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THE  
S V M M E  
AND  
S V B S T A N C E  
OF  
THE CONFERENCE,

Which it pleased his excellent  
Majestie to have with the Lords Bishops, and  
others of his Clergie (at which the most of the  
Lords of the Councell were present) in his  
Majesties Privie-Chamber, at  
*Hampton Court. Iann. 14. 1603.*

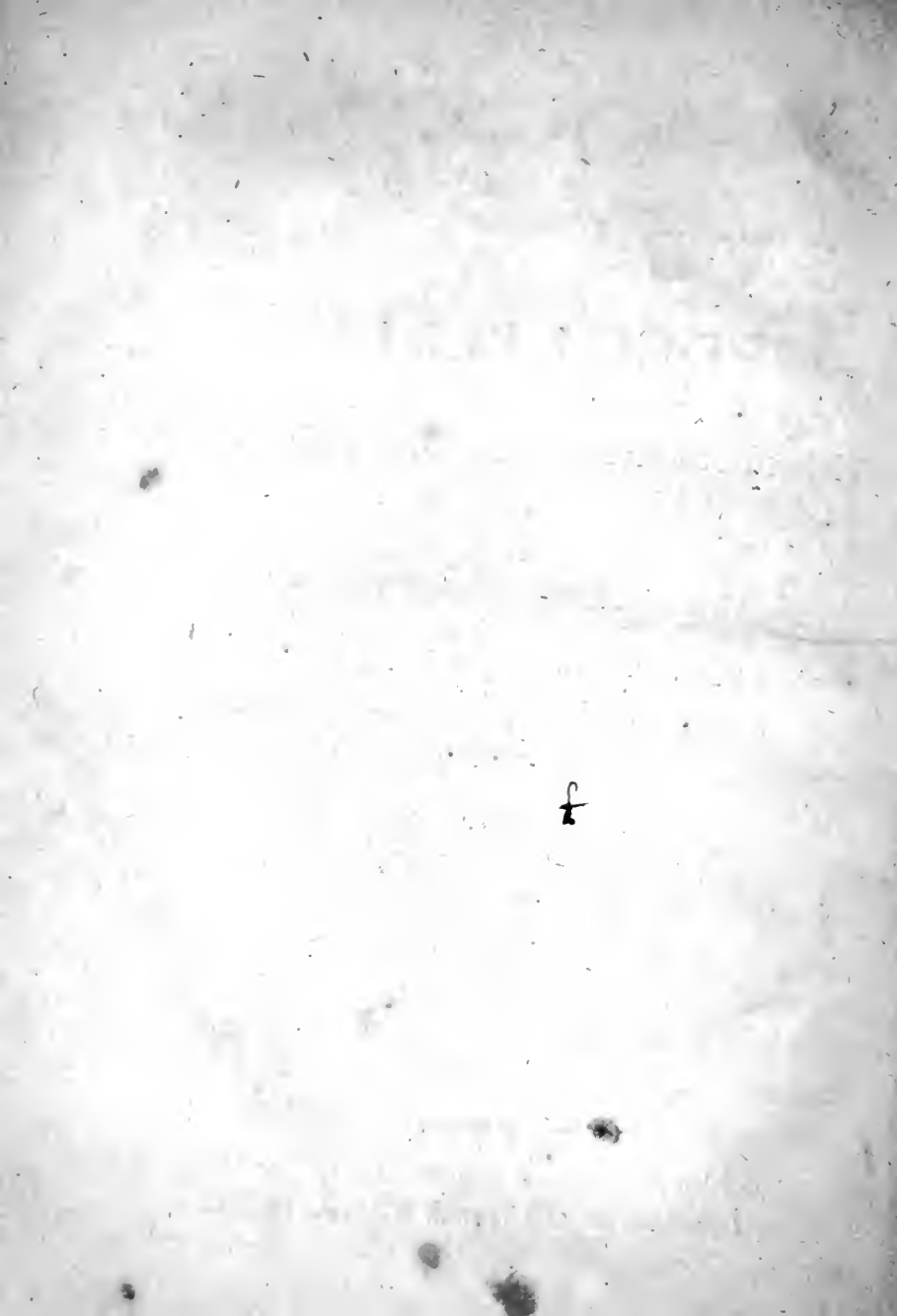
Contracted by WILLIAM BARLOVV,  
Doctor of Divinity, and Deane of *Chester.*

*Whereunto are added some Copies (scattered  
abroad) unsavory, and untrue.*



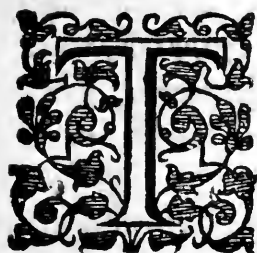
L O N D O N,

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# To the Reader.



*His Coppy of the Conference in January last, hath beene long expected, and long since it was finished: im-*

*peachments, of the di-*  
*vutging were many; two maine about the*  
*rest: one, his untimely death, who first im-*  
*posed it upon me, with whom is buried the*  
*famousst glory of our English Church, and*  
*the most kinde encouragment to paines and*  
*study: A man happy in his life and*  
*death; loved of the best while he lived,*  
*and heard of God for his deca<sup>se</sup>; most*  
*earnestly desiring, not many dayes be-*  
*fore he was stroken, that he might not*

Archiepif.  
Cantuar.

## To the Reader.

(yet) live to see this Parliament, as neere as it was.

*The other, an expectation of this late Comitiall Conference, much threatned before, and triumphed in by many; as if that Regall and most honorable proceeding, should thereby have received his counterblast, for being too forward. But his Majesties Constancy having, by the last, added comfort, and strength to this former, which now, at length, comes abroad; therein, good Reader; thou mayest both see those huge pretended Scandals (for which our flourishing Church hath beene so long disturbed) objected and removed; and withall, behold the expresse and vive Image of a most learned and judicious King: whose manifold gifts of Grace and Nature, my scant measure of gift is not able to delineate, nor am I willing to enumerate, because I have ever accounted the personall commendation of living Princes, in men of our sorts, a verball Symonie; Such Flies there are too many, which puffe the skin, but taint the flesh. His Majesties*



## To the Reader.

Majesties humble deportment in those sublimities, will be the eternizing of his memorie: the rather, because *κατασκευασθησαν*, to digest so great Felicity without surfeit of surquedry is a virtue, rare in great personages, and that, which the King of Heaven feared, even the King of his owne choice would want. The more eminent he is, in all princely qualities, the happier shall we be: our dutie, as we are Christians, is Prayer for him; as we are Subjects, Obedience to him; as we are men, acknowledgment of our settled state in him; Our unthankfulnesse may remove him as it did the mirror of Princesses, our late famous ELIZABETH. She rests with God; the Phoenix of her ashes reignes over us, and long may he so doe to Gods glory, and the Churches good; which his excellent knowledge beautifieth, and government adjoynded will beatifie it. An hope of this last we conceive by his written *Βασιλικον*: a Specimen of the other, in this Interlocutory Conference: whereof take this, which is printed, but as an Extract,

## To the Reader.

wherein is the Substance of the whole. In-  
tercourse of speeches, there occasioned, would  
cause prolixity without profit: what every  
man said, point device, I neyther could, nor  
cared to observe; the vigor of every ob-  
jection, with the summe of each answer,  
I guesse; I misse not: For the first day, I had  
no helpe beyond mine owne; yet some of good  
place and understanding, have seene it, and  
not controlled it, except for the brevity: for  
the two last, out of divers \* Copies, I have  
selected and ordered what you here see: in  
them all, next unto God, the Kings Maje-  
sty alone must have the glory: Yet to say,  
that the present State of our Church, is very  
much obliged to the reverend Fathers, my  
Lords of London and Winton, their pains  
& dexterity in this businesse; where neither  
detractiō from other: nor flattery of them.  
His Highnesse purposed to compose all quar-  
rels of this kinde, whereby, and supposing He  
had settled all matters of the Church, it plea-  
sed him so to signifie by Proclamation af-  
ter it was done: but there is a triple gene-  
ration

Deanes of  
\* Ep. Londi.  
Christ-ch.  
Winchest.  
Windfor.  
Archiea.  
Nottinghā,  
and mine  
o.vne.

## To the Reader.

ration in the world, of whom the Wise-man PROV 30 12  
speaketh, Marry I say nothing ( for even pri- 13, 14.  
vate speeches cannot now passe without the  
smeere of a Blacke Cole. ) In one ranke  
whereof you may place our Hercules-Lim-  
bomastix, whom it might have pleased,  
without this Gnathonicall appeale, to have  
rested His Majesties determination, and be-  
ing a Synopticall Theologue ἐκ παλαιῶν; and  
angry, that he was not, so, κατ' ἐπιτόμιον, have  
learned the difference in Divinity, betweene  
viam Regis, and, viam gregis.

Many Copies of divers sorts have beene  
scattered and sent abroad, some partiall, some  
untrue, some slanderous. What is here set  
downe, for the truth thereof shall be ju-  
stified: the onely wrong therein, is to his Ex-  
cellent Majesty, a syllable of whose admira-  
ble speeches, it was pittie to loose, his words  
as they were uttered by him, being as Salo- PRO. 25 11.  
mon speaketh, like Apples of gold, with  
pictures of silver; and therefore I request  
thee, good Reader, when thou comest to  
any of his Highnesse speeches, to turne  
Martiall

## To the Reader.

Martiall *his Apostrophe upon me ;*  
Tu malè jam recitas, incipit esse tuus;  
and I will take it kindly. If thou be honest,  
and courteous, thou wilt rest satisfied, and  
that is my content : to lay a pillow for a  
Dogge, sorts neyther with my leisure, nor  
purpose. Farewell.

Thine in Christ Iesu.

W. BARLOVY.



THE  
FIRST DAYES  
Conference.

**T**He day appointed was,  
as by his *Majesties* Pro-  
clamation wee all know,  
Thursday the 12. of *Ia-*  
*nuary*; on which, there  
met at *Hampton* Court by nine of the  
Clocke, all the Bishops and Deanes,  
summoned by letters, namely, the Arch-  
bishop of *Canterbury*, the Bishops of  
*London*, *Durham*, *Winchester*, *Worcester*,  
*S. Davids*, *Chichester*, *Carlisle*, and *Peter-*  
*borow*: the Deanes of the Chappell,  
*Christs Church*, *Worcester*, *Westminster*,  
*Pauls*, *Chester*, *Windsor* with Doctor  
B Field,

## 2 *The summe of the Conference*

*Field*, and *Doctor King*, Arch-deacon of *Nottingham* : who, though the night before, they heard a rumor that it was deferred till the fourteenth day, yet according to the first summons, thought it their duty to offer themselves to the Kings presence, which they did : at  
“ which time it pleased his Highnesse to  
“ signifie unto the Bishops, that the day  
“ having prevented, or deceived him, hee  
“ would have them returne on Saturday  
“ next following : On which day, all the  
Deanes & Doctors attending my Lords  
the Bishops, into the presence Chamber,  
there wee found sitting upon a forme,  
*Doctor Reinolds*, *Doctor Sparks*, *Master*  
*Knewstubs*, and *Master Chaderton*, Agents  
for the Millenary plaintiffes. The Bi-  
shops entring the privy Chamber, staid  
there, till commandement came from  
his Majesty, that none of any sort,  
should be present, but only the Lords of  
the Privie Councell, and the Bishops,  
with five Deanes, viz. of the Chappell,  
*Westmin-*

*before the Kings Majesty.* 3

*Westminster, Pauls, Westchester, Salisbury,* who being called in, the doore was close shut by my Lord Chamberlaine.

After a while, his excellent Majesty came in, and having passed a few pleasant gratulations with some of the Lords, hee sat downe in his Chaire, removed forward from the cloth of State a pretty distance; where, beginning with a most grave and Princely declaration of his generall drift in calling this assembly, no novall device, but according to the example of all Christian Princes, who in the Commencement of their reigne, usually take the first course for the establishing of the Church, both for Doctrine and policie, to which the very Heathens themselves had relation in their Proverbe, *A Iove Principium*, and particularly, in this Land, King *Henry* the 8. toward the end of his reigne; after him King *Edward* the 6. who altered more; after him *Queene Mary*, who reversell all; and last the *Queene*,

#### 4 *The summe of the Conference*

“ of famous memory ; so his *Hightnesse*  
“ added ( for it is worth the noting , that  
“ his *Maiesty* never remembered her , but  
“ with some honourable addition ) who  
“ setled it as now it standeth : wherein,  
“ hee said that he was happier then they,  
“ in this, because they were faine to alter  
“ all things they found established , but  
“ he saw yet no cause so much to alter,  
“ and change any thing , as to confirme  
“ that which hee found well setled alrea-  
“ dy ; which state, as it seemed, so affected  
“ his royall heart, that it pleased him both  
“ to enter into a gratulation to Almight-  
“ ty God , ( at which words, he put off his  
“ hat ) for bringing him into the promised  
“ land, where Religion was purely profes-  
“ sed , where he late among grave learned  
“ and reverend men ; not , as before, else-  
“ where, a King without state , without  
“ honor, without order, where beardlesse  
“ boyes would brave him to his face , and  
“ to assure us , that he called not this as-  
“ sembly for any Innovation , acknow-  
“ ledging



*before the Kings Majesty.* 5

ledging the government Ecclesiasticall, „  
as now it is, to have beene approved by „  
manifold blessings from God himselfe, „  
both for the increase of the Gospell, „  
and with a most happy and glorious „  
peace; yet, because nothing could bee „  
so absolutely ordered, but something „  
might bee added afterward thereunto, „  
and in any state as in the body of man, „  
corruptions might insensibly grow, ey- „  
ther through time or persons: and in „  
that he had received many complaints, „  
since his first enterance into the King- „  
dome, especially through the dissenti- „  
ons in the Church, of many disorders, „  
as he heard, and much disobedience to „  
the Lawes, with a great falling away to „  
Popery; his purpose therefore was, like „  
a good Physitian, to examine and trie „  
the complaints, and fully to remove the „  
occasions thereof, if they prove scanda- „  
lous, or to cure them, if they were dan- „  
gerous, or, if but frivolous, yet to take „  
knowledge of them, thereby to cast a sop „

## 6 *The summe of the Conference*

“ into *Cerberus* his mouth, that he may ne-  
“ ver barke againe, his meaning being, as  
“ he pleased to professe, to give factious  
“ spirits, no occasion hereby, of boasting  
“ or glory, for which cause he had called  
“ the Bishops in, severally by themselves,  
“ not to bee confronted by the contrary  
“ opponents, that if any thing should bee  
“ found meet to be redressed, it might bee  
“ done, (which his Majesty twice or thrise  
“ as occasion served, reiterated) without  
“ any visible alteration.

