*, was not spoken singularly, to *Peter*, but generally, to them all: for if Christ gaue the keyes to them all, as he confesseth, then without doubt he promised them to them all, or else his word and his deede should not accord together. And againe, hee acknowledgeth that all the Apostles had both power and commission to feede the sheepe of Christ, when (*Mat.* 28.) he bade them all, *Goe, teach and baptize*: and they all did put that commission in execution: therefore it must needs follow, that no singular power was giuen to *Peter*, when as Christ said vnto him, *Feede my sheepe*, vnlesse we will say, that the rest had not the same commission.

*Bell. de Rom.
Pontif. l. 1. c. 22.*

Cyprian. de simplici. prelat.

50. The Fathers: for Saint *Cyprian* saith plainly, that all the Apostles were the same with *Peter*, indued with equall fellowship

ship

ship both of honour and power, and that a primary was given unto Peter, that the Church might appeare to be one. Saint Hilary is of the same minde, *You, O holy and blessed men* (saith he) *for the merit of your faith, haue receiued the keyes of the kingdome of heauen, and obtained a right to binde and loose in Heauen and earth.* Saint Augustine saith, that if when Christ said, *To thee will I giue the keyes of the kingdome of Heauen,* he spake onely to Peter, then the Church hath not the power of the keyes: but if the Church hath it, then Peter receiuing the keyes, represented the Church. And lastly, Leo, one of their owne Popes, confesseth asmuch, when hee affirmeth, that the strength of this power of the keyes, passed vnto all the Apostles, and the constitution of this decree vnto all the Princes of the Church.

Hilar. de Trin.
l b. 6.

Aug. in Iohan.
traçt. 50.

Leo ser. 3. de vni-
uers. assump sue.

51. Lastly, the truth: for when the Apostles strove for superiority, Christ, who is truth it selfe, and would not haue concealed so necessary a truth, if it had bene a truth, vpon so fit an occasion, neuer preferred Peter, but exhorteth all, and so Peter also, to equality and humility: yea, not onely so, but expressly forbade all king-like and monarchicall superiority amongst them; and not ouely tyrannicall, as Bellarmine would haue it, as may evidently appeare by comparing Luk. 22. 26. with 1. Pet. 5. 3.

52. Thus hee confesseth their doctrine: next he commeth to distinguish of it, namely, that their Apostolicall power was equal in respect of the people, but yet not equal betweene themselves; in which respect Peter was not onely a common Pastour with his fellow Apostles, but extraordinarily pastor, a Pastour of the Pastours, that is, of the Apostles themselves: this is his distinction: but it is idle and vaine, as may appeare by this reason: because, if he were the chiefe Pastour of the Apostles, then he either ordained them to their offices, or fed them with his doctrine, or gouerned them by his authority, or did some part of the office of a Pastour vnto them: but hee neither ordained them; for Christ himselfe did that: nor fed them with doctrine; for they were all taught of God, and equally receiued the holy Ghost, which did lead them in to all truth: nor gouerned them; for they sent him, hee did not send

Ioh. 20. 27.
Açt. 2. 3.

send them, and called him to an account, he did not call them; and therefore was no wayes to be esteemed their Pastour and super-intendent, but their equall, and Co-Apostle.

53. And whereas hee defendeth the extrauagant of Pope *Boniface* (which is so rightly termed, for containing a most extrauagant doctrine from the truth) hee must needs defend this double iurisdiction by the speech of *Peter* to our Sauior, *Ecce duo gladii*, behold, heere are two swords, and his answer to the same, *It is enough*: with how absurd a collection it is, let his owne fellowes bee Iudges. *Franciscus de Victoria*, *Stella*, *Maldonate*, *Arias Montanus*, and *Suares* the Iesuite: All which, with many others, reiect this collection of theirs, as most absurd, and impertinent: I conclude, if Pope *Boniface* did extrauagate in that extrauagant, in the application of this place, why doe they hold, that the Pope cannot erre iudicially? If hee did not, why doe so many learned men of his owne side contradict him? Either sure the Popes two swords are rustie, and cannot bee vnsheathed, or els hee would neuer suffer his authority to bee thus diminished, not onely by his enemies, but euen by those that fight vnder his owne banner. And thus this Antithesis also stands vnblemished, for all that is yet said to the contrary.

54. The Gospell teacheth, that there is but one Mediator betwixt God and man, euen the God-man Iesus Christ, and that hee beeing the onely Propitiator, is also the onely Mediatour. But the Church of *Rome* teacheth, that as many Saints as are in Heauen, so many Mediatours and Intercessours wee haue to God; and among the rest, the blessed Virgin, the mother of our Lord, whom they call their Aduocateesse, Deliuereesse, Mediatresse, Sauioureesse, and Comfortresse.

55. *Bellarmino* seeketh to escape from this Contradiction, by a threefold distinction: first hee sayth, that Christ indeed is the onely Mediatour of redemption, because hee onely made reconciliation betwixt God and vs, by paying the ransom for our finnes; but neuertheless the Saints are Mediatours of intercession, by praying for vs. This he barely affirmeth, without any prooffe; and therefore it seemeth he would haue vs take it vpon his word for current coyne, without any tryall:

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1. Tim. 2. 5, 6.

1. Ioh. 2. 1.

Ioh. 14. 13.

Ioh. 14. 6.

Heb. 9. 15.

Beil. de Sanctior.
beatit. l. 1. c. 20.

tryall: but wee haue learned out of Gods word, to try the spirits, and to weigh all such ware in the balance of the Sanctuary: and therefore finding by the Scripture, that Christ did not onely pay the ranfome for our sinnes, but also, that hee maketh request for vs, and not finding in all the booke of God, that the Saints in Heauen either doe present our prayers vnto God, or make request for our particular necessities, wee haue iust cause to reiect this distinction, as too light ware, and as counterfeit coyne.

56. I but (sayth hee) the Saints triumphant pray for the Saints militant, therefore they are their Mediators. I answere, Though it be granted that they do pray for them in generall, which indeed is not denyed: and in particular, which can neuer be proued, yet the argument hath no good consequence, that therefore they should bee our Mediatours: for (as *Bellar-*
mine himselfe confesseth) A Mediatour must bee a middle-man, differing from each party at variance, after some sort: but the Saints triumphant are not *medii*, betwixt God and vs, both because in presence they are alwayes with God, and neuer with vs, and also in semblance more like to God, then vnto vs, for they are perfectly happy, holy, and righteous, we beeing miserable, sinfull, and wicked: and in knowledge they are satisfied with heauenly objects, and haue no participation with humane affaires: being therefore thus far remooued from vs, and so neere knit vnto God in all these, by his owne rule, they cannot any wayes bee our Mediatours, neither of redemption, nor intercession.

*Ball. de Christo
Mediat. l. 5. c. 5.*

57. His second distinction is, that Christ is called the onely Mediatour, because hee is the Mediatour, not onely in regard of his office, but also of his nature, for that hee is in the middest betwixt God and man, hee himselfe beeing God and man. To which I answere, that it is most true which hee sayth, but yet it is both contrary to that which hee himselfe hath deliuered elsewhere, and also ouerthroweth that which hee holdeth heere: for the first, he laboureth to proue in another place, that Christ is the Mediatour onely in respect of his humane nature, and here hee sayth, in respect of both natures:

*Bell. de Christo
Mediat. l. 1. cap.
13. 4.*

*Tolet. comment.
in Job. 10.*

how can these bee reconciled? mary, by another distinction: *It is one thing (sayth hee) to bee a Mediatour in respect of person, and another thing in respect of operation: in the first, Christ is the Mediatour by both natures, in the second, by his humane nature onely.* As if hee did not operate and worke the Mediation in the same respect that hee is Mediatour. I, but hee will say, the chiefe worke of our redemption was the death of Christ, but the God-head cannot dye: therefore, &c. I answer, Though Christ died as he was man, yet the person that died, was God and man: for (as *Tolet* his fellow Iesuite and Cardinall obserueth) Christ dyed not as other men, in whose power it is not, either to hold the soule in the body, or to recall it backe againe, being expelled: but Christ ioyned his soule and body together at his pleasure: as hee that holding a sword in one hand, and a scabbard in another, puls it out, or thrusts it in at his pleasure. By which it is plaine, that though Christ dyed in respect of his man-hood, yet the author of his death was his God-head, & so he is our Mediatour in both natures. Secondly, he ouerthroweth his own positio, by this distinction: for first, if Christ bee the only Mediatour in respect of office and of nature; then the Saints are no wayes our Mediatours: for if they bee, they must bee one of these two wayes, vlesse wee will say, that they doe that which belongs not vnto them, but like busy-bodies, are pragmaticall in anothers charge: which, farre bee it from vs to thinke of those blessed creatures; but both these wayes (he sayth) Christ is the onely Mediatour; therefore the Saints, by his owne conclusion, are no Mediatours at all.

58. His third distinction is, that therefore Christ is called the onely Mediatour, because hee prayeth for all, and none for him: but the Saints are such Mediatours, that they themselves stand in need of a Mediatour. I answer, that therefore they are no Mediatours at all; for if the Saints in Heauen stand in need of a Mediatour themselves, then it must necessarily follow, that they are not Mediatours at all: for they that are parties, cannot bee vmpiers. And this is that which Saint *Augustine* plainly affirmeth (though *Bellarmino* la-
boureth

*Aug. contra
Iar. l. 1. cap. 8.*

bourerth to distort his words to another sense) when he sayth, *He, for whom none intreateth, but hee intreateth for all, is the onely true Mediatour.* And thus it is cleare, that the doctrine of the Church of *Rome*, touching the mediation of Saints, is directly contrary to the doctrine of the Gospell.

59. The Gospell teacheth, that Christ Iesus hath made a full and perfect satisfaction for all our debts, and so is our full and perfect Redeemer: But the Church of *Rome* teacheth, that Christ hath satisfied but in part for our debts, to wit, neither for all our sinne, nor for all the punishment due vnto all our sinne, and so that he is not our full and perfect Redeemer.

60. This doctrine of the Gospell is so euidently propounded in holy Scripture, that our aduersaries themselves acknowledge it in generall to bee true: for *Aquinas*, where the Apostle sayth, *I suffer all things for the Elects sake, that they may also obtaine the saluation which is in Christ Iesus*, asketh this question, What, was not the passion of Christ sufficient? and answereth to the same, Yes; as touching the working of saluation. And *Bayus* sayth, that there is but one satisfaction onely vnto God, and that of Christ: yea, *Bellarmino* himselfe acknowledgeth as much in generall; for hee affirmeth, that the merit of Christ is sufficient to take away all sinne and punishment: neither dare any of the rest for shame in plaine words deny the same: because, if they did, many manifest texts of Scripture would censure them of impiety and heresie.

61. And that the other is the doctrine of the Church of *Rome*, the Councill of *Trent* will witness, which thus defineth: *When God forgiveth a sinner, hee forgiveth not all the punishment, but leaveth the party by his owne workes to satisfie, till it bee washed away.* Yea, they affirme not onely, that wee our selves must satisfie for the temporall punishment, but also for the reliques of sinne, and for the fault it selfe; yea, for that punishment that should bee suffered in hell, excepting the eternitie: yea, so impious and shamelesse are some of them, whose bookes are notwithstanding authorized by the Church of *Rome*, that they affirme, that Christ dyed onely for originall

II

1. Ioh. 1. 7.

1. Ioh. 2. 2.

Esay. 53. 4. 5.

Aqui. in 2. Tim.
2. lect. 2.

Bayus de Indulg.
cap. vii.
Bell. de Purgat.
lib. 9. cap. 10.

Concil. Trident.
Sess. 4. sub Iulio
cap. 8.
Catechism. Rom.
tract. de satisf.
fact.
Tapper. explicat.
art. Louan. art. 8
Vega lib. 13. cap.
36.

*Aquin. tom. 17.
Opus 38. Sacra.
Altar. cap. 1.
fol. 41. col. 2.
Tapper. tom. 1.
art. 6. pag. 154.
Biel. 3. Diſt. 18.
c. 19.
Scot. Durand.
Biel. in Suarez
tom. 1. diſp. 4.
ſect. 11.*

ſinne, and that the ſatisfaction of Chriſt deſerveth not the name of a ſatisfaction for our ſinnes. Let the world judge now, whether theſe poſitions of the Church of *Rome* bee not flat contrary to the Goſpell of Ieſus Chriſt: for the Goſpell attributeth to Chriſt all ſufficiencie of meriting and ſatisfaction: but theſe fellows make him a Satisfier *party parpale* for the ſinne, but not the puniſhment, & yet not for all our ſinnes neither, but for a part of them: as for originall, & not actuall; or if for actuall, yet for mortall onely, and not for veniall. And this is the Romiſh Religion, though palliated with the name of Catholicke, and hidden from the ſight of the common people, vnder the vaile of an implicite faith: which, if they ſhould but ſee, they could not chuſe but abhorre.

*Bell. de Purgat.
li. cap. 10.*

62. For the healing of this wound, *Bellarmino* applyeth his wonted playſter of a diſtinction. *Chriſts ſatisfaction* (ſaith he) *is in vertue ſufficient, but not in act efficient, except it bee applied by our ſatisfaction*; and therefore that there is but one onely actuall ſatisfaction, which is ours; which by the grace and efficacy of Chriſts ſatisfaction, taketh away the puniſhment of our ſinne, and maketh a juſt recompence to God for the ſame.

63. But this diſtinction firſt vndermineth it ſelfe: for if Chriſt bee a ſatisfaction, then it is an actuall ſatisfaction: if it bee not an actuall one, then it is none at all. Did not he actually dye, and riſe againe? Did not hee actually by that death of his, ſatisfy Gods iuſtice for all the Elect? Doth not the ſtrength and efficacy of his death ſtretch it ſelfe backward to *Adam*, and forward to the laſt beleeving child of *Adam* vpon earth? If all this bee true, then it muſt needs bee intolerable blaſphemy, to ſay, that actually there is no ſatisfaction, but our owne, and that Chriſts ſatisfaction which hee made for our ſinnes, is indeed no ſatisfaction, except it bee by the meanes of ours, which muſt apply it, and as it were, giue efficacy vnto it.

64. Again, the ground of his diſtinction is abſurd: for where doth the Scripture make our ſatisfaction a meanes to
apply

apply Christs satisfaction vnto vs? It telleth vs of other meanes of application, to wit, outward, the Word and Sacraments: inward, faith in respect of vs, and the Spirit, in respect of God: but no where of this new-devised meanes, which they talke of: and besides, how can our satisfactions apply Christs vnto vs, whereas they are both satisfaction, and that to God, and that for our sinnes? Nay, when as hee sayth, that our satisfaction doth include the satisfaction of Christ in it, and so both together make but one compound satisfaction: if they be of one nature, how can one apply the other? If they bee one in mixture, and composition, how is the one seuered from the other? These bee absurd inconsequences, and irreconcilable.

65. Lastly, if the strength & power of satisfying, which is in our sufferings, is wholly from the grace of God, & the vertue of Christs satisfaction, why doe some of them hold, that a man by power of nature, without grace, may bee able to satisfy for Veniall sinnes, and expell them? nay, why doth *Bellarmino* say, that *a righteous man hath right to Heauen, by a twofold title; one of the merits of Christ, by grace communicated vnto him; and another of his owne merits*? By which, he plainly diuideth our merits from Christ, and ascribeth a satisfactory power to them, equall to the death of Christ it selfe, and that without the helpe of grace. Nay, why do they not say plainly, that Christ hath satisfied for vs, without any intermixing of our owne; but that their wisdom perceiued, that then Purgatory, Masses, Penance, Romish pardons, yea, and the Popes Kitchen it selfe, and the very marrow of all their Pompe, shall fall to the ground? And this indeed is the very ground of this blasphemous doctrine.

66. Doctour *Bishop*, mistaking this distinction, as it seemeth, flyeth to another. *In sinne* (sayth hee) *there are two things, the one is the turning away from God, whom wee offend: The other is, the turning to the thing, for the loue of which wee offend. Now, the turning away from G O D, both the sinne, and the eternall paine,*

Rom. 10. 17.
1. Cor. 10. 16.
Gal. 2. 27.
Ephes. 3. 17.

Scot. Durand.
Biel. in Suares
tom. 1. d. 1. 4.
sect. 11.
Bell. de Purgat.
lib. 1. cap. 10.

Bishops answer to Master Perkins reformed Catholic-like.

Aquin. *suplem.*
q. 13 art. 1.

due vnto it, are freely through Christ pardoned: but for the pleasure we tooke in sinne, wee our selues are to satisfie, and according to the greatnesse thereof, to doe penance. Thus dreameth Doctor Bishop: but let his owne fellow Doctor waken him, and he of greater credit then himselfe: *Aquinas* it is, who reiecteth this distinction, as nothing worth, and giueth this reason of his reiecting, because satisfaction answereth not to sinne, but according as it is an offence to God, which it hath not of conuerting to other things, but of auerting and turning from God. And surely his reason is passing good: for to vse the Creatures, and to loue the Creatures, is not sinne: but to vse them disorderly, and to loue them immoderately: which disordered vse, & immoderate loue, is the very turning, and auersion from God: and therefore, to say, that wee satisfy not for our auersion from God, but for our conuersion to the creatures, is to say, either that wee satisfy for that which is no sinne, or els, that some part of sinne is not an auersion from God: both which, are equally absurd, and Doctor Bishop cannot giue a third: and therefore his distinction is a meere foppish dreame, without head or foote.

12
Act. 4. 22.

67. The Gospell teacheth, that there is giuen no other name vnder Heauen, whereby wee must bee saued, but the name Iesus. But the Church of *Rome* propoundeth vnto vs other names to bee saued by, as, the Virgin *Mary*, the Saints, and Martyrs, yea, *Francis*, and *Dominick*, &c. For they make them Mediatours of intercession to God for vs: which office belongeth only vnto Christ, as hath been shewed; and they teach, that we are saued by their merits, as well as by the merits of Christ; and that as there are diuers mansions in Heauen, so among the Saints there are diuers offices; some haue power ouer one thing, some ouer another, as Saint *Peter* against infidelity. Saint *Agnes* for Chastity. Saint *Leonard* for Horses. Saint *Nicholas* against ship-wracke. Saint *James* for Spaine. Saint *Denis* for France. Saint *Marke* for Venice, &c. Yea, they would make men beleue, if a man, being otherwise a vyle sinner, dye in the habit of Saint *Francis*, or Saint *Dominick*, &c. must needs goe straight to heauen,

with-

without any more adoe: and that, as it may seeme, though he hath neyther faith nor repentance.

68. Lastly, they are not ashamed to say, that the death and passion of Christ, and of the holy Virgine together, was for the redemption of mankind: and as *Adam* and *Eve* sold the world for one Apple; so *Mary* and her Sonne redeemed the world with one heart: and therefore as they called him *Saviour*, so her *Sauioresse*: as him *Mediator*, so her *Mediatresse*: as him the *King of the Church*, so her, the *Queene*. If this be not to repose the confidence of our saluation vpon other names, besides the Name of *Iesus*, let the world be iudge.

69. Yet for all this, they thinke to cover this their filthinesse by a distinction: for they say that they doe not flye to the Saints, as authors and giuers of good things; but as Impetrators and Intercessors. To which I answer, that to omit their doctrine which hath at large beene discovered before, the very forme of their prayers doth extinguish this distinction: for when they cry and say, *O Saint Peter, haue mercy on me, Saue mee, Open mee the gate of heauen, Giue mee patience, Giue mee fortitude, &c.* And to the blessed Virgine, *O Mediatrix of God and men: ô Fountaine of mercy, Mother of grace, Hope of the desolate, Comforter of the desperate, &c. rescine this my humble petition, and giue me life euermlasting:* And to Saint Paul, *Vouchsafe to bring vs, whom thou hast caused to know the light of truth, after the end of this mortality, thither, where thou thy selfe art:* Doe they not make them authors and giuers of these things? Yes, in word, (saith *Bellarmino*) but not in sense: for the meaning of these petitions is, that by their prayers and merites they would obtaine of God these good things. But, alas, how should the common people vnderstand their meaning, seeing the sound of their words are so playne to the contrary? Again, why doe they not propound their sense in playner termes, but leaue it thus inuolued vnder darke riddles, to the great offence of thousands? And lastly, how harsh an interpretation must this needs be in the eares of all men, *Giue me euermlasting life, that is, Pray to God that he would giue mee it?* If a man

*Galat. de arcan.
Catholic. veritat.
Briget. Reuel.
pag. 21.*

*Bell. de Sanct.
beatit. l. 1. c. 17.*

Bell. Ibid.

Catechif. Rom.

should speake so in his common talke, no man would vnderstand him otherwise then his words sound: how much lesse can these spirituall matters be otherwise vnderstood then they are spoken? Surely this shift is so silly, that if it might stand good, what might not a man speake, and yet excuse it sufficient'y after this manner? And though the Councill of *Trent* seeme to graunt to the Saints the power onely of intercession, as *Bellarmino* also doth: yet the *Romane Catechisme*, set foorth by the commandement of the Pope, and decree of the same Councill, doth cleerely and expressely attribute vnto the Saints the power of Mercy, Grace, and Donation of benefits. Whereby it appeareth, that this is not the opinion of some priuate men, but the receiued and approoued doctrine of the Church. And thus this distinction vanisheth before the truth, as snow against the Sunne.

13

Rom. 12. 1.

1. Pet. 2. 13.

Ioh. 19. 11.

70. The Gospell teacheth, that every soule bee subiect to the higher powers: and that we submit our selues vnto all manner of ordinance for the Lords sake, whether vnto King or vnto *Gouernours, &c.* And our Sauour himselfe confesseth, that *Pilate* had power ouer him from God, when he saith, *Thou couldest haue no power at all against me, except it were given thee from above.* But the Church of Rome teacheth, that neyther the Pope himselfe, nor any of his Clergie, are subiect to the temporall power of Princes, eyther to be iudged of them, or punished by them, no not in cases of fact, when they are guilty of haynous crimes; as of Treason, Murther, Theft, &c.

71. This doctrine, though it bee contradicted by many learned Doctors of their owne side: as, *Occham, Marsilius, Patavinus, Barclay* a late French Lawyer, and others, yet is maintayned by their Popes and Cardinalls, Iesuites, and Canon Lawes, which are the very synewes of Popery, as not onely true, but necessary to saluation: and therefore we may well call it, The doctrine of their Church. For Popes: *Iohn* the two and twentieth commaunded *Augustinus Triumphus* of *Ancona*, to write a Booke, wherein he maintaineth this position, That all the power of Emperours and Kings is subdeligate, in respect of the power of the Pope. And againe, that all secular power is to be restrayned, enlarged, and executed

August. Triump.
de potestate ecclē.
q. 4. art. 1.

cuted at the commaundement of the Pope. This is the assertion of that man, who was authoris'd first to write by Pope *Iohn* the two and twentieth, and after, his Booke was set foorth, by the priuiledge of *Gregory* the thirteenth. So that here we haue two Popes maintayning this doctrine. *Clement* the first was of the same minde, who affirmeth, that hee, and the rest of the Popes, had a soueraignty and superiority ouer the Empire: and vpon that ground he dissanulled all the Sentences and Processees made by *Henry* the seuenth Emperour. And so also was *Boniface* the eighth, who in that famous Canon, *Vnam Sanctam*, &c. directly affirmeth, that the Temporall authority must be subiect to the Spirituall: and that it is necessary to saluation, to beleue that euery humane creature is subiect to the Pope of Rome. Now the rest of the Popes must needs be of the same minde, or else they should condemne these of error, and that speaking definitiue, which is contraty to their Religion. And so indeede that they are, *Bellarmino* their Champion, in his late Booke against *Barelay* the Lawyer, doth manifestly declare, who most impudently maintayneth this position with all his wit against that learned man: as also in his last doring Apologie against our King, wherein, without doubt, he is authoris'd, and as it were tapped on the backe, and called, A good childe, by the Popes Holinesse himselfe.

72. Thus we see this doctrine maintayned by the Popes and their Lawes. Let vs see also what the Cardinalls and the Iesuites say vnto it. Cardinall *Baronius*, a notable clawer of the Popes, holdeth, that the Pope hath power directly ouer Princes, agreeing with *Bozins* and *Triumphus*: but Cardinall *Bellarmino*, with others on his side, quallifieth the matter, and saith, that the Popes power ouer Princes in temporall matters, is not direct, but indirect, as depending vpon his spirituall power, and in order & relation vnto that. Let vs leaue these two Cardinalls fighting about direct & indirect, and come to the other Iesuites. *Gregory de Valentia* saith, that the Pope is subiect to none; but that by a certaine hereditary right he is exempted from all humane iurisdiction. *Tollet* affirmeth, that there may bee in the Church many holier and learnede then the

*Clement. lib. 2.
de sentent.
& re iudicat.
can. 2.*

*Extrauag. Com.
lib. 1. de maior.
& obedient. c.
vnam Sanctam.*

Baronius.

*Bell. de Rom.
Pontif. lib. 5.
cap. 4. & 5.*

*Greg. de Valen.
tom. 3. Com.
Tollet. in Iob.
cap. 21.*

Turrian. de

Eccles. l. 1. c. 3.

the Pope, but none superior or equall vnto him in dignitie, Turrian the Iesuite saith, that Christ hath translated all his Kingdome on earth vpon the Pope, who beareth his person, and carryeth his Image. And lastly, all of them, like lines in a circle, meeting in a Center, ioyne in this, that the Pope hath power to depose Kings, to translate Kingdomes, and to conferre them vpon others, if it seeme to him necessary for the good of mens soules.

Bell. de Cleric.
cap. 28.

Emanuel. S^r.
Aphorism. confes.
verb. Cler.

73. Thus we haue their doctrine concerning their Head, the Pope. Now let vs heare what they say touching the body that hangs vpon his head, their Clergie: *Kings are not now any more Soueraignes ouer Clerks (saith Bellarmine,) and therefore Clerks are not bound to obey them by Gods law or mans, except it be in respect of directive lawes.* And Emanuel Sa. affirmeth, that *a Clergie man cannot be a Traytor, though hee rebel, because he is no subiect.* And it was long agoe the doctrine of the Fryers; continued by the Iesuites, that the King was not Lord ouer the Clergie; but that the Pope was their Lord: and therefore though a Clergie man had committed theft, murder, or treason, yet hee ought not to bee called in question, much lesse punished for it by a temporall Magistrate: but ought to be iudged by Ecclesiasticall Iudges, & in the Ecclesiasticall Court: and if hee were conuict, hee should lose his Orders, and so being excluded from Office & Benefice Ecclesiasticall: if after this he incurred the like fault, then might he be iudged at the pleasure of the King: yea, they goe so farre, that if any offence were committed by diuers persons, amongst whom there were one Clergie man, none of the offenders were subiect to temporall iurisdiction. And thus we see, that neyther the Pope nor his Clergie will bee subiect to these higher Powers, to which the Gospell commaundeth all men to submit themselves.

Maynard de
Priniledg. eccles.
art. 17. nu. 10.

Houiden. Hen. 2

74. How will they distinguish here? Mary, they haue two distinctions to helpe this doctrine out of the myre, and yet all too weake. First, they say, that when the Apostles, Paul and Peter, commanded every soule to bee subiect, &c. they meane generally, that all subiects should obey their su-
peri-

periors, whether Spirituall or Temporall: and not that euery one should particularly bee subiect to the King or secular power: which interpretation is first flat contrary to the text: for both *Paul* and *Peter* mention expressely Kings and Princes, and such as haue the right of the sword: which they would neuer haue done, if Kings should haue beene subiect to Popes, and not Popes to Kings: for then they would haue instanced in Popes, and not in Kings: and though Christians were falsely accused of treason and rebellion to Princes, yet this could not be a sufficient reason to moue the Apostles to conceale so necessary a truth, especially seeing they write to Christians and not to Infidels.

Bell. de Rom. Pontif. l. 2. c. 29.

75. Secondly, it is contrary to reason: for if *Peter*, and so the Pope, his pretended successor, had beene in their iudgement superiors to Kings, then surely *Peter* himselfe, writing not onely to the people, but also to the Elders of the Church, as appeareth, 1. *Pet.* 5. 1. would neuer haue enioyned them all to the obedience of the Ciuill Magistrate, but would haue reserued some to his owne iurisdiction, and bidden them all, both Magistrate and people, to submit themselves vnto him, as the head of the Church: or if he for modestie might forbear this imperiall iniunction; yet, without question, *Paul* (had he beene of that minde) would not haue sent euery soule to bee subiect to Kings, but would haue told them, that Kings and all should be subiect to *Peter*: but seeing that neither of them both doth it, neither here nor elsewhere; and it is, as they thinke, so necessary a thing to be beleeued of all men, it is most euident that they neuer meant it.

76. Thirdly, and lastly, whereas the Apostle *Paul* commaundeth euery soule to be subiect, wee may conclude, that if the Pope be a soule, or haue a soule (for some of them haue thought that a man had no more a soule then a beast) then he must be subiect. And this conclusion a learned man, that was afterward a Pope himselfe, made, when he plainly confessed, that the Apostle did not except *animam Papæ*, the Popes soule from this subiection. I omit heere *S. Chrysostomes* and *Oecumenius* exposition of the same place; both which affirme, that

Æneas Silvius
in *gest. Concil.*
Basilienf.
Chrysost. &
Oecumen. in
Rom. 13. 1.

by

Aug. Confess. lib.
3. cap. 8.
Naxianz. inerat.
ad subdit. &
Imper.
Gregor. lib. 2.
indist. 11. c. 100.
Bell. de Rom.
Pontif. lib. 2.
ca. 29.

Mat. 22.

by euery soule, the Apostle included both Priests, Monks, and Apostles, and that this subiection was not contrary vnto piety. And to this exposition subscribe most of the Fathers.

77. Secondly, they distinguish vpon that place of *John*, where our Sauiour confesseth himselfe to be vnder the power of *Pilate*, to be iudged by him, and say, that cyther it is to bee vnderstood of a permissiue power graunted by God, without the which, no not sinnes can be committed: with *Cyrill* and *Chrysostome*: or, if of the power of iurisdiction, with *Augustine* and *Bernard*, that then *Pilate* had power ouer Christ, not simply, but by accident: to wit, as he was reputed to bee a priuate Iew, and so no more then a meere man: by which ignorance of the person, his power was iustified to be lawfull: as if a Ciuill Magistrate should condemne a Clerke in the habite of a Lay man, not knowing him to be a Clerke, he should be free from blame. To which I answer: First, that the power of the Emperour, though a heathen, was lawfull, and ordayned by God, as they themselues confesse, and as the Scriptures in many places prooue: but *Pilates* power was from the Emperour, therefore it was a lawfull, & not a lawlesse power; and so not only by permission, but also by ordination. Secondly, if it were onely a power by permission, then *Pilate* had sinned in executing that power vpon Christ: but because of the mistaking of the person, therefore hee saith, he was free from fault: as a Ciuill Magistrate, that should iudge a Clerke, taking him for a Lay man. And so one part of his answer crosseth the other. Lastly, I answer, that though *Pilate* might erre in the person of Christ, yet Christ could not erre in the power of *Pilate*, who affirmeth of it plainly, that it was of God; and so it was indeede, in respect of the power it selfe, though the abuse of it, in the condemning of an Innocent, was a sinne: and so from the Diuell, and not from God.

14.
Ephef. 2. 1.
Rom. 6. 13.
Luk. 15. 31. &
9. 60.

78. The Gospell teacheth, that before regeneration wee are dead in sinne, and haue no more power to moue in any worke of grace, then a dead carkasse hath in the works of nature:

nature : and therefore can neither will nor doe that which is good. But the Church of Rome teacheth, that a man viregenerate is not spiritually dead, but wounded, like the man that fell among theeues betwixt *Ierico* and *Ierusalem* : or, like a Prisoner with fetters on his hee'les : or, like a Bird entangled in a lime-bush : and therefore that there is remayning in him so much power, both in his will and vnderstanding, that being but helped a little by grace, hee can begin his conuersion, and so deserue a more plentifull grace of iustification. All this they affirme : then which, what can bee more contrary to the Gospell of Iesus Christ, which saith, that wee are starke dead in sinne, and are not able to thinke a good thought of our selues : but that all our sufficiency is in God, and that he worketh in vs both the will and the deed, &c?

79. *Bellarmino* heere likewise endeouureth to escape by a double distinction : First, he saith, that a sinner, because he is spiritually dead, cannot of himselfe, or by his owne power, recouer life, or prepare himselfe thereunto : but yet being preuented and helped by grace, he may cooperate with God that quickneth him : for that he doth not, as being dead, but as hauing a vitall vertue inspired into him by God.

80. For answer whereunto, let me propound vnto him this question, namely, Whether this spirituall life, which is the first degree of a sinners conuersion, bee inspired into him altogether by the Spirit of God, without the helpe of his owne will? or whether it ariseth partly from grace, and partly from his will. If he saith, Altogether from the Spirit, without the helpe of his will : then how doth the sinner cooperate with God in his first conuersion? If he say, Partly from grace, and partly from free will: then how is the sinner dead, when yet he doth worke towards the obtayning of his owne life? Can a dead man cooperate at all, much more towards his owne life? I, but hee is preuented and excited to grace, and so doth worke : but then I would know, whether in that first exciting and stirring vp, hee doth worke with Gods Spirit? whether he be actiue in that first motion, or passiue onely? If actiue, then hee is not dead : if passiue, then the first

Concil. Trident.
Sess. 6. cap. 1.
can. 6.
Bell. de grat. &
lib. arbit. cap. 10.
Salmer. tom. 13.
pag. 32. & 38.
Coster. Enchirid.
pag. 204.
Ecchius, Enchir.
Molyn. disp. 12.

Bell. de grat. &
lib. arbit. l. 6. c. 13

*Aug. de grat. &
lib. arbit. c. 17.*

Idem. cap. 20.

*Idem. Enchirid.
cap. 32.*

*Bell. de grat. &
lib. arbit. lib. 6.
cap. 15. & lib. 4.
cap. 16.
Alex. part. 3. m. 1
art. 2. ad. 1.*

degree of his conuersion and spirituall life is only from grace, without the coadiution of this free-will: for this excitation and stirring vp of his will, is the first sparke of spirituall life in a sinner; and this is that which *S. Augustine* affirmeth, saying, *that God without vs worketh in vs to will,* (that is the first sparke of life:) *then worketh with vs, and helpeth vs when we doe will,* (this is the second.) And againe, *The will is first changed from euill to good, and helped when it is good.* And againe, *He prepareth the good will that is to be helped; and helpeth it when it is prepared.* In all which passages, the first conuersion of a sinner is ascribed to God alone, and mans will is a dead thing that moueth not: but the succeeding works are attributed ioyntly to God and vs. And this is the very doctrine of the Gospell: which *Bellarmino* plainly crosseth by his distinction, though subtilly hee seemeth to doe nothing lesse: for he saith plainly in another place, *that in the act of our conuersion, will is truely free, and determineth it selfe, though God moue and apply it to the worke.* And another compareth the will to *an eye in a darke place*, which though it see not, yet can see as soone as light cometh, because in it selfe it hath the faculty of seeing: then which, what can bee more contrary to the Gospell? the one affirming, that a sinner is dead before his regeneration: the other, that he is but halfe dead, and wounded, and hath some power, and therefore life in himselfe to grace and righteousness.

81. *Bellarmino* perceiuing the weaknes of this distinction, flyeth for succour to another: and that is, though a sinner be dead to grace, yet hee is alieue to nature; and so is not altogether dead: and that by the power of that naturall life, hee being helped by grace, can cooperate with God in his conuersion: and therefore that the similitude of a dead man doth not in euery respect agree vnto the vnregenerate; because a dead man hath no life in him at all; but a man vnregenerate hath notwithstanding the life of nature in him. But this is more absurd then the former: for, first it is plaine, that the vnregenerate are as dead in respect of grace, as a dead carcase is in respect of nature: for they haue no more ability to

to the workes of grace, then a dead man to the workes of nature. A dead man hath no appetite or desire to naturall things: no more hath the vnregenerate to spirituall things. A dead man hath no vnderstanding of the things of this world: no more hath the vnregenerate of the things that are of God. A dead man cannot moue the members of the body, nor vse the naturall faculties of the soule: no more can the vnregenerate moue one haire bredth to Heauen-ward, nor vse any graces of the Spirit. A dead man hath no sense, nor feeling, though hee bee neuer so sharply handled, seeth not, though the Sunne shineth neuer so bright, heareth not, though a trumpet be sounded in his eare: no more can the vnregenerate feeble the wounds of Gods Lawes, heare the sound of the Gospel, nor see the cleare light of truth that shineth round about him. Lastly, in a dead man, there is a separation of the soule frō the body: so, in the vnregenerate, there is a separation of Gods Spirit from the soule, which is the soule of the soule. For this cause *S. Aug.* likened the vnregenerate man, to the *Shunamites* sonne, beeing dead, whom the Prophet *Elizena* raised from death, to life; and others, to *Lazarus* stinking in the graue, or, to the widowes sonne of *Naim*, lying dead; vpon the beare; or, to *Lairus* daughter, that was dead in the house: noting three degrees of sinnes, one more notorious then the other, yet all in the state of death, vntill Christ by his Spirit shall inspire life into them: and this is the perfect analogy and proportion, betwixt a dead man, and a sinner: and therefore *Bellarmines* exception is false, that they doe not agree in all things: for there is nothing, wherein they doe agree, not, if the comparifon bee rightly proportioned.

*Aug. de verbis
Apostol. ser. 11.*

82. Secondly, if they did disagree in other things, yet in this, wherein lyeth the life of the similitude, they must needs agree, that as a dead man hath nothing, whereby he can helpe himselfe, for the recovery of his life: so man spiritually dead, hath nothing in him, no faculty, or power of the soule, whereby he can any way further the obtaining of his cōuersiō. And this was Saint *Augustines* opinion, agreeable to the Gospel: for his words are plaine, concerning *Pauls* conuersion, that he

*Aug. de grat. &
lib. arbit. cap. 5.*

was

*Iustin. Martyr.
Apolog. 2.*

was called from Heaven, and by that mighty and effectuall calling conuerted. *Gratia Desola erat: It was onely the grace of God.* And no otherwise did *Iustine Martyr* conceiue thereof, when hee sayth, *That as to haue beeing at the first, when wee are created, was not of our selues: so to choose and follow that which is pleasing to God, is (not by vs) but by his perswading, and moving vs to the faith.* In this therefore, which is the point of the question, the similitude holds most strangely, and so *Bellarmines* exception is nothing to the purpose.

83. Thirdly, and lastly, it is most absurd of all, which hee sayth, that because a sinner liueth naturally, therefore he moueth towards grace, more then a dead carkeas to nature, which hath no life at all: for in respect of grace, it is all one to haue no life at all; and to haue no life of the Spirit. For nothing can worke aboue the compasse of it owne beeing. Naturall life cannot transcend the Spheare of nature, nor any way moue to the Spheare of grace. For as Plants that liue the vegetatiue life, cannot arise to the sensitiue life, which is in beasts, nor they to the rationall, which is in men: So neither can these arise vp any whit to the life of the Spirit, which is in Gods Saints, till a new life bee inspired into them: which new life, as it is the conuersion of the soule to God, so it is the foundation of all spirituall actions, seeing life in euery kinde is the foundation of all the actions in that kind. For vntill there bee life in a plant, it doth not grow, vntill it bee in a beast, it doth not moue nor feelee, vntill in a man, hee doth not thinke, speake, or remember; and so vntill this life of the Spirit bee in the soule, it cannot will, nor worke any thing that is good. Therefore I conclude, that though a sinner liue naturally, yet beeing dead to grace, that that life doth no more helpe to his conuersion, then the sensitiue life of a beast doth to the obtaining of reason, or the vegetatiue life of a Plant to the obtaining of sense.

15
Ioh. 5. 39.
Col. 3. 16.
1. Pet. 3. 15.
1. Ioh. 2. 12 13.
14.
Luk. 16. 19.

84. The Gospell teacheth, that all should read the Scriptures, for so our Saviour chargeth; and his Apostles *Paul* and *Peter*, and *Iohn*, charge not Priests onely, but all others. And *Abraham* sendeth the rich Gluttons brethren to *Moses*, and the

the Prophets. And the Eunuch is not rebuked, but approued by *Philip*, for reading the Prophecie of *Esay*. And the Bereans are commended for examining *Pauls* doctrine by the Scripture: which should neuer haue beene, if it had not beene lawfull for them to doe it. This is the doctrine of the Gospell, most plaine and eident. But the Church of *Rome* teacheth, that all men must not read the Scripture, to wit, Laymen, except they bee permitted by their Ordinary, because pearles are not to bee cast amongst swine: nor a sword, or a knife put into a childes hand; nor occasion of error offered to the ignorant, nor matter of offence to the weake: as also, because they are more obscure then can bee vnderstood of the Laicks, and common sort of people. Thus they paint ouer the soule wrinkled face of *Iezabel*, with false colours: but yet the contrariety is plaine. All ought to read the Scriptures: and some ought not to read the Scriptures. The one is the doctrine of *Iesus Christ*: The other, of the Pope and his Church.

85. But *Bellarmino* distinguisheth two wayes. First, that there is a double way of knowing the Scriptures; one by hearing, and another by reading. The first is commanded to all, and therefore necessary to be vsed of all. But this last is not commanded to any, but to the Clergie, and those whom they shall thinke fit to read them with profit, and without danger. But who seeth not, that when our Sauour willeth to search the Scriptures, hee speaketh of reading? And when the Bereans examined *Pauls* sermon by the Scriptures, they did it by reading. And when *Abraham* remitteth *Dines* brethren to *Moses*, and the Prophets, hee sendeth them to reading. For *Moses*, and the Prophets were dead in their persons, and liued onely in their writings. And lastly, when the Apostles wrote their Epistles to the seuerall Churches, they wrote them to this end, that they might bee read of all. For so Saint *Paul* chargeth the Colossians, after they had read the Epistle, that they themselues would cause it also to bee read in the Church of the Laodiceans. Besides, if it bee a dangerous thing for the ignorant to read the Scriptures, for feare they should peruert the sense, & so fall into heresie, or impiety; then

Acts. 8. 28.

Acts 17. 11.

Bell. de verbo

Dei. lib. 2. cap. 15

Azorius Instit.

moral. l. 8. c. 26.

Concil. Trident.

Regul. 4. Ind.

libror.

Coster. Enchirid.

much more dangerous is the hearing of it, seeing there is no preaching so pure as the word it selfe; man euer mixing some dregs of his own corruption, with the pure wine of the word; nor any preacher so sincere, but he doth often erre: and so the hearer being debarred from trying his doctrine by the touchstone of the Scripture, must needs irrecoverably fall into error.

Idem. quo supra.

86. Secondly, hee sayth that there are two kindes of Readers. One that read with fruit and profit; others that read without fruit, yea rather with hurt. Now the Scripture may bee read of the first, but not of the second. But I would know of him againe, who hath that power to discern betwixt these two. Doe they know the heart of a man? Or, can they prophecy of that which is to come? If they cannot doe these things, then they ought not to locke vp the Scriptures from any, vpon this surmise; but permit the vse of that which is good to all, and leaue the successe to God. Again, because some pervert the Scripture to their damnation, shall therefore all bee forbidden to reape comfort by it? Because the theefe robs, and kils with his sword, shall not therefore an honest man vse one for his owne defence? Because the Spider sucks vp poyson out of the flowre, therefore shall not the Bee suck honcy? This is to take away the vse of all good things. For as the Poet sayth, *Nil prodest quod non ledere possit idem*: Nothing so profitable in the vse, but in the abuse may be hurtfull and nuiſant.

*Quid. de trist.
lib. 2.*

*Esperiens com.
in. tit. 6. l. 1. & 2.*

87. Lastly, are the ignorant common people more subiect to erring and heresie, then the learned? Let *Esperians*, a learned Bishop of their owne, informe him to the contrary. I remember (sayth hee) that an Italian Bishop told me, that his country-men were scarred from reading the Scriptures, lest they should become heretikes: as if heresies did spring from the study of the Scriptures, and not rather from the neglect and ignorance of them. And if he will not beleue him, let another learned Romanist step out & tel him, that very few ignorant persons were the authors of heresie: & another, that learned men, & indued with great wits, fall by their pride into heresie: so that he

*Alphons. de cast.
lib. 1. l. 1. cap. 13
David n. in E-
uangel.*

need

need not so much feare, lest heresie should build her nest in the bosome of the poore ignorant man, as lest like the Eagle shee should flye aloft, and set her selfe in the top of the high Cedars of the Church.

88. But what doe I stand to ouerthrow this vaine exception, since it is no better then a meere deception, confuted by the practice of their owne Church? for without difference, any that will pay for it, beeing neuer so ignorant, might haue a licence to read the Scriptures. And we had heere in *England* in *Queene Maries* dayes, a Romish indulgence, that hee that could dispend a certaine reuennue by the yeere, might read the Bible in English, as is reported by Master *Cartwright* in his answer to the Preface of the Rhemes Testament. So that is as cleare as the day, that it is not the fruit and benefit that should come to the Reader, that they regarded, but the profit and gaine that should accrue to their owne purses: neither was the feare of erring the cause of their prohibition: but rather the feare of too much knowledge, lest thereby the grosse and foule abominations of their Church should bee discouraged and so come to bee abhorred and detested.

Cartwrights answer to the Preface of the Rhemes Testament.

89. The Gospell teacheth, that none can forgie sins, but God; because none is a preuarication of Gods Law; and therefore none can remit it, but hee against whom it is committed. Vpon which ground venerable *Bede* writing vpon these words of the fist of *Luke*, *Whocanforgiue sinnes, but God?* sayth, that the Pharisees said truly therein: because no man can forgie sinnes, saue God alone: who also forgiveth by them to whom hee hath committed the power of the keyes: and therefore Christ is proued to bee truly God by this, that hee can forgie sinnes, as God; and it may be proued further to bee true, because our Sauiour himselfe approoueth of that speech of theirs, nor shewing any manner of dislike thereunto. And therefore Saint *Ambrose* affirmeth plainly, that to forgie sinnes, is not comm:nto any man with Christ. This is (sayth he) the onely office of Christ, who tooke away the sinne of the world. And *Cyprian* as directly; Onely the Lord can take pittie, and grant pardon to sinnes which are committed against him.

16

Esay 43. 28.

luk. 5. 21.

Beda in *Luk.* 5.

Ambros. epist. 16.

Cyprian. ser. de lapsis.

Gregor. de Valen-
tiam. tom. 4. pag.
1876.
Eman. Socin A-
phorif.
Tolet. lib. 6. c. 21

Beſſ. de Purgat.
lib. 2. cap. 16.
Suarez. tom. 4.
diſp. 50. ſect. 3.

Aquin. Suplem.
in 3. part. q. 25.
art. 1.

But the Synagogue of *Rome* teacheth, that though this power be originally and fundamentally in Chriſt, yet he hath committed the ſame to his Vicar the Pope; and from him it is derived to Cardina's, Biſhops, and inferior Prieſts, vnder the commiſſion and authority of the keyes: and that not miniſterially, and by way of declaration onely, which wee confeſſe: but abſolutely, and iudicially, and as Chriſt himſelfe; and that not onely to the living, but to the dead alſo, that are in Purgatory. For it is a rule without exception amongſt them, that all ſatisfactory puniſhments may be releaſed by a pardon. And it is as ſure that a pardon for any manner of ſinne may be obtained for a price. And therefore there is a certaine rate ſet downe for all kinde of ſinnes, as Murther, Inceſts, Sodomy, Sacriledge, &c. And *Aquinas* thus reaſoneth, *If Chriſt might releaſe the fault, without any ſatisfaction, then ſo may it be that the Pope.* By which wee ſee, that according to their doctrine, the Pope hath as much power to forgive ſins, as Chriſt himſelfe hath: which if the Scribes and Phariſes liued and heard, they would cry out, O blaſphemie. This is the expreſſe doctrine of the Church of *Rome*.

90. For the making good of this doctrine, they haue a double diſtinction, answerable to the double manner of remitting ſin, uſed in their Church; one touching the abſolution of a ſinner, by the Prieſt, in their Sacrament of penance. The other, touching the Popes indulgence, out of the Sacrament, grounded vpon the treaſure of ſupererogatory works, which they ſay, is in the Church, and conſequently, in the Popes diſpenſation. Concerning the firſt (they ſay) that Chriſt abſolueth a ſinner by his owne power; but the Prieſt, by the power of Chriſt, committed vnto him in that famous Legacy, Whoſe ſinnes yee remit on earth, they are remitted in Heauen.

Petr. Lumbard.
lib. 4. diſt. 13.
c. 1. ſ. 1.

91. To which I anſwered two things. Firſt, that heerein they cōtradict their ancient ſchoole. For *Peter Lumbard*, one of the maſters of the ſchoole, doth plainly affirme, that ſuch onely are worthily abſolued by the Church, who are abſolued in Heauen: becauſe by the error of man, it may ſo happen, that hee that ſeemeth to be caſt out of Gods family, be ſtill within;
and

and he who may be thought to remain within, is notwithstanding cast out. And that therefore God absolveth differently from the Church; God by remitting the sinne, & purging the soule from the blemish thereof, and freeing it from eternall punishment; the Church by declaring who are absolved by God. By which not onely his opinion is manifest, that the Priest hath no absolute power of absolving a sinner, but onely of declaring that hee is absolved, which is our doctrine: but also his reason is inuincible, that because the Priest may erre in his absolution; therefore hee hath no such absolute power committed vnto him. And that wee may not thinke that this Master of theirs is without schollers, the glosse of their decrees doth set down as much, when it sayth, *Dimittantur, id est, dimissa ostendantur*: Let them bee forgiven, that is, let them bee declared to bee forgiven. Which, because it speakes too boldly; therefore their iudicious Censurers haue caused it either to bee blotted out, or compelled it to speake otherwise.

*Distinct 23-cap.
2.gloss.*

*Index.expurg.
Belg.edit. Greg.*

92. Secondly, I answer, that this doctrine is crossed by it selfe. For they do not professe any other absolution, but such as may be hindered by the party to be absolved, to wit, if by want of faith, or repentance, he put an inuisible bar to stop the power thereof. Now, if the sinner may hinder his own absolution, then the Priest hath no power to absolve him, except he be first disposed for the receiuing of it; & this disposition is meerly from God: and therefore in God is the onely power to absolve; and in the Priest, onely to declare who is absolved, and that conditionally, if he be thus qualified, and haue no barre to hinder. For if the power of absolving, or not absolving, depend vpon the putting in, or taking away the barre of impenitency; then he onely can iudicially absolve a sinner, that can giue him repentance: but neyther the Pope, nor any mortall man is able to doe this, as the Scripture testifieth in many places: and therefore neyther Pope nor Priest can absolve a sinner any further then by a declaratiue sentence.

93. Lastly, it crosseth their owne practice: for they teach, that dead men, dying in excommunication, may be absolved;

Bell. de Indulg.
lib. 1. cap. 14.
Tollet. Inſtruct.
sacerdot. l. 1. c. 16

and they praſtiſe the ſame, to wit, as *Bellarmino* ſaith, when it is diſcovered, that the partie was erroneouſly excommunicate : and, as *Tollet* ſaith, when he ſhewed manifeſt ſignes of contrition before his death : in which caſe their abſolution can bee no more then a declaration that hee did repent, and that he is abſolved before the tribunall ſeat of God.

Bell. Ibid. lib. 1.
cap. 7.

94. And thus this firſt diſtinction will hold no water. Let vs heare the ſecond. Touching the Popes power to pardon out of the Sacrament, this it is : They ſay, that the Pope doth not by his pardon take vpon him, cyther to remit the guilt of ſinne, or the eternall puniſhment due vnto it : but onely the temporall puniſhment which it ought to ſuſtaine, cyther here in this life, or in Purgatory. But I anſwere, that hee which can remit any part of the puniſhment due vnto ſinne, can alſo remit the guilt it ſelfe : for guilt and puniſhment are vnſeparable companions ; inſomuch, as in the *Hebrew* tongue, *Sinne* and *Puniſhment* are notified by one and the ſame word, to ſhew, that where the one is, there the other is alſo : and therefore he that can pardon the one, may alſo releaſe the other. Adde hereunto, that to pardon a ſinne, is nothing elſe (as our common phraſe of ſpeech, together with reaſon, teacheth vs) but to remit the puniſhment thereof : as when the King, in the Court of Juſtice, pardoneth a Malefactor, he releaſeth him from the puniſhment which by the law he ſhould ſuffer : ſo in the Court of Conſcience, he that doth remit any part of the puniſhment due by Gods Law vnto a ſinner, (as the Pope doth vndertake to doe) by the ſame labour doth remit ſo much of the guilt it ſelfe. And ſo this diſtinction falleth to the ground, being as feeble and brittle as the former.

Luk. 17. 10.

Bell. de Monach.
lib. 1. cap. 13.
Salmer. tom. 7.
pag. 97.

95. Laſtly, the Goſpell teacheth, that when we haue done all that we can, yet we may ſay, that we are vnprofitable ſeruants, *Luke 17. 10.* But the Church of Rome teacheth, that a man may doe more then he ought, and then the law requi-
 reth : and ſo may ſay, and thinke himſelfe to be, not onely a profitable, but more then a profitable ſervant : for hee may (ſay they) ſupererogate : now hee doeth ſupererogate, who
 layeth

layeth out more then he receiued : as he that to the precepts of Christ, adioyneth the commaundements of the Church ; and to the precepts of the law, the counsels of the Gospell.

96. *Bellarmino* answereth first out of *Saint Ambrose*, Bell. de Iustif. lib. 5. cap. 5. that it is to bee *understood of vs whilst wee are in the state of nature, and not of grace*: as if by nature we are vnprofitable, but by grace profitable : but our Sauour speaketh this to his Disciples, who were now in the state of grace, and not of nature. And *Saint Ambrose* his meaning is nothing else but this, that our naturall imbecillity, though it be sanctified, yet it is not abolished by grace : and therefore that we, in regard thereof, are still bound to remember, that when we doe all we can, yet we are vnprofitable. Ambros. in Luk. lib. 8. cap. 17.

97. Secondly, he answereth, that we are vnprofitable indeede ; but to God, not to our selues, which hee saith, is *Beda's* interpretation : but hee leaueth out that which followeth in *Beda* : for so farre is hee from building hereupon the merite of works, that he saith plainely, that *by whose mercy we are preuented, that we may humbly serue him; by his gift wee are crowned to raigne with him.* By which it is euident, that if wee be profitable to our selues, it is because God accepteth our seruice, and in mercy rewardeth the same; not because we deserue any thing at his hands. To omit that the word *Servants* hath relation to Masters, and not to themselves : and therefore in saying *they are vnprofitable servants*, it must needs be vnderstood in respect of God, and not of themselves. Beda in Luc. cap. 17.

98. Thirdly, hee answereth out of *Saint Augustine*, that we are said to bee vnprofitable in respect of the couenant of the law: but in respect of the free couenant of grace, we may be profitable, and more then profitable. But this is *Bellarmines* fraudulent collection, and not *Saint Augustines* intention : for he saith onely, that *we can require no reward for our labour, though we haue kept all the commandements, vlesse God of his free grace had couenanted with vs to reward vs.* He saith not that wee are made profitable by grace, eyther to God our Master, or to our selues. And therefore in another place he disclaimeeth vterly all profite and merite in our selues, when he saith, *Lord,* Aug. in Psal. for 142.

for thy Names sake quicken me, in thy righteousness, not in mine; not because I haue deserved it, but because thou art mercifull. Thus this generation is not ashamed to wrest and wring the godly Fathers, to make them speake to their purpose.

99. Lastly, hee answereth out of Saint *Chrysostome*, that our Saviour saith not, *Yee are vnprofitable seruants*; but bids them say so of themselves, to teach them humility, and to auoyd pride. But how doe this follow, that because Christ biddeth vs to say so, to auoyd pride, therefore we are not so? yea, rather therefore we are so: for would he bid vs to lye? *Chrysostome* himselve in another place cleereth this doubt, when he saith, that all that euer wee doe, we doe vpon dutie: for which cause Christ sayd, *When yee haue done all, say, yee are vnprofitable seruants*: So that *Chrysostome* did not onely thinke it fit for vs to say so for humility sake, but also that wee were so in truch and indeede. Let Saint *Bernard*, for an vpshot, wipe away this distinction: *Wilt thou (saith he) say, that Christ hath taught thee to say so for humility sake? true, indeed it was for humility; but what, against truth?* And thus none of these shifts and distinctions can deliuer this doctrine from opposition to the Gospell: for it followeth ineuitably, if the best be no better then vnprofitable seruants, then none can worke such works, whereby hee may not onely merite for himselve eternall life, but hauing a surplusage of redundant merits, bestow some of them for the supplying of others wants.

100. And thus wee haue a short view of the cleere and manifest oppositions that are betwixt the doctrines of the Gospell, and the doctrines of the Church of Rome. And we see with what subtrill and intricate distinctions, they labour to reconcile them together: but truth is naked, and needeth no such shiftings. Both the one and the other therefore, namely, their direct opposition to the Gospell on the one side, and their elaborate distinctions, to make good their cause on the other, doth evidently euince the conclusion of this ninth demonstration, that that Religion, which is built vpon such desperate and dangerous principles, cannot be the truth of Christ, but the doctrine and Religion of Antichrist.

The.

The X. MOTIVE.

That Religion which nourisheth most barbarous and grosse ignorance amongst the people, and forbiddeth the knowledge and understanding of the grounds of the Christian faith, cannot be the truth: but this doth the Romish Religion: ergo, &c.

1. **I**N the first proposition of this Argument, the Romanists Maior. hold the Wolfe by the eares, not knowing whether it be better to graunt, or to deny it: for if they graunt it to bee true, it will flye in their faces, because they are guilty of the contents thereof: and if they deny it, it will bite them by the fingers: for all men will condemne them of shamelesse impudency, for denying so apparant a truth. Therefore as the beast, which *Pliny* calleth *Amphisbana*, so it singeth both wayes. But of two evils the lesser: they must of necessitie deny it, or else they must condemne their owne practice of impietie: which sure they will not doe, though for their labour they gaine to themselves that name, which so frequently and imperiously they impute vnto vs, *Shamelesse Heretikes*: they speake it of vs in the spirit of malice: but it shall be prooued of them by sound reason, and that in this demonstration ensuing, by Gods assistance.

2. For the confirmation therefore of the first proposition a word or two, though whatsoeuer can be spoken thereof, is but to adde light vnto the Sunne: First therefore the Scripture standeth forth, and condemneth ignorance so plainly, that nothing can be more eident. *Salomon* telleth vs, *That they which hate knowledge, lone death.* Pro. 3. 35. And the Prophet *Esay*, *That the people were carryed into captiuitie, because they had no knowledge.* Esay 5. 13. And the Prophet *Hosea*, *That they were destroyed for lacke of knowledge.* Hosea 4. 6. Our Sauour affirmeth, that the cause of erring in the Sadduces, was the ignorance of the Scripture. Mat. 22. 29. And *Saint Paul* coupleth these two together in the Gentiles, *Darkned cogitations through ignorance, and strangers from the life of God: where he plainly sheweth, that ignorance and de-* Ephes. 4. 18.
struction

Ioh. 17.

struction are inseparable companions, as sanctified knowledge and saluation are. And (to omit infinite other passages of holy writ) our Saujour directly concludeth, that *he which knoweth his Masters will, and doth it not, shall bee beaten with many stripes: and he which knoweth it not, and therefore doth it not, shall be beaten too, but with fewer stripes.* By which he giueth vs to know, that though some kinde of ignorance may extenuate and lessen the fault; yet none, especially if it bee of matters which we are bound to know, and may be attayned vnto, doth excuse from all fault, but is blame-worthy and punishable by Gods iustice.

3. Thus speakes the holy Ghost in the Scripture, and doubles in reason it must needs be so; for wherein doth a man differ from a beast, but in reason and vnderstanding? and wherein doth one man differ from another, but in the enlightning of reason by diuine knowledge, which is the matter subiect of true Religion? Religion being nothing else but the knowledge and profession of the diuine truth: the want whereof must needs be a subuerter and destroyer thereof. A Physicion that is ignorant of the grounds of his Arte, we account a Mountebanke and Imposter. And what, I pray you, can they be lesse, that professe ignorance, and that in the most difficult Art of all other, the Art of Christianitie? Besides, all confesse that ignorance is a defect and blemish of the soule, and that the more knowledge a man hath, the neerer he is vnto perfection, because hee is the more like vnto God: but the chiefe end of Religion is to purge away the blemishes, & to make vp the breaches of the soule, & to reue Gods Image defaced therein, that so we may be made like vnto him, euen perfect, as he is perfect. How can then true Religion teach ignorance, which is such an enemy vnto perfection? or how can that be true religion, which nourisheth ignorance, & inioyneth it vnto most of her preceptors & followers.

