AN ANTIDOTE AGAINST POPERY:

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

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

Being alone sufficient to enable any Protestant of mean capacity, to understand and yeeld the reason of his Religion, and to encounter with and foyle the Adversary.

By John Mayer, B. D. and Pastor of the Church of little Wratting in Suffolk.

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

Dread Soueraigne:

That I had compiled this
ensuing Dialogue, I thought
your Majestie the most fit
Auctoris for it; both in re-
spect of the matter and man-
er. The matter is a Dispute
about Religion, both Protes-
tant and Popish; the manner
is by vilupping certaine names occurring in the Acts
of the holy Apostles, and accommodating them, so, as may
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may befit these times: amongst which the chiefe is Sergius Paulus, before whom Paul and Elymas enter the lists, with an ayme chiefly at the overcomming of this honourable perfon. The illue is, according to Pauli defire, the felling of Sergius Paulus in the truth; so that with him there was no more place now for Elymas. Your Maiestie hath bene much concurrant in disputations, and now at length, I vwill not say being fettle( for it appeareth sufficiently) that there hath eruer been a fettleffe and refolution in your Royall breft) but not thinking good to lend an ear any longer to the frivoulous arguments of fuch as have fought your aution from the Truth, your MAIESTIE hath provided, that they shall have no more clofe of disputinge within your whole jurifdiction. The Worke, I confesse, is too fleghty to be preferred before fo large an understanding, and the Author too mean to prefume to fo high a patronage: But forasmuch as your Maiestie hath acknowledgewd it to have bene your owne courfe to dedicate your royall writings to fuch persons, with whom each other might befit fute; my hope is, that my boldrefe fhall have pardon, if in following fo worthy an example, I have aipired to this dedication. It hath bred much Socketed in your Maiestie (as your late divisions touching pefchers and preaching does teftifie) to confider the dayly increafe of Popifh superfitition even within your Maiesties Dominions. And wee your faithfull februes cannot but have a sympathy herein, for which cause wee highly applauding that direction

Dedicatorie.

resolution of instructing in the Principles of Religion, doe apply our selves diligently to this Catechetical kind of teaching, if haply the mobile vulgaris might thus bee fatter grounded. And for mine owne part, according to that flender skill, which GOD hath giuen mee, I have by writing endeavoured to further this kind of teaching, and to hold to the patterne of the better authorized Catechism, for the avoiding of confusion, by an uniforme proceeding : wherein I have not bene altogether frustrated of my end neither, there being many Reuerend Diuines and others, amongst whom this labour of mine hath been so accepted, as that it hath long aagoe come to the third impression. Now if my conceit deceu ce mee not, another good helpe to preferve from this infection, would bee some Antidote of our tenants and grounds, and of Popifh tenants and practices in the worship of GOD, without all ground for vp, either by advantage taken of the darkneffe, or by force, there being none able to make refiftance in severall times and ages of the world; especially if it might bee perperuous and plain to any capacitate, and brieue for every ones iftute and abilitie. And fuch is this, which I here present unto your Sacred Maiestie, the which or the like unto which, I could wifh that every one, who is not furnifhed with better, would make his owne meane. That Reuerend and learned Bishop of Meath hath lately put out a Worke in anfwer to a Defair, of the novelty of Popery, in so compleate a manner, as that a man would thinke, as
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It was laid of the answer of our blessed Saviour, none should dare to ask 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 have their preuision as well as those that are stronger. Your Maiesties care of the good of this Church committed vnto you hereina, like to that of Constance in the matter of Ariamisme, as it hath much rejoyced my hart, and the hearts of many thousands that pray for the prosperity of this, so it hath encourag'd mee to presse into your Sacred presence with this my Goates-haire, not being able to bring better. Your Maiestie, I know, hath none of such Tradts, but many of vs that bring presents in this kinde may bee glad to learne from your Pen, and to receive knowledge from your lips; yea, blessed are they that stand always in thy presence to hear 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, to mutable and rightly grounded; and the Religion of the Church of Rome to corrup't and perverting the grounds, as that thousands, which shall attentively and without prejudice read it, shall herein blest God for you, some that were ignorant of the differences of these religions, and so standing indifferently affected, being better informed, some that were wavering through the seeming truth of that hereafter, being confirmed; and some that were simply seduced, and gone from vs, being
To all that conscientiously inquire after
the Truth, that they may be saved;
both of the reformed Religion, and
of the Roman Catholics.

Oureous Reader, thou mayst haply
blame mee for my over-diligence in
writing so much, and now upon a sub-
tect so thoroughly canvased already in
durers books of learned Authors.
But know, that I have beene drawn
to doe this by the solicitation of o-
thers, being both of my selfe to interrupt my course in an-
other tracts, which I have begun, and to perfect which will
require the whole life and labour of one whole man. Many
have written to I grant, in this argument, as that they ex-
ceed this of mine without all compass: but some are too large
and have made their books too well to fo great volumes, as
that they are only for profitted studion, and not for evey
mans memory, leasure or money. Some againe are too short,
and doe to procure some points only, as that howsoeuer
they be for evey man, yet when they are read, allmost every
man remaineth still unsatisfied in many things. L. filly, some
are neither too large, nor too short, but have beene fully,
implacably, and logically: yet not so fully, but that dis-
els particulars have beene omitted, the common matters
on both sides have not beene so thoroughly weighed, the
originals of the many errors of the Church of Rome, and
the Apostolike Antiquity of the Reformed Religion hath
not beene so declared, nor the necessities in the manner of
them so fixed to the capacity of the vulgar, i.e. as that many
read them, but for want of capacity, and through these de-
fects
The Epistle to the Reader.

feels in the worke, are not so muche mounded. Nowe to supply
all these defects, and to inftinct all, then my most uncaspable
Countrymen in every point and motion: so as that there
might be nothing to hinder those that desire to know the
truth, and to cleane vnto and obey it; I have written this
plaine and short Dialogue. And here I am not so blind
but I bee to what enuious and hard enunting I expose my
feme, but neither credite, nor life are anything to me, so that
by any means I may issue some. Oney 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
spare hate thus written or writ the name of Eronian to dis-
grace any but willfull Pontificians, who for safer respect, in
against their knowledge seek to lead into error not onely
common people, but noble governors, that attentively hear-
ken to Pauls preaching. For the rest let me intreat you to
reading, not as an enemy, yea, like I shall therefore best
vaunt of your enemy, because I tell you the truth; but as one
that doth and prayeth for your saluation and I do but, nor,
through Gods grace, you shall see that, which will make you
supped, and not so well to like your present offer, nor so
much to condemne our reformation, if not to separate your
selves, and to come out with vs from amongst them, lest ye
perish miserably. For I prattle before God, who
knoweth all secrets, that whilst I seriously studied upon these
things, I was not so resolved, that the Pope is the Anti-
christ, nor your tenents and superstitions so damnable; but
the further I waxed into this study, the more was I resol-
ved, so as that now I make no further doubt of it. And
therefore my hope is, that the like effect may by reading
thereof my meditations be wrought in others also, that the
vulgar may be beleived, and the error be brought home
into the one sheeplefold of Churche, before it be too late, which
God grant unto you all for his mercies sake. Amen.

A Table of the points of both Religious discoursed in this Booke.

Of the Protestant Religion.

1. God only is to be belived in, and not the Church. 3. Penance.
2. Christ only is our Mediator, and not the Saints departed. 4. The souls of the faithful shall go to Purgatory.
5. Justification and salvation is by faith only. 6. Prayers for the dead are useless.
7. The Sacrament of the Lord's Supper is a sacrifice. 8. Baptism doth not take away natural corruption.
9. The Sacraments of the new Testament are but two only. 10. There is no perfectiun of righteousness in this life.
11. There is no liberty of will unto good. 12. Marriage is free for all men.
13. The Scriptures alone are sufficient. 14. None ought to be adhered from reading the Scriptures.
15. The Pope is not supreme head of the Churche. 16. God only is to be called upon, and not the Saints departed.
17. The use of images in divine worshop is unlawful.
18. All prayers ought to be in a knowne tongue.
19. Confession of sines is not necessary to any but to God only.
20. Satisfaction for sinne cannot be made by works of penance.
21. All sinnes are mortal in all men.
22. To use on Pelagian is a superstition.
23. Extreme unction ought not now to be.
24. Cruelty and boly water are vaine superstitions.
25. Nothing is to be taken from the word for any end.
26. Wollfull poverty is not unnatural.
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Of Popery.

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AN ANTIDOTE AGAINST POPERY.

In way of a Dialogue:

Wherein,
The Speakers are
Saul or Paul, Sergius Paulus, and Elymas.

Saul.

Obste Sir, because you are an elect vassell, the Lord hath sent mee to publish the true Religion unto you, by the imbracing and right professing whereof you may be saved.

Serius 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 concern both faith, or practice in exercising the parts of GOD's worship.

Serg. Paul. Concerning faith, what doth the Protestant Church hold? Saul. I will not rehearse all contained in the Symboll or Creed of the Apollinian about which it is agreed by all that bear the name of Christians; but only those particulars, about which there is difference.
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Serg. Paul. I am also refreshed by the hope that is to be found hereafter, of all that is in general held by all Christ's saints, that there is one God, which made one word comprehensible, and comprehending all things; and one Lord Jesus Christ, perfect God, and perfect Man, who died for our sins. Tell me, therefore, what particular points of faith are held by the Protistants, but contradicted by others?

Saul. The first is, that God only is to be beleued in, and not any man of what title or face of so ever, nor yet any company of men called the Church: because God only is true and all men are liers; neither doth the Apostles Creed presuppose any other to be beleued in but God only.

Serg. Paul. What? dost thou say that the Church is not to be beleued in? Is it not expressly said, I beleue in the holy Catholicke Church?

Saul. It is indeed said I beleue the holy Catholicke Church, but not in it, because the Catholicke Church, that is, the Church of God, being in all ages, and outspreading all parts of the world, is an object of faith, and not of fente, forasmuch as by fente and experience we cannot know this, but by faith onely, as we apprehend the Communion of Saints, forgiveness of fentes, and the life everlasting. Of all which the same is said of that of the Catholicke Church, seeing there is but one Verbe, I beleue, after which they all follow. So that if hence it might be gathered, that the Church is to be beleued in, it may likewise be gathered, that the remission of fentes, and the resurrection of the body, etc. are to be beleued in, which were absurd.

Serg. Paul. What is the second particular point?

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

Serg. Paul. Is the Lord Jesus Christ, that by him we are thus restrained from all Mediators in Heaven, and yet are not

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Saul. What is the third particular point?

Serg. Paul. What is the third particular point?

Saul. The third is, that we are justified and saved only by faith in Jesus Christ, and that our works are not at the beet, merite nothing towards our eternal glorification. For to this effect speake the Lord. When ye have done all that ye can, say ye are unprofitable servants. And Saint Paul. A man is justified by faith, without the works of the Law.

Serg. Paul. Is not the work of men that hath faith then of more virtue than he that hath none? Is he not Christ's member, and is Christ to receive his service which as in Christ's name, so on him there should be merit.

Saul. The works of the beet are of no more vertue to merit, because hee is a full servant, and bound in duty to what hee doth, whereas mere men impel in doing more than duty requires. And as Christ's virtue communicated unto him, it is sufficient, that he is made thus worthy, though not his works, seeing perfect blestedeus is already fully inspired by Christ for him, neither is there need of any more merit.

Serg. Paul. Can he be said to be justified then that hath no works, and yet reflect upon a faith?

Saul. No by no meanes: for faith which is fifth, worketh...
keth by love, is kindly by workes, as the body by the soule. Wherefore Saint James writing against such a faith as is without workes, saith, "A man is not justified by faith only, but by the workes of the Law." That is, he is not become just and righteous in the sight of God; that hath a single and bare faith, but proveth his faith found by his workes. For, that he disputeth not of faith, which is the gracing grace wrought in the hearts of the Elect; but of a common faith of which none Devises are capable, is plain from the Text. For onely that common faith is the faith of which he saith, "A man is not justified by faith only."

Serg. Paul. What is the fourth particular point?

Saul. The fourth is, that faith alueth a man without question or doubting of the remission of his sines, and of eternal salvation. For faith was Abraham's faith. He doubted not through unbelief, but through strengthened in itself, faith. And that faith which is joyned with questioning in any man is like the waves of the sea.

Serg. Paul. This is much that man should come to know, to know what the will of God is, concerning his future estate. It may be that some secular man or abraham or the holy apostles, might be more known by revelation, because they had more ordinary acquaintance with God; but for other believers I cannot see, how they should know, to whom they may all hope well.

Saul. There is great reason why any faithfull person should know this, because he hath received the Spirit of God, which worketh God's will, even as the Spirit within a man knoweth his mind.

Serg. Paul. But seeing every man is apt to conceive the best of himself, and natural presumption of times averse, what a man's salvation is, be not lest he know that it is the first, whereby he cannot be thus assured; and yet not be some partial fantasie?

Saul. It is a great snafe to the Lord, when he hath taught us, that his Spirit is not with our spirits that we are the children of God, so question whether this testimonie can be known to him, whereof he teacheth the testament of any, if it be unknowne. Many indeed do through their own fault deceive themselves, because being void of the spirit of justification they presume: But hee that is renewed in his mind unto holinesse, can never be deceived.

Serg. Paul. What the Spirit always abideth where once he hath sanctified? or may not a relapse to carnality and sinne, cause him to depart, that is the estate of that man, who hath become once sanctified, through his own defaults, may become as damnable as more damnable than before? which if it may happen to be, what certainty can any man have?

Saul. He that is borne of God remaineth not, neither can he, because he is borne of God. If I have sinned to speak otherwise of them that have become enlightened and made partakers of the Holy Ghost, I sayd it to shew you to work our salvation with fear and trembling; and as an ordinary fear of God, that such might fall away. Wherefore I added, I have persuaded better things of you, and such as accompany salvation, for God is not unfaithful to forget your labour and works in the Lord. And, he that hath begun such good works, will perfect it in you.

Serg. Paul. What is the fifth particular point?

Saul. The fifth is, that the foules of the faithfull being justified by Christ, doe immediately after their departure out of their bodies, take possession of their inheritance which he hath by his blood purchased for them; and that there is not any punishment by a Purgatory fire to be further endured before their comming into heaven. For Lazarus was carried immediately into Abraham's bosome; and the dead that dye in the Lord are fled to be blest, because they rest from their labours: which were not true, if they had more meaty yet to passe through, rather greater than any already past.

Serg. Paul. But then why life half taught, that every one must be tried in the fire, after which, he whose works should be rewarded.

