

2
A N
ANTIDOTE
A G A I N S T
P O P E R Y :

Confected out of Scriptures, Fathers,
Councels, and Histories.

WHEREIN DIALOGUE-
wise are shewed, the points, grounds, and
antiquitie of the Protestant Religion ; and the
first springing ~~up~~ of the points of Popery :
together with the Antichristianisme
thereof.

Being alone sufficient to inable any Protestant of
meane capacitie, to vnderstand and yeeld a reason
of his Religion, and to incounter with and
foyle the Aduersary.

By *Iohn Mayer*, B. D. and Pastor of the Church of
little Wratting in *Suffolke*.

L O N D O N,
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sold at his Shop in *Pauls Alley*, at the signe
of the Gunne. 1625.



TO
**THE HIGH
AND MIGHTY
JAMES, BY THE**
grace of God, King of Great
Brittaine, France, and Ireland,
Defender of the Faith, &c.

Dread Souveraigne :



After that I had compiled this
enjoying Dialogue, I thought
your Maestie the most fit
Mecenas for it; both in re-
spect of the matter and man-
ner. The matter is a Discourse
about Religion, both Prote-
stant and Popish; the manner
is by vsurping certaine names occurring in the *Acts*
of the holy Apostles, and accommodating them so, as
may

The Epistle

may best besit these times : amongst which , the chiefe is *Sergius Paulus*, before whom *Paul* and *Elymas* enter the lists, with an ayme chiefly at the ouercomming of this honourable person. The issue is, according to *Pauls* desire, the setting of *Sergius Paulus* in the truth; so that with him there was no more place now for *Elymas*. Your Maiestie hath beene much conuersant in disputations, and now at length, I vvill not say being settled (for it appeareth sufficiently, that there hath euer been a settlednesse and resolution in your Royall brest) but not thinking good to lend an eare any longer to the friuolous arguments of such as haue sought your auersion from the Truth, your MAIESTIE hath provided, that they shall haue no more *copie of disputing* within your whole iurisdiction. The Worke, I confesse, is too sleighty to bee presented before so large an vnderstanding, and the Author too meane to presume to so high a patronage : But forasmuch as your Maiestie hath acknowledged it to haue beene your owne course to dedicate your royall writings to fit persons, with whom each Tract might best suite; my hope is, that my boldnesse shall haue pardon, if in following so worthy an example, I haue aspired to this dedication. It hath bred much sollicitude in your Maiestie (as your late directions touching preachers and preaching doe testifie) to consider the dayly increase of Popish superstition euen within your Maiesties Dominions. And wee your faithfull subjects cannot but haue a sympathy herein; for which cause wee highly applauding that direction

Epistle Dedicatorie vpon the Lords Prayer.

Dedicatorie.

rection of instructing in the Principles of Religion, doe apply our selues diligently to this Catechetick kinde of teaching, if haply the *mobile vulgus* might thus bee faster grounded. And for mine owne part, according to that slender skill, which GOD hath giuen mee, I haue by vvriting endeauoured to further this kinde of teaching, and to hold to the patterne of the lesser authorized Catechisme, for the auoiding of confusion, by an vniforme proceeding : wherein I haue not beene altogether frustrated of my end neither, there being many Reuerend Diuines and others, amongst whom this labour of mine hath beene so accepted, as that it hath long agoe come to the third impression. Now if my coniecture deceiue mee not, another good helpe to preserue from this infection, would bee some Antidote of our tenents and grounds, and of Popish tenents and practices in the worship of God, without all ground set vp, either by aduantage taken of the darknesse, or by force, there beeing none able to make resistance in seuerall times and ages of the world; especially if it might bee perspicuous and plaine to any capacitie, and brieue for enery ones leisure and abilitie. And such is this, which I here present vnto your Sacred Maiestie, the which or the like vnto which, I could wish that euery one, who is not furnished with better, would make his *vade mecum*. That Reuerend and learned Bishop of Meath hath lately put out a Worke in answer to a Iesuite, of the noueltie of Poperie, in so complete a manner, as that a man would thinke, as

English Catechisme.

The Epistle

it was said of the answer of our blessed Saviour, none should dare to aske that question any more. If this of mine comming after, it should seeme superfluous, my apologie is, that our Church besides the greater hath also the lesser Catechisine. Babes must haue their prouision as well as those that are stronger. Your Maiesties care of the good of this Church committed vnto you herein, like to that of *Constantine* in the matter of *Arrianisme*, as it hath much reioyced my heart, and the hearts of many thousands that pray for the prosperitie of *Sion*, so it hath encouraged mee to presse into your Sacred presence with this my Goates-haire, not being able to bring better. Your Maiestie, I know, hath no need of such Tracts, but many of vs that bring presents in this kinde may bee glad to learne from your Pen, and to receiue knowledge from your lips; yea, *bleſſed are they that stand alwayes in thy presence to heare thy wisdom.* Yet vouchsafe, I beseech your Maiestie, to suffer it to passe vnder the protection of your countenance to your people, and I doubt not, but the Protestant Religion shall hereby appeare vnto them as it is, so amiable and rightly grounded; and the Religion of the Church of Rome so corrupt, and peruerting the grounds, as that thousands, which shall attentiuely and without preiudice read it, shall herein blesse God for you; some that were ignorant of the differences of these religions, and so standing indifferently affected, being better informed; some that were wavering through the seeming truth of that heretic, being confirmed; and some that were simply seduced and gone from vs, being

1 King. 10. 8.

Dedicatorie.

being againe to the truth reduced, to the great glory of God, and to the fulfilling of the number of most loyall and faithfull subiects, in whom the heart of your Maiesty may most safely trust. The Father of lights, who hath so enlightened your knowledge; the Son, that life, who hath so viuified your heart; and the Spirit, that fire, who hath so inflamed your zeale for the truth, increase, confirme and prosper this your knowledge, life, and zeale to the benefiting of many soules, and to the ioyfull giuing vp of your Maiesties Accounts at the great day of reckoning; Amen praise he, who is

Your Maiesties most

humbly deuoted sub-

iect and seruant,

JOHN MAYER.



To all that conscionably inquire after
the Truth, that they may be saued;
both of the reformed Religion, and
of the Romane Catholike.



Ourteous Reader, thou mayest haply
blame mee for my ouer-diligence in
writing so much, and now vpon a sub-
iect so thoroughly canuased already in
diuers bookes of learned Authors.
But know, that I haue bene drawne
to doe this by the solicitation of o-
thers, being le th of my selfe to interrupt my course in an-
other tract, which I haue begun, and to perfect which will
require the whole life and labour of one whole man. Many
haue written so I grant, in this argument, as that they ex-
ceed this of mine without all compare: but some are so large
and haue made their bookes to swell to so great volumes, as
that they are one'y for professed Students, and not for euery
mans memory, leysure or money. Some againe are so short,
and doe so prosecute some points onely, as that how soeuer
they be for euery man, yet when they are read, almost euery
man remaineth still vn-satisfied in many things. Lastly, some
are neither too large, nor too short, but haue written fully,
methedically, and logically: yet not so fully, but that di-
uers particulars haue bene omitted, the common motiues
on both sides haue not bene so thoroughly weighed, the
originalls of the many errors of the Church of Rome, and
the Apostolike Antiquity of the Reformed Religion hath
not bene so declared, nor the treatises in the manner of
them so fitted to the capacity of the vulgar, so as that many
read them, but for want of capacity, and through these de-

*Treasury of Ec-
clesiast. expositions.*

fects in the worke, are not so much moued. Now to supply all these defects, and to instruct all, euen my most vncapable Country-men in euery point and moriue, so as that there might be nothing to hinder those that desire to know the truth, and to cleaue vnto and obey it; I haue written this plaine and short Dialogue. And herein I am not so blind but I see to what enuying and hard censuring I expose my selfe, but neither credit, nor life are any thing to me, so that by any meanes I may saue some: Onely let mee say thus much in way of Apologie, that it is well knowne, that I am not malicious against the Romane Catholikes, nor out of spite haue thus written or vsed the name of *Elymas* to disgrace any but wilfull Pontificians, who for sinister respects, against their knowledge seeke to lead into error not onely common people, but noble gouernors, that attentiuely hearken to *Pauls* preaching. For the rest let mee intreat you to read me, not as an enemy, vnlesse I shall therefore bee counted your enemy, *because I tell you the truth*; but as one that desireth and prayeth for your saluation; and I doubt not, but through Gods grace, you shall see that, which will make you suspect, and not so well to like your present estate, nor so much to condemne our reformation, if not to separate your selues, and to come out with vs from amongst them, lest ye perish euertlastingly. For I profess before God, who knoweth all secrets, that till I seriously studied vpon these things, I was not so resolu'd, that the Pope is the Antichrist, nor your tenents and superstitions so damnable: but the further I waded into this study, the more was I resolu'd, so as that now I make no further doubt of it. And therefore my hope is, that the like effect may by reading these my meditations bee wrought in others also, that the vnsutable may be settled, and the erring bee brought home into the one sheepfold of Christ, before it be too late, which God grant vnto you all for his mercies sake. Amen.

Gal. 4. 16.



A Table of the points of both Religions discussed in this Booke.

Of the Protestant Religion.

	Page.
1 God onely is to be beleued in, and not the Church.	2
2 Christ onely is our Mediator, and not the Saints departed.	2
3 Iustification and saluation is by faith onely.	3
4 Faith assureth of saluation.	4
5 The soules of the faithfull goe not to Purgatory.	5
6 Prayers for the dead availe not.	6
7 The Sacrament of the Lords Supper is no sacrifice. There is no reall presence, it ought to be in both kinds.	6
8 Baptisme doth not quite take away naturall corruption.	7
9 The Sacraments of the new Testament are but two onely.	7
10 There is no perfection of righteousness in this life.	7
11 There is no liberty of will vnto good.	8
12 Marriage is free for all men.	8
13 The Scriptures alone are sufficient.	10
14 None ought to be debarred from reading the Scriptures.	11
15 The Pope is not supreme head of the Church.	12
16 God onely is to be called vpon, and not the Saints departed.	14
17 The use of images in diuine worship is vnlawfull.	15
18 All prayers ought to be in a knowne tongue.	17
19 Confession of sinnes is not necessary to any but to God onely.	17
20 Satisfaction for sinne cannot be made by workes of penance.	17
21 All sinnes are mortall none veniall.	18
22 To goe on Pilgrimage is a superstition.	19
23 Extreme vnction ought not now to be.	19
24 Crossing and holy water are vaine superstitions.	19
25 Nothing is to be taken from the word for any end.	20
26 Wilfull poverty is not warrantable.	20

	page.
27 To vow perpetual Virginity is unlawfull.	21
28 Of Holy dayes and fasts upon their Eenes.	21
29 The Clergy is subiect to the King, as well as the laity.	22
30 Superstitious ceremonies in baptizing, are anoyed.	23
31 The holy Sacrament is not to be kept for after-uses.	23
32 The Church of Rome is no true Church, because she razeth the foundation.	24
33 The ignorant Papists indangered as well as others.	32

Of Popery.

	page.
1 Satisfaction for temporall punishments.	25
2 The merits of Saints : of the Masse, and of workers.	26
3 The saints Mediators.	27
4 Free-will preparing for grace.	28
By these the foundation is razed.	29
5 Uncertainty of faith.	31
6 The Popes Supremacy.	37
7 The worshipping of Images.	43
8 The single life of Priests.	47
9 The reall presence.	49
10 Prayers in the Latine tongue.	53
11 Purgatory and praying for the dead.	54
12 Crossing and holy water.	55
13 Freewill.	59
14 Iustificatiō by workes.	60
15 The uncertainty of salvation.	62
16 Satisfaction for sinne.	62
17 Seven Sacraments.	64
18 Apocryphall Scriptures and traditions, &c.	65

18 JA 53

An



AN ANTIDOTE AGAINST POPERY.

In way of a Dialogue :

Wherein,

The Speakers are

Saul or Paul, Sergius Paulus, and Elymas.

Saul.



Oble Sir, because you are an elect vessell, the Lord hath sent mee to publish the true Religion vnto you, by the imbracing, and right professing whereof you may be faued.

Sergius Paulus. *What is that religion?*

Saul. It is the Christian Religion ; taught, and maintained in the reformed, or Protestant Churches.

Serg. Paul. *Wherein standeth this religion?*

Saul. The maine points of it concerne either faith, or practise in exercising the parts of Gods worship.

Serg. Paul. *Concerning faith, what doth the Protestant Church hold?*

Saul. I will not rehearse all contained in the Symboll or Creed of the Apostles, about which it is agreed by all that beare the name of Christians ; but onely those particulars, about which there is difference.

B

Serg.

Serg. Paul. I am also resolved by that which I have heard from thee heretofore, of all that is generally held by all Christians, that there is one God, which made, and governeth the whole world, who is a spirit, incomprehensible, and comprehending all things: and one Lord Iesus Christ, perfect God, and perfect Man, who dyed for our sinnes, &c. Tell me therefore onely, what particular points of faith are held by the Protestants, but contradicted by others?

Saul. The first is, that God onely is to be beleueed in, and not any man of what title or succession so euer; nor yet any company of men called the Church: because God only is true and all men are lyers: neither doth the Apostles Creed pronounce any other to be beleueed in but God onely.

Serg. Paul. What doe you say that the Church is not to be beleueed in? Is it not expressly said, I beleuee in the holy Catholike Church?

Saul. It is indeed said I beleuee the holy Catholike Church, but not in it; because the Catholike Church, that is, the Church of God being in all ages, and ouer-spreading all parts of the world, is an object of faith, and not of sense; forasmuch as by sense and experience wee cannot know this, but by faith onely, as wee apprehend the Communion of Saints, forgiveness of sinnes, and the life everlasting. Of all which the same is said that of the Catholike Church, seeing there is but one Verbe, I beleuee, after which they all follow. So that if hence it might bee gathered, that the Church is to be beleueed in, it may likewise be gathered, that the remission of sinnes, and the resurrection of the body, &c. are to be beleueed in, which were absurd.

18 JA 35
Serg. Paul. What is the second particular point?

Saul. The second is, that Christ Iesus is our onely Mediator and Advocate with the Father in Heauen; neither is it lawfull to come to the Father by any other but by him, and in his name alone: and that the Saints departed out of this life know not of our seeking their mediation, if wee should craue it.

Serg. Paul. Is the Lord so strict, that by him wee are thus restrained from all Mediators in Heauen, and yet directeth

vs

vs to craue the helpe of others vpon earth to pray for vs?

Saul. It is the voice of Gods own Spirit. There is one God, and one Mediator betwixt God and Man, of whom onely, and of none else mention is made sundry times; as Ioh. 14. Ioh. 16 Rom. 8. 1 Ioh. 2. As for that direction to craue the prayers of men vpon earth, it is that by hauing mutuall help one from another, our mutuall loue might increasē, which cannot be in crauing their mediation in Heauen, seeing howe soeuer our loue may increasē towards them, yet theirs is already fully perfect. But to insist vpon nothing else, they cannot heare vs, as the liuing doe; and if they heare, it is kept secret from vs: neither hath the Lord spoken one word to direct vs to them, without which, who so seeketh to them, may iustly haue the complaint taken vp against him, Hee runneth before he is sent.

Serg. Paul. What is the third particular point?

Saul. The third is, that we are iustified and saved only by faith in Iesus Christ, and that our workes euen when we are at the best, merit nothing towards our eternall glorification. For to this effect speaketh the Lord. When yee haue done all that yee can, say that yee are vnprofitable seruants. And Saint Paul. A man is iustified by faith, without the workes of the Law.

Serg. Paul. Is not the worke of him that hath faith then of more vertue, then his that hath none? Is he not Christs member, and so Christs vertue his vertue, that as in Christs actions, so in his there should be merit.

Saul. The workes of the best are of no more vertue to merit, because hee is still a seruant, and bound in duty to what hee doth, whereas merit implyeth doing more then duty requireth. And as for Christs vertue communicated vnto him, it is sufficient, that he is made thus worthy, though not his workes, seeing perfect blessednesse is already fully merited by Christ for him, neither is there need of any more merit.

Serg. Paul. Can hee be said to be iustified then that hath no workes, but resteth vpon a bare faith?

Saul. No by no meanes: for faith which iustificth, worketh

B 2

1. Tim. 2.5.

Ier. 14. 14.

Luke 17. 10.

Rom. 3. 28.

Rom. 3. 4.

Iam. 1. 4.

kech by loue, is liuely by workes, as the bodie by the soule. Wherefore Saint James writing against such a faith as is without workes, saith; *A man is not iustified by faith onely, but by the workes of the Law*: That is, hee is not become iust and righteous in the sight of God, that hath a single and bare faith, but proueth his faith sound by his workes. For, that he disputeth not of faith, which is the sauing grace wrought in the hearts of the Elect; but of a common faith of which euen Devils are capable, is plaine from the Text. For onely that common faith is the faith, of which he saith, *A man is not iustified by faith onely.*

Serg. Paul. *What is the fourth particular point?*

Rom. 4. 20.

Saul. The fourth is, that faith assurcth a man without waueing or doubting of the remission of his finnes, and of eternall saluation. For such was *Abrahams* faith. *Hee doubted not through unbeliefe, but strengthened himself in faith.* And that faith which is ioyned with waueing in any man is like the *waues of the Sea.*

Iam. 1. 6.

Serg. Paul. *This is much that man should come to know so farre what the will of God is, touching his future estate. It may be that some singular man, as Abraham or the holy Apostles, might surely know by reuelation, because they had more then ordinary acquaintance with God: but for other beleeuers I cannot see, how they should know, though they may all hope well.*

1 Cor. 2. 12.

Saul. There is great reason, why any faithfull person should know this, because hee hath receiued the Spirit of God, which knoweth Gods will, euen as the spirit within a man knoweth his minde.

Serg. Paul. *But seeing every man is apt to conceine the best of himselfe, and naturall presumption oftentimes assurcth a man of his saluation; how shall he know that it is the spirit, whereby hee cometh to be thus assured, and not his owne partiaall fantasie?*

Rom. 8. 16.

Saul. It is a great indignitie to the Lord, when as he hath taught vs, that his Spirit beareth witness with our spirits that we are the children of God; to question whether this testimonie can be knowne: for wherefore serueth the testimonie of any, if it be vnkowne. Many indeed doe through their own fault deceiue themselues, because being void of the spirit of sanctification

sanctification they presume: But hee that is renewed in his mind vnto holinesse, can neuer be deceiued.

Serg. Paul. *Will the Spirit alwayes abide where once he hath sanctified? or may not a relapse to carnality and sinne, cause him to depart, that so the estate of that man, who hath bene once sanctified, through his owne default, may become as damnable or more damnable then before? which if it may happen to be so, what certainty can any man haue?*

Saul. He that is borne of God sinneth not, neither can he, because he is borne of God. If I haue seemed to speake otherwise of those that haue bene enlightened and made partakers of the Holy Ghost, I sayd it to stirre vpto worke out saluation with feare and trembling, and not as positively setting down that such might fall away. Wherefore I added, *I am perswaded better things of you, and such as accompany saluation, for God is not vnfaithfull to forget your labour and worke in the Lord.* And, *he that hath begun this good worke, will perfect it in you.*

1 Iohn 3. 9.

Heb. 6. 6.

Heb. 6. 9.

Phil. 1. 6.

Serg. Paul. *What is the fift particular point?*

Saul. The fift is, That the soules of the faithfull being iustified by Christ, doe immediately after their departure out of their bodies, take possession of that inheritance which he hath by his blood purchaied for them; and that there is not any punishment by a Purgatory fire to be further endured before their comming into heauen. For *Lazarus* was caried immediately into *Abrahams* bosome; and the dead that dye in the Lord are said to be blessed, *Because they rest from their labours*: which were not true, if they had more misery yet to passe through, rather greater then any already past.

Luke 12.

Rev. 14. 13.

Serg. Paul. *But thou thy selfe hast taught, that every one must be tryed in the fire, after which, he whose worke abideth shall be rewarded.*

2 Cor. 3. 12.

Saul. Thou art vterly mistaken: for I neuer taught that euery man must be tryed by the fire, but euery mans worke; concerning which it may be doubted here, euen as of metall before it cometh to the fire: but at the last day, which shall be a time of fire and burning flames, it will plainly ap-

peare, what solid or chaffie doctrine any man hath built vp. on the true foundation Christ, because the righteous Iudge of the whole world comming in person, will lay euery thing open as it is. They are vey inconsiderate therefore that take this as spoken of persons, it being altogether besides my purpose there to speake of any but builders, or of any paine by them to be suffered after death for the more clarifying of them from sinne: but onely of the difference of their acceptance before God at the last, as they haue bene solid or sleighty in their building; that golden Doctors of the Church might be encouraged, and the chaffie terrified, as being like, if they would not build better, to come into great perill at the last.

