

2
A N
ANTIDOTE
AGAINST
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 Moyer*, 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 Soueraigne:



After that I had compiled this
enking Dialogue, I thought
your Maestie the most fit
Marcus for it; both in re-
spect of the matter and man-
ner. The matter is a Dispute
about Religion, both Protes-
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 conuerfant 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 Dedicatory 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 given mee, I haue by vriting 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 *vademecum*. 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 Catechisme. 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, *blesed 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 reade 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 waivering through the seeming truth of that heretic, being confirmed; and some that were simply seduced and gone from vs, being

1 King. 10. 11.

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 praith he, who is

Your Maiesties most

humbly deuoted sub-

lett 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.



Courteous 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 leaue 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 onely 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 howe 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 motives
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-
fects

*Treasury of Ec-
clesiast. exposition.*

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 moriur, 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: Only 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 attentively 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 felues, and to come out with vs from amongst them, lest ye perish euerslastingly. For I profess before God, who knoweth all secrets, that till I seriously studied vpon these things, I was not so resolute, 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 resolute, 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 vnsittable 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.



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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 saued.

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 Protestants 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 the 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 propound any other to be beleueed in but God onely.

Serg. Paul. What do 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 euerm-lasting. 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.

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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 strickt, that by him wee are thus restrained from all Mediators in Heauen, and yet directeth

vs to craue the helps 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 increase, which cannot be in crauing their mediation in Heauen, seeing howe soeuer our loue may increase 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 iustificeth, worketh

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?*

Saul. The fourth is, that faith assureth a man without waivering 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 waivering in any man is like the *waves of the Sea*.

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 beleaguers I cannot see, how they should know, though they may all hope well.*

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 conceiue the best of himselfe, and naturall presumption assumes assureth a man of his saluation; how shall he know that it is the spirit, whereby hee commeth to be thus assured, and not his owne partiaill fantasie?*

Saul. It is a great indignitie to the Lord, when as he hath taught vs, that his Spirit witnesseth 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 themselves, because being void of the spirit of sanctification

Iam. 2. 24.

Rom. 4. 20.

Iam. 1. 6.

1 Cor. 2. 12.

Rom. 8. 16.

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, thus 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 layd it to stirre vp to worke our 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, *be that hath begun this good worke, will perfect it in you*.

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 suffered endured before their coming into heauen. For *Lazarus* was caried immediately into *Abrahams* bolome; 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.

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

Saul. Thou art vterly mistaken: for I neuer taught that every man must be tryed by the fire, but every 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-

1 Iohn 3. 9.

Heb. 6. 6.

Heb. 6. 9.

Phil. 1. 6.

Luke 12.

Rom. 14. 13.

1 Cor. 3. 12.

peare, what solid or chaffie doctrine any man hath built vpon 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 very 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 removing of soules from woe to blisse, but as the tree falleth, so it lieth. And therefore, as David 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 seuenth particular point?*

Saul. The seuenth is, that the Sacrament of the Lords Supper ought to bee administered 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.

3 Sam 12.

inuisible, themselves being alwayes visible and sensible.

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

Saul. Yes by all meanes, but as in other speeches wee 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 intice, and to draw to all manner of 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 five, 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 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.

1am. 5. 14.

Gal. 5. 17.

Rom. 7. 23.

1am. 3. 2.

1 John 1. 8.

Mat. 5. 48.

Phil. 3. 12.

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. Again, 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 eleventh particular point?

Saul. The eleventh 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 as 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 beleeme the Gospell? and why is it used as an argument of iust indigning. 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 willingness, in such as be elected: 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 be 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. 3.7.
Phila. 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 so marry, but for such onely as can containe.

Serg. Paul. If mariage bringeth worldly incombances, and the Ministers of the Gospell had need to enioy all freedome, that they may be better attend vpon their office, it seemeth, that the unmarried are rather to be 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. Again, though mariage be lawfull, and a mans companying 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 tellethe 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 wines, 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 be 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 miracle, 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 incombiring, then any domestically troubles of the married. And lastly, if it bee a good reason against the mariage of Priests, that companying 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 wines 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 canonick bookes of the Old and New Testament, are alone sufficient for saluation, neither are any other either Apocryphall 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 bee accursed. We that are the Apostles of Christ haue euer submitted our doctrine to bee 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'nant to the written Word, it is without doubt to bee rejected.

Serg. Paul. *It is no where written, that the Lords day is to bee kept holy instead of the old Sabbath, nor that infants are to bee baptized, nor that the Lords Supper is to bee 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 bee 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 shame with the sense receiued*

1. Cor. 5.

Ioh. 20. 31.

Gal. 2.

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 errour by so doing: whereto 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 vnsensible 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 bee prouided 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 how can 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 bee 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, doe not believe any more because of the Church, but because the Word is selfe working vpon their consciences perswadeth them, that it is the Word of God. And as it came the being at the first vnto the Church, so the Church is to bee ordered thereby, as by the superior, and not to order it, as an inferior.

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 haue superiouritie ouer 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 cleauing to him, they cleaue to Christ, and are free from error. For, *you can lay any other foundation, saying that which is laid, Iesus Christ.* If vpon any other the Church be founded, it is not vpon one, but vpon all the *Apostles* alike, and the *Prophets* too: if vpon 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 ouer all others, neither is that committed to one *Peter*, but to all the *Apostles*. For, *whose sinnes ye remit, saith the Lord, they are remitted, and whose sinnes ye retaine, they are retained:* and if any one hath rule ouer 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 vpon this Rocke will I build my Church, and to thee I giue the Keyes of the Kingdome of Heauen. 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 aboue 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. 19
Gal. 2.9.

Ioh. 10. 23.

Gal. 1.7.

Meth. 18. 16.

Ioh. 1. 1.

worlds end. And this construction seemeth to bee verified by the vniinterrupted 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 ouer 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 Master, through which hee might for euer haue 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 darkened, through scandall that might hence arise, making vs vnfit to be lights of the world, to make vs shine by miracles aboue 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, euen 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 vpon 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 she 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,

Gal. 2.4.

Act. 1. 46.

AAs 15.

Verfa.

Jer. 20. 7.

Psal. 50. 14.