Saul. Thou art verie mistaken: for I never taught that every man must be tried by the fire, but every mans works, concerning which it may be doubted here, even as of rebell before it commeth to the fire: but at the last day, which shall be a time of fire and burning flames, it will plainly appear.
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peace, what fold or chaffie doctrine any man hath built upon the true foundation Christ, because the righteous Judge of the whole world comming in person, will lay every 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 speak of any but builders, or of any pane by them to be suffered after death for the more clarifying of them from sense: but out of the difference of their acceptance before God at the last, as they have been folded or sheared 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 peril 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 live wean doe nothing available to their salvation, by offering vp any prayers, alms, or sacrifices. Because the rich man being dead, it was said, they that would come from hence could not; so we believe, that there is no removing of souls from woe to bliss, but as the tree falleth, so lyeth. And therefore, as David prayed for his child being alue, but when it was dead, ceas’d lo to vdo in like manner we pray for the sick, as being yet capable of mercy, but if they be dead, we cease from praying any more, being all red, that to pray now is no more deuotion, but superstitious, favoring more of violent affection, then of right reason.

Serg. Paul. What is the second particular point?

Saul. The second is, that the Sacrament of the Lords Supper ought to be 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 no sacrifice of Christ’s body and blood there substantially present, as when he was anointed upon the Crofle, iterated againe by the Poynt to as great ause, as when he suffered for vs. For this were not to remember Christ absint in the fleeth, but to bring him backe againe to the death tempe thousand times over, and to make a mirabe of the obiect of faith, when as the proper end of miracles is to helpe vs to beleue things infallible.

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infallible, themelies being always visible and sensible.
Serg. Paul. Is not the Lord there to be believe, who faith, This is my body?

Saul. Yes by all means, but as in other speeches wee must not looke too much to the letter as to the phrase (as when he faith, I am the way, I am the life, I am the door; I am the way, I am the gate, in all which he is figurative) so here taking the phrase as it is meant, we beleue it with all our hearts, that the bread is Christ’s body to the faithfull receiver, and is thus called, because by its Christ is exhhibited and receiv’d indeed.

Serg. Paul. What is the eight particular point?

Saul. The eight point is, that in Baptism ther is true and certain remission of sins to all repentant and faithfull persons, but not an abolition of natural corruption: for that remaneth still in the baptized, to intice, and to draw all sinne, so much that the regenerate cannot doe what they would, nor yet I my selfe, for I find in the lawe of my members rebelling against the lawe of my mind, and leading mee captive to the lawe 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 Jesus ordained these, and none of the other five, which by some are added to make up the number fift: For a sacrament is Gods seal, and is properly to be appointed by him, who alone hath the power over that which is sealed thereby.

Serg. Paul. What is the tenth particular point?

Saul. The tenth point is, that the beft are not to perfectly righteous in this life, neither can any aspire to such perfection in keeping Gods Lawes, but that they are still much faulty: for in many things wee sowe all, and if we say, that we have no sinne, we decease our felowe, and there is no truth in vs.

Serg. Paul. What doth Christ then command us to things impossible? for he bids us to be perfect, as our Father which is in heaven is perfect; and then why sowe all? and so many of vs as be perfect, let vs be thus minded.

Saul.
An Antidote:

Saul. There is a twofold perfection, of parts, and of degrees: perfection of parts, is when a man hath not only 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 speaks, that we should love not only friends, but also enemies, and execute benignity to all, and not of the other. Again, there is a perfection of sincerity, and a perfection of steadfastness, of the former of which only I speak, and of the latter, for I had immediately before acknowledged my felicity not perfect in that sense.

Serg. Paul. What is the element particularly point?

Saul. The element is, that man will be corrupted ever since the fall of Adam, so that he cannot desire to be converted, or think a thought tending to conversion: but of his own will, he is carried only to enmity, till that God of his grace changeth his will by putting a new heart and spirit into him. For, all the imaginations of men's hearts are evil continually: and we are not able to think a good thought as of our selves, but it is God that worketh in us both the willing and the doing of his good pleasure.

Serg. Paul. Why then are we hindered to turn from sin, to repent, and believe the Gospel? And why is it used as an argument of justified? How oft would I have gathered you together and ye would not if they could see no other reason?

Saul. We are hindered to turn, to show that the Lord will not turn us without our being willing, and by thus calling upon us, he worketh a will the fitter, such as bee elected: and if any notwithstanding are full hardened, and finally damned, the cause is not in God, who is willed to no man, but in the corruption of their own will, brought in by man's own defaults, when at the first it was not so.

Serg. Paul. What is the twelfth particular point?

Saul. The twelfth point is, that marriage is free for all men, and that none ought to be debarred from it: but if any can content, they are to be exhorted to use this gift, that they may be more free to true God, not being intangled with too much worldly businesse, as they which have wife and children.

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and children. For marriage is honorable amongst all men: and it is a doctrine of Demons forbidding to marry; yea, the Apostles themselves were married men, and I might have vied the same liberty also, neither doth the Lord approve it to bee good for any sort of men, not to marry, but for such only as can contain.

Serg. Paul. If marriage bringeth worldly inconveniences, and the Ministers of the Gospel had need to enjoy all freedom, that they may the better attend upon their office, is it then, that the summaire are rather to be preferred, if a sufficient number of such may be had: and if any be therefore willing to live alone single, that they may be the more fit for this service, is it no forbidding of marriage to receive such as to holy Orders. Again, though marriage be lawful, and a man compassing with his wife be no sin; yet is it disallowed him for a time to communicate in such things, as wherein holy persons only have liberty, as to caste of the Show-bread. Abiasher relieved David, that if they had not lately companied with women, they might eat of it, and the Priests under the Law, when they came to sacrifice in the Temple, stood apart from their wives, as appeared by the example of Zachary.

Saul. If any sufficient and fit for life and learning, having the gift of continencie but single, it is not to be doubted, but that they are to be preferred: but because this gift is very rare, and for preferment men will take upon them that, which they have no ability to, to admit only such into holy Orders, is in effect to forbid marriage to some, and damnable, as of the Deuists, has been already deposed. Yea it is a maruell, that they which pretend the Apostolical gift to be much, should bee plainly against the Apostle, who faith: Let a bishop be the husband of one wife. Neither are they that inferne themselves to a single life, but want the gift, the more free, but rather much more troubled, seeing lust is an hundred times more incombing, then any domestical troubles of the married. And lastly, if it bee a good reason against the marriage of Priests, that compassing with women makes them unfit to partake of the Holy Bread for a time, it is good also against the marriage of any Christian man.
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received by the Church, that we may hold aright, and be saved?

Saul. Many places of Scripture are plain, and easy to be understood, namely, so many, as doe set forth the Articles of our faith, God's holy will and commandements, and the doctrine of Prayer, and worshipping God, which is all necessary to be knowne unto salvation; so that herein a Christian of ordinance understanding, needeth not to depend upon the sense of others, but immediately upon the Word of God. In places more obscure, the best Doctors of the Church have always differed; and therefore even here Christian people are not tied to the sense of any, but to this, which is most agreeable to the truth, plainly set forth in some other places.

Serg. Paul. Is all have judgement in the sense of God's Word, therewith confesseth that none are to be debarred from reading the Scriptures, for fear of falling into error by doing so; whereas it is plain, that ignorant persons are perverted sometimes by the Scriptures themselves. For, there are many places hard to be understood, which the ignorant and unskillful are apt to to their own damnation.

Saul. Nothing can be more against the minds of Christ, then to debar the people from reading, and hearing the Scriptures read in a knowne tongue. For bee hath hidden, Search the Scriptures, for therein ye have eternal life.
The danger that some fall into hereby is otherwise to bee pronounced against: viz. by diligent preaching, and opening the fenie.

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

Saul. It is not to 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 to 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 believe.
An Anecdote

beneath, not because of his words, but because we have heard him ourselves: So Christian people receiving the Word into their hearts, do not believe any more because of the Church, but because the Word is felt working upon their consciences persuading them, that it is the Word of God. And as it is the same in the Church of the Church to be ordered thereby, as by the 14th, 15th, and not to disorder it, as an inferior.

Serg. Paul. What is the fourteenth particular point?

Saul: The fourteenth point is, that Christ only is the supreme head and foundation of his Church, neither hath any man, nor ought to have supremacy over all others in spiritual matters, in all countries and nations, being as it were a common Rocke, whereupon all may lay themselves; nothing doubting, but that setting to him, they cleave to Christ, and are tried from error. For one can lay any other foundation, having that which is laid, Ileusin Christ. If upon any other, the Church be founded, it is not upon one, but upon all the Apostles alike, and the Prophets too: if upon any as more principal they are three, James, Peter, John, who seemed to be Priests. If a power spiritually to rule by opening, and shining, binding and loosing, be committed to any of all others, neither in that committed to one Peter, but to all the Apostles: For, wise wise, wise, with the Lord, they are remitted, and whole finnesse ye receive, they are retained: and if any one hath rule over the world, as chief, it is not Peter, but Paul: or, if Peter was committed the manifestation of the circumcision only, which was but of one Nation, to Paul the manifestation of the uncircumcision, which was of all the rest of the world.

Serg. Paul. But of Peter the Lord faith singularly: Thou art Peter, and upon this Rock I will build my Church, and upon thee I give the Keys of the Kingdom of Heaven. And, follow me, and I will make thee a Fisher of men. And again, Peter, lovest thou me? Feed my sheep. By all which it should seem, that lower powers other had power of binding and loosing, yet he was preferred, as chief, and above all the rest; after whom such another should succeed, and so another from age to age to the world.

against Popery.

writings, and this contradiction must be so verified by the uninterrupted succession of those Bishops, who challenge to be his successors, beyond all other Bishops of any other place, seeing there is no such office elsewhere to be found?

Saul. If Peter had beene appointed over all, I had bene much to blame to wilfully make up to him his face at Antioch, and to go on in mine office without seeking allowance and advice from him. I do not therefore acknowledge any chiefe in Peter about the other Apostles, but that eee should be the most notable instrument of glorifying God, and propounding the Gospel, wherein eee should exceed the rest, being fuller of the power of the Holy Ghost, as he was fuller of zeal towards Christ. And that last committing of the Gospel and the Gospel Heed to its feeding singularly, was no more than was needful after his glorious fall by denying his Lord and Master, through which eee might for ever have been discouraged, had not his communion beene againe remend. It pleased our good God for his owne glory to deal alike with him, and with me, both generous linen and blisshers, that where shone had most abounded, zeal and grace might most abound; and whereas we were most darkened, through scandall that might hence arise, making vs vile to be lights of the world, to make vs shone by miracles about all others, that thus no scandall to hinder the Gospel might any more appear. And as for the succession to such gloried in the, it is no true succession of Apostolical men, but of political Princes, maintained by the sword, and not by the word, men as the successors of Medea, being done. Of Apostolical men there is a more true succession at Constantinople, Alexandria, and Antioch.

Serg. Paul. But if there be no supreme power upon earth, how shall we be maintained in the Church, seeing divers men will be of divers minds? And a cause of difference amongst matters of faith, who shall judge to end it? If no one man, how shall it come to an end? or both the Lord left his Church in such a miserable case, as that the most needs bristol in continuance without end?

Saul. There was no supreme in the Primitive Church, and yet they are laid to have beene all together with one mind.
the Spirit which is the Author of vanity, shall keepe the true Church in vanity, though there be no visible head over all. And as for differences that arise, we have an exemplary direction to meet in Council: Where being free liberty for any learned member to speake, it is not to bee doubted, but that the afflatus of the Holy Ghost being inspired, after reasonable debating of things controuersted, all shall be swayed to hearken unto and determine with one unctuous mind, as they did with James. If not, but as in the time of Antimnes more are for error than for the truth, it shall be borne as a credit, till the Lord will be entreated to give the truth the victory againe, as he did then after certainty ends. And thus I have related all the chief points of the faith maintained by the Protestant Church, to plainly found upon the word of God, as that in any of them there be error, we may cry out with the Prophet, and say, If we be deceived, O God, then hath he deceived us. There be many points more, but because they will better come under that concern of practice, I will refer them thither.

Serg. Paul. What are the points concerning practice?

Saul. First, as we hold that God only is to be believed in, so we make all our prayers to him only, vytterly refusing to pray to Angels or Saints departed, how gracious soever they may seeme to be with the Lord; And herein we have warrant from the word of God, who saith, Call upon me in the name of the Lord, and I will hear and deliver thee. Thus all the faithful, whose practice is recorded in Holy Scripture, have always done, neither hath any ever called upon any other.

Serg. Paul. Did not Isaiah pray to the Angel that was with him, in all his persecution, that he would blest the two sons of Joseph, Ephraim and Manasseh, when he said, God before whom my fathers did walk, the God, which fed me all my life long unto this day, the Angel, which redeemed me from all evil, blest the children.

Saul. The Angel named here, is none other but the Lord Elisha for where do we reade of any other Redeemer? If he had meant an Angel, as the word is commonly under,

flood, he would have said Angels, and not an Angel, 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. Only hee, to whom his delusive from Esau is to be imputed, wretstilled with him alone, of whom the Text saith not plainly, as that it is most certaine he was the Lord. If Isaac should have prayed to an Angel, how then an Angel would have beene from accepting of it, appeared in the example of Job and Daniel, who were both forbidden to worship an Angel.

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

Saul. Secondly, because God is a Spirit, which cannot be experienced by any finnitude, we abhorre the vif of any image or similitude in divine worship; yea we refuse altogether from setting forth the divine Majesty by any image. For, both Moses charge the people, that they make no image, because they saw none in the day that the Lord spake to them; and the Prophet Esai saith spoken of it as a thing impossible to represent God, who is infinite, by a finite resemblance; and Habakkuk plainly calleth images teachers of liars.

Serg. Paul. But God hath sometime assumed a shape unto himselfe, as is Daniel, he appeared by an old man, as Chriists baptism the Holy Ghost appeared in the likeness of a Dove. Why may he not be thus pictured and set forth?

Saul. The precepts of God, and not his actions, ought to be a direction over, so that if he hath forbidden to make an image of God, it will be no good plea to allege how he 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 have had life and motion. And such a picture of God is any young man, rather than a dead and dumb image. And lastly, these resemblances were not exhibited to be worshipp'd, but only to express in vision, what the Lord would have his people to vnderstand.

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

Saul. Shall I take upon me to be wise? then God shall make no image, did to worship him in spirit, what is it in effect but to instruct him? What wilt thou that no image be made, but only that the mind be fixed upon thee in prayer? thou dost not so readily herein, because men's minds are ready to be drawn away if they have nothing to behold. It was much better therefore for them to have some image to keep the mind from wandering, and to fill up the want of some other image. O intollerable arrogance, that men should dare thus to correct the precepts of their Maker.

Saul. Doth the command of God touch images, or rather Heathen idols, which are representations of false gods, which be forbidden to have 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 justified. But truly men that they are, they do little attend the vehement invective 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 be in much corruption in the worship of God.