“ And this was the summe, so farre as  
“ my dull head could conceive and carry  
“ it, of his Majesties generall speech. In  
“ particular hee signified unto them the  
“ principall matters, why hee called them  
“ alone, with whom hee would consult  
“ about some speciall points, wherein  
“ himselfe desired to bee satisfied; these  
“ he reduced to three heads: First, con-  
“ cerning the Booke of Common Pray-  
“ er, and Divine Service used in this  
“ Church. Second, Excommunication in  
the

the Ecclesiasticall Courts. Third, the providing of fit and able Ministers for Ireland.

In the Booke hee required satisfaction about threethings. First, about Confirmation; first for the name, if arguing a confirming of Baptisme, as if this Sacrament without it, where of no validity, then were it blasphemous: Secondly, for the use, first brought upon this occasion; Infants being baptized, and answering by their *Patrini*, it was necessary they should be examined, when they came to yeeres of discretion, and after their profession made by themselves, to bee confirmed with a blessing or prayer of the Bishop, laying his hands upon their heads, abhorring the abuse in Popery, where it was made a Sacrament and corroboration to Baptisme.

The second was for Absolution, which how wee used it in our Church, he knew not, he had heard it likened to the Popes pardons, but his Majesties opinion.

## 8 *The summe of the Conference*

“ opinion was, that, there being onely two  
“ kinds thereof from God, the one gene-  
“ rall, the other particular: for the first, all  
“ Prayers and Preachings doe import an  
“ Absolution: for the second, it is to be ap-  
“ plied to speciall parties, who having  
“ committed a scandall, and repenting,  
“ are absolved: otherwise, where there pre-  
“ cedes not either excommunication, or  
“ penance, there needs no absolution.

“ The third was Private Baptisme, if  
“ private for place, his *Majesty* thought  
“ it agreed with the use of the Primitive  
“ Church; if for persons, that any but a  
“ lawfull Minister might Baptize any-  
“ where, he utterly disliked: and in this  
“ point his *Hightnesse* grew somewhat ear-  
“ nest against the Baptizing by women  
“ and Laikes.

“ The second head was Excommunica-  
“ tion, wherein he offered two things to be  
“ considered of, first, the matter: second,  
“ the person. In the matter, first, whether  
“ it were executed, ( as it is complained in  
light

*before the Kings Majesty.* 9

“ light causes ; second, whether it were  
“ not used too often. In the Persons, first,  
“ why Laymen, as Chancelors & Com-  
“ missaries should doe it? second, why  
“ the Bishops themselves, for the more  
“ dignitie to so high and weightie a cen-  
“ sure, should not take unto them, for  
“ their assistants, the Deane and Chapter,  
“ or other Ministers, and Chaplaines of  
“ gravitie and account : and so likewise  
“ in other censures, and giving of Or-  
“ ders, &c.

The last, for *Ireland*, his Majesty refer-  
red, as you shall in the last daies Confe-  
rence heare, to a consultation. His  
*Highnesse* ( to whom I offer great  
wrong, in being as *Phocion* to *De-*  
*mosthenes*, *κόπιτον λόγων*, the Hatchet to  
cut short so amiable a speech ) having  
ended, the Lord Arch-bishop, after that,  
on his knee, hee had signified how  
much this whole Land was bound to  
God, for setting over us a *King*, so wise,  
learned and judicious, addressed him-  
C selfe

10 *The summe of the Conference*  
felse to enforme his *Majestie* of all these  
points in their severall order.

And first, as touching Confirmation, hee shewed at large the antiquity of it, as being used in the Catholique Church ever since the Apostles time, till that of late some particular Churches had unadvisedly rejected it. Then hee declared the lawfull use of it, agreeable to his *Majesties* former speech, affirming it to bee a meere calumniation, and a very untrue suggestion, if any had informed his *Hightnesse*, that the Church of *England* did hold or teach, that without Confirmation, Baptisme was imperfect, or that it did adde anything to the vertue and strength thereof. And this hee made manifest by the Rubrikes in the Communion Booke set before Confirmation, which were there read.

My Lord of *London* succeeded, saying, that the authoritie of Confirmation, did not depend, onely upon  
the

*before the Kings Majesty.* 11

the Antiquity and practise of the Primitive Church, which out of *Cyprian*, Ep. 73. and *Hieron. adversus Luciferian*. he shewed, but that it was an institution Apostolicall, and one of the particular points of the Apostles Catechisme, set downe and named in expresse words *Heb. 6. 2.* and so did *Ma. Calvin* expound that very place, who wished earnestly the restitution thereof in those reformed Churches, where it had beene abolished. Vpon which place the Bishop of *Carleil* also insisted, and urged it both gravely and learnedly. His Majesty called for the Bible, read the place of the *Hebrews*, and approved the exposition.

Something also the Bishop of *Durham* noted, out of the Gospell of *Saint Matthew*, for the imposition of hands upon Children. The conclusion was, for the fuller explanation, (that wee make it not a Sacrament, or a corroboration to a former Sa-

12 *The summe of the Conference*

“ sacrament, that it should be considered  
“ of by their Lordships, whether it  
“ might not, without alteration (where-  
“ of his *Majesty* was still very wary) be  
“ intituled an Examination with a Con-  
“ firmation.

Next in order, was the point of  
Absolution, which the Lord Arch-bi-  
shop cleared from all abuse, or supersti-  
tion, as it is used in our Church of  
*England*: reading unto his *Majesty*,  
both the Confession in the beginning  
of the Communion Booke, and the  
Absolution following it, wherein,  
(saith hee.) the Minister doth nothing  
else but pronounce an absolution in ge-  
“ nerall. His *Highnesse* perused them  
“ both in the Booke it selfe, liking and  
“ approving them, finding it to be very  
true, which my Lord Arch-bishop said:  
but the Bishop of *London*. stepping for-  
ward, added, it becommeth us to deale  
plainly with your *Majesty*: there is  
also in the Communion Booke, ano-  
ther



*before the Kings Majesty.* 13

ther more particular and personall forme of Absolution , prescribed to bee used in the order for the Visitation of the sicke : this the *King* required to see , and whilest Master Deane of the Chappell was turning to it , the said Bishop alledged, that not onely the Confessions of *Augusta* , *Boheme* , *Saxon* , which he there cited , doe retaine and allow it, but that Master *Calvin* did also approve such a generall kinde of Confession, and Absolution, as the Church of *England* useth, and withall, did very well like of those which are private, for so he termes them : The said particular  
“ Absolution in the Common Prayer  
“ Booke being read, his *Majesty* exceedingly will approved it, adding, that it  
“ was Apostolicall, and a very good ordinance, in that it was given in the name  
“ of Christ, to one that desired it, and upon the clearing of his conscience.

The conclusion was, that it should be consulted of by the Bishops , whether

## 14 *The summe of the Conference*

unto the Rubrike of the generall Absolution these words, Remission of sinnes, might not be added for explanation sake.

In the third place, the Lord Arch-bishop proceeded to speake of Private Baptisme, shewing his *Majesty*, that the administration of Baptisme by Women and Lay-persons was not allowed in the practise of the Church, but enquired of, by Bishops in their Visitation, and censured; neyther doe the words in the Booke inferre any such meaning: whereunto the King excepted, vrging  
“ and pressing the words of the Booke,  
“ that they could not but intend a per-  
“ mission, and suffering of Women, and  
private persons to Baptize. Heere the Bishop of *Worcester* said, that indeede the words were doubtfull, and might bee pressed to that meaning, but yet it seemed by the contrary practise of our Church, (censuring Women in this case) that the compilers of the Booke did not so intend them, and yet propounded them  
them

*before the Kings Majesty.* 15  
them ambiguously, because otherwise,  
herhaps, the Booke would not have then  
passed in the Parliament, ( and for this  
conjecture, as I remember, hee cited the  
testimony of my Lord Arch-bishop of  
*Yorke* : ) whereunto the Bishop of *Lon-*  
*don* replied, that those learned and reve-  
rend men, who framed the Booke of  
Common Prayer, intended not by am-  
biguous termes to deceive any, but did,  
indeed, by those words intend a permis-  
sion of private persons, to Baptise in case  
of necessity, whereof their Letters were  
witnesses, some parts whereof hee then  
read, and withall declared that the same  
was agreeable to the practise of the an-  
cient Church; urging to that purpose,  
both *Act. 2.* where 3000. were Baptized  
in one day, which for the Apostles alone  
to doe, was impossible, at least impro-  
bable; and besides the Apostles, there  
were then no Bishops or Priests: And  
also the authority of *Tertullian*, and *S.*  
*Ambrose* in the fourth. to the *Ephesians*,  
plaine

## 16 *The summe of the Conference*

plaine in that point , laying also open the absurdities and impieties of their opinion who thinke there is no necessity of Baptisme, which word Necessity, he so pressed not, as if God without Baptisme could not save the child ; but the case put , that the state of the Infant , dying unbaptized, being uncertaine, and to God onely knowne ; but if it die Baptized, there is an evident assurance , that it is saved. Who is he that having any Religion in him, would not speedily , by any meanes , procure his childe to be Baptized , and rather ground his action upon Christs promise, then his omission thereof, upon Gods secret judgement ?

His *Majesty* replied, first to that place of  
“ the *Acts*, that it was an Act extraordinary,  
“ neyther is it sound reasoning from  
“ things done before a Church be settled  
“ and grounded, unto those which are to  
“ be performed in a Church stablished &  
“ flourishing : That he also maintained  
“ the necessity of Baptisme, and alwaies  
thought

*before the Kings Majesty.* 17

“thought, that the place of *S. Iohn, Nisi*  
“*quis renatus fuerit ex aqua, &c.* was meant  
“of the Sacrament of Baptisme, and that  
“he had so defended it against some Mi-  
“nisters in *Scotland*, & it may seem strange  
“to you my Lords, saith his *Majesty*, that  
“I, who now thinke you in *England* give  
“too much to Baptisme, did 14. Moneths  
“ago in *Scotland* argue with my Divines  
“there, for ascribing too litle to that ho-  
“ly Sacrament. Infomuch that a pert Mi-  
“nister asked me, if I thought Baptisme so  
“necessary, that if it were omitted, the  
“child should be dāned; I answered him,  
“No, but if you, being called to Baptize  
“the child, though privately, should refuse  
“to come, I thinke, you shall be damned.  
“But this necessity of Baptisme, his *Maje-*  
“*sty* so expounded, that it was necessary to  
“be had, where it might be lawfully had,  
“*id est*, ministred by lawfull Ministers, by  
“whom alone, and by no private person,  
“he thought it might not, in any case bee  
“administred; and yet utterly disliked all

D

“rebapti-

18 *The summe of the Conference*

“ rebaptization, although eyther Women:  
“ or Laikes had Baptized.

Here the Bishop of *Winchester* spake very learnedly, and earnestly, in that point, affirming, that the denying of private persons, in cases of necessity, to Baptize, were to crosse all antiquity, seeing, that it had beene the ancient and common practise of the Church, when Ministers at such times could not be got, and that it was also a rule agreed upon among Divines, that the Minister is not of the Essence of the Sacrament. His *Majesty* answered, though he be not of the Essence  
“ of the Sacrament, yet is he of the Essence  
“ of the right and lawfull Ministry of the  
“ Sacrament, taking for his ground the  
“ commision of Christ, to his Disciples,  
*Mat. 28. 20.* Goe preach and Baptize.

The issue was a consultation, whether into the Rubrike of Private Baptisme, which leaves it indifferently to all Laikes or Clergy, the words, Curate or lawfull Minister, might not bee inserted, which  
was

*before the Kings Majesty.* 19

was not so much stucke at by the Bishops. And so his Majesty proceeded to the next point, about Excommunication, in causes of lesser moment : first, “ whether the name might not be altered, “ and yet the same censure be retained : or “ secondly, whether in place of it, another Coercion equivalent thereunto, might not be invented and thought of. A thing very easily yeelded unto of all sides, because it had beene long and often desired, but could not be obtained from her Majesty, who resolved to bee still, *semper eadem*, and to alter nothing which she had once settled.

And thus the Wednesday succeeding, being appointed for the exhibiting of their determinations in these points, and the Munday next immediately following this present day, for the Opponents to bring in their Complaints, wee were dismissed after three houres, and more spent. which were soone gone, so admirably, both for understanding,  
D 2 speech,

20 *The summe of the Conference*

speech, and judgement, did his Majesty handle all those points, sending us away, not with contentment onely, but astonishment; and, which is pitifull, you will say, with shame to us all, that a King brought up, among Puritans, not the learnedst men in the World, and schooled by them; swaying a Kingdome full of businesse, and troubles, naturally given to much exercise and repast, should in points of Divinity shew himselfe as expedite & perfect, as the greatest Schollers, and most industrious Students, there present, might not out-strip him. But this one thing I might not omit, that his Majesty should professe, howsoever hee lived among Puritans, and was kept, for the most part, as a Ward under them, yet since he was of the age of his Sonne, ten yeeres old, he ever disliked their opinions, as the Saviour of the World said, Though hee lived among them, hee was not of them.