Aug. Epist. 119.

4. Let the fathers bee Iudges of this cause. Saint *Augustine* sayth in one place, that *Ignorance, as a naughty mother, bringeth forth two wicked daughters, falshood, and doubting.* And in another, that *the knowledge of God is the engine, by which the*
structur,

structure of charity is built up. Saint Bernard sayth, that both the knowledge of God, and of a mans selfe, is necessary to salvation. For as out of the knowledge of a mans selfe, cometh the feare of God, and out of the knowledge of God, the love of him: so on the contrary, from the ignorance of a mans selfe, cometh pride, and from the ignorance of God, desperation. Saint Chrysostome sayth, that knowledge goeth before the embracing of Vertue, because no man can faithfully desire that, which hee knoweth not, and euill unknowne, is not feared. The like song sing all the rest of the Fathers, whose testimonies I thinke needlesse to accumulate, being so wel knowne to all men.

5. And that they may bee viterly without excuse, heare what their owne Doctours affirme. Aquinas confesseth, that *omnis ignorantia vincibilis est peccatum, si sit eorum, que aliquis scire tenetur*. All vincible ignorance (that is, which may bee auoided) is sinne, if it bee of those things, which a man is bound to know. But such is the ignorance maintained in the Church of Rome, not onely vincible, but affected, wilfull and voluntary. Bellarmine also acknowledgeth, that *ignorance is a disease and wound of the soule, brought in as a punishment of originall sinne*: And confesseth out of Saint Augustine, that it is the cause of error. For, *Two euils are brought into the world*, (sayth Saint Augustine) by originall sinne: ignorance, and difficulty; from which, two other fountaines of euils doe arise, to wit, error, & griefe. For ignorance bringeth forth error; and difficulty, griefe. And our Countrey-man Stapleton telleth vs plainly, that *Zelus sine scientia, est vehemens cursus in denio, in quo quanto curris velocius, tanto a via aberras longius, & peccas absurdius*. Zeale without knowledge, is a violent course in a wrong way, wherein the swifter wee runne, the further wee wander, and sinne the groslier. Thus they themselues write, and therefore I wonder how the same men should dare to allow that which in their own consciences they condemne; or nourish that in the people, which they confesse to bee a sinne, a wound, and disease of the soule, and the way to perdition. I know not how they will distinguish and shift off that saying of Saint Paul: Blessed is he that condemneth not himselfe, in that

Bernard, in
Cantic.

Chrysost. in polit.
lib. 3.

Aquin. 12. q. 75.
art. 2.

Bel. de omiff.
grat. & statu
peccat. lib. 6. cap.
8. & 9.
Aug. de lib. ar-
bitr. lib. 3. cap.
18.

Staplet. promp.
moral. Dom. 6.
post Pasch. text.
5.

Rom. 14. 32.

that which hee alloweth : vnlesse it bee either by saying, that they condemne not ignorance in all , but onely in the Lay people: as if Lay people had not souls to saue aswel as Priests: Or that they allow of it, not simply in regard of it selfe, but in respect to a further good, to wit, the increase of deuotion: as if euill were to be done, that good might come thereof; which Saint Paul giueth a God forbid vnto, and sayth , that their damnation is iust , that are of that minde. I leaue therefore this first proposition, confirmed by Scripture, reason, Fathers, and their owne Doctours, and come to the second , wherein out of their owne grounds, they shall bee conuincd of this grosse impiety.

Rom. 3. 8.

Minor.

6. That the Romish Religion doth nourish and maintaine most grosse and barbarous ignorance amongst the people, and take from them the key of knowledge: First, their owne confessions: Secondly, their doctrines: And thirdly, the fruits and effects of both in the wholerabble of their multitude, Priests, and people shall leuince. For their confession. The Rhemists doe plainly confesse , that *knowledge in things wee pray for, is not required of Christians, but that ignorance is to bee preferred before it : and that ability to professe the particulars of our faith, is not necessary, no; when possibly we are to dy: in the defence of the same faith.* How contrary is this to that which Saint Peter teacheth, *that euery man be ready to giue an answer of the hope that is in him ?* Hosius saith , *that to know nothing, is to know all things, and ignorance of most things, is best of all.* How contrary to that which our Sauour teacheth, *This is eternall life, to know thee, and whom thou hast sent Iesus Christ?* The same Hosius, with Stephylus, and others, commends the Colliers faith to be the onely faith, whereby euery vnlearned man may trye the spirits, resist the Deuill, iudge of the right sense of Scriptures, and discerne true doctrine from false, &c. And what was the Colliers faith ? Mary, being at the point of death, and tempted of the Deuill, answered, *I beleue and dye in the faith of Christs Church.* Being againe demanded, what the faith of Christs Church was, answered, *that faith that I hold.* And thus hee beleued as the Church beleued, and the Church

Rhem. Annotat.
in 1. Cor. 14. &
Luk. 12. 11.

Ioh. 17. 3.

Hof. contra pro-
legom. Breni. l. 3
page 116.
Stephyl. Apolog.
part. 1. pag. 53.
Pigh. Hierarch.
lib. 1. cap. 5.
Iacob de Graph.
decif. part. 1. l. 1.
cap. 26. nu. 34.
Antonin. part. 1.
tit. 5. cap. 2. § 1.

Church as he, and yet he neither knew what the Church, nor himselfe beleueed. This is a braue faith, and worthy to be canonized to all posterity, for conquering the Deuill. But what if the Deuill departed from the Collier, not because hee was scarred with his bugbare faith, but because he perceiued him safe enough intangled in his snare, and so needed not to tempt him any more, being already sure enough his owne? Where was his faith then? Sure I am, it is farre vnlike to that faith which the Scripture speaketh of, which is often called by the name of knowledge, and not of ignorance, as *Esay* 53.

II. *Iohn* 17.3.

7. Againe, another affirmeth plainly, to wit, *Linwood* their Lawyer, that *for simpler people it is sufficient to beleene the articles of the faith implicite*: that is, confusedly, and insoldedly, and not distinctly, and plainly: as a botome of yarne folded together, which lieth in a small compasse, and not raued out at the length, that it may bee seene and discerned in euery part. And their Angelicall Doctour, *Aquinas*, compareth Gods children to asses, and their teachers to oxen (because it is said in the first Chapter of *Iob*, that the oxen did plow, and the asses fed by them) & that it is sufficient for them in matters of faith to adhere vnto their superiours. And in the same place, hee concludeth, that a man is bound to know no more explicitly, but the Articles of the faith. As for all other doctrines of Religion contained in Scripture, it is enough to beleuee them implicitly. And againe in another place hee sayth, that knowledge doth occasionally hinder deuotion, and therefore, that simple men and women, that are voyd of knowledge, are for the most part most inclined to deuotion. But I confesse, he speaketh this of such knowledge as is not sanctified, but puffeth vp: how be it hee should then haue ascribed the impediment of deuotion, vnto the pride that accompanieth knowledge, and not to knowledge. Hence grew that notorious celebrated prouerbe of the Romish Synagogue, that *Ignorance is the mother of deuotion*. And it goeth for currant amongst them all, as yet vncontrolled. But how opposite is the very sound thereof, to that which holy Scripture teacheth, that *ignorance is the mother*

*Linwood in glos.
in c. ignor. de
sum. trinitat.*

*Aquin. 2.2. q. 2.
art. 6.*

*Idem 2.2. q. 82.
art. 3*

mother

Mat. 22. 37. mother of error, and of folly, *Prou. 7. 7. and of destruction, Hos. 2. 6.* Thus wee haue their open confession : and what should follow, but their open condemnation?

8. But peradventure the Iury requireth fuller euidence : let them list therefore to their doctrines : diuers whereof either directly maintaine ignorance, or at least by necessary consequence driue thereunto : and they are such, as are not the particular opinions of priuate men, but the approoued doctrines of their Church; so that a man cannot bee an entyre Romanist, but he must needs subscribe vnto them; and subscribing vnto them, must also needs confesse, that that monstrous ignorance which is in the Church of Rome, doth issue out of their corrupt fountaine. To come therefore vnto them.

9. The first doctrine that breedeth and nourisheth ignorance amongst them, is their locking vp the Scripture in an vnknowne tongue, that the common people, being ignorant of the learned tongues, may not be able to read them, much lesse to vnderstand them to their comfort : which that is so, hath beene partly declared already, and may further bee demonstrated : for *Bellarmino* affirmeth, that it is not necessary for the Scripture to be translated into our Mother tongue. And *Azorius*, another Iesuite, going a step further, saith, that it is not expedient for the sacred volumes to be translated into Mother tongues, because thereby the vnitie of the faithfull should be detrimented, and diuers causes of errors and heresies would spring vp. And *Salmeron*, a third Iesuite, descending yet a stayre lower, saith, that the translation of the Scripture should be onely trilinguis, of three tongues, that is, Hebrew, Greeke, and Latine, in honour of the Trinitie. Or, as another saith, Because those three tongues were onely sanctified vpon the Crosse. Here-
vpon the Council of Trent decreeth, the olde vulgar Latine Translation of the Bible to be onely authentick, and alone to be vsed in all publike Lectures, Disputations, Preachings, and expositions. And though Pope *Pius Quartus* forbade onely (as *Bellarmino* saith) such to read the Scripture, as had not licence thereunto giuen them by their Priest or Confessor, to wit, such as could receiue no damage, but profit by their reading :

yet

*Bell. de verbo
Dei. lib. 2. cap. 15*

*Azor. Instit.
moral. l. 8. c. 26.*

*Salmer. com. in
1. Cor. 14.*

*concil. Trident.
Sess. 4. decret. 2.*

*Bell. de verbo
Dei. lib. 2. c. 15.*

yet Pope *Clement* the eighth, as another Iesuite confesseth, tooke away all faculty of giuing licence to any to read the Scripture, or to retaine with them the common Bibles, or any parts of the Old and New Testament in the Mother tongues: so that (as wofull experience hath taught) it was in times past in this Land, and is now in those places where the bloudie Inquisition is exercised, a sufficient marke of an Heretike, and cause of fire and faggot, to bee found with a translated Bible in their houses or hands.

*Azor. Instit.
moral. l. 8, c. 26.*

10. This is their doctrine, which how it ingendreth and nourisheth ignorance, who seeth not? seeing first it locks vp the fountayne of knowledge, that few or none of the common sort can drinke of the waters thereof: cleane contrary to that famous saying of learned *Origene*, who compareth the Scripture to *Iacobs Well*: where not onely *Iacob* and his *Sonnes*, that is, the Learned; but also the *Cattell* and the *Sheepe*, that is, the rude and the ignorant doe drinke and refresh themselves: but these men barre out the poore sheepe, and drue them away from the waters of life, to no other end, as it may be thought, but that they should pine away with thirst, and liue and dye in blindness and ignorance. For if all sound and true knowledge is to be found in holy Scripture, and therein is the whole counsell and will of God reuealed vnto vs, so farre forth as it concerneth our saluation, it being the *Epistle of the great Iehouah* to his poore Subiects, to enforme them of his will and pleasure, how should they possibly clime to this true and sauing knowledge, who are debarred from the place and meanes where it is to found and had, and not permitted to reade this Letter, or heare it read vnto them? contrary to that doctrine of *Nazianzene*, who saith, that all *Christians* ought to come to Church, and there read themselves, or if they be not able, heare others read vnto them the word of God.

*Orig. in Mat. 4.
contra Gelsus.*

Greg. Epist. 84.

*Nazianz. hom. 4.
Dom. Epiphan.*

11. If they reply, and say, that it is enough for them to know the Traditions of the Church: I answer, that if there were as certaine ground for their Traditions, to prooue them the word of God, as there is of the Scripture, then this allegation might carry some shew of reason: but the vncertainty,

nouely,

nouelty, mutability, and absurdity of many of them, doe plainly shew, that it is no safe course to repose the strength of our saluation vpon them, but rather to flye to that foundation which is immoueable. If they say, that the people must be content for their knowledge to depend vpon their Priests, and to draw it from their lippes, and so by that meanes may attayne a sufficient measure of instruction: I answer, that the Priests are for the most part as ignorant as the people, as shall be shewed afterward: and if any be furnished with gifts, yet they seldome teach the people; and when they doe, they preach, in stead of Gods word, their owne inuentions, idle tales, and meere tales, and fables: witnesse *Cornelius Agrippa*, and *Dante* their Poet, two no great enemies, but fast friends to Popish Religion. Now if a man should bee constrained to sup vp whatsoeuer euery sottish Priest, or idle Fryer, or craftie Iesuite doth belch forth, without examining, doubtlesse hee should sucke downe much poyson, in stead of wholsome iuyce. If they say, that there is multiplicity of good Bookes written to this end, to instruct the people in the grounds of Religion, and to stirre them vp vnto godlines and deuotion: I answer, there is indeede a great number of such Bookes, which are so farre from gendring sound knowledge, that they are no better then baits of Antichrist, seruing to allure men, vnder shew of deuotion, vnto Idolatry, and Apostacie from God: for if they were sound and true, why should Gods Booke, which without all question is most sound, bee prohibited, and they admitted? Why is it not lawfull to examine them by that rule? and why should all Bookes else, which any thing make against their Religion, be suppressed? and by great penalties forbidden? Surely this sheweth, that all their Bookes of deuotion are but rotten stufie, and meere hypocriticall deuices to deceiue the simple.

12. Lastly, if they say, that all our translations are false and erronious; and therefore that our Bibles are not the word of God: I answer, that indeede it is impossible to haue a Translation so exact & perfect, that no fault nor imperfection should be found therein: neuertheles, the chief faults in our translations

Agrip. de vanit.
cap. Theolog.
Dante. canto. 29.

flations are, for the most part, in respect of proprietic of words and phrases, which are nothing repugnant to holy doctrine or good life, and not in any materiall or substantiall poynt of faith: and those also are not frequent, but heere and there dispersed, which can no waies hinder the profite to be gathered by the rest of the Scripture: and if for some corruption in translations the Bible should not bee read, then none but the originall *Hebrew* and *Greeke* should bee in vse; for all translations are imperfect: yea, their so much extolled vulgar, authorized by the Council of *Trent*, wherein the Divines of *Louane* obserued many errors: and *Isidorus Clarins*, a Spanish Monke, professed that hee found eight thousand faults, though for his plaine dealing hee was plagued by the Inquisitors: and after that it was decreed authentically by the Council, (a thing worth the noting) yet it was corrected and castigated, by the authority and commaundement of sixe Popes successiue. Nay, the *Hebrew* and *Greeke* copies themselves should not bee permitted; for euen they, if wee will beleue the Romanists, are full of corruptions: but as *Bellarmino* saith of the corruptions in the *Hebrew* text, so wee may truely of the imperfections in our translations, *Non sunt tanti momenti, ut in ijs qua ad fidem & bonos mores pertinent, sacra Scripturae integritas desideretur*: that is, they are not of such moment, that they can hinder the integrity of the Scripture in those things which pertaine to faith & good manners.

13. Moreover, besides all this, it is no marvell if they contend for their vulgar Latine Bible, that it should be onely authentically, seeing many Romish errors are thereby maintained, which in the truth of your originall haue no colour of defence. And so this doctrine doth not onely uphold ignorance in the simple, but also heresie among the learned. As for example, to prooue the intercession and patronage of the Virgine *Mary*, they alledge that text of *Genesis*, falsely translated, *Ipsa conteret caput Serpentis*: She shall bruise the Serpents head: whereas the *Hebrew* truth hath most evidently, *He*, or *It*, meaning the Seede of the woman, and not Shee. Again, to prooue their Masse Sacrifice, they alledge that of

Fran. Luc. pre. fat. in annot. in bibl.

Amand. Polan. in Didascal. pag. 4.

Bell. de verbo Dei. lib. 2. cap. 2. & 7.

Greg. de Valent. analys. l. 18. c. 1.

Pintus. com. in Dan. 7. & 13.

Sacrabos. Iesum defen. decret.

Con. Tril. p. 1. c. 3.

Rhemens. annot. in prefat. in nou. testam.

Gen. 3. 15.

Gen. 14. 18.
Obtulit.
Protulit.

Gen. 8. 21.

Iob. 5. 1.

Ecclef. 9. 1.

Ioh. 14. 26.

Ephes. 5. 32.

Heb. 13.

Heb. 9. 28.

1. Cor. 4. 1.

Gen. 14. 18. Melchizedek obtulit panem & vinum: erat enim sacerdos: whereas in the Hebrew text is no word that signifieth, to offer: but to bring forth; and the conjunction causall is also wanting. They extenuate originall sinne by the corrupt translation of that text, *Gen. 8. 21.* For whereas in the originall it is, *Figmentum cordis est tantum malum:* The frame of the heart is onely euill: their translation hath, The cogitation of mans heart is prone vnto euill. To prooue their inuocation of Saints, they object that of *Iobs*, thus translated, *Ad aliquem Sanctorum conuerti*: which in the Hebrew is not an affirmatiue proposition, but an Ironical Interrogation: thus: To which of the Saints wilt thou turne? To prooue that no man can be sure of the remission of his finnes and saluation, they alledge that corrupted text, *Ecclef. 9. 1. Nescit homo utrum amore vel odio dignus sit:* whereas in the originall, it is nothing but thus, *No man knoweth love or hatred, all things are before him.* That their Church cannot erre, they labour to prooue by the promise of our Sauour, *Ioh. 14. 26.* where their translation thus speaketh, *Spiritus sanctus suggeret vobis omnia quacumq; dixero vobis:* but in the originall it is, *ὅτι ὃν εἶπον, quacumq; dixi vobis:* Whatsoeuer I haue told you. That Matrimony is a Sacrament, they prooue by that place, *Ephes. 5. 32.* where their translation hath, a *Sacrament*, for a *Myserie*. So for their Merite of works, they produce, *Heb. 13.* where, in their translation, the word *Merite* is vsed, which is not extant in the *Greeke*. So to prooue, that after Baptisme there remaine no Relikes of sinne, they vse that text, *Heb. 9. 28. Christus semel oblatu*: now where all is drawne out, there nothing remaineth: and yet in the originall there is no such word. Lastly, the Council of *Trent* it selfe, to prooue that the Church may dispense with the Sacraments, contrary to Christs institution, and alter them, abuseth that text, *1. Cor. 4. 1.* where the Ministers are called, *Dispensatores mysteriorum Dei:* whereas the *Greeke* word, *ὁικονομοί*, importeth no such matter. Thus wee see great cause why they should stand vpon this vulgar Latine onely, because it affoordes vnto them such pregnant proofs.

proofes for the defence of their grosse errors. It defends them and their errors, therefore they haue reason to defend it. And thus by forbidding the Scriptures to bee read of the people, they multiply ignorance; and by allowing onely their Latine translation for authentickall, they hatch heresie.

14. Secondly, their doctrine which commandeth Prayers to be made publickely and priuately in an vnknowne tongue, tendeth to the same end: for though, touching priuate prayers, they agree not amongst themselves; some affirming, that the people ought not to say their *Pater noster*, *Aue Maria*, and *Mattens* in any tongue but the *Latine*, because this hath bene the ancient custome of the Church, as they pretend. Others, that it is lawfull to pray in our native tongues: but yet if we doe pray in *Latine*, it is not vnfruitfull. Notwithstanding, their continuall practice sheweth their most approoued opinion: for among them all, you shall hardly finde one in an age that vseth any other but *Latine* prayers: but as for publick prayers in the Church, it is the doctrine of the Council of *Trent*, armed with a curse, that no part of the Diuine Seruice and publick Leiturgie bee celebrated in a knowne tongue. Now how can this but noozle the people in ignorance, when they are taught to babble out in their deuotions, like Parrats, without vnderstanding what they say? Surely this must needes bee a blinde deuotion, and an ignorant zeale, when the tongue shall pray, or rather prate, and the heart not vnderstand what it vttereth: for if true deuotion be a religious offering vp of the whole man, both body and soule, and euery facultie and part of both to God, by way of spirituall sacrifice; then certainly that cannot bee true deuotion, but blinde delusion, when the affection and the tongue shall bee lifted vp in prayer, and in the meane while the vnderstanding shall be idle, not knowing what the affection and tongue doth: seeing the proper worke of the intellectuall part of the soule is to know and vnderstand, which by this meanes it is deprived of. And this is that which both *Aquinas*, their Angelicall Doctor, purposely confesseth, and Rabbi *BeKarmine* also himselve, though vnawares: for the

2.

*Ledes. Ies. lib. de
qua lingua. scrip.
leg. cap. 3.
Rhem. in 1. Cor.
14. pag. 461.
Salmer. com. in
1. Cor. 16. dis. 30.
Azor. instit. mo-
ral. l. 8. c. 26.
Coster. Enchirid.
cap. 19.*

*Concil. Trident.
Sess. 22. c. 8. & 9.
Bell. de verb.
Dei. lib. 2. cap. 16*

Aquin. com. in
1. Cor. 14.
Bell. de verb.
Dei. lib. 2. cap. 16

Act. 3. 17.
Rom. 11. 2.
Ioh. 16. 2.

Nicol. Salic. Antidot. anime.
Salisbur. primer. bove beate Marie.
Euang. Roman.

one saith, *that he which vnderstandeth not what he prayeth, is de-
 prived of the fruit of his deuotion:* and the other, *that except
 the prayer be vnderstood, no consolation at all can be reaped there-
 by.* Ignorance therefore must needes bee cherished by this
 doctrine, seeing the vnderstanding, which is the seat of
 knowledge, is muffled, and the best fruit that can arise hence-
 from, is blinde zeale, and ignorant deuotion: by which the
 Iewes crucified Christ, & the Gentiles persecuted the Church
 of Christ, and taught, that in so doing, they did God good
 seruice: for deuotion without zeale, is like an Arrow shot
 out of a childes Bow, which falleth to the ground without do-
 ing hurt or good: and zeale without knowledge, is like a
 Shippe carryed with full winde and displayed Sailes, without
 a Pilot to sterne and guide it in the right course.

15. Thus for the maine doctrine. Now the accessarie at-
 tending vpon it, is more dangerous then the maine it selfe: for
 they are taught, not onely thus to pray, but that these prayers
 are meritorious of saluation; and that hee which saith a cer-
 taine number of them, shall haue thus many dayes, and thus
 many yeeres pardon: as 3000. dayes, for saying a short pray-
 er in the Primer: ten thousand dayes for saying *five Pater*
nosters before the Vernacle: twenty thousand dayes, for say-
 ing a short prayer at the Leuation: yea, a hundred yeeres, for
 saying our Ladyes Psalter euery Saturday: yea, five hundred
 yeeres for saying a short prayer which Saint *Gregory* made;
 and a number such like, as hath beene before sufficiently dis-
 couered. Now if pardon of sinnes and saluation may be me-
 rited by mumbling vp euery day on their Beades these short
 and vncouth prayers, what need any seeke for further know-
 ledge in the word of God? If these bee sufficient (as they
 make the people beleue) then all further instruction must
 needs be thought vnnecessary: and so it cannot choose but
 follow, that a deluge of blindnesse and ignorance must needs
 ouerflow the world, as wofull experience hath taught to bee
 true in those places where the Romish Religion preuaileth.

16. Thirdly, they teach, that Images and Pictures are Lay
 mens Bookes, wherein they must read, and with the which
 they

they must content themselves, without searching at all into the Booke of God. This doctrine taught *Gulielmus Peraldus* three hundred yeeres since, saue that hee ioyned the Scripture and Images together; for thus he writeth, *As the Scriptures be the Bookes of the Clergie: so Images and the Scripture are the Bookes of Lay men:* where hee equalleth a dumbe and dead Picture, to the speaking and liuely Scriptures: the worke of man, to the Word of God. But *Laelius Zechinus*, a learned and famous Diuine of latter time, goeth further, and saith, that *Images are the onely Bookes for them that bee vnlearned, to draw them to faith and knowledge, and imitation of diuine matters.* Yea, another Fryer, that liueth in *Paris* at this day, or at least, was aliuie very lately, goeth yet a degree further, and affirmeth, that *Lay men may more easily learne diuine mysteries by contemplation of Images, then out of the Booke of God:* and all these are (as they stile them) most Catholike and holy Bookes. But what should I search further into these petty Disciples? whereas the grand Doctor himselfe hath this proposition in expresse words, *Melius interdum docet pictura, quam scriptura:* A Picture doth better instruct sometimes, then the Scripture.

16. This is their Doctrine. Now what fruits doth it bring forth? Surely the best fruit is ignorance, a worse then that error, and the worst of all superstition and idolatry: for howsoeuer, we deny not that there may be an historicall and ciuill vse of Pictures, either to put vs in minde of our absent friends, or to represent some obseruable history and notable deede done, or to stirre vs vp to the imitation of the vertues of Godly men and women: yet we constantly affirme, that to make them the Bookes of Lay men, either to be instructed by them alone, without the Booke of God, or to finde better and more perfect instruction in them then in it, is to inwrap the people in a cloude of foggie and mistie ignorance, and to hood-winke their eyes, that they should not see the bright shining light of truth: for where is all sound & sauing knowledge to bee found, but in the holy Scripture? whither doth our Sauour Christ send his Disciples, but vnto them? he doth

Perald. Sum virtut. & vit. tom. 1. cap. 3.

Lacl. Zechinus Sum. mor. Theol. & cas. cons. t. 2. c. 90. art. 18. Fecardent. l. 6. hom. pag. 16. 17. hom. 2.

Bell. de Imag. lib. 2. cap. 10.

Psal. 19. 7. 8.

not say vnto them, Gaze vpon Pictures, for they be they that testifie of me: and, In them yee shall finde eternall life: but, Search the Scriptures, for, &c. And the Prophet David, that it is the Law of God that giueth wisdom vnto the simple; and that conuerteth the soule, and giueth light vnto the eyes: and not the Pictures of Abraham, Isaac, and Iacob, or of any of the Prophets. And therefore though a man may be instructed by a Picture, touching a thing done; yet most certaine it is, that more excellent, and more perfect instruction is gotten by the Scripture: for let an vnskillfull man returne neuer so often to the beholding of his Picture, it will alwaies represent the same thing vnto him; and if any scruple or doubt remaine in his minde, it can answer nothing for the explication thereof: whereas in holy Scripture, that which is obscure in one place, is explained in another; and that which in one Chapter we cannot conceiue, in the next following it may be is so cleerely set downe, that a childe may discern it without erring: so that as a man may discouer his meaning by signes and becks, yet it is not so effectually as if he vter it by word of mouth: so Pictures may teach, but yet Scripture teacheth more fully and effectually. And therefore to tye the people to these dumbe Bookes, and discharge them from searching into the Booke of God, is to deprive them of the chiefest meanes of knowledge, and so to foster them in ignorance.

Habak. 2. 18.

17. But yet this is not all. For besides that it occasioneth ignorance, an Image also is a teacher of lyes, as the Prophet Habakuk calleth it, and a mother, and a nurse of superstition, and Idolatry. For first, how many Pictures are there in their Churches, of Monsters, and miracles that neuer were? As of Saint George, killing the Dragon. Saint Christopher, carrying Christ vpon his shoulder, ouer the Ford. Saint Catherine tormented vpon the wheele, and disputing with the Philosopher. Saint Dunstane holding the Diuell by the nose, or lip, with a paire of Pincers. Saint Denis carrying his owne head in his hands, being strooke off. Saint Dominick burning the Devils fingers with a Candle, which hee made him to hold, will he,

he, nill hee. And an infinite number such like, which either neuer were extant in the world, or were not such, neither euer did worke such feates as are represented by their Pictures. Two Pictures I cannot passe ouer in silence, which I haue seen and obserued with my owne eyes : the one at the Church of *Ramsay*, in *Huntington-shire*, neere adioyning vnto that, *quondam* a famous and rich Abbay. In this Church, in the lowest window, in the right Ile, is a picture of a paire of Bal-
 lance, in one skole whereof is the Deuill, and in the other, a woman, and the woman is more sinfull then the Deuill, ouer-weighing him euen to the ground. Behold, a Lay mans book, whereat wise men may wonder, fooles may laugh, and women may bee enraged, and euey one may read the folly and prophanenes of those times. Sure I am, heere is little instruction for the soules health. The other is in the Cloister window of the cathedrall Church of *Peterborough*, where is painted out at large the history of Christs passion. In one place where-
 of, our Sauour Christ sitteth with his twelue Apostles, eating his last Passeouer : which because it was vpon the Thursday night before Easter, commonly called Maunday Thursday: therefore they picture before him in a dish, not a Lambe as the truth was, but because it was Lent, (O miserable blind-nesse) three pickerels: so that now the Paschall Lambe is turned into a Paschall pickerell, and all forsooth, to nourish in the people, the superstition of the Lent fast. For if they should see Christ eating flesh in Lent, what an incouragement would this be (thought they) for the people to doe the like?

18. And thus Images may wel be called Laymens bookes. But what bookes, you see, euen such as teach lyes, and super-
 stition, & no sound and true instruction. I could heere relate how that Saint *Dunstane* put life (by a trunke forsooth) into the Image of the Virgin *Mary*, and made her speake against the marriage of Priests, when that controuersie could no o-
 therwise bee decided. And how the Image of the Crucifixe vsed to speake to Saint *Francis*, to the end, to giue authority to the order of his fraternity: and that vpon two Images in a Church at *Venice*, the one of Saint *Dominick*, the other of

*Box. de sig. lib. 14.
cap. 3.*

Antonin. part. 3.
tit. 23 c. 1. §. 1.

Guliel. Miniat.
Episcop. Ration.
Divin.
Cassand. consult.
pag. 176.

Saint Paul, were written these words: On Pauls: By this man you may come to Christ. On Dominicks: But by this man you may doe it easlier: because Pauls doctrine led but to faith, and the obseruation of the Commandements: but Dominicks taught the obseruation of Councils, which is the easier way. All this, and asmuch more might be produced to this purpose. But I conclude the point with the censure and confession of their owne Cassander, who out of the writings of William Bishop of Miniatum, concludeth with him, that as if officious lyes should bee added to the holy Scriptures, there would remaine no authority nor weight in them. So, no error nor fallshood should be tolerated in Images and Pictures in the Church, seeing that an error not resisted, is receiued for a truth. And in the same place, the same Cassander doth bewaile the abuse of Images in the Church of Rome, affirming that superstition was too much pampered thereby, & that Christians were nothing behind the Heathē, in the extreme vanity of framing, adorning, and worshipping of Images. Thus saith Cassander: out of which we may perceiue the chiefe lessons that are learned out of these Lay bookes, to wit, ignorance, superstition, and Idolatry. And therefore, no maruaile if all these vices raigne in the midst of their Church, as plentifully, as amongst the Heathen themselves.

Itemist, in Ioh.
2. 20.

19. Fourthly, they deliuer for sound doctrine, that whereas Saint Iohn sayth, that they which haue the anointing of the holy Ghost, know all things: Hee meaneth not, that euery one should haue all knowledge in himselfe personally, but that euery one that is of that happy society, to which Christ promised and gaue the holy Ghost, is partaker of all other mens graces and gifts in the same holy Spirit to saluation. And thus whereas Saint Iohn meaneth, that euery true Christian, both by the outward preaching of the word, and by the inward vntion of the Spirit, hath a distinct knowledge of all things necessary to saluation: They say, that it is sufficient, if he be partaker of another mans knowledge, though he be empty & voyde himselfe. Then which, what can be a greater nourisher of ignorance, and quencher of knowledge? For if I may be saved by anothers mans knowledge and faith; And if it bee not required that I should know al things necessary to saluation

tion in my owne person, but may haue a share of another mans knowledge, what need I greatly seeke for knowledge my seife? And why may I not repose the hope of my saluation vpon other men? And heereby wee may obserue their grosse absurdity. In the case of iustification they teach, that wee are not made righteous by the righteousness of Christ, imputed vnto vs, though hee bee the head of the body of the Church, and the Spirit that animateth it, proceedeth from him; and yet heere they say, that a man may be made wise and knowing, by the knowledge of other their fellow members in the same body, abiding in the vnity of Christs Church. What is this, but to aduance the members about the head, or at least, to forget themselues, not caring what they say, so that they maintaine the cause they haue in hand?

20. I, but Saint *Augustine* sayth, *If thou loue vnity: for thee also hath he, whosoener hath any thing in it: it is thine which I haue: it is mine which thou hast.* And againe in another place hee sayth: *When Peter wrought miracles, he wrought them for me, because I am in that body, in which Peter wrought them. In which body, though the eye seeth, and not the eare: and the eare heareth, and not the eye: yet the eye heareth in the eare, and the eare seeth in the eye, &c.* Therefore, all the grace and knowledge that is in any other of Gods Saints, either liuing, or dead, is ours by participation: And so, that which was sufficient in them, for their saluation, is also enough for vs, for ours, though wee haue little, or none of our owne. Thus reason our Rhemists, in the place before quoted. But I answer first, with our reuerend, learned countrey-man, Doctor *Fulk*, that Saint *Augustine* vnderstandeth that place of Saint *Iohn*, of an actual, and personall knowledge, inspired by the holy Ghost, concurring with the outward ministry of the Church, and not of any generall knowledge infused into the Church, to bee transfused, and dispersed among the members, by an imputatiue participation. Secondly, if a man may know by another mans knowledge, why may not a man bee righteous by anothers righteousness? And if the knowledge of our fellow members may bee imputed to vs, that wee thereby may bee saide to know, why may not the iustice of our head bee so imputed

*August. tract. in:
Iob. 32.
Idem in Psal.
130.*

imputed vnto vs, that thereby wee may bee made iuſt? Theſe things are ſo paralell, that the one being granted, the other needs muſt follow. Thirdly, and laſtly, that communien which is betwixt the members of a body, either naturall or myſticall, is not an actuall tranſlation of gifts from one to another: but either a participation in the fruit of thoſe gifts, or a generating of the like in others, by doctrine, example, exhortation, prayers, and ſuch like meanes. And ſo wee may truly ſay, that euery one that is in the body of Chriſt, reapeth fruit and benefit, by all the graces and gifts that euer haue, or ſhall belong to any member thereof, though not for merit, yet for comfort, inſtruction, edification, and increaſe of grace. And againe, as one candle lighteth another, and one ſteele ſharpeneth, and whetteth another: So wiſedome and grace is deriued from one to another; either by naturall commerce of ſpeech, or patterne of example. Thus much did Saint *Auguſtine* intend, and no more: and therefore, it neuer came into his minde to thinke, (as theſe idle braines would make him) that the knowledge which reſided in the Saints of God, is actually in all Gods Children, or that they are partakers of their gifts and graces, to their ſaluation. For he that will be ſaued, muſt beleue for himſelfe, and know for himſelfe, and liue godly for himſelfe. If hee doe all theſe things by a proxy, hee muſt alſo goe to Heauen by a proxy, and not by himſelfe. This doctrine therefore is a manifeſt breeder and maintainer of ſuch groſſe ignorance, as both Saint *Auguſtine* and all other holy men haue alwayes condemned for a ſinne.

21. A fiſt doctrine from whence ignorance ſpringeth and ariſeth, is their prohibiting of Lay men to diſpute, touching matters of faith, and that vnder paine of excommunication. This *Nauarre* propoundeth as the doctrine of their Church, neither is it contradicted by any other. *Aquinas* goeth further, and ſayth, that it is unlawfull to diſpute of matters of faith, in the preſence of thoſe that are ignorant and ſimple. And *Bellarmino* taketh away from the people, all power of iudging of their Paſtours doctrine, ſaying, that they muſt beleue whatſoener they teach, except they broach ſome new doctrine, which

*Nauar. Enchir.
in 1. præcept. cap.
11.
Aquinas. 2. 2. q. 10
art. 7.
Bell. de verb. Dei
Interpret. l. 3. c. 8*

which hath not beene heard of in the Church before. And if they doe so, yet they must iudge of them no otherwise, then by referring them to their ordinary Pastour, which is the Pope, to whose definitive sentence they must yeeld full consent, without further examination. Nay, he most shamefully affirmeth, that if *their ordinary Pastour teach a falshood, and another that is not their Pastour, teach the contrary truth* : yet the people ought to follow their Pastour erring, rather then the other telling the truth. And thus the poore people must rely al their knowledge vpon their Pastours, and may not in any case examine and try their Spirits, whether they be of God, or no, cleane contrary to the Precept of our Sauior, *Ioh. 5. 39. Search the Scriptures*: And to the practice of the Bereans, who examined Pauls doctrine by the Scriptures : And to the counsell of Saint Iohn to all, *To try the Spirits*. Now, who seeth not that this confirmeth, and cherisheth the people in ignorance? For if they may not dispute about any matter of faith themselves, nor heare others that are learned so to doe, nor examine the doctrine of their ordinary Pastours, but beleue whatsoeuer they teach, bee it true, or false : what remaineth, but that they should lye, and tumble in ignorance, and superstition, seeing the ordinary meanes of getting knowledge, and finding out the truth, is taken from them? For when they are bound to swallow downe all the doctrines on the one side, and may not so much as heare, or read the reasons of the other, nor weigh them together in the Ballance of iudgement, how is it possible that they should euer finde out the truth?

Idem de Cleri. l. 1. cap. 7.

*Ioh. 5. 39.
Act. 17*

Ioh. 5. 1

22. Wee confesse with Saint Paul, that the weak are not to be admitted to controuersies of dispute. But what disputations? Mary, about needlesse questions, touching matters indifferent, as meate and drinke, and difference of dayes, as the Apostle explaineth himselfe in the same Chapter: Or foolish, and vnlearned questions that ingender strife, and are not profitable to edification. But if the dispute be concerning matters of saluation, and disquisition of a necessary truth, then are none to be excluded either from reasoning, or hearing. For

Rom. 14. 1

*2. Tim. 2. 23.
1. Tim. 1. 4*

Saint

1. Pet. 3. 15.

Mat. 22. 23.

Act. 9. 29.

Act. 17. 17.

Act. 19. 8. 9.

Theodoret. histo.

l. 4. c. 17.

Hierom. in epist.
ad Paulin.

Ioh. 7. 17. & 16.

13.

Saint Peter requireth of euery man, that *hee be able to giue an answer to euery one that asketh a reason of the hope that is in him.* And therefore to dispute: for what is to dispute, but to giue a reason? And our Sauour disputed with the Pharises and Sadduces, in the audience of the people, touching the resurrection, and the greatest Commandement of the Law, and his humane, and diuine nature. And so likewise did Saint Paul with the Grecians and with the Iewes, conuincing them by arguments out of the Scripture, *That Iesus was the Christ,* and that there was no way to saluation, but by faith in his Name. From such disputations as these, none was debarred; but euery one was, and is bound to seeke a firme resolution, that hee bee not carried about with euery winde of doctrine. True it is, euery simple man and woman ought not presently to rush out into arguments of disputation, nor too peremptorily to talke of deep mysteries in Religion: for then it may bee said vnto them, as Saint Basil is reported to haue answered the Emperors Cook, *Tuum est de pulmentis cogitare, non diuina dogmata concoquere:* It is thy part to looke to thy sauces, and dainty dishes, and not to boyle (in thy shallow wit) heauenly mysteries. And therefore, they must, as Saint Ierome speaketh, not *lacerare Scripturam,* teare in peeces the Scriptures, by their ignorant interpretations, and applications of it: Nor *docere antequam didicerunt:* Teach others, before they haue learned themselves: But like Pythagoras schollers, keepe silence long, till they be wel grounded in knowledge: neuertheless, all this while, they must not be barred from hearing others discourse of these high matters; nor from reading their arguments, *pro & contra:* nor at length also, when they are come to some perfection, from arguing, and reasoning with the aduersary: For this is the high way to knowledge and vnderstanding, the Lord hauing promised to all those that pray vnto him, and doe his will, whether they bee Priests, or people, the illumination of his Spirit, and power to discern of doctrines. They that deny therefore this liberty vnto the people, doe barre them out from all sound knowledge, and imprison them in a gaole of ignorance, blindness, and superstition.

23. Lastly,

23. Lastly, their braue doctrine, touching Implicite faith, doth tend to the same end, and bring forth the same effect, and that more effectually then any of the rest. For thus they teach, that it is not necessary for a Layman, to know any more, by a distinct knowledge, save some few capitall heads of Religion, as, that there is one God, and three persons. That Christ is come in the flesh, and redeemed vs from our sinnes, and shall com againe to iudge the quicke and the dead, &c. As for the rest, it is sufficient to giue assent vnto the Church, and beleue as it beleueeth, though they know not what it beleueeth; yea, that they are not bound expressly to beleue all the Articles of the Apostles Creed, which is notwithstanding nothing els but a brieife summe and Epitome of Christian Religion, and one of the principall grounds of the Catechisme. And this is the Colliers faith spoken of before, so much commended by many of their greatest Clarke. Now how can this but nourish most grosse ignorance? For when the people are perswaded that such a short scantling of knowledge is sufficient, and that it is enough for their saluatiō, if in a reuerence to the Church, they beleue as it beleueeth: what reason haue they either to labour to get any further knowledge, or to increase and grow vp in that which they haue attained vnto? Surely, in matters of Religion, so great is the auerseness of our nature, that wee are all so farre from endeavouring to get more then is needfull, that few seeke for so much. And therefore they that bound our knowledge within so narrow limits, cherish this corruption, and by speaking pleasing things vnto it, lull it asleepe in the bed of ignorance. But in the meane time, how contrary is this to the word of God, let the world indge, seeing the Apostle prayeth for the Colossians, that *they might bee filled with the knowledge of Gods will, in all wisdom, and spirituall understanding: and that they might increase in the knowledge of God:* Whereas these fellows would haue Gods people to bee empty of knowledge, and in stead of growing, to stand at a stay, resting vpon the supposed knowledge of the Church. And whereas the same Apostle saith vnto the Thessalonians, *I would not haue you ignorant, brethren,* speaking in

Molan. tract. 3.
c. 27. ant. 15.
Bonauent.
Durand.

Col. 1. 10. 11.

1. Thess. 4. 13
the

the same place, of very high and deepe mysteries: as the state of the dead, the resurrection and last iudgement: they on the contrary say to their people, We would haue you ignorant, brethren. These things are so grosse and shamefull, that if the Church of Rome were not the whore of Babylon, she would blush, that any such imputation should iustly be laid vnto her charge.

24. These bee the Romish doctrines, which directly, and naturally ingender, and maintaine ignorance: and therefore no maruaile, if a flood of ignorance doth ouer-flow the field of their Church, seeing it bursteth forth by so many spowts. Let vs take a view therefore a little of the effects and fruits of these doctrines, both in the Clergie, and the people. Touching the ignorance of the Romish Clergie, what it hath beene in former ages, and is yet at this day, though the Iesuites bragge neuer so much of their new learning, and labour to wipe away that staine from their faces, let their owne writers speake. *Platina* the Popes Secretary thus complaineth of the horrible corruption and ignorance of the Priests in his dayes: *Quanta sit auaritia Sacerdotum, &c.* How great is the couetousnesse of Priests (sayth he) and especially of those that bee in chiefe authority! how great leachery, how great ambition and pompe, how great pride and idlenesse, how great ignorance both of themselves and Christian doctrine, how little Religion, &c! I need not declare, when they themselves doe so openly proclaime it, as though they sought praise thereby. This complaint hee maketh in the life of *Marcellus* the first, and the like in *Denis* the first: *Boniface* the first: *Stephen* the third, and *Gregory* the fourth. The like complaint or worse, maketh one *Bredenbachius*, Deane of the Church of *Mentz*, in Germany, in the time of *Charles* the fourth, and yeere of our Lord, 1370. The Law (saith he) is departed from Priests, Counsell from the Elders, Charity from Prelates, Religion from Monks, Discipline from Clerks, Learning from teachers, Study from Schollers, &c. and in the end he bursteth forth into this exclamation, O times! O manners! most troublesome and miserable times! reprobate and wicked manners both of Clergie and people!

*Platin. in vit.
Marcelli.*

*Bredenbach. in
sua peregrin. hist.*

people! *Mathew Paris* saith, that in the time of *William the Conqueror*, *Clerks* were so unlearned in England, that such that understood their Grammar, were a wonderment to their fellows. And for Italy, *Espensaus*, a learned Bishop, saith, that it was told him by an Italian Bishop, that his Countrymen did not studie the Scriptures, but the Civil and Canon Lawes, because that was the shortest cut to Bishopricks, Cardinalships, and highest dignities on earth. Touching Spaine, thus complaineth *Almarus Pelagius*, that the Bishops there committed thousands of soules to some young Nephewes of theirs, to whom a man would bee loth to commit two peares to be kept. And for Germanie, let vs heare their owne complaint, that most usually Bishops advanced to the Order of Priesthood, unlearned Idiots, unfit, vile, and ridiculous persons. The like might bee shewne in all other Countries: but this is sufficient for a taste of the miserable ignorance of the Romish Clergie, deriued from their owne confession.

Math. Paris. in Guliel. Conquest.

Espens. com. in Tit. c. 1. & 2.

Aluar. Pelag. de plant. Eccles. lib. 2. art. 20.

Centi gramm. gra. 47.

25. And therefore we neede not wonder, when we read of many Popes that were vterly vnlearned, euen so farre, that they knew not the Grammar: as that Pope that said (as it is reported) *Fiatur*, in stead of *Fiat*: and being told, that it was false Latine; answered, that in spight of *Priscian*, and all Grammarians, it should be euer after canonized for true Latine. Or that Pope, to wit, *Gregory the sixth*, who being ignorant of Latine, was faine to haue another consecrated with him, to helpe to say Masse. Or that Pope, to wit, *Zachary*, that condemned *Virgilius*, a Bishop of Germany, for saying, there were *Antipodes*. Or *Paul the second*, that determined all them to bee Heretikes, that named the word *Academy*. Or, *Bennet the ninth*, who when hee was made Pope, was a childe, about ten yeeres old: and therefore could not haue any great store of wisdom in him at those yeeres. And if Popes haue beene thus ignorant, which are the heads of the Church, no maruell if Cardinalls, which are the necke, and Archbishops and Bishops, which are the shoulders, and Priests and Fryers, which are but the armes and legges, bee voyd of all vnderstanding: for how can the members bee wise,

Laziard. Epis. cap. 183.

Auent. Annal. lib. 3. Platina.

Baro. anno. 1033 nu. 6. Glab. Rodulph.

wife, if the head be a soole? And therefore when wee read, that *Lois Marsilius*, an *Augustinian Fryer*, being asked, what the two strops of the *Bishops Miter* signified? answered, that they represented, that the *Bishop neuer understood the Old nor the New Testament*. We haue no cause to wonder at it: neyther when that we read, that a certain *Priest* was of this mind, that whatsoeuer was in print, was as true as the *Gospell*. Nor when we heare another of them fishing the *Virgine Maries* name out of the first Chapter of *Genesis*, where it is written, that God called the gathering together of the waters (*Maria*) &c. Nor another, that prooued our *Sauour Christ* to take away the sinne of the world, because the word *Iesus* was written in *Hebrew* with the letter *W*, *Sin*, in the midst. But what need I insist in particulars, seeing this was one of the rules of a whole Order, called the *Franciscane*, or *Minorite Fryers* & *Nescientes non curent discere literas*: Let not the ignorant regard to know letters. Of which rule they euer were most obseruant: from whence springs that elegant *Epigramme*.

Cauisti bene tu, ne te vlla occidere possit

Litera: nam nulla est litera nota tibi.

That is in English thus:

Preuented well thou hast the letter that doth kill:

For not a letter wilt thou learne, to stop this ill.

26. Now then let their *Boxius* vpbraid vnto vs the ignorance of all Arts, and bragge of their *Iesuites* learning about all others. And let their *Possennine*, and *Grester*, and *Tanner* doe the same: yet they shall neuer shew a whole Order amongst vs, and that of *Clergie men*, that make a profession of Ignorance. As for the eminence of the *Iesuites* learning, whereof they bragge so much, we enuy it not vnto them, so that they will not make themselves the onely engrossers of learning, but suffer vs, poore men, to retayle some part with them, with whom we may boldly say, that for number and quality, we haue them that are euery way equall, if not superiour vnto them.

27. But to leaue their *Clergie*, and come to the multitude of their *Lay people*, which are they indeede amongst whom

Box de sig. eccles.
lib. 12. c. 12.
Possen. biblioth.

whom we may see the true fruit of these their doctrines. It is both strange and lamentable to behold the prodigious ignorance of most, both men and women, that liue vnder Popery, and haue receiued the marke of the Beast on their foreheads: for as the Priests teach, so the people follow, like a flocke of sheepe following their Belweather; the one commending ignorance, the other imbracing it with all their hearts. Some of their owne Writers affirme, that the Common people, for the most part, amongst them, knew not the Articles of the faith: and if they knew not the Articles of the faith, how can they giue a reason of them? which Saint *Peter* requireth of euery man. As the multitude of the *Nineuites* knew not their right hand from their left; so this rabble know not the right hand of Religion from the left. As for the maine points of the Catechisme, how can they know them, whereas they are ignorant of the grounds thereof? For the Lords Prayer, the ten Commandements, and the Creede, they rumble vp in the Latine tongue, not vnderstanding one word what they speake. They say *Pater noster*, and *Credo in Deum*, and yet they know not what *Pater* meaneth, nor what *Credo* signifieth. Yea, for the most part, they so mistearme the words thereof, that their language is more like to the babbling of Infants, or rather the prattling of Parrats, then the speech of men. Neither is this ignorance onely to be found among the basest of the people, which haue no teaching and education, but euen amongst the better sort of them, that are well borne and brought vp: and after so strange and strong a fashion, that by no meanes can they be withdrawne from this inueterate and continued custome of their Ancestors. Hence springeth all that grosse superstition which is vsed of them: as, creeping to the Crosse, falling downe before Images, adoring and beautifying them with new-fashioned garments, running a Pilgrimage to this Saint and that, setting vp Tapers before their shrines, wearing about their necks the beginning of the Gospell of Saint *Iohn*, as a preseruatiue against the Diuell, and the herbe Veruine, being crossed and blessed, against blasts, the white *Pater noster*, and the little Creede, with an infinite number of

Vincat. de fine mundi.

ſuchlike ſuperſtitious vanities, whereof there is neyther head nor foote. Would any that are not plunged ouer head and eares in ignorance, put any affiance in ſuch trumperie? and yet herein is all the Religion of the vulgar, who reſoſe euen the hope of their ſaluation in theſe things, and thinke it a greater ſinne to neglect or omit one of theſe Ceremonies, then to breake any of the Commandements of God.

28. Now let any man iudge whether this can be the true Religion, which nourisheth this barbarous and monſtrous ignorance and ſuperſtition amongſt the people: and whether that can be a good tree, which bringeth forth ſuch bitter and ſowre fruits. This is the concluſion which groweth out of the premies, by neceſſary conſequence.

The XI. MOTIVE.

That Religion which was neuer knowne nor heard of in the Apoſtles time, nor in the Primitiue Church, cannot be the truth: but ſuch is the Romiſh Religion in moſt points thereof: therefore that cannot be the truth.

THE Romanists triumph in no one thing ſo much, as in the antiquitie of their Church and Religion: and therefore they caſt euermore into our teeth, that our Religion is but vp-ſtart, and our Church of yeſterday, euen ſince *Luthers* time, being neuer extant in the world before. But herein they play but the Sophiſters: for if they ſpeake of true antiquitie, we will ioyn eſſue with them in this point, and doubt not but to prooue that theirs is the vp-ſtart Church, and their Religion the new Religion, in thoſe points wherein they differ from vs: and that our faith and Religion was taught and profeſſed by Chriſt himſelfe, and his Apoſtles, and exerciſed and maintained in the pure and primitiue Age of the Church. For the cleere manifeſtation of which point, it is firſt to be obſerued, that there is a double antiquitie; one primary, another ſecondary: Primary is that, which was from the

the beginning, though discontinued and interrupted by the corruption of times. Secunday is that, which indeede is aged and gray-headed, but yet reacheth not to the spring head. Thus our Sauour Christ controlleth the law of Diuorce *Mat. 19. 8.* though it was aged and of long continuance, euen two thousand yeeres old; yet *Nonsic fuit ab initio*: It was not so from the beginning: where we see that Diuorce was old and full of yeeres, and yet farre from true antiquitie: for true antiquitie is that which is deriued *ab initio*, from the beginning. In regard of this, it is truely said of *Tertullian*, *Verum quod primum, falsum quod posterius*: That which is first, is alwaies true, and that which commeth later, is false: but in respect of the other, it is also as truely spoken of Saint *Augustine*, *Est mos diabolicus, ut per antiquitatis traducem commendetur fallacia*: It is a diuellish custome, that error should be commended by the descent of antiquitie. Secondly, it is to be obserued, that no antiquitie, be it neuer so ancient and hoare-headed, is to be reuerenced or regarded, if it bee not grounded vpon the truth of the Scriptures: and that which seemeth nouelty, if it bring Scripture for it warrant, is truely ancient, and hath true, certaine, and vnresistable authoritie: the reason is giuen by *Aquinas*, *Because the Law of God proceedeth from the will of God, and therefore may not be altered by custome proceeding from the will of man*: whence it is, that no custome ought to preuaile against the Law of God. To which purpose is that of *Tertullian*, *Heresies are to bee conuincd, not so much by noueltie, as by verity: whatsoeuer saours against the truth, that shall bee heresie; yea, though neuer so ancient.* And of *Cyprian*, *If onely Christ is to bee heard, wee ought not to regard what any before vs hath thought fit to bee done; but what Christ, who is before all, hath first done: for we must not follow the custome of man, but the truth, of God*: and in another place, *Custome without truth, is nothing but antiquitie of error.* Vpon this ground also *Clemens Alexandrinus*, in an Oration to the Gentiles, (who pretended antiquitie for their errors, as the Romanists now doe, saying, that they, and their Fathers before them, were borne and bred in that Religion, and there-

Tertull.

Aug. non ẽs vet
testa. quæst. 114Aquin. 2. part.
quæst. 97. art. 3.Tertull. lib. de
ueland. virginib.Cyprian. lib. 2. E-
pist. 3. ad Caci-
lium.Idem ad Pom-
peia. cont. Epist.
Steph. Pape.
Clem. Alex. orat.
ad Gent. pag. 43.

*Aug. de baptismo
parauulorum.*

fore will not now giue it ouer, saith, *Let vs flye custome as a rocke, or the threates of Charybdis, or the fabulous Syrenes, for it choaketh a man: it turneth from the truth, it leadeth from life, it is a snare, a hellish gulfe, an euill fanne, &c.* And Saint Augustine, Truth being knowne, custome is not to be followed: for our Saniour did not say, *I am custome, but, I am truth.* Now vpon these grounds wee offer to ioine issue with them: First, that they haue no true and primitiue antiquitie for their Religion: and secondly, though some of their opinions be of long continuance, yet being not warrantable by Scriptures, they ought not to preiudice, by a conceit of nouelty, that primitiue and Apostolicall truth, which by corrupt time hath beene interrupted. And this I hope to discourse so plainly in this Argument following, that no indifferent reader, that seemeth not forestalled with preiudice, shall depart vnsatisfied.

Maior.

2.

Act 20.

2. Concerning the first proposition, I take it to bee of an vndeniable truth: for, without all question, all truth was taught by the Apostles to the Primitiue Church, and no part thereof was left vnreuealed: for so Saint Paul saith in plaine termes to the Elders of Ephesus, *I haue deliuered vnto you the whole counsaile of God.* Now if hee deliuered to them the whole counsaile of God, then no part of his counsaile, that concerned the mysterie of Christian Religion, was vndeliuered. Besides, it is as certaine that that Church, which next succeeded the Apostles, was the most pure and absolute Church, whether for doctrine, or manners, matter, or forme, that euer was in the world: and therefore to degenerate from that, must needs be, to degenerate from the puritie and sanctity of Religion. And againe, it cannot bee denyed, that though some heresies were broached, euen in the Apostles times, and were *coetanea Apostolorum*, as Tertullian noteth: and though the primitiue age of the Church, after the Apostles, was most pestered with Heretikes, yet euermore the truth preuailed, both in regard of birthright; and predominance. And therefore they that will plead antiquitie, must both prescribe from the Apostles time, and must haue a good title also to hold by: for these two things are necessarily required

Tertull. prescrip.

quired to a iust prescription, as the Lawyers speake, *Bonus titulus*: A good title: and, *Legittimum tempus*: A lawfull time. A good title is that which is warranted by the diuine Law: and a lawfull time is that which is fetcht from Christ Iesus and his Apostles: both these, concurring together, are an inuincible argument of the truth: The first proposition therefore must needes be infallibly true.

3. And so I leave it, and come to the second proposition: Minor. the truth whereof shall bee manifested in two poynts: first, in respect of the outward face and fashion of their Church: and secondly, in respect of the principall doctrines, which are proper vnto them, as they are the Romish Synagogue.

3. For the first. The outward face of the Church decideth it selfe into three branches: first, into the persons that exercise preeminence and authoritie in it: and secondly, into the iurisdiction and authoritie exercised by those persons: and thirdly, into the outward ceremonies thereof. In all these the Church of Rome is degenerate from the Primitive and Apostolicall puritie.

4. The principall persons of the Romish Hierarchie are these. The Pope first, as the ring-leader: next, the Cardinals, his Counsellors of state: then Archbishops and Bishops, his assistants: and lastly, the shaueling Priests his vassals: to which body may be added, as excrements, an infinite rabble of religious Orders: as Monks, Fryers, and Hermits, with such like: and of Fryers, the Dominicans, the Franciscanes, the Austinians, the Ambrosians, the Minorites, the Gilbertines, the Crossebearers, the Cisterensians, the Blacke, the White, the Gray, the Bare-footed, the Begging, with a numbermore: and to conclude, the Iesuites, which as they are the taile of all the rest for the time, so they are the head of all the rest for villanous conspiracies, bloody plots, diuellish deuices, and hellish practices. Now of all these (Bishops onely excepted) wee finde not so much as any mention, neither in the writing of the Apostles, nor in the age next succeeding after them: for though the name *Pope*, *Papa*, being a word of the Syracusan Language, and signifying as much as *Pater*,

I.

Azor. Iesuit. Institut. moral. p. 2. l. 5. c. vlt.
Masson pref. in l. 6. de vitis Pontif. p. 271.

Azor. Iesuit. Institut. moral. p. 2. l. 4. c. 1.
Pol. d. Virgil. de inuent. rerum, l. 4. c. 270.

Father, be of great antiquitie, yet, as a Iesuite of their owne confesseth, with others, it was a common name to all Bishops, as appeareth both in *Cyprian* and *Ruffinus*, till *Gregory* the seuenth, in an assembly held at Rome, decreed, that onely the Bishops of Rome should bee called *Popes*. But as touching Cardinals, the matter is more grosse: for the first birth and originall of that name can be deriued no higher, then cyther from *Gregory* the firsts time, or *Pope Siluester*, or *Marcellus*, or *Pontianus*, by their owne confession: and therefore some of them ingenuously acknowledge, that the Order of Cardinals is not *ex iure diuino*, by Gods ordinance, though others, no lesse foolishly, then impudently, would fixe their foundation vpon these words of the Scripture, *Domini sunt Cardines terræ*, The hinges or the pillars of the earth are the Lords. Therefore Cardinals are of God: which is as good a consequent, as his that would prooue, that Heretikes ought to be put to death by Scripture, because *Saint Paul* said, *Hereticum hominem deuota*, &c. as hath beene shewed before. As for the name of Bishops, wee deny not but it is found in Scripture, and so Archbishop may also be warranted by the same authoritie, as signifying nothing else but a chiefe Bishop: but how farre the Romish Archbishops and Bishops are degenerate from their office, described by the Scripture, all the world can witnesse: for the Scripture Bishops were diligent Preachers, these are idle Prelates: they were persecuted, these are persecutors: they were humble persons, these are proud Princes: they were holy men, seeking onely the aduancement of the Kingdome of Christ, these are profane worldlings, seeking their owne gaine, and pompe, and carnall honours: all this is confessed of them, and lamented by *Espensaus*, one of the same ranke, who thus writeth, *It was no lesse a wonder in olde times* (saith he) *to be called a Bishop, and not to preach, then he is now as rare as a monster, who is seen to performe that dutie: and againe, I know* (saith he) *some learned Bishops, who standing vpon their Gentilitie, for sooth, and greatnesse, hold it a matter of seruitude and basenesse, to be exercised in preaching, because their predecessors were not accustomed thereunto.*

Espens. in 1. Tim. digres. l. 2. c. 2.

