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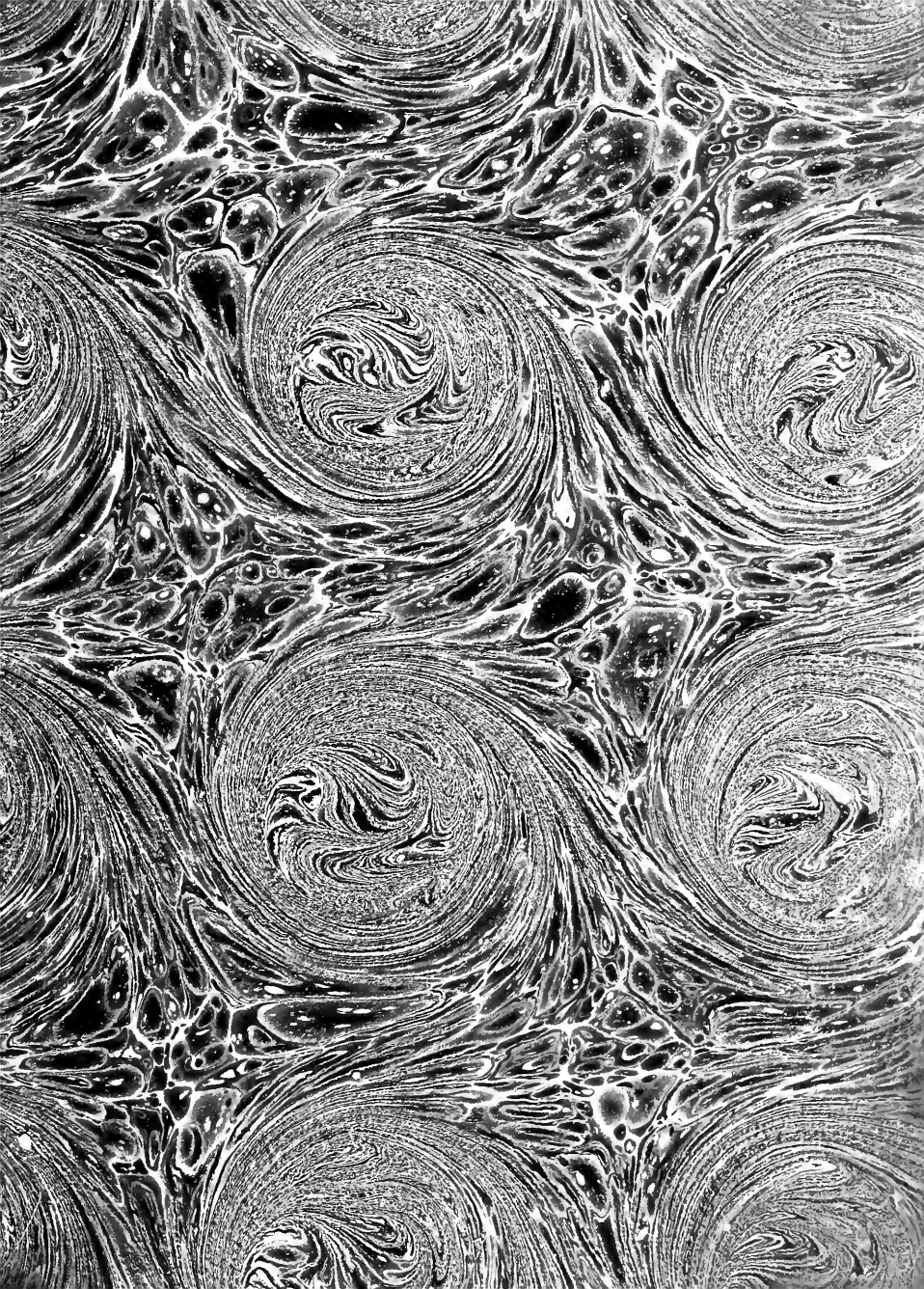
PRINCETON, N. J.

Division *Puritan*

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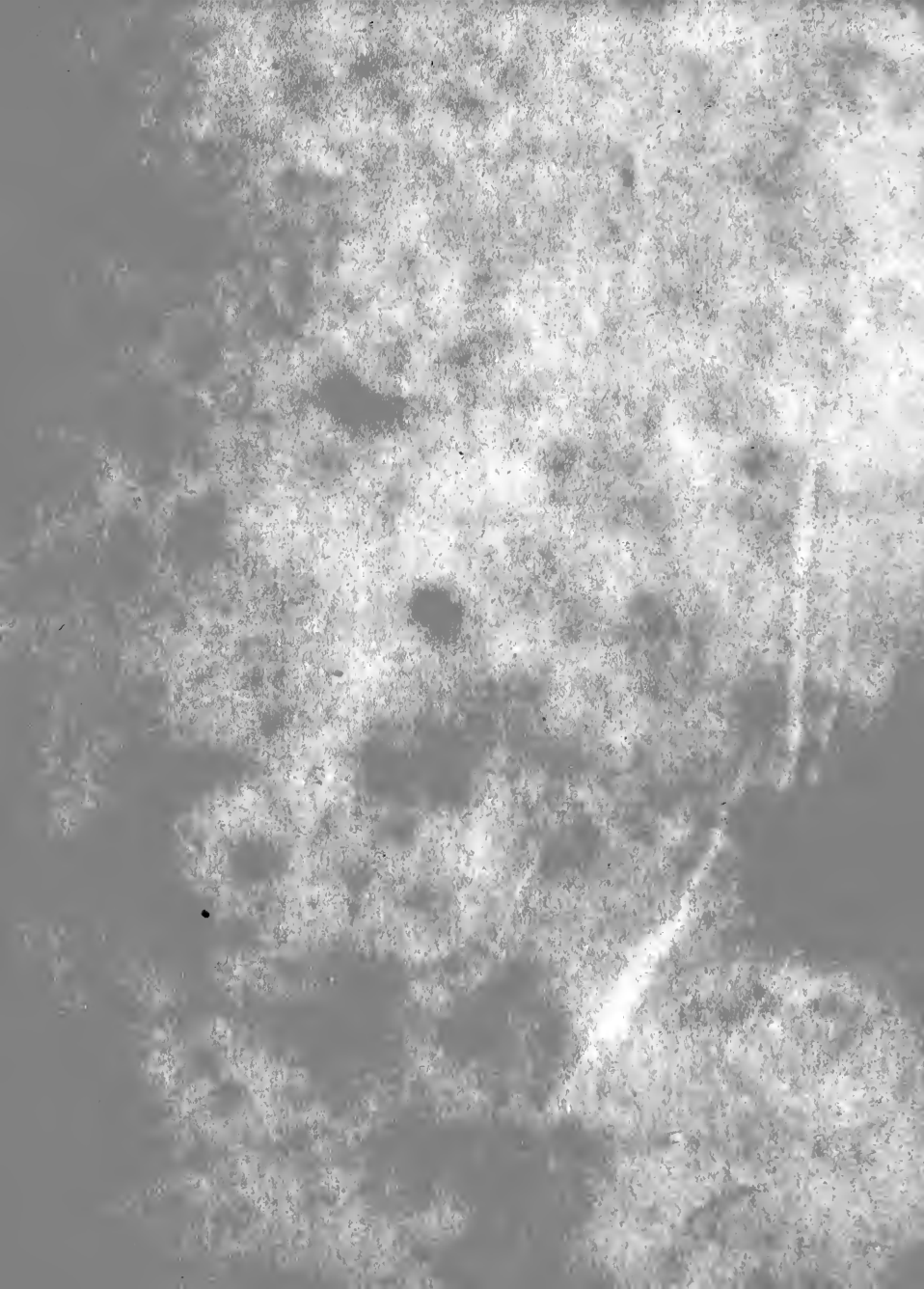


Baillie (Robert)

Very Rare
see Reference to America
in Preface (B 114)









LADENSIVM

ΑΥΤΟΚΑΤΑΚΡΙΣΙΣ,

THE CANTERBURIANS

SELF-CONVICTION:

OR,

An evident demonstration of the avowed
Arminianisme, Poperie, and tyrannie of
that faction by their owne confessions;

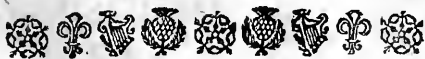
With a postscript for the Personat Jesuite *Lysimachus Nicanor*, a prime *Canterburian*.

The third Edition augmented by the Author,
with a large Supplement.

And corrected in Typographicke faults, not these onely
which in a huge number did escape through negligence
and ignorance that Printer at Amsterdam, but
these also, which in the very first Edition were
but too many.

Helped also in fundry materiall Passages, wherein the
Author hath received better information.

[Robert Baillie]



Printed for NATHANIEL BYTTER. 1641.

THE UNIVERSITY OF CHICAGO

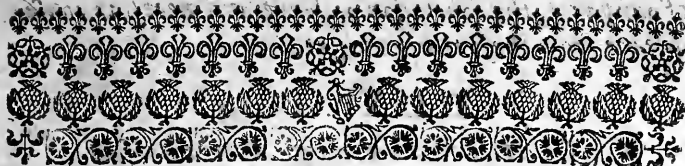
THE UNIVERSITY OF CHICAGO
THE DIVISION OF THE PHYSICAL SCIENCES
DEPARTMENT OF CHEMISTRY

OR

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Summa Caputum.

THE Preface sheweth the unreasonableſſe of this new warre, That we have committed nothing againſt the late pacification: That compaſſion, hope, and all reaſon call now for peace at home; that at laſt we may get ſome order of our enemies abroad, That the Canterburian faction deſerves not ſo well of England, that armes in their favour ought to be taken againſt Scotland: We offer to inſtruct their inſupportable crimes by their owne writs: If armes be needleſly taken in ſo evill a cauſe, they cannot but end in an untimous repentance: In this nick of time very poore wits without preſumption may venture to ſpeake even to Parliaments: The obſtinate ſilence of the Engliſh Divines is prodigious.

CHAP. I.

The delineation of the whole ſubſequent Treatiſe.

OUR Adverſars decline to anſwere our firſt and chiefe challenge: The ſcope of this writ, All our plea is but one cleare ſyllogiſme, the Major whereof is the ſentence of our Iudge, the Minor, the confeſſion

of our party, the conclusion a cleare and necessar consequence from these two premisses.

CHAP. II.

The *Canterburians* avowed *Arminianisme*.

A *Rminianisme*, is a great and dangerous innovation of our Religion: King James his judgement thereof: the great increase of *Arminianisme* in Scotland by *Canterburies* meanes: King Charles his name stolne by *Canterburie*, to the defence of *Arminianisme*: the *Irish Church* infected with *Arminianisme* by *Canterburie*: the *Canterburians* in England teach the first and second article of *Arminius*: why King James stiled *Arminians Atheists*: they teach the third and fourth article: Also the fifth: the *Arminians* in England advanced: their opposites disgraced and persecuted: *Canterburie* and his fellowes, contrare to the Kings Proclamation, goe on boldly to print, let be to preach *Arminian tenets*: A demonstration of *Canterburies Arminianisme* in the highest degree: they make *Arminianisme* consonant to the articles of England, and so not contrare to the Proclamation.

CHAP. III.

The *Canterburians* professed affection towards the pope and popery in grosse.

Once they were suspected of *Lutheranisme*, but at last *Poperie* was found their marke: To make way for their designs, they cry downe the Popes *Anti-christianisme*: They are content to have the Popes *authoritie*.

[4]
thoritie set up againe in England : their mind to the
Cardinalat : they affect much to be joined with the
Church of Rome as shee stands.

CHAP. IIII.

The *Canterburians* joine with Rome in
her grossest idolatries.

IN the middes of their denyalls, yet they avow their
giving of religious adoration, to the very stock or
stone of the altar : As much adoration of the elements
they grant as the *Papists* require : In the matter of
Images their full agreement with Rome. About re-
licts they agree with *Papists* : they come neere to the in-
vocation of *Saints*.

CHAP. V.

The *Canterburians* avow their embracing of the
popish heresies and grossest errorrs.

They joine with Rome in setting up traditions in
prejudice of Scripture : In the doctrine of faith,
justification, fulfilling of the Law, merit, they are
fully *Popish* : In the doctrine of the Sacraments behold
their *Poperie* : they are for the reerection of *Mona-*
stories, and placing of *Monks* and *Nunnes* therein as
of old : How neere they approach to *Purgatorie* and
prayer for the dead.

CHAP. VI.

Anent their Superstitions.

FEW of all Romes superstitions are against their
stomack : They embrace the grossest not only of their
privat, but also of their publick superstitions.

CHAP.

Chounæus in his collectiones Theologicæ; dedicated to my L. of Canterburie, and subscribed by his Chaplane.

Shelfoord in his five pious Sermons, printed at Cambridge, by the direction of the Vice-chancellor D. Beel, set out with a number of Epigrames Latine & English, by divers of the university fellows, defended yet still by Heylene, and Dow, in their bookes, which Canterbuty hath approved.

Antonie Stafford in his female glory, printed at London, and notwithstanding of all the challenges, made against it, yet still defended by Heylene & Dow in their approved writs.

William Wats in his sermon of apostolicall mortification.

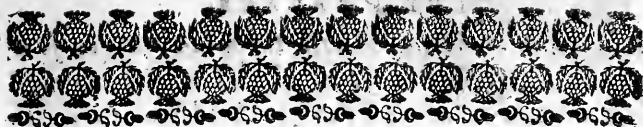
Giles Widowes in his schismaticall Puritan.

Edward Boughen in his Sermon of order and decencie.

Mr. Sp. of Queenes Colledge in Cambridge, in his Sermon of Confession.

Samuel Hoards in his sermon at the Metropolitall visitation.

Mr. Tedders in his sermon, at the visitation of the B. of Norwitch, all subscribed by the hands of my L. of Canterburies Chaplane, Bray, Oliver-Baker, or some others.



THE PREFACE



*T*is fallen out much beside our expectation that the storme of war should now againe begin to blow, when we did esteeme that the mercy of G. O. D, and justice of our Prince had settled our Land in a firme Peace for many generations, at least for many days, and ever while some appearance of provocation should have arisen from us, for the kindling of the wrath of our enraged enemies; whose fury though we know well not to be quite extinguished, yet we did surely think it would not break forth in haste in any publick and open flame, till some new matter had bin furnished, or some probable colour of a new quarrell could have beene alledged against us.

Wee did expect nothing lesse then war.

When we have scattered that cloud of calumnies, which by their tongues and pens they had spread abroad of our rebellion, and many other odious crimes, when by our frequent supplications, informations, remonstrances, declarations, and other writs, we have cleared abundantly the justice of our cause, the innocency of our proceedings to all the ingenuous mindes of the Ile, and to so many of our neighbour nations, as have bin desirous to cognesse of our affairs; when our gracious and just Prince, in the very heat of his wrath raised alone by their mis-informations, even while armes were in his

Wee have committed nothing that can be presented with any goodly colour for the breach of the late pacification.

THE PREFACE.

hand, hath beene moved with the unanimous consens
of all his English Counsel, of all his Commanders &
whole army, to acknowledge us good and loyall subjects :
And after a full hearing of our cause in his campe to
professe his satisfaction, to pronounce us free of those
crimes which before were falsely blazed of us, to send us
all home in peace, with the tokens of his favor, with the
heartly embracements of that army which came against
us for our ruine: when we in a generall assembly of our
Church, with the knowledge & full consent of his Ma-
jesties high Commissioner & whole counsel, have justi-
fied our opposition to the innovation of our Religion &
Laws by the Prelates, our excommunication of them
therefore, the renewing of our Covenant, and all the
rest of our Ecclesiasticall proceedings; when our States
in Parliament were going on in a sweet harmony to
confirm the weakneses & set right the disorders of our
Estate, and that no farther then cleare equity, reason,
law, yea the very words of the pacificatory edict did
permit; when our whole people were minding nothing
but quietnesse, having cast their necks under the feet
of our reconciled King, put all their castles & canons
in his hand, without any security, but the royall word,
& received heartily all those fugitives who had taken
armes in the Prelates cause, against their Country, ha-
ving no other mind, but to sit down with joy, and go a-
bout our own long neglected busineses, praising God, &
blessing the King: The martiall minds among us, pan-
ting for languor to be employed over sea, for the honor
of the crown; in spending their blood against the insol-
ent enemies of his Majesties house. while these are
our onely thoughts, It was more then marvellous to us
that

that first the dumbe and obscure whisperings, and at once the loud blasts, the open threats of a new more terrible & cruell war then before should come to our ears, that our Castles should be filled with strangers, be provided with extraordinary vittuals and munition, as against a present assault, or long siege: Many of our Nobles tempted to leave our cause; numbers of a salls made to break the unity of all our Estates: And at last our Parliament commanded to arise, the commissioners thereof, after a long & wearisome journey to Court; for the clearing of some surmised mistakes about moods & forms of proceeding, refused presence: A Parliament in England indicted (as the rumour goeth) to perswade that nation, our dearest neighbors, with whom our cause is common, to imploy their means and armes against us, that so our old nationall and immortal wars may be renewed to make sport to Prelates, & a bridge for the Spaniard or French to come over sea and sit downe masters of the whole Ile, when both nations by mutual wounds are disabled for defence against the force of an enemy, so potent as either France or Spain are this day of themselves, without the assistance which too like shall be made them by the Papists of the Ile, and many more, who will not faile to joyne for their own ends with any apparent victor.

We admire how it is possible that intestine armes without any necessity should be taken up at this season when all the forces the whole Ile can spare are most earnestly called for, by the tears of his Majesties only sister, by the bloud and long desolation of her most miserable Subjects, by the captivity and banishment of all her hopeful Children, Prince Charles, lying daily under

Compassion, hope, and all reason call now for peace at home, than at last we may get some order of our enemies abroad.

T H E P R E F A C E .

the hazard of the French Kings mercie at Paris, and Prince Robert of the Emperors at Vienne, the rest of that royall bloud lying so many yeares with their Mother; banished in a strange Country: Pitty would command us to put up all our homeward quarrels; though they were both great and many, let be to forge any, where none reall can be found: Yea, hope would allure us to try now, if ever, our Armes on those spitefull Nations, the hereditary enemies of our Religion and of our Ile, where God hath made them contemptible by the cleere successe he giveth daily te every one that riseth against them: Bannier with a wing of the Swedish Army, dwelling in spite of the Emperor all this yeare in the heart of his Countries, a part of Weymers forces with a little helpe from France triumphing on the Rhene, for all that Baviere, Culen, the Emperor or Spaniard can doe against them: That very strong and great Armado all utterly crushed in our eyes by the Hollanders alone, without the assistance of any: The very French, not the best sea-men, having lately beaten oftner then once the Spanish navies in the Mediterran, the Spanish Empire labouring of a dangerous fever both at home and abroad, the Portugallians in spite of Philip, crowning Iohn of Braganza for their King, the Catalonians putting themselves in subjection to the French Crown, Naples and West-flanders bragging, the Fleet of the States almost domineering in the Westindian seas: Shall we alone sit still for ever? shal we send always nought but base contemptible & derided supplications to these intractable Princes? shal we feed our selves still with their scornfull promises; which so oft we have found, to our great disgrace, most false?

yea,

yea, rather then to beat them by that aboundance of power which we have, if God will give us an heart to imploy it, rather then to pull downe those tyrants who have shed rivers of Protestants blood, who have long troden on the persons of our nearest friends, & in thē, on our honour! Is it now meet we should choose to goe kill one another, alone for the bearing up of Prelats taitles, and that of Prelates is unworthy of respect as any that ever wore a Mytre. Let our kindred, let our friends, let all the Protestant churches perish, let our own lives & Estates run never so evident an hazard, yet the Prelates pride must be borne up, their furious desire of revenge must be satiate; all their Mandamus in these dominions must be executed with greater severity & rigour then those of their brethren are this day in Italy or Spaine, or those of their grand-father at Rome.

To us surely it is a strange Paradox, that a Parliament of England so wise, grave, equitabie a Court, as in all bygon times it hath ever proved, should be thought in danger at any time, let be now to be induced by any allurement, by any terrour, to submit themselves as Vallets and pages to the execution of the lusts, the furies and outrageous counsels of Canterbury and his dependers, for they know much better then we, that the maine greevances both of their Church and state, have no other originall, no other fountaine, on Earth but those men, who other but they have kepted our most gracious Prince at a distance from the countrey almost ever since he came to the Crowne? For whose cause have Parliaments these many yeares bin hindred to meet, and when they have met, beene quickly raised, to the unspeakable grieffe and prejudice of the whole land,

and

The Canterburian faction deserveeth not so well of England that armes in their favour ought to be taken against Scotland.

THE PREFACE.

& of all our friends abroad. By whose connivence is it that the idolatrous chappels of both the Queens in the most conspicuous places of the Court are so gorgeous & much frequented? whose tolerance is it that at London three masse-priests are to be found for one Minister, that three hundred of them reside in the city in ordinar, & six thousand at least in the country; If ye trust the Iesuits Catalogues to Rome? whence comes their immunity fro the laws, who have set up cloisters for Monks and Nuns, let be houses for open Masses in divers cities of the Kings dominions? why is our correspondence with the Pope no more secret, but our Agents avowedly sent to Rome, & his holiness Nuncios received here in state, & that such ones as in publik writs have lately defamed with unspeakable reproaches the person and birth of that most sacred **Q.** Elizabeth. Such actions, or at least long permission of such abominations doe they flow from any other but his Grace, the head and heart of the Cabbin Counsel? Did any other but he and his creatures, his legs and armes hinder alwayes our effectuall allyance with the Swedes & French, when their armies did most flourish in Germany for the relief of the oppressed churches? why was that poore Prince the King of Boheme to his dying day kept from any considerable helpe from Britaine? How was these young princes the other year permitted to take the fields with so small forces, that a very mean power of a silly commander beat them both, took the one captive, and put the other in his flight to an evident hazard of his life: who moved that innocent Prince, after his escape, to take so strainge a counsell as the world now speaks of, and

when

when he was engag'd, who did betray both his purpose and person to the French King, could any without the Cabbine understand the convey of such matters, and within that Cabbine does any come without his graces permission? Is not that man the evident author of all the Scottish broyles? Are not his letters extant, his holy hands interlynings of the Scottish service to be seen, his other writtes also are in our hands, making manifest that the beginning and continuance of that cursed worke hath no spring without his braine? when the King himselfe after ripe advisement and all about him both English and Scots had returned in peace, who incontinent did change the face of the Court and revive that fire, which in the heart of the Prince and all his good Subjects was once cloffe dead.

That a Parliament of England will not only let such a man and his complices goe free, but to serve his humour, will be content to ingadge their lives and estates for the overthrow and enslaving of us their best neighbors, that over our carcasses a path-way may be made for Bishops now, and at once for the Pope and Spaniard to tread on the neck both of their bodies & souls, we cannot beleieve. Yet if any such things should be propounded (for what dare not effronted impudence attempt) we would require that sage Senat before they passe any bloody sentence of war against us to consider a little the quality of that party for whose cause they take armes, we offer to instruct to the full satisfaction of the whole world of free & imprejudicate minds, not by fleeing reports, not by probable likelihoods, not by the sentences of the gravest and most solemne judicatories of this land, our two last generall assemblies & late parliament, who at far grea-

Wee offer to instruct by the writs of our partie their unsusportable crimes.

ter length & with more mature advisement did cognosce of those causes, then ever any Assembly or Parliament amongst us, since the first founding of our Church and Kingdome did resolve upon any matter whatsoever: All those means of probation we shall set aside and take us alone to the mouth of our very adversaries. If by their owne testimony we make it evident, that beside books, ceremonies, and Bishops which make the proper and particular quarrell of this nationall Kirk against them, they are guilty of grosse Arminianisme, plain Popery, and of setting up of barbarous tyrannie, which is the common quarrell of the Kirk of England, of all the reformed Kirks, and of all men who delite not to live and die in the fetters of slavery. If we demonstrate, not so much by their preachings and practises amongst us, as by their maximes printed with priviledge among your selves; which to this day, though oft pressed thereto, they have never recanted. If we shew that yet still they stiffly avow all the articles of Arminius, a number of the grossest abominations of Popery, specially the authority of the sea of Rome, that they urge conclusions which will force you without any reluctance, so much as by a verball protestation, not onely to give way unto any iniquitie whatsoever, either in kirk or state, whereto they can get stolen the pretext of the Kings name; but also to lay downe your neck under the yoke of the King of Spaine, if once he had any footing in this Ile, without any farther resistance; though in your church by force that Tyrant should set up the Latine Messe in place of the Bible, and in your state for your Magna Charta and acts of Parliament, the lawes of Castile, though in your eyes he should destroy the whole race of the royall family, though

the remainder of the Nobility and Gentry in the land should be sent over by him, some to worke in fetters in his Mines of Peru, Others in chaynes to row all their dayes in his gallayes in the Mediterrane, for all these or any other imaginable acts of tyrannie that could escape the wicked head of any mad Nero, of any monstrous Caligula; these men doe openly take upon them to perswade that no kind of resistance for defence can be made by the whole States of a land, though sitting in Parliament, with a most harmonious consent, no more nor the Jewes might have done against Nabuchadnezer, or the Christians of old against the Pagane Emperours, or the Greek Church this day against the grand Signieur in Constantinople, that all our forbearers both English and Scots in their manifold bickerings against the misleaders of their Princes, against the tyrannizing factions of Court, were ever Traytors and Rebels, and ought to have losed their heads and lands for their presumption to defend their liberties; against the intolerable insolencies of a pack of runigat Villanes; and for their boldnesse, to fasten the tottering Crowne upon the head of their Kings: all such Services of our Antecessours to King and Country, were treacherous insurrections.

If for all these their crimes I make speak before you no other witnesses then their own tongues, I trust there shall not remain in your minds the least shadow of any scruple to believe my allegations, nor in your wils the least inclination to joine with the counsels of so polluted and self-convicted persons: And if to men whose open profession in their printed bookes, let be secret practises, leades to so wicked ends so far contrare to the glorie of God, to the honour and safety of our King, to

Armes need,
kely taken in
so evill a cause
can not but
end in an un-
timous repe-
rance.

the well of us all, whether in Soule, body, estate, children, or any thing that is deare to us, yee would lend your armes against us; we believe the Lord of Hosts, the righteous Judge would be opposite to you, and make hundreds of your men in so evill a cause flee before ten of ours: Or, if it were the profound and unsearchable pleasure of the God of Armies, to make you for a time a scourge to beat us, for our manifold transgressions, yet when yee had obtained all the Prelats intentions, when wee for our other sins were tred under your feet, we would for all that hope to die with great comfort and courage, as defenders of the truth of God, of the liberties and lawes of our Country, of the true good and honour of the Crown and Royall Familie: All which as wee take it, one of the most wicked and unnaturall factions that ever this Isle did breed, are manifestly oppugning: yet certainly, we could not but leave in our Testament to you our unjust oppressors the legacie of an untimous repentance; for when yee have killed thousands of us, and banished the rest out of the Isle, when on the back of our departure, your sweet fosters the Bishops have brought the Pope upon you and your children; when a French or Spanish invasion doth threaten you with a slavish conquest; will yee not then all, and above all our gracious Prince regrate, that he hath beene so evill advised, as to have put so many of his brave Subjects to the cruell sword, who were very able & most willing to haue done him noble service against these forraine usurpers? would not at such a time, that is too likely to be at hand, if our Prelates advises now be followed, both his Majesty, and all of you who shall remaine in life, be most earnest recallers not onely of your

owne Country-men, (many thousands whereof yee know have lately by Episcopall tyranny beene cast out from their homes, as far as to the worlds end, among the savage Americans) but also the reliques of our ruine from their banishment, with as great diligence as in the time of Fergus the second, the inhabitants of this land did recall our ancestors, when by the fraud and force of a wicked faction they were the most part killed, and the rest sent over Sea in banishment. It were better by much, before the remediless stroke be given, to be well advised, then out of time to sigh, when the millions of lost lives; when the happinesse of our true Religion, when the liberties of both the nations, once thrown away by our owne hands, can not againe bee recovered.

To the end therefore that such lamentable inconveniences may be eshewed, and your Honors the more animate to deny your power to those, who now possible may crave to have it abused against us without cause, beside numbers of pressing reasons, wherewith I doubt not every wise man amongst you is come well enough instructed from his owne considerations, and which I trust shall be further presented in plenty by these of our Nation, who have ever beene at the head of our affaires, whom God hath still enabled to cleare the justice and necessitie of all our proceedings hitherto, to the minds of all, save our insatiate adversaries, whom superstition and rage hath blinded. If it might be your Honours pleasure when all the rest have ended, I could wish that euen unto me, a little audience were given: my zeale to the truth of God, to the peace of this Isle, to the honour of our deare and gracious Sovereigne, imboldeneth

In this nick
of time very
poore wittes
without pre-
sumption may
venture to
speake to Par-
liaments.

neth me to offer even my little myte of information. This is a period of time, when the obstinate silence of those who are most obliged by their places and gifts to speake, must open the mouths of sundrie, who are not by much so able; Verie babes, yea stones must finde a tongue when Pharisees deny their testimonie to CHRIST: Dumbe men will get words when a father, when a King, let bee a whole kingdome, by the wickednesse of a few, is put in extreme perrill of ruine: An Ass will finde language when the devouring sword of an Angel is drawne against the Master. Nothing more common in the Roman Annals, then the speaches of very Oxen, before any calamitie of the Common-wealth: The claiking of Geese did at a time preserve the Capitoll: Amiclae was lost by too much silence: The neglect of the voice of a Damosel, the contempt of Cassandraes warning, the casting of her in bands, for her true but unpleasant speach, did bring the Trojane horse within the wals, and with it the quick ruine both of the city and Kingdome.

An offer de-
serving a little
audience.

I hope then that the greatnesse of my undertaking may purchase me a little audience: for I offer to make you all see with your owne eyes, and heare with your owne eares the Canterburians to declare by their owne tongues, and write downe under their own hands their cleare mindes, to bring in our Church Arminianisme, and compleet Popery, and in our State a slavery no lesse then Turkish. If yee finde that I prove my offer, I trust I may bee confident of your wisdomes, that though Cicero himselfe, and with him Demosthenes as a second, and Orpheus with the enchantments of his tongue and harp, as a third
marrow

marrow, should come to perswade, yet that none of you shall ever bee moved by all their oratorie, to espouse the quarrels of so unhappy men. If I faile in my faire undertaking, let me bee condemned of temeritie, and no houre of your leasure be ever againe imployed, in taking notice of any more of my complaints: But till my vanity bee found, I will expect assuredly from your Honours one hearing, if it were but to waken many an able wit, and nimble pen, in that your venerable House of Convocation; Numbers there, if they would speake their knowledge, could tell other tales then ever I heard in an out-corner of the Isle, farre from the secrets of State, and all possibilitie of intelligence how many affaires in the World doe goe.

It is one of the wonders of the World, how many of the English Divines can at this time be so dumbe, who could well, if they pleased, paint out before your eyes with a Sun-beame all the crimes I speake of in that head and members. It is strange that the pilloring of some few, that the slitting of Bastwickes and Burtownsnose, the branding of Prinnes cheeke, the cutting of Lightouns eares, the scourging of Lylburne through the City, the close keeping of Lincolne, and the murthering of others by famine, colde, vermine, stinke, and other miseries in the caves and vaults of the Bishops houses of inquisition, should bind up the mouthes of all the rest of the learned. England wont not in the dayes of hottest persecution, in the very Marian times, to be so scant of faithfull witnesses to the truth of Christ, we can not now conjecture what is become of that zeale to the true Religion,

The silence of
the English
Divines is
prodigious.
which

THE PREFACE.

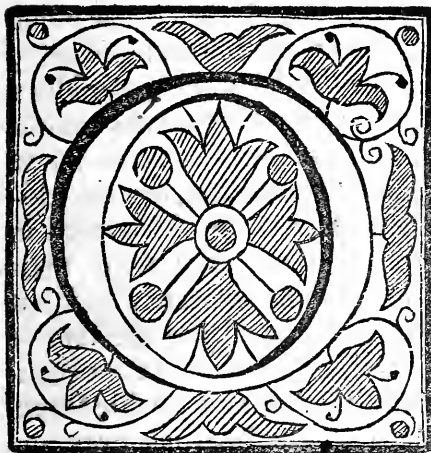
which we are perswaded lyes in the heart of many thousands in that gracious Kirk; we trust indeed that this long lurking, and too too long silence of the Saints there, shall breake out at once in some hundreths of trumpets and lampes, shining and shouting, to the joy of all the reformed Churches, against the campe of these enemies to God, and the King; that quickly it may be so, behold I here first upon all hazards doe breake my pitcher, doe hold out my lampe, and blow my trumpet before the Commissioners of the whole Kingdome, offering to convince that prevalent faction by their owne mouth, of Arminianisme, Poperie, and tyrannie.

The



The main scope and delineation of the subsequent Treatise.

CHAP. I.



Our Adversaries are very unwilling to suffer to appeare, that there is any further debate betwixt them and us, but what is proper unto our Church, & doth arise from the Service Book, Canons, & Episcopacie, which they have pressed upon

Our adversaries decline to answer our greatest challenge.

us with violence, against all Order Ecclesiasticall and Civill: In the mean time, lest they become the sacrifices of the publike hatred of others, in a subtile Sophistication they labour to hide the notable wrongs and affronts which they have done openly to the Reformed Religion, to the Churches of ENGLAND, and all the Reformed Churches

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in the main and most materiall questions debated against the Papists ever since the reformation: for such as professe themselves our enemies, and are most busie to stirre up our gracious Prince to armes against us, do wilfully dissemble their knowledg of any other controversie betweene them and us, but that which properly concerneth us, and rubbeth not upon any other Church. In this their doing the Judicious may perceive their manifold deceit, whereby they would delude the simple, and many wittie worldlings do deceive themselves: First, they would have the world to think that wee obstinately refuse to obey the Magistrate, in the point of things indifferent, And therefore unnecessarily, and in a foolish preciseness draw upon ourselves the wrath of the King. Secondly, when in our late Assemblies, the order of our Church is made known, and the seeds of superstition, heresie, idolatrie and antichristian tyranny are discovered in the service Booke and Canons, they wipe their mouth, they say, No such thing is meant; and that wee may upon the like occasion blame the service Booke of England. Thirdly, when by the occasion of the former quarrellings, their palpable Poperie and Arminianisme are set before their eyes, and their perverse intentions, desires, and endeavours, of the change of Religion and lawes are upon other grounds then upon the service Booke and Canons objected against them; they stop their eares, or at least shut their mouths, and answer nothing. This challenge they still decline and misken; they will not let it be heard, let bee to answer to it; And for

for to make out their tergiverſation, for to daſh away allutterly this our proceſſe, they have bin long plying their great engine; and at laſt have wrought their yondmoſt *myne* to that perfection, that it is now ready to ſpring under our wals. By their flattering calumnies they have drawne the Prince againe to arms, for the overthrow of us their challengers, and for the affrighting by the terrour of armies on foot all others elſwhere, from commencing any ſuch action againſt them.

As for us, truly it were the greateſt happineſſe we do wiſh for out of Heaven, to live peaceably in all ſubmiſſion and obedience, under the wings of our gracious Sovereigne, and it is to us a bitterneſſe as gall, as wormwood, as death to be neceſſitate to any conteſt, to any contradictory tearms, let be an armed defence, againſt any whom hee is pleaſed to defend: Yea certainly, it were the great joy of our hearts, to receive theſe very men, our mortall enemies, into the arms of our affection, upon any probable ſignes in them, of their ſincere grieſe, for the huge wrongs they have intended, and done to their Mother church and Country. But when this felicity is denied, and nothing in them doth yct appeare but induration, and a malicions obſtinacie, going on madly through a deſperate deſire of revenge, to move a very ſweet Prince for their cauſe to ſhed his own bloud, to rent his own bowels, to cut off his own members, what ſhall wee doe but complain to **G O D**, and offer to the Worlds eyes the true cauſe of our ſufferings, the true grounds of this Episcopall warre, or rather not Episcopall but

The ſcope of the
treatiſe.

Canterburian broyle? for wee judge fundry Bishops in the Isle to be very free of these mischiefs, and believe that divers of them would gladly demonstrate their innocency, if so be my Lord of *Canterbury* and his dependants, were in any way to receive from the Kings justice some part of their deservings.

Howsoever, that wee may give a testimony to the truth of GOD, which wee are like at once to seale with our bloud, wee will offer to the view of all Reformed Churches, and above the rest to our neereft and sibbest sister of *England*, as it were in a Table, divers of these errours, which our party first by craft and subtilty, but now by extreame violence of fire and sword, are labouring to bring upon us; to the end that our deare brethren understanding our sufferings in the defence of such a cause, may be the more willing at this time to contribute for our assistance from God, the helpe of their earnest Prayers, and for ever hereafter to condole with the more hearty compassion, any misery which possibly may befall us, in such a quarrell.

All our plea, is but
one cleer syllogisme.

Albeit truly our hopes are yet greater then our feares, if we could become so happy as once to get our plea but entred before our Prince; for wee can hardly conceive what in reason should hinder our full assurance of a favourable decision from that Sacred mouth, whose naturall equity the World knows in all causes whereof he is impartially informed, since our whole action is nought but one formall argument, whereof the *Major* is the verdict of our judge, the *Minor* shall be the open and avowed

vowed Testimony of our party, need wee feare that either our Judge or party will be so irrationall as to venture upon the deniall of a conclusion, whereof both the premisses is their own open professiō :

Our *Major* is this: Who ever in the Kings Do-^{The Major thereof.}minions spreads abroad Popery or any doctrine opposite to the Religion and Laws of the Land, now established, ought not to be countenanced, but severely punished by the King. This *Major* the King hath made certaine to us in his frequent most solemne asseverations, not only at his Coronation both here and in *England*, in his Proclamations both here and there, (a) but also in his late large Declaration, oftimes giving out his resolution to live and die in the reformed Protestant Religion, opposite to all Popery; to maintaine his established Laws; and in nothing to permit the enervating of them: Yea, this resolution of the King is so pe-

(a) Neither shall We ever give way to the authorizing of any thing, whereby any innovation may steale or creepe into the Church, but shall preserve that unities of doctrine and disci-

ipline, established in Queen *Elisabets* Reigne, whereby the Church of *England* have stood and flourished, since *Proclam. dissolving the Parl. of England, 1628.* and therefore once for all, we have thought fit to declare, and hereby to assure all our good people, that we neither were, are, nor ever (by the grace of God) shall be stained with Popish superstition, but by the contrary, are resolved to maintain the true Protestant Religion, already professed within this our ancient Kingdome. We neither intend innovation in Religion or Laws, *Proclam. Iune 3. 1638.* to free all our good Subjects of the least suspicion of any intention in us, to innovate any thing either in Religion or Laws, and to satisfie not only their desires, but even their doubts. We have discharged, &c. *Proclam. Septemb. 22. 1638.* and to give all his Majesties people full assurance, that hee never intended to admit any alteration or change in the true Religion professed within this Kingdome, and that they may be truly and fully satisfied of the reality of his intentions, and integrity of the same, his Majesty hath been pleased to require and command all his good Subjects, to subscribe the Confession of Faith, formerly signed by his deare Father, in *Annō 1580:* and it is his Majesties will that this be insert and registred in the Books of Assembly, as a testimony to posterity, not only of the sincerity of his intentions to the said true Religion, but also of his resolution to mayntain and defend the same, and his Subjects in the profession thereof, *Proclam. Decemb. 18. 1638.*

remptory,

(b) If any prelate would labour to bring in the superstitions of the Church of Rome, I doe not only leave him to Gods iudgment, but if his irreligious falshood can be discovered, also to shame and severe punishment from the State, and in any just way, no mans hands should be sooner against him then mine.

remptory, and publicly avowed, that *Canterbury* himselfe dare not but applaud thereto; (b) in his *Starre-chamber Speech*, who can seeme more forward then hee for the great equity, to punish condignely all who would but mint to bring in any popery in this Isle, or assay to make any innovation in Religion or Lawes? Wee believe indeed that the man doth but juggle with the World in his faire ambiguous generalities, being content to inveigh as much against popery and innovation as we could wish, upon hopes ever when it comes to any particular of the grossest popery wee can name, by his subtile distinctions and disputations to slide out of our hands: But wee are perswaded what ever may be the juggling of sophisticating Bishops, yet the magnanimous ingenuity, the Royall integrity of our gracious Sovereigne is not compatible with such fraudulent equivocations, as to proclaime his detestation of popery in generals, and not thereby to give us a full assurance of his abhorring every particular, which all the orthodox Preachers of this Isle since the Reformation, by *Queene Elisabeth* and *King James* allowance have ever condemned as popish errors. Our Major then wee trust may be past as unquestionable.

The Minor.

Wee subjoine our Minor, But so it is that *Canterbury* and his dependars, men raised, and yet maintained by him, have openly in their printed bookes, without any recantation or punishment to this day spread abroad in all the Kings dominions, doctrines opposite to our Religion and lawes, especially the most points of the grossest poperie. In reason all
our

our bickering ought to be here alone. This Minor I offer to instruct, and that by no other mides then the testimony of their own pens. If I doe so to the full satisfaction of all, who know what are the particular heads of the reformed Religion, and what the tenets of Popery opposite thereto, what are the lawes standing in all the three dominions, and what the contrary maximes of the *Turkish* empire, wherewith *Machiavelists* this day every where are labouring to poyson the eares of all Christian Princes, for enervating the laws and liberties of their Kingdomes: I hope that reason and justice which stand night and day attending on either side of King *Charles* throne will not fail to perswade the chearfull embracement of the conclusion, which follows by a cleare and naturall necessity, from the forenamed premisses, to wit, that *Canterbury* and his dependars in all the three dominions ought not to be countenanced by the King, but severely punished: Let be that for their pastime a bloody and hazardous war should be raised in so unseasonable a time, for the undoing of that countrie and Church which God hath honoured with the birth and baptisme, both of his Majesties owne person, and of his renowned father, and to the which both of them as all their hundreth and six glorious Predecessors, are endebted before God, and the World, all their Prerogatives both of nature, grace, and estate, so much as any Princes were ever to their mother Church and native country.

The conclusion.

CHAP.

C H A P. II.

The Canterburians avowed Arminianisme.

Arminianisme a great
and dangerous in-
novation of Religi-
on.

ARminianisme how great and dangerous an
innovation of the reformed Religion it is,
we may learne by the late experiences of our
neighbours, when that weed began to spread among
them. The States of *Holland* have declared in ma-
ny passages of their Dordracen Synod, that they
found it a more ready meane to overthrow both
their Church and State, then all the engines, policies,
armes which the Pope, and Spaniard, in any bygone
time had used against them. The Church of *France*
the other yeare, when *Amirot*, and *Teslard*, and
some few of their Divines, were but surmised to
incline a little towards some small twigs of one ar-
ticle of *Arminius*, was so affrighted, that they rested
not till in a generall Assembly at *Alençon*, they did
run together for the extinguishing of the first
sparkes as it were of a common fire. When *P. Baro*
in *Cambridge* began to run a little on this rock, how
carefull was my Lord of *Canterbury* and the Bishops
then in their meeting at *Lambeth* for the crushing
of that *Cockatrice* in the egg: when that serpent again
in the same place began to set up the nose in the
writtes of *Thomson*, how carefull was the Bishops
then by the hand of their brother of *Salisbury*
Doctor *Abbots* to cut of the head of that monster:
But what speake wee of the Churches reformed:
The very Synagogue of *Rome* whose conscience

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is enlarged as the Hell to swallow downe the vilest morsels of the most lewd errors that Antichrist can present, yet did they sticke much at this bone, when the Jesuit *Molina* began to draw out these dregs of *Pelagianisme* from the long neglected pits of some obscure Schoolmen, what clamours were raised there, not only by *Alvarez* and his followers, but also by numbers of Prelats and some great Princes, till the credit of the Jesuits in the Court of *Rome*, and the wisdom of the Consistory prognosticating a new rent in their Church did procure from the Pope a peremptory injunction of silence to both sides, on all highest paines: hoping if the *Dominicans* mouthes were once stopped, that the Jesuits by their familiar arts, and silent policies would at last worke out their intended point, which indeed since that time, they have well-neare fully gained.

But to King *Charles* eye no evidence useth to be so demonstrative, as that which commeth from the learned hand of his blessed Father. Would wee know how gracious a plant *Arminianisme* and the dressers of it will prove in *England*, or any where else, advise with King *James*, who after full tryall and long consultation about this emergent, with the Divines of his Court, especially the late Archbishop *Abbots*, gave out at last his Decree in print, and that in Latine, not only for a present declaration to the States of *Holland*, of his minde against *Vorstius*, and a cleere confession of his Faith in those points to the Christian World, but above all to remayne a perpetuall Register for his Heires and

King *James* judgment
of *Arminianisme*.

Successors, of his faithfull advise, if after his death their Kingdomes should be ever in danger to be pestered with that wicked seed.

(a) *Declarat. contra Voss.* pag. 15. *Non cruciat in crasse mentiri ut affirmet hereses libro suo expressas à professione Ecclesie Anglicane non dissentire.*

(b) *Ibid.* pag. 12. *Gnawiter impudens & serrei oris.*

(c) *Ibid.* pag. 18. *Detestanda hereses noviter exorta, mature extinguenda & ad usque inferos unde manarunt, releganda.*

(d) *Ibid.* pag. 12. *Sola inscriptio clamat igni damnandum.*

(e) *Ibid.* pag. 14. *Inimicus Deo Arminius cuius discipuli pestes, arrogantes, hæretici, athei sectarii.*

(f) *Ibid.* pag. 15. *A Deo maledictionem, apud Ecclesis omnes infamiam, in Republica perpetua distractionem.*

In that Treatise, his Majesty doth first (a) avow all them to be grosse Lyers, who do not blush to affirme that any of the *Arminian* Articles, even that most plausible one of the Saints Apostasie are consonant with the Doctrine or Articles of the Church of *England*. (b) He styleth *Bertius* for such a slander, a very impudent and brazen-faced man. Secondly, (c) Hee pronounceth these Doctrines of *Arminius* to be Heresies lately revived and damnable to the Hels from whence they come. Thirdly, (d) That *Bertius* for the very title of his booke, The Saints apostasie deserved burning. Fourthly, (e) That *Arminius* and his Scholars were to be reputed pests, enemies to God, proud, schismaticall, hereticall, Atheists. Fifthly, (f) Hee affirmeth that their toleration would not faile to bring upon the heads of their Tolerators let be favourers, Gods malediction, an evill report, slander and infamy with all the Churches abroad, and certaine Schisme, Division and Tumults at home. Shall wee then make any doubt of King *Charles* full contentment, that wee avow *Arminianisme*, to be such a dangerous innovation of our Religion as the reformed Churches abroad, and his Father at home hath taught us to count it where ever it is found.

The great increase of *Arminians* in Scotland, by *Canterburies* means.

Notwithstanding this bitter root amongst us was setting up the head of late very boldly in all the prime places of our Kingdome, wee have had since the reformation many bickerings about the Church govern.

Government and Ceremonies, but in matters of Doctrin never any Controversie was knowne, till some yeares agoe a favourable aire from the mouth of Doctour *Lad* at Court began to blow upon these unhappy seeds of *Arminius*. No sooner was those Southwinds sensible in our climate, but at once in *S. Andrews, Edinburg, Aberdeen*, and about *Glasgom*, that weed began to spring amaine. Doctour *Wederburn* in the new Colledge of Saint *Andrews* did stufte his Dictates to the young Students in Divinity with these errours. This man upon the feares of our Churches censure, having fled the Countrey, was very tenderly embraced by his Grace at Court and well rewarded with a faire Benefice in *England*, for his labours: But to the end his talents should not lye hid, although a man very unmeet either for preaching or government, hee was sent downe tous, without the knowledge of our Church, by *Canturburies* only favour, to be Bishop of *Dumblane*, for this purpose mainly, that in the *Royall Chappell*, whereof that Bishop is alwayes Dean, hee might in despite of all our Presbyteries weave out the web he had begun in Saint *Andrews*. So quickly there was erected a society of twenty foure Royall Chaplains, who were thought fittest of the whole Clergie of the Kingdome, to be allured with hopes of favour from Court, to preach to the State the Deans *Arminian* tenets. In *Edinburgh*, Master *Sydserfe* did peartly play his part, and for the reward of his boldnesse, had cast in his lap in a trace the Deanry of *Edinburgh*, the Bishoprick of *Brechen*, and last of *Galloway*, with full hopes in a short time of an Arch-

bishops cloake. In the North, Doctour *Forbes* the only Father of the most of those who fell away from the Doctrine of our Church, came too good speed in his evill labours, and for his pains was honoured with the first seate in the new erected Chaire of our principall Citie. Others about *Glasgow* made their preaching of the *Arminian* errours the pathway to their assured advancement. In our generall Assembly wee found that this cockle was comming up apace in very many furrows of our field: Some of it we were forced, albeit to our great grieffe, to draw up and cast over; the dyke, which at once was received and replanted in *England*, in too good a soyle.

Wee confesse, that it happened not much beside our expectation, that our *Arminians* after the censure of our Church should at Court have bene too graciously received and sheltered in the Sanctuary of his Grace at *Lambeth*; But, this indeed, did and doth still astonish us all, that any should have been so bold as to have stolne King *Charles* name to a printed Declaration, wherein not only our generall Assembly is condemned for using any censure at all against any for the crime of *Arminianisme*: (g) But also *Arminius* Articles are all-utterly slighted and pronounced to be of so obscure & intricate a nature that both our Assembly was too peart to make any determination about them, and that many of our number were altogether unable by any teaching ever to winne so much as to the understanding of

and other such like intricate points, that some men would be loth to live make them understand them.

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The Kings name stolne by *Canterburie* to the defence of *Arminianisme*.

(g) Large Declar. pag. 74. According to their weake and poore power they did determine controversies concerning Predestination, Universall Grace, irresistibility of Grace, concurrence of Free Will with Grace, totall and finall perseverance in Grace, so long as they could

the very questions : (*b*) Yea, those Articles are avowed to be consonant, and in nothing to be opposite to the confession of our Church, and are freely absolved of all poperie. (*i*) Because indeed (for this is the onely reason) some learned papists finde divers of *Arminius* points to bee so absurd that their stomacks cannot away with them, and some of the *Lutheran* divines agree with the *Arminians* in certaine parcels of some of their Articles : They must bee strangers in these questions, who are ignorant in how many things the *Dominicans* and all Papists agree with *Arminius*, and in how many the *Lutherans* disagree from him. However wee were and are amazed to see *Canterbury* so malapert, as to proclaime in the Kings name, beside many other strange things, the Articles of *Arminius*, to bee so far above the capacitie of our generall Assembly, that it deserves a Royall reproofe for minting to determine any thing in them, and that they are no wayes contrarie to the doctrine of our Church, neither any ways popish, and that for a reason, which will exceme from the note of Poperie every error which is so grossly absurd, that some learned Papists are forced to contradict it, or some grosse *Lutheran* can get his throat extended to swallow it downe.

(*b*) P. 16. Some Ministers were deprived for *Arminianisme*, a course never heard of in any placewhere any rule of justice was observed, that a Minister should bee deprived for holding any Tenet which is not against the Doctrine of that Church wherein hee liveth, and that before it bee prohibited and condemned by that Church. Now there is nothing in the Confession of that Church against these Tenets.

(*i*) Pag. 303. They could make no answer when it was told them these Tenets could not be counted Popish, concerning which, or the chiefe of which as learned Papists as any in the World, the *Dominicans* and *Jesuits* did differ as much as the Protestants, and that those which doe adhere to the *Augustan* Confession did hold that side of those Tenets.

nets which the *Arminians* did hold, and yet they were very farre from being Papists, being the first Protestants, and therefore it was against all sense to condemne that for Popery which was held by many Protestant Churches, and rejected by many learned Papists.

Canterburie is the author of this part of the Declaration.

This boldnesse cannot in any reason be imputed to our gracious Sovereigne: For how is it possible that he upon any tolerable information, should ever have suffered himselfe to be induced to write, or speak in such a straine of these thinge, which so lately by his learned Father was declared in print, and that in Latine to be no lesse then heresies worthy of burning; yea, damnable to the very infernall pit whence, as he sayes, they did first come up. Neither is it like that these sentences come from the heart of Doctor *Balcanquel* the penman of them; for he was a member of *Dort* Synod, and brought up in the Church of *Scotland*, the man is not unseene in the Popish Tenets; How is it possible that his conscience should absolve the *Arminian* errors of all Popery, and all contrarietie to the *Scottish* confession. May any be so uncharitable, as to suspect his late promotion in *Durham*, hath altered so soon his minde? Sure not long since, both in *England* and *Scotland*, hee did desire to be esteemed by his friends, one of those whom *Canterbury* did maligne, and hold downe for his certain and known resolutions, and reputed abilities to oppose his Graces *Arminian*, and Popish innovations. His Majesty being certainly cleer of this imputation, and readily also *Balcanquel*, the Amanuense, on whom can the fault ly but *Canterbury*, the directors back? For the world knowes, that on his shoulders for common alone, the King doth devolve the trust of all Bookish and Ecclesiasticall affaires that concerne him; that at his commandement he hath written in the Kings name that part at the least of the declaration, which patronizeth the

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Arminian persons and cause, we doe not conjecture but demonstrate by the constant and avowed course of his Graces carriage in advancing *Arminianisme* at all occasions; in all the Kings Dominions.

That this may appeare, consider his practises, not so much amongst us, and in the *Irish* Church, where yet his hand is very nimble, to set these ungracious plants, and to nippe off all the over-spreading branches of any tree that may over-top them : For who else in a moment, hath advanced Doctor *Bramble*, not only to the sea of *Derrie*, but to the Kings Vicariat Generall ? Who sent Doctor *Chappell* first to the University of *Dublin*, and then to his Episcopall chair ? Who holds downe the head of that Orthodox *Primat*, and of all who kyth any zeale there to the trueth of God ; Who caused not onely refuse the confirmation of these *Arminian* Articles of *Ireland*, in the last Parliament, but threatned also to burne them by the hand of the Hangman ? Whose invention are these privy Articles, which his creature *Derry* presents to divers, who take Orders from his holy hands ? Wee will passe these and such other effects, which the remote rayes of his Graces countenance doe produce in so great a distance ; Onely behold ! How great an increase that unhappy plant hath made there in *England*, where his eye is neerer to view, and his hand to water it.

The *Irish* Church infected with *Arminianisme* by *Canterburie*.

In the 25 yeare, at the very instant of King *James* death, Doctor *Montague*, with Doctor *Whites* approbation, did put to the Presse all the Articles of *Arminius*.

The *Canterburians* in *England*, teach the first and second Article of *Arminianisme*.

Arminius.

minius in the same termes, with the same arguments and most injurious calumniationes of the Orthodox Doctrine, as *Spalato* and the *Remonstrants* had done a little before, but with this difference, that where those had dipped their pens in inke Doct. *Montagu* doeth write with vinegar and gall, in every other line, casting out the venome of his bitter spirit, on all that commeth in his way, except they be fowles of his own feather; for oft when hee speakes of *Jesuites*, *Cardinals*, *Popes*, hee anoints his lips with the sweetest honey, and perfumes his breath with the most cordiall tablets. If any doe doubt of his full *Arminianisme*, let them cast up his Appeale and see it cleerely, (*k*) in the first and second Article of Election and Redemption, hee avoweth his averfeneffe from the doctrine of *Lambeth* and *Dort* which teacheth, that God from eternity did elect us to grace and salvation, not for any consideration of our faith, workes or any thing in us as causes, respects or conditions antecedent to that decree, but onely of his meere mercy; And that from this Election all our faith, works, and perseverance doe flow as effects. Hee calleth this the private fancie of the Divines of *Dort*, opposite to the doctrine of the Church of *England*: For this assertion he slandereth the Synod of *Lambeth*, as teachers

(*k*) Appeal. pag 60. I profess my through and sincere dissent from the faction of novellizing *Puritans*, but in no point more then in the doctrine of desperate Predestination.

Ibid. pag. 70. I see no reason why any Divines of our Church present at the Synod of *Dort*, should take any offence at my dissenting, who had no authority that I know of to conclude me, more then I doe at them, for differing from mee in their

judgments, *quisquis abundet in suo sensu*. *Ibid.* pag. 71. I am sure the Church of *England* never so determined in her doctrine. *Ibid.* pag 72, at the Conference of *Hampton Court*, before his Majesty, by Doct^r *Bancroft*, that doctrine of irrespctive Predestination was stiled against the Articles of *Lambeth*, then urged by the Puritans, a desperare doctrine without reproofe or taxation of any. *Ibid.* pag. 50. your absolute, necessary, determined, irresistibile, irrespctive Decree of God to call, save, and glorifie *Saint Peter*, for instance infallibly, without any consideration had of, or regard unto his faith, obedience, repentance; I say it truly, it is the fancie of some particular men.

of desperate doctrine, and would father this foule imputation, but very falsely on the conference at *Hampton Court*. (1) Againe hee avoweth positively that faith goeth before Election, and that to all the lost race of *Adam* alike, Gods mercy in Christ is propounded till the parties free-will, by believing or mis-believing, make the disproportion antecedent to any divine either election, or reprobation.

(1) *Ibid* pag 61 64. I shall as I can briefly set downe what I conceive of this act of Gods Decree of Predestination, setting by all execution of purpose: thus far we have gone, and no word yet of Prede-

stination, for how could it be in a partie? There must be first conceived a disproportion, before there can be conceived an election or dereliction: God had compassion of men in the masse of perdition, upon *singulos generum, & genera singulorum*, and out of his mercy in his love *motu mero*, no otherwise stretched out to them deliverance, in a Mediarour the Man *Iesus Christ*, and drew them out that took hold of mercy, leaving them there that would none of him.

One of the reasons why King *James* stiled *Arminius* disciples atheists, was because their first article of conditionall election did draw them by an inevitable necessitie to the maintenance of *Vorsian* impiety: For make mee once Gods Eternall decree posterior, and dependant from faith, repentance, perseverance, and such works, which they make flow from the free will of changeable men; that Decree of God will be changeable, it will be a separable accident in him; God will bee a composed substance of subject, and true accidents, no more an absolute simple essence, and so no more God. *Vorsius* ingenuitie in professing this composition is not misliked by the most learned of the *Belgick Arminians*, who use not as many of the English, to deny the cleare consequences of their doctrine, if they be necessary, though never so absurd. However in this very place *Montagu* maintaines very *Vorsian* atheisme as expressly as any can do making the di-

Why King *James* stiled them Atheists.

(*m*) Appeal, pag. 49. the *Stoicks* among others held that paradox of old, *Deum ire per omnes terras, tractus, maria, cælumque profundū*. They meant it substantially, and so impiouly: Christians do hold it too, but disposively in his providence.

They teach the third and fourth Article.

vine essence to be finite, his omni-presence not to be in substance, but in providence, (*m*) and so making God to be no God. This thought long agoe by learned *Featly* objected in print to *Montagu*, lyes still upon him without any clearing. Certainly our *Arminians* in *Scotland* were begun both in word and writ to undertake the dispute for all that *Vorstius* had printed: I speak what I know, and have felt off to my great pains.

Arminianisme is a chaine, any one linke whereof; but specially the first, will draw all the rest; yet see the other also expressed by *Montagu*. In the Articles of Grace and Freewill, not only hee goes cleare with the *Arminians*, teaching that Mans will hath ever a faculty to resist, and oft times according to the doctrine of the Church of *England* actually doth resist, reject, frustrate, and overcome the most powerfull acts of the spirit and grace of God; even those which are employed about regeneration, sanctification, justification, perseverance. (*n*) Not onely doth hee thus far proceed, but also hee avowes that all the difference which is betwixt the Church of *England* and *Rome*, in this head of freewill, is in nothing materiall, (*o*) and really long agoe to be ended and agreed amongst the most judicious and sober of both the sides.

(*n*) Appeal. pag. 89. *St. Steven* in *terminis antipiptete*, you resist, nay, fall crosse with the holy Ghost; not suffering him to work grace in you. If the Councell meant it *de gratia excitante, prevenienti, operante*: I

thinke no man will deny it, *de gratia adjuvante, subsequente, cooperante*; there is without question in the naturall will of a regenerate man so much carnall concupiscence, as may make him resist and rebell against the law of the Spirit. And if a man justified may fall away from grace, which is the doctrine of the Church of *England*, then without question, your selves being judges, he may resist the grace of God offered. (*o*) *Ibid.* pag. 95. Thus having with as great diligence as I could examined this question *inter partes* of Free-will, I doe ingenuously confesse, that I cannot finde any such materiall difference between the Pontificians, at least of better temper, and our Church.

For

For the fifth of perseverance hee is as grosse as any either Remonstrant or Molinean Jesuite, professing, that no man in this life can have more assurance not to fall away both totally and finally from all the grace he gets, then the devils (p) had once in Heaven, and *Adam* once in Paradise.

Also the fifth.

then Angels were in the state of glory, then *Adam* was in the state of innocencie: Now *Adam* in Paradise, and *Lucifer* in heaven did fall and lost their originall estate, the one totally, and the other eternally, what greater assurance hath any man in the state of proficiencie; not of consummation.

(p) *Antiq. p. 161*
Man is not likely in the State of grace to be of an higher alloy

Behold the *Arminian* ensigne fairly now displayed in *England* by the hands of *Montagu* and *White*, under the conduct of Doctor *Lad* Bishop of Saint *David*, even then the President, the chiefe in Ecclesiasticall affaires, of the Duke of *Buckingham*s secret councill. At the first sight of this black banner a number of brave Champions got to their armes; pulpits over all *England* rang, presses swate against the boldnesse of that but small handfull then of courtizing Divines. Their crafty leader seeing the floud of opposition, and finding it meet for a little to hold in, and fold up his displayed colours, did by the Duke his patron perswade the expedience of that policy, which the Jesuites had immediately before, for that same very designe moved the Roman consistory to practice. Hee obtained a Proclamation, commanding silence on both sides, discharging all preaching, all printing in these controversies, astricting to the cleare, plaine and very Grammaticall sense of the Articles of *England* in these points, without all further deductions. By this meanes his intentions were much promoted, open avowers of *Arminianisme* were by publique authority so

Silence by proclamation enjoyned to both sides.

exempted from any censure, a reall libertie was thus proclaimed over all the land, for any who pleased to embrace *Arminianisme* without opposition.

The *Arminians* in
England advanced

Hereby in two or three years the infection spread so far and broad, that the Parliament was forced in the 28. to make the encrease of *Arminianisme* their chiefe grievance to his Majestie; But at that time Doctor *Lad* was growne greater. He had mounted up from the *Bath* to *London*, and to make a shew there in Parliament of his power in the eie of all the complainers, he raised up *Montagu* to the Episcopall Chaire of his own Diocesan, Doctor *Carleton*, who had lately chastised him in print for his *Arminian* appeale. D. *White* his other chieftain, that all great spirits might be encouraged to run the wayes which Doct. *Lad* pointed out to them, in despite of these Parliamentarie Remonstrants, was advanced from Bishoprick to Bishoprick, till death at the step of *Elie* did interrupt the course of his promotion, that to *Wren* a third violent follower of his *Arminian* Tenets, way might bee made for to clime up the remaining steps of the ladder of his Honours. Now to the end that the world may know, that my Lord of *Canterbury* doth nothing blush at the advancement of such men, heare what a publique testimony of huge worth and deserving, hee causeth his Herald *Peter Heylen* to proclame to that *Triumvirat*, not onely at his own directions, (for that moderate answer of *Heylens* is the *Iusto volumine* which his G. did promise to the world in his *Starre-chamber* speech) but also in name of authority, if *Heylens*
lie

lie not, who sayes, He writes that book at the commandement of the State : There, after the cryasse of *Canterburies* owne extraordinary prayses (*q*) the renowne of his three Underleaders, is loudly founded as of plain Non-suches (*r*).

(*q*) A moderate answer, pag. 78 you will be troubled to finde *Canterburies* equall in our Church, since King *Edwards* Reformation, whether yee looke to his

publike or private demeanours. (*r*) *Ibid.* pag. 84. *white*, *Montagne*, and *Wren*, whom you so abuse, are such, who for their endeavours for this Churches honour, fidelity in their service to the King, full abilities in Learning, have had no equals in this Church, since the Reformation.

All these his graces favours to his followers would have been the more tolerable, if he would have permitted his Orthodox opposites to have had some share in their Princes affection, or at least to have lived in peace in their own places. But behold, all that crosses his way must downe, were they the greatest Bishops in the Dominions. For who else wrought the late Archbishop so farre out of the Kings Grace, that he remained some yeers before his death well-neere confined to his house at *Lambeth* ? Who hath caused to cage up in the Tower that great and learned Bishop of *Lincolne* ? what ever else may be in the man. What fray makes that worthy Primate *Vsher*, to foretell oft to his friends his expectation, to be sent over Sea, to die a Pedant teaching boys for his bread, by the persecution of this faction whose ways he avows to many, doth tend to manifest *Arminianisme*, and Popery. This their resolution to persecute with all extremity, every one who shall mint to print or preach any thing against *Arminianisme*, they avow it openly not only by deeds (for why else was Ma-
ster

Their opposites disgraced and persecuted.