*Finis primæ diei.*

THE





THE  
SECOND DAYES  
*Conference.*



ON Monday, *Ianuarie* sixteene, betweene 11. and 12. of the clock, were the 4. plain-tiffes called into the privy Chamber, ( the two Bishops of *London*, and *Winchester* being there before ) and after them all the Deanes and Doctors present, which had bene summoned, *Patr. Galloway* sometime Minister of *Perth* in *Scotland*, admitted also to bee there, the Kings *Majesty*, entering the Chamber, presently tooke

## 22. *The summe of the Conference*

his Chaire, placed as the day before ( the noble young Prince , sitting by upon a stoole,) where making a short , but a pithy and sweet speech , to the same purpose, which the first day he made, *viz.* of the end of the Conference , meet to be had, hee said, by every *King*, at his first entrance to the Crowne ; not to innovate the government presently established, which by long experience he had found accomplished with so singular blessings of God, 45. yeeres, as that no Church upon the face of the earth more flourished, then this of *England*. But first to settle an uniforme order through the whole Church. Secondly, to plant unity for the suppressing of Papists and enemies to Religion. Thirdly, to amend abuses, as naturall to bodies politike, & corrupt man, as the shadow to the body, which once being entred, hold on as a wheele, his motion once set going. And because many grievous complaints had beene made to him , since his first entrance

“ trance

*before the Kings Majesty.* 23

“trance into the Land, he thought it best  
“to send for some, whom his *Majesty* un-  
“derstood to be the most grave, learned  
“and modest of the agreed sort, whom  
“being there present, hee was now ready  
“to heare at large, what they could object  
“or say; and so willed them to begin:  
whereupon they foure kneeling downe,  
D. *Reinalds* the Foreman, after a short  
Preamble gratulatory, and signifying his  
*Majesties* Summons, by vertue whereof,  
they then and there appeared, reduced all  
matters disliked, or questioned into these  
foure heads.

1 That the Doctrine of the Church  
might be preserved in purity according to  
Gods Word.

2 That good Pastors might bee planted  
in all Churches to preach the same.

3 That the Church government might  
be sincerely ministred, according to Gods  
Word.

4 That the Booke of common Praier  
might be fitted to more increase of Piety.

For

## 24 *The summe of the Conference*

1 For the first, hee mooved his *Majesty* that the Booke of *Articles* of religion, concluded, 1562. might be explained in places obicure, and enlarged where some things were defective. For example, whereas *Act*. 16. the words are these: After we have received the holy Ghost, wee may depart from Grace: Notwithstanding, the meaning be found, yet he desired that, because they may seeme to be contrary, to the Doctrine of Gods Predestination and election in the 17. *Article*, both those words might be explained with this, or the like addition, Yet neyther totally, nor finally; and also that the nine assertions Orthodoxall, as hee termed them, concluded upon at *Lambeth*, might bee inserted into that Booke of *Articles*.

2 Secondly, where it is said in the 23. *Article*, that it is not lawfull, for any man, to take upon him the office of Preaching or administring the Sacraments, in the congregation, before he be lawfully called,

*before the Kings Majesty. 25*

called, *D. Rein.* tooke exception to these words, In the Congregation, as implying a lawfulness for any man whatsoever, out of the Congregation, to preach and administer the Sacraments; though he had no lawfull calling thereunto.

Thirdly, in the 25. *Article*, these words touching Confirmation, growne partly of the corrupt following the Apostles, being opposite to those in the Collect of Confirmation in the Communion Booke, upon whom after the example of the Apostles, argue, saith he, a contrariety each to other; the first, confessing Confirmation, to be a depraved imitation of the Apostles; the second, grounding it upon their example, *Act. 8.* and *9.* as if the Bishop in Confirming of children, did by his imposing of hands, as the Apostles in those places, give the visible graces of the holy Ghost, and therefore hee desired that both the contradiction might be considered, and this ground of Confirmation examined.

E

Thus

## 26. *The summe of the Conference*

Thus farre Doctor *Reyn.* went on without any interruption : but, here, as he was proceeding, the Bishop of *London*, much mooved to heare these men, who some of them the Evening before, and the same morning, had made semblance, of joining with the Bishops, and that they sought for nothing but unity, now strike to overthrow, (if they could) all at once, cut him off, and kneeling downe, most humbly desired his *Majesty*, first, That the ancient Canon might be remembered, which saith, that *Schismatici contra Episcopos, non sunt audiendi.* Secondly, that if any of these parties were in the number of the thousand Ministers, who had once subscribed to the Communion Booke, and yet had lately exhibited a Petition to his *Majesty*, against it, they might be removed and not heard, according to the Decree of a very ancient Councell, providing, that no man should bee admitted to speake against that, whereto hee had formerly subscribed:

Thirdly,

Thirdly, he put D. Reynolds and his Associates in minde, how much they were bound to his *Majesties* exceeding great clemency, in that they were permitted, contrary to the Statute, 1 *Eliz.* to speake so freely against the Leiturgy and Discipline established. Lastly, forasmuch as that hee perceived they tooke a course tending to the utter overthrow of the orders of the Church, thus long continued, hee desired to know the end which they aimed at, alledging a place out of M. *Cartwright*, affirming that wee ought rather to conforme our selves in orders and Ceremonies to the fashion of the *Turks*, then to the *Papists*; which Position hee doubted they approved, because, contrary to the orders of the *Universities*, they appeared before his *Majesty* in *Turky* gownes, not in their Scholasticall habits, sorting to their degrees.

“ His *Majesty* perceiving my Lord of  
“ *London* to speake in some passion, said,  
“ that there was in it something which he

## 28 *The summe of the Conference*

“ might excuse, something that he did mis-  
“ like: excuse his passion he might, thin-  
“ king he had just cause to bee so moved,  
“ both in respect, that they did thus tra-  
“ duce the present well settled Church Go-  
“ vernment, & also, did proceed in so indi-  
“ rect a course, contrary to their own pre-  
“ tence, & the intent of that meeting also:  
“ yet he misliked his sudden interruption  
“ of *D. Rein.* who he should have suffered  
“ to have taken his course and liberty, con-  
“ cluding that there is no order, nor can be  
“ any effectual issue of disputation, if each  
“ party might not bee suffered; without  
“ chopping, to speake at large what hee  
“ would. And therefore willed that either  
“ the Doctors should proceed, or that the  
“ Bishop would frame his answer to these  
“ motions already made: although, saith  
“ his *Majesty*, some of them are very need-  
“ lesse: It was thought fitter to answer,  
left the number of objections increasing,  
the answers would prove confused.

Upon the first motion, Concerning fal-  
ling



ling from Grace; The Bishop of London tooke occasion to signifie to his *Majesty*, how very many in these daies, neglecting holinesse of life, presumed too much of persisting of Grace, laying all their Religion upon Predestination, If I shall be saved, I shall be saved; which he termed a desperate Doctrine, shewing it to be contrary to good Divinity, and the true doctrine of Predestination, wherein, wee should reason rather *ascendendo*, then *descendendo*, thus; I live in obedience to God, in love with my neighbor, I follow my vocation, &c. therefore I trust that God hath elected me, and predestinated me to salvation: not thus, which is the usuall course of argument, God hath predestinated and chosen me to life, therefore though I sin never so grievously, yet I shall not be damned: for whom he once loveth, he loveth to the end. Whereupon he shewed his *Majesty* out of the next *Article*, what was the doctrine of the Church of *England*, touching Predestination, in

20 *The summe of the Conference*

the very last Paragraph, *scil.* Wee must receive Gods promises, in such wise, as they bee generally set forth to us in holy Scripture, and in our doings, that the will of God is to be followed, which we have expressly declared unto us in the Word of God: which part of the *Article* his Majesty very well aprooved, and after he had, after his manner, very singularly discoursed on that place of *Paul*, Work out your salvation with feare and trembling; he left it to bee considered, whether any thing were meet to bee added, for the clearing of the Doctor his doubt, by putting in the word Often, or the like, as thus, We may often depart from Grace; but in the meane time; wished that the Doctrine of Predestination might bee very tenderly handled, and with great discretion, lest on the one side, Gods omnipotency might be called in question, by impeaching the doctrine of his eternall predestination, or on the other, a desperate presumption might be arreared,

by

*before the Kings Majesty.* 31

“by inferring the necessary certainty of  
“standing and persisting in grace.

To the second it was answered, that it was a vaine objection, because, by the Doctrine and practise of the Church of *England*, none, but a licenced Minister, might preach, nor cyther publikely or privately administer the Eucharist, or  
“the Lords Supper. And as for private  
“Baptisme, his *Majesty* answered, that he  
“had taken order for that with the  
“Bishops already.

In the third point ( which was about Confirmation ) was observed eyther curiosity, or malice, because the *Article* which was there presently read, in those words; These five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, &c. are not to bee accounted for Sacraments of the Gospell; being such as have growne partly of the corrupt following the Apostles, &c. Infirmateth, that the making of Confirmation, to be a Sacrament, is a corrupt imitation;

### 32 *The summe of the Conference*

tion; but the Communion Booke, aiming at the right use, and proper course thereof, make it to be according to the Apostles example: which his Majesty observing, and reading both the places, concluded the objection to be a meere cavill. And this was for the pretended contradiction.

Now for the ground thereof, the Bishop of *London* added, that it was not so much founded upon the places in the *Acts* of the Apostles, which some of the Fathers had often shewed; but upon *Heb. 6, 2.* where it is made, as the first day he had said, a part of the Apostles Catechisme; which was the opinion, beside the judgement of the holy Fathers, or Master *Calvin*, and *D. Fulke*, the one upon *Heb. 6. 2.* as upon Saturday hee had declared; the other upon *Acts 8. vers. 27.* where with *S. Augustine*, he saith, that we do not, in any wise mislike that ancient Ceremony (of imposition of hands, for strengthening and confirming such as had bene Baptized.)

Baptized) but use it in our selves, being nothing else, but, as *S. Austen* affirmeth, Prayer over a man to be strengthened and confirmed by the holy Ghost: or to receive increase of the gifts of the holy Ghost, as *S. Ambrose* saith; and a litle after alludeth unto *Heb. 6. 2,* &c. Neyther need there any great prooffe of this (saith my Lord) For confirmation to be unlawfull, it was not their opiniõ, who objected this, as he supposed; this was it that vexed them, that they had not the use thereof in their owne hands, every Pastor in his Parish to confirme; for then it would bee accounted an Apostolicall institution; and willed *D. Rein.* to speake herein what hee thought: who seemed to yeeld thereunto, replying that some Diocesse of a Bishop, having therein six hundred Parish Churches (which number caused the Bishop of *London* to think himself personally touched, because in his Diocesse there are 609, or there, abouts) it was a thing very inconvenient to cõmit cõfirmation

34 *The summe of the Conference*  
unto the Bishop alone, supposing it impossible that hee could take due examination of them all, which came to be confirmed. To the fact, my Lord of London answered, for his *Majesties* information, that the Bishops in their Visitations, give out notice to them, who are desirous eyther to be themselves, or to have their children confirmed, of the place where they wil be, & appoint eyther their Chaplaines, or some other Ministers, to examine them which are to be confirmed, and lightly confirme none, but eyther by the testimony, or report of the Parsons or Curates where the children are bred, and brought up. To the opinion hee replied, that none of all the Fathers ever admitted any to confirme but Bishops alone; yea even *S. Ierome* himselfe, though otherwise no friend to Bishops, by reason of a quarrell betweene the Bishop of *Ierusalem* and him, yet confesseth, that the execution thereof was restrained to Bishops onely, *Ad honorem potius Sacerdotij,*  
*quam*

quam ad legis necessitatem. Whereof, namely of this Prerogative of Bishops; he giveth this reason; *Ecclesie salus in summi Sacerdotis dignitate pendit; cui si non exors quædam & ab omnibus eminent detur potestas, tot in Ecclesijs efficerentur scismata, quot Sacerdotes.* My Lord Bishop of Winchester chalenged Doctor Reynolds, willing him, of his learning, to shew where ever he had read, that Confirmation was at all used in Ancient times by any other but Bishops; and added withall, that it was used, partly to examine Children, and after examination, by imposition of hands (which was a Ceremonie of blessing among the *Iewes*) to blesse them and pray over them: and partly to try whether they had beene Baptized in the right forme or no. For in former ages Baptisme was administred in divers sorts: some gave it, *In nomine patris & filij, &c.* Others, *In nomine patris majoris, & filij minoris*, as the *Arrians* did; some, *In nomine patris per filium, in spiritu sancto*; Others,

### 36 *The summe of the Conference*

not in the name of the Trinity, but in the death of Christ, &c. Whereupon Catholick Bishops were constrained to examin them who were Baptized *in remotis*, farre from them, how they were taught to beleeve, concerning Baptisme; If it were right, to confirme them; if amisse, to instruct them.

His Majesty concluded this point, first by taxing S. *Ierome* for his assertion, that a Bishop was not *Divina ordinationis*; (the Bishop of *London* thereupon, inserting, that unlesse hee could prove his ordination lawfull out of the Scriptures, hee would not bee a Bishop 4. houres) which opinion his Majesty much distasted, approving their calling and use in the Church, and closed it up with this short Aphorisme, No Bishop, no King. Secondly, for Confirmation, his Highnesse thought, that it sorted neither with the authority, nor decencie of the same, that every ordinary Pastor should doe it: and therefore said, that



*before the Kings Majesty. 37*

“ that for his part, he meant not to take  
“ that from the Bishops, which they had  
“ so long retained and enjoyed, seeing as it  
“ pleased him to adde, as great reason, that  
“ none should confirme without the Bi-  
“ shops licence, as none should preach  
“ without his licence, and so referring, as  
“ the day before, the word Examination,  
“ to be added to the Rubrike in the title of  
“ Confirmation in the Communion  
“ Booke, if it were thought good so to  
“ doe; he willed D. *Rein.* to proceed.

Who after that he had deprecated the imputation of Schisme, with a protestation, that he meant not to gall any man; goeth on to the 37. *Article*, wherein hee said these words, The Bishop of *Rome* hath no authority in this Land, not to bee sufficient, unlesse it were added, nor ought to have. Whereat his *Majesty* heartily laughed, and so did the Lords: the *King* adding an answer, which the Rhetoricians call, *ἔγισμα ἐλίγ-  
χικον*, What speake you of the Popes

38 *The summe of the Conference*

“ authority here? *Habemus jure quod habemus*, and therefore, in as much as it is said, he hath not, it is plaine enough, that he ought not to have.