Serg. Paul. *What is the first particular point?*

Saul. The first is, that when any are departed out of this life, we that suruiue can doe nothing available to their saluation, by offering vp any prayers, almes, or sacrifice. Because as the rich man being dead, it was said, *they that would come from thence could not*: so we beleue, that there is no remouing of soules from woe to blisse, but as the tree falleth, so it lyeth. And therefore, as *Dauid* prayed for his child being aliue, but when it was dead, ceased so to doe: in like manner we pray for the sicke, as being yet capable of mercy, but if they be dead, we cease from praying any more, being assured, that to pray now is no more deuotion, but superstition, fauoring more of violent affection, then of right reason.

Serg. Paul. *What is the seuenenth particular point?*

Saul. The seuenenth is, that the Sacrament of the Lords Supper ought to bee administred to all the people in both kinds, and that it is a Sacrament consisting of two parts, the thing signifying, and the thing signified; and not a sacrifice of Christs very body and blood there substantially present, as when he was crucified vpon the Crosse, iterated againe by the Priest to as great auail, as when he suffered for vs. For this were not to remember Christ absent in the flesh, but to bring him backe againe to the death tenne thousand times ouer, and to make a miracle the object of faith, when as the proper end of miracles is to helpe vs to beleue things

inuisible,

Luke 16. 26.

1 Sam 12.

inuisible, themselues being alwayes visible and sensible.

Serg. Paul. *Is not the Lord them to be beleued, who saith, This is my body?*

Saul. Yes by all meanes, but as in other speeches we must not looke so much to the letter as to the sense (as when he saith, *I am the Vine, I am the Doore, I am the Way*; in all which hee is figuratiue) so here taking the speech as it is meant, we beleue it with all our hearts, that the bread is Christs body to the faithfull receiuer, and is thus called, because by it Christ is exhibited and receiued indeed.

Serg. Paul. *What is the eighth particular point?*

Saul. The eighth point is, that in Baptisme there is true and certaine remission of sinnes to all repentant and faithfull persons, but not an abolition of naturall corruption: for that remaineth still in the baptized, *to sinne, and to draw to actual sinning*, in so much that the regenerate cannot doe what they would, nor yet I my selfe, *for I find in mee the law of my members rebelling against the law of my mind, and leading mee captiue to the law of sinne*.

Serg. Paul. *What is the ninth particular point?*

Saul. The ninth is, that these two Sacraments are all the Sacraments of the New Testament, because the Lord Iesus ordained these, and none of the other fise, which by some are added to make vp the number seuen. For a sacrament is Gods seale, and so properly to be appointed by him, who alone hath the power ouer that which is sealed vp hereby.

Serg. Paul. *What is the tenth particular point?*

Saul. The tenth point is, that the best are not so perfectly righteous in this life, neither can any attaine to such perfection in keeping Gods Lawes, but that they are still much faulty: *for in many things wee sinne all*: and, *if wee say that we haue no sinne, we deceive our selves, and there is no truth in vs*.

Serg. Paul. *What doth Christ then command vs things impossible? for he biddeth vs be perfect, as our Father which is in heauen is perfect; and thou thy selfe hast said, so many of vs as be perfect, let vs be thus minded.*

Saul.

John 5. 1.

Iam. 3. 14.

Gal. 5. 17.

Rom. 7. 23.

Iam. 3. 2.

1 John 1. 8.

Mat. 5. 48.

Phil. 3. 15.

Saul. There is a twofold perfection, of parts, and of degrees: perfection of parts, is when a man hath not onely one grace, or a few graces, but all graces: perfection of degrees is when a man hath attained such a measure of grace, as that there is in him no imperfection or want at all. Of the former the Lord speaketh, that wee should loue not onely friends, but also enemies, and exercise benignitie to all; and not of the other. Againes, there is a perfection of sinceritie, and a perfection of sanctitie, of the former of which onely I spake, and not of the latter; for I had immediately before acknowledged my selfe not perfect in that sense.

Serg. Paul. What is the eleuenth particular point?

Saul. The eleuenth point is, that mans will is so corrupted euer since the fall of Adam, as that hee cannot desire to be conuerted, or thinke a thought tending to conuersion: but of his owne will, he is caried onely to euill, till that God of his grace changeth his will by putting a new heart and spirit into him. For, all the imaginations of mans heart are onely euill continually: and, we are not able to thinke a good thought of our selues, but it is God that worketh in vs the will and the deed of his owne good pleasure.

Serg. Paul. Why then are we bidden to turne from sinne, to repent, and beleeue the Gospell? and why is it used as an argument of iust iudging. How oft would I haue gathered you together and ye would not? if they could doe no otherwise?

Saul. Wee are bidden to turne, to shew that the Lord will not turne vs without our being willing, and by thus calling vpon vs, he worketh a willingnesse, in such as beeelected: and if any notwithstanding are still hardened, and finally damned, the cause is not in God, who is tyed to no man, but in the corruption of their owne will, brought in by mans owne default, when at the first it was not so.

Serg. Paul. What is the twelfth particular point?

Saul. The twelfth point is, that mariage is free for all men, and that none ought to be debarred from it: but if any can containe, they are to bee exhorted to vie this gift, that they may be more free to serue God, not being intangled with so much worldly businesse, as they which haue wife and

Gen. 6. 5.
2 Cor. 3. 5.
Phile. 1. 13.

Math. 23.

and children. For *mariage is honorable amongst all men*: and it is a doctrine of Devils forbidding to marry; yea the Apostles themselves were married men, and I might haue vied the same libertie also, neither doth the Lord approue it to bee good for any sort of men, *not to marry*, but for such onely as can containe.

Serg. Paul. If mariage bringeth worldly incommbrances, and the Ministers of the Gospell had need to enioy all freedome, that they may the better attend vpon their office, it seemeth, that the unmarried are rather to bee preferred, if a sufficient number of such may be had: and if any bee therefore willing to liue alwaies single, that they may be the more fit for this seruice, it is no forbidding of mariage to receive onely such to holy Orders. Againes, though mariage be lawfull, and a mans accompanying with his wife be no sinne, yet it disableth him for a time to communicate in such things, as wherein holy persons onely haue libertie, as to eate of the Shew-bread. Abiathar telleth Dauid, that if they had not lately companied with women they might eate of it, and the Priests vnder the Law, when their course came to serue in the Temple, Iued apart from their wives, as appeareth by the example of Zachary.

Saul. If any sufficient and fit for life and learning, hauing the gift of continencie liue single, it is not to bee doubted, but that they are to bee preferred: but because this gift is very rare, and for preferment men will take vpon them that, which they haue no abilitie vnto, to admit onely such into holy Orders, is in effect to forbid mariage to some, and damnable, as of the Deuill, as hath been already shewed. Yea it is a murrell, that they which pretend the Apostolicall title so much, should bee so plainly against the Apostle, who saith; *Let a Bishop be the Husband of one Wife*. Neither are they that inforce themselves to a single life, but want the gift, the more free, but rather much more troubled, seeing lust is an hundred times more incommbring, then any domesticall troubles of the married. And lastly, if it bee a good reason against the mariage of Priests, that accompanying with women makes them vnfit to partake of the Holy Bread for a time, it is good also against the mariage of any Christian

Heb. 13. 4.
1 Tim 4. 3.

Math. 19. 12.

1 Sam. 21. 4.

Luk. 1. 23.

1 Tim. 3.

man, who is now also to partake of this bread, as well as the Priest. No more therefore can be hence concluded, but that all should abstaine from companying with their wiues against the time of communicating, as against the time of fasting & Prayer. For so I haue elsewhere directed. *Defraud not one another, except it be by consent for a time, that ye may give your selves to fasting and Prayer, and come together againe.*

Serg. Paul. *What is the thirteenth particular point?*

Saul. The thirteenth point is, that the holy Scriptures, that is, the canonicall bookes of the Old and New Testament, are alone sufficient for saluation, neither are any other either Apochryphall Writings, or vnwritten Traditions of like authoritie, but onely so far forth to be receiued, as they agree with the contents of these Bookes. For it is plainly expressed, that though Iesus did and spake many things more, then are written, yet these things are written, that we might beleue, and beleueing haue eternall life. And if we, or an Angell from Heauen, bring any other Gospell, let him be accursed. We that are the Apostles of Christ haue euer submitted our doctrine to be examined by the written Word, and therefore, if any thing be pretended to haue been taught by vs by word of mouth, or by any that haue followed vs, not con'uant to the written Word, it is without doubt to be rejected.

Serg. Paul. *It is no where written, that the Lords day is to be kept holy in stead of the old Sabbath, nor that infants are to be baptized, nor that the Lords Supper is to be receiued in the morning, or at the Church, or by women as well as by men, and yet these things are necessarie.*

Saul. These are agreeable to the written Word, and therefore good reason, that they should be obserued: but this maketh nothing for vnwritten traditions contrary to the Word of God, or for the authoritie of any, that are without ground here.

Serg. Paul. *The Scriptures are obscure, and therefore alledged euen by the vilest Heretikes, so that if they onely be receiued, it seemeth, that there will be nothing to patronize the truth, more then error. It is not therefore necessarie to take thum with the sense receiued*

1. Cor. 5.

Ioh. 20. 31.

Gal. 1. 8.

Act. 17. 11.

receiued by the Church, that wee may hold aright, and be saved?

Saul. Many places of Scripture are plaine, and easie to be vnderstood; namely, so many, as doe set forth the Articles of our faith, Gods holy will and commandements, and the doctrine of Prayer, and worshipping God, which is all necessarie to be knowne vnto saluation; so that herein a Christian of ordinarie vnderstanding, needeth not to depend vpon the sense of others, but immediately vpon the Word of God. In places more obscure, the best Doctors of the Church haue alwayes differed; and therefore euen herein Christian people are not tyed to the sense of any, but to that, which is most agreeable to the truth, plainly set forth in some other place.

Serg. Paul. *If all haue iudgement in the sense of Gods Word, then it seemeth that none are to bee debarred from reading the Scriptures, for feare of falling into error by so doing: wherreas it is plaine, that ignorant persons are perverted sometimes by the scriptures themselves. For, there are many places hard to be vnderstood, which the ignorant and vnstable peruert to their owne damnation.*

Saul. Nothing can be more against the minde of Christ, then to debarre the people from reading, and hearing the Scriptures read in a knowne tongue. For hee hath bidden, *Search the Scriptures, for therein ye looke to finde eternall life.* The danger that some fall into hereby is otherwise to be provided against: viz. by diligent preaching, and opening the sense.

Serg. Paul. *But is not the Church all in all to Christ in people. Haue they not the Scriptures from the Church? and do they not by the Church come to know, that they are the Word of God? and therefore howsoever the Church shall order the reading and setting forth of the Scriptures, it is not to be held to be done very well?*

Saul. It is not to be denied, but that as the Woman of Samaria brought the people there to the knowledge of Christ, so we are brought by the Church, at the first, to know the Scriptures to be the Word of God: but as the same people said vnto her, after that Christ had taught them: now we

1. Pet. 3. 16.

Ioh. 5. 39.

Ioh. 4. 42.

believe, not because of thy words, but because we have heard him our selves: So Christian people receiving the Word into their hearts, do not believe any more because of the Church, but because the Word it self working upon their consciences perswadeth them, that it is the Word of God. And as it gave the being at the first unto the Church, so the Church is to be ordered thereby, as by the superiour, and not to order it, as an inferiour.

Serg. Paul. *What is the fourteenth particular point?*

Saul. The fourteenth point is, that Christ onely is the supreme head and foundation of his Church, neither hath any one man, nor ought to have superioritie over all others in spirituall matters, in all Countries and Nations, being as it were a common Rocke, whereupon all may stay themselves, nothing doubting, but that cleaving to him, they cleave to Christ, and are free from error. For, *none can lay any other foundation, saving that which is laid, Iesus Christ.* If upon any other the Church be founded, it is not upon one, but upon all the Apostles alike, and the Prophets too: if upon any as more principall they are three, *James, Cephus, and Iohn, who seemed to be Pillars.* If a power spiritually to rule by opening, and shutting, binding, and loosing, be committed to any over all others, neither is that committed to one Peter, but to all the Apostles: For, *whose sins ye remit, saith the Lord, they are remitted, and whose sinnes ye retain, they are retained:* and if any one hath rule over the world, as chiefe, it is not Peter, but Paul: for, *to Peter was committed the ministerie of the circumcision onely, which was but of one Nation; to Paul the ministerie of the uncircumcision, which was of all the rest of the world.*

Serg. Paul. *But of Peter the Lord saith singularly: Thou art Peter, and upon this Rocke will I build my Church, and to thee I give the Keyes of the Kingdome of Heaven. And, follow me, and I will make thee a fisher of men. And againe, Peter louest thou me? Feed my sheepe. By all which it should seeme, that howsoeuer others had power of binding and loosing too, yet he was preferred, as chiefe, and above all the rest, after whom such another should succeed, and so another from age to age to the worlds*

1 Cor. 3.9.

Ephes. 2. 10
Gal. 2.9.

Ioh. 20. 23.

Gal. 1.7.

Math. 18. 16.

Ioh. 2. 1.

worlds end. And this construction seemeth to be verified by the uninterrupted succession of those Bishops, who challenge to be his successors, beyond all other Bishops of any other place, seeing there is no such succession elsewhere to be found?

Saul. If Peter had bene appointed over all, I had bene much to blame to withstand him to his face at Antioch, and to goe on in mine office without seeking allowance and aduice from him. I doe not therefore acknowledge any chiefly intimated in Peter about the other Apostles, but that hee should be a most notable instrument of glorifying God, and propagating the Gospell, wherein hee should exceed the rest, being fuller of the power of the Holy Ghost, as he was fuller of zeale towards Christ. And that last committing of the sheepe and lambs to his feeding singularly, was no more then was needfull after his grosse fall by denying his Lord and Miter, through which hee might for euer have bene discouraged, had not his commission bene againe renewed. It pleased our good God for his owne glory to deale alike with him, and with me, both grievous sinners and blasphemers, that where sinne had most abounded, zeale and grace might most abound; and whereas wee were most darkned, through scandall that might hence arise, making vs vnfit to be lights of the world, to make vs shine by miracles above all others, that thus no scandall to hinder the Gospell might any more appeare. And as for the succession so much gloried in, it is no true succession of Apostolicall men, but of politicall Princes, maintained by the sword, and not by the word, even as the successors of Mahomet haue done. Of Apostolike men there hath bene a more true succession at Constantinople, Alexandria, and Antioch.

Serg. Paul. *But if there be no supreme power upon earth, how shall unity be maintained in the Church, seeing diuers men will be of diuers minds? and in case of difference about matter of faith, who shall be Iudge to end it? if no one man, how shall it come to an end? or hath the Lord left his Church in such a miserable case, as that he must needs broile in contentions without end?*

Saul. There was no supreme in the Primitive Church, and yet they are said to haue bene all together with one mind; the

Gal. 2.14.

Act. 2. 46.

AAs 15.

Verf. 22.

Ier. 20. 7.

Pfal. 50. 14.

Gen. 48. 16.

the Spirit which is the Author of vnrity, shall keepe the true Church in vnrity, though there be no visible head ouer all. And as for differences that arise, wee haue an exemplary direction to meet in Councell: Where being free liberty for any learned member to speake, it is not to bee doubted, but that the assistance of the Holy Ghost being inuocated, after reasonable debating of things controuerted, all shall bee swayed to hearken vnto and determine with one eminent man, as they d.d with *James*. If not, but as in the time of Arrianisme more are for error then for the truth, it must be borne as a crosse, till the Lord will be entreated to giue the truth the victory againe, as he did then after certayne yeies. And thus I haue related all the chiefe points of the faith maintained by the Protestant Church, so plainly founded vpon the word of God, as that if in any of them there be error, we may cry out with the Prophet, and say, *If we be deceived (O God) shew hast deceived vs.* There be many points more, but because they will better come vnder those that concerne practice, I will refer them thither.

Serg. Paul. *What are the points concerning practice?*

Saul. First, as we hold that God onely is to be beleueed in, so we make all our prayers to him onely, vterly refusing to pray to Angels or Saints departed, how gracious soeuer they may seeme to be with the Lord: And herein wee haue warrant from the word of God, who saith, *Call vpon mee in the time of trouble, and I will heare and deliuer thee.* Thus all the faithfull, whose practice is recorded in holy Scriptures, haue alwayes done, neither hath any euer called vpon any other.

Serg. Paul. *Did not Iacob pray to the Angell that was with him in all his peregrination, that he would blesse the two sons of Ioseph, Ephraim and Manasseh, when he said, God before whom my fathers did walke, the God, which fed me all my life long vnto this day, the Angell, which redeemed mee from all euill, blesse the iads, &c.*

Saul. The Angell named here, is none other but the Lord Iesus: for where doe we read of any other Redeemer? If he had meant an Angell, as the word is commonly vnder-

stood,

stood, he would haue said Angels, and not an Angell, for at all times of danger mention is made of the Angels appearing to him, as both in his journey towards Padan Aram, and in his returne from thence. Onely hee, to whom his deliuerance from *Esau* is to be imputed, wrestled with him alone, of whom the Text speaketh so plainly, as that it is most certaine he was the Lord. If *Iacob* should haue prayed to an Angell, how farre an Angell would haue bene from accepting of it, appeareth in the example of *Iohn* and *Daniel*, who were both forbidden to worship an Angell.

Serg. Paul. *What is the second point in practice?*

Saul. Secondly, because God is a Spirit, which cannot be expressed by any similitude, wee abhorre the vse of any image or similitude in diuine worship: yea we refrain altogether from setting forth the diuine Maiesty by any image. For, both *Moses* chargeth the people, that they *make no image, because they saw none in the day that the Lord spake to them*; and the Prophet *Esay* speaketh of it as a thing impossible to represent God, who is infinite, by a finite resemblance; and *Habakkuk* plainly calleth images teachers of lyes.

Serg. Paul. *But God hath sometime assumed a shape vnto himselfe, as to Daniel he appeared like an old man, as Christs baptism the Holy Ghost appeared in the likeness of a Dove. Why may he not then be thus pictured and set forth?*

Saul. The precepts of God, and not his actions, ought to be a direction to vs; so that if he hath forbidden to make an image of God, it will bee no good plea to alledge how hee hath sometime appeared, if we presume thus to picture him. Besides, all images made by man are dead things, whereas the resemblances which God hath at any time appeared by haue had life and motion. And such a picture of God is any liuing man, rather then a dead and dumb image. And lastly, these resemblances were not exhibited to bee worshipped, but onely to expresse in vision, what the Lord would haue his people to vnderstand.

Serg. Paul. *An image putteth a man in mind of God, who is apt otherwise to be caried away with by-thoughts.*

Saul.

Gen. 28. 10.

Gen. 32. 1.

Deut. 4. 15.

Ez. 40.

Hab. 2. 18.

Saul. Shall man take vpon him to bee wiser then God: when hee hath commanded to make no image, but to worship him in spirit, what it is in effect but to instruct him? What wilt thou, that no image be made, but onely that the minde be fixed vpon thee in Prayer: thou dost not so aduisedly herein, because mens minds are ready to bee drawne away if they haue nothing to behold. It were much better therefore for them to haue some image to keepe the minde from wandring, and to stirre vp deuotion. Oh intolerable arrogancie, that man should dare thus to correct the precepts of his Maker.

Serg. Paul. Doth the command of God touch Images, or rather Heauen Idols, which are representations of false gods, which hee forbiddeth to haue in the first command: and then to make images of them in the second?

Saul. Indeed, some are much deluded hereby, thinking that their image-making is thoroughly iustified thus. But silly men that they are, they doe little attend the vehement inuectiues of the Prophets, against such as attempted by image, to represent the True God, both because it is impossible, and because it is the way to let in much corruption in the worship of God.

Serg. Paul. It seemeth, that the Lord was delighted in images about his Tabernacle, and Temple; for hee appointed Cherubins to be made in most glorious manner, which had faces like young men: so that the garnishing of Churches with images now is not a thing so unwarrantable, and misbecoming, as you would make it to be.

Saul. Those images were onely for ornament, and haply for some signification, but for adoration there is not the least syllable, that tendeth to shew that they were: neither did they serue to resemble God, but in some sort in what state and maiestie the Lord sitteth in Heauen, attended by such glorious creatures. It cannot be gathered hence, that Churches may now bee garnished in like manner, because then they were much taught by outward things, as children in their nonage, but now being of full age, we are no more vnder beggary and impotent rudiments.

Serg.

Gal. 4.9.

Serg. Paul. What is the third point in practice?

Saul. Thirdly, because the Lord Iesus hath bidden vs aske any thing in his Name; wee pray alwayes in the name of Iesus Christ onely to the Father, flying as sacrilege, prayers vnto Saints departed. For it is the proper honour of Christ to seek vnto God by his mediation. If any man sinne, wee haue an advocate with the Father, Iesus Christ the righteous. Wherefore to vse the mediation of others, it is to rob Christ of his honour. Euen as if the Prince should bid vs all, that haue suits to the King, to come to him, and he will prefer them for vs: if notwithstanding we leauing the Prince, should flocke about some Courtiers to intercede for vs.