Albeit to this day fleshly feares have made him to let passe with silence in publicke the most wicked of their courses.

fter *Butler* the Stationer cast by *Canterbury* in the Fleet for printing Bishop *Davenants* letter to Bishop *Hall* against some passage of *Arminianisme* at the Authors direction, as we see it set down by *Huntley* in his *Breviary* but even in open print, for when Master *Burton* complains to the King that hee was silenced by *Canterbury*, for expounding of his ordinary text, *Rom. 8* whom God hath predestinate, those he hath called, and applying it to the present *Pelagianisme* and Popery of the *Arminians*, *Christopher Dow* (f) approved by *Canterburys* Chaplain, and *Peter Helyn* directed to speak by *Canterbury* himselfe doth not stand to affirme, that this was a cause well deserving all the sufferings hee complained of.

(f) *Chr. Dow*. Answer to Master *Burton*, M. *Burton* did preach on the highest point of Predestination in a controverted way with disputes and clamorous invectives against those who differed from him in opinion, his questioning and suspending

for this cause, was nothing contrary to his *Majesties* Declarations. *ibid* pag. 40. Be it so that the doctrine of election, effectuall vocation, assurance of perseverance, are by the Declaration suppressed, rather then the peace of the Church should bee disturbed, wee might truly say of that time when his *Majesties* Declaration was published, that men were incapable of these doctrines, when men began to chide, and to count each other *Anathema*, as it was with our neighbours, it began to be with us, was it not time to enjoine both sides silence? By this meanes you say, there is no Minister, nor one among a thousand that dare clearly preach of these most comfortable doctrines, and so soundly confute the *Arminian* heresie. Blessed be God, that there are so few who dare, and I wish those few who dare, had shewed more obedience to his *Majesty*.

Canterbury and his followers contrary to the Proclamation goe on still to print, let be to preach their Tenets.

Could any here but expect of his Graces wisdom and loyalty, when his solicitude appeareth to disgrace and punish, without respect of persons, all who in contempt, as he saith, of the Kings Proclamation will not desist from the publike oppugning of *Arminianisme*, that on the other hand the Preachers and Printers for *Arminianisme* according to that same Proclamation should be put to some order? yet this is so farre neglected, that all who are so affected, *Cousins, Colines, Beal* in CAMBRIDGE, *Potter* and

and *Jackson* in OXFORD, and many more prime Doctours in both Universities, in the Citie, in the Court, and over all the Land, boldly give out their mind to all they meet with for the advancement of the new way; yea boldnesse in running those paths hath beene knowne to have beene the high way in all the three Dominions these yeeres bygone to certain promotion in many men, who to the Worlds eyes had no other singular eminencie of any good parts.

But that his Graces tramping upon the Kings Proclamation may bee yet the more evident, behold how hee doth daily dispense both with his owne pen and those also of his Friends to write and print for *Arminianisme*, what they please. *White* being taxed by Master *Burton* for his subscription to *Montagues* Appeale, is so farre from the least retractation, that the fift Article of Apostasie and uncertainty of salvation which Master *Burton* did single out of all *Montagues* errors as most opposite to Christian comfort, hee maintaines it in his owne Answer to the Dialogue; but as the custome now is under the covert of some Fathers name, at great length with much bitternesse, and casts out without provocation in his Treatise of the Sabbath, the first and second Article: (t) Master *Dow* and *Schelfoord* use the same plainnesse. Yea, in the one and thirtieth yeare that Faction was so malepart as to set out the Historicall Narration by one *Aileward* wherein all the Articles of *Arminius* at length with these false and bitter Calumniationes of our Doctrines, which are usually chanted and rechanted

(t) pag 82. The benefit of redemption by the antecedent will of Christ is intended to all men living, though all men by reason of their own demerits doe not actually receive the fruit of it. *Voluntas antecedens est voluntas primaria & beneplacitum Dei ex ejus nativa propensione existens, nullamque sumens occasionem ex nobis.*

by

by the Remonstrants are not onely set downe as truths, but also fathered upon the first reformers and Martyrs of *England*. That Booke when it had beene out a while was called in, not because the doctrines were false, not because the story was forged, as that learned Knight Sir *Vmphyrey Lyne* by the ocular inspection of that originall manuscript did since demonstrate, but the onely reason of the calling of it backe, as his Grace makes *Heylen* declare to us, was, the dinne and clamour which Mr. *Burton*, then one of the Ministers of *London*, made against it. (w)

(w) Moderate answer, pag. 121. The historicall narration was called in also for your pleasure.

Conterbury himselfe is nothing afraid to lend his owne hand to pull downe any thing that seemes crosse to *Arminianisme*. The certainty of Salvation, the assurance of Election, is such an eye-fore, that to have it away, hee stands not with his owne hand to cut and mangle the very Liturgie of the Church, otherwise a sacred peace, and a *noli me tangere* in *England* in the smallest points, were they never so much by any censured of errour: yet if any clause crosse *Arminianisme* or *Poperie*, his grace doth not spare without dinne to expurge it, did it stand in the most eminent places thereof in the very morning prayers for the Kings person. Here was this clause fixed since the reformation (who are the Father of thine elect and their seed) this seemed to bee a publike profession that it was not unlawfull for King *Charles* to avow his certainty and perswasion that God was his Father, and hee his adopted Childe elected to salvation. His grace could not endure any longer such a scandalous speech to bee uttered

tered, but with his own hand scrapeth it out. Being challenged for it by Master *Burton*, and the out-cryes of the people, he confesseth the fact; only for excuse, bringeth three reasons of which you may judge: (x) First, he saith, It was done in his Predecessours time: Doth not this make his presumption the more intolerable, that any inferiour Bishop living at the very eare of the Archbishop, should mint to expurge the Liturgie? Secondly, Hee pretends the Kings command for his doing. Doth not this encrease his guiltinesse, that hee and his followers are become so wicked and irrespective, as to make it an ordinary pranke, to cast their owne misdeeds upon the broad back of the Prince? Dare hee say, that the King commanded any such thing *motu proprio*? Did hee command that expunction without any information, without any mans advise? Did any King of *England* ever assay to expurge the publike Bookes of the Church, without the advise of his Clergie? Did ever King *Charles* meddle in any Church matter of far lesse importance without Doctour *Lads* counsell? The third excuse, That the King then had no seed: How is this pertinent? May not a childlesse man say in his prayers, that God is the Father of the Elect, and of their seed, though himselfe as yet have no seed? But the true cause of his anger against this passage of the Liturgie, seemeth to have been none other then this *Arminian* conclusion, that all faith of election in particular, of personall adoption or salvation, is nought but presumption. That this is his Graces faith, may appear by his Chaplains hand, at that base and false story of *Ap-Evan* by *Studley*,

(x) Star-chamber, speech, p. 28. It was delet at the Kings direction in my Predecessors time, when the King had no children

(y) Satan like an Angell of light stirring up in the heart of, immortified persons, a spirituall pride in a high conceit of their gifts, the assurance of their election, illumination, conversion, imaginary sense of their adoption, &c.

(z) Pag. 81. *Salus eorum satis certa quavis ipsis ignota, ex gratia & infinita sua misericordia det Deus hanc spem suavissimam & huius spei plerophoriam, ampliorum non expectamus.*

(*) *Stricture*, wee thinke it not safe for any man peremptorily to presume himselfe predestinate.

A demonstration of *Canterburie* Arminianisme in the highest degree.

(a) Pag. 3. Or if you see so du'l as not to apprehend that, yet must the publishing of this libell rest in conclusion, on my

wherein are bitter invectives against all such persuasions as puritanick delusions, (y) yea, hee is contented that *Choumencus* should print over and over again his unworthy collections, not onely subscribed by his chaplain, but dedicated to himself, wherein salvation is avowed to be a thing unknown, and whereof no man can have any further, or should wish for any more then a good hope. (z) And if any desire a cleare confession, behold himselfe in those *opuscula posthuma* of *Andrewes*, which hee setteth out to the world after the mans death, and dedicates to the King; avowing that the Church of *England* doth maintaine no personall persuasion of predestination, which Tenet Cardinal *Perouin* had objected as presumption. (*) *White* also in his answer to the dialogue, makes mans election a mysterie, which God hath so hid in his secret counsell that no man can in this life come to any knowledge, let bee assurance of it; at great length from the ninety seventh page to the hundred and third, and that most plainly.

But to close this Chapter passing a number of evidences, I bring but one more which readily may bee demonstrative, though all other were laid aside. By the Lawes and practises of *England*, a Chaplains licencing of a booke for the presse is taken for his Lord the Bishops deed: So *Heylen* approved by *Canterbury* teacheth in his *Antidotium*, (a) and for this there is reason, for the

Lord high treasurer the Bishop of *London*, at whose house the booke was licentiated, which is so high a language against authority, against the practice of this Realme, for licentiating of bookes against the honour of the Star-chamber on whose decree that practice is founded, &c.

Lawes give authority of licencing to no chaplaine, but to their Lords alone, who are to be answerable for that which their servant doth in their name. Also the chaplaine at the licencing receives the principall subscribed copie, which hee delivereth to his Lord, to bee laid up in his episcopall Register. *William Bray*, one of *Canterburies* Chaplaines, subscribed *Chounei collectiones Theologicae*, as consonant to the doctrine of the Church of *England* & meet for the presse. The authour dedicated the treatise to my *L. of Canterbury*, it was printed at *London* 1636. in to this booke, the first article, which by the confession of all sides, draws with it all the rest, is set downe in more plain and fowl termes then *Molina* or any Jesuite; sure I am then *Arminius*, *Vorstius*, or any their followers ever did deliver, (b) teaching in one *These* those three grosse errors. 1. That mens faith, repentance, perseverance, are the true causes of their Salvation; as Misbeleefe, Impenitencie, Apostasie are of Damnation: Doth *Bellarmino* goe so farre in his Doctrine of justification and merit. 2. That those finnes are no lesse the true causes of reprobation then of damnation. 3. That mens faith, repentance, perseverance are no lesse the true causes of their eternall election, then misbeleefe or other finnes of their temporall damnation. Let charity suppose that his grace in the midst of his numerous and weightie employments hath been forced to neglect the reading of a booke of this nature, though dedicate to himselfe, albeit it is well known that his watchfull eye is fixed upon nothing more then

(b) Pag. 18. Non videtur ratio in contrarium quare cum que est ex Deo per unam eandemque actionem bonitatis a seipso emanantem, recta ord natio fidei in Christum respiciunt: obedientie, perseverantie, sit causa salvationis, perversa que ex hominibus est damnationis, in eadem unitatis ratione, electionis & reprobationis eorum cause agnoscantur.

Pamphlets which passes the presse upon Doctrines now controverted, yet his grace being publicly upbraided, for countenancing of this book by Doctor *Bastwick* in the face of the Starre-chamber, and being advertised of its dedication to himselfe, of the errours contained in it, yea of injuries against the King of the deepest staine, as these which strooke at the very roote of his supremacie, and that in favour of Bishops. When in such a place *Canterbury* was taxed for letting his name stand before a Booke that wounded the Kings Monarchicall government at the very heart, and did transerre from the Crowne to the Miter one of its fairest diamonds which the King and his Father before him did ever love most dearely, no Charity will longer permit us to believe, but his Grace would without further delay lend some two or three spare howers to the viewing of such a piece which did concerne the King and himselfe so neerely. Having therefore without all doubt both seen & most narrowly sifted all the corners of that small Treatise, and yet been so farre from reprovng the Authour, from censuring the licencer, his Chaplain, from calling in the booke, from expurgng any one jot that was in it, that the Treatise the second time is put to the presse at *London* with the same licence, the same dedication, no letter of the points in question altered: May wee not conclude with the favour of all reasonable men, that it is my Lord of *Canterburies* expresse minde to have his owne name prefixed, and his chaplaines hand subjoined to the grossest errours of *Arminius*, and so to professe openly his contempt of the Kings

Proclamation

Proclamation, for the pretended violation whereof he causeth stigmatize, mutilat, fine excessively, imprifon for time of life, very vertuous gentle-men, both Divines, Lawyers, Physitians, & of other faculties.

What there can be said for his graces apologie nothing commeth in my mind, except one alledgeance, that the point in hand crosseth not the proclamation, discharging to proceed in those questions beyond the Grammaticall construction and literall sense of the articles of *England*. The Author indeed in the Epistle dedicatory avowes to his grace that the *These* alledged, and all the rest of his Booke doth perfectly agree with the *English* Articles, in the very first and literall sense, whereof the Proclamation speaketh, (c) And to this assertion on the Licencers hand is relative as to the rest of the booke: but of this miserable apologie, which yet is the onely one which I can imagine possible, this will be the necessary issue, that the grosse lie, which good King *James* put upon the bold brow of impudent *Bertius*, for his affirming that one article of the Saints apostasie, let bee other more vile *Arminian* Tenets, was consonant with the Articles of *England*, must bee throwne back from *Bertius* on the Kings face, and that in as disgracefull a way as it was first given: *Montague* and *White*, with his graces permission, did give that venerable Prince long agoe the lie at home in English, affirming the perfect agreeance of the *Arminian* apostasie with the Doctrine of *England*. But this afront contents not his

Arminianisme is consonant to the Articles of *England*, and not contrary to the Proclamation.

(c) *Nec videantur sensum articulorum Ecclesie Anglicane in literali & grammaticali nedom in affixo verborum sensu transgredi.*

Grace except the barbarous medicine, under the shelter of his Archiepiscopall name belie his Majesty over sea, and over the whole world; where the Latine is understood. Beside this shamefull inconvenience, another dangerous evill will necessarily follow from this apologie, to wit, that the *Arminian* doctrine may not onely be tollerat in *England*, which yet if King *James* bee trusted, cannot faile to draw downe upon *England* a curse from God; shame from abroad, horrible schisme at home, but also since their grossest Articles are declared in print and in Latine, under the shadow of *Canterburies* name, to be fully consonant to the very literall sense of the Articles of *England*, all the members of that Church may bee compelled presently without more delay to embrace those doctrines; and that any man is permitted in *England*, to believe in peace the *Arminian* Articles, wherein *Queene Elisabet* and King *James* did live and die; it is of meere favour and the Princes mercy, who readily by the Arch-bishops intercession is diverted from pressing the profession of those articles; according to the first and most literall sense, which now is clearly avowed to be after *Arminius*; yea, *Molina* his mind.

C H A P. III.

The Canterburians professd affection towards the Pope and Popery in grosse.

IT was the opinion of many among us for a long time, that the innovating faction did minde no more nor *Arminianisme*, but at once, those who touched their pulse neerer, did finde a more high humour working in their veines. With *Arminius* errours they began incontinent to publish other Tenets, which to all meere *Arminians* were ridiculous follies. The elements of the Lords Supper began by them to bee magnified, above the common phraze of protestant Divines, a corporall presence of Christs humanitie in and about the elements to bee glanced at, a kind of omnipresence of Christs flesh to bee preached, a number of adorations before those elements, and all that was neere them, both the altar, bason, chalice, and chancell to bee urged, many new ceremonies, which for many yeares had beene out of use, to bee taken in, a great bitternesse of spirit, against all who ran not after these new guises to appeare. This made us thinke they intended to step over from *Arminius* to *Luther*. In this conception wee were somewhat

The faction once suspected of *Lutheranisme*.

confirmed,

confirmed, considering their earnest recommendation, to the reading of young Students the late *Lutheran* Divines, such as *Hunter*, *Meisner*, *Gerard*, with their crying down, both in private and publike, of *Calvine*, *Beza*, *Martyr*, *Bucer*, and the rest of the famous Writers both ancient and late of the *French* and *Belgicke* Churches. Their giving it out also that their martyred Reformers, *Cranmer*, *Ridley*, *Latimer*, were of *Luthers* Schoole, and from him had learned those things, wherein the *English* Church did differ from the other Reformed of *Calvines* framing. But most of all, by my Lord of *Canterburies* great diligence under-hand, to promote and reward that late negotiation of Master *Duries* with the Churches over Sea, for the extenuating of the *Lutheran* errours, and procuring with their Churches, not only a syncretisme, which all good men did ever pant for, but also a full peace in tearms so generall, so ambiguous, so slippery, that are very suspitious to many, other wayes very peaceable mindes.

This I speak without any intention of putting the least note of blame either upon the person or pains of Master *Durie*, or any of the Divines of either side, who have been ready to declare their inclination, and employ their labours towards that more desired then hoped for union of the Protestant Churches, whom evill instruments have kepted too too long asunder in a lamentable, dangerous, and disgracefull distraction. Master *Duries* labours in this kind were ever by mee esteemed

esteemed worthy of great prayse, honour, and reward: I wished alwayes in my heart to them a most happy successe ever rejoycing when in any of his informations, I did perceiue the lest step of advancement.

My remarke only is upon the malice of the *Cambrurians*, who to their wicked designe of re-uniting to *Rome*, and so overthrowing all the Protestant Churches, doe most perversly abuse as all, whatsoever at any time hath falne from the pen of any Reformed Writer, tending towards mutuall peace or moderation, so especially the negotiations which of old or late, hath beene in hand for the drawing of us and the *Lutherans*, into one body: These Treaties whether for a full agreement, or a friendly toleration, are laid by them as the principall ground-stones of their negotiation with *Rome*, for to them both the persons and doctrine of the *Lutherans* are more odious than these of the Papists, as you will see it hereafter demonstrate from the Writs of *Forbes* and *Kellet*; so that all the countenance they have showne hitherto towards the negotiations of our peace with the *Lutherans* did not proceed from any true affection, they carried either to the men or to their negotiation in it selfe: but their ayme mainly was to have these Treaties abused as plausible means to advance their own greater designe. This for a time, while their mysteries lay veiled, was not well perceived: the most of men did suspect no more in all their seeming favours towards the *Lutheran* party, then that a kind of *Lutheranisme* had beene there uttermost intension, hoping that

that the motion of their violent minds might have consisted here, without any further progresse.

But at last Popery was found to be their marke.

But it was not long, while every common eye did observe their bowle to roll much beyond that marke. They published incontinent a number of the *Romish* errors, which to the *Lutherans* were ever esteemed deadly poyson, the Popish Faith, the Tridentine Justification, merit of Works, Works of Supererogation, Doctrinall Traditions, *Limbus Patrum*, the sacrifice of the Masse, Adoration of Images, Monastick Vowes, Abbeys and Nunnries, the authority of the Pope, a re-union with *Rome* as shee stands. Finding it so, wee were driven to this conclusion, that as ordinarily the spirit of defection doth not permit any Apostates to rest in any midde tearme, but carrieth them along to the extreame of some palpable madnesse, to some strong delusion for the recompence of the first degrees of their fall from the love of the Truth, so also our Faction was carried quite beyond the bounds both of *Arminius* and *Luther*, yea of their owne so much once beloved *Cassander* and *Spalato*, and all the Lists of that which they were wont to call moderation, to drinke of the vilest abominations, and the lowest dregs of the golden Cup of that *Romish* Whore: For now *Canterburie* and his followers, are not ashamed to proclaime in print their affection to popery both in grosse and retail. Let no man in this cast up to me any slander till hee have heard and considered the probation of my alleageance.

Popery is a body of parts, if not innumerable, yet exceeding many. There is scarce any member great or small in this monster, whereto the faction hath not kythed too passionate a love. But for shortnesse, I will shew first their affection to the whole masse of Popish errors, their respect to the Church of *Rome*, and to the *Pope* the head thereof, than in particular to the most principall and abominable parts of that *Chaos*. As for the whole of that confused lump, that they may winne the more easily to the embracement of it, they cast downe in the entry the chiefe wall, they remove the mayne impediment, whereby Protestants were ever kepted there from. What ever wee speake of some very few private men, yet all Protestant Churches without exception made ever the Popes Antichristianisme, their chiefe bulwarke to keepe all their people from looking backe towards that Babylonish Whore. No Church did make greater state of that Fort than the English, and no man in that Church more than King *Charles* blessed Father. Hee was not content himselfe to believe and avow the Pope that great Antichrist, but also with Arguments invincible drawn mainly from some passages of the Revelation, cleared now as light, by the Commentary of the Popes practices, to demonstrate to all Neighbour Princes and States of Christendome in a monitory Treatise this believe, for that expresse end, that from this truth cleerly proved, they might not only see the necessity hee had to keepe himselfe and his Subjects for evermore from returning to *Rome*; but

To make way for their designs, they cry downe the Popes Antichristianisme.

they also by this one argument might be forced to cast off the yoke of the Pope, when they saw him clothed with the garments of Antichrist. It was the continuall song of all the Bishops and Clergie in *England*, till Doctor *Lad* got absolute credit wjth the *Duke of Buckingham*, that the Popes Antichristianisme was an engine of such efficacie as was able of it selfe alone, if well manadged to overthrow the wals of *Rome*. For this I give but two witnesses, two late English Bishops both of them deponing before all *England* to King *James* and hee accepting their testimony, (*a*) *Abbois of Salisbury* in his dedicatory Epistle to King *James* before his treatise of Antichrist, and *Downame of Derry* in the first paragraph (*b*) of his booke dedicated also to K. *James* upon that same subject. Notwithstanding my Lord of *Canterbury* For making the way to *Rome* more smooth, spareth not to cause raze downe to the earth this fort. *Montague* and *White* his non-such Divines, as wee heard them stiled at his Graces direction by his *Herauld Heylene*, will have the Kings unanswerable arguments proponed by him even to forreine Princes; not onely counted-weak but plainefrenshies. This word doth feately cite from their Appeale. (*c*) *Christopher Dow* is licentiat by *Can-*

(a) *Ceterum agendo quam nihil agant, & ambitioso magnorum voluminum apparatu non nisi litteras scribant, disputatione ista de antichristo, liquido constare poterit; quia si causam hanc obtinuerimus esse romanum pontificem antichristum, de reliqua controversia dubitandi non erit relictus locus, quia de Antichristi Doctrina quin perniciose sit et impia dubitari non potest.*

(b) *Illam mihi imprimis questio, que est de antichristo, dignissima semper est visa, in qua docti determinanda omnes tum ingenii, tum industrie nervos contenderent: illa enim de veritate quam nos in hac causa singulari Dei beneficio tenemus, si inter omnes semel conveniret, de reliquis statim controversis actum esset, debellatumque, neque aliquid in posterum periculi foret, quemquam omnino Christianum, cui sua cara esset salus, detecto jam antichristo, agnitoque adhesurum.*

(c) *Pelag. rediv. 2. tab. pag. 39.* As for the Protestant arguments taken out of the Apocalypse, to prove the Pope to be the Antichrist. *Bellarmin* calleth them *deliramenta*, dotages: And the Appaler to shew more zeale to the Popes cause strained further, and tearmeth them Apocrypticall phrenshies.

terbury, to affirme that howsoever our Divines at the beginning of the Reformation in the heat of dispute did upbraide the Pope with antichristianisme, yet now that heat being cooled, the matter to men in their sober bloud appears doubtfull, (*d*) his Graces Herauld appointed to speake for his Lord by the State, doth correct this simple dow and puts the matter out of all doubt, assuring by good scripturall prooffe, by a text miserably abused; that the pope is not, was not, and cannot bee Antichrist. (*e*) And that in this matrer there may hereafter betwixe rhe *Canterburians* and *Rome* remaine no shadow of Controversie, their man *Shelfoord*, comes home to *Bellarmino*, well nere in *omnibus*: making Antichrist one single man; a Jew preaching formall blasphemies against Christs natures and person thre yeeres and an halfe, killing by his hands *Enoch* and *Elias*, and least any footstep of this belief should ever appeare in the Church of *England*, *Canterbury* confesseth that the place of the publick liturgie wherein it was imported, was changed by his own hand. (*g*)

(*d*) P. 53. Many learned in our Church especially when the greatest heat was stricken betwene us and *Rome*, have affirmed the Pope to be the Antichrist, yet to them that calmly & seriously consider it, it may not without good reason be disputed as doubtfull.
(*e*) Pag. 128. I have yet one thing more to say to you in this point, St. *Iohn* hath given it for a rule, that every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, but is that spirit of Antichrist, whereof yee have

heard. So that unlesse you can make good (as I thinke you cannot) that the Pope of *Rome* confesseth nor that Jesus Christ is come in the flesh, you have no reason to conclude that hee is that Antichrist. (*f*) His fifth Sermon through the whole. (*g*) Star-chamber speech, pag. 32. the first place is changed thus, from, Roor out that *Babylonish* and Antichristian Sect, which say of *Jerusalem*, into this forme of words, Roor out that *Romish* and *Babylonish* Sect, of them, which say, This alteration is of so small consequence that it is, not worthy the speaking. or if there be any thing of moment in it, it is answered in the next, where the chiefe thing hee sayes, is, that hee was commanded to alter it by the King for to remove scandall from the *Papists*.

This

of *Canterbury*, is derived to them from the Pope and *Peters* Chaire, That if this derivation could not be clearlie demonstrate, the Clergie of *England* might justly refuse all obedience to their Bishops jurisdiction. (l) Fifthly, that divers of the late Popes have beene very good men, yea, among the best of men, that those of them who have beene verie monsters of men, yet for that veneration which their high and eminent place in the Church of God, doth require all the stiles of Honour in Justice is due to them, even holinesse it selfe *in abstracto*, that to refuse them this, or their other titles is but brain-sick puritanisme. (m)

some one must bee to avoid confusion. Montag. anti.d. p. 116. Certam est ratione vinculi communis inter Christianos ratione ordinis præcedentis inter Patriarchas universales Ecclesie curam ad Petri sedem confluisse. Ibid. pag. 51. Ecclesia acies ordinata multitudine sacerdotum constituta. Ubicumq; multi & multiplicatas, ut ordo elucet; & harmonia conservetur ab uno arcessenda est origo omnis. Unde autem melius origo omnis quã

ab Ecclesia principali, loco debetur hæc præminentia loci præmatum, & illum ordinis, & propter utrumque præstantie habeat, si voluerit Romanus Pontifex. Inter Ecclesie sacerdotes communio & societas ejusdemque fidei integritate & illibate professio, quoad ordinem & interdum executionem non potuit nisi ab uno aliquo fieri & derivari; Inde autem per consensum Christiani orbis derivabatur, hoc est, à cath. dra & sede Petri Romano scilicet Episcopatu. Ibid. pag. 158. Illi certe principatum sacerdotii, super omnes antiquitas tribui, neque nos hunc abnuimus principatum, fontem esse sacerdotii, & summi Pontificatus apicem nos non reluctamur, est & sit. (l) Poking. Ali. p. 50. Miserable were we, if he that now sits Archbishop of Canterbury, could not derive his succession from St. Augustine, St. Augustine from St. Gregory, St. Gregory from St. Peter. What a comfort is it to his Grace, that he can say, Ego sum hæres Apostolorum; I, and my predecessours have kept possession. Poking. Sunday at the beginning. Our Dioceſſan can derive himselfe the Successour of an Apostle, otherwise we should have taken his call for the voice of a stranger, and not have here appeared. It is St. Augustines resolution, Successus Episcoporum ab ipsa sede Petri, is that which among other things by him named, keeps us in the bosome of the Church, and subjects us to our Bishops jurisdiction (m) Montag. orig Eccles. pag. 114. Patrum nostrorum vel avorum memoria duo summi Pontifices viri optimi & doctissimi, Hadrianus sextus, & Belarmini avunculus Marcellus secundus. An. id. pag. 47. Romanus Episcopus Pontifex Maximus quidni dicebatur, scio vocatum benedictum, scio Papam & Pastorem nominari, quid si hec omnia minima usurpabar. Orig. p. 417. Certis quibusdam titulis, & elogiis homines dicitur constitutos ab omni retro antiquitate viri prudentes etiam & religiosi honorarunt, isto honorum lemma scilicet, non est cuiusvis conculcare, sed nec palam reprehendere, aut isdem derogare id quod solent per Joſocouſtas, Puritani. Pontificem Romanum suam sanctitatem indigitare certissimus est character Antichristianismi: Non tibi, sed religioni d. ceat ol m Idis adorator, cum Afias portans myſteriz se putaret voveratum, honorem pari modo non Paulo al. cui quarto Alexandro Sexto, Joanni duodecimo & ceteris, si qui sunt prodigia & propudia honestatis, sed religioni exhibendum contendimus, hoc est eminenti dignitati, quã ul tra alios in Ecclesia Dei præstati sunt, sed ista hec phrenesi hominum solummodo phanaticorum.

Sixthly , That the dignity of the Episcopall office specially the Bishop of *Rome* his eminencie was as far above the dignitie of the Emperors and Kings, as the soule is above the body, or God above the creature , yea, that the stile of G O D was but the Popes due : (n) Seventhly , that Emperours and Kings dld but their duety in giving reverence ; yea , adoration unto the Pope with great summes of money by way of tribute : (o) Eighthly , that the temporall Principalities which the Pope enjoyeth this Day in *Italie* , or elsewhere are but his just possessions , which none ought to envy him : (p) Ninthly , that the restitution of the Popes ancient authority in *England*, and yeelding unto him all the power that this day he hath in *Spaine* or *France*, would be many wayes advantageous , and in nothing prejudiciall to the

(n) Montag. antid. pag. 166. Est quidam sacerdotium, ut recte observat Philo. *νεος εξαρτων & εν επι χειον αλλοιμπατον κησμεα*, itaque ut τοποτηστας Iesu Christi ut Dei atque hominum μεστταισ summus à Christianis omnibus, Divino instituto debetur honor & reverentia singularis, *ibid. p. 40.* Faetur ultro sacerdotium aliquo modo in quibusdam supra regiam dignitatem emicare, cum verustis & orthodoxis patribus, *αρχων δειν* (inquit Chrysostr.) *η αρχων ενεως* (re- zem prius dixerat) *σεμνολεγει & Nazian. in apologia δωδ. λυγη σωμαλ & δει νεστων τοσουςω βασιλειας ιεροσυνη* *ibid. pag. 161.* Allusum est a piissimo rege ad illud Exodi, Constitui te Deum Pharaonis, communicat Deus τοσων βαθμων, seu Pontificio, seu Civili, sui ipsius υπερχας & αξιωματσα, dii vocantur quis ringatur ob hanc κλησιν, & merito quos locum ille suum voluit inter homines sustinere.

(o) Montag. antid. pag. 40. Non est mirum si Constantinus, olim Pipinus, Carolus, & alii occurrerint , de equis descenderint , venientes exceperint , religionis auxistites Christiane venerationemque exhibuerint. Quid mirum Turcarum Caliphs non ita pridem tot Sultanos tantam observantiam exhibuisse tam ampla vestigalia persolvi se : Non minora quondam principes & populi Christiani Christianis sacerdotibus imprimis Romanis Pontificibus exhibuerunt , exhibebunt etiamnum ad pristinos illos mores, si tantum revertatur , & exempla pietatis majorum. *ibid. pag. 158.* Adoravit Johannem Justinum, si & Constantinus inferiores joanne sacerdotes , adoravit autem , dicit autor ille tuus dans gloriam Deo.

(p) Montag. antid. pag. 95. Habeat ille suas sibi opes & facultates , fundos habeat & latifundia principatum & dominium per Ecclesia terras , & Petri possessiones obtineat , dummodo contentus vetustiorum principum liberalitate, alicnam non invadat possessionem.

King :

King : (q) 10 The old constitution of the Emperour, whereby all the westerne clergie is so farre subjected to the Bishop of *Rome*, that without him they are disabled to make any Ecclesiasticall law, and obliged to receive for lawes what hee doth enjoyne, was very reasonable : yea, if the King would be pleased to command all the Church men in his dominions to be that far subject to the Pope, they would be unreasonable to refuse present obedience: (r) Onely by all meanes my Lord of *Canterburies* prerogative behoved to bee secured, his ancient right to the patriarchat of the whole Isle of *Britaine* behoved to be made cleare, that to his rod the whole clergie of the Isle might submit their shoulders, as to their spirituall head and Monarch, from whom to *Rome* there could bee no appeale, (s) in any cause which concerned onely the Churches of the Kings dominions; for in causes more universall of the whole Catholicke Church, willingly they are contented that the Patriarch of *Britaine* and all others should submit to their grand

(q) *Cont. 18. lat. pag. 202.* Hee that is not blinde may see, if hee will, of what little value the Popes power in *France* and *Spaine* is this day further them to serve the turns of their Kings therewith, which they doe to their great advantage.

(r) *Montag. antia. pag. 156.* Quod è codice at-
legatur Theodosi-
ano decernimus ne
quid tam Episcopis
Gallicanis quam al-
liarum provincia-
rum, contra consue-
tudinem veterem
liceat sine viri ve-
nerabilis Pape ur-
bis aeternae aubori-

rate sentire, sed illis omnibusque legis loco sit, quicquid sanxit sanxitve sedis apostolica auctoritas. Quicquid his pontifici (saith *Montagow*) arrogatur id solum edito debetur Theodosiano vel vultu consuetudini, quicquid autem per rescriptum tribuitur imperatoris ad occidentales credo solos pertinebat, & nec omnes, quibus juxta veterem consuetudinem Pontifex, praesidebat ut Patriarcha: Decernat imperator de Germanis episcopis, Rex Anglie de Britanis suis, Francorum de Gallicanis, quod olim Theodosius decrevit, discederent omnes obedientis. (1) *Cont. relat. pag. 171.* It is plaine, that in these ancient times, in the Church government, *Britaine* was never subject to the See of *Rome*, for it was one of the six dioces of the West Empire, and had a Primat of its own: Nay *Iohn Capprew*, and *William Malmesburie* tell us, that Pope *Viban* the second, in the Council at *Bari* in *Apulea*, accounted my worthy predecessor *S. Anselme* as his owne Compeer, and said, He was as the Patriarch and Apostolick of the other world, quasi comparem, & veluti Apostolicum alterius orbis & Patriarcham. Now the *Britains* having a Primat of their owne, which is greater then a Metropolitan; yea, a Patriarch, if ye will, he could not be appealed from to *Rome*.

G

Apostolick

(c) *Montag.*
Aatid. pag. 57.
Relle canum erat
otim per canones
ustufæ Ecclesie, ut
Romanus ille pri-
mus Episcoporum,
cui tot per occiden-
tem suffraganei ad-
hibebant suam sen-
tentiam rogatus
adhiberet, ubi fidei
Ecclesie universalis,
vel κοινὸν ἢ ἰνρε-
δus ad politiam
spiciantibus, agi-
scatur supra.

Their minde
 to the Cardina-
 lat.

(w) *Montag. ap.*
pag. 56. Penitere
non potuit Baro-
nium eruditissimum
& laboriosissimum
virum industrie
sue ac diligencie,
Cardinalitiam e-
rim inde & me-
rito quidem suo a-
ceptus suscepit dig-
nitatem. ibid. pag.
75. Virum illuſtri
adeo nominis cele-
ritate & eminen-

Apostolicke father of *Rome*. (t) Every one of these pontificall positions since the midst of *Henry* the eights raigne, would have beene counted in *England* great paradoxes, yet now all of them are avowed by *Canterburie* himselfe, in that very booke which the last yeare at the Kings direction hee set forth, for to satisfie the world anent their suspition of his Popery, or else by *D. Montagu* in his bookes yet unrepealed, and cleanged of all suspition of Poperie by *M. Dow*, under the seale of his Graces licensing servant.

This much for the Pope. About the *Cardinals* they tell us that their office is an high and eminent dignity in the Church of God; for the which their persons are to be handled with great reverence and honour, (w) that their office is a reward due to high graces and vertues, that some of them though the greatest enemies that ever the reformed Churches have felt, such as *Baronius* that spent all his time in opposing the truth and advancing *Antichristianisme*, and *Barroweus* (x) a bloody persecutor of our religion and one of the fathers of *Trent*, that even such men are so full of grace and piety, that it is a great fault in any Protestant to break so much as a jest on their rid hattes.

Where the head and shoulders are so much

issima dignitate constitutum, honestum, probum, præterea in vita privata rigide severum ac laxum non est. κοινῶν νουquam nisi honorificentissime compellavi. (x) Poking. Alt. p. 34. The *Lincolnsire* Minister in his jeering veine flouteth *Cardinall Barroweus*; whereas, if he list to read his life, he may not be ignorant that the *Cardinall* was a man of exemplarie holinesse, and spent the greatest part of his life in fasting, prayer, almes-deedes, preaching, exhortation, and doctrine, and did detest both impiety and vanity both in word and deed. Me thinkes his conscience should check him for his scornfull usage of a man who had the report of so vertuous and pious a *Bishop*.

affected.

affected it is hard to reſtraine charity from the reſt of the body. Theſe good men vent their paſſion no leſſe towards the body of the preſent Church of *Rome*, then towards the Pope and the Cardinalls. For firſt his grace avowes over and over againe that the Papiſts and we are of one and the ſame religion, that to ſpeake otherwaies, as the Liturgie of *England* did all King *James* dayes, were a matter of very dangerous conſequent, and therefore he confeſſeth his helping that part of the liturgie which puts a note of infamy upon the Popiſh religion, leaſt that note ſhould fall upon our owne religion which with the Popiſh is but all one.

(y) 2. They will have us to underſtand though wee and the Papiſts differ in ſome things, yet that this very day there is no ſchiſme betwixt Papiſts and Proteſtants, that Proteſtants keepe union and communion with the Church of *Rome* in all things required for the eſſence of a true Church and neceſſary for ſalvation, that though they communicate not with ſome of her doctrines and practices, yet this marres not the true union and communion of the two Churches both in faith and charity. That theſe who paſſe harder cenſures upon *Rome* are but zelots in whom too much zeale hath burnt up all wiſedome and charity. (Z) 3. That the points wherein the two Churches doe differ are ſuch as prejudice not the

They affect much to bee joyned with the Church of *Rome*, as the ſtands.

(y) Cant. relat. p. 36. the Church of *Rome* & Proteſtants ſet not up a different Religion, for the Chriſtian Religion is the ſame to both, but they differ in the ſame Religion, and the difference is in certain groſſe corruptions to the very endangering of ſalvation, which each ſide ſaith the other is guilty of.

Star chamber ſpeech. p. 36. My ſecond reaſon is, That the learned make but three Religions to have been of old in the world, Paganisme, Judaisme, and Chriſtianity,

and now they have added a fourth which is Turciſme. Now if this ground of theirs be true, as it is generally received, perhaps it will bee of dangerous conſequence ſaſly to avow that the Popiſh religion is rebellion, though this claufe paſſed in the Liturgie through inadvertance in King *James* time, this reaſon well weighed is taken from the very foundation of Religion it ſelf. *ibid.* page 34. His Maſteſty expreſſly commanded mee to make the alteration, and to ſee it printed. (z) *Portar.* pag. 3.66.

We dare not communicat with Rome, either in her publick Liturgy which is manifestly polluted with grosse superstition, or in these corrupt and ungrounded opinions, which shee hath added to the faith. These make up the Popery, but not the Church of Rome. In them our communion is dissolved, but we have still a true and reall union with that and all other members of the Church universall in faith and charity, *ibid.* p. 74. To depart from the Church of Rome in some doctrines and practices, we had just and necessary cause though the Church of Rome wanted nothing necessary to salvation. There is great difference betwixt shisme from them and reformation of our selfe. It is one thing to leave communion with the Church of Rome, and another to leave communicating with her errors, whosoever professeth himselfe to forsake the communion of any one member of Christs body, must confesse himselfe consequently to forsake the whole. And therefore we forsake not Romes communion more nor the body of Christ whereof we acknowledge the Church of Rome to be a member, though corrupted. If any Zelots hath proceeded among us to heavier censures, their zeale may be excused, but their charity and wisdom cannot be justified. *Can. relat.* p. 192. The Protestants have not left the Church of Rome in her essence, but in her errors, not in the things which constitute a Church, but only in such abuses and corruptions which work toward the dissolution of a Church. (&) *Can. relat.* 1. p. 249. The foundation is & remaineth whole in the midst of their superstitions. *Haplens* answer, p. 124. Suppose a great Prelate in the high Commission Court had said openly, That we and the Church of Rome differed not in *fundamentalibus*, yet how commeth this to be an innovation in the doctrine of England for that Church telleth us in the 19. article, That Rome doth erre in matters of Faith, but it hath not told us that she doth erre in *fundamentalibus*. *Halls* old religion after the beginning: It is the charitable profession of zealous *Luther*, that under the Popery there is much Christian good, yea, all, that under the Papacy there is true Christianity, yea, the kernell of Christianity? Neither doe wee censure that Church for what it hath not, but for what it hath. Fundamentall truth is like the *Maronian wine*, which if it be mixed with twenty times so much water, holds his strength. Rome as it is Babylon, we must come out of it, but as it is an outward visible Church, we neither did nor would, *Butterfields Maskel*. Popery is poyson, but fundamentall truth is an antidote. A little quantity of antidot that is soveraigne, will destroy much poyson. *Pettar.* p. 62. The most necessary and fundamentall truths which constitute a Church, are on both sides unquestioned, *ibid.* By fundamentall points of Faith we understand these prime and capitall doctrines of Religion, which make up the holy Catholick Faith, which essentially constitutes a true Church and a true Christian. The *Apostles Creed* taken in a Catholick sense that is as it was further opened in some parts

by occasion of emergent heresies in the other Catholick creeds of *Nice, Constantinople, Ephesus, Chalcedon* and *Athanasius* is said generally by the Schoolmen and Fathers to comprehend a perfect Catalogue of fundamentall truths and to imply a full rejection of fundamentall heresies. *ib. p. 109.* It seemed to some men of great learning and judgement, such as *Hooker* and *Merton*, that all who profess to love the Lord Jesus, are bretheren, and may be saved, though with errors, even fundamentall. Hereticks do embrace the principles of Christianity, and erre onely by misconstruction. Whereupon their opinions, albeit repugnant indeed to Faith, yet are held otherwise by them, and maintained as consonant to the Faith.

(a) Fifthly, That a generall repentance for all unknowne sinnes is sufficient to secure the salvation not only of these who have lived and died in the Popish tenets before the Councell of *Trent*, but even to this day not onely their people, but their most learned Clergie, Popes, Cardinalls, Jesuits, living and dying in their bitter oppositions and persecutions of Protestants, are in no hazard of damnation, though they never come to any particular acknowledgement of their sinfull opinions or practises following thereupon. (b) Sixthly, They teach us that Papists may not in reason one necessary Faith intire, and charity also, if they be so well minded, for opinions which fluttereth about that one soules saving Faith, there are dangerous differences this day. *Postar. pag. 38.* It is a great vanity to hope or expect that all learned men in this life should absolutely consent in all the particles of the divine truth, so long as the faith once delivered to the Saints, and that common faith containing all necessary verities is kept. So long as men walke charitably according to this rule, though in other things they be otherwise minded, the unity of the Church is no wise violated: for it doth consist in the unity of faith, not of opinions, in the union of mens hearts by true charity, which easily tolerateth unnecessary differences. Some points of religion are Primitive articles essentiall in the object of Faith. Dissention in these is pernicious, and destroyeth unity: Other, are secondary probable obscure and accidentall points: Disputations in these are tolerable. Unity in these is very contingent and variable. As in musickall consort, a discord now and then, so it bee in the discant, and depart not from the ground sweetens the harmony: so the variety of opinions and rites in divers parts of the Church, doth rather commend then prejudice the unity of the whole. *Montag. Antigag pag. 14.* Truth is of two sorts among men, manifest and confessed truth, or more obscure and involved truth. Plainly delivered in Scripture are all these points which belong unto Faith, and manners, hope and charity. I know none of these contraverted *inter partes*. The articles of our creed are confessed on both sides, and held plaine enough. The contraverted points are of a larger and inferiour alloy. Of them a man may bee ignorant

bee filed either idolaters, or hereticks, or schismatics. His grace in that great large *folio* set out the last yeare, to declare to the world the farthest that his minde could bee drawn for to oppose Popery, is not pleased to my memory, in his most vehement oppositions to lay to their charge any of these three crimes, neither doe I remember in all the search my poore lecture hath made, that any of his favourits in their writtes these twelve yeares bygone hath layed to the charge of *Rome* in

without any danger of his soule at all. A man may resolve or oppose this way or that way without perrell of perishing *Cant. relat.* about the end. The corruptions of Rome materially, and in the very kinde and nature, are leaven, drossie, hay, and stuble, yet the Bishop thought that such as were misled by education, or long custome, or overvaluing the Sovereignty of the Roman Church, and did in simplicity of heart imbrace them, might by their generall repentance and Faith in the merits of Christ, attended with charity and other vertues finde mercy at Gods hands. *Shelford* pag. 235. Though there be some difference among us in ceremonies and expositions, which destroy not, yet still our head Christ by Baptisme stands upon our body, and the substance of the Gospel is intire and whole among us by retaining the articles of the Faith, the volume of the New-Testament, and the practice thereof by Faith and good workes. *ibid.* 239. There bee differences which hinder our agreement. What then? Among the Greekes there were divers Dialects, and yet they had but one language, they held together in the maine. So though Papists have a letter more then wee, and we one letter for another, yet we hold together in the radix. *Paul* could beare with differences, expecting Gods reformation. if you be otherwise minded God shall reveale. For the present let us be patient, and afterward God will shew where the error lieth. Why should we presume so much of our skill, while wee are in our none-age, and know but in part? Have not better men then we been deceived? Have not dissenting Fathers and slyding Schoolists been alwaies borne with in points of Religion? (b) *Pottar* pag. 77. We hope well of these holy soules, who in former ages lived and died in the Church of Rome, for though they died in many sinfull errors, yet because they did it ignorantly through unbelief, not knowing them either to be errors or sinnes, and repented in generall for all their unknowne trespasses, wee doubt not, but they obtained pardon of all their ignorances. Nay, our charity reacheth farther to all these this day, who in simplicity of heart believe the Roman religion and professe it. But we understand onely them who either have no sufficient meanes to find the truth, or else such as after the use of the best meanes they can have, all things considered, find no sufficient motives to convince their conscience of errors. *Chamly* his defence of *Hall*, I dare bee bold to say that the Church of Rome had not for many hundred yeares before the council of *Trent*, so good a forme of doctrine as the *Tridentin* Catechisme doth containe.

earnest

earnest, either idolatry heresie or shisme, but by the contrary hath absolved them clearly in formall tearmes all those three crimes. (c) Of idolatry because they teach not the giving of *latria* to any image or any creature.

(c) *Sheltover*, page 300. I am not in the minde that all images are idols, but onely when they are worshipped for gods. This the

word *idololatria* signifieth the worshipping of images, with *latria*, that is divine worship, as it is used by Divines. *Cant. relat.* p. 299 They keepe close to that which is superstition, and in the case of images come neare to idolatry. *Montag. apud* p. 79. Et cerè quàm diu palam non deficiunt à pietate & cultu Dei proprio ad idololatram, etiam moribus impii, vita contaminari, tolerantur in Ecclesia non minus quam milvus & corvus immunda animalierant in arca Eccl^{ie} *περὶ πτω* singulari, At nullus in arca erat idololatres, quia Christianam pietatem quatenus Christianam idololatres execratur. *Montag. Orig.* p. 309. Dei cultum latriam quam appellant nec possumus alicui creaturæ, nec debemus sive humanæ sive angelicæ quamvis excellentissimæ impendere. Hoc fatebitur Bullingerus Pontificius & tota schola non infanientium adversariorum, nolunt enim illi quovis modo cuicunque creaturæ latriam ne quidem cultu relativo exhiberi. *Montag. Antiquag.* p. 319. You say, that images must not have *latria*: so we let your practice and doctrine goe together, and we agree. *Dow* against *Buxton*. p. 142. When *Buxton* objecteth that *Canterburie* did raze out of the publick booke of fasts, this sentence, Thou hast delivered us from superstition and idolatry wherein we were utterly drowned, his chiefe answer is, That men may be good Protestants, and yet not damne all their forefathers, who lived before the reformation, as he must doe, who saith of them, they were wholly drowned in idolatry, which though *M. Buxton* perhaps will not, yet some men may think it to be a reason sufficient for the leaving out of that sentence.

(d) *Cant. relat.* page 306. Non omnis error in his quæ fidei sunt est aut infidelitas aut heresis. *Pottar.* p. 102. Every sect hath some Zealots so passionately in love with their owne opinions

(d) Of heresie, because their errors taketh no part of the foundation away, but are onely excesses and additions consisting with all fundamentall truth. (e) Of shisme, because they goe on in the practice of their forbearers without in-

that they condemne all other differing from them to bee hereticall, so there liveth not a Christian on earth who in the judgement of many other is not an hereticke, *ibid.* page The Giant in *Gath* was a true man, though much deformed with superfluous fingers and toes, but if one lose any vitall part, hee is a man no longer, there is not so much danger in adding superfluities, as is in detracting, what is essentiall and necessary, that the Church shall never bee robbed of any truth, necessary to the being of the Church, the promises of. Christ assureth us, but that she shall adde no unnecessary truth wee have no warrant (e) *Cant relat.* page 316: If any will bee a leader and teaching hereticke, and adde shisme to heresies, and bee obstinate in both, hee without repen-

rance must needs be lost, while many that succeed him in the error onely, and not obstinacy may be saved: I say, those howsoever missed, are neither schismaticks nor hereticks before God and are therefore in a state of salvation.

Montag. Apar. p. 283. Sectam & hæresin non faciunt ii qui constanter retinent doctrinam traditam, nec enim ille hæreticus dicitur, qui per omnia Romanam fidem integerrimè profiteretur. ibid. p. 389. Schismatici & singularitate rapti in transversum quales Scaliger, Calvinus, Pareus, & alii opinatores, quæro autem an quis ferendus sit homo novus terræ filius, qui contempto spretoque consensu majorum suas phreneticas observationes obtulerit (f) *Shelford p. 238.* Let us Christians leave off our divisions, the Papists and we call upon one God our Father, upon one Christ our Saviour, one holy Ghost our sanctifier, and we have but one mean to unite us to this holy Unity, which is baptisme, How then should we not be brethren? O blessed Jesus, raise up one to bid the people returne, blessed be that peace-maker among men, *Nulla salus bello pacem te poscimus omnes. ibid. p. 296.* Why judge we so eagerly others for holding of errors, are any without them? Some errors we may beare with, charity reacheth me to judge that errors of Christians are not of intention but ignorance. For I beleve that wittingly, and willingly, neither Papist, Protestant nor Lucheran would wrong their head Christ, whom daily they profess. *Montag. Apar. p. 45.* Citius inter digladiantes Philosophos de summo bono, quam inter Protestantes & Papistas inaudita nomina superioribus sæculis, & subintroducta nuper inauspicato de controversis inter ipsos questionibus conveniet, sed viderint posteri de dissidiis istis quæ penè nihil sani, sancti nihil, in vita & meritis nobis reliquerunt, cum prophani homines & politici sub prætextu & simulatione religionis suas improbas actiones, enormia desideria soleant palliare. Post mota hæc certamina inter partes odiis decertatum varinians, atque eo devenit ut utrinque insanæ & excessus ut ferre eos nequeant zelota & furiosi plerique utrinque Theologi qui non una cum ipsis velint insanire. Quam indignis modis *Cassander* vir usque ad miraculum eruditus ipsissima modestia & probitatis anima, exceptus fuerit ab importunis utrinque censoribus, Calvinus

(2) *Shelfoord* in his pious sermons printed by the university of *Cambridge* Presse at the direction of the Vice-chancellor, *D. Beel* dedicated to the Lord Keeper of *England*, adorned with many triumphing Epigrammes both Latine and English by a number of the Fellows, and although called in, yet no censure to this day for all the complaints against it, to our hearing hath beene put either on the Author or Printer, or Licencer, or Adorners or any Doctrine contained therein, but the worst that *Burton* could pick out of it, is all defended by *Dow* and *Heylen*, at his Graces speciall direction, and subscribed licence, as we shall heare anon.

nimirum propter editum illum aureum libellum de officio viri pii, & pluribus inter Jesuitas propter consultationem Pauli liberio rem ignorat nemo, quam fortunæ oleam.

fubeire *Andreas Fricius* alique qui impudenter noverunt esse contentiosi. *ibid* pag. 78. Hoc tempore tituli infelices protestantium & papistarum variantibus

de fide ac pietate sententiis distraxerunt in diversum Christianum orbem, si qui sint qui bellum malint æternum, qui velint odia exerceri immortalia traducant illi nostram quas solet odiosius exagitari repetitionem vel *Edo. q. 202. 203. 204.* Ego filius illius pacifici & pacificatoris qui fecit utraq; unum dissecta materie separationis; neque certè arbitror ab hac *emendata* abhorret nostræ Anglicanæ Ecclesiæ suffragium & voluntas, quod nonnulli putant & vehementer contendunt, *ibid*. p. 245. In Pharisaïs ad vivum depictas imagines intueamur eorum hominum qui Pharisæica nobis instituta in Christianismum retulere, puritanos intelligo & Jesuitas, sive ut verius dicam utrinque puritanos honestatis etiam civilis reduvias, pietatis carcinomata, & Christianismi dehonesta menta pacis & concordia alastoras & pernitias. (2) *Pottars* Epistle to the King, it was undertaken in obedience to your Majesties particular commandement.

I hope now that all true Protestants pondering the passages I have brought, besides many more, wherewith themselves from their owne readings are acquainted, will not onely absolve my alledgeances of rashnesse and slander, but also wonder at the incredible boldnesse of those men, who in these times wherein the Prince and State are by so many and deep ties obliged, and according to their obligations hath so oft declared themselves passionately zealous for the maintainance of Protestant orthodoxie, that yet they should bee so peart as to print in the

royall city, and that after the long and great grumblings of the people and formal challenges of divers of the learned to reprint their clear affection to the Pope and Cardinalls, and the whole Romish religion, albeit truly this their ventorious boldnesse seemes not more marveilous then their ingenuity commendable : For they have said nothing for the Pope, or *Rome*, but that which conscience would pouse any man upon all hazards to avow, who was so perswaded in the particular heeds of controversies betwixt Papists and Protestants, as they confesse themselves to be, to the end therefore that we may see the former strange enough passages not to have dropped from their pennes by any inadvertance, but upon plaine designe and deliberate purpose, we will set downe in the next roome the affection they professe to the speciall heads of Popery, very consonant to that which they have already said of that which wee count the whole lump and universall masse of Antichristianisme. The speciall heads of Popery are moe then I have leisure to relate, or you can have patience to heare enumerate. Take notice therefore but of some prime articles which Protestants use most to detest in Papists, foure by name; their idolatries, their heresies, their superstitions, their abomination of desolation the masse. If from their owne mouths I make cleare that in these foure they joyne with *Rome* against us, it is like none hereafter shall wonder of any thing that yet they have done or said for the advancement of the popish party, and the subverting of the Protestant Churches either at
home

home, or over sea, but rather embrace their sobriety and moderation, who being minded, as they professe, doe not breake out in many moe both words and deeds, for the destroying of the Protestant schisme, and bringing all backe to the Catholick Apostolick mother Church of *Rome*, and unto the feet of his Holinesse the vicar of Christ, the successor of *Peter*, under whose obedience our holy and blessed antecestors did live and die.

CHAP. IIII.

The *Canterburians* joine with *Rome* in her grossest idolatries.

THE acts of *Romes* Idolarry be many and various: None more open to the eie of beholders then these five, their adorations of altars, images, relicts, sacramentall bread, and Saints departed: For the first, their worshipping of the stocke or stone of the altar; if wee would impute it unto the *Canterburians*, they will deny it allu-terly, and avow, that they may well worship God before the altar, but to worship the altar it selfe, to give to it that worship which is done before it, to give to it any religious worship any *cultus*, any *προσκύνησις* any *σέβας* any adoration, they doo detest it, as palpable idolatry. So his Grace, so *Pocklingtonne*, so *Heylene*, so *Lawrence*, so *Montaigne* do oft professe: But that you may see how little faith

In the midst of their deniall, yet they avow their giving of religious adoration to the very stock or stone of the altar.

those mens protestations doe deserve; and that all may know either their desperate equivocating; or else their spirit of giddinesse, which makes them say and unsay the same things in the same pages; consider all of the five named authors, for all their deniall, printing with approbation and applause as much worshipping and adoration even of the altar, as any Papiests this day living will require.

Begin with his Grace, you shall finde him in his Star-chamber speech, for all his deniall, yet avowing within the bounds of two pages, once, twice, thrice, (a) the giving of worship to the altar, and

(a) Pag. 47. A great reverence is due to the body, and so to the throne where his body is usually present.

Ibid. pag. 49. *Domino & altari ejus*, to the Lord your God, and to his altar, for there is a reverence due to that too. *ibid.* pag. 45. Therefore according to the Service booke of the Church of England, the Priest and the people

are called upon, for externall and bodily worship of God in his Church; Therefore they which do it not, innovat, and yet the government is so moderate, God grant it be not too loose, that no man is constrained, no man questioned, only religiously called upon, *venite adoremus*. (b) *Pockling. altare p. 160.* I shall intreat the pious and judicious Reader, to consider with meet reverence, what is recorded among the statutes of that most noble order; *non satis bene Deo atque altari reverentiam exhibuisse visi sunt, ut Deo & ejus altari promissum debitum impenderent honorem, quoties pretergresserunt summum altare in honorem Dei, debitam flexione, reverentiaque confulantur. Idem*, in his Sunday no Sabbath at the end,

Heylene.

Heylene comes up at last to his Masters backe, and tells us that the adoration before the altar, is the honour of the altar it selfe, and that falling downe and kissing of the altar; for the honouring of the altar was a very commendable practice. (c) *Laurence* as he prints with *Canterburies* licence, but undoubtedly by an impudent lie, at the Kings speciall commandement, doth maintaine not onely veneration, but religious worshipping adoration, $\pi\rho\sigma\kappa\lambda\upsilon\sigma\eta\sigma\iota\varsigma$, and all, (d) not only by a relative and transient worship as he speaks, (e) but also, which is a degree of madnesse, beyond any thing that ever I have marked in any Papist, he will have a Divine adoration given to the altar it selfe without any relation, or mentall abstraction; because of the union of Christs body with it, which sits there as in a chaire of Estate even as without scruple or relations, or mentall abstractions wee give to the humane nature of Christ, for that personall union of the Godhead with it, Divine adoration whereof in it selfe it is not capable. (f)

end, if wee doe not onely bend or bow our body to his blessed board, or holy altar, but fall flat in our faces before his footstool so soon as ever wee come in sight thereof, what Apostle or Father would condemn us for it, and not rather be delighted to see the Lord so honored.

(e) Antidot. *liturgic* preface to the King, altars were esteemed so sacred that even the barbarous

souldiers honoured them with affectionate kisses. Ibid pag. 86. The altar being thought to be more sacred, had a farre greater measure of reverence and devotion conferred upon it $\kappa\epsilon\gamma\alpha\varsigma\ \delta\omicron\sigma\ \pi\alpha\sigma\tau\omega\upsilon\ \tau\eta\sigma\ \pi\alpha\tau\epsilon\tau\iota\varsigma$, a reverend salutation of the table, $\mu\upsilon\lambda\omega\ \delta\upsilon\sigma\iota\alpha\sigma\eta\epsilon\iota\varsigma$, he and *Puckington* both pag. 142. commends that exhortation of the Patriarch of *Constantinople* in the fifth councill, *Adoemus primum sacrosanctium altare*. *Idem*, in his answer to *Bourton*, pag. 137. If you look higher unto the use and practice of the ancient Church, you cannot misse a $\mu\upsilon\lambda\omega\ \delta\upsilon\sigma\iota\alpha\sigma\eta\epsilon\iota\varsigma$, an honor to the altar, $\alpha\sigma\iota\beta\alpha\alpha\mu\omicron\nu\ \kappa\epsilon\gamma\alpha\varsigma\ \tau\eta\sigma\ \pi\alpha\tau\epsilon\tau\iota\varsigma$, an ad genicularianem aris Dei. (d) pag. 25. we finde in *Ignatius* $\mu\upsilon\lambda\omega\ \delta\upsilon\sigma\iota\alpha\sigma\eta\epsilon\iota\varsigma$, a honor due to the altar: and in *Tertullian* ad geniculari aris a kneeling to the altar: and in the fifth councill, $\pi\rho\sigma\kappa\lambda\upsilon\sigma\eta\sigma\iota\varsigma\ \tau\tilde{\omega}\ \delta\upsilon\sigma\iota\alpha\sigma\eta\epsilon\iota\varsigma$, an adoration of the altar; and in the synodals of *Odo* *reverentiam altaribus exhibendam*, & in *Damascene*, $\xi\omicron\omicron\mu\mu\iota\alpha\iota\ \sigma\epsilon\ \kappa\alpha\varsigma\ \tau\eta\sigma\ \pi\alpha\tau\epsilon\tau\iota\varsigma$; and in another, *divina altaria*; and in the life of *Maria* the Egyptian. $\epsilon\upsilon\lambda\alpha\tau\omega\ \epsilon\upsilon\alpha\upsilon\ \tau\tilde{\omega}\ \epsilon\tilde{\omega}\ \tau\tilde{\omega}\ \epsilon\tilde{\omega}\ \tau\tilde{\omega}\ \epsilon\tilde{\omega}\ \tau\tilde{\omega}\ \epsilon\tilde{\omega}$, & $\tau\tilde{\omega}\ \epsilon\tilde{\omega}\ \tau\tilde{\omega}\ \epsilon\tilde{\omega}\ \tau\tilde{\omega}\ \epsilon\tilde{\omega}\ \tau\tilde{\omega}\ \epsilon\tilde{\omega}$, casting my self to the earth, and worshipping the hoie ground, & the Grecians triple prostrations *tria* $\pi\rho\sigma\kappa\lambda\upsilon\sigma\eta\sigma\iota\varsigma$ a be fore the altar in the old Iurgies.

(e) *Ibid*. Although they gave a religious reverence to these places, yet they determine

that religious reverence in God not in the place : the throne is honoured for the King; he that sits As the house for the owners sake, respects not the house but him.

(f) *ibid.*, pag. 20. So much they said, but to justify the practice of our Church, I need not say so much; for as although the humane nature of Christ receive all from the Divine, yet we adore the whole *suppositum* in grosse, which consists of the humane as well as of the Divine. So because of Gods personall presence in the place, wee adore him without abstraction of his person, from the place, to wit, the altar. *Pockl. alt.* page 153. Altars have bene in all ages so greatly honoured, because they are the seats and chaires of Estate, where the Lord vouchsafeth to place himselfe amongst us. *Quid est enim altare* (as *Optatus* speaks) *nisi sedes corporis et sanguinis Christi?*

For the adoration of the communion elements, which Protestants count an Idolatrie so horrible, that for it alone they would not faile to separate from the Church of *Rome*, though she had no other fault, (g) their minde is plaine by the practice

which his Grace maketh *Heylene* in his State answer to defend, we doe passe their adoration in the act of communicating, albeit wee thinke it strange to see men who once were counted moderate and wise, by the touch of his Graces panton, to become so insolent, as to hisse and hout at the doctrine and practice of the best reformed Churches, as vile and monstrous, (h) who in the act of receiving hath thought meet to sit or stand, rather than to kneele. We speake onely of these their new adorations, which against the constant practice of the English Church they are now begun to use, without the act of receiving a number of low cringes towards these elements, when they take the pa-

ten in their hand, a low *inclinabo* before the bread, when they set it downe, another; when they take up the chalice, a third; when they set it downe a fourth. (i) That these avowed adorations before the elements, without the act of receiving, are

As much adoration of the elements they grant as the Papists require.

(g) *Apologie des Eglises reformes par Ioan Daille chap. 20.*

(h) *Hals* remedy of profanenesse, pag. 128. away with these monsters of opinion and practice in this sacrament, Christ Jesus is here really tendered to us, and who can, who dare take him but on his knees?

(i) *Heylens* moderate answer, p. 137. if bowing towards the communion table be offensive to you at the admini-

are directed by them, not only as they say, to the person of Christ, whom they make there essentially present, but also unto the elements themselves; we prove it by no other reason but their former confession. Their adoration before the altar is done as they confesse unto the altar, much more their adoration before the elements, without the act of receiving must bee unto the elements: For I hope they will bee loath to affirme, that there is in the altar any worthinesse or aptitude, or any other cause imaginable, which can make it capable of adoration, but the same causes are in the elements in a farre higher degree: The relation to Christs Body and Person, which they make the only foundation of those worships being much more true, more neare, more cleare in the elements, then in the altar, howsoever the Popish prostrations, and adorations, before the hostie, which to all Protestants are so abominable idolatries, are absolved by these men; not onely by the clearing of Papists of all idolatry every where, but particularly by their impatience, to have the adoration of the elements to be called Popish. For in our booke of *Canons* when in the copie sent up to the King, the adoration of the bread, *Chap. 6.* was styled by our Bishops the Popish adoration, my Lord of *Canterburie* on the margine with his owne hand directeth to scrape out the word Popish, as we can shew in the authentick manuscript of that booke now in our hands.