5. As touching Priests in the new Testament phrase, all Christians are called Priests: and they, whose office it is to dispose the mysteries of the Gospell, Ministers, and Elders, and Pastors: but now, none may haue that name, but their anoynted Shauelings, who (as they say) create their Creator, by five coniuring words, and offer him vp vpon the altar, as a Sacrifice propitiatorie for the quicke and the dead. For albeit the word Priest is deriued from *presbyter*, which signifieth an Elder, and in that sense might well be giuen to the Ministers of the new Testament, yet, because it is in common vse of speech, taken for one appointed to sacrifice, which in Latine is *Sacerdos*, and in Greeke *ἱερεύς*: And because the Ministers of the Gospell are not once named by these termes in the new Testament, therefore they that in this signification terme the Ministers of the Gospell by the name of Priests, degenerate from the true meaning of the Scripture: but what should I speake of the name, seeing the office of these Shauelings is so contrarie to that function which was practised by the Apostles and Disciples of Iesus Christ? for the Apostles are neuer said to sacrifice Christ on the Altar, as these Shauelings are pretended to doe. Their office was to minister *ἀντιπροσέειν*, but not to sacrifice; they receiued of the Lord, and gaue vnto the people: but these create a Sacrifice of themselves, and then offer it vp to the Lord. Here then is a plaine declining of the Romish Priests from the true Ministers of the Primitiue Church, both in name and office.

6. Lastly, concerning Monkes, Fryers and Hermites, they are names neuer heard of in the Apostles time, nor in the puterage of the Church. The first Hermite was one *Anthony*, who liued three hundred yeeeres after Christ, who taught others that state of life, and learned it of none, as confesseth *Bellarmino*: Monkes had no being in the best times of the Church, sayth *Agrippa*; though *Bellarmino* is not ashamed to say, that the Apostles were the first Monks in Christianity; who notwithstanding liued not alone in cels, but went about the world preaching the Gospell, & some of them had wiues also, both which are contrarie to the Monkish profession, but

Phil. 4. 18.
1. Pet. 2. 5.
Reu. 6. 8. 15. 16

Bell. de Monach.
lib. 2. cap. 5
Agrip. de vanit.
scient. c. 62. Id. Id.
bidem.

Fryers are yet of a far later impreſſiō. The orders of *Dominick* & *Francis* ſprung vp vnder *Innocent* the third, in the time of the *Laterane* Councill, about the yeere 1220. For when Pope *Innocent* would not be perſwaded to confirme to *Dominick* his order of preaching Fryers, hee dreamed that the Church of *Laterane* was ready to fall, and that *Dominick* came in, and with his ſhoulders vnder-propped it. Vpon which dreame he preſently ſent for *Dominick*, and granted his petition: and ſure not vaine was that dreame: for had not Fryers beene the vpholders and chiefe Pillars of the Popes Church, it had fallen long ere this. The crouched Fryers, otherwiſe called the croſſe-bearers, ſprang vp about the ſame time for Pope *Innocent*, raiſing an army againſt the *Albingeſes*, whom the Pope accounted for Heretikes, cauſed the ſouldiers to be ſigned with a croſſe on their breaſt, whereupon they were called croſſe-bearers, or crouched Fryers. All the other orders of Fryers, which amount, as ſome reckon them, to an hundredth at leaſt, are moſt of them of later institution. And moſt true is the aſſertion of *Wiclif*, that Fryers were neuer knowne in the world, before the yeere 1200.

7. The Ieſuites tooke their beginning about threſcore and fiſteene yeeres ſince: For in the yeere 1540. their order was firſt confirmed by Pope *Paul* the third, to *Ignatius Loyola* the lame ſouldier, the chiefe Father and Patriarch of that viperous brood, at the requeſt and interceſſion of Cardinall *Contareus*: ſo that they are not yet beyond the bounds of a mans age, and neuertheſſe they are growne to ſuch maturity of craft and deceit, that all other orders are but nouices to them: they are the onely fellowes of the world, for ſubtill practices, and daring enterpriſes, and now the chiefeſt props of the Papall ſea: For *Dominick* was weary of bearing that burden, and for the eaſe of himſelfe, ſuffered *Loyola* to put vnder his ſhoulder; and ſo now all the burden lyeth vpon him: let him hold vp ſtiſſely therefore, or els all will goe to wracke.

8. But now to the purpoſe. Where were all theſe orders in the Apoſtles times, and in the Primitiue age of the Church? Then

Then men reioyced to be called by the Name of Christ; now these fellowes glory to be called by the name of *Dominick*, or *Francis*; and as if Christians was too base a name for them, they will bee called Iesuites, of Iesus they say the Sonne of God: but more truely of *Bar-Iesus* the Sorcerer, that withstood the preaching of *Paul*, & was a peruerter of the straight wayes of the Lord: or of a French weapon called *Gesfus*, wherewith these same bloudy Traitours vse to murder kings and Princes, if they withstand their purposes: whereupon is that elegant Epigram:

*A Gesfis sunt indita nomina vobis,
Qua quia sacrilegi Reges torquetis in omnes
Inde sacrum nomen, sacrum sumpsistis & omen.*

9. But to shut vp in one word all the villany of these monstrous late-borne orders of Fryers, let *Aretine* an Italian Poet describe them. *Frate* (sayth he) in *Italian* is a Fryer: euery letter of which word doth represent the nature of that generation: for *Furfanto*, a thiefe: *Ribaldo*, a filthy Ribald: *Asino*, an asse: *Traditore*, a Traitour, & *Eretico*, an Heretike: All together make the true and perfect definition of a Fryer: Or as *Lincolniensis* defineth him, *A dead carcase risen out of his graue, wrapped in a winding sheet, and carryed among men by the Devil.* But my purpose is not to bring vpon the stage their filthy and abominable liues; hee that will see that, let him read *Clemangis*, in his booke of the state of the Church, which hee wrote about two hundreth yecres since: And *Cornelius Agrippa*, of the vanity of Sciences: And *Pelidore Virgill*, and *Aluarus Pelagius*, and *Palingenius*, with *Ariosto* an Italian Poet, &c. and he shall finde matter not onely of wonder and admiration, but also of grieve and lamentation, that the Church of God should bee so long pestered with such filthy dregges; but it is sufficient for this place to haue showne, that neither their name nor orders were once heard of in the Primitiue Church.

10. Thus much touching their persons. Now for the iurisdiction exercis'd by these persons, how not onely transcendent, but repugnant it hath beene, and is at this day, to that of the

Acts 13.6.

Clemang. de statu eccles. pag. 47. 53. 56.

Agrip. de vanit. c. 62.

Polid. Virgil. de Inuent. l. 7. c. 5. Aluar. Pelag. de planct. l. 2. art. 2. & 73. 83.

Paling. Leo. Virgo Sagit.

Ariosto. Orland. furioso. Cant. 14. Stan. 65.

Johan. à Capi-
 str. de Papa, &
 eccles. authorit.
 Extrauag. in
 Ioh. 22.
 Rod. Cupers de
 eccles. pag. 61.
 nu. 52.
 Christop. Marcl.
 in Concil. Later.
 Clement. in
 Pream. in gloss.

Auentin. lib. 7.

1. Pet. 5. 3.

Acts. 1. 15.

Acts. 2. 29.

2. Pet. 1. 10.

Lorinus com.
 super Acta. pag.
 62.

Luk. 22. 26.

the Apostles and Primitiue Church, their both Lordly titles, and tyrannous practice doth clearely demonstrate. For their titles, which of the Apostles either assumed to himselfe (which they might haue iustly done, if it had beene their due) or receiued from others these titles: *Vniuersall Bishop, Head of the Church: High Priest of the world: Prince of Priests, and Christs Vicar vpon earth, &c*? But the Pope of Rome doth challenge to himselfe all these, yea, more then these, that he is, as it were a god vpon earth, hauing fulnesse of power, and yet more, *aque ac Christus Deus, A God as well as Christ, a beeing of the second intention, compounded of God and man, and yet more, Deus vindictæ, a God of reuenge, and another god vpon earth; and lastly, Stupor mundi, the wonderment of the world, neither God nor man, but a neuter betwixt both.* Could such intolerable pride euer enter into the heart of a man? or could the tongue of any wight liuing dare to belch out such horrible blasphemies? Surely none but hee that is that man of sinne, who sitteth in the Temple of God, as God, and to whom is giuen a mouth to blaspheme the God of Heaven, and in whose fore-head is written this name of blasphemy, *Deus sum, errare non possum: I am God, I cannot erre.* But to the point; Did euer Peter, whose successour the Pope claimeth to bee, challenge to himselfe any such titles? or did euer any of the other Apostles, or any Bishop in the Primitiue Church, for the space of three hundred yeeres? Peter was so farre from this pride, that hee giueth charge to all Elders of the Church, that they should not behaue themselves as *Lords ouer Gods heritage.* And in that very place hee equalleth himselfe to the rest, and the rest to himselfe, calling himselfe a fellow Elder: and in another place hee calleth all the Disciples his brethren; yea, all the Israelites his brethren, and all Christians his brethren: behold his humility. But the Pope acknowledgeth no brethren, but the Cardinals, Patriarkes, and Archbishops: Emperours and Kings are his children, and not his brethren; behold his pride: neither did the rest of the Apostles challenge to themselves any such titles of dignity. For they had learned of Christ their Lord and master, not to Lord it ouer others, but to humble them-

themselves, that they might bee exalted. And let them name but one Bishop of the Primitive Church, that tooke vpon him any of these glorious titles, yea, of the Bishops of *Rome* themselves.

11. Wee deny not, but that some of the ancients haue yeelded vnto the Bishops of *Rome* great and honorable titles, but first this was in respect of their vertue, learning and integrity, and not in respect of any preeminence of iurisdiction. Secondly, wee find none of these titles which I speake of, attributed vnto them, but onely the Apostles successours, and Apostolicall Bishops, not heads of the Church, vniuersall Bishops, high Priests of the world, &c. which the later Popes haue vsurped. And thirdly, if at any time they were, yet the same titles of honour which were ascribed vnto them, wee finde giuen to other Bishops, as well as to the Bishop of *Rome*, as to Saint *Ambrose* by Saint *Basil*; and to one *Lupus* a Bishop in *France*, by *Sidonius Apollinaris*: And to *Fontellus* another Bishop in *France*, by the same man: To *Basil* by *Nazianzen*: To *Athanasius*, who is saluted by the name of high Bishop and chiefe Priest: And to *Cyprian* who was honoured with this stile, The Bishop of the whole world. Neither can it bee denied, but these titles grew by little and little to be attributed to the Bishops of *Rome*, after the first three hundred yeeres of the Church, though they came not to perfection till the perfect reuelatiō of Antichrist, in the Apostolical sea: but this can neuer bee proued, that either in the Apostles times, or in two hundred yeeres next succeeding after, euer any Bishop arrogated to himselfe, or any other ascribed vnto him any of these arrogant titles.

Basil. epist. 55
Sidon. Apoll. in
lib. 6. epist. 1

12. A sufficient argument whereof is this, that *Bellarmino* propounding this as his last reason to proue the principality of the Pope, draweth it from the great and famous titles which are attributed vnto him, and spending a whole Chapter in that purpose, alledgeth not one testimony older then *Damasus* the Bishop of *Rome*, who was elected to that sea in the yeere 369. Surely if he could haue found out more ancient proofes, he would haue after his manner stuffed the Chapter with

Bell. de Rom.
Pontif. l. 2. c. 31.

Gregor. *epi.* l. 4
c. 32. & l. 6. c.
24. & l. 4. c. 34
36

Platina.
Naclerus, vol. 2
gen. 20
Cuspinian.

Paulus Diaconus
de geſtis Longo-
bard. c. 37

Roffenſ. in con-
ſult. Aſſert. Lu-
ther. verit. 8

Balt. Caſtill. lib.
de Aulico.

with them: but in that hee produceth none, it is euident that hee knew none, & indeed that there were none to be known. Nay, *Gregory* the great, one of their owne *Papes*, that liued fixe hundreth yeeres after *Chriſt*, not onely execrated the name of vniuerſall Biſhop, which *Iohn* the Biſhop of *Conſtantinople* vſurped, calling it a name of blaſphemy, and a proud and ſuperſtitious title, and him that vſurped it, a fore-runner of *Antichriſt*; but alſo plainly auoucheth, that none of his predeceſſors vſed that prophane denomination: by which the proud times of *Antichriſt* were marked out. Alſo *Platina*, *Naclerus*, *Cuspinian*, with many other *Hiſtoriographers*, aſſirme, that *Boniſace* the third, and *Gregory* the ſecond, obtained of the Emperour *Phocas*, by great labour, the name of *Head of the Church*: A ſtrange and tyrannicall title, neuer publickly vſurped, before that time, in the Church of God; but now new created by *Phocas*, who hauing killed his Lord *Mauritius*, and his children, exerciſed a tyranny in the kingdome of the world, and begate this tyrannicall appellation in the kingdome of the Church. But of all other records of antiquity, moſt pregnant is the Canon of the *Africane* Council, to condemne the nouclty of theſe ambitious nominations: of which thus writeth one *Roffenſis*. Theſe are the words of the Council: *Let not any, no not the Romane, be called an vniuerſall Biſhop. For that age (ſayth he) which was neere to the Apoſtolicall times, ſtudied modeſty and humility; ſuch a glorious title pleaſed not that Council.*

13. Wherefore concerning theſe great titles of honour, wee may conclude with our Saniour *Chriſt*, that It was not ſo from the beginning: They are new and vpſtart, in reſpect of true antiquity, enſignes of that pride and arrogancy, which reigned in the Prelates of the Church, in thoſe latter times, and badges of *Antichriſts* kingdome, whereat *Peter* and *Paul* would bluſh for ſhame, if they were aliue, as it was merrily ſpoken by the Duke of *Vrbans* Painter, when he had drawne their Pictures of a ruddy and high colour.

14. But leauing their titles, let vs take a ſhort ſurvey of their practice: And firſt let it bee ſhowne, that *Peter*, or *Paul*,

or any the rest of the Apostles, or any Bishop of *Rome*, or of any other place, did euer take vpon them to depose Kings, and dispose of their kingdomes, and to translate them from one to another, and to absolue subiects from their oath of allegiance, and children from the bond of obedience to their parents, to dispense with the Law of God, to haue sole power of decision of controuersies, to challenge the right of appeales from all countreyes of Christendome: And lastly, to exercise not onely spirituall, but also temporall coactiue iurisdiction. But all this power hath beene in former times, and is at this day practised by the Bishop of *Rome*, and that with that rigour and vehemency, that it is a wonder that they doe not blush, so much to degenerat from those, whose successors they claime to be: But no maruaile; for els he should not shew himselfe to bee that Antichrist, except hee did aduance himselfe aboue all that is called God on earth: For this is a special marke of that man of sinne.

15. But let History, the light of time, make cleare this point. Pope *Hadrian* the fourth reprooued *Frederick Barbarosse* the Emperour, of insolency and arrogancy, in an Epistle written vnto him, for setting his owne name before his, and checked him also very bitterly, for holding his stirrup on the wrong side; and when hee came vnto him in the Church of Saint *Marke* in *Venice*, to bee absolved from his excommunication, commanded him to prostrate himselfe vpon the ground, and then set his foote on his necke, with these words, *Super aspidem, &c.* Thou shalt walke vpon the *Aspe* and *Cocatrice*, and shalt tread vpon the *Lyon* and *Dragon*. Did *Peter* euer doe the like? *Gregory* the seuenth caused *Henry* the fourth, comming in all humility to submit himselfe vnto him, with his wife and childe, to dance attendance at his gate, bare-footed, and bare-headed, for the space of three dayes, ere hee would grant them any access vnto him. Did *Peter* euer doe the like? *Celestine* the third, being about to crown *Henry* the sixt Emperour, set the imperiall Diademe on his head (as some say) with his foote, and kicked it off with his foote againe. Did *Peter* euer doe the like? *Innocent* the second caused his

Nauceler, 2. generat. 39.
Helmold, chron. Slanor, l. 1. s. 31,

Naucler.vol.2.
generat.25.

Auent.l.s.
Vesper.an.1080
Naucler.gener.
37.

Naucler. gener.
39.

Idem gener.40.
Cuspinian.vita
Henrici & Phi-
lippi.

owne Picture with the Emperours, to bee set vp in the Palace of *Laterane*, himsele sitting in his Pontificall Throne, and the Emperour kneeling before him, and holding vp his hands vnto him, as vnto God. Did *Peter* euer doe the like? *Gregory* the third deposed *Leo*, surnamed *Iconomachus*, for defacing Images set vp in Churches to bee worshipped. Pope *Stephen* deposed *Childerick* King of *France*, and set vp *Pipin* in his roome, for no haynous offence by him committed, but onely because hee was in his iudgement vnprofitable for the kingdome. *Gregory* the seuenth, called *Hildebrand*, would haue deposed *Henry* the fourth, and haue aduanced *Rodolph* Duke of *Suenia* into his throne, but that Gods iustice preuented his purpose, by bringing *Rodolph* to an vntimely end, and the Pope himsele to a miserable and fearefull destruction: yet afterwards the same *Henry* was surpris'd by his owne sonne *Henry* the fift, at the inspiration of the succeeding Popes, and depriv'd, and imprisoned, and brought to his graue. *Hadrian* the fourth discharged the subiects of *William* King of *Sicilia*, of their oath and alleageance, because hee would not yeeld *Apulia* to the Pope, for enlarging of *Saint Peters* patrimony. *Alexander* the fift excommunicated the Emperour *Frederick*, as also he had done his predeceffour *Hadrian*, and thundred out great curses vpon him, and sent letters abroad to all Princes and people, to raise tumults against him, for punishing some dissolute persons of the Clergy, and claiming by warre, some rebellious Cities in *Italy*, as they pretended. *Innocent* the third excommunicated *Philip*, and raised vp *Otho* against him, seeking to dispossesse him of his kingdome: and after, when *Otho* was inuested with the Empyre, hee set vp *Frederick* the sonne of *Henry* the sixt against him, and deposed *Otho*. *Honorius* the third persecuted this *Frederick*, depriv'd him, and stirred vp his subiects against him, & absolued them from their faith, oath and alleageance: And the like also did *Gregory* the ninth, and *Celestine* the fourth, and *Innocent* the fourth, against the same man. After the same manner was seru'd King *Iohn* of *England*, by the fore-named *Innocent* the fourth, because hee banished the Monks that had chosen *Stephen*

phen Langton to bee Archbishop of Canterbury, contrary to his minde.

16. What should I reckon *Raymundus Earle of Tholouse?* Or *Conrade the son of Frederick the second?* Or *Mamphred the bastard sonne of Frederick?* Or *Peter King of Arragon?* Or *Philip the faire, King of France?* Or *Henry the seventh, who being persecuted by Clement the fift, was at last poysoned in the Eucharist by a Iacobine Fryer, suborned to worke that feate?* Or *Lewes of Banary, Charles the fourth, or Wenceslaus, or George King of Bohemia, or Iohn King of Navarre,* all which were grievously persecuted, if not viterly deposed by sundry Popes? And lastly our late Queene of famous memory, whose life was not once or twice, but often assaulted by the Popes instruments, and her kingdome, so farre as lay in the Popes power, taken from her, and translated to the Spanish faction? Did euer *Peter* doe the like?

*Cuspinian.
Nauclerus.*

17. But to descend from Kings to Bishops: the Pope doth challenge to himselfe the fulnesse of power ouer all other Bishops, & that the fountaine of iurisdiction, & the authority of the keyes is resident onely in his person, and that all other Bishops are subdelegate vnder him, and receiue their power from him, and that they ought to receiue their inuestitures from him alone. Did *Peter* euer doe the like? No: Hee esteemed all the rest of the Apostles his equals: and so our Sauour Christ inioyned an equality and parity to be among the Apostles, albeit they had a superiority ouer the seventy disciples: and all Bishops are the vndoubted successors of the Apostles, witnesse *Irenaeus, Cyprian* and *Hierome*: and therefore must needs haue equall power of iurisdiction, as those from whom they receiued it were equall: this Saint *Ierome* auoucheth in direct termes, when hee sayth, *Ubiunque fuerit Episcopus, &c.* Where soeuer he be Bishop, whether at Rome, or at Eugubium, &c. hee is of the same merit, and of the same Priesthood. And Saint *Cyprian*: *Episcopatus unus est, cuius a singulis pars in solidum tenetur.* The Bishopricke is one, whereof euery Bishop hath a sound and entyre part.

*Mat. 18. 18.
Mark. 9. 35.
Luk. 9. 46.
Irenaeus l. 5.
Cyp. epist. 75. & 69.
Hierom. epist. ad Eugenium.
Hierom. ad Eugenium. tom. 2.
Cyp. de vnitate eccles.*

18. Againe, the Pope claimeth a Soueraignetic ouer a Council,

R. Cupers de Ec-
cles. p. 31. nu. 28
Iohan. de turre-
crem. sum. lib. 3.
cap. 64.

Idem. li. 2. ca. 26

Councell, and that not onely to call it at his pleasure, and to dissolue it againe when hee will; but also to allow and approue what he lusteth, and to disanull whatsoeuer is distastefull vnto his humorous palate: in which respect it is set downe as a ruled case amongst them; that, *Although in a generall Councell, the vniuersall Church is represented, insomuch that nothing is greater then a Councell, notwithstanding, the Pope surpasseth the same in all manner authoritie; and therefore if the whole world should giue sentence against the Pope, yet the Popes sentence is to be stood vnto, and all other reiected*: And the reason is giuen, because hee is of greater perfection then the whole bodie of the Church beside. Did euer *Peter* doe the like? In that Councell of the Apostles and Disciples in the eleuenth of the *Acts*, when as diuers Christians of the Circumcision contended against him for preaching, and baptizing *Cornelius* and his household at *Cesarea*, which were of the *Gentiles*, he did not arrogate this supereminencie to himselfe, that he was their chiefe, and head, and therefore ought not to be called to an account by them: but that they ought to subiect themselues to his power, as one that could not erre: no, he doth no such matter, but meekly rendreth a reckoning of his carriage in this businesse, and submitteth himselfe to their censure. So, *Acts* 15. when the Apostles, and Elders of the Church came together in a Councell to decide that great Controuersie then mooued in the Church about Circumcision, *Peter* behaueth not himselfe as a Iudge, nor taketh vpon him any authoritie aboue the rest: but as one of the Apostles giueth his opinion, and the determination of the question is set downe not vnder his name onely, but in the name of the Apostles, Elders, and brethren, that were present; yea, *James* was president of that Councell, and not *Peter*, if we will beleecue *Gerson*, and *Lyran* of their owne, and *Chrysostome* of the ancients.

*Gerson. tom. 4 in
prop. vtilit. ad
exter. Schism.
Lyr. in Acts 15.
Chrysost. in Acts
tom. 33.*

19. Again, the Pope taketh vpon him to exempt Clarks, though offending by Murder, Treason, Theft, Adulterie, or such like, from all temporall Courts of Princes, and punishment of the Laytie, except the Church proceed against them

them first, and make them no Clarkes. Thus, Pope Nicholas the first wrote to *Michael* the Emperour. *Christian Emperours haue no right at all, to make any inquisition for Monkes, vlesse it be in fauour to pittie them.* Thus *Thomas Becket*, Archbishop of *Canterburie*, quarrelled with *Henrie* the Second, for this cause principally, as both *Houeden*, and *Fabain* report, for that the King went about to punish such of the Clergie, as were malefactors, by the temporall Lawes of the Land: which the Archbishop vetterly denied to be lawfull. For this he said, that if a Clarke being within holy Orders, were accused of any crime, hee must bee iudged by Ecclesiasticall Iudges; and if he were conuict, he should lose his Orders, and so being excluded from Ecclesiasticall office and benefice, if after this he incurred the like fault, then might he be iudged at the pleasure of the King and his Officers. This was that proud Archbishops challenge against his Soueraigne *Henry* the Second, for defence whereof, as also for other trayterous demeanors, being tumultuously killed, hee was canonized a Saint at *Rome*.

Epist. Nich. ad Michael. Imper.

Hou. den. Hen. 2. Fab. par. 7. c. 237.

20. And that you may see that this practice of theirs is agreeable to their Doctrin, *Bellarmino* himselfe concludeth, *That Kings are not Superiours vnto Clarkes, and therefore that they are not bound either by Gods, or mans Law to obey them; saue onely, in respect of Lawes directiue, and that the Imperiall Law ought in matters criminall to giue place to the Canon Law:* which is as much as to say, that not the King, but the Pope is the Lord of the Clergie. Did *Peter* euer doe the like? No, he both in his owne person submitted himselfe to the temporall power, when he paid Tribute at his Masters Commandement, and when he vnder-went stripes and imprisonment for the Gospels sake, without making any such challenge of exemption: and also when he gaue in charge to all others, euen his fellow Elders, to submit themselues to Kings and Superiours for the Lords sake. Sure it is, that hee which payd a Tribute of monie, much more ought to pay a Tribute of obedience: and he which commanded others to obey, would not in any wise bee refractorie himselfe, lest that olde Prouerbe

Bellar. de Clericis cap. 28.

Mat. 17. 36. A. 4. 3. A. 5. 40. 1. Pet. 2. 13.

should be returned vpon him: *Physician, heale thy selfe*: and lest his practice should looke one way, and his doctrine another, which was vnfit for any, much more for an Apostle.

21. Lastly, did euer *Peter* challenge to himselfe any such power and preeminence aboue the Scriptures, as to dispense with the Law of G O D at his pleasure, and to take away and abrogate what hee list in the same? But the Pope taketh vpon him this also: for these be their owne positions: *That the Pope may dispense with the Law of God, and against the Apostle, and against the new Testament vpon a great cause, and that he may take away the Law of God in part, but not in whole. Yea, that hee can ex iniustitia facere iustitiam*: turne sinne into righteousnesse: and *de facto*. Some of them haue dispensed with diuers Commandements of the Law, with Incest, with Murther, with Theft, with Treason, Adulterie, and such like; as hath beene before sufficiently declared, and may further be prooued, if it were not a thing both knowne and confessed. To shut vp the poynt: certaine it is, that *Peter* neuer exercised any such Iurisdiction, cyther in part or whole, as here is claimed by the Popes: and if hee had it, and did not shew it eyther by doctrine or practice, he was not so carefull of the Church of God as hee should bee, to hide from them so necessarie a truth: but if he had it not, then doe the Popes both vniustly deriue it from his chaire, and wrongfully vsurpe that which by no right belongeth vnto them. Now in that which I say *Peter* neuer did the like, let *Paul* and *Iames* and *Iohn* and all the rest of the Apostles, yea, the whole Primitiue Church be included within the same proposition, and it is as fully true as in that one particular: and therefore it must necessarily follow, that the Romish Iurisdiction hath no footing nor founding in the whole Primitiue Church, but is like a Monster borne out of time, deformed and misshapen in euery part thereof.

3.

22. In the third place, if we consider the outward ceremonies now vsed in the Church of *Rome*, we shall yet more cleerely see their declining from the Primitiue antiquitie; for a taste whereof, I instance first in their Latine Seruice, which *Bellarmino* himselfe confesseth, was not in vse in the Apostles times,

Michael. Medina. Christian. paranes. l. 7. c. 17 Grat. par. 1. p. 76 Abbas Panorm. extr. de diuortijs cap. fin. Felin. de constitut. cap. stat. Canon. & de maior. & obedientia cap. fin.

Bel. l. de verbo Dei, cap. 16.

times: and *Lyrannus* goeth a step further, and sayth, that in the Primitiue Church and long after, all things in the Church were performed in the vulgar tongue: the same is acknowledged by *Aquinas*, and *Caietan* writing vpon the same place, and *Cassander* as learned and iudicious a Papist as their side affordeth; yea, *Platina* himselte pointeth out the very time when, and person by whom this was first commanded, to wit, by *Vittalianus* the first, about the yeere sixe hundred, threescore & ten. What need we more to euince the noueltie of this Ceremonie, seeing wee haue so many of their owne confessions? and no maruell, if they confesse it, seeing else they should haue contradicted most of the ancient Fathers, whose testimonies are so cleere in this point, that they admit no exception, as the places quoted doe manifestly declare.

Lyrannus. Com. in 1. Cor. 14.

1. 1. Leitur. 18 & penult.

Origen. contra Celsum. lib. 8.

Aug. Epist. 121.

ad Probum. c. 9.

Amb. com. in 1

Cor. 14.

Chrysost. in eundem locum.

Basilius Psal. 28.

Aug. expos. 2. in

Psal. 18.

Polydor. Virgil.

l. 5. Inuent. c. 9

Speculum Rosar.

Alanus.

23. Secondly, I instance in their praying vpon beades: which came in, as *Polidore Virgil* affirmeth, in the yeere of our Lord, 1040. being the deuice of one *Petrus* a French Eremitte; but the *Rosarie* was deuised by Fryer *Dominick*, long after: that is, fiftie *Aue Marias* & fiue *Pater nosters*, for which purpose he framed fiue & fiftie stones, which were so hanged together on a string, that betwixt euery tenne small stones, one big one was interposed; & this he called a *Patrilogue*. Out of which, as yet a later inuention sprung, the *Marie Psalter*; for three *Rosaries*, that is, an hundred and fiftie *Aue Marias*, and 15. *Pater nosters* make a *Psalter*: because, forsooth, *Davids Psalmes* were so many in number: these are confessed nouelties, and therefore I neede not to insist any longer in them.

24. Thirdly, I vrge their festiuall dayes, which as they are full of superstition, so are they of nouell and late institution: as for example, the feast of the conception of the Virgin *Marie*, not that whereby shee conceiued Christ, but whereby she was conceiued by her Mother, and also the feast of her assumption, and of her visitation, and of her presentation: the first whereof their Iesuite *Suarez* confesseth not to haue beene clearely knowne in the world fiue hundred yeeres since, nor receiued by generall consent, till almost three hundred yeeres after: so that by his confession

Suarez in Tho.

par. 3 q. 27. art.

1. & 2.

Sixtus Senensis.
Bibl. l. 2. tit.
Mariae transit.
Baron. annot. 48.
an. 9.

it is not much about two hundred yeeres old: and indeed it was publickly inioyned by *Sixtus quartus*, Anno 1480. The second, their *Sixtus Senensis* confesseth, that it was not found among the Latine Fathers: and *Baronius*, that it is not confirmed either by Canonick Scriptures, or by the writings of ancient Fathers: and in a constitution of the Council of *Mentz*, where it is named, this addition is withall found in the bookes of *Charolus Magnus*. (*Touching the assumption of Mary, wee leave it to bee questioned.*) Now this Council was in the yeere 800. whereby it is euident, that all that time it was no publick ordination of the Church. The third was instituted by *Urbanus Sextus*, which though *Antoninus* affirmeth, was neuer receiued nor kept, yet it was the inuention of a Pope, and that of no great antiquity. And indeed why should it not bee obserued, if the Pope cannot erre? or if it be not fit to bee obserued, how is it true, that the Pope erreth not in defining matters of Religion? The fourth was ordained by *Paulus* the second, anno 1466. as they themselves will not deny.

Polid. Virg. l. 6.
Inuent. c. 8.

Bell. de Euchar.
l. 4. c. ult.

Legend. a. r. c. a.
h. i. s. t. o. r. Sacram.

25. Besides these of the Virgin *Mary*, they haue many other festiuall dayes, of the same nature and stamp: as the feast of *Corpus Christi*, of the inuention of the Crosse, of the dedication of Churches, of All soules, and a number such likes: all which are confessed nouelties; for in the Apostles times and Primitiue Church, during the space of foure hundred yeeres, none of these were once heard of. The feast of the Crosse was *Gregory* the fourths inuention, anno 828. and *Corpus Christi* day was first ordained by Pope *Vrbane* the fourth, about the yeere 1264. as confesseth *Bellarmino* himselfe, who of his Apostolicall power gaue spirituall wages and special pardon to all that should personally obserue the houres of this holy solemnity, as at Mattens an hundred dayes pardon, at Masse as much, and so at first and second Euen-song, at the houres of prime, of tierce, of sixth, of noone, of complete, fourty dayes apiece: and thus in like manner for the whole weeke following.

26. The annuall feasts of dedication of Churches grew from

from a sinister imitation of *Constantine* the great, who because hee kept a solemn day at the dedication of a certain Church, which hee had built, therefore it was receiued as a Law, (for Princes actions are the peoples directions) to solemnize euery yeere a holy day vpon the day of the dedication of their Church. And all Soules was the deuice of one Saint *Odyll*, who as they write, in *Cicilia*, in the Ile of *Vulcane*, heard the voyces & howlings of Deuils, which complained with great grieve, that the soules of them that were dead, were taken away out of their hands by almes and prayers : whereupon this feast was ordained, wherein prayer should be made for al Soules. And as for this, so for the other, they deuised strange miracles to win credit vnto them : which plainly argueth their nouelty, in that they stood in need of miracles to confirme them: as for example, touching the inuention of the holy Crosse, they fable that it was first found in Paradise by *Seth* the son of *Adam*, to whom *Michael* the Angell gaue a branch of the forbidden tree, which hee planted vpon the graue of his Father *Adam*, which tree beeing after found by *Salomon* in mount *Libanus*, was translated vnto his house, and there beeing worshipped by the Queene of *Saba*, and foretold to bee the tree whereon the Sauour of the world should bee hanged, and by which *Ierusalem* should bee destroyed, was therefore taken downe, and buried deepe in the ground by *Salomon*: in which place afterward the Iewes digging a pit for a poole to water their cattell, found this tree, from which such vertue arose to that poole, that the Angels descended to moue the water, so that the first that bathed himselfe therein after the motion, was healed of his disease whatsoeuer it was as wee read *Iohn* 5. Now vpon this tree was Christ crucified, which being afterward buried againe in the earth, was found out by Queene *Helene* the mother of *Constantine*, through the discouery of one *Iudas* a Iew, who was conuerted to the Christian faith, by the sweet sauour that arose from the Crosse, and the quaking of the earth: and then that Crosse was discerned from the two other Crosses of the theecues, by restoring life to a dead corps, whereupon it was

Legenda aurea.

laide: and the Deuill cryed in the aire, that this *Iudas* had betrayed him as the other had done his Master Christ. By these strange miracles they dignify that holy feast, and indeed shew it to bee nothing els but a meere fable: and forsooth, all this they fetch out of the Gospell of *Nichodemus*.

27. So, for the dedication of Churches, they tell vs this miracle, that when a Church of the *Arrians* was hallowed by Christian men, and the reliks of Saint *Fabian*, Saint *Sebastian*, & Saint *Agathe* brought into it, the people being assembled, heard suddenly the fearefull gronings & gruntings of an hog running vp and downe, inuisibly, and seeking a passage out of the Church, and for three nights together, rumbling in the roose with an hideous noyse; which (say they) was nothing but the banishing of the Deuill out of that Church, by the hallowing and dedicating of it. Who would not then obserue deuoutly this feast, seeing the benefit is so great, that cometh by the thing it selfe, whereof it is a memoriall? But let vs leaue these fables to their golden, or rather leaden Legend of lyes, as their owne *Canus* termeth it, and shut vp the point, that both these heere named, and a number such like festiuall dayes, more precisely honoured and obserued in the Romish Church, and with greater deuotion then Gods holy Sabbath it selfe, are new inuentions, as sprung vp from superstition, so ordained to maintain the same, and haue no ground either of true antiquity to countenance them, or holy Scripture to vphold them, but Iewish fables, Apocrypha writings, old wiues tales and forged miracles.

28. Fourthly, I require satisfaction for their ceremonies vsed in both the Sacraments, as first in the Eucharist: their pompous circumgestation of it to bee seene, viewed and adored, which *Cassander* acknowledgeth to haue beene (*Præter veterem morem & mentem haud longo tempore inductam.*) Beside the custome and meaning of antiquity, and brought in of late time. And *Bellarmino* also, to haue beene first ordained by *Urbanus* the fourth: their mixture of water with the wine, and separation of leauen from the bread, came both in from Pope *Alexander* the seuenth, as witnesse both *Polidore Virgill* and

Cassand. consult.
art. 22.
Bell de Euchar.
l. 4. c. ult.
Polyd. Virg. de
Inuent. l. 5. c. 9.
Durant. de Rit.
t. 2. c. 27.

and *Durantius*. Yea, and *Bonaventure* doth confesse, that this practice of mixing of water cannot bee read of in all the Scriptures, nor found in the first institution of the Sacrament. Their not breaking the bread out of a loafe, but giuing it in small cakes, *Salmeron* the Iesuite acknowledgeth to be contrary to the ancient practice of the Church. Their dipping the consecrated hoste in the cup, *Suarez* another Iesuite yeeldeth not to haue beene vsed by our Sauour Christ, and therefore must needs bee an Innouation. Their putting the Sacrament not into the hands, but into the mouths of the communicants, the former *Salmeron* doth freely confesse to bee an action contrary to the first institution. Lastly, their various and ridiculous gestures, murmuring, dopping, staring, crossing, &c. with the strange garments vsed by the Priests, in the time of their administration. Six, of Priests in signe of perfection, because in sixe dayes God created Heauen and earth; nine for Bishops, in token that they are spirituall, like the nine orders of Angels; and fiftene for both, in token of the fiftene degrees of Vertues: No man can bee so simple, but must needs see that they were neuer vsed by Christ himselfe, or his Apostles, and therefore must of necessity be grosse and palpable Innouations.

Bona, in 4. sent.
dist. 2. part. 2.
dub. 5.

Salmer. fel. in 1.
Cor. 10. disp. 17.
Suarez, tom. 3.
disp. 73. sect. 3
Sal. ibid. disp. 19

29. From the Eucharist, let vs looke backe to the ceremonies of Baptisme: and first, to their baptizing of Bels, and of Gallies and Ships: secondly, exorcisme and exufflation: thirdly, anointing with oyle, and crossing; and fourthly, salting and spittling; & lastly, threefold Immersion, or dipping the Infant: all which are palpable nouelties so confessed by the Romanists themselues: neither can they euer shew that these ceremonies were either commanded by Christ, or practised by *Iohn Baptist*, or the Apostles: and though some of them, as the crosse and anointing are of great antiquity, and were then and may bee still lawfully vsed as things indifferent: yet in their Church, where such an opinion of necessity is laid vpon them, that Baptisme is not effectuell without them, they are meere Innouations, no wayes warranted by any antiquity.

Alphonf. de cast.
haeresi. 3

Azor. Inſtit. moral. part. 1. l. 7
c. 12
Sozom. hiſtor. l. 7
c. 19

30. Laſtly, I propound as their feaſting, ſo their faſting dayes, together with the manner of faſting uſed amongſt them: as firſt, the Lent faſt of fourty dayes, which their Ieſuite *Azorius* confeſſeth not to bee of diuine ordinance; and the variableneſſe of the uſe thereof doth prooue no leſſe: ſome Churches continuing the ſame full fixe weeks, as the *Illyrians*, *Lybians*, *Egypt* and *Paleſtina*: ſome ſeuen weekes, as they of *Conſtantinople*, with the nations adioyning: ſome but three weekes, and thoſe diſperſed within the ſix or ſeuen, as occaſion ſerued: ſome againe three weekes, immediately going before Eaſter: and laſtly, ſome two onely, as the followers of *Mortannus*; all this is recorded by *Sozomene* in his Hiſtory: by which it is evidently euinced, that this faſt was no Apoſtolicall inſtitution, nor yet any childe of true antiquity; for if it had, there could not haue beene any ſuch variety in the obſeruation thereof.

Polid. Virg. Inuent. l. 6. c. 3
Platina in vita Calixti. fol. 27

Aug. epiſt. 86

Primaſ. in Rom. 14
Socrat. l. 5. c. 22

31. Secondly, their faſt of 4. times, cōmonly called Ember weekes, was firſt deuifed by Pope *Calixtus*, as would witneſſe *Polidore Virgill*, if he were not gelded by theſe ſtrange book-purgers: but though he be ſilent, yet their own *Platina* telleth aſmuch. Thirdly, their tying of faſts to certaine ſet dayes, as the fourth and ſixt day of the weeke, was not allowed in Saint *Auguſtines* time; for hee thus writeth againſt *Vrbicus*, that ſtroue for the Saturdayes faſt: *I read indeed that wee are commanded to faſt, but which ought to bee the dayes of our faſting, I finde not preſcribed in the Euangelicall or Apoſtolicall writings:* nor in his ſcholler *Primaſius* his age; for thus ſayth he, There is no Law ſet down concerning faſting, but as euery man can or will: nor in *Socrates* time, who liued about the yeere 440: for hee plainly teſtifieth, that the rites and obſeruations of faſting, were by the Apoſtles left to euery mans free liberty and choyce.

Beſſ. de bonis oper. in particul. l. 2. c. 2

32. Laſtly, their manner of faſting, which is, twice to reſreſh their bodies on the faſting day at noone, by a ſmall dinner, and at night by a ſhort ſupper: *Bellarmino* himſelfe confeſſeth to bee contrary to the ancient cuſtome, which was, to eate but one meale on the faſt day, and that a ſupper: and doth

doth also giue diuers reasons of this mutatiō: As first, that though it bee tolerated in their Church, yet it is not commanded: Secondly, that those customes which are not groundd vpon Gods word, may by ecclesiasticall Lawes bee varied according to the diuersity of time & place: & thirdly, that when the ancients broke off their fast at the ninth houre, they vsed to dyne at the sixt, that is noone; and therefore when as many doe ordinarily dyne at the third houre, they may by like proportion breake off their fast at the sixt: these be *Bellarmines* reasons to maintaine this Innouation: whereby we may both behold what silly props hee hath to vphold his rotten cause, and also that by his owne confession this is a meere nouelty; and therefore he concludes, that notwithstanding these forenamed reasons, yet *they doe better, who after the ancient custome eat nothing till the ninth houre, and in Lent till the euening.* And thus wee see how in the principall ceremonies of their Church, they haue degenerate from the vsage and custome of all pure antiquity.

33. Thus much of the outward face of their Church: Now let vs examine a little their doctrines, wherein they differ from vs, which are the sinewes and nerues thereof: & here I might referre the Reader ouer vnto our learned and godly Countryman Doctour *White*, lately deceased, who in his high-way to the true Church, objecteth eight points, wherein the moderne Church of *Rome* hath varied from that which formerly was maintained: notwithstanding I will also a little touch vpon the same strings, adding somewhat more both in points and proofes, then is there deliuered, that the Reader may haue also heere some satisfaction concerning these matters.

34. First therefore it is an article of the Romish faith, that the Virgin Mary, whom wee honour as a blessed woman, and the mother of our Lord, was conceiued and borne without the stain of originall siane. This doctrine was decreed from an article of faith in the Councill of *Basill*, in the yeere 1431. and afterwards was approoued by the Councill of *Trent*, and by Pope *Sixtus* the fourth: yea, and all that take any degree in the profession of diuinity in the vniuersity of *Paris*, first,

Concil. Basill. sess.

36

Concil. Trid. sess.

5. & 6

Sixt. 4. c. cum

præexcelsa.

Salmer. Iesuit.

Com. in Rom. 3.

Disp. 42

swear,

*Chryſ. in Mat.
hom. 45. & in
Iob. hom. 20
Bernard. epiſt.
174*

*Salm. Ieſ. com. in
Rom. 5. diſp. 51
Can. loc. l. 7. c. 1
& 3
Dom. Bannes.
part. 1. in Tho. q
1. art. 8. dub. 5
Turrecrem. de
conſec. d. 4. nu. 2
Salm. quo ſupra.
Bell. de amiſſ.
grat. & ſtat. pec.
l. 4. c. 15*

ſweare that they will defend this prerogative of the Virgin Mary. Now that this is a novelty, appeareth, firſt becauſe it was not received as an article of faith, before the Council of *Basill*: Secondly, becauſe the Fathers generally, either viterly denie it to bee a truth, or at leaſt doubt of it. Saint *Chryſoſtome* flatly denyeth it. Saint *Bernard* calleth it in plaine termes, *a novelty*. *Caictane* reckoneth fifteene fathers to haue bene of a contrary opinion, others two hundred, others three hundred, as witneſſeth *Salmeron* the Ieſuite; and laſtly, *Canus* peremptorily affirmeth, that all the Fathers contradicted it. And it is to be noted, that whereas *Bellarmino* produceth twelve Fathers for the prooſe thereof, not one of them doe directly affirme it, except one or two. Thirdly, becauſe the Elder Schoolemen with one conſent diſapprooued it, as *Dominicus*, *Bannes*, *Turrecremata*, *Thomas Aquinas*, *Bonaventure* and others, in ſo much that in this point they are driuen to this groſſe ſhift. *That younger diuines are more apprehenſive of truths, then were the more ancient Doctours*. *Bellarmino*, I confeſſe, in this point accuſeth vs of ſlendering their doctrine, becauſe hee ſayth it was neuer held in their Church as an article of faith, as wee ſay it is: but by his leaue, if it was the decree of one Council, though not confirmed by the Pope, as he ſaith the Council of *Basill* was not, and was allowed by another Council confirmed by the Pope, to wit, the Council of *Trent*, as an holy opinion, and agreeable to the Catholike faith, and approved by diuers Popes, as hee confeſſeth, and defended generally in their Church, not onely by doctrine, but by a ſolemne obſeruation of a feſtiuall day in memoriall thereof: then ſurely it cannot bee leſſe then an article of their faith: or if that terme miſlike him, a generall Romiſh opinion, which is enough for our purpoſe.

2.

35. Againe, it is another article of the Romiſh faith, that diuine ſeruiſe ſhould bee in the Latin tongue: this to be contrary to all antiquity, I haue already declared a little before, and therefore I thinke it not needfull here to repeate it; onely this is to be marked, that till the Pope of *Rome* began to ſhew himſelfe to be Antichriſt, that man of ſinne, the myſtery of

of whose name is the number 666. which according to *Irenæus* coniecture is *Antichristos*. Till then (I say) this Latine service was not publickly received, but ever since; as if the Pope would discover himselfe to bee that enemy, pointed at by that Prophecy, hee will haue all the prayers of the Church to bee Latin, and hath fixed an Anathema vpon euery one that shall dare to affirme the contrary.

Concil. Trid. sess. 22. c. 8. & 9

36. Againe, it is another doctrine of the Romish Religion, that the Lay people may not read the Scriptures, nor keepe them in their mother tongue: which to bee contrary to the ancient custome of the Church, three reasons demonstrate. First, their own confession; for *Azorius* the Iesuite confesseth, that the Scriptures in the Primitiue Church were to be published throughout all nations, and therefore were made common by the three most common and famous languages: and againe, *Wee* confesse (sayth he) that in *Terome* and *Chrysostomes* times, the Lay people were exercised in reading the Scriptures, because they were written in those languages which they understood. And *Ledesima* another Iesuite, that the Bible was translated into the Latine tongue presently after the Apostles times, and that to this end, that all might understand the Scriptures. And *Esperensius* sayth, that it is manifest by the Apostles doctrine, *Col. 3. 16.* and by the practice of the Church, that the publike use of reading the Scriptures, was then permitted to the people. And further, that the Jewes instructed their children at five yeeres of age in the Scriptures, and therefore that Christians might bee ashamed to be careless therein; and this (hee sayth) was not onely his complaint, but the complaint of the ancient Fathers. And lastly, *Cornelius Agrippa* affirmeth, that it was a decree in the *Nicene Council*, that no Christian should be without a Bible. Thus we haue a quadron of their owne Doctors, acknowledging this to bee a nouelty.

3.
Index l. prohib. edit. a Concil. Trid. reg. 4.

Azor. Ies. Instit. mor. p. 1. l. 8. c. 26

Bel. de verbo di. l. 2. c. 15

Azor. quo supra c. 28

Ledes. Ies. l. de diuin. scrip. c. 38 nu. 4

Esperens. com. in Tit. c. 2

Agrippa de uanitate c. 100

37. Secondly, the generall consent of the Fathers demonstrate the same: for the Council of *Nice*, as it is alledged before out of *Agrippa*, decreed, that no Christian should be without a Bible: and Saint *Augustine* alloweth the vse of the Scriptures to all, when hee sayth, that they are not so hard, but that

Eder. Occorom. b. bl. l. 1. p. 52

euery

Chrysost. hom. 3
de Lazaro, & 9
in epist. ad Colos.
& hom. 2. in
Mat. & 10. in
Ioh.
Hierom. in Na-
hum. c. 3
Idem in Psal. 86

Orig. in Mat. 4
& contra Cel-
sum.

Nazian. hom. 4
Dom. Epiphan.

Aug. de doctrin.
Christi. l. 2. c. 5

Theod. l. 5. de
corrig. Gentium
afflictibus.

Guliel. de Reg.
Anglia.

every one by his study and diligence, may attaine to so much know-
ledge in them, as shall further him in his salvation: and Chryso-
stome in many places exhorteth all, both men and women,
learned and ignorant, yea very tradesmen to get Bibles, and
to read them; for though they vnderstand not what they
read, yet they gaine to themselves some sanctity by the rea-
ding of them. And Ierome perswadeth not onely men, but
women, to fly to the mountaines of the Scriptures, saying, that
though there be none to teach them, yet their indencour shall bee
accepted of God: and in another place hee sayth, that Plato
wrote not to the people, but to a few, for scarce three vnderstand
his workes: but Christ our Lord wrote by his Apostles, not to a few,
but to the whole people. Origen comparcth the Scripture to Ia-
cobs Well, wherein drinke not onely Iacob and his children, that is,
the learned; but the sheepe and oxen, that is, the rude and simple.
Nazianzene affirmeth, that Christians ought to read the
Scriptures, or if through ignorance they cannot, then they must
giue care to others. Many other testimonies I could alledge;
but these are I thinke sufficient to shew, that in the age when
these holy men liued, this doctrine was neuer hatcht, nor
heard of, and therefore must needs bee an addle egge of a la-
ter layer.

38. Thirdly, & lastly, the manifold translations of the Bibles
into sundry languages proueth the same; for to what end were
they translated, if they might not bee read? This Saint Au-
gustine affirmeth, when hee sayth, that the holy Scripture pro-
ceeding from one tongue, beeing through the diuers tongues of in-
terpreters, farre and wide dispersed abroad, became knowne to
the Gentiles to their saluation. And Theodoret as plainly. The
Hebrew bookes were translated into all languages, which are at
this day vsed in the world. Chrysostome is confessed to haue
translated some parts of the Scriptures into the Armenian
tongue: and Vlpian into the Gothicke; Charles the first cau-
sed them to be translated into the French tongue: and Charles
the great into the Germane: & Alfred, king of this Island, the
Psalter into the English tongue: and at this day the Mosco-
uities, Armenians, Egyptians, & Ethiopians, haue their publike
prayers

prayers and Scripture in their vulgar and knowne tongues. Now these ancient translations doe evidently proue this Romish doctrine to bee an Innouation.

39. Againe, it is another doctrine in the Romish faith, that Priests and Ministers of the Gospell ought not to marry, and that marriage is an inseparable impediment to holy orders: some of them most grossly affirming, that the vow of single life is so essentiall to Priesthood, euen by the Law of God, as that it is no more lawfull for any person to permit the Clergy to marry, then to license a man to steale. But they which speake more remissely, say, that though it bee a positive Law, yet it is Apostolicall, and therefore ought to bee obserued in the Church, inuiolably; and the reason is given by Bellarmine; Because great purity and sanctity is required in the office of sacrificing, but in the act of marriage, there is mixed a certain impurity and pollution, which though it be not sinne, yet it proceedeth from sinne, and maketh a man carnall, and so unfit for diuine offices.

40. This is their doctrine, which to haue no ground in true antiquity: first their own confessions beare witnesse: and secondly, the light of history. For their confessions: one of them sayth, that *marriage of Priests is not prohibited, either by Legall, Euangelicall, or yet Apostolicall authority, but by Ecclesiasticall onely*: another, that *many hundreth yeeres after the Apostles, by reason of want of others, Priests were marryed*: another, that *if wee exclude the Church Lawes, and stand onely to that which wee haue from Christ, it cannot bee proued by any reason or authority, that speaking absolutely, a Priest sinneth in marryng, or that holy order is an hinderance to marriage, either as it is an order, or as it is holy*: others, that *in the most ancient times of the Church, and after the Apostles deaths, Priests had their wives*. And lastly, their owne glosse and marginall obseruation vpon the same, (though they bee now both made dumbe by their expurging Index) speake as much: for in them we finde this proposition: *Anciently Priests were permitted to marry*.

41. For history, to omit the Priests and Prophets of the old.

4.
Concil. Trid. sess.
24.
Cassand. consult.
art. 23.
Turria. Iesuit. de
dogmat. charact.
l. 2.
Aquinas. 2. 2. q. 88
art. 2.
Bell. de Cler. l. 1.
c. 18. & 19.

Gratian. Caus.
26. q. 2. Can. Sor.
5.

Esper. Com. in
Tit. c. 1.

Caietan. tom 1.
tract. 27.
Scot. 4. d. 37.
Polid. Virg. In-
uent. l. 3. c. 4.
Coster. Enchir.
pag. 317.
Paypus. Index
exurg. col. 208;
Epiphani. de her.
res. l. 1.

Clem. Alexand.
from. l. 7.
Euseb. eccl. hist.
l. 3. c. 30.
Acts 21. 9.

Mantuan. Fast.
l. 1.
Nazianz. Monod.
Synes. epist. ad
Euoit. & Nice-
phor. l. 14. c. 55.
Athanas. epist. ad
Dracont.
Euseb. l. 4. c. 23.
Gratian. dist. 56
Binius tom. 2.
Concil. in vita
Gregor.
Papirius Masso.
de Episc. Rom.
Platina.
Vicelinus.

old Testament: *Peter*, whose successours they claime to bee, carryed a wife about with him in his preaching, which was put to death at *Antioch*, for confessing Iesus Christ, as witnes both *Clemens Alexandrinus*, and *Eusebius*: which writers do also affirme that *Paul* had a wife also, and left her at *Philippos*, a City of *Macedonia*, that hee might with lesse cumbrance, preach the Gospell abroad. That *Philip* the Euangelist was marryed, *Saint Luke* testifyeth in the Acts of the Apostles, for it is said there, that he had foure daughters which were Prophetesses: thus was it in the first age of the Church: then afterward we read, that *Hilary* a French Bishop was marryed: and of *Saint Basils* Father, that hee was a Bishop, and in the state of marriage held that function: and the like of *Synesius* the Bishop of *Ptolemais*: and *Athanasius* reports that Bishops and Monks liued marryed, and had children: and *Eusebius*, that in the Easterne Churches it was counted a yoke too heauy to bee borne, to binde Church-men from marriage: yea *Gratian* boldly affirmeth, that except they will brand some of the Popes with bastardy, and adultery; they must confesse that Bishops were and might then bee marryed: for *Gregory* the first was grand-child to Pope *Felix* the third: and *Alexander* the sixt had two sonnes, begotten of his owne body: and *Boniface*, *Felix*, *Gelasius*, and *Agapetus* were all sonnes of Bishops: yea their owne *Vicelinus* reckoneth vp a number both of Bishops and Priests, that in the Primitiue Church were marryed. In brieft, though in all ages the Deuill by his instruments laboured to bring disgrace vpon Gods holy ordinance of marriage, and by that meanes to make way to adulteries, fornications, and vnlawfull lusts; and some learned and godly fathers were too lauish in commending virginity before marriage; yet they were alwayes gainsaide by other some as learned & godly as themselves, who God stirred vp for the defence of his own ordinance: neither was it euer propounded as a Law, vntill Pope *Siricius* time, who was the first that forbad, and interdicted Priests to marry; and afterwards Pope *Nicholas* the first, or as some thinke, the second, about the yeere 867, did the like; against whose proceedings *Haldericus* the

the

the Bishop of *Ausbrough*, wrote that learned and pithy Epistle, whereof mention is made before: and yet it was not vniuersally receiued, vntill the time of Pope *Calixtus*, about the yeere 1108. History is so cleare for this matter, that it admitteth no iust exception: and thus both by their owne confessions, and by the light of history, this doctrine is conuincd of nouelty.

42. Another article of the Popes Creede is concerning Images, to wit, that God himselfe may bee represented by, and worshipped before an Image; and that the Images of Christ and the Saints are to be adored with the same worship which is due vnto their patternes: or at least wise that they are to be worshipped in or at the Image: This is the generall doctrine of that Idolatrous Church: which that it hath no true warrant from antiquity, is so cleare, that none that is but meanelly seene in ancient writers, can doubt thereof. For first, in the Church of the Iewes it was vnlawfull either to make any Image of God, beeing an inuisible, and incomprehensible essence, or to worship the Image of any other thing whatsoeuer: this was the prescript of the second Commandement, which was no ceremoniall Law: As *Azorius* and *Vasques*, two Iesuites, haue not ashamed to auerre: but morall and naturall, as the grand Iesuite *Bellarmino* confesseth, and may be further confirmed by the sentence of *Varro*, alledged by Saint *Augustine* in his fourth book *de Ciuitate*: who sayth, that the Iewish nation worshipped God without any Image, & that they had no Image in the Temple ordained for worship. Also *Iosephus* doth write, that when *Caius* the Emperour would haue caused his statue to haue been set vp by *Petronius* to be worshipped in the Temple of *Ierusalem*, the Iewes had rather expose themselues to present death, then to admit that which was forbidden by the Law.

43 Secondly, in the age of Iesus Christ, and the Apostles, there was no precept nor example for the worshipping of Images, neither did they commend vnto the Lay people Images and Pictures, as fittest bookes for their capacities, but the word preached and committed to writing, by which they should:

5.
Concil. Trid. sess.
25.
Bel. de Imag. l. 2
Azor. Instit. mor.
Vasques. Ies. de
adorat. lib.

Azor. Instit. mor.
p. 1 l. 2. c. 6.
Vasq. Ies. de
ador. l. 2. dist. 4.
c. 4.
Bel. de Imag. l.
2. c. 7.
Aug. de ciuit. l. 4.
Ioseph. Antiq.
l. 18. c. 2.

ſhould bee brought to ſalvation. And when as they abolithed the worſhip of Idols, and brought in the worſhip of the true God, wee doe not read, that either they tranſlated thoſe Idolatrous ſtatues to the worſhip of the true God, or ſubſtituted other Images of God himſelfe, or of holy men to ſucceed in their roome; but taught that God who is a Spirit, ought to bee worſhipped in Spirit and truth. Now ſurely if it had beene ſo neceſſary as the Church of *Rome* maketh it, our Sauour Chriſt and his Apoſtles would neuer haue concealed it from them.

44. Thirdly, the age alſo after the Apoſtles, was free from Images: for amongſt thoſe Eccleſiaſticall rites, which are recorded to haue been vſed in the firſt 300. yeeres after Chriſt, there is not ſo much as any mention made of Image-worſhip, except it bee amongſt thoſe that were condemned for Heretikes: as the followers of *Simon Magus*, who worſhipped his Image, and of his harlot *Selene*; and the Diſciples of *Basiliſides*, whom *Irenaeus* affirmeth to haue vſed Images, and Inuocations: and the Carpocratians, and Gnoſticks, who burned incenſe to the Images of Chriſt and *Paul*, *Homer* and *Pithagoras*, &c. as teſtifieth Saint *Auguſtine*: but the true Church of God condemned theſe, and abhorred all ſuch kind of worſhip; and therefore amongſt the accuſations which the Heathen objected to Chriſtians in that age, this was one, that they profeſſed a Religion without Images, as witneſſe both *Clemens Alexandrinus*, and *Origen*; the one whereof liued 200. yeeres after Chriſt, and the other 240. which trueth their *Caffander* confeſſeth in direct words, that at the firſt preaching of the Goſpell, there was no publike uſe of Images in the Church.

45. Fourthly, in the next age of the Church, after the three hundred yeere that Images were not approued, wee haue the witneſſe of the Councill of *Eliberis*, which decreed that no Image ſhould bee made in the Church, left that ſhould be adored which is painted on walles: and of *Ierome*, who affirmed that it was condemned of all ancient Fathers: and of *Origen*, who called that worſhip, a fooliſh and adulterous profanation: and

of Epiphanius, who finding a painted Image in a Church, rent it downe, and said that it was against the authority of the Scripture, that any Image should bee in the Church: and of Augustine, who condemned the vse of them in Churches as vnlawfull: and lastly, of Gregory their owne Pope, who allowing onely an historicall vse of them, forbad them to bee worshipped: as testifieth Agrippa. Indeed wee confesse that there was in these Primitiue times of the Church, an historicall vse of Images: as may appeare by that statue of our Sauour at *Cesarea*, mentioned by *Eusebius*: and the Pictures of *Peter* and *Paul* in the same author: and of the good shepheard seeking the lost sheepe, painted vpon their Chalice, in *Tertullian*. But wee shall neuer finde in any good author, that either they were receiued into Churches, or worshipped in any religious manner.

Epiphan. epist. ad Ion.

Aug. in Psal. 114 & epist. 119. Cassand. consult. art. 21.