Gen. 48. 16.

the Spirit which is the Author of vinity, shall keepe the true Church in vinity, 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 did 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 certaine 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 vith 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 faid full, 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 Minasseh, 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 sds, &c.*

Saul. The Angell named here, is none other but the Lord Iesus: for where doe we reade 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 *Esaue* 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 *Esaie* speaketh of it as a thing impossible to represent God, who is infinite, by a finite resemblance; and *Habakkuk* plainly calleth images teachers of lies.

Serg. Paul. *But God hath sometime assumed a shape vnto himselfe, as to *Daniel* he appeared like an old man, at *Christ*s 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 intrust him? What wilt thou, that no image be made, but onely that the minde be fixed vpon thee in Prayer: thou dost not so aduicely 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 Heauenly 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 Cherubims 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 without president, 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 relemble 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.

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, styling as sacrifice, 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. Sixthly, 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

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more. For Christ hath satisfied fully for vs, by bearing in his bodie the smart due for our sinnes, and no more reuerge 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; *Reue 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 *Isaiah* priests, that lanced and cut their bodies in their superstitious deuotion, then to follow any approoued patterne of the truly godly.

Serg. Paul. *But the wearing of sackcloth and ashes is commended by many approved examples, so that if you refuse this penance, it seemeth, that you are iustly to be 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 emitteth 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 we mee 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. *Harbas* obserueth all the Law, and yet faileth in one point, is guilty of all. He that breaketh the least of Gods commandments, and teacheth others to doe so, shall be counted the least in the King-

dome

1 Cor. 9.

Isaiah. 60.

1 King. 18.

Luke 3. 9.

Acts. 10.

Math. 11. 28.

Iam. 2. 10.

Math. 5. 19.

dome of Pleaues. And what lesser sin can there be then an idle word, and yet heretofore 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 *Isaiah* was wont to worship. For all such dignitie of one place aboue another, is plainly by Christ himselfe abrogated, saying: *The heauie commeth, when nether 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, becaus although direction bee giuen 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 beleeve 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 diuill hath bene often hereby chased away.*

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Saul.

Math. 11. 26.

Mark. 7. 21.

Apoec. 12.

Math. 6. 6.

Ioh. 4. 20.

Iam. 5.

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 eleventh 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 inuening 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 ioynd themselves with the Apostles, for the publicke 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 invited.

Luke 6. 20.

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

Saul. In the thirteenth place, we doe not vow perpetuall Virginittie, as supposing it a point of more perfection; nor to lue 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 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. 19.

the flesh, and to the spirituall seruice. Neither doe wee thinke the conscience defiled at such times by eating flesh: for nothing that entreats into a man defileth him; but onely that they which doe thus, are worthily taxed, for neglecting wholesome 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; *Let hereticks be subject to the higher powers: and let prayers 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 fitting 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 beake our selues vnto, we being yet no whit ashamed of the ignominie of Christs Crosse, but reioicing to beare euery 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, wee receiue the Sacrament of the Lords Supper with all reverence 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 vie 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 sturke fooles. And thus I haue faithfully related the practice of the Reformed Protestant Church.

Serg. Paul. *But why is this called the Reformed Church, if both Christ any more Church be 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 enuie 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 tosh to doe) many without feare of bodily danger separated themselves from all society and communion with those that still adhered to these corruptions, eschewing and holding as blacke beane before detested; who notwithstanding the hot brims of persecution, which they met withall, increased dayly; whole Countreys and Kingdomes, being in a short time by Gods providence ioyned vnto them. And because of this reformation, about which they made their protestation, 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 Catholics.

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 divided 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 *Sardinia* had a name to be alive, but was dead, so it may hold this name still, but is indeed a very carkeasse withouye 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 meane truth is still maintained in the Church of Rome: viz. That Iesus is the Sonne of God: and hath not thou thy selfe saught, that who so buildeth vpon the foundation Christ Iesus, though he 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 so 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 found, yet the other vpon which it partly standeth being deceitfull and vnfound, 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 promise the Roman Catholics 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, witnesseth *Moses* his dilating vpon it, *Deut. 28.* and *Leuit. 26.* throughout which Chapters

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Reu. 3. 7.

1. Cor. 3.

1. Ioh. 1. 6.

Gal. 3. 13.

he sheweth that the curſe coming by ſinne is temporall.

Serg. Paul. *If Chriſt had ſatiſfied heren for vs, were it not iniuſtice in God to put vs 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 clenſed 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 ſcourage 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. This Chriſts death and paſſion alone, are not the meritorious cauſe of our ſaluation, but the bleſſed Virgin Mary, and the ho'ly 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 ſeuer 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 ſoever vertue is aſcribed herunto, 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 reſon the ſunne, in one and ſarves, might ſaſely be aſſociated vnto God in diuine worſhip, for they are neere vnto him alſo. And ſer that ſaying of mine, if any of the part of my writing, or of the whole Bible did ſound to the ſecounding of ſuch an acception, it might well bee taken ſo: but conſidering, that I haue plainly profeſſed elſewhere,

Luke 23. 16.

Col. 1. 24.

where, that Paul is nothing, and Apollo nothing, and that Chriſts righteouſneſſe is that onely wherewith I deſire to bee ſound. Mee thinkes what I haue ſaid to the Colofſians 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 razing 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 theſe paſſions, 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 Serpens 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 Leſuites gone in their dotage 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 Leſuits 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 prayes, deſiring them to pray

1. Cor. 3.
Phil. 2. 9.

Act. 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 betwix 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 Majesty 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 Commandement, 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. 1.
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 doubtlesse 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, proving, that the Roman Church is no true Church of God, me thought you gave me a 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 disannulleth 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 setting 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, perjuries, and incestuous mariages: in maintaining lying, vnder the names of equiuocations and menall reseruations: in condemning marriage 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 flaily against Gods Commandements.

Serg. Paul. *Yes 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 curward 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 if 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 reacheth others to doe so, shall bee counted the least in the Kingdome of Heauen. *Haue you any thing else against them to proue 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, flaily against that which is said to haue beene done by *Abraham* our pattern.