Concerning images, behold their assertions, first they tell us that the pullers downe of images, out of their Churches, were but lowns and knaves, pretending

tion of the Sacrament, I would faine know upon what reasons you stomack, that men should use their greatest reverence in so great an action, thinke you it fit the Priest should take into his hands the holy mysteries without lowly reverence, or that it is an innovation fo to do?

In the matter of images their full agreeance with Rome.

ding onely religion to their prophane covetousnesse, that they were truly iconoclasticke and iconomachian hereticks. (k) 2. That those who doe pull downe or breake, or offereth any indignity to a crosse, to a crucifix, to a Saints image, are but mad-fooles, that those injures reflect upon Christ and the Saints; and are revenged sundry times with plagues from heaven. (l) 3. That the Church of *England*, (they take that Church commonly by a hudge mistake, for their owne prevalent faction therein) doth not onely keepe innumerable images of Christ, and the Saints in the most eminent and conspicuous places of their Sanctuaries, but also daily erect a number of new long and large ones, very curiously dressed, and that heerein they have reason to rejoyce and glory, above all other reformed Churches. (m) 4. That these their manifold images they use not onely for ornament, but also

(k) *Montag. orig. pag. 162.* Imagines illæ per ecclesias constitutæ quæ furorem effugerunt, iconoclastarum, *ibid. p. 174.* sub prætextu reformatæ pietatis, Deum, Ecclesiam, pietatem, per nefandissima sacrilegia everis ubiunque monasteriis, templis, sacris, & redactis infuscum maximis redditibus emunerantur causantur se religiosi uebulones, &c.

(l) *Montag. Antid. p. 28.* Verissimum est omnino quod affirmas *ἡ αὐτὴ ἀρχεπίσκοπος Ἰακωβίνος*, ut Cæsaris imago in numismate, ut meletii character in pala annali, quod si quis Cæsarem in caractere suo & numismate ἀπειμαζοῖ in archetypum transit ea contumelia, quo modo si quis sancti alicujus imaginem dedecore afficiat, illum ego & ὕμνωσεν, optaverim, & suæ temeritatis pœnas dare. *Studley* in his glasse for schismatics about the end, tells us, that he knew a Churchwarden for the taking downe of a crosse which he conceived to have been by his neighbours idolized, to have had his swine stricken with madnesse, and thereafter the man in desperation to have drowned himselfe: Whence he exhorts all men to beware so much as to censure their antecessors of idolatry, for erecting such monuments of their devotion (m) *Montag. antiid. pag. 24.* Hæretici nequaquam à te censeri debemus ἑνοχόμαχοι, asseruimus enim diligenter, & cum cura Petri, Pauli, beate virginis, sanctorum aliorum innumeras imagines, præsertim vero Jesu Christi redemptoris crucifixi etiam in templorum cryptis, & larariis in parietibus, & fenestris quas tamen non adoramus. *Id. p. 26.* μόνον ἢ τῶν ὀλῶν θεοῦ προσκυνῆμεν, ut cum Theodoro loquar, impugnamus προσκυνῆσθαι. Sunt apud nos quod aliquoties dicendum frequentissimæ imagines in Ecclesiis per stallos, ut vocant, Canonicorum, per fenestras, ambones, vasa, vestimenta, & ipsa *δοξολογία. Poekling. aliare pag. 87.* In my Lord of *Lincolns* private Chappel, are to be seen beside the altar, most richly furnished close to the wall under the East window, many goodly pictures which cannot but strik the beholders with thoughts of piety, and devotion at their entrance into so holy a place, as the picture

to bee bookes to the Laicks, both for their instruction and kindling of their affections to piety, zeale, charity, imitation of the Saints; (n) 5. That towards the Images of Christ and the Saints, the hearts of the Godly ought to bee affected with a pious devotion, with a religious reverence, and that this reverence may very lawfully bee expressed, with an outward religious adoration; yea, prostration before the Image, as well as before the altar, with the eies of the adorer fixed upon the Image; (o) 6. That the Popish distinction of *dulia* and *latreia* is good, and well grounded, that the onely abuse of Images is the worshipping of them with *latreia*; that the Papists are free of this fault, that all their practice here is but *iconoduly*, not idolatrie, that all our controversie with them about the worshipping of relicts, and so much more of images, (for to images, they professe a farre lesse respect then to reliques) is but the toying of children, the striving about shadowes, that long agoe

For your particular instances in the Cathedrals of Dutham, Bristow, Pzils, &c. the most that you except against, are things of ornament, which you are grieved to see now more rich or costly, nor they have been formerly. *Pockling altare* page 24. Our Churches (by Gods mercy) are a glory to our religion, beautified with goodly glasse windowes. *ibid* page 87. A faire Crucifix, and our blessed Lady, and St. *Iohn* set up in painted glasse in the East window, just over the sacred altar.

(n) Widowes schismaticall puritan, page 10. Church pictures are an external beauty, of the Church, a memory of honour to the dead, and Saint *Gregory* calls them Lay mens books. *Pockling altare* page 87. There are to be seen many goodly pictures, which cannot but strike the beholders with thoughts of piety and devotion. *Montag. Antig.* page 318. The pictures of Christ, of the blessed Virgin, and Saints, may be made, had in houses, set up in Churches, respect and honour may be given to them the Protestants do it, and use them for helpes of piety, in remembrance, and effectually representing of the prototype. *ibid.* page 300. Images have three uses, assigned by our Schooles instruction of the rude, commonfaction of story, and stirring up of devotion, these you and we also give unto them. (o) *Montag. antiid.* page 30. *Christiani omnes adoramus Christum imagini & simulachro, non prosternimur coram imagine forsan, quid ad rem vero? Invitatio est*

ad pietatem, ex in- both sides, are really agreed, though some for their
 tuitu tolle scanda- owne pride and greed delight to keep this contraver-
 lum, ita si velis fie about ambiguous words still upon foot. (p)

proflernaris, et-
 jam oculos defi-
 gas in crucifixum ante mensam Dominicam inclinamur, in genua procumbimus, venerationem exhibemus, non tamen mensam adoramus. (p) *Montag. antiq.* p. 16. Latrariam, illum cultum soleris appellare, neque ego nomen aut nominis rationem, vel subiectum improbavero, eum à duleia soleris distinguere, non alio fine, quam quod rerum subiectarum rationes, secundum magis & minus inter se distinguantur. pag. 27. Tantummodo taxamus in imaginibus τῶν λατρειῶν, ulum & utilitatem non sollicitamus ullo pacto. p. 24. Pergamus ad Ecclesiæ Romanæ εἰκονοδουλειαν. *Montag. orig.* p. 40. Nolunt illi quovis pacto creaturæ cuicumque latrariam ne quidem cultu relativo exhiberi, sed non constat quis sit ille cultus latrariæ soli Deo precifæ & peculiariter debitus, quibus terminis circumscribatur, quis ille qui solus creaturis deberur, quis ejus modus, gradus, mensura, partes, conditio, limitatio, omnia vacillant vel ignorantur, nec illud agitur ut constare possit: luscū diu est in hac questione & illusum per ambiguitates verborū ē privatis nempe vel contendendi vel ditescendi respectibus consistit autem hoc, & facillè convenier inter nos. Magnam certè gratiam ab Ecclesia Christi, & partibus inter se contententibus iniverint, qui docerent quousq; progredi in hoc sanctorum cultu, & λατρειῶν δουλειᾷ possumus sine iusto scandalo, animæ pericula pietatis & religionis inustagio interrim quod pueri solent, in hac re, ut in multis σκιομαχῶμεν.

About reliques they agree with
 Papisits. Concerning reliques they teach first that the carrying of them about in cloaths by devout people is tollerable. (q) Next that those bones or that dust of the deceased Saints ought justly to be put in a casse of filke or of gold that they may be well hung about our necke and oft kissed, that they may be layed up amongst our most pretious jewels. (r) 3. That in those reliques there is oft found so much grace, holinessse, vertue, that all who touches them are sanctified by that touch. (s) 4. That to these relicts a great honour yea a relative concerning them, had they power of doing miracles we would have esteemed them so much the more, but in their owne degree: yet the carrying of them about in linnen cloaths and kissing which *Vigilantius* did object, if he did it truly, we would rather beare with it, and excuse it as proceeding from popular and private devotion which will many times overshut it selfe then commend it. (t) *Montag. antiq.* p. 17. Ossa sanctorum cineres reliquias vase aureo, velamine precioso convolvebant. Ego certe cum Constantino illas reliquias fasciis inuolvam, auro includam circumgestandas, admovebo labiis accollo suspensas manibus oculisque ciebro usurpatas intuebor, vel in apothecas condam, & recludam inter precipiosissima cemelica censendas. (s) *Montag. antiq.* p. 16. Mag. Basilii ait συμφορμὴ καὶ γὰρ worship

worship is due albeit not a *latría* or divine adoration. (†) Fifthly, That pilgrimages to the places where those relicts stand are very expedient, that Protestants doe reprove onely these pilgrimages towards the Churches of the Saints which are made for greed or superstition, that Papists doe disallow all such as well as we (w) 6. That all the controversie which here remaines betwixt Papists and Protestants is about just nothing even about goates woll and the shadow of an Assé. (x)

About the invocation of Saints whereof the learned of the Papists are so ashamed that they disavow their owne practice thereof (y) yet our men tell us first that the Saints in heaven are truly our mediators with God of intercession, as Christ is of redemption. (z) Againé, that wee ought carefully to keepe the Saints festivalls, to this end, that wee may be partakers of their intercession. (a) 3. That albeit for common their intercession bee universall, yet that sundry times they descend to particulars: They remember the estates of their friends and acquaintance as they left at it their death, they superstitionem, vel ad questum, vel ad tyrannidem, quas & ipsas nemo sanus inter catholicos Romanos non improbaverit. (x) *Montag. orig.* p. 45. Ut de lana caprina, vel *ὄνυξ ὀνυξίας* hic tixare videantur contententes.

They come very neare to the invocation of Saints. (y) *Andrews brictura* p. 57. The Cardinall freely confessed to M. *Causabon* that he had never prayed to a Saint in all his life save onely when he happened to follow the procession, and that then he sung *ora pro nobis* with the Clerks but esse not. (z) *Montag. antiid.* p. 20. *Non abnuerim sanctos esse orationis & intercessionis ut loqui soletis mediatores sed universim universos: precii us suis apud Deum interveniant & orationibus mediantur. Christus solus & absque aliis est mediator redemptionis & quoad meritum passionis suae xar' ἐξ ὀχλῶν intercessionis mediator.* (a) *Andrews brictura* pa. 8. We agree with Saint *Augustine*, we celebrate the memories and hold the feasts of the blessed Martyrs as well for imitation, as that we may be partakers of their intercession. *Shelford's* first sermon page 44. Upon the Saints dayes the Saints in Heaven joine with us, now if the Saints in Heaven after their manner aide us with their prayers, shall wee be so base minded as not to pray with them? *Jbid* page 27. In observing Saints daies and

tyris offa quicunque retigerit ob gratiam illi corpori insidentem, sit quamdam tenus particeps sanctificationis. (†) *Monta. antiid.* p. 16. Agnoscimus Ecclesiam veterem sanctorum reliquiis & cineribus magnum honorem detulisse, & veneratione quadam relativa coluisse. (w) *Montag. antiid.* p. 44. Neque peregrinationem religiosam ad loca ut appellant sancta quisquam improbaverit qui in rebus Ecclesiae Christianae veteris non est hospes: improbat Molinæus & merito peregrinationes ut appellant malas inventas vel ad sanus inter catholicos Romanos non improbaverit. (x) *Montag. orig.* p. 45. Ut de lana caprina, vel

in dedicating temples to God in their names these who neglect this holy fellowship have a great losse, which none can see but they who have spirituall eyes (a) *Andrews answer to Cardinal Pirron*, 20. Chap. We will hope well that *Theodosius* might interceed with God for his children, we see no cause to the contrary.

They Idolize the blessed Virgin as much as any Papist.

Montag. antiid. p. 22. Meminerunt amicorum suorum & reru à se quondam in terris gesta

zum quocirca ad Christum in caelo recollecti poterint de via ordinaria per Jesum Christum apud Deum patrem amicos, familiares *divinitus*, precibus commendare & adjuvare. (b) *Montag. antiid. p. 229.* Save all other labour in this point. Prove only their knowledge of any thing ordinarily I promise you streight I will say holy S. *Mary* pray for me. *ib. antiid. p. 23.* Tu mihi proba & demonstra posse me certum esse de scientia sanctorum particulari quocunque tandem modo acquisita ego certe quod ad me ipsam attinet sanctos defunctos beatam puta virginem, sanctissimos Apostolos gloriosissimos Martyres non verborum adire interpellare, alloqui, supplicibus precibus deprecari habeant me commendatum & adjutum suis intercessionibus apud Deum patrem per filium. *Idem antiid. p. 200.* Perhaps there is no such great impiety in saying holy S. *Lawrence* pray for me. (c) *Montag. invocation of Saints p. 99.* If thus my selfe resolved to do infer (holy Angel keeper pray for me) I see no reason to be taxed with point of Popery or superstition much lesse of absurdity or impiety. *ib. antiid. p. 203.* The case of Angels keepers in point of advocacy is much different from other Angels not guardians, as being continually attendants alwaies at hand though invisible, and therefore though we may say S. Angel keeper pray for me, it

yea without all actuall sinne, yea without all original. (d) That she is now advanced above all the Angels to the highest created perfection that is possible to be daughter, mother, and spouse of God, and that her very body is already translated to the heavens. (e) 3. That God hath made her to bee true Lady and Empreſſe of the Catholike Church, of all the earth, and of the heaven, and that all these honours shee hath obtained by her due deservings and merits. (f) 4. That all the Angels and Saints in Heaven, let bee men upon earth are obliged to adore her, and bow their soules unto her. (g) 5. That shee knoweth all things perfectly heere

aprabatur, nec ut una de multis mater Domini in hunc mundum processit e materno utero. *Ibid.* p. 338. Utique conceptum in originali peccato, vixisse tamen immunem à mortali peccato cum *Augustino* putaverim. *Staffards Female glorie* in his proemiall verses, for *Eves* offence, not hers she did begin, to learne repentance ere she knew to sinne. *Idem* p. 20. She sent forth many a sigh for sin not having committed any, and bewailed that of which she was utterly ignorant. *Idem* p. 8. The Apostles sometimes were obscured with the fog of sinne, but her brightnesse nothing vitious could lessen, much lesse utterly extinguish. (e) *Femal glorie.* p. 28. Nothing in her was wanting but the Deity it selfe. *Idem* in the preface, Whether we regard her person or her divine gifts, shee is in dignity next to God himselfe. *ib.* Great Queen of Queens, daughter, and mother, and the spouse of God. *Idem* p. 210. Her assumption by many of the Faibers, by all the Romish Church, and some of the reformed is held for an undoubted truth. (f) *Montag.* apar. p. 212. Dominum profecto indicat *Maria* nomen, nam revera facta est domina omnium creaturarum, *Damasenus* ait, cum conditoris omnium effecta fuerit mater. *Ibid.* p. 302. Certe nulli sanctorum dedi Deus plura, nulli majora, nulli ne omnibus quidem ne sanctis, tanta, hoc est elogia matris Dei Deus impertivit qui titulus *ὑπερβαίνεις πᾶσιν ὑπεροχῶν*, omnes omnium creaturarum dignitates illud unicum privilegium supergreditur. Recte ait *B. Thomas*, beata virgo ex hoc quod est mater Dei habet quandam dignitatem infinitam. Ex his licet colligere (inquit *Baradas*) sanctissimam virginem infinitam habere quondam dignitatem ex Deo, qui & è bonaventura recitat, majorem mundum Deus facere potest, majus cælum Deus facere potest majorem autem matrem quam est mater Dei Deus facere non potest. *Fem. gl.* p. 21. She undoubtedly deserved to be rapt up, if it were possible, a story higher than was *S. Paul.* *ib.* p. 80. Certainly all the ancient Fathers with one consent affirme that she deserves to be Empreſſe of all others who humbled her selfe below them all. (g) *Femal glorie.* In the Panegyrick, to whom do bow the soules of all the just, whose place is next to Gods, to whom the Hierarchie do throng, and for whom heaven is all one song. *ib.* p. 3. Truly our beleeif may easily digest this that his

followeth nor, we may say *S. Gabriel* pray for me. (d) *Anthony Staffard Female glorie.* p. 3. Others of these first and purer times not without admiration observe that God was almost fifty ages in the meditation of the structure of this stately Palace. *Mon. apar.* p. 301. Magno procul dubio opere templū illud *θεόπορον*

omnipotency would make her fit to be Emperesse of this lower world. *Ib.* p. 17. There were no doubt some of *Gratitudes* children who lay prostrate before, and did homage to their dearest Lady. *Ibid.* page 32. The saints glorious Emperesse. (h) *Femal* glorie p. negyrick. Whose place is next to God, and in his face all creatures and delights doe see as darling of the Trinity. (i) *Ibid.* p. 220. The

beneath upon the earth : For in the face of God in the glasse of the Trinity shee doth behold all creatures. (b) 6. That it is but prophane puritans who refuse to say the *Ave Marias* and to follow the example of their pious predecessors who went soto pray. (z) 7. That the devotions of the present Monks, Nunnes, and Princes, who have enrolled their names in the sodality of the Virgin *Mary* is worthy of imitation. (k) 8. That the old pious ceremony of burning of wax candels in all the Churches of *England* through the whole cleare day of her purification ought to be renewed. (l) 9. That the Christians obtained that famous victory over the Turkes in *Lepanto* by her intercession at their prayers with Christ her sonne. (m) All this his Grace hath permitted under his eye to bee printed at London without any censure, and when

Puritans of this land are those I mean, they reject all testimonies of her worth as haile *Mary* full of grace, &c. They abhor to hear her called *Domina*, because forsooth they chalenge to themselves a greater measure of knowledge but a lesser of piety, than did their antecessors by disclaming words and phrasss familiar to antiquity. Of one thing I will assure them till they be good *Marians* they shall never be good *Christians*. (k) page 23. My arithmetick will not serve me to number all those who have registrate their names in the sodality of the rosarie, of this our blessed Lady. The Princes of this Isle have not beene defective in doing her all possible honour, and in consecrating Chappels and Temples to her memory. Many holy Orders also are of this sodality as the *Benedictines* the *Cisterians*, the *Franciscans*, the *Caytuzans*, and many others. If all those testimonies and examples of great worthy and pious people will not move us to honour her, we shall be judged both unworthy of this life, and ignorant of that better to come.

(1) *Ib.* p. 153. This day the celebration whereof is institute by the Church is called *Candlemes*, as much as to say, the day of lights, on which while masse was singing very many tapers were burning in the Church. *Montog. orig.* p. 157. *Diem ab illa solemnitate celebrem vocant presentationis vel purificationis : nos anglie the purification of our Lady, vel communis sermone porius Candlemes day à distributione vel gestatione cereorum ardentium.* *Courzins* did put all this in practice in the Cathedral of *Durham* made burne in day light some hundreths of wax candles. *Peter Smart* for preaching against him was deposed and imprisoned, but *Courzins* for his devotion advanced from a Prebend to a Provest of a Colledge and a royall Chaplane in ordinary. (m) *Femal glorie* p. 226. The originall
this

this doctrine was challenged by *Barton*, hee was rewarded with the losse of his eares and perpetuall prison. The booke which he inveighed against let bee to bee recalled, is openly excused in Print at his Graces direction as containing no evill but only innocent retorications. (n) Yea *M. Dow* with his Graces licence pronounceth that booke to bee free of all Popery, and that upon this reason, because the author professeth his tracing the steps of Doctor *Montagu* whom all *England* must know to be above all suspicion of Popery.

of the sodality of the blessed virgin is derived from the battell of *Neupactum* gained by *John of Austria* and the Christians, which victory was attributed to her intercession with her Son.

(n) *Helyens* answer, p. 123. As for the booke intituled the *Femal*

glory you finde not in it that I see by your collections any thing positively or dogmatickly delivered contrary unto any point of doctrine established and received in the Church of England. Some swelling language there is into it and some Apoltrrophees I perceive by you to the *Virgin Mary* which if you take for invocations you mistake his meaning, no innovation hitherto in point of doctrine. (o) *M. Dow* p. 54. In all these panegyrick straines of Rhetorick (for such for the most part they seeme rather then positive assertions) *Stafford* hath not deviat so much to the one extreame as *M. Burtouns* marginall hath to the other in scoffing and calling her the new great goddesse *Diana*. And if it be true that he hath not digressed in any particular from *D. Montagu* the Bishop of *Chchester* as *M. Burtoun* makes him affirme, I dare boldly say *M. Burtoun* will never be able to finde the least point of Popery in it: For it is well knowne, that Bishop hath approved himselfe such a champion against Rome, that they who have tryed his strength durst never yet come to a second encounter.

CHAP. V.

The *Canterburians* avow their embracing of the *Popish heresies* and grossest errors.

THE nature of heresie is so subtilized by our faction, that so farre as in them lies, it is now quite evanished in the aire, and no more heresies are to be found on the earth. With the *Socinian* remonstrants,

(1) *Pollar*
 cites from *Causa*
bon these words:
 Put by controver-
 sies these things
 wherein all sects
 universally do a-
 gree, are suffici-
 ent for salvation.

Remonstrants, they exeeme all tenets controverted this day among any Christians, from being the Subject of heresie: For they tell us, that the beleefe of the doctrines uncontroverted by all is sufficient for salvation. (a) And howsoever some of them will bee content to count the *Socinian Arrianisme* and *Macedonianisme* to bee true heresies; yet, as weshew before, all of them do cleare the Popish errors of this imputation. Alwayes not to strive for words, our assertion is, that the grossest of the Roman errors which in the common stile of Protestants, wont to goe for heresies, are maintained by the Canterburians for Catholick truths. For to cleare this, cast over the bookes of *Bellarmino*, and see if his grossest tenets bee not by them embraced. In his first tome, his errors about the Scriptures imperfection, and doctrinall traditions, seemes to be most weighty. In his second, besides these already named, his defence of the monastick vowes of *Limbus Patrum* and *Purgatory* are very palpable. In the third, his ascribing too little to the Sacraments of the old Testament, and too much to the Sacraments of the new, his making all infants in baptisme to bee regenerate, and all non-baptisfed to bee damned, his corporall presence of Christs body on the altar, his sacrifice of the Masse, auricular confession, extreame unction, are very grosse corruptions. In the last tome, his errors about faith, justification, merit, free-will, are among the chiefe. In all those, consider how farre our party is long agoe declined to the left hand.

Begin

Begin with Scripture and traditions : The reformed Churches in the harmony of their confessions lay all down one common ground, for their mutuall consent ; the Scriptures absolute perfection, without the helpe of any doctrinall tradition : Hough once this pillar, the whole edifice of the reformation must fall. To batter downe this fort, the Papists plant two Engines : One that there is divers Apostolicke and ancient traditions, both rituall and dogmaticall, which beside Scripture with a divine faith must be firmly beleaved : An other, that Scripture must not be taken in any sense by us, but that wherein the ancient Fathers of the Church have understood it, or the present Church do take it. In both these very dangerous corruptions our party joines with Rome : They glory (b) and triumph above all other reformed Churches, that they doe embrace doctrinall traditions, for which in Scripture there is no ground ; And of this kinde they reckon out some of great importance ; such as are, the baptisme of infants, the sanctifying of the Sabbath, the Apostles Creed, the giving of the cup to the people, praying in a knowne tongue, our knowledge of Scripture to be Scripture, the names and number of the Canonick bookes and their distinction from Apocrypha, of this kinde they maintaine

They joyne with Rome in setting up traditions in prejudice of Scripture.

(b) *Heylens anti. d. Lincoln pag. 87. sect. 2.* Things that have been generally received in the Church of Christ are conceived to have been derived from Apostolicall tradition, without any speciall mandate left in Scripture for the doing of them. Praying

directly towards the East is conceived to be of that condition, why may wee not conclude the like of setting up the altar along the wall? Many things come into our minde by a successiōnall tradition, for which we cannot finde an expresse command, which yet we ought to entertaine, *ex vi Catholica consuetudinis* ; of which traditions there are many, which still retaine their force among us in England. This Church (the Lord be thanked for it) hath stood more firme for Apostolicall traditions, than any other whatsoever of the reformation. *Samuel Hoards sermon, p. 15.* We yeeld that there are Apostolicall traditions rituall and dogmaticall, which are no where mentioned or enjoined in

the Scriptures, but delivered by word of mouth, by the Apostles to their followers; for some of which these are reputed the number of Canonick books, the Apostles creed the baptisme of infants, the fast of Lent, the Lords day, the great festivalls of Easter and Whitsun day, beside these we confesse, there are and have been many ancient Ecclesiastick traditions, from which as foundations grew those noted practices of not fasting on the Sunday, of adoring towards the East, prostration before the altar, of signing the baptised with the crosse, of exorcising the party baptised, and putting a white garment upon them, of receiving the Eucharist fasting, of mixing water with the wine, of sending it to such as were absent, of eating the consecrate bread in the Church, or carrying it home, of crossing themselves when they went out, or when they went in, when they went to bed, or when they rose, when they sate downe to meat, when they lighted candles, or had any businesse of moment to doe, that ceremonies and rites of this nature are under the power of the Church to ordaine, we generally grant to our aduersaries. *White on the Sabbath,* page 97. The reformed Churches reject not all traditions, but such as are spurious, superstitious, and no consonant to the holy Scripture, but genuine traditions agreeable to the rule of faith, derived from the Apostolicall times by a successive current, and which have the uniforme testimony of pious antiquity, are received and honoured by us. Now such are these which follow the historical tradition, concerning the number, integrity, dignity, and perfection of the books of Canonick Scripture, the Catholick exposition of many sentences of Scripture, the Apostles creed, the baptisme of infants, the observation of the Lords day, and some other festivalls, as Easter, Pentecost, &c. baptising and administration of the Supper in holy assemblies, the service of the Church in a known language, the delivering of the Communion to the people in both kindes, the superiority of Bishops over Priests and Deacons in jurisdiction, and power of ordination.

large as many as *Rome*. For at the first word they
 (c) *Montag. orig.* p. 396. Ubi jubentur in Scripturis infantes baptizari, aut in cœna Domini sub utraque specie communicantes participare. 600. sunt ejusmodi in rebus sacris à Deo institutis, Ecclesie mandatis & usurpatis ab Ecclesia, de quibus possumus profiteri, nihil tale docet Scriptura. *Scriptura hæc non ædicat.* (d) *Mon. orig.* p. 276. Nihil est memorie proditum, quod ego quidem sciam hæc esse apud veteriores, sive historicos sive patres, probabile tamen est hæc receptam Ecclesiam

speake to us of six hundreth. (c) Among these traditions, which wee must embrace with an undoubted faith: They reckon up the authority of Bishops above Priests, prostration before the altars, worshipping towards the East, crosse in Baptisme, crossing of our faces at all occasions, the standing of a crucifix upon the altar, and what else they please to urge, for which they can get no Scripture warrant. To this head they referre the very customes of the Popish Church in latter times, for which they have no syllable in any writer let bee in any Father: (d) Yea, all the injunctions of the

desiæ consuetudinem de traditione vetustiore, aut scriptis etiam patrum vetustioribus nunc deperditis dimanasse. *Montag. apar.* 389. Ad me quod attinet, si quid à sanctis patribus per illa tempora inventum, primo & usurpatum, nulla traditione priore commendatum, nullo usu veterum, ne quidem vestigiis leviter impressis, consignatum per tot annorum decursum ad nostra usque tempora sine contradictione descendit, non video cur non ἀπαλλοτρίως & ἀναπηροῦτως vim suam obtineat & auctoritatem. Absit enim ut universalis Ecclesia vel in rebus de facto, & Ecclesiasticis ritibus tam diu aberraverit. *Ibid.* p. 382. Meminerimus *Tertullianum* olim statuisse cum applausu de hujusmodi consuetudinibus, si legem exposcules scriptam, nullam invenies, sed traditio præceditur autrix, consuetudo confirmatrix, & fides observatrix. Et *Irenæus*, quid autem si neque Apostoli reliquissent nobis Scripturas, nonne oporteret ordinem sequi traditionis. *Idem antiq.* p. 42. That author saies no more then is justifiable touching traditions: for thus he saies, the doctrine of the Church is two waies delivered unto us; first by writing, then by tradition from hand to hand. Both are of alike value or force unto piety.

Bishops must bee Ecclesiastick traditions, where- (e) White in
to the conscience must submit no lesse then his examination
to the precepts of God. (e) In the meane time of the dialogue
Scripture must bee stiled the booke of hereticks, prelect not only
(f) à *Lesbian* rule. (g) In no controversies no not this testimony of
in Sermons any use may bee made of it, except so *Ausine*, Etiam si
farre as wee can backe our deductions from Scrip- Scripturæ autho-
ture, by consent of the ancient Fathers, or present ritas non subessei,
Church. (h) bis in hanc par-
tem consensus, in-
star præcepti ob-
tinet, nam & alia

multa quæ per traditionem in Ecclesiis observantur, auctoritatem sibi scripturæ legis usurpaverunt, but also that of *Eusebius*, Quicquid in sanctis Episcoporum consiliis decernitur, id universum divinæ voluntati debet attribui: *And this of Bernards*, Sive Deus, sive homo vicarius Dei mandatum quodcumque tradiderit, pari profecto obsequendum est cura, pari reverentia suscipiendum, ubi tamen Deo contraria non præcipit homo. *Chouneii Colla.* pag. 31. Sensus Scripturarum ex patribus & doctoribus Ecclesiæ deductum, traditum & conservatum in Ecclesia, & approbatum, quidni pro tali traditione agnoscamus, in cujus veritate acquiescendum, & à qua minimè discedendum sit. (f) *Montag orig.* p. 353. *Eusebius* de Severianis hereticis loquens, ait, Hi legē Prophetis & Evangelis utuntur sacrarum Scripturarum sensus & sententias, ut nostri solent puritani & novatores pro suo arbitratu interpretantur. *Mon. orig.* p. 318. Neque enim insanire solent sine Scripturis hæretici & mir si e eadē ad suos ἐπιβοήθησιν, tolent applicare defendendos persuadendosque. (g) *Mont apar.* 382. Non ut nostri novatores delirant quibus quicquid est ἀρχαίων ἀρχαίως relipit & εὐνοῖας, & ideo refrigerandū est vel ut amant loqui reformandum ad Dei verbum, hoc est ad *Lesbiam* plane regulam ipsorum cerebrositatem amittendum. (h) *Poellingion altare* p. 129. The godly and learned Fathers of our Church,

give

give strict charge to private preachers, that they preach nothing in their preachings which they would have the people religiously to beleve and observe, but that which is agreeable to the doctrine of the old and new Testament, and that which the Catholick Fathers, and ancient Bishops have formerly taught and collected from thence. *White* upon the Sabbath, pag 12. The holy Scripture is the fountaine and living spring, containing in all sufficiency and abundance whatsoever is necessary to make Gods people wise unto salvation. The consentient and unanimous testimony of the true Church of Christ in the primitive ages thereof is the *cannalis*, or a conduit pipe to derive and convey to succeeding generations the celestially water contained in the holy Scripture. *Ibid.* From *Meitnerus* he saith, *Injuriam nobis facit Becanus scribendo, nos docere solum Scripturam esse normam & judicem contraverfiarum fidei, imò verd & Spiritum sanctum, seu judicem supremum præsupponimus, & Ecclesiam seu judicem inferiorem libenter admittimus; ideoque soli Scripture officium judicandi absque omni distinctione non assignamus. Idem p. 14.* The Ecclesiasticall History reporteth of *Nazianzen* and *Basile*, that in their studying the holy Scriptures they collected the sense of them, not from their owne judgement or presumption, but from the testimony and authority of the ancients, who had received the rule of the true intelligence of Scripture from the holy Apostles by succession.

In the doctrine of faith, justification, fulfilling of the Law, merit, &c. In our most important controversies anent faith, justification, fulfilling of the Law, merit, &c. they teach first, that faith is no more but a bare knowledge, and naked assent, that in the nature of it there is no confidence, no application at all, that the foules confidence and application of Gods promises, are the acts onely of hope and charity, that justifying faith is the Catholicke faith, a generall assent to the articles of the Apostolicke Creed, that

(i) *Shelfoord* pag. 46. This one particular personall applying faith, is but presumption and fantasie. (i) Againe, they teach that justification is ascribed by the Apostle to faith onely, by way of beginning inchoative, because assent to the truth of God, is that first vertue which the chaine of all other vertues, whereby wee are commended to this, the private faith, or fancy rather, by which men beleve to be saved by themselves that which is the mother and nource to vice, an enemy to all good life; & that this is not the Catholick faith, shall appear, because that faith hath not a special object, as a mans selfe, or Gods special favour to this or that particular man, which is hopes object, but Catholick object, which is the whole first truth, and every member of Gods book, as the school teacheth, this faith goeth but to the truth and esse of divine things, Faith giveth
pleatly

pleatly justified, for common, doth follow. (k) these truths a being & substance in our mind, but after hope layeth hold on them in the will and affections, and applyeth them to our selves, & charity goeth in unto them. The Apostle saith, that he who cometh to God must believe that he is a rewarder of them that diligently seek him, not a rewarder of me or thee, as if the article of faith were personall.

Idem pag. 106. In the love of the heart lieth the greatest apprehension. The greatest meane of our apprehending of him, is by charity, which layes hold on him in the will and reasonable affections. *Chounei Collect.* 82. Applicatio ex parte hominis, non ex alia ratione procedit, quam ex amplexu amoris & desiderii. *Ibid.* pag. 97. Deo Deus hanc spem, & suavissimam hujus spei plerophoriam.

(k) *Chounei collect.* p. 69. Inchoatvè per fidem justificat Deus, dat se, propter Christum cognitionem, ex cognitione fidem, ex fide spem five fiduciam, ex fiducia charitatem, ex charitate adhesionem, obediendi & complacendi desiderium, ex isto desiderio meritum Christi salubrum applicationem, ex ista applicatione sanctificationem, seu observantiam mandatorum, ex istis omnibus in actu scilicet consummato justificationem, ex illa saluationem quæ omnia quum efficaciter per canalem Dei gratiæ, ex fide tanquam ex principio seu radice, per connaturalitatem omnium ad fidem, & ad se invicem effluere videntur, quæcunque ab aliquibus horum proveniunt ad fidem; tanquam ad omnium originem referenda sunt, & in hoc sensu arbitramur Apostolum. 3. ad Rom. vers. 28, locutum fide homines justificatum iri scilicet per fidem elicituram ex consequentiis suis operationem.

(l) *Shelfoard* pag. 102. Charity is called of Schoole Divines grace it selfe. It is that law of the Spirit which freeth from death and sinne. It is the maine refuge of a distressed conscience. It covereth a multitude of sins, It will not suffer them to appear: Without charity workes are dead, as well as faith and other vertues. Hence the Schoole calleth charity the forme of vertues. *Ibid* pag. 106. Faith converteth the minde to God, but it is love that converts the heart and will to God, which is the greatest and last conversion; for we never seek anything till we desire it. Our conversion is begun in the minde by faith, but it is only halfe conversion, yea no conversion of the whole man, except the love of the heart (where lieth the greatest apprehension) follow it: we see salvation by faith, but we obtaine it not, till we seek it by charities desire. Wherefore I conclude, that for as much as charity is the most near and immediate cause of our conversion, that it is also the most pretious grace of God for our good, and the greatest mean of our apprehending him is by charity, which layeth hold on him in the will and reasonable affections, therefore this must be the greatest meane of our justification. *Ibid.* p. 109. The fulfilling of the law justifieth, but charity is the fulfilling of the law, where the Apostle preferreth charity to justifying faith, he compareth them in the most excellent way and it is most manifest that the most excellent way, is the way of our justification & conversion to God. (m) *Shel-*

the fulfilling of Gods Law to us in this life is both possible and easie, that if God did command us any thing which were impossible, hee should bee both unjust and a tyrant. (n)

the maine refuge of a distressed conscience. *Monibag. antid. pag. 142.* A sinner is then justified when he is made just, when he is transformed in minde, renewed in soule, regenerate by grace. *Chomley* in his answer for *Hall* to *Burton*, is not only content to excoeme the Popish justification from all blot of a fundamentall error, but seemes also to make all our contraverſie in this point to be but a juggling about words; yea, at last he seemes to joyne with the Counsell of *Trent* in anathematizing our doctrine: For thus, if I remember well, doth he speake. If any man shall say that men are so justified by the sole imputation of Christs rightcouſnesse, or by sole remission of sinnes, that they are not also sanctified by inherent grace or charity, or also that the grace whereby we are justified is only the favour of God, let him be accursed, and let him be so indeed for me. You will say this is nothing but meere juggling, I grant it, but yet it is not the direct denyall of the foundation, for here is both remission of sinns, and imputation of Christs righteousnesse included, which though it be sufficient to justification in the Protestant sence, yet in the Popish sence, wherein sanctification is also required, it is not sufficient.

(n) *Shelfoord pag. 121.* That there is a fulfilling of the Law in this life: *James* teacheth, if you see first the royal law, you doe well. Were Gods Law no possible to be fulfilled, the supposition should be idle, unfit for Gods word, a caption unbecoming a man writing by divine inspiration. To the keeping of this we must strain our soule, we must not flee to a naked imputation, where is required our conformation. He hath predestinate us to be conform to the image of his Son. He hath fulfilled the Law and so must we too. *Ibid. pag. 127.* Christ hath merited, that the righteousnesse of the Law should be fulfilled in us, not by faith only, or by sole imputation, as the ignorant understand it, but by our actuall walking in the divine precepts. *Ibid. pag. 136.* To binde a man to things impossible, were a wrong both to nature and grace, therefore the schoole verse sayth,

Vltra posse viri non vult Deus ulla requiri.

God can no more in equitie now require impossibilities at our hands, then he could at first at *Adams*: Neither doth he, if we beleevc *S. Paul*, who saith, *I can doe all things by Christ, who hath loved me.* *Ibid. pag. 139.* If God should command things impossible, then should he be more cruell then a tyrant, who will not offer to exact of his Subjects such a tribute which he knowes cannot be payed: It is tyrannical and cruell, and therefore impossible to God to require the ability which he himselfe took away, and of those too that are his friends, and in league with him. *Ibid. pag. 147.* To say that the very best workes of the Saints are uncleane, impure, mortall sinns, is extreme blasphemy. Can the workes of the holy Ghost be impure? The least addition of evill in a good worke, makes it sinfull, because Bonum est ex integra causa, malum ex quolibet defectu. *White on the Sabbath, pag. 157.* ugeth those sayings, as from *S. Augustine*, Neque impossibile aliquid imperare potuit Deus quia justus est; neque damnaturus est hominem pro eo quod vitare non potest, quia pius est. Execramur blasphemiam eorum, qui dicunt aliquid impossibile homini a Deo esse præceptum.

6. That

6. That not onely many doe fulfill the Law without all mortall sinne, but sundry also doe supererogate by doing more then is commanded, by performing the counsels of perfection, of chastity, poverty, and obedience: (o) 7. That our good workes do truly deserve and merit eternall life: (p) 8. That our obeying the counsels of perfection doe purchase a degree of glory above the ordinary happinesse, (q) All this lately is printed by the faction, neither that onely, but (which to us seemeth marvelous) when great popular grumblings and sundry publicke challenges hath beene made against the authours of such writs. These whom *Canterburie*

(o) *Shelfoord* pag. 184 By his precepts he informeth us of all the meanes that leads toward life eternal by his counsels, which goe beyond his precepts. (because G O D hath given man freedom to get what he can in the state of grace for the state of glory): he

shewes some exceeding meanes to grow to this lifes perfection, and to improve the common reward of glory for the next life, as *sell what thou hast and give it to the poore, and thou shalt have treasure in heaven*; here wee have counsell to change temporall riches for eternall, which are better. 2. Wee are counselled to change permitted fleshly pleasures for heavenly pleasures, where it is said, *qui potest capere copiat*. 3. Wee are counselled to deny our selves and our lawfull libertie, to follow Christ through the worlds difficulties; these are Gods counsels which in the primitive church were put in practice, but in our times they are put off with a *non placet*. *Ibid.* p. 129. Of the counsels of the gospel which goe beyond the counsels of the Law. *S. Chrysost.* sayes Οὐδεὶς ἀδύνατος ἐστὶν ἡμεῖς ὁπότε ποιοῦμεν τὰς ἐπιβουλὰς αὐτοῦ μετὰ ἡμᾶς. Christ hath commanded nothing impossible: yea, many have gone above his commandements. (p) *Montag.* appeal. p. 233. The wicked go to enduring of torments everlasting, the good to enjoying of happinesse without end; thus is their estate diversified to their deserving, *Shelfoord* p. 120. setteth downe the comitall verses of *Cambridge* which in merite goeth as farre as *Bellarmino*, *Virtutum sancta & speciosa caterva, salutem divino ex pacto quam meruere dabunt.* *Choumeus* p. 18. goes yet further, that our workes are as true efficient causes of our salvation, as our wickednesse can be of our damnation, as we heard before *Montag.* *antig.* pag. 153. That a worke may be said to be meritorious, *ex condigno*, these conditions are required, that it be morally good, that it be freely wrought by a man in this life in the estate of grace and friendship with God, that it have annexed Gods promise of reward. All which conditions I cannot conceive that any Protestants doth deny to good workes. (q) *Shelfoord* p. 198. In that blessed estate there are degrees of joy and glory, a starre differs from another in glory, some ground bringeth forth thirty, some sixty, some a hundred fold. To this agreeth *S. Gregory*, *Quia in hac vita est discretio operum, erit procul dubio in illa discretio dignitatum, ut quo hic alius alium merito superat, illic alius alium retributione transcendat.* And *S. Cyprian*, in pace coronam vincuntibus can-

hath

didam pro operibus dabit in persecutio ne purpuream pro passione geminabit; Certat nunc sin guli ad utriusque honoris amplissimam dignitatem, accipiant coronas vel de operibus candidas, hath employed to apologise for the worlds full satisfaction, hath not yet beene pleased to disavow any of those writers, nor to expresse the least signe of their indignation against any of their abominations, (r) but rather by sweetning all with excuses seeme to vent their desire to have all swallowed downe.

vel de sanguine purpureas. Here shineth Gods justice in distributing rewards according to the variety of his owne grace in this life bestowed, and Christians works by their own free wil to the best end employed, and because there are certaine excellencies of workes in overcoming the greatest difficulties, therefore the scoole after the former demonstration argueth privileged crownes which they call *aureola*, to bee due to them which have conquered best to Martyrs for overcoming persecutions, to virgins for conquering the flesh, and to Doctors for putting the Divell to flight from their flocks: (r) *Heylens* answer p. 27. For *Shelsoords* booke whatever is in that mentioned should not trouble you, if he ascribe a speciall eminency unto charity in some cerraine things, it is no more then was taught to him by *S. paul*, who doth preferre it, as you cannot but choose to know, before faith and hope: nor doth he attribute our justification thereunto in any other sence then was taught him by *S. James*. *M Dow* p 52. And I believe if *M. Shelsoords* justification by charity be well examined; it will prove no other then that which *S. James* saies, yee see how that by works a man is justified and not by faith onely, and I would demand of any reasonable man, whether the expresse words of that Apostle may not without aspersion of popery be even openly and publicly maintained, if there be no sence obruded upon them which may crosse *S. Pauls* doctrine, which *M. Buntown* can never prove that they did whom he charged with that assertion.

In the doctrine of the sacraments see their Popery.

(f) *Montag. orig.* p. 72. de circumcissione queritur quam gratiam conferat & primo ponitur non eo quod sit verum sacramentum veteris

politix in statu legis & nature, ideo esse operativu illius gratix qua abluuntur peccata ut sit in baptismo novæ legis. 2. Si queratur an ut baptisimus sic & circumcissio que figurat baptisimu olim peccata visua sacramentali: ex institutione divino opere operato, vel opere operantis aut alio quovis modo abolere & mundare poterit, qua de re sunt diversæ sententiæ. Hereafter he hath brought at length the Fathers, to prove that Sacramenta veteris testamenti justified

uestified, and put in that state wherein if those who
 are reprobate and thereafter damned should die, they
 would be infallibly saved. (*t*) And on the other
 hand they avow that all those who die in their in-
 fancy without baptisme, by whatsoever misse, by
 whose fault, are certainly damned so farre as
 men can judge : For baptisme is the onely ordnary
 meane which God hath appointed for their salvati-
 on, which failing, salvation must be lost, except we
 would dreame of extraordinary miracles of the
 which we have no warrant. (*w*) 3. That the mani-
 fold ceremonies of Papists in baptisme and all o-
 ther sacraments are either to be embraced as pious

non causabant
 gratiam sed eam
 solum per passio-
 nem Christi dan-
 dam esse signifi-
 cabant, nostra ve-
 ro & gratiam
 continent & dig-
 ne suscipientibus
 conferunt, *beatos*,
 inanes sunt illæ
 disputationes & a-
 cerbe contentio-
 nes nonnullorum,
 quæ apud schola-
 sticos & doctores
 nonnullos venti-
 lantur, quas sopi-
 tas opramus nos.

Ibid. p. Baptismus Joannis rudimentarius ait Damascenus : imperfectus, & isagogicus,
 Cyrillus : ut & lex vetus, itaque novum baptisma post illud necessarium inquit *Augusti-
 nus*, post *Johannem* baptizabat *Paulus*, post hereticos non baptizat Ecclesia, Christi bap-
 tismo actu remittebantur peccata, non remittebantur actu post *Johannem*. *Then in his own
 words*, quid ergo? An dabit gratiam baptismus ille; sic visum non nullis perperam omni-
 ne, nam ubi tum *ὁπρὸς* baptismatis Christi & Sacramentorum novi fæderis, quibus
δικαιο gratiam cõferre quam significant, preparatoriè hoc agebat non *ἐν ἑργῷ* in spe-
 rantium cum re ipsa in Domini baptismo illud fiat, ab hac sententia quæ est communis
 omnium antiquorum, si Calvinus recesserit cum sequacibus, ætatem habent, ipsi responde-
 ant, privati cujuscunque hominis *παράλησημα* non est communis protestantium sententiæ
 ascribendum. Obtineat ergo per me Tridentinæ synodi canõn primus sessionis septimæ:
 Si quis dixerit baptismum *Johannis* habuisse eandem vim cum baptismo Christi anathema
 sit. (*t*) *Mon. ap. p. 35*. We are taught in the Liturgie earnestly to beleve, lest it should be
 left to mens charity, that Christ hath received favourably these infants that are baptised.
 And to make this doctrine the more sure against our novellists, it is again repeated in the
 Catechisme, that it is certainly true by the word of God, that children being baptised
 have all things necessary for salvation, and if they die before a ctual sin, shall be undoubt-
 edly saved, according whereunto all antiquity hath also taught us Let this therefore be
 acknowledged to be the doctrine of our Church. *White against the dialogue p. 95*, avoves it
 as the doctrine of England, that all infants baptised have the holy spirit, & are made the
 children of God by adoptiõ pressing that of *S. Augustin* of all infants baptised. *Quid dictum
 est de infantibus p̄vulis* qui plerique accepto in illa ætate gratiæ sacramento, qui
 sine dubio pertinent ad vitam æternam regnumque colorum, si continuo ex hac vita e-
 migrarent, sinuntur crescere & nonnulli etiã apostatæ sunt. Albeit this same *White* makes
 this tenet in his conference with *Fisher* to be the judgement only of Papists and Luth-
 erans pag. 176. They differ from Lutherans and Pontificians first, in that they restraine
 the grace of sanctification only to the elect. 2. In that they deny external baptisme to be

alwayes effectuall at the very instant time when it is administrate. (w) *Cant. velat. p. 56.* That baptisme is necessary to the salvation of infants in the ordinarie way of the Church (without binding GOD to the use and means of that Sacrament to which hee hath bound us) it is expresse in Saint *John*, Chap. 3. Except a man be born again by water he cannot enter, nor baptisme, no entrance, nor can infants creep in any other ordinarie way. And this is the received opinion of all the ancient Church infants are to be baptised that their salvation may be certain, for they which cannot helpe themselves must not be left only to extraordinarie helps of which we have no assurance, and for which we have no warrant at all in Scripture, *Shelwood. p. 66.* I can shew you of none saved ordinarily without the sacraments in regard of our Saviours exception in the 3. of *John*, Except a man be born againe of the water and the spirit, he cannot enter into the kingdome of heaven. *Montag. wig. p. 397.* Adeo huic usui inserviunt aquæ ut si tollatur lavacrû aquæ alieni a Deo & tædere promissionis æternæ excludantur illi in tenebras exteriores, cum edicto divino statutû sit nisi quis renatus fuerit ex aqua & spiritu sancto non introibit in regnum cælorum. Scio hoc elusum à novatoribus, sed & Christi divinitatem ab hæreticis negatam scio utrumque in contemptum Dei & dispendium animarum. (x) Samuel Hoards sermon supra, puts crosse in baptisme and findry other ceremonies of it among his rituall traditions. *Montag. antiid. pag. 16.* velis alba oleum, sal, lac, chrisma, additamenta quædam sunt ornatus causa. *ib. p. 15.* Cum consilio quodam nupero non veremur profiteri ceremonias à majoribus hominibus religiosissimis usurpata quod ad varios pietatis usus valeant & exercitia quædam sint quibus mens exterriorum rerum sensu & significatione ad divinum cultum ipsarumque Deum attrahitur in Ecclesia retinendas & ubi abrogatæ fuerant restituendas esse statuimus. Andrews *stricture. p. 13.* Chrisme, salt, candles, exorcismes, signe of the crosse ephara, and the consecration of the water, those being all matter of ceremony, are therefore in the Church power on good reasons either to retaine or to alter. (y) *Andrews stricture. p. 11.* The whole matter about the five Sacraments is a meer, *λογωμαχία* (z) *Poking altare p. 65.* And because the competents were persons of full age they received also confirmation by impositions

orders

orders of Priests and Deacons. But which in their questions is worst of all, they side here with the Papists in giving to all the Protestant Churches a wound which our enemies proclame to be mortall, fatall, incurable. They tie the conferring of ordours by a full divine right to the office of Bishops, they avow that the lawfull use of all ordination and outward ecclesiasticke jurisdiction is by God put in the hands of their persons alone. Other reformed Kirkes therefore wanting Bishops, their Ministers must preach, celebrate the Sacraments, administer discipline not only without a lawfull warrand, but also against the ordinance of God. Whenthey are put in minde of this great wound given by them to all other reformed Churches, they either strive to cover it with the fig-tree leaves of an imagined case of necessity which never was, or else plainly to passe over it as immedicable. No marvaile if the Bishops of England refuse to admit without a new ordination, these who has beene ordained in Holland or France, and they make no scruple to admit without new orders, these who has beene ordained at Rome. (&c.) 6. In Matrimony they will keepe not only the Popish Sacramentall words and signes, the Popish times of Lent and other dismall daies, except the Bishops give their dispensation, but also they will have the question of hands *ut paret Christiani interveniant*. (v. z.) *Andrews stricture*. pag. 12. The five orders is a point not worth the standing on, while the reveaues of the Church were able to maintaine so many degrees it cannot be denied but that there were so many, but by the Churches owne order neither by commandement nor example of Scripture, but what is this to the present estate of the Church scarce able to maintaine two? (&c.) *Heylers antid. l. 3. p. 8.* Let the Bishops stand alone on Apostollicall right and no more then so, and doubt it not but some will take it on your word & then plead accordingly, that things of Apostollicall institution may be laid aside. When Bishop *Andrews* had learnedly asserted the Episcopall order to be of Christs institutio I have heard that some who were then in place did secretly interceed with King *James* to have had it altered, for feare forsooth of offending our neighbour Churches. *Andrews resp. ad epil. 3. Molin. p. 195.* Dixi abesse ab Ecclesiis vestris aliquid quod de jure divino sit, culpa autem vestra non abesse sed injuria temporum, non enim tam propitios habuisse Reges Galliam vestram in Ecclesia reformanda quam habuit Britannia nostra: Interim ubi dabit meliora Deus, & hoc quoque quod jam abest per Dei gratiam suppletum iri. Relatum inter hereticos Aetium qui Epiphasio credat vel Augustino necesse est fateatur, & tu qui damnas Aetium quo nomine damnas? An quod se op-

posuerit consensui whole matrimoniall causes ruled by the Popes Cati-
 universalis Eccle- siaz. Idem qui sen- nons, yea, which is more, they avow that the Car-
 sit an non itidem non-law by Acts of Parliament yet unrepealed.
 se opponit ac co nomiae damnan- stands in vigour amongst them. (a)

us erit *Montag. antiq. p. 138.* Ordinationis jus & autoritatem ita credimus annexam Epif-
 coporum personis ut a nemine non episcopo ordinato & consecrato possit aut debeat adhi-
 beri, irritam ordinationem vel missionem omnem pronunciamus quæ non a legitimo &
 canonico more proficiscatur, quod si a se oriantur aliqui & non missi ingerant cælesti huic
 muneri & functioni manus, viderint ipsi quid sint responsuri olim summo sacerdoti cujus
 partes usurpant, nos nostros non aliorum tuemur vocationes. Yea, not only they tye ordi-
 nation and jurisdiction to the person of Bishops, but of such Bishops who must of necessity
 shew the derivation of all their power, from the Pope as was shown before. (a) *Down p. 184.*
 By his favour I must tell him, that neither the law of God nor of the King disallows the
 use of the old Canons and Constitutions, though made in the time of Popery and by the
 Pope or Popish Prelats, which are not contrary to the law of God or the King: If hee de-
 sire prooffe of this, let him consider whether the Statute 25. Hen. 8. 19. do not say as much
 as I affirme, which having regulated divers things touching the exercise of Ecclesiasticall
 jurisdiction. At last the statute concludes with this proviso: Provided also that such Canons
 constitutions, ordinances, and synodals provincially being already made not repugnant
 to the lawes and customes of this Realme, nor to the hurt of the Kings prerogative royall,
 shall now still be used and executed as they were before the making of this Act, till such
 time as they be viewed, searched or otherwise ordered by the said two and thirty persons
 or the more part of them according to the tenour of this present Act. It follows then
 that till these thirty two persons determine otherwise, old Canons may bee still executed
 and retaine their ancient vigour and authority, and when that will be I know not but as
 yet I am sure it hath not bene done.

(b) *Femall gla- 17. pag. 128.* Except in some few things which are directly op-
 this pious and posit to some late lawes of the land and that Can-
 gratefull ordi- non-law they will have extendit as far downe as the
 nance; I conclude very Councell of *Basile.* (b) And as far up as the con-
 the visitation of stitutions of the first Popes. (c) Which divers of
 our incomparable the Papists themselves acknowledge to bee supposi-
 Lady, hee meanes the act of the late tititious, yet our men will defend them all, and with
 Councell of *Basile*, which ordain- them the Canons of the Apostles, the constitutions of
 ed a festivall for *Clemence* and all such trash. (d)

ahat visitation.
 (c) *Pocklingrounaltar pag. 52.* There is mention made of the dedication of Churches under
Euarius, An. 112. and under *Hyginus, 154.* under *Calixtus 221.* And before them all in
 Saint *Clemence* his Epistles. These testimonies of Roman Bishops the Centurists doe
 suspect: Where the doctrine and decrees of Popes, and those in the first and best
 aimes are confirmed by the doctrine and constant practice of the holy Catholicke
 Church, it seemeth great boldnesse in three or foure men to condemne and to brand their
 authority with the ministry of iniquity. (d) *Lawrence, Sermon, pag. 18.* the Apostles
 in their Canons, and these too, which are undoubtedly theirs. *Montag. apmt. pag. 390.*

In the sacrament of penance they teach first, that auricular confession was evill abolished, and is very expedient to be restored. (e) 2. That God hath given a judicall power of absolution to every Priest, which every one of the people is obliged to make use of, especially before the communion by confessing to the Priest all their sins without the con- cilement of any. (f) 3. That God in the Heaven will certainly follow the sentence of the Priest ab- solving on earth. (g) 4. Beside a private confes- for, it were very expedient to have in every congre-

Ex antiquissimis illum facile prin- cipem & prima- riæ autoritatis, quia erat Apolto- lorū *συμφορῆς* *συμμετρίως* & clementem nime- rum *ἡ διαταγή* non preteribo, quem licet delica- tui nescio qui, ex utraque parte con- tendentium falsi postulant, & ran- quam falsarium

συμμετρίως: Nos tamen ipse tanquam *συμμετρίως* contra quosvis suscipere patrociniū aude- mus, doctissimum post virum Turrianum. (e) *White* on the Sabbath in the preface. There might also my reverend good Lord, be a very profitable use of some private of pastoral collation with their flock, for their direction and information in particular spirituall duties, such as was, private conf. sion in the ancient Church: Now the Presbyterian censures by their paralogisme taken from abuse have with such loud and impetuous declamations, filled the eares and possessed the mindes of many people that they are exceeding averfe from this soveraigne and ancient medicine of consolation, prevention, and curing of the maladies of the soule. He approueth that of *Gerardus*, Privata coram Ecclesiæ ministro confessio, quam auricularem vocant, quamvis non habeat expressum & peculiare man- datum ac proinde non sit absolutæ necessitatis, tamen cum plurimas præstet utilitates & disciplinæ Ecclesiasticæ pars sit non postrema publico Ecclesiæ consensu recepta, ideo ne- quaquam timere vel negligenda vel abolenda, sed piè & in vero Dei timore, præsertim ab illis qui ad sacram synaxin accedunt usurpanda. *M. Sp.* Sermon printed with approba- tion, p. 18. Confesse as the Church directs, confesse to God, confesse also to the Priest, if not privagely in the eare since that is out of use. *Malabaleitur* saith a devout Bishop, it is almost quite lost, the more pittie. (f) *Dow* p. 35. It cannot be denied, but that the Church of England did ever allow the private confession of sinnes to the Priest, it were very strange, if our Church ordaining Priests and giving them power of absolution, and prescribing the forme to be used for the exercise of that power upon confession, should not allow of the private confession. *M. Sp.* Sermon page. 16. Since the Priest can in the name of God forgive us our sinnes, good reason we should make our confession to him: Surely God never gave the Priest this power in vaine, he expects we should make the best use of it we can. He requires we should use the meanes we can to obtaine that blessing; now the onely meanes to obtaine this absolution is our confession to him *Ibid.* p. 19. If we confesse in humility with griefe and sorrow for them, if we confesse them faithfully not concealing any. (*Ibid*) p. 15. There is another confession that would not be neglected. He that would be sure of pardon, let him seek out a Priest, and make his humble confession to him: for God who alone hath the prime and originall right of for-

giving sins hath delegat the Priests here upon earth his judges, and hath given them the power of absolution, so that they can in Gods name forgive the finnes of those that confesse to them. But is not this Popery, would some say, Now take the counsell that is given in the eight of *Iob, Aske the Fathers, and they shall tell thee*: aske then *S. Chrysofome on Esay*, and he will tell thee, that heaven waites and expects the Priests sentence here on earth: For the Priest sits Judge on earth, and the Lord follows the servant, and when the servant bindes or looses here on earth, *clave non errante*, the Lord confirms it in heaven, words, saies he, so cleare for the judiciall and formall absolution of the Priest, that nothing can be said more plainc. (b) *Pockl. alt.* pag. 57. The Bishops made an addition to the Ecclesiastick canon, that in every Church a penitentiarie should be appointed to admit penitents in the Church, after they have done publick penance. This kind of confession *Niclarinus* abolished in the Church of *Constantinople*, howbeit the confession, whereof *Tertullian* and *Cyprian* speaks, was never abolished, but did ever continue in the Greek Church, and in the Latine likewise: And to this purpose a solemne day was set apart for taking of publick penance, for open faults, by imposition of hands, and sprinkling of ashes, namely Ashwednesday. This is the godly discipline whereof our Church speaketh, and wiseth that it might be restored. And as Ashwednesday was appointed for penitents to receive absolution. This absolution they took upon their knees by the imposition of the Priests hands. *Ibid.* p. 63. and 67. The Comperents beginning on Ashwednesday in sackcloth and ashes to humble themselves, they were all Lent long purged with fasting and prayer: They were to stand barefoot on sackcloth, and watch on good Fryday all night. How fane a thing it is, saith *Tertullian*, to thinke to carry away with us the pardon of finne, and not first of all to pay for our commodity. The Merchant before he deliver his wares will look to your coyne, *ne sculpitilis, ne rufus*, that it be neither washed nor shaved; and doe not thinke but the Lord will looke well to your repentances and turne it over and over, before ye receive *tantam mercedem perennis vite*. The Church caused those to take so strict penance, that by their great humiliation they might make some amends for that liberty which some took to sin. *Ibid.* p. 24. Our Churches are a glory to our religion. To the Churches belongeth the *Vestrie lavatorie* and *reclinatories*, for hearing confessions. *Shalfoord* p. 126. If the Just shall transgresse while they are within the law they are bound to make satisfaction by penance, which is, *secunda tabula post naufragium*. *Juid.* pag. 129. The law is oft broken by sins of omission and commission. I answer, as it is oft broken of us, so it is as oft repaired and satisfied, and so all is made whole againe, and so he is, *in statu quo p. ius*: he riseth againe so oft as he falleth; ei

may be trusted, is already in practice among them, but howsoever, they avow in Print their satisfaction with the Papiſts in this point, if ſo be the ceremony be no made abſolutely neceſſary. (i)

omiffion are ſupplied by prayer. (i) *Montag. antig.* pag. 267. That ſacramentall unktion is not to be uſed to the ſick, uſe it if you will, we hinder you not, nor much care or enquire what effects enſue upon it, but obtrude it not upon us as *in conſu* of the Sacraments in the time of grace.

Anent the Monack life, conſider how farre our men are from Popery, they tell us firſt, that the putting downe of the Monafteries in *England* by *Henry* the eight, let be by other Proteſtant Princes elſe-where, was a worke exceeding impious, and very prejudiciall both to the Church and Crowne:

They are for the reerection of monafteries, and planting of Monks, and Nuns therein as of old.