Agrip. de vanit. c. 70.

Euseb. l. 7. c. 14.

Tertul. lib. de pudicitia.

46. Lastly, it is a knowne and confessed truth, that Images were neuer generally receiued & inioyned vpon the Church, vntill the second Nicene Council which was eight hundredth yeeres after Christ: and also that the decree of that Council was abrogated by another Council held at *Frankesford*, not long after; so that it is manifest, that the petigree of this bastard is of no great continuance, not fetched from the Primitiue Church, which is the thing we haue in hand to prooue, but springing vp in the more corrupt times, when superstition had darkned the light of true Religion, and almost banished it out of the world.

47. Another article of their Religion is, that the Pope hath a supremacy of power over all, euen Princes, not onely in spirituall matters, but euen in temporall: which to bee a late deuice, not warrantable by true antiquity, may be easily demonstrated. For vpon those words of Saint Paul, *Let euery soule bee subiect to the higher powers*. *Chrysostome* and *Oecumenius* write thus: That whether it bee a Priest, or a Monke, or an Apostle, hee must bee subiect to the ciuill Magistrate: for this subiection doth not overthrow piety: and if an Apostle, then the Pope: as *Aeneas Siluius* who was after a Pope himselte, inferreth: yea *Esperians* goeth further, and sayth, that not onely *Chry-*

6.

Chrysost. & Oecumen. in epist. ad Rom. c. 13. Aeneas Syluius in gest. concil. Basl.

Esperans in tit. 6.

3.

D d

sofome,

*Ambrosiorat in
Auent.
Aug. confes. l. 3.
c. 8.*

*Gregor. l. 2. In.
dist. 11 c. 100.*

*Bell. de Cleric.
c. 28.*

*Cusan. l. 2 con-
cord. c. 17.*

*Salmer. in 1.
Pet. 5. disput. 8.*

*Malmf. de gest.
Reg. Angl. l. 3.*

some, but *Theodoret*, *Theophilact*, and all the Greeke Doctours: and in the Latine Church, *Saint Gregory*, and *Saint Bernard* did from that place teach, that euery Apostle, and Prophet, and Priest, was commanded to acknowledge subiection vnto Emperours. *Saint Ambrose* sayth plaine'y, that the Church lands, and Church men themselves did pay tribute to the Emperour; and if tribute, then subiection: *Saint Augustine* sayth, that it is *generale pactum societatis humane, obedire Regibus suis*: The generall couenant and bond of humane societie, to obey Kings. If the Pope then bee a man, by *Saint Augustines* rule, hee must bee subiect: yea *Gregory* the first himselfe auoucheth plainly, that power ouer all men is committed by *G O D*, *Dominorum meorum pietati*, to the piety of my Lords: where hee not onely subiecteth all, none excepted to the Imperiall power: but also calleth the Emperour his Lord: but now the Pope is the Emperours Lord, and not the Emperour the Popes, as *Bellarmino* speaketh without blushing, when he sayth, *Non sunt amplius Reges Clericorum superiores*, &c. Kings are not any longer superiours to Clerks: and therefore Clerks are not bound to obey them by Gods Law: and thus in generall, the Pope had not this supremacy, till *Gregories* time.

48. For particulars, one part of this supremacy is, that the Pope is absolutely aboue a Councill, which notwithstanding was condemned by the Councils of *Constance*, and *Basill*. And as Cardinall *Cusanus* confesseth, was not acknowledged in the dayes of *Saint Augustine*: Pope *Gregory*, and other Fathers and Councils, which liued before the first six hundred yeere. Another part is, that appeales should bee made to the Pope from all places, which the Councils of *Chalcedon*, *Africke*, *Mileri*, and *Constantinople* vtterly withstood and interdicted. A third is, that peculiar cases of conscience should bee reserued to the Popes consistory, which their owne *Salmeran* confesseth to haue not bene vsed in the time of *Cyprian*, who liued two hundred and fourty yeeres after Christ. A fourth is the claime of Inuestitures, which by consent of history was brought in first by Pope *Hildebrand*, as witnesse *Malmbsbury*,
Naucler

Naucerus, Sigibert with others. A list, authority to depose and molest Princes, which no Orthodoxall Father for the space of 1000. yeeres, taught or approoued, as sayth their owne *Barclay*; and the first Pope that practised this, was *Hildebrand*, surnamed *Gregory* the seuenth, as witnesseth *Espensaus*; or at the highest *Gregory* the third, who attempted this rebellious practice against *Leo* the Emperour, for defacing Images, as *Platina* confesseth. A sixth, a supereminent prerogative in calling Councils, and dissolving the Acts thereof at his pleasure, both which are notorious nouelties: for the first eight generall Councils were called by Christian Emperours, and the decrees of Councils were of so sacred authority, that the better sort of Popes in the purer times, put great Religiō in changing them, or varying from them in any respect: witness *Aeneas Silvius, Victorine*, and *Cardinall Cusanus*. Lastly, a seuenth, the fountaine of Episcopall Iurisdiction, challenged to reside in the Pope alone, and from him to bee imparted to other Bishops at his pleasure, which was a doctrine not known in Saint *Cyprians* time, nor in Saint *Ieromes* as hath beene shewed before. In a word there is no colour of antiquity for any part of this transcendent Iurisdiction, and yet the very soule and life of Popery consisteth therein.

49. Of the same stampe is their doctrine of receiuing the Sacrament vnder one kinde, and withholding the cup from the people: this was first decreed by the Council of *Constance*, and afterwarde established by the *Trent* conuenticle, and hath euer since beene practised in the Church of *Rome*, vnder paine of excommunication. But that it is a grosse innouation, wee need no further testimony then of the two foresaid Councils, the one whereof sayth, that in the *Primitiue Church* both kinds were receiued, and that this custome of one kinde onely came afterwarde in: and the other striketh with anathema, all them that shall say that the *Catholike Church* hath not altered this custome upon iust causes: by which words it confesseth, that there is an alteration of ancient custome; now what the causes were of this alteration, I will not here report, let the Reader behold them in *Bellarmino*, *Gerson* and *Lyranus*, and won-

Naucel. 2. gener. 36.
Sigibert. an 774
Barclaus contra monarch. l. 6. c. 26.
Espens. in Tim. l. 1.
Plat. Greg 3.

Card. Cusan. concord. cathol. l. 2. c. 25.
Aeneas. Sylu. de gest.
Concil. Basl fol. 6.
Fra. Victor. Relec. 4 pag. 182.
Cusan. concord. Cathol. l. 2. c. 20.
Cyp. lib. de vnit. eccles.
Hieron. ad Euag. tom. 2.

7.

Concil. Constant. Sess. 13.
Concil. Trid. Sess. 21. c. 2.
Bell. de Euchar. l. 2. c. 24. & 28.
Gerson contra heres. com. sub utraque spec. tom. 1. nu. 17.
Lyran. in 1. Cor. 11.

Cassand. consult.
art. 22.

Lyturg. Mar.
pag. 62.
Consil. Clement.
pag. 145.

Leo sermon. qua-
drag. 4.

Cl. de conse-
crat. D. 2. C. com-
perimus

Gregor. Dialog.
l. 4. c. 5. 8.

Gregor. 3. in o-
pist. ad Boniface.

Durand. Ration.
l. 4. c. 53.

Biel. in Can. lect.
52.

Caictan. in 3.
part. Thom. 9. 80.

art. 12. 9. 3.
Thom. Aquin. p.

2. 9. 80. art. 12.

der that Christs ordinance, & the generall custome of the primitive Church should be altered & annihilated vpon so sleight, friuolous and foolish grounds: adde vnto these Councils the witness of their owne *Cassander*, who directly affirmeth, that *this custome of communicating vnder one kinde, innaded not the Latin Church, vntill the yeere of our Lord, 1300.* To the same purpose might bee alledged their owne ancient *Lyturgies*, the decrees of their owne Popes, and the generall doctrine of their schoole, and lastly, the consent of Fathers, all which doe most clearly proue this doctrine to be a nouelty, if not an heresie: Their *Lyturgies* are plaine, that the cup was ministred to the people, and not appropriated to the Priests, as may be seene in them: Among their Popes *Leo* the first, *Gelasius*, *Gregory* the great, and *Gregory* the third, doe all directly conclude the same doctrine: yea the last of the foure commandeth, that euen Lepers, if they bee Christians, which should not bee admitted to our owne Tables, yet should not bee barred from the participation of the body and blood of Christ. For schoolmen, *Durand*, *Biel*, *Caictane*, doe with one consent auouch, that all without exception, were to drinke of the cup; because God is no respecter of persons, and that this custome of communicating with both kinds, indured long in the Church. And whereas *Thomas Aquinas* sayth, that to auoid irreuerence it is wisely obserued in certaine Churches, that the blood should not be receiued of the people, but of the Priests onely. It is to bee marked, first, that hee sayth in certaine Churches, by which he confesseth, that it was not vniuersally receiued in his dayes: and secondly, that it is wisely obserued, by which hee insinuates, that before time it was not obserued, but indiscreetly neglected.

50. Lastly, for the Fathers, it would bee too tedious to recite all their testimonies, onely therefore I referre the Reader to the places quoted in the margin; or if he desire to behold at one view all their opinions, to *Plessers* first booke, & tenth Chapter of the Masse, where he shall finde a whole catalogue of them: I will content my selfe with one onely saying of *Chrysostome*, in his eighteenth Homily, vpon the first to the

Corin-

Corinthians, hee thus writeth: *Sometime there is no difference betwixt the Priest and the people, as to wit, at the receiuing of the sacred mysteries; for all are admitted to them alike: for though in the old Testament it was not lawfull for the people to eat of the same things with the Priests: yet the matter is otherwise now: for one body, and one cup is propounded unto all.* This doctrine therefore is an Innoation by the iudgement of all these.

Chrysoſt. hom. 18
in 1. Cor.

8.

51. Transubstantiation commeth in the next place, which though they labour tooth and naile to prooue to bee of great antiquity; yet we haue the testimony of *Scotus*, of *Tonſtall*, and of *Biell*, who affirme that before the Council of *Lateran*, which was in the yeere 1215, Transubstantiation was no doctrine of faith, and that it was free for all men, till that time to follow their owne coniecture, as concerning the manner of of the presence. *Lumbard* also sayth, that he is not able to define what manner of conuerſion is in the Sacrament: and *Bellarmino* himſelfe confeſſeth, that the name transubstantiation, was first found out, and brought into the world by the *Laterane Council*: though hee labour to prooue that the thing it ſelfe was beleeued long before. And thus howſoeuer this baſtard Babe was borne before, yet it is not denyed but that it was then Chriſtened.

Scot. Script.
Oxon. 4. d. 10. q.
1.
Tonſtal. de ve-
rit. corp. & ſang.
pag. 46.
Biel. Canon. lect.
41.
Lumbard. l. 4.
9. diſtinct. 2. a.
Bell. de Euchar.
l. 3. c. 23.

52. And how long before was it borne I pray you? Marry *Bellarmino* alledgeth two Councils, both held at *Rome*; one vnder *Nicholas* the ſecond: the other vnder *Gregory* the ſeuenth: in both which *Berengarius* was conſtrained to abiure his hereſie (as he calleth it) and to ſubſcribe to this article, that the bread and wine after conſecration, are changed into the very body and blood of *Chriſt*: but concerning the Council, vnder *Gregory* the ſeuenth, wee haue iuſt cauſes to doubt whether there were any ſuch or no: firſt, becauſe the acts of it are no where to bee found; and ſecondly, becauſe the ſame Pope *Gregory* is reported by Cardinall *Benno*, to haue doubted, whether the opinion of *Berengarius*, or of the Church of *Rome* were more ſound: And for the other Council vnder *Nicholas* the ſecond, *Bellarmino* himſelfe confeſſeth, that *Berengarius* was conſtrained onely to confeſſe the reall preſence

Surinus. tom. con-
cil. 3.
Benno Card. in
vita & geſt.
Hildebrandi.
Bell. de Euchar.
l. 2. c. 2.

and not transubstantiation, and so indeed in both of them, not the manner of the presence, which is transubstantiation, but the reality thereof was in question: But let it be granted that it was decreed in these two Councils, yet the antiquity is not very great, for the eldest of them was but in the yeere, 1059.

See Doctour
Morton Prote-
stant appeale,
l. 2. c. 2.
See Doctour
White, pag. 347.

53. As for the opinio of the Church, from the first age of it, untill these times, though *Bellarmino* produceth many testimonies of the Fathers, yet either they are counterfeited, or little to the purpose, or at least wise misapplied & vnderstood: whereas the testimonies of the same Fathers, & others produced by vs against this doctrine, are so plaine, direct and peremptory, that by no sound reason they can be auoided. I may not overburden the Reader with a repetition of them, they may finde the els-where at large discoursed: so that though the iust time cannot bee assigned when this error sprung in the Church: yet it is a nouell doctrine, borne since the purer times of the Gospell, and growing in stature and strength till the *Laterane* Council, and then taking it name and full perfection.

9.

Concil. Trid.
sess. 6. c. 6. can. 8.
Bel. de missa. l.
2. c. 2.

54. Their priuate Masses may be ranked in the next place, I meane such priuate Masses, wherein the Priest alone doth participate the Sacrament without the people. This is a doctrine and practice in the Church of *Rome*, as may appeare both in the Council of *Trent*, where it is approoued for Cathelike and lawfull: and in *Bellarmino*, and others, which haue their mouthes full of arguments to defend the same: but I will not meddle with their arguments, onely my taske is to prooue it to bee a nouelty; which I may well doe by these three reasons: First, because it is contrary to our Sauours first institution: Secondly, to the writing and practising of the Apostles: and thirdly, to the example of the Primitiue Church. That it is contrary to Christs first institution, it is euident, because Christ at his last Supper did not take the bread and wine alone, his Apostles beholding, and looking on, and consecrate them, and so eat and drinke them himsele, but gaue both the Elements vnto them all, and bade them eat and drinke

drinke them in remembrance of him: this was the first institution of the Sacrament, which ought to be a patterne to the Church of God for ever. But *Bellarmino* sayth, that it was but an affirmatiue precept of our Sauour, & therefore did bind no further then the circumstance of time, place and person would permit; and that to communicate in the Sacrament, was no essentiall part thereof; and therefore might bee omitted vpon occasion. To which I answered, that though it bee false which hee sayth, touching communicating in the Sacrament, that it is no essentiall part thereof: for the contrary may be prooued both by Scripture, which calleth the whole Sacrament a Communion, *1. Cor. 10.* and by analogy of the Pasche in the Law, which was to bee eaten of all: & by the confession of their owne learned Schooleman *Gabriel Biel*, who sayth, that the consecration in the Eucharist is ordained for the use, which is, the eating of it, as vnto the next end after a sort: yet it is sufficient for our purpose, that he confesseth that it is a variation from the first institution, and therefore without question an Inuolution.

Bell. de missa. l. 2. c. 10.

Gabriel Biel. in Canon. lect. 26. tit. 2.

55. Secondly, that it is contrary to the doctrine and practice of the Apostles, appeareth by this, because the Apostle *Saint Paul* sometimes calleth the ministration of the Sacrament, a *breaking of bread*, and that *through households*. By which is necessarily insinuated a distribution and dispensation of it to others, besides the Priest: *Sometimes the communion or communication of the body and blood of Christ*. Yea the Apostle sayth plainly, that *wee that are many, are one bread, and one body*; because wee are partakers of one bread; but if it bee priuate, then there is no communion, neither are there many, and neither is the bread which is made of many graines of corne, nor the wine crushed out of many grapes, a representation of the mysticall body of Christ, (as all diuines confesse) as well as of the naturall: if there bee no mysticall body, that is, no Congregation to participate. Lastly, *Chrysostome* writing vpon *1. Cor. 11.* sayth, that this was the fault which the Apostle blameth in the Corinthians, because they made that

Acts 2. 46.

1. Cor. 10. 16.

Biel. ibidem.

priuate which was the Lords : for the Supper of the Lord (sayth hee) ought to bee common.

*Cassand. consult.
art. 24.*

56. Thirdly, what the example of the Primitiue Church was after the Apostles, the ancient Lyrurgies then in vse doe declare: in none of which can wee finde any colour for this practice: which euidence caused iudicious *Cassander* to confesse that solitary Masses are most manifestly confuted by the ancient Greeke Lyrurgies: and that which hee sayth of the Greeke, may bee iustly auerred of all the other ancient missals, that were in vse of the Church, and are extant in the writings of the Fathers, as *Chrysostomes, Ambroses, Gregories*, and such like: yea the Canon of the Romish masse it selfe is against this erreur: for it is said there: *As many of vs haue beene partakers: and Blesse O Lord these Sacraments to vs*, which wee haue receiued. Now how can this bee said without mockage, when there is none present but the Priest.

*Chrysost. hom. 3.
in Ephes. c. 1.*

57. But besides these Lyrurgies, wee haue the plaine testimonies of ancient Fathers: one *Chrysostome* for breuities sake shall stand in steed of all: hee thus propoundeth the custome of the Church in his time: *The dayly oblation (sayth he) is made in vaine, when there is none to participate: and again, Whosoener is not partaker of the mysteries, stand by as a foolish and wicked man.* This is flat contrary to the Romish practice, where the Priest masseth alone, & the people kneele, by knocking, their breasts, and lifting vp their eyes to their breadden God: you see then there was no such custome in *Chrysostomes* time: and this further may bee confirmed by the tenth Canon of those that are called Apostolicall, which doth forbid any to be present, but such as doe communicate; saying, that they are disturbers of the order of the Church: the same Canon also is repeated and confirmed in the Council of *Antioch*, cap. 2. And in the Council *Nannetense*, it is said, that it is a ridiculous thing to murmur to the walles, that which should belong to the people. *Bellarmino* himselfe acknowledgeth, that it is a more perfect and lawfull Masse, where communicants are present, then where they are absent: & so doth Cardinal *Humbertus* and *Walsled*; all which laide together caused *Eraſmus* and *Cassander*

*Bell. de miss. l. 2.
c. 10.
Humbert. contra
libel. Nicol.
Monachi.
Eras. de con-
cord. Eccles.
Cassand. consult.
art. 24.*

der

der in expresse words to affirme this practice to bee a novelty, not instituted by Christ, nor vsed either in the Apostles times, or in the Primitiue Church.

58. The next point may bee touching the sacrifice in the Masse, for they teach, that there is offered vp by the Priest a true reall propitiatory sacrifice for the quick and the dead: this is the direct doctrine of the Romish Church, canonized in the Councill of *Trent*: which doctrine how true it is, I will not dispute, onely I am to shew how new it is, which may appeare: first, in that throughout all the new Testament, where there is any mentiō made of the Lords supper, there is not one word spoken of a sacrifice: for neither doth our Sauour himselfe say, that hee offered a sacrifice, when he first instituted it, neither doth Saint *Paul* call it by that name, when hee deli- uers the full doctrine thereof to the Corinthians: neither doth Saint *Luke* affirme, that the Apostles offered a sacrifice, when they put in practice; but onely that they broke bread from house to house: now if this had beene so essentiall a part of the Eucharist, as the Romanists make it, yea if it had beene any part at all, our Sauour Christ and his Apostles, would neuer haue concealed it from the Church.

59. If they obiect, that though a sacrifice bee not mention- ed, yet it was acted both because *Melchizedek* was a type of Christ, and he offered bread and wine, and also because these words, *Hoc facite, Doe this*: as much as *Sacrificate*, sacri- fice: I answered, that neither did *Melchizedek* offer bread and wine; but brought it forth onely to the refreshing of *Abra- ham*, and his followers; as the Chaldy Paraphraste, the Greeke interpreters, *Iosephus*, *Cyprian*, and *Chrysostome* doe inter- pret the place; and the words themselves in the originall, doe import: neither doth the verbe *facere* signifie to sacrifice in that place, seeing as every schoole-boy knoweth, then it should bee construed with an Ablatiue, and not with an Ac- cusatiue case, as heere it is: and this they themselves doe eu- idently prooue, when they cannot agree among themselves, in which action of the Sacrament consisteth the essence, and perfection of this sacrifice: whether in the eleuation, which

10.

*Council, Trid. sess.
6, can. 3.*

Sotus thought to belong vnto it : or in the consecration, as *Suares*; or in the oblation, as *Ecchini*; or in the intinction, as *Canus*; or in the dispensation and distribution, as others; or in the consumption, as *Bellarmino*, and *Ledesma* : and so they know not where to fixe the center thereof, hauing indeed no footing in the whole circle of our Sauiours example.

Acts 13.2.

Occumen. in loc.

Chrysost. ibid.

hom. 37.

Syrus ibid.

Tyrus. ibid.

Dionys. Carthus.

ibid.

Caietan. ibid.

Suidas in Lexico

Genebrard. in

Lyturg. Apostol.

c. 7.

Leuit. 23. 16.

60. And as for the word *λειτουργίες*, vsed by Saint *Luke*, it signifieth no more but *Sacra administratio*, the performance of holy duties, or the seruing of God in any sort of religious worship, as the Fathers doe all interpret the place: and not to offer a sacrifice, as *Erasmus* translates it; or to say Masse, as our Rhemists would interpret it; for then the Angels should say Masse in Heauen, because they are said *λειτουργειν*. *Heb. 1.* which some of them are not ashamed to say they doe: but I beleue it all alike, as I doe that tale in their Legend of Bees, singing Masse in their Hyue about the hoste, put in by a woman, to make her swarmes to thriue. Againe, of the like nature is that fond conclusion of *Genebrard*, who because by the Leuitical Law God commanded Cakes of new corne to be offered vpo the day of Pentecost, which is there called, A new offering: therefore the Apostles sung the first Masse vpon that great day of Pentecost, *Act. 2.* and that *Iames* being Bishop of *Hierusalem*, was the chiefe actor therein. This is so grosse, that it needs no refutation; and it sheweth plainly the point I layme at, that there is no colour for their Masse in the new Testament, seeing they are constrained to fetch it out of the old, especially by so ridiculous and strange a deduction.

61. Secondly, if wee consult with the primitiue and pure antiquity, wee shall neuer finde any iust testimony for the Romish propitiatory sacrifice, for the expiating, and purging away of sinnes: for albeit the Fathers doe often call this Sacrament a sacrifice, yet their meaning is not that it is a true, proper, and reall sacrifice, but onely either a commemoration, and representation of the sacrifice of Christ, finished on the Crosse, or an application, and oblation of the same to the faithfull receiuers: which to bee their intendment, may
be

be gathered, first, from their owne testimonies, which are so cleare and direct, that I shall not need, saue to referre the Reader to the places quoted in the margin. And secondly, by *Lumbar*d their prime Schooleman, and profest Epitomizer of the Fathers, especially of Saint *Augustine*, who sayth expressly, that *that which is offered and consecrated by the Priest, is called a sacrifice and oblation, because it is a commemoration and representation of the true sacrifice, made upon the altar of the Crosse.* And thirdly, by their constant ascription to the sole sacrifice of Christ, the onely power of propitiation and satisfaction for sinnes; which if it be true, then when they call the Masse, A propitiatory sacrifice, they must of necessity vnderstand not a reall sacrifice, but onely a representation, and application of that onely true sacrifice on the Crosse, besides which there is no other externall and corporall sacrifice in the new Testament: as *Lactantius* plainly witnesseth, when hee sayth, that *those things which are wrought by the fingers, or done without a man, are not true sacrifices.*

*Chrysost. hom. 17
ad Hebræos.
Theophilast. in
10. ad Heb. nos.
Aug. in l. b. sent.
prosper.
Idem de fide ad
Petrum, c. 18.
Idem de ciuit.
l. 10.
Lumbar. lib. 4.
distinct. 12.*

*Lactant. epitom.
diuinar. Instit.*

62. Lastly, if it bee granted, that many of the ancients did speake of a proper and true sacrifice, yet the theatricall pageant of the Romish Masse cannot bee vnderstood by them, both because in the ancient description of the rites and orders of the Church, found in *Iustine Martyr*, *Dionysius*, *Chrysostome*, *Augustine*, and others, no such histrionical representation in ceremonies, gestures, words, and acts is to be seene; and also because the Romish Doctors themselues confesse, that the rites and ceremonies therein vsed, were not in the Apostles times, but crept in by little and little, and were patcht together at diuers times, and by diuers persons, as their fancies led them: now the sinewes of the Masse consisteth in these; and therefore, these beeing confessed nouelties, how is it likely that the thing it selfe should be of a different nature?

*Durand. l. 4. c. 1.
Walafred. de reb.
eccl. sc. 22.
Plaur. vita
Sixti. 1.
Rupert. de diuin.
esset. l. 2. c. 2.*

63. The fire of Romish Purgatory is a bird of the same feather, it was neither kindled in the Scriptures, neither is it found in ancient Councils, or in the writers of the Primitive Church: nor yet in those that next succeeded the age thereof. I vnderstand here Romish Purgatory, to wit, such as is taught
and

Greg. Valent.
lib. de Purgat.
Bell. de Purgat.
l. i. c. 3.
Concil. Trid. Seſſ.
ſub Pio 4.

& maintained in the Church of Rome at this day, as an article of faith, and is thus deſcribed: *A fire of hell adioyning to the place of the damned, wherein the ſoules of the faithfull departing in the guilt of veniall ſinnes, or for the more full ſatisfaction of mortall ſinnes already remitted, are tormented: which is nothing differing from the puniſhment of the damned, in reſpect of the extremity of the paine, but onely in reſpect of continuance of time: the confeſſion of this Purgatory (ſayth Bellarmine) is a part of the Catholike faith, and it is decreed by the Council of Trent, to the ſame purpoſe.*

Ianſen. concord.
in locum.
Suarez tom. 4. in
Thom. diſput. 45
Maldon. in loc.
Perer. in Gen. 6.
13.

64. Concerning this Purgatory, if wee conſult with the places of the ſcripture, alledged by them for the maintenance thereof, wee ſhall find them either friuolouſly, or falſly produced; for either they are allegories, which can afford no ſtrong concluſion in reaſoning: or they are utterly of another ſenſe, except they bee wrung and ſtretched beyond their lether, which to bee true may appeare; Firſt, becauſe none of them direſtly ſay, that there is a Purgatory: ſecondly, the conſequence extracted from theſe, is of ſo ambiguous an Interpretation, that if one interpreter conceiue them that way, two are of a contrary iudgment: thirdly, becauſe they croſſe one another in the Interpretation of them, as for example, *Bellarmino* obiects, *Mat. 5. 25.* which *Ianſenius* interprets cleane in another ſenſe, ſo *Mat. 5. 22.* produced by *Bellarmino*, is confuted by *Suarez*, and *Maldonate*, ſo *1. Cor. 3. 2.* is not vnderſtood of Purgatory, by *Pererius*, and ſo of all the reſt: now how can an article of faith bee built out of theſe texts, when neither the words themſelues doe plainly affirme it, nor by neceſſary conſequence either in the opinion of Fathers, or ioynt iudgement of their owne Doctours, it can bee deduced from them: and thus there is no ſewell for this fire to bee found in Scripture diuine.

Nazian. in laud.
Caſar.
Ambroſ. de obitu
Theodoſ. & Valentinii.
Aug. confeſſ. l. 9.
6. 13.

65. Touching Councils it is to be noted, firſt, that the ancientſt Council, which is alledged for the prooſe hereof, is the third Council of *Carthage*, which was about the yeere, 398. Secondly, the moſt of them ſpeake not of Purgatory, but of prayer for the dead, which might bee done, and was done, without

without any conceit of Purgatory: for they prayed for them of whose present possession of Heauen, they doubted not, as hath been shewed before. Thirdly, that the first Councils alledged to mention Purgatory, and decree it for a doctrine of faith; were the *Laterane* vnder *Innocent* the third, the *Florentine* vnder *Eugenius* the fourth, and the *Tridentine* vnder *Pius* the fourth, in the yeere 1563. and this sheweth directly, and from their own confession, that it is an article of no great antiquity.

Bell. de Purgat.
l. 1. c. 5.

66. Lastly, concerning the Fathers it cannot be denied, but that many of them speake of a purging fire: but it is to be obserued in them, that they most of them, intended not the Romish Purgatory; but the fire of the day of Doome, as the testimonies of *Basill*, *Ambrose*, *Hilary*, *Origen*, *Lactantius*, and *Ierome*, all alledged by *Bellarmino* doe euince, if wee will either examine them, by the contexts of the places themselves, or giue credit to their owne Doctors, so expounding them; or to *Bellarmino* himselfe, who in diuers places crosseth himselfe, and yeeldeth as much as wee auouch: Besides it is to be obserued, that many of the Fathers supposed that the Saints departed, did neither receiue reward nor punishment till the last day: but were kept in certaine hidden receptracles till that time: and therefore they could not dreame of Purgatory, which is an intermediall punishment, ending at the day of iudgement. Of this opinion were *Ireneus*, *Iustine Martyr*, *Tertullian*, *Origen*, *Lactantius*, *Clements*, & many others of the greatest ancients. Againe, it is to be obserued, that *Augustine*, whom they challenge for the greatest patrone of this fire, yet defineth nothing determinately of it, but speaketh doubtingly, and problematically; and if he affirme it in some one place, he leaueth it in suspense in others, and vtterly denyeth it in a third: as for example, in his *Enchiriden* he speaketh thus waueringly: *Such a thing is not incredible to bee after this life, but whether it be or no, it may be doubted*: and in a sermon hee seemeth vtterly to deny it, when hee sayth: *There are two places, and there is not a third, we are ignorant of a third, yea we finde in the Scripture that there is none such*. Againe, it

Heb. cap. 6.

Vide Doctore
Morton Proce-
stant appeal,
l. 1. c. 2. pag. 17.

10.
Aug. Enchir. c.
69.

Idem de verbis
Apost. serm. 18.

is to bee obserued, that those Fathers which doe patronize this Purgat. ry, yet propound it not as an article of faith, but as a free opinion to bee receiued or contradicted, as men thought good, or saw reason; and these also were none of the most ancient: For *Bellarmine* climeth no higher for it, then to *Athanasius Basill*, and *Gregory Nazianzene*: for as for *Dionisius*, all knew him to bee a counterfeite; but those liued after the age of the Primitiue Church: as for those Fathers which liued in those purer times, there is not a sillable found in them for the defence thereof. Lastly, it is not to bee forgotten, that their owne *Rossensis* doth auerre, that whoso-euer shall read the Greeke Fathers, shall finde none, or very rare mention of Purgatory; and that all the Latine Fathers, did not at the first apprehend it; and that it was not a long time vniuersally beleued in the Church, but came in by little and little. These things laide together, doe demonstratiuely shew, that Romish Purgatory, was not an article of faith in the Primitiue Church, but a late deuice, brought in by a vaine feare, and false and lying apparitions, and maintained euer after by the sinell of gaine and profit, which accreweth thereby to the Popes purse, and for the maintenance of his pompe and pride, which otherwise would soone fall to the ground.

¶ 2.

67. Lastly, to tye vp for breuities sake many points in one bundle, prayer for the dead, as it is vsed in the Church of *Rome*, hath no ground of antiquity: For though it cannot be denied, but that it hath beene an ancient custome in the Church, and frequently vsed by the ancient Fathers, yet their manner of praying was not of that nature, as it is now in the Romish Synagogue: For first the Ancients prayed for those whom they were perswaded to bee already in blisse; as hath beene formerly declared: but the Romanists say, that such prayers are auailable onely for soules tormented in the fire of Purgatory, and that wee may not pray either for the blessed, or the damned. Secondly, many of the Ancients suppose that all soules were reserued in a certaine secret place, from the presence of God, which they called *Abrahams bosome*, *Paradise*,

Rossens. art. 18.
contra Luther.

Bel. de Purgat.
l. 2. c. 18.

Paradise, the port of security, the outward court of Heauen, &c. And therefore could not pray for their deliuerance from Purgatory, as the Romanists doe. Thirdly, when the Ancients did pray for the Saints departed, they did it (as *Bellarmino* confesseth) not in regard of any misery wherein their soules were, but for the glorifying of their bodies in the day of the generall resurrection: but the Romish prayers are onely for those that are in paines, that they might bee deliuered. Lastly, the Ancients speake of the matter doubtfully; as Saint *Augustine*, with a peradventure, and as of a laudable custome receiued in the Church, but not as a doctrine of absolute necessity; but the Romanists obtrude it as an article of faith, and call them Heretikes that deny the same: and therefore though in generall, prayer for the dead bee ancient, yet Romish prayer is an Innouation declining from antiquity, both in the object and subiect, manner and end.

Ibidem.

*Aug. de ciuitat.
lib. 21. c. 27.*

68. So auricular confession is of like nature with the former: For we confesse that confession was ancient, but Auricular Romish confession is but a late vpstart, both in respect of the absolute necessity of it, which was brought in by Pope *Innocent* the third, beeing before accounted but onely profitable, and not necessary, as in the Council of *Cablon*: secondly, in respect of the priuatenesse; for *Maldonate* a Iesuite confesseth, that for a long time in the *Primitiue Church*, there was none but publike confession: thirdly, in respect of the exact enumeration of all sinnes, with the circumstances, which implyeth an impossibility: for their owne *Rhenanus* confesseth, that this is a *deuterofsis*, or late inuention of the Schoolemen: neither indeed can a patterne bee giuen of it in all antiquity: And lastly, in respect of the merite, which by the Church of *Rome*, is ascribed to the very act done thereof, of which there is not the least mention in any of the Ancients: In a word what need wee seeke further, seeing wee haue the free confession of their Glosse vpon *Gratian*, who affirmeth, that this auricular confession is more truely saide to haue bene ordained by a tradition of the Church, then by any authority, either of the old or new Testament.

13.

Synod. Cablon.

2 c. 33.

Ma'donat. Sum.

q. 20. art. 1.

*Rhenan. Argum.
in Tertul. de penit.*

14.
*Bulla pui quart.
 pro forma Iu-
 ramenti, an-
 nexed to the
 Council of
 Trent.
 Concil. Trid. sess.
 7. can. 1.
 Suarez Ies. tom:
 3. disput. 12. sect.
 1.
 Cassand. consult.
 art. 13.*

*Suarez, qua su-
 pra.
 Bell. 1. 2. c. 24.*

*Durand. in 4.
 dist. 26. q. 3.
 Bonauent. in 4.
 dist. 3. art. 2.
 Gregor. de num sa-
 cram. cap. 3.
 Cassand. consult.
 art. 13.*

69. So the exact number of seven Sacraments, which is an article of the Trentish Creede, fortified with the greatest curse against all that shall say, that there are either more or fewer, is indirectly confessed to bee a novelty, by the Iesuite *Suarez*; for hee sayth, that the Council of *Florence* did but insinuate this truth, and the Council of *Trent* did expressly define it, by which it is evident, that it was but an insinuation, in the Council of *Florence*, and no article of faith, till the Council of *Trent*, and therefore an Innouation: And directly by *Cassander*, who sayth, that vntill the dayes of *Peter Lombard*, wee shall scarce finde any author, who set downe a certaine and definite number of Sacraments: and to put the matter out of doubt, it is confessed that this truth, (as they call it) is not found in the Scripture, but founded vpon Ecclesiasticall tradition: And although *Bellarmino* laboureth to prooue out of Scripture, them seven, & none els to be properly Sacraments, yet it is with as euill successe, as *Tyrabosco* the Patriarke of *Venice*, did extract the iust number of seven, from the miracle of five loaves, and two fishes: For first his owne Pew-fellowes disclaime, some one, some another of them; as *Durand*: doth Matrimony to bee properly a Sacrament, because it hath not the vertue of conferring grace: and *Bonauenture*, extreame vnction to bee instituted by Christ: and *Aleusis*, and *Hobrot*, did the like, touching confirmation, and also because his proofes are so friuolous ostentines, that a recitation of them is a sufficient refutation: as for example, to prooue that there is a promise of sauing grace, in the conferring of orders, he alledgeth *1. Tim. 4. 14.* and *2. Tim. 1. 6.* where *Timothy* is charged and admonished, not to negl^e it, but to stir up the grace that was in him, which was giuen to him by prophecy, with the imposition of hands of the Eldership. Here indeed is grace giuen to *Timothy* at his ordination: but first, it could not bee sauing grace, because hee was before that conuerted, and beleeued, as it appeareth, *Acts 16.* but rather is to bee thought to bee the extraordinary gift of the holy Ghost, as *Saint Paul* plainly insinuateth, *2. Tim. 1.* And secondly, though it should bee sauing grace, yet it is not promised to all others, though it

were

were then giuen to *Timotheus*, neither were all that receiued holy orders, partakers thereof: for then *Nicholas* the Deacon should haue beene sanctified being an hypocrite. Who seeth not then how weakely hee hath prooued this to bee a Sacrament out of holy Scriptures; and this may seeme for a taste of the rest of his proofes, which are most of them of the like nature.

70. Againe, the doctrine of Indulgences, to wit, that the Pope hath power out of the Churches treasury, to grant relaxation from temporall punishment, either heere, or in Purgatory, is so new an article, that diuers of their own Doctors, doe confesse, that there is not any one testimony for prooffe thereof, either in Scriptures, or in the writings of ancient Fathers, but that the first that put them in practice in that manner, as they are now vsed, was Pope *Boniface* the eight, anno 1300. neither could they bee any older then Purgatory, being extracted from the flames thereof: which hath beene already prooued to bee a meere nouell inuention: so that the child cannot be old, when as the Father is not gray-headed; and that the matter may bee without contradiction; reade *Burchardus*, who liued about the yeare of our Lord, 1020. And *Gratian*, and *Peter Lumbard* that came after, who all speake of satisfaction and penance, and commutation, and relaxation of penance, but yet haue not a word of these Romish Indulgences: whereas if they had beene then extant, they would neuer haue passed them ouer in silence, especially in the discoursing vpon these points, whereupon they haue their necessary dependance.

71. Last of all, their doctrine, touching merite of workes, may bee branded with the same marke. For first, though the word merite bee often vsed by the Fathers, yet ordinarily it is not taken in that sense, which the Romanists vse it in, as witnesseth both *Bellarmino*, and *Viega*, and *Stapleton*: and if they did not, yet manifold examples out of their owne writings, would prooue to be true: Secondly, the full streame of their doctrine doth make against the proud conceit of merite: for they ascribe all to Gods mercy, and Christs merits, esteeming

15.

*Antonin. part. 1.
Sum. tit. 10. c. 3.
Agrippa de vanuat. c. 61.
Rossens. in artic. 28. Luther.
Caiet. tract. de Indulg. c. 1.
Alphons. heres. verbo Indulg.*

16.

*Viega de iustific. l. 8. c. 8.
Bel. de liber. Arbit. l. 6. c. 5.
Staplet. prompt. fer. 5. post. pass.
Ambros. super Psal. 118. ser. 20
Aug. confess. l. 3. c. 13. & in Psal. 142.*

E e

their

Cyprian martyr.
Hieronym, etc-
siph.
Gregor. l. i.
hom. i. i. super
Ezech.
Bernard. epist.
310.

Viega de meri-
tis, q. 7. pag. 816.
Bell. de iustif. lib.
2. cap. 1.
Waldensis sacra-
mental. tit. 1. c. 7

their owne best workings and sufferings, vnworthy of the euerlasting and celestially reward: they neuer dreamt of that ambitious doctrine, taught in the Church of Rome, that our good workes are absolutely good, and truely, and properly meritorious, and fully worthy of eternall life. Let their books be viewed, and nothing can bee more apparantly cleare then this is. Thirdly, the termes of congruity, and condignity, were deuised but of late dayes, by the subtile Schoolemen, who notwithstanding could not agree among themselues, touching the true definition & distinctiō of their own books, by which it appeareth, that it was not then any Catholike or vniuersall truth. Lastly, their owne Doctours terme the merite of congruity, a new inuention, and that other of condignity, no Catholike nor ancient doctrine, and the whole doctrine of meriting, to haue beene first made an article of faith, by the Council of Trent: all which laide together, prooue it most clearely to bee of no great standing, nor they of any vnderstanding that were the first forgers and deuisers thereof.

Conclusion.

72. Thus wee haue sixteene points, wherein the new Romish Religion hath degenerated from all pure antiquity, to which many more might bee added, but these are sufficient to euince our conclusion, which is this, that seeing the Romish Church hath neither in matter nor forme, substance nor accidents, any sure ground, either from Scripture, or the doctrine of the Primitiue Church; but is vtterly vnlike to it in many substantiall respects; therefore it cannot bee the true Church of God, but an harlot in her stead: and their Religion not of God, but of men; and consequently, that wee in declining from them, and conforming our selues, both in doctrine and manners, to the Primitiue patterne, are not fallen from the Church, but to the Church, and that theirs is the new Religion, and not ours. And thus wee see what all their bragges and clamours, touching the antiquity of their Religion, and the nouelty of ours come vnto; seeing there is no one thing more pregnant, to prooue the falshood of their Religion, and the Apostacy, and Antichristianity of their Church, then this is. And to conclude, as wee would thinke him not well in his

wits, that hauing beene long sicke, and after regained health, should say, that sicknes was more ancient then health, whereas he should rather say, that hee had recouered his old health, & that his new Inmate sicknesse was dispossessed of his lodging, though it had kept it long; so in all reason it is madnesse to thinke the reformation of the Church, and reducing of Christian Religion to the ancient health to bee more nouell and new, then the horrible sicknesse and apostacy, wherewith it was long, not onely infected, but almost ouerwhelmed. And this is iust our case with the Church of Rome, but I leaue them to bee healed by the heauenly Phisitian himselfe, Iesus Christ our Sauicour, whose wholesome Physicke must cure them, or nothing will.

MOTIVE XII.

That Church which maintaineth it selfe, and the Religion professed by it, and seeketh to disaduantage the aduersaries by unlawfull, uniuert, and vngodly meanes, cannot bee the true Church of God, nor that Religion the truth of God, by the grounds whereof they are warranted to act such deuillish practices: but such is the practice of the Romish Church, and therefore neither their Church, nor their Religion can be of God.

IT is a wonder to see what deuises, sleights, impostures, and deuillish practices the Romanists haue, and now at this day doe more then euer vse, to vphold their rotten Religion, & to ensnare mens minds with the forlorne superstition, their kingdom being ready to fall, they care not with what props they vnder-shore it, and the truth preuailing against them, they care not with what engines, though fetched from hell it selfe, they vndermine it, so that they may any wayes batter the walles, or shake the foundation thereof. My purpose is in this Chapter to discouer some of the Sathanicall practices of these subtile Engineers, I meane, the Iesuites and Priests, and

other rabble of Romiſh proſtors: It is not poſſible to reckon them vp all, being ſo many and various: ſuch therefore (God willing) ſhall be heere diſcovered, as are for villany moſt notorious, for impudency moſt ſhameleſſe, and for certainty moſt perſpicuous; and by them let the Chriſtian Reader that loueth the truth, iudge of their Religion and Church, what it is.

Maior.

2. The firſt propoſition of this argument is grounded vpon three principles: one of nature, another of reaſon, the third of Scripture: nature teacheth, that contraries are cured, that is, expelled by contraries, as hot diſeaſes by cold medicines, and cold by hot, light by darkeneſſe, and darkeneſſe by light. Now truth and falſhood, good and euill, godlineſſe, and vngodlineſſe, are thus contrary; and therefore naturally expelling each other, they cannot bee meanes of each others preſeruation: that cannot then bee the truth, which ſeeketh to with-hold it ſelfe by falſhood, nor true Religion, which is a doctrine according to godlineſſe, which maintaineth it ſelfe by vniuſt, vngodly and wicked praćtices: this is natures voyce, to which reaſon ſubſcribeth, when it concludeth, that it is not onely improbable, but impoſſible that Vertue ſhould ſeek for Vices helpe, to fortifie it ſelfe withall; or truth for falſhood to maintaine it: ſeeing the chiefe eſſence of Vertue is to fly Vice, and of Truth, to bee free from Falſhood. *Platarchs* Morals, *Ariſtoteles* Ethicks, *Tullies* Offices, and all praćticke of Philoſophy auoucheth this to be true: but if from nature and reaſon, the hand-maides, wee aſcend to Religion the Miſtris, wee ſhall finde in Scripture this vndeniable maxime, *Euill is not to bee done, that good may come of it*: and therefore they which ſhall doe ſo, *Saint Paul* ſayth, *Their damnation is iuſt*: whence it followeth, that deuiliſh and miſchieuous praćtices, vndertaken for defence of Religion, and warranted by the grounds hereof, doe both argue a rotten Religion; (for like mother, like daughter, according to the Prouerbe:) and alſo prooue the profeſſours, and praćticers thereof to bee lyable to the iuſt damnation, allotted by the Spirit of God to ſuch wicked perſons: there is no euation from this

Rom. 3. 8.

con-

conclusion, except they say that their practices are not euill; which whether they bee or no, the particulars of the second proposition, shall propound to the iudgement of him that will with an indifferent eye looke vnto them, and so I leaue this first proposition, fortified with three strong rampiers of Nature, Reason, and Religion; and come to the second, wherein the pith and marrow of the argument consisteth.

3. That the Church of *Rome* is guilty of such vngodly courses, for the maintainance of it selfe, and their Religion, though miserable experience doth sufficiently prooue, yet because whilst things are considered in grosse, they hide much of their worth and weight; therefore it shall not be amisse to display them in particular, and to offer them by retails to such as haue a minde to apprehend the true value of their counterfeited wares. In these sixe particulars therefore (to omit many other) I arraigne them as guilty before God and men: first of horrible treason: secondly, of cruell murder: thirdly, of damnable periury: fourthly, of grosse lying: fift, of impudent and malicious flandering: and lastly, of apparent forgery; and these be the propps and pillars of their Religion, by these they labour to procure credit to themselues, and disgrace to vs: and with these weapons they fight against all that oppose themselues against their damned opinions.

4. Touching their treasons, periuries, and cruelties, they are sufficiently discovered in the first and second reasons before going, to which I referre the Reader for his full satisfaction: onely note, that as their practices haue beene notorious in these kindes, so they are deriued fundamentally from the grounds of their Religion: notorious I say, for who hath not heard of the foule treacheries and conspiracies, practised by Popes, and their Agents against Kings, Emperours: some they haue deposed, some prisoned, some murdered, some expelled their kingdomes, some betrayed into the hands of their enemies, some persecuted and vndermined, and that by treacherous plots, and hellish deuices; to omit all others, and to confine my speech to our owne Countrey: the pretended Spanish inuasion, in the yeere 1588. by that great Armado.

Minor.

*Coster. Arolog.
part. 3. c. 9.*

compounded of 138. great ships, addrest by the Popes instigation, who blessed and Christened it with the name of an invincible Nautie; and way made by the Iesuites and Seminaries, who like Pioners and secret spies, indeavoured to vndermine the state, to spie out all conveniences for the enemies, and to prepare mens hearts and hands to giue assistance to them. The Irish rebellion blown by the bellowes of Rome, animated by Doctour Saunders, and other Priests, sent to encourage the rebels against their lawfull Prince: or as *Coster* the Iesuite confesseth, to be *helpers to them in matters of conscience*: and lastly, the last horrible hellish, never sufficiently to be detested, Powder-treason, (which if it had come to execution, as it was neere to the point, would haue beene enrolled for euer amongst the wonders of the world: and now the wonder is that nature could afford such monsters, to deuise such a villany: or that any should bee so besotted, as to approve of that Religion, which was the mother of such a monster. This I say, in which Romanists onely were actors: Iesuites Plotters, and the Pope the Abotter: (for *Catesby*, *Percie*, *Rookwood*, *Winter*, *Grant*, and the rest, were ranke recusants, *Garnet*, alias *Walley*, alias *Roberts*, alias *Darcie*, alias *Farmar*, alias *Philips*: (was euer any honest, that had so many names) *Hall*, alias *Oldcorne*: *Tesmond*, alias *Greeneway*, and others, were professed Iesuites: and *Baynham* was sent to Rome, to giue notice to the Pope of this bloody practice, whereupon solemn prayers and supplications were made by his direction, for the good successe thereof. These I say, doe witnesse sufficiently, that treason is an ordinary practice amongst that generation, for the maintenance of their Religion & pompe, and that they thinke it a lawfull and laudable act so to doe, it being the common doctrine of the Iesuites and Canonists, that if a King be excommunicate, either *ipso facto*, (as he is, if hee bee an Heretike by their doctrine) or by denunciation from the Pope, then his subiects are no further to obey him, but to rebell against him, yea depose and kill him, if by any means they can: and though they dispence with their allegiance, during the necessity of time, yet it is with this limitation,

quoad

quoad, vntill they bee of sufficient power, and haue fit opportunity to worke their purpose. This pernicious doctrine flowed from the mouthes and pens of *Sunancha*, *Creswell*, alias *Philopater mariana Lupus*, *Tresham*, *Bellarmino*, *Emanuel Sa*; and almost all the rest of that treacherous generation.

5. Againe, their periuries are also so notorious, that I need not to insist vpon them: for who knoweth not that Canon of the Council of *Constance*, which decreeth, that *faith is not to bee held with Heretikes*: and that sentence of a Pope reported by *Guimardine*, that *the Church is not bound with oathes*: and that common doctrine of the Iesuites, that *a subiect is not tyed by his oath, to obey his King excommunicated*: and who hath not read of Pope *Eugenius*, with his Legate *Iulian*, animating the King of *Hungary* to breake his league with *Amurath* the Turke, and of *Atto* Archbishop of *Mentz*, perfidiously against his oath, betraying *Albert* Count of *Franconia*, into the Emperour *Lodowick* the fourths hands: and of *Rodulph*, Duke of *Suenia*, instigated by the Pope, to falsifie his oath of allegiance, to *Henry* the Emperour, and of *Burghard*, Archbishop of *Magdeburge*, released of his oath to his owne citizens, by Pope *Iohn* the 23. And of *Sigismund* the Emperour, who was constrained by the Pope, to falsifie his oath, giuen to *Iohn Huffle*, and *Ierome* of *Prage*, for their safe conduct to the Council of *Constance*, and of Pope *Zacharie Boniface* the the sixt, and *Benedict de la Lune*, who vnbound the French men from their oath of obedience to their Kings: and of *Gregory* the seuenth, with other succeeding Popes, who did the like to the Germanes, in respect of diuers Emperours: and lastly of *Pius Quintus*, that excited the subiects of *Queene Elizabeth*, to the breach of their faith, and open rebellion: all which doth show, that they make no conscience of periury, so that they may maintaine thereby their Hierarchie and Religion, which to bee so, this one testimony will sufficiently beare witnesse out of the French Chronicles, when a league was made between *Charles* the ninth, and the Prince of *Condy*: the Iesuites (sayth the author) cryed out dayly in their sermons, that peace was not to bee made with Heretikes, and

being made, was not to bee kept, that it was a godly thing to lay violent hands on those vnpure persons, &c.

3.

*Auent. lib. 5.
Abbas Vrsperg.*

*Math. Paris in
Henr. 3.
Pet. de vineis
l. 2. epist. 10. &
20.
Cuspinian. vita
Freder. 2.*

*Causabon epist.
ad fronton. pag.
14.*

6. Lastly, their murdering cruelty, exercised against all that stand in their way, is so notorious, that I need not to stand vpon it: the examples of *Henry* the Emperour, marked out by Pope *Hildebrand*, to bee murdered by the tumbling down of a great stone vpon his head, in *Saint Maries Church*, though with euill successe; for the Varlet himselfe that was suborned to doe this feat, tumbled downe headlong together with the stone, and so was crushed in pieces before the Emperour came into the place. The poysoning of *Frederick* the second, by the secret practice of *Innocent* the fourth, and of *Conrade* by the meanes of the same Pope: and of *Lewes* of *Banary*, by the appointment of *Clement* the sixth, and of *Henry* of *Lucemburgh*, by a *Iacobine Fryer* of *Saint Dominicks* order; and that (O horrible impiety) in the bread of the Sacrament, mixed with adamantine dust: and of *Iohn* of *England*, by a Monke of *Swinestead Abbey*: & of *Henry* the third of *France*, stabbed by a *Iacobine Fryar*: and of *Henry* the fourth, murdered by *Rauillac*, that Deuill in humane shape, who beeing demanded by the Iudges, why he committed that horrible act, answered without blushing, *Because the King went about to aide the Protestant Princes of Germany, contrary to the Popes minde, whom hee did beleene to be a God vpon earth*: and of *Parry*, *Lopez*, *Squire*, with many other, which were suborned so murder our late *Queene*: and of *Faulx*, that was prepared with a match kindled at *Rome*, and a thecuiish Lanthorne to blow vp the Parliament house. These examples I say, with many other, that might bee produced, doe evidently euince them, to make no conscience of shedding blood, and murder, for the maintenance and defence of their Religion.

7. Which that it may yet further appeare to be true, consider the infinite numbers of *Hagonets*, that is, Protestants, which haue been slaine in *France* alone, for refusing the marke of the beast. In the Low Countreyes, 36000. at least, are knowne to haue bene put to death by the Duke of *Alba*, for not yeelding in all things to the *Romish Religion*. The like
perfe.

persecution hath beene in other Countreyes, and is still at this day, where their bloody inquisition taketh place, by the which in thirty yeeres (as iris recorded by Authors of sufficient credit) a hundred and fifty thousand Christians were miserably murdered: and that which is to be noted, it rageth against none but Protestants, so that euen in *Rome*, a man may bee either Jew, Turke, or Infidell, or what els, and bee neuer questioned: but a Protestant, hee cannot be, but with danger of his life. What should I speake of the multitude of poore innocents, that were in this land of ours, adiudged to the stake, in the five yeeres raigne of *Queene Mary*. *Smithfield*, *Colchester*, *Coventrie* and *Norwich*, and almost all the other great townes, beare witnesse of this their cruelty, and the Innocent blood of these poore soules, doth stil cry for vengeance against them.

Vergerius.
Balaus de aetis
Pontif.

8. And yet all this is nothing to those horrible and outrageous Massacres, whereby whole multitudes haue beene butchered like sheepe in a slaughter house, witnesse that miserable slaughter made of the *Albigenses*, by Fryar *Dominick*, and *Simon Monfort*, which going astray from the truth, (if all be true which is written of them) these butchers did not labor to reclaime by perswasions and gentle meanes, but oppressed them by armes at the first, and so sent them packing to hell without repentance: witnesse also that fearefull Powder treason intended, not executed, which if it had taken effect, such a massacre of men, and those of highest place and worth, had beene made as neuer yet the Sunne saw the like. And lastly, witnesse that dreadfull massacre in *France*, vnder *Charles* the ninth, when in one night were murdered at *Paris* many thousand Protestants, with the illustrious Admirall of *France*; and at *Lions*, and other places, within one month, as some say 40000. as others about 30000. The greatest and most grievous persecution in the Primitiue Church, is not to be compared to this; for it is recorded, that vnder *Dioclesian*, 17000. were martyred in one month; but behold heere the number doubled, that we might certainly know and beleuee that the Pope is that true and great Antichrist, vnder whom,

Hosland. Cent.
13. l. 1. c. 4.
Platina Inno-
cent 3.

and:

and by whose meanes the greatest persecution that euer befell the Church of God should happen.

*Bell. de Rom.
Pontif. l. 5. c. 6.*

9. Neither is there doctrine any whit dissonant from their practice : for thus *Bellarmino* deliuereth it in plaine termes : *as in a Christian, the Spirit is to rule, ouer the flesh, & to chastise it, and keepe it vnder, yea sometimes to undergoe death it selfe, as in the Martyrs: so the spirituall power residing in the Church (that is in the Pope) is to bridle and restrain the temporall, by all meanes what soeuer, if it rebell against it: yea the Cardinall Como, in his letters to Parry the Traitor, animateth him to the murder of the good Queene, by his damned position, that it is meritorious to kill a King excommunicate : and some of them goe yet deeper into hell, and entitle it an heroicall act, that is, no ordinary meritorious worke; but such an extraordinary exploit, as none but men of a more then humane Spirit: can performe; and for which an higher place in Heauen is reserued, then for common merits. Can this Religion now bee of God, that is thus maintained by treachery, periury and blood-shed? Is not this Church rather the purple coloured harlot, spoken of in the Reuelation, embrued and dyed red with the blood of the Saints, then the true Catholike Church of Christ? These things are so notorious, that I need not further enlarge them.*

Resuita Sicar.

4.

10. Leauing therefore these, I come to the three last wicked meanes, whereby they maintaine their Religion : vpon which if I insist somewhat longer, let the Reader beare with mee, for so the nature and nouelty of the matter requireth. Their next practice then to defend their Church and Religion is, by grosse and palpable lying and falshood; yea, so grosse and palpable, that any ciuill honest man would blush to be reputed the author of such fables, which they obtrude vpon silly people, as verities, necessary to bee beleueed, and which they like simple creatures giue faith vnto, as much as vnto the Gospell it selfe : and neither is the one or the other any maruaile, seeing *Saint Paul* prophesied long agoe, that on the one side Antichrist his comming should be according to the efficacy of *Sathan*, in all power, in lying signes and wonders: and on the

2. Thess. 2. 9.

other, that God would send upon them that received not the love ^{2. Theff. 2. 11.} of the truth, strong delusion, that they should beleene lyes: so that by this prophecy, one of the chiefeſt props of Antichriſts kingdome, muſt bee lyes: and therefore the Church of Rome making no conscience thereof, ſheweth it ſelfe to be no better then the Synagogue of Antichriſt: If they ſay that they doe it to a good end, namely, to maintaine the truth: I anſwere with *Iob: Nunquid Deus indiget mendacio veſtro, ut pro illo loquami dolos?* Doth G O D ſtand in need of your lye, that you ſhould ſpeake deceitfully for his cauſe? no, he will ſurely reprove you for it: and with Saint *Auguſtine: Cum humilitatis cauſa mentiris, ſi non eras peccator, antequam mentireris, mentiundo efficeris quod enitaras:* that is, If thou telleſt a lye for humility ſake, (or for the truths ſake) if thou wert not a ſinner before, by lying thou art made that which thou didſt avoid: what can bee more pithily ſpoken for the reprove of theſe men, who by falſhood, pretend to eſtabliſh the truth, and by lying to vphold their Religion: and if neither the Scripture, nor this holy Father, are regarded by them; then let them heare the cenſure of the Heathen *Cicero*, who concludeth, that *in virum bonum non cadit mentiri emolumentum ſui cauſa*: It falleth not to a good man to lye, no not for his owne profite ſake: what are they then in his account, who make a common practice to lye for their advantage? But leſt I ſhould bee thought to accuſe them falſely, and in reprooving their lying, to fall into the ſame vice my ſelfe; let vs take a ſhort view of ſome of their notorious vntruths, which are ſperſed in their bookes. And heere to omit their lying Reuelations, lying priuiledges, falſe Canons, forged donations, counterfeit deuices, lying martyrologies, all which are ſtuffed with notorious falſities, and that by the confeſſion of their owne Doctours: I will inſiſt onely vpon their lying miracles, wherein they vaunt themſelues as a marke of their Church, and wherewith they labour to vphold moſt of their erroneous opinions.

I. I. And firſt touching their miraculous tranſubſtantiatio,
and

Iob. 13. 9.

*Aug. de verbis
Apoſtol.*

Cic. Offic. 3.

*Antonin. part. 1.
c. 8. tit. 2.
Salmer. in Rom.
5. diſp. 52.
Eſpenſer. com.
in tim. Dig. 1.
Caus. loc. l. 1.
c. 6.*

I.

Bozium de signis
l. 14. c. 3.

and adoration of the Sacrament: not finding in Scripture sufficient prooffe for it: it is strange to see how many monstrous miracles they haue deuised for to win credit thereunto. *Bozium*, a man of great fame amongst them, telleth vs these three tales: first, that *Anthony* of *Padua*, caused his horse to kneele downe and worship the holy hoast, by which strange sight, a stout Heretike was conuerted to the true faith. And secondly, *Saint Francis* had a Cade Lambe, which vsed to goe to Masse, and would duely kneele downe at the eleuation, and adore. And thirdly, that a certaine deuout woman, to cure her Bees of the murren, and to make them fruitfull, put a consecrated hoast into the Hiue, which when after a time shee tooke vp, shee not onely found a miraculous increase, but saw also a strange wonder, the Bees had built a Chappell in the Hiue, with an Altar, and windowes, and doores, and a steeple with Bells, and had laid the hoast vpon the Altar, and with a heauenly noyse flew about it, and sung at their Canonically houres, and kept watch by night, as Monkes vse to doe in their Cloisters. Who would not belecue now but that the hoast is to be adored, if hee be not more senslesse then a horse, or a Bee, or a Cade Lambe? But if this be true, why are Mice so prophane, that they dare rend it with their teeth? And why doth not the Popes Hackney kneele downe, and doe reuerence vnto it, when hee carrieth it on his backe, accompanied with muletters, and horse-keepers, and Courtisans, and Cookes, with sumpter-horses, and all the baggage of the Court, as oft as his Holinesse is to trauell abroad; when hee himselfe followeth, mounted vpon a goodly white palfrey, accompanied with Cardinals, Primates, Bishops, & Potentats? Is more honor to be giuen to Christs Vicar, then to Christ himselfe? Or was *Antho-nies* horse more religious then all the Popes horses? yea then the Pope himselfe, and all his traine? And if the hoast bee so soueraigne a preseruatiue for Bees, why doe any good house-wiues suffer their Bees to perish, seeing they may haue the hoast for God amercy, or at least wise for a very small price? In the booke of the conformities of *Saint Francis*, wee finde this miracle: On a time Fryer *Francis* saying Masse, found a Spider

Iehan. Monluc.
Mih. de Rel. ad
Reg. Mat.
Fulmen Bru-
urni. pag. 12. c.
13.