Serg. Paul. *This doth not seeme to be a destroying of faith, but buildeth: as 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 counterfeite in stead 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 becommeth 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 couering 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 misled, and doing herein but as they are persuaded they ought to doe?*

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 misled 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 sinisther 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 perserre error, should beare the burthen of it: but methinks*

Druic.

Math. 15. 14.

thinker, such as are misled by them, following their conscience, should not perishe: for many of them serue 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 ouer 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 misfull 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 enioy 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 Hereticks 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. 22.
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 Swill: but because I count you my best friend in the world, and so another very selfe, you shall be called after my own 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 false Church, or none at all? (Oh God) what will not these men perfwade vnto? Is it not manifest to a^l 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 euer 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 yee have nothing else to say, your refuge still is the old Religion, the old Religion: what wilt ye 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 shall iudge herein betwene vs, and if you can proue what you have 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 have 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 invented by man since. For, as much as you bragge of the Scriptures, you have 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 invented: for wee hold, that all things haue euer since the Apostles times been thus.

Paul. I maruell that you and your fellow, whosoever hee was, that wrote the book blasphemously intitled, *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 allcaged, which I spare to repeat; So that we may most truly affirme, that there is no one tenet of our Church, but we haue a plaine place of Scripture for it: but it may truly be returned vpon you, that you haue not one plaine place for any one of your tenets 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. 13.

any text hence alleged, and when that will not doe, to fly to Apocryphal bookes, traditions, and ridiculous fables.

Eliza. 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 give the Keyes of the Kingdom of heauen:* and againe, *Perce feed my sheepe.* And touching the Church, *If he beareth not the Church, let him be to them as an Ethnick:* and, *the Church is the ground and pillar of truth.* Touching o. her 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 whatsoever 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 some vnto death, I say not, that 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 haue are forgiven her, because she 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 allege all the places, that plainly make for vs.

Pau. You doe well for to liegic 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 meane indeed, we confesse, but he saith not, is meane 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 clean contrary, for he saith, *the flesh profiteth nothing, my words are spirit and life.* A

gaine,

Matt. 8. 17.
1 Tim. 3. 16.

John. 16. 13.

Matth. 24.

1 John. 16.

1 Tim. 5. 14.

Luke 7. 47.

Matth. 25.

John. 6. 57.

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 preceeded successors the Bishops of *Rome*. For plainly to teach these things had bene to haue said, vpon thee and thy successors 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 *Zacharias* children, to declare the supreme, & when they contended about it amongst themselves, hee spake 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 manifest that when all chiefe points of faith are so plainly exprest, that this which is so much stood vpon, as inferiour to none, should be so obscurely passed over. Touching the Church there is nothing plainly spoken, that is shall be alwayes visible, but onely it may be implied, that as long as there are Christians to doe those mutual 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, *whatsoever 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 errors, 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 linke of most grosse errors

Matth. 23. 1.

Ephes. 2. 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 wherefoever it is so at this day, that Church is likewise the ground and pillar of truth. But it doth not necessarily follow, that wherefoever 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 wherefoever she shall think good to propound. For otherwise Christ, the Prophets & Apostles, with their disciples, institutions, and writings should not bee a ground vnto men succeeding and inferiour to them, but these 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 impertinently 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 bene 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 persuaded 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 refused them vnto me, as that I am fully resolved, that they are but wrested and wrung by the aduersary to serve his turne.

Elym. But by your fauour (sir) nothing hath yet bene said 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 given ouer then, as a desperate Reprobate, and not to bee prayed for any more? What is this, but to condemn *Peter* himselfe, and *David*, and *Mansel*, &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 our 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, whatsoever 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 taken 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 bene guilty, when the Lord forbiddeeth *Sauiel* to pray any more for him. But take it of praying for such as dye repentantly, and where can you finde any commend 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 see him done as intended.

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

only of *Ierome's* 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 Orthodox 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 becne by mee alledged: for the customs 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 bring certaine, then these by them, speaking as euery man listeth to wrest and turne them.

Paul. It is a false slender by you laid vpon the Scriptures, that they are vncertaine, and a burthning 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 fathered vpo 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 willingly 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-
ther

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 *Muhamedisme* 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 auileth 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 yett, 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 contradieties? 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 Coencell at *Rome* of twenty 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 provide 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 *Basilius* the Emperour, who slew his associate *Ma-*

Plat. in vita Bonij. 3.

Conc. Constant. the eight generall Councell.

charl.

chaul, 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 Paleologus* 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 usurper, 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 deposition of *Chelperucke* the lawfull King.

Elym. Are you not ashamed thus to seeke to blindfold mens eyes? Did not *Constantinus* 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 disposing 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. 6.

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 *Constantine*, *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 prosector 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 ascriptions, you know, that *ad ius 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 dominare over Kings and Emperours: 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 sugging and opposition, in some climbed up into; so that there is enough spoken to disprove his principalitie ouer Kings also, seeing this yeeldeth an argument à 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 Councell 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* *Tocel*, *Athanasius*, & *Amphilochius*, *Chrysostomus* and *Theodorus* & *Ancyra*. After this there was a Councell held at *Nice* in *Byzidia* vnder *Irenaeus* mother to *Constantine*, Anno 788, who most vnnaturally 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 make 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*, who writing the life of *Constantine*, sheweth that *Constantine* was alwayes free from Leprosie, and baptized by *Eusebius* in *Nicomedia*. Another great motive 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, vntill 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 Councells, 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 Councell of *Nice* to be confirmed: but how-

foeuer

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

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 *Guslicks* worshipped the image of Christ: but Catholike Doctors haue euer anciently inueighed against them. *Eusebius* Bishop of *Nicefarea* saith, that it cometh from the Heathen: for *Heliogabulus*, *Alexander* *Seuerus*, and *Adrianus*, Heathen Emperours, had first the images of *Abraham*, *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 Councell held at *Biberis* 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 downe, he should be put into the Catalogue of Martyrs. This Councell was in the time of *Constantine* the Great. In the Councell of *Constantinople* before spoken of, many sentences of the Fathers were alledged against images, amongst which that of *Eusebius* *Pamphilus* is most remarkable. *Constantina* 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 vnechangeable nature bearing the Cha-

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rafter

Iren. lib. 2. c. 6.

Euseb. lib. 7. c. 18.