(k) 2. That the Monks for the paterne of their orders have the Prophets and the Apoſtles, and ſpecially *Iohn* the Baptiſt: (l) 3. That their habits to their very tree-ſhoone hath Scripture warrant: (m) 4. That the Virgine *Mary* was truely a Nunne, and that the Nunnes this day are much to

(k) *Montag. orig.* p. 303. In Eccleſia anglicana ſacerdotes licet magis gaudere, & ſoleant & debeant immunitatibus, tamen & frequentius & exuberantius, & libentius

quam laici decimarum decimas, ſubſidia, annatas primitias, ſolvunt principi, ut vel inde facile diſcerni poſſit quantum detrimenti regis acceſſerit veſtigialibus per illam deſolationem monaſteriiſ invecſtam per importunum *Henrici* octavi rigorem, & per parliamentarias impropriationes. *Ibid.* p. 384. Quales quales reformare potius, & ad normam veterum reducere debebant, ſi *εὐτελες* non quod factum facinore ſtagitioſo, & *θεμαχότα* αὐτῶν fuerunt ad haras, altaria ad lupanaria transferenda, ſed reprimam *me.* *Ibid.* p. 174. Sub pretextu reformatæ pietatis. Deum, Eccleſiam, pietatem, per nefandiſſima ſacrilegia, everſis ubicunque monaſteriiſ, &c. (!) *Montag. orig.* p. 370. *Ioannes* primus hanc viam inſiſtebat, illum deinceps ut in aliis ſequebantur aſceta & ſeleragagitar. *Ibid.* p. 382. Ejuſmodi vitæ genere *Ioannem* jeciſſe fundamenta monaſtica vitæ, cum illuſtriſſimo *Barono* non abauerim, (m) *Montag. orig.* p. 369. *Ioannes* & interula & tunica, & quocunque amiſtu veſtiebatur, de camelorum pilis id geſtabat veſtimentum, ut ipſa aſperitas ad virtutem patientiæ animum exerceret, nec princeps hoc inſtitutum uſurpabat *Ioannes*: ab omni retro antiquitate Prophetarum filii *Elias*, *Eliſtus* alij eodem amiſtu utebantur, quin & poſitum in more qui rem quamcunque perſuadere veſſent, habitu ipſo ſe componerent ad illam rem efficacius inſinuandam. *William Wauſ* ſermon p. 20. The ſackcloth and aſhes they received from *Daniel* and the *Ninivites*, and to live according to a ſtrict rule,

be.

and order from S. *bee commended for the following of her paterne*
Mark and other (n) 5. That the present *Carthusians, Franciscans,*
Apostles. so saith *and the rest of the Fraternities* are very good and
Cassian Ibidem p. 28. Those if you holy people, worthy in their very orders of Mona-
 centure for will- stick life of our imitation: (o) 6. That their
 worship or super- barefooted processions through the streets, that
 stition take heed their Canonick houres of devotion, at midnight
 ye condemne not in their Cloisters, that in great festivall Eves,
 the authors of their going at Mid-night, with confluence of
 them, even our people to Towne-churches is all commendable ser-
 blessed Saviour, vice. (p)

our hath forbidden shooes to his Disciples, he was herein obeyed by the Primitive mor-
 tifiers, sandals were meere solls tyed with strings: (c) *Femal glory* page 22. The same
 author affirms that there she lived a pretty Nunne, *Ibid.* 23. Let us then imagine that
 this holy recluse confined her body to this sacred solitude, that shee might the more
 freely enjoy the inconceivable pleasure shee tooke in her vowed Virginitie. *Ibid.* page
 She was a votary never to know man. *Ibid.* page 148. You who ply your sacred A-
 rithmetik and have thoughts cold and cleare as the Crisall beeds you pray by. You who
 have vowed virginity, mentall and corporall, approach with comfort, and kneel downe
 before the grand white immaculate Abbesse of your snowie Nurries, and present the
 allsaying babe in her armes with due veneration: (o) *Ibid.* page 236. Many holy or-
 ders also are of this sodality as the *Benedictines, the Cisterciens, the Franciscans, Carthusians,*
 and many other. If these examples of pious and worthy people will not move us, &c.
 (p) *William Wats* sermon. page 3. *Marcellus* Bishop of *Vienne* did not uncanonically,
 to appoint a soleme mortification of three daies fast, and to make a Letany to be sung
 in a barefooted procession. *Ibid.* page 20. To goe barefooted, they received from
David and Esaias. *Ibid.* page 45. *Nazianzen* maketh goers barefoote to be imitators
 of Apostolick spirited people. *Ibid.* page 48. In the third, fourth, and fifth ages, are
 examples plentifull of the nightly processions of the Christians; yea, they went from
 their houses in the Cities to some of their Churches in the fields, singing Psalmes all
 the way through the streets in the hearing of the Gentiles. *Ibid.* *Minutus Felix* men-
 tioneth *nocturna & ocula sacra.* For this purpose the night was divided into Can-
 nicall houres or certaine times of rising to prayer, whereof midnight was one, the
 morning watch was another Canonick houre. I hope that notwithstanding our de-
 votion serveth us not to imitate the Prophets and Apostles, and the Primitives, yet we will
 forbear to take part with the old Hereticks in reprehending them. *Ibid.* Before a
 greater Festivall all the devouter sort of Christians constantly repaired to their Churches
 at midnight.

In the head of Purgatorie and prayer for the dead, thus farre long agoe are they proceeded, first, they avow openly *Limbus Patrum*, telling us, that the Saints before Christ were not onely not in heaven, but truely in an infernall place, even in a lake, where in one nooke the godly were in peace, and the wicked in torments, that *Abrahams* bosome was here, betweene which and hell a certaine gulfe made but a tolerable distance, that *Iacob*, *Samuel*, and *David*, and other of the ancients were mourned for at their death, because their soules went not to heaven, but truely to a kind of hell: their minde in these things, as their custome is, they propone in the words of some Father, that by the shelter of their authoritie they may keep off their owne head the indignation of the people: (q) Again they tell us that Christ before he opened heavens gate to any soule, he went first downe, and loosed the soules in prison; yea, if yee beleeve *M. Maxwell* (who hath written much for the drawing of our Church the factions way) hee went downe to the lowest hells, and delivered thence a number of Pagans such as *Aristotle*, *Plato*, *Socrates*, and a world of mo:

How nere they approach to Purgatorie, and prayer for the dead.

(q) Montag. orig. pag. 286. *Hic qui in carcere erant spiritibus, hoc est defunctis, suo fato & inferno additis predicavit, quo in loco Puritani, & novatores Spiritum, non animam Christi intelligunt. Ibid. apar. p. 476. Communem esse*

patrum sententiam, aliorumque doctissimorum scriptorum nostrae aetatis & confessionis, sanctorum animas ante Christi resurrectionem non fuisse in Caelo. Olim (inquit Chrysostomus) ad infernum deducebat mors, sed nunc assumit ad Christum. Ideo dicebat olim Iacob, Deducetis senectutem meam ad infernum cum lachrymis. Ideo olim lugebantur mortui, at nunc cum Psalmis & hymnis efferuntur. Hieronymi testimonia sunt innumera, ante adventum Christi omnes ad inferos ducebantur; inde Iacob ad inferos discessurum se dicit, & Iobios & impios in inferno queritur retineri, & Euangelium docet magnum chaos interpositum apud inferos, & revera antequam flammeam illam rotam, & igneam rompbeam ad paradisi fores Christus cum latrone reseraret, clausa erant caelestia, Nota quoque ut Samuelem vere quoque in inferno fuisse credas, & ante adventum Christi, quamvis sanctos inferni lege detentos: locum esse ait, qui lacus vocatur & abyssus, in qua non erant aquae in qua animae recluduntur, sive ad penas.

(r) Our maine pillars against purgatory they hew downe with the popish axes: when wee reason that Scripture makes no mention of any third place betwixt Hell and Heaven; they reply, that there are many things whereof Scripture makes no mention. When we reason that Scripture makes mention expressely of two places for soules after death, they use the popish distinction, that after the resurrection there is but two eternall places, but that before the resurrection there may be three temporall: (f) 4. When papists urge upon us prayer for the dead, they will not contradict them; yea, they commend oblations in the Lords Supper, and prayers there for the dead in particular. (t)

(r) Montag. a par. pag. 476. *Postquam eo descendit Christus, inferorum claustra perfodit, diripuit, vastavit, spoliavit, vinctas inde animas liberando. M. Maxwels demonstration, pag. 9.* Whether the places of Scripture wherein mention is made of our Saviours spoyling of hell, and leading captiuitie captive, may perhaps be understood of his powerfull & mercifull delivering from hell, of some of the soules of vertuous Pagans, as of their Philosophers, lawgivers, governors, kings, queens, & other private persons renowned for their wisdom, prudence, fortitude, temperance, bounty, chastity, justice, mercy; and generally for their civill carriage, & morall conversation, such as were *Hermes Trismegistus, Zoroaster, Socrates, Plato, Aristotle, Pythagoras, Homer, Phocylides, Theognis, Epictetus, Cicero*; and such as were *Hercules, Theseus, Cyrus, Solon, Lycurgus, Aristides, Simon, Timotheus, Epaminondas, Tarrina, Camilla, Nicaula, Panthea, Penelope, Artemissa*, and others the like: for my owne part, I do profess such love to those vertuous wights, for their vertues sake, as I had rather condemne twentie such opinions as that of *Limbus patrum*, than to damne eternally the soule of one *Socrates*, of one *Cyrus*. (f) Montag. a par. pag. 135. *Objiciunt, nullus tertius locus indicatur in Scriptura præter infernum damnatorum & cælum. Resp. Licet non indicaretur in Scripturis esse alium locum tertium, non tamen inde sequeretur non fuisse tertium, quia multa sunt quæ non indicantur in Scripturis. Locus ille Matthei 25. Loquitur non de loco aut statu animarum ante Christum, sed de statu & loco finali post finem sæculi, cum duo tantum erunt absque dubio hominum societates sempiternæ.*

(t) *Andrews strictura*, pag. 56. Anent offering and prayer for the dead, there is little to be said against it, it cannot be denied but it is ancient. *Dow. pag. 56.* That the ancient Church had commemorations, oblations, and prayers for the dead, the testimonies of the Fathers, ecclesiasticall stories & ancient Liturgies do put out of all question. *Pokling. alr. p. 83.* Commends that Canon whereby a Priest after his death was ordained to be punished, for making another Priest his Executour, with this paine, that at the altar for such an one, *non offerretur, nec sacrificium pro dormitione ejus celebraretur.*

Anent their Superstitions.

IN the Church of *Rome*, the *Canterburians* use to professe corruptions of two kinds, errors and superstitions; as for heresies or Idolatries, they are loath that any such crimes should be laid to the charge of their mother church, how many, and how grievous errors they finde *Rome* guilty of, they had need to declare, for in the most of those wherein the protestants place the chief of the Romish errors, you have heard them plainly take their part, readily it will prove no otherwise when wee come downe to trie them in the particular heads; wherein papists are reputed most superstitious.

Few of all *Romes* superstitions are against their stomach.

The superstitions which in papists are most remarked in their private carriage are these four: In their frequent faining of themselves with the signe of the crosse: In wearing about their neck a crucifix or some such toy of an image or relique: In saying their praiers on their beads: In abstaining from flesh on friday, wednesday, lent, or some great festivals *Eave*; Our men are farre from disproving of any of these practises. For the first, they avow that faining with the signe of the crosse at rising or lying down, at going out or comming in, at lighting of candles, closing of windowes, or any such action is not only a pious and profitable ceremony, but a very Apostolicke tradition. (a) 2. They avow

out among his traditions the crossing of themselves when they went out, or when they came in, when they went to bed, or whē they rose, whē they sat down to meat, or lighted

(a). Samuel Hoards Sermon, pag. 15: Reckons

candles, or had expressly the carrying of these holy trincats about any businesse of their neck, in cases of silver or gold. (b) 3. The Montag. apeal. p. 268. What hinders saying of their prayers; yea, their *Ave Marias* upon their beeds is to them an holy Arithmetick but that I may signify self with worthy of praise and imitation. (c) 4. Wednesday, Friday, and Lent-fasts, are to them not only the signe of the lawdable practises of the ancient Church, but also of my body, at any time when I traditions come from Christ and the Apostles, goe to bed, in the which for Religions cause all are obliged to embrace. (d)

out, at my returning home, the ancient Church so used it, and so may we (for ought I know) without just scandall or superstition. (b) *Montag. antid. p. 17. Ego certe illas reliquias fasciis involvam, auro includam, circumgestandas, admovebo labiis ac collo suspensas manibus oculisque crebro usurpatis intuebor.* Ibid. pag. 24. *Imagines praesertim Christi crucifixi asseruamus diligenter & cum cura: sunt apud nos per fenestras, ambones, vasa, vestimenta.* (c) *Female glory, pag. 148.* Among the other praises of his holy Nuns, this is one, You who ply your sacred Arithmetick, and have your thoughts cold and cleare as the crystall beeds you pray by: And in his proemials, *Omnis terra revibrat ave.* (d) *Montag. antid. pag. 164. Quadragesimale jejunium libenter ego concesserim ab Apostolis constitutum, & apud vetustissimos Ecclesiae proceres usurpatum.* Ibid. p. 9. *Docetur esse aliquid ab ipsis Apostolis institutum, utpote jejunium quadragesimale; Causam non dicam quin haereseos accuser, si non ut ab Apostolica auctoritate sancitum propugnare.* *William Wats sermon, p. 50.* Most precise and severe observers were they of Lent-fast, which the whole primitive Church did believe to be of Apostolicall institution, so that they had their Saviours and his Apostles example for that strictnesse. I passe their observation of Wednesdays and Fridayes fast weekly, which *Epiphanius* among many others assureth to be of Apostolicall institution. *Coxins* devotion: It hath also bene an ancient and religious custome, to fast all the Fridayes in the year, except those which fall within the twelve dayes of Christmasse. The Lent which now is, and ever hath bene reputed an Apostolicall constitution, and wee adde out of *Chrysologus*, that it is not an humane invention, as they call it, but it comes from divine authoritie that we fast our fourtie dayes in Lent, pag 221.

They embrace the grossest not only of their private, but also of their publick superstitions, The popish publick superstitions are very many, but of these which that whole Church doth allow, very few comes to my minde which stand much against the stomach of our men: Those that come first to my thoughts are all pleasantly digested; Protestants

Protestants wont to deride the popish conceats of their holy ground, of their consecrate walls, and the sanctuarie of their Chancels, their turnings towards the East, their manifold toyes in Baptisme, and the Lords supper joyned with the sacramentall Elements, their gesticulations in time of publicke service, their hallowing above the Sabbath a multitude of Festivals, their pilgrimages, their processions, and many such their practises. In this behold the minde of our men, they tell us first that Kirk-yards by prayers, and consperision of holy water must be made holy ground; that before these episcopall consecrations, no Christian buriall may bee made therein, but after that the Bishop hath used the pontificall ceremonies thereupon, no Heretick, no Schismaticke, no Excommunicate person may bee brought there, no worldly, no common action there performed without the profanation of the holy place. (e) Again they shew us that the church by the bishops anointing some stones thereof with oyl and sprinkling others with water, and using from the Roman pontificall some mo prayers, some mo ceremonies upon it, becomes a ground more holy: That before these consecrations though the people of God for many yeares have met into a Church for divine service, yet it is no more holy than a barn, a tavern, a tolbooth; but after these consecrations there is such holinesse in the walls, that even when there is no divine service, men at their coming in, and going out must adore and all the time

(e) Laurence sermon p 9. Christians distinguished their oratories into an atrium, a Church yard, a *sanctum*, a Church a *sanctum sanctorum*, a Chancell, they did conceive a greater degree of sanctitie in one of them, than in another, and in one place of them than another,

Churchyard is they thought profaned by sports, the whole circuit both before and after Christ was privileged for refuge, none out of the communion of the Kirk permitted to lie there, any consecrate ground preferred for interment before that which was not consecrate, and

That in an higher esteem which was in a higher degree of consecration, and that in the highest which was nearest the altar. *Halls sermon* at the consecration of a buriall place, p. 38. Out of the consideration of the holy designation of these peculiar places came both the title and practice of consecration of cemeteries, which they say is no lesse ancient than the

of their presence stand discovered, and never so much as sit downe were the service never so long, except upon great infirmitie. (f) 3. That the Chancel and the Altar must not onely bee dedicate with prayers and unctious, but with lighted Candles, burning Incense, and many other such royes; that it must bee divided from the Church with vailes to keep not only the bodies, but the eyes of the Laicks from beholding the arke and throne wherein the body of the Sonne of God doth sit, as in a chaire of state, that none but Priests must enter there, & that with their triple low adorations at their approaching: That it is a favor for the King or the Emperour to win near that place for the short time of

dayes of *Calixtus* the first who dedicated the first Cemeteries, albeit it was decreed by the Council of *Ayles*, that if any Church were consecrated, the Churchyard of it should require no other hallowing but by simple consperision, p. 40. It is meet & necessary that those places should be set aside to this holy use by a due & religious dedication, by prayers & holy actions tending therunto, if the Jews used these dedications, how much more we *Ib.* in the preface, an act worthy both of this common celebration & of that episcopall service of mine. (f) *Tedders sermon*, p. 3. It is the consecration that makes them holy & makes God esteem them so, which though they be not capable of grace, yet receive by their consecration a spiritual power, wherby they are made fit for divine service, and being consecrate, there is no danger in ascribing holinesse unto them, if we beleeve *S. Bernard*, *qui parietes istos sanctos dicere vereatur, quos manus sacrate Pontifici tantis sanctificaverit mysteriis*. When we come to Church, say the holy Fathers of the devotion of those primitive times, *corpora humi sternimus*, they that shewed the least devotion did bow, all the time that they were there none presumed so much as to sit, as being too bold & lazie a posture in Gods house, but only for infirmitie or some other cause were dispensed with. There were some that would not have their shooes on their feet in the temple, a shame to them that have their hats on in Gods house. *Shelf*, p. 51. Some profane Gods house by going out with headsccovered, as if God were not present, & it were not his house when service was ended. *Pokling*, *albare*, p. 141. Churches when they were made they were consecrate, for a man may as lawfully and Christianly administer the sacrament in a barn or townhal as in any place that is not consecrate to such holy uses, *Queenscole* p. 223. *S. Giles* Church in the fields being newly repaired after two years service, sermon & sacraments in it. in *D. Montary B. of Londons* time, was required to be consecrate by his successor *D. Laud*, the parochin refusing, the Bishop caused sequester, & lockt up the house for a month, & forces the parish after 50 pound fine to put up a crucifix upon the East window, & receive the other orders of consecration. The foundation

his offering. (g) 4. That none of the ceremonies of the popish baptism, neither their salt, their spittle, nor exufflation are superstitious. (h) 5. That a num-

stons of the repair of *Pauls* were so-
 lemnly blessed by
 the Bishop, his
 main reason for
 urging the visitation of *Cambridge* was, that two chappels there was not yet consecrate, notwithstanding of divine service in them for some score of years past. (g) *Pohl. alt. p. 141.* Was not the altar the chiefest place which with most ceremony & devotion was hallowed? was there not a feast annual kept in joyfull remembrance of the dedication of every Church. Doth not *S. Austine* say, *Novit sanctitas vestra fratris, consecrationem altaris celebramus in quo unctus vel benedictus est lapis*, as he cites the place in his Sunday. *Quenscoole, p. 198.* In the collegiat Church of *Wolverhampton* in the countrey of *Stafford*, the altar & cloaths therof were consecrate. *1 s. Oshob. 16; 5.* As soon as the Priests come to the Church, each of them made a low congie at their first entring in at the church door, & after that three congies a peece towards the altar, so they went unto the chancell, where a bason with water & a towel was provided for the Priests to wash in, where also was incense burning; after they returned making three congies a peece. After the sermon every one of them had a paper in his hand, which they tearmed a censer, & so they went up again to the altar: as they went they made three congies a peece, the Communion being ended they washed their hands, and returned giving three congies as before. *Ib. 220.* There are divers high altars solemnly dedicated of late in divers colleges of *Cambridge* and *Oxford*, adorned with tapers, candlesticks, Crucifixes, basons, crosses, rich altar-clothes, crimson cushions, rich hangings. *Pohl. alt. p. 24.* *Optatus* saith that *Erant Ecclesie ex auro & argento quam plurima ornamenta. Ib. p. 80.* At the upper end of the Chancell was a place railed in, wherunto none were permitted to enter but the Priests. The Canon is cleare, *Nulli omnium qui sit in Laicorum numero liceat intra sacram altare ingredi.* A dispensation indeed there was for the Emperor to enter in hither when he would *Creatori dona afferre*, but stay there he might not. *Laurence, p. 10.* Beyond these railes *duo cancelli*, which distinguished the body of the Church from the Oracle, none out of orders came. A more awfull reverence was commanded to this part being barred from common view. *Ib. p. 29* We have the *Grecians* triple prostrations from their Liturgies, *ἐμπαροδῶν τῆς ἀγίας ἑσπῆρας προσομιήματα ἑστία. Ib. p. 12.* The same God is thorow all the parts of the Church, but not in the same manner thorow all the parts therof, for as they are different degrees of sanctitie in them, so is there a different dispensation of his presence in them. *Ib. p. 15.* This follows upon the consecration, as there was a greater communication of the divine presence in those places than in others, so was there a greater communication of the same presence in some part of the temple of *Solomon* than in others. And as that distinction in holy places continued after Christ, so did the reason of that distinction too. The whole indeed is the house of God, for albeit the Lord be without these walls, yet is he more within, as we are not presumed to be so much abroad as at home, though the Church conceived him to be present in all parts of this house, yet it conceived him to be present more in one part of it than another, in respect of that peculiar dispensation of his presence to that place of the Church, as of old to that place of the temple which was within the veile, we having an altar here answerable to a mercy seat there, as also in respect of that union betwixt this place and his humane nature. *Cant. Star-Chamber speech, p. 47.* The altar is the greatest place of Gods residence upon earth,

ber of the Masse toyes, which yet are not in practise in England, yea all the guises of the Masse, which

I say the greatest, yea greater than the pulpit, for there it is *hoc est corpus meum*, but in the pulpit it is at most *hoc est verbum meum*, and a greater reverence no doubt is due to the body than to the word, and so in relation answerable to the throne where his body is usually present then to the seat whence his word uses to be proclaimed.

(h) *Vide supra cap. 5. (x) (i) Lincolnshire Minister p. 163. I was shewed a Latine determination, read in one of our Universities,*

aiming to prove, that looke what ceremonies were used about the altar before the reformation by power and force of any generall custome, though pass over in deep silence by our Liturgie, are notwithstanding commanded us by a kind of implicit precept, even unto us, that live under the discipline of the English Liturgie. *Heylene in his Antidot. sect. 2. p. 63. doth confesse the fact and doth not disclaime the authour therein, onely leaves him as a man most able to justify that writ. These are his words, as for your Sally on the author of the latin determination, I leave him to himselfe: He is of age to do you reason in this, as well as in that other quarrell you have against him. (k) Vide supra, cap. 5. B. (l) Edward Bughen, serm. pag. 9. We may not think it enough that we stand at the Creed, except wee say it also with the Minister audibly with a loud voice, nor is it enough for us to stand up at the gospel, but we must also bow at the name of *Jesus*, not as if we were ashamed of what we did, but with due & lowly reverence, neither is it sufficient to be bare in time of divine service, except we also reverently kneell on our knees when the commands & letanie are read.*

(i) 6. That who ever in the publick prayers hath their face toward the North, South, and West, must be publickly called upon to turne themselves ever towards the East. (k) 7. That in the Church not onely in the time of prayer, but at the reading of the ten commands, all must fall on their knees, but when the creed is read all must stand upright on their feet; when the epistle commeth, all may sit downe, but when the gospell beginneth, all must again arise, during the time of sermon all must stand discovered. That to these and all such pious practises we are obliged by the sole example of the bishops or some few of them, even before the inacting of any Law, either of church or state. (l) 8. That the conscience is obliged not only to keep religiously the greater festivities of *Tule, pasch, pentecost*, and the rest which are immediately referred to the honour of the *Trinitie*, but also a number of the festivals of the blessed *Virgin*, of the Saints and Angels: Those must not

bee polluted with any worke or secular affaire; as wee desire to bee helped by these glorified persons intercession. (m) Yet *Christs Sunday* must bee no *Sabboth*; bowling, balling, and other such games may well consist with all the holinesse it hath; yea, no law of God, no ancient Canon of the Church doth discharge shearing of Corne, taking of fish, or much other husband labour upon that day; but by the contrary acts both of church & State do warrand such labour; yea, there is so great *Jewish* superstition in the Land about *Christs Sunday*, that all preachers must bee obliged in their very pulpits to proclame the new book of sports, for encouragement of the people to their gamings, when the short houre of divine service is ended, and that under no lesse paine than ejection from the Ministerie. (n) 9. Pilgrimages to Saints Reliques, and bare-footed processions to their Churches are preached and printed. (o) Those Throats which are so wide as

Shelfoord, pag. 20.
Let us learne of our Cathedrall Churches, for there our reve- rend Fathers, the prelat, maketheir reverence to God in this wise, both at their entry and their returne, wherefore to fol- low their good & holy patterne, we are to do the like, both at our com- ming into Gods house, and at our going out. *Ib. p. 22*
The fifth office of holinesse is to rise up from our seats when the articles of our faith are read, wee also doe more reverently

to stand up at the reading of the Psalmes, before, after, and behind the holy Lesson. We are also to stand at the reading of the Gospel. The reason that the old *Liturgick* writers gives of this superstitious standing at the Creed & Gospel more than at the reading of the lessons & Epistles is, because these Epistles among which they put the Revelation, the Pentateuch, and sundry other parts of the old testament, contains more base doctrine than the Gospel which comes behind them, as the Master comes after his servant which goes before to make way. (m) *Courins* devotions, they offend against the fifth command that obeyes not the precepts of the ecclesiastick Governours. The precepts of the Church are first to observe the festivals and holy dayes appointed in the Church calendar, *vide supra cap.* (n) *Whits examinat. p. 118.* The injunction maketh no difference betwixt *Sunday* and the other holy dayes concerning working in harvest, no speciall priviledge is given it more than the rest, For King *Edwards* statute repeated by Queen *Elizabeth* saith, It shall be lawfull to every husband-man, labourer, fisher-man, &c. upon the holy dayes aforesaid in harvest, or at any other time of the yeare when necessity shall require, to labour, ride, fish, or work any kind of work at their free wils and pleasure. *Ib. on the Sab- bath, p. 217.* In the new testament we read of no prohibition concerning abstinence from secular actions upon the *Lords day* more than upon other dayes, *Et quod non prohibetur ultro permiffum est.* The Catholike Church for more than 600 yeates after *Christ*, gave

licence to many Christian people to work upon the *Lords day* at such hours as they were not commanded to be present at the publique service by the precept of the Church. In *S. Jeroms* dayes the devoutest Christians did ordinarily work upon the *Lords day*. In *Gregory the Greats* time it was reputed antichristian doctrine to make it a sin to work on the *Lords day*. *Helenes* answer, p. 111. His Majestie having published his declaration about lawfull pastimes on the *Sunday*, gives order to his Bishops that publication thereof be made in all their severall Diocesses, the Bishops hereupon appoint the Incumbent of every Church to read the declaration to the people, and finding opposition to the said appointment, presse them to the performance of it by vertue of the Canonick obedience, which by their severall oaths they were bound to yeeld unto their Ordinaries; but seeing nothing but contempt upon contempt, after much patience and long suffering, some of the most perverse have been suspended, as well *à beneficio* as *officio*, for an example to the rest. (o) *Vide supra caput 5. w.*

CHAP. VII.

The *Canterburians* embrace the *Masse* it selfe.

OF all the pieces of popery, there is none so much beloved by papists, nor so much hated by Protestants, as the *Masse*, since the reformation of Religion, the *Masse* hath ever beene counted the great wall of division, keeping the parties asunder, who ever could free that ditch, whose stomack could digest that morsell, no man of either side was wont to make any doubt of his name, but that with consent of all, hee might passe for a true papist; and no waies in any reason stand for a moment longer in the catalogue of protestants: If then I bee able to demonstrate the *Canterburians* minde to be for the *Masse*, I hope no
man

man of any understanding and equity will require of me any further proofe of their popery, but with good leave of all I may end my taske, having set upon the head thereof this cape-stone.

In the mouth of both sides reformed and *Romish*, preaching, and the *Masse* goe for reall opposites, the affection of *Papists* to their *Masse* maketh them value our preaching at the lesser rate; the affection of *Protestants* to preaching, maketh the *Masse* to them the lesse lovely: Our faction to make roome for the *Masse* so farre as they dare, so fast as they can, are crying downe preaching. They tell us first, that much of the preaching which now is at *London*, and over *England* is not the word of God, but of the Devill, (a) because indeed the best and most zealous preachers in their sermons doe oft taxe *Arminianisme* and *Popery*, and the waies whereby his Grace is in use to advance both: This to him and his followers is doctrinall *Puritanisme*, much worse than disciplinarie; yea, it is sedition taught by the Devill: 2. They tell us, that the most of preachers, though voyd of the former fault, are so ignorant, idle, impertinent, clamorous fellowes, that their silence were much more to be wisht than their speech. (b) Because indeed grave and gracious Ministers are not either able or willing to stuffe their Sermons with secular learning, and imploy extraordinarie paines for to gather together a *Masse* of tinkling words, as *Andremes* was, and his admirers

They cry downe so far as they can all preaching.

(a) *Cant. Star-chamber speech, pag. 47.* But in the pulpit it is at most, *Hoc est verbum meum*, and God hold it there at his word: for as too many men use the matter, it is, *Hoc est verbum Diaboli*, this is the word of the devill in many places, witnesse sedition, and the like to it.

(b) *And. Posthuma, pag. 32.* *Ex quo nuper hic apud nos vapularunt canes muti, exclusi sunt clamatores isti odiosi ac molesti, ex quo pessimus iste mos in valuit, ex quo pruriginoso cuiusq; aditus patefactus hic quicquidlibet effutiendi, Ecclesia in tonstrinam versa est, non plus ibi*

are wont to doe, for to spoyle preaching of that life, spirit, and power, which ought to shine into it.

3. That the preaching which themselves approve and praise, is but sermonizing in pulpits, no necessary part of the Ministeriall charge, but a practice to be used of some few of singular learning & eloquence, and that only at rare and extraordinary times, as the Bishop, or the *Star-chamber* Court shall be pleased to give licence. (c) 4. That the onely ordinary, profitable, and necessary preaching which God hath appoynted, and the Church laid upon the backe of Pastours, as their charge for which their tithes and stipends is due to them, is nothing but the distinct and cleare reading of the Service Booke. (d) As for sermonizing in pulpits, when so it is permitted, it ought to be very short, and after the popish form, without any prayer at all, either before or after: That the custome of English preachers, who before Sermon pray for the help of the Spirit of God to

ineptiarum quam hic, Theologia in battologiam, canes non latrantes mutati in catulos oblatrantes, haud ferre scias quid optandum sit, illudne silentium, an hi latratus absonti, illudne jejunium, an haec nausea.

(c) *Shelfoord*, pag. 91. Beside these ten kinds of preaching, which are able to stop the mouth of all itching eared professors, there is yet another

kind of preaching not fit for every Minister, but for extraordinary and excellent men, called by God and the Church, to reforme errors and abuses, to promulge to the world new Lawes & Canons. And as this kind is to be performed by extraordinary men, so it is not alwaies so needfull, but when necessity required: for when things are settled, there needs no more feeling, but only preserving. We ought not to have many *Moseses*, or many Evangelists, nor many Apostles; Were people now to be called and converted to the Gospel, then not only this kind of preaching, but miraeles also were needfull, when much needlesse and some unsound teaching by tract of time had sued into the ark of Christs Church, by the Prelats & Priests thereof: Then in the 19 year of King *Henry* the eighth, began licences to be granted by the Court of *Star-chamber*, to preach against the corruptions of the time; but now the corruptions are removed, the ancient & true doctrine of the primitive Church by settled articles is restored; Therefore this extraordinary kind is not now so necessary, except it be upon some notorious crimes, breaking forth among people. (d) *Shelfoord*, pag. 35. The principall part of the Ministers office is the true understanding, distinct reading, and decent Ministrie of the Church service, contained in the Book of Common Prayer. This is the pith of godlinesse, the heart of religion, the *spina* or *vertebrae*, the backbone of all holy faculties of the Christian body. *Ibid.* pag 39.

themselves

themselves and their hearers, or after Sermon crave grace to practice what hath beene spoken is all but idle; yea, intollerable novations to be abolished: (e) Neither this onely, but that the most able Pastors are not to be suffered so much as in their private studies to recommend their soules to God in their owne words, but in their very private prayers, are to be tyed precisely to the words of the Service Booke. (f) 5. That the sermonizing which themselves permit, must be in the greatest Townes in the most solempne times but once a day, that the practice of hearing two Sermons in one day is to be corrected, that one in a month is abundant, and all the English Canons doe require. (g)

Were these read, as the Canons directs aptly, that is, by just distinctions, and by a sensible Reader, observing all the rules of reading, with pronunciation fit for the matter, and with due attention of the hearer, there would be much profit and edifying. *Ibid. pag. 76.* Gods Minister is thy Preacher, and the divine service of the churchbook

is his sermon. In this service & this sermon is contained whatsoever is necessary for salvation. *Ibid. p. 78.* The very reading is preaching; yea, a lively & effectual kind of preaching. (e) *Heylens answer, pag. 165.* Whereas formerly you used to mangle and cut short the Service, that you might bring the whole worship of God to your extemporary prayers and Sermons, now you are brought againe to the ancient usage of reading the whole prayers, without any diminishing in regard of preaching. As for your other cavils about the using of no prayer at all after Sermon, the innovation here is on your part, who have offended all this while, not only against the Canon, but act of Parliament, by bringing in new formes of your owne devising. As for the forbidding of any prayer before the Sermon, if any such be, it is but agreeable unto the Canon, which hath determined so of it long ago. The Preachers in King Edwards dayes used no forme of prayers, but that exhorting which is now required in the Canon. (f) *Courzins* devotions in the preface. Let no prayers be used, but these which are allowed by the Church: what prayers so ever any man hath framed for himselfe, let him first acquaint these that are wise & learned with them, before he presume to use them: and that men may not think those rules are to be applied to publike prayers only, & not to privat, let them weigh those words in the councill of *Carthage, Quascunq; sibi preces, &c.* When we speak to the awfull Majestie of God, we would be sure to speak in the grave and pious language of the Church, which hath ever been guided by the holy Ghost, & not to lose our selves with confusion in any sudden abrupt or rude discourses, which are framed by private spirits, & ghosts of our own, in regard whereof our very Priests & Deacons themselves are in their private and daily prayers enjoyed to say the morning & evening devotions of the Church, and when at any time they pray, there is a set forme of words prescribed to them to use, that they also might; now it is not lawful for them to pray of their own heads; or suddenly to say what they please themselves. (g) *Poking. Sunday. Our Saviour in Capernaum on the Sabbath,*

6. That over all *England*, Lecturers whose Sermons wont to be the farre best, must be presently silenced, as those whose calling the Canons Ecclesiasticall of *England* cannot permit. (b) In a word, that Sermons are the great occasion of the division and heart-burnings, which now trouble the Church and State, of the presumption and pride, and most sins among the people: That therefore it were verie good to returne to the old fashion in the dayes of popery, before the 19. yeare of *Henry* the eighth, where there was none, or but few preachings, that this is the only means to reduce the land to that old honest simplicitie, equitie, pietie, and happinesse, which was in our Antecessors dayes; (i) even to that old blindnesse, wherein of necessity, wee must give our soule to bee led by the day, it being not many, but good sermons; not much, but profitable hearing, which you should labor to commend. *Shelford*, p. 93. Better were it for our Church and people to have but one Sermon well premeditated, in a moneth, which is insinuated by the Canon, than two on a day, proceeding from a rolling braine and mouth, without due preparation. *Heylens* answer, pag. 166. Your afternoone Sermon on the Sunday, if performed by Lecturers, are but a part of your new fashion, and having no foundation in the Church at all, it cannot be any innovation to lay them by, and if the Curate performe his dutie in catechizing, you have no reason to complaine for want of Sermons in the afternoone. (b) *Heylens* answer, 163. Why count yee the suppressing of Lectures for an innovation, whereas the name of Lecturers and Lectures are in themselves a new and late invention, borrowed from the new fashions of *Geneva*?

(i) *Shelford*, pag. 71 When men had more of inward teaching, and lesse of outward, then was there far better living; for then they lived alwayes in feare of offending, and as soone as they had done any thing amisse, their conscience by & by gave them a nip, and a *memento* for it, then they confessed their sins to God & their Minister, for spirituall comfort and counsell; then they endeavoured to make the best temporall satisfaction they could by almes, prayers, & fasting, & other good works of humiliation; but now outward reaching not being rightly understood, hath beaten away this. *Ibid.* pag. 82. The besotted negligence of our delicate Puritans, is that which makes them to run so after Sermons; what doth this singularitie work in them, but a contempt of government? As weak stomacks cannot well digest much meat, so the common people cannot governe

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the light of Sir *John* the Priest, our Father Confessor, for all this behold on the margine their expresse declaration.

they wax proud, and will contest with their Ministers. At what time were most heresies broached? Was it not in the primitive Church, when there was most preaching; therefore thereafter they did flake it. *Ibid* pag. 99. Preaching by reading is the ordinarie preaching ordained by God himselfe, and his Church, and this was the ordinarie preaching in our Church before King *Henry* the eighth.

Preaching being thus far cryed down, there will be the lesse adoe to get up the *Masse*: For the word of the *Masse* is so lovely to them, that they are delighted to stile their Service Booke by that name. (k) And least wee should thinke that it is but with the word of the *Masse*, that they are reconciled, they shew us next, that they find no fault with the very matter of the *Masse*, if you will give unto it a charitable, and benigne interpretation. (l) Neither here doe they stand, but goe on to tell us, yet more of their minde, that if transubstantiation onely were removed from the *Masse*, they would make no question, for any thing it hath beside. And this, but most falsly, they give out for King *James* judgement. (m) Yea, they goe on further to embrace transubstantiation it selfe, so farre as concernes the word: And how much the matter of it displeaseth them wee shall heare anon. (n)

neque Missæ ἁποκρίσεων sano & recto sensu intellectum. (m) *Pockling*. alt. pag. 138. The King would like well enough of the *Masse*, if the Priests would shrive her of Transubstantiation, (n) *Montag*. antid. pag. 10. *De vocibus, ne Missæ quidem, imo ne Transubstantiationis certamen moveremus.*

much know'edge; & when they can not digest it well, they vomit it up,

They approve the *Masse* both for word & matter.

(k) *Pockling*. Sunday, *Missam facere cepi*, saith *S. Ambrose*, he began the second service, as our Church calleth it, *quidam cogunt sacerdotem ut abbreviet Missam*, saith *S. Augustine*, that is, they make the Priest to curtaile Divine Service.

(l) *Montag*. antid. pag. 10. *Missam ipsam non damnamus, quin quoad vocem, quin*

But to shew their minde more clearly towards the *Masse*, consider the *Scottish Liturgie*; This unhappy book was his Graces invention: If he should denie

denie it, his owne deeds would convince him. The manifold letters which in this pestiferous affaire have passed betwixt him and our Prelates are yet ex-rant. If we might bee heard, wee would spread out sundrie of them before the Convocation house of *England*, making it cleare as the light, that in all this designe his hand hath ever been the prime stikler ; so that upon his back mainly, nill he will hee, would be laid the charge of all the fruits good or evill which from that tree, are like to fall on the Kings Countries. But of this in time and place ; onely now we desire to bee considered, that to this houre, his Grace hath not permitted any of his partie to speak one crosse word against that booke, but by the contrarie lets many of them commend it in word and writ for the most rare and singular piece, that these many ages hath beene seene in any Church, for all gracious qualities that can bee found in any humane writ. Heare how the personate Jesuite *Lysmachus Nicanor*, that is, as we conjecture by too probable signes his Graces creature, *Lesly* of *Dun*, and *Conner* extolls that Booke above the skies : (o) And yet we did undertake to shew into it the maine, yea all the substantiall parts of the *Masse*, and this undertaking to the satisfaction of our Nation was performed in our generall Assembly ; but to those men the judgements of nationall Churches are but vile
 Certainly it is purged from all stufte, which you call *Superstition*, or the essentials of the *Masse*, it is restored to the ancient integritie, the least thing that might tend to superstition, being thrust out of doores, as *Amon* did *Tamar*, without hope of returne: And if any superstitions would dare to enter, the doore is so fast shut, that they must despair of any entrie. What needs all such uproare then without cause ? I shall oblige my selfe to make good these particulars: First, that you shall never bee
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(o) Pag. 28. I thinke no Church can celebrate the Sacrament with more puritie, sinceritie, gravitie, and none with more majesty than by this Book:

and contemptible testimonies. I have seene a parallel written by a preacher among us ; comparing all and every particular portion of the Masse, as they are cleared by *Innocent*, *Durand*, *Walfrid*, *Berno*, and the rest of the old Liturgick Rationalists, with the parts of our Liturgy, as they may bee cleared by the late writs of the *Canterburians*, which ends not, till all the parts great and small of the Masse bee demonstrate in our Book either formally, in so many words, as the most considerable are, and that in the very popish sence (If you will joyne to our book the *Canterburian* commentars) or virtually a necessity being laid upon us, upon the same grounds which perswades to embrace what in those bookes is formally expressed, to embrace also what of the Masse is omitted, whensoever it shall be their pleasure in a new edition to add it. This parallel is ready for the publick when ever it shall be called for.

Faith in *Scotland*; yea, which is much, yee shall not shew mee a Protestant Divine of any note, who ever did condemne this Book of the least point of Poperie, but on the contrarie, did defend and commend it.

For the present, because those men make our gracious Sovereigne beleve, and declare also to the world in print, that what we challenge in that book, doeth strike alike against the Liturgie of *England*, as if the Scots Liturgy were altogether one with the English, and the few small variations, which possibly may be found in the Scottish, were not onely to the better, but made for this very end, that this new booke might better comply with the Scots humour, which now almost by birth or at least by long education is become naturally antipatherick

able to find any thing in that Booke, contrarie to the Word of G O D. 2. That it containeth nothing contrarie to the practice of the primitive Church, but which is most agreeable thereto. 3. That all the points which you condemne are not contraverted betweene our Classicall Divines and Papists, but agreed upon on both sides.

4. That there is nothing in it, contrarie to our Confession of

The Scottish Liturgie is much worse than the English.

to the Masse, to make this their impudent fraud so palpable that hereafter they may blush (if it bee possible for such foreheads to blush at any thing) ever againe before our King to make any such allegiance passing all the rest of that booke for shortnesse, wee shall consider some few lines in some three or foure leases of it at most, wherein the world may see their malapart changing of the *English* liturgy in twentie particulars and above; every one whereof drawes us beyond all that ever was allowed in *England*, and diverse of them lead to those parts of the Masse which all protestants this day count most wicked. If this be made cleare, I hope that all equitable men will bee the more willing to free our opposition thereto, of all imputations, and specially of all intentions to meddle with any thing that concernes the English Church, except so farre as is necessary for our present defence, and future peace, and makes cleerely for their good also. For albeit we are confident the world would have excused us to have opposed with all vehemency the imposition upon us (a Church and Kingdome as free and independant upon any other nation as is to bee found this day in Christendome) without our consent, or so much as our advice, the heavie burden of foure forraigne books, of liturgie, canons, ordination, homilies: of a number of strange judicatories; high commission, episcopall visitations, officiall courts, and the like, though they had bin urged in no other words, in no other sence then of old they wont to be used in *England*: For it is well known that those things have bin the sole ground and onely occasion of the grievous schismes,

schismes, and heavie troubles wherewith almost ever since the reformation, that gracious church hath beene miserably vexed. But now all those things being laid upon us in a far worse sence as they are declared by the *Canterburian* imposers in their owne writs, yea in farre worse words, as all who will take the paines to compare, may see: wee trust that our immoveable resolution to oppose even unto death all such violent novations shall be taken, by no good man, in evill part, let be, to be throwne, far against our intentions, to the disgrace of our neighbour church, or any well minded person therein. We have with the *English* church nought to doe, but as with our most deare and nearest sister; wee wish them all happinesse; and that not onely they, but all other *Christian Churches* this day were both almost, and altogether such as wee are, except our afflictions. We have no enemies there but the *Canterburian* faction, no lesse heavie to her than to us. What we have said against the *Scots liturgie* may well reflect upon them, and so farre as we intend, upon them alone, and that for three of their crimes chiefly. First their forcing upon us, with whom they had nought to do, so many novations, even all that is *England* at one draught, and that by meere violence. 2. Their mutation of the most of those things to a plaine popish sence, which in the best sence that ever was put upon them, did occasion alwayes to *England* much trouble. 3. Their mutation of the *English* books not onely to popish senses, but even to popish words, and that in a number of the most important passages of the *Masse*. This last here wee will shew,

holding us within the bounds of our few forenamed leafes, by which, conjecture may bee made of the rest.

Our alteration in
the *Offertorie*.

Of all the limbes of the Masse, the most substantiall for many evill qualities are those three, which lie contiguous together, the *Offertorie*, the *Canon*, the *Communion*: The *English* at the reformation, howsoever for reasons of their owne, thought meet to retaine more of the Masse words than our church could ever be induced to follow, yet in those three portions of the Masse they were very carefull to cast out what they knew protestants did much abhorre in the church of *Rome*. But at this time the *Canterburians* having gotten the refraining of the Liturgy in their hands, for to manifest their affection openly to *Rome* do put in expressly that, which the English reformers put out, as wicked scandalls. That this may bee seene, consider severally the three named portions.

The popish *Offertorie* in it selfe is a foule practice, even a renovation in the Christian church of a Jewish Sacrifice, as *Durand* confesseth. (p) But as it stands in the Masse, it hath yet a worse use, to bee a preparatorie peace-offering making way for that holy propitiatorie, which in the Canon followes. It is pretended to bee a sacrifice for the benefit both of quicke and dead, for the good of the whole church universall, for the helpe of these in Purgatorie; but it is really intended to be a dragge, a hook to draw in money to the Priests purses. This piece of the Masse the English did cleane abolish, but behold how much of it our present Reformers are

(p) *Durand. Ration. lib. 4. fol. 65.*
Ritus igitur synagoga transivit in religionem ecclesie, & sacrificia carnalia populi transfata sunt in observantiam populi spiritualis.

are pleased to replant in our booke: First, they profess in plaine tearmes the reduction of the Offertorie, and that not once alone, but least their designe should passe without observation, they tell us over againe of the Offertory: 2. In the very forefront of this their Offertory, they set up unto us whole five passages of Scripture, whereof the English hath none, all directly in the literall sence carrying to a Jewish oblation. 3. For the waking of the Priests appetite (which of it selfe uses to be sharpe enough) Upon the hope of present gaine to sing his Masses with the better will, they set up a Rubrick, seasing and infesting the officiating Priest in the halfe of all the oblations, which hee can move the people to offer; and giving a liberty to him with his Church-warden, to dispose on the other halfe also as he thinks good, expressly contrary to the English, which commands all the almes of the people to be put up in the poores boxe. 4. They will not have us to want the very formality of a Jewish offering, for they ordaine the Deacon to put the bason with the peoples devotions in the hands of the Priest; that hee may present it before the Lord upon the Altar, just as the papists in this place ordaine to bring the paten with their oblations unto the Priest; that hee may set it before their altar. (q) 5 The priest is ordained to place and to offer up the bread and wine upon the Lords Table, that it may be ready for that service, just the popish offering in that place of the Masse, of the bread and wine, as a preparatory sacrifice for the propitiatory following. 6. The English prayer for the Catholick Church, is in our

(q) *Durand. lib. 4 fol. 64. Subsequens Diaconus ipse patinam cum hostia pontifici representat, & pontifex seu sacerdos hostiam collocat super altare.*

Ibid. fol. 66. Sacerdos oblatio es manu tangit, representans illud Levitici, 14. 4. ponerque manus suas super caput hostie, & acceptabilis erit, & in expiationem proficiens.

book cast immediately at the back of the offering of bread and wine, and that we may know it must be taken for the Offertory prayers that stands there in the Missal, and that for the benefit not onely of the living, but also of the dead : The *Masse* clauses for the honour of the Saints, and helpe of those who are in purgatorie, which the English scraped out, they put in againe : For as the Papists say, these Offertorie prayers for the honour of the Saints, especially of the blessed Virgin, and Apostles, and Martyrs, so they in this their Offertorie prayer commemorat all the Saints, who in their severall generations were the lights of the World, and had wonderfull grace and vertue, they might have put in particularly, as *Couzins* in his devotions doeth, page. 371. The blessed Virgin *Mary*, the holy Patriarchs, Prophets, Apostles, and Martyrs: also they mention among the dead not onely these glorious Saints, but the rest of Gods servants, who have finished their course in faith, and now doe rest from their labours, the best description that can be, if *Bel-larmine* may be believed, of the Soules in Purgatory, for whom not only thanks is given, but also prayers made, as *Couzins* who is suspected to be one of the maine pen-men of our booke, doth comment this passage in his devotions, page 372. That at the last day, we with them, and they with us may attaine to the resurrection of the Just, and have our perfect consummation both of soule and body in the kingdom of heaven : There is no foote-step of any of these things in the English book.

Our changes in
the consecration.

The piece which followes the Offertorie in the
Missal,

Missall, and in our booke also, is the Canon, no lesse detested by all Protestants, then admired by papists, as *Bellarmino* telleth us; (r) Many of the prefaces and prayers thereof wee have word by word, and what ever we want, these men in print are bold to justifie it all, as in nothing opposite to the truth or protestant Doctrine: So the appendix to *D. Fields* third Booke, *Chap. 1.* But wee must consider the time wherein *D. Field* is made to utter such speeches, it is in the twenty eight yeare, long after the death of that learned and reverend Divine: It is in that yeare when his Grace sitting in the Chaire of London, had gotten now the full superintendence of all the presses there, and could very easily (for the promoting of his designes) put in practice that piece of policie among others, to make men after their death speak in print, what they never thought in their life; or at least to speake out those thoughts which for the good and peace of the Church, they kept close within the doors of their owne breast, and withdrew from the notice of the World; it would then seeme reason to father these strange justifications of the *Masse*, which are cast to *Fields* booke so long after his death, as also many passages in these posthume works of *Andrewes*, which his Grace avowedly sets out in the twentieth yeare, and those new pieces never heard of, which in the thirtie one yeare are set out by *M. Aylward*, under the name of the *English* Martyrs, as also that writ of *Overall*, which *Montagu* puts out with his owne amplifications, in the thirty six yeare: These and the like pieces, must in reason be rather father'd on those

(r) *De missa, lib. 2. cap 17. Sacrum canonem ut summa reverentia semper Catholici retinuerunt, ita incredibili furore haereticus hujus temporis lacerant.*

who

who put them forth, then upon their pretended authors, who readily did never know such posthume children, or else did take them for such unhappy bastards as they were resolved, for reasons known to themselves to keep them in obscurity, and never in publike to avow them as their owne.

(f) Innocent. lib. 4 cap. 1. Ecce nunc a summitate Sacramenti verticem accedentes, ad ipsum cor divini sacrificii penetramus.

In this Canon there are two parts most principall, which the papists call the Heart, and Head thereof. (f) The prayers of consecration, and of oblation, this head the English strikes off, this heart they pull out of their Booke, that the wicked Serpent should not have any life among them. But our men are so tender and compassionate towards that poore *Beast*, that they will again put in that Heart, and set on that Head. The consecration and oblation they will bee loth to want. Consider then these mens changing of the English booke towards both those, the two incomparable worst parts of the whole Masse. First, the English scrapes out all mention of any consecration: for however we delight not to strive with the papists any where about words, yet in this place while they declare expressly, that by consecration of the *Elements* they doe understand not the sanctification of the *Elements* by the word and prayer, but a secret whispering of certaine words upon the *Elements*, for their very *Transubstantiation*: (t) *Consecration* in this place being so taken by the papists, the English rejects it, and will have nothing to do therewith; but our men being more wise, and understanding their owne ends, put up in their rubrick in capitall letters formally and expressly their praier of consecration.

(t) Durand. lib. 6. Dicimus illud non consecrari; sed sanctificari: differt autem inter hæc, nam consecrare, est consecratione transubstantiare: sanctificare est, sanctum & reverendum efficere, ut patet in aqua benedicta.

2. The Papists to the end that their consecratory words may bee whispered upon the elements for their change, and no wayes heard of the people, who perchance if they heard and understood them, might learne them by heart, and in their idlenesse might pronounce them over their meales, and so, which once they say was done, Transubstantiate their ordinary food into Christs body: for the eschewing of these inconveniences, they ordaine the consecration to bee made in the outmost corner of the church, so far from the eares of the people as may be, and for the greater security, they ordaine their priests in the time of consecration, both to speake low, and to turne their backs upon the people: For to remedy these wicked follies, the English expressly ordained their Communion Table to stand in the body of the Church, where the Minister in the mids of the people might read out openly all the words of the Institution. But our men to returne to the old fashion, command the table to be set at the East end of the Chancell, that in the time of the consecration, the priest may stand so farre removed from the people, as the furthest wall of the Church can permit, and as this distance were not enough to keep these holy words of consecration from the prophane eares of Laicks, our book hath a second Rubrick, enjoyning expressly the priest in the time of Consecration to turne his backe on the people, to come from the North end of the Table, and to stand at such a place where hee may use both his hands with more decencie and ease, which is not possible but on the West side alone; for on the South side

the commoditie is just alike as in the North. On the East none can stand, for the Table is joynd hard to the Wall, and whosoever stands at the West side of the Altar, his Back is directly to the people that are behind him. They say for this practise many things, first, That in the good holy Liturgie of *Edward* the sixth, the Priest was ordained to stand with his back to the people. (u) Againe, that alwayes in the ancient church the priests stood in the uppermost end of the church, divided from the people behind them, with railes, and vailes, and other distinctions. (x) 3. That Scripture is the ground of this practise, for so it was in the Jewish Church, the Priest when hee went into the Sanctuary to pray, and offer incense for the people, they stood without and never did heare what he spake, nor saw what he did. (y) If from this practise wee would inferre with *Bellarmino*, that the priest in the consecration might speake in latine, or in a language unknown to the people, since God to whom he speaks understands all languages, the elements upon which the consecratorie words are murmured, (z) understands none, and the people for whom alone the vulgar language is used, is put backe from the hearing of the consecration; we know not what in reason they could answer: But this we know, that the maine ground whereupon we presse the use of the vulgar language, not onely in the consecration as they call it, but in the whole service of God, I

(u) *Heylens antid.* pag. 45. and 46. The Church of Rome enjoyneth the Priest to stand *in medio altaris*, with his face to the East, and back to the people; But the Church of England at the North side of the Table, albeit in King *Edward's* Lyturgie, the Priest was appointed to stand at the midst of the altar.

(x) *Supra sepe.*

(y) *Pokling. alt.* pag. 99. The people might see the Priest going into the Sanctuary, they might heare the noyse of his bells; himselfe, his gesture, his actions they saw nor, yet all this was done *in medio Ecclesie*, but not among the people

in the outward or inward Court, whereunto onely the people were permitted to come.

(z) *Scottish Service* the words of consecration may be repeated againe over more either bread or wine.

meane the warrant of Scripture, they openly denie and for it gives no ground, but the old tradition of the Church. (C)

3 When our priest is set under the East wal within his raile his backe upon the people, he is directed to use both his armes with decency and ease, what use here can be made of the priests armes, except it be for making of large crosses as the masse Rubricks at this place doth direct, We doe not understand: only we have heard before, that they avow the lawfulnessse of crossing no lesse in the supper than in Baptisme. 4. The prayer which stands here in the English booke, drawne from the place wherin it stood of old in the Masse to countenance the transubstantiation of the bread and wine into Christs body and blood, but standing in this place before the consecration it is clear of all such suspicion: Our men are so bold as to transplant it from this good ground to the old wicked soyle at the backe of the consecration where it wont to stand before in the old order of *Sarum*. 5. In the next English prayer, we put in the words of the Masse, whereby God is besought by his omnipotent spirit so to sanctifie the oblations of bread and wine, that they may become to us Christs body and blood, from these words all papists use to draw the truth of their transubstantiation, wherefore the English reformers scraped them out of their Booke, but our men put them fairely in, and good reason have they so to do: for long agoe they professed that about the presence of Christs body and blood in the Sacrament after consecration, they are fully agreed with *Lutherans*

(C) White on the Sabbath, pag. 97. Such traditions are those that follow the Service of the Church in a knowne language, &c.

(a) *Mont. appeal p. 289.* If men were disposed as they ought unto peace, there needed bee no difference in the point of reall presence: for the disagreement is only *de modo presentiae*; the thing it self, That there is in the holy *Eucharist* a reall presence, is yeilded to on either side. For *Andrews* professeth to *Bellarmino*, *Nobis vobiscum de objecto convenit, de modo huius est. Praesentiam inquam credimus non minus quam vos veram, de modo praesentiae nil remere definimus.* There is no such

and papists in all things that is materiall and needfull, as for the small difference which remains about the formalitie and mode of presence, it is but a curious and undeterminable question, whereabout there would bee no controversie, did not the devillish humour of the Puritans and Jesuites make and entertaine it. (a) Yea they seeme to have come a step further, to the embracing of the very mode of the popish presence, for they teill of a corporall presence *ibi* that the body is there on the Altar, and that essentially; yea so grossely, that for its presence there, the Altar it selfe, let be the elements, must bee adored. 6. They make an expresse rubrick for the priests taking of the patin and chalice in his hand in the time of consecration, which taking not being either for his owne participation or distribution to others, why shall wee not understand the end of it to be that, which the Masse there enjoynes the paten and chalice, their elevation and adoration; for the elevation was long practised and professed by some of our Bishops, and the adoration when the chalice

cause therefore saith he, why in this point of the Sacrament we should be so distracted, seeing we both confesse that which is enough, *This is my body*, and contend meeely about the means how it is my body, a point of faith undeniable though it be unsearchable and incomprehensible: From *Hooker* he pronounceth, that there is a generall agreement about that which is alone materiall, for the rest he avoweth himselfe to be for peace and reconciliation, and all to be so but Puritans and Jesuites, whom the Devill doth nourish up in a faction. *Lawrence*, p. 18. I like *S. Ambrose*, *Lombard*, *Roffensis* & *Harding*, who advise in this argument to forbear the determination of the manner of presence, and to cloath our fancie with indefinite & general expressions. As I like not those that say he is bodily there, so I like not those that say his body is not there. For *S. Paul* saith it is there, and the Church of *England* saith it is there, and the Church of God ever said, it is there, and that truly, substantially, essentially. We must beleve it is there. We must not know how it is there. It is a mysterie they all say. The presence they determined, the manner of his presence they determined not, They said he is there, but the Lord knows how.

and

and paten are taken in the priests hands is avowed by *Heylin*. The practice of *Wren* does declare their intention: this man as the Citizens of *Ipswich* complains to the Parliament, when he consecrat at their new Altar, did alwayes turne his back on the people, did elevate the bread and wine above his shoulders, that it might be seene, did set downe every one of the Elements, after they were consecrate, and adored onely before them. (b) 7. In another rubrick of our consecration we have the cautels of the Masse, anent the priests intention to consecrate, expressly delivered unto us.

(b) *Heylens* answer, pag. 137. Think you it fit the Priest should take into his hands the holy mysteries without lowly reverence, and that it is an innovation to do so.

Our change: about the sacrifice.

As for that wicked sacrifice of the Masse, which the Canon puts at the back of the Consecration, the English banisheth it all utterly out of their book; but the faction to shew their zeal in their reforming the errors of the English Church, their mother, puts downe here in our booke; first at the backe of the consecration their *memento* and prayer of oblation. 2. That prayer of Thanksgiving which the English sets after the Communion in a place, where it cannot be possibly abused, as it is in the Masse for a propitiatory sacrifice of Christs body and blood, they transpose and set it just in the old place where it stood in the order of *Sarum*, at the back of the consecration before the Communion. 3. The clause of the Missall, which for its favour of a corporall presence, the English put out of this prayer (*may worthily receive the most precious body and blood of thy Son Christ Iesus*) they have here restored. 4. That wee may plainly understand, that this prayer is so transplanted and supplied for this very end, that it

may serve as it did of old in the Missall for a prayer of oblation of that unbloudie sacrifice by the priest for the sinnes of the world. Behold the first eighth lines of it, which of old it had in the Missall, but in the reformation was scraped out by the English, are plainly restored, wherein we professe to make and over againe to make before Gods divine Majestie a memoriall as Christ hath commanded. This making not only the Papists, but *Heylene* speaking from *Canterburie*, expones farre otherwise then either *Andrewes*, *Hooker*, *Montagu*, or the grossest of the English Divines for a true, proper, corporall, visible, unbloody sacrificing of Christ, for which first the Apostles, and then all Ministers are as truely priests though Evangelicall, and after the order of *Melchisedeck*, as ever the Sons of *Aaron* were under the Law, and the Communion Table becomes as true and proper an Altar, as ever was the brazen Altar of *Moses*. (c) 5. After the consecration and oblation they put to the Lords prayer, with the *Missalls* preface, *audemus dicere*. Here the papists tell us, that their priest by consecration having transubstantiate the bread, and by their memoriall of oblation having offered up in an unbloody sacrifice the body of Christ, for the reconciliation of the Father, doth then close his quiet whisperings, his poore pipings, and becomes bold to say with a loud voyce, having Christ corporally in his hands, *Pater noster*. The English to banish such absurdities, put away that naughty preface, and removed the prayer it selfe from that place: But our men to shew their Orthodoxie, repone the prayer in the owne old place,

(c) *Heylens anti-*
tid. pag. 6. sect.
 2. The passion of
 our Savi^r ur, as by
 the Lords owne
 ordinance, it was
 prefigured to the
 Jewes in the legal
 sacrifices *à parte*
ante: So by *Christis*
 institution, it is
 to be commemo-
 rate by us *Chri-*
stians in the holy
 Supper, *à parte*
post. A sacrifice it
 was in figure, a
 sacrifice in fact,
 and so by conse-
 quence a sacrifice
 in the commemo-

place, and set before it in a faire Rubrick the whole old preface. 6. The first English prayer which stood before the consecration, where the passages of eating Christs bodie, and drinking Christs blood, could not possibly, by the very papists themselves, be detorted to a corporall presence, yet now in our book, it must change the place, and bee brought to its owne old stance, after the consecration and oblation, immediately before the communion, as a prayer of humble access.

There can be no Sacrifice. There was a bloody Sacrifice then, an unbloody now; a Priest derived from Aaron then, from Melchisedeck now; an Altar for *Mosaicall* Sacrifices then, for Evangelicall now. The Apostles in the institution were appointed Priests by Christ, where they received a power for them and their Successors to celebrate these holy mysteries. *Hoc facite*; is for the Priest, who hath power to consecrate; *Hoc edite*, is both for Priest and people. *Ibid. pag. 17.* He maintained at length, that in the Lords Supper there is a true, proper, corporall, visible, and externall Sacrifice.

rations, or immediately upon the post fact a Sacrifice there was among the Jewes, a Sacrifice there must be amongst the Christians: and if a Sacrifice must bee, there must be Priests also to do, and altars whereupon to do it: for without a Priest and an Altar

The third part of the Masse I spake of, was the Communion; see how here our men change the English booke: The English indeed in giving the Elements to the people, retaine the Masse words, but to prevent any mischief that could arise in the peoples minde from their sound of a corporall presence, they put in at the distribution of both the elements, two golden sentences, of the hearts eating by faith, of the soules drinking in remembrance. Our men being nothing afraid for the peoples believe of a corporall presence, have pulled out of their hands and scraped out of our booke both these antidotes. 2. The Masse words of Christs body and blood in the act of communion, being quite of the English antidots against their poyson, must not stand in our booke simply; but that the people may

Our changes in the Communion.

may take extraordinary notice of these phrases, there are two Rubricks set up to their backs, obliging every Communicant with their owne mouth to say their *Amen* to them. 3. The English enjoyes the Minister to give the people the elements in their owne hand ; ours scrapes out that clause, and bid communicate the people in their owne order, which imports not onely their removall from the Altar, their standing without the Rail, as prophane Laicks farre from the place, and communion of the Priests, but also openeth a faire doore to the popish practice, of putting the elements not in the prophane hands, but in the mouthes of the people ; this as the report goes, they have well neer practised, and no marvaile, since already they professe that the people ought not with their fingers to touch these holy mysteries : See in the Supplement, *D. Kellets Tenets*. 4. The English permit the Curate to carry home the reliques of the bread and wine for his private use, but such profanity by our booke is discharged : The consecrate elements are injoynd to be eaten in the holy place by the priest alone, and some of the Communicants that day, whose mouths he esteemeth to be most holy : Yea, for preventing of all dangers the cautele is put in, that so few elements as may, be consecrate. 5. Our Booke will have the elements after the consecration covered with a *Corporall*, the Church Linnings were never called *Corporalls* any where, till Transubstantiation was borne, neither carryed they that name in England, till of late his Grace was pleased by the pen of his man *Pocklingtonne* and the like, to disgrace them with that stile.

6. The

6 The English will have the Ministers and people to communicate in both kinds; our booke enjoynes the Priest to receive in both kindes, but the people onely in due order: This due order of the people, opposite to the communion of the Priest in both kindes, may import the removall of one kinde from the people, so much the more may wee feare this sacriledge from their hands, since they tell us, that our onely ground for communicating of the people in both kindes is stark naught, that for this practice there may well be tradition, but Scripture there is none. (d) Also that in divers cases the ancient Church did lawfully give to the people the bread alone, that the Sacrament after the publick communion, was oft reserved to be sent to the sick, to be taken at private occasions, and laid up in the Church in a publicke repository. Now it is well knowne, and the papists presse this upon us, when they would rob the people of the cup; that the wine was not sent to the sicke in a farre distance from the Church, nor taken home by the people to be used with the bread in the times of straight, nor set up in the Church in the Ciboir or Repository. These changes of the English Liturgy, which the *Canterburians* have made, in some few pages lying together of the Scottish service, if they be either few or small, your selfe pronounce the sentence.

ric away how great a part they would, and to keep it by them, and to take it at times to comfort them; but for the sick, it was alwayes sent them home, were the distance never so great, and against the time of extremitie, it was thought not amisse to have it reserved; that if the Priest should not then be in state to go to the sick partie, and there to consecrate it for him, yet at least it might be sent him, as in the case of *Serapion*. *Pokling*, as we have heard, made it one of the matters of that Churches glorie, that they yet doe retain in their Chancels the old Repositories.

(d) *White on the Sabbath, pag. 97.* Such Traditions are those that follow the deliverie of the Communion to the people in both kinds.

Montag. orig. pag. 396. Ubi jubentur in Scripturis infantes baptizari, aut in cœna Domini sub utraque specie communicantes participare; de his possumus profiteri, Nihil tale docet Scriptura, Scriptura hæc non prædicat.