Saul. It becometh, that the Lord was delighted in images about his Tabernacle, and Temple, for he appointed Cherubins to be made in most glorious manner, which had faces like young men; so that the nations of Churches with images now is not a thing so uncommon, and among princes, as you would make it to be.

Saul. Those images were only for ornament, and happily for some signification, but for adoration there is not the least syllable, that tendeth to speak that they were neither did they serve to resemble God, but in some form in what state and manner the Lord fitteth in Heaven, attended by such glorious creatures. It cannot be gathered hence, that Churches may now be garlanded in like manner, because they were much taught by outward things, as children in their naivety, but now being of full age, we are no more under bigotry and improper rudiments.

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

Saul. Thirdly, because the Lord Jesus hath bid us take any thing in his Name, we pray always in the name of Jesus Christ only to the Father, flying as far as possible, prayers unto Saints departed. For it is the proper honour of Christ to seek unto God by his mediation. If any man fume, we have an advocate with the Father, Jesus Christ the righteous. Wherefore to vie the mediation of others, it is to rob Christ of his honour. Even as if the Prince should bid all, that have suits to the King, to come to him, and he will perform them for us: if notwithstanding we leaving the Prince, should flock about some Couriers to intercede for us.

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

Saul. Fourthly, we make all our prayers in a known tongue: for, I will pray with the spirit, and I will pray with my understanding also. It is a confusion, and no edification to use publick services in a strange tongue, even as when a trumpeter makes an imperfect sound.

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

Saul. Fifthly, because the Lord hath forbidden vain repetitions, as heathenists: we do not place devotion in saying a multitude of prayers, but in earnest and hearty praying alone, or a few prayers at a time, as that our affections may be quickened, and not dulled hereby.

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

Saul. Sixthly, we content our selves to confess our sins only to God, and hold it not necessary to confess all things unto the Priest, but only for necessary relief of conscience, being troubled in regard of some particulars. And generally we deny not, but acknowledge to one another, that we are sinners, and this is all that God hath commanded. Confess your sinners one unto another, and pray one for another.

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

Saul. Seventhly, when we have humbled our selves for our sinners, we do not take upon us to judge for them by punishing our bodies with whipping, or piercing on haircloth, but truly by patience and coronation of hearts, watching more carefully over our ways, that we sin no more.
more. For Christ hath satisfied fully for us, by bearing in his body the sin that is due for our sins, and no more reparation is required to be taken by us upon our conscience; but that whereby our bodies may be beaten down, and the better kept from sinning for the time to come, such as is hearty sorrow, for so the Lord hath commanded: "Render every man the debts of his neighbour;" and falling is often called for, but doing violence to the body, by thinking all the blood commends our, is rather to imitate Titus Pudicit, that lanced and cut their bodies in their supplicatory devotion; then to follow any approved pattern of the truly godly.

Serg. Paul. But the meaning of sackcloth and ashes is commended by many approved examples, as that if you refuse this penance, it foretells, that you are stiffly to blame.

Saul. Wee must not confound, but distinguish between times. Under the Law indeed these things were required, and the washing of the body, and the bringing of a sacrifice, for expiation of sins; because the Lord not content with inward contrition, would have it outwardly expressed also; such was the austeritie of the Law: But under the Gospel, there are omitted: for when the Publicans and people asked John, referring to works of repentance, what they should do, he omitted all these things, and spake only of fasting from meats, and doing good; neither is in the Gospel, the Law; so that the Law is: Christ yokes the Saints, and my burden light.

Serg. Paul. But are not some times venal; for which Christ, did not necesitated to suffer? and ought we not to be saved by these works of penance to satisfy for them?

Saul. It is an imaginary distinction, no where founded in the Word of God: For here all time is condemned as mortell. Hath he not said in the Law, and yet faithlesse men one point, is guilty of all. He that breaketh the least of God's commandments, and teacheth others to do so, shall be counted the least in the Kingdom of Heaven.


deliverance of the Messian, And what better fin can there be then an idle word, and yet herof account shall be given at the day of judgement, and what better then evil thoughts, and yet there decide an man, and do debate him from heaven, for still as no unclean thing shall enter therein.

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

Saul. Eightly, we hold that we may as acceptably worship God in one place, as in another: namely, in our private worship, one saint, neither being need to go to any pilgrimage to any remote place, where the house of any Saint, or Repeaus are kept, or Church or Chapel is not as much supposed to be worsegiven to be worse, as though we thought the rather obtain God's indulgence, in respect of our times, by thus doing. For when David was praying, in the Lord, enter into thy cister. And for publick attending to the worship of God, any convenient place is as good as Jerusalem, or the Mount where Jesus was wont to worship. For all such dignity of place, God hath given, to us; and in visu non habere men shall we slip the Father.

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

Saul. Ninthly, if any bee sick, we pray for them, but anoint them not, because, although it be given them to do, yet consideration must be had of the time, anointing was then accompanied with washing, through a singular variety upon the Prebysterie, for the more confirmation of the Gospel, in the first beginnings thereof, but this hath ceased along age, and therefore it is now vied, it would be a mended ceremony, with more benefit to the diseased.

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

Saul. Tenthly, we do not use offering up Holy Water, or any like Ceremonies to believeth the more: because we do not finde, that they were instituted by God, but invented by men given to superstition, and therefore can have no further venerate, when such are able to deceive them.

Serg. Paul. But by experience it hath beene better things confirmed, that there is virtue in those things: for the devil hath beene often hereby chased away.
An Anisidus

Saul. If any such effect hath followed upon the applying of them, it hath beene through seclusion of the Deuall, gaineing way for a further advantage; namely, that superstitious people might be the more convinced, in their confidence in such impotent ceremonies, and be drawn away from God, who only is able to cure Saul; that thus they might be the more open unto him.

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

Saul. Elegantly, we do not see any deceit by keeping any thing written in the canoncall Scripture, from the knowledge of the people, or by inwering stories of things never done, to force them to be done in them. For whatsoever the prentice may be in this doing, we are sure God hath pronounced them accursed, that take ought from his lawes, or add any thing thereto.

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

Saul. In the twelfth place, we do not consult willfull poverietie, as a point of devotion, that is, for a man to give away all that he hath to the poor, so that himselfe is constrained to begge for relief. For we are not to give to all, so that we may be graced, and others saued, but every man as God hath blessed him, and as he can.

Serg. Paul. Christ was poor, and so were the Apostles, and unto him that asked, what he was to do, and did not give it to the poor: and according to this direction, so that had povertie, sold them, and bought the place, and laid it at the Apostles feet. And lastly, the poor are pronounced blessed, and wise to the rich, and full.

Saul. Christ was borne poor, the Disciples forsooke all to attend upon their Apostolical Office, which necessitely required it, and this Office was that Yon man called, who was burdened to sell and give to the poor; so that what stand to him in iteth not but in the like case: soe, when any man is called, the necessitie of the Church requiring it, in an Apostolike manner, to travell through divers countryes to serforth the Gospell. Touching that example of selling and laying downe the price at the Apostles feet, it was extraordinary, and only of such as joined themselves with the Apostles, for the publick service of the Church, and therefore should be esteemed, as appeareth, 1 Thes 5. 2. Lastly, the poor are not pronounced blessed, nor the rich woulde it. But faith is only, Blessed are ye poor: namely, which have left all to follow, and lerne in this Office; and, Wo to you that are rich, that is, preferre your riches so, as that like the Yong Prentice, yee refuse to leave them, to follow thee, though hereunto imprinted.

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

Saul. In the thirteenth place, we doe not vow perpetuall Virginitie, as supposing it to be a point of more perfection; nor to live in Celts, Wildermetes, or Monasteries, there to spend our time, spare from the world, in the midst, according to the rules prescribed by the instrumets of such Orders, glorying to be of their Order. For were ought nor to vow any thing, but what we can performe, but this we cannot, because it is not gotten to all. And for Mensallshipken living, it is plainly contrary to this. For every man continue in that calling, wherein God hath called him. And to be named after any man, I have by the Spirit of God condemned as carnally, in the perfections thereof, to Corbath, that held some of Paul, some of Cephas, &c.

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

Saul. In the fourteenth place, we keep holydays in remembrance of Christ, the blessed Virgin Mary, and of the holy Apostles, as being set forth in the Word of God, for so notable and holy instruments of our best good: but other days are dedicated to others, we observe not specially, lest the people should be overmuch burdened with days, and partly, because we are unteraine of the worth of such men, and 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 keep good of Lent, and Holy-days-e ASE, &c. according to the ancients custome of the Church of God, but we reckon not these to be any part of Gods trueth, but a means, the better to enable vs against
Serg. Paul, What is the sixteenth point of practice?

Saul. In the sixteenth place, we do both Clergie and Laity all submit to the King as Supreme, and to his Officers, whom we are bound to obey under him: and if he doth tyrannize over us, if he bear Heretick, or other vp of Heretick, we rebel not by force, neither by treachery seek to take his life away, but we consult him, and pray for him, and to leave him to the Lord, who only is about him, and can suitly chastise him. For thus Demed behawed himselfe towards Saul, and I have plainly set it down as a charge to all, Liturgies should be subd in the atther powers: and for prayers be made for all, especially for Kings, and Governors, &c.

Serg. But one point of practice is,

Saul. In the sixteenth place, we proceed in the same manner in our baptism, that our Saviour Christ hath preferred, viz: neither Milke, nor Honey, nor Spittle, nor Salt, nor extolling, but only Water, in the name of the Father, the Sonne, and the Holy Ghost, and certaine prayers, and setting admonitions before and after. For all other things were brought in faine, and so are humane and superstitious.

Serg. Paul, But we have a specialtustiment, and the signe of the Cross in our baptism?

Saul. We do it indeed, but not as any necessary appendances of Baptisme, but the Suplice is put on for order as a distinguishing garment: and so the Cross is made after baptism ended, without opinion of any virtue in it, solely to figure out what a base profession in the opinion of the world we brake our selves vnto, we bring yet no whit ashamed of the ignominie of Christ Cross, but rejoyning to beare enemy of the Cross, which he shall meet withall for his sake.

Serg. against Popery.
An Antidote

the Reformed or Protestant Church, others willfully cleansing to their corruptions still, and to the Pope and Roman Clergy, they either maintain hereof, were called the Church of Rome, the Papist Church, or as they need, will have it, Roman Catholics.

Serg. Paul. Then it seems, 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 be one, and not twofold is it Christ, Spouter, which is only one. I doe not therefore acknowledge, but condemn, because the Church of Rome to be a true Church of Christ: As the Church of Sardis had her name to be alive, but was dead, so it may hold this name still, but is indeed a very carnal, without a soul, by reason of the gross errors therein maintained and practised: For truth is the life of the Church. The reformed Church then is the only true Church, neither may we return again to them upon paine of damnation: but they must and shall come to vs at the last, for truth is stronger then all.

Serg. Paul. But the maine truth is still maintained in the Church of Rome: viz. That Jesus is the Sonne of God, and hath not taught us the things taught, that we should build upon the foundation Christ Jesus, though it be a very subtle, which shall shew, yet his selfe shall escape as it were through the fire. What is this, but that hee Christ be cleared, that we no erroneous opinions of presbyters, in the service of God, shall damme the soule.

Saul. The Church of Rome teacheth indeed generally this truth touching Christ Jesus, but in the particular explication of what they hold hereafter, they doe plainly rate that foundation, and in their building is not upon the foundation Christ described in the New Testament, but imagined in their owne brainers. Again, although the foundation were rightly laid, yet they are builders only that shall be saved, not destroyers or demolishers, as they are the Church of Rome are.


against Popery.

Saul. In that they doe not rely upon Christ only for salvation and grace. For this is the property of a foundation, to be built up all the building alone, if it be the only foundation, as I trust taught, that Christ is. If then the building rest partly upon some other foundation, this is in effect, because though this be found, yet the other upon which it partly standeth being deceitfull and vnious, when that shall fail, the whole building cannot but come down.

Serg. Paul. It seems then, that Christ is the foundation to them only that rest upon him alone, and that which together with him rely upon any thing else, one or as a building from the foundation, and so shall have no more benefit of it, then they that hold not Christ at all. Can you prove the Roman Catholikes to be such?

Saul. There is nothing more plaine to them, that will understand. For first, when Christ only is relied upon, and made the only foundation, his pullions alone are held to be fully satisfactory for all punishments due to vs for all our sins both temporal and eternal. Secondly, all meritt whereby we become worthy of salvation is holden to be in him only. Thirdly, His mediation only to God the Father, is relied upon to obtain any benefit or help in the time of need. Fourthly, The beginning, progression and perfection of all grace is imputed to him only through the working of his Spirit, and nothing to a man or else. But the contrary to all these are maintained in the Church of Rome.

Serg. Paul. Declare this more particularly, and shew that they rely not upon his foundation only as satisfactory.

Saul. They say that he hath suffered for all eternal punishments in hell, but not for temporal: for these are left to vs to be satisfied for, partly here by acts of penance, and partly hereafter in purgatory. And that these certaine letters called vellam, for which we our selves must fastifie. Flatly contrary to Saint John, who saith, the blood of Jesus Christ cleanseth us from all sin. And I have 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 temporal as eternal punishments, wittency Christ his death upon it. Deut. 29. and Lev. 26. throughout which Chapters.

1 Thes. 1:6.

An Antidote

for them, and sometimes as if they had the dispensing of heaven, that they would contentious upon them the kingdom of heaven.

Serg. Paul. *Although Christ be the sole 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 raise the foundation, than denying the Elders of the Church to pray for us in the times of sickness.

Saul. I have already spoken enough to shew the error of this practice. I shall therefore only to deduce this much more, that this distinction between a Mediator of Redemption & of intercession in heaven is vain in so far as Christ is the only preparation for our favours, in his only as the right hand of God maketh intercession for us. If any one do the like it is concealed from vs, neither are we bidden to come by them, but altogether by the Sonne vuo the Father. Moreover, we cannot come by any in heaven vuo God, but wee must almo vuo them the divine attribute of omniscience whereby they know all things without nature to remove from them, which is to rob the Lord of his peculiar honour, as if Mankind or Supreme power were ascribed to any of the Kings subjects.

Serg. Paul. Proceed now to the last point; what else they hold touching the beginning and proceedings of Grace.

Saul. They teach, that there is in every man free will, whereby he can dispose, and doe preparative vuo grace, which the Lord beholding hath mercy upon him, and interjoins him, being before in prison and bound as it were with chains, and then hie becometh able to doe according to his desire, that is, perfectly to fulfill Gods Commandments, for which he shall finally have the reward of eternal glory bestowed upon him.

Serg. Paul. And lastly they make good ground for this in the example of Cornelius, whose alms and prayers done before his conversion were acceptable to God, so as that hereupon Peter was sent vuo him, and the holy Ghost was bestowed vuo him.