Epiph. Epistol. ad Ioh. h. 4.

Can. 36.

Can. 60.

raiter 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 vnderaken 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 remembrance, 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 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 *Constantine*, 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 *Beckarmine* spake to the same effect. The one saith; Because the Crosse representeth Christ, who is God, it is alio 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, *Azarias*, 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, *Egnumin*, who affirmed vpon oath, that the Virgin *Mary* appeared vnto him in a dreame, & declared that it was her wil, that her image should be set vp in Churches & worshipped.

Serg.

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 mariage, there was a voice heard from a Crucifixe standing there, that *Dunstons* opinion was best, and thereupon they decreed against mariage of men in holy orders. But at their next meeting *Falibodus* a Scot learnedly proued by the holy Scriptures that mariage 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 *Nicotians*: 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, so which came many married Priests prouing the lawfulness of their mariages, and vrging the ancient practice of Clergy-men: but when they no whit preuailed, the Archbishop pressing them to paraway 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 yeare being againe commanded, and the Popes Legate being present, he attempted the same businesse againe at *Mentz*: but the Priests being assembled,

Hist. Mart. Cmt.
10. c. 9.

Aquin. Tom 3.
cap. 25. artic. 3.

Beila Ecclesia
triumph. l. 2. c. 2.

Azor. lib 9. c. 6.

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 ever after assemble any more Councell to that end.

Elym. You doe well to pitch vpon these later times when in Priests were growne more carnall and licentious: for you might if it pleased you, haue found out 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 *Alusfordum* in France, Anno 613, ratified the same decree. And the 4 Councell of *Toledo* in Spain, Anno 639, ordained, that when Priests and Deacons are admitted to their offices they should vow chastity. Yea it was a thing generally receiued 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 325, the marriage 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 every 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 pitch vpon later times, because then the debating of the question is let forth, and vpon what grounds your Church proceeded, which is omitted in Councells 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 Councells before you, that left mariage free to all men that could not containe.

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

Secret. Lib. 2.
c. 11.

Con. Trill.
can. 1.

is most likely, that the Devil shake in the Councell of *Canterbury* on *Dunstauns* side against Priests mariages, because 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 pretence 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 1505 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. Hertein you doe notoriously abuse the world. It is true indeed, that before *Berengarius* his opposition, because 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.* Vieth 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 numbered 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

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. 11. qu. 3. art. 1. and Bick. lib. 4. in Can. Missa. Petrus de Aluand. in 4. Sm. 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 receiver. For thus *Ambrose* expresseth himselfe, saying, *They are the things which they were, and are changed into another thing: And Theodorēt saith, These mysticall signes doe not goe from their nature after their sanctification. And Gelasius against Eutyches saith, The figure remains in the propriety of their nature. And Drauthmarus, that lived about An. 800.* writing vpon these words; *'Dædus in remembrance of mee, saith, the Lord turning the bread spirituallly 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, Ciprian, 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 evasion or other. Is it likely, that if transubstantiation, though not in word, yet in effect had not bene generally receiued before *Leo*, or the *Lutran* 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 *Florence* vnder *Eugenius* the 4. Anno 1439, could neuer bee brought to consent: yet because *Eugenius* was desirous of a consent for the credit of his See, hauing drawne them to subscribe to his supremacy, the proceeding of the Holy Ghost

Aug. de Sacram. l. 4. c. 4. Et al. 2. Gell. in Eutych.

Drauthmarus. lib. 26.

August. Cont. Admon. l. 11.

Ghost, the vie of vneleuened bread in the sacrament, and to Purgatory, he caused a Bull to be published, called *Bulla censensus*, notwithstanding their constant opposition in the point of transubstantiation; but euca in other things, where in they yeilded, such distast was taken at them by the rest of the Greeke Churches at their returne home, that they were publicly execrated therefore, and prohibited Christian buriall. And for others, that opinion of the Spirits guiding the Church in the truth did so preuaile with them, as that they yeilded to transubstantiation because it was in the *Lutran* 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 *frimius*, 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 *Apollies*, it is ordayned, that nothing should be offered vpon the altar but viues of corne and frankincense, and in the 3

Scot. in 4. dist. 11. qu. 3. art. 6.

Lib. 2. Cap. 31.

Can. 4.

Cm. 24

Lamb. l. 4.
dist. 12.Arnob. lib. 6.
contra gent.
Orig. lib. 3.
cont. Cel.Ref. lib. de offic.
by vari.Hesych. h. 56. 24
in Lamb. l. 8.

Cap. 3.

Cap. 14.

Council of Carthage, that nothing should bee offered but fruits of corne and grapes. And hence partly came the name sacrifice, for almes are a sacrifice to God: and partly because of the representation of Christs sacrifice made hereby, seeing it is vsuall to call the thing representing by the name of the thing represented. And so Peter Lombard sayth, that it is not properly called a sacrifice, but because it is a memoriall and representation of the true sacrifice of Christ vpon the crosse. And lastly, for the sacrifice of praise and thanksgiving then offered vnto God. That Christians had not altars properly so called is most plaine, from Arnobius, who sayth, that the Gentiles accused the Christians, because they had no altars: and from Origen, who acknowledgeth, that Christians had neither altars, nor images. And therefore as it is called an altar, so sometime it is also called a table. See Auguſt. cont. Iu. Peril. l. 2. c. 47. Touching adoration, it was not vied, till Honorius the third, Anno 1220, five yeares after the Council of Lateran. Touching the administration in one kinde, that was neuer vied, till 1000 yeares after Christ, as Cassander sheweth, and it was first decreed in the Council of Constance, vnder Pope Iohn the 23, Anno 1414. Touching the reservation of the remainder, there was a long time no such vie, for they burnt it in the fire, as Hesych. testifieth; and if sometime it was reserved, it was by private persons, who caryed it home with them: but was not so generally approued; and after more consideration in Councils condemned, as in the Council called Casar Auguſten. If any bee proued not to haue consumed the Eucharist receiued in the Church, let him be anathema. And in the first Tolosan Council: If they shall remaine till the morrow, let them not be any longer reformed, but by the diligence of the Clergy consumed. The name of your Masse is very ancient, but then the Masse or missa was a dismissing of the Communicants, when others remained to receiue, and thus it continued to Anno 600, according to Isidor. lib. 6. Orig. c. 19. The Masse therefore in your Church now is new, and to be all your viages of it, and iustly by Christians to be exploded. Serg. Paul. I thinke this point hath bene so scanned, that

there needs no more to be sayd, for mine own part you haue giuen me such light into these things, as I neuer had before: for the ancient name of the Masse and Sacrifice, and Altar, &c. made still some scruple in my minde, that transubstantiation was a most ancient tenet of the Church. But seeing I am now fully satisfied, proceed to some other point.

