Egerton

# THE FAITH, DOCTRINE, and religion, professed, & protected

*in the Realme of England, and dominions of the same:*

Expressed in 39 Articles, concordablie agreed vpon by the reuerend Bishops, and Clergie of this Kingdome, at two seuerall meetings, or Conuocations of theirs, in the yeares of our Lord, 1562, and 1604:

*THE SAID ARTICLES ANALISED INTO Propositions, and the Propositions proued to be agreeable both to the written word of God, and to the extant Confessions of all the neighbour Churches, Christianlie reformed:*

THE ADVERSARIES ALSO OF NOTE, AND name, which from the Apostles daies, and primitiue Church hetherto, haue crossed, or contradicted the said Articles *in generall, or any particle, or proposition arising from anie of them in particular, hereby are discouered, laid open, and so confuted.*

*Perused, and by the lawfull authoritie of the Church of England, allowed to be publique.*

Rom. 16. 17.

I beseech you brethren, Marke them diligently, which cause diuisions, and offences, contrarie to the doctrine which yee haue receaued, and auoide them.

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# TO THE MOST REVEREND Father in God, & his right honorable good Lord *Richard*, by the diuine prouidence Archb. of Canterburie, and Primate of England; and Counselar to the most high, & mighty Prince, *Iames*, King of great Brittaine, France, & Ireland.



MOst reuerend Father in God, there is no one thing in this world that of men truly zealous, & Christian in these latter daies of the world with greater earnestnes hath bin desired, then that by a ioynt, & common consent of all the Churches rightly, & according to the canons of the sacred Scriptures, reformed, there might be a draught made, and diuulged, containing, and expressing the summe, & substance of that Religion, which they doe all both concordablie teach, & vniformely maintaine.

That holy man (of happie remembrance) D. *Cranmer* (who sometime enioyed that roome in our Church, which your Grace nowe worthily possesseth) In the daies of that most godly young Prince, *King Edward the sixt*, employed a great part of his time, and studie for the effecting of that worke; and imparted his thoughts with the most principall persons, and of rarest note in those daies for their wisdome, pietie, and credit among the people of God throughout Christendome. *M. Caluin*, vnderstanding of his intent, addressed his letters vnto the sayd *Archbishop*, and offered his seruice, saying that, might his labours stand the *Church* in steede, *ne decem quidem maria*, it would not grieue him to saile ouer ten *Seas* to such a purpose. *Archb. Cranmer.*

2. But this prouding's worke of much difficultie, if not altogether vnpossible in mans eies, especially in those daies, to be brought about, the next comse, and resolution was, that euerie Kingdome, and free state, or principalitie, which had abandoned the superstitious, and antichristian religion of the Church of Rome, and embraced the Gospell of Christ, should diuulge a *Briefe* of that religion; which among themselues Vnitie of doctrine in all Churches reformed.

was taught, and beleeued, and whereby through the mercie of God in Christ, they did hope to be saued. Which to God his great glorie, & the singular benefit, & comfort of all Churches, both present, and to come (as the extant Harmonie of all their confessions doth most sweetely record) with no great labor was notablie performed.

This worke of theirs tolde the Churches in those daies, and doth vs, and will enforme our posteritie, that not only in euery particular State, & Kingdome, but also throughout Christendome, where the Gospell was entertained, the primitiue, and Apostolicall daies of the Church were againe restored. For the multitudes of them that did beleeue (I speake both ioyntly of all, and seuerally of each reformed people, not of euery particular person, fantastique, False-apostles, and peruerse teachers, or professors in any Church, who were not wanting euen in the Apostles daies) touching the maine, and fundamentall points of true religion, were then of one hart and of one soule, and did chinke, and speake one thing, and liue in peace [a].

[a] *Ab initio reformationis ardebant amore veritatis omnes Pelagici ecclesiastici, ut ibi Fexler. de diatur. belli Euchar. p. 49.*

3. The said Archbishop (for vnto whom better, after God, and the King can we ascribe the glorie of this worthy act?) hee wrought this Vnitie, and Vniformitie of doctrine in this kingdome, in the Halcyon daies of our English *Iosua*, K. Edward the first of that name: and the same doctrine, so by his meanes established in the time of peace (a notable worke of peace) like a manly, heroicall, and heauenly Captaine, vnder our Generall, Iesus Christ, he resolutely, euen with his heart blood, & in the fierie torments, afterwards confirmed in the daies of persecution.

Vnitie of doctrine in the Church of Eng. in K. Ed. 6. his daies.