Lib. conformat.
Sancti Francis.

Spider

Spider in the Chalice, which hee would not for reuerence to the Sacrament cast out, but drunke it vp with the blood : afterward rubbing his thigh, and scratching where it itched, the Spider came whole out of his thigh, without any harme to either : O strange miracle ; and yet not so strange as this, that Christs blood in the Chalice, should poyson Pope *Victor* ; except *Francis* a Fryer were more holy then *Victor* a Pope : or the blood in one Chalice, were of greater force then in the other : but peradventure the Priest in the one, had no intention to turne the wine into blood, as the Priest in the other had : and then wee know there can be no conuersion : but no maruaile if this be true, seeing in the festiual of *Corpus Christi* day, we read as great a wonder as this : to wit, of a Priest, that hauing lost the host in a wood, as hee came to housell a woman that was sicke, and hauing whipt himselfe for his negligence, went backe to seeke his Lord God, and at last spying a pillar of fire, that reached from the earth to heauen, ran thereunto, and found Gods body at the foot of that pillar, and all the beafts of the Forrest about it, kneeling on their foure knees, and adoring it with great deuotion, except one blacke horse, which kneled but on one knee, and that blacke horse (sayth the story) was a fiend of hell, who had turned himselfe into that shape, that men might steale him, and bee hanged, as many had beene. This as it was reported to bee done not far from *Exbridge* in *Deuon-shire* : so it was as solemnely read in the Church, and as verily beleeued, as any miracle that euer Christ wrought : who can doubt now, but that the bread in the Sacrament, is really changed into the body of Christ, and the wine into his blood, if this be true.

12. Againe, to proue their doctrine of concomitance, that is, that whole Christ is vnder both formes of the Sacrament : *Bellarmino* produceth examples out of *Syrins* ; *Vincetinus*, and *Alexander Alesius*, where miraculously out of the bread being broken, blood plentifully flowed to the view of the beholders : which if they were true, as may very wel be doubted, yet quince not that doctrine : for those miracles might be wrought rather for the couictiō of profane & irreligious receivers,

2.

*Bell. de Sacra-
mento Euchar.
l. 4. c. 14.*

uers, & confirmation of Christian Religion, against all enemies thereof, whether Infidels or Heretikes, then for the proof of the reall ptesence, or cōcomirance of both parts of the Sacrament, vnder one signe: but that they were not true, wee haue iust cause to suspect, seeing the eldest of those miracles are litle aboue a hundred yere old, at what time true miracles were vterly ceased in the Church, & falsecones were foisted into their roomes, as witnesseth *Lyranus*, who sayth, that *the people in his time were notably deceiued by false miracles, forged by Priests, and their complices for gaine*: and *Canus*, who affirmeth, that *writers in his time forged many things of purpose, and suggested false miracles, to pamper the peoples humor, and to gaine credit to Religion*: and in that respect taxeth diuerſe graue authors, for their pronenesse in satisfying the peoples appetite: and *Agrippa*, who sayth, that *the writers of histories making godly lies, did counterſeit Reliques, frame miracles, and deuise terrible fables*: let these goe then amongst the rest, for at least suspected, if not conuinced falshoods.

3.

13. Further for the prooſe of their Canonization, and inuocation of Saints, it is a wonder to see how many wonders they haue deuised. For to omit that which Cardinall *Baronius* reports as a truth, out of *Guillerinus*, and *Vincentius*, touching Saint *Falbert*, that because he was a most deuout worshipper of the Virgin *Mary*, therefore shee came vnto him in his sicknesse, and gaue him her breasts to sucke: as also how shee came to Saint *Bernard* in his sicknesse, to visit him, accompanied with Saint *Lawrence*, and Saint *Benedict*: and to omit how Saint *Dominiek* caused the Deuill to hold the Candle to him, till it burnt his fingers: which *Canus* brandes with the stampe of a ridiculous fable: and how Saint *Dunstone* pulled the Deuill by the nose, or by the lip (as some other say) with a paire of Pincers; which beeing as ridiculous as the former, yet is allowed by the Iesuit *Delrio* for truth: to omit also how their Saint *Francis* had the ſue wounds of Christ printed in his flesh by an Angell, with the nailes sticking therein, and continually bleeding till his dying day: that hee vsed to ride in the aire, in a fiery chariot, talking with Christ, and *Mary*,

Lyran. in Dan.
14.

Canus loc. l. 11.
c. 6.

Agrip. de vanit.
c. 97.

Baron. anno
1028.

Vita Bernard.
l. 1. c. 13.

Canus loc. l. 11.
c. 6.

Delrio disqu.
magic. tom. 2.
l. 4. c. 1.

Antonin. 3. part.
tit 24. c. 2.
Box. de signis
l. 15. c. 3.

Mary, and *John*, and accompanied with innumerable Angels: and that the birds would heare him preach, with great deuotion: and a wolfe was conuerted by him, whom he called brother wolfe, and ledde him about with him in his iourney: as also to omit how Saint *Denis* had his head stroken off, and after carried it two miles in his hands: the like to which is written of *Iustinian* the Monke. Saint *Othisa*, Saint *Fulcian*, and Saint *Victorice*: and how Saint *Nicholas* in his infancy, lying in his cradle, of himselfe fasted Wednesdaies and Fridayes, and would not take suck: and how Saint *Patrick* caused a stollen sheepe to beat in the belly of him that had eaten it: and how Saint *Bede* preached to the stones, and they answered his prayer, and said, Amen, venerable *Bede*.

Breuiar. Rom. pii quini.

English feast
de Sancto Nichol.

Legend. Anglic. fol. 261.

Capgrau. leg. fol. 35.

14. To omit I say all these and many more, as beeing ordinary and common tales in euery mans mouth: I will onely commend vnto the Readers admiration, some few more rare, and yet no whit lesse strange: as for example, a Parrate being like to bee surprized by a hauke, flying ouer the shrine of Saint *Thomas* of *Canterbury*, cryed miraculously, Saint *Thomas*, helpe mee: and presently the hawke fell downe dead, and the Parrat escaped: so the famous Virgin of *Lauretto*, when as a certaine man was on the ladder, ready to bee hanged, being accused falsely for purloyning his masters hawke, as soone as hee did but thinke of her in his heart, and desire her helpe, the hawke came forth with iangling in the aire, and hovering ouer his head, and at last light vpon the gallowes, and so freed the poore man from the halter. Saint *Christophers* staffe beeing pitched into the ground, began presently to beare leaues, whereupon eight thousand men were conuerted to the faith of Christ. A Nunne called *Beatrix*, running away with her Paramour, liued certaine yeeres in a publike brothel-house; but because shee was a deuout worshipper of our Lady, our Lady her selfe supplied her roome in the Nunnerie, and was taken for *Beatrix*, all the time of her absence. Saint *Christines* tongue was cut out of her head, and yet shee spake notwithstanding, and her breasts beeing cut, instead of blood, milke issued. Saint *Brice* beeing accused to bee the father:

Legend. Thom. of Caunterb.

Turfell. Iesuit. l. 4.

Legend. Sancti Christopher.

Casarius Hesterbach. l. 7. c. 35.

Legend. Lombard.

Capovano.

father of a base childe, caused the said child, being but thirty dayes old, to speake, and confesse that *Brice* was not his father: the same also is said to carry hote coales in his bosome, without burning his flesh or clothes. Saint *Aidus* espying eight wolues that were sore hungry, gaue them eight lambes of meere compassion, which afterwards by prayer hee obtained safe and sound out of the wolues bellies. Saint *Adrian* beeing called vpon by a boy that was beaten, the Masters hand was stayd in the aire, so that hee could no more touch him.

Legend. Iacob.
de vorag.

15. What should I tell you of, Saint *Patrick*, that droue with his staffe, all the venemous beasts out of *Ireland*: or of Saint *Rech*, who beeing sicke of the pestilence in a wood, was fed by a hound, that brought him euery day bread from his masters table: or of Saint *Lupe*, or *Lou*, who shut vp the Deuill in a tankard all night, that came to tempt him, so that he howled and brayed most hideously, and in the morning the holy man let him out: or of Saint *Dunston*, whose Harpe hanging on the wall, sounded melodiously, without touching, this Antheme, *Gaudet in coelis anima sanctorum*: and of Saint *Martin*, who beeing saying Masse, a tongue of fire came, and fate vpon him, as it did vpon the Apostles: or of Saint *Germaine*, who comming to the sepulchre of one of his disciples, beeing a good while dead, asked him how hee fared, and if he would no longer goe with him, to whom the other answered and said, that hee was well, and that all things were to him soft and sweet, and that hee would no more come hither: or of Saint *Barbara*, who turned the sheepe of a certaine sheepeheard that bewraied her to her father that sought for her, into locusts? But if you would haue a lye with a latcher, looke into the Legend, of the Annunciation of our Lady, there you shall read of a certaine Knight, who betaking him selfe into an Abbey, was long learning the *Aue Mary*; and whereas hee could not get any further then the two first words of the Angelicall salutation, at last he dyed, and was buried, and vpon his graue sprung vp a right faire flowre deluce, in euery leafe whereof, was written in letters of gold, *Aue Marie*, and the root of this

this floure was found to issue out of the mouth of the sayd Knight, because as he had those words alwayes in his mouth, while he was aliue, so they grew out of his mouth being dead. Let all the Poets match this fable if they can, and yet *Ouid* commeth somewhat neere it in his two tales of *Hyacinthus*, and *Ajax both*, which were fabled to be turned into two flowers, with the two first letters of their names imprinted in them, and thus by strange and incredible fictions they maintaine the superstitious inuocation of Saints, the ordinary conclusion almost of their legends being this; then let vs pray to this worthy Saint and glorious Martyr, that he will pray to God for vs, that by his merits wee may haue pardon and forgiveness of our sinnes.

Ouid. Metamor.
lib. 10. & 13.

16. Againe, to perswade to the worshipping of relicks, they tell vs diuers such like tales: As that a yong man falling off his horse and breaking his neck, was brought to the graue of Saint *Hyacinth* the Polonian, and presently reuiued. And a Mayde, who had a yong Heifer dead by some misfortune, made supplication at the Tombe of this Saint, and when she returned home, a Butcher being sleying the Heifer, it first began to stirre the fleyed foot, and then to lift vp the head, and at last to rise vp as sound as euer it was. We reade in the french Chronicles taken out of *Turpin* a Popish Writer, that king *Dagobert* robbed other Saints of their relicks, to enrich the Temples of Saint *Denis*, Saint *Rustick*, and Saint *Elen-therie*, whereupon it came to passe that there arose great debate betweene the Saints, for those Saints which he had spoiled, as Saint *Hilary*, Saint *Fremyn*, and others, ioyned themselves with the Deuils, and craued ayd of them to carry away the soule of the good king to hell: but he called to his help the other Saints which he had enriched, who resisted so valiantly the Deuils and the Saints wronged, that they tooke away from them his soule and carried it to Paradise. Who? which hath any spark of grace would not enrich the Temples, and relicks of these three Saints, seeing their power is so great to deliuer a man from the Deuill? But this next of Saint *Fremyn* is full as strange; for the golden Legend reporteth, that

4.

Senerin. de vita
miracul. Sancti
Hyacinth. lib. 1.
ca. 19. & lib. 2.
ca. 7.

Nichol. Gilles
anno 645.

Legend. Inuent.
of the body of
Saint *Fremia*
moritiss.

after the Sunne had miraculously sent his beames through a stone wall vpon Saint *Fremins* graue, and thereupon they had digged to finde out his body, there issued thence such a sweet smell, as they weened they had been in a Paradise: which odour spread it selfe not onely through the city of *Aniens* where the body lay, but also vnto diuers other cities, the sweetnes whereof as it moued much people to bring their oblations to this glorious Saint, so it cured some a far off (as the Lord of *Burgency*) from their diseases: but when this body was taken vp and carried in the city of *Aniens*, strange wonders were wrought: for then the Elements mooued, (sayth the story) the Snow that was at that time great on the earth was turned into powder and dust: and the Ice that hung on the trees became flowers and leaues, and the meadowes became greene: and the Sunne which by his course should goe low that day, ascended as high as it vseth to be on Saint *Iohn Baptists* day in Summer: and as men bare the body of this Saint, the trees enclined and worshipped it, and all manner of sicke persons what malady soeuer they had, receiued health, at the Inuention of the blessed body of Saint *Fremin*.

Legend Sancti
Stephani.

17. Another as strange a tale wee haue touching the relicks of Saint *Stephen*, and Saint *Lawrence*: for when as one of them was buried at *Rome*, the other at *Constantinople* (sayth the Legend) the Emperours daughter which was possessed with an euill Spirit, was brought to touch the relicks of Saint *Stephen*, but the Diuell within her cryed, that he could not be dispossessed, except the body of Saint *Stephen* was translated to *Rome*: whereupon meanes was made that Saint *Stephens* body should be carried to *Rome*, and in lieu thereof, Saint *Lawrence* his body should bee brought to *Constantinople*. Now in the way as they were making this conueyance, the city of *Capua* gat the right arme of *Stephen*, and builded their Metropolitane Church in honour thereof: but when they were come to *Rome*, they would haue borne the body of Saint *Stephen* to the Church of Saint *Peter ad Vincula*, but they that bare it were not able to goe any further: and then the Deuill in the mayd cryed out, Ye trauaile for nought, for he shall.

shall not be heere, but with *Lawrence* his brother, therefore they bare the body thither, and then the mayd touching the body was presently made whole, and Saint *Lawrence* as reioycing at the comming of his brother, and smiling, turned himselfe into the other side of the Sepulchre, and made roome for him to lye in: and when the *Greekes* would haue taken vp the body of Saint *Lawrence* to carry it to *Constantinople*, they were stricken dead, till the Pope and his Clearks by their prayers reuiued them againe: who would not now worship the relicks of Saints, if such great myracles be wrought by them.

18. But to conclude this poynt, and not to trouble the reader with too much of this pedling stufte: thus they labour to gaine worship to Images, honour to the Crosse, and Crucifix, and credit to Purgatory, and prayer for the dead, and countenance to popish single life, as of many hundred examples which might be produced, let these few suffice. Saint *George* being put into a frying pan full of boyling lead, made but the signe of the crosse, and he was therein refreshed as if he had bin in a bath. Saint *Margaret* was swallowed vp of the Diuell in the figure of a Dragon, but making the signe of the crosse in the Dragons belly, the Dragon burst, and out came Saint *Margaret* safe and sound. It is sayd also that she took the Diuel by the haire of the head, and beate him about the eares. Saint *Goodreck* with the signe of the crosse tamed Wolues and Serpents in such sort, that they lay with him by the fire side without offering any hurt. Saint *Christopher* being a Giant of twelue cubits in height, determined with himselfe to serue none but the greatest King in the world: and therefore being in seruice to a great King, he spied him crosseing himselfe against the Diuell: wherefore perceiuing that he was afraid of the Diuell, he went to serue him as one greater then the former, and perceiuing that the Diuell auoyded the sight of a crosse, he asked him, why he did so? to whom the Diuell answered, that there was a man called Christ which was hanged on the Crosse, in feare of whom, as oft as he saw the signe of the Crosse he fled from it, for which cause

Saint *Christopher* perceiuing that Christ was a greater King, renounced the Deuill, and betooke himselfe to the seruice of Christ, and was called *Christopher*, whereas before his name was *Reprobus*. He that would read a merry tale indeed, let him read the Legend of Saint *Christopher*: As for a fearefull tale, let him goe to Saint *Brandons* Legend: all the old wiuies tales that euer were told in a chimney corner, are not to be compared to these two.

19. It is no newes amongst them for Images to speake, nod the head, shake the hand, sweat, and such like: or at least for some crafty Priest to worke these seates, to delude the people. The Image of the blessed Virgin *Mary* is sayd to haue spoken diuers times, to Saint *Bernard*, when she bad him good morrow, whereupon the good man should answer, that she broke the Canons of the Church, because it was forbidden that a woman should speake in the Church. To Saint *Hyacinth*, who flying from the *Tartarians*, the Image thus cryed vpon him with a loud voyce, O my sonne *Hyacinthus*, dost thou escape the hands of the *Tartarians*, and leauest me and my sonne to be cut in pieces, and trampled vnder feet: To whom *Hyacinthus* answering, O glorious Virgin, this thy Image is too heauy, how shall I be able to carry it? The Virgin replied, Take it, for my sonne will lighten the burden. And to *Alexius*, who staying long in the Church-porch, the Image of our Lady spoke and bade the Sexten let him in. So the Crucifix is sayd to haue spoken to *Thomas Aquinas*, when he was praying before it in great deuotion, Thou hast written well of me *Thomas*, what reward therefore wilt thou haue. And to the Council at *Winchester* gathered together about the question of Priests mariages in these words, Take *Dunstons* wayes unto you, for they are the best. *Polidore Virgill*, otherwise a strong Papist, yet limelt out this to be *Dunstons* legerdemayne, and so may any other that hath not lost his senting: and thus we haue two talking Images, that the Heathen might not goe before them in this, who by *Bellarmines* confession out of *Valerius Maximus*, had two also that spoke, the one of *Inuo Moneta*, at the taking of *Veyes*, which being asked in iest by a Souldier, whither she would

*Seueria. de vita
& mirac. Sancti
Hyacinth. lib. 1.
cap. 13.*

Legen. Lombard.

*Breuior. Rom.
in fest. Sancti
Thom. de Aquin.
lect. 5. etia vita
eius.*

*Polydor. Virgil.
Hisor.*

*Bell. de Sanct.
beatit. lib. 2.
cap. 13.*

would goe to *Rome*, answered, *that she would*: the other of Fortune, who vitered these words, *Tee haue rightly seene mee O nation, and rightly dedicated mee.*

20. But that Images vsed to becke, and mooue their heads, and stir their hands, there are so many examples that it would be left labour to stand vpon them, onely the image of Saint *Nicholas at Westchester*, may discover the trick of all the rest, for at the burning of it in the Market-place of the city, there was discovered this trick of fast and loose, the Image was made with such a deuice, that if one standing behinde, did pull a certaine string which was in the back part thereof, it would mooue the hand, as if it blessed the people. The like may we thinke of that Roode of *Poyters*, which when *William Longshampe* Bishop of *Ely* lay a dying, did piteously weepe and lament, so that the teares fell downe from his eyes, as it had been a flood of water, but no meruaile, for as they say, it was the accustomed vse of that Roode alwayes to mourne when a Bishop departed. A pretty story there is in one of the Legends of the Virgin *Mary*, of a woman who prayed deuoutly to that Image for the deliuering of her sonne out of prison, and when shee saw that her prayers preuailed nothing, shee tooke away from the Virgin her sonne out of her armes, and carryed it home, whereupon our Lady presently went to the prison and deliuered the womans sonne out of hold: then the woman (sayth the tale) brought backe the Virgin *Maries* sonne, and gaue it her againe, saying, *O blessed Virgine now thou hast restored my sonne vnto mee, behold againe thy sonne vnto thee*, and so both parties were well pleased.

This is knowne to be true by many of the inhabitants yet liuing.

Houeden.

21. For Purgatory, and prayer for the dead, there be infinite tales deuised, of all which we may giue the same censure which Saint *Augustine* doth of lying myracles, that they are *vel signum mendacium hominum vel portentum fallacium spirituum*, either fictions of lying men, or wonders of deceitfull spirits, of the first kind was that reported by diuers authors of certaine Priests, that dwelling not far from the sea side, tooke a number of sea-crabs, and tyed vnto each of them light, and so put them vpon dead mens graues in the Church-

5.

Aug. de unitat. eccles. 16.

Iob. Rinius de spect. & apparit. Andreæ of kind in coniecturis. Eras. in epist.

yards, to make the poore country people beleeue that Spirits did walke: but in one place, the legerdemaine was deprehended, for the Carpenters and Masons comming the next day after all Soules night to worke, found among the timber and broken bricks some of the Crabs, with their candles on their backs extinguished, whereby the knauery of this miracle was discovered. Of the second kind it may be was that recorded by Saint *Gregory* in his Dialogues, (if that booke be his as is iustly doubted, for he telleth there a tale of a Beare which was commaunded to keepe the Hermit *Florence*s sheepe, a thing not fauouring of Saint *Gregories* spirit, or if it did, then it argueth him to haue been too credulous of lying reports, (as he is taxed by their own *Canus*) of a soule appearing vnto a Priest that bathed himselfe often in a water, & officiously pulling off his shoes, with an earnest desire to enioy his prayers and oblations for his deliuerance, which being performed, when he returned to the bath and found the soule no more there, hee concluded, that his prayers had deliuered him out of Purgatory.

Canus loc lib. II.
cap. 6.

22. In one of these two ranks are all the strange stories published by these Dialogues, *Beda*, *Brigitta*, *Dionisius*, *Carthusianus*, touching walking ghosts, for eyther they were juggling tricks of imposters to deceiue the simple, or deceits of deuils to delude the learned: and this may in no poynt more playnely be proued, then against Priests mariages, for the disgracing whereof, and aduancing single life about it, an Idoll at *Winchester* must speake as before hath been shewed. The Emperour *Lewes* the second must be tormented in Purgatory, because he would not regard the admonitions of *Gabriell* the Archangell against Priests mariages. *Emma* mother to Saint *Edward* King of this land, must goe bare-foot vpon nine burning plowshares of yron, to try her chastity, and *Alwynes* the Bishop of *Winchester*, with whom she was suspected to haue committed fleshly villany, but she was borneouer them betwixt two Bishops, so that she needed not to hurt her feet. A yong Nunne being got with child by a yong Monke, two Midwiues must come from heauen, being sent by

Sigebert
Vincent.

Malmesbury.
Marian. Geot.
Capgrave.

by *Henry Murdach*, then lately Bishop of *Torke*, and discharge her of her childe without paine, and take it from her, so that it was neuer scene more; & very likely, for a priuy or a fishpond might meet with it by the way, as it had done a number more in former & later times: A thousand such lies as these shall you find in their Legends, and martyrologies, and other bookes: insomuch, that *Espensans* a learned Bishop of their owne, doth freely confesse, that *no stable is so full of dung, as the Legends are full of fables; yea that very fictions are contained in their portesses:* and *Canus* another learned writer, that the *Pagan Historiographers did more truly write the lines of Emperours, then the Christians did the lines of Saints:* and that in the golden Legend, there are monsters for miracles, rather then true miracles: and that hee which wrote this booke, was a man of a brazen face, and a leaden heart.

*Espensans in 2.
tim. 4.*

*Canus loc. lib. 12
c. 6.*

23. Thus it is euident by the confession of many learned of their owne side, that these bee lying tales, coyned as *holy deceits*, as some of them terme them, but more truly, as deuillish deuices, not to maintaine the truth, but error: for how can that bee the truth which standeth in need of lying to maintaine it: *Caietane* a Cardinall, and a great learned diuine sayth, that the credit of the Romish miracles dependeth vpon the report of men, who may deceiue others, and bee deceiued themselues: and *Antoninus* the Archbishop of *Florence*, calleth the visions of *Bernard* and *Briget*, touching the conception of the Virgin *Mary*, fantastick visions, and mens dreams: why should wee then belecue them to bee true, when as they themselues belecue them not.

*Pie fraudes.
Agrip. de vanit.
c. 97.*

*Caiet. opusc. de
concept. Virg.*

*c. 1.
Antonin. part. 2.
c. 8, sit. 3.*

24. If they obiekt and say, why may not these miracles be as true as those which are reported by many of the ancient Fathers: and seeing famous miracles haue beene in all ages of the Church, why should these last ages bee suspected for falsity, more then the former? I answered first, that those Fathers themselues, which were reporters of such miracles, yet did repose no such confidence in them, as to build their faith vpon them, as the Romanists doe: for Saint *Augustine* sayth, *Quisquis adhuc, &c. Who soeuer yet seeketh after wonders, that hee*

*Bel. de notis ec-
cles. lib. 4. c. 14.*

Aug. de ciuit. lib.
22. c. 8.
Idem tract. 13.
in Iohan.

Chryſoſt. hom. 29
in Mat.

Tertul. contra
Marcum. lib. 3.
c. 3. & de præ-
ſcriptic. 44.
Maldon. in Mat.
7. 22.

Mat. 24. 24.
2. Theſſ. 2. 9. 10

Antonin. part. 1.
tit. 8. c. 2.

Canus loc. lib.
11. c. 6. pag. 658.
Iouan. 1567.

may beleene, is himſelfe a great wonder, who when the world beleue ſh, doth not beleene: and in another place: *Contra iſtos mirabilirios, &c.* Againſt theſe miracle-mongers, my God hath made mee wary, ſaying, there ſhall ariſe in the laſt dayes falſe Prophets, working ſignes and wonders, that they might lead into errour, if it were poſſible the very Eleſt. And Chryſoſtome, or whoſoeuer els was the author of thoſe learned homilies on *Mathew*, pro- ueth that the true Church of Chriſt cannot bee diſcerned or known by ſignes, or other meane, but onely by the Scripture: and that the working of miracles is more found among falſe Chriſti- ans, then true: & Tertullian ſayth plainly, that the Heretikes did raiſe the dead, cure maladies, & foretell things to come: the ſame is affirmed by Chryſoſtome, Ierome, Euthemius & Theophilaſt; as witneſſeth Maldonate the Ieſuite: by which it appeareth, that the Fathers thought miracles were not to bee regarded, ex- cept they were wrought for the confirmation of the truth: and that a miracle was to bee examined by the doctrine, not the doctrine by a miracle: and therefore, that they are not a- ny proper and true markes of the Church, as the Romaniſts make them: nay that they are rather markes of Antichriſt, and his Church, as both our Sauour and Saint *Paul* plainly a- uouch; ſo that by this their great bragge of miracles, they giue vs this ſtrong aduantage againſt them, that their Pope is Antichriſt, and their Church Antichriſtian, which otherwiſe wee ſhould want.

25. And ſecondly I anſwere, that they themſelues reiect diuerſe miracles of the fathers, as fantaſtick viſions, and mens dreames: ſo doth *Antoninus* call the viſion of *Bernard* and *Briget*, in the queſtion of the *Virgin Maries* conception: and *Canus* taxeth *Gregory* and *Bede* with this: that they miſſed the marke now and then, who wrote miracles, talked of and beleue- ued among the vulgar: that is, which they receiued by heare- ſay, and not by any eye-witneſſe, or ſound prooſe: now why ſhould wee be reſtrained from that liberty towards the reſt, which they take towards *Gregory* and *Bede*: eſpecially ſeeing many of their miracles are ſuch, as no reaſonable man would euer beleue, and deſerue rather the ſplene then the braine:

as for example Saint *Ierome* reporteth this to bee one of Saint *Anthones* miracles; how *Anthonie* traauailing in the wildernesse, to seeke out *Paul*, the Hermite met with a Centaure, (halfe a man, and halfe a horse) who spoke to him, and shewed him the way; and by and by when the Centaure was gone, meeteth him another Monster like a Satyre, with a hook nose, and hornes on his head, the lower part of his body like a goat, offering him a branch of palme: whom *Anthony* asking who he was, he answered; *I am a mortall creature, an inhabitant of the wildernes, such an one as the Gentiles deluded with error, called a Satyre; and I am come as an Embassadour from my flocke, to beseech you to pray to God for vs, whom wee know to bee come for the saluation of the world, whose sound is gone through the earth: if this bee true, that there are such monsters; or if they bee, that they belecue in Christ, and so may bee saued: let vs beleue then all that euer the Poets haue written of Ixion, Polyphemus, Pan, Silenus, & other such like mōsters: Gregory Nissen* writeth, touching *Thammaturgus*, that the *Virgin Mary*, and Saint *Iohn* came down from heaue to him, & taught him his creed: which is as likely to bee true, as that which the Poets write of *Apollo*, that taught *Esculapins* the rules of Physick: or the Rabbinnes of the Angell *Sanbasser*, that was *Adams* Schoolmaster.

Hierem. in vita Pauli.

Gregor. Nissen. orat. de vita Thammaturgi.

26. Saint *Bernard*, in the life of *Malachias* (if at least that booke bee Saint *Bernards*) telleth vs of *Malchus* the teacher of *Malachias*, how hee restored hearing to one that was deafe, and how the patient confessed, that when the holy man put his fingers into both his eares, hee felt as it were two pigges issuing out of them. Again hee reporteth, that a certaine Prior of the Regular Friers, seing *Malachie* the Bishop to haue many seruants, but few horses, gaue vnto him the horse that hee rode on which beeing a restie iade, and setting hard, at the first the Bishop found him so, but ere hee had ridden farre, by a wonderfull change, hee prooued a very excellent and precious palfrey, ambling most sweetly: the like tale wee reade in the Dialogues ascribed to *Gregory*, of a horse, which a Noble-man lent to Pope *Iohn*, which beeing a very gentle, sober nagge, when as afterward the

Bernard. de vita Malachie.

Gregor. dialog. l. b. 3. c. 2.

the noble mans wife should bee set vpon him , hee puffed and pranced, and stamped most strongly, disdainning that a woman should sit vpon his backe , which had carried the high Priest of the world : much like to King *Alexanders Bucephalus*, which being bare , would carry any groome quietly ; but when his trappings and furniture was on, then hee would endure none but *Alexander*. The writer of the life of Saint *Bernard*, relateth a pretty wonder, done by that holy man at the dedication of a Church, when as the place was so filled with multitude of flies , that the people could not enter into it without great annoyance : Saint *Bernard* vsing no other meanes to destroy them, said onely, *I excommunicate them* ; and presently the next morning they were all found dead on the floore. Doth this saueur of Saint *Bernards* holinesse : or can any man bee so madde as to thinke , that so holy a man would denounce excommunication , ordained to separate from the Congregation open and sinfull men , against poore silly flies: sure hee hath no more wit then a flye, that will beleue this: so that notwithstanding the ancient miracles recorded by the Fathers, yet the Legendary Romish miracles are not freed from grosse and notorious falshood.

5.

27. Another practice of theirs to win credit to their Religion, and disgrace to ours , is slaundering and calumniating both our Religion , and the professours thereof : and that so grossely and falsely , that their owne consciences could not chuse but say secretly vnto their tongues, thou lyest, when they were writing them in their bookes : but they deale like theeuers, who to cleare themselues from suspicion of robbery, raise vp hue, and cry against true men : or like harlots , that lay the imputation of dishonestie vpon sober matrones , to the end that they themselues might bee thought chaste and honest: so beeing full of sores and blemishes themselues, they seeke to couer their owne shame, by discovering ours. Which if it were in truth, though their enuy was neuer the lesse, yet their sinne was not so great: but beeing notorious and outrageous lyes , they plainly shew that they care not what they belch forth, so they staine vs with the filth thereof: and that they

they haue learned that Matchauillian rule, *and after calumniari*, to slander boldly; because though the wound bee healed, yet a scarre remaineth.

28. Their slanders are darted either against our persons, or the gouernment of our Church, or our doctrines: let vs take a short view of all these: and first for their personall slanders; they slander all of vs in generall, with the ignominious titles of solifidians, nullifidians, nudifidians, Infidels, worse then Turkes, &c. yea and say that wee haue no faith, no Religion, no Christ, no God; and what not that either malice can deuise, or enuy and rage vtter? These slanderous reproches are set abroach by rayling *Parsons* in his booke of the three conversions, and almost in all other of his discourses; and by *Matthew Kellison*, who was of a sudden start vp from spigget to the Pulpit, a buttery diuine; and by *Wright* another of the same stampe; and by *Reynolds*, and *Bellarmino*, and *Beran*, and *Coster*, and all the brood of ranke mouthed Iesuites: who as if they were all bitten with one madde dog, raue alike against our Religion, and the professors thereof: but God bee praised, with euill successe; for their calumnies are so transparent, that he that doth but meanly vnderstand the grounds of our Religion cannot but turne the lie vpon their heads.

29. But let vs heare their reasons why we are all Infidels: mary they propound two principall ones, and those very strong, as they thinke: first they say that all learned Protestants are Infidels, because they build their faith vpon their owne priuate exposition of Scripture: and secondly, that ignorant Protestants are Infidels, because they rely their faith vpon their Ministers credit. To the first, I answered two things, first, that wee doe not interpret the Scripture by our own priuate iudgements, but by the Scripture it selfe: for some places are so plaine, & those principally that contain the grounds of Religion, that they need no exposition, as Saint *Augustine* witnesseth, saying that *quadam in Scripturis, &c. There be some things in the Scripture so manifest, that they require rather a bearer then an expounder*: and what those things are, the same father declareth in another place, where he sayth, that in those

I.

*Parsons 3. con-
vin.*

Kellison suruey.

l. 4.

Wright. art. 2.

l. 3.

*Reynold. Calui
noturcisme.*

*Aug. in Iohann.
tract. 50.*

things

Idem de doct.
Chriſt. l. 2 c. 9.

things which are plainly ſet downe in Scripture, are found all thoſe points which containe faith and manners: and thoſe things which are obſcure and hard in Scripture, we do not expound by any forraine or priuate interpretation, but by conſerring them with other more plaine and perſpicuous places: and ſo except they ſay that the Scripture it ſelfe is of a private interpretation, they cannot condemne vs of that crime. Now that this is the beſt way of interpreting, let the ſame Auguſtine informe vs, who ſayth, *That there is nothing contained in hard places of Scripture which is not to be found moſt plainly uttered in others:* and Chryſoſtome, who affirmeth, that *the Scripture expoundeth it ſelfe, and ſuffereth not the Reader to erre:* and Baſill, who telleth vs, that *theſe things which be doubtfull, or ſeeme to be covertly ſpoken, in ſome places of holy Scripture, are expounded by other plaine places.* Of the ſame minde are the reſt of the Fathers: and ſo wee expound the Scripture no otherwiſe then all the ancient Fathers uſed to doe, and then indeed it ought to be.

Idem Ibid. l. 2.
c. 6.

Chryſoſt. hom. 12
in Gen.

Baſil. queſt.
compt. explic. q.
267.

Hier. com. in
Iſay. c. 19.

30. I, but wee follow not the iudgement of the Church, (ſay they) which hath the onely key of interpretation committed vnto it: if they meane by the Church the fathers, we may iuſtify our ſelues by condemning them of the ſame fault: they deale with them as the Iewes dealt with their wiues, if they pleaſe their humors they hold vr to them; but if they croſſe or thwart them, they ſue out a bill of diuerce againſt them, and put them away: nothing is more common then this in all their writings: and therefore it needs no inſtances to prooue it: if they meane the Councils; why, by their owne teaching, no Council is of ſufficient authority except it bee confirmed by the Pope: nor any decree or interpretation to bee entertained without his approbation. Therefore they muſt needs meane the Pope alone, and if they doe ſo, then we confeſſe that wee haue juſt cauſes not to tye our faith to his girdle, nor our vnderſtanding to his braine: ſeeing many of that ranke haue bene open Heretikes, ſome notorious Atheiſts, all men, and therefore ſubiect to errour: yea ſeeing the body of their Church is an Apoſtate harlot, and the ſummiſhed head

head on earth, that man of sinne, the great Antichrist, spoken of in the Scriptures. If to vary from him then, and his *Babylon*, in our exposition of Scripture, bee priuate interpretation, wee confesse our selues guilty, but in all other respects cleare and innocent.

31. Secondly, grant that wee doe in some points follow on our owne priuate exposition, yet wee are not therefore Infidels: for then most of the Fathers should bee infidels as well as wee: for there are few of them which haue not sometimes priuately, yea and falsely expounded the Scriptures: as their owne Doctors confesse. *Camus* saying that they spake with a humane spirit, and erred sometimes in things which afterward haue appeared to appertaine to the faith: and *Possennine*, that there are some things in the Fathers, wherein unwittingly they dissented from the Church; either therefore they must tax them with infidelity as well as vs, or cleare vs as well as them, if al the force of the argument hang vpon this pin, that therefore wee are Infidels, because we priuately expound the Scriptures.

Camus loc. l. 7.

c. 3.

Possenn. biblioth.

select. l. 12. c. 23.

32. To the second, viz. that all vnlearned Protestants are Infidels, because they rely their faith vpon the credit of the translatours, I answer three things; first, that they doe not rely their faith vpon the credit and fidelity of any translatour, but partly vpon the iudgement and authority of the Church, which receiuerth such translations, and alloweth them, and is able to iudge of them: and partly and principally vpon the word translated, which containeth such holy and heauenly doctrine, as none that readeth, or heareth it, can chuse but acknowledge the Maiestie of Gods Spirit speaking in it.

33. Secondly, if our people are therefore Infidels, because they cannot examine the translations by the Hebrew and Greeke, and doe therefore rely their faith vpon the translatours credit: then *Augustine* was an infidell, who knew neither of these languages, but was as it is written of him, *monoglossos*: and then many godly Doctours and Fathers of the Church were Infidels, who for the most part were all ignorant of the Hebrew tongue, and some of them of the Greeke

also:.

*Theodor. de cu-
ration. Græcor.
affection. lib. 5.*

also: and lastly then all the godly Christians in the purer times who both read and heard the Scriptures translated into their mother tongues were infidels, for they all relyed their faith vpon the word translated, but not for the translators sake, who might erre in translating many places, but for the sound, holy, and heauenly doctrine therein containned.

34. Thirdly, if this maketh men infidels to relye their faith vpon man; then the ignorant Romanists must needs be all infidels, whose implicite, Colliarlike faith is groundd onely vpon the Church: that is not onely vpon the Pope, who is in power the whole Church, but also vpon euery ordinary Pastor, be he Iesuite, or Priest, or Frier, or any other, whom they are (according to their diuinity) bound in conscience to beleeue whatsoeuer they teach, as hath been shewed: now this is to rely their faith vpon the fidelity and credit of man, and therfore the blame of infidelity falleth vpon them more iustly then vpon vs: and thus this accusation of theirs, that we haue no faith, no religion, no God, no Christ, but are plain Infidels, is a most notorious and open slander.

2.

35. Thus generally they slander our religion, and the professors thereof, but not content therewith, they set vpon particular persons, and those that are most eminent in our Church, either in authority of place, or excellency of learning, that like Captaines march in the head of the ranks. For to omit their horrible raylings against Kings, Princes, Magistrates, Nobles, and men of high place, that any wayes opposed themselues to the Romish Monarchie, whose glorious vertues were so resplendent, that the mist of their slanders cannot darken the lustre thereof: Lord how they raue and rage against the ashes of *Luther*, *Oecolampadius*, *Zwinglius*, *Caluin*, *Beza*, and other worthie champions of our Church. Of *Luther* they write, that he was an Apostate Friar, that through enuy, pride, and ambition, fell from them, because the office of publishing Indulgences, was taken from the Monks of his order, and translated vnto the preaching Friers; and that he had conference with the Diuell about the private Masse, and was taught by him that it was vnlawfull; and that
in

*Cochleus in
actis Lutheri.*

*Bell. de notis
eccles. l. 4. c. 13.*

in a disputation at *Elipsia* he vttered these blasphemous speeches, *This cause was neither begun for God, nor shall be ended for God*: and that his life was incestuous, and he himselfe a notable wine-bibber, and his death infamous and fearefull, he going to bed merry and drunke, and being found the next morning dead, his body being black, and his tongue hanging forth as if he had been strangled; and that after his death his body so stanke that they could not endure to carry it to his graue, but threw it in a ditch: and that the Deuils departed from many that were possessed, and came to his funerall. These and many other strange fictions they haue set vpon the stage, for the disgracing of the life, death, and memory of that blessed instrument of God.

Campion. Rat. 5

*Thyrraus Ies. d
Demon. part. I
thes. 99.*

36. For *Caluin*, they report, that he was branded on the back by the Magistrate for his Sodomiticall and brutish lust; and that he dyed in despaire, calling vpon the Diuell, swearing, cursing, and blaspheming most miserably, being possessed with the lousie disease, and wormes so increasing in an impostume, or most stinking vicer about his priuy members, that none of the standers by could any longer indure his stinke. The like slander they lay vpon the life of *Beza*, who they say in his youth was an effeminate, wanton, luxurious Poet, and deserued as much shame for his filthy life as *Caluin* had done. *Zwinglius* was slaine (say they) by Gods iust iudgement in the warre against the Catholicks. *Oecolampadius* dyed suddenly in the night: and *Carolaſtadinus* was murthered by the Deuill.

*Reinold. Caluino
iurcis. l. 2. p. 259.*

Idem Ibid.

37. Further they tell how *Luther* went about in vaine to restore to life one *Mesſenus* that was drowned, by whispering and murmuring in his eare; and how he would haue cast out the Deuill out of a certaine mayd, but was in danger to be slayne by him; and how *Caluin* compacted with one *Bruleus* to sayne himselfe to be dead, that to shew the lawfulness of his extraordinary calling, he might miraculously rayse him to life againe, and that he prooued dead indeed, and deceiued his expectation, and made him a knowne impostor. Thus they belch forth their venome against these good men, that through

*Cochleus in actis
Lutheri.
Bell. de notis ec-
clesiasticis. 4. ca. 14.*

*Staphyl. in Ab-
solul. respons.*

*Balsce. vita Cal-
uini. cap. 13.*

through their ſides they might wound the Goſpell and truth which they profeſſed, but with what likelyhood of truth I pray you marke and iudge, and becauſe matters of fact can be prooued by no other euidence but by witneſſe, except God miraculoſly diſcouer them to the world, and witneſſes alſo muſt be impartiall and without exception, or elſe their teſtimonie is of no moment, let vs therefore compare thoſe that ſpeake for them with theſe that are againſt them, and try whether deſerue moſt credit.

*Sleidan commen.
lib 16.
Lonic. theat.
hiſtor. pag. 244.*

*Eraſ. epiſt. li. 11.
ep. 1. ad Card.
Eborac.*

38. *Sleidan* writeth of *Luther*, that his death was moſt ſweet and comfortable, full of heavenly prayers, and godly exhortations, at which were preſent the Earle of *Mansfield*, and other Noble men, *Iuſtus Ionas* the Schoolemaſter of his children, *Michael Calens*, *Iohannes Aurifaber*, and many more, who teſtified the ſame to be true: and *Eraſmus* reporteth of his life, that it was approoued with great conſent of all men, and that the integritie of his manners was ſuch, that his very enemies could finde nothing in him that they might calumniate: which to be true, may appeare by this, that *Fiſher* the Biſhop of *Rocheſter* his profeſt aduerſary writing againſt him, doth not in all his booke once tax him of miſdeameour, or of any notorious crime, which he would ſurely haue done, if any either iuſt cauſe, or light ſuſpicion had bene miniſtred vnto him.

*Reynold. caluino
turrenſi. 2. c. 11.*

*Nichol. Gelaf. in
epiſt. præfix.
com. Caluino
in Eſ. y. m.*

39. Touching the life and death of *Caluine*, *Beza* who was his familiar friend, and dayly aſſociate, affirmeth, that the one was full of holineſſe and good works, and voyd of ſcandall: and the other full of peace to himſelfe, and comfort to his friends and beholders. *Nicholaus Gelafius* writeth of his death, that he was at that time ſo farre from blaſpheming and curſing, that the day before his death he called all the Miniſters of the city together, and tooke his leaue of them with moſt holy and louing ſpeeches, and the next day gaue ouer his life, *dormienti ſimilior quam morienti*, more like to one that ſlept then that dyed.

40. *Zwinglius* was ſlaine indeed in the warre againſt Romanists, but that doth not proue either his life to haue bene vicious

vicious, or his doctrine erroneous, for then good *Iofias* should be condemned for an vngodly king, who was slaine in warre by the Egyptians : and they must needs bring their owne Doctor *Sanders* into the same imputation, and that by greater reason, who was slaine in the Irish war, not one'y against Protestants, but like a perfidious traitour against his owne countrey and Soueraigne. *Oecolampadius* whom they accuse to haue died suddenly in the night, albeit that kind of death hath and might befall Gods deare children, as it did that good Emperour *Theodosius*, of whose saluation, Saint *Ambrorse* neuertheless maketh no doubt : yet *Simon Gryneus* who was present at his death, and *Wolfgangus Capito* that liued at that time, report, that he lay sick fixeene dayes, and before his death exhorted all that were present to prayer and constancie, and after he had sung the fiftieth Psalm throughout, he gaue vp the ghost, with much assurance of Gods fauour. As for *Caroloistadius*, though we haue no witnessles of his life and death extant in print (as far as I haue read) yet it is most likely that this report of his death commeth out of the same mint, seeing it issued out of the mouth of his sworne enemies, and those that hated him. *Beza* himselfe confesseth the errors of his youth, but they were whilst he was a Romish affected and vnconuerted, and yet no such great matters neither, as might vtterly blemish his good name, for they were not lasciuious acts, but wanton poems, the froth of youth : but let them touch him if they can after he became a Protestant, malice it selfe is not able to cast any durt of scandall vpon him.

41. Now compare our witnessles with theirs, theirs were enemies, ours friends : theirs led with malice, ours with loue : theirs absent, ours present : theirs report that which they had by heare say (if they did not rather deuise then receiue) ours tell nothing but that whereof they were eye-witnesses : now iudge whether malice be not more prone to slander, then friendship to flatter ; and whether an enemy is not euer more forward to defame, then a friend to maintaine credit ; and whether is more likely to lye, a malicious foe in disgracing,

Plautus.

*Bell. de notis
eccl. l. 4 c. 14.*

or a louing friend in commending: and laſtly whether deſerueth better credit thoſe that are abſent, and fetch their report from other mens mouthes, or thoſe that are preſent, and ſpeake vpon their owne knowledge, and beholding. Surely the doubt may eaſily bee reſolued, if we conſider either that which the Poet ſayth, &c. *One eye witneſſe is more worth then tenne eare witneſſes*, or that which their own *Bellarmino* ſayth, *Stultum eſt, &c.* It is a fooliſh thing to beleue thoſe that are abſent, rather then thoſe that were preſent: or that which reaſon it ſelfe, grounded vpon Religion, telleth vs, that malice is more prone to lye and diſcredit an enemy, then loue and friendſhip is to defend a friend, ſeeing an euill affection in a wicked man is perfectly euill, but a good affection in any man is imperfectly good. Theſe teſtimonies being thus weighed in an even ballance, wee haue greater reaſon to beleue *Sleydan*, *Erasmus*, *Gelaſius*, *Melancton*, *Capito*, *Gryneus*: then *Cochlaeus*, *Surius*, *Bolſecar*, or *Schuffelburgus*, though not a Romanist, yet as great an enemy: or any of theſe rayling *Rabſackes*, who cared not what they wrought againſt our perſons, ſo that they might ſpringle diſgrace vpon our Religion thereby.

42. But wee, if wee would vrge this argument againſt them, and indeed as oft as wee doe it, wee produce not for witneſſes their enemies, but their cloſe friends, and profeſſt fauourers of their Religion; as *Polonus*, *Platina*, *Onuphrius*, *Lutprandus*, *Mauclerus*, *Sigonius*, *Baronius*, &c. all which doe report of their owne Popes, that many of them were ſuch monſters of men, as the Sun neuer ſaw greater: neither *Sardanapalus*, nor *Nero*, nor *Heliogabalus*, nor *Scilla*, nor *Catiline*, doe goe before many of them in cruelty, gluttony, luxury, and all manner of vices, inſomuch as it grew into a Prouerbe, that hee which would repreſent the moſt compleat villaine that could be imagined, his next way were to make the picture of a Pope: now theſe are not our ſlandering of them, as theirs are of vs: but the conſtant reports of thoſe that were ſworne ſubiects to the Sea of *Rome*: and therefore would haue rather with *Shem*, caſt their cloakes vpon the naked filthineſſe of their holy Fathers, then with *Cham* laughed at the ſame, had

it not beene so notorious and famous, that it could not bee hidden.

43. To conclude, that not onely by probable coniecture, but by euident prooffe their slanders may appeare: wee haue two notable arguments of the same; the first is that strange tale spread abroad in *Italy*, touching *Luthers* death, before he was dead: how in his sicknesse hee desired the body of our Lord to bee communicated vnto him; and after when he saw his end approach, entreated that his body might bee laide on the Altar, and worshipped with diuine honours: and how at his buriall Almighty God raised a great noyse and tumult, and that the holy hoste hung in the aire, and in a thunder that his body was taken out of his graue, and nothing left but a stinke of brimstone, which had well nigh stifled all the slanders by. This tale was published before *Luthers* death, and a copie thereof came into his owne hands, which he read with a glad heart, and detested the blasphemy therein contained. The like slander was raised vp touching *Beza* his death, long before hee dyed, and came also into his hands, as may appeare in his Epistle before his annotations vpon the new Testament; by which wee may see what manner of reports they bee, which are deuised by these Romanists against vs; and *ex vngue leonem*, by this iudge of the rest. The second is the confession of that perfidious Apostate *Bolsck*, who (as it is reported) in a publike Synode with weeping eyes, acknowledged with what vniust and slanderous reproches he had loaden *Caluine*, and that all which hee had written of him to his disgrace, was false and vnttrue: now what *Bolsck* did against *Caluine*, wee haue iust cause to thinke to haue beene the practice of the others, against the rest of the fore-named godly men, and all other of our profession, knowing that old Prouerbe to bee true, that though the wound of a mans good name be healed, yet a scarre will euer remaine. Let this suffice, touching their personall slanders, though much more might bee added: for their malice in this kinde, is of an vnlimitable extent.

44. Secondly, they calumniate our government, and that which two notable false accusations: first, of vniustice, both

*Lonicer. theat.
hister. pag. 246.*

*Beza epist. ante
Annot. in nouum
testam.*

3.
*Sander. lib. de
Schismat.*

in the substance of the Lawes, enacted against them, and secondly, of cruelty in the execution of the same Lawes: but it is an easie matter to discouer their slanders, and to iustifie our state from both these imputations: for touching our Lawes; first of all they are of that nature, that except they will condemne all the statute Lawes that euer were made, either in this, or any other common wealth, they cannot condemne them of iniustice: they were not made in a corner, or deuised by the braine of any *Licurgus*, *Solon*, or *Numa Pompilius*, pretending the conference and counsell of some diuine power, to gaine authority vnto them; but by the whole state of the kingdome assembled in Parliament, the Lords spirituall and temporall, with the Commons, a select company, gathered out of the wisest, sagest, and discrettest persons of the whole land: and that which is the happineffe of this kingdome aboue others, not rashly or suddenly, but after mature and graue deliberation: neither by the Prince alone, without his subiects, nor the subiects alone, without their Prince, but by both consenting, subscribing, ratifying, and approouing the same. Now doe they imagine any man to bee so simple, as vpon their bare word to condemne Lawes, thus made as vniust, and not rather to condemne them as vniust slanderers, and impudent sycophants, that thus rage against a whole state, vpon a priuat malicious spirit? especially seeing no Law bee it neuer so iust, doth please the humour of malefactors, that would gladly liue without Law, that their wickednesse might goe vnpunished: for the Law *Iulia* could not please adulterers, nor the Law *Cornelia* murtherers, nor the Law *Reminia* promooters: and yet these Lawes were neuer the worse for that such malefactors disliked them; but they rather the more desperate, for accusing the Lawes of iniustice: as if a theefe condemned of a robbery, should cry out that the Law was vniust, by which hee was condemned: so these fellows being guilty of treason against the Prince and state, haue no wayes to cloake themselues, but with this out-cry, the Lawes are vniust; whereas they should rather keepe themselues inno-

innocent, and then the Lawes would neuer take no hold of them.

45. Secondly, if it bee true which *Thomas Aquinas* sayth, that then Lawes are said to bee iust; first, when they are made for the common good: secondly, when they exceed not his power that maketh them; and thirdly, when they haue their due forme, to wit, when the burthens are imposed on the subiect, with a certaine equality of proportion in order to the common good: then our Lawes are iust and good Lawes; for they are made by full authority in Parliament, they tend to the conseruation of the Kings Maiesty, and whole Common-wealth in tranquillity and peace: and their penalties are so proportioned, that by the gentle punishment of some few, the whole state is preferred.

*Aquin. 1. 2. q. 96
art. 24.*

46. Thirdly, they themselves were occasioners at least, if not causers of those Lawes that were made against them: for the Bull of *Pius Quintus*, which came roaring into this land, in the tenth yeere of *Queene Elizabeth*, whereby the *Queene* was accursed, and deposed, and her subiects discharged of their obedience and oath, was the root of all this mischief: for it caused the first Law made, anno 13. *Elizabeth*, and not onely gaue occasion to it, but bred recusancy in ordinary Romanists, which vsed to come to Church before time, and sedition and rebellion in the Priests and Iesuites, and some eminent persons; yea and manifold bloody practices, by treason against her Maiesties sacred person, and the state. These perillous effects procured other Lawes to be deuised, more seuerer and strict then the former, against recusants, seditious books, Iesuites and Priests, that beeing borne Englishmen, should goe beyond sea, and take vpon them the Romish Priesthood, and so returne into these dominions to infect her loyal subiects with the poyson of their doctrine: and what were the causes, I pray you, since his Maiesties comming to the Crowne, of the reuiuing those former statutes, and enlarging them in some points; and of the new oath of Allegiance, which hath stirred vp so many pens to write both for it, and against it? were not the treasonable practices of many Ro-

mishalecontented persons? sure it was high time to countermyne against them, by some Christian politike Lawes, when their malice was growen to that hight, that they cared not what mischief they wrought, so that they might worke their willes: by all which it is euident, that they may thanke themselues for those Lawes, and not our state, which were drawn vnto the making thereof, with vnwilling minds, and more vnwillingly to their execution. So that as according to the old saying, *Good Lawes spring out of euill manners*; so from the fountaine of these fearefull treasons, horrible rebellions, and bloody practices, sprung all these Lawes which they so calumniate.

47. Fourthly, the Lawes thus occasioned by their owne villany, doe not run vpon them with violence, but they desperately runne vpon the point of the Lawes: for if they keepe themselves at home in quiet, they might enioy the liberty of their Conscience, without any danger from the Lawes, saue only a gentle mulct imposed vpon them, for refusing to communicate with vs in the seruice of our Church: and if like fugitive children they should flee from their own naturall mother, vnto a step-dame in forraire Countreyes, and there receiue vpon them not onely the Character of Romish Priesthood, but also into them the poyson of treason, they might stay there still, without any coaction from the Lawes: for they were directed onely against such as beeing priested, returned into their countrey to practise treason, and to withdraw the peoples hearts from their obedience, and reconcile them to the Church of *Rome*. So that the Law is but like a naked sword, held forth by the hand of the state for it own defence, which these desperate Priests run voluntarily vpon, and kill themselves: and therefore they themselves are guilty of self-murder, and not the Law of iniustice.

48. Fifthly, and lastly, this matter may be yet more euident, all men know that there was neuer any Law hitherto enacted in this kingdome, to put to death any Romanist for his Religion; except hee either passed over the Seas, and returned backe with the order of Priest-hood, his heart beeing full of treason.

treason, and his hands of violence, as was said before, or gaue entertainment to such traytours in his house a certaine time, that lurked for an opportunity to doe mischief, or moued seditions or rebellion in the State, let them name but one in these 57. yeares of our late Queens and now Kings regiment, that hath been punished with death meereley for his religion, and wee will confesse them not to be such malicious slanderers, albeit in truth to punish Idolaters, and such as perswade to an Apostacy from God, with death, is no vniust law, but euen grounded vpon the law of God it selfe, *Deut.* 13. 5. 8, 9. our lawes then are so farre from exceeding the bounds of iustice, that they rather offend in comming too short thereof, which indeed is the lesse offence of the two, because it approacheth neerer to the *medium*; and that our Law-giuers knew right well, which moued them to be rather too remisse, then too extreame.

49. Adde hereunto that all of them, both priests and people, that are absolute Papists, must needs nourish secret treason in their hearts, whatsoeuer they pretend in outward shew, for euery true Romanist is bound to obey the Iesuite or Priest, informing him vpon paine of damnation; and the Iesuite errant must obey the President resident of his Colledge, and beat his direction, and the Colledge Gouvernour must obey his superiour of the order, and he fetcheth his influence from the Pope; so that if the Pope being the highest Spheare moue in a violent motion, and command to depose or kill the King, as *Pius Quintus* did our late Queene, then all the inferiour Spheares must be caried about with the same kind of agitation, and if they make either a trembling or retrograde motion, they are not fit Planets for the Romish Spheare, and thus in Queene *Elizabeths* time all the rabble of them, I meane both Priests and absolute lay Papists were traytors either in heart, or act, because the first mouer by his Bull moued that wayes, and so if they are not at this day by refusing the oath of allegiance, yet if the Pope should shoot out his thunderbolt, and actually excommunicate and depose our King, they must needs either renounce their allegiance, or their

*Panormit. cap.
in homin. ex-
tra de iudicijs.*

*Gregory de Va-
lent. tom. 3. in
Thom. disp. 1.*

q. 12.

Bunnes in 2. 2.

q. 12.

Romish faith, which bindeth them to this necessity; albeit most of their owne Doctors confesse that the King is excommunicate *ipso facto*, and then they need not expect any personall denunciation of the sentence, but may and must if they see opportunity, without any further direction, rise vp in armes, and pull him out of his Throne, thus which way soeuer a man looke, he shall spy Treason in their religion, and iustice in our lawes.

50. Touching cruelty in persecution of them (which is the second crime whereof they accuse the gouernment of our state) it is so shamelesse an accusation, and so farre from shew of truth, that there is none that either dwell amongst vs, or that know the mild and gentle administration of this common-wealth, but will with one voyce and verdict condemn it for a notorious slander. But for further direction of them in this point, and for stopping of the mouthes of those malicious persons, that out of the rancour of their hearts towards vs haue vttered forth these vntruths, let these few observations be remarked, first, that neuer any of them hath bin put to death in this kingdome, but by forme of iustice and due proceeding according to the lawes, whereas the Protestants haue bin slaine by them partly by treason, and partly by massacres, and that in great multitudes, as is before declared.

51. Secondly, that such as haue thus by law been executed amongst vs were so handled, not for their religion, but either for treason, or rebellion, or some other notable crime, which to be true, this one reason doth sufficiently prooue, because there was no law euer yet made in this land to punish Romish recusants by death, if they kept themselues within the limits of their religion, and did not flye either beyond sea, and there become Priests, or remayning at home, entertaine such persons into their houses, and mayntaine them against the State: whereas they on the other side haue committed to the edge of the sword, and the fury of the fire infinite Protestants onely for their religion, without any other crime or cause layd to their charge, as the six Articles in *Henry* the eight's time, and the miserable burning of many poore soules in *Queene Ma-*
ries.

ries quinquenie, onely for denying to subscribe to the doctrine of Transubstantiation, doth apparently euince.

53. Thirdly, that in all *Queene Elizabeths* time by the space of 44. yeares and vpwards, there were executed in all not about 180. Priests, receiuers and harbourers of them: and since king *James* came to the Crowne of the latter sort not any, and of the former not much about a dozen, (I speake within compasse) except those Powder-villaines, who they themselues dare not for shame but confesse that they receiued a iust reward for their demerits, whereas in *Queene Maryes* five yeares raigne, neere vpon three hundred persons were cruelly put to death for religion, as the publicke actes and records of our Church do testifie. Fourthly, that all the punishment inflicted vpon our recusants, if they kept themselues peaceable and quiet from actuall treason, and entertainment of traytors, was, and is, but a pecuniary mulct, and that so gentle, that there is sufficiently left vnto them to mayntaine themselues and their families in good estate, except either they seeke to seduce others, or refuse to abiure the land, being conuicted and past hope of amendment, or deny to take the oath of allegiance being offered vnto them: their goods are not confiscate, their bodies not imprisoned, their persons not banished, their liues are not taken from them, onely a certaine portion of their lands and goods is forfeited, and that redeeme a number of them at a low and easie rate, what punishment could be more remisse, whereas when the sword was in their hands, as now vnder the bloody Inquisition; not a small mulct, but a proscription; not goods, but liues; not restraint, and limitation, but imprisonment, bonds, and utter ruine and destruction doth serue their turne.