Paul. The next new thing is the Latine tongue, wherein the Masse is offered, and prayers are made, and the Scriptures are kept. This was not, but where Latine was vnderstood till the dayes of Vnalian Pope, An. 666, in vvhole time Latine was first vied in Constantinople: Neither doth your Latine much differ: For hee assigneth it to the time of Pope Agatho, Anno 675. In the other Countreys, which vnderstood Latine, as in France, Britaine, and in Africa, it was vied more anciently: for the Latine tongue was familiar to them for the space of 700 yeares and vppwards, as appeareth in one passage of the third Council of Tours, Anno 770, wherein it is appointed, that Homilies should bee turned into a rusticke Latine tongue, or Theotiske, that they might the better be vnderstood. So that, if the seruice was more anciently performed in the Latine tongue, it was because they commonly vnderstood it best: but since, it not being vnderstood, it is an absurd noueltie to vie it.

Elm. It is necessarie, that seeing Christs Church is one, the seruice should be vsiforme, and for the Scriptures great reason, to keepe them in an vnknowne tongue, to preuent error.

Paul. It is necessarie indeed, as conducing to establish the Latine Monarchy; but it were more necessary for edification to haue all in a knowne tongue, as anciently it was wont to be, as may be gathered from Chrysostom, who saith, that common prayers are made both by the Priest, and the people: and I know prayers are made both by the Priest, and the people: and when Psalms are sung, they ought to be sung of all: when Prayer is made, let it be made by all; and when there is reading, let silence be made that all may heare. And for your pretended feare of heresie, that may be an excuse: but seeing anciently all had the Bible in their owne languages, it cannot but passe for a noueltie.

Serg. Paul. Be shew any more points, the antiquitie whereof you can

can dispense, as you haue 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 Heretike; and the other was condemned for many errors. In *Augustine* time, which was 400 years 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 after, Anno 600, saith, because we are redeemed, wee haue this benefir, that when we are taken away from the habitation of our flesh, we are presently enioyed to heavenly rewards. And the same *Tertullian* was the first, that spake of praying for the dead, who also confesteth, that if you require Scripture for it, you shall find none: but tradition shall be presented as the Interpreter; customs 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 doubtingly 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 beseege, 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

do

de diuin. prem. lib. 7. cap. 21. Item, lib. 5. Th. I prayed for the hastening of their Deliuernance. They prayed not for soules in Purgatorie; neither did they, which held Purgatory, believe, 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 vntought 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 beene no true Church, and them no true members, whom we all yet haue in high esteem.

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 overturneth the Church; but errors razing the foundation, as hath beene 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 mixture of these superstitions in the Church in the daye 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 venie of the wicked. They appointed the sicke at the beginning of their sickness in the

part

Ambr. l. 8.

Ambros. de Obiit. Theod. 1.

Facinus. l. 6. c. 9.

Ibid. l. 6. c. 25.

Greg. in Job 15. c. 25.

Tertul. de Cor. mil.

Confess. 9. c. 12.

part grieved to ease them, as *Gregory Tarmensis* saith. *Hist. Franc. l. 6. c. 7.* Bury 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 consublation through a *Presupposita*. 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 us not: and *1 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. luff. Martyr. qu. 60. & 76. Orig. Hom. 7. in Leuit. Chrys. Hom. 38. in 2 Cor. &c.* And for worship they gaue them none, neither *Doulin*, nor *Latria*. For so saith the same *Augustine*. They are to be honoured for imitation, not bee worshipped for Religion. And he vitch the very word, exprelling *Doulin*, *Wt* honour the Saints with charitie, not with seruice. Neither did they vie praying to them in their publique seruice. For so also *Saint Augustine* saith. The Martyrs are named as 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 *Doulin*. And for all other things by you alledged, though they haue beene anciently vsed, yet their beginning is not vnknewe vnto vs.

Elym. But you haue not yet answered my argument, prouing, 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 wee 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 euen 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

*I. de Cura pro
mor. c. 13.*

*Aug. de vera
relig. c. 51.*

*Aug. de Ciuit.
De lib. ab. c. 30.*

first thing propounded: viz. to shew the beginning of these superstitions. Pope *Alexander* first instituted Holy Water, *Anno 115. Sabel. Tom. 1. Concil.* Pope *Higien* Chrydne in Baptisme, *Anno 141. Ensch. 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 material 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 Gnapheus* is noted to bee the first, that brought inuocation vpon the Saints into the publique 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; *Thos* were in those dayes famous Princes of Christs Kingdoms, *Paul* and *Antony* the first Eremites. And *Basilus* first built Monasteries: for hee saith that the *Necessearians* objected vnto him the newnesse of a Monasticall life. *Eustatius* an Hereticke extolled a Monasticall life, and condemned marriage, holding it necessary to salvation, to forsake all and to turne Monke. Against him a Councell was assembled at *Caesarea*, *Anno 324*, and his opinions were condemned, where they professed, that they honoured true Virginitie, and withall the chaste bond of marriage, &c. Anicular confession to a Priest began not, till *An. 800.* It was first appointed in *Conc. Cabillonensi* 2. c. 12, and *concl. Adognot.* in the time of *Gregory 4. c. 16.* Before if it were

*Cap. 22.
Palichan l. 5.
c. 11.
can. 15.*

Nicoph. l. 15. c. 28

Lib. 4. cap. 1.

10. April. 63.

Chrysostom. 4. de Laz.

Scal. paralyt. Grad.