Andrews stricture pag. 5. It cannot be denyed, but reserving the Sacrament was suffered a long time in the Primitive Church, in time of persecution, they were permitted to car-

The last chapter, containing the *Canterburian maximes of Tyrannie.*

ONe of the great causes of Protestants separation from *Rome*, is the tyranny of the *Romish* Clergie, whereby they presse upon the verie conscience of their people, a multitude of their own devices, with the most extreame and rigorous censures which can be inflicted either upon bodies or soules. And for the more facilitating of their purposes, they advance the secular power of Princes, and of all Sovereigne Estates above all, that themselves either crave or desire: alone for this end, that their Clerks may ride upon the shoulders of Sovereignty, to tread under the feet of their domination; first the Subjects, and then the Soveraignes themselves.

The tyrannous usurpation of the *Canterburians*, are as many and hea- vie as these of the *Romish* Clergie.

How much our men are behinde the greatest tyrants that ever were in *Rome*, let any pronounce, when they have considered these their following maximes: They tell us, first, that the making of all Ecclesiastick constitutions doth belong alone to the Bishop of the Diocesse, no lesse out of Synod than in Synod: That some of the inferiour Clergie may be called (if the Bishops please) to give their advice, and deliberative voyce; That the Prince may lend his power, for confirming and executing of the constitutions made; but for the worke of their making, it is the Bishops priviledge, belonging to them alone

alone by Divine right. (a) 2. That in a whole kingdome, the Bishops alone, without the privatie of any of the Clergie, of any of the Laity, may abolish all the Ecclesiasticall judicatories, which the standing and unrepealed lawes, which the constant customes, ever since the reformation had settled, and put in their roome new forraigne Courts, which the kingdome had never knowne, scarce so much as by their name. (b) That at one stroke they may annull all the Acts of three or fourescore Nationall Assemblies, and set up in their roome a Book of Ca-

(a) Samuel Hoards Sermon, pag 7. By the Church I meane the Churches Pilots, who sit at the sterne: Heads and members divide al bodies Ecclesiasticall and civill, what ever is to bee done in matters of direction and government, hath alwayes beene, and must bee the sole

prerogative of the heads of these bodies, unlesse we will have all Common-wealths and Churches broken in peeces. *Ibid. pag. 8.* The key of jurisdiction, which is a power of binding and loosing men, *in foro exteriori*, in the courts of justice, and of making lawes and orders, for the government of Gods house, ispeculiar to the heads and Bishops of the Church: *Ibid. p. 31.* What was *Ignatius* and *Ambrose*, if we look at their authoritie, more than other Bishops of the Church: That libertie therefore which they had to make new orders, when they saw cause, have all other Prelates in their Churches. *Edward Boughanes Serm. pag. 17.* Submit your selves to those that are put in authoritie by Kings, so then to Bishops, because they are put in authoritie by Kings, if they had no other claime. But blessed be God, they hold not only by this, but by an higher tenure, since all powers are of God, from him they have their spirituall jurisdiction whatever it be. *S. Paul* therefore you see assumes this power unto himselfe, of setting things in order in the Kirk, before any Prince become Christian, *1 Cor. 11. 34.* The like power hee acknowledgeth to be in *Titus 1. 5.* and in all Bishops, *Heb. 15. 17.* *Ibid. pag. 18.* Kings make lawes, and Bishops make canons. This indeed it was of necessitie in the beginning of Christianitie, Kings made lawes for the State, and Bishops for the Kirk, because then there was no Christians Kings, either to authorize them to make such laws, or who would countenance the when they were made. But after that Kings became nourishing fathers to the Church in these pious & regular times, Bishops made no Canons, without the assent & confirmation of Christians Kings, & such are our Cauons, so made, so confirmed, *Chounei collect. p. 53.* *Reges membra quidē & filios Ecclesie se esse habitos, rejecisse, contempnissse non unquā audivimus; obediunt, simulque regnant: Fura quibus gubernari se permittunt, sua sunt, vitalitatem nativam ex prepositis Ecclesie, tanquam ex corde recipiunt & vivacitatem ex ipsis tanquam ex capitibus derivant.* *Sam. Hoards p. 9.* Nor did they exercise this power, when they were in Counsell only, but when they were asunder also: speaking of Apotlles as they are paterns to all Bishops. (b) Our Church Sessions, our weekly Presbyteries, our yearly generall Assemblies, whereof by our standing lawes we have been in possession, are close put downe by our book of Canons, and in their roome Church-Wardens, officiaall Courts, Synods for Episcopall visitation, and generall Assemblies to bee called when they will, to be constitute of what members they please to name, are put in their place,

(e) So is their booke entituled, *Canons and Constitutions Ecclesiasticall gathered, and put in forme, for the government of the Church of Scotland*, and ordained to bee observed by the Clergie, and all others whom they concerne.

nons of their owne devising. (c) That they may abolish all the formes used in the worship of God, without any question for threescore yeeres and above, both in the publicke prayers, in the administration of the Sacraments, in singing of Psalmes, in preaching the Word, in celebrating of marriage, in visiting the sicke, and in ordination of Ministers: neither this alone, but that it is in their hand to impose in place of these accustomed formes, foure new Bookes of their owne; of Service, of Psalmes, of Ordination, of Homilies. All this our Bishops in *Scotland* have done, and to this day, not any of them to our knowledge can bee moved to confesse in that deed, any faile against the rules either of equity or justice, what ever slips of imprudence there may bee therein. And all this they have done at my Lord of *Canterburies* direction, as we shall make good by his owne hand, if ever we shall bee so happy as to be permitted to produce his owne authentick autographs, before the Parliament of *England*, or any other Judicatorie that his Majestie will command to cognosce upon this our allegiance. Readily *Rome* it selfe cannot be able in any one age to parallell this work which our faction did bring forth in one yeare. It is a bundle of so many, so various, and so heavie acts of tyrannie. Certainly, *England* was never acquaint with the like; we see what great trouble it hath cost his Grace, to get thorow there one poore Ceremonie of setting the Communion Table Altar wayes; for there themselves dare not denie, that it is repugnant to the established Lawes of their Church and
state.

state for any Bishop; yea, for all the Bishops being joyned, to make the poorest Canon without the voyces of their Convocation house, or nationall Assembly; yea, without the Parliaments good pleasure. (d) 3. They avow that all their injunctions though so many and so new, yet they are so holy and so just, that the whole kingdome in conscience must embrace them all as the commands of God. (e) That whoever will be so peart as to affirme in any one of them, the least contrariety to the Word of God, he must have no lesse censure then the great excommunication, from which he must never be relaxed but by the Bishops own mouth, after his publick repentance and revocation of so vile an error. (f) That his bodily and pecuniall penaltie shall be at the free-will and discretion of the

(d) *Whites Examination of the dialogue, p^{is}g. 22.* By the Lawes of our Kingdome, & Canons of our Church, many learned persons are appointed to be assistants unto Bishopps, & in our nationall Synods, in which all weightie matters concerning religion are determined, nothing is, or may be concluded, but by the common vote and counsell of the major part of the convocation which consisteth

of many other learned Divines, besides Bishops. *Andrews Sermon of Trumpets, dedicated to the King by Canterburie.* As for the Churches Lawes, which we call Canons or rules, made to restraine or redresse abuses, they have alwayes been made at Church Assemblies, and in her owne Councils, not elsewhere. *Heylens antid. pag 29.* I trow you are not ignorant that the Kirk makes anons, it is the work of Clergie men in their Convocations, having his Majesties leave for their convening, and approbation of their doings. His Majestie in the Declaration before the articles hath resolved it so, and the late practice in King *James* his raigne, what time the book of Canons was composed in the Convocation, hath declared it so too. (e) *Whites Examination, pag. 20.* telleth us as it were from *Eusebius*, *Quicquid in sanctis Episcoporum conciliis devertitur, id univ^{er}sum divine voluntati debet attribui.* And from *Bernard*, *sive Deus, sive homo vicarius Dei mandatum quodcumque tradiderit, pari profecto obsequendum est cura, pari reverentia suscipiendum: ubi tamen Deo contraria non precepit homo.* (f) *Book of Canons, pag. 8.* Whosoever shall hereafter affirm, that the forme of worship contained in the booke of Common Prayer, that the rites and ceremonies of the Church, that the government of the Church by Arch-Bishops, Bishops, and others, that the forme of consecrating Arch-Bishops, Bishops, Presbyters, and Deacons, as they are now established under his Majesties authoritie, doe containe in them any thing repugnant to the Scriptures, or are corrupt, superstitious, or unlawfull in the service and worship of God, let him bee excommunicate, and not restored, but by the Bishop of the place, or Arch-Bishop of the Province, after his repentance, and publicke revocation of such his wicked errors.

(2) Book of Canons, *pa.* 37. In all this book of Canons, whereforever there is no penaltie expressly set downe, it is to bee understood, that, to the crime or offence be proved, the punishment shall bee arbitrary, as the Ordinary shall think fittest. (b) *Canterburies Starre-Chamber Speech* in his Epistle to the King, I shall rather

magnifie your clemencie, that proceeded with those offenders, *Burton, Bastwick, Prinne*, in a Court of Mercie, as well as Justice; since as the reverend Judges then declared, yee might have justly called the offenders into another Court, and put them to it in a way that might have exacted their lives. (i) The world knowes, that numbers who have beene flying from Episcopall tyrannie out of *England*, to the very new found lands, never to returne, have been by violence kept back, and cast in their prisons: and we see daily, that numbers not onely of men, but even of silly women are drawne back in *Ireland* from their flight out of the Kingdome, to close prisons. (k) *Huntly* in his Breviate reports, as a known case among many other, this one also, that *M. John Hayden*, a poor *Devonshire* Minister, for preaching at *Norwich* a Sermon, wherein he let fall some passages against setting up of images, and bowing at the name of *Jesus*, was apprehended like a Traytour, with the Constables bills and halberds by *D. Harsnet* then Bishop, and brought manacled to him like a Felon, and committed to the common Jayle close prisoner, above thirteene weeks, where he was like to starve; the Bishop having taken from him his horse, papers, and all, thereafter he was sent by a Pursivant to *London*, and kept two full Terms. At last, by the high Commission he was deprived of his orders, thereafter the high Commissioners imprisoned him in the *Gate house common dungeon*, & *Canterbury* sent him to be whipt to *Bridewell*, and there kept him all the long extreme cold winter in a dark cold dungeon, without fire or candle-light, chained to a post in the midst of the roome, with heavie irons on his hands and feet, allowing him onely bread and water, with a pad of straw to lye on: And since on his reliefe hath caused him to take an oath, and give band to preach no more, and to depart the Kingdome within three weeks, without returning; and all this for preaching after his first unjust deprivation, though no exception was taken against his doctrine. Thus much in the Breviate is printed of *Hayden*: if the man be roguish, as some indeed say he is, I am utterly ignorant of his manners: but hereof no man is ignorant, that the Episcopall censures lets slip in men who loves their cause, manners of the most vile villains, as appears well this day in many

Prince

Prince against their practices. (l) That all this is but just severity, and the very expedient meane to advance their cause, which they glory hath well neere already close undone their opposites, (m) and which they boast shall still bee used. (n) But alas it is gone now beyond boasts, when they are the second time upon the very poynt to kill millions of the Kings best Subjects, to dash together all his dominions in a bloody warre, as pitchers one upon never spotted with the allegiance of any crime, but opposition to their ungracious Lordships; the Remonstrants can make it appeare by too too many examples. (l) Sunday of our prime Earles and Lords did present a supplication to our King, after his Coronation, wherein the matter of their greatest complaint was, so far as ever wee heard, their challenging of the Bishops for what they had done, and were likely to doe. The double of this privie supplication being privily conveyed by an unfriend, some two or three yeares thereafter, out of my Lord *Balmerinochs* chamber, was a ditty for which he was condemned to dye, for an example to all other Noble Men to beware of the like rashnesse, especially his Fellow-supPLICANTS, who are all declared to have deserved by that fault the same sentence of death. Large Declaration, pag. 14. Nor could they have found the least blemish in our justice, if we should have given warrant both for his sentence and execution, whose life was now legally devolved into our hands. *Ibid.* p. 13. We were graciously pleased, that the feare and example might reach to all, but the punishment only to one of them, to passe by many, who undoubtedly had been concluded, and involved by our Lawes in the same sentence, if we had proceeded against them. (m) *Studley* about the end of his wicked story avowes, that since by severe punishment the number of the unconformists have decayed, that their cause cannot be from God (n) *Canterburie* in his Epistle to the King before the *Star-Chamber* speech, having magnified the Kings mercie, for saving the life of *Burton* and his companions, is bold to advise the King not always to be so mercifull, in these words, Yet this I shall be bold to say, that your Majestie may consider of it in your wisdom, that one way of government is not alwayes either fit or safe, when the humours of the people are in a continuall change, especially when such men as those shall work upon your people, and labour to infuse into them such malignant principles, to introduce a partie in the Church or Common-wealth. *Et si non satis sua sponte insaniant instigare.* *Heylen* in his moderate answer, pag. 187. hath many reasons and examples, to prove that *Bourton* and his like deserved no lesse than publike execution: And yet these men are so gentle to Papists, that they glorie in their meeknesse towards them, professing that to the bitterest of the Jesuites they have never given so much as a coarse word. So *Canterburie* in his Epistle the other yeare to the King, before the relation of the conference, God forbid that I should ever offer to persuade a persecution in any kind against the Jesuites, or practise it in the least, for to my remembrance I have not given him or his so much as coarse language.

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another, for the confirmation of their intollerable tyranny, where long it hath beene tottering, and the reerection of it where its owne unsupportable weight hath caused it to fall.

King Charles hates all tyranny.

As for the power of Princes, the most of those this day who are Christians, and especially our gracious Sovereigne, are very well content to be limited within the bounds of the lawes which themselves and their predecessors have setled in the Church and State of their dominions, to make the preservation of those Lawes and of their subjects liberties Ecclesiastick and Civill, according to them, the greatest glory of their prerogative Royall. (o) To give assurance of their resolution never to abolish any old, or bring in any new act, either in church or state without the concurrence of Assemblies and Parliaments. (p) Neither to impose any taxation on their subjects goods without their free consent thereto given by their Commissioners in Parliament, (q) the extending of the prerogative to the

either to force upon that our native Kingdome any innovation of religion, or to infringe any of the civill liberties, or the lawes thereof, accounting it our glorie to preserve libertie and freedom among them, according to their Lawes. Therefore wee doe once againe by this renew our former promises for the maintenance of Religion and Lawes, and this we doe in all sinceritie of heart, we take God the Searcher of all hearts to witnesse, that as we are Defenders of the true Protestant Religion, which we from our heart professe; so we trust, we shall by his goodnesse continue in the same, and never shall permit any innovation to creep in this, or any other of our Kingdomes. One of the articles of *Dunee* pacification is this: We are further graciously pleased, that according to the Petitioners humble desires, all matters Ecclesiasticall shall be determined by the Assemblies of the Church, and matters civill by the Parliament, and other inferiour Judicatories established by Law, which accordingly shall be kept once a year, or so oft as the affaires of the Church and Kingdome shall require. (q) *Cant. relat. p. 112.* In some Kingdomes there are divers businesse of greatest consequence, which cannot be finally and bindingly ordered, but in and by Parliament; and particularly the Statute Lawes, which must bind all the Subjects, cannot be made or ratified but there, the supreme Magistrate in the civill State

making

making of new lawes, or abolishing of old, to the imposing of taxes by simple proclamation without Parliament, our Prince doth so farre abhorre, that he condemned a certaine writ for importing his Majesties entertainment of such motions; yea, his Majesty by his Attourney generall called the Earle of Bedford and other noble personages to censure, for keeping such a writ wherein did lye so pernicious positions. (r) Where some Princes misled through passion and mis-information have deviat so far from the path of justice, as to intend by violence and armes the overthrow of the true religion and ancient liberties of their subjects, the opposition which the subjects are forced to make in this case against the oppression of their Prince, our gracious Sovereigne hath been so farre ever from counting of it rebellion, of which crime the greatest royalists in England wont alway to absolve it, (s) that his

may not abrogate Lawes made in Parliament, though hee may dispense with the penaltie of the Law *quoad hic & nunc.*

(r) The which seditious discourse and writing, the authors thereof intended should bee dispersed, as if the same had been entertained by your Majesty, with purpose to put it in execution, and to alter the ancient Lawes of this Kingdom, and to draw all things to your Majesties absolute will and pleasure,

and to dispose of your Subjects goods without their consent, and to make and repeale Lawes by your Majesties Proclamation only, without consent of Parliament, which if it should be beleevd by your people, could not but raise infinite discontent amongst them, the consequence whereof might be of extreme and almost inevitable danger to your Majesties person, and to the whole frame of the Kingdome. (s) *Bilson* of Subjection, p. 280. Neither will I rashly pronounce all that resist to be Rebels: Cases may fall out even in Christian Kingdomes, where people may plead their right against the Prince, and not be charged with rebellion: As for example, if a Prince should go about to subject his Kingdome to a forraigne Realme, or change the forme of the Commonwealth from Emperie to Tyranny, or neglect the Lawes established by common consent of Prince and people, to execute his owne pleasure; in those and other cases which might be named, if the Nobles and Commons joyne together, to defend their ancient and accustomed libertie, regiment, and lawes, they may not well be counted Rebels. *Id.* By superiour powers ordained of God, we do not meane the Princes private will against his lawes, but his precepts derived from his lawes, and agreeing with his lawes; which though it be wicked, yet may it not be resisted by any subject with armed violence; but when Princes offer their subjects no justice but force, and despise all lawes to practise their lusts, not any private man may take the sword to redresse the Prince; but if the lawes of the land appoint the Nobles, as next to the King, to assist him in doing right,

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Majestic

and withhold him from doing wrong, then see they licensed by mans law, & so not prohibited by Gods Law for to interpose themselves for the safeguard of equitie and innocencie, and by all lawfull and needfull meanes to procure the Prince to be reformed, but in no case to deprive him where the Scepter is inherited. *Ibid. pag. 94.*

Majestie hath thought meet before all *Europe* after the example of his glorious Father, and renowned predecesrix *Elizabeth*, to give his countenance, aid, and powerfull assistance to them all, when their just grievances and feares were laid out before his Throne. If so be King *Charles* had esteemed the late wars in *France* of the protestants against their king, the present wars of *Holland*, and of the high *Dutches* against the *Spaniard* and *Emperour* an unlawfull defence, let be a trayterous insurrection of Subjects against their Soveraignes; Wee presuppone his Majesties justice would have beene loath ever to have defiled his Scepter by supporting them all with men and moneys, as oft he hath done, and yet doth avow the deed.

Spoiles, massacres, conspiracies, treasons, even to the destruction and murder of Princes by their owne servants, if a Priest say the word, you count in your selves to be just, honourable, and godly war: if others do but stand on their guard to keep their lives and families from the blinded rage of their enemies, seeking to put whole townes and provinces to the sword, against all law and reason, and to disturb Kingdomes in the minoritie of the right Governours, or if they defend their Christian and ancient liberties, covenanted and agreed upon by those Princes to whom they first submitted themselves, and ever since confirmed and allowed by the Kings that have succeeded. If in either of these two cases the Godly require their right, and offer no wrong, neither impugne their Princes, but onely save their owne lives, you crie rebellious Hereticks, rebellious Calvinists, surrie, frenzie, mutinie, and I know not what, yee may pursue, depose, murder Princes when the B. of *Rome* bids you, and that without breach of duty, law, or conscience to God or man; as you vant. And that when neither life nor limme of you is roucht, we may not so much as beseech Princes that we may be used like subjects, not like slaves, like men, not like beasts, that we may be convented by lawes before Judges, not murdered by Inquisitors in corners, but incontinent the fume of your unclean mouth is ready to call us by all the names you can devise.

The *Canterburians* flatter the King in much more power than ever he will take: And inable him without advice of the Clergy, to doe in the Church what he pleaseth.

which

nemo enim sibi Legislator, vindex aut Iudex, distinctio non probanda principem quoad vim legum directivam non coactivam legibus subditum esse, non enim magis dirigere quam cogere seipsum potest quis, cum actio omnia sit inter agens & patiens. lb. 41. Si leges suas se observaturum pacto obligaverit princeps, quod raro aut nunquam fit, etiam si solet princeps quiseque legum observationem hoc sensu promittere, id est, ut à subditis observentur, se effecturum, ad earum observationem teneri eum confitemur, sed religionis potius quam iustitiæ legalis observatione. (x) Iohannes Wemius, p. 26. Legum latio præcipuum est supremæ dominationis ac majestatis caput. lb. p. 74. Legum ecclesiasticarum principes latores sunt, nec differunt à civilibus ecclesiastica ratione causæ efficientis. (y) Iohannes Wemius, p. 59. Potestatem in ecclesiasticis vovimus posse à principibus jure suo extra concilia exerceri docent, quas ita tulerunt leges imperatores atque in Regis legibus ecclesiasticis quæ legi divina non repugnant, nequit quis bona cum conscientia obedientiam detrectare, quamvis non accesserit ad earum constitutionem Pastorum Ecclesiæ consensus. lb. p. 93. Etiam si extra concilia jubendi autoritatem habeat Princeps, tamen libentius obsequuntur subditi illis principum statutis, quibus pastorum in conciliis honorantur judicia. (z) Large Declaration, p. 222. Did not we and our Council by equall authoritie command these innovations of Canons and Liturgie? Was not then the Prelates practice of them as well warranted as this confession of faith, and the band annexed, which were never brought in by Acts of Parliament, or Assembly; but meerely by our royall Fathers prerogitive, and put in execution by the authoritie of his Council? (&) Iohannes Wemius, pag. 66. Laicos sæpè à principibus advocatos in Concilia videre est; quibus non modo consultivam, sed & definitivam vocem permitterent. Iste fuit electionis mittendorum ad Concilia modus, ut Ecclesiarum præsulibus quos vellent mittendi liberam plerumque potestatem permitteret princeps, quod illis exploratum quam sibi esset qui ad eam provinciam aptiores: Non quod principi penitus neganda sit, quod autumant nonnulli, particularis personarum quæ consilio eum Leges Ecclesiasticas laturum adjuvent designatio. Istud enim esset principum juri detrabere. Ex singulis diocæsis moderatus aliquis numerus eruditorum ac prudentiorum Presbyterorum, Diaconorum, & Laicorum a Principe aut Metropolita Principis delegato eligebatur.

the voyce of all the rest at most but *consultive*, or if any of them become *decisive*, it is by the Princes favour, or at least permission. (a) 8. That Church Assemblies are onely politick Conventions, not grounded upon any Divine right, and so to bee used, or disused as the prince shall thinke expedient. (b) 9. That it is in the power of all Sovereignes, whether Monarchick, Aristocratick, or Democratick, to appoynt for the government of the Church in their dominions such Officers and Spirituall Courts, as they finde most meet, and agreeable to their temporall estates, to erect Bishops, and put downe Presbyteries, to erect Presbyteries, and put downe Bishops. (c) 10. That all this power to conclude every ecclesiastick affaire which can bee subject to the jurisdiction of any ecclesiasticall Synod doth belong alike to all Sovereignes, whether *Turkish, Jewish, Pagan, Hereticall, or Christian and Orthodox.* (d)

(a) Iohannes Wemius, p. 89. *Consultivam habent vocem Pastores tanquam juris divini consulti, definitivam princeps ut iudex; dante illis consilio, his iudicii potestatem legislatore Deo, penes quem solum summa in spiritualibus imperii residet.* 1b. p. 70. *Vocem habere qui congregantur Presbyteros non qua Presbyteri, sed qua ecclesiarum sunt legati a principe vocati.* Ibid. pag. 74. *Definitiva sententiae dictio eorum est, qui a principe summo mode-*

ratore eos consulente, vocemque decisivam illis dante vocantur. 1b. *Afferimus non agitata in conciliis fuisse saltem quae majoris momenti essent negotia, nisi quatenus ea princeps, per legatos proponeret, aut patribus descripta traderet.* (b) Iohannes Wemius, p. 126. *Nullo in Scriptura mandato nititur concilia celebrandi mos; sed a principibus ecclesiae curam suscipiunt, & cum non essent principes, a pastoribus ipsis volentibus ortum habuit.* (c) Iohannes Wemius, p. 78. & 79. *Officiorum Ecclesiae modus ad id quod est, & a principe pastores Ecclesiae non consulente praescribi posse affirmamus, putantes cum serenissimo nostro Rege summis quibusque imperitantibus concessum esse externam in ecclesiasticis regimini formam suam praescribere, quae ad civilis administrationis modum quam proxime accedat, dummodo a fide veraeque religionis fundamentis ne tantillum abscedat.* (d) Iohannes Wemius, p. 124. *Regio non confertur ecclesiasticae jurisdictionis potestas per regium quod a Deo habet munus; licet Regi tantum Christiano aptitudo eam recte utendi christi gratia donetur. Tamen si primatus ecclesiastici jus perfectius administraret Rex Christianus: Primatus tamen jus officii seu vocationis, non facultatis aut exercitii ratione Rex obtinet. Quae Regi supervenit gratia regimini eo potestatem perficit, non facit potestatem, non repellit, nec expellit gratia interna, reddi m-*

They give to the King power to do in the State what ever he will, without the advice of his parliament.

Concerning the Kings power in matter of State, they teach first, that a Parliament is but his arbitrarie Councill, which in making or annulling of his Lawes hee may use or not use as hee pleaseth. (e)

2. When hee is pleased to call a Parliament, it is his due right by his letter to ordaine such Barons to be Commissioners for the Shires, and such Citizens to be Commissioners for Burrowes as hee shall be pleased to name. (f) 3. That hee may lawfully exact when he hath to doe what portion of his sub-

(e) *Jcannes Wemius, page 17. Neque verò putandum est, quia solet rex ex modesta & prudenti virium suarum diffidentia non nisi de ordinum*

*conferſu leges ferre, absolutam ideo ei imponi ejusque successoribus necessitatem illorum obtinendi consensus, ac si nullo modo iudicèret per se, sine eorundè suffragiis, bonas edere constitutiones, quibus qua quæso conscientia non parebunt omnes. Ibid. pag. 19. In Monarchia Regis solè voluntas de substantia legis est, prævia cum populo consultatio, & si utilis imò utilissima sit, necessaria tamen non est. itaque cum imperatore Justiniano dicendum videtur, explosis ridiculosis ambiguitatibus, verum conditorem & interpretem legum esse solum principem, & legem legislatoris, non consiliarii esse, non ex vi consensus & consilii habiti, sed ex regia legislatoris vi obligantem. Ibid. pag. 38. Non erubescimus Juristarum reiicere opinionem, qui volunt in Monarchiis non obligare legem nisi à populo acceptetur, cum monarcha sit legislator, & lex lata qua lex obliget, adeo ut ad eam acceptandam, cogendi sint subditi post legis à monarcha lata publicationem, temporisque quoad populi notitiam perveniat sufficientis lapsum, potest sine ulla acceptatione publica legis observatio præcise ingeri. Heylens antiid. p. 66. The declaration of his Majesties pleasure in the case of S. Gregorie is to be extended to all other cases of the same nature. It is a maxime in the civill law, *Sententia Principis, jus dubium declarans, jus facit quoad omnes. Item Quodcumque imperator per epistolam constituit, vel cognoscens decrevit, legem esse constat. Id. in his moderate answer pag. 29.* Onely these commands of the King are to be refused, which are directly against scripture, or include manifest impiety. He learned this from his opposite the *Lincolneshire Minister, pag. 68.* I say that all commands of the King that are not upon the clear and immediate inference without all proſyllogismes, contrary to a cleare passage of the word of God, or to an evident Sun-beame of the law of nature, are precisely to be obeyed; nor is it enough to finde a remote and possible inconvenience that may ensue. (f) *Ioannes Wemius page 23. Baronum ut & civium ad Comitæ delegatos, non ita absolute à Baronum vel Civium delectu pendere volumus, ut non possit Rex, quos ille maxime idoneos censuerit eligendos nominare, præsertim cum pro legibus ferendis iisque quæ administrationis sunt publicæ statuendis comitæ indicta sunt, in quibus liberum denegare regi arbitrium, quos æstimavit prudentissimos quibuscum deliberet sibi in Consilium asciscendi, esset ex Rege non Regem eum facere, statuumque voluntati ad Regiæ depressionem eminentiæ nimis subiectum.**

jects

jects goods hee thinks meet, and by himselve alone, may make such Lawes for exactions in times to come, as seemes to him best. (g) 4. That no subject of his Kingdome can have any hereditarie jurisdiction, but any jurisdiction that either any of the Nobilitie, or any other Magistrate or Officer possesseth, they have it alone during his pleasure; that at his presence, the power of all others must cease, and at his death evanish, and be quite extinguished, till by his successors by new gift it bee renewed. (h) 5. That Scotland is a subdued Nation, that Fergus our first King did conquer us by

(g) Joannes Wemius page 19. *Omnia fatemur quae in regno sunt regis esse, quae rex est, id est, quae paternus regni dominus, adeoque quae postulat ipsius quae rex est, aut publica regni conditio, posse regem de singulorum bonis disponere, praesertim ubi omnes in regno terrae in feuda concessae fuerint à rege, aliquid penes se dominium retinente.* Id. p. 17. *Licet non de jure omnium bona exigendo, tamen de jure in omnes leges ferendo, sine omnium consensu statuere potest.* Montag. orig. p. 320. *Omni lege, divina, naturali, nationali, vel politica licite semper reges & principes suis subditis tributa & imposuerunt, & licite quoque exegerunt, cum ad patriae, & reipublicae defensionem, tum ad ipsorum & familiae honestam procuratorem. Hanc doctrinam accurate tueretur ecclesia Anglicana, in qua sacerdotes licet magis gaudere & soleant, & debeant, immunitatis tamen & frequentius, & exuberantius, & libentius, quam Laici decimarum decimas, subsidia, annatas primitias solvant.* (h) Joannes Wemius, page 136. *Cum regis sit in suo regno iudices, & Magistratus constituere, qui ipsius sint in judicando, & iubendo vicarii, potest rex iubendi, judicandique jus ac Magistratus iudicesque constituendi potestatem inferioribus concessam, prout regno utile esse visum ei fuerit abutentibus auferre, & nulla proprie est sub Rege patrimonialis & hereditaria jurisdictio, Rege solo jurisdictionem tanquam propriam habente, aliisque quibus eam non dat, sed communicat, tanquam depositam accipientibus. Igitur non ut terras, ita & jurisdictionem simpliciter, & ut loquuntur privative, Rex alienare potest, nisi Rex esse desinat.* Ibid. page 157. *Si iudices sint principum vicarii, nulla est eorum principe praesente potestas, cum solius absentis teneat quis locum: & si qua est alicubi, & aliquando videatur, non nisi jus est, iudicium regium volente Rege declarandi; ut ita ex iudicium ore proferatur Regis sententia.* Ibid. page 17. *In statuum casu non tam iudicantibus p[er] se quam assistentibus imperium exercet Rex, quandoquidem praesente iurisdictionis forte, evanescat aliorum omnium jurisdictionis derivata, ut fluviorum perditur nomen & potestas, cum in mare descenderint.* Ibid. pag. 143. *Principis casu evanescit iudicium omnium tam ordinariorum quam delegatorum jus. Negari non potest tam apud Romanos quam alios in usu fuisse, ut qui in demortuorum succederent locum reges, quamprimum regnorum gubernacula cepissent, magistratum iudicumque iurisdictionem confirmarent, ut ostenderetur extinctis regibus nullum esse inferiorum auctoritatem, nisi successorum edito confirmetur, saltem patientia, tacite apprehentur.*

the

(i) *Corbet*, p. 45: There was no law in the Kingdom of Scotland before King gave it: for before *Fergus* his dayes wee were *genus hominum agreste, sine legibus, sine imperio*. Hee and his Successors gave lawes. *Ibid.* *Fergus* did conquer us. (k) *Corbet*, p. 25. *Fergus* and his Successors divided the whole land which was their owne, and distinguished the orders of men, & did establish a polittike governme t:

the sword, and establish an absolute Monarchie for himselfe and his heires, giving to us what Lawes he thought meetest. (i) 6. That all the Lands in Scotland were once the Kings propertie, and what thereof hath beene given out for service, yet remains his owne by a manifold right. (k) 7. That to denie any of the named parts of this power to the King, is to destroy his Monarchike government, to dethrone him and make him no King, to subject him to his people, and make them his Masters, or at least Collegues in the Empire. (l) But thanks be to God that our gracious prince hath so oft declared himselfe to bee farre from all such thoughts; yea, that my Lord of *Canterburie* himselfe, is forced whiles to let drop from his fingers cleane contrarie maximes. (m)

This is cleare *ex archivi: regis, ubi satis constat regem esse dominum omnium bonorum directum, omnes subditos esse ejus vassallos, qui latifundia sua ipsi domino referant accepta, sui nempe obsequii, & servitii premia*. (l) *Ioannes Wemius*, p. 18. *Quo casu dicere non proprie esse regnum, sed aristocratiam vel democratiam*. *Ibid.* p. 23. *Hoc esset ex rege non regemum facere*. *Ibid.* p. 38. *Quod si alicubi non habeat rex potestatem leges ferendi, nisi ex populi in comitiis consensu, & sic fundamentaliter limitata, proprie Rex non est, ac non tam acceptans est populus quam cum Rege, ut collega legem ferens*. *Ibid.* p. 53. *Non est imperium illud vere monarchicum, sed principatus quidam, & imperans ille; non Monarcha aut Rex, sed tantum Princeps, & ut Venetorum Dux residente in optatibus, aut populo imperii summa* (m) *Relat. of the Conference*, pag. The Statute Lawes which must bind all the Subjects, cannot be made but in, and by Parliament: the supreme Magistrate in the civill state, may not abrogate Lawes made in Parliament. *Ibid.* pag. 158. *Tiberius* himselfe, in the cause of *Sitanus*, when *Dolabella* would have flattered him into more power than in wildome he thought fit then to take to himselfe, he put him off thus: No, the Lawes grow lesse when such power enlargeth, nor is absolute power to be used, where there may be an orderly proceeding by Law.

In no imaginable case, they will have Tyrants resisted.

Lastly, they teach us in the matter of resistance, first, that doe the Prince what hee will, he may never be resisted by any or all his Subjects, that not onely a private man must give over all defence, though most innocent of his owne life against the prince
his

his unjust violence ; (n) but the whole State can doe nought without rebellion against GOD, but flee or suffer, when the prince, whether by himselfe or his Officers doth destroy the true religion established by all Lawes, and the liberties of the Land, deare bought of old, and peaceably brooked in many ages, also the lives of many thousands of the best Subjects, without the pretence or colour of any just cause. (o) Againe, that all this subjection must be used, not onely to our native King, but to any forraigne usurper who can get footing among us, and it were the Kings of *Spain*, as their predecessors the hereticall *Gothish* Kings got footing in the Roman Empire. (p) That even against them, the States of a Land with a good conscience could use no defence, though before their eyes, they should see them execute the cruell tyrannies of *Nebuchadnezzar*, put out the eyes of the King, kill his Children, lead himselfe and his Nobles away to a far land in fetters : Though with *Nero*, (q) for their mere pleasure they should set the royall citie in

(n) *Ioannes Wenius*, pag. 21. *Teneri videtur subditus seipsum fame perimere, ut principem salvaret, propter conservationem boni publici, singulis adempta est adversus principem quae naturalis dicitur iuris defensio, seu iniuriae depulsio.*

(o) *Canterb. relat. p. 205.* Where the foundations of the faith are shaken by Princes, there there ought to be prayer and patience, but no opposition by force. *Aberdeens Duplys, pag. 25.* The way for all Christian Subjects to conquer Tyrants, and the remedy provided

in the New Testament against all persecutions, is not to resist powers which God hath ordained, lest we be damned, but with all meeknesse to suffer that we may be crowned. It is evident by Scripture, that it is unlawfull for Subjects in a Monarchical estate, to take armes for religion, or for any other pretence, without warrant from the Prince. The renowned *Theban* Legion of 6666 Christian Souldiers, without making resistance as they had strength to have done, suffered themselves rather to be flaine for their Christian profession by the Officers of *Maximinian*, the Emperours executors of his cruell commandements against them. *Corbet, p. 42.* For your examples from reformed Churches, since we live not by examples but by lawes, I will not stand upon them, from facts to prove the lawfulness of resisting is ridiculous ; none of those by resisting, gained so much as by suffering, as experience too late doth shew. (p) *Aberdeens Duplys, pag. 29.* Such was the doctrine and practice of many other great lights, which shined in the daies of *Julian* the Apostate, and in the daies of the *Arrian* Emperours, and *Gothick Arrian* Kings. (q) *Corbet, pag. 26.* *Qui Mario, Cato Casari, qui Augusto, ipse & Neroni, qui Vespasiano; vel patri, vel filio, ipsi Domitiano crudelissimo; & ne per singulos ire necesse*

*fr. qui Constantino
Christiano, ipse &
apostata Iuliano.
Ibid. pag. 36.*

If the Jewes in the dayes of *Assuerus* had bene of this new Scottish humour, when an utter extirpation was intended by *Haman*, both of themselves and their religion, they would have taken armes: but their prayers and teares were their defence in their greatest extremitie.

What they give to Kings, is not for any respect they have to Majesty, but for their owne ambitious and covetous ends.

(*r*) *Ioannes Wevius* in his preface to the Duke of Buckingham, *Reges in divinitorem sortem transcripti, cute & specie tenus homines, re ipsa bovi generis censendi sunt, in quos ut humanos Joves divini honoris affines pene & consortes, oculos animosque nostros desigi convenit. Tu Heros nobilissime coruscas, velut inter ignes Luna minores, quem in summo augustioris glorie solstitio divina prorsus virgula constitutum nemo potest diffiteri.*

a faire fire, or execute the plot of *Haman* by murdering all the seed of the *Jewes*, all zealous protestants up and downe the land in one day. Such maximes exceedingly opposite to the honour of God, the safetie of the Kings person and Crowne, the welfare of the people, these men cause to bee printed and let them goe a thort without any censure at these times, when by royall decreets, they have pulled into their hands the full commandement of all the presses, and the absolute jurisdiction over all the Book-sellers shops in the Kingdome, and kythes frequently their zeale against any bookes that give but the least touch to their mitres, by inflicting no lesse censure than fire upon the books, pilloring and nose-slitting on the Authors, and whipping thorow the streets on the carriers.

All these extraordinarie prerogatives, whereby the faction advanceth supreme Magistrates so neere unto God, and their favourites so far above the skies, (*r*) seeme to flow not from any love they carrie either to their crowns or the royall heads that beare them, but meere out of their selfe-respect to their owne ambition and greed, that Sovereignty being advanced to an unmeasurable height, may be a staller horse for them to ride upon, in their glorious triumphings above all that is called God. For otherwise, yee may see how farre they depreesse all Sovereignes when they are layed in the ballance with themselves; they tell us that the King can bee no more the head of the Church, than the boy that rubs

their

their horse heeles. (f) 2. That the heart whence the native life and vigour of the Ecclesiastick Lawes doth flow, is alone the Bishops, and not the King.

(t) 3. That Kings and Emperours ought to reverence; yea, to adore Bishops, and to pay them tributes. (w) 4. That everie Bishop is a Prince and a Monarch, as farre in dignitie above the greatest secular Prince, as the soule above the body, or God above man. (x)

horse heeles, and this as we are credibly informed, hath beene proved against him by the oathes of two sufficient witnesses. (t) *Chounei collect. supra cap. ult. A.* (w) *Monsag. supra cap. 3. O.* (x) *Montag. supra cap. tertio.* (z)

(f) *Smart Sermon, pag. 1. M. Cousins* uttered these trayterous speeches in an open and affirmative manner, that the Kings Highnesse is no more supreme head of the Church of England, than the boy that rubs his

FINIS.

Revised according to the ordinance of the generall Assembly, by me Mr. A. Jhonston Clerke thereto.

Edinb. 1. of
April 1640.

1818

James M. Smith, Clerk of the Court
County of Adams, State of Missouri

Year 1818
April 10th

A LARGE

Supplement of the CANTERBURIAN

Self-conviction.

OPENING TO THE
World, yet more of the
wicked Mysteries of
that Faction from their
own Writs.



Imprinted, 1641.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

PROBLEM SET 1

Due: Monday, September 10, 2012



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Only

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Pro-

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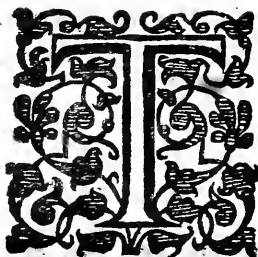
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The Preface.

The factions delay to answer so heaue a challenge seemes to proceed from inability and despaire.



His is the eleventh moneth, that the Archbishop of *Canterburie*, and his faction has bene challenged in print before the whole Isle, as guiltie by their owne confessions, of setting up (so far as lay in them) in all his Majesties Dominions, contrary to many standing Lawes, contrary to his Majesties minde, and many late Declarations, Arminianisme to the full, the grossest heads of Popery, a Tyranny not only Papall in the Church, but also *Turkish* in the State. Nine moneths are past, that the chiefe of the Court can witnessse, this Booke was read by the Prelate his own eyes. It was expected, though age and high affaires did make his own hand indisposed for writing, yet so many able pens being at his devotion, that presently a direct answer should have been given to a challenge of so many and great crimes, demonstrate in so palpable a way: but now while
none

none at all does appeare, After so long a delay, howsoever sundry causes may be alleaged for this longsome silence: yet while they be spoken out, we must be pardoned to take his quietnesse for a self-conviction, and an inward acknowledgment of the alleaged crimes: yea, an outward and lowd enough Proclamation of their despaire, to purge themselves in any satisfatory way of the intended accusations; though therefore without any farther processe, wee might be heard to petition the Judges for sentence against the root, and all the branches of that combination, yet for the more abundant evidence of our great equity in all our proceedings, against the members of that faction in *Scotland*, and in our present pursuit of the Prelat their head and heart, here in *England*, towards whom they did flie for shelter, while the storme did blow, that thereafter in their season, when the blast was over, they might againe from under his wings make eruption upon us; It will not be amisse to lay out before the Sun a little more of their mysteries.

To cleere the too great progresse of their plot in the *Irish* Church, Let Primate *Vsber*, but speake his knowledge of his very unlike Colleagues, The *Canterburian* Bishops *Bramble*, *Chappell*, both the *Leflies*, *Aderton*, and many more who lately there are put in dignities. The spreading of that pest will be found to be great and fearfull, notwithstanding of all which that Reverend Divine could or durst doe to the contrary.

For *England* in the forenamed Treatise, there is more then plenty of evidence, that Arminianisme

The progresse of the plot in *Ireland*.

The plot well neere accomplisht in *England*.

and Popery since Doctour *Laud* was entrusted, with the Helme of the Church, is come to such a growth, that hardly there can be a farther progresse, unlesse the open profession of these abominations were enjoyned by Canon, which many are of opinion, had been done before this, had not the feare of his Majesties displeasure, and some danger from the Parliament, when it should have hapned to sit, also some little doubt of the Northerne Cloud, which daily approaching neerer to them, made the maske be kept still on their face, and them the more content to promote their affaires softly, as they might behind the curtaine, without the declaration of their long dissembled intensions.

If for the farther prooffe of this problem, more arguments were needfull, there is behind great store of matter from many more books: from which before no testimony was brought, partly through my unacquaintance with them for the time, and partly of purpose, reserving somewhat for a new reply; if any answer had been made to the first challenge. Yea besides books, the authentick Registers of this hopeful Parliament, in the infamous processe of *Wren, Mountague, Mannering, Cozens, Heylen, Weyfield*, and many others, in the petitions of almost all the Shieres in the grave and eloquent hearings of many brave Gentlemen in the House of Commons, going now from hand to hand, and above all in that large and grave Remonstrance, some moneths agoe presented to the Honourable Houses of Parliament from the most of the Ministers of *England*, who has any sparke of zeale to the glory of God, and

and salvation of the souls committed to their charge, makes the voice of the erroneous, superstitious, tyrannick doctrine and practices of the faction cry to the very clouds, and flee abroad every where in the earth, not only along this Isle and over Sea, amongst all the Reformed Churches, to their huge grief and feare, but also to the very wals of *Askelon*, and *Gath*, *Italy* and *Spain*; for there equall hope and joy. No place there is where this noise is not heard, onely the house of Convocation, whereat the World does wonder, has no eares at all; The noise there of the service, of the Altars, of Episcopacie by divine right of the new Oath, for a world both of old and new trash, does drown the lower sound of so pettie evils as Arminianisme and Poperie.

What marvell is it, that so many thousands of well affected people doe so earnestly wish the change of this government, which has power in so dangerous a season to stop the eares and bridle the tongues of so many, otherwayes very grave and learned Divines. Experience uses to schoole the most simple of men, and perswade the truth of many conclusions, when the cleerest reasons through there uncapacity can get no entrance. Behold, who pleases through all this last age, not us alone in *Scotland*, but also our brethren in *France*, *Holland*, *Switzerland*, and *Geneva*, and where ever else the Presbyterian Discipline obtained fitting: Long experience in so many places has put it now beyond all doubt, that no errour can sooner set up the head, then the sharp sword of a free Presbyterian assembly, by vertue of this Discipline will *incomineint* snap them down.

Episcopacie has cut off the eares from the house of Convocation.

Presbyteriall Government a great hammer to beat in pieces all Heresies and Schisme.

Examples thereof.

To passe elder times, we see of late that so soone as the difference in *France*, about the active and passive obedience of Christ did rise, and thereafter the questions of predestination, and extent of Christs Merit began to waken, In a moment, the assemblies of that Church did quash all such motions. In *Holland* the *Pelagian* spirit of *Arminius* did ever grow in strength, till an assembly of meere Presbyters got leave to encounter it. In *Scotland*, when a very *Hydra* a Devill of many heads, had long beene raging with a force insuperable by any other weapon, yet no sooner did assemblies get leave to use their hands, but in a very short time they danted that Serpent, cutted off all his heads, and threw away his dead carion out of their land.

But here in *England* where this happy discipline has no habitation, Dragons of the most pestiferous venome has beene permitted to live, and to sting whom ever they would without controlement, by any whose proper and immediate charge it was to see to the doctrine of the Church: yea, unlesse our Gracious Sovereigne, and the Honourable Houses of Parliament should provide a remedy, for any thing that to this houre wee have heard from the Convocation of Church-men, whether in their higher house of Bishops, or lower of Clerks, (except some few) *Laud, Wren, Mountague, Heylen, Coozens*, and many more may both preach and print, what ever heresies they please without the least censure: except advancement from one dignity to another, or joyning of more Benefices to the former, be counted a sharpe chastisement. But leaving these passages to
be

Episcopacie the root
of al the evils, which
vexe the Church of
England.

be represented by these whose interest is neerer, and knowledge of particulars more perfect, Wee will only point out some more of that factions ways in *Scotland*, that the World may have a view of these wholsome doctrines which in our Church, the prime Minions of *Canterbury*, were spreading amongst our Preachers and Students of Divinitie with to too pitifull a successe.

It is well knowne, That in our Land none did share so much in the affections of *Laud*, as the two Doctors, *Forbes* and *Wedderburne*. The King by him was made to believe, that of all our Church men these two, for every good quality, were the flower for learning, pietie, lecture of the ancients and especially for that rare jewell, and where it can be found in a learned divine in this intemperate age of a price inestimable, to wit, sobrietie, and moderation of judgment in our Controversies, with the Church of *Rome*. For these eminencies a new Chaire behoved to be set up at the Kings great charge, for Doctour *Forbes* in *Edenburgh*, albeit, a little before he had left the Ministry of that Towne, being necessitate, as he declared upon oath for feare of his life, to flee from the unwholsomnesse of that Cities aire. Notwithstanding, when a Bishops Seat was their erected for the daunting of the Puritan faction, when the Liturgie was in that place to be established, and grounds to be layed for the propagating of the *Canterburian* Dictates through our Kingdome, No excuse of health, or corruption of the aire of *Edenburgh*, was hard: but the Archbishops letter incontinent obeyed, and the Episcopall See with a place in the secret

Doct. *Forbes* advanced in *Scotland* by *Canterburie*, most for his evill talents.

Counsell and Exchequer very readily imbraced. The Kings favour by his great Patrones procurement, still increasing till death did arraigne him before his heavenly Judge.

Doctor *Wedderburne*
like ways.

wedderburne though fugitive from our Church discipline for his Arminian lectures to his Schollers in Saint *Andrewes* was not onely kindly entertained and richly beneficed in *England* by the Arch-bishop but also sent backe by him Bishop of *Dumblane*, though hee had never beene a Minister amongst us, neither alone was hee returned a simple Bishop, but also Deane of that Royall Chappell, to the end that his gracious parts might be employed to instill the *Canterburian* Tenets, in the heads of the new Societie of the twenty foure Royall Chaplains lately instituted amongst us, as also to discipline our Lords of the Counsell and Session: the proper Parishioners of that Chappel, whom the key coldnesse of all former Deans had permitted to rot in that worst of all soules diseases Puritanisme. It is like that no more faithfull interpreters of the great Prelates mysteries can be found, then these two so confident and so much honoured friends. It is the testimonies of their pens that I intend mainly in this Supplement to make use of.

The posthume writs
of these two.

The Writs for a time were kept closed from the eyes of all, but these of their owne faction, amongst them, they went in the darke from hand to hand as a most precious treasure: yet at last, when by the providence of God, wee had lighted upon them at *Aberdein*, in our late Assembly wee found the truth of the old word *Theſaurus Carbones*, a Treasure

sure of fiery coales, ready to enflame and burne to ashes, if not quickly quencht, the whole Protestant Church.

We found in *Aberdein* three Copies of one Volume, consisting every one of three Books, the one written by Doctor *Forbes* of *Edenburgh*, intending directly the reconciliation of Papiſts and Proteſtants in all their controversies. He does there his best endeavours almost in all the questions concerning the three prime controverted heads of the Eucharist, Justification and Purgatory. Death prevented him that he could wonne no farther. In his latter Will he referred the printing of these his labours to his inward brethren the Bishops of *Rosse*, *Briehen*, and *Dumblane*, Doctour *Sibbale* of *Aberdeine*, and Master *Mitchel* of *Edenburgh*, and above all to his Father and Patron of *Canterburie*. According to this his will, the writs were revised, and so farre as ever wee could learne, in no jot corrected, after their revise they were sent to *Lambeth*, and there received with great admiration. But the challenge of Master *Burton* then comming in, and Doctour *Bastwicks* censure, having made some noise in the Citie, It was the Archbishops wisdom, to delay their printing to a fitter season. Yet the Copies went through the hands of that faction very fast both in *Edenburgh* and *Aberdein*. Yea, while the Doctours were most busied in writing their quæries and dupleys, against our proceedings, the hands of their Scholers were most employed in doubling over and over these excellent pieces.

The contents of these writs, and the scope.

Doctour *Forbes* writs readie for the presse, yet not printed.

The writs of *Wed-*
derburn and *Barnesius*.

The second Treatise of the said volume is a little writ of Bishop *Wedderburn* in high esteeme amongst that party both here and in *Scotland*: The third was a piece of *Barnesius* an *English* Fryer which hee calls *Romano Catholicus pacificus* much prized by that faction as conducing not a little for their ends of reconciliation, for in sundry of the Roman errours hee seemes to moderate the rigour of the moderne Jesuites, and so is used as a stale to draw with the greater facilitie the mindes of young Schollers towards the Church of *Rome*, unto which for all his moderation hee cleaves so stifiy as may be.

The contents and scope of the following Supplement.

From these three Treatises joyned together in one volume in all the three copies we found, & also from some few more passages of *Mounague*, *Wren*, *Hall*, *Hoord*, and others, wee shall set downe in a new brieftable the doctrine of these men, to the end the World may yet more cleerly see their ways and be forced to proclaime the Justice of God in all the judgments, which in *Scotland* already has lighted, and in *England* are ready to tumble down upon them.





CHAP. I.

*The mayne designe of the Faction is to bring
us backe to Rome.*



He mayn scope whereat all the Counsels of the *Canterburians* doth leuell, is the reducing of the Protestant Churches to *Rome*, from which they esteeme that our Forefathers under the name of reformation, have made a needlesse Schisme, for this purpose, they will have us to believe.

1.

*They will have
all Protestants
ready to returne
to Rome.*

1. That all Protestant Princes & States are very willing and desirous to submit themselves againe to the Pope of *Rome*, and to render him their ancient canonical obedience, yea all the service which the papists of *France* this day do acknowledge to be due: upon this condition alone, That he will be pleased to amend some things which thousands of the Papiests themselves professe to be scandalous. (a)

(a) *Vvedderb. p. 1.* Sundry Princes and Comon-wealths did reforme the Churches within their territories, and refused to yield their accustomed obedience to the Pope, wherein whither they made a Schisme or not, *Adhuc sub iudice lis est*, especially they being then, and being still ready to re-unite themselves to the Church of *Rome*; and

yield the Pope, though nor a blind absolute, yet a Canonically obedience, such as the Gallican Church to this day only acknowledgeth upon the removall of these scandalls, which many thousands, who attempted no such reformation, did and doe detest, and wish to be removed.

2. They teach that these who are born or bred or by any other occasion have there being in the Church of Rome, are so far from being necessitate to leave her Communion, or to come over unto the protestants, that such a separation were a great sinne, yea though they were perswaded of Romes Idolatrie, yet the leaving of her were to them a sinne before God greater then Idolatry. (b) Is it any marvell that men thus perswaded should hate, and where they have any power discharge & punish that ordinary prayer of Protestants for the conversion of Papists: neither is it strange to hear their superlative praises of many of the Romish divines and people who notwithstanding of their perfect sight and acknowledgement of diverse errors and superstitions in their Church, doe live and die in the Communion thereof.

(b) *W*edderb p 18. If it bee asked who at this day are to be reputed Schismatics? I answer, They are who leave the Communion of the Catholike Church (a prime member whereof through the whole Treatise hee makes the present Church of Rome) in rebus licitis, Let it otherwayes have never so foule blemishes, even gross Idolatry, such as was by publike authority erected amongst the ten Tribes. The reason is, for that Schisme, is a greater evill then Idolatry, and that so it is; St. Austen thus proveth, *Qui fecerunt Idolum usitata morte gladii percipiti sunt, qui vero schisma facere voluerunt hians terre principes devorati sunt, & consentiens turba igni consumptare diversitate penarum diversitas agnoscitur & merito rium.*

(c) *W*edderb. pag. 13. If you will aske counsell of the most

moderate and learned Roman Catholicks, such as the Gallican Kirke hath many both Clergie and Laity, They will advise you to keep your selfe where you are, especially if you be a member of the Church of England. I can alleage one example upon my owne certaine knowledge, That when *Causabone* was earnestly dealt with to come over to Rome. *Thuanus* a professed Roman Catholick to the day of his death, dissuaded him from so doing.

2. But they hinder all Papists to convert to Protestant.

3. Though they account it not necessary for themselves or others who are settled in wealth and Honour in a Protestant Church to depart thence: for after the order of the Familists their charity doth enlarge their conscience to keep outward communion with any Church, wherein they find their temporall advantage to abide (c). yet while they live a-

3. Whom worldly commodities keepe still in the Protestant Church, they must be carefull to keepe communion with Rome not a. i. hstand. ng.

mong protestants, they professe their inward communion with papists; and readinesse to use upon occasion even outward communion with them in all things lawfull (d). Let none wonder if the English Bishops of this faction should receive the Masse at the hands of popish priests, for as elsewhere we have showne, they do not challenge either the priests calling and power from God, to celebrate Sacraments, nor any passage, in the whole Missall, as unlawfull to be used or countenanced.

(d) VVedderb. p. 23. You may live here in England, and nor approve the Schisme by whomsoever it was made, you may live here and hold at least an internall communion, and an externall too in rebus licitis, both with the n of Rome, and all other Christians.

(e) VVedderb. p. 23. The case thus standeth betwixt us and the moderne Church of Rome. Our Forefathers purged out some errors and abuses, and as it falls out in all manner of purgations, some good things went with the bad, we who are their posterity are pressed to receive the same things but all in grosse both good and bad.

(f) Barnesius, cap 3. De privilegijs Insule magnæ Britannicæ doleadum. sane nonnullos scribentes Reges Magnæ Britannicæ esse feudatarios sedis Apostolicæ, & consequenter summo Pontifici, ut Monarchæ independenti subditos tum in

4. England ought to conform more with Rome.

4. While England and Rome may be gotten perfectly conjoynd, it were good in the mean time that England should take backe again sundry of the Romish Rites, which under the pretext of Reformation, of old were cast out. (e)

5. That the Pope for the regaining of England will grant both to the King and Canterburie great cōditions.

5. For the more encouragement of England, to come home fully to their old mother Church of Rome, they make great hopes that their holy Father the Pope will be perswaded to remove the two great impediments of this re-union. That his Holines wil not only be moved to dispense with K. Charles feudatory subjection, whereby his Ancestors in England, for many ages did acknowledg, as they allege the papall Empire even in temporalibus (f)

temporalibus, tum in spiritualibus illos nimis exasperasse, & tum a summi pontificis obedientia, tum a Catholice Romane Ecclesie communione alienos reddidisse. Optandum hinc esset ut summus pontifex publicæ paci & salvi regni Britannicæ aliquid concederet, & contentus esset, ut Sereus Rex M. Britannicæ possit admitti ad communionem sacre Ecclesie Romanæ absque ulla actuali dependentia ab imperio summi pontificis, donec in pleno ac libero Concilio remedium aliquod adhiberi possit & parari.

But also his Fatherly indulgence will grant unto the *English* Clergie the use of the *Cyprian* priviledge that their Church may bee governed *in spiritualibus* by by their owne Patriarch of *Canterbury*, without dependance upon any forreigne Jurisdiction, as it was their custome of old, and they have been in possession of late, ever since *Henry* the eighth divorced from the See of *Rome* (g).

(g) *Barnes. c. 3 p. 13.*
Ex Can. 8. Conc. E-
phesai, debent conser-
vare, & vi ablata re-
peti Ecclesiarum anti-
qua privilegia. Insula
autem Britannia gavi-
sa est olim privilegio,
Cyprio, ut nullius
Patriarchae legibus
subderetur. Hoc au-
tem privilegium etsi o-
lim ablatum fuerit, &
abolitum bellorum tu-
multibus, & vitamen-
cum temporibus Hen-
rici 8, totius regni con-
sensu fuit repetitum
& ab eo tempore paci-
fice possessum videtur
pacis ergo retineri de-
bere sine dispendio Ca-
tholicismi & absque
schismatis ullius nota,
nec in ceteris regnum
se conformet univer-
salis Ecclesie canonibus
& consuetudinibus.

(h) *Vvederb. p. 24.*
 They have too many things which are very scandalous, as the worshipping of Images, &c these and the like scandals wee have not.

(i) *Forbes. de ju-*
stific. l. 4. c. 1. Proh do-
lor plerisq; horum qui
hodie ad scribendum de
fidei controversiis ac ce-

6 That the worst things in the Church of *Rome* are to be taken neither for Heresies nor Idolatries but only for abuses and scandalls (h).

7 That these Divines alone who persuade cōmunion with *Rome* are moderate that these are the onely lovers of peace. That these onely do kith their true Pietie by such Charity. In this ranke are to be placed *Cassander*, *Andreas Fricius*, *Wicelius*, *Spalatensis*, and in some things *Petrus Baro*, *Richardus Tomsonus*, *Conradus Vorstius*, and the Remonstrant Apologists: The most part of others who have written Controversies are but rigid, immodest, and contentious spirits whose judgement often is dazled and weakened, through affection to the protestant partie (i). Of this sort are *Chemnitzius*, *Gerhardus*, and all the

6.

In Rome no
Heresie, no Idol-
latry.

7.

Only the Cas-
sandrians are
cleere sighted
and judicious
Divines.

Lu.

Lutherans, in the head of Justification & others wherein they most differ from Papists (k). Though in these things they joyne with the Papists against the reformed, the prayse of moderation and solid judgement, may not be denied unto them. (l) Also amongst these rigid men are to be numbred **Chamier**, **Jewell**, **Davenant**, **Abbots**, **Ameys**, the Theologians of Great Britaine at the Synod of **Dort**, and all the rest who believe not the factions Creed (m). Yet though some

dunt nihil fere aliud adferunt; quam iudicium affectui mancipatum & affectum perturbatissimum. Idem l. 1. c. 3. Doctores Protestantes quidam idem affirmant & quotquot contentioso hoc seculo & pugnaci pacis & concordie studiosi existerunt. And. Fricius. Archiep. Spalat. & c. ibid. legatur Archiep. Spalat. Vir doctissimus & pacis Ecclesiasticæ studiosissimus. ibid. cap. 5. Andræus

Fricius vir crudelissimus, ut merito de eo Cassander & concordie ac moderatioris amantissimus, Pet. Baro Gallus in Academia Cantabrigensi, professor quondam doctissimus & vir pacis Ecclesiasticæ amantissimus idem lib. 3. c. Rich. Thomsonus Anglus multis literarum nominibus non immerito commendatus. Ibid. Librum Thomsoni ejusdem argumenti cum Berciano de Sanctorum Apostasia laudat Cau-
labonus ut viri doctissimi & sibi amicissimi. Ibid. Vidit hoc Vorstius quem licet in multis, præsertim de natura & attributis Dei, errasse non diffitear, in multis tamen aliis qui novit quid dissentiant era Lupinis multo rectius suis quos habuit Antagonistis & multis aliis protestantibus illum sensisse fateatur. Idem l. 1. c. 1 fidem justificantem amitti non posse dogma est quod protestantes alii docti & moderati rejiciunt. Idem l. 4. c. 3. Legem impleri posse negari non potest neque debet, ut recte hæcenus Remonstrantes. Apol. cap. 17.

(k) Idem l. 1. c. 3. Hæc quidam damnant rigidi & pertinaces zelote imprimis Lutherani tanquam cum doctrina Romanensium coincidentia Gerardus, Hymelius, & alii, sed quid aliud (condate lector) expectes ab istiusmodi qui non tam iudicio quam insana contradicendi libidine ducuntur. (l) V. de Jo. Gerardum aliosque sed sæpius dictum hosce scriptores in plerisque controversiis magna iudicii infirmitate laborare, ut ut in quibusdam paucis rectius aliis sapiant. (m) Forbes. de justis. l. 2. c. 4 Respondent hic rigidiores protestante. Chamierus & ceteri. Ibid. Ad rationes quas urgent vehementer Romanenses, Paræus, Chamierus, alique nihil quicquam sol di respondent. Idem l. 2. c. 1. Paræus eam facit potissimam causam discordiæ inter Ecclesias sic hodie proh dolor! plerique convertentium utriusque partis iudicant, sic scribunt, vivimus enim addicti studiis, quis tamen veritatis que est secundum Deum, & unitatis Ecclesiasticæ magis quam rixarum & schismatum amicus non aliter sentiat. Forbes. de Eucharis. l. 1. c. 2. Jo. Juellus vir quidem doctissimus sed Petro Martyri & Tigrinis in controversiis Sacramentariis nimis addictus. Idem de justis. l. 4. c. 4. Davenantius scriptor non indoctus sed plus satis rigidus. Idem l. 3. c. 3. In Thomsoni Diatribam em sit Robertus Abbotus nuper Episcopus Sarisburiensis animadversionem brevem, sed de ejus soliditate judicet Lector æquus, qualia enim sunt, obsecro que scribit in fine cap. 22. quam assitata sunt vel saltem verborum ænigmata qui non videt, nihil videt, multa ejusmodi perplexissime & intricatissime ex Abbati libro hausta legere est in suffragio Theologorum, M. Britannicæ. Idem l. 4. c. 1. Vide lector qui rigidissimorum scriptorum dictis maxime delectaris vni ipso rigore fere rigidioris Gul. Amesii medullam, aliosque id genus plurimos quorum sententiis chartas has meas commaculati egre patior.

of the first sort in sundry things are to much Protestant, that *Spalato* himself and *Montague* must sometimes, be censured for complying with puritans. (n)

8. That these moderate men, whether they live in the Church of *Rome* or amongst protestants, are the only true and living members of Christ, That all others who condemne their opposites want true grace. (o)

8.

These alone who are of their judgement have true grace.