This, and some other motions seeming both to the King and Lords very idle and frivolous, occasion was taken, in some by-talke, or remember a certaine description, which Master *Butler* of *Cambridge* made of a Puritane, viz. A Puritane is a Protestant frayed out of his wits. But my Lord of *London*, there seriously put his Majesty in minde of the speeches, which the *French* Embassador Master *Rogne* gave out concerning our Church of *England*, both at *Canterbury* after his arrivall; and after, at the Court, upon the view of our solemne service and ceremonies, namely, that if the reformed Churches in *France* had kept the same orders among them which we have, hee was assured that there would have beene many thousands of Protestants more there, then now there are: and yet our  
men

men stumble and straine at these petty quilllets, thereby to disturbe and disgrace the whole Church.

After this the D. moved that this proposition, The intention of the Minister is not of the essence of the Sacrament, might be added unto the Booke of *Articles*, the rather because, that some in *England* had preached it to bee essentiall. And here againe he remembered the nine  
“ Orthodoxall assertions concluded at  
“ *Lambeth*. His Majesty utterly disliked that  
“ first part of the motion for two reasons:  
“ First, thinking it unfit to thrust into the  
“ Booke every position negative, which  
“ would both make the Booke swell in-  
“ to a Volume as big as the Bible, and also  
“ confound the Reader; bringing for e-  
“ xample the course of one *M. Craig* in the  
“ like case in *Scotland*, who with his, I re-  
“ nounce and abhorre, his detestations &  
“ abrenunciations, did so amaze the  
“ simple people, that they, not able to  
“ conceive all those things, utterly gave

5.

## 40 *The summe of the Conference*

“ over all, falling backe to Popery, or re-  
“ maining still in their former ignorance.  
“ Yea, if I, said his *Majesty*, should have  
“ been bound to his forme, the confession  
“ of my faith must have beene in my ta-  
“ ble-booke, not in my head. But because  
“ you speake of Intention, saith his  
“ *Highnesse*, I will apply it thus. If you  
“ come hither with a good intention, to  
“ be informed, & satisfied where you shal  
“ finde just cause, the whole worke will  
“ sort to the better effect; but if your In-  
“ tention be to goe as you came ( what-  
“ soever shall bee said ) it will prove that  
“ the Intention is very materiall, and essen-  
“ tiall to the end of this present action. To  
the other part for the nine Assertions, his  
*Majesty*, could not suddenly answer, be-  
cause hee understood not what the Do-  
ctor meant by those Assertions or Pro-  
positions at *Lambeth*; but when it was  
informed his *Majesty*, that by reason of  
some controversies; arising in *Cambridge*,  
about certaine points of Divinity, my  
Lords

*before the Kings Majesty.* 41

Lords Grace assembled some Divines of especiall note, to set downe their opinions, which they drew into nine Assertions, and so sent them to the University, for the appeasing of those quarrells; then his Majesty answered; First, that when such questions arise among Schollers, the quietest proceeding were, to determine them in the Universities, and not to stufte the Booke with all conclusions Theologicall. Secondly, the better course would bee to punish the broachers of false Doctrine, as occasion, should bee offered: for were the *Articles* never so many and sound, who can prevent the contrary opinions of men till they bee heard?

Upon this the Deane of *Paules* kneeling downe, humbly desired leave to speake, signifying unto his Majesty, that this matter somewhat more nearely concerned him, by reason of controversie betweene him and some other in *Cambridge*, upon a  
G proposition,

42 *The Summe of the Conference*  
proposition, which hee had delivered  
there; Namely, that whosoever ( although  
before justified ) did commit any grie-  
vous sin, as Adultery, Murder, Treason, or  
the like, did become, *ipso facto*, subject to  
Gods wrath, and guilty of damnation, or  
were in state of damnation (*quoad præ-  
sentem statum* ) untill they repented; ad-  
ding hereunto, that those which were  
called and justified according to the pur-  
pose of Gods election, howsoever they  
might, and did, sometime fall into grie-  
vous sins, and thereby into the present  
state of wrath and damnation; yet did  
never fall, either totally from all the gra-  
ces of God to bee utterly destitute of all  
the parts and seed thereof, nor finally  
from justification, but were in time re-  
newed, by Gods Spirit, unto a lively faith,  
and repentance; and so justified from  
those sinnes, and the wrath, curse, and  
guilt annexed thereunto, whereinto they  
are fallen, and wherein they lay, so long  
as they were without true repentance  
for

*before the Kings Majesty.* 43

for the same. Against which Doctrine, hee said, that some had opposed, teaching, that all such persons as were once truly justified, though after they fell into never so grievous sins, yet remained still just, or in the state of justification, before they actually repented of those sins; yea, and though they never repented of them, through forgetfulnesse or sodaine death, yet they should bee justified and saved without repentance. In utter dislike of  
“ this Doctrine, his *Majesty* entred into a  
“ longer speech of Predestination, and re-  
“ probation, than before, and of the neces-  
“ sary conjoyning repentance & holinesse  
“ of life with true faith: concluding, that  
“ it was hypocrisie, and not true justifying  
“ faith, which was severed from them: for  
“ although Predestination and Election  
“ depend not upon any qualities, actions,  
“ or works of man, which be mutable, but  
“ upon God his eternall & immutable de-  
“ cree and purpose; yet such is the necessity  
“ of repentance, after knowne sins com-  
mitted,

#### 44 *The summe of the Conference*

“mitted, as that, without it, there could  
“not be, eyther reconciliation with God,  
“or remisſion of thoſe ſins.

Next to this, D. *Reinolds* complained, that the Catechiſme in the Common Prayer Booke, was too briefe, for which one by M. *Nowell* late Deane of *Pauls* was added, and that too long for young Novices to learne by heart: requested therefore, that one uniforme Catechiſme might be made, which, and none other, might bee generally received, it was demanded of him, whether if, to the ſhort Catechiſme in the Communion Booke, ſomething were added for the Doctrine of the Sacrament, it would not ſerve? His *Majeſty* thought the Doctors request very reaſonable: but yet ſo, that hee would  
“have a Catechiſme in the feweſt & plai-  
“neſt affirmative termes that may be: tax-  
“ing withal, the nūber of ignorant Cate-  
“chiſmes ſet out in *Scotland*; by every one  
“that was the Son of a Good man: inſo-  
“much, as, that which was Catechiſme  
doctrine



*before the Kings Majesty.* 45

“ doctrine in one Congregation, was in  
“ another, scarcely accepted as sound  
“ and Orthodox; wished therefore, one  
“ to bee made and agreed upon, adding  
“ this excellent, gnomicall and Canon-  
“ like Conclusion, that in reforming of  
“ a Church, hee would have two rules  
“ observed; first that old, curious, deepe  
“ and intricate questions might bee a-  
“ voided in the fundamentall instructi-  
“ on of a people. Secondly, that there  
“ should not bee any such departure from  
“ the Papists in all things, as that, because  
“ wee in some points agree with them,  
“ therefore we should be accounted to be  
in error.

To the former, Doctor *Reinolds* did  
adde the prophanation of the Sabbath  
day, and contempt of his *Majesties* Procla-  
mation, made for the reforming of that  
abuse, of which hee earnestly desired a  
straighter course for reformation thereof,  
and unto this he found a generall and un-  
animous assent.

## 46 *The summe of the Conference*

7. After that, hee moved his *Majesty*, that there might bee a new Translation of the Bible, because, those which were allowed in the reigne of King *Henry* the Eight, and *Edward* the sixt, were corrupt, and not answerable to the truth of the Originall. For example, first, *Galatians* 4. 25. the Greke word *συστοιχει*, is not well translated, as now it is; Bordereth, neyther expressing the force of the word, nor the Apostles sense, nor the situation of the place.

Secondly, *Psalme* 105. 28. They were not obedient; The originall being, They were not disobedient.

Thirdly, *Psalme* 106. verse 30. Then stood up *Phinees* and prayed, the Hebrew hath, Executed judgement. To which motion, there was, at the present, no gainsaying, the objections being triuiall, and old, and already in print, often answered; onely my Lord of *London* well added, that if every mans humor should be followed, there would bee no  
end

*before the Kings Majesty.* 47

“end of translating. Whereupon his *Hig-*  
“*nesse* wished, that some especiall paines  
“should bee taken in that behalfe for one  
“uniforme translation (professing that he  
“could never, yet, see a Bible well transla-  
“red in *English*, but the worst of all his  
“*Majesty* thought the *Geneva* to bee) and  
“this to bee done by the best learned in  
“both the Universities, after them to bee  
“reviewed by the Bishops, and the chiefe  
“learned of the Church; from them to be  
“presented to the Privy Councel; and last-  
“ly, to be ratified by his Royall authority;  
“and so this whole Church to be bound  
“unto it, and none other: Mary, withall,  
“he gave this caveat (upon a word cast  
“out by my Lord of *London*) that no Mar-  
“ginall Notes should be added; having  
“found in them which are annexed to the  
“*Geneva* translation (which hee saw in a  
“Bible given him by an *English* Lady)  
“some Notes very partiall, untrue, sediti-  
“ous, and favouring too much of dange-  
“rous, and traiterous conceits. As for ex-  
“ample,

## 48 *The summe of the Conference*

“ ample, the first Chapter of *Exodus* and  
“ the nineteenth Verse, where the margi-  
“ nall Note alloweth Disobedience unto  
“ King. And 2. *Chro.* 15, 16. the note taxeth  
“ *Asa* for deposing his mother, onely, and  
“ not killing her : And so concludeth this  
“ point as all the rest, with a grave and ju-  
“ dicious advice. First, that errors in mat-  
“ ters of Faith might bee rectified and  
“ amended. Secondly, that matters in-  
“ different might rather be interrupted, &  
“ a glosse added; alleaging from *Bartolus*  
“ *de regno*, that, as better a King with some  
“ weaknesse, than still a change, so rather  
“ a Church with some faults, thā an Inno-  
“ vation. And surely, saith his *Majesty*, if  
“ these be the greatest matters you be grie-  
“ ved with, I need not have been troubled  
“ with such importunites & complaints,  
“ as have beene made unto me; some o-  
“ ther more private course might have  
“ beene taken for your satisfaction, and  
“ withall, looking upon the Lords, hee  
“ shooke his head, smiling.

The

The last point (noted by Doctor *Reinolds*) in this first head, for Doctrine, was, that unlawfull and seditious Books might bee suppressed, at least restrained, and imparted to a few: for by the liberty of publishing such Bookes, so commonly, many young Schollers, and unsettled minds in both Universities, and through the whole Realme, were corrupted and perverted; naming for one instance, that Booke entituled, *De jure Magistratus in Subditos*, published of late, by *Ficlerus* a Papist, and applied against the *Queenes Majesty* that last was, for the Pope: The Bishop of *London* supposing, as it seemed, himselfe to be principally aimed at, answered, first, to the generall; that there was no such licentious divulging of those Bookes, as hee imagined or complained of: and that none, except it were such as Doctor *Rein.* who were supposed, would consume them, had liberty by authority to buy them: Againe, such Bookes

H

came

50 *The summe of the Conference*  
came into the Realme, by many secret  
conveiances, so that there could not bee  
a perfect notice had of their importati-  
on : Secondly, to the particular instance  
of *Ficlerus*, hee said, that the Author *De*  
*jure, &c.* was a great Disciplinaryan ;  
whereby it did appeare, what advantage  
that sort gave unto the Papists, who *mu-*  
*tatis personis* ; could apply their owne  
Arguments against Princes of the Reli-  
gion : but for his owne part hee said, hee  
detested both the Author, and the Appli-  
er alike. My Lord *Cicill* here taxing also  
the unlimited liberty of the dispersing  
and divulging these Popish and seditious  
Pamphlets, both in *Pauls Church-yard*,  
and the Universities, instanced one late-  
ly set forth, and published ; namely,  
*Speculum Tragicum*, which both his Ma-  
jesty and the Lord *H. Howard*, now Earle  
of *Northampton*, termed a dangerous  
Booke both for matter and intention :  
and the Lord Chancellor, also dividing  
all such Bookes into *Latine* and *English*,  
concluded

concluded, that these last, dispersed, did most harme : yet the Lord Secretarie affirmed, that my Lord of *London* had done therein what might be, for the suppressing of them ; and that hee knew no man else, had done any thing in that kinde but hee. At length, it pleased his excellent *Majesty*, to tell *D. Rein.* that hee was a better Colledge-man then a States man ; for if his meaning were, to tax the Bishop of *London*, for suffering those bookes, betweene the Secular Priests, & Iesuites lately published, so freely to passe abroad ; His *Majesty* would have him and his Associates to know, and willed them also to acquaint their adherents and friends abroad therewith, that the said Bishop was much injured and slandered in that behalfe, who did nothing therein, but by warrant from the Lords of the Councill, whereby, both a Schisme betweene them was nourished, and also his *Majesties* owne cause and Title handled : the Lord *Cicil* affir-

## 52 *The summe of the Conference*

ming thereunto, that therefore they were tolerated, because, in them, was the Title of *Spaine* confuted. The L. Treasurer added, that Doctor *Rein.* might have observed another use of those Bookes; viz. that now by the Testimonie of those Priests themselves, her late *Majesty* and the State were cleared of that imputation, of putting Papists to death, for their consciences onely, and for their Relligion, seeing, in those Bookes, they themselves confesse, that they were executed for treason. D. *Rein.* excused himselfe, expounding his complaint, not meant of such bookes, as had bin printed in *England*, but such as came from beyond the Seas, as Commentaries both in Philosophy and Divinity. And these were the parts of the first head, concerning Purity of Doctrine.