Chrys. in Math. Hom. 55.

were wised, yet it was not intoynded, yea, warning was giuen against it. *Chrysostome* saith; Take heed that thou tell not thy paines to man, lest bee vphraid thee; but shew thy wounds to the Lord, that hath a care of thee, that is gentle, that is the Physician. And *Iohannes Climacus*, An. 580. Before all things, let vs confesse our sinnes 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 commanded thee to passe ouer 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 vnterly abolished all these things? Had it not been better to haue restored them onely so that state wherein they were in the time of the Fathers, cutting off the accressions that haue since been made?

Paul. No, by no meanes, for it would not haue bene so safe to hold these 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 coming on againe. Euen as it is no wisdom in taking away Bayars and Thories out a ground, to preserve 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 vnting 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 annoying to heale sicknesse of the body, sprung annoying 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 breaching of this doctrine touching freewill, iustificatiō by workes in part, vncertainty of faith, of perfection, the merit of workes, and of workes of supererogation: nor of Christis 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 desire to turne vnto God, as one wounded and halfe dead hath to be succoured, was vnterly reiecte 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 amounteth to nothing but to sinne. And againe, A holy thought, a good purpose, a godly confesse, and every motion of a good will is from God. And againe, freewill amounteth 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 professe, to will euill is a defect. Our freewill maketh vs willing, but grace maketh vs willing. And nothing is more frequent amongst the Fathers, then to teach, that what euill 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 merit of praise, if they had not equall power to turne themselves either way. *Irenaeus* saith; Man hath power to choise, 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

Paul.

De Sp. Lib. 6.3. de dogmat. Eucriste cap. Cont. Epist. 2. Pelag. l. 3. c. 4.

Bern. de gra. & lib. arbitrio.

Ieron. in Gal. 3.

Apol. 1.

Lib. 4. c. 71.

Paul. That which you allege touching their oppugning *Pelagius*, may much more truly bee applied about their sayings, wherein they seeme to be for the freedom of man's 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 uttered 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 moved about it, whereas he speaketh not so warily at other times, when he feareth not that any bold will bee taken upon 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 natural man before his conuersion is sinne.

Paul. Touching iustification by workes, or by inherent righteousness, and not onely by the righteousness of Christ imputed by faith, none euer taught it, till *An.* 300. For Christ's righteousness onely hath euer bene 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 belongeth in Christ should be saved without his kee, having his sinnes freely forgiven through faith onely.* And *Cyprian* saith, *So soon as a man beleueth, 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 invented. And touching

Ieron. in 2 Cor. 5.

in 1 Cor. 1.

*In Rom. 3.
Heni 7.
Epist. 190.*

touching the merit of the best mans righteousness. *Bernard* doth vnto deny it, saying, *The merits of men are not such, as that for them eternall life should be due of right: for so as if God should be unjust, if he did not shew us therefore bestow eternall life: for to say nothing, that all our merits are Gods gift, 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 let forth their dignity in respect of the diuine acceptance, that men might be encouraged hereunto.*

Elym. You doe altogether pervert 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 comparative perfection, some exceeding others: but altogether against it. *Saint Augustine* saith, *Charity, that cannot be increased in no man here, and that which may bee increased is in faults, because it is less when it ought to be, by reason of which faults there is no man iust and sinless now, by reason of which fault 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 than to teach. And if they held, that no man can perfectly keepe the Law, then it is certain, 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 Iudica.*

*Epist. 19. ad
Hieron.*

*Ieron contra Pe-
lag. Epist.*

Hom. 3. in 1. Cor.

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

Serg. Paul. *I like this your interpretation of the Fathers very well, and am hereby persuaded, that both verball keeping of the Law and works of supererogation are needless. Proce. d therefore in uncertainty of faith.*

Aug. Tract. 75. in Iohann.

Paul. This uncertainty was not determined, nor certainty of faith condemned, before the Councell of Trent Anno 1550. The Fathers are most plaine for assurance by faith. *August.* saith, Christ is now in vs, and we in him, but we beleue this now, then we shall know it, although we know it now also through beleuing, but then we shall know it by beholding it. *Gregory* saith, *The soule that thirsteth after God as fast pricked with fear, 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* saith, *The supreme Ffidence, which doth also bestow what it promiseth, resisting vnto vs, who can any more doubt of this dignity hereafter?* And *Bernard* exhorteth to beleue without doubting, *Whatsoever soule of yee feelth at any time in the secret of his conscience the Spirit of the Sonne crying Abba. Father, let it presume that it is beloued with a fatherly affection, and beleue, doubting nothing.*

Regist. lib. 6. c. 127.

Hom. 34. 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 elsewhere, that none can be certaine by faith. Heare *August.* for all, who sayth, *Who of all the multitude of beleuers can presume that he is in the number of beleuers as long as he is in this mortality.*

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 only 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 ielues are to satisfie for as it is a plaine

plaine derogation to 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* saith, *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 shalt eat of it, thou shalt dye the death, which death here comprehendeth all punishments.* And *Sunt Augustine* saith, *Christ by taking vpon him the punishment, and not the fault, hath done away both fault and punishment: and elsewhere more expressly, Christ had two good things, righteousness, and immortality, two two euill things, sinne and mortality, the one hee took vpon him, the other hee did not, and by taking vpon him the one, he 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.

Ezechiel. c. 70.

Aug. de verb. Dom. Ser. 37.

Elym. Howsoeuer 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 usually speake of works of penance and almes, as hauing force to purge and wash away sinne. *Chrysostome* saith, *The common Lord of vs all, desirous to haue all our sinnes washed away, hath invented this cure, which is made by fasting.* And *Proper* saith, *Almes cleanse the whole man.* And *Cassian* saith, *that a man who by sinning hath lost himselfe, doth againe redeeme himselfe by his satisfaction.*

Hom. 1. in Gen.

Lib. de promiss. & pad. 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 selves from sinne, both in respect of guilt and punishment temporall & eternall. Wherefore it must needs bee 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 wherof is satisfaction.

Elym. Because you have spoken of the sacrament of penance first appointed in the *Lactan* Council, I will lay hold vpon the occasion to put you to proue the nouelty of the seven sacraments: for if seven haue beene 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 seven 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 *Pescatorius* Anno 900; sayth likewise.