Serg. Paul. What is the fourth point in practice?

Saul. Fourthly, wee make all our prayers in a knowne tongue: for, I will pray with the spirit, and I will pray with my vnderstanding also. It is a confusion; and no edification to vse publike seruice in a strange tongue, euen as when a trumpet maketh an imperfect sound.

Serg. Paul. What is the fifth point in practice?

Saul. Fifthly, because the Lord hath forbidden vaine repetitions, as heathenish: we doe not place deuotion in saying ouer a multitude of prayers, but in seruent and hearty praying; one, or a few prayers at a time, so as that our affections may be quickened, and not dulled hereby.

Serg. Paul. What is the sixth point in practice?

Saul. Sixty, wee content our selues to confesse our sinnes onely to God, and hold it not necessary to confesse all things vnto the Priest, but onely for necessary reliefe of conscience, being troubled in regard of some particulars. And generally wee deny not, but acknowledge to one another, that wee are sinners, and this is all that God hath commanded. Confesse your sinnes one vnto another, and pray one for another.

Serg. Paul. What is the seventh point in practice?

Saul. Seventhly, when we haue humbled our selues for our sinnes, wee doe not take vpon vs to satisfie for them by punishing our bodies with whipping, or putting on Haire-cloth, but onely by abstinence and contrition of heart, watching more carefully ouer our wayes, that wee sinne no

D

more

1 Ioh. 2.2.

1 Cor. 14.15.

Mat. 6.

Iam. 5.16.

more, For Christ hath satisfied fully for vs, by bearing in his bodie the smart due for our sins, and no more reuenge is required to be taken by vs vpon our selues: but that whereby our bodies may be beaten downe, and the better kept from sinning for the time to come, such as is hearty sorrow, for so the Lord hath commanded; *Rest your hearts and not your garments*: and fasting is often called for, but doing violence to the body by striking till the blood commeth out, is rather to imitate *Baal's* priests, that lanced and cut their bodies in their superstitious deuotion, then to follow any approued patterne of the truly godly.

Serg. Paul. *But the wearing of sackcloth and ashes is commended by many approued examples, so that if you refuse this penance, it seemeth, that you are iustly to blame.*

Saul. Wee must not confound, but distinguish betwixt time. Vnder the Law indeed these things were required, and the washing of the body, and the bringing of a sacrifice, for expiation of sinne; because the Lord not content with inward contrition, would haue it outwardly expressed also; such was the austeritie of the Law: but vnder the Gospel, these are remitted: for when the Publicans and people asked *Iohn*, exhorting to workes of repentance, what they should doe, he omitteth all these things, and speaketh onely of ceasing from sinne, and doing good; neither is girding with sackcloth, &c. any where else mentioned in the New Testament, such is the lenitie of the Gospel. Hereupon it is said, that the burthen of the Law was heavy, and such as neither we nor our fathers were able to beare: but of the yoke of the Gospel, the Lord saith: *My yoke is easie, and my burden light.*

Serg. Paul. *But are not some sinnes veniall: for which Christ did not, neither needed to suffer? and ought not wee then by these workes of penance to satisfie for them?*

Saul. It is an imaginary distinction, no where founded in the Word of God: for here all sinne is condemned as mortall. *He that breaketh the least of Gods commandments, and teacheth others to doe so, shall be conuicted the least in the Kingdom*

1 Cor. 9.

Isa. 1. 17.

1 King. 18.

Luke 3. 9.

A. 15. 10.

Math. 11. 28.

Iam. 2. 10.

Math. 5. 19.

domes of Heauen. And what lesser sin can there be then an idle word, and yet hereof accounts shall bee giuen at the day of Iudgement. And what lesser then eail thoughts, and yet these defile a man, and so debarre him from heauen, forasmuch as no vncleane thing shall enter therein.

Serg. Paul. *What is the eighth point of practice?*

Saul. Eighthly, we hold that we may as acceptably worship God in one place, as in another; namely, in our priuate worship one alone, neither haue wee need to goe on pilgrimage to any remote place, where the bones of any Saint, or Reliques are kept, or Church or Chappell in any respect supposed to be more holy, as though wee should the rather obtaine Gods indulgence, in respect of our sinnes, by thus doing. For when thou wilt pray, saith the Lord, *enter into thy closet*. And for publique assembling to the worship of God, any consecrate place is as good as Ierusalem, or the Mount, where *Israh* was wont to worship. For all such dignitie of one place aboue another, is plainly by Christ himselfe abrogated, saying: *The heauie commeth, when neither at Ierusalem, nor in this Mountaine men shall worship the Father.*

Serg. Paul. *What is the ninth point of practice?*

Saul. Ninthly, if any bee sicke, wee pray for them, but anoint them not, because although direction bee given thus to doe, yet consideration must be had of the times, anointing was then accompanied with healing, through a singular vertue vpon the Presbyterie, for the more confirmation of the Gospel, in the first beginnings thereof, but this hath ceased long agoe, and therefore if it were now vied, it would bee a naked ceremonie, without benefit to the diseased.

Serg. Paul. *What is the tenth point of practice?*

Saul. Tenthly, we doe not vse crossing or Holy Water, or any the like Ceremonies to blesse vs therewith: because we doe not finde, that they were instituted by God, but inuented by men giuen to superstition, and therefore can haue no further vertue, then such are able to giue vnto them.

Serg. Paul. *But by experience it hath bene diuers times confirmed, that there is vertue in these things: for the diuell hath bene often hereby chased away.*

Math. 11. 36.

Mark. 7. 21.

Apo. 12.

Math. 6. 6.

Ioh. 4. 18.

Iam. 5.

Saul.

Saul. If any such effect hath followed vpon the applying of them, it hath bene through collusion of the Devil, giuing way for a further aduantage: namely, that superstitious people might be the more confirmed, in their confidence in such impotent ceremonies, and be drawne away from God, who onely is able to curbe Satan; that thus they might lye the more open vnto him.

Serg. Paul. What is the eleuenth point of practice?

Saul. Eleuenthly, we doe not vse any deceit, by keeping any thing written in the canonically Scriptures, from the knowledge of the people, or by inuventing stories of things neuer done, to stirre vp deuotion in them. For whatsoeuer the pretence may be in thus doing, wee are sure that God hath pronounced them accursed, that take ought from his lawes, or adde any thing therunto.

Serg. Paul. What is the twelfth point of practice?

Saul. In the twelfth place, we doe not commend wilfull pouertie, as a point of deuotion, that is, for a man to giue away all that he hath to the poore, so that himselfe is constrained to begge for reliefe. For we are not to giue so, as that we may be grieved, and others eased, but every man as God hath blessed him, and as he can spare.

Serg. Paul. Christ was poore, and so were the Apostles, and vnto him that asked, what he was yet to doe, it is prescribed, if thou wilt be perfect, goe sell all that which thou hast, and giue it to the poore: and according to this direction, they that had possessions, sold them, and brought the price, and laid it at the Apostles feet. And lastly, the poore are pronounced blessed, and wee is to the rich, and full.

Saul. Christ was borne poor, the Disciples forsooke all to attend vpon their Apostolicall Office, which necessarily required it, and to this Office was that Yong man called, who was bidden to sell and giue to the poore; so that what is said to him bindeth not but in the like case: viz. when any man is called, the necessitie of the Church requiring it, in an Apostolike manner, to trauell through diuers countreys to set forth the Gospell. Touching that example of selling and laying downe the price at the Apostles feet, it was extraordinary,

Deut. 4.

1 Cor. 8. 13.

1 Cor. 16. 1.

Math. 19. 21.

Act. 4.

traordinary, and only of such as ioyned themselves with the Apostles, for the publique seruice of the Church, and therefore soone coated, as appeareth, *Mat. 23. 13.* Lastly, the poore simply are not pronounced blessed, nor the rich wofull: for he saith onely, *Blessed are ye poore*: namely, which haue left all to follow, and serue me in this Office: and, *Woe to you that are rich*, that is, preferre your riches so, as that like the Yong man, ye refuse to leaue them, to follow me, though hereunto inuited.

Luke 6. 20.

Serg. Paul. What is the thirteenth point of practice?

Saul. In the thirteenth place, we doe not vow perpetuall Virginities, as supposing it a point of more perfection; nor to liue in Cels, Wildernesses, or Monasteries, there to spend our time (separate from the world, in the habit, and according to the rules prescribed by the institutors of such Orders, glorying to be of their Order. For wee ought not to vow any thing, but what we can performe, but this wee cannot, because it is not given to vs. And for Monasticall living, it is plainly repugnant to this. *Let every man continue in that calling, wherein God hath called him.* And to be named after any man, I haue by the Spirit of God condemned as carnall, in the persons of those at Corinth, that held some of Paul, some of Cephas, &c.

1 Cor. 7. 20.

1 Cor. 3.

Serg. Paul. What is the fourteenth point of practice?

Saul. In the fourteenth place, we keepe Holy-dayes in remembrance of Christ, the blessed Virgin Mary, and of the holy Apostles, as being set forth in the Word of God, for notable and holy instruments of our best good: but other dayes dedicated to others we obserue not: partly, lest the people should be overmuch burdened with dayes; and partly, because we are vncertaine of the worth of such men, or the truth of such things, as in remembrance whereof these obseruations were taken vp.

Serg. Paul. What is the fifteenth point of practice?

Saul. In the fifteenth place, wee keepe fasts of Lent, and Holy-dayes-eues, &c. according to the ancient custome of the Church of God, but wee reckon not this to be any part of Gods seruice, but a meanes, the better to enable vs against

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Mark. 7. 20.

the flesh, and to the spirituall seruice. Neither doe wee thinke the conscience defiled at such times by eating flesh: for *nothing that entred into a man defileth him*, but onely that they which doe thus, are worthily fawed, for neglecting wholefome constituted Orders. When there is any particular occasion to fast, wee abstaine from all food, from morning till night.

Serg. Paul. *What is the sixteenth point of practice?*

Saul. In the sixteenth place, we all both Clergie and Laitie are subiect to our King as Supreme; and to his Officers, whom we are bound to obey vnder him: and if he doth tyrannize ouer vs, if hee be an Hereticke, or setter vp of Heresies, we resist not by force, neither by treachery seeke to take his life away; but we exhort him, and pray for him, and so leaue him to the Lord, who onely is aboue him, and can iustly chastise him. For thus *Dauid* behaued himselfe towards *Saul*, and I haue plainly set it downe as a charge to all; *Lettery soules be subiect to the higher powers: and let pray-ers be made for all, especially for Kings, and Gouernours, &c.*

Rom. 13. 1.

1 Tim. 2.

Serg. Paul. *What is the seventeenth point of practice?*

Saul. In the seventeenth place, wee proceed in that simple manner in our baptizing, that our Sauour Christ hath prescribed, vsing neither Milke, nor Honey, nor Spittle, nor Salt, nor exorcising, but onely Water, in the name of the Father, the Sonne, and the Holy Ghost, and certaine prayers, and sitting admonitions before and after. For all other things were brought in since, and so are humane and superstitious.

Serg. Paul. *But ye vse a speciall vestiment, and the signe of the Crosse in your baptizing?*

Saul. Wee doe so indeed, but not as any necessary appurtenances of Baptisme; but the Surplice is put on for order as a distinguishing garment; and the Crosse is made after baptisme ended, without opinion of any vertue in it, onely to figure out what a base profession in the opinion of the world we betake our selues vnto, we being yet no whit ashamed of the ignominie of Christs Crosse, but reioicing to beare euerie man the Crosse, which he shall meet withall for his sake.

Serg.

Serg. Paul. *What is the eighteenth point of practice?*

Saul. In the eighteenth place, we receiue the Sacrament of the Lords Supper with all due reuerence vpon our knees, but after this ended, we do not keep the Holy bread remaining to be caried about in Procession, as hauing vertue to any other vse, but onely to feed the soules of such as are present. If any be sicke, which desire it, other bread and Wine are taken; and being by the Minister consecrated, as in publicke it is giuen to the sicke, and to some others with him. Moreover, we vse common Bread and Wine, and not little Cakes of unleaued bread to be giuen whole, being first lifted vp in the sight of the people, that they may worship them. For this vse onely of this blessed Sacrament haue we from our Lord Christ, and to bring in any other vse, is to presume to be wiser then he, and so to become starke fooles. And thus I haue faithfully related the practice of the Reformed or Protestant Church.

Serg. Paul. *But why is this called the Reformed Church, and not Christ any more Churches but one?*

Saul. No: the Church of Christ is but one, where soeuer dispersed in all the world: but this Church partly through the ambition and couetousnesse of the Popes of Rome; and of the rest of the chiefe of the Clergie, and partly through blind deuotion, became very corrupt, both in doctrine, and manner of seruing God, wherein hauing been many yeares to the griefe of the truly zealous and wise, who did what they could on durst to rectifie things againe, but without effect, at length (though very loth so to doe) many without feare of bodily danger separated themselves from all society and communion with those that still adhered to these corruptions, teaching and holding as hark be one before deteared; who notwithstanding the hot brunts of persecution, which they met withall, increased dayly; whole Countreys and Kingdomes, being in a short tyme by Gods providence ioyned vnto them. And because of this reformation, about which they made their protestations, that simply for conscience towards God, and his Truth, and onely according to his written Word they thus proceeded, they were called

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the Reformed or Protestant Church: others willfully cleaving to their corruptions still, and to the Pope and Roman Clergy, the chiefe maintainers hereof, were called the Church of Rome, or the Popish Church, or as they needes will haue it, Roman Catholikes.

Serg. Paul. *Then it seemeth, that the Church anciently one, is now become two, the one opposite to the other. Or, are they both one Church still, but diuided for their contrary opinions, and manners in many things?*

Saul. As the Church of Christ hath beene, so it still is, and euer shall bee one, and not two; for it is Christ: Spouse, which is onely one. I doe not therefore acknowledge, but aduisedly deny the Church of Rome to be a true Church of Christ: As the Church of *Sardis* had a name to be alive, but was dead, so it may hold this name still, but is indeed a very carkeasse withoyt a soule, by reason of the grosse errors therein maintained and practised: for truth is the life of the Church. The reformed Church then is the onely true Church, neither may we returne againe to them vpon paine of damnation: but they must and shall come to vs at the last; for truth is stronger then all.

Serg. Paul. *But the maine truth is still maintained in the Church of Rome: viz. That Iesus is the Sonne of God: and hath not thou thy selfe taught, that who so buildeth vpon the foundation Christ Iesus, though his lay or stubble, which shall burne, yet himselfe shall escape as it were through the fire? What is this, but that so Christ bee cleaued vnto, no erroneous opinions or practice in the seruice of God shall damne the soule.*

Saul. The Church of Rome teacherh indeed generally this truth touching Christ Iesus, but in the particular explication of what they hold hereabout, they doe plainly raze this foundation, and fo their building is not vpon the foundation Christ described in the New Testament, but imagined in their owne braines. Again, although the foundation were rightly held, yet they are builders onely that shall be sau'd, not destroyers or demolishers, as they of the Church of Rome are.

Serg. Paul. *Wherein doe they raze the foundation Christ?*

Saul.

Saul. In that they doe not rely vpon Christ onely for saluation and grace. For this is the property of a foundation, to beare vp all the building alone, if it be the onely foundation, as I haue taught, that Christ is. If then the building rest partly vpon some other foundation, this is in effect razed, because though this be sound, yet the other vpon which it partly standeth being deceitfull and vnbound, when that shall faile, the whole building cannot but come downe.

Serg. Paul. *It seemeth then, that Christ is the foundation to them onely that rest vpon him alone; and that they which together with him rely vpon any thing else, are in effect gone from the foundation, and so shall haue no more benefit of it. then they that hold not Christ at all. Can you proue the Roman Catholikes to be such?*

Saul. There is nothing more plaine to them that will vnderstand. For first, when Christ onely is relyed vpon, and so made the onely foundation, his passions alone are held to be fully satisfactory for all punishments due to vs for all our sins both temporall and eternall. Secondly, all merit whereby we become worthy of saluation is held to be in him onely. Thirdly, His mediation onely to God the Father, is rested vpon to obtaine any benefit or helpe in the time of need. Fourthly, The beginning, progresse and perfection of all grace is imputed to him onely through the working of his Spirit, and nothing to a mans selfe. But the contrary to all these are maintained in the Church of Rome.

Serg. Paul. *Declare this more particularly, and first, that they rely not vpon his passions onely as fully satisfactory.*

Saul. They say that he hath satisfied for all eternall punishments in hell, but not for temporall: for these are left to vs to be satisfied for, partly here by acts of penance, and partly hereafter in purgatory. And that there are certaine lesser sinnes called veniall, for which we our selues must satisfie. Flatly contrary to Saint *Iohn*, who saith, *the blood of Iesus Christ cleanseth vs from all sin.* And I haue taught that *Christ hath redeemed vs from the curse of the Law being made a curse for vs*: Now this curse did as well extend to temporall as eternall punishments, witnesse *Moses* his dilating vpon it, *Deut. 28.* and *Leuit. 26.* throughout which Chapters

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Reu. 3. 1.

1. Cor. 3.

1. Ioh. 1. 6.

Gal. 3. 13.

he sheweth that the curie comming by sinne is temporall.

Serg. Paul. *If Christ had satisfied herein for vs, were it not iniustice in God to put his to so much smart againe daily, by sicknesses, losses, ignominies, and persecutions in the world?*

Saul. It were iniustice indeed, if our sins being forgiven and clenfed away in Christs blood, wee should still require vs to be temporally punished. This were iust Pilates iustice. *I finde no fault in this man, I will therefore scourge him, and let him goe.* God forbid, that wee should once thinke the most righteous Lord to be such in his proceedings. It is to bee vnderstood therefore, that the smart imposed vpon vs here is onely either for our triall, or for our correction in loue, as parents are wont to deale with their children.

Serg. Paul. *What doe they hold touching merit?*

Saul. That Christs death and passion alone, are not the meritorious cause of our saluation, but the blessed Virgin Mary, and the holy Apostles, and other Saints which haue suffered death for the Gospell, haue also merited for vs; and that there is merit in the sacrifice of the Masse, extended to all both quicke and dead; and in the workes of the regenerate through which they become worthy of heauen.

Serg. Paul. *The Saints are sincere vnto Christ, as that it seemeth to be all one to ascribe merit vnto their passions, and to his: if they were diuerse from him, it were to lay another foundation indeed. Hast not thou written to the same effect saying, I fulfill the rest of the afflictions of Christ in my flesh for his body which is his Church? And touching the Masse, and good workes of the regenerate, what soeuer vertue is ascribed heereunto, it tendeth the more to the magnifying of Christs merit, which is able to giue vertue to other things to merit also.*

Saul. There are plausible reasons indeed to deceiue the simple, but he which hath any vnderstanding can consider, that by the like reason the sunne, moon and starres, might saley be associated vnto God in diuine worship, for they are neere vnto him also. And for that saying of mine, if any other part of my writing, or of the whole Bible did found to the seconding of such an acception, it might well bee taken so: but considering, that I haue plainly professed else-
where,

Luke 23. 16.

Col. 1. 24.

where, that Paul is nothing, and Apollo nothing, and that Christs righteoulnesse is that onely wherein I desire to be found. Mee thinkes what I haue said to the *Colossians* should not be wrested so, but bee simply taken of my sufferings, in going about to doe good vnto the Church, which I call Christs sufferings, because vndergone for him, who taught me sometime, that the persecuting of his members was the persecuting of himselfe. Lastly, where there is any such extent of the vertue of Christs passion to make other things meritorious certaine, it is good to acknowledge and extoll it, but out of this case, as it is in the matter of the Masse, and of good workes, it is a plaine derogating from Christs merit the onely sure foundation, and a tazing of it. That there is no merit in these things hath bene sufficiently shewed heretofore.

Serg. Paul. *But did not the blessed Virgin Mary merit any thing for vs by thys passion, which she had together with Christ in her soule, when he hung vpon the Crosse?*

Saul. I am glad that you put me in mind againe to speak of this, that the abomination of the Romish religion might the more appeare. For indeed they make her about all the Saints, not onely a mediatrix of intercession, but of Redemption also: affirming, that her standing by when the Lord suffered vpon the crosse, full of sorrow to be hold it, was a ioyning with him in our Redemption: and therefore, where as it is said of Christ, *hee shall breake the Serpents head*, they turne it *she*; and whereas the Prophet saith in his person, *I haue troden the winepresse alone, there was no man with me*, they say there was no man indeed, but that blessed woman: yea and so farre be the Iesuites gone in their dorage about her meriting, as that they make comparisons betwixt her milke and Christs blood, ascribing as much to the one, as to the other, as appeareth in the booke called, *The Iesuits Gospell*.

Serg. Paul. *Touching his mediators ship, doe they rely vpon any other Mediators;*

Saul. Yes that they doe, for they make both the Virgin Mary, and all the Saints departed mediators vnto God for them in all their common prayers, desiring them to pray

1. Cor. 3.
Phil. 3. 9.

AA. 9.