Saul. God had wrought in the heart of Cornelius before this, for he is said to have been a devout man and one that feared God, which could not have been spoken of him, if he had been a mere natural man. Therefore from his example no good argument can be made to prove preparative works in natural men. He hath double life so much grace, as was incident to the faithfull before Christ: comming in the flesh, only hee wanted the knowledge of his person in particular already came, to preach which, and that withall he might receive the holy Ghost, Peter was sent vuo him.

Serg. Paul. But how doth this raise the foundation Christ?

Saul. Because vuo Christ all our well doing and doing doth depend. We cannot think a good thought as of ourselves, but all our sufficiency is of God: and the Lord hath plainly laid, without me ye can doe nothing, and touching a natural man, the wisdom of God is foolishness vuo him, all the imaginations of his heart are evil vuo continually. To teach that then, whereby a man shall be brought in part to rely vuo himselfe, is in effect to disallow Christ, the alone ground of our well doing and doing.

Serg. Paul. I am well satisfied by this, touching your first reason, proving, that the Roman Church is a true Church of God, that thou knowest me as honest a further reason, in saying that builders only vuo the foundation Christ should be joined, and not demoliuers. Can you prove the Roman Church to be demoliuers?

Saul. You did not conceive myselfe: for this word building is very nearable in the text: Now that they are not builders, but demoliuers I make it plain thus: Hee onely buildeth vuo a foundation, that erstwhile somewhat upon it, though it bee but fleshy & weakles, but if building vuo this foundation he breaketh in pieces, and disalloweth the chief materials of the building, he buildeth weeke but demoliuel. And thus doth the Roman Church, for bearing herselfe vuo the foundation Christ, she teacheth to transgress Gods Commandmentes, and to proceed contrary to his ordinances, which are the chief materials of the spiritual building.

Serg. Paul. Wherein she they committ transgressing against
against Gods Laws and Ordinances.

Saul. In excusing the people to get them images, and to bow before them in prayer, that they may be saved. I therefore put this commandment out of their Censures : as you by the Sacrament of Jesus Super to be adored to the people by the commandment of the Scripture, in forbidding the people to read the Scriptures, and commending ignorance, as the mother of devotion, against that express charge, search the Scriptures, in an unlearned tongue, being the representation of the Law, that by reason of strange tongues could not be built, for he hereby such an uncertainty is made, as that no edification cometh of it: in abounding subjects from their allegiance to their lawfulness, dispensing with treaties, matter, substance, and incoherent marriages: in maintaining lying, under the names of equivocations and mental relocations: in condemning marriage in some sort of people, more than in its own form: in exalting the Clergie from the power of the civil Magistrate, and setting up the Pope as all both spiritual and temporal things: all which who knoweth not to be fully against Gods Commandments.

Serg. Paul. Yet there are many things wherein they are builders, in that they make many prayers, and condemn damnations, pride, uncleanness, oppression, &c. and so, and so, and so, and so.

Saul. These things which have been already spoken being so, they cannot be counted builders any more than notorious wicked persons, who notwithstanding their praying and some good outward seeming in them, are said to be destroyers of the Law, to the Prophet complaineth, it is time for thee Lord to put thy hand, for men destroy thy Law. How is this by transgressing? and is it simply to transgress a destroying of the Law, much more to teach and maintain transgressing, and to oppose and destroy such as dares to have been by God, as the Romanists doe by fire and sword.

Serg. Paul. I cannot see how they can defend themselves, or theirselves, or this, or this, or this, or this.
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helpes to heaven, and takest a counteract in stead of it. For they teach, that faith is only to believe the things contained in the holy Scriptures, and that as the Church believes them, without knowing in particular what things are, or applying them to a man's own soul in particular. Which if it be true faith, then the devil hath true faith, for he believes that, and goeth a little further, because heそれでもutheth what he believes.

Serg. Paul. It is not then a sound faith, unless it be so fixed as to make uncomfortable to those of many poor souls that cannot attain to any such certainty?

Saul. It is therefore to be understood, that though this be the remedy of a sound faith to assure the soul, yet it is often a long time, before a believer commeth to this. For even as the lamp must stand long in the darkness, before it cloeth with it, and becommeth very beautiful, so doth this assurance commeth after long experience, and continuance in Christ by faith.

Serg. Paul. I am resolved now, that this Romish Church greatly errreth, and dangerously too; but there are many in that Church, that hear not the depth of these things: but merely believe a Purgatory, and pray for the dead, and believe the Saints do partake to help them, and in their sufferings, and Holy Water, and receive the Bread and Wine in the Sacrament, as Christ's real 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 do?

Saul. There is no little danger to them, then unto their Leaders, no more than there was unto such as were seduced to solastity. For as they also must dye for it without all parriality, so he finely mis-led Papist cannot but expect none with this Leader, for if the blood leadeth the blood, they should both fail them the diets. Ouly the judgment of the Leader shall be greater, especially if it be infallible, his conscience being confirmed by the truth, he doth yet perfit in upholding errors, as experience hath taught that many of them have done.

Serg. Paul. It standeth with good reason, that they which wittingly prefer error, should have the burdens of it: but not thinkers.

against Papery.

thinkers sach as are used by them, following their conscience, should not profite for many of them from 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 is fathomable 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 polluteheth and enthralleth, and doth rebuke from entering heaven, because no unclean soul shall enter there; and the bondwoman shall cast out with her children. Secondly, because it is a judgement upon those only that perish, and are damned to have their eyes blinded, and to be grieved over to delusions, as I have showed, 2 Cor. 4. 2 Thes. 3. 1. Thirdly, because God is truth, and the Devil is lies; and therefore by error the minde is out of the way to God, and can never enjoy him, but is in the right way to the Devil.

Serg. Paul. Any one of these reasons is sufficient to prove their unsalf-cure. But may there not be any means found out to reconcile these two Religions, byyielding somewhat on both sides, and by laying aside afferences and strangeness, and by putting on tenantry and familiaritie one towards another?

Saul. In all the particular points of difference I have made it plain, that we are in the truth: as therefore if we would not goe from God, we must not go from any of these things either in faith, or practice: for what were but yeelded to accompany them in the way to perfection, and not do any thing disadvantageous to their souls. Wherefore they must yeeld unto us, and as we have already done, come out of this Babel of errors, and superstitions, if ever they will ince true peace and comfort to Godward. In the mean time, if gentle and perquisite means would doe them any good, they have them in greater measure then they could expect, considering their forepast openness, and ingenuity but for familiarity and brotherly discourses, it is expressly against that charge; An Heretick after this way, we must admonish and warn.

Serg. Paul. I shew you most heartily for this which you have
An Amistate

Religion, and that whereas no men of later times are authors is new in comparison of it: But the reformed is thus commended to us, I have already fully declared, and the Religion of the present Church of Rome is from men of later times.

Elymas. Neither is the Protestant Religion commended in the holy Scriptures; nor the Roman Catholic Religion interred by men 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 upon it, as you vtil now maner. And for oure Religion, first if you can, when and by whom that points which you call errors, were interred, and you hold not that all things have euuer since the Apostles times been thus.

Paul, I moste declare you and your fellowe, whosoeuer you were, that wrote the book blasphemously intituled, The Gag for the Gaglet, are not answere to boldly so charge vs, that we have not one place in Scripture. What is that saying of our Lord, Thou shalt worship the Lord thy God, and him only shalt thou serve. Doe not both the words and the circumstances plainly make for us, denying to fall downe and worship any but God, otherwise Christ had not spoken to opposit to Satan, bidding him to fall downe and worship him. What is that command? Thou shalt not make unto thee any graven image, &c. And againe, Take good heed unto your selues, &c. for ye are not now amongst strangers as the children of Israel were, as ye were in Egypt, but ye are now in Hecb, there you have your fleshe, &c. Make ye a graven image, &c. &c. What is this saying? There is one God, and one Mediator betweene God and man, the man Christ Jesus: &c.

1 Tim. 4. 4.
1 Cor. 3. 7.
Phil. 2. 15.

Paul, I am content to say, that neither be by any man that judge herein between vs, and if you can prove what you have said, I will believe the day.

Paul, I proue it therefore thus. The Religion commended to us by Gods Spirit in the holy Scriptures is the old Religion.
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Matthew 5:17
1 Timothy 1:15
1 Thessalonians 5:14
James 4:7
Matthew 23

And in the state of his mind, and when that will not do, so fly on hest or any other books, traditions, or ridiculous fables.

Amen. Are all these lying in your Bible, if they be, it is more then I know, but true I am, that there are ferser sets plainly teaching the same that we do. For what else is that lying on our Saviour. This is my body, and my blood are indeed, and all these words indeed, and, upon this rock will I build my Church and, whatsoever I shall give the Keys of the Kingdom of heaven: and again, Peter feed my sheep. And touching the Church, if the head is not the Church, let him be taken at an advantage; and, the Church is the ground and pillar of truth. Touching other points, as also with other Scriptures, teaching to the Church it is promised, when he is come which is the Saviour, he will send you into all truth. Wherefore the Church cannot err, and whatsoever he shall propound, as a matter of faith, or prudence, must needs then he right: but he it is known unto you, that we shall not receive places for particular points. Touching justification, A man is not justified by faith only, but by works. Touching prayer for the dead. There is aierce unto death, I say, not, that yes should pray for it. Touching extreme unction. They shall pray for him and commit him to the name of the Lord. Touching the matter of works. Many more are forgiven here, because they have loved much: and, Come ye blessed, &c. for I was hungry, and ye fed me. For time would fail me, if I should go on to allege all the places but plainly make for us.

Paul. You do well to object our evidence brought out of the holy Scriptures, because they are so plain, that they cannot be answered, neither indeed do you feel much acquaintance with the Bible: for there are some students in Dublin of many years, that never read the Bible. To your places therefore: I have both the several acts of our Saviour made for Transubstantiation, without altering or adding: it is but indeed, we confesse, but he faith not, is mean for the body, nor yet in explaining himself afterwards hath he one worderring a bodily substance that he would give to be fed upon, but the clean contrary, for he faith, the flesh professest nothing my words are flesh and life.

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2 Peter.

For the qaysing into Peter, there is nothing plain for Peter's supremacy, of his word, that he did by his spirit, and much less for his presbytery succours the Bishops of Rome. For plainly to reach the things had been to have said, upon this hill and this place is the hill of the Church, and to the eyes and the ears of all they that issued it in thy Bishopricke at Rome, I will give authority over all others. But to fact in the Lord from this, that when there was sufficient occasion offered upon the motion of the mothers of the Church, &c. to declare the supremacy, &c. as they pretended it amongst themselves, how she spake no word to the supremacy upon any one, but altogether to stop the mouth of any from once challenging it. But I have spoken sufficiently of this before, so that I shall not need to add any thing about his commision to feed his flocke. It is manifest that when all chiefes of places of faith are so plainly expounded, that which is so much said upon, at intermit so none, should be so obscurely past over. Touching the Church there is nothing plainly spoken, that it shall be always visible, but only it may be implied, that as long as there are Christians to do those mutual offices of reproofing one another for sinne, there shall be a discipline exercised in the Church how corrupt forey, for the subjection of such as are complained of, as manifest transgressors of the Law the suit proceeding whereas, notwithstanding the corruption are of force to the glory of revelation. For that saying, 'tis the Church, at this time had reference to all corrupt Church of Scribes and Pharisees, whose authority was yet by the Lord established, saying, whatsoever they bid you observe, that observe and do. So that from hence nothing more can be rightly taught, nor by inference, but that there shall always be some visible Church good or bad, which we also acknowledge. But in case that there bee two such Churches together, who desirous for taking that which is corrupt, to goe to the bell and found, Touching errors from which you seek to exempt your Church, because the Church is called the ground and pillar of truth, what is this to the present Church of Rome, to the finke of most grotte errors of
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and superstitions. The true Church indeed, such as it was in these days founded upon the Prophets and Apostles, Christ Jesus being the chief corner stone, was the ground of truth, because therein the truth was preferred and upheld, and whereof it is so far this day, that Church is likewise the ground and pillar of truth. But it doth not necessarily follow, that wherefore the Church is, whether founded or corrupt, it is the ground of truth, so in much as the truth held and cleaved unbroke in all things maketh the Church the pillar and ground of truth, and not the Church that be to be true whatsoever the Church think good to propound. For otherwise Chait, the Prophets & Apostles, with their divests, instructions, and writings should not be a ground whereunto assisting and inferior to them, but these should hold a ground unto them, which were absurd. And the same answer to that promise of the spirit, it was peculiar to the Apostles and special instruments fenced vp for those times, to be so guided into all truth, as not to err, because what came from them was to be a ground to the faithful in all succeeding ages, and is most palpably wrought in your Church now. And if your fundamental places be thus impernatically alleged, the rest will fall without any labour, as the leaf of most worthy Sergius you may be able to judge hereof by that, which hath been already spoken in laying open the faith of the reformed Church.

Serg. Paul. Where these places were first alleged by Elymas, I thought it impossible to answer them, and therefore did begin to incline to think better of the Roman Church, than you had persuaded me: but now I see that they are but the painting and colouring of a deformed fact, being without all true beauty. And for the places omitted, I have them in my memory, since you refuted them unto me, as much as I can fully recollect, that they are buttressed and strong by the adversary to some here.

Elym. But by your favour (Sir) nothing hath yet been said to one place plainly distinguishing between the true Church and mortall finnes, and concluding praying for some dead, etc., that finne not unto death, but are present, before they dye.

Paul. You doe well to recall that againe, which I thought not worthy the answering. How can it be spoken of mortall and veniall finnes? Is he that hath finned a mortall sinne to be given over them, as a desperate Reprobate, and not to bee prayed for any more? What is this, but to condemn a poor helpless, and David, and Samuel, etc., as unworthy to bee prayed for? If your definition of mortall and veniall finnes have no better ground but this, it is eternally almighty upon the gods. And if for praying for any dead, nothing can bee more absurd, then to alleged this: for hee doth not make our these of contumely, or breaking off from finnes, as making his case that hath finned, desperate, as reparable by the prayers of others, by reason of this circumstance; but plainly in the scripture, there is a finne unto death. And a game, there is a finne unto death, that is, in plain English, there is a finne, which who so committeth it, shall dye therefore, without all hope of life, whatsoever prayers should be made for him: but there is the same also, the proper sequestre and wages whereas it death; yet not so necessitily, but remission and life may be obtained notwithstanding. And if it be taken in this tenor, there is the context of other places to confirm it, on this. All finnes shall bee forgiven to the founct of men, but he that finneth against the Holy Gho, shall never bee forgiven, of such as other SainXXXeath shall have been guilty, when the Lord forbade the Samson to pray any more for him. But take it of praying for such as are repentantly, and where can you finde any soli

Serg. Paul. I see it is in vvaine for you (Elymas) to hold arguements with him any longer by the testimonies of the Scripture: preserve therefore your plainnesse, for otherwise you may happen to put him in danger indeed.