Elym. They say, these two are the chiefe indeed, but they exclude not the rest. *Hugo de Sancto Victore* teacheth seven sacraments, and of them he saith some are the principally, wherein saluation standeth, viz. Baptisme and the Supper of the Lord; the rest though they bee not so necessary, yet they profit 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 *Augustine* definition; Every holy signe is a Sacrament. But that there are any more, than 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 aspersion. 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 *Dion* likewise vpon that place. The same *Lombard* denyeth ordination to bee properly a sacrament, and *Alexander de Haies*, and *Thomas Aquinas* vpon that place, &c.

Serg. Paul.

Serg. Paul. This your dispute about the Sacraments hath brought to my mind another point yet vnouched 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 received, 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 conaine in them all things necessary to saluation, and that Apocryphall bookes are to be received as Canonically, and that traditions are necessary to saluation. For the Fathers taught to hold all men onely to the Scriptures: *Chrysostome* saith, If any thing bee spoken without Scripture, the thought of the bearers limps, sometimes yielding, and sometimes doubting. And againe, If ye heare any saying, I haue the holy Spirit, but not speaking out of the Gospel, bee speaketh of himselfe, and the holy Spirit is not in him. So *Basil*, reg. Ador. 8. & 28. *Epiph.* 80. And touching Apocryphall bookes, *Cyri.* Hierosolym. sayth, I 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 delivered the Scriptures vnto vs. Doe not then therefore, seeing them are 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 Catechumens, as the bookes of Wisdome, Ecclesiasticus, &c. *Ierome* 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 received as Canonically till the Council of *Florence*, Anno 1439. And touching vwritten traditions, they received 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 Infantes and not to be baptize: or customes in indifferent things according to *Tertullian*, who saith, 'Dress thou not thyselfe, what is in lawfull for euery faithful Church is conuenient and commendeth that which agreeth to God, commendeth to discipline, and proficeth to saluation'. And thereby the prebete of your owne Church

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Epiph. 112.

Lib. 6 Originum

c. 19.

Pesc. de Cons.

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

August. Epiph. 5.

Lib. 4. 10.

Lib. 4. dist. 24.

Rom. 1. in Psal.
51.

Serm. de S. Sp.

Catec. 4.

Athen. in Synop.

Praefat. in Den.

De Gen. ad ill.
lib. 10 c. 23.
Tertul. de Corin.
4. 28.

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.

Ejym. 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 farr 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, all within the 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 becaused for cauil-ling, as you: for what can it els be, when all your points, in that manner you hold them, haue beene plainly shewed

to bee new, to fly to this general reason for censure? 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 brazen Serpent, and seru-ving God without it in *Heraclius* 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 beene long after the Apostles dayes. And for carnall liberty, whereby you seeke to disgrace the truth, herein you blasphem 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 austerities; 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 conuined to open a farr wider gap to licentiousnesse, seeing all the world ringeth of the carnality, vncleanesse, and dissoluteness of your very vocaries and Priests, and of *Rome* it selfe about 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.

A.2. 15. 16.

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

Paul. God was never 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 rooke 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 Council of Florence, Anno 1439, at what time I have 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 opposers of Images, and of the Popes supremacy in other places at the same times. The Council of Frankford was famous for determining against Images, as I have 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 Clemens a presbyter, and Samson, who were therefore excommunicated by the Pope, and imprisoned. And about the same time Iohann. Maisterus and Clandius 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 Ioh. Scotus also and Bertram that denied the reall presence, Anno 843.

Ther-

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

Wrighton
to the Church.
p. 386.

Thergandus Bishop of Treuirs inuicighed against Pope Nicolas, calling him Antichrist, for which he was excommunicated, and afterwards slaine. Betweene An. 900 and 1000, Otho impugned the supremacy, and Arnolphus called the Pope Antichrist. Betweene An. 1000 and 1100, Berengarius impugned the reall presence, of whom I have already spoken. About that time Lanherius an Archbishop in France was of the same opinion. Betweene An. 1100, and 1200. A certaine Bishop of Florence preached, that Antichrist was come; in the time of Pascale the second. Also one Francis an Abbot, and Petrus de Brusa 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, Gulielmus de Sancto amore, was banished for an heretike and had his bookes burnt; and Robert Grosset Bishop of Lincolne, greatly opposed the Pope. Betweene 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 Marfilus Patavinus was of most note: he maintained that the Pope had no power over other Bishops, much lesse over Kings. Aranchanus an Archb. in Iceland, and Iohannes de Rupefissa were of the same opinion also. And after this Iohn Huss, and Jerome 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 enlighten many more, though they be to vs vnknown. Neither was the mystrie of inquiry growne to that height till about Wickliffes time, and the dayes of the succeeding Worthies, so that the Roman 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,

Auentin. Regi.
noli. lib. 2.

W. hit. lib. 1.

Hist. Magd.
Cent. 11.

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

Hist. Magd.
Cent. 14.

and the merit of workes, and freedome of will for vs, 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 as 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 vied *Nebuchadnezar* to chastise idolatrous *Judas*, and the Syrian Presidents, and Roman Emperours, to destroy Christs enemies, and to abrogate the legall seruice by burning vpe 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 restors of any Religion,

be

Willett Yerra.
Sul. 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 to miserably, and such apparent iudgements haue bene executed vpon others, that hath holpen to aduance it. *Gregory* the third, who drew vpon 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 enioyed 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 stothfull 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 *Heracleus*, 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 Crosse of Ierusalem. *Iohn* the 13 committed Incest with two of his Sisters, and was slaine as the last in the act of Adultery. *Gregory* the seventh put out the eyes of *Iohn* 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 *Falscalus temporarius* noteth, that the Bishops of Rome were now aduersely slaine, as in the *Primitive Church*, but were not made Martyrs as they, there was the like death, but not the like cause: they suffered, as wilde lambs following the Lamb Christ, these as rauening Wolves encompassing 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. Letius
Paul. Diacon.R. Barus Supplement.
Chron. Nouel.

Iob. Martini.

Falsic. Temp.
Olibo 1.

Plat. vit. pontif.

balus

Talquil,
Nasale: was
Hijl. 14.