Gen. 3.

Esa. 63. 3.

for them, and sometimes as though they had the disposing of heauen, that they would conferre vpon them the Kingdome of heauen.

Serg. Paul. *Although Christ be the onely Mediator of Redemption, yet there are more mediators of intercession, for we all must pray one for another. It seemeth therefore that this doth no more raze the foundation, then desiring the Elders of the Church to pray for vs in the time of sickness.*

Saul. I haue already spoken enough to shew the error of this practice. It shall suffice therefore onely to adde thus much more, that this distinction betwixt a Mediator of Redemption & of intercession in heauen is vaine: for as Christ is the onely propitiation for our sinnes, so hee onely at the right hand of God maketh intercession for vs. If any else doe the like it is concealed from vs, neither are wee bidden to come by them, but altogether by the Sonne vnto the Father. Moreover, we cannot come by any in heauen vnto God, but wee must ascribe vnto them the diuine attribute of omniscience, whereby they know all things though neuer so remote from them, which is to rob the Lord of his peculiar honour, as if Maiesty or Supreme power were ascribed to any of the kings subjects.

Serg. Paul. *Proceed now to the last point: what doe they hold touching the beginning and proceedings of Grace?*

Saul. They teach, that there is in euery man free will, whereby hee can desire, and doe preparatiue works vnto grace, which the Lord beholding hath mercy vpon him, and enlargeth him, being before in prison and bound as it were with chaines, and then hee becommeth able to doe according to his desire, that is, perfectly to fulfill Gods Commandements, for which he shall finally haue the reward of eternall glory bestowed vpon him.

Serg. Paul. *And haue they not good ground for this in the example of Cornelius, whose almes and prayers done before his conversion were acceptable to God, so as that hereupon Peter was sent vnto him, and the holy Ghost was bestowed vpon him?*

Saul. God had wrought in the heart of Cornelius before this, for hee is said to haue bene a devout man and one that feared

1 Iohn 2. 2.
Rom. 8. 34.

Act. 10.

Act. 10. 2.

feared God, which could not haue bene spoken of him, if he had been a mere naturall man. Therefore from his example no good argument can be made to proue preparatiue works in naturall men. Hee had doublelife so much grace; and knowledge, as was incident to the faithfull before Christs comming in the flesh, onely hee wanted the knowledge of his person in particular already come, to preach which, and that withall he might receiue the holy Ghost, Peter was sent vnto him,

Serg. Paul. *But how doth this raze the foundation Christ?*

Saul. Because vpon Christ all our well desiring and doing doth depend. We cannot thinke a good thought as of our selues, but all our sufficiency is of God: and the Lord hath plainly said, *without me ye can doe nothing*, and touching a naturall man, *the wisdom of God is foolishnesse vnto him, all the imaginations of his heart are onely euill continually*. To teach that then, whereby a man shall bee brought in part to rely vpon himselfe, is in effect to disanull Christ, the alone ground of our well doing and desiring.

Serg. Paul. *I am well satisfied by this, touching your first reason, prouing, that the Roman Church is no true Church of God, me thought you gave me an hint of a further reason, in saying that builders onely vpon the foundation Christ should be saved, and not demolishers. Can you proue the Romane Catholics to bee demolishers?*

Saul. You did not conceiue amisse: for this word building is very notable in the text: Now that they are not builders, but demolishers I make it plaine thus: Hee onely buildeth vpon a foundation, that erecteth somewhat vpon it, though it bee but sleighty & weake, but if standing vpon this foundation he breaketh in peeces, and dismanteth the chiefe materials of the building, he buildeth not but demolisheth. And thus doth the Roman Church, for bearing herselfe vpon the foundation Christ, she teacheth to transgresse Gods Commandements, and to proceed contrary to his ordinances, which are the chiefe materials of the spirituall building.

Serg. Paul. *Wherein doe they command transgressing*

1. Cor. 3. 5.
Ioh. 15. 5.
1. Cor. 1.
Gen. 6. 5.

against Gods Lawes and Ordinances.

Saul. In exciting the people to get them images, and to bow before them in prayer plainly against the second commandment, which they seeing into, haue therefore put this commandment out of their Catechismes: in appointing the Sacrament of Lords Supper to bee administred to the people in one kind onely against Christs institution: in forbidding the people to read the Scriptures, and commending ignorance, as the mother of deuotion, against that expresse charge, *search the Scriptures*: in appointing seruice in an vnknown tongue, being the representation of *Babel*, that by reason of strange tongues could not bee built, for so hereby such an vncertaine found is made, as that no edification cometh of it: in absolving subiects from their allegiance to their lawfull Prince: in dispensing with treasons, murders, periuries, and incestuous mariages: in maintaining lying, vnder the names of equiuocations and mentall reseruations: in condemning mariage in some sort of people more then fornication: in exempting the Clergie from the power of the ciuill Magistrate, and setting vp the Pope aboue all both spirituall and temporall things: all which who knoweth not to be flatly against Gods Commandements.

Serg. Paul. Yet there are many things wherein they are builders, in that they make many prayers, and commend drunkennesse, pride, uncleannesse, oppression, &c. and exhort vnto the contrary vertues.

Saul. Those things which haue beene already spoken being so, they cannot bee counted builders any more then notorious wicked persons, who notwithstanding their praying and some good outward seeming things in them, are said to be destroyers of the Law; for so the Prophet complaineth, *It is time for thee Lord to put to thy hand, for men destroy thy Law.* How is this but by transgressing? and it simply to transgresse be a destroying of the Law, much more to teach and maintaine transgressing, and to oppose and destroy such as doe not herein offend God, as the Romanists doe by fire and sword.

Serg. Paul. I cannot see how they can defend themselves, if these

1. Cor. 14.

Psal. 119. 126.

these be their courses, but that they must come vnder that censure. Hee that breaketh the least of these commandements, and teacheth others to doe so, shall bee counted the least in the Kingdome of Heauen. *Haue you any thing else against them to prove that they build not, but demolish and destroy?*

Saul. There is one thing more, which may be reckoned a chiefe thing in this building, and that is faith. For when the foundation Christ is rightly laid, it is builded vpon him by faith and loue, these in short comprehending the whole edifice: so that hee which buildeth these two, is indeede a builder, and shall be saued, though he buildeth withall hay and stubble of curious speculations, frothy doctrine, or erroneous conceits, about points more mysticall, as his weake iudgement misleadeth him. Now loue is the fulfilling of the Law: and herein I haue shewed that the Romanists build not, but destroy: and as I haue shewed touching that, so I will further declare, touching faith, that they build not by teaching it rightly, but destroy by putting true faith downe, and bringing in an vnfound and vaine faith?

Serg. Paul. How shall that appeare?

Saul. Very easily. For a sound faith is to beleue steadfastly, without doubting, in regard of the defects in vs, casting our selues vpon Gods mercy in Iesus Christ for saluation, because he hath promised, and is able to effect it. For *Abrahams* faith, which is set forth for an example of a sound faith, is thus described. *He doubted not, neither considered the deadnesse of his owne body, &c.* See the place, *Rom. 4.* But they maintaine, that there is no assurance to bee had by faith, but onely by hope, to the last moment of our liues, and that we cannot but be doubtfull, without speciall reuelation, in regard of our owne corruptions, through which wee may fall away when we haue gone furthest in grace, flatly against that which is said to haue beene done by *Abraham* our patterne.

Serg. Paul. This doth not seeme to be a destroying of faith, but onely: is for a mans owne unworthinesse.

Saul. They pretend humility indeed, but wee bee to that humilitie that denyeth the true instrument, which only can helpe

Mat. 5. 19.

Rom. 4. 16.

Iam. 2.

helps to heaven, and taketh a counterfeit instead of it. For they teach, that faith is onely to beleue the things contained in the holy Scriptures, and that as the Church beleueth them, without knowing in particular what these things are, or applying them to a mans owne soule in particular. Which if it be true faith, then the deuill hath true faith: for he beleueth thus, and goeth a little further, because he vnderstandeth what he beleueth.

Serg. Paul. *Is it not then a sound faith, vntlesse it be steadfast? oh how uncomfortable is this to many poore soules that cannot attaine to any such certainty?*

Saul. It is therefore to be vnderstood, that though this be the vertue of a sound faith to assure the soule; yet it is often a long time, before a beleuer commeth to this. For euen as the impe must stand long in the stocke, before it closeth with it, and becometh very fast; so this assurance commeth after long experience, and continuance in Christ by faith.

Serg. Paul. *I am resolved now, that this Romish Church greatly erreth, and dangerously too: but there are many in that Church, that know not the depth of these things: but onely beleue a Purgatorie, and pray for the dead, and beseech the Saints departed to helpe them, and use crossing, and Holy Water, and receive the Bread and Wine in the Sacrament, as Christs reall body and blood, adoring it therefore with many the like superstitions. Is there any great danger to them, being ignorantly mis-led, and doing herein but as they are perswaded they ought to do?*

Saul. There is no lesse danger to them, then vnto their Leaders, no more then there was vnto such as were seduced to idolatry. For as they also must dye for it without all partialitie: so the simply mis-led Papist cannot but expect ruine with this Leader. For if the blind leade the blind, they shall both fall into the ditch. Onely the iudgement of the Leader shall be greater, especially if in sinister respects, his conscience being corrupted by the truth, he doth yet persist in vpholding error, as experience hath taught that many of them haue done.

Serg. Paul. *It standeth with good reason that they which willingly preferre error, should beare the burthen of it: but methinks*

Deut. 13.

Math. 15. 14.

thinkes such as are mis-led by them, following their conscience, should not perish: for many of them serve God according to their profession with a good heart.

Saul. Error is of that nature, as that it is damnable in whomsoever. First, because it is contrary to truth, which sanctifieth and maketh free. For so the Lord hath prayed, *Sanctifie them by thy Truth*, and hath pronounced, *the truth shall make you free*. Wherefore contrariwise error polluteeth and enchaineth, and so debarreth from entering heauen, because no vncleane thing shall enter there; and the bond-woman shall bee cast out with her children. Secondly, because it is a iudgement vpon those onely that perish, and are damned; to haue their eyes blinded, and to bee giuen over to delusions, as I haue shewed, *2 Cor. 4. 4. 2 Thes. 2. 11*. Thirdly, because God is truth, and the Deuill is a liar; and therefore by error the minde is out of the way to God, and can neuer enioy him, but is in the right way to the Deuill.

Serg. Paul. *Any one of these reasons is sufficient to proue their wofull case. But may there not be any meanes found out to reconcile these two Religions, by yielding somewhat on both sides, and by laying aside austeritie and strangeness, and by putting on lenity and familiaritie one towards another?*

Saul. In all the particular points of difference I haue made it plaine, that we are in the truth: as therefore if wee would not goe from God, we must not go from any of these things either in faith, or practice: for what were but to yeeld to accompany them in the way to perdition, and not to doe any thing aduantageous to their soules. Wherefore they must yeeld vnto vs, and as we haue already done, come out of this Babel of errors, and superstitions, if euer they will inioy true peace and comfort to Godward. In the meane season, if gentle and periuasive meanes would doe them any good, they haue them in greater measure then they could expect, considering their forepassed cruelty, and rigour: but for familiaritie and some friendship, it is expressly against that charge; *An Hereticke after once or twice admonished, auoid.*

Serg. Paul. *I thank you most heartily for this light which you*

Ioh. 17. 17.
Ioh. 8. 32.

Reuel. 12.
Gal. 4.

Tit. 10.

have given unto me, and I thank God, who sent you unto me, by whose grace I resolve to live and dye in the faith which you have declared, and after no other manner to worship God. And for this you shall no more be called Saul: but because I count you my best friend in the world, and so another very selfe, you shall be called after mine owne name Paul, because I know not otherwise how to express how nearly to my heart I have placed you for your good instructions this day given unto me.

Elymas. Most excellent and worthy Gouvernor: I am sorie to heare that a man of your place, and wisdom, should have his eares and minde so much abused, by the seducing words of an Arch-hereticke. Is your Church the onely True Church of God, and is the Church of the Catholikes a falsie Church, or none at all? (Oh God) what will not these men perfwade vnto? Is it not manifest to aⁿ the world, that yee are a company of Heretikes, and Schismatics, and a Church but of yesterday, or since *Luthers* time at the most? Was God without a Church, till your faction began? What impudencie is this to abuse Noble Gouvernours of Countreys thus, by drawing them from the Catholike Church of Rome, that hath cuer been famous through the world, for constant cleaving to the Christian Religion.

Paul. Thou bewitching Sophister, and beguiler of simple soules, is it knowne to all men, that this is your vsuall false slander of our Church, and the chiefe string to your Bow: so that when y^e have nothing els: to say, your refuge still is the old Religion, the old Religion: what wilt y^e forsake the old Religion for a new? But to follow you and beat you with your owne weapon. Be it knowne, that the reformed Religion, is the old Religion indeed, and the present religion of the Church of Rome a new religion; of which this noble person present shall be iudge, seeing you have prouoked me to enter these lists with you.

Elymas. I am content that either he or any man shal iudge herein betwene vs, and if you can proue what you haue sayd, I will lose the day.

Paul. I proue it therefore thus. The Religion commended to vs by Gods Spirit in the holy Scriptures is the old Religion;

Religion; and that whereof men of later times are authors is new in comparison of it: But the reformed is thus commended to vs, as I haue already fully declared, and the Religion of the present Church of Rome is from men of later times. *Ergo.*

Elymas. Neither is the Protestant Religion commended in the holy Scriptures, nor the Roman Catholike Religion inuented by man since. For, as much as you bragge of the Scriptures, you haue not one plaine sentence in your owne Bible for any one point of your Religion, without adding, altering or glossing vpon it, as is your vsuall manner. And for our Religion, shew if you can, when and by whom those points which you call errors, were inuented: for wee hold, that all things haue cuer since the Apostles times been thus.

Paul. I maruell that you and your fellow, whoeuer hee was, that wrote the book blasphemously intituled, *The gag for the Gospell*, are not ashamed so boldly to charge vs, that we haue not one plaine place of Scripture. What is that saying of our Lord, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* Doe not both the words and the circumstances plainly make for vs, denying to fall downe and worship any but God, otherwise Christ had not spoken so apposite to Satan, bidding him to fall downe and worship him. What is that command? *Thou shalt not make to thy selfe any graven image, &c.* And againe, *Take good heed vnto your selues, for ye saw no manner of similitude on the day that the Lord spake vnto you in Horeb, lest you corrupt your selues, and make you a graven image, the similitude of any figure, &c.* What is this saying? *There is one God, and one Mediator betwixt God and man, the man Christ Iesus:* and this, *Wee are not sufficient of our selues to thinke a good thought as of our selues:* and this, *God worketh in you the will and the deed of his own good pleasure,* with many more texts before alleaged, which I spare to repeat; So that we may most truly affirme, that there is no one renent of our Church, but we haue a plaine place of Scripture for it: but it may truly be reformed vpon you, that you haue not one plaine place for any one of your tenents or practices, so that ye are faine miserably to wrest and straine

Mat. 4. 10.

Deut. 4. 15.

1. Tim. 2. 4.

2. Cor. 3. 5.

Phil. 3. 15.

any text hence alledged, and when that will not doe, so fly to Apocryphall bookes, traditions, and ridiculous fabler.

Elym. Are all these sayings in your Bible; if they bee, it is more then I know, but sure I am, that there are sentences plainly teaching the same that we doe. For what else is that saying of our Saviour: *This is my body, and my flesh is meat indeed, and blood, drinke indeed: and, upon this rocke will I build my Church: and, to thee will I giue the Keyes of the Kingdom of heauen:* and againe, *Peter feed my sheepe.* And touching the Church, *If he bearath not the Church, let him bee as an Ethnick:* and, *the Church is the ground and pillar of truth.* Touching other points we need none other Scripture, (seeing to the Church it is promised; *When he is come which is the spirit of truth, he will lead you into all truth.* Wherefore the Church cannot erre, and whatsoeuer is by her propounded, as matter of faith, or practice, must needs then be right: But bee it knowne vnto you, that wee want not plaine places for particular points. Touching iustification. *A man is not iustified by faith onely, but by workes.* Touching prayer for the dead. *There is a sinne vnto death, I say not, thus yet should pray for it.* Touching extreme vnction. *They shall pray for him and anoint him in the name of the Lord.* Touching the merit of workes. *Many sinner are forgiven her, because shee hath loved much: and, Come ye blessed, &c. for I was hungry, and ye fed me, &c.* For time would faile me, if I should go on to allcage all the places, that plainly make for vs.

Paul. You doe well for to lieghe our euidences brought out of the holy Scriptures, because they are so plaine, that they cannot bee answered: neither indeed doe your self much acquaint your selues with the Bible: for there are some students in Diuinity of many yeares, that neuer read the Bible. To your places therefore: How doth the speech of our Saviour make for Transubstantiation, without altering or adding? It is meat indeed, we confesse, but he saith not, is meat for the body, nor yet in explaining himself afterwards hath he one word intimating a bodily substance that he would giue to be fed vpon, but the cleane contrary, for he saith, *the flesh profiteth nothing, my words are spirit and life.* A

guine,

Math. 18. 17.
1 Tim 3. 15.

Ioh. 16. 13.

1am. 2. 24.

1 Ioh. 5. 16.

1am. 5. 14.

Luke 7. 47.

Math. 25.

Ioh. 6. 63.

gaine, for those sayings vnto *Peter*, there is nothing plaine for *Peters* supremacy, for his bearing vp all, as a foundation, and much lesse for his pretended succellours the Bishops of *Rome*. For plainly to each these things had bene to haue said, vpon thee and thy succellours will I build my Church, and to thee and to him that shall succeed thee in thy Bishopricke at *Rome*, I will giue authority ouer all others. But so far is the Lord from this, that when there was iust occasion offered vpon the motion of the mother of *Zerobabels* children, to declare the supreme, & when they contended about it amongst themselues, hee speaketh no word to settle the supremacy vpon any one, but altogether to stop the mouth of any from once challenging it. But I haue spoken sufficiently of this before, so that I shall not need to adde any thing about his commission to feed his sheepe. It is manuaile that when all chiefe points of faith are so plainly exprest, that this which is so much stoyd vpon, as inferiour so none, should be so obscurely passed over. Touching the Church there is nothing plainly spoken, that it shall be alwayes visible, but onely it may be implied, that as long as there are Christians to doe those mutuall offices of reproouing one another for sinne, there shall be a discipline exercised in the Church how corrupt soeuer, for the chastisement of such as are complained of, as manifest transgressors of the Law the iust proceedings whereof, notwithstanding the corruptions, are of force to the terror of malefactors. For that saying, *tell the Church*, at that time had reference to a most corrupt Church of Scribes and Pharisees, whose authority was yet by the Lord established, saying, *whatsoeuer they bid you observe, that observe and doe.* So that from hence nothing more can be rightly taught, no not by inference, but that there shall alwayes be some visible Church good or bad, which we also acknowledge. But in case that there bee two such Churches together, who doubteth forsaking that which is corrupt, to goe to the best and soundest. Touching error, from which you seeke to exempt your Church, because the Church is called *the ground and pillar of truth*, what is this to the present Church of *Rome*, the sinke of most grosse errors

Math. 23. 6.

Ephes. 3. 20.

and superstitions. The true Church indeed, such as it was in those dayes founded upon the Prophets and Apostles, Christ himselfe being the chiefe corner stone, was the ground of truth, because therein the truth was preserved and upheld, and wherefoeuer it is so at this day, that Church is likewise the ground and pillar of truth. But it doth not necessarily follow, that wherefoeuer the Church is, whether sound or corrupt, it is the ground of truth, for so much as the truth held and cleaved vnto in all things maketh the Church the pillar and ground of truth, and not the Church that to be true whatfoeuer she shall think good to propound. For otherwise Christ, the Prophets & Apostles, with their dictates, institutions, and writings should not bee a ground vnto men succeeding and inferiour to them, but those men should bee a ground vnto them, which were absurd. And the same I answer to that promise of the spirit, it was peculiar to the Apostles and special instruments stirred vp for those times, to be so guided into all truth, as not to erre, because what came from them was to bee a ground to the faithfull in all succeeding ages, and it is most palpably wrested to your Church now. And if your fundamentall places be thus imperinently alledged, the rest will fall without any labour, at the least (most worthy *Sergius*) you may be able to iudge hereof by that, which hath beene already spoken in laying open the faith of the reformed Church.

Serg. Paul. When these places were first alledged by Elymas, I thought it impossible to answer them, and therefore did begin to incline to thinke better of the Roman Church, then you had perswaded me: but now I see that they are but the painting and colouring of a deformed face, being without all true beauty. And for the places omitted, I haue them so freshly in my memory, since you resolted them vnto me, as that I am fully resolted, that they are but wrested and wrung by the aduersary to some his turne.