54. Fifthly, that many of their Bishops and Priests haue not onely been freed from all seuerer punishment, but also intreated after a kind and fauourable manner: to begin with the late *Queenes* raigne, of fourteene Bishops that withstood her proceedings in matter of religion, and all of them refused to set the Crowne vpon her head, except *Oglethorp* the Bishop of *Carbeil*, nine liued at their liberty, without restraynt of their

Statut. Elizab.
anno 21. & 35.
& Iacob. 4.

Vide Episcop.
Elien. Respons.
ad Marbeum.
Tortum pag.
146.

their persons, vnlesse they account this a restraint, to be committed to the free custodie of their friends, as some of them were, and liued in great ease and abundance all their life, and dyed with age or sicknesse, as nature required, and not by any extremity of iustice shewed vnto them. Three of their owne accord forsooke the kingdome, not being inforced by any superiour command: and two, to wit, *Watson* of *Lincolne*, and *Boner* of *London*, were committed to prison, but so, that in their prisons they wanted nothing that either might serue for necessity or pleasure, liberty onely excepted; then after about the middle of her raigne, *Hart* and *Bosgrave*, and *Rishton*, and *Norton*, foure Iesuities, being in the hands of the State, and deseruing by the lawes to be punished, yet by denying that one vnconcluded article of the Popes omnipotent Supremacy in temporall matters, obtained of her Maiesty not onely life and freedome from punishment, but liberty and free power to dispose of themselves in any forreine countrey at their pleasures; and at the latter end of her mercifull reigne, the Castles of *Wishbish* and *Fremingham*, wherein diuers of their chiefeft ring-leaders were in custody, do beare witness how mildely they were dealt withall, their life hauing been there more easie and pleasant, and their maintenance more plentifull then most of the Students and Ministers among vs in their best prosperity.

55. Neither hath our vertuous King since his rightfull possessing of the imperiall crowne of these vnited kingdomes, been any whit more sharp and seuerer, but rather mote gentle and remisse, vntil their hellish Powder-plot wrung from him, and the State some small addition to these former lawes, yet farre remote from all bloudy or cruell purpose against them. For to omit his Maiesties exceeding clemency extended to them all in the beginning of his raigne, pardoning some, aduancing others to dignities & offices in the common-wealth, releasing the fines and mulcts to all, and giuing by his Proclamation free liberty to all Iesuities and Seminary Priests, to be free from the penalty of the Lawes, so that they departed the kingdome within a certaine prescribed time; euen at this day,

day, and euer since his Maiesties royall regiment, those Priests that haue been apprehended and might iustly be put to death by tenour of the lawes, yet haue and might be pardoned, if they would but renounce the Popes temporall soueraignetic, and receiue the oath of alleageance, as the example of *Blackwell* their Arch-priest, and of diuers besides doth testifie.

56. Thus gently are they handled with vs, and yet they complaine, whereas when they were armed with authority, all the Bishops and Ministers that refused to conformance themselves to their religion, presently either were apprehended, imprisoned, burned, and most cruelly and tyrannically vsed, or constrained to forsake the kingdome, and seeke reliefe and succour in forreine countries, there was no remedy nor releasement but either deny their faith, or dye, choose they which.

57. And for their dealing at this day, where the Inquisition preuaileth, is any one suffred to liue among them that is but once suspected to be of our religion? is not euery such a one either murdered in secret, or brought to the stake in publick? the miserable butchery that is made of poore Protestants by these tigres, is lamentable to speake, and almost incredible to be beleued, and were it death onely it might be accounted a fauour, but to be stripped not onely of all a mans goods, but also of his apparell, and a poore Beadles threed-bare gowne to be put on his back, and to be releued by almes, as famous *Cranmer* the Archbishop of *Canterbury* was, to be almost starued with cold, and eaten with lice, as deuout *Latimer* was, to be kept in a close stinking filthy prison, hauing for his bed a little pad of straw, with a rotten couering, as worthie *Hooper* was, to be whipt, and scourged, and stockt, and pend vp in Little ease, as diuers were by bloudy *Bonner*: these cruelties were more cruell then death, and yet these were the mercies of those mercilesse tyrants; yea, they not onely raged against the liuing, but the dead also, for they caused the bones of *Bucer* and *Fagius* to be raked out of their graues, and to be burned for Heretikes: a practise many times vsed by Popes, and Romish Prelates, which notwithstanding the very Heathen abhorred:

Anno 1555.
Julii 3.

abhorred: nay that which is both ſtrange and ridiculous: one *James Trenſam* a Proteſtant, dying in the Pariſh of Saint *Margaret*, in *Lothbery*, and being buried in *Moore-field*, the ſame night his body was taken out of the graue, and his ſheet taken from him, and left naked: and being againe buried, a fortnight after, the Summoner came to his graue, & ſummoned him to appeare at *Paules* before his ordinary, to anſwer ſuch things as ſhould bee laide to his charge, heere is malice mixed with folly and cruelty in the higheſt ſtaine.

Plutarch.

*Breue Pauli
Quinti. anno
1606.
Eccle. Anglican.
trophæa impre.
Romæ, cum pri-
uileg. Gregor. 13*

58. Now if it be a kinde of mercy to diſpatch one quickly that muſt dye, what mercy is this in theſe men, that inflict ſo many deaths vpon poore Proteſtants, euen whilſt they liue? and if as *Plutarch* ſayth, *Nemo niſi malus loculos mortuorum violabit*; none but hee that is wicked will wrong the ſepulchres of the dead: what wicked wretches are theſe, and cruell beaſts, that ſpare not the dead bones, nor ſeate to offer violence to our graues? and yet for all this they are not aſhamed to accuſe vs of perſecuting them, and to call our handling of them, by the name of a moſt cruell and terrible perſecution: as *Paulus Quintus* doth in his firſt brieſe to his falſe-named Catholikes, in the yeere 1606. yea they haue not bluſhed to write, and to publiſh in print, and ſo ſet forth in Pictures, that many of them haue beene here in *England*, wrapped in Beares ſkinnes, and baited with dogges, ſome tyed to horſe maungers, and fed with hay, others to haue their bowels gnawed out with dormice, included in baſons, with a number of ſuch like horrible and fearfull kinds of torments, which the Sunne neuer yet beheld in this kingdome, nor euer ſhall behold, I truſt.

59. Now then out of all theſe obſeruations, drawn from the Lawes and Statutes of this Realme, and from the comparing of their dealing towards vs, with ours towards them, this concluſion doth neceſſarily ariſe, that theirs is the bloody and perſecuting malignant Church, and not ours: and that by their malicious imputing to vs that great crime, they prooue themſelues to bee open and notorious ſlanderers, and ſo to perſecute vs not onely with the ſword, but alſo with their ve-
mous

mous tongues, which according to the Prophet *David*s speech are sharper then razours, and more virulent then the sting of the Aspe, or poyson of the Cocatrice; I pray God amend them, and lay not this sinne to their charge.

60. The third object of their flaundering tongues, is our Religion it selfe, with the doctrines therein contained, where their practice is either to deriue sophistical conclusions, from such points of doctrine, which we indeed held: or to lay to our charges such doctrines as we neuer intended: and these false forged conclusions, they make show to extract out of our owne bookes: but it is either by mistaking the meaning of the Author, or by wilfull peruerting his wordes and sense: or at least by culling some incoherent sentences heere and there, that seeme to make for their purpose, contrary to the whole scope and drift of the writer: or lastly, by blemishing our whole Religion by some sinister or exorbitant opinion, maintained by some one or other, vnadvised fellow, though it bee contrary to the whole current of all other writers on our side: as if for one mans error wee were all flat Heretikes; or because one souldier playeth the dastard, therefore the whole army were cowards. These bee their tricks of Legerdemaine, by which they indeuour to disgrace our Religion, and to countenance their owne: but *Veritas magna est, & praualebit*. I hope so to dispell and scatter these mists by the light of truth, that they shall vanish like smoake, and the truth bee more resplendent, like the Sunne coming out of a cloud.

61. To the purpose: first, they exclaime that our Religion is an enemy to good workes, and that wee esteeme of them as not necessary to saluation; which damnable error, some of them ascribe vnto vs, as our direct doctrine, others as a consequence of our doctrine, and our secret meaning: but that both are lying slanders, I appeal first to our doctrine it selfe, which is so cleare in this point, that no man can doubt thereof, but hee that is muffled with malice: for this we hold, that though faith be alone in the worke of iustification, yet that faith euer worketh through loue: and is great with good.

4.

I.

*Concil. Trid.
Bell. de Iustif.
l. 4. c. 1.
Kellisen. suruey.*

*Gravida bonorum
of erum.*

Melancthon. lib.
de visit. Saxon.
Chemnit. loc. cap.
de oper. renat.
Caluin. Instit. l. 1
c. 16.

Polan. thes. de
bonis oprib. nu.
14.
Luther. in Gen.
c. 12.

Idem Ibid. c. 22.

Idem tom. 4.
fol. 109.

Idem pag. 167.

Maldon. com. in
Ioh. 3. 15.
Viega de Iustif.
l. 15. c. 5.
Staple. de Iustif.
l. 9. c. 7.

good workes, as a woman with child, which it bringeth forth also when occasion serueth: and that if it bee disioyned from good workes, it is but a dead carcas of faith, yea the faith of Devils and hypocrites, and not of the elect. And this as it is the constant doctrine of all our diuines: so is it principally of Luther, whom our aduersaries accuse as the chiefeft enemy to good workes: for thus hee writeth in one place touching the efficacy of faith: *Faith is a liuely and powerfull thing, not an idle cogitation, swimming vpon the toppe of the heart; as a fewle vpon the water, but as water heated by fire, though it remaine water still, yet it is no more cold, but hote, and altogether changed: so faith doth frame and fashion in a man another mind, and other senses, and altogether maketh him a new man.* Again in another place he sayth, that the vertue of faith is to kill death, to damne hell, to be sinne to sinne, and a deuill to the deuill: that is, to be sins poison, and the Devils confusion. Thus hee speaketh concerning the powerful efficacy of that true iustifying faith, which wee rely our saluation vpon, and they condemne as a nulli-fidian portion. And touching good workes, their necessity and excellency, heare how diuinely he writeth in one place: *Out of the cause of iustification, no man can sufficiently commend good workes: in another, One good worke, proceeding from faith, done by a Christian, is more pretious then heauen or earth, the whole world is not able to giue a sufficient reward for one good worke: and in another place: It is as necessary, that godly teachers doe as diligently vrge the doctrine of good workes, as the doctrine of faith, for the Deuill is an enemy to both: what can bee spoken more effectually for the extolling of the excellency of good workes: and yet these fellows make Luther the greatest aduersarie to them.*

62. Secondly, I appeale to themselves, many of the greatest Doctors, amongst whom doe cleare vs from that imputation: Maldonate. *The Protestants doe say, that iustifying faith cannot bee without good workes: Viega. The Protestants affirme, that iustification & sanctification are so ioyned together, that they cannot be parted: Stapleton: All Protestants, none excepted, teach, that faith which iustifieth, is liuely working by charity,*

ritie, and other good workes. Lastly *Bellarmino*. The Protestants say, that faith cannot stand with euill workes; for hee that hath a purpose to sin, can conceiue no faith for the remission of his sin: and that faith alone doth iustifie: but yet is not alone: and that they exclude not the necessity, but onely the merite of good workes, nor the presence, but the efficacy to iustifie. Now then, with what face can they bolster out this slander against our doctrine, and accuse vs to be like the Simonian Heretike, who taught, that a man need not regard good workes: and Eunomians, who defended, that perseuerance in sinne, did not hinder saluation, so that wee beleueed. This is the first blasphemie against our Religion, wherein they doe not so much thwart vs, as crosse themselves: and that one may see yet more clearly, this to be a malicious slander: hearken what *Bellarmino* sayth concerning *Luthers* opinion of Christian liberty: *Luther* seemeth (sayth he) to teach, that Christian liberty consisteth in this, that a godly conscience is free not from doing good workes, but from being accused or defended by them: & let *Luther* himself speake againe: By faith (sayth he) we are freed not from workes, but from opinion of workes, that is, from a foolish presumption of iustification, to be obtained by workes: by all which we may easily iudge of the meaning of those sentences objected: (Faith alone doth saue: and infidelity alone doth condemne: and where faith is, no sinne can hurt nor condemne:) that they are to be vnderstood, partly of sinnes before iustification, and partly of such sinnes after, as destroy not faith, nor raigne in the beleeu-er, nor are perseuered in, but repented of, and laboured against, and thus our Religion is iustified by the very aduersaries thereof, from this great crime imputed vnto it.

63. Again, they accuse vs as maintainers of this doctrine, that all the workes of iust men, are mortall sinnes, and of this they make, *Luther*, *Caluine*, and *Melancthon* to be Patrones: but with what shamelesse impudency, let the world iudge. To begin with *Caluine*, these be his words: *Dum sancti ductu Spiritus, &c.* (i.) Whilst being holy, wee walke in the wayes of the Lord, yet least being forgetfull of our selues, wee should waxe proud, there remain reliques of imperfection, which may minister

Bell. de Iustif.
l. 4. c. 1. & c. 15.
& l. 3. c. 5.

Bell. de Iustif. l.
4. c. 4.

Luther. tom. 1.
pag. 472.

2.
Bell. de Iustif.
l. 4. c. 1.
Luther. in assert.
art. 31. 32. 36.
Caluin Instit. l. 3
c. 12. & l. 4. c. 9.
Melanct. loc. de
peccat.

unto vs, matter of humiliation: againe, the best worke that can be wrought by iust men, yet is besprinkled and corrupted with the impurity of the flesh, and hath as it were some dregs mixed with it: let the holy servant of God chuse out of his whole life, that which he shall thinke to haue beene most excellent, let him well consider euery part thereof, hee shall without doubt finde in one place or other, something which sauiours of the fleshes corruption, seeing our alacrity in well doing is neuer such as it ought to be, but our weakenes great in hindering the course: although we see that the blots, wherewith the Saints workes are stayned, are not obscure, yet grant that they are but very small workes, shall they not offend the eyes of God, before whom the starres themselues are not pure? we haue not one worke proceeding from the Saints, which if it be censured in it selfe, doth not deserue a iust reproofe..

64. In the other place objected, hee wri eith thus: *Qui serio tanquam sub conspectu Dei, &c.* (i.) They which shall earnestly as in the sight of God, seeke the true rule of iustice, shall finde for certainty all the words of men, if they be censured by their owne dignity, to be nothing but pollution and filthines: and that which is commonly called righteousnessse, to be before God meere iniquity: that which is counted integrity, to be impurity, and that which is esteemed glory, to be ignominie. Let the Reader now iudge what notorious lyars these bee to fasten this opinion vpon *Caluin*, whose wordes I haue sincerely and fully set downe, that euery one may see their false dealing: for in what one place nameth hee mortall sinne? or what one word rendeth to that end? The worse termes hee giueth to good workes in the first place are these: *That they are sprinkled with imperfection, mixed with the dregs of the flesh, stained with corruption:* and in the second, *that they are filthines, iniquity, pollution and ignominy:* but how? first, if they bee examined by the strict rule of Gods iustice: secondly, if they bee compared to Gods righteousnessse: and thirdly, if they bee considered in their owne merite and worth without the merite of Christ, whereby both their staynes and imperfections are couered, and an excellent dignity giuen vnto them.

65. And indeed what I pray you doth *Caluine* say herein,
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but that which the Fathers said before? I will propound two or three vnto you in stead of al the rest: *Woe be to our righteousness* (sayth Saint *Augustine*) if God removing his mercy, should search into it: and againe, *All our righteousness standeth rather in the remission of our sinnes, then in any perfection of iustice.* Our best righteousness (sayth Saint *Bernard*) if it be any, is right perhaps, but not pure, unlesse happily we thinke our selues better then our Fathers, who no lesse truly then humbly said, *All our righteousness is as a defiled cloth.* The holy man *Iob* (sayth Saint *Gregory*) because he saw all the merite of our vertue to be in vice, if it be strictly iudged by the eternall Iudge, did rightly adde in; *If I will contend with him, I shall not be able to answer him one of a thousand.* Lastly, all beauty (sayth *Arnobius*) in Gods presence is but deformity, all righteousness is but unrighteousness, all strength but weakenes, all riches but beggery. These Fathers, with all the rest, say no lesse then *Caluine*, nor *Caluine* no more then they; and therefore they must either bee condemned with him, or bee iustified with them. Now if any man should say, that they affirmed, that our best works were deadly sinnes, all men would condemne him for a liar: so may we iustly say of our malicious aduersaries, in imputing that opinion to *Caluine*, which hee neuer meant, nor yet the words will beare, and also which in all his writings hee directly crosseth.

66. That which hath beene spoken concerning *Caluine*, may bee applyed to the iustification of *Luther* and *Melanthon*: who are so farre from esteeming good workes, to bee mortall sinnes, that they extoll them hyperbolically, as hath beene already manifested. *Luther* indeed sayth thus: *That a good worke, done after the best manner that can be, yet is a veniall sinne, according to the mercy of God, and a mortall sinne, according to the iustice of God:* but what of this? doth he therefore say, that it is a mortall sinne, simply, as they would haue him? no, in no case: for first, hee calleth it a good worke, which hee would neuer haue done, if hee had iudged it no better then a sinne: secondly, hee sayth, that it is mortall, according to the iustice of God, and veniall by the mercy of

God, which is the very same that all the Fathers affirmed before, intending by mortall, not that which is a high degree of sinne, but that which in it owne nature deserueth death. Thirdly, *Luther* himselfe sheweth what his intendment is in the article going before, where he sayth, that not the good worke it selfe, but the defect in the worke is truely sinne, because it is an omission of that precept, *Thou shalt loue the Lord thy God with all thy heart*. By all which it is cleare, that *Luther* doth not condemne a good worke, but the euil in the worke, and that though God doth in mercy pardon the euill for the goods sake, being a fruit of faith, so he might iustly condemne the goods for the euill sake that cleaueth vnto it, being a fruit of originall sinne: so that *Luther* standeth cleare and innocent from this crime layd to his charge in all true iudgement, and they stand guilty of a most foule slander imputed vnto him by their malice.

67. Thirdly, they slander vs, that we slander God, by making him the author of sinne. This accusation, *Bellarmino*, *Campion*, *Stapleton*, *Vasques*, *Feuardentius*, and all the Iesuiticall rabble lay to our charge. And they accuse *Caluine*, *Luther*, *Peter Martir*, and all other Protestant-writers as guilty thereof, but vpon what ground, and with what shew of reason, let them declare vnto vs, for it passeth the reach of our capacities to finde out any such doctrine, either direct in plaine words, or indirect by logicall consequence in any of them; some direct doctrine I am sure *Caluine* thus writeth: *The cause of sinne is not to be sought out of mans will, out of which the roote of euill ariseth, and in the which sinne resideth*. And in his Comment vpon the Epistle of Saint *Iames*, more plainly he affirmeth, that *God is not the author of sinne*, and that *euils doe not proceed from any other roote, but from the euill concupiscence of every mans owne heart*. And this doctrine he iterateth againe and againe many score of times in his bookes. *Peter*

Pet. Mart: com.
in 2. Sam. 16. 22.

Martyr in like maner is most direct against this blasphemous doctrine, for thus he saith, *That opinion of the Libertines which maketh God the author of sinne, is a most detestable opinion, then which, nothing can be imagined more wicked, nor a more compen-*

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dious way to hell; And in the same place he concludeth, *that though nothing in the world, no, not sinnes themselues come to passe besides Gods will and providence, yet he is not truly to be called the cause of sinne, but all that can be sayd, is that he is such a cause, which is tearmed by the Logicians, the remoouing or hindering cause, that is, not efficient, but deficient rather, which in truth is no cause at all. Luther is as direct: for he auoucheth this proposition in many places, God is not the author of sinne.* *Luther in Gen. fo. 32. 38. 109.* And this same is the constant affirmation of all our Diuines. What a shamelesse forehead then haue our malicious aduersaries, that dare lay vnto our charge this blasphemy which we all detest and abhorre?

68. I but (say they) though in word you say so, yet by consequence from your doctrine it may be necessarily gathered, that you hold the contrary: for you all teach, that God concurrereth with a sinner in the acting of his sin by his powerfull providence, and not onely foreseeeth, but decreeth, disposeth, and determineth in his wisdom all the sinnes of men according to his will; and by his secret working blindeth their minds, and hardneth their hearts, that they cannot repent. This we confesse is our doctrine, if it be rightly vnderstood: for we teach, that God doth not barely permit sinne to be done, but decreeth before to permit it, and in the act worketh by it, and ordereth and disposeth it to his owne ends, yet so, that he neither approueth of it, nor is in any respect the cause of the malignity thereof; and herein we consent both with the ancient Fathers, and with most of their owne Doctors.

69. Touching the Fathers, Saint *Augustine* shall be the mouth of all the rest; thus writeth he, *Sinne could not be done, if God doth not suffer it, and he doth not suffer it against, but with his will, and being good as he is, he would neuer suffer any thing to be ill done, but that being also Almighty, he can do well of that which is euill.* And in the next Chapter, *God doth fulfill the good purposes of his owne by the euill purposes of euill men.* And in another place, *God doth worke in the hardening of the wicked, not onely by his permission and patience, but also by his power*

Aug. Enchirid. ad Laurent. cap. 100 & 101.
Idem contra Iulian. lib. 5. cap. 3.

Idem de grat. & lib. arbit. ad Valent. cap. 20. power and action through his mightie providence, but yet most wise and iust. And in another place, *Who may not tremble at these iudgements, where God doth worke in the hearts of wicked men whatsoeuer he will, rendring to them notwithstanding according to their deserts?* And againe in another place, *As God is a most holy Creator of good natures, so hee is a most righteous disposer of euill wills, that whereas those euill wills doe ill vse good natures, he on the other side may well vse the euill wills themselves.* Thus *Augustine* is our Patrone in this Doctrine: and if we be Heretikes, he is one too.

Hugo de Sancto victore, de sacr. l. 1. c. 12. part. 4. 70. But let vs heare their owne Doctours speake, *When God doth good, and permitteth euill (sayth Hugo) his will appeareth, seeing he willet that which should be, both which he doth, and which he permitteth, both his operation and his permission are his will. God worketh many things (sayth Pererius) within him that is hardened, by which he is made worse through his owne fault: he stirreth vp diuers motions either of hope, or feare, lust, or anger, and sendeth in diuers doubtfull and perplexed imaginations, by which he is pusht forth vnto euill. A sinner (saith Medina) when he sinneth, doth against the will and law of God in one case, and in another not: he doth indeed against his signified will, but against the will of his good pleasure he doth not, nor against his effectuell ordination. No sinne falleth out besides the will and intention of God (say Mayer, Durand, Aquinas, and other.) God (sayth Canus) is the naturall cause of all motions, yea even in euill men, but not the morall cause, for he neither counselleth nor commandeth euill. Lastly, to conclude with two famous Iesuits, Vega, and Suarez: the first sayth, that though God doth not command, counsell, approue, or reward sinne, yet he doth will and worke it together with vs: and the second, that God worketh the act of sinne, but not the malice thereof. This is the very doctrine of Caluise, and Martir, and all Protestants: so that if wee be guilty of this blasphemous consequence, to make God the author of sinne, they also must needs be in the same case: but Saint Augustines distinction will cleere vs both.*

Aug Epist. 48. ad Vincent. *When God deliuered his Sonne, and Iudas his Master to be crucified, why is God iust, and man guilty (sayth he) but because though*

though the thing was the same which they did, yet the cause was not the same, for which they did it: or if this distinction will not suffice, their owne Iesuites will helpe vs out: In sinne there are two things to be considered (sayth Vasques) the act and defect: the act is to be referred to God, but not the defect in any case, which ariseth from the corrupt will of man: or the act and the malignity thereof, (as sayth another Iesuite) or the materiall part of sinne, which is called by the Schoolemen, *subiectum substratum*, the vnder-laide subiect: and the formall, which is the prauity and anomy of the action; the one of these from God, the other from man: or lastly, if none of these will serue the turne, yet our owne distinction will acquite vs, to wit, that Almighty God doth so will & decree mans sin, not as it is sin, but as it is his owne iust iudgement vpon sinners, for their punishment, and the demonstration of his iustice. And thus our doctrine is free from the conception of this vile Monster, & their calumniation is as vnrighteous against vs, as the dealing of God about the sins of men, is most righteous and iust. And thus those somewhat too harsh sayings (I confesse) of Luther, Swinglius and Melancthon are to bee vnderstood, and no otherwise, that the treason of Iudas came from God, as well as the conuersion of Paul: charity will construe the wordes according to the speakers intendement, and not stretch their intendement to the strict tenter of euery word and syllable.

71. Fourthly, they accuse vs of blasphemy against the Sonne of God, for denying (as they say) that hee is *Deus ex Deo*, God of God: against the doctrine of the Nicene Creed. and this they call the Atheisme of Caluine and Beza: a palpable slander: for neither Caluine nor Beza did euer imagine, much lesse vtter the same in that sense which they lay to their charges: for let Bellarmine their sworne aduersarie speake for them: Caluine and Beza teach (sayth he) that the Sonne is of him selfe in respect of his essence, but not in respect of his person; and they seeme to say, that the essence of the Deity in Christ, is not begotten, but is of it selfe: which opinion (sayth he) I see not why it may not be called Catholike. Heere Bellarmine telleth

Vasques in
Thom. 1. 2. q. 79.
art. 2. cap 5.

4.
Campian. Rat. 8
Rhem. annot. in
Ioh. 1.
Possuin. de neg-
tis verb. Dei. l. 3.
c. 74.
Bell. de Chisti
lib. 6. 2. cap. 9.

vs truly, what their opinion was, and doth acknowledge it to be a true Catholike doctrine: and yet in the same Chapter hee contemneth *Caluine*, for his manner of speaking of it, and of intolerable saucinesse, for finding fault with the harshnes of the phrase vsed by the Nicene Councill, *God of God: Light of light*. Marke (I pray you) his absurdity, it is Catholike, and yet it may not bee spoken: it is true, and yet it is to be blamed. May not a Catholike doctrine bee spoken then? or must the truth bee smothered? This is such an inconsequence, as neither reason nor Religion can any wayes beare withall: and for his saucy dealing with the Nicene Councill, all that euer he sayth is, that it is *durum dictum*, a hard phrase: yet so, that hee confesseth it may receiue a good and commodious interpretation, if it be vnderstood *in the concrete*, that Christ who is God, is of the Father that is God: the word being taken personally, and *not in the abstract*; as if the essence of the Deity of the Sonne should bee from the Father, which is entirely subsisting, in, of, and by it owne eternall, incomprehensible, and most glorious nature: and this without question was the true intendement of the Councill; for els it had not confuted, but fauoured the blasphemous heresie of *Arrius*, against whom it was assembled, which *Caluine* and *Beza* doe not any wayes crosse, but onely bring vnto it a fit and fauourable exposition. Thus we haue *Bellarmino*, *Caluines* and *Bezæ*s patrone in this doctrine, though full ill against his will: and not onely him, but *Ribera*, and *Gregory de Valentia*, two other no meane Rabbies, both which doe conclude, that *the Sonne as he is a person, is of another; but as he is a simple Ens, is not of another: and that the Essence doth not beget the Essence, but the Father the Son*: so that either they are slanderers of the truth; or their Catholike doctrines may bee Atheisme and blasphemy.

*Riber. com. in
Heb. i.
Gregor. de Val-
ent. de trinit. l. i
c. 22. & l. 2. c. 17.*

5.
*Bell. in præfat.
controu. de Chri-
sta.
Possen. de no-
tis diuini verbi,
l. 3. p. 78.*

72. Again, they accuse *Caluine* of another blasphemy against our Lord and Sauior Iesus Christ, to wit, that he should make him inferiour to his Father, in respect of his Deity. This is Arrianisme indeed, as *Bellarmino* calleth it; or Atheisme, as *Possenine*, if it were to bee found in *Caluines* diuinity, or any other:

other: but it is as farre from him thus to thinke, as it is from their malice to speake the truth. This is all that *Caluine* affirmeth, that the Father is God, *per excellensiam*, that is, after a more excellent manner. And what errour I pray you is in this? doth hee not speake of the personall relation that is betwixt the Father and the Sonne, and not of the nature and essence of the God-head that is in both, of equall dignity and excellency? This is cleare both by the former article, wherein he stoutly auoucheth him to bee *αὐτὸς*, God of himselfe, and not to receiue the essence of his Deity from his Father, and so not to be inferiour to his Father in that respect: and also by infinite places in his books, where he directly maketh the Son Iehouah, equall to the Father in dignity, excellency, eternity, and all other properties of the Deity: therefore he speaketh this in respect of the person of Christ, in which consideration the Father that begetteth, respected with the Sonne that is begotten, may truely bee said to haue a certaine priority of order, and to be God after a more excellent manner. Here is now neither Arrianisme, nor Atheisme, nor indeed any error in *Caluines* doctrine; but malicious lying and slaundering in these Iesuites accusation.

73. Nay, that *Caluine* may bee cleared from all suspicion of errour, and those fellows condemned as notorious slaunders: Tollet one of their owne fraternity affirmeth, that *Athanasius, Basil, Nazianzene, Hilary and Origen*, all strong maintainers of Christs diuinity, and profest enemies to Arrius heresie, interpret that place, *Iohn 14. My Father is greater then I*: in *Caluines* sense. *Maldonat* another Iesuite, in his commentary vpon *Iohn*, addeth to these, *Epiphanius, Cyrillus, Leontius, Chrysostome, Theophilact, and Euthemius*, as patrones of the same opinion: yea, and this last Iesuite himselfe subscribeth to their exposition: for he sayth, that *the Father is greater then the Sonne, in that respect that hee is the Sonne*: for the Name of the Father is more honorable then the Name of the Son: and the Schoolmen say asmuch as *Caluine*, when they ascribe to the Father authority, and to the Sonne subauthority. What is this but to say, that the Father is God after a more excellent

*Tollet. com. in
Ioh. 14.*

*Maldonat. com. in
Ioh. 14.*

*Erasm. in præ-
fat. ad libros
Tertul.*

manner? Now then if this were neither Atheisme, nor Arrianisme, nor heresie in the Fathers, nor in their owne Doctōrs: why should it bee branded with those infamous titles in *Caluine*? I see no reason, but that malice is blinde, and that the hatred they bare to that good man, made them to say, and do they cared not what, so they might wound his credite thereby.

74. *Luther* is likewise traduced by them, as a denyer of the blessed Trinity: and that, because the word *Trinity* is said to dislike him, for which cause he dispunged out of the Germane Lyturgies, this forme of prayer: *Sancta Trinitas, vnus Deus, miserere nostri*; a notorious calumnation: for *Luther* indeed bloteth out of the Germane prayers, a certain forme like vnto that objected, but not so as he setteth it downe: for the word vsed in the Germane tongue, signifieth rather a *triplicity*, then a *Trinity*; which moued *Luther* in a desire to maintaine the pure doctrine of the Trinity (as *Iunius* obserueth) to blot out that word, thinking it a dangerous matter, to vse such a word in so holy and high a mystery. By which practice he is so farre from impugning or denying that blessed principle, that he sheweth himselfe rather a zealous defender and maintainer thereof, and in a word, to discover their falsity and his innocency. List how diuinely, and soundly, and orthodoxally he writeth else-where of that mystery: *Vnitas Trinitatis est magis vna, &c.* The vntie of the Trinity is more one, then the vntie of any creature, euen mathematically, neuertheless this vntie is a Trinity, or the diuinity of three distinct persons: that euery person is the whole diuinity, as if there were no other; and yet it is true that no person is the sole diuinity, as if there were no other. Againe, vpon the transfiguration of Christ, *Mat. 17.* hee thus comirenteth: Heere the whole Trinity doth appeare to the confirmation of all the faithfull: Christ the Son in a glorious forme, God the Father by his voyce, declaring his Son to be God, and the holy Ghost in the bright cloud over-shadowing them. Againe, we beleue (sayth he) that there is one God, the Father begetting, the Sonne begotten, and the holy Ghost proceeding from the Father and Son: we determine such a plurality in God, which

Luther. tom. 1. pag. 572.

Idem tom. 4. pag. 370.

Idem tom. 1. in Gen. c. 11. pag. 265.

is of an undivided substance, & an indivisible unity: again, the mystery of the Trinity was discovered in the beginning of the world, *ibid. in cap. 3. pag 65.* after, understood by the Prophets, and lastly, plainly revealed by the Gospell, when our Saviour commandeth to baptize in the name of the Father, of the Son, and of the holy Ghost. A number of such like places might be alledged out of his workes, wherein most constantly hee auoucheth that doctrine which our and his vnequall aduersaries accuse him to be an enemy vnto. Let enuy it selfe now be iudge, whether this be not a slander, when as they both falsify those sayings, out of which they would deriue their accusation, and conceale those which they knew to be a iust defence and apologie for his innocency.

75. Againe they condemne Beza, and Martyr, and other Protestants, for denying the omnipotency of God: and why? because forsooth they say, *Quod facta ut infecta sint facere nequeat*; Hee cannot make those things that be done, to be vndone. An absurd inference: for that assertion, that God can not make those things that be done, to be vndone, doth not destroy, but build vp the omnipotency of God: seing as *Belarmine* himselfe acknowledgeth, *Facere contradictoria, non est efficere, sed deficere*; to doe things contradictorie, is not to effect and doe, but to faile and vndoe: and therefore an argument of impotency, rather then of omnipotency: and for that cause *Pererius* another Iesuite auoucheth the same doctrine with vs in these words; *God is said to be omnipotent, not onely because he can do whatsoeuer is contained in the world, but also because nothing is impossible vnto him, except that, which to be done implieth contradiction*: what an impudent slander then is this, to say that wee deny Gods omnipotency, by affirming, that hee cannot make that to be vndone, which is done? especially, seeing wee say further with *Tertullian* and *Saint Augustine*, that therefore God cannot do it, because he will not do it: he cannot therefore deny himselfe, nor make that to be vndone, which is done, because hee will not; and he will not, because it would rather be an argument of weakenes, then a power in him so to doe.

6.

Possent de notis verb. diuin. l. 3. c. cap. 8.

Bel. de Euchar. l. 1. c. 14.

Perer. com. in Gen. 17.

Tertul. aduers. Prax. c. 10. Aug. de ciuit. l. 5. c. 10.

76. Againe,

76. Again, they challenge *Caluine* of denying the immortality of the soule. And why thinke you? Because they would make him to say, that the soules of the iust are kept in certaine secret receptacles, till the day of Iudgement, and doe not till then inioy the presence of God. Another palpable slander: for first *Caluine* doth not say so: secondly, if hee did, yet it doth not follow thereupon, that hee denyeth the immortality of the soule: for the first, let *Caluine* first speake for himselfe, and then let his aduersaries also speake for him. Touching the place where the soules of the iust remaine after death, he affirmeth plainely in diuers places, that they *live with God, and enioy the happy felicity of his kingdome, though their perfect happinesse is deferred, till the second comming of Christ, when their bodies and soules shal be re-united, and made partakers of the same blessednes.* This he testifieth not in one or two, but in many places: how therefore can they lay to his charge, that opinion, touching secret receptacles, where soules are reserved till the day of the resurrection?

*Caluin. aduers.
libertin. c. 22.
& in Psychoparmibia, &
com. in 2. Cor.
5.8.*

77. Mary (sayth *Bellarmino*) in two respects: first, because he maketh Christ alone to haue entred into the Sanctuary of heauen, and there to present the prayers of the people, resting in the vtter court, to God: & secondly, because he sayth, that the Saints departed are ioyned together with vs by faith: therefore (sayth *Bellarmino*) He must needs deny that they see God, seeing where faith is, there is not sight. But his conclusion in both is false, though the premises be true: for as the *Atrium*, or vtter Court of the Temple, to which *Caluine* alludeth, was a part of the Temple: so by proportion, the vtter Court of Heauen is a part of Heauen: witnesse their owne *Ribera*, expounding that place of *Exodus*, whereunto *Caluine* alludeth: and therefore *Caluine*, if hee did say so, doth not banish the iust soules out of Heauen, but onely placeth Christ our high Priest, betwixt God and them. But what if hee speake onely of the Saints liuing, and not departed, and meane by the vtter Court, not any part of Heauen, but the Church militant heere on earth? If this be true, what shamelesse slanderers are these fellows, to wring a scase out of *Caluine*, whereof there

*Bell. de beatitud.
Sanct. l. 2. c. 1.*

Idem lib. 1. c. 1.

*Ribera in Exod.
28.*

*Caluin. Instit.
l. 3. c. 20.*

there is no show in the words? let the place be consulted and viewed, and their malice and impudency will appeare most notorious.

78. Againé, that faith which hee speaketh of in the second place, is nothing else, but their stedfast beliefe and expectation of the resurrection of their bodies, which liueth in the faithfull soules separated from this mortality, vntill the full accomplishment of their happinesse, aswell as in the Saints militant: neither can I conceiue any absurdity in this, that the Saints departed should haue faith in this respect, seeing they must needs haue hope: which two Theologicall vertues are so perplexed together, that one cannot bee without the other: and therefore *Clemens Alexandrinus* calleth *hope the blood of faith*: and *Saint Paul* sayth, 1. Cor. 13. that faith and hope shall cease together, when charity shall suruiue and remaine. If then the Saints departed hope for the resurrection of their bodies, why may they not bee said also to beleue it, and yet for all that be in heauen too?

79. Neither is the other place obiected out of *Caluine* by *Bellarmino* any whit repugnant to this doctrine; for though he sayth, that it is a foolish and rash part to dispute curiously, what the place is, that the Saints possesse in Heauen, and whether they inioy the full ioyes of heauen, or no: yet in the very same place hee affirmeth, that they are in the presence of *Christ in Paradise*, and that they onely expect the fruition of that promised glory, which their bodies also shalbe possessors of, at the comming of *Christ*.

Caluin. Instit.
1.3. c.25. §.6.

80. Thus we haue heard *Caluine* speake for himselfe. Let vs now heare his enemies, speaking for him in this case, then which there cannot be a stronger argument of his innocency: and in this, two may stand for all. *Bellarmino* is the first, hee directly confesseth, that *Caluine* placed the soules of the Saints in heauen, euen before the comming of *Christ*; and to him subscribeth *Fenardentius*, another Iesuite, who affirmeth that this was *Caluines* opinion, that the faithfull, when they should depart out of this world, doe behold *God* neere vnto them, and as it were set before their eyes. And thus *Caluine* is quit from this

Beñ. de Christo.
l.4. c.15.

Fenard. Theomach. l.8. c.8.

endite

enditement by the witnesse of his profess aduersaries.

Vasques tom. 1.
in Thom. disp. 19
c. 1. nu. 1.
Staplet. de au-
thor. Script. l. 1.
c. 2.
Sixt. Senens. bi-
blioth. l. 9.

81. Secondly, let it be granted (which neuerthelesse can no wayes be prooued) that *Caluine* held this opinion, touching the residence of soules in some secret place ; yet it doth not follow , that therefore he denyed the immortality of the soule. For then *Origen*, *Iustine*, *Martyr*, *Tertullian*, *Irenaus*, *Lactantius*, *Victorinus*, *Chrysostome*, *Theodoret*, *Theophilaet*, *Ambrose*, *Bernard*, and diuers others of the ancient godly Fathers, should be enwrapped within the same errour, who all held that opinion touching soules departed , and yet were as farre from gain-saying, or once imagining any opposition to the soules immortality , as these backbiting Shemics are from charity and truth.

Rom. 13. 1.

82. Another lowde and lewde slander of theirs against our Religion, is, that it maintaineth and warranteth rebellion and disobedience against lawfull Princes. Which if they could prooue , wee would confesse that our Religion was naught, seeing Gods word commandeth *every soule to be subiect to the higher powers*: but yet not worse then theirs, which is, without all contradiction, guilty of this crime, which they impute vnto vs, as hath beene prooued: but let vs heare their proofes: they are of two sorts ; first, from the doctrines of some of our learned writers ; and secondly, from the practice of our professors: In the first kind they obiekt *Caluine*, *Beza*, *Luther*, *Knox*, *Buchanan*, *Goodman*; yea and *Munster* also with his Anabaptists: all which let vs briefly examine , and begin with the last, and so goe backward.

Bel. de Laicis
l. 3, c. 2.

83. *Munster* with his Anabaptists, maintained indeed such rebellious doctrines : but were they Protestants ? or did euer any Protestant giue credit, countenance or allowāce vnto the? No, *Bellarmino* himselfe confesseth the contrary, when hee sayth, that *the opinion of the hereticall Anabaptists, was abhorred not onely of Catholikes, but also of Caluine*. Yea *Caluine* and *Luther* wrote each of them a booke against their impieties. It is impious wickednesse then for any to obiekt to Protestants, the opinion of those rebellious and giddy Anabaptists.

84. Tou-

84. Touching *Goodman, Knox* and *Buchanan*, we ingeniously confesse, that the two last went too farre in diminishing the authority of Princes, and that the first was impious in animating subiects against their Soueraignes : but withall, wee giue them to know this, that they are condemned of all good men in this their rebellious assertion : and that by a publike Act of Parliament in *Scotland*, *Buchanans* booke was called in, and censured as contrary to sound doctrine : and the like censure is giuen by all godly Protestants, against *Knox*, or any other that maintaine the like.

Ann. 1584.

85. And now I would faine vnderstand of these fellowes, what are these three in comparison of the whole Church of Protestants, that they should blemish our Religion by their exorbitant opinions; and to the many hundred of Protestant writers, that abhorre all such doctrine, and clearly auouch the contrary. If it be a good plea in them, to say, that the opinion of some priuate men ought not to preiudice the Religion of the whole Church; then it may also by good right serue our turnes in the case of these three, seeing the rule of equity requireth *ut ferat legem quam fers*, that euery one should bee subiect to that Law which hee himselfe maketh. In sum, here are with vs but three, that can be touched: but with them are multitudes, not onely of inferiour Priests and Iesuites, but of Cardinals and Popes, that are guilty of this crime : ours, are priuate men condemned by all others : with them, publike persons authorized by their places and chayres, and priuiledged from errour: with vs, writings of no authoritie : with them, Bulles, decrees, and bookes with priuiledge and publike allowance. Lastly, with vs, the whole streame of our Religion tendeth to the maintenance of obedience, and condemning of all treason and rebellion : but with them the very grounds of their Religion doe warrant and vphold the contrary, as is manifestly prooued heretofore.

86. Concerning *Luther, Caluine* and *Beza*, how farre they were from this pernicious doctrine, let their owne words and writings testify: *Luther* first: *Gouernment* (sayth he) is a certaine diuine vertue : and therefore God calleth all Magistrates

*Luther tom. 5.
in Gen. cap. 27.*

gods,

*Idem tom. 3. in
Gen. cap. 33.*

*Idem tom. 1. in
Gen. cap. 9.*

*Caluin. Instit.
lib. 4. cap. 20.*

*Idem com. in
Dan. 6. 22.*

gods, not for creation, but for administration and government, which belongeth onely to God: therefore he that is a ruler, is as it were a god incarnate. Againe, in another place; We doe not flatter the Magistrates, when we stile them most gracious, and most mighty: but from the heart we reuerence their order, and their persons ordained to this office. And in another place; Though some thinke (sayth he) the government of man ouer man to bee a tyrannous usurpation; because all men are naturally of like condition: yet we that haue the word of God, must oppose the commandement and ordinance of God, who hath put a sword into the hand of the Magistrate, whom therefore the Apostle calleth Gods Ministers.

87. *Caluine* in diuers places deliuereth this doctrine: that not onely good and godly Kings are to be obeyed, but also wicked ones, because in them is stamped and ingrauen the image of diuine Maiestie: neyther can any one sentence be picked and culled out of all his bookes, yea, though it be strayned to the vttermost, and wrung till it bleed, that but sauoureth of rebellion: except that may, perhaps, which hee speaketh concerning an impious King, that riseth vp against God, and seeketh to rob him of his right: how such a one doth bereaue himselfe of his authoritie, and is rather to be spit at then obeyed. But this also being rightly vnderstood, maketh nothing to that purpose: for first, he doth not say that such an one is to be bereaued of his authoritie, but that he bereaueth himselfe: and secondly he meaneth, that hee is rather to bee spit at and defiled, then to be obeyed in that particular, wherein he commandeth any thing contrary to the dignitie and maiestie of God. What hurt now, I pray you, is in this doctrine? Or rather what sound truth is not in it? saue that there is a little harshnesse of phrase, which might haue beene well omitted: and yet this is all that the Romish aduersaries can charge *Caluine* withall.

88. Lastly, for *Beza*, if I should produce all his excellent sayings, whereby he doth maintaine the authority of Princes, and obedience of subiects: I should trouble the Reader too long: let this suffice, that his greatest enemies cannot obiect against

against him, any one thing tending to the impeachment of Royall authoritie, except they grossely bely him, which is no new thing with them; lyes and slanders being one of the chiefe props of their Kingdome. Thus our doctrine affordeth them no hold for this accusation.

89. Againe, they challenge *Caluine* for imputing vnto our Lord and Sauour some staine of sinne; not by expresse words, but by consequence: because he said, that when in the garden he prayed, *Father, if it be possible, let this cuppe passe from me, neuerthelesse, not as I will, but as thou wilt*: hee corrected and revoked his prayer suddenly, vttered: therefore (say they) he must be tainted with sinne, seeing he did something that might be corrected: the like crime they lay to the charge of *Luther*, and all other learned Protestants, for saying that in Christs humane nature there was some ignorance residing, and that he grew vp, and increased in knowledge, and had not the full measure of knowledge at his birth, as they would haue it. We grant the premises to be true, to wit, that this is the doctrine of *Caluine*, *Luther*, and other learned Protestants: but neuerthelesse we say, that the conclusion is a malicious slander: for first, many of the fathers, yea most, were of the same opinion with vs: as also some of the popish Doctors themselues, that there was ignorance in Christ, and that his knowledge grew and increased together with his age, according to that of Saint *Luke*: *Hee increased in wisdom and stature, and in fauour with God and men.* And yet none of them did once imagine, that this was in him either a sinne or a fruit of sinne; grounding vpon that text of Scripture, *Heb. 4. 15. that Christ was like vnto vs in all things, sinne onely excepted*: nor euer was that error imputed vnto them for that cause. Heare some of them speake in their owne words. *Ambrose* sayth thus. *How Christ increased in wisdom the order of the words doth teach, his proceeding in age, is his proceeding in wisdom. And therefore Saint Luke sets his growth in age. First, that thou mightest know that it is spoken of him as he is man.* And *Chrysostome* thus, *The wisemen gaue honour not to his childhood, understanding nothing, but to his di-*

*Bel. de Christo
lib. 4. cap. 1.*

Ibid.

Luk. 2. 52.

*Ambrose de In-
car. cap. 7.*

*Chrysost. in Mat.
2. hom. 2.*

ninitie

Maldon.com.in
Mat.24.

Aquin.part.3.9.
9-art.4.

Perer.com.in
Gen.6.disp.4.
Suarez.tom.1.
Thom.9.9.art.1.
disp.24.

uinitie knowing all things: and Maldonate doth confesse, that Athanasius, Gregory, Nazianzene, Theodoret, Cyril, and the authour of the imperfect worke on Mathew, did al reach, that Christ as man, was ignorant of the day of Iudgement. Neyther do these fathers alleadged by Bellar. for the contrarie opinion, in truth deliuer any thing else, if they bee rightly vnderstood: for most of them, when they say, that our Sauour was full of grace, knowledge and wisdom, from his verie conception, and that hee did not increase and grow therein as other men, they speake eyther of his person in the concreat, or of his diuine nature apart, as their owne words alleadged by him doe clearly shew. And to this opinion Thomas Aquinas, their grand Schooleman and angellical Doctor, setteth his hand and seale. For thus hee writeth, *Though I haue elsewhere written otherwise, yet it is to be said (sayth hee) that in Christ there was scientia acquisita: knowledge acquired or gotten, which is properly knowledge according to the measure of man: and that not onely in respect of the subiect receiuing, but also of the cause agent, &c.*

90. Secondly, al ignorance is not sin by the doctrine of their own schoole. For that ignorāce which is called *pure negationis* of pure negation, doth not oppugne the state of innocencie, seeing that it was in *Adā* before his fall, and is now in the Angels in their perfection, & may be in any without the spot of sin: as witnesse *Lumbard, Aquinas, Pererius* & al their learned Doctors for the most part: yea their Iesuite *Suarez* telleth vs, *it is not to be called ignorance at al. Because ignorance (sayth he) doth not signifie euery want of knowledge, but the priuatiō of that knowledge, which ought to be in a subiect according to the state of the nature thereof: as man is not to bee called ignorant, because he wanteth angellicall knowledge, so Christ was ignorant of none of these things; which was behoofesfull for him to know, in respect of the dignitie of his person: so that of two kindes of ignorance, one, of pure negation; that is, when a man knoweth not some thing, which hee is not bound to know, and the other of wicked disposition, when a man is ignorant of some thing which he ought to know. This last is*
a sinne,

a sinne, but not the first : and therefore to say that Christ was ignorant of some things in his humane nature, and that hee increased in knowledge, as in age, is not to impute vnto him any blot either of originall or actuall sinne.

91. For the other part of the obiection, wherewith *Caluine* is touched, concerning our Sauours correcting of his owne speech, it is no other then that which *Ierome* before him many hundred yeeres vttered; and *Origen* also, two famous fathers of the Primitiue Church : the one affirming, that *Christ returning to himselfe, anonched, that as he was the Sonne of God, which hee had staggeringly spoken, as hee was a man* : the other, that he recalled his desire, and as it were thinking better upon it, said, *Not as I will: yea they themselues acknowledge asmuch, for Bellarmine sayth, that when our Sauiour prayed, Let this cup passe from me, but not as I will, but as thou wilt, it was asmuch as if he should haue said: Volo ut non fiat voluntate naturali, quod voluntate deliberata volo ut fiat* : I will that it may not come to passe, to wit, by my naturall will, which by my deliberate will, I desire may come to passe. Here is a plaine correction, as *Caluine* calleth it, or a returning to himselfe, as *Hierome*; or a reuocation of his natural desire by a more aduised desire, as *Origen*: the like interpretation is giuen by *Iansenius*, *Pererius* and *Maldonate*; all agreeing in this, that they admit of a correction and reuocation of his naturall, inferiour, humane will, by his spirituall, superior, diuine will: and yet without all blemish and suspicion of sin; this correction presuposing no corruption. So that either *Caluine* must be excused, or themselues must bee wrapped within the folds of the same fault. But this is their rancour against that good man, and all other of our side, that which is orthodox in the Fathers, and themselues, is notwithstanding heresie in vs; because they looke vpon vs thorow the spectacle of malice, but vpon themselues with the eyes of selfe-love.

92. And to cleere him altogether, and ridde him out of their hands, the most receiued doctrine both by *Caluine* and all our whole Church concerning this point is; that this was not in our Sauour Christ, either a rebellion of the sensuall

Hierome.
Origen. tract. in
Mat.

Bell. de Christo
lib. 4. cap. 5.

Perkins on the
Creed.

part of the ſoule againſt the rationall; as *Pererius* maketh it, which is in the vnregenerate, nor of the fleſh againſt the ſpirit, as *Ianſenius* would haue it, which is in the regenerate, nor a repugnance of Chriſts will as he was a man, to his will as he was God, which *Maldonate* ſeemeth to affirme: but onely the ſtrife of two contrarie deſires in the humane ſoule of Chriſt for dominion, both which notwithstanding were good and holy, though the one not ſo good as the other, and in that reſpect, this deſire to auoid death, which was the leſſe, might without any great offence, bee ſaid to bee corrected, when it yeelded vnto that other which was more excellent.

92. Laſtly (to omit a number more of their ſlanders in this kind) they charge our Religion it ſelfe, to lead to looſeneſſe and ſenſualitie by diuers doctrines thereof: eſpecially theſe foure, to wit, freewill; iuſtification by faith alone, perſeuerance in grace; and impoſſibilitie to keepe the Commandements: but with what ſpirit of malice, let the indiſferent Reader conſult and iudge.

93. Firſt, for our doctrine touching the inability of freewill, doth it lead a man to looſeneſſe? nay, rather doth it not teach him to deny himſelfe, and to ſeek for all grace and goodneſſe from God? humilitie and prayer are the fruits of this doctrine, and not looſeneſſe and libertie: and to make it cleare to any ſingle eye: We teach that a man is onely voyde of freewill to grace before his regeneration, and that hee is paſſiue onely in the very act of regeneration: but after his will being quickned, and ſtirred vp by Gods ſpirit, he willeth and worketh forth together with the ſpirit of God, his owne ſaluation. Now, few or none there are, that are Chriſtians, but preſume, though falſely, that they are regenerate: and therefore this doctrine cannot giue libertie to any to ſinne, but rather bindeth them faſt to obedience; nay, doth not their doctrine rather open a gappe to libertie? For when they teach, that it is in a mans power either to accept or reieſt the grace of God offered vnto him: What doth this but encourage men to deferre their repentance & conuerſion, ſeeing it is in their power to accept it when they liſt?

94. Secondly, how can the doctrine of iustification by faith alone tend to loosenesse, seeing we teach, that *faith is neuer seuered from good workes, nor iustification from sanctification, nor a right beliefe from an upright life*, as hath beene shewed, and that they which seuer and part those things which God hath coupled together, seuer themselues from the mercie of God, and merit of Iesus Christ? With what brow of brasse then can they call this a solidian portion, and a doctrine of libertie? I, but manie take libertie hereby to lead a loose and wicked life, building vpon this ground, that they are iustified by faith alone, and so they neglect all good workes. True indeed, many such there are: but is it from our doctrine? is it not rather from their mistaking of it? So the Capernaïtes tooke offence at our Sauour Christs heauenly doctrine, *Ioh. 6.* touching the spirituall eating of his flesh, and drinking his blood: insomuch that many of them departed from him: was his doctrine therefore erroneous? or were not they rather ignorant in misconstruing, & impious in perverting the same? So is it with this mysterie of iustification, which is the verie doctrine of Iesus Christ: if any by mistaking it, or by taking vp one piece of it, and leauing another, doe animate themselues vnto sinne, is the doctrine to be blamed? and not they rather, that distort it to their owne shame and confusion? In a word, if this were a iust exception against this doctrine, then no doctrine either of theirs or ours, or the Gospell it selfe might bee freed from this challenge. For as there is no herbe so sweet and wholsome, but the Spider may sucke poyson out of it, as well as the Bee hony: so there is no truth so sacred and holy, but an vngodly minde may peruert and make it an occasion of his impietie. Thus, the *grace of God is turned into wantonnesse by many* (as Saint Iude saith:) *the word of God is the saour of death vnto death.* Yea, Christ Iesus our blessed Lord and Sauour is a *falling, and a stone to stumble at, and a rocke of offence*: so the doctrine of iustification by faith alone, may be an occasion of libertie and no otherwise: that is not properly, or by any effect issuing from it selfe, but accidentally, and by the malignitie of the object whereupon it worketh.

II.

Iud. i. 4.

1. Pet. 2. 8.

120.

95. Thirdly, our doctrine of perseuerance, though railing Wright sayth of it, that *Epicurus himselfe could not haue found a better ground to plant his Epicurisme: nor Heliogabalus haue better patronized his sensuality: nor Bacchus and Venus haue forged better reasons to enlarge their dominion:* yet, to any single eye (for his eyes are double-sighted with malice, as Witches eyes are said to be) it is rather a strong bridle to restraine from sensuality and Epicurisme, and a bond to bind to obedience, then a proovocation vnto sinne: for when men are perswaded that sincere faith, true charitie, and saving grace cannot be lost, it will cause them to take heed how they fall away, lest they proue themselues to haue beene hypocrites before, and their faith and charitie not to haue beene true, but fained: for he that falleth from God whom he pretended to serue, to the Deuil by an actual Apostasie vnto sinne, plainly proueth that hee had neuer the seed of the spirit sowne in him, nor the habit of charitie in his soule: this is then a bridle to withhold men from sinne, and not a spurre to pricke them forward vnto it. And therefore whereas they say that men will thus reason: If I be the child of God, I cannot fall away: therefore I will doe what I list. The contrarie is rather true, that every child of *G O D*, yea, every one that is perswaded that hee is the childe of *G O D*, will reason thus from the grounds of this doctrine: I will not doe what I list, neither will I giue my selfe ouer vnto sinne, lest I proue my selfe by my falling into sinne, not to be the child of God, but an hypocrite. Adde hereunto, that as we teach, that true faith and charitie cannot bee utterly extinct in the elect: So also we teach, that this faith and charitie must bee nourished and preserued by the practice of all holy & Christian duties: and therefore they which neglect the conseruation of their faith, and charitie, and seek to extinguish them by the lusts of the flesh, it is a signe that they neuer had these graces ingrafted in their soules. And what perswasion can be more effectual, I pray you, to stirre vp men vnto godlinesse, then this is?

121.

96. So we may truly answer concerning the fourth doctrine objected, namely, the impossibilitie of keeping Gods.

Com.

Commandements, which though it be true in some part, albeit, not as they slanderously impute vnto vs. For wee hold that the regenerate person is able in some measure to keepe Gods Commandements, though not to that perfection which the Law requireth, exacting of euery one of vs the loue of God with all our heart, soule and strength; yet this openeth not, but rather stoppeth the gap vnto fleshly libertie. For, is any man so madde as to say, I will giue ouer all care of keeping Gods Law, because I am not able fully and exactly to performe it? rather euery one that hath but a reasonable soule will thus determine, Because I am not able to performe perfect obedience to God, therefore I will indeuour to doe what I can, that my imperfections and wants may bee made vp by the perfect obedience of my Sauour. All men will account him a wilfull wicked wretch, who being greatly indebted, because he is not able to discharge the whole summe, therefore will take no care to pay any part thereof, which he is able to doe, but lay all vpon his sureties backe: so we condemne him for a desperate and damnable person, that, because he is not able to satisfie the whole debt of Gods Commandements, therefore will not indeuour to pay as much as he can: besides, we teach withall, that though this perfection be not attained vnto in this life, yet there must be a continuall growth and increase in grace and goodnesse in all that belong to God, that at length, after this life ended, they may doffe off the olde man, with the inabilities and corruptions thereof, and attaine to the highest degree of perfection in the life to come: the fruit of this doctrine then, is not sensuall libertie, but Christian humilitie, not a prouocation to siane, but an incentiue, and spurre vnto godlinesse.

97. Thus I haue propounded vnto the view of the Christian Reader, a short Epitome of the great volume of their slanders, darted forth by them, both against our persons, our gouernment, and our Religion it selfe: all which indeed is but a taste and say of that, which might be spoken in this subject, and which requireth an entire worke for the discouering of ther malice in this kinde: and surely, I thinke that labour

might be well bestowed in searching this stinking puddie to the bottome, and discovering their malice, so to the beholding of all, that men might see their poyson, and beware of such Serpents: and high time it is to lay hand to this plough; for a double danger ariseth from this dealing of theirs. First, it confirmeth their owne followers in their hatred against the truth, and the professors thereof. For they are perswaded, that whatsoeuer is written or spoken by a Priest or Iesuite, is certainly true, it being allowed (as all their writings commonly are) by the authoritie of the Church, and the Censors and visitors appointed for that purpose, and therefore account it a deadly sinne once to call the credit thereof into question. And secondly it inueigleth and seduceth many vnsettled Protestants: Whilest reading such lying Pamphlets, they are either not able to discerne their falshood, or not carefull to examine the truth by contrarie evidences: to preuent both which dangers, it would be a worke much beneficiall to the Church of God, and profitable to the cause of Religion, if some zealous Protestant would vndertake this taske, in a full iust volume to decipher their malice, and discouer their slanders to the full: but I leaue that to the guidance of Gods wisdom, & proceed in my purposed discourse to the next point.

98. Their last trick is forgerie, for when neither by treacherie, nor cruelty, nor periuie, nor lying, nor flādering, they can worke their wils, but that their Religion groweth euery day more odious then others, at last as the most desperate practice of all the rest, they fall to forging like Physicions, that seeing their patient in a desperate case, minister vnto him desperate medicines, that shal either ridde him of his disease, or of his life, and that quickly: such a medicine is this, which if it take not place to cure their sicke Religion, it will doubtlesse vterly ruine and vndermine the foundation thereof, and depriuie it of the vitall spirit. And this last wee haue rather cause to hope, then they the first: seeing it hath pleased God to reueale to the world the mischieuous mysteries of their *Indices expurgatory*: which whosoever shall but duly consider, must needs iudge their cause to lye a bleeding, and ready

to giue vp the ghost, when they are driuen to such miserable shifts for the defence thereof.