Touching Pastors } *Resident,*  
                              } *Learned.*

To



To the second generall point concerning the planting of Ministers learned in every Parish; it pleased his Majesty to answer, that he had consulted with his Bishops about that, whom he found willing and ready, to second him in it: inveighing herein, against the negligence and carelesnesse, which he heard of many in this land; but, as *Subita evacuatio*, was *periculosa*, so *subita mutatio*. Therefore this matter was not for a present resolution, because to appoint to every Parish a sufficient Minister were impossible, the Universities would not afford them. Againe, hee had found already, that he had more learned men in this Realme; then hee had sufficient maintenance for; so that maintenance must first be provided, and then the other to be required: In the meane time, ignorant Ministers, if young, to be removed, if there were no hope of their amendment; if old, their death must be expected, that the next course may be better

54 *The summe of the Conference*

supplied : and so concluded this point, with a most religious and zealous protestation, of doing something daily in this case , because *Ierusalem* could not bee built up in a day. The Bishop of *Winchester* made knowne to the *King* , that this insufficiency of the Clergy , bee it as it is, comes not by the Bishops defaults , but partly by Lay Patrons , who present very meane men to their Cures ; whereof , in himselfe, hee shewed an instance , how that since his being Bishop of *Winchester*, very few Masters of Arts , were presented to good Benefices : partly , by the Law of the land, which admitteth of a very meane and tolerable sufficiency in any Clerke , so that if the Bishop should not admit them, then presently, a *Quare impedit*, is sent out against him.

Here my Lord of *London* , kneeling, humbly desired his *Majesty* ( because hee saw, as he said, it was a time of moving Petitions ) that hee might have leave , to  
1 . make two or three. First, that there might  
bee

bee amongst us , a Praying Ministry another while ; for whereas , there are, in the Ministry , many excellent duties to be performed , as the absolving of the penitent, praying for, and blessing of the people, administering of the Sacraments, and the like ; it is come to that passe now , that some sort of men thought it the onely duty required of a Minister , to spend the time in speaking out of a Pulpit ; sometimes , God wot, very undiscreetly and unlearnedly : and this , with so great injury and prejudice, to the celebration of Divine service , that some Ministers would be content to walke in the Church-yard , till Sermon time , rather then to be present at publike prayer. Hee confessed, that in a Church new to be planted , preaching was most necessary ; but among us , now long established in the faith, hee thought it not the onely necessary duty to be performed , and the other to bee so profanely neglected and “ contemned. Which motion his *Majesty* liked

## 56 *The summe of the Conference*

“ liked exceeding well , very acutely tax-  
“ ing the hypocrisie of our times , which  
“ placeth all Religion in the eare, through  
“ which, there is an easie passage , but  
“ Praier, which expresseth the hearts af-  
“ fection, and is the true devotion of the  
“ minde, as a matter putting us to over-  
“ much trouble ( wherein there concurre,  
“ if praier be as it ought, an unpartiall con-  
“ sideration of our owne estates , a due e-  
“ xamination to whom wee pray , an  
“ humble confession of our sins, with an  
“ hearty sorrow for them ; and repen-  
“ tance not severed from faith ) is ac-  
“ counted and used as the least part of Re-  
“ ligion.

The second was , that till such time as learned and sufficient men might bee planted in every Congregation , that godly Homilies might bee read , and the number of them increased , and that the Opponents would labour to bring them into credit againe , as formerly they brought them into contempt. Every

before the Kings Majesty. 57

ry Man (saith hee) that can pronounce well, cannot indite well.

“ The Kings Majesty approved this  
“ motion, especially, where the living is  
“ not sufficient for maintenance of a lear-  
“ ned Preacher; as also in places, where  
“ plenty of Sermons are, as in the City, &  
“ great Townes. In the Countrey villa-  
“ ges where Preachers are not neare toge-  
“ ther, he could wish Preaching, but wher  
“ there are a multitude of Sermons, there  
“ he would have *Homilies* to be read di-  
“ vers times: and therein hee asked the  
“ assent of the Plaintiffes, and they con-  
“ fesse it. A preaching Ministry, saith  
“ his Majesty, was best, but where it  
“ might not be had, godly prayers and ex-  
“ hortations did much good. That that  
“ may be done, let it, and let the rest that  
“ cannot, be tolerated: Somewhat was  
“ here spoken by the Lord *Chancellor*,  
“ of livings rather wanting learned Men,  
“ then learned Men livings. Many in the  
“ Universities pining, Masters, Batchelors,

58 *The summe of the Conference*

and upwards : wishing therefore, that some might have single coates, before other had dublets, and here his L. shewed the course, that he had ever taken, in bestowing the Kings Benefices, my Lord of *London*, commending his Honourable care that way, withall excepted that a dublet was necessary in cold weather : the *L.Chancellor* replied, that hee did it not for dislike of the liberty of our Church, in granting one Man two Benefices, but out of his owne private purpose and practise, grounded upon the foresaid reason.

The last motion, by my Lord of *London* was, that Pulpits might not bee made pasquils, wherein every humorous, or discontented fellow might traduce his superiors. Which the King very graciously accepted, exceedingly reprovng that, as a lewd custome; threatning, that if he should but heare of such a one in a Pulpit, hee would make him an example : concluding with a sage admonition to  
the

*before the Kings Majesty.* 59

“ the opponents, that every Man should  
“ sollicite and draw his friends to make  
“ peace, and if any thing were amisse in  
“ the Church officers, not to make the  
“ Pulpit the place of personall reproof,  
“ but to let his *Majesty* heare of it : yet by  
“ degrees.

“ First, let complaint be to the Ordina-  
“ ry of the place, from him to goe to the  
“ Archbishop; from him, to the Lords of  
“ his *Majesties* Counsell, and from them, if  
“ in all these places no remedy is found, to  
“ his owne selfe, which caveat his *Maje-*  
*sty* put in, for that the Bishop of *London*  
had told him that if he left himselfe open  
to admit of all complaints, neither his  
*Majesty* should ever bee quiet, nor his un-  
der-officers regarded: seeing, that now  
already no fault can be censured, but pre-  
sently the Delinquent threatneth a com-  
plaint to the *King*: and for an instance,  
he added, how a Printer, whom hee had  
taken faulty, very lately answered him in  
that very kinde:

## 60 *The summe of the Conference*

D. Rein. commeth now to *Subscription*, (which concerneth the fourth generall head, as he first propounded it, namely, *The communion Booke*;) taking occasion to leape into it here, as making the urging of it to bee a great impeachment to a learned Ministry, and therefore intreated, it might not be exacted as heretofore, for which many good Men were kept out, other removed, and many disquieted. To subscribe according to the statutes of the Realme, namely, to the Articles of Religion, and the Kings Supremacy, they were not unwilling. The reason of their backwardnesse to subscribe otherwise was, first the Booke *Apochryphall*; which the *Common-Prayer Booke* enjoined to bee read in the Church, albeit, there are, in some of those Chapters appointed manifest errors, directly repugnant to the Scriptures: the particular instance, which hee then inferred was, *Eccles. 48. 10.* where hee charged the Author of that Booke, to have held  
the



before the Kings Majesty. 61.

the same opinion with the *Iewes* at this Day, namely, that *Elias*, in person, was to come before Christ, and therefore as yet Christ by that reason, not come in the flesh; and so, consequently, it implied a deniall of the chiefe Article of our redemption: his reason of this charging the Author, was, because that *Ecclus.* used the very word of *Elias* in person, which the Prophet *Malachy*, *Cap. 4.* doth apply to an *Elias* in resemblance, which both an Angell, *Luke 17.* and our Saviour Christ, *Mat. 11.* did interpret to be *John Baptist*. The answer was, as the objection, twofold: First, generall, for *Apocrypha Bookes*; The Bishop of *London* shewing, first, for the antiquity of them, that the most of the objections made against those Books were the old Cauils of the *Iewes*, renewed by *S. Jerome* in his time, who was the first that gave them the name of *Apocrypha*, which opinion, upon *Ruffinus* his challenge, hee, after a sort, disclaimed,

## 62 *The summe of the Conference*

the rather, because a generall offence was taken at his speeches in that kinde, First, for the continuance of them in the Church out of *Kimedoncius*, and *Chemnitius*; two moderne writers.

The Bishop of *Winton* remembered the distinction of *S. Ierome*, *Canonici sunt ad informandos mores, non ad confirmandam fidem*, which distinction he said, must be held for the justifying of sundry Councils. His Majesty in the end, said; hee  
“ would take an even order betweene  
“ both, affirming, that he would not wish  
“ all *Canonicall bookes* to bee read in the  
“ Church, unlesse, there were one to interpret, nor any *Apochrypha* at all, wherein  
“ there was any error; but for the other,  
“ which were cleare, and correspondent  
“ to the Scriptures, he would have them  
“ read, for else, saith his Majesty, why  
“ were they printed? and therein shewed  
“ the use of the bookes of *Machabees*, very  
“ good to make up the story of the persecution of the *Iewes*; but not to teach a  
man

“man either to Sacrifice for the dead, or  
“to kill himselfe.

And here his *Highnesse* arose from his  
chaire, and withdrew himselfe into his  
inner chamber a little space, in the meane  
time a great questioning was amongst  
the Lords, about that place of *Eccles.*  
with which as if it had beene their rest  
and upshot, they began a fresh, at his *Ma-*  
“*jesties* returne; who, seeing them so to  
“urge it, and stand upon it, calling for a  
“Bible, first shewed the Author of that  
“booke, who he was, then the cause, why  
“hee wrote that booke, next analized the  
“Chapter it selfe, shewing the precedents  
“and consequents thereof; lastly, so ex-  
“actly and Divine like, unfolded the  
“summe of that place, arguing, and de-  
“monstrating, that whatsoever *Ben Sirach*  
“had said there, of *Elias*, *Elias* had in his  
“owne person, while he lived, performed  
“and accomplished, so that the *Susurrus*,  
“at the first mention, was not so great, as  
“the astonishment was now at the *King*  
his

## 64 *The summe of the Conference*

“ his sodaine and sound, and indeed, so  
 “ admirable an interpretation; conclu-  
 “ ding, first, with a serious checke to Do-  
 “ ctor *Reinalds*, that it was not good to  
 “ impose upon a Man, that was dead, a  
 “ sense never ment by him: Secondly,  
 “ with a pleasant *Apostrophe* to the Lords;  
 “ What, trow yee, make these Men so an-  
 “ gry with *Ecclesiastics*? By my soule, I  
 “ thinke he was a Bishop, or else they  
 “ would never use him so. But for the ge-  
 “ nerall, it was appointed by his *Majesty*,  
 “ that Doctor *Rein.* should note those  
 “ Chapters in the *Apochrypha booke*, where  
 “ those offensive places were, and should  
 “ bring them unto the Lord *Archbishop* of  
 “ *Canterbury* against *wednesday* next, and  
 “ so he was willed to goe on.

The next Scruple against *Subscription*  
 was: that old *Crambe bisposita*, that in  
 the common Prayer Booke, it is twise  
 set downe; *Iesus said to his Disciples*;  
 when as by the next originall it is plaine;  
 that he *spake to the Pharisees*. To which

it

it was answered, that for ought that could appeare by the places, hee might speake aswell to his *Disciples*, they being present, as to the *Pharisees*. But his Majesty keeping an even hand, willed that the word *Disciples* should bee omitted, and the words *Iesus said*, to be printed in a different letter, that might appeare, not to be a part of the Text.

The third objection against *Subscription*, were *Interrogatories in Baptisme*, propounded to Infants, which being a profound point, was put upon *M. Knewstubs* to pursue: who in a long and perplexed speech, said something out of *Austen*, that *Baptizare* was *credere*, but what it was, his Majesty plainely confessed, *Ego non intelligo*, and asked the Lords what they thought hee meant; it seemed that one present conceived him, for hee standing at his backe, bade him urge that punct, urge that punct, that is a good point. My Lord of *Winton* ayming at his meaning, shewed him the use thereof out of

## 66 *The Summe of the Conference*

Saint *Austen*, and added the Fathers reason for it, *Qui peccavit in altero, credat in altero*; which was seconded by his *Majesty* (whom it pleased, for the rest of the matters which followed, himselfe alone to answer, and justly might hee appropriate it to himselfe, for none present were able, with quicker conceit to understand, with a more singular dexterity to refute, with a more judicious resolution to determine, then his *Majesty*: herein being more admirable, that these points, wherein some thought him prejudiciall to the contrary, all of us supposed him to have beene but a stranger to them, he could so intelligently apprehend and so readily argue about them,) it was, I say, seconded by his *Majesty*; first, 1. by reason that the question should be propounded to the party whom it principally concerned; Secondly, by example of himselfe to whom interrogatories were propounded when he was crowned in his infancy; *King of Scotland.*

And

And heere his Majesty, ( as hereafter at the end of every objection he did ) asked them whether they had any more to say.

M. *Knewstubs* tooke exceptions to the Crosse in Baptisme , beeing in number two. First, the offence of Weake brethren , grounded upon the words of *S. Paul, Rom. 14.* - and *1 Cor. 8. viz.* the consciences of the Weake , not to bee offended: which places his excellent Majesty answered most acutely, beginning with that generall rule of the Fathers : *Distin-*  
“ *gue tempora, , & concordabant Scripturae,*  
“ shewing heere the difference of those  
“ times and ours, then a Church not fully  
“ planted, nor setled, but ours long stabli-  
“ shed and flourishing ; then Christians  
“ newly called from Paganisme, and not  
“ throughly grounded ; which is not the  
“ case of this Church, seeing that Heathe-  
“ nish Doctrine, for many yeeres hath  
“ beene hence abandoned. Secondly, with  
“ a question unanswerable , asking them  
“ how long they would be Weake ? whe-

## 68 *The summe of the Conference*

“ ther 45. yeeres were not sufficient for  
“ them to grow strong? fourthly, who  
“ they were pretended this weakenesse:  
“ For we, saith the *King*, require not now  
“ Subscription of Laikes and Idiots, but  
“ Preachers and Ministers, who are not  
“ still, I trow, to be fed with milke, but are  
“ enabled to feede others; fourthly, that it  
“ was to be doubted, some of them were  
“ strong enough, if not headstrong, and  
“ howsoever they in this case pretended  
“ Weakenesse, yet some, in whose behalfe  
“ they now spake, thought themselves  
“ able to teach him, and all the Bishops of  
“ the Land.

I His objection against the Crosse consisted of three Interrogatories; First, Whether the Church had power to institute an externall significant signe? to which was replied, first, that he mistooke the use of the Crosse with us, which was not used in Baptisme, any otherwise then onely as a ceremony: Secondly, by their owne example, who make imposition of  
of



of hands in their ordination of Pastors, to be a signe significant.