*An.* 1552. A certaine learned man (speaking of the Religion heere then professed, and wrighting vnto the Lords of our late Queenes Counsell) doth say, he (meaning the Papist his aduersarie, who charged our Church with discord, and disagreements about matters of religion) He ought (saith he) if hee had bin able, to haue brought out the publike Confession, and Articles of faith, agreed in K. Edwards time, and haue shewed any in England, that professing the Gospell, dissenteth from the same. So esteemed hee (and with him many thousands of learned

*K. Edward 6.*

learned, and iudicous men) of the doctrine then ratified by authoritie, and professed in this kingdome.

But those daies of our Churches peace continued not long (through our vnthankefulnesse, and sinnes) neither on the other side was our persecution permanent (through the goodnes of god), though for the time exceeding vehemt, & violent. For *nubecula fuit, & cito transiit*, it vanished away quickely, as do many raging stormes euen vpon the suddaine: yet not through the power of Gunpowder, and treasons, but through the force of ardent praiers vnto the Almightie. For *arma ecclesiæ preces.* *q. Mary*

4. Wee finde that M. Latimer (that sacred, and reuerend Father) addicted himselfe very seriously in those daies vnto the exercise of prayer; and his principall, and most vsuall praiers were first, for himselfe, next for the afflicted church of England, and lastly for Lady Elizabeth, the deceassed K. Edwards, and Q. Maries sister. The praiers of the persecuted Saints for the reducing of true religion into the realm.

For himselfe hee praied, that as God had made him a minister, and Preacher, of his truth: so hee might constantly beare witnesse vnto the same, & haue the grace, and power to maintain it in the face of the world, euen till the howre of his death. For the church of Enlād hee praied, that God would be pleased once againe, to restore the free Preaching of the Gospell to this realme (and this withall possible feruencie of *Spirit*, hee craued at the hands of God). And for Lady Elizabeth, that hee would preserue, and make her a comfort to his then comfortlesse people in England. And the almightie, and our heauenly Father both heard, and granted, all, and euery of his petitions. *B. Latimer*

M. Gualter (that learned, painfull, & excellent diuine at Tigure) dedicating his holy, and Christian commentry vpon the lesser *Prophets* vnto D. *Parkhurst*, Bishop of Norwich (who in the daies of the forementioned Q. Mary, voluntarily had exiled himselfe so farre as Switzerland, for his preseruation, if it might be, vnto better times) saith of the said *Parkhurst*, that when he liued in Tigure, Lady Elizabeth was euer in his mouth: her Faith, her wisedome, her magnanimous, spirit, her virgineous and chast behauiour hee would euer celebrate with high *B. Parkhurst*,

words, and commendations, and that God would gard, and ſafegard her perſon for the good of his people, was his daily
Q. Elizab. praier: yea (ſaith the ſame Gualter) *Iorabant idem ſe cuncti pii omnes*, it was not your praier onely, but all Gods people ſo praſed beſides. And their prayers were not made in vaine. For both Q. Mary lived not long; and L. Elizabeth was placed in the royall throne; ſuperſtition was expulſed, and true religion againe, to the ſingular comfort, and multiplication of Gods people in this kingdome, very ſolemnely reſtored.

True doctrine reſtored. an. 1558. and an vniformitie of the ſame eſtabliſhed, and publiſhed, an. 1562.

Notwithſtanding an Vniformitie of doctrine to be taught embraced, and profeſſed, by authoritie of the *Prince*, and State was not publiſhed till certaine yeares after the Queenes attaining the kingly diademe; but then Articles of religion, to the number of thirty-nine, drawē yet three yeares afore, were commended to the conſideration, and perūſall of the whole clergie of both *Prouinces*, in an orderly, and lawfull aſſembly, or Convocation of theirs at London; and by a ſweete, and vnanimous readines, thereupon by them allowed. This was effected in the
An. 1562. yeare of our Lord 1562. (the ſame yeare that the mercileſſe Maſſacre at Vaſſey in *France* was committed by the Duke of Guize; and the ſame very time alſo that all the Proteſtants in that country of France, for holding and profeſſing the ſame doctrine, were ſentenced vnto death, and deſtruction by the *Parliament* at Paris: after which their condemnatiō enſued thoſe horrible, and more then ſauage murders, and ſlaughters of the Religious, and onely for this Religion, at Carraſcone, at Thoulouſe, Amiens, Towres, *Sens*, Agen, Aurane, and many other cities, townes, and villages throughout *France*).