Paul. It must needs bee so (Sir) as you have said, for whatsoever finneth they make their conscience tell them, that the Scriptures are against them, seeing they can so more abide then, then the Chait the day-light. Why else doth they keep them locke vp in an unknowne tongue? Why doth they condemn our trallations, as heretical, and how only
against Popery.

There is history reading necessary to salvation, and therefore it is made not any while the more on your side, though they cannot precisely set down, when and by whom your heresies and superstitions were brought in, as such as Mahomet was no while the more approved, though the original thereof were unknown. But by this reason the Heathen priests of old sought to maintain the credit of their idolatries, challenging the Christians for imbracing a new Religion. It is a poor thing, when any thing is particularly disproved by the Word of God, to cavil about the beginning of it, as if the day were lost, if that could not be done: for if the lakes of a Ship, or the decayes of an House be apparent, it corrupts within, or blemishes upon the body; be made manifest: what adulterates it so much, that they are no decayes or blemishes, by pleading, but can any man tell, when the first began?

Elms. Our errors, as you call them, are not so evident yet, as your companions. If you cannot therefore show them in any part, it is plain, that they were delivered from the Apostles, and it is heresy and impiety in you to impugne them.

Paul. Doth the same fountain feed forth fair water and sweet? Doth the same mouth speak contradictions for so certain is it, that these things cannot be derived from the Apostles, feigning they are altogether against them. But because you urge it so much, I will set down the time and age of every part of your Religion, that the novelty of it may appear to all the world. And first I will begin with the charter and head of all your errors: the Pope's Reshipp. This was first established in a Council at Rome of seventy two Bishops, thirty Presbyters, and three Deacons, in the time of Demas the third, Ann Dom. 607, being then obtained of Peter, who came to the Empire by martyring Memmius, his Master, and therefore to provide the better for himself, he was willing by granting the supremacy over all, to joyn him to the Pope of Rome. Afterwards there was a Council held at Constantinople, in the days of Pope Athenæus, under Basil the Emperor, who law his associate Michael.
forth he made from Africa to Rome, and this plea was condemned as a forgery. And in a council, somewhat before this, at Aachen it was decreed, that no man should make any petition to Bishops beyond the sea, but in our own time Bishop did him wrong, he should appeal to a council of African Bishops. In the third of the African Council it was decreed, that the Bishop of Rome should be called the Bishop of the first see, but not the High Priest, or Prince of Priests, about St. John the Baptist. 1, and there it was decreed, that the Patriarch of Constantinople was equal to the Pope, and that the Bishop of Rome, though Seraphim being offended, refused afterwards to subscribe, he could reckon upon many more councils, and worthy authors writing, and preaching, of ancient times, plainly oppressing the Pope. Seraphim, but the Pope having a very Prelate, and protector of the wronged, and therefore to let wp in the Saracen Council, intending the dignifying of his person, not of his See. For the exercise of this jurisdiction, and learned men abridgment, you know, that the Pope ad innumerales conflictiones, and in the most learned being under the Bishop of Rome, there might be some fineness.

Serg. Paul. I did not think, but that the Bishop of Rome had ever been High Priest over all the Clergy, but it seemed necessary to me an imposition to him to be hominized over Kings and Emperors; but now I perceive that this Supremacy, even over the Clergy is but a crooked foundation, with much tumbling and opposition, in some climbed wp into, so that there is enough broken to different but principalities over Kings also, seeing this yields an argument to a minute ad maius. Proceed therefore to some other point.

Paul. After the Supremacy images were brought into the Church to be worshipped, against which the Emperor with a great Mandate to Bishop Gregory the third to abdicate him, Serg. Paul called a great Council at Rome, 1070, wherein the Emperor was therefore called.
communicated & deprived; together with them Anthony Patriarch of Constantinople. But soon after Constantinople was called Council in Constantinople, of 318 Bishops, Acta 755, wherein all setting up and worshipping of images is condemned as heathens, and the Fathers writing against them are alleged: as Epiphanius, Eusbius, Gregorius Thaur, Eusebius, Amphicletius, Chrysostomus, and Theodorus. After this there was a Council held at Nice in Byzantium under a heretic to Council, Acta 758, who most un-naturally put out her tombs eyes, and so made him to end his days in misery: in which assembly of 318 Bishops, it was decreed, the worship of images of Christ, and of the blessed Virgin Mary should not only be set up in places of adoration, but also be adored, and worshiped, because the honor of an Image doth redound to him, that is thereby represented. But mark what ground chiefly they proceeded upon. Pope Adrian wrote his letters, wherein he tells them, how Constantinople was a Leper, and adored, not by himself, but by people, in the blood of children, which he was too fond of, had an apparition of Peter and Paul, bidding him send for Synesius the Pope, who coming to him, and by the images of these two holy Apostles which he had, making known to Constantinople, (that at the sight of them, said, there were they) who had appeared to him, be baptized him, and his Leprosy was cleansed. Now all this is a mere fable, as appeared by Eusebius, who writing the life of Constantinople, saith, that Constantinople was never given from Leprosy, and baptized by Eusebius. Nicodemia. Another great morose to them to fund for images, was a foolish tale of a Monk, who said that the Devil tempted him continually to vacillate, and would not cease, until the devil gave over worshipping the image of the Virgin Mary. The worshipping of images was again confirmed at Constantinople, in the name of Adrian the Second, Pope of Rome, Basilica being Emperor. But between these two Councils, there was one held at Frankfurt, by the appointment of Charles the Great, Acta 794, to which the Popes Legates came and offered the Decree of the last Council of Nice to be confirmed; but how
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After and ingraften similitude of the Father, I hope 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 seruant vnderaken for our sakes: vnderstand that the splendor and shining brightness of his glory cannot be represented with dead colours nor even the Diciples on the Mountaine were not able to abide the brightness of his shining face; how much lesse are we able to abide the celestiall splendor of his glorified body.

Elymas. All this is one against the worshipping of images, which we doe not, but only have them for remembrandances, knowing alio, that an image cannot represent perfectly the diuinitie, but putts in mind of him, that sometime appeared in this shape.

Paul. Indeed hee vnderstode your deduced in England beleeue: but in your second Ecumen Conclave their worshipping was decreed, which made the Frankfurt Council so much disaffete their proceedings. Confessiusle, Bishop of Constance, in that Ecumen Conclave said: I worship the holy image with the same worship wherewith I worship the confabulat Testaments. And Iohn the Legate of the Elyas. I image of the King is the King, and the image God is God: and therefore if any man worshippeth it with the same worship, he sheweth not. And the chief pillars of the Roman Church since Thomas Aquinas, and Bellarmine spake to the same effect. The one fayth, because the Crose representeth Christ, who is God, is also to be worshipped with divine worship. The other fayth, that images are properly to be worshipped. And vnto them we may say in our third speaking in the name of all, Aquinas, who fayth. It is the confabulation of our divine, that the image is to be worshipped with the same worship that the thing representeth by it. In a Council held at London, Anno 712, the chief ground, whereupon they proceeded for image, was the tale of a certaine Monk, Egmoni, who affirmed upon oath, that the Virgin Mary appeared unto him in a dream, & declared that she saw, that her image should be set vp in Churches & worshipped.

Serg.

against Popery.

Serg, Paul. If you see, that here in England they are opposed of the devotion of worshipping images, and therefore they seek to hide whens they be considered: for if you observe ye see, there have been more but infamous perfites, forse, and Basset for murder, the Pope of Rome for ambition, and superfetitious Monkes blindly leading on the blind to the consumption of images by their fables. Enough therefore hath been said of this point, proceed now to some other.

Paul. The first shall be the single life of men in holy Orders, because there was much trouble about this at the time that images were in question. For in England at a Council held at Canterbury Anno 726, there was great question about it: but Dunstan then Archbishop of Canterbury handled the matter so, that when it was likely to have gone against him, who stood for a prohibition of images, there was a voice heard from a Grackle standing there, that Dunstans opinion was best, and thereupon they decreed against marriage of men in holy orders. But at their next meeting in the Council of Scot learnedly proued by the holy Scriptures that marriage was lawfull for all men, and further minds were again altered taking that voice to come from the Devil and not from God, who cannot bee contrary to himselfe. And after this, Anno 1506, Pope Nicholas the second one Dominus, to hold a Council at Milan, who condemned these marriages as the heretic of the Nineteen, whereupon a great tumult in the City followed. And after this at Erford, Anno 1574, a Council was called by the Archbishop of York, commanded so to doe by Gregory the tenth, Pope to which came many married Priests prouing the lawfulness of their marriages, and vowing the ancient practice of Clerks men, but when they were probed, the Archbishop pulling them to put away their wives, they went out, and through great discontent meditated his destruction, whereof he being aware, fled for that time from the Council. The next year being again commanded, and the Popes Legate being prictor, he attempted the fame businesse again at Milan, but the Priestes being assembled, fo
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so terrify them both with clapping their hands, and with a vehement commotion of their bodies, that they fled away for their lives, neither dared she enter after sensible any more Council to that end.

Eiph. You do wel reproach them in these latter times where in Priests were grown more carnall and licentious: for you might if it pleased you, have found out Councils long before this, determining against Priests marriage without any consent. Thes Carniages Council under Theodore, about Anno 380, forbade the marriage of Bishops, Priests and Deacons, and in such as were already married, an abstinence from matrimonial society. A Council held at Ancyra in France, Anno 663, ratified the same decree. And the 2 Council of Toledo in Spain, Anno 639, ordained, that when Priests and Deacons are admitted to their offices they should vow chastity. Yet it was a thing generally receiv'd even from the Apostles times, as that till of late years all were single without contradiction.  

Paul. That is a notorious lie. For in the first Council after the Apostles times, which was held at Ancyra in Galatia Anno 380, it was ordained, that Deacons poffing in the time of their ordination that they had not the gift of continency, might afterwards marry. And in the 2 Council of Toledo it was ordained, as in the Ancyran Council before. Now I pitch upon later times, because then the debating of the question is set forth, and upon what grounds your Church proceeded, which is omitted in Councils foregoing. But I am glad, that you can go no higher in this point, than the second Carthagin Council, wherein neither were their marriages condemned, but continency commended; so that we have two Councils before you, that left marriage free to all men, that could not contain.

Serg. Paul. You have said enough touching this matter, and it

is well likely, that the Devil first in the Council of Carthage, any on Donians side against Priests marriages, because as I remember you told me before, that he forbid marriage is the doctrine of Demi, Proceed therefore to some other point.

Paul. The real presence so much stood upon shall bee the next. This is not determined, nor the word trubsubstritation heard of, till the Council of Latern, under Pope Innocens the third, Anno 1315, and the Council held at Rome under Leo the ninth, Anno 1259 against Berengarius, who feeing that such an opinion began to take place, impugned it, and was therefore condemned. And in another Council held under Pope Nicholas the second, brought to reduct, but thee afterwards wrote againe to refute the same truth, and to shew his repentance for his declaration.

Eiph. Herein you do notoniously abuse the world. It is true indeed, that before Berengarius his exposition, because no man within the doctrine of transubstitution it was not in a Council determined. But doth it follow therefore, that it was not before this time maintaine? Have not all the Fathers that listed before, from time to time, as they had occasion to treat of the Maffe, taught with one content, a secret conversion of the Priest's consecration. Ambros with the very word conversion & mutation. Eph. Emissimus saith, that the Priest by a secret power doth turn the visible creatures into the substance of Christs body & blood, which should I here reckon more &c. Dant. Philip de Poitiers, 144.

Paul. Although the Fathers do use the words conversion, mutation, and making, yet it is true, that I sayd before, they never taught transubstitution: ye after that Lollards and some of your Schoolmen, that listed Anno 1455, comming upon this conversion, faith, If it be enquired what manner of conversion it is, whether formal, or substantial, or of any kind, I am not able to define. And after the determination of the Latern Council, doth others of your learned Schoolmen have been newly acknowledged, that the faith of the transubstitution is founded only upon
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upon the determination of the Church: as Soc. in q, Di^B, 41, qy. 1, art. 1, and Bellarm. 41, in Can. Missa, Terra de Abas; Soc. qy. 2, art. 2, Ep. 2, with divers others. To
the last of the Fathers answer, that they mean not any alteration of the substance of the bread & wine, but that
still remaining, they became in a wonderfull manner,
Christ's very body and blood to the faithful receiver. For
thus Ambrose expresseth himself, saying, They are the things
whereby they were, and are changed into another thing: And The-meristath, The mystical signs do not go from their nature
after their justification. And Gelasius against Eunomius'with, The
same remains in the propriety of their nature. And Doro-
theus, that lived about A. D. 400, writing upon these words,
Dorns in remembrance of me, faith, the Lord turning the
bread spiritually into his body, & the wine into his blood, hath
commanded unto do the same, that thereby we might remember what he
hath done for us. Augustine also, The Lord did not so far,
This is my body, when he gave a sign of his body, I could do
the same in many more, who have taught that the very bread,
the sacrament is Christ's body, and not some other sub-
stance which is the appearance of bread: as Iren. Infin. Mach-

Soc. There are you infidels: for though you be urged
with places and sayings in places, you will still have some
reason or other. It is likely, that if transubstantiation,
tho' not in word, yet in effect had not been generally
received before Leo, or the Lateran Councils, that all
the world without any opposition, but only at one Benedict
would have once yielded unto it?

Paul, I wonder you can without blushing speak of
such a general content of all, when as the whole Greek
Church withheld it to the north and the west, nor however they
agreed unto the Church of Rome in other things, yet in this
point, such as were of opinion of the Church of Florence
under Eugenius the 2d, June 1419, could never be
brought to content: yet because Eugenius was deposed for
an unpopular rebel, the great Church, having drawn them to
subscribe to his supremacy, the proceeding of the Holy
Ghost,

against Papists.

Gospel, the visi of unleavened bread in the sacrament, and to
Papists, he caused a Bull to be published, called Inde con-
firmus, not withholding their constant opposition in the
point of transubstantiation, but even in other things, where-
in they yeilded, such damna was taken at them by the rest
of the Greeke Churches that at their return home, that they
were publicly execrated therefor, and prohibited Chris-
tian burial. And for others, that opinion of the Spirit, guid-
ing the Church in the truth did prejudice them, that
they yeilded to transubstantiation because it was in the
Lateran Council determined, as appears by the contemp-
ion of the Schoolmen before cited, the first of whom was
Taythus. If it be enquired, why the Church hath chosen this
in God's unerring hand of this article about transubstanti-
ation, when as the words of the Scripture might be expon-
ded equally according to a more easy and true sense in ap-
pearance; I answer that the Catholic Church hath ex-
cluded the Scripture by the same spirit of truth, whereby
it was at the first delivered.