(n) Forbes. de just. sic. l. i. c. 5. Addit Spalatenfis stare posse cum suis dictis fidem solam justificare ut rigidioribus protestantibus gratificetur, pium authoris studium partes conciliandi vehementer probo & laudo; sed conciliationes solidas & sibi consentientes semper adhiberi velim

Idem l. 2. c. 5. Nota quædam parum dicta perperam à Spalatenfi intelligi de imputatione justitiæ Christi nobis per modum causæ formalis. Idem l. 1. c. 3. Spalatenfis postquam ostendit variis rationibus à Bellarmino adductis & optime, ut inquit excogitat & gratiæ & fidei justificantis amissibilitatem; Ne diversum sentientes nimium offenderet, subjicit, sed admodum frigide, nec sibi, nec veritati satis consentaneæ oppositam opinionem modernorum multorum, habere sua fundamenta non contemnenda, proinde se non oppugnare. Idem l. 2. c. 5. à Montacutus libro quem emisit, Anno 1624. affirmavit justificationem peccatoris primario positam esse in remissione peccatorum, secundario in gratiæ infusione, Licet idem anno proxime sequenti propter puritanorum undique obstrepentium clamores, nescio quomodo refugerit ad distinctionem justificationis stricte & laxæ acceptæ ut in hac sola nō in illa sanctificationem includi sensisse se nunc asseret. (o) *Vvedderb. pag. 18.* These are Schismaricks that exclude all but themselves and such as are on their side, from hope and possibility of salvation. These only are of the Church, who have Christs cognizance Charity, only the moderate, peaceable, and charitable are true Christians, and revera of Christs sheepfold. The other though amongst us, yet are not of us.



C A P. 2. *Their most grosse poperie in the Do-
ctrines of Faith, Iustification, Merit,
fulfilling of the Law, election, per-
severance, certainty of sal-
vation, and connex
Heads.*

Bishop *Forbes* his ordinary course through his whole booke, is ever to extenuate the difference in the most of the controversies that comes by his hand, as if the matter were not much which of the sides any peaceable minde did beleeve. And that all who make so much noyse about these things, whether Papists or Protestants, are but rigid, passionate, uncharitable, and weak witted men. But no sooner hath he brought his Schollar to a low estimation and contempt of the question; then quickly it is his custome to slide to the popish side, and passionately to opugne the Protestant tenet as false, absurd, and contrary both to Scriptures, and Fathers. This may be showne in a number of particulars.

After hee hath declared sundrie of our questions about the nature of faith to bee Logomachies, he tells us downe right.

1. That saving and justifying faith differeth not from a temporarie belief (from which there is frequently a finall and totall apostasie) in nature, essence, or spece, but onely in the accident of duration: That the Divines who in this

D

tenet

(a) *Forbes, de iustific. l. 1. c. 3. Sed percelli logomachiarum quibus plerumque utriusque partis litigantium sese veluti oblectant, de re ipsa dicamus.*

tenet goe with the Papiſts and Arminians muſt be dignified with the ſtiles of moderation and learning. (b)

(b) *Idem lib. 1. c. 1.* Fides *verba* vera eſt & non ſimulata, ejuſdemque ſpeciei cum fide juſtificante, quicquid quidam contra ſentiunt: neque enim eſſentialem fidei diſtinctionem conſtituunt conſtantia vel incoſtantia credendi, cum ad eſſentiam rei non faciat duratio: diſtinctionem hanc non niſi ii probant Proteſtantes qui fidem veram & juſtificantem amitti non poſſe contendunt, quod

dogma alii Proteſtantes docti & moderati rejiciunt. (c) *Idem de juſtif. l. 1. c. 1.* Fides juſtificans, diſtinctè & theologicè loquendo, nihil aliud eſt quam aſſenſus firmus & certus à Spiritu Sancto per verbum productus, quo omnia à Deo in Scripturis revelata, & præſertim de myſterio redemptionis & ſalutis noſtræ per Chriſtum factæ veriſſima eſſe credimus, propter authoritatem Dei revelantis. Proinde in ſe & eſſentia ſua ſpectata nihil aliud eſt quam fides Catholica, quæ & ipſa proculdubio hominem juſtificat, ſi cætera omnia ad juſtificationem neceſſaria ei adſint. *cap. 5.* Per fidem veram & juſtificantem nihil aliud intelligi debet, propriè & diſtinctè loquendo, quam fides dogmatica. (d) *Idem de juſtif. l. 1. c. 2.* Fides juſtificans non eſt fiducia, quod multi Proteſtantes contendunt, hæc fiducia non eſt fidei forma, ſed quoddam effectum, & non fidei ſolum, ſed aliarum virtutum fidem concomitantium: fides in intellectu, fiducia in voluntate ſita eſt. Diſtinctionem fidei & fiduciæ, præter multa Scripturæ loca, Patres probant, quibus à contra ſentientibus nihil præter mera *xp̄n̄oſyvera* reponitur. Credere propriè loquendo nihil aliud eſt, quam ei quod dicitur aſſentire, illudque pro vero habere. Hactenus enim demonſtratum fiduciam nullam partem fidei eſſe, ut neque propriè ſpes eſt: ſpes enim futuri eſt, fiducia præſentis, magis tamen ad ſpei naturam accedit quam fidei. (e) *Forb. de juſtif. l. 1. c. 2.* Non eſt fidei juſtificantis forma, ſed quoddam effectum: neque etiam eſt inſeparabile & neceſſarium effectum. (f) *Ib. c. 3.* Meminerint etiam Proteſtantes verbum, atque etiã verbo ſignificatam actionem accipiendi vel apprehendendi non nimis ſuperſtitioſè ſoli fidei tribuendum eſſe; Nam etiam bonis operibus ſalutem accipere ſeu apprehendere in Scriptura dicimur. *c. 5. Andræ as Fricius*, vir eruditiffimus & concordatæ ac moderationis amantiffimus, de hac controverſia agens reſtiſimè ſic ſcribit: fidei juſtificatione

3. That the object of faith is no way a mans owne salvation, nor his owne peace or justification. That these things cannot be knowne by the certainty of faith, without an extraordinary revelation: That the ordinary certainty which the most gracious men can have that they are in the state of grace or can be saved, is not a divine persuasion, but an humane and morall one, arising in a great part from humane sence, which is never so certaine as the Word of God, the onely object of divine faith (g). No man can know that he is in the state of election without a divine revelation of his perseverance, which is granted to few (h): Many have a conditionall certainty,

ideo assignamus, quod illa apprehendamus & tendamus in misericordiam Dei. Cur non idem de spe & charitate loqui fas sit, quibus & ipsis amplectimur Deum nos sua bonitate justificantem? non tantum igitur fidei, sed & spei & charitati, & aliis bonis operibus remissio peccatorum, accessus ad Deum, & alia bona offeruntur. Fides est instrumentum, seu organum recipiens justificationem, quid autem

prohibet quo minus charitati idem tribuamus, dicamusque ut non propter fidem, ita nec propter charitatem, sed fide & charitate nos justificari? Remissio peccatorum & vita æterna ut fidei, ita bonis operibus frequenter tribuitur. Hæc & plura observatu dignissima legas apud Authorem, serio ex sensu pietatis cum veritate coniunctæ, & studio tollendæ dissensionis inter partes profecta. (g) *Ibid. l. 1. c. 2.* Hæc fiducia & si vis assensus, quo speciali quadam applicatione sigillatim quisque credit aut certo statuit sibi remissa esse peccata, non est fidei justificantis forma, sed quoddam effectum, neque id fidei solius, sed aliarum etiam virtutum, neque etiam est inseparabile & necessarium effectum. *Lib. 3 c. 1.* Negant Romanenses, quia docent fideles non habere certitudinem fidei de sua justificatione inde sequi, Iubere se fideles semper dubitare de sua cum Deo reconciliatione, ut rigidiores Protestantes illis impingunt, quia datur aliquod medium inter hæc extrema, scil. certitudo quædam moralis ex parte intellectus Rectè Remonstrantes, inter dubitationem & divinam certitudinem humanam certitudo mediæ est, quæ etiam formidinem contrarii cum dubitatione, scil. conjunctionem excludit, infallibilitatem tamen divinam non includit. *Ibid. c. 2.* Illa summi gradus certitudo seu divinæ fidei *πληροφορία* ne importunè nimis urgeatur, nec ab omnibus fidelibus peremptoriè exigatur, utinam illam moralem certitudinem assequi possent. Sententia cum plurimorum Protestantium tum nonnullorum Romanæ um de certitudine fidei divinæ, ut liberè dicamus quod res est, minus tuta est: pugnat enim cum multis Scripturæ locis, cum plurimis Patrum dictis, pugnat cum recta ratione: minor enim syllogismi istius, Omnes verè credentes & respicientes peccatorum veniam & gratiam obtinere. Sed ego verè credo & respisco, Ergo mihi certum est fidei divinæ meæ peccata esse remissa, nemini fidelium, quantamcunque evidentiam certitudinem habere videatur, æquè certa esse potest quam Major quæ ipsissimum Dei verbum est, pugnat cum communi fidelium sensu & experientia: æquis enim fidelium ausis dicere sibi tam certo constare se esse in gratia quam quod Deus sit unus & trinus? (*h*) *Ibid. l. 1. c. 2.* Nemini fidelium quantamcunque evidentiam certitudinem habere videatur.

extra revelationem
specialem quæ non
niſi pauciſſimis ſa-
pientiſſimo Dei
conſilio indulta eſt.

(i) *Ibid. lib. 3. c. 3.*

Nihil certius quam
certitudinem præ-
deſtinationis ad glo-
riam ſeu electionis
ſine certitudine ſi-
nalis perfeverantiæ
haberi non poſſe ab
homine vere fideli :
cum autem hæc ab-
ſoluta certitudo nec
habeatur, nec habe-
ri poſſit abſque ſpe-
ciali revelatione,
certè neceſſario in-
de efficitur, neque

illius certitudinem abſolutam & fidei haberi poſſe. Quid clarius illis *B. Auguſtini* verbis? Quis ex multitudine fidelium, quamdiu in hac mortalitate vivitur, præſumat ſe in numero prædeſtinatorum, quia id occultari in hoc loco opus eſt, ubicavenda eſt elatio. Et *Bernard* Quis poteſt dicere ego de electis ſum? certitudinem, inquit, non habemus ſed ſpei fiducia conſolatur, ne dubitationis anxietate penitus cruciemur : quales ſumus id noſſe poſſumus ſaltem ex parte; quales autem futuri ſumus, id noſſe penitus impoſſibile eſt. Quæ ad hæc à contraſentientibus reſponderi ſolent, nimis frivola ſunt, & à patrum mente nimis aliena, in no plane contraria. Audeo provocare ad iudicium cuiuſlibet lectoris in quo vel mica eſt iudicii liberi & non affectu mancipati. *Ibid.* De finali fidelium perfeverantia, plurimi etiam doctiſſimi Proteſtantium contra gregales ſuos ſic ſtatuerunt. Quod vere fideles, ſi cum pia ſolicitudine pergant ſalutem operari, de continuo gratiæ divini auxilio, & ex eodem de ſua finali in fide & gratia perfeverantia certi eſſe poſſunt & debeant ni ipſi ſibi deſint, ac penes Deum non ſtatuum quo minus perfeverent : ſed abſolutam certitudinem fidelibus, ſe in officio in poſterum non deſuturos, ſed in fide viva ſemper perfeveraturos, uſpſiam in Scripturis eſſe promiſſum negant, imo nec neceſſarium nec utile fuiſſe ut promitteretur, quin imo ut non promitteretur utiliſſimum eſſe affirmant. Hanc ſententiam tuerentur Lutherani omnes, & qui in fœderato Belgio Remonſtrantes vocantur, aliique doctiſſimi Proteſtantes : *All this himſelfe alſo doth maintaine.* (k) *Ibid. lib. 3. cap. 3.* Exiſtunt fidem iuſtificantem & gratiam regenerantem non eſſe electorum propriam, ſed aliis etiam multis vocatis, imo omnibus infantibus baptizatis non *ex ſe*, nec ſolum Sacramento tenus ut diverſa ſentientes reſpondent, ſed revera contingere, qui tamen à fide iuſtificante excidere poſſunt imo non raro excidere ſolent cum totaliter rum finaliter.

fit, for they are neither saving nor justifying (1). Concerning his particular judgement about election and reprobation he hath no occasion to declare it, onely hee avowes inpassing, that it matters little what we beleeve in these questions, whether we side with *Arminius* and the worst of papists, or with *Austine*, with the Synod of *Dort*, and the rest of the reformed. His moderation here is to permit the profession of either side if so it be with peace and charity (m). Hee tells us also that wee wrong the Church of *Rome* in saying it teacheth the doctrine of doubting; No more certainty either of present grace, or future salvation can be had than it doth teach: yea, some papists and most protestants doe teach men but too much certainty of salvation (n).

(1) *Ibid. lib. 3. c. 3.* Existimant etiam ipsos electos iustificatos in gravia crimina lapsos à fide viva & iustificante proprie ad tempus deficere. *Ibid.* Admittunt, qui in hac causa rigidiores sunt, non tantum electos, sed etiam multos reprobos, ad tempus verè credere & iustificari, postea tamen à sua fide & iustitia, vel, si vis, à fidei & iustitiæ inuitis, penitus & in perpetuum excidere, quod certe verissimum esse plurima Scripturæ & Patrū

testimonia, multæ etiam rationes efficacissimæ evincunt, & quæ ad hæc responderi solent, inanes tantum sunt argumentorum elusiones & evasiones. In electis iustificatis profitentur doctiores totalem fidei defectum intelligere se tantum ratione actum salutarium qui è potentia seu habitu fidei emanant, potentiam enim hanc in electis haudquaquam omnino extingui, agnoscere se, sed otiosum & inefficacem præsentem, fidei aut charitatis nomine minime dignari, eo quod talis ad salutem & iustitiam consequendam non sufficiat. Quod aiunt contra sentientes effectum tantum iustificationis intervéniente peccato suspendi ad tempus, statum tamen iustificationis non intercidi, nec id omnino frivolum est. Siquidem licet omnium peccatorum præcedentium veniam Deu peccatori pœnitenti inculserit, tamen his in peccati gravioris & conscientiam vastantis reatum lapsus fuerit, ne dum à actu resipuerit, omnis illa primo concessa remissio ad salutem nihil prorsus valet. Nam vel unum atrox peccatum ad hominem, nondu n actu super eodem pœnitentem cœlis excludendum sufficit. (m) *Ibid. l. 3. c. 3.* Qui electionem describunt vel a priori, id est, ab absoluto quodam Dei decreto, vel a posteriori, id est, a finali in fide & gratia perseverantia qua de re in Ecclesia dissidentes semper fuere sententiæ, sed non hostiles & ab omni Christiana charitate alienæ, ut hodiè, contentiones & pugnæ. Hac moderatione adhibita hæc, quæ nunc tantum fervet & agitur, si non plane tolli saltem minui facile potest. (n) Vide supra ad literam g.

4. How ever he professeth that the question anent the formall cause of justification in the o-

(o) *Ibid. lib. 2. c. 7.* Quæstionem de causa formali justificationis *Bellarminus* dicit magnam, *Patres* eam facit potissimam causam dissidii inter Ecclesias, Quis tamen unitatis ecclesiasticæ magis quam rixarum amans non alter sentiat? An justificationis causa formalis posita sit in remissione peccatorum sola, an vero

etiam in imputatione justitiæ Christi, aut an etiam in interna renovatione & sanctificatione dissidia videri possunt fermè Metaphysica, inquit *Stapletonus*, haud absimilia disputationi Logicorum in quo ponenda sit ratio essentialis quantitatis, an in mensura? an in divisibilitate? aut an in extentione partium? *Ibid. cap. 4.* Sanctificationem Protestantès consentitur cum justificatione perpetuo conjunctam, eam tamen esse justificationis partem aliquam, aut ad formam essentialem pertinere communiter non admittunt. Dissensio hæc licet magni momenti, imo maximi videatur dissidentibus, præcipuè rigidioribus Protestantibus, omnibus tamen diligenter & absque præjudicio expensis, forte magis notionalis & verbalis esse comperietur, quam realis. Imo sententiam rigidiorum Protestantium, nec Scripturis, nec Patribus, nec rationis esse consentaneam. (p) *Ibid. l. 1. c. 5.* Cum nusquam in sacris literis disertè dicatur nos sola fide iustificari, neque Patres tanquam in eadem sententia particulâ (sola) usurparunt, sicut nunc à plerisque Protestantibus usurpatur, quicquid contra hi sentiant. Cum explicationes & conciliationes nuper excogitatæ inanes sint prorsus, cumque tandem viri quidam doctissimi & harum & illarum Partium litem hanc minime necessariam esse existimarunt; atque etiam nunquam existimant: Nos solius veritatis & unitatis in Ecclesia studio inducti illis accedentes censemus de illa non amplius pertinaciter alterandum, & proinde omnium rigidiorum Protestantium sententiam, & à veritate, & à charitate Christiana alienam esse, qui assertionem de sola fide non iustificante communiter à Romanensibus defensam citra opinionem meriti, etiam impropiè dicti, vel fidei ipsius, vel aliorum actuum cum fide ad iustificationem concurrentium, non solum cum ipsa Scriptura & piis Patribus è diametro pugnare contendunt, sed etiam præter alia innumera iustam Protestantibus à Romana Ecclesia secedendi causam præbuisse. *Ib. c. 4.* Per vocem (sola) Patres nunquam omnia simpliciter gratiæ & fidei opera à causa justificationis, & salutis excludere voluerunt; sed tantum opera naturæ & legis, &c. Multi insignes Protestantès de particulâ (sola) in propositione (fides sola iustificat) præsertim cum in Scriptura non invenitur *certas*, non esse pertinacius contendendum censuerunt; imo potuisse totaliter omitti pacis causa. *Petersonus Baro* manifeste demonstrat non fide solâ proprie sic dictâ, sed etiam spe, dilectione, & respicientia nos iustificari.

nes (9): and teacheth that the very first part thereof, the removing of our sins, is produced by way of efficient disposition, by our faith, repentance, feare, and other acts inherent in us, which the assisting spirit of God helpes our free will to doe before we be regenerate (r): Also that after our regeneration, the true, proper, efficient, immediate, and formall cause of our justification is alone the works of our faith, our repentance, receiving of the Sacraments, confession of our sins to men, deeds of charity, &c. (f) And that this our

justificatioem pertinere, quas urgent vehementer Romanenses; nec ad illas *Pareus*, *Chamierus*, aliique quicquam solidi respondent. *Cap. 5.* Hanc fuisse communem Patrum, tum Græcorum, tum Latinorum sententiam ex plurimis illorum scriptis, *Augustini* præsertim, nemini in Patrum scriptis versato non constare potest. (r) *Ibid. l. 1. c. 3.* Negant Protestantés quidam actus illos timoris, spei, penitentię, orationis, propositi suscipiendi Sacramenta, quibus Romanenses atque etiam saniores Protestantés, peccatores ad resipiscentiã saltem disponi affirmant, negant, inquam, illi actus hocce cum fide ad iustificationem ullo modo concurrere posse; sed rectius alii moderatores ultro concedunt varios actus dispositivos & preparatorios per Spiritum sanctum assistentem, non per solas liberi arbitrii vires in nobis productas, ante iustificationem requiri, quanquam vim iustificandi eosdem habere plerique eorum negent. *Ibid.* Non tamen idcirco dispositivos hocce actus vim aliquam iustificandi habere negandum est cum plurimis Protestantibus, nisi plurimis & apertissimis Scripturæ locis vim apertam inferre velimus. (f) *Ibid. l. 1. c. 3.* Concedendum est eos actus esse causas ipsius iustificationis aliquo modo efficientes, non quidem per modum meriti, sed ex soli Dei benignitate, penitentiam non tantum ad iustificationem disponere, sed & medium esse consequendi remissionem peccatorum, ideoque rationem causæ aliquam habere probant varia Scripturæ loca, ubi docetur non tantum quibus & quales sunt quibus peccata remittuntur, ut frigide ea diversum sentientes quidam Protestantés exponunt; sed & quam ob causam, causam, inquam, suo modo & in suo genere, & sub qua conditione remittuntur. Inter alios Protestantés videatur *Worslius*; nihil frequentius apud patres legas quam per penitentiam peccata deleri, abluï, purgari, & ut per medicinam abstergi. Idem etiam affirmant doctiores Protestantés, & quotquot contentiosus hoc sæculo & pugnaci, pacis & concordię studiosi extiterunt. *Polanus* vi ventriatis coactus remissionem peccatorum, resipiscentiã, confessione, lachrymis, precibus ex fide profectis impetramus, sed non meremur: Utinam Protestantés omnes hanc sententiam a *Polano* sic expressam profiterentur constanter. Nihil enim fere litis hac de re inter saniores utriusque partis interesset. Item *Pellicanus*; multæ sunt apud Christianos viæ conequendi remissionem peccatorum, baptyismus martyrium, elemosyna, remissio in delinquentes contra nos, humilis confessio facta vel Deo; vel cum lachrymis & cordis amaritudine homini. Eadem legere est de efficacia pii status

inherent

(9) *Ibid. lib. 2. c. 4.*

Si ad iustificationis impii formalem rationem non pertinet iustificatio, ut ita loquar, tum in peccatoris iustificatione non tollitur peccati macula multis rationibus, ex Scriptura & Patribus depromptis probari potest sanctificationem etiam & non solum remissionem peccatorum ad iusti-

& ieiunii in delendis peccatis nostris per Dei misericordiam. Hæc quidem damnant rigidi & pertinaces Zelotæ. Innumera sunt Scripturæ loca quibus remissio peccatorum bonis operibus attribuitur, imo si quis non oscitanter Scripturas legat, plura fere numerabit loca, quæ conditionem bonorum operum exigunt, ut veniam peccatorum & vitam æternam adipiscamur, quam quæ conditionem fidei simpliciter sic dictæ requirunt. (t) *Ibid.* l. 2. c. 4. Non queritur, ut rigidiores Protestantes arbitrantur, quid sit propter quod Deus peccatores iustificet & in gratiam recipiat. Nam si de causa meritoria queratur, quæ proprie designatur voce (propter) libenter concedunt Romanenses hanc esse solum Christi meritum, neque quicquam nobis inhærens: Quod si de causâ formali, quæ proprie voce (per) designatur, 1. Quid illud sit per quod homo iustificetur affirmant, Romanenses iustificari hominem per iustitiam sibi a Deo propter Christi merita donatam, & non per ipsum Christi meritum forinsecus imputatum quæ contra pro *Chemitio* responderent a *Gerhardo* & *Paræo* solida non sunt, nec statum quæstionis recte propositum attingunt. (u) *Ibid.* l. 2. c. 3. Rectius nonnulli alii Protestantes & communiter Romanenses iustitiam seu obedientiam Christi nobis imputatam, non causam formalem, sed meritoriam tantum & impulsivam, quam *συνκαταρτισμῶ* vocant, iustificationis nostræ statuunt: Iustitia enim Christi nos iustificari, & ut causa formali, & ut meritoria dici non potest, cum causa formalis interna, efficiens vero tantum externa sit. Cum Christus iustitia nostra dicitur, intelligendum, non, ut *Lancelotus Andreas* & cæteri omnes Protestantes, proprie, sed in sensu causali & improprie, quia scilicet Christi merito iustitiam proprie dictam a Deo accipimus. (x) *Ibid.* Nulla necessaria ratio imputationis iustitiæ Christi afferri potest, ita ut præter remissionem peccatorum & iustitiam inhærentem, quæ utraque effecta sunt satisfactionis & meriti Christi nobis imputati, haudquaquam opus sit ad formalem iustificationis rationem constituendam nova illa imputatione iustitiæ Christi, imo si per iustitiam Christi nobis imputatam iusti haberemur & essemus, proinde ac si propria sit & intrinsecè ac formalis iustitia; Hæc incommoda sequi viderentur, 1. ut urgent Romanenses, Non minus iusti censerî deberemus quam ipse Christus. 2. Omnes qui iustificantur & que iustificarentur; Denique sequeretur adeo infans esse in hoc sæculo ac in futuro. A vero alienum est quod hic & alibi passim ab illis affirmatur Christum vere & realiter per imputationem peccatorem coram Deo habitum fuisse: suscepit quidem Christus in se debitum solvendæ pœnæ nostris peccatis debitæ, peccata tamen nostra eorumque reatum proprie in se non suscepit; Longe enim aliud est peccatum & debitum solvendæ pœnæ.

5. That the best way to conciliate St. *Paul* excluding works from our justification, and Saint *James* including workes therein, is to take St. *Pauls* workes for these of the Ceremoniall Law; also for these of nature, and of the Morall Law wrought before faith, and considered in themselves without grace: But St. *James* of the workes of grace flowing from faith. (y)

6. That faith doth justifie us not improperly by way of metonymie, as standing for Christs righteousness applyed unto us by the hand of faith: but properly as it is a work of grace in us, and a beginning of all other inherent graces, which flow from it as a fountaine. (z)

(y) *Ibid. lib. 4. c. 6.* Nulla alia solida *Iacobi* verba explicandi & cum *Paulo* conciliandi ratio relinquitur, quam hæc sapius exposita *Paulum. sc. in* negotio justificationis excludere tantum opera quæ fidem præcedunt, & ex sola legis cognitione profluunt, *Iacobum* vero loqui de operibus fi-

dem consequentibus & ex illa natis atque ab ea directis. *Ibid. l. 1. c. 4.* Opera quæ a negotio salutis & justificationis excluduntur, Rom. 4. Gal. 2. & alibi sunt legis naturæ & Mosaicæ non tantum ceremonialis, sed etiam moralis à Gentibus & Iudæis ante fidem vel gratiam Christi ex solis liberi arbitrii viribus facta quæ operantes sibi imputabant & non gratiæ Christi: Non autem opera ex fide & speciali gratiæ auxilio facta. Apostolus suam iustitiâ quæ ex Lege est, id est, Legalem & Iudaicam, quam ante conversionem ad fidem Christi pro iustitiâ habuit, præ illa quæ est ex fide Christi pro detrimento habet. De omnibus vero suis tam ante quam post factis operibus loqui ibi Apostolum & omnia omnino pro damno & stercore habere error est crassus quorundam Protestantium: quod affirmant multi protestantes negare Apostolum simpliciter *Abrahamum* ex operibus etiam fidei iustificatum esse, falsum est; sic enim B. *paulo* contradiceret *Iacobus* disertissime contrarium asserens. Ineptas horum locorum in specie pugnantium conciliationes nihil moror. (z) *Ibid. l. 1. c. 4.* Nec possunt omnia omnino opera à causis justificationis excludi nisi excludatur fides ipsa, quam esse opus quoddam nostrum, id est, auxilio gratiæ à nobis præstitum quis neget? Errant illi Protestantes qui fidem non proprie sed correlative & metonymice accipi volunt cum illa iustificati dicimur, scil. pro iustitiâ Christi & remissione peccatorum fide apprehensis, certe Scripturam non interpretantur sed torquent, & vim fidei frigidissime exponunt illi qui sic sentiunt. Errant etiam illi qui fidem à negotio justificationis excludunt ut est opus, nam fidei actio non habitu iustitiâ apprehendimus; proinde fides in negotio justificationis accipienda est, ut actio & operatio.

7. That justification is rightly distinguished, in *primam* & *secundam*: The first consisting of the remission of sinnes, and inherent righteousness:

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(a) *Ibid.* l. 4. c. 6. Perperam à Protestantibus rigidioribus rejicitur distinctio usitatissima justificationis in primam & secundam, nam præter primam quæ in omnium peccatorum præcedentium remissione & gratiæ sanctificationis donatione posita est, necessario etiam admittenda & agnoscenda est justificatio secunda quæ consistit, in progressu augmento & complemento pro statu viz. justitiæ primum donatæ, & in remissione illorum delictorum in quæ justii quotidie incidunt, de hac loquitur Scriptura qui justus est justificetur adhuc: de Patrum sententia quis hic dubitet? nimis igitur absurda est rigidiorum Protestantium sententia, qui non tantum cum cæteris rigidis Protestantibus à justificationis formali ratione manentem in nobis justitiæ habitum, & emanantem ex ea operum iustitiam excludunt, &c. Justificatio certe actus est continuus, quom sit & duret, quamdiu fidei vitæ actus durent, interruptur, vero semper & toties quoties illi cessant Christianæ pietatis officio ita postulante. (b) *Ibid.* l. 4. c. 3: Legem consideratam non in rigore, sed *ut emendat*, seu pro modulo & vitibus quas in hac vita habemus, & quoad precationis gradum quem Deus fœdere Evangelico a nobis præfisse requirit, ut promissæ remissionis peccatorum & vitæ æternæ participes fiamus impleri posse negari non potest, neque debet ut recte Remonstrantes Apol. c. 17. de Patrum sententia dubitari non potest, qui Deum justum & bonum simpliciter nobis impossibilia præcepisse sub pena damnationis æternæ simpliciter negant. (c) *Ibid.* l. 4. c. 5. Cum Deus suaviter & benigne nobiscum agere velit, nec quicquam fœdere Evangelico exigat quod vires gratiæ collatas omnino excedat, certe minus plus rigidi & hyperbolici sunt Protestantes illi qui præstantissima etiam justorum opera peccato inquinata & æterna morte digna esse quæquam per gratiam Christi facta esse contendunt, In multis, inquit *Jacobus*, offendimus omnes, non dixit in omnibus. Omitto alia innumera ad quæ contra sentientes nihil repunt præter inania effugia. Opera quæ hic a renatis fiunt ea fidei & charitatis mensura quæ fœdere gratiæ præscribitur & nobis possibilis est, & in qua Deus gratiosè acquiescit, a peccati macula & reatu omnino immunes sunt. (d) *Ibid.* l. 5. c. 4. Tota hæc disputatio de meritis multis Theologis moderatis logomachia tantum videtur. Dissidium, inquit *Spalatenfis*, in verbis est, ubi de meritis certant partes. *Idem* l. 4. c. 1. Conclusionem illam quam ponit *Bellarminus* in fine cap. 9. necessaria esse ad salutem bona opera non solum ratione præsentis, sed etiam ratione alicujus efficientiæ, & non minus opera ad salutem quam fidem suo modo referri, admittant plurimi & doctissimi Protestantes, & disputationem hanc inter partes plane inanem & inutilem, imo esse meram logomachiam nos existimamus.

merit may be subscribed : for it speaks about merit absolutely, without expressing any proper merit of condignity : That good works merit salvation needs not be denied : neither also that in good workes there is an improper merit of condignity, that is, a true and proper efficiency in obtaining salvation: for good workes are not only the way to the kingdome, but also the true and proper efficient causes in their owne kinde, for which we obtaine the kingdome. In respect of this efficiency, and not only necessity of presence, the Fathers in an harmelesse sence call good workes commonly merits (e). These of the papists who doe vaunt most of their merits, and presse furthest Justification by workes, may well obscure, but doe not evert, as did the *Galatians*, the vertue of Christs merits. (f)

dixerit hominis iustificati opera bona vere non mereri vitam æternam, Anathema sit. Scilicet Patres hi non ignari acerrimarum contentionum quæ in scholis agitantur de merito condigni illiusque ratione & fundamento, more suo, ut de pluribus aliis, generaliter tantum & ambigue loqui totum & commodum esse censuerunt. *Ibid.* Sufficiat hic dicere esse meritum aliquod, & dignitatem aliquam operum nostrorum, quæ tota à dignatione divina pendeat, sed à merito de condigno propriè & exactè dicto asserendo abtineatur. *Ibid. cap. 1.* Cum Deus nec promiserit dare, nec iuxta promissum reddit vitam nisi bene operantibus, necesse est in considerationem aliquam veniant in rei promissæ redditione, bona opera iuxta conditionem requisitam præstita & rationem aliquam habeant causæ suo modo efficientis, & ut Patres loquuntur merentis, id est, impetrantis, præsertim quum id quod redditur toties in Scripturis mercedis nomine insigniatur. *Ibid. l. 4. c. 1.* Hi sunt qui venerunt ex magna tribulatione, sed tunc sunt ante thronum Dei. Hæc verba clarissime demonstrant bona opera ad salutem relationem habere non ordinis tantum, ut frigide cum aliis respondet *pareus*, qualem habet medium ac finem, Antecedens ad Consequens, Conditio sine qua non ad effectum, sed relationem etiam causalem, qualis est relatio causæ suo loco & modo efficientis. Eadem semper fuit sententia Patrum quorum plerisque etiam vocabulo meriti ad hanc efficientiam significandam usus constat, non tamen eo sensu quo hodie à multis Romanensibus usurpatur, quod autem ex *Bernardo* objicitur, bona opera esse viam regni, non causam regnandi; Næ illud valde debile est, nam negat *Bernardus* tantum bona opera esse causam propriè, & ex condigno meritariam cœlestis regni. (f) *Ibid. l. 1. c. 4.* Romanensium plerimi sua nimia meritorum iactantia, quanquam ex Christi gratia provenientes, multum Christi gratiam obscurant, quanquam non omnino evertant, quod facebant illi quibuscumque Apostolo res fuit. Gal. 2.

(e) *Ibid. lib. 5. c. 4.* Quibusdam Protestantibus & aliis viris moderatis & pacis amantibus non omnino improbatum sententia Romanensium, qui meritum de condigno propriè sumptum simpliciter rejicientes admittunt tamen in bonis iustorum operibus meritum aliquod, sed impropriè dictum, congruisse. Sed non ut Scholastici meritum illud exponunt. *Ibid. in Concil. Trident.* Absq; omni mentione meriti, vel de congruo, vel de condigno hoc tantum dicitur, si quis

C A P. 3. *Their faith in the heads of Transubstantiation, halfe Communion, adoration of the Bread, sacrifice of the Masse, prayer for the Dead, and Purgatorie.*

(a) *Forbes. de Eucharist. l. 1. c. 1. paragr. 6.* Cum bona *Calvini* venia dictum esto, *Calvini* sententia, & doctrina hac de re incerta maxime, dubia, atque lubrica multis viris doctissimis semper visa est. Et abundè id à pluribus cum Romanensibus tum Lutheranis Theologis est demonstratum.

(b) *Ibid. paragr. 7.* Tutissima & rectissima videtur illorum Protestantium & aliorum sententia, qui corpus & sanguinem vere, & realiter, & substantialiter in Eucharistia adesse, & sumi existimant; imò firmissime credunt, sed modo humano ingenio incomprehensibili ac multo magis inenarrabili, soli Deo noto, & in Scripturis non revelato. (c) *Ibid. par. 2.* Qui digne hæc mysteria sumit, ille vere & realiter corpus & sanguinem Christi in se, sed modo spirituali modo aculoso & imperceptibili, sumit. *Ibid. paragr. 24.* Neque etiam Protestantes illi mentem Spiritus sancti in Scripturis & patrum assequuti sunt qui illud spiritualiter recipere intelligunt solo intellectu & pura fide recipere Christi corpus, sic enim (ut *Spalatenfis* verbis utar de *Repub. l. 3. c. 6.* in appendice ad *Cyryllum Alex.*) Nihil differret Sacramenti receptio à fide incarnationis, adde etiam mortis & passionis, differet tamen plurimum in effectu, quia per fidem incarnationis assequimur & corporis immortalitatem & animæ salutem, in Eucharistia vero idem assequimur: Sed in modo operandi, præter fidem qua per solum intellectum unimur carni Christi quæ est objectum nostræ fidei, ponimus conjunctionem quandam spiritualem veræ & realis carnis Christi

IN the Sacrament of the Lords Supper consider their Doctrine: Bishop *Forbes* in his booke of the Eucharist, concerning the presence of Christs body in the Sacrament teacheth:

1, That the Doctrine of *Calvine* and his fellows in this head is very uncertaine, doubtfull, and slipperie. (a)

2. That the reall and substantiall presence of Christs body in the Sacrament is out of question most firmly beleevd by both sides. (b)

3. That Christs body in the Sacrament is received not only by our spirit, by our faith, by our understanding, but also with our very body: that it enters into us, & is received in some sence corporally, both in regard of the object, *Christs* body being received; and in regard of the subject, our body being the receiver (c). Yet the way of receiving is spirituall because miraculous, above the capacity of our spirit and faith, to be left unto the omniscience of God to be understood, and

his omnipotent power to be wrought. (d)

4. That Transubstantiation is no heresie, (e) but an error of very meane quality (f). That it is not so great an error as Consubstantiation (g). That since many of our Divines esteeme Transubstantiation, yea and Ubiquitie also to bee er-

cum animâ & corpore etiam nostro, quam melius vocare non possumus quam Sacramentalem, quod ait *Cyrillus* nos corpori Christi corporaliter uniri significat certe, u-

bi de Eucharistia est sermo nos corpore ipso nostro recipere verum Christi corpus, non sola & pura fide per intellectum solum, quasi Christus nobis uniretur tanquam objectum nostræ potentæ intellectivæ, sed vere & propriè etiam corpore ipsum Christi corpus recipimus, non tamen per os & trajectionem in stomachum, sed modo nobis ignoro & penitus miraculoso, quo in comestione ipsa & concoctione panis, & vini verum Christi corpus nostro etiam corpori communicetur, sed quomodo in particulari id fiat, ne fidei quidem nostræ esse revelatum. Itaque nos Christi corpori corporaliter in Eucharistiæ sumptione uniri, potest habere duplicem sensum, alter est; Corpus ipsum Christi materiale per os nostrum in stomachum trajici: alter vero, Nos corpore etiam nostro & non solo intellectu ac spiritu si digne accedamus verum Christi corpus recipere non per os & stomachum, sed alia viâ soli Deo notâ, quæ ideo spiritualem vocamus. Primum illud corporaliter non est admittendum, quia jam non esset modus occultus & soli Deo notus, alterum vero corporaliter omnino est in *Cyrillo* admittendum, quod & objective & subjective intelligitur ita, ut corpus Christi sit receptionis obiectum, & corpus nostrum huiusmodi receptionis subiectum, non solum spiritus aut intellectus, ita ut corpus Christi sit in nobis non solum objective, sed etiam subjective, modo tamen spirituali divino & ineffabili. *He cleares this more cap. 4. parag. 7. from an passage of his much commended Barnesius in these words, De Transubstantiatione non est litigandû cum iis qui admittunt realem corporis Christi præsentiam in Sacramento, ita ut Christi corpus cum pane inreria os, & manducetur non solum spiritualiter fide cordis, sed etiam sacramentaliter fide oris, iuxta illud Augustini, Qui ait, nos in Eucharistia Iesum fideli corde & ore suscipere. (d) Ibid. lib. 1. c. 1. par. 24. Modum fatemur cum Patribus esse ineffabilem, inexplicabilem, inexactum, ut *Cyrillus* vocat, hoc est non inquirendum, non indagandum, sed sola fide credendum, imo vero nec fidei nostræ esse revelatum quomodo in particulari id fiat. (e) Ibid. lib. 1. cap. 4. in titulo, Ostenditur nec Transubstantiationem, nec Consubstantiationem hæreses esse. Paragr. 5. Hookerus licet & Transubstantiationem & Consubstantiationem improbet, pro opinionibus tamen superfluis habet. *And in Spalato his words, Fateor neque Transubstantiationem, neque ubiunitatem hæresin ullam directè continere, ac propterea qui eas tenent & asserunt, non sunt tanquam hæretici à Catholicis reputandi. (f) Ibid. paragr. 3. Lutherus* scribit in maiore confessione se hæcenus docuisse & adhuc docere parum referre nec magni momenti questionem esse, sive quis panem in Eucharistia manere, sive non manere, sed Transubstantiari credat. Hæc ille cum *Paulo* pacatior esset, eius viri inconstantiam in aliis scriptis non excuso. (g) Ibid. paragr. 5. Longius consubstantiationem quam transubstantiationem sententiam à verbis Christi recedere, sive litera spectetur, sive sensus, Calviniani communiter affirmant.*

(b) *Ibid. paragr. 5. In Paræus his words, Scipulas & ligna intelligit Apostolus dogmata non planè hæretica, impia, blasphema non cum fundamento pugnantia, sed erronea, vana, curiosa, qualia sunt credere quod caro Christi ubique sit, quod in pane sit & oraliter manducetur. Non sunt igitur hæc dogmata hæretica, & cum fundamento doctrinæ salutaris pugnantia.* (i) *Ibid. paragr. 5. Porro qui in uno tantum do-*

ctrinæ capite eoque fundamentum directe non concernente dissentiunt, eos charitatem nequaquam abrumperè, sed pacem colere omni modo convenit. *And from the Polonick Synod, reconciling Lutherans and Calvinists, as they are called, Illorum Ecclesias Christiano amore prosequamur & Orthodoxos fateamur, extremumque vale dicamus, & altum silentium imponamus omnia rixis, distractionibus, dissidiis, ad hæc recipimus persuasuros nos omnibus, atque invitaturus ad hunc Christianum consensum amplectendum, alendum & obsequandum præcipue auditione verbi, frequentando tam huius quam alterius confessionis cætus, & Sacramentorum usu.* (k) *Cap 4. paragr 5. In Spalato his words, Credat qui vult panem transsubstantiari in Christi corpus, & vinum in sanguinem, credat qui vult corpus Christi sua ubi-quitate coniungi pani Eucharistico, ego neutrum credo; Illi qui credunt suo tempore suæ credulitatis accipient confusionem, Cum his ego in reliquo Catholicis communicare, & volo & debeo, non enim levi de causa faciendum est schisma, sed in eorum erroribus nolo commuicare.* (l) *Vide f. (m) Lib. 1. cap. 4. par. 6. In Spalato his words, Non tamen errores hi sunt in fide, quia nulli fidei articulo sunt contrarii.* (n) *Lib. 1. cap. 2. paragr. 1. Nimis audacter & admodum periculose negant Protestantes multi Deum posse transsubstantiare panem in corpus Christi, id quidem quod implicat contradictionem non posse fieri concedunt omnes: Sed quia in particulari nemine evidenter constat quæ sit uniuscuiusque rei essentia, ac præinde quid implicet ac non implicet contradictionem, magnæ profecto temeritatis est Deo limites præscribere. Placet nobis iudicium Theologorum Vitebergenisium qui asserunt Potentiam divinam tantam ut possit in Eucharistia substantiam panis & vini in corpus & sanguinem Christi commutare.*

rors, præter-fundamentall (b) which may bee well tolerated. And notwithstanding whereof Communion in preaching, praying, and Sacraments may well be kept with the *Lutherans*, as brethren in Christ (i): Why should not the like charity bee transferred to the Doctrine of Transubstantiation (k) which *Luther* when hee was in a right and peaceable mood professed to be a Tenet not to be stood upon, (l) for it is contrary to no Article of faith, (m) nor to any ground of nature: It imports no contradiction, nor any thing impossible (n). That dimensions be penetrate; That one bodie, be in mo places at once; That mo bodies should bee in one place; That accidents should bee without a sub-

ject; all this is not onely possible, but hath actually beene oftentimes already, for the body of Christ in his birth, in his resurrection, in his ascension, and when he came to his Disciples *Jannus clausis*, did penetrate the dimensions of other bodies, and was in the same place with them: The body of *Ambrose* was in two places at once; Light in the first three dayes before the Creation of the Sunne, was an accident without a subject. (v)

5. That many poynts of our faith are of greater difficulty to beleewe then Transubstanti-

(o) He striueth to prove all this by diuers authorities, at last he bringeth in *Casus the Philoso-*

pher, Audiat etiam si libet, benigne lector, *Johan. Casus Angelus in Comment. Physic. lib. 8.* Non, inquit nego quin divina potentia fieri possit ut unum numero corpus in locis pluribus simul existat, cum constat virtute divina corporum penetrationem posse fieri, quod manifeste probat, duo corpora posse esse in eodem loco: quare a pari, non minus possibile per eandem virtutem unum corpus in locis pluribus contineri. De priori parte nemo Christianorum dubitat qui credit Christum illæso virginis utero natum, clauso sepulchro resurrexisse, ad Discipulos obseratis foribus intrasse, & ascendentem ad patrem cælum penetrasse. De altera vero parte quis litigare debet, si placeat Divinæ Majestati potentem virtutis manum Petro porrigere, ut supra aquas inambulet, & divo *Ambrosio* ut eodem instanti Divinis rebus *Mediolani* assistere, & *Turonibus* exequiis divi *Martini* episcopi interesse dicatur, si *Antonino* vivo fide digno, sic narranti credamus. Neque est quod hinc concludas contradictionem in Deo, quæ enim potest esse in infinito contradictio? si rationem ergo non videas, ne statim exclames ut soles, hæc fabula est, fieri non potest: imo sine contradictione Deus efficere potest ut unum idemque numero corpus in duobus simul subsistat locis, aut duo in uno: Qui enim omnia ex nihilo finxit, efficere potest ut corpus clauso sepulchro, non per angelos, ut ais, remoto lapide, surgat; & clauso ostio, non cedente ut somnias, ad Discipulos intraret. Hæc ille quem ope-
pere laudant mirifice plurimum Theologi, tum Medici, & Philosophi Oxonienses, ut videre est in operis titulo. Viri moderationem commendo: sæpe etiam est oliter verba opportuna loquutus. *Ibid. paragr. 11.* Accidentia per divinam omnipotentiam extra omne subiectum posse existere putavit *David Gorleus* Ultrajectinus in suis Exercitiis Physicis; quin & extitisse ait, videri deduci ex historia creationis, nam prima lux in nullo erat subiecto.

ation:

(p) *bid. parag. 14.* Certe haud pauca firmiter credimus omnes, quæ si ratio humana consulatur, non minus impossibilia esse, & contradictionem manifestam implicare videntur quam ipsa Transubstantiatio.

(q) *Lib. 1. cap. 4. parag. ult.* Ob hanc sententiam de orali indignorum manducatione corporis Christi sobrie & modeste defensam, quod a plerisque cum Lutheranicis Romanensibus fit, nolim illos in-

ation (p) : That it is against charity ; yea, against verity to call Papists Capernairick eaters of Christs flesh (q) : That not onely the Latine Church, but also the Greek, for many ages, hath believed Transubstantiation : That it is rashness in *Chemnitius* and *Morton* to deny this; (r) Yea *Cyrl*, Patriarch the other yeare of *Constantinople*, persecuted by the papists even unto death for his Orthodox Doctrine, opposite to Transubstantiation, is railed upon by our men in the words of a Jesuite one *Arcudias*. (s)

6. Doctor *Forbes* professeth his admiration : That *Morton*, or any English Bishop should couat Transubstantiation an intollerable difference, hindring reconciliation, it being but

famari ut Capernaitas carnivoros, *αιματοποβτας*; Hæc enim convitia, ut nihil veri in se habent, ita ab omni Christiana charitate aliena sunt, ac proinde ab illis abstinendum est, si Deum, si veritatem & unitatem Ecclesie amamus. (r) *Ibid. cap. 4. par. 2.* Certum est recentiores Græcos a Transubstantiationis opinione non fuisse, nec etiam omnino esse omnino alienos, hosce autem omnes pietatis Christianæ cultores, hæreseos aut erroris exitialis damnare, magnæ profecto temeritatis est & audaciæ. *Ibid.* Dicti omnes Græci in suis opusculis Transubstantiationem confitentur, & in Concilio Florentino non fuit quæstio inter Græcos & Latinos, ut *Chemnitius* aliique multi Protestantes affirmant, An panis substantialiter in Christi corpus mutaretur, sed quibusnam verbis illa ineffabilis mutatio fieret. *Ibid.* Non possum non mirari quomodo *Thomas Mortonus* neget *Hieronymo* Patriarchæ Transubstantiationem creditam fuisse. Ante paucos annos cum hac de re ego cum Episcopo Dyrrachensi, viro certe non indocto, conferrem, Transubstantiationem clarissime confitebatur. (s) Unde *Petrus Arcudias* in Præfatione operis sui ad Poloniæ Regem, Non destiterunt, inquit, illi hæretici vexare infelices Græcos, dum quendam *Cyrrillum* pseudopatriarcham Alexandrinum Calvinianæ furis alumnum, soluta Turcarum Imperatori pecunia, Græcis alterum Anti-Papam obtulerunt, Is quamvis genere, nomine, habituque sit Græcus, alterius tamen gentis nefaria dogmata toto pectore hausit.

a question

a question rather modall then reall. (f)

Anent communicating in one kinde, He professeth many cases, wherein it is lawfull to use the Bread alone without the Cup, (u) and that the Church of Rome is in no case to be condemned for depriving the people of the Cup in their most solemne Communion. (x)

Concerning the Consecration, he telleth us, That the consecratory words must not be directed to the people for their instruction (y) That if the words of the institution be only explained and applied to the present purpose, as the fashion is in many Protestant Church, there is no Sacrament at all celebrate. Except the consecratory and mystick prayers, such are used in the old Missalls, be used upon the elements, for incalling of the Spirit of God to employ his om-

(t) Ibid. parag. 2. *Non levis subit annui meum admiratio, quando apud Thomā Meritonum Episcopum Ecclesie Anglicanæ legi, nemini Protestantium eam moderationem placere posse de discrepantibus super modo præsentia corporis Christi in Sacramento sententiis, ut sectam Romanam vel tolerabilem vel reconciliabilem esse existimet, præsertim cum quæstio tantum sic de modo, atque proinde tota controversia hac de re inutilis & inanis sit.* (u) Lib. 2. c. 1. He sheweth this by sundry authorities espe-

cially by *Causabone* in these words, *Speciales tantum casus hic semper excipimus in quibus alteram speciem sufficere non admodum contentiose negamus.* And in these words of *Vorstius*, *Status questionis est an ordinarie in cætu fidelium, & ubi nullum est necessarium impedimentum utraq; Sacramenti species omnibus communicantibus administranda sit, speciales tamen casus hic semper excipimus in quibus alteram sufficere posse non contentiose negamus.* Ibid. parag. 7. & 8. *Legatur integer ille tractatus Cassandri, lectu enim dignissimus est, ubi docet, Quod aliquando in antiqua Ecclesia in altera tantum specie Eucharistia data sit (sed tantum privatim & extra ordinem, & non nisi necessitate impellente.* Ibid. de extraordinaria infirmorum, abstentiorum, infantium, peregrinorum. *Domestica item & privata communione hic non loquor.* (x) Ibid. l. 2. cap. 2. parag. In *Cassander* his words, *Optimos quoq; desiderio calicis teneri, sed plerisque expetendo non rectam rationem sequi, quod illum simpliciter à Christo præceptum atq; adeo necessarium existimant ut nullo tempore in altera specie verum Sacramentum corporis Domini præberi possit, que persuasio illis facile & damnande Ecclesie Romanæ, & ab ea deficiendi occasionem præbet.* Ibid. Speaking of the popish custome in *Vicelius* his words, parag. 8. *Non impugnantes nec ullo modo carentes, aut condemnantes, aut improbe ridentes, sed & qui boniq; consulentes, & quidem ita tulerunt tempora novissima in bonam & meliorem partem interpretantes pro aliorum infirmitate, ignorantia & mediculitate, aliqua sufferentes.*

(y) L. 2. cap. 2. parag. 1. *Verba quibus conficitur Eucharistia debere esse vere consecratoria, non concionabilia tantum i, non tantum dici debere ad populum instituendum, sed etiam imo potius ad Eucharistiam consecrandam fatentur omnes saniores Protestantes.*

nipotency in making a conversion of them into Christ's body and blood (z)

(z) Ibid. parag. 3.

In Spalato his words.

Alie vero à Calvino

reformata Ecclesie si

sola concione & mini-

stri autoritate confaci-

unt Eucharistiam nul-

lis specialibus adhibi-

tis precibus sacramenti

consecratoris, ego plu-

rimum suspicor eas ve-

ram Eucharistiam non

habere neque video

quam execrationem ad-

ferre possunt, cur anti-

quas aut non accipiant

aut non imitentur, in

partibus saltem essen-

tialibus Liturgias, &

presertim Ecclesie La-

tinae antiquissime. Item

parag. 1. Non solis illis

verbis Christi consecra-

tionem fieri existimât,

sed etiam mystica prece

qua spiritus sancti adventus imploratur qui elementa sanctificet. (aa) Lib. 2. c. parag. 4. Negari

non potest in veteri Ecclesia obtinuisse reservationem Eucharistie privatim domi ab ipsis fidelibus, quod

multa patrum loca clare evincunt vide Bellarminum. Deinde etiam morem veterem fuisse ut sacramentum

à sacerdote in pasto-forio, vel pixide publice observaretur ob delationem ad infirmos; Sed pub-

lica illa observatio & delatio ut non ubiq;, ita nec ab omnibus recepta fuit, atq;, ubi obtinuit pro more libero

non necessario habebatur. Hic mos neutiquam damnari debuit. (bb) Ibid. parag. 6. Alias questi-

unculas de pane fermentato & az ymo, de vino aqua temperando in sacro calice, & de fractione panis o-

mitto. Parum enim momenti in his situm est, neque ob hujusmodi minoris momenti lites Ecclesie

pax turbanda est. (cc) Ibidem parag. 10. Perperam atque laeteia, Romanensibus à plerisque protestantibus objicitur, & illi Idolatrie crassissime ab his insinulantur; Cum

plerique Romanenses ut & alii fideles credant panem consecratum non esse amplius panem sed

corpus Domini unde illi panem non adorant, sed tantum ex suppositione licet falsa non tamen heretica &

sum fide directe pugnante Christi corpus, quod vere adorandum est, adorant, & parag. 11. Adorationem

elementorum seu specierum negare Romanenses fateur Episcopi Roffensis, & parag. 13. Respondeo,

inquit Spalatensis, me nullum Idololatrium crimen in adoratione, si recte dirigatur intentio, agnoscere.

Qui enim docent panem non amplius esse panem illi profecto panem non adorant, sed solum Christi corpus

vere adorabile adorant ex suppositione licet falsa.

For extenuating the controversie which wee have with the Papists about their Idolatrous processions, He learneth us to approve of the old custome of reserving the Sacrament in a repository, and carrying it through the streets to the sick, and to others who were not present at their publike celebration. (aa)

The giving of the bread unbroken, the mixing of wine with water, the using of unleavened Waters, and such like, seeme to him but small ceremonies not to be stood upon. (bb)

Concerning the Adoration of the bread, the vilest Idolatry, that any Protestant layeth to the charge of the Church of Rome. He teacheth us, That we are injurious to challenge the Papists of Bread-worship, or of any Idolatry in the Sacrament. (cc) That it is lawfull to lift the hat to the Elements. (dd) That

Lib. 2. c. parag. 4. Negari non potest in veteri Ecclesia obtinuisse reservationem Eucharistie privatim domi ab ipsis fidelibus, quod multa patrum loca clare evincunt vide Bellarminum. Deinde etiam morem veterem fuisse ut sacramentum à sacerdote in pasto-forio, vel pixide publice observaretur ob delationem ad infirmos; Sed publica illa observatio & delatio ut non ubiq;, ita nec ab omnibus recepta fuit, atq;, ubi obtinuit pro more libero non necessario habebatur. Hic mos neutiquam damnari debuit. (bb) Ibid. parag. 6. Alias questi-

unculas de pane fermentato & az ymo, de vino aqua temperando in sacro calice, & de fractione panis o-

mitto. Parum enim momenti in his situm est, neque ob hujusmodi minoris momenti lites Ecclesie pax turbanda est. (cc) Ibidem parag. 10. Perperam atque laeteia, Romanensibus à plerisque protestantibus objicitur, & illi Idolatrie crassissime ab his insinulantur; Cum

plerique Romanenses ut & alii fideles credant panem consecratum non esse amplius panem sed corpus Domini unde illi panem non adorant, sed tantum ex suppositione licet falsa non tamen heretica &

sum fide directe pugnante Christi corpus, quod vere adorandum est, adorant, & parag. 11. Adorationem elementorum seu specierum negare Romanenses fateur Episcopi Roffensis, & parag. 13. Respondeo,

inquit Spalatensis, me nullum Idololatrium crimen in adoratione, si recte dirigatur intentio, agnoscere.

Qui enim docent panem non amplius esse panem illi profecto panem non adorant, sed solum Christi corpus vere adorabile adorant ex suppositione licet falsa.

Bellarmines proposition attributing to the elements a religious worship of a lower degree, must be granted. (ee) That divine *Latria* is not any wayes given by the Papists to the Bread. That *Bellarmine* in the same respect making this kind of worship reflect upon the elements is singular, and his opinion is disclaimed by the rest (ff) To give outward adoration in the Sacrament to Christs Body their most present, To adore with our body the blessed Body of Christ, which we with our very body doe receive, is not only lawfull but necessary. (gg) Who refuse this outward adoration, they misse all benefit of Christs death. (hh) That the question is rightly here stated by *Bellarmine*. Whether Christ in the Eucharist is to bee adored, which sober Protestants doe grant, but rigid ones by huge error deny, declaring by this deniall their mis-beliefe of Christs presence there. (ii)

(ee) *Ibid.* parag. 10. *Quod ad primam assertionem Bellarmini atque de symbolis venerandis cultu quodam minori, admittimus.*
 (ff) *Ibid.* parag. 13. *Quod Spalatenus affirmat parum sibi constans, doctos plurimos in Ecclesia Romana ne ad id plebem adigere, id quod vident seu si vis species panis: sententia ista pluribus clarioribus Romanensibus displicet, neque audeat Bellarminus ipse, quæ ibi oppugnat Spalatenus eam aperte de-*

findere. And yet ere he close, he commeth up to the adoration of the Eucharist for the presence of Christ therein, as the Arke was adored of old, or the humanitie of Christ is adored now for the presence of the Godhead therein. In these words, parag. 17. *Duplex adoratio describitur. Altera qua Deum ipsum prosequimur; Altera, qua prescripta signa & mysteria divina, iuxta illud Adorate scabellum pedum ejus quod plerique de arca, federis in vestigium. Alii de humanitate Christi interpretantur. Aut si eandem ubiq; adorationem esse censent, poterimus dicere adorandam esse carnem Christi quavis creatura sit propter conjunctam divinitatem, adorandam Arcam federis propter divine Majestatis presentiam, quia Deus ipse politicus est se assumptum. Ad quem modum etiam Eucharistiam possumus adorare propter ineffabilem & invisibilem, ut ait Augustinus, Christi gratiam conjunctam. Non venerantes id quod videtur & transit, sed quod creditur & intelligitur. Hec de adoratione*

(gg) *Ibid.* parag. 7. *Quod ad adorationem hujus sacramenti attinet, cum qui digne sumit sacra symbola vere & realiter corpus & sanguinem Christi in se corporaliter modo tamen quodam spiritali & imperceptibili sumat, Omnis digne communicans adorare potest, & debet corpus quod recipit.*

(hh) *Ibid.* parag. 7. *Nemo carnem Christi manducat, nisi prius adoraverit.*

(ii) *Ibid.* parag. 10. *Status questionis non est nisi an Christus in Eucharistia sit adorandus, sed de hoc protestantes seniores non dubitant. Ibid. parag. 8. nonis est rigidiorum protestantium error, qui negant Christum in Eucharistia adorandum nisi adoratione interna & mentali, non autem externo aliquo u adorativo ut geniculatione aut al quo alio consimili corporis situ, hi fere omnes male de presentia Christi in sacramento sentiunt.*

This was the man who penned our *Perth* Article concerning geniculation, what hee intended to bring into our Kirke by this ceremony, it is apparant by these Doctrines.

Concerning the Sacrifice of the Masse. He honours the abominable Missall with the stile of the Liturgie of the Latine Church. (kk)

(kk) L. 3. cap. 1. par. 8. *In Liturgia autem Latine Ecclesie cum ante consecrationem dicunt: suscipe Sancte Pater.*

(ll) L. 3. cap. 1. par. 2. 3. *A missæ nomine non abhorrent Protestantis saniores, Nam in rituali Ecclesie Anglicanæ legere est Christi Missam; Michaelis Missam; neque etiam à nomine oblationis & sacrificii, & immolationis, abhorrent. Episcopus Eliensis contra Bellarminum, Vos tollite de Missa vestram transubstantiationem & non diu lis erit de sacrificio.*

Neither doth hee refuse the name of the Masse it selfe, or the Sacrifice, or the Oblation: Yea, he is no better then *Pocklington* who maketh *Andrew's* professe that nothing in the Sacrifice of the Masse doth displease him but Transubstantiation. (ll)

Howsoever he confesseth that there be nothing in Scripture proving, *Melchizedeks* Oblation of Bread and Wine to God. (mm)

Yet hee telleth us that the harmonious consent of the Fathers must here be embraced, who teach that *Melchizedeke* in his feasting *Abraham*, did offer up to God a Sacrifice of Bread and Wine, and in this was a type of Christ in his last Supper. (nn)

That in the holy Communion the Bread is offered up in a true sacrifice to God. (oo)

(mm) Ibid. par. 4. *Panem & Vinum in Missa Deo offerri Scriptura clare & diserte non docet, ex loco famoso Gen. 14. 18 Melchizedek, obtulit Panem & Vinum, & erat Sacerdos Dei altissimi sateletur ingenuè Cajetanus in locum.*

(nn) Ibid. l. 3. par. 4. *Sed Patres magno consensu, qui non est spernendus, affirmant Melchizedek Panem & Vinum non tantum protulisse & exhibuisse Abrahamo ad alendum exercitum sed Deo primum quem præclarissime victoriæ autorem agnoscebat usitato more obtulisse, ac proinde Christum cujus ille figura fuit in institutione Eucharistiæ idem egisse, testimonia Patrum tum Græcorum tum Latinorum magno studio collegit post alios Bellarminus idcirco illis recensendis nos super sedemus.*

(oo) Ibid. par. 8. *Dicimus licet ex Scriptura clare & dilucide evinci non possit Panem & Vinum in Missa offerri Patres tamen passim hoc docere ut constat ex Iræneo, & aliis fere innumeris; negari non potest quin Deo specialiter offeratur imò adhuc offertur ut benedicatur ut commedatur, fit igitur ibi quoddam modo sacrificium panis qui offertur Deo, & circa quem ex Christi instituto tot mystica verba dicuntur, & ritus sacriperaguntur ut rectè Callalius de sacrificio Missæ l. 1. cap. 2.*

That

That Christs body also is there offered up in an unbloudy Sacrifice. (pp)

Yea in a propitiatory sacrifice. (qq)

And that not only for the good of the soules both of the living and the dead; But also for the obtaining of peace, plenty, faire weather, and many other temporall blessings. (rr)

That we wrong the Papists in challenging them for teaching the *Opus operatum*, of the Masse to bee profitable. (ss)

And yet he grants they teach the great good which floweth from the work it selfe in the midst of the wickednesse both of Priest and people. (tt)

Finally, he would have us to believe that the worst of the popish opinions in these points are no Heresies nor impious errors contrary to faith. (uu)

Sacrificium hoc Cœnæ non solum propitiatorium esse ac pro peccatorum quæ à nobis quotidie committuntur remissione offerri posse, modo prædicto, corpus Dominicum sed etiam esse impetratorium omnis generis beneficiorum, ac pro iis etiam rite offerri, licet Scripturæ discrete & expresse non dicunt, Patres tamen unanimi consensu sic intellexerunt Scripturas, quemadmodum ab aliis susè demonstratum est, & Liturgiæ omnes veteres non solum in offerendum præcipiunt orandum pro pace, pro copia fructum & pro aliis id genus temporalibus beneficiis ut nemini ignotum est. (ss) Ibid. parag. 8. Perperam scholasticis doctoribus aliisque Romanensibus affragitur quasi docuerint, vel adhuc doceant opus sacerdotis in Missa valere coram Deo ex opere operato sine bono motu utentis, hoc est, etiam si nec sacerdos nec populus suum opus, hoc est, veram fidem adiungant. And in the same place in Cassander his words, Uno ore, inquit, omnes hodie Ecclesiastici scriptores clamant falso Ecclesiam Romanam accusari quod doceat Missæ actionem ex opere operato, hoc est, ex opere externo quatenus id à sacerdote fit, mereri aliis remissionem peccatorum pro quibus applicatur. (tt) Ibid. Tantum docent sacramentum virtutem sanctificandi obtinere non ex opere operantis i. dignitate & merito celebrantis ministri: sed ex opere operato h. e. ordinatione ipsius Christi hanc sacram actionem instituentis. Sacrificium inquit Bellarminus simile est orationi quod attingit ad efficientiam Oratio enim non solum prodest oranti sed iis etiam pro quibus oratur.

(uu) Lib. 3. cap. 2. parag. 1. *Sententia quam multi hodie Romanenses tenent, ut ut falsa sit, hereses tamen aut erroris impii cum fide pugnantis minime damanda est.*

(pp) Ibidem Dicitur læpissime Patres in Eucharistia offerri & sacrificari ipsum Christi corpus ut ex innumeris fere locis constat. Ibid. parag. 18. In Barnesius his words, *Recte tamen in Missa dicitur offerri & sacrificari & admittitur in hoc sensu sacrificium in-cruentum.*

(qq) Lib. 3. cap. 2. *Missam non tantum esse sacrificium Eucharisticum sed etiam hylasticum seu propitiatorium sano sensu dici posse affirmant Romanenses moderatores.*

(rr) Ibid. parag. 6.

Lastly, Anent purgatory wee are taught That the popish errours here are not hereticall, not impious, not such for which any ought to be excluded from our communion. (xx)

(xx) DePurgatorio cap.vlt.parag.16.

Ad controversiam hanc de Purgatorio collendam aut saltem minuendam protestante: quibus ista opinio imrobatur, & quidem jure, tamen hereticos, aut impietatis aperte re damnant. Ibid.parag.