Arch. Parker. A principall contriuer of this Vniformitie in religion, and thereby Vnitie among vs, was another *Predeceſſor* of your Graces, euen D. Parkar the firſt Archbiſhop of Canterburie in the ſaid Queenes daies.

Here vpon Beza from Geneva, *Doctrina purius viget in Anglia*, *Pure & ſincere*, religion flouriſheth in England; Zanchius, from Strasborough, *Per hanc reginam factam*, by her (meaning Q. Elizabeths) comming to the Crowne, God againe hath reſtored his doctrine, and true worſhip; and Daneus, The whole com-

compasse of the world hath neuer seene any thing more blessed, nor more to be wished then is her gouernement.

So now againe flourished those Apostolicall times (as I may say) of vnitie, and Vniformitie of doctrine in our Church. For then were there no contentions, nor dissentions, nor thornie, & pricking disputations among vs about questions of religion, *tantum vti nobis fuit cum satellitibus quibusdam Pontificis* (as Bishop Iewell said) wee then skirmished onely with the Papists. As it was at the building of Salomons temple: so was it with vs then. Wee set vpon the building of Gods house (which is his Church) without deane, without noyse, and stirres. The adversaries without heard vs, and heard of our doings abroad by the pens of the learned Iewel, Nowel, Calfehill, and such other Architects of ours; to our selues wee were comely as Ierusalem; to our enemies, terrible as an armie of Banners.

6. Also what afore, *viz.* an. 62. they had agreed vpon, the same at another Assembly at London, an. 71. and the 13. of Q. Elizabeth, according to a Act of Parliament then made, the said Clergie of England (the Archbishops and Bishops first beginning, and giuing the example by their seuerall Subscriptions with their owne hands, most readily did approoue.

Subscription required into the Booke of Art. an. 1571.

*An.* 1572.

Howbeit in the yeare next ensuing, *viz.* an. 72 (a yeare many waies memorable, especially for the great, and generall Massacre of aboue an hundred thousand Protestats in France, chiefly in Paris, and the country thereabout adioyning, begun on S. Bartholemewes eeue *, for Pope Gregories excommunicating of Q. Elizabeth, for defending this doctrine, and religion, which here wee speake of; and thirdly for the erecting of priuate Presbyteries now frst in England) diuers of the inferior ministers in, and about London, and else where in this kingdome, not a little disturbed the quiet of our state, and peace, some of them by vntimely, and inconsiderate Admonitions, pamphelets, and Libels; others by obstinate refusing to subscribe, as both Lawe did enioyne, and their Fathers in Christ, and superiors afore them had done. But these men speedily both by learning were answered, and by authoritie censured,

* Bartholomeus stet quis gaudet acerbo? at alter.

suspen-

ſuſpended, or depriued.

Vnitie of doctrine ſtill continued.

7. And yet not one of theſe Recuſants, and ſo not one of Englads clergie, either now, or afore did euer oppugne the receiued, publike, and catholike doctrine of our Church, but moſt willingly approued, and applauded the ſame, as the truth of God.

For euen the admonitioners themſelues (which ſaid that they did ſtriue for true Religion; and wiſhed the Parliament euen With perfect hatred to deteſt the church of England, whereof notwithſtanding they were members) euen they doe ſay how they (meaning the Biſhops, and their partakers) they hold the ſubſtance of Religion with vs, and wee with them. And againe. Wee (all of vs) confeſſe one Chriſt. And their Championdoth acknowledge, that her maieſtie hath deliuered vs from the ſpirituall Egypt of *Pope*rie.

So that for doctrine (I meane ſtill for the maine points of doctrine) there was now a ſweete, and bleſſed concord among vs: which Vnitie continued all that holy, and reuerend Fathers, I meane Archbiſhop Parkers time, which was till the 17. yeare of Q. Elizabeth.

*Archbiſh. Grindall.*

8. After him ſucceeded in the ſaid Archiepiſcopall chaire B. Grindall, a right famous, and worthy Prelate; and for religion ſo ſound, as in K. Edwards daies (had the Prince liued a while longer) he had bin promoted vnto the *Biſhoprick* of London, vpon the tranſlation of B. Ridly vnto Durham (for theſe things had the State then in purpoſe). But God otherwiſe had decreed for their aduancements, as that the one of them ſhould paſſe through the fire vnto the kingdome of heauen; and the other eſcape the dangers of many ſtormes, and waters before hee came vnto any preferment at all. And ſo accordingly Ridley was burned, and Grindall baniſhed, and both of them depriued either of life, or lining, or both, and that for one, and the ſame cauſe, and doctrine, which they had preached, and wee profeſſe.