Elym. All this will not take the antiquity of this
discourse, since transubstantiation were not always held,
why the Malle called a sacrifice, the table an altar, the
Minister a Priest, why faith is always were thrown to the
people to be worshipped, and offered to one kind to the
people, and carried about with such reverence, and the remem-
ber of it kept for the same purpose in a Box to be ready up
on all occasions?

Paul. We do acknowledge that very anciently this
names of sacrifice, altar, and Priest were venerated, but not
your table. The table of the Lord was called an altar, be-
cause the offerings of Christian people comming to the holy
Communion which were brought for the relief of the
poor, were laid upon it, according to Irenaeus, who saith,
that Christ by taking bread and wine teach the Disciples
a new oblation of the new Testament, the refreshment of
his creatures. In the 4th Canon, which is laid to be the A-
pelles, it is ordered, that nothing should be offered upon
the altar but corn, wine and frankincense, and in the 8

N. 2

Count-
An Antidote

Council of Carthage, that nothing should be offered but fruits of corn and grapes. And hereby partly came the same sacrifice, for all men are a sacrifice to God, and partly because of the representation of Christ’s sacrifice made hereby, seeing it is usual to call the thing representing the name of the thing represented. And to Peter Lombard sayth, that it is not properly called a sacrifice, but because it is a memorial and representation of the true sacrifice of Christ upon the cross. And lastly, for the sacrifice of praise and thanksgiving thereunto offered unto God. That Christians had not altars properly so called is most plain, from Arabians, who sayeth, that the Gentiles did to 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 Aug. c. Aug. c. liv. or Petil. c. 2. c. 47.

Paul. The next new thing is the Latin tongue, where the priest is offered, and prayers are made, and the Scriptures are kept. This was not, but where Latin was underfoot in the days of Pope Aniano, in which time the Latin was first used in Constaninople: Neither doth your Name, as much differ, for the Latin tongue to the same Pope Agatho, Anno 717. In the other countries, which was written in the Latin tongue was familiar, was written more anciently for the Latin tongue was familiar to them for the space of 700 years and upwards, as appears in one passage of the third Council of Tours, Anno 779, wherein it is appointed, that the Eucharist should be turned into a sacrifice Latin tongue, or Theistic, that they might be better be understood. So that, if the Eucharist was not more anciently performed in the Latin tongue, it was because they commonly understood it better: but since, it is not being understood, it is an absurd notion to visit.

By the way, it is necessary, that being the Church is one, the Eucharist should be vulgar and, for the Scriptures great reason, to keep them in an unknown tongue, to preserve error. Paul. It is necessary indeed, as conducting to establish the Latin Mass, but it was more necessary for education to have all in a known tongue, as was anciently it was wont to be, as may be gathered from the Fathers, who, faith, that common prayers are made both by the Priest and the people: and common prayers are sung, they may, well be sung of all, when prayers are sung, let be made by all, and when there is reading, let those be made that are not in the choir. And for your pretended need of these, that may be an excuse; for seeing anciently all had the Bible in their own languages, it cannot but pass for a novelty.

Serg. Paul, be there any more points, the antiquities whereof you can
against Popery.

An Antidote.

Can defensae, as you have done the first?

Paul. Yet the doctrine of Purgatory and praying for the dead, came in alio long after the Apostles. The first that made mention of Purgatory, were Cyprian and Origen, whose authority is not to be greater, because the one was a Montanist, the other was condemned for many errors. In an Augustinian time, which was 400 years after Christ, it was spoken of but doubtfully. Whether there shall be such a thing or not, it may be enquired, and either be found out, or be kept secret from some faithful persons, faith Augustine, and Jerome. But these things are to be left to the judgment and experience of God and Gregory the first, Bishop of Rome, who was after, 1000, because we are redeemed, see how this benefit, that when we are taken away from the habitation of this life, we are presently carried to be heavenly rewards. And the time of Tertullian was the first, that spoke of praying for the dead, who also confessed, that if you require Scripture for it, you shall find none, but tradition shall be pretended as the heretofor suflficiente the conformer: and faith the observer of it. Yet it is to be acknowledged, that even the most approved of the ancient, like prayed for the dead, as Augustine for his mother; Jerome, and Ambrose for Theodotion: but doubtingly because without ground in the Word.

Ephes. Then I hope you will yield this to be more ancient, then your not praying for the dead, and your vext denying of Purgatory, as an intuition derived from the orient.

Paul. Their praying for the dead was not the same with yours: but either for the augmentation of their glory, who were in Heaven, as Ambrose said, Thaddeus, a saint, remained in the light, and glorified in the company of the Saints: yet he prayed, as perfect relief to the earnest Theologian, or to express their affection, as Augustine, who in his mother’s oration, he declareth that though she doth more than I desire, but accepts of the salvation of my soul. Or if they thought them damned, they prayed for their mitigation of their pains, or holding that they might all bee kept in one common place, till the day of judgement, as Lactantius the whish of de
part grievous to cale them, as Gregory Taronensis faith, Phil. Franc. 688.7. But you to conder grace at the end of the
rife, when there is no more hope of life. They did not pray to the Saints departed, to able to hear them; but in their
soliloquys by way of consilium through a Plerosis.
For they held, for the Saints departed could not hear them: winetis Saint. Augustine, who to prove, that they
know not what is done, did here, bringing in that place of Esa. 83. Abraham knew not us: and 2. King. 33. I will
gather the to thy Fathers, that thine eyes may se the nom to come. And they did commonly hold then, that all the
faithfull departed remained in some secret place out of ye
heaven, where they had not the sight of God: as Iren. 1. 5. Inf.
Martyr. 90. 60. & 76. Orig. Hen. 7. in Lewis. Chrifl. Hymn. 38.
in 2 Cor. &c. And for worship they gave them none,
neither Dogma, nor Litania. For to faith the same Augustine.
They are to be honoured for imitation, not for worship. for Reli-
gion. And he writ with the very word, expelling Dogma, 168.
honour the Saints with charity, not with service. Neither did
they use prays to them in their publike flourice. For to
also Saint Augustine faith. The Martyrs are named at our
sacrifice, as men of God, that have overcome the world, but
they are not called upon by the Priest that sacrificeth. But you
pray vnto them, in all your Liturgyes, and worship them
with Dogma. And for all other things by you alleged,
thothey have beene moste vried, yet theire beginning
is not knowne vnto vs.

40. But you have yet answered my argument, prau-
ing, that our cafe and theirs is all one. For admst, that there
were some little difference, yet this cannot conclude against
us, as no Church, if they were a true Church, seeing we
agree togethre in one kind of sacrifice.
Fral. They agreed not with you in corts against the
foundation, and therefore were not implicated in the same
danger, as seen in this about the Saints departed, where the
thee danger lyeth, vs. in worshiping them, and
trusting to them, s.t to Mediators, that haue power to helpe. But you shall not thus put me from the frst

A thing propounded: viz. to shew the beginning of these
superstitiones. Pope Alexander first inducted Holy Water,
Ann. 115. Subtil. Tom. 3. Consil. Pope Viginius Chryseine in
Breisling, Ann. 143. Const. lib. 4. c. 10. An Exorcist was frst
ordained by Pope Gaius Ann. 131. Subtil. The figure of the
Crofe was not vried, but for signification 300 years or so, for
beiling, with incantation upon him that was exorcised,
that the truth not being in it, but in Christ crucified. A material
Crofe or Crucifix, was not set vp till 400 years after
Christ, neither was it appointed, till Ann. 710. vth.: the
Trivial Counsell ordered, that Christ should be pitifull
hanging upon the Crofe. The first Crofe erected in Eng-
land, was Ann. 635. in the time of King Osvald. In the first
Counsell, Ann. 928, the worshiping of Saints Reli-
geous, is declared to be heathenish: and suplication was
made to the Emperor, that Religions should be abolished.
In a Counsell at Londres, Ann. 976, the worshiping of Angels
is condemned, as horible idolatry. Petrus Grapheus
is noted to bee the first, that brought incantation upon
the Saints in the publike seruices. Ann. 500: and at every
turne the mention of the Mother of our Lord. And about
Ann. 600, Pope Gregory the first appointed your Liturgy
with prayers to all the Saints, of which is this. Anthony was the
first that resouning the world, led a solitary life in the
Wilderness, because of the hypocrisies of the Churches.
Ann. 500. For to Praying Faith. That a were in the
monkish Princes of Christ, King. Paul. and Antony the first
Emperors. And Eugenius built Monasteryes: for thee faith
that the Necrosferous, swallowed him the newmesse of a
Monastical life. Emlyn an Heretic exulted a Monast-
ica life, and condemned marriage, holding it necessary to fal-
sation, to forlack all and to turne to Monks. Against him a
Counsell was assembled at Gomes, Ann. 134, and his opin-
ions were condemned, where they professed, that thy ho-
norred true Virginitie, and withall the chistle bond of mar-
riage, &c. Auiicular confision to a Priest began not till Ann.
b. 800. It was first appointed in Consil. Celnimont. 2. 32.
and consil. Megaur, in the time of Gregorf 4. c. 16. Before if it
were
were vied, yet it was not inflamed, yet warning was given against it. Christoformy faith: Take heed that thou wert not by some means, left by upward slop, but from thy wounds to the Lord, that hath a care of thee, that is gentle, that is the Physician. And In plano Climen, An. 580. Before all things, let us confess our sins, oxen to the Lord upon earth, and be ready as his command to confess them to all men. And with confession begin workers of penance. For before, Christoformy speaking, how a man might attain peace with God, faith, be he had not command of these to pass over the Mountaine, to sage over the Sea, to度过 toouch ground, to remain safe, or to put on fastenish; but to peace of that which thou holst upon the peace.

Seg. Paul. But seeing you acknowledge most of these things to be very ancient, and the Fathers which delivered them with the Church in their dayes, to be the true Church of God. Why hast thou utterly abolished all these things? Had it not been better to have restored them only to that state wherein they were in the time of the Fathers, cutting off the accretions that have since been made?

Paul. No, by no means, for it would not have been safe to hold their customs alter their manner, treading they have since passed over of most pestilent weeds, left in time, there should bee danger of the same evils coming among us. Even as it is no wondome in taking away Bishops and Thomas of a ground, to preserve the roots fall. For from their raising thee to the dead to express their affection, it happily they might increase their oyse, or mitigate their pains, springing an opinion of a third place, wherein the foules of the faithful are tormented, but may be holpen out by praying for them. From vying a croos the aire for commemoration of their Christian profession, yea also for confidence, and adoration of the Croos. From mentioning the Saints departed out of their altars, praising God for them, springs, praying unto them. From anointing to heal sicknese of the body, springing anointing to conferre grace to the soule. From a Monadical life taken up for necessity, springing up an opinion of the necessity of a Monadical life in all, that would be perfect, and of the merit hereof.
Paul, That which you allege touching their oppugning
Presbyter, they must not call the Maranantes, and
unbelievers, who held a necessity of all things by men were
pulled rather to good or evil; and hence it came to pass,
that they painted such layings as theirs: but when they saw
the danger of the Heretics touching free will ensuing, they
laboured by speaking against it to quize themselves from the
leaf appear thee this way.

Says Paul. And truly this is most likely: for the proper
reasons of a man to express what he believeth, is when, when disrup-
tion is moved about it, whereas be opened not so much at other
times, when he searches not that any will be taken upon the
speaking against the truth. And I am in the rather persuaded, that
they were against all liberty of the will unto good, because they do
confess, as much as that every thing proceeding from a natural
man before his conversion is free.

Paul, Touching justification by works, or by inherent
righteousness, and not only by the righteousness of
Christ impuero by faith, none ever taught it, till Acts 1500.
For Christ's righteousness only hath ever been relented up-
on by the Fathers: Jerome, faith, Christ hath so received the
name of Jesus, as we are made the righteousness of God in him,
not ours, nor of us, nor of us, nor of us. Amen, faith, This is accomplished,
that he which believeth in Christ shall be saved without works,
leaving his sins to be freely forgiven through faith alone. And Very
faith, for some, as some understand, he is insufficient, Bernard.
faith, Another man's righteousness is offered to us willing,
whereas he would own, the fact of all of one to be opposed to us all.

Eph. But there is a double justification, first that
which is only by faith, and thereby a man is justified from the state of
sin into the state of grace; and the second, which is by in-
herent righteousness, whereby a man is justified to be
more witt and worthy of heaven. And of the first of the
only the Fathers spoke; for the other.

Paul. They could not well speak of that, seeing it was
unknown in their days, and long since interred. And

against Popery.

touching the merit of the best men righteousnes.
Bernard

Leck Wertl'ntt doing it, saying, The merit of men is not seen, as
that for them eternal life should be done of right: or as that God
would be satisfied, if he did not therefore bestow eternal life: for
if they pointed, that all our merits are God's gifts, and so meri-
tis to great glory? Therefore if meriting be (spoken of
by the Fathers, they mean nothing else but to praisethe
obtain, or else they called good works meriting, to set forth
their dignity in respect of the divine acceptance, that men
might be encouraged hereunto.

Eph. You do altogether present the meaning for they
taught good works in the regenerate to be properly mor-
teous, seeking perfect righteousness according to the law
worthy of heaven, and such righteousness they taught that
men through the grace of God, by the Spirit of God, by the
one of this life, yea and that they could do and did more
then the law required, and so merited for others also,

Paul. You are most improvidently wrong the Fathers: for
none till about 1000 years after Christ, taught perfection
of degrees in this life, but only perfection through Christ,
and a comparative perfection, none exceeding others, but
altogether against it. Saint, Ambrose, faith, Charity, that
cannot be increased in no man here, and that which may be in-
creased is in souls, because it is left about ought to be, by reason
of which saints there is no man that is made of the same
which saints no living man shall be inflamed in the sight of God.

And Jerome, faith, to affirm that any man believeth, as if
there is a man, then to say men out of man, and to affirm that
he is without place, is to take man out of man, and to affirm that
in the body is without the body, and rather to speak of
such a man. And they held, that no man can perfectly keep the
Law; then is it certain that they taught not, that men could
both die all that the Law required, and more also. If then
they have spoken any thing, wherein they may seem to be
for supererogation, or to be understood rather to be
for self-gratification, or to be understood rather to be
for common commendable thing, which is not
commonly commanded to all, but commanded to some.
And to do any grace then it required was only with
reference to.
An Anecdote

Serg. Paul. I like it your interpretation of the Fathers very well, and am hereby persuaded, that both the keeping of the Law and works of supererogation are uselesse. For it is therefore unnecessary of faith.