Elym. But by your fauour (sir) nothing hath yet beene sayd to one place plainly distinguishing betwixt veniall and mortall finnes, and concluding prayer for some dead, &c. that sinne not vnto death, but are penitent, before they dye.

Paul.

Paul. You doe well to recall that againe, which I thought not worth the answering. How can it be spoken of mortall and veniall finnes? Is he that hath sinned a mortall sinne to be giuen ouer then, as a desperate Reprobate, and not to bee prayed for any more? What is this, but to condemne *Peter* himselfe, and *Dauid*, and *Mansseus*, &c. as vnworthy to bee prayed for? If your distinction of mortall and veniall finnes haue no better ground but this, it is set vp altogether vpon the sands. And for praying for any dead, nothing can bee more absurd, then to alledge this: for he doth not note out the time of continuing, or breaking off from sinne, as making his case that hath sinned, desperate, or reparable by the prayers of others, by reason of this circumstance, but plainly in it selfe, for hee saith, *There is a sinne vnto death.* And againe, *There is a sinne not vnto death*; that is, in plaine English, there is a sinne, which who so committeth it, shall dye therefore, without all hope of life, whatfoeuer prayers should be made for him: but there is sinne also, the proper sequell and wages whereof is death; yet not so necessarily, but remission and life may be obtained notwithstanding. And if it be raken in this sense, there is the content of other places to confirme it, as that. All finnes shall bee forgiven to the sonnes of men, but he that sinneth against the Holy Ghost, shall neuer bee forgiven, of such a sinne *Saul* seemeth to haue beene guilty, when the Lord forbiddeh *Samuel* to pray any more for him. But take it of praying for such as dye repentantly, and where can you finde any to condemn it?

Serg. Paul. I see it is in vaine for you (*Elymas*) to hold argument with him any longer by the testimonies of holy Scriptures: proceed therefore to your place of antiquitie, for therein you may happen to put him downe indeed.

Paul. It must needs bee so (sir) as you haue said; for whatfoeuer flourishes they make, their conscience telleth them, that the Scriptures are against them, seeing they can no more abide them, then the Owle the day-light. Why else doe they keep them lockt vp in an vnknowne tongue? Why doe they condemne our translations, as hereticall, and allow onely.

onely of *Ieromes* translation: for it were a mad part for them to condemne and forbid that, which maketh on their side. This their cracking therefore of the Scriptures is but a fruit of their late impudency, putting them on to vnder-take the prooffe of any thing, that can be propounded. But they are very confident, that we cannot demonstrate in particular the time and persons, when and by whom their false doctrines were brouched, and their superstitions brought in, yet I feare as little to enter the lists with him about this argument, as about the other.

Elymas. And I doubt not but to put you to shame enough in so doing: for the most ancient Orthodoxe Fathers of the Church haue alwayes taught the same that wee doe; and haue often mentioned the particulars of our deuotion; which yee falsly call superstition. Which being so, I weigh not all your places of Scripture, if you had as many more; nor your colourable answers to such as haue beene by mee alledged: for the customes of the Church, and traditions deliuered from age to age, are of the same authoritie with the holy Scriptures; and they are rather to bee regulated hereby, as being certaine, then these by them, speaking as euery man listeth to wrest and turne them.

Paul. It is a false slander by you laid vpon the Scriptures, that they are vncertaine, and a burthening of Christian people, for which you shall answer, to obtrude traditions thus vnto them, as I haue before declared. To passe that ouer therefore here. Who can tell, whether the ancient Fathers in those passages, wherein they haue made some mention of some practices by you vied, were made to speake so by some audacious forger, seeing there are so many supposititious writings falsly fattered vpon so many imaginary Fathers, that neuer were in *verum natura*, and such purging and altering of ancient Writings hath beene made of late by the authority of the Councell of *Trent*. Moreover, it is possible that through the neglect of Historians, or wittingly in fauour of your abuses, the originall and first springing vp of them may be concealed. But if not, few men are read in History, nei-

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ther is history reading necessary to saluation; and therefore it maketh not any whit the more on your side, though they cannot precisely set downe, when and by whom your heresies and superstitions were brought in: euen as Mahumetisme were no whit the more approueable, though the originall thereof were vnknewne. For by this reason the Heathen priests of old sought to maintaine the credit of their idolatries, challenging the Christians for embracing a new Religion. It is a poore shift, when any thing is particularly disproued by the Word of God, to cauil about the beginning of it, as if the day were lost, if that could not be done: for if the Leakes of a Ship, or the decayes of an House be apparant, if corruptions within, or blemishes vpon the bodie be made manifest: what auaieth it to approue that they are no decayes or blemishes, by pleading, But can any man tell, when these first began?

Elym. Our errors, as you call them, are not so euident yet, as your comparisons. If you cannot therefore shew their beginning, it is plaine, that they were deliuered from the Apostles, and it is heretic and impiety in you to impugn them.

Paul. Doth the same fountaine send forth salt water and sweet? Doth the same mouth speake contradietories? for so certaine is it, that these things cannot bee deriued from the Apostles, seeing they are altogether against them. But because you vige it so much, I will set downe the time and age of euery part of your Religion, that the nouelty of it may appeare to all the world. And first I will begin with the chiefe and head of all your errors the Popes headship. This was first established in a Councell at *Rome* of (euenty two Bishops, thirty Presbyters, and three Deacons, in the time of *Boniface* the third, *Anno Dom. 607.* being then obtained of *Phocas*, who came to the Empire by murdering *Mauritius*, his Master: and therefore to prouide the better for himselfe, he was willing by granting the supremacie ouer all, to ioine vnto him the Pope of *Rome*. Afterwards there was a Councell held at *Constantinople*, in the dayes of Pope *Adrian*, vnder *Basilus* the Emperour, who slew his associate *Ma-*

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*Plat. in vita
Bonif. 3.*

*Cons. Constant.
the eight gene-
rall Councell*

chael,

chaal, Anno Dom. 871. Wherein none were admitted, but such as subscribed to the Popes Supremacie: for *Adrian* had curried favour with murdering *Basilus*, as *Boniface* had before done with *Phocas*. Lastly, there was a Councell at Lyons in the dayes of *Gregory* the tenth, vnder the Reigne of *Michael Palaeologus* Emperour, *Anno Dom. 1273*, wherein the Emperour confirmed the Popes Supremacie, that he might the more strengthen himselfe by him also: for he was an vrsurper, and murderer, by the slaughter of *Theodorus* committed to his custodie attaining to the Empire. Hee was so abhorred by the Grecians for yeelding herein to *Gregorie*, that when he was dead, they would not suffer his body to be buried amongst other Christians. Neither was this supremacie set vp by any but these persons infamous for murder, except *Papin* and *Charles* his sonne, who attained the Kingdome of *France*, by the depodition of *Chelperuke* the lawfull King.

Elym. Are you not ashamed thus to seeke to blindfold mens eyes? Did not *Constantine* the Great, long before this, finding that of right the primacie belonged to Saint *Peters* Chaire, establish it in the councell of Nice? And was not *Iulius* Bishop of Rome appointed by the Sardin Councell to be iudge of appeales? *Anno 351*. And did not the Bishops of Rome long before *Boniface*, exercise their iurisdiction in depodising Patriarkes? and were they not acknowledged by the ancient Doctors to be supreme?

Paul. You may well be ashamed, I am sure, once to speake of the Councell of Nice, seeing the Popes plea founded hereupon, was so fully disproved in the sixth African Councell assembled at Carthage, *Anno Dom. 402*. in the dayes of *Honorius* and *Theodosius* the second, consisting of 217 Bishops, lasting sixe yeares together. For thither did both *Sezimus*, *Boniface*, and *Celestinus*, Popes, send their Legates, requiring to haue the Supremacie confirmed, according to the Councell of Nice: the Decrees of that Councell were searcht, the Copies of them kept in the Register of *Alexandria*, and *Constantinople* were sent for, and, no such thing being found, it was decreed, that no appeale should henceforth

Soer. lib. 2. c. 10.

Hist. Magd.
Cent. 5. c. 11.

forth be made from Africa to Rome, and this plea was condemned, as a forgery. And in a councell somewhat before this at *Melinium* it was decreed, that no man should make appellation to Bishops beyond the sea, but in case his owne Bishop did him wrong, hee should appeale to a councell of African Bishops. In the third African or Carth: Councell it was decreed, that the Bishop of Rome should be called the Bishop of the first seat, but not the High Priest, or Prince of Priests, *Anno 399*. In the sixth Constantinopolitan councell, *Anno 681* vnder *Constantinus*, *Pogonatus*, Pope *Sergius* his Legate being present, and subscribing, it was decreed, that the Patriarke of Constantinople was of equall authoritie with the Bishop of Rome, though *Sergius* being offended, refused afterwards to subscribe. I could reckon vp many more passages in councells, and worthy authors writings, and preachings, of ancient times, plainly oppugning the Popes supremacie, but these shall suffice. Touching *Iulius*, hee was a worthy Prelate and protector of the wronged, and therefore so set vp in the Sardin Councell, intending the dignifying of his person, not of his Sea. For the exercise of this iurisdiction, and learned mens acriptions, you know, that *a subto ad ius non valet consequentia*; and in the most learned being vnder the Bishop of Rome there might be some flatterie.

Serg. Paul. I did not thinke, but that the Bishop of Rome had ever been High Priest over all the Clergie, but it seemed euer to me an usurpation in him to dominere over Kings and Emperors: but now I perceiue that this supremacie ouer the Clergie is but now I perceiue that this supremacie ouer the Clergie is but a crazie foundation, with much tugging and opposition, in time climbed up into; so that there is enough spoken to disprove his principalitie ouer Kings also, seeing this yeeldeth an argument a minore ad maius. Proceed therefore to some other point.

Paul. After the Supremacy, images were brought into the Church to be worshipped, against which the Emperour *Leo* setting himselfe, sent his Mandate to Pope *Gregory* the third to abolish them. *Gregory* calleth a great Councell at Rome, about *Anno 720*, wherein the Emperour was therefore ex-

Can. 40.

communicated & deprived, & together with him *Anastatius* Patriarke of *Constantinople*. But soon after *Constantinus Copronymus* called a Council in *Constantinople*, of 338 Bishops, Anno 755, wherein all setting vp and worshipping of images is condemned as heathenish: and the Fathers writing against them are alledged: as *Epiphanius*, *Eusebius*, *Gregorius Theol.*, *Athanasius*, *Amphilochius*, *Chrysostomus* and *Theodorus Ancyra*. After this there was a Council held at *Nice* in *Bybina* vnder *Irena* mother to *Constantine*, Anno 788, who most vnaturally put out her sonnes eyes, and so made him to end his dayes in misery: in which assembly of 350 Bishops, it was decreed, that the images of Christ, and of the blessed Virgin *Mary* should not only be set vp in places of adoration: but also be adored, and worshipped, because the honour of an Image doth redound to him, that is thereby represented. But marke vpon what grounds chiefly they proceeded thus. Pope *Adrian* wrote his Letters, wherein he telleth, how *Constantine* being a Leper, and aduised to bathe himselfe in the blood of children, which he was loth to do, had an apparition of *Peter* and *Paul*, bidding him send for *Syluester* the Pope, who comming to him, and by the images of these two holy Apostles which he had, making known to *Constantine*, (that at the sight of them, said, these were they) who had appeared to him, hee baptized him, and his Leprosie was cleaned. Now all this is a meere fable, as appeareth by *Eusebius* in *Nicomedia*. Another great motiue to them to stand for images, was a foolish tale of a Monke, who said that the Deuill tempted him continually to vncleanesse, and would not cease, vnlesse hee did giue ouer worshipping the image of the Virgin *Mary*. The worshipping of images was againe confirmed at *Constantinople*, in the time of *Adrian* the second, Pope of Rome, *Basilus* being Emperour. But betwene these two Councils, there was one held at *Frankfort*, by the appointment of *Charles* the Great, Anno 794, to which the Popes Legates came and offered the Decree of the last Council of *Nice* to be confirmed: but how-

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foerer something in the Council of *Constantinople* against images were disliked; namely, the forbidding of them to be made, yet the Decree of that *Nice* Council touching the worshipping of image was more condemned, and that therefore iudged worthy the name neither of a Catholike, or *Oecumenicke* Council.

Elymas. You are greatly mistaken to referre the beginning of images in the Church to the time of Pope *Gregorius* the third: for then the hereticall Emperour attempted the abolishing of them, which argueth, that they were in vse long before.

Paul. They were in vse indeed amongst Heretikes, such as *Simon Magus*, of whom *Theodoret*, and *Augustine* report, that he offered his owne, and the image of his Concubine to be worshipped; and the *Cretians* so much spoken against by Saint *Paul* to *Titus*, are said by *Ierome* to bee the first that brought images into the Church; and the filthy *Gusficks* worshipped the image of Christ: but Catholike Doctours haue euer anciently inueighed against them. *Eusebius* Bishop of *Neocesarea* saith, that it cometh from the Heathen: for *Heliogabulus*, *Alexander Severus*, and *Adrianus*, Heathen Emperours, had first the images of *Abrabam*, *Moses*, and Christ in their Chappels. *Epiphanius* wrote an Epistle to *Iohn* Bishop of *Ierusalem*, against the bringing of images into Churches; and he is famous for renting in pieces an image painted vpon a cloth, behinde a Church doore: and long agoe in a Council held at *Elberis* a towne of Spaine, it was decreed, that nothing that is worshipped should bee pictured on a wall; and if any were slaine in breaking images down, he should be put into the Catalogue of Martyrs. This Council was in the time of *Constantine* the Great. In the Council of *Constantinople* before spoken of, many sentences of the Fathers were alledged against images, amongst which that of *Eusebius Pamphilus* is most remarkable. *Constantia* the Emperesse had sent vnto him for the image of Christ, vpon which occasion hee writeth thus vnto her. I would gladly know, what image of Christ you inquire for, if it be of the true, and vchangeable nature bearing the Cha-

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Iren. lib. 3 c. 6.

Euseb. lib. 7. c. 18

Epiph. Epist. ad Iohn. 14.

Cam. 36.

Cam. 60.

rather and ingrauen similitude of the Father, I hope that you are sufficiently instructed, that as no man knoweth the Father, except the Sonne; so no man knoweth the Sonne, except the Father. If it be the image of the shape of a servant undertaken for our sakes: vnderstand that the splendor and shining brightnesse of his glory, cannot be represented with dead colours: for euen the Disciples on the Mountaine were not able to abide the brightnesse of his shining face; how much lesse are we able to abide the celestiall splendor of his glorified body?

Elymas. All this is onely against the worshipping of images, which we doe not, but only haue them for remembrances, knowing also, that an image cannot represent perfectly the diuinitie, but put vs in minde of him, that sometime appeared in this shape.

Paul. Indeed for you make your seduced in England beleue: but in your second *Nicene* Councell their worshipping was decreed, which made the *Frankfort* Councell so much distaste their proceedings. *Constantine*, Bishop of *Constantinople*, in that *Nicene* Councell said: I worship the holy images with the same worship, wherewith I worship the consubstantiall Trinitie. And *Iohn* the Legate of the East; The Image of the King is the King, and so the image God is God: and therefore if any man worshippeth it with the same worship, he sinneth not. And the chiefe pillars of the *Romane* Church since. *Thomas Aquinas*, and *Bellarmino* speake to the same effect. The one saith; Because the Crosse representeth Christ, who is God, it is also to be worshipped with diuine worship. The other saith, that images are properly to be worshipped. And vnto them we may ioyne a third (speaking in the name of all, *Azarius*, who saith. It is the constant opinion of our diuines, that the image is to be worshipped with the same worship that the thing represented by it. In a Councell held at *London*, An. 712, the chiefe ground, whereupon they proceeded for images, was the tale of a certaine Monk, *Egnumus*, who affirmed vpon oath, that the Virgin *Mary* appeared vnto him in a dreame, & declared that it was her will, that her image should be set vp in Churches & worshipped.

Serg.

*Aquin. Tom 3.
qu. 25. artic. 3.*

*Dei de Ecclesia
triumph. l. 2. c. 2.*

Asor. lib 9 c. 6.

Serg. Paul. It seemeth, that here in England they are asham'd of the doctrine of worshipping Images; and therefore they seeke to hide what their Church holdeth herein: and good reason, if the patrons of image-worshipping bee considered: for if I haue obserued you aright, there haue bene none but infamous persons, *Irene*, and *Basilus* for murder, the Pope of Rome for ambition, and superstitious Monkes blindly leading on the blind to the veneration of images by their fables. Enough therefore hath bene sayd of this point, proceed now to some other.

Paul. The next shall bee the single life of men in holy Orders, because there was much trouble about this at the same time that images were in question. For in England at a Councell held at *Canterbury* Anno 975, there was great question about it: but *Dunstan* then Archbishop of *Canterbury* handled the matter so, that when it was likely to haue gone against him, who stood for a prohibition of marriage, there was a voice heard from a Crucifixe standing there, that *Dunstons* opinion was best, and thereupon they decreed against marriage of men in holy orders. But at their next meeting *Falshodus* a Scot learnedly proued by the holy Scriptures that marriage was lawfull for all men, and so their minds were againe altered taking that voice to come from the Deuill and not from God, who cannot bee contrary to himselfe. And after this, Anno 1060, Pope *Nicholas* the second sent one *Damianus* to hold a Councell at *Millan*, who condemned these mariages as the heresie of the *Nicollitans*: whereupon a great tumult in the City followed. And after this at *Erfurd*, Anno 1074, a Councell was called by the Archbishop of *Mentz*, commanded so to doe by *Gregory* the tenth, Pope, to which came many married Priests prouing the lawfulnessse of their mariages, and vrging the ancient practice of Clergy-men: but when they no whit preuailed, the Archbishop pressing them to put away their wives, they went out, and through great discontent meditated his destruction, whereof he being aware, fled for that time from the Councell. The next year being againe commanded, and the Popes Legate being present, he attempted the same businesse againe at *Mentz*: but the Priests being assembled,

*Hist. Mart. Cent.
10. c. 9.*

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so terrified them both with clapping their hands, and with a vehement commotion of their bodies, that they fled away for their lives, neither durst hee euer after assemble any more Councell to that end.

Elym. You doe well to pitch vpon these later times wherein Priests were growne more carnall and licentious: for you might if it pleased you, haue found our Councells long before these, determining against Priests mariage without any tumult. The 2 Carthage: Councell vnder *Theodosius*, about Anno 380, forbad the mariage of Bishops, Priests and Deacons, and in such as were already married, an abstinence from matrimoniall society. A Councell held at *Alusfidorum* in France, Anno 613, ratified the same decree. And the 4 Councell of *Toledo* in Spaine, Anno 639, ordained, that when Priests and Deacons are admitted to their offices they should vow chastity. Yea it was a thing so generally received euen from the Apostles times, as that till of late yeares all were single without contradiction.

Paul. That is a notorious lye. For in the first Councell after the Apostles times, which was held at *Ancyra* in *Galatia* Anno 308, it was ordained, that Deacons professing at the time of their ordination that they had not the gift of continency, might afterwards marry. And in the Councell of *Nice*, Anno 330, the mariage of such as were in holy orders comming in question againe, *Paphnutius* Bishop of a towne in *Thebaida* being himselfe single, so perswaded to leaue euery man to his owne liberty, that nothing was then concluded against these mariages. And in the 2 Councell of *Toledo* it was ordained, as in the *Ancyran* Councell before. Now I pitcht vpon later times, becaule then the debating of the question is set forth, and vpon what grounds your Church proceeded, which is omitted in Councels foregoing. But I am glad, that you can goe no higher in this point, then the second Carthage: Councell, wherein neither were their mariages condemned, but continency commended; so that we haue two Councels before you, that left mariage free to all men that could not containe.

Serg. Paul. *You haue said enough touching this matter, and is*

*Socrat. Lib. 8.
c. 11.*

*Con. Toll.
Can. 1.*

is most likely, that the Devil spake in the Councell of Canterbury on Dunstons side against Priests mariages, becaule as I remember, you shewed me before, that to forbid mariage is the doctrine of Devils. Proceed therefore to some other point.

Paul. The reall preience so much stood vpon shall bee the next. This was neuer determined, nor the word transubstantiation heard of, till the Councell of *Lateran*, vnder Pope *Innocent* the third, Anno 1215, and the Councell held at *Rome* vnder *Leo* the ninth, Anno 1050 against *Berengarius*, who seeing that such an opinion began to take place, impugned it, and was therefore condemned; and in another Councell vnder Pope *Nicholas* the second, brought to recant, but hee afterwards wrote againe to iustifie the same truth, and to shew his repentance for his recantation.

Elym. Herein you doe notoriously abuse the world. It is true indeed, that before *Berengarius* his opposition, becaule no man withstood the doctrine of transubstantiation it was not in a Councell determined. But doth it follow therefore, that it was not before this time maintained? Haue not all the Fathers that liued before, from time to time, as they had occasion to treat of the Masse, taught with one consent, a secret conuersion by the Priests consecration. *Ambr.* vseth the very word conuersion & mutation. *Euseb.* *Emiffenus* sayth, that the Priest by a secret power doth turne the visible creatures into the substance of Christs body & blood: what should I here reckon vp more? *Bellarmino* hath numbred 32 Fathers (speaking to the same effect.