99. The common Lawes, and ciuill Courts punish forgers with slitting their noses, branding their foreheads, cutting off their eares, pillorie, imprisonment, and diuers other such like fearefull censures: the Ecclesiasticall Lawes are as seuerer against such persons; and the very Heathen, *Tully* condemned *Gabinus* as a light and loose person, for infringing the credit of the publike Records of the Citie, and commended *Metellus* as a most holy and modest man, because when hee saw a name but blurred in the tables, he went to *Lentulus* the Pretor, and desired a reformation thereof, and a better care to be had in their custodie. By all which we may see how great and odious a crime forgerie is; and in what ranke they are to be reputed by all Lawes, that defile their consciences with so foule a sinne.

*Cicer. orat. pro
Archia Poeta.*

100. Of which, that the Church of *Rome* is guiltie, is so manifest, that none, that hath either read their Bookes of Controuersies with iudgement, or seene their three chiefe *Iudices Expurgatorij*, one of *Rome*, another of *Spaine*, the third of *Antwerp*, can make any question. And if any desire to be fully satisfied concerning their dealing in this kind, let them haue recourse to Doctor *Iames* his learned and laborious discourse, where he shal see this wound searched to the quicke, and the corruption thereof discovered to the whole world, and so searched and discovered, that by all their wit and policy they shal neuer be able to hide the filthines thereof: notwithstanding, that the Reader that hath not that booke, may haue a little taste of their dealing, and assurance of the truth of this my proposition: I will offer vnto his view a few instances of their forgerie, and those so plaine and palpable, that by no colourable excuse they can be auoyded.

101. Forgerie is committed two wayes, first, by counterfeiting, secondly, by corrupting; counterfeiting false Records, and corrupting true. Touching counterfeiting, take foure instances in stead of fourescore, and those out of *Bellarmino* onely: first, those twelue Treatises intituled, *de Cardinalibus*

*Bell. de amiss.
grat. lib. 6. cap. 2.*

Bell. de Christol.
1. c. 10. & de Cle-
ric. lib. 1. cap. 15.

Idem de miss
ib. 2. cap. 12.

Christi operibus, are resolutely censured by *Bellarmino*, to bee none of *Cyprians*, and yet, the same *Bellarmino* alleadgeth them ordinarily to proue many points of his Religion, vnder *Cyprians* name; as to proue the *Virgin Marie* to bee without sinne, and Baptisme to be necessarie to saluation, and that the Sacraments containe grace in them, and that there are more Sacraments then two, with diuers other points. Secondly, the Commentaries vpon *Pauls* Epistles ascribed vnto Saint *Am-brose*, are censured by *Bellarmino*, peremptorily to bee counterfeited. And yet, the same *Bellarmino* produceth them to proue traditions, *Peters* supremacie, *Limbus Patrum*: that one may be holpen by anothers merit, and that Antichrist is a certaine man, and in a word, most questions controuerted. Thirdly, *liber Hypognosticon*, *Bellarmino* concludes, that it is none of Saint *Augustines*, yet hee alleadgeth it as Saint *Augustines*, to proue Euangelicall Councils: so *Liber ad Orosium* is confessed by *Bellarmino*, to bee none of Saint *Augustines*, and yet hee is alleadged by him in another place, to proue the Booke of *Ecclesiasticus* authenticall. Lastly, the Commentaries vpon the Epistles that goe vnder the name of Saint *Ierome*, are iudged by *Bellarmino* to bee none of his, and yet he produceth testimonies out of them, to proue the necessitie of traditions, *Peter* to be the rocke of the Church, and that children may without their parents consents enter into a religious Order. And this is ordinarie, not onely in *Bellarmino*, but in all other of their writers, as you may see particularly and plainly discouered in Doctour *Iames* his Treatise, touching the corrupting of Scripture, Councils and Fathers, by the Prelates and pillars of the Church of *Rome*. By which wee may note: First, their conscience, in that they know them to be Bastards, and yet obtrude them as true borne. Secondly, their fraud, in that when they make little for them, or it may be against them, then they brand them with counterfeit: but when they speake on their behalfe, then they are as true as Steele: and thus with a blunder of counterfeit Fathers, they dazle the eyes of the ignorant: but the wise will iudge discretely, and learne to discern the Lion by his paw.

102. Touching their corrupting of true Authors, I will vrge against them but foure examples as in the former: but those most famous, and three of them corrupted by their most famous Iesuite *Bellarmino*. The first is of *Chrysostome*, in his seuenteenth Homily vpon *Genesis*, where he readeth, *Shee shall obserue thy head, and thou shalt obserue her heele*: whereas, as *Philip Montanus* a learned and iudicious Diuine of their owne confesseth, in the originall tongue of *Chrysostome* it is read *αὐτός, he*, and not *αὐτή shee*, which is also agreeable to the Hebrew and Greeke fountaines of the Bible. O, but because this reading in the translated Copie maketh for the worship of the Virgin *Mary*, therefore in our Iesuites diuinitie it must be preferred. The second is out of *Chrysostome* too, in his Sermon of *Inuentius* and *Maximus*, whom *Bellarmino*, to proue that the reliques of Saints ought to be worshipped, bringeth in thus speaking, *tumulos Martyrum adoremus*, let vs worship the sepulchres of Martyrs: whereas indeede, the word in *Chrysostome* is *adornemus*: let vs adorne and garnish their sepulchres: as both the originall Greeke and the Latine translations, that are of any standing, doe read it. The third is of *Cyrl*, who is not onely changed and altered, but plainly dismembered by them: for whereas hee writeth thus excellently concerning the power of faith: *This faith which is the gift and grace of God, is sufficient to cleanse and purge, not onely them which find themselues somewhat ill, but also those which are verie dangerously diseased, &c.* The Spanish Index hath censured him, and commanded these words to bee blotted out, with this peremptorie charge, *Ex textu deleantur illa verba*. The fourth and last is of *Cyprian* in his Booke, *De bono patientie*, where, for *gustatam Eucharistiam*, they read, to maintaine the idolatrous circumgellation of the Eucharist, *gestatam*: contrarie to their owne copies: as on the contrarie, in *Leo ser. 14. de passione*, for *gestemus*, *Bellarmino* readeth *gustumus*: and thus they turne Cat in panne, as the Prouerbe saith, and with the Apothecaries art, put *quid pro quo*.

Bel. de verb. Dei,
lib. 2. cap. 12.

Bell. de Relig:
Sancti. 2. c. 3.

Cyrl in Esay lib.
1. cap. 1.

Index Hispan.
Gasp. Qui rog.
pag. 62.

Cyprian. de bono
patientie.
Bell de Euchar.
lib. 2. cap. 28.

103. Thus they handle the Fathers, putting words into their mouths that they neuer spake nor meant, and that in no
few

few places of their writings. And as for later Writers, their *Indices Expurgatori* are sufficient testimonies of their purging, expunging, wiping out, and foystring in what they list into their Bookes: it is a profest, allowed and maintained practice of theirs, which at the first was kept in darknesse, as a worke of darknesse by secret conueyance: but after that by Gods providence it came to light, is now publicly defended as a thing not onely lawfull and commendable in it selfe, but also profitable for the Church of God, so that there needs no further prooffe of their forgerie and falsification in this kind, seeing we haue *constitentes aduersarios*. Onely for a conclusion, let vs a little consider the reasons that are vsed by these good men, for the defence of this their dealing.

Grounds of
the olde and
new Religion.

104. One *May* an English Priest out of *Gretzer*, & *Possennine*, the author (as it is supposed) of the grounds of the old and new Religion, in the latter end of that Booke, taking vpon him to answer Master *Crasshaw*, that laid to their charge the same crime that I now doe, answereth three wayes. First, that it is a practice both lawfull and commendable. Secondly, that if it be vnlawfull, we are more guiltie of it then they. And lastly, though they meddle with new Writers, yet the Fathers workes are sincere and free from all corruption.

105. To whom I reply briefly thus, that as touching his last answer which concerneth the Fathers, it is manifestly false, as I haue already discouered in foure particulars, and is by Doctor *Iames* in his Booke in many more, and I doubt not but shall be more fully ere long made knowne to the world: and therefore, though that there was no rule prescribed by the Councell of Trent, for the purging of the Fathers, as of yonger Writers: Yet it followeth not but that they might doe it without rule, which also *Gretzer* the Iesuite perceiving to be true, seeketh to mend the matter by a fine distinction, by which indeed he marres it vtterly, and that is, that the Fathers workes, as they are Fathers, need no purging, but being considered as *Sonnes*, their words may bee corrected and censured by the Church; or not as Fathers, but as Fathers-in-law; for when they feed the Church with sound and wholesome doctrine,

*Gretzer de iure
& more probib.
lib. 2. c. 9. & 10.
pag. 321. 328.*

*Non ut patres,
sed ut uirici.*

doctrine, they are Fathers : if otherwise, Fathers-in-law : thus by this fine distinction he granteth, that when a Father speaketh any thing which they account false doctrine, he may be corrected, or rather corrupted, for then they esteeme him not a Father but a sonne : nor a true Father, but a Father-in-law; so that it is apparently false, which our new Author affirmeth, that none of the Fathers are corrected by them.

106. Secondly, touching his middle answer, that if it be a fault, we are more guiltie thereof then they. I answer, that that is as false as the former, for let it bee granted, that some Bookes are corrected by some Protestants; yet first, they are the deeds of priuate persons, and not the acts of the Church, not at all approued, much lesse authorized by the Church, as theirs are : nay, all of sounder iudgement in our Church doe as much condemne that practice in our owne, as in any else. Secondly, such corruptions or corrections are not frequent with vs, but rare and seldome. I dare boldly say, for one place altered by vs in any Writer, there are twentie by them, as their owne expurging *Indices* doe beare witnesse : and for this, I challenge any Iesuite, or Romish Priest whatsoeuer to the encounter. Thirdly, most of those Bookes which they lay to our charge, to haue beene corrupted by vs, as *Augustines Meditations*, *Granadoes Meditations*, *The conuersion of a Sinner*, *The Christian Directorie*, *Osianders Enchiridion*, with other more, are not corrected in the originall themselves, but in their translations into our Language, some things are left out, some added, some changed and altered, as the Translators thought good; whereas they corrupt the verie Texts and originall Copies of most Writers without difference. Fourthly, we seldome alter or change any Book: in the translation, but withall we eyther confesse in the beginning of the said Bookes, or professe in the publishing of the same, this correction or alteration : but they haue practised this in secret, by certaine Enquisitors appointed to that purpose, the mysterie of which art was long hid from the World, and had still lien in darknesse, had not the providence of God, for the good of the Church, first discovered the *Belgicke Index* by

Iunius prefat. in Indic. Belgic.

mere

mere accident to that godly and bright starre of our Church, *Iunius*, who made it presently knowne to the world: and at this day few there are that vnderstand the mysteries of that art: so closely and cunningly doe they conuay their matters: as for the Books themselues they do seldome or neuer acknowledge their correction in the forefront and beginning of them as wee doe, but by all meanes labour to hide and conceale the same. Lastly, though some amongst vs, haue more rashly, then wisely, falsified some Writers of lesser note, in some few things: yet they haue not medled with the Fathers nor Councils: neither haue they done it, to gaine any thing thereby in disputation, but onely to keepe the common people from infection: whereas they spare none, neither Fathers nor Councils, nor moderne Writers: and that, not so much lest the common sort should bee infected, as that the learned might be deprivied of those weapons wherewith they might fight against them, and wound their cause. Seeing the case now so stands, that hee which can muster vp together the greatest armie of Authours, to fight vnder his colours, is thought to haue the best cause: their dealing then with vs, is like that of the *Philistims* against the *Israelites*, who despoyled them of all weapons and instruments of warre, that they might dominiere ouer them with greater securitie; but ours is not so towards them. And therefore, both in this, and all the former respects, it is a miserable vnt ruth and a desperate evasion, to say, that wee are more guiltie of this crime then they are.

107. Lastly, whereas in his first answer, hee pleadeth the lawfulnessse of the fact, let vs heare his reasons to moue thereunto, and in the *interim* remember, that in prouing it to bee lawfull, hee confesseth it to bee done. But why is it lawfull? Mary, first, because the Church being supreme Iudge on earth, of all Controuerfies touching faith and Religion, hath authoritie to condemne Heretikes. And therefore also, the workes of Heretikes: and if this, then much more to correct and purge their Bookes, if by that meanes shee can make them profitable for her vse, and beneficiall to her children.

To

To which I answer two things: First, that it is not the Church that doth this, but the sacred Inquisitors, to wit, certaine Cardinals and Lawyers deputed to that office, who for the most part are so farre from being the Church, that they are often, no sound members thereof: If it be said, that they haue the authoritie from the Pope, who is virtually the whole Church: why doe they then speake so darkly, and say the Church hath this authoritie, when as, they might in plaine termes say that the Pope hath it; but that hereby they should display the feebleness of their cause, and the silliness of this reason? for thus it would stand: Why, is it lawful for Books to be purged? because the Pope thinks it lawful. And must not he needs think so, when the Authors crosse his triple crowne, and speake against his state and dignitie? Adde hereunto, that it is a fallacie in reasoning, when that is taken for granted, which is in question. For we deny their Synagogue to be the true Church: and much more the Pope to bee the supreme Iudge: and therefore till those things be proued, the reason is of no effect.

108. Secondly, most of those things which are purged by them, are so farre from being heresies or errors, that they are, the most of them, sound doctrines of faith, grounded vpon the authoritie of Gods sacred truth: for they blot out many things, in both olde and new Authours, that they themselues dare not accuse to bee hereticall: as that place in Saint Cyril before mentioned touching the power of faith, which is no more in direct termes, then that which is said in the Scripture, *Act. 15. 15. that faith purifieth the heart*: and that in the *Basil Index of Chrysostome, The Church is not built vpon a man, but vpon faith*: and those propositions which are commanded by the *Dutch Index*, to be wiped out of the Table of *Robert Stephens Bible*: to wit, *that sinnes are remitted by beleeuing in Christ: that he which beleueneth in Christ, shall not die for euer; that faith purifieth the heart: that Christ is our righteousness: that no man is iust before God, and that repentance is the gift of God*: with a number of like nature. These they purge out of *Stephens Index*, which notwithstanding are directly, and in

*Index Expurgat. Belgic. p. 300
impress. Argent.*

as many words recorded in the Booke of God: and so it may iustly be thought, that they are so farre from clenſing Bookes from the drosse and dregs of errour, that they rather purge out the pure gold and cleare wine of truth, and leaue nothing but dregs and drosse behind.

109. His second reason is, because nothing is more dangerous to infect true Christian hearts, then bad Bookes. Therefore it is not onely lawfull, but needfull and behoouefull to the Church of God, that such Bookes *should bee purged, and burned too, if it bee so thought meete by the Church, to the end that the sinceritie of one true faith and Religion might be preserved.* I answer, all this is true which he saith: but are they heresies which they purge? no, they are sound and orthodox opinions, for the most part, as hath beene proued in the answer to the former reason. And doe they it, to keepe Christian men from infection? no, their chiefe end and drift is, to deprive their aduersaries of all authorities that make against them, that so they might triumph in the antiquitie of their Religion, and noueltie of ours: which is one of their principall arguments which they vse (though with euill successe) for defence of their cause: dealing herein as *Holofernes* did with the *Israelites*, at the siege of *Bethulia*, breaking the Conduits, cutting the pipes, and stopping the passages, which might bring vs prouision of good and wholsome waters, out of the cisternes of olde and new Writers; this is their purpose and no other, whatsoeuer they pretend: for if they meant any good to Gods people for preuenting of infection, they would haue purged their lying Legends of infinite fables, their Canon Law of horrible blasphemies, and their Schoolemen of many strange opinions. Yea, they would haue condemned the Bookes of *Machiauel*, and of that Cardinal that wrote in commendation of the vnnaturall sinne of *Sodomie*, and a number suchlike filthy and deuillish Writings, which are printed and reprinted among them without controulement. And againe, is it vnitie in the true faith and religion that they seeke? no, it is conspiracie in falshood, and consent in errour: and not vnitie in the truth: till the Romish Religion

Religion bee proued to bee the true Religion (which can neuer be) this reason is of no force, to iustifie their proceedings. Lastly, is it Christian policy? no, it is deuillish subtiltie, and craftie forgerie: for the case so stands betwixt them and vs, as in a tryall of land betwixt partie and partie: wherein hee that bringeth best euidence and witnesse, carrieth the cause: now, if one partie either suborne false witnesses, or corrupt true, or forge euidences to his purpose, or falsifie those that are extant, all men will count him as a forger, and his cause desperate, and iudge him worthie the Pillorie: so betwixt vs the question is, who hath the right faith, and the best title to the Church. Our euidences are first and principally Gods Word, then the writings and records of godly men in all ages: now then, they that shall purge, pare, raze, blurr, falsify, or corrupt any of these, must needs bee thought to bee subtle and craftie companions, and not honest and plain-dealing men. The case then thus standing, this practice of theirs cannot be termed Christian policy, but plaine subtilty, to giue it no worse a name.

170. His last reason is drawne from the practice of the Church of God in all ages, which hath alwaies forbidden the Bookes of Heretikes to be read, and condemned them to the fire: and to this purpose he produceth diuers fit and pertinent authorities: to which I answere, first, that he fighteth herein without an aduersarie: for we confesse, that this was a necessarie and commendable practice, to prohibit, condemne, burne and abolish all such Bookes as tend to the corrupting of the Christian faith, and also to preuent them in the birth; that they may not come to light: but yet for all that, this alloweth not their purging and paring of Bookes: for they cannot giue vs one example in all antiquitie of this dealing, except it bee drawne from Heretikes, whose practice it hath beene to deprau the Scriptures themselues, and the Decrees of Councils, and the Bookes of ancient Fathers, as witnesseth *Bellarmino* in many places of his workes, and *Sixtus Senensis*, and almost all other of their side.

111. Secondly, the Fathers condemned onely the Bookes of

Bel. de verb. Dei,
lib. 2. cap. 7.
Idem de Pont.
lib. 4. cap. 11.
Sixtus Senens.
biblioth lib. 4. 5.

pag 262.

of Heretikes : but our holy Inquiſitors condemne not onely thoſe whom they call Heretikes , as *Caluine* , *Luther* , *Beza* , *Melancthon* ; but mangle and purge the Fathers themſelues , and their owne deare children , whom they dare not condemne for Heretikes , as this Author himſelfe confeſſeth ; thoſe they chop and change , writhe and weing , bend and bow as they liſt : which is ſo much the more intolerable , becauſe being profeſſ Romaniſts , they duſt not vary from the receiued opinions of the Church of *Rome* , except mere conſcience inwardly , and ſome forcible reaſon outwardly moued them thereunto ,

112. Thirdly , and laſtly , the Fathers , when they condemned any Heretike , or hereticall Booke , did it openly to the view of the World , and not ſecretly in a corner , not aſcribing vnto them other opinions then they held , cyther by adding vnto , or detracting from their writings : But our *Romiſh* correctors , like Owles , flye by moonſhine , and ſo cloſely carrie their buſineſſe , that they would haue none to diſcry them : yea , they denie and abiure this trade , I meane , in reſpect of the Fathers , and in a word , they make almoſt all Authours to ſpeake what they liſt : for if any thing diſlike them , *deletur* , let it be wiped out , or at leaſt *mutetur* , let it bee changed : or *addatur* , let ſomething bee added vnto it , that may change the ſenſe , and turne the ſentence into a new mold : of all theſe their *Indices Expurgatory* afford plentifull examples : ſo that they can no wayes colour their forgerie and falſe dealing by the examples of the Fathers , or Primitiue Church , For this is a new tricke of legerdemaine , of the Devils owne inuention , found out in this latter age of the World , which hath beene verie fertile in ſtrange deuices .

113. Now then to conclude , and to leaue this Prieſt with his vaine and idle reaſons , to be fuller confuted of him whom it more neerely concerneth , and whoſe credit is touched by him : Hence two neceſſarie concluſions doe ariſe : one , that they are guiltie of forgerie and corrupting of Authours , by their owne confeſſions : and ſecondly , that they adde hereunto impudencie and ſhameleſſeneſſe , which is alwayes the marke of

of an Heretike, and that first, in defending their owne vniust and false dealing by reasons, as if their wits were able to maintaine that snow was blacke, and the Crow white: and secondly, in translating the crime from themselves vnto vs, without all shew of reason, not caring what they say, so they say something, for the honour of their mistresse, the whore of *Babylon*, and defence of her cause.

Frons Hæreticorum, non est frons.

114. Now then, seeing it is manifest that they labour to vphold their Religion, by these vniust, vngodly and deuillish practices, as treason, crueltie, periurie, lying, slander and forging, this conclusion must needs bee of necessarie consequence; that therefore their Religion is not the truth of God, nor their Church the true Church of God. It is the iudgement of their owne learned Iesuites touching this last crime (that wee may conuince them out of their owne mouthes) that forging of false Treatises, corrupting of true, changing of Scriptures, and altering of mens words contrarie to their meaning, be certaine notes of heresie: what can the Church of *Rome* be then lesse then hereticall, that not onely doth all this, but now at length professeth and maintaineth the doing thereof as lawful and profitable?

Conclusion.

Possuine.

MOTIVE XII.

That Religion, the doctrines whereof are more safe both in respect Gods glorie, mans salvation, and Christian charitie, is to bee preferred before that which is not so safe, but dangerous: But the doctrine of the Protestants Religion is more safe in all those respects, and of the Papists more dangerous: ergo, that is to be preferred before this, and consequently this to be reiected.

THe first proposition is so euident and cleare, that our aduersaries themselves will not deny it, neither can it by any good reason bee excepted against: for as it is in bodily phylicke, that medicine is alwayes preferred, which bringeth

Maior.

K k

with

with it lesse danger to the life of the patient, and if it misse curing, cannot kill: so is it in the spirituall physicke of the soule, which is Religion: that doctrine deserueth best acceptance, which is most safe, and least dangerous for the soules health. And as desperate medicines, if they bee applyed by a skilfull Physicion, argue a desperate case in the patient, so desperate doctrines proue a desperate cause. Neyther will any wayfaring man, when two wayes are offered vnto him, the one whereof is full of manifold perils, and the end doubtful, the other safe from dangers, and the end certainly good, not choose rather the safer and certainer way, and leaue the other: so men like Pilgrimes, traueilling towards the heauenly *Canaan*, the way of Poperie on the one side, and of Protestancie on the other being set before them, if they bee well in their wits, will choose rather that way, which is both the safer in the passage, and the certainer in the end. There is no doubt then in this first proposition, and therefore let vs leaue it thus naked without further prooffe, and come to the second, and examine whether our Religion, or the *Romish* is the safer, that all men may imbrace that which by euidence of demonstration shall appeare to be so, and refuse the contrarie: and here notwithstanding all the former pregnant arguments, whereby the falsitie of their Church and Religion is plainly discouered, wee put our selues againe vpon a lawfull tryall, and referre our cause to the iudgement, not of twelue men, but of the whole world; that if our euidence bee good, wee may obtaine the day, and the mouthes of our aduersaries may be stopped: if not, we may yeeld as conquered, to bee led in triumph by them to *Rome*, yea to the Popes owne palace to kisse his feet, and receiue his marke on our foreheads.

Minor,

2. That the Religion of the Church of *Rome* is not so safe as ours, may appeare by comparing our principall doctrines together: and first to begin with the Sacrament. That the bodie of Christ is truly, really and effectually present in the Eucharist, both they and we hold, grounding vpon that text of Scripture (*this is my bodie* :) but concerning the maner of this presence, the *Romanists* hold, that it is by transubstantiation:

tion : we by a spirituall presence, which notwithstanding is true and reall, both in relation to the outward signes, and to the faith of the Receiuer. Now, see the dangers that arise from their doctrine, which are not incident to ours.

2. First, if there be not a corporall presence of Christ, and a reall Transubstantiation, as they suppose; then this doctrine leadeth to horrible and grosse Idolatrie : for they must needs worship a piece of bread, in stead of Christ. And this not onely, if their doctrine bee false, but being supposed to bee true, in case hee that consecrateth, be not truly a Priest, or haue not an intention to consecrate, as oftentimes it falleth out : for in both these cases, by the grounds of their owne Religion, there is no change of substances; and therefore, as much danger of Idolatrie, as eyther of a false Priest, or of a true Priests false intention. But in our doctrine there is no such danger, and yet as true, reall and powerfull an existence of Christs bodie in the Sacrament, as with them, if not more: seeing the more spirituall a thing is, the more powerfull it is, according to the rules of reason : for wee are not in danger to worship a creature in stead of the Creatour : but wee worship the Creatour himselfe, even Iesus Christ our Redeemer, who is there present after a spirituall manner, and that as reuerently, deuoutly and sincerely, as they doe a piece of bread.

3. Secondly, by this doctrine our aduersaries incline to fauour the *Capernaïtes*, who had a conceit of a corporall and fleshly eating of Christs bodie, and giue iust cause to the *Pagans* to slander Christian Religion, to bee a bloody and cruell Religion. Whereupon the Fathers, to crosse the one, and stop the mouth of the other, taught, that Christs speech in the sixt of *Iohn*, was to be vnderstood spirituallly, and not carnally; and that it was a figure, and not a proper speech. But our doctrine doth giue no such occasion, eyther to the Heretikes on the one side, or to the *Pagans* on the other, neyther hath it any consanguinitie with the *Capernaïtes*; and yet wee retaine as certaine and powerfull a participation of our Sauours bodie and blood as they doe. I know, they thinke to escape from this rocke, by a distinction of visible and inuisible ea-

*Gum. Angel. tit.
Eucharist.
Bel. de Sacramēt.
in Gen. cap. 27.*

*Theoph. in Iob. 6
Aug. in Psal. 58.
Gratian de consecrat. part. 3.
dist. 2.*

ting : as if the *Capernaïtes* dreamed that Christ would haue his bodie to bee eaten visibly , but they inuisibly , that is (say they) spiritually : which indeed is no euasion , for an inuisible eating is a true eating. As when a blind man eateth, or a seeing man in the darke, and cannot therefore be called a spirituall eating , but a corporall : neyther doth this free them from approaching neere to the *Capernaïtes*, though they somewhat differ from them, nor from giuing iust cause of offence to the Heathen ; from both which our doctrine giueth full and perfect securitie.

4. Thirdly, and lastly, their doctrine of transubstantiation doth not onely countenance, but confirme the ancient heresies of the *Marcionites*, *Valentinians* and *Eutychians*, that impugned the truth of Christs humane nature, for they taught that he had not a true, but a phantasticall bodie; and what do our aduersaries but approue the same indeede, though they seeme to detest it in word ? when they teach that his bodie is present in the Sacrament, not by circumscription, nor determination, but by a spirituall and diuine presence, *quomodo Deus est in loco*, as God is in a place, which is asmuch as to say, that his bodie is not a true bodie , but a spirituall bodie, that is, indeed a phantasticall bodie. Againe, the bread which they say is the bodie, is not bread in truth, but in shew, after it is consecrated : for there is nothing of bread, but the mere accidents without a substance, according to their doctrine ; and so it is in all reasonable construction no better then a phantasticall thing, seeming to the outward sense, to bee that which in truth it is not. Why may not those Heretikes then reason from these doctrines thus ? If Christs bodie be a spirituall bodie in the Eucharist , and the bread be phantasticall bread, then why might not his bodie be so also, when he was on the earth ? But the former is true by your doctrine, O ye *Romanists*, therefore why may not the latter, which is our doctrine, be also true ? But none of these Heretikes can haue any such aduantage from our doctrine, which teacheth that Christ, in respect of his humane nature, is resident in the heauens, circumscribed by place, and that hee is present in the Sacrament,

Bel. de Eucharist. lib. 3. cap. 4.

Sacrament, by the efficacie of his inuisible, and powerful grace, after a spirituall manner, as Saint *Augustine* speaketh, and that both the bread remaineth bread after consecration, and the bodie of Christ remaineth still a naturall bodie, after the resurrection, retaining still the former circumscription, as *Theodoret* audieth: this taketh away all advantage from Heretikes, which their doctrine doth manifestly giue vnto them. For these causes *Petrus de Alliaco* the Cardinall doth confesse, that from our doctrine no inconuenience doth seeme to ensue: if it could be accorded with the Churches determination. And *Occham*, that it is subiect to lesse incommodities, and lesse repugnant to holy Scripture. Thus wee see, that in this first doctrine touching the Eucharist, there is more securitie, and lesse danger in our doctrine and Religion, then in theirs.

*Aug. tract. 50. in
1oh. in v. 8. c. 12.*

*Theodoret Dia-
log. 2. 105.*

*Pet de Alliaco 4
q. 6. art. 2. f.
Occa. in centim
log. Theolog.*

5. I come to a second point, which is, touching the merits of works: whereby the Romish Religion doth cast men into three eminent dangers which by our doctrine they are free from. First, of vaine glory: for when a man is perswaded that there is a merit of condignitie, in the worke which hee hath wrought, how can he choose but reioyce therein, and conceiue a vaine-glorious opinion of his owne worthinesse: as the proud Pharisee did, when he bragged that he had fasted and prayed, and payd his tithes? seeing it is impossible, but that the nature of man which is inclinable vnto vaine-glory, and selfe-loue: if it haue a conceit of any selfe-worthinesse, should bee puffed vp with a certaine inward ioy, and pride: and therefore *Chrysostome* taketh it for wholesome counsel, to say, that wee bee vnprofitable seruants, lest pride destroy our good workes.

Chrys. in Luc. 17

6. Secondly, of obscuring and diminishing Gods glorie and Christs merits. For where merit is, there mercie is excluded: and where something is ascribed to man for the obtaining of saluation, there all is not ascribed vnto Christ: and although they colour the blacke visage of this doctrine, with a faire tincture, to wit, that all our merits are from Gods mercie and grace, and that our good workes are dyed in

Christs blood, and thence receiue all their vertue, and vigor: yet it is but a false pretence: false, because they acknowledge some merits before grace, as those of congruities, and such as issue from grace, yet in part, to be of nature as well as of grace, as hath beene already discovered: and a pretence, because, if they receiue all their vertue from Gods grace and Christs blood, then they are not to be termed our merits, but Gods: neither can bee said to deserue any thing at Gods hand of a proper worthinesse, as they teach, they doe, but of Gods grace and mere mercie, which they disclaime: a false pretence then is this, and doth not free them from this danger of diminishing Gods glorie: and this also is confessed by S. Augustine, who sayth, *that we liue more safely, if we attribute all wholly to God, and doe not commit our selues partly to God, and partly to our selues*: this the Romanists doe, they diuide stakes betwixt God and man, grace and nature, Christ and Adam.

7. Thirdly, of making the best vncertaine of their saluation: for as they teach, no man can bee certaine of his owne righteousnesse, nor of the goodnesse of his workes, by reason of the manifold defects that cleaue vnto their best deeds, and also in respect of the vnderstandable deceit of mans owne heart, which is hidden not onely fro the eyes of other men, but eue from a mans owne selfe, and is knowne onely vnto God, as the Prophet *Jeremie* telleth vs, and also in respect of the strict rule of Gods iustice, whereby they must bee examined. For which cause, the holy man *Iob* sayth of himselfe (according as it is in the vulgar Latine translation) *I was afraid of all my workes*. And Saint *Augustine* sayth, and affirmeth the same; *That though Iob was a righteous man, yet he himselfe was afraid of himselfe*. And *Gregory* speaketh to like effect, when hee sayth; *That the holy man Iob, because he saw all the merit of our vertue to be faultie, if it be strictly iudged by him which iudgeth within, sayth rightly, If I will contend with him, I shall not be able to answere one for a thousand*. Now, that which befell righteous *Iob*, how can it but bee incident to all Gods children? So, that though they talke of meritorious workes in gene-

*Aug. de bono
perseuerant. c. 6.*

Ier. 17. 9.

Iob. 9. 28.

*Aug. de peccat.
merit. & remis.
lib. 2. cap. 10.
Greg. morall.
lib. 9. cap. 1.*

generall, yet no man can be sure that his workes in particular are such: and therefore no man, be he neuer so iust, can be sure of his saluation. I speake not here of that certaintie which is by faith, which they deny, but that assurance which is by hope, which they confesse: for a man cannot possibly hope that he shall be saued by his workes; when as he cannot possib'y know, whether his best workes are such as deserue the fauour or disfauour of God. And if it is the propertie of all Gods children by the example of *Iob* to be afraid of their workes, then how can they repose any hope and confidence in them? now all this is so euident, that *Bellarmine* himselfe is driuen after his long disputes, and much adoe in strengthening their doctrine of inherent righteousness, and merit of workes, to confesse ingeniously, like a good honest man, (being as it were sorrie for all that hee had said) *that because of the uncertaintie of their owne righteousness, and the perill of vaine glorie, the safest way is, to repose our whole trust and confidence in the onely mercie and goodnesse of God.* But this wee teach men to doe, that flying from all vaine confidence in their owne merits, they may repose themselues onely on the mercy of G O D in Christ Iesus: and therefore ours is the safest way.

*Bell. de Iustif.
lib. 5. cap. 7.*

8. And if ours be the most safe, then theirs is most dangerous, which also *S. Bernard* in as plaine termes affirmeth, when he sayth: *Periculosa habitatio illorum, qui in meritis sperant, periculosa quia ruinosi: dangerous is the dwelling of those which trust in their owne merit, it is dangerous, because it is ruinous.* Now, who that is wise, will not chuse to walke in the safest way, and refuse the dangerous? or to dwell in a strong and safe house, which will keepe out the wind and weather; and not bee ouerblowne with any tempest, rather then in a ruinous cottage, which euery blast is able to ouerturne?

*Bernard in Psal.
qui habitat.*

9. The doctrine of Freewill is of like nature: for is it not dangerous (thinke you) to ascribe some power to mans own will for his conuersion? as the Church of *Rome* doth, when it teacheth, that it is in mans free choice to accept, or reiect Gods grace offered unto him: and so eyther to be or not to be conuerted.

3.
*Concil. Trid. ses.
6. cap. 3.
Bell. de grat. &
li. arb. 5. l. 5. c. 29
Coster Enchirid.
de lib. arbit.*

Ioh. 15. 5.

2. Cor. 3. 5.

Philip. 2. 13.

Bel. de grat. &
lib. arbit. li. 4. c. 15

Bel. lib. id.

Aug. de corrept.
& grat. cap. 11.
Idem de grat. &
lib. arbit. ca. 17.

And is it not a ſafer courſe to aſcribe all to grace, and nothing at all to will? and to ſay with our Saviour Chriſt, *that without him we can doe nothing*: and with Saint Paul, *That wee have no ſufficiencie in our ſelves, to thinke a good thought, as of our ſelves*. And againe, *That it is God which worketh in us both the will and the deed of his good pleaſure*. In the one, God hath all the glorie of the worke: in the other, man is equalled with God, will with grace, yea preferred before it, for they not onely teach, that grace and will are like two men carrying one ſtone, neyther of them adding any ſtrength unto the other, and both free when they will, to caſt off the burthen: but alſo, that Gods grace and working dependeth upon mans will, not means will upon Gods grace. For thus they are not aſhamed to ſay, euen the beſt and moſt iudicious amongſt them. *Licet in eodem proſus momento temporis, & natura Deus & voluntas operari incipiant, tamen Deus operetur, quia voluntas operatur, non contra: .i. Though the God of nature, and freewill, beginne to worke together, at the ſame inſtant: yet God worketh, becauſe the will worketh, not the will, becauſe God*. Now, is not this not onely to equall, but alſo to ſubieſt Gods grace to mans will, and to make the creature more powerfull then the Creator? For by this doctrine, if a man himſelfe bee willing, and giue admittance to grace, he may be ſaued; but if God bee neuer ſo willing to ſaue vs, if we our ſelves will not entertaine his ſauiug grace, all his labour is vaine: and ſo mans will muſt needs be of greater power and efficacie, then Gods grace: which how dangerous, yea impious a thing it is to affirme, let all men iudge. I am ſure Saint *Auguſtine* was of another mind, who ſayth not as the *Romaniſts*, that it is left to our free choice, either to uſe, or to reſuſe the grace of Chriſt, that ſtandeth at the doore of our heart, to bee let in or thruſt out as we liſt: but it is (ſayth he) by grace, not onely that we can doe what we will, but that we are willing to doe what wee can, and againe, *He worketh in vs to will without our ſelves, but when we are willing, then he worketh together with vs*.

10. But yet, this is not all the danger which ariſeth from this doctrine, though euen this is of ſufficient feare, to terrifie

any.

any godly man from imbracing it: but there is more perill in it then to: the maine danger of it is this, if it bee not pure *Pelagianisme*, as it may well bee thought, yet it marcheth on the verie edge of the banke, so that if the foot doe but slip, it is presently in the gulf of that heresie: for what did *Pelagius* hold, which the Church of *Rome*, in this doctrine of freewill, doth not eyther directly maintaine or approach nere vnto? he extolled mans nature, as that a man without the name of Christ might bee saved by freewill: so doe they: for *Andradus* telleth vs from the Councel of Trent, that *Heathen Philosophers* hauing no knowledge of Christ, were iustified onely by the law of nature. Hee taught that it was in mans free will, to giue entertainment or repulse to Gods grace: so doe they. Hee affirmed that a man might prepare himselfe to grace by his owne naturals, without any speciall worke of the spirit: so do they. Hee, to cloake all with some colourable pretence, confessed, that notwithstanding all this, there was a necessitie of grace required to all good actions. For thus he sayd (as witnesseth Saint *Augustine*) *We so prayse nature, that we alwayes adde the helpe of the grace of God: so doe they: albeit they strue for the freedome of mans will: yet they dare not but speake of grace, and grant vnto it some office in a mans conuersion, and therefore labour to reconcile natures will, and Gods grace together: Which neuer the lesse in fine they are neuer able to do, but are driuen to confesse, that it passeth the capacitie and apprehension of mans wit and vnderstanding. Howbeit, both Pelagius and they vnderstand by this grace, nothing but a thing that is common both to the wicked, and the godly. This to bee the grace which Pelagius required, Saint Augustine testifieth, and no other to be that which our Romanists speake of, witnesseth Bellarmine, who affirmeth that the first grace of a sinners conuersion, is but onely a perswading, which doth not determine the will, but inclineth it in manner of a propounding object. And Coster, that calleth it not grace dwelling in the soule, but only an outward impulsion, or motion knocking at the doore of the soule, and not opening the doore it selfe: as the Scripture sayth, that God opened*

Aug. de natur. & grat. cap. 39.
Idem Epist. 107.
Idem cont. Pelag. & Celestini. cap. 32.
Andrad. orib. 3d. expli. lib. 3.
pag. 277.
Aug. ibid.

Bel. de lib. arbit. lib. 4. cap. 15.
Benius cap. 20.
pag. 353.
Aug. Epist. 100.
Bel. de. grat. & lib. arbi. l. 6. c. 15.

Coster Enchirid. de lib. arbit.
Act. 16. 16.

ned the heart of *Lydia*, but perswading freewill to open: and so standing at the Porters reuerſion, and like a poore man wayting his leaſure: much like vnto the attending of *Henrie* the Emperour at the citie gate, three colde winters dayes barefoote, and barelegged, till it pleaſed the Pope to let him in. Thus humble grace muſt attend, till pride will be pleaſed to open the dore vnto it. I will not ſay, that in all this *Papiſine* and *Pelagianiſme* are all one, but (that they may ſee how loth we are to wrong them in the leaſt circumſtāce) this is too too apparent that they incline by this doctrine verie nigh to the borders of it, and almoſt touch the ſkirts. Who then will not thinke it a dangerous doctrine? And what madde man will voluntarily come to a perſon infected with the peſtilence, when hee may well paſſe by him in further diſtance? or walke in the verie brinke of a ſteepe banke, where if hee doe but tread awry hee ſhall fall into the Sea: whereas hee may walke ſafely further off, without any feare or danger? our doctrine therefore touching freewill aſcribing all vnto God, and nothing vnto man, and ſubmitting the will of man to the grace of God, hath no affinitie but oppoſition and contrarietie to *Pelagius* hereſie, is therefore the ſafer, and of euerie wiſeman to be embraced, rather then theirs, which leadeth vs apparently into all theſe dangers.

4.

11. Their doctrine of ſatiſfactions is alſo a moſt perplexed and dangerous doctrine, and giueth no ſecuritie to the conſcience of a penitent ſinner. For firſt, what ſaferie is there in a mans owne ſatiſfactorie workes, when as all the actions and paſſions of a Chriſtian (bee hee as absolute and perfect a man as poſſibly may be) by reaſon of the manifold defects and imperfections, which cleaue vnto his beſt workes, are far ſhort of that which they ſhould be, and utterly vnproportionably to Gods iuſtice? and this they themſelues denie not: for the *Rhemifſts* grant, that euery man (bee hee neuer ſo iuſt) yet becauſe hee liueth not without veniall ſinnes, may truly, and ought to ſay this Prayer, *Forgiue vs our treſpaſſes*. But veniall ſinnes are ſinnes, and ſtand in need of pardon; and Gods iuſtice requireth ſuch a ſatiſfaction, as is in euery reſpect perfect: there.

therefore our owne workes being tainted and stained with such filanes, cannot stand in proportion with it. Is it not a dangerous thing then to trust to our owne satisfactions : which by their owne confession are subiect to veniall finnes? and is it not more safe to rely vpon his satisfactiō only which is free from all filane of the least sinne, and able to answer the strict iustice of God in euery respect?

12. Secondly, the satisfaction which Christ hath made, not onely admitteth no exception, but is of infinite merit and valew, to answer the infinite iustice of God : but the satisfactions of a mortall man admit many exceptions, and are, if they were perfect, of a finite and limitable nature: and therefore cannot bee proportioned to the infinite iustice of God : whether is it more safe then to trust to an infinite satisfaction, that is, without all exception, or to a finite which may many wayes be iustly excepted against? I know, their cuation is, that indeed it doth require an infinite vertue, to satisfie for the euerlasting punishment of sinne : but the temporall punishment being limited, may bee satisfied for, by a temporall satisfaction : a mere collusion : for first, if a temporall paine, or finite action, can merit and purchase an euerlasting reward, as they teach, why should not the same redeeme from an euerlasting punishment? their confession in the one condemneth their assertion in the other : and because they deny that our merits of satisfaction can rel ease from hell, they must also of necessity deny, or at least b'ush to auouch, that our merits of purchase are of sufficient valew to deserue heauen: hell and heauen being as of equall distance from man, so of equal merit or demerit to man. Secondly, satisfaction is not to be respected, to the quantitie of the temporall punishment inflicted, but to the iustice of him that inflicteth it : and so though the temporal punishment be equalled by the penance of a sinner : yet the iustice of God which is infinite, is not satisfied nor equalled, and therefore the greatest penance cannot be termed a satisfaction to God : but Christs satisfaction being infinite, equalleth the iustice of God. Who would not then rather choose this, to rely vpon for his saluation, then
the

Aquin. ſupplem.
q. 13. art. 1. ad. 1

the other? *Thomas Aquinas* ſeeing this, aſcribeth an infinitie to humane ſatisfactions, in reſpect that they are informed by grace: but therein hee croſſeth both all his fellowes and their doctrine it ſelfe: for if they be infinite, then they muſt needes anſwere aſwell for the eternall puniſhment as for the temporall, which they denie.

Vide D. Morton
Proteſtant ap-
peale l. 2. cap. 15.
§. 7. and Doctōr
in hinc pag. 249.
Way to the true
Church.

13. Thirdly, they themſelves cannot agree about their ſatisfactions, as whether they bee by precept and commandments: or only by counſell and perfection, and not commanded: whether the vertue of ſatisfying bee in the outward or inward act, or in both; whether they ſeue to take away the temporall puniſhment onely, or the guilt of the finnes, or the puniſhment of hell excepting the eternitie: whether they be ſo neceſſarie, that there can bee no abſolution without them, or that a ſinner may be abſolved by his contrition, and confeſſion, without penal ſatisfaction: and laſtly, whether the leaſt ſatisfaction be ſufficient for the greateſt temporall puniſhment; or that a due proportion is to be obſerved. All theſe intricate queſtions are exagitated in this doctrine: ſome holding one thing, ſome another, without any iuſt, and ſure reſolution: what a dangerous thing is it then to relye vpon theſe vncertainties, which they themſelves are not able to bring into grounded principles? how much ſafer is it to reſoſe our ſelves wholly vpon that bleſſed ſatisfaction of our Lord and Sauour Ieſus Chriſt, in which neyther *Romaniſt* nor *Proteſtant* could euer find any ambiguity or doubt; but that it is of abſolute neceſſitie for mans ſaluation, of infinite efficacie to appeaſe the wrath of God, and of proportionable dignitie to the iuſtice of God?

Quariz. tom. 4.
diſp. 40. ſect. 3.

14. Laſtly, after they haue with one hand ſtretched the worthineſſe of their ſatisfactions to the higheſt ſtraine: yet they pull them downe againe with the other, and make them of no force: for let the ſatisfaction bee what it will, yet the Popes pardon can diſſolue the bonds thereof: for it is a ruled caſe in their Religion, that all ſatisfactorie puniſhment may bee releaſed by a pardon: and this pardon may bee obtained by ſaying not onely ouer certaine prayers, viſiting certaine Churches,

ches, worshipping certaine relickes, and kneeling to certaine pictures, &c. but also by disbursing certaine monie out of their purses, that may come to the Popes purse and coffers. Behold now the greatest danger of this doctrine, thy satisfaction is released and made no satisfaction, and it is released by him of whom thou maist iustly doubt whether hee hath authoritie so to doe, and whether he may erre in doing it: & hee doth it *de facto*, not examining whether thou bee truly penitent or no: but whether thou hast payd thy penitentiall tax or no: and that which is worst of all, hee so granteth it, that it is alwayes reuocable, at his secret pleasure: so that satisfaction is made no satisfaction, by the Popes pardon: the Popes pardon is made no pardon, because it is bought with monie; (thy monie perish with thee, that thinkest this gift of the holy Ghost can bee obtained with monie:) and the mony is cast away: because the Pope may both erre in his pardoning, and also reuoke his pardon when he list, without giuing any notice of the cause vnto the partie: what securitie can a Christian conscience find in these vnure principles? How much safer a course is it to rely vpon Christs satisfaction onely, which is a true satisfaction indeed: not disanulled by any act eyther of God or man: not pardoned but performed, not purchased by monie, *but by faith which is more precious then gold*: and lastly, not reuocable by any power in heauen or in earth, but standing firme as an euerlasting foundation, for the saluation of the elect?

Gerson. 2. par. de Indulgent.

Act. 8. 20.

1. Pet. 1. 7.

15. Touching Antichrist, whether side doth more incline to take part with his Apostacie, and is in most danger to bee intralld to his dominion, let any indifferent man iudge: for whereas it is granted by all, both *Romanists* and *Protestants*, yea, and Fathers also, that Antichrist should bee a Monarch clayming an vniuersall iurisdiction throughout the whole World, and should also challenge to himselfe an infallibilitie of iudgement: *Protestants* abhorring all such manner of subiection, and renouncing all such power in any creature, cannot possibly fall into the Antichristian gulf. But *Papists* professing the Pope to be the *sole Monarch of the Church, and*

Bell. de Rom. Pontif. lib. 1. c. 5.

his

Ceſar de Pontif.
Salmer. in Epiſt.
Pauld ſp. 11. &

14.

his indgement to bee of infallible truth in the defining of matters of faith, muſt needs bee in more danger to bee in Antichriſts Kingdome: we cannot be ſlaves to Antichriſt, becauſe we admit no government like vnto his in the Church, nor any ſuch peremptorie power of not erring in the government. But they profeſſing a government and a power in that government, to agreeable to the ſtate of Antichriſt, may ſuſpect themſelues to bee fallen into that Apoſtacie, as they are indeed ouer head and eares. Our religion then is more ſecure in this reſpect: whereas theirs, by their owne principles, hath ſome affinity and correſpondence therewith: and Antichriſt himſelfe may be in their Church, but cannot by any probable coniecture be in ours.

6.

16 Again, for the Article of Inuocation of Saints, the Romaniſts that hold the affirmative, are in many reſpects ſubiect to many more and greater dangers then the Proteſtants which hold the negative: for firſt, if their doctrine bee not true, they manifeſtly detract from the glorie of the Creatour, and giue the ſame, vnto his creatures. Whereas if our doctrine bee falſe, wee onely detract from the glorie of the creatures, and giue it vnto the Creatour. Now, by how much it is a greater ſinne to doe iniurie to the Creatour, then to the creature, by ſo much the more dangerous is their doctrine, then ours: and as it is ſafer to aſcribe that glory to God, which is due to man, then to man that, that is due to God; ſo is there more ſafetie in our doctrine then in theirs.

Act 14. 15.
Act 10. 26.
Reuel. 19. 10.

17. Secondly, in reſpect of charitie: if they erre in this opinion, then doe they turne the holy Saints of God into abominable Idols, and ſo offer that wrong vnto them, which, they being iealous of Gods glorie, of all things moſt deteſt: as the examples of *Paul* and *Barnabas*, and of *Peter*, and the Angell declare: but if wee erre, wee onely being iealous that Gods glorie may not be communicated to any other, depriue them of a little worſhip, which wee thinke belongeth vnto God, and in the meane while eſteeme them as bleſſed Saints, and honour them by praying God for them, imitating their godly examples, and keeping an honourable remembrance of

of them in our Churches. Now in charity, whether is a greater wrong to the Saints, to turne them into Idols, that is, into deuils, or for zeale of Gods glorie, to take from them a little of their due honour?

18. Thirdly, in respect of conscience: if they doe sinne in this, it is the horrible and fearefull sinne of Idolatrie, which being spirituall adulterie, causeth a diuorce betweene God and his Church: and is, if not in malignitie aboue heresie, yet heresie in the highest degree: for it robbeth God, not onely of his glorie, but of his essence, and listeth vp another into his throne: but our sinne, if it bee a sinne, is at the highest, euen in the reputation of their slander, but heresie, and that in the lowest degree, consisting in matter of circumstance touching the worship of the creature, and not in any fundamentall point of Religion, that concerneth the Deitie. Now, whether conscience should bee more afraid of this or of that, I thinke no man doubteth that hath a conscience.

19. Fourthly, we are sure that we cannot inuocate any but the true God: for our Prayers are made vnto the blessed Trinitie, and to none other. But they are in danger to pray vnto false Saints in stead of true, yea, vnto those that eyther neuer were in *rerum natura*, or that are in hell: for the being of many of their Saints, is grounded vpon their Legends and humane Stories: which were subiect to lying & erroneous deceit, & the sainting of many that are inrowled in that Kalēder, dependeth vpon the Popes canonization, which they themselues cannot deny but is subiect to error; in so much that *Caietane*, a learned and famous *Romanist*, is reprobued by *Catharinus* another of the same stampe, for calling in question the pretended miracles for the Virgin *Mariss* conception, saying, *That if one Saint be doubted of, the rest also may bee doubted of*; and therefore, that no man can inuocate or worship them, without manifest perill of Idolatrie. Now many of their Saints may bee iustly doubted of, if not worthily reiectēd (Saint *Augustines* saying being notorious) *that many that are tormented in hell with the Deuill, are worshipped by men in earth*. Therefore their inuocation must needs be dangerous.

Sum. Rossel. art. in canonizat.

Can. loc. li. 5 c. 5. Plati in Bonif 8. Cathar. aduers. noua dogmat. Caiet. p. 127.

Bell. de Saxst. beat. l. b. 1. cap. 9.

20. Laſtly, that God heareth our prayers, no man doubteth: but how the Saints heare them, whether by the declaration of Angels, or reuelation of God, or in the glaſſe of the Trinitie, they themſelues are not able to determine; what wiſe man now will relye his faith vpon ſuch vncertainties? and not chooſe rather to make his prayers to God, who, wee are aſſured, heareth them, and knoweth the heart, rather then to them of whoſe knowledge and preſence wee haue iuſt cauſe to doubt.

*Paſques de ado-
rat. lib. 2. diſp. 4.
cap. 4.*

21. The worſhip of Images and relickes doth plunge the practiſers thereof, into many apparent dangers, which the refuſers cannot fall into. As firſt in ſhew, at leaſt they cannot but be iudged breakers of the ſecond Commandement, which forbiddeth the worſhip of any Image, of whatſoeuer is in heauē, earth or Sea, that is, in the whole world: but they worſhip many and diuers Images, of all ſorts: therefore in ſhew muſt needs be tranſgreſſors of the ſecond Commandement. Neyther can they rid theſelues from this crime, but by new deuifed diſtinctions of *latria* and *dulia*, *Idoll* and *Image*, the one being of Heathen gods, the other of Chriſtian Saints. And in a word, ſome of them are driuen to ſay, that this Commandement was no part of the *morall Law*, but a *mere ceremoniall precept*, pertaining onely to the *Jewiſh Church*, as hath beene ſhewne before: vpon what quickſands, and ſhelves are they driuen, that cannot cleare themſelues from Idolatrie, but by ſuch deſperate diſtinctions, which haue no foundation in the word of God? the Commandement prohibiteth all worſhip of any Image, yea, of the Creator himſelfe, and all his creatures: they come with their niceties of diſtinctions, and would make vs beleue, that not all worſhip, but that onely which is called *latria*, is forbidden: nor all Images, but the Idols of the Heathen; that is, of ſuch things as neuer were: nor to all people, but the *Jewes* onely. I am ſure, we in ſhew at leaſt, and (in verie deed,) in truth, doe giue more reuerence to this Commandement: for plainly and directly, without diſtinguiſhing, diminiſhing, altering, or any wayes wringing the precept, wee condemne all worſhip of all Images, in all people

people whatsoever, as impious and Idolatrous: so that wee are in no danger of transgressing this Commandement, as they are, if their distinctions helpe them not out.

22. This danger is in respect of God, another followeth in respect of conscience. The *Paynims* worshipped stockes & stones, that is, dead and luelesse things, as both the Prophet *Esay*, and the Prophet *David* doe plainly auouch. Now, doe not the Romanists the like? for let it bee granted, that their Images and those of the Heathen differ essentially, and that in truth: our Romanists worshippe not simply stockes and stones, but the things represented by them; yet this cannot bee denied, but that in outward appearance, their worshippe hath great resemblance to that of the Heathen. For when they fall downe before the crosse, and say, *All haile, O Crosse, our onely hope*, &c. as it is in their Masse Booke, and, *Thou onely art worthy to beare the ransom of the World*: what doe they, but at least in shew worship a stocke and a luelesse thing as the *Paynims* did? and when they say, they worshippe not the thing it selfe, but the thing represented by the Image, (as in the Crosse, Christ that was crucified on the Crosse,) what do they but excuse themselves by the same reason which the *Paynims* did? for *Seneca* sayth, that by *Iupiter standing in the Capitol*, with lightning in his hand, they understood the preserver and governour of all things: and *Peresius* a learned Papist affirmeth, that *few or none among the Gentiles thought their Idols to be Gods*: yea, *Saint Paul* himselfe telleth vs, that the Altar at *Athens* was dedicated to the same God that *Paul* preached, though unknowne vnto them. So that in the matter it selfe, and in the manner of excuse, they are (without all doubt) cōsent-Germans to the *Paynims*: and if they bee not in the gulfes of their Idolatrie, yet they confine verie neere vpon the Coasts thereof: whereas wee more wisely march aloofe, and are afraid to approach any whit neere vnto them. This I speake by way of supposition, if their Image-worship bee not the same with the *Paynims*: but if it be, (as it is indeed, as hath beene proued before) then with the heedlesse fish, they are leaped out of the frying pan into the fire: they are not any longer in

Esay 44.
Psal. 115.

Seneca. quest. natur. l. 2. c. 45.

Peres. trad. part. 3. pag. 45.

Acts 17. 23.

the danger, but in the mischief it selfe: let them choosẽ which of these they will, one they must needs fall into.

23. Thirdly, if wee respect charitie, this doctrine is in danger to breake the cords thereof, by giuing a double offence, one to their owne silly ignorant seduced people: for they not being able to distinguish of their schoole distinctions, *larria* and *dulia*, *proper* and *improper worship*, nor to put a difference betwixt the Image and the samplar, which it representeth, and being warranted to fall downe before the Image, doe ordinarily fall into Idolatrous worship: which is so common and notorious a thing among the ruder sort, that *Polidore Virgil*, *Cassander*, and *Agrippa*, all profest patrones of Popish superstition, doe say, that it is an ordinarie matter. A wonderful superstitiõ that is nourished by Images, & so apparent, that it cannot be denied. Now if this were a scandall taken, and not giuen, they might in some sort bee excused: but it is euidently, not onely occasioned, but caused, by reason that both the doctrine is inuolued with so many intricate questions and distinctions, that it is impossible for an ignorant person to discern thereof, and also because the Image it selfe (as the Prophet *Habacuck* telleth vs) is a teacher of lyes. For which cause, as *Polidore Virgil* reporteth, the Fathers, of all vices, condemned the worship of Images, for feare of Idolatrie; the most execrable vice of all. The second offence is to the vnconuerted *Iewes*, who are most zealous in this point of the Law against Images, inso much (as *Iosephus* reports of them) they did hate the verie Images of men in their Heathenish Trophees, as being forbidden them by God. Now it is well concluded by a iudicious obseruer of the Western Religions, (and without doubt is a most true obseruation;) that there is no one thing, in outward respects, that doth ingender in the *Iewes* such a detestation of Christian Religion, and keepe them from being conuerted, as the worship of Images in the Church of *Rome*; for they, and that by good reason, may thus dispute, If this Religion of Christians were of God, then they would not oppose themselues to the expresse Commandement of God in worshipping Images, which he hath so plainly

Polyd. Virg. Inuent. li. 6. ca. 13.
Cassand. consult. art. 21.
Agrip. de vanit. cap. 57.

Polyd. Virg. quosupra.

Ioseph. Antiquit. lib. 15. cap. 11.

S. E D W. S.

ly forbidden; but they oppose themselves to Gods Commandement, and worship Images; therefore their Religion cannot bee of God. Hence it is, as the former learned Relator doth report, that at *Rome*, though all the *Iewes* in the Citie are constrained once a yeere to come to a Christian Church, and there heare a Sermon, for their pretended conuersion: yet when as a Fryer, before the beginning of his Sermon, holdeth vp a *Crucifix*, and prayeth vnto it, in their open sight, they are more alienated from the Christian faith by this odious spectacle, then all the reasons and arguments that he can vse, are able to perswade them to the same. Behold two dangerous and fearefull scandals which arise from this doctrine: one, to their owne weake ones, of which our Sauour saith, that it were better for a man, *that a millstone were hanged about his necke, and that hee were throwne into the Sea, then that hee should offend one of them*: the other, to the obstinate *Iewes*, whose conuersion shall be so beneficiall to the whole world, as that Saint *Paul* calleth it *life from the dead*. Now our Religion is farre from giuing any such offence to one or other, either in this, or any other point thereof, if it bee not vterly misconstrued and misconceiued.

Rom. II. 15.

24. Againe, in their worship of Relickes, there is no securitie at all, both in feare of Idolatrie, which may bee well committed to them, if they bee true, in giuing them a higher measure of adoration then they themselves allow of, which is easie to bee done by the ignorant multitude: and also in feare of worshipping false relickes, in stead of true, whereof there is no small number in the Church of *Rome*, as hath bin alreadie declared: and lastly, in feare of neglecting the true members of Christ, by a too sumptuous prodigalitie towards the bones of (I cannot tel what) dead men, or other creatures, as is most vsuall in their Church, and that in great excesse: in which respects, it is without question a more safe course, that all such Relickes were buried vnder the earth, with due honour of Christian sepulture, then that they should thus in danger both godly pietie & Christian charitie. And this is the conclusion of their *Cassander*, who sayth, *that it is more safe,*

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rather honourably to burie those corruptible relickes, and to draw the World to the worship of their spirituall relickes, which neither time can corrupt, nor fraud counterfeit.