Paul. This uncertainty was not determined, nor certainty of faith condemned, before the Council of Trent Anno 1563. The Fathers are must plain for assurance by faith. Augustine faith, Christ is now in us, and we in him, but we believe this non, then we shall know it, although we know it now only through believing, but then we shall know it by beholding it. Gregory faith, The soul of the faithful after God is sifted with fire, then such, but when such bath been confirmed with long anxiety of sorrow, a certain security of perfection of redemption is affected. And Chrysostome faith, The supreme Efficacy, which shall also be known in God's promise, testifying was us, who can any more doubts of this dignity hereafter? And Bernard extant faith to believe without doubting. Whosoever falleth of faith at any time to the secret of his conscience, the Spirit of the Same crying Abba Father, let it presume that it is believed with a fatherly affection, and believe, doubting nothing.

Elym. They meant nothing else, but certainty on God's part, but because man is malleable, and all promises are unfulfilled on condition of his performance, they have plainly taught elsewhere, that a man cannot be certain by faith. Hence Augustine, for all, who faith. Where the multitude of believers can presume that he is in the number of believers as long as he be so manifestly.

Paul. They spoke in this manner to prevent carnal security, which followed upon presumption, but they never implied, but encouraged to assurance by faith.

Serg. Paul. There remains now only one point, wherein I desire to hear you speak, viz. that of satisfaction.

Paul. And this is one of their last errors, that Christ satisfied only for eternal punishments, but for temporal due unto vs for sinne we our debts are to be satisfied as it is a plain derogation from the dignity of his person. Touching this therefore I say, as of the former point, it was not taught anciently, but the plainest answer, Augustine faith, Christ is not taken away, the punishment is not taken away, and that he may not feeme to speak of eternal punishments only, but the death as comprehended all punishments. And Saint Augustine faith, Christ by taking upon him the punishments, and not the faith, both done away both faith and punishment, and elsewhere more expressly, Christ had two good things, righteousness and immortality, were two evil things, sin and mortality; the one has taken upon him, the other he did not, and by taking upon him, the one, he freed us from both. As for satisfaction required of us, it is not, as he knoweth for punishment, but to shew our repentance by our outward actions. So that according to Augustine, we are delivered from mortality as a punishment, and not only from hellfire.

Elym. Howsoever we seeme to make these learned Fathers to speak, it is plain, that they meant only eternal punishments, borne by Christ for vs. And therefore do virtually speak of works of penance and alms, as having force to purge and wash away (not Chrysostome faith, The common Lord of all, we are thus to have, and our infirmities washed away, and Christ in allieted this care, which is made by favoring. And Paul faith, Alms change the whole man. And Augustine, that a man who by joyning both left beneficence, and action redeme himself by his satisfaction.

Paul. Where is there a word in all thefe touching satisfaction for temporal punishments? It may rather be inferred, if these speeches be strictly taken, that we were able to do nothing to deliver our infirmities from sinne, both in respect of guilt and satisfaction temporal & eternal. Wherefore it is plain, that these things were spoken improperly, that being ascribed to the satisfaction or means, which is proper unto Christ. Satisfaction therefore, as it is now taught in your Church, is rather to be referred to the Lawfull Council, anno 1215, wherein the
the sacrament of penance was established, an appendix
whereof is satisfaction.

Evel. Because you have spoken of the sacrament of pe-
nance first appointed in the Lateran Council, I will lay
hold upon the occasion to put you to prove the novelty of
the seven sacraments: for if you have been accustomed
thereunto, this is not to new, we could make the world
believe.

Paul. I am very willing to follow you herein, and let the
issue rest upon my proving your seven sacraments to be no-
tucheries. I say then, that this number was not known, nor
acknowledged by antiquity, but was first taught by Peter
Lambard and the Schoolemen following him, about 1000
years after Christ. Saint Augustine saith, the Sacraments
of the New Testament are not few in number. Hidra.

As it is, the sacraments are Baptism and Chrism, and the
body and blood of Christ. And Pseudo-Anon 1000, saith
likewise.

Evel. They say, these two are the chief indeed, but they
exclude not the rest. Hugo de Sancto Vitale reached
seven sacraments, and of them be faith, love, the principal,
whereto salvation standeth, etc. Baptism and the Sup-
ner of the Lord: the rest, though they be not so necessary,
yet they profit unto sanctification. And I could easily shew
that the ancient Fathers have called every one of those
sacraments.

Paul. I grant you without dwelling, that they called them
sacraments, and so they called any holy figure, according to
Augustine's definition, every holy figure is a sacrament.
But there are any more, then two, properly so called, they
never taught, even your Hugo, who acknowledged seven
can be no ground for you, for be reckoned not penance
for so, but the nature of aiposition. And the very Schoolemen
deny the rest to be sacraments, properly so called, Paul
Lambard denies Matrimony to be a sacrament properly and
universally with the other sacraments, and Doree, like wise
upon that place. The same Lambard denies ordination to be
properly a sacrament, and Alexander de Hale, and Thomas
Aquinas upon that place, &c.

Serg. Paul.

against popery.

Serg. Paul. The four points about the sacraments both brough-
to my mind another point not unconnected about the holy Scriptures
and Traditions. Can you show that it is a matter to hold, that to-
gether with the Canonical Scriptures, Apocryphal books are to be
received, and univeration traditions, as a rule of faith, or both is
ever been held that?

Paul. It is a novelty to hold, that the Scriptures do not
contain in them all things necessary to salvation, and
that Apocryphal books are to be received as Canonical, and
the traditions are necessary to salvation. For the Fathers
ought to hold all men openly to the Scripture: Chrysostome
faith, if any thing be spoken without Scripture, the thoughts
of the hearers simpler, sometimes yielding, and sometimes
debating. And again, if ye leave any saying, I have the holy
Spirit, but not proceeding out of the Oral, but books of
hymnals, and the holy Spirit is not in him. So Datchley, De
Boul. &c. 13. Epist. 80. And touching Apocryphal books, Cyril,
Hr. saul (sacrah), there is nothing to do with Apocryphal
books, but read the canonical which are confidently read in
the Church. The Apostles and first Bishops were much
wiser and more religious then those, who declared the
sacraments were not. Does not those therefore, seeing they
are a child of the Church, give beyond their bounds, Athanasius
sacrah, there are 35 books of the Old Testament Canonical, but
there were other books which are not Canonical, which are only
read by the Curemeni, as the books of Wildemon, Ecclesiasti-
cus, &c. Jerome calleth the History of Salome of Bel and the
Dragonables, and lath the same was the opinion of Euse-
bius, Apostolus, Methodius, &c. And then held not received as
Canonical till the Council of Florence, anno 1439. And
touching unwritten traditions, they received none of old,
but either such as were confonant to the holy Scriptures,
which were written in fens, though not in word, accord-
ing to Augustin, of which was the baptism of infants and
not to reprobate it or censure it in indifferent things ac-
cording to Tertullin with the truth, Dafy show not think that is
so full for every faithful Church to receive and confirm that
which agreed to God, unfaith to destruction, and profanity to
salvation? And thence by the persecut of your own Church
may
to bee new, to fly to this general reason for action. The Church in the time of their ancients, was the same with ours in all matters of faith, as I have fully declared, neither can a few ceremonies since, more corrupted, and therefore by vs abolished, estrange our Church from theirs, no more than the breaking down of the brazen Serpent, and setting God without it in the Serpent’s days, estranged the Church then from the Church in the time of Moses. As for the holy Martyrs, it is a most vain bragge that they feasted our Religion with their blood, which was not then in question. It was rather our Religion, that they feasted, seeing they commonly suffered for such sake to Christ, as all together with him they would not worship Idols, as we also refuse to doe. For holding the same points with vs in every particular, it is not necessitie to shew any thing that did, it is sufficient to prove our Religion, true, and Apostolical, to have thew it, the rising vp of all those rites, that we have done away, to have beene long after the Apostles days. And for carnall liberty, whereby you seek to disprove the truth, herein you blaspheme the very liberty of the Gospel, after the manner of the malicious Pharisees, who eyed our Lords, to bee a glasson and drinker of wine, friend of Publicans and Sinners. When he did no more then hee might in taking liberty herein. For even so wee maintain liberty of marriage to all men, and receive your superstitions authorities, because marriage is honourable amongst all men, and were not for a multitude of obseruations make Christes yoke light and heavy, hardly, like to that under the Law, of which Saint Peter complainteth that it was such, that none wee, nor our Fathers, were able to bear, And if experience may be heard, this your taking upon you to bee the deed then God, shall bee abundantly commended to open a farther gape to licentiousnesse, seeing all the world ringeth of the carnalitie, uncleannesse, and disdaints of your very voces and Priests, and of Rome is sete highest above all. And it is oblected, that your very Confessions and appointments of penance is turned into a fountain of liberty, seeing more riots and disorders are against the time...
of thrift in Italy, comited, them all the yeare before.

Serg.Paul. But can you not see a way that were of your reformed Religion for subornance and mutter of faith from the time of the ancient Fathers, till Luther, That was a very long distance of time of about 1000 yeares. Do you hold, that God was without a true visible Church all this time?

Paul. God was never without a true Church, neither was the hid long at any time. For till the Pope was made an Idol, and idolatry with Images, and with the Maffe took place in the Church, and the Virgin Mary was made true mediator with Christ, it was a true Church, which was till about Anno 900. And when the Latin Church was by their abominations corrupted, the Greek Church still continued more sure that they withstand the Popes supremacy, oppressed 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 theved, how much this subscription was liked by the body of the Church. So that if no other there, yet in Greece the true Church was not to be found, till then. But there were not oppressors of Images, and of the Popes supremacy in other places at the aforesaid time. The Council of Frankford was famous for determent against Images, as I have also declared. Between 900 and Anno 800 Albinus Gallus a French Bishop opposed himself against the Pope in his Legate Boniface, and with him one Clementus a prebendar, and Sado, who were therefore excommunicated by the Pope, and imprisoned. And about the same time Ismael Matisen and Claudius Clements went from Scotland, and fitt Protectors of learning in the University of Paris, declined to subscribe the Romish superstitions. Between 800 and 900 Claudius Tauruscol Bishop of Tourn in Picquet, denied the Pope, to bee an Apollolike Bishop; for he is not, said he, an Apollolike Bishop, thatareth in the Apollolike chaire, but that fulfills an Apollolike office. He cut images out of the Church, and impugned the worshipping of the croffe. About that time were Joll, Saintr alle and Bertram that denied the reall presence, Anno 957. Thev...
and the merits of works, and freedom of will for you, and the assurance of faith condemned, and such horrible idolatry with the Maffe more than ever committed, which they had the Spirit of God in any measure within them could no longer forbear, but in great companies were truly separate from the Church of Rome, lest whilst they would bee worshipers of Christ, they should become instruments of Antichrist, to the destruction of their souls.

Nay, rather are you now become the pretenders of Antichrist, by following Martin Luther a Monke, that brake his Vow, and married a Nunne, & was of a notorious wicked life, and had communication with the Devil, and so went to the Devil as well as by following King Henry VIII a man to sinfulness and tyrannical, for these and such like were your leaders to this Schisme, and not any good Spirit, as ye pretend.

Paul. In seeking to wound the truth through the side of them, you do opposing to your accustomed manner, it being one of the Pillars of your Religion, to lay flattering impositions upon your Adulterers, as a late Writer of ours hath nobly shewed. But as for Martin Luther, it is well known, that he was a man of great zeal for the truth, and succeeded accordingly, your Pope and all your power not being able to lay violent hands upon him, but that he was preferred to die in peace. If there were any thing exable in him, it is well knowed that he was a man of great zeal and piety, and succeeded accordingly, as your Pope and all your power not being able to lay violent hands upon him, but that he was preferred to die in peace. If there were any thing exable in him, it is well known, that he was a man of great zeal and piety, and succeeded accordingly, as your Pope and all your power not being able to lay violent hands upon him, but that he was preferred to die in peace.

Therefore, I say, that if the wickedness and miserable ends of chief erectors of any Religion, be

be an argument of a bad religion, as undoubtedly it is, the Religion of the Church of Rome is abundantly convinced to bee such, seeing so many Popes have beene so notoriously wicked, and penehcd to misery, and such apparent indigemities have beene executed upon others, that hath helped to advance it. Gregory the third, who drew up the Papists to such a height, was a most wicked man: for when Placida, who had murdered Martin, and therefor greatly exalted by the Patriarch of Constantinople, for which he was much offended with him, bee sent his image to Rome, and Gregory received it honourably, and flattered with this particular, but intreated not long the honour of ministership thereto attained, for he dyed within nine months after. And Placita the founder of the primacy, proued soone after a most cruel and murtherer many of the Nobles, ruiniing many Monastries and Virgins, allowing in dailly drunkenneess, and accordingly was rewarded. For he was taken by Persius, and Herostratus, and his hands being cut off, then his prin member, he was beheaded, and his body burnt in a bason Boi, and all his posterity destroyed with him. Similis the second was a Conjuror, and was flaine by the Devil, when he was lying in the Chappell of the Croce de Jerusalem. John the 15th committed Incest with two of his Sibbes, and was flaine at the last in the act of Adultery. Gregory the seventh put out the eyes of John the 15th, and killed him with his hands in the Castle of Saint Angelo, that he might reign in his stead, and having laboured mightily to advance the papal See, he was shortly cut off by a sudden death, and his body was drawn by the feet through the streets, and perished with fires by the Romanes. Whereupon the Miliary called Funiculum tempestibus, northerly, that the Bishops of Rome were now adored flame, as in the Primatic Church, but were not made Martyrs, as there was but the fire, but not the light come: he suffered, at ankle bone I mention the Leeds Church, where he was burned, where his inch was advanced a new Empire. Gregory the ninth, dyed in the spirit. Haggivid the eighth died of madness. Paulus the second, living Stygian as much as ever did the Venus, Calig.
An Antidote.

Alexander the first committed incest with his own daughter, whom also he married to his son, and was at the last punished by him. 

Pius the fourth died in the very bosom of his Concubine. 

Paul the third, when he had waked old in a filthy course of life, dyed, crying out, my fume is always against me. And what should 

Lascion vs more: who did strike to read further of them, 

Lactantius into Deum part. 1. p. 497, and Parker of the Groves, whom heath the what is true, and Catoimemegem, by name, several Popes have had, among had Marenck, Gregory the fourth, 

Matildis, Alexander the first, 

Lactantius all their daughters or sisters. 

Scaram the fourth had for his 

Catoimemegem, Inigo the second, 

Germanus, Leo the tenth, 

Hypolitus, Inigo the third, Simmacum, et, And Mars, who in his expedition vspon the Revolution reckoneoth the number 

of most notorious wicked Popes. There have been thirteen adulterers: Three common Stewes-haunted to reduce incestuous persons: eleven Sodomitical persons: feven ecectus of Stewes, and two and twenty Nermunakers. And 

Ewaldus, who in his book called 

Papa Pheriian vsre reckoneoth the veil by hers, where with Popes have been tainted. Some Sudduces, some Monarthis, Arrians, 

Neftorians, Euchrians, and Epurrcus, and patrons of wicked- 

nesse. Simmacum, defended for gold any luxury in the Cleric. 