Thirdly, in prayer, saith the Bishop of *Winton*, the kneeling on the ground, the lifting up of our hands, the knocking of our breasts, are Ceremonies significant; The first, of our humility comming before the mighty God; The second, of our confidence and hope; the other, of our sorrow and detestation of our sins, and these are, and may lawfully be used. Lastly, M. Deane of the Chappell remembered the practise of the *Iewes*, who unto the institution of the Passover, prescribed unto them by *Moses*, had, as the Rab- bins witnesse, added both signes and words, eating sowre herbs, and drinking wine, with these words, to both, Take and eat these in remembrance; &c. Drink this in remembrance, &c. Upon which addition and tradition of theirs, our Sa- viour instituted the Sacrament of his last Supper, in celebrating it with the same words, and after the same manner;

70 *The summe of the Conference*

thereby approving that fact of theirs in particular, and generally ; that a Church may institute and retaine a signe significant : which satisfied his *Majesty* exceeding well.

“ And here the *King* desired to have  
“ himsef made acquainted about the an-  
“ tiquity of the use of the Crosse , which  
D. *Reynolds* confessed to have beene  
ever since the Apostles times ; but this  
was the difficulty, to prove it of that an-  
cient use in Baptisme. For that at their  
going abroad , or entering into the  
Church , or at their prayers and bene-  
dictions, it was used by the Ancients, de-  
sired no great prooffe : But whether in  
Baptisme, Antiquity approved it , was  
the doubt cast in by M. Deane of *Sa-*  
*rum* , whom his *Majesty* singled out,  
with a speciall Encomion , that he was a  
Man well travelled in the Ancients :  
which doubt was answered *obsignatis ta-*  
*bulis*, by the Dean of *Westminster*, (whom  
the Kings *Majesty* , upon my Lord of

*Londons*

London's motion, willed to speake to that point) out of *Tertullian*, *Cyprian*, *Origen*, and others, that it was used in *Immortalilavacro*: which words being a little descanted, it fell from one, I thinke it was my Lord of *Winchester*, obiter, to say, that in *Constantine* his time, it was used in "Baptisme. What quoth the King, and is it "now come to that passe, that wee shall "appeach *Constantine* of Popery, and superstition? if then it were used, saith his "Majesty, I see no reason, but that still wee "may continue it.

M. *Knewstubs* his second question was, that put case, the Church had such power to adde significant signes, whether it might there adde them, where Christ had already ordained one; which hee said was no lesse derogatory, to Christs institution, as hee thought, then if any potentate of this Land, should presume to adde his Seale to the great Seale "of England. To which his Majesty answered, that the case was not alike, for that

72 *The summe of the Conference*

“ that no signe or thing was added to the  
“ Sacrament, which was fully and per-  
“ fectly finished, before any mention of  
“ the Crosse is made, for confirmation  
“ whereof, he willed the place to be read.

Lastly, if the Church had that power  
also, yet the greatest Scruple to their Con-  
science was, how farre such an ordi-  
nance of the Church was to binde them,  
“ without impeaching their Christian Li-  
“ berty? whereat, the *King*, as it seemed,  
“ was much mooved, and told him, hee  
“ would not argue that point with him,  
“ but answer therein, as Kings are wont to  
“ speake in Parliament, *Le Roy s'avisera*,  
“ adding withal, that it smelled very rank-  
“ ly of Anabaptisme: comparing it into  
“ the usage of a beardlesse boy, ( one M.  
“ *Iohn Black*) who the last Conference his  
“ *Majesty* had with the Ministers in Scot-  
“ land, (in *December 1602.*) told him, that  
“ hee would hold conformity with his  
“ *Majesties* ordinances, for matters of do-  
“ctrine: but for matters of Ceremonie,  
they

“ they were to be left in Christian Liberty,  
“ to every man, as he received more and  
“ more light, from the illumination of  
“ Gods spirit, even till they goe mad,  
“ quoth the *King*, with their owne light :  
“ but I will none of that ; I will have one  
“ doctrine, and one discipline, one Re-  
“ ligion in substance , and in ceremo-  
“ ny: and therefore I charge you never to  
“ speake more to that point, (how far you  
“ are bound to obey?) when the Church  
“ hath ordained it . And so asked them a-  
“ gaine, if they had any thing else to say.

D. *Reynolds* objected the example of the Brazen Serpent, demolished and stamp't to powder by *Ezechyas*, because the people abused it to Idolatry, wishing that in like sort, the Crosse should bee abandoned , because , in the time of Popery , it had beene superstitiously abused . Whereunto the Kings *Maiesty* answered divers wayes . First, quoth he , though I bee sufficiently perswaded of the Crosse in Baptisme, and the

## 74 *The summe of the Conference*

“ commendable use thereof in the Church  
“ so long; yet, if there were nothing else  
“ to move mee, this very argument were  
“ an inducement to me, for the retaining  
“ of it, as it is now by order established :  
“ For inasmuch, as it was abused, So you  
“ say, to superstition, in time of Popery, it  
“ doth plainly imply, that it was wel used  
“ before Popery, I will tell you, I have li-  
“ ved among this sort of men, ( speaking  
“ to the Lords and Bishops, ) ever since  
“ I was tenne yeares old, but I may say of  
“ my selfe , as Christ did of himselfe,  
“ Though I lived amongst them, yet since  
“ I had ability to judge , I was never of  
“ them ; neyther did any thing make mee  
“ more to condemne , and detest their  
“ courses, then that they did so perempto-  
“ rily disallow of all things, which at all  
“ had beene used in Popery. For my part,  
“ I know not how to answer the objecti-  
“ on of the Papists , when they charge us  
“ with Novelties : but truly to tell them,  
“ that their abuses are New, but the things  
“ which

*before the Kings Majesty.* 75

“ which they abused wee retaine in their  
“ Primitive use, and forsake onely the No-  
“ vell corruption. By this argument wee  
“ might renounce the Trinity, and all that  
“ is holy, because it was abused in Popery:  
“ (and speaking to Doctor *Reynolds* mer-  
“ rily) they used to weare hose and shooes  
“ in Popery, therefore you shall now goe  
“ bare-foot.

“ Secondly, quoth his *Majesty*, what  
“ resemblance is there betweene the Bra- 2  
“ sen Serpent, a materiall visible thing,  
“ and the signe of the Crosse made in the  
“ Aire ?

“ Thirdly, I am given to understand by 3  
“ the Bishops, and I finde it true, that the  
“ Papists themselves did never ascribe any  
“ power or spirituall gracet to the Signe of  
“ the Crosse in Baptisme.

“ Fourthly, you see, that the materiall 4  
“ Crosses, which in time of Popery were  
“ made, for Men to fall downe before  
“ them, as they passed by the to worship  
“ them ( as the Idolatrous *Jewes* did the

## 76 *The summe of the Conference*

“ Brasen Serpent ) are demolished, as you  
“ desire.

The next thing which was objected, was, the wearing of the Surplis, a kinde of garment, which the Priests of *Isis* used  
“ to weare. Surely, saith his *Majesty*, untill  
“ of late, I did not thinke that it had beene  
“ borrowed from the Heathen, because it  
“ is commonly tearmed, a Ragge of Pope-  
“ ry, in scorne; but were it so, yet neyther  
“ did we border upon Heathenish Nati-  
“ ons, neither are any of them conversant  
“ with us, or commorant amongst us,  
“ who thereby might take just occasion  
“ to bee strengthened, or confirmed in  
“ Paganisme, for then there were just cause  
“ to suppress the wearing of it: but seeing  
“ it appeared out of antiquity, that in the  
“ celebration of divine Service, a different  
“ habit appertained to the Ministry; and  
“ principally, of white Linnen, he saw  
“ no reason, but that in this Church, as it  
“ had beene, for comeliness, and for or-  
“ der sake, it might bee still continued.

This



“This being his constant and resolute  
“opinion, that no Church ought further  
“to separate it selfe from the Church of  
“*Rome*, eyther in Doctrine or Ceremony,  
“than shee had departed from her selfe,  
“when she was in her flourishing & best  
“estate, and from Christ her Lord and  
“Head. And heere againe he asked, what  
“more they had to say.

“*D. Reynolds* tooke exceptions at those  
“words in the Common Prayer Book, of  
“Matrimony, With my body I thee wor-  
“ship. His *Majesty* looking upon the  
“place; I was made beleeve, (saith he)  
“that the Phrase did import no lesse then  
“Divine worship and adoration: but by  
“the examination I finde, that it is an usur-  
“all English tearme, as a Gentleman of  
“worship, &c. and the sense agreeable  
“unto Scriptures, Giving honour to the  
“wife, &c. But turning to Doctor *Reyn.*  
“(with smiling saith his *Majesty*,) Many  
“a man speakes of *Robin Hood*, who never  
“shot in his Bow: if you had a good

78 *The summe of the Conference*

“ wise your selfe, you would thinke all  
“ the honour and worship you could doe  
“ to her, were well bestowed.

“ The Deane of *Sarum* mentioned the  
“ Ring in marriage; which Doctor *Reyn.*  
“ approved, and the *King* confessed that  
“ he was Married withall; and added, that  
“ hee thought they would prove to bee  
“ scarce well Married, who are not Mar-  
“ ried with a Ring.

“ He likewise spake of the Churching  
“ of woman, by the name of Purification,  
“ which being read out of the booke, his  
“ *Majesty* very well allowed it, and plea-  
“ santly said, that women were loth  
“ enough of themselves to come to  
“ Church, and therefore hee would have  
“ this, or any other occasion to draw them  
“ thither.

And this was the substance and summe  
of that third generall point. At which  
pawse, it growing toward night, his *Ma-*  
*jesty* asked againe, if they had any more  
to say: If they had, because it was late,  
they

they should have another day ; but M. Doctor *Reynolds* told him , that they had but one point more, which was the last generall head ; but it pleased his *Majesty* , first to aske what they could say to the Cornerd Cap ? They all approved it : Well then, said his *Majesty* , turning himselfe to the Bishops, you may now safely  
“ weare your Caps : but I shall tell you, if  
“ you should walke in one streete in *Scotland*, with such a Cap on your head, if I  
“ were not with you , you should be stoned to death with you Cap.

In the fourth generall head touching Discipline ; Doctor *Reyn.* first tooke exception to the committing of Ecclesiasticall censures unto Lay-Chancellors ; his reason was , that in the Statute made in *King Henry* his time , for their authority that was abrogated in *Queene Mariess* time , and not revived in the late *Queenes* daies : and abridged by Bishops themselves 1571. ording that the said Lay-Chancellors should not excommunicate

## 80 *The summe of the Conference*

nicate in matters of Correction, and *An.*  
1584. and 1589. not in matters of In-  
stance, but to bee done onely by them,  
“ who had power of the Keies: His Maje-  
“ *sty* answered; He had already conferred  
“ with his Bishops, about that point, and  
“ that such order should be taken therein,  
“ as was convenient, willing him in the  
“ meane-time, to goe to some other mat-  
ter, if he had any. Then hee desireth, that  
according to certaine provinciall consti-  
tutions, they of the Clergy might have  
meetings once every three weekes; First,  
in Rurall Deanries, and therein to have  
I Cor. Prophecyng, according as the reverend  
14. Father Archbishop *Grindall*, and other  
Bishops desired of her late *Majesty*: Se-  
condly, that such things as could not bee  
resolved upon there, might bee referred  
to the Archdeacons Visitation: and so  
Thirdly, from thence to the Episcopall  
Synode, where the Bishop with his Pres-  
bytery, should determine all such points,  
Acts 2 I. as before could not be decided.

At which speech, his Majesty was some-what stirred; yet, which is admirable in him, without passion, or shew thereof; thinking that they aimed at a Scottish Presbytery, which, sayth he, as well agreeth with a Monarchy, as God and the Devill. Then *Iacke*,  
“and *Tom*, and *will*, and *Dick* shall meet,  
“and at their pleasures censure me & my  
“Councell, and all our proceedings:  
“Then *Will* shall stand up and say, It must  
“be thus; then *Dicke* shall reply and say,  
“Nay *Mary*, but we wil have it thus. And  
“therefore, here I must once reiterate my  
“former speech, *Le Roy s’ avisera*: Stay  
“I pray you, for one seaven years, before  
“you demand that of me: and if then  
“you finde mee pursey and fat, and  
“my winde pipes stuffed, I will per-  
“haps hearken to you: for let that Go-  
“vernment be once up, I am sure I  
“shall be kept in breath, then shall wee  
“all of us have worke enough, both our  
“hands full. But Doctor *Reynolds*

## 82 *The summe of the Conference*

“till you finde that I grow lazie, let that  
“alone.