9.
Concil. Trid. Sess.
4. decret. do. Can.
Causus loc. l. 3. c. 3

25. Againe they hold and teach, that traditions are to bee honoured, with equall affection and deuotion, as is due vnto the olde and new Testament: and that there are many things belonging to the doctrine and faith of Christianitie, which are neyther expressly nor obscurely contained in the Scriptures. And therefore, by their owne confession, they build many doctrines of their Religion vpon tradition onely, without Scripture, and acknowledge, that without tradition many of them would reele and rotter. The Protestants hold the contrarie, and constantly affirme, that the Scripture is an all-sufficient directorie, and a most absolute and perfect rule for faith and manners: and therefore that wee ought not to relye our faith vpon any thing, but Scripture alone. Now let vs consider, and examine whether of these two doctrines are more safe for a man to repose his soule vpon. And that our doctrine is so, may appeare first by the nature of the question it selfe, which is controuerted betwixt them and vs: for the question is not, whether the Scripture bee the Word of God, or no: therein wee shake hands, as an vndoubted truth: but whether traditions bee the Word of God or no: the affirmatiue they hold, wee the negatiue, and that by great and strong grounds, which our aduersaries themselves cannot deny, but that they carrie great shew of reason and probabilitie. Now whether is the safer course, to relye our faith vpon those principles that are vnquestionably Gods Word: or vpon those that are controuerted, disputed, and called in question? Any man that goeth about to buy a purchase, will sooner venture vpon such a title which was neuer called in question, nor can indeed bee doubted of, then vpon a broken, disputable, and vndecided title: he will looke twice vpon his pennie, before he part with it, in such a case, lest *caueat emptor* proue him to bee of little discretion, and teach him to repent when it is too late. This is the case of euerie Christian; wee are to *buy the truth*, and *not to sell it*, as *Salomon* counselleth. Now who will not, that
hath

hath any graine of wisdom in his heart, rather lay out his monie, that is, his soule and conscience (which as *Augustine* calleth it, is *numisma Dei*, Godscoyne, because his Image is imprinted therein) for the purchase of that truth, which is without all exception in the holy Scripture, then for that which is said to be in traditions, but mixed with many doubts and ambiguities? It is a rule in Law, that *abundans cautela non nocet*: a man cannot be too warie in making sure his title to any thing whatsoever. How much more then should it preuaile in cases of conscience, where the damage is not of house and land, but of our soules, which to euery man ought to be more precious then the whole world? Here is an euident direction for our choice, if we eyther loue the truth, or our own soules which must liue by it.

Aug. in Psal. 65.

26. Secondly, it may appeare by the perpetuall certaintie of the holy Scripture, and variable vncertaintie of vnwritten traditions: for the Scripture was euer the same since it was Scripture, and so shall continue to the end of the World, no man daring to alter or change it, to adde thereto or detract ought therfrom, for feare of the curse denounced against such presumption. But Traditions are, and haue beene euer most variable and vnconstant: some that haue beene held for Apostolical traditions, being viterly abrogated and abolished: as *threefold immersion, or thrice dipping in baptisme* for signification of the Trinitie: giuing the *Eucharist to infants*, which was vsed 600. yeeres in the Church: standing in *publike Prayers* at Easter and Pentecost, and such like: and some altered and changed, as deferring *Baptisme untill the feasts of Easter and Pentecost*, into baptizing vpon any occasion; fasting vpon *Wednesdaies and Saturdaies*, into *Wednesdaies and Fridaies*; and so many ancient constitutions dispensed withall by the pretended Apostolicall authoritie of the Church of Rome, as is confessed by them. And that this is an vncontroulable truth, that one famous example of the contention betwixt the East and West Churches, touching the obseruation of Easter, doth euince: for the one side pretended a tradition from *Saint Iohn* and *Saint Philip*: the other from *Saint Peter* and

Canus loc. l. 3. c. 5
Maldon. in Iob. 6
Durant. de ritib.
lib. 3. cap. 24.

Idem l. 1. c. 19.

Binius tom. 1.
Concil. fol. 247.
Boninus Schol. in
lib. 7. constit.
Clem. cap. 24.

*Tertul. contra
Hermog. cap. 22.
Hierom. com. in
tit. cap. 1.
Aug. cont. liter.
Petil. l. 3. c. 6.*

Saint Paul. Now if some traditions bee thus vncertaine, subiect to change, abrogating, dispensing, and abolishing, all must needs bee of the same nature: and if all bee of that nature, then there can be no securitie in conscience, to suspend our faith vpon them: the safest way therefore is, to relye vpon Scripture alone; the fulnesse whereof *Tertullian* adored, and of the authoritie whereof whatsoeuer was destitute, *Ierome* indged to bee nothing but vaine babbling: and besides the which, whosoever teacheth any doctrine of faith, *Saint Augustine* pronounceth anathema against him.

Euseb. li. 3. c. 33.

*Weston de triplic.
hō. offic. l. 3. c. 22.*

Clem. Strom.

*Aug. cont. Cres-
conium.
Irenæus contra
hereses.*

27. Thirdly, and lastly, by the infallible truth which shineth in the Scriptures, as the Sunne in the firmament, wherein no error euer was found, no spots or blemishes, as in the Moone of traditions: no deceit, nor misleading, vnlesse in sence peruered, as by Heretikes to their owne destruction: but many traditions haue beene as erroneous and deceitfull in themselves, so the causes of much error in the Church: witness *Papius*, who (as *Eusebius* testifieth) broched many exorbitant doctrines, vnder pretence of tradition from the Apostles, and drew manie Ecclesiasticall Doctours moued by his antiquitie (for he was Disciple to *Iohn*) into the error of the *Chilias*; and all the ancient Heretikes almost: who flying from the Scriptures, did shelter themselves vnder the pretext eyther of philosophicall principles, fained gospels, or forged traditions: and hereof, many ancient traditions themselves giue pregnant euidence, as those alleadged by *Clemens Alexandrinus*, to wit, *Iustification by philosophie*, *Repentance after death*, *Preaching the Gospel to the wicked in hell*; which the Romanists themselves condemne: or that of *Cyprian*, touching anointing to bee vsed in Baptisme, and *mixing wine with water*, which *Saint Augustine* reiected as erroneous: or that of *Irenæus*, who saith, that it was a tradition, that *Christ suffered at fiftie yeeres of age*; which is disallowed by all sound authoritie, and conuincd of error by the Scripture it selfe. Of this kind a number more might bee produced, if need required: but these are enough to inferre the conclusion, that traditions are not of that infallible truth as the holy Scripture is,
but

but rather subiect to error and fallhood : and therefore it can bee no part of Christian wisdom, to repose our faith vpon them; for it is to build vpon a sandie foundation, which will deceiue the building, in time of need.

28. Auricular confession hath as little securitie in the practice of it, as any of the former doctrines : for first it implieth impossibilitie of performance, by requiring a perfect enumeration of all particular sinnes, both secret, and open, and that vpon danger of damnation, the absolution being frustrate, if this condition bee not obserued. Now, because no man is able to performe this, therefore no mans conscience can be assured of the remission of his sinnes by that sacramentall medicine : whereas on the contrarie, hee that confesseth his knowne sinnes to God, and forsaketh them with a generall detestation of all other vnkowne, though many escape his remembrance, yet by Gods promise is sure to find mercie : which is the doctrine of the Protestants. This is possible and easie to be done. The other impossible, and improbable : and that many learned of their side haue ingeniously confessed, as *Cassander*, *Rhenanus*, with diuers others. And albeit the Fathers of the *Trent* Councell in shew seemed to qualify the matter with this limitation, *that other sinnes which do not come into the mind of the partie confessing, diligently thinking vpon them, are understood as generally included in his confession* : yet the Iesuite *Suarez* confesseth, that the Priest cannot remit any one sinne, except the penitent confesse all that hee ought to confesse : and *Maldonate* another Iesuite, that because the Priest can remit no sinnes but such as he heareth confessed, therefore hee that must remit all, must heare all. And it is plaine, that whatsoeuer the Councell spake, yet it meant no otherwise, by the reason which they giue for necessitie of confession : which is, that the penitent may bee indged whether he hath sinned or no : and if hee haue, in what kind, and degree, to the end that proportionable penance may be ioyned to his offence : and therefore it is required, that not onely the act of sinne, but all the circumstances bee discovered. (*Who, what, to what end, how, by what helpes, where, when*) which are

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Prou. 28. 13.

Cassand. consult.
art. 11. pag. 82.
Rhenan. argum.
in Tertul. de pœ.
nit. Concil. Trid.
sess. 14. cap. 5.
Suar. tom. 4. disp.
 22.

Maldon. Sum.
 q. 10. art. 8. 3.

Suar. tom. 4.
disput. 22. §. 1.

the ſeven circūſtances attending vpon euery actiō. Now how can the Priēſt iudge of the nature, qualitie, & quantitie of the ſin, except he know it with all the circumſtances? & if he know it not, how can he enioyne a competent ſatisfaction? And if no ſatisfaction be enioyned, then no remiſſion eyther of the ſinne, or at leaſt releaſement from the temporall puniſhment thereof can bee obtained. What a ſnare are mens conſciences brought into by this intricate doctrine? How much freer and ſecurer a courſe is it to confeſſe neceſſarily to God alone, voluntarily to the Paſtor, in caſes of diſtreſſe of conſcience, and want of inſtruction, and penally to the Church in publike, for ſatisfaction not of God, but of men, for ſome publike offence committed? This is the doctrine of Proteſtants; which as it is free from impoſſibilitie, ſo, it is full of ſafetie.

29. Secondly, their doctrine leaueth the conſcience in doubt, whether the ſinne bee truly pardoned or no, by the abſolution of the Priēſt: for the Priēſt being a man, is vnable to ſearch into the heart of a ſinner: and ſo conſequently may erre in the uſe of the key: for if the Confeſſor bee an Hypocrite, though he make a true relation of all his ſinnes with all their circumſtances, and be therefore abſolued by the Priēſt: yet it is certaine, that ſuch an one is not abſolued in Heauen, but ſtands lyable to Gods iudgement: becauſe there muſt be by their doctrine, aſwell contrition in heart, as confeſſion in the mouth or elſe no pardon can follow: but a Priēſt cannot diſcerne of the heart. Nay further, many, if not moſt of their *Romiſh* ſhauelings, are vnable to iudge of the nature and qualitie of ſin, much more of the quantitie and degrees thereof; & ſo conſequently can neither impoſe a juſt or proportionable ſatisfaction, without which no releaſement; nor make the partie vnderſtand the caſe hee ſtandeth in: that hee may take vpon himſelfe voluntarie penance: or if need bee, purchaſe indulgence from the Pope. In all which reſpects, it is danger to truſt our ſoules vpon ſuch a ſlipperie foundation: but hee that confeſſeth to God his ſinnes, and expecteth pardon at his hand onely, is ſure that hee diſcerneth the ſecrets of the heart, and that he ſhutteth, and no man openeth, and openeth, and

no man shutteth: and therefore if hee absolue, though all the World condemne, hee is on a sure ground: and if hee condemne, though all the World acquite, hee is in a miserable case. In this doctrine there is no vncertaintie, but strong comfort to the penitent sinner, and terrour of conscience to the obstinate and vnrepentant.

30. If they say, that the absolution of a Priest is certaine, vlesse there bee a barre in him that confesseth, because our Sauour saith, *Whosoeners sinnes you remit, they are remitted, and whosoeners sinnes yee retaine, they are retained.* I answer, that first, *de facto*, the Priest may erre, but God cannot: Secondly, he cannot choose but erre in absolving, if the penitent doe erre in confessing, which hee is verie likely to doe: and thirdly, that when God purposeth to absolue a sinner, no barre can hinder the performance thereof: yea, hee infuseth grace into his soule, to hate his sinne, and power to forsake it. Is it not better then to trust vnto God then to man, and safer to confesse our sinnes to him that hath absolute power to pardon them, then to a Priest whose pardon depends vpon the vncertaintie of a mans true confession? These things be so cleare, that no reasonable man can doubt of the truth of them.

31. Lastly, confession to God hath manifest and vdeniable grounds in holy Scripture; but auricular *Romish* confession to a Priest, is by the iudgement of their greatest Clarkes, taken vp onely by a tradition of the Church and not by any authoritie of the olde and new Testament: witnesse their Canon Law, *Panormitane*, *Peresius*, *Petrus Oxoniensis*, *Bonauenture*, *Medina* *Rhenanus*, *Erasmus* with many more: and though the new Iesuites, and *Rhemists* auouch the contrarie, yet they but therein crosse their fellowes, as learned and wise, as themselves, and yet are not able to alleadge any one direct proofe of their opinion. Now is it not a safer practice to build vpon Scripture then tradition, that is, vpon God then man? And to chuse that kind of confession which no man doubteth to be warranted from God, rather then that, which the Patrones thereof themselves are at variance from whom it cometh?

Canon de pœnit.
Panormit. sup. 5.
de pœnit.
Peres. de tractat.
part. 3. confid.
Caraz. in Sixt.
Quand. 4. d. 16.
pro. 2.
Rhen. Annot. ad
Tertulde. pœnit.

meth? who that hath eyes, ſeeth not which of theſe is rather to be choſen?

II.

32. Touching Purgatorie, it breedeth diuers dangerous conſequences, as to their holy Pope firſt, who taketh vpon him to haue plenarie power ouer all creatures, eſpecially ouer the ſoules in Purgatorie, which the Canonists call *peculium Papa*, the Popes peculiar: for it proueth him eyther to bee a lying Prophet, or a cruell Tyrant: if hee haue full power ouer them, why doth hee let ſo many thouſand poore ſoules lye fryng there without releaſe? His ſuffering them to continue in that cruell torment, argueth him either to want power to relieue them, or mercie to put that power in execution: both which are vnbeſeeming qualities for Christs Vicar. If they reply againſt this (as *Antoninus* doth) and ſay, that in reſpect of his *absolute Iuriſdiction*, he may *absolue* all that are in Purgatorie: but if we regard the orderly execution thereof, in that reſpect the Pope may not, nor ought ſo to doe: I ſay againe, But why ought hee not? if it bee in his power? is it for feare to fill Heauen too ſoone with Saints? but that would be a great bleſſing, for then the conſummation of all things would the ſooner come: or is it for feare left the iuſtice of God ſhould be fully ſatiſfied by a proportionable puniſhment? But the Popes indulgence can helpe that, for hee hath in his Treasuſe-houſe ſuch a ſurpluſſage of Saints merits, that can ſerue to make good whatſoeuer is wanting in their behalfe: and the Pope by their doctrine hath authoritie to diſpence & diſpoſe of theſe merits, at his diſcretion. Or is it for feare left purgatorie ſhould bee emptied, and ſo hee ſhould loſe one part of his Kingdome? But our Sauour contented himſelfe with heauen and earth to be vnder him and his dominion; and Saint Paul attributes to his regiment *things vnder earth*, that is, in hell: and wil his Vicar needs haue a larger dominion then his Maſter? But indeed this is the true reaſon. For if hee ſhould make a goale deliuerie, out of this infernall priſon: then his chiefeſt ſway were gone, yea, and his reuenue too. It ſtands vpon him therefore not to bee pleaſed to deliuer any out of theſe paines, vnleſſe he bee well pleaſed for his paines: and if hee

*Anton. part. 3.
tit. 22. cap. 5.
§. 6. & 7.*

*Mat. 28. 19
Phil. 2. 10.*

hee bee so, then the soules shall flye out of that place to heauen in whole troupes, as they say they did, at the Prayer of a certaine holy man, &c. In their leaden Legend this danger lighteth vpon the head of their head, the Pope, which, according to their doctrine, can by no meanes be auoided: it were better then for him to forgoe his profit which ariseth by purgatorie, then to vndergoe such foule discredit.

Legenda.

33. Another dangerous consequence ariseth hencefrom, to all the professors of Religion in generall: that is, a feareful presumption and securitie of sinning, when they are perswaded, that after this life they may be released from the paines of purgatorie by the prayers, almesdeeds, Masses and other meritorious workes of the liuing: for who would bee afraid to sinne, or carefull to make his saluation sure in this life with feare and trembling, when hee beleeueth, that by giuing a summe of monie at his death for *Masses and dirges* to be sung for his soule, he shall be certainly deliuered out of purgatory? This must needs cast men into manifest presumption, if not of all finnes, yet of veniall finnes, and ordinarie offences, which are to be purged by that fire, as they teach. Is not our doctrine more sound and safe, that informeth vs, that such as die in their finnes, sinke downe to the lowest Hell, as hopelesse after death to bee relieued by any thing that can bee done for their sakes by the liuing? doth not this teach men betimes to bee wise? and to finish vp the worke of their saluation before the night come? and make their peace with God, whilst they are here in the way of grace, not deluding their soules with a fond expectation of other mens deuotions? Sure it is, that the opinion of purgatorie and prayer for the dead, must of necessity nourish a presumption of veniall finnes at the least, which our doctrine adiudgeth to hell, without repentance, as well as any other: and because few are able to distinguish betwixt mortall and veniall finnes, but iudge them veniall which are to Gods iudgement mortall, as their Iesuite *Coster* confesseth, when hee sayth, that *that may seeme a light offence vnto man, which is haynous in Gods sight*: therefore it must needs also bee in danger to breed a secret presumption of mortall finnes also.

*Coster Enchirid.
de fide special.*

And

And ſo, whileſt they haue a blind conceit of the ſuburbeſ, which is Purgatorie, they caſt themſelues into the Citie it ſelfe, which is hell.

*Oſiander li. Papa
non Papa, c. 17.*

*Malden. com. in
Luc. 16.*

*Perer de magia
lib. 1. cap. 11.
Salmer com. in
Rom. 5. diſp. 52.*

Rom. 14. 23.

12.

34. Laſtly, this may be demonſtrated to the conſcience of any, not preiudiced with a blind zeale to the *Romiſh* Church by this reaſon: for that neyther Purgatorie nor Prayer for the dead, can direſtly be proued out of Scripture, as hath bin proued before concerning Purgatory, and is apparent concerning prayer for the dead; there being neither precept nor promiſe, nor direſt example in the whole volume of Gods Booke for the ſame, as is confeſſed by their owne *Bredenbachius*: and beſides hauing no ſound foundation in the conſent of ancient Fathers, as hath bene alſo proued: but being founded vpon vaine apparitions, and ſtrange reuelations of ſoules departed, which many of the Fathers were of opinion could not bee, as teſtiſieth *Maldonate*, one of their owne Ieſuites: for feare, leſt vnder that colour we ſhould be drawne to ſuperſtitious: and others thought, that *Devils* did ſaine themſelues to be the ſoules of dead men, as witneſſeth *Pererius* another Ieſuite: yea, and ſome of their owne Doctours haue bene perſwaded, that all apparitions about Churches, are eyther demoniacall or phantaſticall: whereas on the contrarie, our doctrine of two places is direſt in Scripture, and was neuer denied by any authoritie, either of olde or new Diuines: I meane poſſitiuely, that there is a Heauen and a Hell: wherefore, this wee may ſafely belecue, and reſpoſe our ſoules vpon: but to entertaine the beliefe of the former is as dangerous to the conſcience, as doubtfull to the vnderſtanding: ſeeing hee that doubtingly vndertaketh any action, is condemned as a ſinner, becauſe hee doth it not in faith: Faiths obieſt being Gods Word alone, and not the vncertaine coniectures of humane opinions, much leſſe the vaine apparitions of dead ghoſts.

35. Againe, their doctrine of the abſolute neceſſitie of baptiſme, excluding thereby infants from Heauen, and conſining them to a Priſon in the brimme of Hell, there to indure the euerlaſting puniſhment of loſſe, is a dangerous doctrine, both in reſpect of pietie towards God, and charitie towards
our

our neighbour, and certaintie to a mans conscience: and consequently our doctrine that holdeth the contrarie, is more safe, in all those respects. For touching pietie, it is a great imbasing to Gods mercie, and a detracting from the glorie of his grace, to thinke that Almighty God should in iustice cast away the infinite myriades of vn baptized infants, or that his sauing grace is so tyed to the outward Sacrament, that he cannot, or at the least, will not saue any without it: the first of these is confessed by many of the learned *Romanists* themselves, to be, *à Dei misericordia alienum*, not agreeable to the mercie of God, which exceedeth not onely the deserts, but euen the hopes of men. The second is confirmed, by a due comparing of the olde couenant of the Law, with the new couenant of the Gospell: for if it be true, that children dying vnder the Law vncircumcised, were saued by the faith of their Parents (as *Saint Bernard* thinketh) yea, and is also agreeable to the tenure of the Scripture: for many children dyed in the Wildernesse without the Sacrament of Circumcision: it being omitted for those fortie yeeres by Gods own allowance: and *Dauid* hearing of the death of his childe, before hee had receiued the outward character of Circumcision, as may be gathered out of the Text, did solace himselfe with this confidence, that the childe was saued. Then it must needs follow, if the same priuiledge be not granted to the children of Christian Parents, that the couenant of the Gospell is not so large, as the couenant of the Law: nor Gods mercie so bountifull to Christians, as to *Iewes*; nor the merits of Christ so effectually after his comming in the flesh, as they were before: by all which the glorie of the Gospell and grace of Christ is much defaced, and the vnbounded Ocean of Gods mercie limited and stinted.

36. Touching charitie, is it not an vncharitab'e conceit, to despise of the saluation of poore infants dying without Baptisme? and that, both towards the infants themselves, who though they are borne in originall sinne, yet are innocent from actuall transgressions: and towards the Parents, who being themselves within the couenant, hereby are deprived

Caiet. in 3. Thom.

q. 68. art. 1. & 2.

Biel in 4. Sent.

dist. 4. q. 2.

Gerson part. 2. p.

303.

Bel. de baptis. lib.

1. cap. 4.

Bern. Epist. 77.

ad Hugon. de S.

Vitt.

2. Sam. 12.

of

of that chiefe comfort of the couenant, which is, that God is not *only* their God, but the God of their seed: and towards the Church, that hereby is robbed of a great part of her children, and made vnable to present young infants to her Husband Christ Iesus. Children are little beholding to them for this doctrine, Parents lesse, and the Church, the mother of the faithfull least of all. And indeed so farre is it from charitie, that it is full of damnable crueltie.

37. Lastly, touching the perillous consequences that follow vpon this doctrine, I need name but these three, to wit, first, that it maketh God more mercifull to men of yeeres, then vnto tender infants: for they teach, that men of yeeres (as *Valentinian* the Emperour) may be saued, by the Baptisme of the Spirit, or by the Baptisme of bloud, which is Martyrdom, though they want the Baptisme of water: but infants, albeir they may haue the Spirit of sanctification, euen in the wombe, as *Iohn Baptist* had, and may be Martyrs according to their opinion, as the children that *Herod* caused to be slaine, yet if they want the Sacrament of water, they adiudge them peremptorily to be banished from Gods presence for euer. Now then children and men being in the same predicament: either the one must be admitted to Gods saueur aswell as the other, or it must needs follow, that God is partial and more fauourable to the one then the other. If they say that men, though they haue not the act of Baptisme, yet they haue *uotum*, a desire vnto it, which being intercepted by some sodaine accident, is supplied by inward grace: I answer with *Bellarmino*, that as another mans sinne was the cause of the damnation of infants, so other mens faith sufficeth them vnto baptisme. Why should then the desire of one man be of more efficacie to his saluation, then the desire and purpose of the Church for the saluation of infants? To this purpose their owne learned Schooleman sayth, that the child before it bee baptized, is in some sort partaker of the Sacrament of Baptisme, euen by the faith of the Church, which hath vowed him thereto. And *Bonauenture*, as hee is reported by *Cassander*, sayth, that infants are disposed vnto Baptisme, not according to any act of their owne, but according

*Bell. de baptis. l. 1.
cap. 6.
Mat. 2.*

*Bell. de baptis. l. 1.
cap. 9.*

*Aquin. 3. part. 4.
68. & 69.*

Cassand. de baptis. Infant. fol. 148. par. altera.

ding to the act of other : because the mercie of God imputeth to them as their owne will , the will of another. Infants therefore stand still in as good case in euery respect , as men of yeares, if not in better, both being vn baptized, and the one dedicated to God by their owne desire , the other by the purpose & desire of the Church : and therefore, either these may bee saued as well as they, or else God is not so mercifull to them, as to these : which is no lesse then impietic to thinke , and blasphemie to pronounce.

38. Another wicked consequence that followeth vpon this doctrine, is, that it maketh God the Father, the Sonne, and the holy Ghost, euen that blessed Trinitie, that is the fountaine of all truth and goodnesse, to be lyars and teachers of vnruth. For God the Father sayth to *Abraham*, *I will bee thy God, and the God of thy seed.* And that this is not to bee vnderstood of the seed of *Abraham* according to the flesh onely, to wit, the *Iewes*, but much more of his seed according to the Spirit, which are faithfull Christians, may appeare both by that which is in the verie same place, where it is called an *enerlasting covenant*, and by Saint Pauls testimonie, who affirmeth that *the blessing of Abraham was to come on the Gentiles through Christ Iesus, as well as on the Iewes.* God the Sonne sayth, *Suffer little children to come vnto me, for of such is the Kingdome of Heauen :* plainly affirming that the Kingdome of Heauen is pertaining to little children, and not barred vp against any, as our *Romanists* teach it is, against such little ones as dye without baptisme. Our Saviour saith without exception, that the Kingdome of Heauen belongeth vnto them : they, as it were to make him a lyar, bring in an exception and say, that except they bee baptized, not Heauen, but *Lymbus* belongeth vnto them. And the holy Ghost by the mouth of Saint Paul sayth, *That the children of beleeuing Parents are holy :* the reason is, *because the root is holy,* and therefore *the branch must needs be holy :* and if children may be holy before they be baptized, then by the same rule they may goe to Heauen before they be baptized : for as no man without holinesse can see God : so with holinesse none can be banished out of the sight

Gen. 17. 7.

Gal 3. 14.

Mat 19. 14.

1. Cor. 7. 14.

of God. And thus this doctrine giueth the lyc to euery person of the blessed Trinitie.

39. If they say, that it is our Sauours doctrine, that except a man be borne againe of water and the holy Ghost, hee cannot enter into the Kingdome of Heauen, and therefore, all those generall promises are to bee restrained by this exception (*if they bee baptized:*) I answere out of *Bellarmino*, that God is not tyed to his Sacraments, but can saue them by his especiall grace: as also witnesse diuers others of their learned Doctours. And therefore, whereas our Sauour saith, *Except a man be borne againe, &c.* it must needs be vnderstood by another exception, to wit, of cases of necessitie, where Baptisme cannot be obtained, and is not contemned: for not the want, but the contempt of Baptisme is damnable.

40. The third and last inconuenience that ariseth from this doctrine, is, that it is the mother of diuers strange paradoxes and grosse absurdities, as not onely of Lay mens Baptisme, yea, of *Pagans*, and that in scorne, but also of changing the true element into lee, or broth, or puddle water, and that which is most strange, of baptizing the childe in the mothers wombe before it bee borne, or ripping vp the mothers belly, in case the child be in danger of death, &c. some of all which absurdities are held by them all, and all by some. Is it not then more safe to hold that opinion which is more respectiue to Gods glorie, agreeable to Christian charitie, and free from all these dangerous consequences?

41. To conclude, omitting many other of their doctrines, which might easily bee shewne to stand in the same case of dangerous tenure, and hath in part already beene manifested; as their doctrine of set fasts, implicite faith, veniall sins, dispensations with others more: I propound for the last instance, that doctrine of doctrines, the verie groundcell of their ruinous Religion, touching the veritie, authoritie and singularitie of their Church, which they vaunt and bragge to be the onely true Catholike Church of Christ, and to haue a preeminence ouer the Scriptures, and without the which to be no possibilitie of saluation: that there is no safetie in these

possi-

*Bell. de Christo
lib. 4. cap. vii.
Cassand. de bap-
tis. infant. par
altera fol. 128.
134.*

13.

positions many reasons will euince, as first, if it should bee true, that out of the bounds of that Church, none could bee saued then those famous Churches of *Asia*, which were in Pope *Victors* time, that opposed themselves against the predominance of the Church of *Rome*, were all damned, wherein flourished many holy Martyrs that gaue vp their liues for the testimonie of Iesus. Then Saint *Cyprian* and all the Bishops of *Carthage*, to the number of fourescore, that in a Councell at *Carthage* set themselves against Pope *Stephen* and his Councell, were damned: and Saint *Cyprian* must bee no longer a Martyr but a Schismaticke; and then *S. Augustine* with the whole Church of *Africa* and troupes of Martyrs and Confessors should not bee crowned with blisse, but tormented in hell, for they reiected the yoke of the Bishop of *Romes* authoritie, and would not admit that any should make appeales from them to *Rome*. This horrible and vncharitable inconuenience doth arise from that dismall doctrine, The Church of *Rome* is the onely Catholike Church, and out of it there is no hope of saluation: now that these holy and heauenly Martyrs and Confessors of Iesus Christ were out of it, appeareth by their most receiued definitions, of a Catholike and a Schismaticke: *A Catholike* (saith *Belarmine*) is he, that is subiect to the one Pastor the Pope, whereby hee maketh the essentiall forme of a Catholike, to be his union and coniunction with his head the Pope: and a Schismaticke (sayth *Tollet*) is hee that doth separate himselfe from the head of the Church and the Vicar of Christ. I assume but *Cyprian*, *Augustine*, and those other famous Bishops did not acknowledge any subiection to the Pope, but separated themselves from his dominion; therefore they were by their doctrine no Catholickes but Schismatickes, and consequently cut of the Church, and so out of saluation: a damnable conclusion.

42. Secondly, they peremptorily auouch, that none of vs being not members of their Church, can bee saued: we on the contrarie charitably belecue, that many of them that are ignorantly members of their Church, if they hold the founda-

*Bel. de Eccles.
milit. lib. 3. ca. 2.*

*Tollet. instruct.
Sacerdot. l. 1. ca.
19.*

tion of Iesus Christ, and depend vpon his merits, not their owne, so that their ignorance be simple and vnaffected, may bee saued. And hereupon they conclude, that it is safer to bee of that Church, wherein by our owne confession, a man may be saued: then of that to which they denie all hope of saluation: but it is a conclusion made by confusion. For who seeth not, that that is more likely to be the true Church, which is animated with charitie, then that which is void of charitie? and that it is safer to harbour vnder her wings, that is charitably affected euen towards her enemies, then vnder her, that is so miscarried with enuie, that she committeth all to the pit of Hell, that are not of her fellowship and profession: especially, seeing Saint Paul chargeth the *Thessalonians*, that *If any man obey not the Gospell, they should note him with a letter and haue no companie with him, that hee may bee asbamed, yet they should not account him as an enemy, but admonish him as a brother?* If then it be safer to thinke charitably of those that are withour, then vtterly to condemne them all: then it must be also safer to bee a member of our Church then of theirs. And to make the matter more cleare, Saint *Augustine* is flat of our mind; to thinke more Christianlike of Heretikes (as they repute vs) then they doe: for writing against the *Donatists*, thus he sayth, *They that defend their false doctrine without obstinate boldnesse, especially, if they be not such as haue beene authors of those errors, but either receiued them from their Parents, or were seduced by others, and doe carefully seeke the truth, being readie to be reformed, as soone as they shall see their errors: such men are not to be esteemed as Heretikes.* Thus writeth Saint *Augustine*, whereby hee condemneth the practice of the Church of *Rome*, and iustificth ours as more agreeable to the rule of charitie: and thus, that reason whereby the Iesuites seduce many ignorant persons, falleth to the ground, and maketh more against them, then for them.

43. Thirdly, if the Churches authoritie bee aboute the authoritie of the Scriptures, then are men to bee preferred before God, and that which is subiect to errour, before that which can neither erre nor deceiue: for the Church consisteth

2. Theſ. 3. 14.

2. Theſ. 3. 14. 15

Aug. init. Epist.
162. Glorio. &
Elenſio, &c.

of men: but the Scripture is immediately from God, and the Church may erre, though not in fundamentall points: but the Scripture cannot erre, no not in the least titte: the truth of this allegation is grounded vpon those reasons. First, because euery particular Church may erre, as is confessed, and therefore the whole Chuchin generall may erre also: for such as is the nature of the parts, is the nature also of the whole. Secondly, Councils, which are their Church representatiue, haue erred, as is notoriously knowne to all, and confessed by Saint *Augustine*, who sayth, *that the decrees of prouinciall Councils are subiect to reprehension. Yea, former generall Councils may be corrected by them that follow*, as the Councell of *Arimine*, by the Councell of *Constantinople*, the second of *Ephesus*, by the Councell of *Chalcedon*: the Councell of *Carthage*, by the first of *Nice*, and the second of *Nice*, by the Councell of *Franckesford*. Thirdly, the Pope, that is, the Head of the Church, hath erred; this is also confessed, therefore the bodie can claime no better priuiledge: but sayth the same *Augustine*, *There is no doubt of the truth of any thing which is contained in the Scripture*. Therefore, who can doubt to place the resolution of their faith, as the safest course on the Scripture, rather then on the Church; especially, seeing no particular writer of the holy Scripture can be taxed with the least errour but many particular parts of the Church, whether we respect the imagined head, which is virtually the whole Church, in their estimation, or the chiefe members in grosse, as the Councils, or the deuided ioynts, as particular Congregations, may iustly be challenged, as tainted with diuers errours in doctrines of faith.

*Aug. de baptis.
cont. Donatist.
lib. 2 cap. 3.*

Idem ibid.

44. Lastly, the Church of *Rome* may be the whore of *Babylon*, and so the See of Antichrist, if not necessarily as wee a-uouch, yet coniecturally as no man can denie; because spirituall *Babylon* is said to bee a Citie situate vpon seuen hills, and not onely so, but that raigned ouer the Kings of the earth; both which notes directly agree to the Citie of *Rome*: but the Church of Protestants cannot by any likelihood bee that whore, seeing neither of those markes doe in any respect

belong vnto it. Is it not ſafer then, to reſt our ſelues in her boſome, which by al probabilitie is an honeſt Marrone, then in her armes, which is a ſuſpected harlot? If *Cæſar* would haue his wife to bee without ſuſpicion, then euerie Chriſtian had need to looke to his faith, whereunto he is as it were married by the Spirit of God, & wherby he is married vnto Chriſt, that it be not onely ſincere, but alſo free from all ſuſpicion or likelihood of errour.

45. Thus we ſee, in theſe few maine points of the *Romiſh* Religion, compared with our contrarie aſſertions, that it is a farre ſafer courſe, to bee a Proteſtant, then a Papiſt: let all indifferent perſons iudge and diſcerne betwixt vs: and I pray God direct them by his Spirit to chooſe the truth.

14.

46. There is one thing yet remaining, whereby this may further appeare, and ſo an end of this whole diſcourſe: and that is, that there is no one point of doctrine wherein they differ from vs, but is contradicted by ſome of their owne learned Writers ſhaking hands with vs, and croſſing their owne Pew-fellowes: whence from, ariſeth not onely another ſtrong argument of greater ſecuritie in our Religion then in theirs, which hath the ſuffrages of the greateſt enemies to vphold it, but alſo of vnreſiſtable truth, which worketh ſo vpon the conſciences of the aduerſaries thereof, that it forceth them, will they, nill they, to acknowledge it, now and then, as the Deuill himſelfe was contrained to confeſſe Chriſt Ieſus to be the Sonne of God. I might write a whole Volume of this point alone: but I will propound here onely ſome few inſtances, and ſo ſhut vp this Treatiſe.

I.

47. Proteſtants teach that a man is iuſtified by faith alone, whereby the righteousneſſe of Chriſt is imputed vnto him: and not by the inherent or adherent righteousneſſe of his owne workes: the ſame is confeſſed by *Thomas Aquinas*, who ſayth, that no man is iuſtified with God by his workes, but by the habit of faith infused: and againe, that there is in the workes of the Law, no hope of iuſtification, but by faith onely: and by *Pighius*, who holdeth, that there is in vs no inherent righteousneſſe whereby wee may bee iuſtified, but that our iuſtifi-

Aquin. in Gal. 3. lect. 4. & in Rom 3. lect. 4. & in 1. Tim. 1. lect. 3. Pighius cont. Rat. ſpon. cont. 3. p. 47.

caſion.

cation is by Christs righteousness imputed unto us: and by the Diuines of Collen, who affirme, That the righteousness of Christ imputed unto us, and apprehended by faith, is the principle cause of our iustification: and by Cassander, who approoueth of our doctrine of iustification by faith alone, and imputed righteousness, So that wee exclude not from this faith, repentance, amendment of life, new obedience, &c. Lastly, by Fernus Stapulensis, Peraldus, and diuers others, yea, almost all of them, when at the point of death they come to the point of tryall, flye to this sacred anchor of Christs righteousness alone, renouncing all righteousness in themselves, as the famous example of Stephen Gardiner declareth, who lying on his death-bed, reposed himselfe on the righteousness of Christ only, for his saluation: and being told, that it was contrarie to his former resolution, answered, that though it was the truth, yet that gappe was not to bee opened to the people.

48. The Protestants hold, that our best workes are stayned with so many imperfections, that they cannot merit any thing at Gods hand, except it be hell fire and damnation; and that though God of his mercie reward good workes with eternall life, yet it is not for any condignity that is in them, but for Christs sake, into whom the partie working is ingrafted and made a member. Many learned Romanists are of the same opinion: Bellarmine sayth, that in regard of the uncertainty of our owne righteousness, and danger of vaine glorie, the safest way is, to put our confidence in the sole mercie and goodness of God. Waldensis writeth, *Hee is a sounder Diuine, a faithfuller Catholicke, and more agreeing to the Scriptures, that simply denieth merits, and sayth that the Kingdome of Heauen is from the mere grace and will of the giuer; not from any desert of the Receiuer.* Of the same opinion was Albertus Pighius, as witnesseth Bellarmine. Fernus sayth, *Whatsoeuer God giueth vs, is of grace, not of debt. If therefore thou desire to hold the grace and fauour of God, make no mention of thy merits.* The same hold Gregorius Ariminensis, Durandus, Stella, with many more, renouncing all the new Rhemish

Antididag. colo. pag. 29.

Cassander consul. art. 4. de iustif.

2.

Bel. de Iustif. lib. 5. cap. 7. walden. tom. 3. de sacram. c. 7. Bell. de Iustif. lib. 2. cap. 2. Fernus in Mat. cap. 20. vers. 1. Greg. Ariminens. p. 1. d. 17. q. 1. art. 2. p. 89. Durand. q. 2. dist. 27. p. 200.

Stella in Luc. 5. 7

doctrine of merits of condignitie taught by the Schoole, & fourbished ouer by the Councell of *Trent*, and refining Iesuites. All these being sworne subiects to the Church of *Rome*, yet being constrained by the conscience of the truth, doe as fully and perfect'y maintaine our doctrine, as if they were the rankest Protestants in the World.

3.

Bel. de grat. &
lib. arbit. l. 4. c. 5.
Lumbard. lib. 2.
dist. 25.

Dom. Bannes 2.
q. 24.

Ariminens. 2. d.
29. art. 2.
Suarez de auxil.
grat. lib. 3. c. 20.

49. Protestants denie all free will to grace, before it be quickned and liued by Gods Spirit. Many learned Romanists teach the same doctrine. *Laurentius Valla* (as *Bellarmino* reports) wished that the name of free-will were utterly taken away. The Master of Sentences auouched, that free-will, before grace repaire it, is pressed & ouercome with concupiscence, & hath weaknesse in euill, but no grace in good; and therefore cannot but sinne damnably. *Dom. Bannes* affirmeth, that it is false, and worse then false, that any man, without the speciall and supernaturall helpe of God, can be able to doe a supernaturall act. *Ariminensis* calleth the *Romish* doctrine of free-will, *Pelagianisme*. The Iesuite *Suarez* sayth, that diuers Romanists say, that it is a rash and hereticall opinion to affirme, that when grace is equally offered to two, that one of them could be conuerted, and not the other. What could any Protestant say more?

4.

Durand. 4. d. 11.
q. 1.

Scot. 4. d. 11. q. 3
Occam in Certe-
tilog. theolog.

Cassand. consult.
art. 22.

50. Transubstantiation, circumgestation, and subtraction of the Cuppe, are denyed by many of their owne side, as well as by vs. *Durand* sayth, It is great rashnesse to thinke, the bodie of *Christ*, by his diuine power, cannot bee in the Sacrament, vnlesse the bread be conuerted into it: and therefore that he holdeth the contrarie, onely for the Churches determination. So also sayth *Scotus*, There is no Scripture to enforce Transubstantiation, except ye bring the Church of *Romes* exposition. *Occam* sayth, that that opinion, that the substance of the bread remaineth, is subiect to lesse inconueniences, and lesse repugnant to reason and holy Scripture. The custome of circumgestation of the host (sayth *Cassander*) may be left with greater profit to the Church, if it bee wisely laid downe: both because it is but a new inuention, as also, because it serueth rather for pompous ostentation, then for any godly deuotion: and so (as *Albertus Crantzins* sayth) is contrary to *Christs* insti-

institution. Pope *Gelasius* (witness *Gregorie* of *Valentia*) said, that the substance of the bread and wine in the Eucharist doe not lose their nature. Touching abstraction of the Cuppe, their learned *Cassander* acknowledgeth, that for the space of a thousand yeeres after Christ, the people communicated in both kindes: and that in *Greece* and *Armenia* they doe still: and the best Catholickes earnestly desire a reformation of this matter in the Church of *Rome*. And *Durand* their Schooleman, that the receiuing in one kind onely, is not a full sacramentall receiuing: for though that in the consecrated host Christs blood bee contained, yet it is not there sacramentally, in that the bread signifieth the bodie, and not the blood: and the wine the blood, and not the bodie. Of the same mind were *Alexander Alensis*, *Albertus magnus*, *Biel*, with others more: this last affirming, that in the Apostles times all did receiue the wine as well as the bread, because God is no respecter of persons. The second, that it is of greater use and profit to the faithfull: and the first, that it is a matter of greater merit. Thus all these Schoolemen doe protestantize in this point.

Greg. de Valent.
lib. 2. de Idolat.
cap. 5.
Cassand. consult.
art. 22.

Durand. Ration.
l. 4. c. 55.

Albert. mag. in
4. Sent. d. 1. 8.
art. 13.
Alex. Alens. q. 53
Biel in can.
test 52.

5.
Panor. super 5.
de pœnit. & remiss.
cap. omnes.
Peres. de tradit.
part. 3. confid. 3.
Ouand. 4. dist. 16
pro. 2.
Resort. Henric.
Sum. p. 206.
Rhennar. innot.
ad Tertul. de jœnitent.

Eras. annot. ad
Hierom. de obitu
Fabiol.
Caiet. in 3. Thom.
q. 82. art. 4.
Grat. decret. de
pœnit. d. 5. cap.
In pœnit.
Acosta lib. 6. de
procurand. 37.
dor. fol. c. 16.

51. Auricular confession is denied by Protestants, to be necessarie for the remission of sinnes, and to bee commanded by God. The same is auerred by *Panormitane*, *Peresius*, *Bonauenture*, *Medina*, *Rhenanus*, *Erasmus*, *Caietane*, &c. all of them concluding with one voyce, that it is a doctrine deriued onely from a positive Law of the Church, and not from the Law of God; yea, and the last that is named (to wit *Cardinall Caietane*) is bold to say, that it is so farre from being commanded, that every one should be shruen, before hee come to the Communion; that the contrarie is insinuated by the Apostle, where hee sayth, Let a man try himselfe: And *Gratian* confesseth; that *Ambrose*, *Augustine*, *Chrysostome*, *Theophilact*, and other *Greece Fathers* thought, that secret confession was not necessarie. And lastly, *Acosta*, a famous Iesuite, auoucheth, that it would be well for the *Indians*, if the bond of confession might bee taken away, lest they should bee constrained to commit so many and so grievous sacriledges.

6.

Bell. de Indulg.
lib. 1. cap. 4.

vide Mortons
Apol. lib. 2. cap.
12. p. 398.

7.

Cassand. consult.

Polyd. Virgil de
Inuent. l. 6. c. 13.

Index Belgic. in
Polyd. Virgil.
Holcot lec. 157.
in Sapient.
Durand. 3. d. 9.
q. 2.

Alphonf. heres.
verb. adorat.
Sixt. Senen. bibl.
lib. 3. annot. 2. 17.
Abbas Trisberg.
anno 733.
Rhegino an. 794
pag. 30.
Concil. Mogunt.
anno 1547. sub
Sebast. c. 41. c.

8.

52. So the Romish doctrine of satisfactions is utterly condemned by Protestants; and not onely by them, but by many of their owne learned Doctors: for the Diuines of Louaine (as Bellarmine witnesseth of them) and others, did certainly defend, that the sufferings of Saints cannot bee true satisfactions, but that our punishments are remitted onely by the personall satisfaction of Christ. And Panormitane sayth, that a man may be inwardly so penitent and contrite, that he shall need no satisfaction at all, but may bee absolved presently without any penance doing. And another, that the treasure of Indulgences doth consist onely of the merits of Christ, and not of the satisfactions of Saints, because the merits of Christ are of infinite value.

53. Protestants condemne the worship of Images, taught and practised in the Church of Rome, but they are not alone therein: but haue many Romanists for their abettors and companions. Cassander concludeth out of Saint Augustine, that there were no Images in all the Churches of his Diocese. And Polydore Virgil writeth, that by the testimonie of Ierome it appeareth, how in a manner all the ancient Fathers condemned the worship of Images for feare of Idolatrie: thus speaketh he in his vncorrupted editions, but in his later editions, his tongue is tyed by the Belgicke Index: others, as Holcot, Durand, Alphonsus, flatly affirm, that no worship at all is due to an Image, neither is it lawfull to worship it: diuers Councils also decreed the same, as the ancient Councell of Eliberis propounded this onely remedie against Idolatrie, that no Images should bee painted in Churches: but this Councell was not Romish, for Poperie was then scarce in the Embrio: therefore of later time a mere Romish Councell, to wit, that of Franckford, consisting of many Romish Bishops and the Popes owne Legates, condemned all worship of Images: and a later yet, to wit, the Councell of Mentz, held in the yeere 1549. decreed, that the Image it selfe was not to bee worshipped: but that by the Image of Christ, men should bee stirred up to adore Christ: which is contrarie to the new professed doctrine of the Church of Rome.

54. Many Romanists, as well as Protestants, reiect the intercession

tercession and invocation of Saints, as an Article not found eyther in the old or new Testament. In the old Testament (sayth *Salmeron*) *The Patriarchs vsed not to be innuocated, both because they were not in perfect estate of blessednesse, and also, because there had beene then a danger of Idolatrie, to offer that honour vnto them: And for the new Testament, the same Iesuiste confesseth, that this article is not expressed, because the Iewes would haue thought it an hard matter to innuocate Saints departed, and the Gentiles would haue taken occasion to haue thought, that the worship of new Gods had beene prescribed vnto them. Of the same opinion was Ecchius, who peremptorily affirmeth, that the innuocation of Saints departed, is not commanded in the holy Scripture. And Faber Stapulensis thus writeth, I would to God, that the forme of beleeuing might bee fetcht from the Primitiue Church, which consecrated so many Martyrs to Christ, and had no scope but Christ, nor imployed any worship to any, saue to the one Trinity alone.*

*Salmer com. in
1om. 2. disp. 8.*

Idē ibid. disp. 1.

*Ecchius Enchir.
Faber Stapul.
pres. in Euang.*

55. That a Christian may bee certaine of his owne standing in present grace, and of his future saluation, is the doctrine of Protestants, denied by the Church of Rome, and yet approved by many of her deare children: as for example: *Euery one that beleeueth, seeth that he doth beleene (sayth Dominicus Bannes) A Christian man, by the infallible certaintie of faith which cannot bee deceiued, certainly knoweth himselfe to haue a supernaturall faith (sayth Medina.) Some spirituall men may be so certaine that they are in grace, that this their assurance shall be free from all feare and staggering (sayth Vega, reported by Gregory de Valentia. And touching assurance of eternall life, the same Medina sayth, that hee would haue euery beleener certainly to hope that he shall obtaine eternall life. And of the same opinion are al the rest of them, saue that they will haue this certainty to be of hope, and not of faith: and so the difference is in words, and not in the thing; for they make it to be without doubting or wauering, firme and assured, as well as we.*

9.

*Dom. Bannes
in Tr. om. 2. 2.
p. 359.*

*Medina 1. 2. q.
112. art. 5.*

*Greg. de Valent.
tom. 2. p. 957.
Medina quæ
supra.
Staple. de Iusti.
lib. 9. cap. 11.
Dom. Bannes 22
q. 18. art. 4.*

56. That concupiscence is a sinne in the regenerate, is affirmed by Protestants; contrary to the receiued doctrine of the

10.

Riber.com.in
Hel.12.

Tanner exam.
Hun.Reucl.c.13.
S.fed quia.

Stap.de concu-
piscenc.in Renat.
lib.3.cap.2.
Bel.de iustif.l.4.
cap.13.
Cassand. consut.
art.2.

the Church of Rome:& yet many Romanists themselves shake hands with the Protestants in this point: as Ribera a Iesuite, who writing vpon the twelfth of the Hebrewes sayth, that by sinne hanging fast vpon, is meant the concupiscence of the flesh against the holy Spirit, which the Apostle useth often to call by the name of sinne: and Tanner, another Iesuite, acknowledging that concupiscence in the regenerate, is called sinne by the Scripture, sayth, that it is a great wickednesse, to traduce as blasphemous, the manner of speech, true in it selfe, and imitating the Scriptures: yea, and Stapleton calleth it a certaine iniquitie, and obliquity not onely against the dominion of the mind, but also against the Law of God. Now Bellarmine telleth vs, that whatsoeuer is contrarie to the Law of God, is mortall sinne. Cassander playeth the Protestant in direct termes in this point: for he sayth, that if we respect sinne as an iniquitie or disease, which must be resisted by the spirit, lest it burst forth into unlawfull acts, concupiscence is not vnjustly called sinne: but if we respect it as an offence to God, and guiltinesse to which punishment and damnation is answering, it is not thus sinne in the regenerate.

II.

Grat.Caus.26.
q.2.Can.Sors.
Espens.com.in
Tit.cap.1.
Caiet.tom.1.
tract.27.
Pius 2.Epist.
321.& apud
Plat. in eius
vita.
Panor. de Cler.
coniug. c.cū olim
Cassand.consul.
art.23.
Erasannot.in 1.
Tisi. 3.p.533.

57. Touching marriage of Priests, which the Church of Rome condemneth, as execrable, filthie and abominable;& we allow as holy and lawfull: we haue their owne Doctours on our side, and against their owne mother. Gratian sayth, that marriage of Priests is not prohibited eyther by legall, or Evangelicall, or yet Apostolicall authoritie, but by Ecclesiasticall onely. Espensens sayth, that for many hundred yeeres after the Apostles time, by reason of the want of others, Priests were married. Caietane affirmeth, that if wee stand onely to the tradition of Christ and his Apostles, it cannot appeare by any authoritie or reason, that holy order can be any hinderance to marriage, eyther as it is an order, or as it is holy. Pius the second, one of their owne Popes, affirmeth, that it is better for a Priest to marry, then to burne, though hee haue vowed the contrary: and that there be many reasons to forbid Priests marriage, but more to allow it. Panormitane, Cassander, Erasmus, doe all agree, that in regard of the monstrous and filthy effects that follow a
vowed

vowed single life, it were better both for Gods glory, and the avoiding of scandall in the Church, that libertie of marryng were granted to all men. And *Espensens* and *Agrippa* doe grieue and blush, to behold rather Concubines and Stewes to bee permitted to their Clergy, then lawfull wives.

58. The Popes Primacie, or rather Supremacie in all affaires, and ouer all persons, challenging the iurisdiction of both swords, and authoritie of supreme Iudicatures in cases of controuersie, and interpretation of Scripture with an infallibilitie of Iudgement, is the verie foundation of Poperie: & yet the same is razed not onely by Protestants, but by many of their owne ranke, that are both by name and profession Papists. Concerning his temporall Iurisdiction, so stiffely maintained by *Bellarmino* and the Iesuits; our *Wise* bish Priefts affirme, that this power was neuer giuen vnto Peter. *Espensens* condemneeth it in direct tearmes. *Tolosanus* confesseth, that for two hundred yeeres after Christ, it was neuer read, that Christians attempted any thing against their Emperours: and that this was not for want of strength (as *Bellarmino* would haue it: he sayth, that euen then they did not attempt any such thing, when in number and strength they might make their party good: but in this extolled their Religion aboue all other, by defending this most holy doctrine, That all men ought to obey the Magistrates. The notable and learned Treatises of *Barclay* a French man, *Blackwell*, *Warberton*, &c. our Countrey-men, all protest Romanists, doe peremptorily and plainly by many reasons confute the same. Touching his spirituall iurisdiction, though there bee fewe of them that gain-say that, yet *Gregory* the great, one of their owne Popes, may stand in stead of many, who, by many letters, both to the Emperour, and Bishop of Constantinople, sheweth, that no man ought to be an vniuersall Bishop ouer the rest; calling that name in detestation, vaine, proud, prophane, blasphemous, mischieuous, Antichristian, against the commandements of God, and decrees of Councils; and peremptorily sayth, that he is a follower of *Sathan*, and a fore-runner of *Antichrist*, that assumeth it to himselfe.

Espens. com. in Tit. c. 1. Agrip. de vanit. cap. 64.

I amonest Catholike held to be a matter of faith to believe: the Cath. Church shal neuer erre, nor any rall Councell agreed by a Pope. It is a lawd hie, to saye popes de primition Libel. Colleg. interpre. wish in Resp. on of S. ad ordin. Iesuit. Lures n. patron. gen. p. 15. without Espens. co. in Tit. Counc. 3. degrees. 10. are de f. Tolos. de repub. or inf. l. 26. c. 7. & 10. ble & Bel. de Rom. ground a Pontif l. 5. c. 7. found of popery as Be here falsely aff eth. It is not a matter of faith to beleeue, that I cannot owe, if he define without Greg. mag. l. 1. c. 5. Counc. pist. 32. 3. 38. 39 but on opinion i Some.

59. And that the Pope is not the ſupreme Iudge in the Church, nor of infallible iudgement, but the Scripture only; many of them are of opinion aſwell as we. *Aquinas* ſaith, that the doctrine of the Prophets and Apoſtles is the rule of our underſtanding. *Antoninus* ſaith, that God hath ſpoken but once, and that in the holy Scripture, and that ſo plentifully, to meet with all temptations, and all caſes that may fall out. *Gerson* ſaith, that the Scripture is the rule of our faith, which being well underſtood, no authority of men is to be admitted againſt it. *Gonradus Clingius* ſaith, that the Scripture is the infallible rule of truth, yea the meaſure and Iudge of the truth. *Pereſius* ſaith, that the authority of no Saint is of infallible truth, for that honour is due only to the Scripture. Yea, *Bellarmino* their Ring-leader confeſſeth the Scripture to be the moſt certaine, and moſt ſafe rule of faith. *Franciſcus Victoria* ſaith, that the Pope, in diſpenſing againſt the Decrees, Councils, and former Popes, may erre and grieuouſly ſinne. *Alphonſus de Caſtro* diueth deeper, and ſaith, that every man, yea the Pope, and that as he is Pope, and Paſtor of the Church, may be deceived. *Bozius* pierceth yet deeper, and ſaith, that the Pope may be an Heretike, yea write, teach, and preach hereſie. And laſtly, *Almayne* ſaith, that the power of not erring in the faith is not alway in the Pope. Are not all theſe now Proteſtants in this point? But for fuller ſatisfaction in this point, I referre the Reader to the reuerent and iudicious Deane of *Wincheſter*, Doctour *Morton*, with others, who haue largely and learnedly diſcouered this matter in their writings.

60. The like might bee ſhewne in all other points: theſe few inſtances therefore ſhall ſuffice for this time, to perſwade that it is farre more ſafe to ſubſcribe to the Religion of Proteſtants, then of Romaniſts: ſeeing we hold nothing, which many of their owne ranke and order doe not maintayne aſwell as we; and what, I pray you, could mooue them thus to doe, being ſworne ſubiects to the Church of *Rome*, but the euidence of truth, which ſhined ſo cleerely to their conſciences, that they neither could, nor durſt gaineſay the ſame?

Now

*Aquin. in 1.
Tim. 6. lect. 1.
Antonin. Sum.
part. 3. tit. 18.
c. 3. §. 3.
Gerson. de co-
muniſub ultra-
que ſpecie.
Clingius loc. lib.
3. c. 29 p. 292.
Pereſius.
Rel. de verb.
Dei. l. 1. c. 2.
Vict. releſt. 4.
num. 6.*

*Alphonſ. de Caſt.
l. 1. c. 4. aduerſ.
hereſ.
Bozius tom. 2.
de ſig. Eccleſ. l.
28. c. ult.
Almayn. Qu. in
Veſper.*

Conclusion.

NOW then, gentle Reader, these things being thus cleerly proued, *viz.* First, that the Religion of the Church of *Rome* giueth open libertie to sinne. Secondly, that it maintayneth by the grounds therof, things forbidden by all lawes, Diuine, Naturall, and Humane. Thirdly, that it imitateth the Iewes in those things, wherein they are enemies to Christ. Fourthly, that it derogateth from the glorie of Gods mercy, and efficacy of the merits of Christ, in the worke of our redemption. Fifthly, that it refuseth to bee tryed by the Scriptures, and will be iudged and tryed by none, but it selfe. Sixthly, that it is at defiance and profest enmitie with the sacred Scriptures. Seuenthly, that it maintayneth grosse and palpable Idolatrie. Eighthly, that it is contrary to it selfe by manifest contradictions. Ninthly, that it is apparently opposite to the Gospell of Iesus Christ. Tenthly, that it nourisheth grosse and barbarous ignorance amongst the people. Eleuenthly, that it was neuer knowne nor heard of in the Apostles time, nor in the primitiue Church. Twelfthly, that it vpholdeth it selfe by vnlawfull, vniust, and vngodly meanes: and lastly, that it is dangerous and vn safe, both in respect of Gods glorie, mans conscience, and Christian charitie. I say, all these things being thus cleerely demonstrated; what remayneth, but that wee abhorre the same, as the Religion of the great Whore, and her Paramour Antichrist, who with their cup of fornications, and vaine pretext of *Peters* authoritie, haue besotted heretofore all Nations of the earth? and cleaue to the sinceritie of the Gospell, taught and professed in the Church of Protestants, which is free from all these imputations; for it neither giueth libertie to sinne, nor maintayneth any thing that is vnlawfull, nor imitateth the Iewes; ascribeth all the worke of our redemption to Gods mercy, and Christs merits onely, desireth to bee tryed and examined by the Scriptures; reuerenceth the fulnesse and perfection thereof;

of; abhorreth all shew of Idolatrie, is not at enmity and opposition, but keepeth a sweet harmony with it selfe: doth not crosse the Gospell, not so much as in shew: condemneth and laboureth against ignorance; is agreeable to the doctrine of the Apostles, and primitiue Church; maintayneth it selfe by no vnlawfull meanes: and lastly, hath great safetie and securitie, in the profession thereof. Good Christians must bee like good Gold-smiths, who will not take a piece of gold of any mans word, but will trie it by the touch-stone, and weigh it in the ballance. The Truth is like gold: it behoueth all therefore, to trie it and weigh it, before they entertayne it into their soules, lest they receiue in stead of pure mettall, that which is counterseit and light; trie therefore these two Religions, which of them hath the truth, and without partialitie or affection retayne the good, and reiect the counterseit: remember that the truth of Christians (as Saint *Augustine* saith) *is more beautifull incomparably, then Helene of the Grecians*: and that it alone (as Saint *Ambrose* saith) *freeth; alone saucth; alone washeth*: and therefore though it be hid in a deepe pit (as the Philosopher said) yet it is diligently to be digged for, of all them that desire the saluation of their soules. In a word, let not the darke mists of error and superstition blinde thine eyes, but open them wide to the beholding of the bright light of truth, that shineth round about thee, and know, that if the Gospell be hid, it is hid *to them that perish, in whom the god of this world hath dazeled their mindes, that they should not see the light of the glorious Gospell of Iesus Christ*. I desire no more credit at thy hands, then the euidence of these reasons produced do require: and therefore if they be true, then yeeld assent vnto them for thine owne soules sake: if they be false, declare for my soules sake wherein the falshood lurketh, and I will be as ready to recant, as thou to refute. The Lord of his mercy anoint both our eyes with the eye-salue of his Spirit, that we may see the truth, and supply them with the oyle of his grace, that we may bow and bend vnto it, and strengthen vs with his diuine power, that wee may constantly profess and perse-

seuere

Aug. Epist. ad Hieron.

Ambros. in Ser.

2. Cor. 4.

severe in the same to our lives ends : *faxit Deus* for
his only begotten Sonne, and our only blessed
Saviour Iesus Christs sake, to whom be
all honour, power, maiestie, pre-
eminence, and dominion,
for ever and ever.

AMEN.

Soli Deo untrino sit laus in sempiternum.

FINIS.

To the Reader.

THus it happeneth (gentle Reader) by an inevitable necessity, where the Author cannot be present at the presse. Amend therefore I pray thee these faults escaped, and cover them with the mantle of charity: But if malice picke quarrell, let it know, that there is nothing alledged, which in substance shall not bee iustified, though peradventure it may faile in circumstance. Farewell.

ERRATA.

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