Paul. Although the Fathers doe vse the words conuersion, mutation, and making, yet it is true, that I sayd before, they neuer taught transubstantiation: yea after that *Leo* the ninth and his Councell had condemned *Berengarius*, *Peter Lombard* one of your Schoole-men, that liued Anno 1145, scanning vpon this conuersion, sayth, If it be enquired what manner of conuersion it is, whether formall or substantiall, or of any other kind, I am not able to define. And after the determination of the *Lateran* Councell, diuers others of your learnedest Schoole-men haue ingenuously acknowledged, that the faith of the transubstantiation is founded only

H

vpon

*Lib. 4. de sacram.
c. 4.
Hom. 5. de
Pascale.*

*Lombard. Sent.
l. 4. dist. 11.*

upon the determination of the Church: as *Scot. in 4. Dist. 31. q. 3. art. 1.* and *Bidlet. 41. in Can. Missa Petrus de Aluaco in 4. Sem. qu. 3. art. 2. Conc. 2.* with diuers others. To those sayings of the Fathers I answer, that they meant not any alteration of the substance of the bread & wine, but that it still remaining, they became in a wonderfull manner Christs very body and blood to the faithfull receiuer. For thus *Ambrose* expresseth himselfe, saying, *They are the things which they were, and are changed into another thing:* And *Theodoret* saith, *These mysticall signes doe not goe from their nature after their sanctification.* And *Gelasius* against *Eutyches* saith; *The signes remains in the propriety of their nature.* And *Drauthmarus*, that liued about *An. 800.* writing vpon these words; *Doe this in remembrance of mee,* saith, *the Lord turning the bread spiritually into his body, & the wine into his blood hath commanded vs to do the same, that hereby we might remember what he hath done for vs.* *Augustine* saith, *The Lord doubted not to say, This is my body, when he gave a signe of his body.* I could also reckon vp many more, who haue taught, that the very bread in the Sacrament is Christs body, and not some other substance vnder the appearance of bread: as *Iren. Iustin Martyr, Cyprian, Chrysostome, Origen, Nazianzen, &c.*

Elym. These are your suites: for though you bee vrged with places and sayings most plaine, you will still haue some euasion or other. Is it likely, that if transubstantiation, though not in word, yet in effect had not bene generally receiued before *Leo*, or the *Lateran* Councell, that all the world without any opposition, but onely of one *Berengarius* would haue at once yeelded vnto it?

Paul. I wonder that you can without blushing speake of such a generall consent of all, when as the whole Greeke Church withstood it tooth and nayle: for howeuer they agreed vnto the Church of *Rome* in other things, yet in this point, such as were present of them at the Councell of *Flourence* vnder *Engeſim* the 4. Anno 1439, could neuer bee brought to consent: yet because *Engeſim* was desirous of a consent for the credit of his Sea, hauing drawne them to subscribe to his supremacy, the proceeding of the Holy Ghost

*Amb. de Sacram.
l. 4. c. 4.
Eual. 2.
Gel. in Eutych.*

*Drauthm. Dist.
26.*

*August. Cont.
Adm. c. 12.*

Ghost, the vse of vnleavened bread in the sacrament, and to Purgatory, he caused a Bull to be published, called *Bulla consensu*, notwithstanding their constant opposition in the point of transubstantiation; but euen in other things, where in they yeelded, such distast was taken at them by the rest of the Greeke Churches at their returne home, that they were publickly execrated therefore, and prohibited Christian buriall. And for others, that opinion of the Spirits guiding the Church in the truth did to preuaile with them, as that they yeelded to transubstantiation because it was in the *Lateran* Councell determined, as appeareth by the confession of the Schoolemen before cited, the first of whom *scotus* saith; If it be enquired, why the Church hath chosen this to hard an vnderstanding of this article about transubstantiation, when as the words of the Scripture might be expounded safely according to a more easie and true sense in appearance: I answer that the Catholike Church hath expounded the Scripture by the same Spirit of truth, whereby it was at the first deliuered.

Elym. All this will not elude the antiquity of this doctrine. For if transubstantiation were not alwayes held, why was the Masse called a sacrifice, the table an altar, the Minister a Priest? why hath it alwayes bene shewed to the people to be worshipped, and offered in one kind to the people, and carryed about with that reuerence, and the remainder of it kept for the same purpose in a Pixe to be ready vpon all occasions?

Paul. Wee doe acknowledge that very anciently theſe names of sacrifice, Altar, and Priest were vsurped, but not in your sense. The table of the Lord was called an altar, because the offerings of Christian people comming to the holy Communion which were brought for the reliefe of the poore, were layd vpon it, according to *Irenaeus*, who saith, that Christ by taking bread and wine taught the Disciples a new oblation of the new Testament, the first fruits of his creatures. In those Cannons, which are sayd to be the Apostles, it is ordayned, that nothing should be offered vpon the altar but waies of corne and frankincense, and in the 3

*Scot. in 4. dist. 11
qu. 3. art. 1.*

*Lib. 2.
Cap. 32.*

Can. 4.

Cap. 14.

Serg. Paul. *I thinke this point hath bene so scanned, that*
there

Serg. Paul. Be there any more points, the antiquist whereof you can

De Eccl. off. lib. I.
cap. 10.

can dispense, as you have done these?

Paul. Yes: the doctrine of Purgatory and praying for the dead, came in also long after the Apostles. The first that make mention of Purgatory, are *Tertullian* and *Origen*, whose authority is not so great, because the one was a Montanist Hereticke; and the other was condemned for many errors. In *Augustines* time, which was 400 yeares after Christ it was spoken of but doubtfully. *Whether there shall bee such a thing or no, it may be enquired, and either be found out, or be kept secret from some faithfull persons*, saith *Augustine*. And *Ierome* saith, that these things are to be left to the iudgement and knowledge of God. And *Gregory* the first, Bishop of Rome, who was later, Anno 600, saith, because we are redeemed, we have this benefit, that when we are taken away from the habitation of our flesh, we are presently carried to heavenly rewards. And the same *Tertullian* was the first, that spake of praying for the dead, who also confesseth, that if you require Scripture for it, you shall find none: but tradition shall be pretended as the increaser; custome the confirmer: and saith the observer of it. Yet it is to bee acknowledged, that euen the most approued of the ancient, haue prayed for the dead, as *Augustine* for his Mother *Monica*, and *Ambrose* for *Theodosius*: but doubtfully because without ground in the Word.

Elymas. Then I hope you will yeeld this to be more ancient, then your not praying for the dead, and your vtter denying of Purgatory, as an inuention deriued from the Heathen.

Paul. Their praying for the dead was not the same with yours: but either for the augmentation of their glory, who were in Heauen, as *Ambrose* hauing said, that *Theodosius* remained in the light, and gloried in the company of the Saints: yet he prayeth, *give perfect rest to thy seruant Theodosius*; or to expresse their affection, as *Augustine*, who saith of his mother *Monica*; *I beleue, that thou hast done what I desire, but accept of the voluntaries of my mouth*. Or if they thought them damned; they prayed for a mitigation of their paines; or holding that they might all bee kept in one common place, till the day of iudgement, as *Lactantius* sheweth

de

Enchir. c. 67. c. 9.

De Escl. 18. c. 21.

Greg. in Job 13. c. 25.

Tertul. de Cor. mil.

Crisost. l. 9. c. 13.

de diuin. dram. lib. 7. cap. 21. Iren. lib. 5. Th. 3 prayed for the hastening of their Deliuerance. They prayed not for soules in Purgatorie; neither did they, which held Purgatory, beleue, that veniall sinnes were there done away, and temporall punishments satisfied for, till after Anno 1000, as your Church now teacheth; and therefore, euen these points, as you hold them are new, and vnthought of by antiquity. And seeing no such custome is grounded vpon the Word of God, as *Tertullian* hath confessed, our denying thus to pray is more Apostolicall, and so more ancient then either yours or theirs.

Serg. Paul. But thus you will make the Church in the time of these holy Fathers to haue bene no true Church, and then no true members, whom we all yet haue in high esteeme.

Paul. It doth not follow, because they erred in one thing in practice, through too much affection, that they were no Church: for it is not any error, that ouerturneth the Church; but errors razing the foundation, as hath bene before declared.

Elymas. But these holy Fathers vsed the same things about the seruice of God that wee doe, as holy Water, and Chrisme, both to the sicke, and to the baptized, and Exorcizing, and Crossing, and honoured the Saints departed with going to visit their Reliques, and praying vnto them, and commended a Monasticall life, and confession to a Priest, and workes of penance, wherein the very life of our Religion consisteth. And therefore if we be no true Church, they were no true Church neither.

Paul. Although there were some tincture of these superstitions in the Church in the dayes of the holy Fathers: yet there was great difference betwixt them and you herein. They vsed the Crosse, not for any confidence they had in it, but as a signe of their profession, as *Arnobius* testifieth, saying; *We doe neither worship, nor wish crosses*. And *Ambrose* speaking of *Helena*, who found the Crosse of Christ, saith, *Shee found the title, and worshipped the King, but not the wood*. For this were a Gentile error, and a vnnity of the wicked. They appointed the sicke at the beginning of their sicknesse in the

part

Arnob. l. 8.

Ambros. de Obiit. Theodos.

part grieved to ease them, as *Gregory Taronensis* saith. *Hist. Franc. l. 6. c. 7.* But you to conferre grace at the end of sickness, when there is no more hope of life. They did not pray to the Saints departed, as able to heare them; but in their soliloquies by way of confabulation through a *Prosepopia*. For they held, that the Saints departed could not heare them: witness Saint *Augustine*, who to proue, that they know not what is done, or said here, bringeth in that place of *Esai. 63.* Abraham knoweth vs not: and 2 *King. 22.* I will gather thee to thy Fathers, that thy eyes may not see the evil to come. And they did commonly hold then, that all the faithfull departed remained in some secret place out of heaven, where they had not the sight of God; as *Iren. l. 5. Iust. Martyr. qu. 60. & 76. Orig. Hom. 7. in Leuit. Chrys. Hom. 38. in 1 Cor. &c.* And for worship they gaue them none, neither *Doulia*, nor *Latria*. For so saith the same *Augustine*. They are to be honoured for imitation, not bee worshipped for Religion. And he useth the very word, expressing *Doulia*. We honour the Saints with charitie, not with seruice. Neither did they vse praying to them in their publike seruice. For so also Saint *Augustine* saith. The Martyrs are named at our sacrifice, as men of God, that haue overcome the world, but they are not called upon by the Priest that sacrificeth. But you pray vnto them in all your Liturgies, and worship them with *Doulia*. And for all other things by you alledged, though they haue been anciently vsed, yet their beginning is not vnknewne vnto vs.

Elym. But you haue not yet answered my argument, proving, that our case and theirs is all one. For admit, that there were some little difference, yet this cannot conclude against vs, as no Church, if they were a true Church, seeing we agree together in one kinde of seruice.

Paul. They agreed not with you in errors against the foundation, and therefore were not implicated in the same danger, as euē in this about the Saints departed, where the chiefe danger lyeth, viz. in worshipping them, and trusting to them, as to Mediators, that shall preuaile, and that haue power to helpe. But you shall not thus put me from the first

L. de Cura. pro mort. c. 13.

Aug. de vera relig. 55.

Aug. de Ciuit. Dei lib. 22. c. 10.

first thing propounded: viz. to shew the beginning of these superstitions. Pope *Alexander* first instituted Holy Water, Anno 115. *Sabel. Tom. 1. Concil. Pope Higinius* Chrysme in Baptisme, Anno 141. *Euseb. lib. 4. c. 10.* An Exorcist was first ordained by Pope *Caius*, Anno 183. *Sabel.* The signe of the Crosse was not vsed, but for signification 300 yeares or if for blessing, with inuocation vpon him that was crucified, the trust not being in it, but in Christ crucified. A materiall Crosse or Crucifixe, was not set vp till 400 yeares after Christ: neither was it appointed, till Anno 710, when the *Trullan* Councell ordained, that Christ should bee pictured hanging vpon the Crosse. The first Crosse erected in England, was Anno 635, in the time of King *Oswald*. In the first *Carth.* Councell, Anno 409, the worshipping of Saints Reliques, is declared to be heathenish: and supplication vvas made to the Emperour, that Reliques should be abolished. In a Councell at *Laodicea*, Anno 368, the worshipping of Angels is condemned, as horrible idolatry. *Petrus Gnaphens* is noted to bee the first, that brought inuocation vpon the Saints into the publike seruice, Anno 500: and at euery turne the mention of the Mother of our Lord. And about Anno 600, Pope *Gregory* the first appointed your Liturgy with prayers to all the Saints, as now it is. *Anthony* was the first that renouncing the world, led a solitary life in the Wildernesse, because of the hot persecutions of the Church, Anno 300. For so *Frising* saith; These were in those dayes famous Princes of Christs Kingdomes, Paul and Antony the first Eremites. And *Basilins* first built Monasteries: for hee saith that the *Neocesareans* objected vnto him the newnesse of a Monasticall life. *Eustatius* an Hereticke extolled a Monasticall life, and condemned mariage, holding it necessary to saluation, to forsake all and to turne Monke. Against him a Councell was assembled at *Gangra*, Anno 324, and his opinions were condemned, where they professed, that they honoured true Virginitie, and withall the chaste bond of marriage, &c. Auricular confession to a Priest began not, till Anno 800. It was first appointed in *Concil. Cabilonensi* 2. c. 32. and *concil. Mogunt.* in the time of *Gregory* 4. c. 26. Before if it were

Cap. 82.
Policron l. 5. c. 12.
Can. 15.

Niceph. l. 15. c. 28

Lib. 4. cap. 5.

1. 1. Epist. 63.

Chrys. hom. 4. de Laz.

Scal. paradisi Grad.

Chrys. in Matth. Hom. 55.

were vied, yet it was not intoynded, yea, warning was giuen against it. *Chrysostome* saith; *Take heed that thou tell not thy finnes to man, lest bee vpbraid thee; but shew thy wounds to the Lord, that hath a care of thee, that is gentle, that is the Physitian.* And *Iohannes Climacus*, An. 580. *Before all things, let vs confesse our finnes onely to the Lord our iudge, and bee ready at his command to confesse them to all men.* And with confession began workes of penance. For before, *Chrysostome* speaking, how a man might attaine peace with God, saith; *Hee hath not command: d thee to passe over the Mountaines, to sayle ouer the Seas, to digge so much ground, to remaine fasting, or to put on sackcloth; but to giue of that which thou hast vnto the poore.*

Serg. Paul. But seeing you acknowledge most of these things to be very ancient, and the Fathers which subscribed vnto them with the Church in their dayes, to be the true Church of God: *Why haue you utterly abolished all these things? Had it not been better to haue restored them onely to that state wherein they were in the time of the Fathers, cutting off the accessions that haue since been made?*

Paul. No, by no meanes, for it would not haue bene so safe to hold theie customes after their manner, seeing they haue since proued rootes of most pestilent weeds, left in time, there should bee danger of the same euils comming on againe. Euen as it is no wisdome in taking away B. yars and Thornes off a ground, to preferue the rootes still. For from their praying for the dead to expresse their affection, if happily they might increase their ioyes, or mitigate their paines, sprung an opinion of a third place, wherein the soules of the faithfull are tormented, but may bee holpen out by praying for them. From viuing a crosse in the aire for commemoration of their Christian profession, sprung confidence, and adoration of the Crosse. From mentioning the Saints departed ouer their altars, praising God for them, sprung praying vnto them. From annoiing to heale sicknesse of the body, sprung annoiing to conferre grace to the soule. From a Monasticall life taken vp for necessity, sprung vp an opinion of the necessity of a Monkish life in all, that would be perfect, and of the merit thereof.

Serg.

Serg. Paul. You haue not yet shewed the first broaching of this doctrine touching freewill, iustification by workes in part; vncertainty of faith, of perfection, the merit of workes, and of workes of supererogation: nor of Christs satisfaction onely for eternall punishments, which you shewed did chiefly pull downe the foundation. I pray you therefore now shew the beginning of these points also.

Paul. This whole brood was hatched almost at one time, viz. of the Schoolemen about Anno 1200, or of the Council of Trent, Anno 1500. That man hath freewill to delire to turne vnto God, as one wounded and halfe dead hath to be succoured, was vtterly reiected by the Fathers, especially after that occasion was giuen by *Pelagius* an Hereticke, to looke more narrowly into the truth hereabout. Before, they speake somewhat vncertainly; but then *Augustine* saith; *Freewill anaileth to nothing but to sinne.* And againe, *A holy thought, a good purpose, a godly counsell, and every motion of a good wil is from God.* And againe, *freewill anaileth to nothing but to sinne.* And with him consenteth *Ierome* against *Pelagius*: and *Prosser*, and *Chrysostome* who saith, that wicked men are altogether dead. Yea, to the dayes of *Bernard* the same was held. For he saith, *We haue power to will, but neither good nor euill: to will good is a profect, to will euill is a defect. O. r freewill maketh vs willing, but grace well willing.* And nothing is more frequent amongst the Fathers, then to teach; that whatsoeuer proceedeth from a naturall man is sinne. Heare *Ierome* for all, who saith, *without Christ all veritie is vice.* This point then is not yet foure hundred yeares old.

Elymas. Nothing was more frequent in the mouths of the Fathers before *Pelagius*, then freewill. *Iustin Martyr* saith, that there were nothing in men worthy of praise, if they had not equall power to turne themselves either way. *Irenaeus* saith; Man hath power to choose, euen as the Angels. Wherefore their impugning of freewill afterwards was to bee imputed to the heat of their opposition made to *Pelagius*, who taught that men had power to turne to God, and to keepe his commandments out of the liberie of their freewill.

I 2

P. AN.

De Sp. & lib. c. 3.
de dogmat. Ec-
clesie c. 27. Cont.
Epist. 2. Pelag.
l. 3. c. 8.

Barn. de gra &
lib. arbitrio.

Ieron. in Gal. c. 3.

Apol. i.

Lib. 4. c. 71.

Paul. That which you alleage touching their oppugning *Pelagius*, may much more truly bee applied about their sayings, wherein they seeme to be for the freedome of mans will: for they had to doe with the *Marcionites*, and *Manichees*, who held a necessity of all things whereby men were carried either to good or euill; and hence it came to passe, that they vttered such sayings as these: but when they saw the danger of the Heresie touching free will ensuing, they laboured by speaking against it to quite themselves from the least aspersion this way.

Serg. Paul. And truly this is most likely: for the proper time for a man to expresse what he holdeth, is then, when disputation is moued about it, whereas he speaketh not so warily at other times, when he feareth not that any bold will bee taken vpon his sayings against the truth. And I am the rather perswaded, that they were against all liberty of the will vnto good, because they so conscientiously taught, that every thing proceeding from a naturall man before his conuersion is sinne.

Paul. Touching iustification by workes, or by inherent righteousness, and not onely by the righteousness of Christi imputed by faith, none euer taught it, till *An.* 1500. For Christi righteousness onely hath euer beene relied vpon by the Fathers: *Ierome* saith, *Christ hath so received the name of sinne, as we are made the righteousness of God in him, not ours, nor in vs.* *Ambrose* saith, *This is appointed of God, that he which beleaueth in Christ should be saved without workes, having his finnes freely forgiven through faith only.* And *Crysostome* saith, *So soon as a man beleaueth, he is iustified.* *Bernard* saith, *Another mans righteousness is assigned vnto man, because he wanted his owne, the satisfaction of one is imputed to vs all.*

Elym. But there is a double iustification: the first, which is onely by faith, and hereby a man passeth from the state of sin into the estate of grace: and the second, which is by inherent righteousness, whereby a man of iust becommeth more iust and worthy of heauen. And of the first of these onely the Fathers spake, not of the other.

Paul. They could not well speake of that, seeing it was vnkowne in their dayes, and long since inuented. And touching

Ieron. in 2 Cor. 5.

in 1 Cor. 1.

*In Rom. 3.
Hem 7.
Epi. 190.*

touching the merit of the best mans righteousness. *Bernard* doth vtterly deny it, saying, *The merits of men are not such, as that for them eternall life should be due of right; for so as that God should be vnjust, if he did not therefore bestow eternall life: for to say nothing, that all our merits are Gods gifts, and so man is for them a debtor vnto God, not God vnto man; what are all merits to so great glory? Wherefore if meriting bee spoken of by the Fathers, they meant nothing else but to preuaile or obtaine, or else they called good workes merits, to set forth their dignity in respect of the diuine acceptance, that men might be encouraged hereunto.*

Elym. You doe altogether peruert their meaning: for they taught good workes in the regenerate to be properly meritorious, seeing perfect righteousness according to the law is worthy of heauen, and such righteousness they taught, that men through the grace of God inabling them, did attaine vnto in this life, yea and that they could doe and did more then the law required, and so merited for others also.