And heere, because that *D. Reyn.* had  
twise before obtruded the Kings Supre-  
macie; first, in the Article concerning  
the Pope; Secondly, in the point of  
Subscription, his *Majesty* at those times  
“said nothing: but now growing to an  
“end, he said, I shall speake of one matter  
“more; yet somewhat out of order: but it  
“skilleth not. *D. Reyn.* quoth the King, you  
“have often spoken for my Supremacy;  
“& it is well; but know you any heere, or  
“any else-where, who like of the present  
“Government Ecclesiasticall, that finde  
“fault or dislike my Supremacy? *D. Reyn.*  
“said, No. Why then, said his *Majesty*, I  
“will tell you a Tale. After that the Reli-  
“gion restored by King *Edward* the Sixth,  
“was soone overthrowne, by the successi-  
“on of *Queene Mary* heere in *England*, we  
“in *Scotland* felt the effect of it. Whereup-  
“on *M. Knox* writes to the *Queene Re-*  
“gent, (of whom without flattery, I may  
say,

“ say, that she was a vertuous and mode-  
“ rate Lady,) telling her that shee was Su-  
“ preme Head of the Church, and charged  
“ her, as she would answer it before Gods  
“ tribunal, to take care of Christ his Evan-  
“ gill, and of suppressing the Popish Pre-  
“ lates, who withstood the same. But how  
“ long, trow yee, did this continue? Even  
“ so long, till by her authority, the Popish  
“ Bishops were repressed, he himselfe, and  
“ his Adherents were brought in, and well  
“ settled, and by these meanes made strong  
“ enough, to undertake the matters of Re-  
“ formatiō themselves. Then loe, they be-  
“ gan to make small account of her Supre-  
“ macy, nor would longer rest on her au-  
“ thority, but tooke the cause into their  
“ owne hand, and according to that more  
“ light, wherwith they were illuminated,  
“ made a further Reformatiō of Religion.  
“ How they used that poore Lady my mo-  
“ ther, is not unknowne, and with griefe  
“ I may remember it: who, because shee  
“ had not beene otherwise instructed, did

#### §4 *The summe of the Conference*

“ desire, only a private Chappell, wherein  
“ to serve God after her māner, with some  
“ few selected persons, but her supremacy  
“ was not sufficient to obtaine it at their  
“ hands: And how they dealt with me in  
“ my minority, you all know it was not  
“ don secretly, and though I would, I can-  
“ not conceale it. I will apply it thus.  
“ And then putting his hand to his Hat,  
“ his *Maejsty* sayd, my Lords, the Bishops,  
“ I may thanke you, that these men doe  
“ thus plead for my Supremacy: They  
“ thinke they cannot make their party good  
“ against you, but by appealing unto it,  
“ as if you, or some that adhere unto you,  
“ were not wel affected towards it. But if  
“ ounce you were out, and they in place, I  
“ know what would become of my Su-  
“ premacy. No Bishop, no King, as before  
“ I sayd. Neither do I thus speake at ran-  
“ dome, without ground, for I have obser-  
“ ved since my comming into *England*,  
“ that some Preachers before me, can be  
“ content to pray for *Iames King of Eng-*  
“ *land,*



*before the Kings Majesty.* 85

“land, Scotland, France, & Ireland, defender  
“of the Faith, but as for supream Govern-  
“nor, in all causes, and over al persons (as  
“well Ecclesiasticall as Civill.) they passe  
“that over with silence, & what cut they  
“have beene of, I after learned. After this  
“asking them, if they had any more to  
“object; & D. Rey. answering no, his *Maje-*  
*sty* appoynted the next wednesday for  
both parties to meete before him, and ri-  
sing from his Chaire, as he was going to  
his inner Chamber, If this be all, quoth  
“he, that they have to say, I shall make  
“them conforme themselves, or I wil har-  
“ry them out of this lād, or else do worse.

And this was the summe of the second  
dayes Conference, which raised such an  
admiration in the Lords, in respect of the  
King his singular readynesse, and exact  
knowledge, that one of them said, he was  
fully perswaded, his *Majesty* spake by the  
instinct of the spirit of God. My Lord  
*Cicill* acknowledged, that very much  
wee are bound to God, who had given

## 86 *The summe of the Conference*

us a King of an understanding heart. My Lord Chancellor passing out of the privy Chamber ; said unto the Deane of Chester , standing by the doore ; I have often heard and read ; that *Rex est mixta persona cum Sacerdote*, but I never saw the truth thereof till this day.

Surely , whosoever heard his Majesty, might justly thinke , that title did more properly fit him, which *Eunapius* gave to that famous Rhetorician, in saying,

that he was , *βιβλιοθήκη τις ἑμψυχος.*

*ἢ περιπατῶν βιβλιοθήκη.* A living Library, and a Walking Studie.

*Finis secundæ diei.*

THE



THE  
THIRD DAYES

*Conference.*



Pon Wednesday ; *Ianuarie* 18. all the Bishops  
aforenamed , attended  
at the Court , and the  
Deanes : who were all  
called into the Privie Chamber ; and  
who so else my Lord Arch-Bishop  
appointed , ( for such was his *Majesties*  
pleasure ) whereupon the Knights  
and Doctors of the Arches , *viz.* Sir  
*Daniel Dunne* , *Sir Thomas Crumpton* ,  
*Sir Richard Swale* , *Sir Iohn Bennet* , and  
*D. Drury*

## 88 *The summe of the Conference*

Doctor *Drury* entred in. As soone as the *King* was set, the Lord Archbishop presented unto him a note of those poynts, which his *Majesty* had referred to their consideration, upon the first day, and the alteration, or rather explanation of them in our Liturgie.

1 Absolution or Remission of sinnes, in the Rubrike of Absolution.

2 In private Baptisme, the lawfull Minister present,

3 Examination, with Confirmation of Children.

4 *Iesus* said to them; twise to be put into the Dominicall Gospels, in stead of *Iesus* sayd to his Disciples.

“ His *Majesty* here taking the Common  
“ prayer booke, and turning to private  
“ Baptisme, willed, that where the words  
“ were (in the Rubrike, the second Para-  
“ graph) They baptize not children, Now  
“ it should be thus read; They cause not  
children to be baptized; and againe, in  
the

*before the Kings Majesty.* 89

“ the same paragraph, for those words;  
“ Then they Minister it, it should be; The  
“ Curate, or lawful Minister present, shall  
“ doe it on this fashion. Concluding very  
“ gravely, that in this Conference, hee ai-  
“ med at three things principally; first, The  
“ setting downe of words fit and conve-  
“ nient; Secondly, Contriving how things  
“ might be best done, without appearance  
“ of alteration ; Thirdly, Practised, that  
“ each man may doe his duty in his place.  
“ After this, his *Majesty* fell into dis-  
“ course about the high *Commission*,  
“ wherin he said, that he understood, how  
“ the parties named therein, were too ma-  
“ ny and too meane; that the matters they  
“ dealt in were base, and such as Ordina-  
“ ries at home in their Courts might cen-  
“ sure, that the branches granted out to the  
Bishops in their severall Diocesses, were  
too frequent and large. To which, my  
Lords Grace answered severally. First,  
for the number, it was requisite it  
should bee great, for otherwise, hee  
N must

90 *The summe of the Conference*

must bee forced as oft-times now it fell out, to sit alone, because, that albeit all the Lords of the Privy Counsell were in, all the Bishops, many of the judges at Law, and some of the Clearks of the Councell, yet very few, or none of them, sitting with him at ordinary times, some of meaner place, as Deanes, and Doctors of Divinity, and Law, must needs bee put in; whose attendance his Grace might with more authority command and expect. Secondly, for the matters handled therein, he said, that hee oftentimes had complained thereof, but saw that it could not bee remedied; because, that the fault may bee of that nature, as that the ordinary jurisdiction might censure it: but estoones it falls out, that the party delinquent is too great, and so the Ordinary dare not proceed against him; or so mighty in his state, or so wilfull in his contumacie, that hee will not obey the Summons or censure; and so the Ordinary is forced to crave helpe at  
the

the High *Commission*. To the third, his Grace said, that it concerned not him to make answer thereunto, for such *Commissions* have beene granted against his will oftentimes, and without his knowledge for the most part. My Lord Chancellor therefore offered it to his *Majesties* wisdomes to consider, if such *Commissions* should not be granted to any Bishop, but such as have the  
“largest Diocesses, which his *Majesty* well  
“approved; and added withall, that those  
“Bishops who have in their Diocesses,  
“the most troublesome & refractory per-  
“sons, either Papists, or Puritans: but of  
“this, as also of the other things found  
“fault with herein, he willed those to con-  
“sult, to whom should be appointed the  
“review of the *Commission*. And here  
that point had ended, but that one of the  
Lords, (I thinke verily rather upon mis-  
information, then set purpose,) pleased  
to say, that the proceeding thereby, was  
like unto the *Spanish* Inquisition, where-

## 92 *The summe of the Conference*

in men were urged to subscribe more then Law required, that by the Oath *Ex officio*, they were inforced to accuse themselves; that they were examined upon 20, or 24. Articles, upon the sudden, without deliberation, and for the most part against themselves: for the evidence thereof, a letter was shewed of an ancient Honourable Councillor, written to the Lord Arch-Bishop, *Anno. 1584.* of two Ministers of *Cambridgeshire*; then or thereabouts, examined upon many Articles, and in the end deprived. The Lord Arch-Bishop answered, first, to the matter, that in the manner of proceeding, and examining, his Lordship was deceived: for if any Article did touch the party any way, eyther for life, liberty, or scandall, he might refuse to answer, neyther was he urged thereunto: Secondly, to the Letter, being in a cause twenty yeeres since determined, hee could not answer the particulars, but if his answer to that Letter were found out, hee doubted not, but as it did

satisfie.



satisfie that honourable Councillor when he lived , so it would also sufficiently cleare this complaint before his *Majesty*.

My Lord of *London* , for the matter of Subscription, shewed his *Hightnesse* the 3. Articles, which the Church-men of *England* are to approve by Subscribing, namely, the *Kings* Supremacy; the Articles of Religion , and the Booke of Common Prayer. All which it pleased his *Majesty* himselve, to read , ( and after a litle glance given , that the mention of the Oath *Ex officio*, came in before his due time ) he dilated, first, how necessary Subscription was , in every well governed Church ; that it was to be urged, for the keeping of peace : for as Laws to prevent killing, did provide there should bee no quarrelling ; so to prevent greater tumults in the Church, subscription was requisite; Secondly, because the Bishop is to answer for every Minister, whom hee admitteth into his Diocesse, it were fittest for him , to know the affection of the party be-

94 *The summe of the Conference*  
fore his admittance , the best way to  
know him, and to prevent future facti-  
ons, was to urge his subscription at his  
first entrance : for, *Turpius eijcitur, quam*  
*non admittitur hospes.* Thirdly, as subscrip-  
tion was a good meanes to discern the  
affection of persons , whether quiet or  
“ turbulent ; withall, it was the principall  
“ way to avoyd confusion : concluding,  
“ that if any, after things were well orde-  
“ red would not be quiet , and shew his  
“ obedience, the Church were better with-  
“ out him, he were worthy to be hanged.  
“ *Præstat ut pereat unus, quam unitas.*

Touching the Oath, *Ex officio,* the  
Lord Chancellor, and after him the Lord  
Treasurer, spake both for the necessity &  
use thereof in diverse Courts , and cases.  
“ But his Excellent *Majesty* preventing  
“ that old allegation, *Nemo cogitur, detege-*  
“ *re suam turpitudinem,* said, that the Civill  
“ proceedings only punished facts, but in  
“ Courts Ecclesiasticall , it was requisite,  
“ that Fame and Scandales should be loo-  
ked

“ked unto. That here was necessary, the  
“Oath *Compurgatorie*, and the Oath *Ex*  
“*officio* too; and yet great moderation  
“should be used, first, In *gravioribus cri-*  
“*minibus*: and Secondly, in such, whereof  
“there is a publique fame: Thirdly, in di-  
“stinguishing of publique Fame, either  
“caused by the inordinate demeanor of the  
“offendor, or raised by the indiscreet pro-  
“ceeding in triall of the fact: as namely in  
“Scotland, where the lying with a wench  
“ (though done privately; and knowne,  
“or scarce suspected by two or three per-  
“sons before) was made openly knowne.  
“to the King, to the Queene, to the Prince,  
“to many hundreds in the Court, by brin-  
“ging the parties to the stoole of Repen-  
“tance, and yet perhaps be but a suspicion  
“onely. And here his Majesty so soundly  
“described the Oath *Ex officio*: First, for  
“the ground thereof: Secondly, The wis-  
“dome of the Law therein. Thirdly, The  
“manner of proceeding thereby, and the  
“necessary and profitable effect thereof,  
in:

96 *The summe of the Conference*

“ in such a compendious, but absolute order, that all the Lords and the rest of the present Auditors, stood amazed at it: The Arch-Bishop of *Canterbury* said, that undoubtedly his *Majesty* spake by the speciall assistance of Gods Spirit, The Bishop of *London* upon his knee, protested, that his heart melted within him, ( as so hee doubted not, did the hearts of the whole Company ) with joy, and made haste to acknowledge unto Almighty God, the singular mercie wee have received at his hands, in giving us such a *King*, as since Christ his time, the like he thought had not beene, whereunto the Lords with one voyce, did yeeld a very affectionate acclamation. The Civilians present, confessed, that they could not in many houres warning, have so judicially, plainly, and accurately, and in such a brieve described it.

“ After this, his *Majesty* committed some weighty matters to bee consulted of, by the Lords and Bishops; first, for  
Excom-

“ Excōmunication, in causes of lesse mo-  
“ ment, the name or censure to be altered.  
“ Secondly, for the High Commission,  
“ the quality of the persons to be named,  
“ and the nature of the causes to be hand-  
“ led therin. Thirdly, for recusant Com-  
“ municants: for there are three sorts, saith  
“ his Majesty, of the Papists: Some, first,  
“ which come to Sermons, but not to ser-  
“ vice and prayer; secondly, some which  
“ come to both them, but not to the  
“ Communion; thirdly, a number which  
“ abstaine from all. That inquiry might  
“ be made of all those, who were of the  
“ first, second, or third ranke, concluding  
“ therein, That the weake were to be in-  
“ formed, the wilfull to be punished.

Here my Lord Chancellor mentioned  
the writ, *De Excommunicato capiendo*,  
which his Hon. said did most affright  
the Papists, of all other punishments, be-  
cause by reason of that they were many  
wayes disabled in law: therefore he would  
take order, if his Majesty so pleased, to

98 *The summe of the Conference*

send that writ out against them freely, without charge, and if they were not executed, his Lordship would lay the Vnder-sheriffes in Prison, and to this the King assented.

“ The fourth thing to be consulted of,  
“ was for the sending and appointing of  
“ Preachers into *Ireland*, whereof, saith  
“ his *Majesty*, I am but halfe a *King*, being  
“ Lord over their bodies, but their soules  
“ seduced by Popery, hee much pittied,  
“ affirming, that where there is not true  
“ Religion, there can bee no continued  
“ obedience: nor for *Ireland* only, but for  
“ some part of *Wales*, and the Northerne  
“ borders, so once called, though now no  
“ borders: the men to be sent, not to be fa-  
“ ctious, or scandalous, for weeds will be  
“ weeds, wheresoever they be, and are  
“ good for nothing, but to be picked over  
“ the wall, therefore they should single  
“ out men of sincerity, of knowledge, of  
“ courage.