Scaram the due liberty of Sodomery to the Cardinals, 

Alexander a went into Eng and for mony, abolution to all 

penuried and wicked persons.

Serg Paul. Are these things true? it is possible, that so many 

members should be in the Apostolic choir? yet it is true, 

the office doth not priere from some, as Jude being an 

Apostle should not have been a Deuill. As Jude therefore was 

not innocent to the Apostolic choir, so none it may have some 

wicked Popes to the religion by them maintained. Life by the 

death of the wicked hoffe of some of your Bishops, 

and S(indexers would be an argument against your religion.

Paul. For the truth of this things I have alleged my 

authors, who in those lattice times would not have written 

thus, if they could have been dispraised. And how terrible the 

wickedness of ordinary persons of the Clergy or laymen cannot 

issue more an argument against their religion; ye when 

one, that is above all, & as an Oracle, quoth Edies to all, and 
guideth the ship as he pleaseth, is none so evil wicked: there 

needs no greater argument of a wicked religion. Because 

the religion professed by us is not founded upon the Bishop 
or Minster, but upon God's Word; but the religion of the 

Church of Rome is founded upon the Pope, seeing it is 

their common Plea, that their Church is founded upon S. 

Peter, and his Successors. Such then as the Pope is such a 

religion built upon him needs bee; for so much as the 

building always flounders and falls by the foundation. 

It is a silly shift to say, he may err, 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 upon 

all occasions in a mely flight of Placenta reptiles? For how is the 

holy Ghost, if not by abominable finnes, quenched and 

cast away? It is a privilege of such a fear God, to be direc- 
ted in the right; and not of Babylon, or Cenepus, though 

they might ex ordinarily profess it of Babylon, Asfapen. 

Edynae. You must not think to bear vs down thus, 
at Antichristian and abominable to our religion: no, no, al-

though all were, as you have said, yet we want not the 

strongest argument of all, which must stop all mouths, the 

ye finger of God, which hath often manifested it by the ma-

miracles wrought in Saints, teachers, and images, by exercis- 
ing of Priests to the eating out of Deuils, by Coves, and 

Holy Water, which have often put the Deuill to flight, and 

almost all points of our religion have been confirmed by 

miraculous revelations, to some holy persons of unsuspec-

ted mystery, who have upon their faith affirmed the same.

Paul. These miracles make much on your side indeed, to 

prove your religion Antichristian, and your Pope Anti-

christ, seeing it is said, that he should come with lying won-

ders, and should cause fire to come down from heauen, to 

destroying many. 

Miracles indeed had their rise in the 

first propagating of the Gospel: but they were for unbelie-

vers, since they have ceased, as needleless, as to the 

limits.
An Antidote

Deut. 23

Mark 16:17

Paul, Where are miracles then? so little force now? What meaneth our Saviour Christ when he saith this a sign of the true faith? He that believeth these signs shall follow, he shall cast out devils, lay his hands upon the sick, and heal them.

Paul, Miracles were very frequent indeed then; as needful: but it was not to be expected, that these signs should follow always, when all countries and nations being converted, the truth had gotten other sufficient testimony without signs. Only God doth something miraculously often times for the credit of his Gospel in all ages, as by punishing extraordinarily the enemies of his truth, and blearing such as favour it. Thus the persecuting Emperors were extraordinarily judged; and the first Christian Emperor extraordinarily blessed, that in all those three hundred years lived most turbulent lusts, had most vexatious effect, and almost all of them suffered by violent deaths, after a short reign: and Confessio, the first Christian Emperor lived long, was everywhere victorious, and then reigned in peace, and dyed in peace. And of these miracles, blessed be God, we are full in this kingdom: for Queen Mary that should be Pope, had but a short time, was extraordinarily disappointed of the hoped for successor of her own body, to the annoyance of all, and it was cut off in the prime of her age. But Queen Elizabeth, instead of blessed memory, had a long time, and the divine protection did compass her about as a shield against all occasions, and conspiracies, so that they were miraculously disappointed, and having reigned in peace, in which her kingdom more than ever, sbated the pride of her enemies, and mightily favoured other disaffected 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 venerate him long been delivered, and in what peace he hath and doth still govern such mighty Nations, like another Solomon in such tumultuous times; it is too well known, that I shall not need to speak. And that blow, which your Religion had at Black Friars, October 16 of this year, by the only hand of God, both Teacher and people, to the number of about a hundred persons, being suddenly cut off at one of your Sermons, and the fire, that hath been published to our Country-men, since the suppression of Pope Y, and that upon your November 5, at which time our overthrow (thankes be to God) was in another year in vain attempted, that I say, the like whereof was never heard, was a very miracle to the confounding of your superstitions, which you thought by degrees to bring in here againe, and to overthrow the truth. For howsoever we are all to tremble, and to take occasion to repent by Gods judgments; yet were Confessio, Dacian, and Isaurer with their company, are in the very offering of their incense destroyed; their sacrifice a conspiracy is confounded; that all may take heed of it, and the sacrifice of Christ and Aaron honoured. I could ascend higher to dates past, and these miracles, in the sufferings of our Martyrs, and in the judgments upon your persecutors: and I could enlarge my tale to speak of the miraculous preservation of Queen, and of the wonderfull success of the Protestants in France in former times, and of some Kings there, and of the Bishops in the time of John Eliza, and it shall suffice to have given this taste at home, and to near hands.

Bek 22

Elym. These outward things are no proofs, seeing all things fail one another. But in the midst of all your good successes, ye have not been able to increase your Religion, but only to a few countries here in Europe: whereas the true Church is Catholike overspreading all Nations, which
...mark is in the Church of Rome, but not in yours.

Paul, ye abuse that Text of all things falling out alike to all. For that is spoken only of the godly, and the wicked, which are religious and care not for religion; and not of those that are zealous for their religion, be it true or false, when they are all bound to embrace the truth. For in this case God hath ever put a plain difference between those of his people that have worshipped him, and that have been corrupted by idolatry, poisoning down great and manifest blushing upon the one part, and apparent conflicts upon the other, as it is at large set forth in the books of Judges, Samuel, and the Kings; thus as the great Vengeance over all, determining for the Truth, and against Error. As for the Catholics, which you so much set up; if I have already showed, that Greece a part of the world not the furtherst remote, hath neutraliz'd upon its religion; and by your cruelties, your Church hath become so odious among the Indians, that they abhorre it therefore; and it is notoriously known, that by your very images and lust of хотs, the Turks have been hasted from turning to Christianity, and to have the scattered Jews. Our Church is Apostolic, as hath been proved, and therefore Catholic, though the time is not yet come, since the reformation, of being enlarged to all parts, for to which the Church of Rome lurches upon the sudden, though excided forth by extraordinary instruments. But to yield the pretended immutability of your Church, corrupted: what tendeth this ayes, indeed, but to prove your Church to bee spirituall? The whole, and your Pope to be the whore of Babylon, a great and false, in Rome, 2nd, as a Queen, and ruleth over the Nations of the earth.

Serg. Paul, why ye call that a prophet, and the judgment: for that Babylon is a persecutor of all Christians, and the open opposer of Christ, and so may with good reason be compared to Babylon Rome, under the persecuting Emperor, but not Popish Rome, whereas Christ is honoured, and Christians are favoured.

Paul. Worthy Sir, I spake out of no spleene, but with the people, that being induced by this where, against Popery.

where, run headlong after her to their own destruction. For that popish Rome and not heathen Rome is that Babylon, I prove by these insinuuntibus, that is, by the great Wrore, and the mother of whoredoms and abominations of the earth. Now whoredom in the Scripture is, as all know, in Idolatry, and ye enemy idolatrous nation is not said to be a whore, but only that where God hath been rightly worshipped, but his worship is become corrupt by the bringing in of Idols: for in this respect when Athod and Israel are said to have played the whore, neither Babylon nor Rome, nor any other nation is taxed by this name. Whence is necessarily followeth, that Rome where God hath been truly worshipped, but since hath been by Idols corrupted, must be meant by Babylon that great whore: and as heathen Rome, which was originally idolatrous. Again, the other part of the name, the Mother or Whoredom, implyeth a place, from whence the idolatry of other Countrys have sprung, such as was not heathen Rome, which received her idolatry from other nations, as the fabulated them, but they might the most willingly obey the Roman State; but Popish Rome, the very mother of all the Idolatries in all nations round about. Secondly, I reason from the end of this Babylon, Babylon is false and is become the habitation of Devils; the hold of all such spirits, and a Cave of every sinne, and hateful bird. And again, she shall be burnt with fire. Heathen Rome falling, this declaration hath not proceeded, but was more worthily inhabited then ever before, with Christians in stead of Enemies, and therefore this Babylon is not that Rome, but Rome that is now; whose judgments shall be according to her blisittings, as the judgements of Jerusalem, not to be once desolate, and then repented again, but to be burnt with fire, return to be again restituted, but to remain a perpetual spectacle of desolation for the glory of God's justice against such a line of abominations.

Serg. Paul, But ye have now set so much to note, which clearly is pointed at as the cause of Babylon's ruin. In her was found the blood of the Prophets, and of the Saints, &c., that Prophets or Saints have been slain in Rome, since the Christi
An antidote

whether busy! She hath honoured many Saints with commending them, but blood of Saints for both good men.

Paul. By Prophets, as all know, are under blood Preachers of the Gospel, by Saints, godly and faithful people: for such in the holy Scriptures are called saint, the Pope canannized saints not being knowne then. And of them, what place in the world do full of the blood as Poppini. Remor, fish the hard beene the bellows to blow vp the coales, that have burnt thousands of most godly innocent people, and from her hath been desirous the bloody cruelty which hath been executed by the Potestates of the earth against the numberless shephards and sheepe of Christ's flocke, to the destroying of them in most inhumane and barbarous manner. I thank you therefore for putting me in mind of this note; for by cruelty and blood-thed in the time of the Church of Rome come to the height, neither doth any thing threaten so formidable a coudsmets against her as the cry of so much innocent blood, shed with such exquiste torments, that if Nabuchadnezzer, the King of Babylon were alive, he might be ashamed; hee could invent no more lingering tormenting death, but could make that would not worship his image into a horizon furnace, so hot as that they might be put into it, then the king of this Babylon such an hundred ways more tormenting, to destroy his oppugners, and a far more terrifying course by imprisoning long, vilely dieting, cruelly racke, and last burning them in a lingering pestiferous fire.

Serg. Paul. That is not for their faithfull, that he destroyeth them, but for their Presets, for which he thinketh they were worthy of any torment, that others being by them warned, may take heed of falling into the like.

Pend. This is his presence indeed, but if it be here, then the pure milk fainted out of the bells of the old and new Testament without any forsaign mixture must be herefor, for such I have particularly shoved in the beginning of this Colloquy all our doctrine to be. It is therefore for tell and fancieth meeterly that we suffer, and if we were otherwise, yet the Pope must needs for this be Antichrist, and popery Antichrist.

tichristianisme. For who is Antichrist, but he that is against Christ and who is against Christ, but he that resolunt and uttereth men so to doe against Christ's teaching? If Christ then had bidden Peter to put vp his sword, and not to strike therewith for his cause, in way of revenge, upon those that were contrary minded, in not he Antichrist that gloryeth in striking with the sword? If Christ rebuked the ranascal of those that would have called for fire from heaven to destroy such as refused to entertain Christ, are not they Antichristian that with fire & fagot destroy all? If Christ bad, let the tares and wheat grow together till the harvest, left whilest the tares be pull out, the wheat be plucked up also; is not he Antichrist that biddeth plucke up the wheat howsoever, destroy the Hereticks in France and in Germany by the sword, and in England with Gunpowder, though many Catholikes pereh other than they? For nothing of other things wherein he is plainly against Christ.

Eron. You shew your spite against his Holiness now indeed. How can you speake thus without blushing, when as he is plainly set forth, as the note of Antichrist, that he denyth Christ to have come in the flesh, and to confesse Christ come in the flesh, the note of God's Spirit, Wherefore the Pope cannot be Antichrist. And if cruelty against Hereticks be an argument to prove Antichrist, I pray let your rules take part with him herein: feeling that in cruelty they are no whit bettur to Catholicke rulers, if they exceed them not. For what holy Priests, and zealous Jesuits have beene spared from the sword, what private profissors of the Catholicke Religion from most cruelst vioce, imprisoning and spoyling since the beginning of Quercus Elisabetha, wars, till now of late, when the clemency of a great immortal King abasing from all tyranny, hath made their yoke somewhat easier? Pend. You shew either your ignorance or wilfulness in alleging that text of Saint John. For whose speech was that there is more Antichrists then one? Some are open professed enemies to Christ, of whom St. John speaketh, that these may easily be knowne by their denying of Christ; but there is one called the Antichrist, which I haste also set forth, that...
An Antidote

Searc in the Temple of God, and commit with all despicable
wife, which things could not agree with him, if hee plainly
denied Christ, and this Antichrist your Pope may well be,
notwithstanding his outward profession of Christianitie,
And for your reply to draw in our Governors into the same
practick for their cruelty. I wonder, that you and your
fellowes are not ashamed to broach so many notorious
lies, as you have done touching all manner of cruelties exercized
here in England, against your left, when as since the beginn-
ing of that most blessed Qugenius reign (though there
was just cause, and but your owne motion should have bin
move to you againe, if all your left had beene more care
with fire and sword without partiality) not one Papist hath
been put to death for his religion. But because by experi-
ence it was found dangerous to the State, to suffer Priests
and Jesuits to come into the land, their coming being for
treason and rebellion, they were proceeded against as tray-
cors that profaned contrary to the Law to enter this King-
don. And lest there should bee danger in the left, they
have beene confined and fined, as common policy requi-
required; the more they were kept wider and restrained, the
security 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 hee hath beene no pre-
ficition of Religion, but of rebellion, no execution done
upon confesors, but upon treason, as your own conscience
cannot but witness it with vs.

Elym. There is no end, I see no worderg with you,
so many are your stife and colours at every turne: but I hope
you have been your better days, & both you & your religion
shall now doe as fast, as ever it came vp. It and the Catho-
like religion shall be againe in every place restored, and then
the dead will prove the truth, and that your hereby name of
God, for then it could not be relit. Wherefore (most
noble Governor) let not this Hecate seduce you, but pro-
side for your honor, peace, and safety by joyning with Ca-
tholicke Princes, who alone almost rule all Europe, and
would be glad, to see you become a good Catholicke also,