Paul. You doe most impudently wrong the Fathers: for none till about 1000 yeares after Christ, taught perfection of degrees in this life, but onely perfection through Christ, and a comparatiue perfection, some exceeding others; but altogether against it. *Saint Augustine* saith, *Charity, that cannot be increased is in no man here, and that which may bee increased is in infants, because it is less, than it ought to be, by reason of which faults there is no man iust and sinless nor, by reason of which faults no living man shall bee iustified in the sight of God.* And *Ierome* saith, to affirme that any man liueth so, as that he is without sinne, is to take man out of man, and to affirme that a man in the body is without the body, and rather to wish then to teach. And if they held, that no man can perfectly keepe the Law, then it is certaine, that they taught not, that men could both doe all that the Law requireth, and more also. If then they haue spoken any thing, wherein they may seeme to be for supererogation, it is to be vnderstood either of outward things, or of some speciall commendable thing, which is not commonly commanded to all, but commended to some. And so their doing more then is required was onely with

*Bernard Ser. 1.
de Annun.*

*Epi. 19. ad
Hieron.*

*Ieron contra Pe-
lag. Epi. 7.*

Hom. 3. in 1. Cor.

reference vnto others; who did not likewise as not hauing that particular gift, or in externals, wherein *Chrysostome* sayth, *even the Philosophers exceeded the Commandement of God.*

Serg. Paul. *I like this your interpretation of the Fathers very well, and am hereby perswaded, that both perfect keeping of the Law and workes of supererogation are necessities. Proce. d therefore to uncertainty of faith.*

Aug. Tract. 75. in Johan.

Paul. This uncertainty was not determined, nor certainty of faith condemned, before the Councell of Trent Anno 1500. The Fathers are most plaine for assurance by faith. *August.* sayth, Christ is now in vs, and we in him, but we beleene this now, then wee shall know it, although we know it now also through beleauing; but then we shall know it by beholding it. *Gregory* sayth, *The soule that thirsteth after God as first pricked with feare, then with love, but when feare hath bene consumed with long anxiety of sorrow, a certaine security of presumption of pardon doth arise.* And *Chrysostome* sayth: *The supreme Essence, which doth also bestow what is promised, testifying vnto vs, who can any more doubt of this dignity hereafter?* And *Bernard* exhorteth to beleue without doubting, *Whatsoeuer soule of yon feeleth at any time in the secret of his conscience the Spirit of the Some crying Abba. Father, let it presume that it is beloued with a fatherly affection, and beleene, doubting nothing.*

Regist. lib. 6. c. 187.

Hom. 14. in Rom. 8.

Bern in Cant. Sermon. 8.

Elym. They meant nothing else, but certainty on Gods part, but because man is mutable, and all promises runne vpon condition of his perseuerance, they haue plainly taught elswhere, that none can be certaine by faith. Heare *August.* for all, who sayth. *Who of all the multitude of beleeuers can presume that he is in the number of beleeuers as long as he is in this morality.*

Paul. They spake in this manner to preuent carnall security, which followeth vpon presumption, but they neuer impugned, but encouraged to assurance by faith.

Serg. Paul. *There remaineth now onely one point, wherein I desire to heare you speake, viz. that of satisfaction.*

Paul. And this is none of their least errors, that Christ satisfied onely for eternall punishments, but for temporall due vnto vs for sinne we our selues are to satisfie: for as it is a plaine

plaine derogation fro the dignity of his passions. Touching this therefore I say, as of the former point, it was not taught anciently, but the plaine contrary: *Tertullian* sayth, *Guiltlesse being taken away, the punishment is also taken away;* and that he may not seeme to speake of eternall punishments onely, hee nameth death, according as it was threatened, *In the day that thou eatest of it, thou shalt dye the death,* which death here comprehendeth all punishments. And *Saint Augustine* sayth, *Christ by taking vpon him the punishment, and not the fault, hath done away both fault and punishment:* and elswhere more expressly; *Christ had two good things, righteousness, and immortality, wee two euill things, sinne and mortality: the one heeooke vpon him, the other hee did not, and by taking vpon him the one, hee freed vs from both.* As for satisfaction required of vs, it is not, as he sheweth, for punishment, but to shew our repentance by our outward actions. So that according to *August.* wee are deliuered from mortality as a punishment, and not only from hell fire.

Tertul. de Baptis.

Gen. 2. 17.

Euchir. c. 70.

Aug. de verb. Dom. Ser. 37.

Elym. Howsoever you seeme to make these learned Fathers to speake, it is plaine, that they meant onely eternall punishments, borne by Christ for vs. And therefore they doe vually speake of workes of penance and almes, as hauing force to purge and wash away sinne. *Chrysostome* sayth, *The common Lord of vs all, desirous to haue all our sinnes washed away, hath inuented this cure, which is made by fasting.* And *Proper* sayth, *Almes cleanse the whole man.* And *Celsarius* sayth, *that a man who by sinning hath lost himselfe, doth againe redeme himselfe by his satisfaction.*

Hom. 1. in Gen.

Lib. de promiss. et prae. part. 2. c. 2. Hom. 1.

Paul. Where is there a word in all these touching satisfaction for temporall punishments? It may rather bee inferred, if these speeches be strictly taken, that wee are able to doe something to deliuer our selues from sinne, both in respect of guilt and punishment temporall & eternall. Wherefore it must needs be yielded, that these things were spoken improperly, that being ascribed to the instrument or means, which is proper vnto Christ. Satisfaction therefore, as it is now taught in your Church, is rather to bee referred to the Lateran Councell, Anno 1215; wherein the

the sacrament of penance was established, an appendix whereof is satisfaction.

Elym. Because you have spoken of the sacrament of penance first appointed in the *Lateran* Council, I will lay hold vpon the occasion to put you to proue the nouelty of the seuen sacraments: for if seuen haue bene anciently acknowledged, this is not so new, as you would make the world beleue.

Paul. I am very willing to follow you herein, and let the issue rest vpon my prouing your seuen Sacraments to be nouelties. I say then, that this number was not knowne, nor acknowledged by antiquity, but was first taught by *Peter Lombard* and the Schoole-men following him, about 1000 yeares after Christ. *Saint Augustine* sayth, the Sacraments of the New Testament are most few in number. *Isidore* An. 600 sayth, The Sacraments are Baptisme and Chrisme, and the body and blood of Christ. And *Pascasius* Anno 900; sayth likewise.

Elym. They say, these two are the chiefe indeed, but they exclude not the rest. *Hugo de Sancto Victore* teacheth seuen sacraments, and of them he saith some are the principall, wherein saluation standeth, viz. Baptisme and the Supper of the Lord; the rest though they bee not so necessary, yet they profite vnto sanctification. And I could easily shew, that the ancientest Fathers haue called euery of these Sacraments.

Paul. I grant you without shewing, that they called them sacraments, and so they called any holy signe, according to *Augustines* definition; Every holy signe is a Sacrament. But that there are any more, then two, properly so called, they neuer taught, and euen your *Hugo*, who acknowledgeth 7, can be no ground for your 7, for he reckoneth not penance for one, but the water of aspersiō. And the very Schoolemen deny the rest to be sacraments, properly so called. *P. Lombard* denyeth Matrimony to be a Sacrament properly and vniuocally with the other sacraments, and *Durand* likewise vpon that place. The same *Lombard* denyeth ordination to bee properly a sacrament, and *Alexander de Hales*, and *Thomas Aquinas* vpon that place, &c.

Serg. Paul.

Epist. 112.

Lib. 6 Originum
c. 19.
Pass. de Carna.

Lib. de Sacram. 7.
part. 9. c. 6.

August. Epist. 5.

Lib. 4. 20.

Lib. 4. dist. 24.

Serg. Paul. This your dispute about the Sacraments hath brought to my mind another point yet untouched about the holy Scriptures and Traditions. Can you shew that it is a novelty to hold, that together with the Canonical Scriptures, Apocryphall bookes are to be receiued, and unwritten traditions, as a rule of our faith, or hath it ever bene held thus?

Paul. It is a novelty to hold, that the Scriptures doe not containe in them all things necessary to saluation, and that Apocryphall bookes are to be receiued as Canonically, and that traditions are necessary to saluation. For the Fathers sought to hold all men onely to the Scriptures: *Chrysostome* saith, If any thing bee spoken without Scripture, the thought of the bearers limpeth, sometime yielding, and sometime doubting. And againe, If ye heare any saying, I haue the holy Spirit, but not speaking out of the Gospell, bee speaketh of himselfe, and the holy Spirit is not in him. So *Basil*, reg. Mor. 8. & 28. Epist. 80. And touching Apocryphall bookes, *Cyrius Hierosolym*, sayth; Haue nothing to doe with Apocryphall bookes, but read the canonically which are confidently read in the Church. The Apostles and first Bishops were much wiser and more religious then those, who deliuered the Scriptures vnto vs. Doe not thou therefore, (seeing thou art a child of the Church, goe beyond their bounds). *Athanasius* sayth, There are 22 bookes of the old Testament (Canonically, but there are other bookes which are not Canonically, which are onely read of the Catechumeni, as the bookes of Wisdome, Ecclesiasticus, &c. *Ierom* calleth the History of *Susanna*, of *Bel* and the Dragon fables, and saith the same was the opinion of *Eusebius*, *Apollinaris*, *Methodius*, &c. *Baruch* was not receiued as Canonically till the Council of Florence, Anno 1439. And touching vwritten traditions, they receiued none of old, but either such as were consonant to the holy Scriptures, which were written in sense, though not in word, according to *Augustine*, of which was the baptisme of Infants and not to rebaptize: or customes in indifferent things according to *Tertullian*, who saith, 'Dost thou not thinke what is so lawfull for euery faithful Church so conuenient and consistent that which agreeth to God, amiable to discipline, and proficeth to saluation?' And these by the practice of your owne Church may

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Rom. i. in Psal.
95.

Serm. de S. Sp.

Calce. 4.

Athanas. in Synop.

Praefat. in Den.

De Gen. ad lit.
lib. 10 c. 23.
Tertul. de Corin.
c. 23.

may be left off again. For the thrice dipping in Baptism, standing in time of prayer vpon the Lords day, tasting of milke and honey in Baptisme, &c. anciently receiued, are now abrogated, and not held to bind.

Eijm. I could reioyne with you about this argument, and bring many passages of the Fathers shewing their high esteeme of traditions: but lest these disputes should proue tedious to this noble person, and that he may not, being fascinated with that which you haue said, incline to your colourable Heresies, I say that all, which you haue produced to disgrace the Catholike Religion as nouell, are nothing but cauls. For if our Religion be new, and so faire degenerated, as that the foundation is hereby ouerthrowne, there was no Religion, and so no true Church of God in the world for many hundred yeares, seeing by your owne confession, the Church which was about 1000 or 1300 yeares agoe, had many customes, and held many things which you doe not at this day. And with what face then can you alledge them, as being on your side so commonly as you doe, as though your Church were all one with theirs, when as it is plaine to any that will vnderstand, that they are our Fathers, and not yours; and such as suffered death, our Martyrs, sealing vp with their blood the Romane Catholike Religion, and not your new deuised way of seruing God without crossing, Chrysm, Holy water, Prayers for the dead, deuotion to the Saints, &c. and full of carnall liberty, in all things pleasing to the flesh, as mariages of Priests, and worldly liuing of all, without any renouncing of secular affaires for the seruice of God, and repenting only with a little griefe, no workes of penance being after required, with many other points of licentiousnesse. If any held with this Religion in all these points, tell who they were, when and where they liued, if you can, till within these hundred yeares, and that is as late as the newest of our points, to grant you your owne saying.

Raul. Neuer were any so rashly to be taxed for cauil-ling, as you: for what can it else bee, when all your points, in that manner you hold them, haue bene plainly shewed

to bee new, to fly to this generall reason for enation? The Church in the time of these ancients, was the same with ours in all matters of faith, as I haue fully declared, neither can a few ceremonies since, more corrupted, and therefore by vs abolished, estrange our Church from theirs, no more then the breaking downe of the brasen Serpent, and seru-uing God without it in *Hezekiah's* dayes, estranged the Church then from the Church in the time of *Moses*. As for the holy Martyrs, it is a most vaine bragge that they sealed your Religion with their blood, which was not then in question. It was rather our Religion, that they sealed, seeing they commonly suffered for such zeale to Christ, as that together with him they would not worship Idols, as we also refuse to doe. For holding the same points with vs in euery particular, it is not necessary to shew any that did, it is sufficient to proue our Religion true, and Apostolicall, to haue shewed the rising vp of all those rites, that we haue done away, to haue bene long after the Apostles dayes. And for carnall liberty, whereby you seeke to disgrace the truth, herein you blaspheme the very liberty of the Gospell, after the manner of the malicious Pharisees, who cryed out vpon Christ; *Behold a glutton, and drinker of wine, a friend of Publicans and sinners.* When hee did no more then hee might in taking liberty herein. For euen so wee maintaine liberty of mariage to all men, and reiect your superstitious auerities; because mariage is honourable amongst all men, and wee would not through a multitude of obseruances make Christs easie yoke and light burden, heauy, like to that vnder the Law, of which Saint *Peter* complaineth that it was such, *that neither we, nor our Fathers were able to beare.* And if experience may be heard, this your taking vpon you to be stricter then God, shall bee abundantly conuincd to open a farre wider gap to licentiousnesse, seeing all he world ringeth of the carnality, vncleannesse, and dissoluenesse of your very vocaries and Priests, and of *Rome* it selfe aboute all. And it is obserued, that your very Confessions and appointments of penance is turned into a fountaine of liberty, seeing more riots and disorders are against the time

Heb. 13.4.

A2. 15. 16.

of shrift in *Italy* comitted, then all the yeare before.
Serg. Paul. But can you not shew any that were of your reformed Religion for substance and matter of faith from the time of the ancient Fathers, till *Luther*. That was a very long distance of time of about 1000 yeares. Doe you hold that God was without a true visible Church all this time?

Paul. God was neuer without a true Church, neither was he hid long at any time: For till the Pope was made an Idoll, and idolatry with Images, and with the Masse tooke place in the Church, and the Virgin *Mary* was made ioynt mediator with Christ, it was a true Church, which was till about *Anno* 700. And when the Latine Church was by these abominations corrupted, the Greek Church still continued more sound: for they withstood the Popes supremacy, opposed images, held no transubstantiation; neither subscribed to the points maintained by the Romanists, till the Councell of *Florence*, *Anno* 1439, at what time I haue also shewed, how much this subscription was disliked by the body of that Church. So that if no where else, yet in *Grecia* the true Church was to be found, till then. But there wanted not oppugners of Images, and of the Popes supremacy in other places at the same times. The Councell of *Frankford* was famous for determining against Images, as I haue also declared. Betweene 700 and *Anno* 800 *Albertus Gallus* a French Bishop opposed himselfe against the Pope in his Legate *Boniface*, and with him one *Clement* a presbyter, and *Samson*, who were therefore excommunicated by the Pope, and imprisoned. And about the same time *Iohan. Maistroliu* and *Claudius Clemens* sent from *Scotland*, & first Professors of learning in the Vniuersity of *Paris*, denied to subscribe to the Romish superstitions. Betweene 800 and 900 *Claudius Taurinensis* Bishop of *Thurin* in *Piemont*, denied the Pope, to bee an Apostolike Bishop, for he is not, sayd he an Apostolike Bishop, that sitteth in the Apostolike chaire, but that fulfilleth an Apostolike office. He cast images out of the Church, and impugned the worshipping of the crosse. About that time were *Iob. Scotus* also and *Bertram* that denied the reall presence, *Anno* 847.

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Hist. Magd.
Cent. 8. c. 10.

Whiches wry
 to the Church.
 p. 386.

Thergandus Bishop of *Trenir* imueighed against Pope *Nicolas*, calling him Antichrist, for which he was excommunicated, and afterwards slaine. Betweene *An.* 900 and 1000, *Oisib* impugned the supremacy, and *Arnulphus* called the Pope Antichrist. Betweene *An.* 1000 and 1100, *Bernigarius* impugned the reall presence, of whom I haue already spoken. About that time *Leobertus* an Archbishop in France was of the same opinion. Betweene *An.* 1100, and 1200. A certaine Bishop of *Florence* preached, that Antichrist vvas come, in the time of *Pascalis* the second. Also one *Francis* an Abbot, and *Petrus de Benis* a Priest, impugned the reall presence, with many other Popish points: and *Bernard* is famous for many points against Popery. Betweene *Anno* 1200, and 1300, *Gulielm. de Sancto amore*, was banished for an heretike and had his bookes burnt; and *Robert Grosset* Bishop of *Lincolne*, greatly opposed the Pope. Between *An.* 1300 and 1400, was *Iohn Wickliffe* professor of diuinitie in *Oxford*, who opposed the Pope in sundry points. And out of Greece came diuers by reason of the Turkish tyranny, amongst whom *Adarsilins Pataninus* was of most note: he maintained that the Pope had no power ouer other Bishops, much lesse ouer Kings. *Arnachamus* an Archb. in *Iceland*, and *Iohannes de Rupefissa* were of the same opinion also. And after this *Iohn Huse*, and *Ierome* of *Prague*, with almost all the country of *Bohemia*, were famous for standing for the truth.

Serg. Paul. But these were but a few in an age, neither could they make a Church: how hapned it, that there were no more till *Wickliffes* time?

Paul. Where Bishops and learned teachers haue been stirred vp to stand for the truth, there is no doubt, but as lights of the world they did inlighten many more, though they be to vs vnknowne. Neither was the mysterie of iniquity growne to that height till about *Wickliffes* time, and the dayes of the succeeding Worthies, so that the Romane religion was not altogether so dangerous: but now they being almost quite gone from Christ, their superstitious deuotion increasing towards the Virgin *Mary*, and the rest of the Saints, satisfying for a mans owne sins in part, being taught, and

Auentin. Regi.
nolu. lib. 2.

W. b. i. b. i.

Hist. Magd.
Cent. 11.

Hist. Magd.
Cent. 13. c. 12.

Hist. Magd.
Cent. 14.

and the merit of workes, and freedome of will set vp, and the assurance of faith condemned, and such horrible idolatry with the Masse more then euer committed, they which had the Spirit of God in any measure within them could no longer forbear, but in great companies vterly separate from the Church of Rome, lest whilst they would bee worshippers of Christ, they should become limmes of Antichrist, to the destruction of their soules.

Elymas. Nay rather are ye now become limmes of Antichrist, by following *Martin Luther* a Monke, that brake his Vow, and married a Nunne, & was of a notorious wicked life, and had consulation with the Deuill, and so went to the Deuill at the last: and by following King *Henry 8*, a man so sensuall and tyrannicall; for these and such like were your leaders to this Schisme, and not any good Spirit, as yee pretend.

Paul. In seeking to wound the truth through the sides of these men, you doe but according to your accustomed manner, it being one of the Pillars of your Religion, to lay slanderous imputations vpon your Aduersaries, as a late Writer of ours hath notably shewed. But as for *Martin Luther*, it is well knowne, that he was a man of great zeale for the truth, and succeeded accordingly; your Pope and all your power not being able to lay violent hands vpon him, but that hee was preferred to dye in peace. If there were any thing taxable in him, in what holy man hath there not bene likewise it is no prejudice to the truth, which hee stood for: no more, then *Saint Pauls* forepassed persecuting and blaspheming was to the Gospel. And for King *Henry 8*, God can vse any instrument to beat down the pride of such an enemy as the Pope, as he vsed *Nebuchadnezzar* to chastise idolatrous *Judas*, and the Syrian Presidents, and Romane Emperours, to destroy Christs enemies, and to abrogate the legall seruice by burning vp the Temple, and yet this made nothing the more for the credit of the Iewes Religion, or discredit of the Christian thus aduanced. But because you haue giuen mee so iust occasion, I say that if the wickednesse and miserable ends of chiefe erectors of any Religion,

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Willielm Tetra-
stus. Papismi.

be an argument of a bad religion, as vndoubtedly it is, the Religion of the Church of Rome is abundantly convinced to bee such; seeing so many Popes haue bene so notoriously wicked, and perished so miserably, and such apparent iudgements haue bene executed vpon others, that hath holpen to aduance it. *Gregory* the third, who drew vp the Popedom to such a high pin, was a most wicked man: for when *Phocas*, who had murdered *Maurice*, and was therefore greatly taxed by the Patriarke of Constantinople, for which hee was much offended with him, hee sent his image to Rome, and *Gregory* received it honourably, and flattereth with this parricide, but inioyed not long the honour of vniuersall Bishop thus attained, for he dyed within nine moneths after. And *Phocas* the founder of the primacy proued soone after a steechfull beast, cruelly murdering many of the Nobles, rauishing many Matrons and Virgins, wallowing in dayly drunkennesse, and accordingly was rewarded. For hee was taken by *Priscus*, and *Heracleon*, and his hands being first cut off, then his priuy member, he was beheaded, and his body burnt in a brazen Bu'l, and all his posterity destroyed with him. *Siluester* the second was a Coniurer, and was slaine by the Deuill, when he was saying Masse in the Chappell of the Croisse of Ierusalem. *John* the 13 committed Incest with two of his Sisters, and was slaine at the last in the act of Adultery. *Gregory* the seventh put out the eyes of *John* the 15, and killed him with famine in the Castle of *Saint Angelo*, that he might reigne in his stead; and hauing laboured mightily to aduance the papall Sea, he was shortly cut off by a sudden death, and his body was drawne by the feet through the streets, and pierced with speares by the Romanes. Whereupon the History called *Fasciculus temporum*; noteth, that the Bishops of Rome were now aduersely faine, as in the *Primitiue Church*, but were not made *Martyrs* as they, there was the like done, but not the like cause: they suffered, as *sheepes* following the *Lamb* Christ, these as *rauing Wolves* attempting a new Empire. *Gregory* the ninth dyed in despair. *Boniface* the eighth dyed of madnesse. *Paul* the second, hauing ioyed as much as euer did *Heliogabalus*

Platina.