Napier
Reuel. p. 138.

balme 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 poisoned 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 vpon more: who lo desireth to read further of them, let him looke into *Talams Dan*, part 2. p. 407: and *Parker* of the Grosse, who sheweth what whores, and *Ganimedes* by name, severall Popes haue had. *Sergius* had *Maraxia*, *Gregory* the seventh, *Maidia*. *Alexander* the sixt, *Lucretia*: all their daughters or Sisters. *Sextus* the fourth had for his *Ganimede Riccio*. *Julius* the second, *Germanus*. *Leo* the tenth, *Hypolitus*. *Julius* the third, *Innocentius*, &c. And *Napier*, who in his exposition vpon the *Revelation* reckoneth vpon the number of most notorious wicked Popes. There haue bene thirteene adulterers: Three common Stewes-haunters: foure incestuous persons: eleven Sodomitically persons: seven creators of Stewes, and two and twenty Necromancers. And *Henricus Echardus*, who in his booke called *Papa Pharisaeus* reckoneth vpon the vilest heresies, wherewith Popes haue been tainted. Some Sadduces, some Montanists, Arians, Nestorians, Eurychians, and Epicures, and patrons of wickedness. *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 perjured and wicked persons.

Serg. Paul. Are these things true? is it possible, that so many members should sit in the Apostolicke chaire? yet it is true, the office doth not priuiledge from sinne, as Iudas being an Apostle should not haue been a Deuill. As Iudas therefore was no priuiledge to the Apostolicall office, no more is any haue any wicked Popes to the religion by them maintained. Else by the like reason the wickedness 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-

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 stilly sty of vnckeane spirits? For how is the holy Spirit, if not by abominable sinnes, quenched and chaced away? It is a priuiledge of such as feare God, to be directed in the right; and not of *Balaam*, or *Caiphas*, 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 Demils, by Crosse, and Holy Water, which haue often put the Deuill to flight; and almost all points of our religion haue bene confirmed by miraculous revelations, 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 rise in the first propagating of the Gospel: but they were for vnbelievers, since they haue ceased as needlesse, even as (to vie the

Phil. 1. 12.

Thef.
Reuel.

1 Cor. 14.

Deut. 23.

(similitude of *Gregory*) the husbandman having newly planted an Orchard, watcheth it: But when it is well rooted, hee watcheth it no more. If any giue a signe amongst the people of God, to proue any new matter in religion, not propounded in the vvritten Word of God, hee is pronounced a false Prophet. Moreover, many of your miracles haue been proued coofenages, 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 all countreys and Nations being conuerred, the truth had gotten other sufficient testimonie vvithout 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 iudged; and the first Christian Emperour 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 Popery, 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 compaie her about as a shield against all treasons, and conspiracies; so that they were miraculously disappointed, and hanging

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 vvhat 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 Husse*: and it shall suffice to haue given 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

Ecc. 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 have worshipped him aright, and that have 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, Samuell* and the *Kings*: thus as the great Vmire ouer all, determining for the Truth, and against Errour. As for the Catholickisme, which you so much bragge of: I have already shewed, that *Grecia* 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 faichleinesse, the *Turkes* have beene hindered from turning to Christianitie, and so haue the scattered *Jews*. 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 ruler 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 persecutor of all Christians, and an open opposer 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, plying the people, that being seduced by this whore,

whore, run headlong after her to their own destruction. For, that popish Rome is not heathen Rome is that *Babel*, I proue by these 2 inuincible reasons. First, from her name, *the great Whore*, and the mother of whoredoms and abominations of the earth. Now whoredome 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 corrupte by the bringing in of Idols: for in this respect when *Iudah* 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 Whoredoms*, 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 unclesome 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 Elnicks, 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*, nor 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 nose, 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-

Reuel. 17. 2.
verſ. 5.

Reuel. 18. 2.
verſ. 8.

Reuel. 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 faints, the Pope canonized faints 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 shephards and sheepe of Christs flocke, to the destroying of them in most inhumane and barbarous manner. I thank 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 formidable iudgements against her as the cry of so much innocent blood, shed with such exquisite torments, that if *Nebuchadnezzar* King of *Babel* were alive, he might be asham'd that hee could inuent no more long lingering tormenting death, but cast those that would not worship his Image, into a hot very furnace, to hot as that they might bee prettily dispatched, 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 lingering paine-protracting fire.

Serg. Paul. But it is not for their sanctity, that he dealeth thus with them, but for their *Merits*, 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 zeale and sanctity merely that we suffer, and if it were otherwise, yet the Pope must needs for this be Antichrist, and popery Anti-

christi-

christianisme. For who is Antichrist, but he that is against Christ? and who is against Christ, but he that reuelen 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 harvest, 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 denyeth Christ to haue come in the flesh: and to confesse Christ come in the flesh, the note of Gods Spirit; wherefore the Pope cannot be Antichrist. And if cruelty against Hereticks bee an argument to proue Antichrist, I pray let your rulers take part with him herein; seeing that in cruelty they are no whit inferior to Catholike rulers, if they exceed them not. For what holy Priests, and zealous Jesuits haue bene spared from the sword, what priuate professors of the Catholike Religion from most cruell vllage, imprisoning and spoiling since the beginning of Queene *Elizabeths* reigne, till 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 wilfulness in alleaging that text of Saint *Iohn*. For who knoweth now, 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,

first

1. Iohn 4. 1.

*liveth in the Temple of God, and commeth with all delectable-
ness, 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 Governours into the same
predicament for their cruelty. I wonder, that you and your
fellows are not ashamed to broach so many notorious lyes,
as you have 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
meted to you againe, if all your sect had bene rooted out
with fire and sword without partiality) not one Papist hath
bene 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 bene 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 here hath bene 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 wounding with you, so
many are your shifts and colours at every 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 Castle-
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 reject 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 overthrow the truth at
once, is a preiudge of the ruine of that superstition being e-
uen at the doores. For so the Christian Religion being most
indangered in the dayes of *Eugenius*, when the aduersaries
fought 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, (thus bewitching *Elymas*) I haue
given too much care to thy delectable 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 counted the rather for my communion, let them
hearken vnto them, and by all communion with sophisticall
Iesuites and Priests: So shall I account them good and
loyall subjects 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.

M

Phil. 20. 8.