12. in Spalato his words, Sed neque protestante: possunt tanquam hereticos damnavere, & à communionem sua quantum in ipsi: est repehere Pontificios licet purgatorium & indulgentias morè eius retineant, in his proculdubio errant, sed non contra fidem, excessus hic non defectu: neq; per hos falsos articulos ulli vero articulo sit injeria. (yy) Ibid.c.3.parag.9

Curant contra purgatorium periclitari, omnes Protestantes atq; etiam nonnulli moderatores Romanenses locum ex auctore hypogonicon, sed locus ille ad rem parvam videtur facere. Loquitur enim auctor ille de locis æternis (ut verè Romanenses) qui omnibus verè catholicis consentibus duo tantum sunt cælum se & gehenna. Similiter intelligendus est locus ille. (Nullus relictus est medius locus ut possit esse nisi cum diabolo qui non est cum Christo) non hoc n gari simpliciter certum locum temporarium post hanc vitam, constare potest non tantum quod ante Christi passionem animas fidelium veteris Testamenti in sinu Abrahæ 1. in loco à gehenna distinctissimo & remotissimo atq; etiam extra sanctuarium cæli existere: aut or; sed etiam quod, cum plurimis patrum alibi, in secretis receptaculis quietem a maribus justorum post excessum suum collocaverit. Ibid. parag.10. Augustinus secutus plurimorum patrum sententiam, animas justorum usque ad diem resurrectionis corporum in sinu Abrahæ, vel in quibusdam abditis & secretis receptaculis extra cælum beatorum requiescere affirmat, aut certe de loco ambigit. Ibidem parag.19. Thomas Billsonus ostendit ex Scripturis ex patribus, ex Calvinii locis justorum animas ante diem iudicii in supremum cælum, ubi Christus ad dextram patris sedet, non admitti neque plena gloria & beatitudine frui non solum non exensive, ut volunt Romanenses, sed nec in ensive. Ibid.c.1.parag.20. Concessit quod multi patres & viri quidam hujus sæculi doctissimi & moderatissimi ut probabile admittunt fideles aliquos posse & solere ex hac vita decedere cum peccato aliquo, vel etiam al quibus levioribus hic non remissis, sed in vita futura, post mortem intercessione Ecclesie remittendi; moriatur nihilominus in Domino & in gratia Christi statimque à morte ad quietem & requiem cælestem abeunt, majorem interim beatitudinis gradum in die visionis Dei clare & plene ardentibus votis experientes, & cum pleni fiducia, ut plurimum expectantes. (zz) Cap.3.parag.23. peccata etiam quedam leviora in hac vita quoad culpam & pœnam forte non remissa, post mortem re-

That, after death there is a third temporall place for the receiving of these soules who have departed in some sins, not fully forgiven beside the two everlasting Mansions of excreame misery, and supreme blessedness. (yy)

That these sins are remitted by the meanes of the prayers of the living for the dead, both private and publike, especially these which are said in the Liturgie at the Altar in the communion. That such prayers and almesdeeds of the living are profitable to relieve the dead from some sinnes, and some degree of misery. (zz)

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That

That such prayers, though not enjoyned by Scripture, yet according to Apostolike tradition by *Christians* in all times and in all places used, are not to be neglected, for they are truly profitable for the departed souls. (aaa)

That it was a part of *Aerius* his heresie to deny the profitable use of these prayers for the dead. (bbb)

That the Church of *England* was inconsiderate to scrape out these prayers for the Dead from King *Edwards* first Liturgie by the advice of *Bucer*. (ccc)

That the Church of *England* would doe well to restore, with many other things which they want, this

mitti per intercessionem
Ecclesie in precibus publicis, ac presertim illis que fiebant in tremendorum mysteriorum celebratione, & per orationes factas ac oblationes seu elemosinas pro illis datas a privatis, censurunt plurimi patrum quibus suffragantur etiam multa Concilia vetustissima

Ecclesie consuetudo nemini temere spernenda aut rejicienda nisi Scripturis aperte adversetur, quod hac in re difficilimum est demonstratu. Communi protestantium responsio minime satisfacit plerisque patrum locis ut curvis ea vel leviter inspicienti perspicuum est Multo magis ingenue Græci, manifestum, auct, cuius est remissionem peccatorum nonnullis vita sanctis concedi, quoniam vero modo an per punitionem & quidem illam per ignem, &c. And in Spalato his words, Parag. 26. Non esset absurdum fieri peccata leviora si que in hac vita quoad culpam remissa non sunt post mortem remitti, & idque paulo post obitum dum pie & religiose exequie Ecclesiasticae peraguntur virtute Ecclesiasticae intercessionis in precibus publicis ac presertim illis que fiebant in sacre Liturgie celebratione. (aaa) Cap. ult. parag. 16. Orandi & offerendi pro defunctis antiquissimus & in universa Christi Ecclesia ab ipsis sere Apostolorum temporibus receptissimus, ne amplius à Protestantibus ut illicitus vel inutilis rejiciatur, recreantur veteris Ecclesie iudicium & perpetua tot seculorum serie confirmatam praxin agnoscant & religiose debinc hunc ritum, licet non ut absolute necessarium, seu lege divina imperatum ut licitum tamen atq. etiam utilem, semperque univ. Ecclesie probatum, tum publice, tum privatim usurpent, ut orbi Christiano pax tan' opere omnibus v. riv. doctis & probis exoptata tandem redeat. Ibid. c. 1. parag. 26. In Spalato his words, Hæc que dixi de remissione culpæ alicujus venialis post mortem per Ecclesie intercessionem admitti possunt, & sua non carcat probabilitate ut sic Ecclesie preces pro defunctis utiles esse & non otiosas asseramus, quatenus ex Apostolica institutione mos ille Ecclesie orandi pro defunctis, ut fuitur Chrysostomus & valde probabile videtur, promissæ dicitur. Ibid. parag. 27. Ecclesia autem univ. hunc ritum non solum licitum sed etiam defunctis aliquaratione utilem esse credidit, & religiosissime, ut si non ab Apostolis saltem à Patribus antiquis traditum semper observavit quod ex innumeris Patrum locis patet: concedatur hunc morem licitum atque etiam utilem pie vetulati semper visum & univ. Ecclesia semper receptum.

(bbb) Ibid. c. 3. parag. 12. Dogma adversarium Aerii orationes & oblationes pro defunctis damnantis fuisse damnatum ex Epiphanio & Augustino cui non constat. (ccc) Ibid. parag. 13. In sepultura mortuorum sic orabatur præsta famulo tuo ut peccata que in hoc mundo commisit non imputentur ei, sed ut superatis portis mortis & eterne caliginis semper in regione lucis inaburet. Hæc preces antiquissimas & piissimas Bucerii aliorumq. monitu Presules Ecclesie Anglicane expunxere, aut in aliam nescio quam formam hodiernam novitatem redolentem convertere.

mult

must prove an ancient practice of praying for the Dead. (ddd)

That King James by the important clamours of the Puritans was unhappily marred in his designe to restore this and other such things. (eee)

That an expiatory purgatory may well be granted, wherein the sins of the Dead may be gotten remitted by the prayers of the living; Albeit a punitive purgatory, purging away sins by a fiery paine must be denied. (fff)

(ddd) Ibid. parag. 14. *Sed utinam Ecclesia Anglicana, que singularem coram aliquo meretur laudem ob magnam multis in aliis rebus, & si non forte parvis momenti moderatorem adhibitam universalem Ecclesie antiquissime consuetudini hoc in negotio & in aliis nonnullis sese potius conformasset quam ob errores & abusus, qui paulatim postea irrepserant, ingenti aliorum Christianorum scandalo simpliciter rejecisset & penitus sustulisset.*

(eee) Ibid. *Sereniss. & nunquam satis laudatus Princeps Jacobus sextus, cum nihil haberet prius & antiquus pacis & concordie inter Christianas Ecclesias procurande studio nunquam tamca per perniciose & rixosa multorum theologastrorum ingenia id consequi, aut effectum dare potuit quod maxime voluit.*

(fff) Ibid. *Sententie vero communi Græcorum atque etiam quorundam veterum doctorum in Ecclesia Latina de Purgatorio expiatorio (quod solum Purgatorii nomen proprie loquendo meretur) in quo sine pænis gehennalibus quorum quasi media quedam conditio est, in caelis quidem sed in caelorum loco Deo noto magis magisque, ad diem visionis Dei clare, fruentes conspectu & consortio humanitatis Christi & sanctorum Angelorum perficiunt: se in Dei charitate per fervida & morosa suspiria ut supra dictum est, neutri pertinaciter obducuntur sua enim atque ea non exigua probabilitate minime destituitur.*

CHAP. vi.

A breviat of *Montagu, Kellet,*
and *Hoards* strange doctrines.

Errors are the fruits of that darkeness which naturall or acquired ignorance makes too familiar to all finfull men; but errors in religion are often the births which the Prince of darkeness begets on the spirits of men, corrupted by his powerfull deception: the malignity of both parents portrates the children in so disfigured proportions, and unpleasent colours, that to be forced to behold their evill favoured faces for any long continuance, cannot but procure some fasterie, together with no small desire of diverting the eye from so ungratious spectacles towards the more beautifull countenances of divine truths; the fruits of that spirit that dwells in a light unaccessable, which by the force of his heavenly rayes, are conceived in the enlightned mindes of his children, and from thence breake forth in the faire expressions of their writs and words.

It is very unpleasent to walke long amongst errors.

Little marveile if long ere now, we had been overcome with wearinesse, to have had our eye so great a time fastned on the *Canterburian* errors: for errors, let be to be births, and these usually abortive may well be counted the very excrements of the blackest matter, which in the most corrupted braines lyes hid: a stomach much lesse queazy and

more fetled then mine, might have been overturned by dwelling thus long on so loathsome a subject. I must therefore at last turne my backe and fly away from the unfavoury vapour of this dunghill with a resolution, without the coaction of a greater violence, then for the time I foresee never any more to come neer so foule a puddle, never more to meddle with this or the like study, which in it selfe is so uselesse for bettering the minde with any new light, or sweetning the heart with the influence of any gracious affection.

The end of the
collections did
sweeten their un-
pleasantnesse.

I trust indeed, that these my labours have been in some measure acceptable to God, and pleasing to many men. I know it was my refreshment often in the midst of my toile, to contemplate the designe and aime I proposed in bringing to light, and casting out in a heape together the incredible wickednesse of that faction; for my ends were the calling of the men themselves to a remorse and revocation upon a plenary reveiw of their waies set downe before their eyes in one table; or if this had not succeeded yet the scaring by my faire warning all who before were not insnared from approaching these dangerous pathes, also the encouraging of these whom the spirit of God any where had raised up to detaste and oppose the impious and unjust courses of that combination, to goe on without fainting, notwithstanding of the manifold disheartnings whereby the injurious times did tempt them to give over: but my speciall scope was the clearing to the consciences of all free and uningaged minds; the necessity whereby our Church and Kingdome were driven

driven to fly to their defences for preventing the very down fall of all our weale, private and publick, ecclesiastick and civil, which the secret underminings and open assaults of this generation had brought at last to so desperate a weaknesse, that the strength of men had never beene able to have maintained us, had not the great God set himself down in the midst of our breaches to be our defender against them with his own omnipotent arm. The sweetnesse of these ends did temper to me the bitternesse of my labours, otherwaies nothing pleasant, so that with some peace of cheerfulness I waddled through; both my first writ of the Self-conviction, and also what hence is added in this supplement.

But conceiving that I have attained, what for the time may bee expected of all my intentions; I can have no longer patience to walke amongst these excrements, if once I had closed this Chapter with some little more matter from the writs which *Montagu, Hall, and Keller*, this same very year have put forth to the world. If any be curious to walke in these unfavoury lanes any longer, to hear any further of the Canterburian abominations, I remit them to two irrefragable evidents, well filled with store both old and new: the remonstrance of the godly and learned brethren in England against these their innovations; also the registers of the Committee for religion, in this present Parliament, in both these authentick and uncontrollable peeces too too many prooffes of all the crimes I have alledged, and many more clearly made good above all possibility of any just exception, are put on record for all posterity.

The closure of the
work.

Montagu in the second part of his *Origines* printed at London 1640. and in his Articles printed 1638. lets us know that the faction is resolute without any repentance for all the admonitions they have gotten to maintaine these following positions; First, that though it bee a transgression worthy of deepe censure for any Minister in England to preach of set purpose against any of *Arminius* Articles. (a) Yet it is very lawfull for himsele to print, let be to preach them all; hee avowes that it is but a dreame to speake of an absolute election, and of the speciall election of some more then others: he tells us that Christ did take upon him truly, not only the finnes of the Elect, but of all men lost in *Adam*: he tells us that no man is chosen immutably, as if some who once were chosen through the mutability of their free will might reject all grace; and of Elect make themselves reprobate. (b)

(b) *Montag. Orig.*
pars postea peccatum Christus tol-

lit vel super se imponens: vel tollit a nobis ita ut nec imputetur ad interitum, nec dominetur in subjectionem tollit tam actuale quam originale peccatum non hujus aut illius specialiter electi & immutabiliter ad vitam destinari ut somniant hodie multi, sed quicumque in Adamo peccarunt fuerunt eorum omnia peccata tanquam onera in se sustulit Christus omnium hominum salyator factus, maxime electorum quorum peccata tollit non tantum in se sed etiam abjicit & abolet & ne sint facit.

(c) *Montag. Orig.*
par. post. 124. Hunc ordinem dignitatis nemo nostram Petro deacaverit neque enim ubique primus ponitur fortuito, sed destinato spiritus sancti consilio, illo scilicet

ut ordinem Ecclesie commendaret, & ordinem ab aliquo primo derivaret, ac ut ille primus esset Petrus. Ibid. pag. 158. Petrum ergo habemus & ante alios ut senatus velim Romanus senatus principem non supra ceteros.

may give to the Pope the oath of Canonick obedience, as the Bishops of England give to their Primate of Canterbury. (d) That a generall Council cannot be kept without the Pope, that in a generall Council the first and chiefe place belongs to the Pope; (e) that although the ambition of some Popes affecting a Monarchy over the Church, hath procured to themselves the hatred of many and the disobedience of Protestants, yet all such ambition is detasted by divers latter Popes, but above all, by the present Pope *Urbane*, who not only for his learning, but also for his pious life deserves singular commendation. (f)

toniensis etcæteri cui & canonicam jurant obedientiam. Objicis per Ecclesiam primitivam Episcopos cæteros Pontifici primas concessisse, recte primas non principatum Pontifici non Monarchæ Petri successori non vice Deo lim ratam per Canonis potestatem non omni potentiam ordinis conservandi causa instituta potestas non tyrannidis exercendæ. (e) Ibid. 158. Sine pontifice Romano *οὐκ ἔστι* illud Ecclesiasticum non habet roboris firmitatem ad ligandum ecclesiam universalem: si vis Romano pontifici nihil aliud vindicare quam ut necessario pars sit concilii ut primas obtineat in concilio, primas ferat sententiam, largior. (f) Hæc confessio nihil facit ad Monarchiam vel spirituales vel temporales, talem principatum, primatum talem Gregorius aliquis septimus, Innocentius tertius, Alexander sextus, Julius secundus, Sixtus quintus & alij quidam imperiosissimi homines & turbines terrarum arrogaverint ac non opinor animitus eum imbibere ambitionis typhum Adrianus aliquis sextus, Marcellus secundus, Pius quartus, Clemens octavus & cum paucis memorandus Urbanus octavus illi morum & eruditionis celebritate.

(d) Ibid, pag. 179.
Hilarius Pontifex
Romanus Episco-
palem *πολιτευε*
Monarchiam a-
pellat, cum per sin-
gulas parochias
singuli Episcopi
constituatur, sed
infra Romanum
Episcopum tamen
suo & subeo etiam
ut Patriarcharum
primo ut infra Cæ-
tariensem & sub-
eo Metropolitano
sunt Episcopi
Londonensis Win-

Thirdly, concerning the idolizing of altars, images, and crosses, all his retraction of former extravagances is the way of repetition of the same, and addition of new unto the old: for that purpose hee teaches that Altars, when according to *Wrens* Articles they are set in the same place where they stood in time of Popery, (g) They must be elevated and ascents made whereby to climbe up to them as to high places by his owne direction, without any warrant for these infamous and condemned

(g) *Wrens* Artic.
Cap. 13. Doth the
communion table
ordinarily stand up
at the end of the
Chancell, where
the Altar in former
times stood; the
end thereof being
North and South.

(b) *Montag. Ar. Ti.* Canons of the late Convocation, goe no further
 1. *Ar. 9.* Lyes the then a meere permission; hee enjoynes all the
 floore flat, or has people of his Diocesse, when they enter the Church
 it accents up to the altar. *ib. Ti. 5. Ar. 3* to bow, thereafter also to bow towards the Chan-
 Do your Parsho- cell, and most towards the altar. (b) His altar he will
 ners at their com- have covered and overshadowed with the image of
 ming in at the Church doore use a crucifixe, and of the Virgin *Mary* according to the
 that comely de- direction of the holy Fathers of the second Nicene
 portment that is Councell, (i) which all the Protestants ever tooke
 fitting for Gods for grand Patrons of superstition, who ever will take
 house & doe they bow towards the Chancell and from over the altar these images, hee pronounces
 communion table them Iconomichian heretickes, furious Calvinists,
 (i) *Montag. orig. par.* and mad Puritans, deserving great punishment. (k)
 poste p. 98. *Tarasiz* Images to him are not onely things indifferent and
 dixit si vetus testa- lawfull, (l) but also very profitable, for to be books
 mentum habebat unto the Laicks, and holy remembrances unto the
 cherubia adum- learned, that they are very good instruments to stir
 brantia propitiato- rium & nos icon- up many holy affections in the minds of the behol-
 rium & nos icon- nas do mini nostri ders. (m) That for this end they are to bee fixed in
 Jesu Christi & dei the most eminent places of the Churches, that it is
 genitricis non very lawfull and convenient not onely to bow our
 habebimus adum- knées, but to fall downe and prostrate our body be-
 brantia altare. *To fore these images, and in the time of our prostration*
ibid. says he, habe- to hold our eyes fixed upon them. (n) That all the
at dummodo non honor or disgrace which is done to a crucifix or the
adore. Ibid. page image of a Saint reflects upon Christ; and the Saint
 100. Sunt apud whose image it is. (o) That the difference which the
 nos frequentissi- Papiests make of their adoration before their images
 ma, magne pi- and of the Pagan adoration before their Idolls in
 & x, sculpe positæ
 per Ecclesias, per
 stallos, canonicor-
 um per fenestras
 peristilia ambones
 vasa vestimenta &
 ipsa αγιε των αγιων δυρια σπειε.

(k) *Ibid. page 101.* Hæc & plura his familia à patribus Nicenis dicuntur ad furores
 retundendos Iconomacherum qui modum omnem excefferunt sicut & hodie calvini-
 stæ quidam furiosiore. P. pessimo ais Bullingere exemplo ille sanctorum imagines quas
 ab Apostolis Ecclesia complexa erat, passim evertit. Esto nec inficior pessimo exemplo.
 (l) *Ibid. page 96.* Nos fatemur esse inter adiaphora habere imagines seu non habere.

(m) *ibid.*

(m) *Ibid.* page 95. Recte dictum meo animo, imagines rerum sanctarum ita dispositas ac adhibitas idiorum fibros esse & eruditorum *ισορρημονας* (n) *Ibid.* Ob martirem depictum ejusque passionem Deum veneror & prostratus adoro, hoc est ex intuitu *vis isoclas* excitatur animus & ad Deum statim fertur affectu & oratione, genibus interim interram reclinatis eo quod in adorsoso illo athleta suo gloriam nominis sui propagaverit Deus: *Ibid* page 106. Christiani omnes adoramus Christum sed *οι γρηοισι* non imaginem, coram imagine ut prosternantur propter intuitum & adorationem ut oculos elevent ad crucifixu & intentius considerent auxilium est devotionis non autem veneratio ita & nos ante altare inclinamur non tamen *τα πρεδς κημυρα* adoramus.

(o) *Ibid.* page 103. Intuitum ac invocationem non est quod quisquam improbet pingite sequemur, sculpite suscipimus. verissimum est *δια τα κρηστονα* honorantur *αι ενους* si quis sancti alicujus expressam imaginem beatæ puta virginis, *Petri, Pauli* dedecore afficiat illum ego & *οβριανην* optaverim, & lux impudentiæ & temeritatis poenas dare quod optimo nos exemplo aliquoties vidimus in quosdam puritanos animadvertsum. *Ar. Ti. 2. Ar. 14.* Have any pictures in glasse windowes been taken downe, especially of our Saviour hanging upon the crosse in the great East window.

this that the Pagan Idoll is an image of a false God, that hath no existence but the Christian images are representations of persons living in glory, this distinction he will have to be good and true. (p) The Popish image of the Trinity, where God the Father is painted as an old man, Christ in the figure of a crucifix or of a lambe, the holy Ghost in figure of a dove, may well be painted and engraven. (q)

(p) *Montag. orig.* pag. posse. Sed ob jiciunt simula- chru non colo sed per effigiem ejus rei signum intueor- quam colere de- beo ait ethnicus apud Augusti- num. Recte nisi id in causa esset quod nec signum

fit alicujus rei existentis quid enim deastri *Jupiter, Apollo, Venus, πρ κεντρα*. (q) *Ibid.* pag. 107. Spiritum sanctum sub specie linguæ dispersitæ aut columbæ depingi potuisse de mente patrum. Christum quoque hominem vel in agni typo &c. tam certo liquet quam solem meridie luere, Dei autem patris in perinde pingi posset imago, non perinde liquet, cum nonnulli velint nusquam illum sub ulla figura apparuisse, ab aliis tamen contra asseritur & vero similiter è Daniele ubi antiquus dierum, & filius hominus distincte commemorantur.

That anent the crosse, whether we speake of the signe or the picture of it, all our controversie with the Papists is ended, for they ascribe no naturall vertue to these crosses in themselves, nor doe we deny vertue to be in them as in morall instruments. (r) That in his owne experience he knowes mi-

(r) *Ibid.* p. 82: Concludo de cru- ce & crucis signo salutari non video cur partes utriusq; Catholici disti- dum foveant cum ex una parte sani-

cracles

ores virtutem non congenitam & naturalem sed accommodatam tantum ascribunt & dispensatoriam, ex altera illam non negant nostræ confessionis viri crediti.

acles to have been of late wrought by the signe of the crosse. (f) That the drawing of the signe of the crosse hath power to make the divells fly away. (r) That without all superstition we may beleeeve that the signe of the crosse is a sword and buckler, a bulwarke and the chiefe armour of the soule against all spirituall enemies. (u) That crosse, images vestments, and all such instruments ought to be of silver, gold, and brothered silke. (x)

(f) *Ibid.* Sin autem signo crucis alicubi facto ductore impressi tanquam morali quod Deum profiteatur operatum mirabilia & etiam hodie interdum operari sed rarius erimus *συμφωνοι* & crucis si velint

hactenus religiosi de virtute etiam signi crucis impressæ per nomen crucifixi invocatum possunt quedam experimentaliter proferruade veterum relations confirmantur. (r) *Ib.* Neque verborum ego cum illo dicere *αλλα και αλλο αποκουπη ημεις φανερωσιν επι με ποπο φρασισημεθα νησι δειμονες το σημερον ιδυτες βασιλικον μακρον φευξασιν γεμυντες.* (u) *Ib.* Est ergo signum crucis sine superstitione arma cælestia, vallum sacrosanctum *μαχαιρα και ασπις* impervia gladius & armatura salutatis & sibi aliis elogiis quæ multa quidem sunt Christi crucem & crucis *πικρον* utpote divinæ potentie instrumentum vestustiores insignierunt (x) *Ibid.* page 90. Cum D.º etiam num templa exstruunt & vestes bello sericas, auro intexas, aurum argenteum, calices conferunt eorum religio acceptabilis est. (y) *Ibid.* page 36. Magnam habere *σοφην* debet interpretatio Septuaginta interpretum & in iis quæ ad Christi condicentionem spectant, majorem apud me habeat quam Hebraica quam tantopere quidam ampullantur veritas ut appellent.

5. Anent the goods of the Church, hee tells that Church mens possessions which they enjoy by the gifts of Princes or people, are not subject to taxation except in cases of extreame necessity, when the goods of the people are exhausted, and no waies sufficient to relieve the distresses of the commonwealth; but as for the tithes and other goods, which Church

Church men possesse by divine right in no case are these to be taxed: (z) That *Justinian* who by his lawes encroached much upon the priviledges of the Church, was a very naughty man, and was stirred up to more injustice by his whorish wife. (e) That the course which the King and Parliament of England tooke with the Church goods at the time of reformation, was truly sacrilegious. (aa) But behold the fire of malice breaking through walls of very brasse and Steele, notwithstanding of all this his profession yet this same yeare the man himselfe and all the fellowes of his faction, so bitter was their hatred against the Scots their enemies, that they were content to have all their rents taxed to a very great rate, six whole subsidies, which for six yeares to come, besides the tenth of their benefices by that sacrilegious law of *Henry* the eight made due to the King; doth amount at the least to the fifth part of their rent yearly. (bb)

(z) *Ibid.* pag. 211. Ecclesiæ bona duplici sunt indiscrimine, vel *quorundam* Ecclesiæ accedunt ab ipso Deo suo jure sibi vindicata hujus generis sunt decimæ seu primitiæ: alia sunt *exordia* quia sponte donata divinis ministeriis addicta sunt & solenni quadam oblatione consecrata decimæ nullis prophanis usibus addici nulli taxationi subiacere possunt aut debent per ullam terrenam potestatem *exordia* donaria divinis usibus tantum in servire debent nisi

maxima urgente necessitate idque ita ut non nisi post exhaustas laicorum opes, aut non sufficientes, ad cleri portionem accedatur. (e) *Ibid.* A Constantini in Ecclesiam benignitate multum recessit, impura muliere conjuge de schæna instigante Justinianus vir nullus rei nullus pretii per se.

(aa) *Ibid.* Negari non potest vehementius exacerbatos principes clericorum quorundam insolentia, protervia, in gratitudine ad illa accessisse interdum remedia quæ essent cum sacrilegio conjuncta.

(bb) A grant of benevolence, permitted at London 1640. the Prelates and Clergy, of the Province of Canterbury now assembled in a Provincially Synod, or convocation, for the effectually furtherance of your Majesties most royall and extraordinary designes abroad, have with one agreement and unanimous consent, given an benevolence or extraordinary condition of foure shillings of the pound yearly, during the space of fixe yeares out of their nine parts of their benefice.

Concerning the sacraments, hee tells us, it is a fault punishable in his Episcopall visitation, if any of his diocesse doe expresse their doubt of the absolute

I.

necessitie

(cc) *Montag. art. tit. 6. art. 1.* Do any of your Parish hold that baptism is not of absolute and indispensable necessity for salvation in Gods ordinary course for men.

(dd) *Wren artic. Cap. 3. Art. 2.* Have you in your Church a font of stone set in the ancient usuall place.

(ee) *Ibid.* Doth he ever use and never omit to take the child in his hands,

and to make the signe of the crosse so as to touch the childes forehead in making the same. (ff) *Montag art. tit 6 art. 6.* In the ancient Church the child was thrice dipped in the fount in the name of the Father &c: even so is he now to be thrice asperfed with water on his face, the Priest using these sacramentall words. (gg) *Montag. art. tit. 7. art. 8.* The Minister receives first on his knees at the altar, having consecrate the bread and wine by the solenne and powerfull words of our Saviour and none other. (hh) *Ibid. tit. 2. art. 17.* When the consecrate wine faileth doth the Minister consecrate that which is newly supplied for there is no sacrament, till the words of institution bee pronounced upon it.

(ii) *Montag. art. 13. h.* Is marriage solemnized in Lent or any other prohibited times.

(kk) *orig. p. posse p. 216.* Licite inquit Augustinus ob fornicationem sed manet vinculum prius propter

quod sit reus adulterii qui dimissam duxerit, quid recentiores statuunt novatores nihil mihi curae, nam quod ant quissimum, illud optimum. Opinantur eo progredi adulterii vim ut actum seseceat non autem nexum, hoc est ut loquuntur a thore & mensa seperationem inducere, non autem à vinculo quod est insolubile.

necessitie of baptism, for the infants salvation. (cc)

That at the stone fount standing at the same place, where it was in the the time of Popery, as *Wren* will

have it, (dd) The Babe not onely must be taken in the Ministers owne arms, and the signe of the crosse be drawne upon the very skin of the forehead, (ee)

But also that the child ought to be dipped or sprinkled with water three divers times, and the sacramentall words thrice to be repeated. (ff) That in the

Lords supper the consecration must be made alone in the words of Christ. *This is my body.*

(gg) That when any new wine or bread is brought in the end of the communion, there is no more any sacrament thereafter, unlesse the elements be of new consecrate. (hh)

and to make the signe of the crosse so as to touch the childes forehead in making the same. (ff) *Montag art. tit 6 art. 6.* In the ancient Church the child was thrice dipped in the fount in the name of the Father &c: even so is he now to be thrice asperfed with water on his face, the Priest using these sacramentall words. (gg) *Montag. art. tit. 7. art. 8.* The Minister receives first on his knees at the altar, having consecrate the bread and wine by the solenne and powerfull words of our Saviour and none other. (hh) *Ibid. tit. 2. art. 17.* When the consecrate wine faileth doth the Minister consecrate that which is newly supplied for there is no sacrament, till the words of institution bee pronounced upon it.

7. Concerning marriage, he teaches that in Lent or in any other prohibited time it may not be celebrated without the Bishops licence. (ii) That adultery may be a ground to separate party from bed and board, but not from the matrimoniall band; that

all marriage of any although never so justly dimittitur conjux vorced is true adultery, that the contrary doctrine of Protestants is but a contemptible novation. (kk)

quod sit reus adulterii qui dimissam duxerit, quid recentiores statuunt novatores nihil mihi curae, nam quod ant quissimum, illud optimum. Opinantur eo progredi adulterii vim ut actum seseceat non autem nexum, hoc est ut loquuntur a thore & mensa seperationem inducere, non autem à vinculo quod est insolubile.

8. Anent confession hee tells us that alwaies before the communion specially in Lent, all people would particularly confesse their sins to their Priest.

(ll) That it is a great crime to reveale what is spoken in confession. (mm) That most of all at death, confession would be urged, and absolution given with the viaticum for the soules journey. (nn) That commutation of penance may bee made unto mooney if the summes be disposed upon at the Bishops direction. (oo) That people after confession before they come to the communion, would make their offerings to the Priest in private. (pp) That all the Parishioners must not onely beware to prophane any holy day by working or making merchandies; (qq) but also in the rogation dayes, they must convoy their Priest in his solemne procession. (rr) That neither Priest, nor people may affect such a holinesse as at their males to speake of God, of their soule, or of holy Scripture. (ss) That after a mans death the bell must ring for sometime, to the end that by the prayers of the living, the soule of the departed may bee assisted at the throne of God.

hearing his confession which he shall perswade him to make, doth hee furnish him with his viaticum in his journey to Godward, (oo) *Ibid. tit. 9. artic. 10.* What commutation hath been given by whom, to whom, and for what offence. (pp) *Ibid. tit. 6.* When the people repaire to the Minister the day before the communion, let them pay their offerings, and not disquiet that sacred action in the Chancell. (qq) *Wrens. art. Cap. 6.* Doe any prophane holy dayes, by working in their trades, or buying or selling. (rr) *Montag. art. tit. 5. art. 15.* Do your Parishioners accompany your Minister in his perambulation in the rogation weeke. (ss) *Wrens. artic.* Have you heard of any Minister or laicke person, male, or female, that presume to make matters of divinity their ordinary table talke, at their trencher meetings, rashly and prophaneously to discourse of holy Scripture.

(l) *Montag. art. tit. 7. art. 6.* Doth he exhort communicants to make confession of their finnes to himselfe, or some other grave learned or discreet Minister; especially in Lent; against that holy time of Easter, that they may receive absolution, so to become worthy of such holy mysteries.

(mm) *Wrens. art. Cap. 4.* Hath he by word, writ, or signe, revealed what in confession was committed to his trust.

(nn) *Montag. art. tit. 6. art. 18.* Doth the Minister in his vifitation of the sicke in extreame upon

abfolve him from his finnes, doth hee furnish him with his viaticum in his journey to Godward, (oo) *Ibid. tit. 9. artic. 10.* What commutation hath been given by whom, to whom, and for what offence. (pp) *Ibid. tit. 6.* When the people repaire to the Minister the day before the communion, let them pay their offerings, and not disquiet that sacred action in the Chancell. (qq) *Wrens. art. Cap. 6.* Doe any prophane holy dayes, by working in their trades, or buying or selling. (rr) *Montag. art. tit. 5. art. 15.* Do your Parishioners accompany your Minister in his perambulation in the rogation weeke. (ss) *Wrens. artic.* Have you heard of any Minister or laicke person, male, or female, that presume to make matters of divinity their ordinary table talke, at their trencher meetings, rashly and prophaneously to discourse of holy Scripture.

(*tt*) *Montag. art. tit. 6. art. 19.* When the Person is departed, doth the bell ring out his knell that others may take notice and thanke God for his deliverance out of this vale of misery, and which was the custome of the ancient Church, accompany him with their intercession unto Gods judgement seat: both which knelling and ringing out are neglected. (*uu*) *Ibid. art. 2.* After the service said, doth he goe with the corps to the grave, saying, or singing, as it is in the service booke. (*xx*) *Ibid. art. 25.* Is the grave made East, and West, is the body buried with the head to the West. (*yy*) *Montag. art. tit. 5. art. 22.* Doth your Minister conforme himselfe to the prayer which is recommended as a forme Canon 55, consisting of prayer, praise, thanksgiving for the living, and the dead, by way of commemoration, that the righteous may be had in everlasting remembrance; God be glorified in, and for them, and the living incited to follow them. (*zz*) *Wrens art.* Doe any cover their head in the Church. (*ccc*) *Montag. art. tit. art. 7.* Do men and women sit together promiscuously, or as the fashion was of old, do men sit together in one side of the Church, and women on the other. (*aaa*) *Ibid. tit. 6. art. 28.* In the Chur. hing of women, doth the Minister goe up to the Chancell, the woman also repairing thither kneeling as neare the communion table as may be; doth she come in her ordinary habit or with a faire vaile depending from her head, to her shoulders, and backe, that she may be distinguished.

(*bbb*) *Kellet Tri-*
cen. tom. p. 34. I for my part rather prefer a simple accordance, a reconciling and uniting of differences before the drawing & stretching the rope of contentio by both sides, & before the multiplying of alienations and di-

As for Doctor *Kellet* he goes in the same way with his kinde friend *Montagu*, he professes himself to be in the number of reconcilers, who are for the maintenance of controversies of whatsoever side they be, whether Protestant, Lutheran, or Papist, he despises them all, (*bbb*) but none more then the chief of the Protestants, *Calvine* to him is one of the greatest polypragmons that ever was in the world; a silly

filly penurious man, content with ten pounds in the quarter, giving all power to the Magistrate: by flattery and beggery, seeking to be revered, *cultum obsequio petens*. (ccc) The Divines and Churches which are of his judgement in religion, are his numerous souldiary. (ddd)

visions, neither God be blessed this latter age had all and only rigid and inflexible Lutherans, Jesuits, and Puritans but God hath given unto the Church

moderate men of softer temper. (ccc) *Ib. p. 535. Calvin* to establish his new found Presbiterie which was falling to the ground, he became the busiest polypragmon that ever was in the world of his meanes; he cryeth down tithes, giveth all power almost to the Laick Magistrates of Geneva, upholdeth usury, *cultum obsequio petens* by flattery and beggery, seeking to be revered, accepting a stipend of forty pounds annually though this filly and penurious man in his commentaries on the 47. of Genesis, could not but complaine how slowly and badly he was payed of his quarterly ten pounds. (ddd) *Ibid. page 20. Calvin* and his numerous soldarii are devoted men unto him.

Buchanan and *Knox* and our other gracious reformers are no better to him then *Thomas Moncerus*, and his fellowes leading a pack of mad Anabaptists, to a religion of their owne. (eee) *Illyricus* a prime compiler of that great and most profitable worke for our Churches of the Magdeburgick Centuries not for any of his errors, whereof we grant he was not free, but for opposing the Popish follies in their Frydaies and Wednesdaies fasting, and midnight devotions, is served by *Keller* with the honourable Elogies, a well fed a well tipleed Lutheran, securely snorting, serving as a high Priest to the God of his belly a gluttonous Germane, a epicurean porke, a crammed and pampered high and mighty fed Germane, no other then a selfe-willed epicure.

(eee) *Ibid. 125.* No separating button maker no leader of such obstinate ignorant to all permitting *Amsterdam*, no *Buchanan*, no *Knox*, and page 606. The people did no right to regulate or frame a religion to themselves, and their superiors, let ignorant presumptuous and franticke rebells who will guide both King, and Kirke, thinke of this: I say, God

defend me from a religion compiled or made by the ignorants or by the vulgar. Though two or three factious superintendents as *Thomas Monce*, *Buchanan*, and *Knox*, doe either lead or be led by them.

(fff) With this or the like language a canon of Exe-

(fff) *Keller Tre-*

cenum from page 242. to page 257.

(ggg) *Ibid.* page 256. That the people should defend their opinions with uprisings commotions and insurrections that they may rather terrifie Princes by rebellion, for which cursed opinions this City of Magdeburg hath justly suffered.

ter under the nose of his Bishop *D. Hall* is permitted without any censure, this same very yeare to abuse a learned and well deserving Divine long agoe at his rest with the Lord; neither this alone but the very City of Magdeburg, whence that mans writs are denominated, which all Protestants did much honour of old as the fountaine, from whence in a manner did flow the liberty both of the Churchs and States in Germany, and much lament of late for that pitifull desolation and sacke, whereto the cruell Austrian souldiers did put it unto for old quarrells: this City to Doctor *Kellet* is so hatefull that he professes, all the misery hath come upon it, was justly procured by their rebellious opposition to the austrian Magistrate. (ggg)

It is the lesse marvell that thus hee shoold stand affected towards the persons of Protestants, considering his minde towards the Popish doctrines; for not onely he avowes himselfe to be amongst the reconcilers of us with Rome, disdainning all who upon any side upholds the controversie, as Puritans, Jesuits, or Lutherans, but also cleerly in a number of the controversies sides with the Papists.

(bbb) *Ibid.* page 3. Christ in his body shall come from the East towards the West: *Damasene* acknowledges there is no expresse command in Scripture, to pray or worship towards the East, by

First, in that ground error of tradition in prejudice of the Scriptures perfection, he professes hee will beleeve with a divine faith no lesse then the written word, any thing which can be knowne if it were but by the testimony of such a man as *Damasene*, to be an unwritten Apostolike tradition; and of this kinde he doth instance the new toy of worshipping towards the East with the consequences, the setting of the altar Eastwards, the burying of the dead

dead with their head Westwards, Christs second coming from the East part of the heavens. (*hkk*)

Againe he professes he doth beleeve the primacy of Saint Peter, that Peter was the primate of the Apostles; that he alone was the whole Church representative. (*iii*)

3. That an implicite and blind faith is not only sufficient for salvation to people, but also to all inferior Ministers. (*kkk*) That all in England who are come to the age of discretion hath knowledge sufficient for salvation. (*lll*) That faith onely should save he scornes it as novelty, (*mmmm*) for he tells us that workes do truly merit salvation. (*nnn*)

that our dead are buried with their feet toward the East, that at their resurrection their faces may be that way prepared as it were to behold the second coming of our Saviour, so much expected, so much desired: thus much be spoken in defense of Christian, praying toward the East. (*iii*) *Ibid.* page 91. I will not deny Saint Peter to be the first in place amongst the Apostles the chiefest of them, their primate, yea the Prince of the Apostles, I willingly subscribe to his primacy, and page 99. he paid tribute for himself, *Math.* 22 and for Peter the then representative body of the Church.

(*kkk*) *Ibid.* page 630. I will goe briefly to worke concerning the division of these times, and the scruples from these words, I onely put them off to the Masters of controversies: I referre my selfe and my beleefe to the doctrine of the Church of England, assenting to her wholly so farre as my knowledge reacheth, and in other things beyond my capacity implicite beleeving in her; for I see no reason but in such things as the laick man and ignorant must trust in his Priest by an implicite faith; so the Clergy man ought to trust in his Church: it is no false ground, whatsoever the ignorant Zealors do say or writ, but fit to be embraced to confesse and follow Scripture expresse in things apparent, and to beleeve such senses thereof as may be thought to us unrevealed, nor cannot be amisse to subscribe to our Church in points beyond our sphere; but to follow the faith of our governours and Pastors. *Ibid.* page 641. Why should any of the people or any inferior Minister take upon them to guide or prienu to the reasons and consultations Ecclesiasticall, why the governours hath appointed such observances or have abrogated them, the meaner sort are bound to obedience. (*lll*) *Ibid.* page 558. Let them be assured saving knowledge goeth up and downe our streets, and there is none of yeares of discretion, but know enough to be saved, even Jesus Christ and him crucified. (*mmmm*) *Ibid.* pag. 253. Thus forsooth in some of other humours, faith onely saveth, onely faith, *fidēs sola & solitaria*, yet all novelists must know. (*nnn*) *Ibid.* p. 256. Who are these new Masters, who exclude the merit of fasting? who desireth to see more, let him have recourse to *Beelarmino?* *Tom.* 2.

(000) *Ibid.* page 339. The partaking of the paschall supper required not so sanctified thoughts, so devout a soule, as the receiving of the blessed Eucharist doth; therefore was *Ludas* admitted to the one, but was justly exclu-

ded from partaking of the substance, though he fed on the type. *Ibid.* page 243. The sacraments of grace remit and mortifie sinne, whereas the Apostle speaking of the sacraments of the old Law is expresse. *Heb. 10. 4.* It is not possible that the blood of goates should take away sinne. All sacraments in the old Law were figures of the Eucharist, looke unto *Be#armine* &c. (ppp) *Ibid.* page 88. Not onely Laick men, but even Christian women have often in extreame necessity baptised with us, and not beene hindered nor punished, *Vorsinus* confesseth, *inter ipsos Evangelicos bene multos esse ad huc qui etiam laicis & feminis in casu necessitatis officium baptisandi concedunt.*

(999) *Ibid.* page 637. Whosoever desireth prooffe from the ancient Fathers, that the holy Eucharist is to be adored, let him read *Bellar-mine* &c. congruentiall reasons thereof doe follow. Unto the most sacred things, the most sacred reverence is to be exhibited, but the blessed Eucharist was, and is a most divine gift, and kneeling is a sacred reverence, therefore was it received with kneeling. (rrr) *Ibid.* page 654. If any crumbe fall to the ground, it is a greater sinne then people imagine. Pope *Pius* the first, punished those by whose negligence any part of the Lords blood did fall upon the ground, or altar: the like we imagine of the sacred body, there is indeed danger in receiving with a thumbe or a finger or two, for the bread is made of many cornes, and every corne yeeldeth such mealy fluffe, as may easily by breaking moulder into crumbe, and fall downe: there

is much more care to be had of keeping whole of such mouldering soft food, than if silver gold or precious stones, from which nothing can drop away, were to be delivered to others, nor is there danger in the fall of them; but danger there is in the fall of the consecrate bread, wherefore I doubt not but as the words of the Liturgie commands, not to put the holy bread into the peoples fingers, but into theirs hands, so the meaning is, it ought to be delivered in the palms of their hands, as a safer conveyer unto the mouth, then the use of thumb or fingers, as *Damasene* hath it. Let us come to the sacrament with an earnest desire, and framing our hands like to a crosse, let us receive the body of Christ crucified, laying our foreheads, eyes, and lips, neer unto it. Conceive it as a divine toale to burne our sinnes; to conclude, in my opinion the left hand bearing up the right, and both crossing about the wrists, and the palme of the right hand being open and upward, the blessed sacrament of Christs body may be received. Let the Christian heart judge if this be not the safer way, and thus the Apostles themselves might receive the sacrament, and perchance did. *Ibid* page 620. Concerning the sacred wine, the Laicks were wont of old *cannabawire dominicum (anguinem e calice)*, and so was no danger of spilling one drop. *Tertullians* testimony is expresse, we are sore troubled, and passionately suffer, if one drop of the sacred wine, or one crumbe of the sacred bread fall to the ground, which in despite of some novellists, I will apply to the sacramentall morfell, *Ibid*. page 621. The crosse not only stood upon the altar which *Christostoms* avoweth, but also was drawn upon the Eucharist, and afterward on the same mysticall bread Christ crucified was formed, so farre *Baronius*: and I have read other where that the signe of the holy lambe was sometimes painted on the Eucharist.

That sitting at the communion is a prophanation of the table, that not onely the Eucharist it selfe, but also the very altar whereupon it lies, must be adored, though for this practice there were no other canon then the Bishops naked example, (///) *(///) Ib. p 655.*

If one should

receive the blessed sacrament sitting, or halfe sitting, or halfe kneeling, though these gestures be not in particular forbidden, yet they are a prophanation of the Lords Supper, as being forbidden by the generall rules. *Ib. p 644.* The primitive Church did kneell to the altars, *avis Dei ad geniculari est adorare sacrosanctum altare*, if at their first approach neere the altar, they adored the altar, doe ye not thinke that they did adore Christ when he was to be taken at the altar?

yea that the Church wherein the altar stands must be so revered, that none may be covered therein, *(///) Ibid. page 643.* How hath and all in their removing must goe towards the doore backwards, holding their face towards the labour to magnifie

K

altar,

themselves as altar, after the old commendable custome of the
 they think above Jewes. (iii) Neither this alone but the very Church
 the people who keepe off their hats, whilest the
 Atheists are cove- (iiii)

red and kneell, whilest they most prophinely doe sit, the lowest humiliation it too little
 in that most sacred place, they fell on their faces when they came into the Temple, and
 they went backward out of the Temple, with their faces still looking towards it.
 So great reverence did the very Jewes shew towards the Temple: neither is it shame
 for us to imitate them in our ingresse and regresse.

(v) *Ibid.* 542. The Church yard is a consecrate peece of ground, the ground is ho-
 ly, *hic locus hic sacer hic nulli mingere fas est.*

(xxx) *Ibid.* p. 24. On the an-
 niversary feasts in to be celebrate solemnly with anniversary feastings,
 the remembrance with dancing and revelling. (xxx)

of our Churches He tells us likewise that absolution is operative,
 after sacred exer- and that externall torments by commutation may
 cises performed, be converted in temporall punishments. (yyy) In this
 festivity, mirth and mans writs are many such crotchets, which for haste
 jollity, may be u- to be at an end I must passe.
 sed, when the A-
 postle speakes of

pipng and harping, giving a distinction in sounds, whereby it may be knowne what is
 piped, it is very probable he alludeth unto piping and harping unto dancers; whose tune
 guides the measures, but to be breefe, it is not dancing that we so much strive for in our
 revells or feasts of dedications as all other lawfull recreations, with friendly neigh-
 bourhood, and harmlesse goodfellowship, with putting on of our best apprell. (yy)
Ibid. p 652. The prayer following conjoynd with the operative absolution, is to be
 done by the Priest or Bishop; *Ibid.* 138. Good Lord commute the eternall torment
 which I have merited into the temporall punishments which thou inflictest upon me.

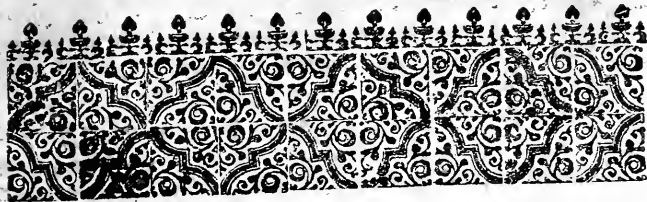
I intended to have extracted from Master *Hoards*
 Love of God, the articles of Arminius, which hee
 in that booke most malepertly sets downe backed
 at length with the remonstrants arguments, and
 calumnies: But the labour I conceive now to be
 needlesse, since the Doctors *Twisse*, and *Davenant*,
 are at last permitted to divulge their long suppressed

replies, wherein they have beaten to peeces all the Pelagian grounds, which that impudent man was licenced to print at London seven yeares agoe, without the least reproofe from any of the faction to this day, I had remarked much more of this evill stufte, sowne by the envious one in the field of our Church while the most of men did sleepe: but now the world is wakened, the evill workers are fully discovered, their workes of darknesse, are to their shame pointed out before their face, by every common hand: Safely now may I give over this labour, rejoycing in the Father of lights, when over all this Ile, and most in both the houses of this blessed Parliament, I doe behold so many lamps burning, so many trumpets daily blowing against the hoste of Midian. That my little spunike is no more discernable, nor the voice of my small instrument more audible among such a number of loude sounding cymbals.

I have all my desire: my challenge in every point is fully justified to the satisfaction of all, without the contradiction of any: the truth of God is vindicate, the errors of arminianisme and popery, are cast backe upon the face of the undermining faction, for their perpetuall ignominy. The prime leaders are in a faire way to receive from the hand of justice their due deservings, the simple sort are recovered from the snares of their subtrill seducers, the part that remaineth sound, is established in a more fervent love of the brangled truths. The Canterburian plots are laid open, detested, hissed at by all, in whom the smallest sparkes of ingenuity and good nature, let

be of the grace of God doth appear : when all this is
 apparent, I find no more remaining for me, but to sit
 down without further trouble, to blesse the Lord
 for his wonderfull workes, and to eate with joy the
 fruits of a good conscience, from my laborious en-
 deavours in the most doubtfull times, to contribute
 all my strength for bringing to light these mysteries
 which now are deciphered, and with joy looked
 upon by every vulgar eie. Truly the Lord is God,
 the Lord is God, he hath helped the people who are
 neer unto him, his right hand hath done valiantly,
 the sighs of the poore hath come up before him;
 he hath laid low the crowne of pride, the lofty City
 he hath laid in the dust, that all who goes by in any
 posterior generations, may sing aloud his praise, and
 his onely in Sion the beauty of his holinesse; Blesse
 thou the Lord O my soule. *Higgaion Sela.*

A



A Meditation upon the Canterbu-
rian faction, written, as now it stands,
in the yeare 1633.

Plorum animis permolestum accidit, præter alia quæ sim-
plicium pedibus Satana manus objicit quotidie scandala,
hoc insuper in Ecclesia malum hodie conspici, pastores ipsos
veterum pertasos dogmatum, impetu nimis quam vehementi
ad innovandum ferri: neque id quidem velin paucis vel
levioris momenti minutis, sed tot tantiq; ponderis aperte
in pulpitis, in scriptis editis, dudam convulsa sunt; & alia
indes clam in conclavibus inter familia res mustantur,
mox convellenda, ut quos tandem habitura sit fines auda-
cia, conjectu difficile videatur.

Non diu est cum certum plarisque fuit nil ultra postulari
quam ut Episcopi secundum articulos Perthenses ecclesiam
regerent in pace: verum enimvero longè diversa mens
nuper emicuit eorum, qui nunc ad libidinem Ecclesie cla-
vum circumagitant. Optimum & mitissimum Principem
blanditis calumniis & omni novatorum artificio urserunt,
impulerunt, ut pro imperio vellet aliquando mandare, effe-
cere, cogere, quicquid apud Anglos est ceremoniarum are-
plecti sine scrupulo. Quidsi & hæcenus nos habeant obse-
quentes, siccine sufflaminabitur novationis rota? Nihil
minus: devorandum adhuc, nil nauseante stomacho quic-
quid in Aminianis Dordraceni patres damnandum con-
sue-

fuere! Sacrosanctum ad: o ipsis est Arminii nomen ut si quis ejus familiam vel verbo laeserit, schisma & seditionem olere pronunciauerint edicto, verum qui Do: draccensium seu decreta seu personas extollere vel voce vel cal: mo eruditionis aliqua cum specie potuerit, hic ille vir est cujus virtuti nulla beneficia nulla dignitates digna satis sunt pro meritis premia: eorum peruentum videmus, quo non ipsam ausam audaciam aspirare Putassemus olim: Arminianismus Anglicanorum rituum cumulo superadditus, si quem non premit Herculeos habeat humeros oportet: nostri tamen Atlantes, ac si jam dicta levitarent graviora ferendo se pares ostentant.

Quantum absurditatum papanarum acervum non Anglis tantum sed & Belgis Arminianis exosum per impurum os Montacutis simul & semel evomere nuper impune, novit orbis: arbitrabamur ruptam ea tempestate veneni vomitum quanta quanta fuit totam eructatam fuisse: continui tamen de novo faecores exhalantes subsistere adhuc in fundo persuadent, quod nondum orbi apparuit virus: parum est in baptismo necessitate infallibi omnes omnino infantes etiam reprobos regenerari, justificari, sanctificari: in sacra cena convenisse semper inter partes, Calvinianos, Lutheranos, Pontificios, de omni eo quod est scitu vel necessarium vel utile, realissima scilicet corporis & sanguinis Christi presentia, licet esse solum de presentia modo, quem scrutari curiosum invenire est impossibile: Episcopatum juri esse divini, adeoque qui in reformatis omnibus Ecclesiis, praeter Britannicas, sacra tractant ministri, ordinatio esse contra legitimum jus, utpote a Presbyteris quos jus divinum ordines ut loqui amant, conferre vetat. Ista mixtura sunt si ad sequentia conferas, templa non modo ornanda imaginibus sanctorum, sed ipsum etiam Transactis idolum legitime formari: super altari encharistia vacuo crucifixum poni debere, et coram eo qui genus non fleclit, indignum qui ecclesiastico munere fungatur; nullam in Ecclesia Romana nominari haeresin posse, quos habent stramineos

supra

suprafundamentum errores, tantum abesse, ut errantium salutem in ullo periculo ponant, ut etiam non necesse sit quoenquam à Romanensium communione secedere, nec à nostris sacris ob errores Papanos illum arcendum: justificationis litem meram esse λογωμαχίαν.

Hæc & hujus generis plura qui tenent ætæ adeo & animose ut quos sequaces non habent abominentur, calumniantur ut Puritanos, quid ipsis porro consilii sit, ego quidem eo lippitudine sum, ut non perspiciam: plenum meditari papismum mens non patitur suspicari, credat Judæus apella viros doctos & multa prudentia usque adeo delirare, ut putent regno, Ecclesia, sibi, sponte gratisque subeundum tyrannidis Pontificia jugum quod ex ipsis Pontificiis omnes, quos non dementavit palpabilis superstitio multo gravissimum non sine suspiriis sentiunt: & totis animis cuperent excussum. Sperare ipsos à Pontifice se posse recipi nisi plene sua colla Petri subjiciant plantis, non patitur multorum etiam recens experientia; Sciunt quæ Spalatensi quæ Marsilio Roma, quæ Paulo Servo à Venetiis, & aliis alibi super contigerunt. Quid ergo mentis habeant magnus Apollo divinet, videntur Ecclesiam desiderare novam, quam cætere omnes quotquot in orbe celebrantur Christianorum societates ut primum cognitam statim averfentur.

Verum ista temporis scrutatoris cordium ministro, in lucem protrahenda relinquuntur, nobis non libet esse Vatis. Interea qui se blandissimis novatorum Zephyris circumagi, qui sacrosantam in qua renatus est Ecclesiam à fundamentis everti non vult, det operam ut probe inspectos habeat, quos Ecclesie lapides suis machinis impetant nostri Poliorceta, hos omni materia munit, ne si excutiantur, sequatur ruina; diligenti studio incumbat articulos omnes per noscere quos sua conantur hostes heterodoxis corrumpere; videat quæ nostri dudum contra adversarios imprimis ex Scripturarum fontibus protulerunt, quæ isti vicissim ex suis lacunis hausta regesserunt; comparet at hæc novatorum dicitata, in quibus gloriantur satis cum super-

Sed nova dies
nova dudum
reclufit my-
Reria.

cilio quasi supra vulgus literatorum eximii quid sapientes, inveniet vix aliud ipsos ferre, quam errorum veterum à magnis Theologis quos hi non alia ac causa minimi faciunt, jure meritissimo dudum exploforum farraginem.

Nobis equidem nullus est animus. quenquam onerandi scriptitatuunculis nostris, multo putaremus conducibilis oppressum & tantum non obrutum libris orbem levare tradendo multas voluminum myriadas Vulcano in sinum, ne hinc amplius emergerent plumbei imo lutei permultorum labores: magnum hujus operapretium, bona studiosorum hora non perirent, ut saepe nunc inanes; dum non esset aliud in quo tererentur, quam vel gemmea vel aurea saltem argentea divinorum ingeniorum monumenta. Hoc unum nobis est instituti, colligere quae nostramet subsidio esse possint memoriae multo fluxissima si quando cum novatoribus necessario congregiendum.

Licet non putemus necessarias valde in hoc certamine disputationes verborum, parvam adhuc spem praese tulerint novatores in ponderibus rationum, omnis in aulicis fiducia, donec istius familiae principes irrepserunt in aulam (quibus artibus vulgus loquitur) altum ab ipsis in publico silentium: qui posthac Ecclesiam implevit tumultus sopiendus facile videtur, ut primum ferventi hodie in aula gratia frigidam Dominus suffuderit. Regum corda in manu Domini; qui patitur bonum, si quis in Christianis, principem, existimare viros eos prudentes & pios quibus Ecclesia gubernacula secure commendari possint, qui respiciam tamen pietatis pelle tantum induti intus rapaces lupi, astuti vulpes, oves Christi vel irretire cassibus vel exigere cancella conantur, quo sic in apricum ducatur ex diurni latebris, aliorum vivida pietas, aliorum ad radios tentationum flaccida hypocrisis: Idem Dominus suorum ex longinqua somnolentia ex perrektorum precibus & poenitentia exortus, quando subdolorum consilia pellucida regi reddiderit, confidimus, exigentur aula & bonorum omnium convenibus ut Respublica pestes, ut Ecclesiarum vastatores

& incendiarii, & quicquid in regno jamdum turbatum fuit
 unici autores.

Ne quis vero miretur homines ad miraculum versatos
 & ad fallendum ipsa natura factos piissimi Regis animo ob-
 reppsisse, perpendat ipsi Davidi Zibam fecisse fucum: Con-
 stantino in eum gratie locum evasisse Arianorum Princi-
 pem & caput Eusebium, ut non ipse modo, à Nicomedia
 aulica etiam urbis episcopatu, in Constantinopolitaxam
 sedem contra canones ascenderit, sed & Arium adduxerit in
 aulam, maximo orthodoxorum omnium eam dolore: impe-
 traverit hypocrita hæretico non mediocrem Imperatoris
 gratiam, & literas non commendatitias tantum sed man-
 datorias, imo tandem minaces Athanasio ut reciperet in
 Ecclesiam: criminibus fidei falsissimisq̃ Eustathium cu-
 jus Nicea prope princeps locus ab Antiocheno Patriarchatu
 in exilium propulsi: Athanasium item ab Alexandrino:
 hoc uno nomine, nam cætera calumniarum nubes evanue-
 rat, quod Aulicorum Arianorum calumniis persuasus
 optimus Imperator crederet virum esse superbum & sedi-
 tiosum.

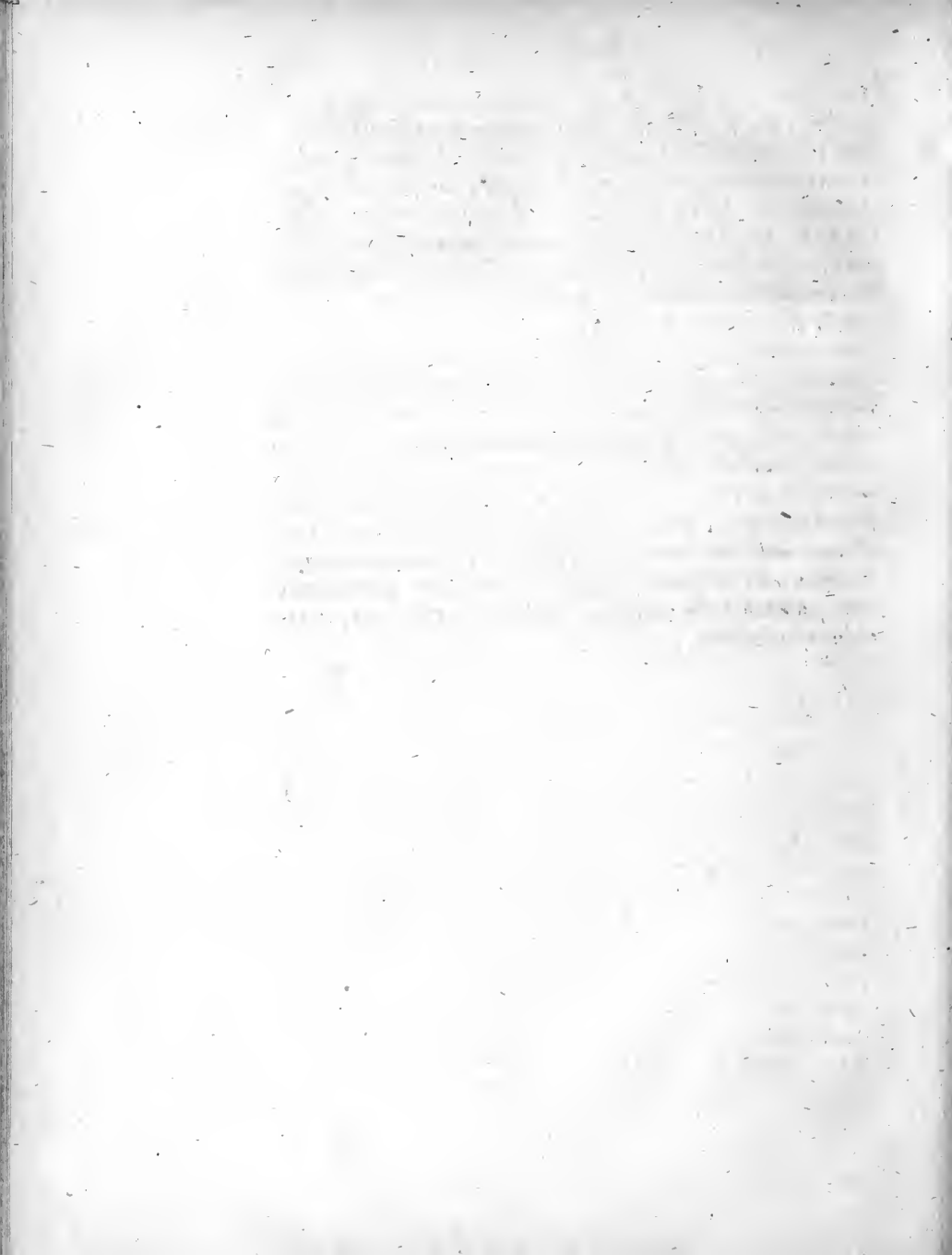
Ecce quid valuit ipso superstite Constantino versipellis
 hypocrisis; patriarchatus orientis uterque, omnes aule vi-
 cini episcopatus ab Arianis occupati. Arianismus eo ver-
 borum lenocinio depictus, ut non hæresum modo sed & erro-
 rum catalogo eximeretur; Nicea lumina & flos ut superbi
 & seditiosi homines pulsati in exilium. Ista videndo non vidit
 ipse Constantinus, aulicorum Episcoporum artes viro alias
 perspicacissimo tenebrosam caliginem offuderunt. Alirande-
 minus Constantii & Valentis orthodoxorum adusq̃ cru-
 entissima tormenta persecutiones; & tamen virum cætera
 bonum etiam nostri Constantium depredicant, tantum de-
 liquit in uno, quod patulas nimis aures aulicis Arianis con-
 tra orthodoxos præbuerit, Arianorum ille patronus ortho-
 doxorum persecutor, orthodoxus tamen non Arianus. Su-
 periorum exempla sæculorum cum in nostro recurrunt sub
 nova quidem veste, ipsissima tamen antiquorum lineamenta

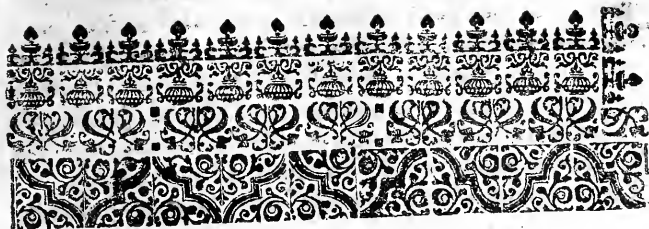
vultum præferentia, in recognoscentibus tollunt admirationem, quam aliqui nova omnino facies maximam ignaris incutiret.