Pompon. Latius
Paul. Diacon.H. Barus Supplem.
Chron. Naut.

Iob. Martini.

Fascic. Temp.
Olibo.

Plat. vit. pontif.

balus

*Paulus,
Natalicmes
Hijl. l. 4.*

*Napier
Reuel. p. 138.*

balus dyed of an Apoplexy. *Alexander* the sixt committed Incest with his owne daughter, whom also he married to his sonne, and was at the last poysoned by him. *Pius* the fourth dyed in the very bosome of his Concubine. *Paul* the third, when he had waxed old in a filthy course of life, dyed, crying out, my sinne is alwayes against mee. And what should I reckon vp more: who lo desireth to read further of them, let him looke into *Tolamus Dan. part 2. p. 407*: and *Parker* of the Grosse, who sheweth what whores, and *Ganimedes* by name, seuerall Popes haue had, *Sorgius* had *Marxsa*, *Gregory* the seuenth, *Maximilian*. *Alexander* the sixt, *Lucretius*: all their daughters or Sisters. *Sextus* the fourth had for his *Ganimedes Rarius*. *Julius* the second, *Germanus*. *Leo* the tenth, *Hypolitus*. *Inlinus* the third, *Innocentius*, &c. And *Napier*, who in his exposition vpon the *Revelation* reckoneth vp the number of most notorious wicked Popes. There haue bene thirteene adulterers: Three common Stewes-haunters: foure incestuous persons: eleuen Sodomitall persons: seuen creators of Stewes, and two and twenty Necromancers. And *Henricus Echardus*, who in his booke called *Papa Pharisaeus* reckoneth vp the vilest heresies, wherewith Popes haue been tainted. Some Sadduces, some Montanists, Arrians, Nestorians, Eurychians, and Epicures, and patrons of wickednesse. *Innocent 4*, defended for gold any luxury in the Clergie. *Sixtus 4* gaue liberty of Sodometry to the Cardinals. *Alexander 4* sent into England for money, absolution to all periured and wicked persons.

Serg. Paul. Are these things true? is it possible, that so many monsters should sit in the Apostolike chaire? yet it is true, the office doth not priuiledge from sinne, else *Iudas* being an Apostle should not haue been a Demill. As *Iudas* therefore was no preiudice to the Apostolick office, no more it may beare some wicked Popes to the religion by them maintained. Else by the like reason the wickednesse of some of your Bishops or Ministers would be an argument against your religion.

Paul. For the truth of these things I haue alledged my authors; who in these sisting times would not haue written thus, if they could haue been disproued. And howloener the wicked-

wicked-

wickednesse of ordinary persons of the Clergy or Laity cannot minister an argument against their religion; yet when one, that is aboue all, & as an Oracle, giueth Edicts to all, and guideth the ship as he pleaseth, is notoriously wicked: there needs no greater argument of a wicked religion. Because the religion professed by vs is not founded vpon the Bishop or Minister, but vpon Gods Word; but the religion of the Church of Rome is founded vpon the Pope, seeing it is their common Plea, that their Church is founded vpon *S. Peter*, and his successors. Such then as the Pope is, such must the religion built vpon him needs bee; for so much as the building alwayes standeth and falleth with the foundation. It is a silly shift to say, he may erre, as he is a man in manners, but not as Pope in doctrine. For what ground can there be, that the holy Ghost will dwell to direct in the truth vpon all occasions, in a nasty sty of vncleane spirits? For how is the holy Spirit, if not by abominable finnes, quenched and chaced away? It is a priuiledge of such as feare God, to be directed in the right; and not of *Balaams*, or *Cainabos*, though they might extraordinarily prophesie as *Balaams* Asses spake, *Elymas*. You must not thinke yet to beare vs down thus, as Antichristian and abominable in our religion: no, no, although all were, as you haue said, yet wee want not the strongest argument of all, which must stop all mouths, the very finger of God, which hath often manifested it selfe, miracles wrought at Saints sepulchres, and images, by exorcising of Priests to the casting out of Demills, by Crosse, and Holy Water, vvhich haue often put the Deuill to flight; and almost all points of our religion haue bene confirmed by miraculous reuelations, to some holy persons of vnspotted credit, who haue vpon their faith affirmed the same.

Paul. These miracles make much on your side indeed, to proue your religion Antichristian, and your Pope Antichrist, seeing it is said, that he should come with lying wonders, and should cause fire to come downe from heauen, to the seducing of many. Miracles indeed had their use in the first propagating of the Gospell: but they were for vnbeleeuers, since they haue ceased as needlesse, euen as (to vse the

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Psalm. 119.

*Thef.
Reuel.*

1 Cor. 14.

Deut. 23.

similitude of *Gregory*) the husbandman having newly planted an Orchard, watereth it: But when it is well rooted, hee watereth it no more. If any giue a signe amongst the people of God, to proue any new matter in religion, not propounded in the vwritten Word of God, hee is pronounced a false Prophet. Moreover, many of your miracles haue been proued coolenages, by which we may ghesse what the rest are: and for reuelations, they may well bee counted rather delusions of Satan, who is ready to tempt men according to their humours, and superstitious Monkes to more superstitions.

Mark. 16.17.

Serg. Paul. *Are miracles then of so little force now? What meaneth our Saviour Christ when hee maketh this a signe of the true faith?* He that beleeueth, these signes shall follow, he shall cast out Devils, lay his hands vpon the sicke and heale them, &c.

Paul. Miracles were very frequent indeed then, as was needfull: but it was not to bee expected, that these signes should follow alwayes, when al countreys and Nations being conuerred, the truth had gotten other sufficient testimonie without signes. Onely God doth something miraculously oftentimes for the credit of his Gospell in all ages, as by punishing extraordinarily the enemies of his truth, and blessing (such as fauour it. Thus the persecuting Emperors were extraordinarily judged; and the first Christian Emperor extraordinarily blessed, in that they all for the space of three hundred yeares liued most turbulent liues, had most vnquiet estates, and almost all of them suffered by violent deaths, after a short raigne: but *Constantine* the first Christian Emperour liued long, was euery where victorious, and then reigned in peace, and dyed in peace. And of these miracles, blessed be God, we are full in this kingdome: for *Queene Mary* that stood for Poperie, had but a short time, was extraordinarily disappointed of the hoped for successor of her owne body, to the amazement of all, and so was cut off in the prime of her age. But *Queene Elizabeth* of blessed memory, had a long time, and the diuine protection did compass her about as a shield against all treasons, and conspiracies, so that they were miraculously disappointed, and ha-

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uing reigned in peace, inricht her kingdome more then euer, abated the pride of her enemies, and mightily succoured other distressed Protestants, in a good old age she departed in peace. And since that time our gracious King, that now reigneth, whom God long preserve: how miraculously both he and we all vnder him haue beene deliuered; and in what peace he hath and doth still gouerne such mighty Nations, like another *Salomon* in such tumultuous times: it is so well knowne, that I shall not need to speake. And that blow, which your Religion had at Blacke-Friers, October 26 of this yeare, by the onely hand of God, both Teacher and people, to the number of about an hundred persons, being suddenly cut off at one of your Sermons: and the first, that hath beene publike to our Country-men, since the suppression of Pope y, and that vpon your Nouember 5, at vwhat time our ouerthrow (thankes bee to God) was in another yeare in vaine attempted: that, I say, the like whereof was neuer heard, was a very miracle to the confounding of your superstitions, which you thought by degrees to bring in here againe, and to crowde out the truth. For howsoeuer we are all to tremble, and to take occasion to repent by Gods iudgements; yet when *Corah*, *Dathan* and *Abiram* with their company, are in the very offering of their incense destroyed; their seruice as a conspiracy is confounded, that all men may take heed of it, and the seruice of *Moses* and *Aaron* honoured. I could ascend higher to times past, and shew miracles, in the sufferings of our Martyrs, and in the iudgements vpon your persecutors: and I could enlarge my selfe to speake of the miraculous preservation of *Geneua*, and of the wonderfull successe of the Protestants in *France* in former times, and of some Kings there, and of the *Bohemians* in the time of *Iohn Huss*: and it shall suffice to haue giuen this taste at home, and so neare hand.

Elym. These outward things are no proofes, seeing all things fall out alike vnto all. But in the midst of all your good successe, ye haue not been able to enlarge your Religion, but onely to a few countreys here in Europe: whereas the true Church is Catholike ouerspreading all Nations, which

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Eccle 9.2.

make is in the Church of Rome, but not in yours.

Paul. You abuse that Text of all things falling out alike to all. For that is spoken only of the goodly, and the wicked, which are religious and care not for religion; and not of those that are zealous for their religion, bee it true or false, when they are all bound to embrace the truth. For in this case God hath ever put a plaine difference betwixt those of his people that haue worshipped him aright, and that haue beene corrupted by idolatry, powring downe great and manifest blessings vpon the one sort, and apparant curses vpon the other, as it is at large set forth in the bookes of *Judges, Samuella* and the *Kings*: thus as the great Vmpire ouer all, determining for the Truth, and against Errour. As for the Catholocisme, which you so much bragge of; I haue already shewed, that *Grecia* a part of the world not the furthest remote, hath neuer wholly imbraced your Religion; and by your cruelties your Church hath become so odious amongst the Indians, that they abhorre it therefore; and it is notoriously knowne, that by your very images and faithlesse, the Turkes haue been hindred from running to Christianitie, and so haue the scattered Iews. Our Church is Apostolike, as hath beene proued, and therefore Catholike, though the time is not yet come, since the reformation, of being enlarged to all parts, for so neither was Christianitie vpon the sudden, though caried forth by extraordinary instruments. But to yeeld the pretended vniuersality of your Church to corrupted: what tendeth this vnto indeed, but to proue your Church to bee spirituall Babel, and your Pope to be the whore of Babel, seeing as shee, so Rome lieth as a Queene, and ruleth ouer the Nations of the earth.

Serg. Paul. *Fie, fie, Paul, this fauoureth rather of spleene, then of sound iudgement: for that Babylon is a persecuter of all Christians, and an open oppugner of Christ; and so may with good reason indeed be reputed heathen Rome, vnder the persecuting Emperours, but not Popish Rome, wherein Christ is honoured, and Christians are harboured.*

Paul. Worthy Sir, I speake out of no spleene, but aduisedly, pitying the people, that being seduced by this

whore,

whore, run headlong after her to their own destruction. For, that popish Rome and not heathen Rome is that *Babel*, I proue by these 2 inuincible reasons. First, from her name, *the great Whore*, and *the mother of whoredomes and abominations of the earth*. Now whordome in the Scripture phrase, as all know, is Idolatry, and yet euery idolatrous nation is not said to be a whore, but only that where God hath bene rightly worshipped, but his worship is become corrupt by the bringing in of Idols: for in this respect when *Indeb* and *Israel* are said to haue playd the whore, neither *Babel* nor *Sodom*, nor any other nation is taxed by this name. Whence is necessarily followeth, that *Rome* where God hath bene truly worshipped, but since hath bene by Idols corrupted, must be meant by *Babel* that great whore; and not heathen *Rome*, which was originally idolatrous. Again, the other part of the name, *the Mother of Whoredomes*, implyeth a place, from whence the idolatries of other Countreys haue sprung, such as was not *Heathen Rome*, which receiued her idolatries from other nations, as she subdued them, that they might the more willingly obey the *Romane State*; but *Popish Rome*, the very mother of all the Idolatries in all nations round about. Secondly, I reason from the end of this *Babel*. *Babylon is false and is become the habitation of Devils, the hold of all foule Spirits, and a Cage of euery uncleane and hateful bird.* And againe, *She shall be burnt with fire.* Heathen Rome falling, this desolation hath not succeeded, but was more worthily inhabited then euer before, with Christians in stead of Etnicks, and therefore this *Babel* is not that *Rome*, but *Rome* that now is, whose iudgements shall be according to her blessings, as the iudgements of *Ierusalem*, not to bee once destroy'd, and then re-peopled againe, but to be burnt with fire, neuer to be againe reedified, but to remaine a perpetuall spectacle of desolation for the glory of Gods iustice against such a sinke of abominations.

Serg. Paul. But you haue not yet touched that note, which chiefly is pointed at as the cause of Babels ruine. In her was found the blood of the Prophets, and of the Saints, &c. *What Prophets or Saints haue bene slaine in Rome, since the Christi-*

Reu. 17. 1.
vers. 5.

Reuel 18. 2.
vers. 8.

Reu. 18. 24.

ans bare sway? She hath honoured many Saints with canonizing them, but blood of Saints she hath shed none.

Paul. By Prophets, as all know, are vnderstood Preachers of the Gospell, and by Saints, godly and faithfull people: for such in the holy Scriptures are called saints, the Pope canonized saints not being knowne then. And of these, what place in the world so full of the blood as Popish *Rome*, which hath bene the bellows to blow vp the coales, that haue burnt thousands of most godly innocent people, and from her hath been deriued the bloody cruelty which hath been exercised by the Potentates of the earth against the numberlesse sheph cards and sheepe of Christs flocke, to the destroying of them in most inhumane and barbarous manner. I thanke you therefore for putting me in minde of this note; for by cruelty and blood-shed is the sinne of the Church of *Rome* come to the height, neither doth any thing threaten so formidabl e iudgments against her as the cry of so much innocent blood, shed with such exquisite torments, that if *Nebuchadnezzar* King of *Babel* were aliue, he might be asham'd that hee could inuent no more long lingring tormenting death, but cast those that would not worship his Image, into a hot fiery furnace, so hot as that they might bee presently dispatcht, when as the King of this *Babel* hath an hundred wayes more tormenting, to destroy his oppugners, and a far more terrifying course by imprisoning long, vilely dieting, cruelly racking, and at last burning them in a lingring paine-protracting fire.

Serg. Paul. But it is not for their sanctity, that he dealeth thus with them, but for their *Merites*, for which he thinketh them worthy of any torment, that others being by them warned, may take heed of falling into the like.

Paul. This is his pretence indeed, but if it be heresie, then the pure milke sucked out of the breasts of the old and new Testament without any forraigne mixture must be heresie, for such I haue particularly shewed in the beginning of this Colloquy all our doctrine to be. It is therefore for: eale and sanctity meely that we suffer, and if it were otherwise, yet the Pope must needs for this be Antichrist, and popery Anti-

tichristi-

tichristianisme. For who is Antichrist, but he that is against Christ? and who is against Christ, but he that teacheth and setteth men on to doe against Christs teaching? If Christ then had bidden *Peter* to put vp his sword and not to strike therewith for his cause, in way of reuenge, vpon those that were contrary minded, is not he Antichrist that gloryeth in striking with the sword? If Christ rebuked the rash zeale of those that would haue called for fire from heauen to destroy such as refused to entertaine Christ; are not they Antichristian that with fire & fagot destroy all? If Christ bad, let the tares and wheat grow together till the haruest, lest whilst the tares be pulled out, the wheat be plucked vp also; is not he Antichrist that biddeh pluck vp the tares howsoever, destroy the Hereticks in *France* and in *Germany* by the sword, and in *England* with Gunpowder, though many Catholikes perish together with them also? To say nothing of other things wherein he is plainly against Christ.

Elym. You shew your spite against his Holinesse now indeed. How can you speake thus without blushing, when as it is plainly set forth, as the note of Antichrist, that he *denieth Christ to haue come in the flesh*: and so *confesse Christ come in the flesh*, the note of Gods Spirit; Wherefore the Pope cannot be Antichrist. And if cruelty against Heretikes bee an argument to proue Antichrist, I pray let your rulers take part with him herein; seeing that in cruelty they are no whit inferiour to Catholike rulers, if they exceed them not. For what holy Priests, and zealous Iesuits haue bene spared from the sword, what priuate professors of the Catholike Religion from most cruell vllage, imprisoning and spoyling since the beginning of *Queene Elizabeths* reigne, still euen of late, when the clemency of a more mercifull King abhorring from all tyranny, hath made their yoke somewhat easie?

Paul. You shew eyther your ignorance or wilfulnesse in alleaging that text of Saint *Iohn*. For who knoweth not, that there are more Antichrists then one? Some are open professed enemies to Christ; of whom *St. Iohn* speaketh, that these may easily be knowne by their denying of Christ: but there is one called the Antichrist, which I haue also set forth,

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1. Iohn 4. 1.

*stirreth in the Temple of God, and commeth with all deccivable-
nesse, which things could not agree vnto him, if hee plainly
denied Christ; and this Antichrist your Pope may well be,
notwithstanding his outward profession of Christianity.
And for your reply to draw in our Gouernors into the same
predicament for their cruelty. I wonder, that you and your
fellowes are not ashamed to broach so many notorious lyes,
as you haue done touching all manner of cruelties exercised
here in *England*, against your sect, when as since the begin-
ning of that most blessed *Queenes* reigne (though there
was iust cause, and but your owne measure should haue bin
merited to you againe, if all your sect had bene rooted out
with fire and sword without partiality) not one Papist hath
beene put to death for his religion. But because by experi-
ence it was found dangerous to the State, to suffer Priests
and Iesuits to come into the land, their coming being for
treason and rebellion, they were proceeded against as tray-
tors that presumed contrary to the Law to enter this King-
dome. And lest there should bee danger in the rest, they
haue beene confined and fined, as common policy requi-
reth, the more they were kept vnder and restrained, the se-
curity of the State being the more; and contrariwise the
more their wealth and liberty was, the greater was the dan-
ger of the Kingdom. Wherefore heere hath beene no per-
secution of Religion, but of rebellion, no execution done
vpon conscience, but vpon treason, as your owne conscience
cannot but witness with vs.*

Elym. There is no end, I see of wording with you, so
many are your shifts and colours at euery turne: but I hope
you haue seen your best dayes, & both you & your religion
shall now downe as fast, as euer it came vp, and the Catho-
like religion shall be againe in euery place restored, and then
the deed will proue the truth, and that your heresy is not of
God, for then it could not bee resisted. Wherefore (most
noble Gouernor) let not this Heretick seduce you, but pro-
vide for your honor, peace, and safety: by ioyning with Ca-
tholicke Princes, who alone almost rule all Europe, and
would be glad, to see you become a good Catholicke also,
and

and so to prosecute with all entire loue, honor & estimation.

Paul. Now you shew your selfe in your colours indeede a
true child of the Deuill, tempting by worldly honours and
respects, as he did Christ. But (most excellent *Sergius*) your
wisdom I hope is such, that you will easily recte these
temptations as Christ did the Deuils, with it is written,
*They which trust in horses and chariots, or in worldly Princes
shall fall downe, but such as trust in God shall stand up stedfastly.*
For mine owne part I doubt not, but the eager putting on
of popish Potentates of late dayes to ouerthrow the truth at
once, is a preiudge of the ruine of that superstition being e-
uen at the dores. For so the Christian Religion being most
indangered in the dayes of *Eugenius*, when the aduersaries
sought to destroy it all at once; his rage was turned to bee
fatall to Gentilisme, being immediately after so put downe
as that it was neuer able to make head againe.

Serg. Paul. God forbid, that I through any feare or hope
should be drawne to that, which I so plainly now see to bee dan-
gerous to the soule. No, no, (thou bewitching *Elymas*) I haue
giuen too much care to thy deccivable reasons to incline to so fa-
uourable an opinion of your Antichristianisme. From henceforth
I charge you to come at my Court no more, for I will no more haue
communion with you, or such as you are, but onely as I am com-
manded, I will as much as in me lyeth haue peace with all men.
And thou *Paul*, (the true messenger of God) shalt at all times
be welcome vnto me. Many such Preachers God blesse mee
and my Dominion withall, for they are truly the seruants of God,
and all that will be moued the rather for my countenance, let them
hearken vnto them, and fly all communion with sophisticall
Iesuites and Priests: So shall I account them good and
loyall subiects to me in whom my heart shall trust,
and they shall escape the greatest and the
most bewitching danger of the
soule that euer
was.

FINIS.