“ The last was, for provision of suffici-  
ent

*before the Kings Majesty. 99*

“ent maintenance for the Clergie; and  
“withall, for the planting of a learned and  
“painefull Minister in every Parish, as  
“time shall serve.

“ To every of those, his *Majesty* willed  
“that severall Commissioners of his  
“Councell and Bishops should be ap-  
“pointed by the Lord, upon the dissol-  
“ving the assembly present.

And thus having conferred of these points with the Bishops, and referred other some of them, as you heard, to speciall Committies, his *Majesty* willed, that *D. Reyn.* and his associates, should be called in; to whom, he presently signified, what was done, and caused the alterations, or explications, before named, to be read unto them. A litle disputing there was, about the words in Marriage, With my body I thee worship, and arguing no other thing to be meant, by the word worship, then that, which *S. Paul* willeth, 1 *Cor.* 7. 4. the man there- by acknowledging, that hereby hee wor-  
O 2 shippeth

100 *The summe of the Conference*

shippeth his wife, in that he appropriateth his body unto her alone: nor any more, then that which *S. Peter* counselleth, *1 Pet. 3. 7.* That the man should give honour to his wife, as the weaker vessell, yet for their satisfaction, should be put in, With my body I thee worship, and honor, if it were thought fit; and so his *Majesty* shut up all with a most pithy exhortation to both sides for Unity, persuading diligence in each mans place, without violence on the one party, or disobedience on the other & willed them to deale with their friends abroad to that purpose: for his *Majesty* feared, and had some experience, that many of them were ticklish and humorous; nor that only, but laborers to pervert others to their fancies; he now saw, that the exceptions against the *Comunion Booke*, were matters of weaknesse; therefore, if the persons reluctant be discreet, they will be won betimes, and by good persuasions; if undiscreet, better they were removed:



“ved: for many, by their factious behavi-  
“our were driven to be Papists. Now then  
“of their fruits, he shall judge them; Obe-  
“dience and Humility being marks of ho-  
“nest and good men. Those he expected of  
“them and by their example and perswa-  
“sion of all their sort abroad, for, if hereaf-  
“ter, things being thus well ordred, they  
“should be unquiet, neither his Majesty  
“nor the state had any cause to think well  
“of them. To which, they gave al their un-  
animous assent, taking exception against  
nothing that was said or done, but  
promised to performe all duty to the  
Bishops, as their Reverend Fathers, and  
to joyne with them against the com-  
mon adversaries, and for the quiet of the  
Church.

Only, Master *Chatterton* of *Emanuel*  
*Colledge*, kneeling, requested that  
the wearing of the Surplis, and the use  
of the Crosse in Baptisme, might not  
be urged upon some honest, godly, and  
painfull Ministers in some parts of *Lan-*

102 *The summe of the Conference*

*cashire*, who feared, that if they should beforced unto them, many whom they had won to the Gospell, would slide backe, and revolt unto Popery againe, and particularly, instanced the Vicar of *Ratesdale* ( he could not have light upon a worse; ) for not many yeeres before, he was proved before my Lord Arch-Bishop, as his Grace there testified, and my Lord Chancellor, by his unseemely and unreverent usage of the Eucharist, dealing the bread out of a Basket, every man putting in his hand, and taking out a peece, to have made many loath the holy Communion, and wholly refuse to come to Church. His Majesty answered, that it was not his purpose, and he durst answer for the Bishops, that it was not their intent, presently, and out of hand to inforce those things, without fatherly admonitions, conferences, and persuasions premised; but wished, that it should be examined, if those Men by their paines and preaching had converted

“ted any from Popery, and were withall  
“men quiet of disposition, honest of life,  
“and diligent in their calling; if so, letters  
“should be written to the Bishop of *Che-*  
“*ster*, ( of whom his Majesty gave a very  
“good testimony ) to that purpose: if  
“not, but that they were of a turbulent  
“and opposite spirit, both they and other  
“of that unquiet humor should presently  
“be enforced to a conformity: and so for  
“that point, it was concluded, that my  
“Lord Arch-Bishop should write to the  
“Bishop of *Chester*, his Letters for that  
“matter.

My Lord of *London* replieth, that if this  
were granted, the Copy of these Letters  
( especially, if his Majesty had written,  
as at first it was purposed ) would flie  
over all *England*, and then other, for  
their confines, would make the same re-  
quest, and so no fruit should follow of  
this Conference, but things would be  
worse then they were before. There-  
fore he humbly desired his Majesty, that

104 *The summe of the Conference*

a time should be limited, within which  
 compasse, they should conforme them-  
 selves. To which his Majesty readily  
 assented, and willed, that the Bishop of  
 the Diocesse, should set them downe the  
 time, and in the meane while conferre  
 with them, and if they would not yeeld,  
 whatsoever they were, to remove them,  
 after their time expired.

No sooner was that motion ended,  
 but downe falls M. *Knewstubs*, and he re-  
 quests the like favour of forbearance, for  
 some honest Ministers in *Suffolke*, telling  
 the King it would make much against  
 their Credits in the Countrey, to be now  
 forced to the Surplis, and the Crosse in  
 Baptisme. My Lords Grace was answer-  
 ring; Nay, sayth his Majesty, let me alone  
 with him. Sir, saith the King, you shew  
 your selfe an uncharitable man, wee  
 have here taken paines, and in the end  
 have concluded of an unitie, and unifor-  
 mity, and you forsooth, must preferre  
 the Credits of a few private men, before  
 the

*before the Kings Majesty. 99*

“the generall peace of the Church : this is  
“just the Scottish Argument ; for when  
“any thing was there concluded, which  
“disliked some humors, the onely reason,  
“why they would not obey, was, it stood  
“not with their credits to yeeld, having so  
“long time been of the contrary opinion;  
“I will none of that, saith the *King* , and  
“therefore , either let them conforme  
“themselves , and that shortly , or they  
“shall heare of it. My Lord *Cecill* put his  
*Majesty* in minde , of a word his *Highe-  
nesse* had used the day before, namely, of  
Ambling Communiones , saying , that  
the indecency thereof , was very offen-  
sive , and had driven many from the  
Church : And here M. *Chatterton* was  
told of sitting Communiones in *Emanuel-  
ell* Colledge ; which he said was so , by  
reason of the seats, so placed as they be ;  
yet, that they had some kneeling also.

Finally they joyntly promised , to bee  
quiet and obedient, now they knew it to  
be the Kings minde, to have it so. His

## 106 *The summe of the Conference*

*Majesties* gracious conclusion was so piercing, as that it fetched teares from some on both sides. My Lord of *London* ended all, in the name of the whole company, with a Thanksgiving unto God for his *Majesty*, and a Prayer for the health and prosperity of his *Highnesse*, our gracious *Queene*, the young Prince, and all their Royall issue.

His *Majesty* departed into the inner Chamber: all the Lords presently went to the Councill Chamber, to appoint Commissioners, for the severall matters before referred.

*FINIS.*

# The Preface.

**M**Any copies were sent me, whereof some were so shamelesly untrue, & I assure you so obscæne, that I thinke his Majesty would have been as much offended with me for Printing, as with the Authors for dispersing them: I have chosē thereof the best and cleanliest, which doe here vnder follow.

I give no censure, neyther know I the Dispersers, let the Reader conferre and judge. Rectum est iudex sui & obliqui.

The first Copy.

January 15. 1603.



I, I cannot conceale from you the good successe, which it hath pleased God to send us, by the *Conferrience*, which his Majesty had with the Bishops at the Court. There appeared none but the Bishops, which were with the King above three hours. *Cant. Lond. VVin.* fell downe on their knees, and desired, that all things might remaine, lest the Papists should thinke we have beene in an error. The King replied, that in 42. yeeres corruptions might creepe in. He spake of confirmation, private Baptisme, the Crosse, Dumbe ministry, Non residence, the Courts, which he promised to amend, especially he spake bitterly against private Baptisme, saying, he had as lieve an Ape as a wo-

## *The first Copy.*

man should baptise his childe, & against Courts, which he said, he would put down. The Lo. chiefe Justice, and the Lord Keeper spake much against them, and the Lord *Cecill* against Excommunications, by Lay men. Master Deane of the Chappel, speaking something to the King in his eare, the Bishop of *London* insolently said unto him, Doctor *Montague*, speake out, that we may heare you, and seeke not to crosse us. At their departure, they said, that if the King should use the Ministers in such sort, as they were used, they would be too insolent. The King said, they were his subjects, & if he would not heare them, then they had just cause to complaine. The Bishops brought forth many Popish arguments, which the King very earnestly answered, and learnedly, more then ten times calling them Papish arguments, and said by those reasons, they might prove Popery. The Bishop of *VVinchester* said, that if he tooke away private Baptisme, he overthrew all Antiquity. The Bi. of *Peterborow* brought forth a foolish Argument, with much disgrace to himselfe. The Bishops having taken Wednesday, to consider of the Kings speech, the Ministers came to the King on Monday at nine of the clocke. Honest men about the Court are comforted. Conformitans hang downe their heads, and the Bishops men curse the Puritans.

*Sic explicit prima dies.*

I have



## Another Copy.



Have sent you the declarati-  
on of the Conference, the  
which was in this manner :  
the first day the Bishops of  
*Canterbury, London, and Win-*  
*chester*, making earnest sute,  
that all things might stand  
as they did, lest the Papists should take offence,  
who might say, we would perswade them to come  
to a church, having errors in it; and the Puritans  
will say, they have beene persecuted long. The K.  
answered, That the best state would gather corrup-  
tions, & that it was no Argument for thē to say,  
They would not be cured of the Pox, because they  
had had it 30. yeers: he concluded against Absolu-  
tion Confirmatiō, private Baptisme, the dumbe  
& scandalous Ministers, Pluralities, the Courts,  
& the authority of the Bishops by the high Com-  
missioners, &c. The second day the Ministers were  
convented before the King, who answered feare-  
fully and modestly: the Bishop of *London* beha-  
ved himselfe insolently, saying these are *Cart-*  
*wrights* Schöllers, Schismatikes, breakers of your  
Majesties laws, you may know them by their Tur-  
ky gownes and silke Turkey Grogoram: the third  
day, they met all, where the King spake much to  
unity, that they might joyne against the Papists.  
All the three daies the King behaved himselfe ad-  
mirable to the beholders, granting to the Mini-  
sters their earnest request, that the Ceremonies of

Some of the speeches that are

printed upon M. Doctor Rowles

concerning the

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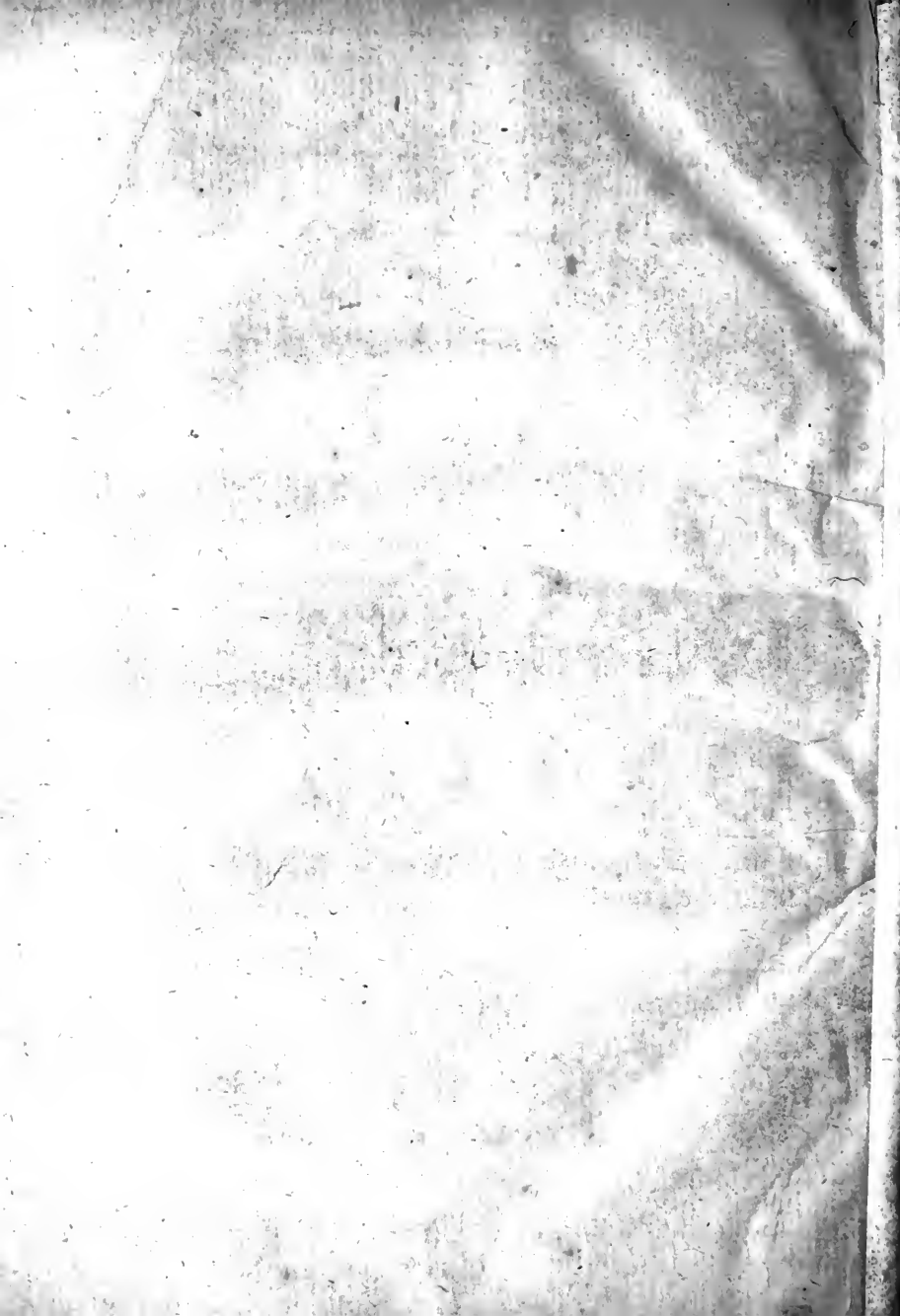
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