Esto fixum trabali clavo quicquid tandem malorum in Ecclesiam invexerunt Ladenses, & quam mox effusuri videntur Iliada, omnem potius alium pro autore, pro fautore postulare, quam Carolum Regem; domi peregrinus est, quisquis nescit qui vir ille sit. Verum est novatores Ladenses omni ope nisi ut suffuratum Regis nomen suis sceleribus aliquando prætexatur, & quo id effectum dent omne calumniarum genus struere, quibus benignissimum Regis animum avertant ab his, qui ipsorum apostasia adversari decreverunt: depingunt monstrum horrendum informe ingens, quod Puritanum vocant, hac induunt larva, non eos tantum qui nonnulla in Anglorum ritibus reformata desiderant, verum etiam si qui tenelli adeo stomachi sint, ut respiciant quam vel Arminius vel Spalatensis vel Cassander vel adhuc in sui cerebri culina Ladus coquit pulcem, hi omnes crassi Puritani schismatici seditiosi, Jesuitarum fratrum terrimi fratres, his nominibus deferuntur ad piissimum principem, quicumque orthodoxorum pietate modestia charitate præ cæteris clarent, his omnes in aula aditus præstruuntur nullæ ad apologiam præbetur auris.

Agnoscamus Domini dextram, hoc equidem meritum est nostrum veritatem non amavimus plerique, testatur in omni ordine scelerum cataclysmus, qui ubique nullo obstante poenitentia repagulo oxundat, quapropter si divina manus irarum aperiret abyssum, & indignationum cataractas solveret, quo gens impia calamitatibus obruta, & excussa terris in inferni precipitaretur profundum, multo iustissimam plebetentis severitatem fateremur: nunc vero cum levioribus cadentem flagris sentimus, indulgentissimam patris dextram excusulamur. Omnis nostra poena Constantini sunt dies, optimus & sine pari princeps non putat hypocritas, qui tanta arte fictam pietatis speciem induerunt ut ipsos artifices facile fallat, non putat errare, qui sibi perjurio negare parati sunt;

*sunt, quos aliis instillant errores, & qua fatentur se supra
 vulgus sapere, iis illinunt sopsimatam pigmentis, ut veri-
 tati proxima possint oculatissimis videri; homines desusibus
 & ingenio industriaque magnis negotiis pares, Ecclesiis pra-
 ficiendos putet; his adversantes & ad se delatos in horren-
 da veste Puritani, severe ad exemplum multandos existi-
 met: Ista omnia ante Carolum Constantinus, verum con-
 fidimus affore tempus cum clementi magis lumine dignatu-
 rus sit Rex optimus introspicere, quid tandem sub invidioso
 Puritani mormoluceio latere possit, quid item de aurata
 Ladenium contegat superficies: Hac cum illuxerit, totius
 regni gemitibus multum vocata dies, speramus daturam
 Ecclesia solidum firmamentum, qua nunc non tantum scissa
 est, sed & ab alto culmine ruinam minatur: illa lux confidi-
 mus Ladenses detrahet ac thronis ad tribunalia de gravis-
 simo apostasias crimine responsuros. Interea dum tenent
 thronos ne latius heterodoxias pestis serpat, videant singuli
 quam merito reformata Ecclesia evomuerit, quod hi vix
 aliis quam ab hoste mutatis condimentis recoctum, appo-
 nunt resorbendum.*





A

Meditation upon Antipuritanisme, written at that same time.

*S*æpenumero subit admirari unde semen habere possit
Sediorum flamma, qua Puritana gens ubique conflagrat.
Rutis nimis est cum antiquitatum tum novitatum in Ec-
clesia quisquis nescit quantopere nostri abhorreant ab omni-
bus qua quondam Puritani sibi propria fecere. Sed est re-
vixerit in nostris una cum nomine ipsissimus Puritanorum
genius quid tandem præsens experiri merentur sæculum aspe-
rius quam omnia priora? Puritani florentissimis Ecclesia
sæculis licet in schismate perinaces, ea tamen pietatis, pro-
bitatis, orthodoxias fama claruerunt, ut Imperatores Con-
stantinus, Theodosius, uterque, & alii, ut Episcoporum
Catholicorum optima nota plerisque, cum ipsis amice, imo
familiariter vixerint: Vix alius quam hæretici, iique ni-
gerrima cutis, molestiam creare conatus est. Ab Arianis
primum divissima perpesti sunt sed qua ipsos Catholicis cha-
rioribus & conjunctiore reddidere. Nullum Macedonio fe-
rariorem hostem senserunt, verum hujus in Puritanos fu-
ror desit in hæresin, Arii non parvo pejorem quam Synodo-
rum universalium altera non statim valuit extinguere.
Simillima Nestorii fortuna fuit, quam hic primum in Pa-
triaricali throno caput extulit, omni conatu nixus est,
etiam

* Quamquam etiam in publicis Ecclesia diatribis, ab Imperatore mitissimo huiusce consilii extorquere sibi licentiam cunctis exagitandi malis, quos- nullus hodie amplius appa- cunque in religione à se diversa sentientes repperisset. Prin- reaprat usus; mi- cipis equidem favor ea tempestate furentis rabiei Purita- randa Dei bo- nos eripuit, animadvertendum tamen Episcopi in aliis per- nitate una cum sequendis ardorem erapisse in haresin ejus pravitatís, ut vix Episcopatu ex tertia Oecumenicarum Ephesi Synodo potuerit curari.

Scotia Purita- Fatemur in historia notari bonorum aliquando virorum tanis nomen in Puritanos iracundiam, sed profecto quantum memini (nam res ibi semper istas licet in optimis viris iras nigrum theta trans- nunquam ad- fuit) jam dudum figit. Chrysofomus nunquam satis laudibus cumlatus, est profiga- in itinere Ephesino, multas Puritanis Ecclesias abrupit: rum: ut pri- verum hacce violentia Princeps apud Deum causa putaba- mum iste schif- tur, calamitatum quibus divinis vir mox obrutus oc- matum fons exciecatu est cubuit in exilio. Cyrillus quoque Alexandria Puritanos oppressit, hic vero prater alia que domi forisque passus est divisionum umbra, omnia adversa, hac infamie nota ad omnem posteritatem insigni- sectarum no- tur, quod Episcoporum primus ageret Dynastam hoc est se- mina evanue- culi typhum atque tyrannidem in Ecclesiam inveheret: runt. Quæ su- etiam atque etiam videant qui capitales cum Puritanis per est in In- inimicitias exercere semet hodie gloriantur ne in suum at- fulæ reliquo trabant caput antiqua Puritano mastigum supplicia, se viri Anglicani Pu- sint cetera boni ne qua seculi calamitate injusta luant odia: ritanismi ca- sin mali, ne in damnandos errores vel horrenda flagitia cel- lumina eam labantur.*

quoque in æ- ternum obli- vionis barathrum depulsam iri speramus ut primum Episcoporum illic quoque ruina omnes omnium sectarum infames titulos una secum contumalaverit. O quantum felix tam fausto funere solia.

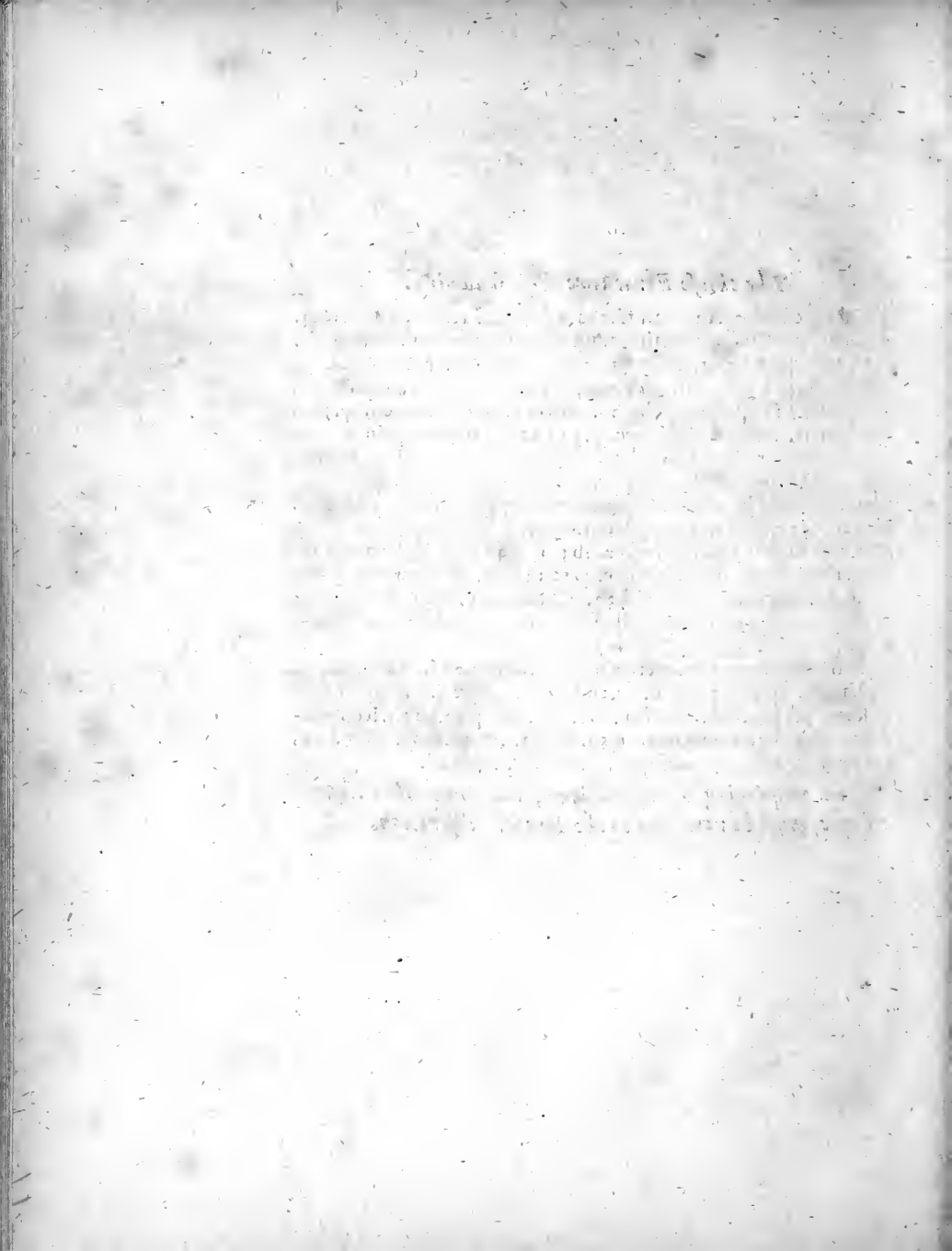
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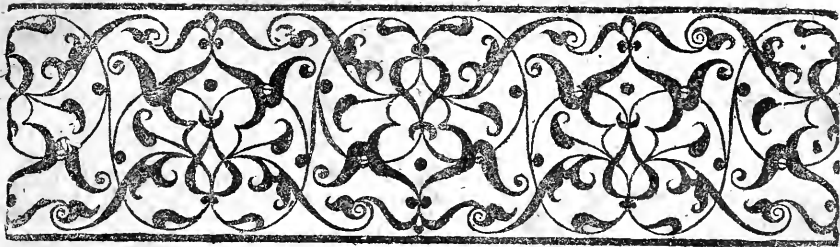
The chiefe Errata are these following.

IN the preface, pag. 12. line 11. read is. In the Treatise, p. 10. l. 13. r. I came. p. 15. l. 18. Anriarminian. p. 21. the margine at the foot of the page, dele. p. 38. l. 38. r. aut. p. 41. l. 29. r. apostolicæ. p. 45. marg. l. 12. r. omnis. p. 47. l. 3. r. of all. p. 47. marg. l. 11. r. certe. ib. l. 14. r. animalia. p. 49. marg. l. 11. r. subiere. ib. l. 23. r. macerie. p. 53. m. 6. non. p. 56. l. 6. r. injuries. ib. m. l. 20. r. scilicet. p. 59. l. 22. r. it at their p. 60. m. l. 43. r. invocation. p. 61. m. l. 34. r. dedit. ib. l. 35. dele ne. ib. l. 39. r. quandam. p. 66. l. 36. r. syllab. ib. l. 38. r. prædicat. ib. l. 39. r. de. p. 68. l. 45. r. but a Catholick. p. 69. m. l. 18. r. justificat. p. 71. m. l. 25. r. *adwator*. p. 72. m. l. 43. r. divina. p. 76. m. l. 48. r. mysterie. p. 77. m. l. 7. dele et. ib. l. 8. r. nimirum. ib. l. 9. r. *δαλγυσα*. ib. p. 17. r. *γρησι*. ib. l. 19. dele of. ib. l. 21. r. censores. ib. 29. r. temere. p. 104. l. 18. r. incomparably. p. 114. m. l. 2. r. usurpations. p. 115. m. l. 33. r. Christian. p. 118. m. l. ult. r. numbers. p. 119. m. l. 1. r. black libell. p. 124. m. l. 25. r. ecclesiasticæ. p. 126. m. l. 26. r. urgeri. p. 127. l. 10. dele hy.

In the Supplement, the preface, p. 2. l. 4. r. this. p. 21. l. 12. dele yet. p. 22. l. 1. r. so. p. 25. l. 7. r. shall. p. 26. m. l. 30. r. affectui. ib. l. 38. r. promissam. p. 27. m. l. 28. r. otiosam. ib. 32. r. næ. p. 56. l. 12. r. Iconomachian. ib. m. l. 34. r. imagines. p. 54. m. l. 13. r. irrespective. p. 55. l. 30. r. is by way. p. 68. l. 4. r. obsequio. p. 68. l. 16. r. eternall.

The misplacing of distinctions, and some other literall escapes, must be remitted to the Readers discretion.





A

Postscript for the personate
Iesuite *Lysmachus*
Nicanor.

GOOD Father *Lies-make*, yee do no new thing to parallel the *Scottish* Covenanters with Iesuits, it is the old and oft rechanted song of your fellows, to put Iesuits and Puritans (which name all must be content to beare, who will not under your conduct be led backe to *Rome*) in one Category, to make them but two singulars under one spece, both most furious Rebels, and by open profession most seditious Traitours, yet with this difference; that the one, because more opposite to you, must partake more of the nature of the spece: The Puritan (as yee must have leave in this season of your Kingdome to play the *Nomenclators*) is growne so big a Traitour, that scarce any roome is left for the Iesuit to stand beside him. Not long agoe, it was the

It is the common stratageme of the *Canterburians*, to slander all their opposites with Jesuitifac.

equity of your brother *Montagu*, to grant the Iesuit the favour to march with the Puritan under the same colours, in the same ranke, as Devils equally furious, unhappily borne, and fostered to keep *Rome* and *England* asunder: (a) But now it is the wisdom of your Grandfather *Lad*, to marshall them much better, the Puritane must be far advanced, the Iesuite must stand at his back, that so all stroaks, all darts, may light in the body of one, while the other escapeth without any wound, so much as of a word. In the very face of that honourable Court of the *Star-chamber*, his Grace dare be bold to avow his advice to the King, to go with the Puritans beyond nose-slitting, cheek-burning, fining above their worth, perpetuall prisoning: But for the Iesuit his moderation, his Christian patience must be proclaimed to the World, hee must glory before the King, that he counts it unbeseeming his Grace, to serve them with so much as course language, let be to intend their persecution in the least measure. (b)

Yee must therefore Master *Lies-make* be content to want the honour of the invention, of this parallel, for the stratagem is old, and now become trivially, only in this, the rare quicknesse of your wit is to be applauded, and the glory of some new invention here, is not to be denied to the singular dexterity of your engine: Yee are the first of the *Canterburians* I know, who for the hatred of their party was content avowedly to enter the Iesuits Order, and put on their habit, that from under the maske of their broad Hat, might be spued out on the face of the Covenanters, such a torrent of pestiferous venome, as none would suspect could flow from any other fountaine, then the heart of a very Iesuit :

Iesuit :

(a) *Supra cap. 7. A. A.*

(b) *Chap. 8. L. M. N.*
For hatred to the Puritans, the *Canterburians* are content to turn Iesuits.

suit: Surely yee act the Iesuits part so well, that it seemeth yee have much more of him then his hat and habit: By too curious imitation of his behaviour, ye are so habituate in his nature, that ye are not like in haste, though ye would, to lay it aside. In this your Pamphlet yee vent so much impudency, so many lies and slanders, so much spight and cruelty, and disdainfull pride, so salt and bitter scoffings, mockings, railings, and which is worst of all, so prophane and blasphemous abuse of holy Scripture, for yee make it alway the channell where-through your wicked humours must run, for the overwhelming of your enemies: In these Iesuitick arts ye prove so excellent, that in the very first yeere of your Noviciate, you may put in for promotions *per saltum*: Sundry Provincials have not all their dayes kythed such cunning as you already, if ye make a proportionall progresse, a few yeeres may make you Generall of the Order, if so be your mindc can serve you to change your Nation the third time; and as yee have turned from *Scottish* to *English*, from *English* to *Irish*, yee can be content to swear your selfe full *Spaniard*, at least a devout servant to *Philip* the Fourth for the advancement of his Catholike Monarchie, though never so much to the prejudice of your olde Master King *Charles*, and all Christendome beside.

Your name demonstrates your vanity and pride, qualities familiar to your Order: Yee must be no lesse then the ender of the plea, and that by a victory: Truly you come in good time to the *Canterburian* troops, no Chieftain can be so welcome to them as you, if a *Lysimachus* will convoy them, and breake the battaile of the poore Covenanters without stroke; or if some

The deciphering of the name of *Lysimachus Nicanor*.

strokes must be distribute, yet if *Nicanor* be on their side, it is the top of their desires, But things are not alway correspondent to their names; Etymologies are sometimes antiphrastick: who before the fight, must needs stamp their Ensignes with styles of victory and triumph, are compelled sometimes to see their too precipitate joy and gloriation end in disgracefull displeasure. Or is this only your vanitie in hiding of your name to proclaime it, in *Lysimachus* to tell us you are Doctor *Leslie*, in *Nicanor*, that yee are Bishop of *Doune* and *Conar*? though this had not been put in the Frontispice of your booke, yet any who had perused your former *Schenick Writs*, that *Comedie* of your seven Sages, that *Tragick harrang* to your silly Priests, which for the glory of your name behoved to walke over-sea even in a *Latine gowne*, might easily have guesseed at your style and humour in this your last *Writ*: Your professed abode over Sea, your impotencie even without all occasion to keepe your selfe off the *Irish Oath*, off these *Scottish Ministers* whom ye did banish from *Ireland*, off the excessive praises of your Patron the Deputy: These and such other passages of your booke, lift up your maske, and lead any who will, under the shadow of the *Jesuits Hat*, to behold D. *Leslies* head, that upon it, without mistaking, may bee cast all the Garlands of Honour, which the penning of so brave a piece in so necessary a time doth deserve.

The Lands grieve is
the *Canterburians* joy.

But whoever you be, whether *Leslie* or *Maxwell*, or *Mitchell*, or who else of the faction, (for as now the report from *Ireland* goes, the Book hath not any one certaine Authour, but the matter of it collected by sundry, was disposit and put in that shape by *Bramble*

of *Derry*) certainly yee are a merry man in a very unseasonable time: When the whole Ile is in sadnesse and dole, in feare and trembling, yee are upon your congratulatory Epistles; And why not? These are the dayes yee have panted long for, fire and sword is your element, rather then Episcopall honour should lie in the dust; fire and water, heaven and hell must all goe thorow other: yet who knoweth but your singing in so foule weather may end in mourning to you, and joy to all those who now are weeping for that blacke storme which yee and his Grace your Prince have raised in our Climate.

The only point wherein ye make Covenanters draw neere to *Jesuitisme* is in their doctrine of the civill Magistrate, which yee branch out in sixteene particulars: Is it not then your minde, that whoever leaveth the Protestants in one head of Doctrine, doth give to the *Jesuits* matter of congratulation, and a good ground to expect their totall apostasie to the popish Religion? This is the only scope of your whole Booke: What then doe you thinke of your fellows, whom I have assayed to convince by their own testimonies of a defection from the Protestants to the worst of the *Jesuits*, not in one head, but so exceeding many, that very few controverted heads do remayn, wherein they are not joined long agoe with the *Jesuits*? Shall partiality so far pre-domine with you, that wee Covenanters for conformity with *Jesuits*, in one point alone, must be reputed Apostates from the Reformed Church to *Rome*, yet ye *Canterburians*, though ye declare your conformity with *Rome* in twenty, in an hundred, yea, well neer in all the controverted heads of doctrine, no man without a

If wee in one point,
our adversaries in an
hundred are Jesui-
ted.

great.

great tash to his charity, may begin so much as to doubt of your full Protestantisme.

That one point wherein yee make us Iesuited, *is the doctrine of the Magistrate*: This to you is the head of Protestant Faith, and all their other Tenets but members following that head, your practice is very consonant to this your profession; for your new doctrine of the magistrate is the first and most beloved article of your Creed, which above all other you preach and presse with extreame violence: Your new stamped oath of allegiance and supremacy whereby yee would set up the King in a place so farre above the ty of all lawes, divine and humane, as his royall heart hath ever abhorred to bee made such an idoll: Good Princes in this are like the Saints in glory, all which giveth to them a degree of honour exceeding the sphere of man, and entrenching upon Gods proper glorie, they esteem them, as they are indeed nothing but flattering effronters of their sacred persons.

That which yee call the head of all protestant Religion, readily doth not concerne Religion at all: Religion indeed doth oblige the conscience to give unto all Magistrats their due honour and obedience, but the bounds and limits of that obedience which is the only point yee speake of, Religion medleth not with them till the civill lawes of States, and Empires have clearly defined them. No Religion will oblige a *Spaniard* to bee so farre subject to King *Philip*, as a *Grecian* slave must be to the great *Turke*, neither doth any Religion equall the *Polonish* subjection to their King, with the Spanish to theirs. doth any Religion oblige the Electours of *Germany* to be so much subject to their Empe

four-

The bounds of Princes power, and peoples subjection, are points of State, not of Religion.

your, as the Nobles in *Pole* are to their King, or so little subiect as the *Venetian* Senat is to their Duke, or the States of *Holland* to the Prince of *Orange*? the civill laws and customes of nations, set down the limits both of the Sovereigns commanding, & the subiects obedience: Religion causeth these march stones conscientiously to be kept when once policy hath fixed them. It seemeth yee intend to make *England* quit their priviledges, and burn their *Magna Charta*, to make *Scotland* bury their Assemblies, and Parliaments, that a blank may be put in *Canterburies* hand to write downe what lawes hee will for the Church and state of both the Nations: but thanks be to God that King *Charles* doth live, to be judg betwixt you and us in so materiall a question.

Yee tell us further in your preambles, before ye come to your first parallel of Pope *Vrbans* hope, to make *Scotland* returne to *Rome*, yee might have told us more from your companion *Con*, who is more acquainted with *Vrbans* secrets then other men, that the Pope hath a pretty confidence to joyne *England* to *Scotland*, that so the reduction of the whole Isle, and your *Ireland* with it, to the See of *Rome*, may be set up as an eternall Trophée to the honor of this Popes family: Surely the groundstones of this hope are laid on so deep plots, that except the hand of God & the King in this present Parliament pull them up, Pope *Vrbans*, for all his age, may yet live to put the triumphal copestone upon that building. We grant you also that the Pope and Iesuits, as yee say, are hovering above the head of us all, to fall upon the prey of all *Britain*, when both parties, which your malice will compell to fight, are wearied with mutuall wounds; in this prophesie wee think you but

The present danger of this Ile to fall in hands of the Pope and *Spaniard*.

too true Divines, specially if yee will adde, which all without the gift of prophesie may see to bee consequent, that when the Pope hath gotten the soules of those who out-live this war for his part, his sonnes the *French* or Catholike King, will not be quiet, except for their share they get the bodies, the goods, and liberties of all this poor Isle.

The most hated of the Covenanters, proceedings, their covenant it selfe, is approved by the King.

Your other gibes at the Covenanters proceedings ye might have holden in; if the honour of the King had any ways bin dear unto you: the worst of all our actions, even that which yee were wont to proclaime our most vile, and hellish rebellion, sedition, treason, & what else yee could devise, is now by our gracious Prince, after a full search of it to the very bottom, not only absolved of all crime, but so farre approved, that by act of Assembly, Councell, Articles of Parliament, it is commanded to be subscribed by the hearts and hands of all in this Kingdome without exception; so that now there stands at the back of that long blasphemed Covenant among the first and most conspicuous hands; not onely *Roxburge*, *Lauder-dale*, *Southeske* and others of the prime Counsellours, but also *Traquair* the Kings great Commissioner for that effect: Wee hope then that you and your like, if there remaine any spark of reverence in your breast towards that authority, which oft yee pretend to adore, will not onely for ever hereafter bridle your very loose tongues, but also eat in again, or at least cover so farre as you can, for hiding of your shame, these most false lyes and unchristian railings, which these two yeares by-gone in word, writ, print, ye have vomited out against our proceedings, especially that most hated and slandered passage of them, the renewing of our Covenant. The

The first point wherein ye parallell us with the *Iesuites*, is in our opposition to Monarchike government. By Monarchike government yee expressly enough declare that yee understand such an absolute and illimitate power, as exeemeth the Prince from the tye of all law, and puts in his hand the full libertie to make what lawes hee will, without the advice, let be consent of Parliament, of Councill, or of any others, and taketh absolutely all liberty from his Subjects, though met together in Parliament to defend themselves by armes in any imaginable oppression, even such a Monarchie as the great *Turke* or the *Mogor of India*, or the *Cham of Tartarie*, this day doth enjoy over their slaves, that strange kind of government, which in my last chapter I described in the wordsof your brethren. Wee confesse freely that our heart is much opposite to such a Monarchie: yet no more then our gracious Prince King *Charles* and his glorious Father King *James* give us expresse warrant The one in the fore-cited writ of his Atturney (c) abhorring these injurious flatterers, who would impute unto him the making of lawes without his Parliament; the other in his Parliamentary speech (d) making that Prince a perjured Tyrant who would not gladly bound himselfe within the limits of his lawes, and these men to bee taken for vipers, pests, and common enemies to princes and people, who would assay by their flatteries to loose Princes from their pactions made with their people at their Coronation, and the settled laws of their Kingdome, yea, wee show that your owne great Bishop *Lad* (possibly as great a Royalist as is needfull) goeth before us

i. Parallell.
We are for Monarchie, but against Monarchicke tyrannie.

(c) *Supra. chap. 8.*

Q. R.

(d) Page 531.

A King governing in a settled Kingdome, leaveth to be a King, and degenerateth into a tyrant as soon as hee leaveth off to rule according to his Lawes. Therefore all Kings that are not Tyrants or perjured, will be glad to bound themselves within the limits of their Lawes: They that perswade them the contrary are vipers, & pests both against them & the commonwealth.

with his own mouth, what ever he directeth you and many more of his followers to the contrary, to teach that no statute (e) Law can be made any where but in Parliament, even in *England*, let be *Scotland*, where to this day never any conquerour did dwell. But as for true Monarchie so high as the lowable lawes any where doe make it, wee are in nothing opposite thereto, for what have wee to doe to condemne the setled State and lawes of any other Nation? Certainly the royall authority of our own gracious Sovereigne so far as the lowable lawes of our Kingdome doe extend it, wee are sworne in our Covenant heartily to the uttermost of our power to maintaine.

The lawfulnessse of
defensive Armes.

As for the lawfulnessse of resistance in the present case of our invasion, I may not enter in this short postscript into any such question, onely ye may, if you please, understand, that it hath bene the tenet of our Church since the reformation, it hath bene the right and practice of our Kingdome since the first foundation, a number of instances therof are approven in our standing acts of Parliament unrepealed to this day, it hath bene the practice of all the reformed Churches abroad, wherein by *Queene Elizabeth*, *King James*, and *King Charles*, they have bene all allowed, and the most of them countenanced with powerfull assistance of men and money. Your selfe cannot deny, but in the judgment of reformed Divines, resistance in many cases is lawfull, in these Kingdomes where the prince is tyed in the fundamentall laws by paction to his people: that this is the state of the Kingdome of *Scotland*, though yee may

may deny it, yet King *James*, who is like to have as great understanding in the rights of the Crowne and Kingdome of *Scotland* as you, or your like, gives us assurance that by a fundamentall Law the King of *Scotland* is obliged at his coronation to paction under his great oath the preservation of the established Religion, of the lawes of the Kingdome, of the liberties of the Subjects. (f) However we love your ingenuity who doe not dissemble but professe openly your minde, that when a faction about a Prince by divine providence is permitted to take courses for the evident overthrow both of the Religion, of the lawes, of the liberties, of the goods, of the lives, and all that is deere to an whole Kingdome; that in those or any other imaginable cases of tyrāny, whole parliaments may not proceed for their defence one step beyond teares, prayers, and flight: That what ever is done more by whole and consentient nations against a faction of Court misleading the Prince, no lesse to his owne then to his Subjects ruine, is simply unlawfull.

Your scoffes about the questions of Bishops and Elders deserve no answer; nothing doe wee maintaine in them but what the assemblies of our Church at our first reformation ordained and was in peaceable practice among us ever, till men of your coate by fraudulent and violent wayes for their owne ambition and avarice, set up their novations: wee have no other minde in those questions then the Church of *Holland* and *France*: all our tenets are so well cleared by that learned *Hollander*, *Gersome Bucerus*, as none of your partie hath yet beene bold after twenty

(f) Page 195.

In the Corronation, our Kings give their oath, first to maintaine the Religion presently professed; and to punish all those that should presse to alter or disturb the profession thereof: and next to maintaine the lawable and good Lawes made by their Predecessors: And lastly, to maintaine the whole Countrey and every state therein: And this oath in the Corronation is the clearest civill and fundamentall law whereby the Kings office is properly defined.

Our tenets about Bishops and ruling Elders, the King hath approved.

yeares adviſement to make any reply : yea we maintaine no more in theſe queſtions then that where-with our gracious Prince by his Commiſſioner and act of Councell in our laſt generall aſſembly hath declared himſelfe to bee well pleaſed; but ye are a notable deceaver, while ye would make the world believe that the great queſtions betwixt you and us are alone about Biſhops and Elders, while as yee are very like (if yee be not marred) by the hands of Biſhops to bring in upon us the whole body of Popery, and to overthrow the whole civill priviledges of both the Nations without any poſſible remedy, as your ſelfe in this ſame place doth to evidently declare.

The Canterburians in all their lectures of tyrannie have the Jeſuites for their Maſters.

Upon your firſt parallell wee make but one other remarke: Yee wrong much the Jeſuites in denying them the Honour to bee your adjuncts in the re-erection of a Tyrannick & Turkiſh Monarchie in Chriſtendome: Your ambition herein is too great; it were better to admit theſe pregnant wits to bee co-partners in your glory then to venture your alone upon ſo high a deſigne. The oppoſition, which that worke cannot but ſuffer, may make it breake in your hands, if yee bee not ſupported with their effectuall aſſiſtance, in this art they are your Maſters, yee are but meere novices; it is unjuſtice to diſſemble from whom yee have learned, if you deny your thiſts from them, the world about you is not blinde, they ſee and laugh at your poore and ill contrived cunning, for who now is ignorant, that the Jeſuites above all men living have obtained long agoe the priviledg to ſit in *Machiavels* Chaire, that
from

from thence, they may teach every where their lectures of tyranny, for the re-erection of a spirituall Monarchie in the whole Church for the Pope, in their owne Societie for the generall, in the whole uniuerser, in things temporall, a catholike monarchie for the *Spaniard*; And while these furthest ends may bee gotten compassed, an absolute Monarchie for the Prince in every Countrey where they can get footing? What ever pains of old the Pope did take to weaken Emperours and Kings for the promoting of his own greatnesse, yet now, being fully assured of their constant affection to beare his yoaik, hee hath this last age beene as busie as lay in his power, in lifting up of their head by the hands chiefly of the *Iesuites*, to the top of all tyrannie, with the extreame prejudice of their subjects, liberties and lawes. Who else were the prime Counsellors of *Philip* the second for to spoile his ancient Kingdome of *Arragon* of their great priuiledges, and to bring them down to the same basenesse of subiection wherein his great grandfather *Ferdinand* hath put the *Moors* of *Granada*? Who else did stir him up to begin that course of tyranny with *Flanders*, which hath cost him more money already, then this day all *Europe* can commaund, and more men then are living *Spaniards*? Who else were the advisers of *K. Lewes* the thirteenth to spoil his ancient Kingdom of *Navar*, and his Fathers bestfriends, the Protestants, of these priuiledges, which they had long enjoyed peaceably under former Kings? Who wakened the late King of *Pole* to present the yoaik of tyrannie to the neck of his ancient subjects in *Swain*? Had the late Emperour any other movers

to these cruell oppressions, which first in his owne hereditary estates, then in the Kingdome of *Boheme*, and last in the whole Empire, hee did practice to the very evident hazard of his Crowne, to the infinite and unspeakable afflictions of *Germanie* through the mids and all the foure corners thereof; was not the main and ground quarrel of all these troubles, the too great affection of a Monarchik tyranny, of an absolute dominion without tie of laws, oaths, covenants, wherewith the Jesuits inspired the heart of that man, otherwise not the worst of Princes? Though therefore it be your craft for your better lurking to professe your separation from the Jesuits in this your great enterprise of erecting in *Britain* a new Monarchick tyranny; yet the world is not so blind as you suppose, but seeth you clearly linked hand in hand, the Jesuits leading the ring, and you but following and dancing to their measures.

3. Parallell.
Wee are farre from
subjecting the crown
of our King to the
will of his people.

Your second parallel is wholly Jesuitick, the thrawing of holy Scriptures unto your wicked scoffes at the gracious servants of God, the laying to our charge imputations, which never entred in our thoughts: Did any of us ever teach that Royall authority did depend upon the multitude, and that it was in their power to give Crownes to whom they would? When these men are bold to put in print before the eyes of the world such slanders of us, what doe they instill in the eares of our King and his servants in their privie conferences? Shall any wonder that so long as such men get leave to spread, without a reply, such horrible calumnies of us, that the heart of our gracious Prince, and many about him should be much inflamed to

our

our hatred? What he speaketh of the divine institution of Kings wee doe believe it; that by God Kings do reigne, it is plain Scripture; as also that all advancement is neither from the East, nor the West, but from the hand of the most high: So that all who deny to any Superiour the obedience which is due to their lawfull commands, must sinne against God: Wee grant that some of our opposites have here a conceit which wee doe not well understand, they seeme to teach that royaltie alone, and that most absolute without any limitation, is of divine institution, that all other governments whether of republikes or aristocracies are but humane inventions opposite to the law of nature and first institution of God: This State-speculation seemeth to us a curiosity, wherewith wee have nothing to doe; it is enough for us to believe that our King is set over us by God as his deputy; that since the time our old ancestours did choose *Fergus* the first for their King, obliging themselves by their oath to be ruled by his race alone, according to the lawes made, and to be made with publike consent; yea, since the daies of King *Kenneth* the third, to be governed by his neereft Heire: Our subjection to the neereft Heire of that Race is now simply unchangeable. The least motion of any such change hath as little come in the mind of our Nation in the dayes of King *Charles*, as in any age of the last two thousand yeares, wherein our fathers have shewed more constant affection to the service of his antecessors, then any other nation under the heaven this day to their royall families. What here yee rechante of our mind to a resistance and defensive warre in
some

some cases, is nothing contrary to this our profession: Many bickerings have our predeceffours had with misleading factions, to which the Prince for a time hath given his countenance, but they were ever willing to distinguish betwixt the Prince and his mis-informers, to see them punished when their insolent tyranny became intolerable; but the Prince settled in the full strength of his authority, which for a time the cloud of these grasshoppers did eclipse in the hearts of his people.

The third point wherein ye join us with the Jesuits, is our denying to the King the government of the Church: In this ye do us wrong, as in all the rest, for we reject the popish doctrine here: They make Princes meere sheepe, they command them to follow the Pope their Pastour where ever hee leades, were it to the bottome of hell, without asking so much as *Domine quid facis*; but we esteeme it to bee a chiefe part of the Magistrates office to cōmand all Churchmen to doe their dutie, and when they will not bee perswaded with cleare reasons, to compell them by force to reforme the corruptions in the worship of God: But ye skift out here much further to an extravagance, wherein yee have no approved Divine to be your patron. You teach that all Sovereignes are the true heads of the Churches in their Dominions; such styles the Bishops of *England* since the beginning of *Q. Elisabeths* reigne, have ever denied to their Princes, with their owne contentment; yee will have not onely the magistrate to command that which is right in the service of God, as *Austine* and we doe gladly grant, but also yee make it his right, were hee a professed

Parallell.

The Canterburians give to the prince much more power over the Church then the Jesuites give to the Pope.

professed Heretick or Pagan to give what Laws hee will to the Church without her consent, or so much as advice: Ye give to the Prince much more, then the *Jesuits* will grant to the Pope, to doe in the Church even without a Councell, what he thinks meetest; and if it be his pleasure to call a Councell, ye make it his only right to call either of the Laity or the Clergy, whom he will, to be members therof; & when these members are convened, ye give to the Prince alone the power of judging and deciding, and to all others but of meere advice; except so farre as the Prince is pleased to communicate to so many of them as hee thinks meet his own decisive voice, in such a Council, or without it; ye make it the Princes right, to destroy at his pleasure all Church-canons, Church-judicatories, and formes of divine worship, which by Laws and long customes have been established, and to impose new Confessions of Faith, new Ecclesiasticke judicatories, new Books of Canons, Liturgie, Ordination, Homilies, Psalmes, by meere Authority. All this by your perswasion yee moved our Prince to assaye, but upon better information, his royall justice is now pleased to reject all such your designes, for his Majesty hath given to us assurance not only at his Campe, but by his Commissioner in our last Assembly; and we hope also that at once this assurance shall be confirmed in Parliament, that no Ecclesiasticke novation shall ever be required by his Majesty, but that whereto a free generall Assembly shall give their full assent.

In this point therefore betwixt us & our Prince there is no discrepance, neither here had we ever any diffe-

rence with any reformed Divine.

4. Parallell.

About convocation
of Synods wee have
no question with the
King.

Your fourth challenge, that wee deny to the King power to convocate Assemblies, ye know the contrary, that we give to all Christian Sovereignes so much interesse in the affaires of the Church as to convocate Assemblies where, and whensoever they please : But we grant that we are no wayes of your minde in this point ; that the Church may never lawfully meet in any case, though Herefie and Schisme were eating up her life, and drinking her heart bloud , without the call of the Magistrate, that no Church meeting at all is lawfull, not for Prayer or Sacraments without the Magistrates licence be first obtained. Is all opposition to you in these things *Iesuitisme*? what ever difference wee have here with you , yet with our Prince in this point we are fully agreed. Your gracious brethren and fathers, when wee had been in possession continually after the Reformation , for common of two generall Assemblies yearly, by their wicked dealing spoiled us of all that liberty , so that for thirty eight years space we had no generall Assembly to count of but two, both which were thrust upon us against our heart for the advancement alone of their evill purposes: Yet now , thanks be to God , our Prince being well informed of the mischant wrong your party did to us in this matter , hath granted our reasonable desires, if so be the like of you, make not this grant fruitlesse unto us , as yee truly intend : The old Act of Parliament for yearly generall Assemblies, and offer *pro re nata*, is acknowledged by the Kings Commisfioner to be very reasonable, and with his consent hath past the Articles of our late Parliament,

ment, so that our Prince now is very well content that from the generall Assembly the highest Ecclesiastick court, being so frequently to be kept, should come no appeal at all to him.

Your fifth and sixth parallel are cast together, the Kings Presidencie in generall Assemblies, and Supremacie in Ecclesiastick affairs, yee handle these so confusedly with so many wicked scoffings and scurrilous abusing of Scripture, that your meaning can scarce be understood. We are so farre from denying to the Prince the place of Royall presidencie and moderation in our Assemblies, as *Constantine* used it at *Nice*, and King *James* oft in *Scotland*, that it is one of the things our hearts most desire to see King *Charles* possessing in his own person that priviledge. His Royall Supremacie we willingly yield to, so far as the fundamentall Laws of our Church and Kingdome extend it, yea, we make no question of it in that sense *Bilson*, and the old Bishops of *England* understood it. But your late commentary of the Kings Supremacie, whereby ye ascribe to every Sovereigne much more then any *Iesuit* ever gave to the Pope, wee doe reject it, with the Kings good leave, as before was said.

The fifth and sixth Parallel.

We have no question with our Prince about his presidencie, and supremacie in Councils.

Your repeated cavils at our Elders, Sessions, Presbyteries, & Assemblies, are not worth the answering: The frame of our Discipline established by the Laws of our State, practised peaceably in the happiest times of our Church, and in daily use since the first Reformation in *Holland*, *France*, *Swits*, and else-

where, without any quarrell, is now ratified by our Prince: So your mouth should be stopped, and your tongue silent what ever boyling be in your breast.

7. Parallell.

We are much further
then our opposites
from the doctrine of
the Churches infalli-
bility.

In your seventh Parallell, yee lay upon the *Iesuits* and our back, that which is your owne burthen, yee might have knowne that the *Iesuits* ascribe to no Councell any infallibility without many distinctions: And as for us, none is ignorant that wee believe all meetings of men since the Apostles dayes to be fallible and subject to error. Wee did indeed in our covenant promise to abstaine from the practice of these novations, whereby yee had long kepted our poore Church in a flaming fire, till a generall Assembly had brought them to the touchstone of a new triall: When the Assembly of *Glasgow* had passed this triall upon them according to our desire, wee embraced the Synodick sentence, and resolved to adhere thereto, because we finde it agreeable to cleer reason, else be sure, that all the Assemblies of the World should never have obliged our consciences to have believed any thing which to us did appeare erroneous. Such inflaving of mens consciences was a part of your tyranny among us: No orders from your hands could be extorted, till a man had sworne and subscribed simple obedience to all your Decrees, not onely past, but to come: An expression of any condition of consonancie to the Word of God, or any other such limitation, was a certaine note of Puritanisme and disaffection to the present government. Yea, such an infallibility yee wont to ascribe to a few of your Bishops, let be general Assemblies, that ye made a Canon for the excommunication of all, who should be bold to affirme the least error in any of their
works,

workes, whether of Canons, Liturgie, Homilies, or any thing else, that came through their holy hands.

What here ye cavill at our rejection of your manifold corruptions of the doctrine and discipline of our Church, as if wee did set up so many new Articles of Faith, as yee did lately errours, which now wee doe reject, is not worth a reply: But that open Declaration which here yee make of your great affection towards the Articles of *Perth*, Episcopacie, Books of Service, and Canons, and great disaffection to the very Confession of Faith made by King *James*, wee cannot passe without observation. The inclination of your minde to these Airths, wee did truly suspect by many probable signes; but that with your Patron, *Canterburies* permission, yee should so soon have been licenced to put these, your thoughts in print, wee did not expect: Yee will we hope hereafter esteeme it no calumny nor want of charity in us, to avow, that notwithstanding of our Assemblies Ordinance, and the Kings Majesties command with the consent of his Councell, to all this Nation, to subscribe the abjuration of these novelties, yet that our poor Church is in great danger to be pestered again with them all, since the like of you are countenanced to print, even to this day, such ample defences of all these corruptions, and to give to the Service Book so high a commendation, that if it be true, our refusing of it cannot be but a high sin against God, and as you told us before, an intolerable insolence before the King, whom yee teach, to discipline us for that fault with a strange punishment; yee will have that rejected book resumed and stuffed with a new supplement of more

Romish

The Service book, Episcopacie, and other corruptions which the King hath commanded us to abjure, are still defended by our opposites.

Romish stufſe, and then quickly thruſt upon us with this peremptour alternative, either quietly to beare that yoake, or preſently to bee baniſhed the land. As for Episcopacie, yee will have us imbrace it with as great faith as wee doe the Books of Canonick Scripture. Yee alleadge that Scripture is for neither of the two, that tradition is for both; and that tradition is to bee received with no ſmaller aſſent then a divine and undoubted faith; albeit *Canterbury* your patton permit you to print all theſe things, yet upon your word in this place, wee muſt take him for an arch-enemy to all popery.

8. Parallell.

The *Canterburians* offer many moe diſgraces to Kings, then their oppoſites.

In your eighth parallell, yee object to us the excommunication of Kings: This is but your ſlander: Wee goe not ſo farre in following of *Ambroſe* courſe with the Emperour *Theodoſius*, as *Bilſon* alloweth; of our moderation in this point wee have given good prooſe; for in all the troubles which your faction firſt and laſt hath moved our Princes to bring upon us, yee cannot ſay without a manifeſt lie, that ever any of us had the leaſt thought of putting upon them any Church cenſure: What yee might doe, if Kings were turned your enemies, we know not, only now when they are your benefactors, farre above your deſerving, wee ſee how courſely ye ſerve them; they muſt as profane Laicks be kept farre abacke with railes from that holy place, where ye, the Lords Priests, with your conſecrat and anointed bodies doe ſtand at the altar: Emperours muſt light downe from their horſes to adore you, they muſt acknowledge their Crowns to be ſo far ſubject to your Milters, as the body is to the ſoul, or a man to God. (g)

(g) *Supra* c. 3. M. N.

Readily

Readily so base persons might get a whip of you spirituall rod, if once yee were firmly established in your episcopall thrones, as long agoe ye would have beene, if these turbulent Puritans, who still have beene rocking and keeping your chaires in motion, had beene put out of the World. What thornes Bishops have beene in the sides of Kings, specially in *England*, the Chronicles doe record, and above all other Bishops, these of *Canterbury*, the mischant conspiracie of one of them with *Henry* of *Darby* against his great Benefactour *Richard* the Second, ought never to be out of King *Charles* eye: No passage of the English story is more worthy of his meditation.

In the ninth Parallel, your scoffing and railing vein floweth after the old manner; yee object our annulling of the Acts of Parliament by the Decrees of our Assembly, and the extending of the power of our Synods to many Secular affaires: Doubtlesse ye are the men, who by your shoulders most carefully will underprop the decaying of Parliaments slighted in any of their due rights: Alwayes remember your owne, and your brethrens Tenets, whereby ye make all Parliaments but meere ciphers, the arbitrary Councils of the Prince, to which by his Letters hee hath right to call what Commissioners hee will, and hold back whom he pleaseth; with whom or without whom, as he thinketh meet, it is his only right to make, to interpret, to abolish Lawes, to publish them by himselfe alone, and command them by a meere Proclamation to be received by all the Subjects, without the consent or advice of any man, further then is his pleasure to crave: This your brethren oft in formall
tearms,

9. Parallell.

We are nothing opposite to the power of Parliaments, but ye make Parliaments to be meere ciphers.

(h) *Supra* cap. 8. E.
E. F. F. G. G. &c.

tearms, (h) and your self in the same page sets down in effect. What yee speake of our encroaching upon Parliaments, is no ways true, only some evill acts of your evidently corrupted Assemblies whereto ye had obtained by your familiar arts of fraud and force: the ratification of some Parliaments wee did recognise, and that alone in their Ecclesiastick part, with the good leave of the Kings Commissioner: As for the civill sanction of Parliament, according to the ordinary Ecclesiastick proceeding of our Church in all bygone times, wee did appoint Commissioners from our Assembly to supplicate the Parliament for the abolition thereof. Neither doe wee meddle at all in our Synods with Secular affaires, remember what your selfe in your Canons doe pronounce, to bee the due and lawfull subject of Ecclesiasticke jurisdiction, yee will finde that our generall Assemblies did never take in so much matter as ye appropriate to any of your Officiall Courts. Our Act anent the going of Mills and Salt-pans upon the Sabbath day, was but a renovation, and that with the Commissioners consent, of an old Act in a former Assembly, wherat King *James* was present: It seemeth it grieveth you to see the Sabbath sanctified among us, that yee are but like your brethren, to whom Sunday is no Sabbath, but a day wherein Games of all kinde, also divers kinds of Husband-labour should publikely be allowed, for the crossing of that Jewish superstition, whereby Puritans abuse that Festivall. What further here yee object of our unwillingnesse to subscribe at the Councils direction the Covenant, as it was dated in the yeare 1581, without the application of it to your
later

later corruptions, which addition wee had sworne before, yee will finde that we had good reason so to doe, your selfe being Judg; for yee tell us that all these your corruptions, even the Service-booke it selfe, are very consonant with that Covenant, and that the main end why the subscription thereof was urged, was the clean quitting of these additions formerly sworn and now by the mercy of God fully approven by the King, by his Commissioner, by his Councell by the assembly, by the Articles of Parliament, and all, but men of your stufte who resolve to die, let all the world about you be never so fickle, with the untainted glory of constant obstinacie.

In your tenth Parallel, Ye aſt the *Iesuit* so perfectly that few hereafter will hope for the praise of going beyond you in their arts: your pen drops so many sentences, so many cursed lies, so many blasphemous wrestings of mens words and writs, deny wee the oath of alleageance, the words of our Covenant and mutuall defence whereupon yee would build that denyall, let bee that they are approven by our King as said is, do they not stand expressly in K. *James* Covenant, yea in the very first Confession of our Faith? is not our late Covenant an expresse renewing of our oath of alleageance in so strict termes as is possible? did our armed defence, in that desperate extremity which your faction puts us unto, import any danger to the Kings person or Crown? Did wee not then before all the world give a sufficient prooffe of our humble loyalty and practice of our covenant? At the very hight of all our advantages and your too well known unreadiness at that time for fighting, at the least appearance of his Majesties minde, to lay by

10. Parallell.
Both our Covenant and posterious proceedings shew us no wayes to be opposite to the Oath of Alleageance.

armes, to leave the prosecution of your bloody desires, were we not content to cast ourselves at his feete, to put our Munition in his hand, & all our Castles in his power, to bee stocks to our feete, and ropes to our necks: had our hearts beene in the least measure so treasonable as you slander, would these have been our actions?

What yee speake of our forbearers actions in *Queene Regent* and *Queene Mariés* daies, yee are into it, but answerable to your name a true Jesuite; The defence of the Religion and Liberties of the Kingdom against the *Guilian* usurpations in the minority of our *Queen*; and our *Queenes* uoluntar dimission of the government to her sonne King *Iames*, after many unspeakable misaccidents. these and such like proceedings of our forbearers, confirmed by our standing Acts of Parliament, *Jesuits* of old wont to blaspheme, but all the reformed, and none more then the Bishops of *England*, specially Doctor *Bilson* do vindicate from their wicked aspersions, which yet yee have a stomack to resorbe, to spew them out once again upon our face: but yee are privileged to speake all your pleasure, for you are here on a stage under the maske of a furious frantick Jesuit, at the back of this Curtain, yee may belch out what yee will, all is conforme to the person yee sustaine.

11, 12, 13. Parallell.
Blinde obedience to mens laws, binding of the conscience by them, Works of Supererogation are not ours, but your Tenets.

In your eleventh, twelfth, and thirteenth parrallel yee doe but toy; the three faults yee object to us of blind obedience, of binding the conscience, & works of Supererogation, wee are free of them all: But see if you can free your owne faction of any one thereof, for your brethren teach, that all men must give quick obedience unto all their injunctions, not onely in the midst of their deepest

deepest ignorance of any reason for these injunctions, but also in the midst of never so many doubts and perplexities and strong inclinations to thinke your acts most unlawful. Yee will admit neither ignorance nor the greatest doubtings to bee any impediment to the present obedience of your episcopall injunctions; How farre is this from that yee pronounce in us, blinde obedience? Againe yee make all the commandements of the Church to bee branches of the fifth command, and to bee obeyed as the precepts of God, which wee suppose doe binde the conscience. For the third, yee teach more merit of works then *Bellarmino*, yea, yee proclame that the following of the counsels of perfection, that the keeping of the three Monastick vowes doth deserve an augmentation as ye call it, an *Aureola* above common happinesse.

In your fourteenth also yee cast upon us your owne domestick fault of equivocation: are you ignorant how your brethren the Bishops of Scotland did sweare their famous caveats: in the very time while they were dressing for our Church, their Canons and Liturgie, which the large declaration tells us, were alwaies in hand from the sixteenth yeare to the thirtie eighth; how oft did they sweare to many who proponed to them their feares of their undermining practices, that they were all utterly ignorant of all further novations to bee brought into our Church? As for these matters wherein yee make use equivocators, we were farre in any of them from that crime: Wee truly without any equivocation doe thinke our Covenant to bee for the King, and no wayes against either his person or authority; wee thinke in our minde, that in some cases resi-

14. Parallell.
No equivocation used by us in any of our proceedings.

stance to Princes is much better service, and one day will bee so acknowledged, then present obedience. How oft have Princes professed at last themselves much more beholden to those who with displayed banners have come against their campe, then to others, who by their flattering services and wicked perswasions, moved them to take up their unjust arms. Ye do well by the passages of *K. James* writs which he let fall in passion against some few persons as himselfe professeth, to incite King *Charles* to destroy the whole generation of your opposites.

For that equivocation which ye object to some in their subscribing of the Covenant at the Commissioners and Councils direction, sufficient satisfaction is given long agoe to all reasonable men by published writs: The matter shortly was this, one of your factious engines, to draw us subtilly from the Covenant wherein we did abjure Bishops, Books, & the rest of your novations which were contrarie to the Doctrine and Discipline of our Church, was a new subscription to the first part of this Covenant as it was first set downe in the yeere one thousand five hundred and eighty, without our late addition, wherein it was applied to your newly obtruded novations: Upon hope by this new subscription, that not onely, the formerly subscribed addition and abjuration of these novelties expressed in that addition, should be forgotten, but also that means should bee gotten to perswade that these once abjured novations were in nothing contrary to the Kings Covenant, yea that all of them were so much conforme to it, and virtually contained therein that all the subscribers should find themselves obliged by that oath and subscription to embrace the articles of *Perth*, the *Ca-*
nonis

nons, the Liturgie, and all the intended novations, at least, without all doubt Episcopacie, the fountaine whence the rest had proceeded; and from which they knew they would flow againe in due time, if it alone could bee gotten preserved: this was the true intention of the Commissioner in pressing that new subscription, as his Grace did publish thereafter in print, but in the first proposition of that new oath all such designe was carefully concealed, yet wise men amongst us, fearing and foreseeing the plot, did carefully dissuade that new subscription as a dangerous master-piece invented for the utter destruction of the true sense of our first subscribed covenant, their advice was heard by the most part, who thereupon refused that new subscription, yet some knowing perfectly well, that the Covenant in the one thousand five hundred eighty one did not include Episcopacie; or any of the late novations, but cleerely enough excluded them; since the Commissioner his G. in the proponing that subscription, did make no declaration at all, neither of his owne, nor of his Master the Kings minde, to have Episcopacie, or any of these novations included in that Covenant, they were content at his desire to subscribe it, but with this expresse declaration which they required and obtained to bee registrate in the Councill Books (so far were they from any equivocation) that they did subscribe that Covenant in that same sense; and no other, wherein it was understood at the first framing in the one thousand five hundred and eighty. What that sense was, we had for a time too much dispute, but at last the Registers of our Church in the generall Assembly, being carefully cast over, it was found that the

Doctrin and Discipline of our Church in that eightieth yeare, did run so crosse to Episcopacy, to *Perth* Articles, to the Liturgie, and all the rest of our troublesome Novelties, that whosoever did heartily subscribe the Covenant of our Church in that sense, it behoved to have in the yeare of its first framing, did stand no lesse obliged thereby to renounce the posteriour Novations, then those who had subscribed the other Covenant with the addition, wherein all these Novations were expressly named: It was found even in our last Assembly, whereto *Traguarre* according to his Commission from the King did consent, that both these Covenants, that with the application, and that without the application, were but both one. So that your equivocation, whereupon your brethren also have too much tinkled, is cleared without the disgrace of any, but the like of you, who were the authours of all the mistake, that for a time was in this matter.

15. Parallell.

The fifteenth parallel of your *pie fraudes* is but like the rest, the ground of this great commotion could not be the malecontentment of any man, for losse of what they possessed in the tythes, or any thing else of the Church patrimonie, or for want of such favour they desired to have with their Prince: All these are but silly fables: These whose hand hath bene prime in this high affaire from the beginning, hath had very little, or no enteresse at all in any part of the Church patrimonie, yee may know that the most of the tithes were in the hands of the not covenanting Lords, and that the small portion which remained with Covenanters, was made so sure to them as the King and his

his lawes were able to make it. Also it is very well knowne that the chiefe in the Covenant; had so much favor of their Prince as their heart could wish, which they constantly did brooke, till their zeale unto this cause did crack their credit. Yee are exceedingly injurious to say, that we did ever slander our King with any idolatrie, with any poperie; our thoughts of that gracious Prince are farre more considerate, and our words of so sacred a person more full of due regard: But indeed though wee both say, Preach, and print that so long as the like of you get leave to possesse his care, wee can have little hope that any true Protestant, so farre as yee are able, shall ever get living in quiet in this Isle: and though wee avow that by the Service-booke and other novations, yee intended to make us all trot back againe unto *Rome*, believe us, that in those speeches wee wrong not our minde, that wee speake no other then wee thinke, and wee hope now have given tolerable evidence for these our thoughts and speeches, though yee and the Pope both should laugh in the *Sardonian* fashion when yee are like to lose your game.

In your last parallell your motion, that it may appeare to bee naturall, is swifter then at the beginning; yee here overcome your very selfe, and any Jesuit I have ever read in vilenesse of lies, slanders, filthie speeches, railings, scoffings and blasphemous abuse of the holy Scripture to all this stuffe. Yee prove a good Scholler to your Masters, *Petronius Arbitor*, *Lucian*, *Rabelais*, none that come in your way whether men or women, whether living or dead,
Nobles

The last Parallell.
The patterne of a
perfect Jesuit.

Nobles, Pastors, Commanders, People, may escape the fier and filth of your envenomed tongue: All your opposits, if the King can bee perswaded to follow your advise, must quickly bee packing out of these dominions as the vilest traitors; but to our Nobles and leaders yee will not shew such favour; they, as yee tell us, with *Ravilliack* and *Coppinger*, must bee hanged, drawne, quartered, and buried with the buriall of an Ass. That Jesuit *Abernetby* should have become Protestant yee cannot abide with patience, for so is the doctrine of your society that separation from *Rome* is needeleffe.

Generall *Leslies* vindication.

That noble Gentleman *Generall Leslie* cannot escape the scrapes of your empoisoned pen; ye are on a stage playing the part of a *Furioso*, who ever commeth in your way, the first dirt and stones ye can gripe must flee at their faces. When ye have searched that great personage from his birth, to his old age, nothing can yee espie in all his life whereupon to fasten your tuske, but that which among all Nations, as well barbarous as civill, hath ever beene reputed a marke of honour, and matter of gloriation: When yee have curiously eyed that excellent piece, from top to toe, your malice can espie no blemish, but a skar of an old most honourable wound, which maketh him the more glorious, with all who understand the tearmes of true honour, and the dearer to every one who hath any sponk of affection toward that service wherein that wound, among many moe, was received by him: But yee and your like cannot hold in the passion of your soule, but must vent your hatred and malice,
your

your disdainfull indignation against all the valorous acts of any in the reformed religion, against the Popish party, whether in these days or in the days of our forefathers. Ye cannot dissemble your passionate affection to the side of *Q. Mary* at our first reformation; rather, ere your loyall heart had played the pranks of the rebellion, the treason, and what not of our ancestors, ye would have joined with the enemies of our Church and state, for the cutting off of the blessed root of King *Charles* his race, for the setting upon the Throne of *Brittaine* after the dispatch of *Queene Elisabeth* and *K. James*, these Hereticall Schismatics, the posterity of *John of Austria*, of the duke of *Norfolke*, or of any whom it should have pleased the Pope, the Catholike King, and Duke of *Guise* to have matched with *Queene Mary*: Thus doe yee and your faction stand affected toward the former age, neither is your minde any better toward this present: The *Dutch* Princes, and the head of their league that true *Heros*, that wonder of the World, the King of *Swane*, must all bee to you but Villains and traitours, who for their zeale to the reformed Religion and Liberties of *Germanie*, durst be so peart as to lift up armes to stop that very farre advanced reformation of *Ferdinand*: The wounds that famous *Leslie* did get in this cause, must bee slandered and made a matter of reproach to you and your like; but it is good that men of honour doe thinke of you and your language as it is. Who is acquainted with the World abroad, they know full well that *Leslies* most valorous, very wise, and happy deportsments in the warres over sea,

have brought more true Glory to our Nation, then the carriage of any man, who went out of our land these many ages: Certainly, this brave Souldiers late conduct of our Nation in the time of the greatest danger that our land did see these hundred yeers, was so full of wisdome, stoutnesse, moderation, successe, that his memory will be fragrant and blessed in all generationu to our posterity. The sight of that mans vertues did draw to him so much love from all that followed his Campe, and so much honour from all the English Nobility, that served in the opposite armie, that wee may say truly, There liveth not in this Isle, a gentle-man of comparable reputation with all sorts of men, except alone of you in the faction, by whose hearts to bee hated, by whose pens to bee defamed, it is an increase of contentment and praise to all honest men.

But beeing unable to stand any longer upon your dung hill, lest I be suffocate with the stinke thereof, I must turn my back and flee leaving you to dwel upon these your excrements, & if so be ye cannot be drawn from them, to die, and be buried therein: onely in my parting a litle of one purpose which so oft in your whole writ yee inculcate.

Ye will have us in the doctrine of Episcopacie to differ from all other reformed Churches, yet it will appeare to those who goe not beyond the very passages your selfe doth bring in this matter, that betwixt us and any reformed Church there is no discrepance at all. For that Episcopacie which yee maintaine, besides the manifold unhappy accidents that
use

Wee agree in our
Tenets of Episcopacie
with all the Re-
formed abroad.

use to hing both upon the persons and office which your selfe will scarce defend, hath into it essentially, the power of ordination and all Ecclesiastick jurisdiction annexed, and that by a divine right, to the person of one man in a whole diocesse: that ever any reformed Divine, except some few and that but lately in *England*, did approve let be commend such an office, it is so false as any thing can bee: That kind of Episcopacie whereof the Divines, yee alleage speake of, is so far from the present English and late Scottish one, as light is from darknesse, as reformed doctrine, from grosse Poperie, contrary both to the word of God, and al sound antiquity. Beside, even that kind of Episcopacie which they seem not much to oppose, is such an office as they make to bee no way necessary in any Church, but removeable out of all, to which they thought never meet to give any footing in their owne Churches, but at the beginning did cast it out, and to this day have carefully holden it at the doore: This, yee cannot be ignorant, is the knowne practice let bee the Doctrine of all the Reformed Churches over Sea, and of all their Divines without the exception of one man. Doe you think that any of them will be offended with us for following their owne example, for casting out that which they have rejected before us upon lesse occasions? For it is certaine that Episcopacie is no way so opposite to the Discipline of any Reformed Church, as to that Discipline which many Assemblies and Parliaments have settled in our land; it is certaine that no Church over sea hath ever bene

halfe so much grieved with that unhappy office as ours oft times hath beene: wee all know that from it alone hath flowed all themiseries, schismes, dangers, wherewith our Church since the reformation hath bin vexed, none of us is ignorant that this office was the onely horse whereupon our later novations of *Perth* articles, high Commission, Liturgie, Canons came riding unto us: And now the world may see that it is onely Bishops that threaten this whole Isle with the danger of the most cruell war it saw these 500 yeeres. That any reasonable man will blame us for our firme resolution to oppose their re-entrie among us for ever, wee doe not feare, for beside that our whole Land is all-utterly impatient of their burthen, our last two generall assemblies, and articles of our late Parliament, with our Princes approbation, have ordained their office to be abjured by our whole nation with solemne oath and subscription. As for our neighbour Churches in *England* and *Ireland*, though hitherto wee have beene most sparing, to meddle with any thing which concerneth them, yet now since yee put us so hardly to it, wee cannot dissemble any longer our hearty wishes, that since the Bishops there, beside the manifold evils; that is in the office, which they doe use and defend, and the needlesse of it; since I say their Bishops have been the first fountaine of all our Churches trouble, since they are the prime instruments which now infect this Isle with *Arminianisme*, and Poperie; since they have raised, and yet doe further so hot a persecution against our whole nation in *Ireland*, as no reformed

med Church to this day hath ever been acquainted with; since after our full agreement with our gracious King, and neighbour nation of *England* they without any cause, that yet we know, or can hear tell of, have been the bellows to kindle the wrath of our King against us, to stir up a most bloody war for the undoing (if God prevent it not) first of the most flourishing Churches in these dominions, and then of the whole reformed elsewhere, we profess it our wish to God, that the King and this present Parliament might seriously consider, if it were not for the good of the Crowne, for the welfare of their Nation, for the peace of their Church, that *England* after the example of all the reformed should rid themselves at last of their Bishops trouble, as they did of old, without any repentance to this day, of their Abbots and

Monks: This we conceive would much increase the joy and prosperity of all the three Dominions.



FINIS.