But the tempeſt being ouerblowen, and Q. Elizabeth (her ſelfe hauing likewiſe eſcaped the bloody hands of her cruel enemies, yea and Gunpowder traines, and Treaſons too, in moſt

moſt barbarous manner laid to haue blowen vp her ſaint-like, & ſanctified Body, and Soule, into the heauens; and all for her constant fauouring, and embracing this very doctrine) her Maieſtie (not forgetfull what he had endured for the cauſe of Chriſt, and his Church) aduanced this zealous Confeſſour, and tried Souldier, vnto the See firſt of London (afore deſigned him) next of Yorke, and laſtly of Canterburie.

The care of this Archbiſhop was great to further the glory of God, but, through the enuy and malice of his ill willers, his power was but ſmall; his place, high, but himſelfe made lowe, through ſome diſgrades, by his potent aduerſaries: which hee meekely, and patiently endured till his dying day.

9. During the time of this mans troubles, among other, two things eſpecially deſerue obſeruation: One is, the flocking of Ieſuits into the kingdome (who afore them neuer came among vs) the other is the inſolencie, and boldnes of our home-faction. The ſtraus encreaſe, and growe conſpicuent.

The Ieſuits indicted Councels; ſummoned Synodes; enacted and reuerſed orders, and exerciſed Papal iuriſdiction among vs, wee not weeting, nor ſo much as dreaming of any ſuch matter.

The Brethren (for ſo did they now ſtile themſelues) in their Churches and charges would neither pray, nor ſay ſeruice, nor Baptiſe, nor celebrate the L. Supper; nor Marrie, nor Bury, nor doe any other eccleſiaſticall duty according to the Law, but after their owne deuiſings. And abroad (as if they had bin acquainted with the Ieſuiticall proceedings; or the Ieſuits with their practiſes) they had their meetings both claſſicall, and *Synodicall*; they ſet downe decrees, reuerſed orders, elected miniſters, exacted *Subſcriptions*, and executed the cenſures of ſuſpenſion, and excommunication where they thought good.

The Ieſuits had for their prouinciall firſt Robert *Parſons*, *alias* Cowbuck, then Weſton, and laſtly Garnet (which Garnet continued in that office till the yeare 1605. when he was apprehended, and for moſt horrible and helliſh treaſons, as an arrant Traitor put to death in *Pauls* Churchyard the ſame yeare. And the Brethren had their (I know not what) cheiſe men. All

of these residing in, and about London; and in speciall fauour both with the Gentiles, and vulgar people of their seuerall factions: and so continued multiplying their number, and growing strong, euen head-strong in boldues, and schisme till the dying day of this most graue, and reuerend Archbishop, which was in the moneth of Iuly. 1583.

10. Some foure moneths afore whose death the said Brethren, at a certaine Assembly of their owne appointing, among other things (as I finde) decreed, that if Subscription vnto the booke of Articles of religion (afore mentioned, and still meant) should againe be vrged, the said Brethren might subscribe thereunto according to the Statute. Which declareth that what diuersitie, and disagreement soeuer was about other matters, yet abode ther stil a blessed Vnitie among vs touching the foundation of Christiã religiõ. And this was in 25. yeare of Q. Elisabeth.

Vnity of doctrine stil holdeth among vs. *An.* 1583.

11. Next vnto him D. Whitegift, then Bishop of Worcester (a man deseruedly vnto that dignitie promoted and for his manifold paines in writing, teaching, and defending the truth; his wisedome in gouerning; and his well demeaning of himselfe euery way, worthy the double honour which hee did enioy, or the State could aduance him vnto) from thence was translated vnto the See of Canterburie.

*Arch. Whitegift*

No sooner was he confirmed in his office, but (obseruing both the open and intolerable contempt in many places of all Church orders by authoritie prescribed; and hearing both of many secret conuenticles, & vnlawfull assemblies in his Prouince; and of the tumults, and garboiles abroad, and euen at his very admission vnto his charge, raised in Scotland, and that for the selfe same cause, which by the Brethren here in England was maintained; & foreseeing the dangers, and troubles likely to ensue (for which hee should giue an accompt, if in time hee sought not meanes to preuent them) hee thought it his bounden dutie (for the preseruation of vnitie, and puritie in religion; the preuenting of further schisme; and the discouery of mens inclinations either vnto peace, or faction) that all, and euery Minister ecclesiastical (hauing cure of soules within the

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Prouince of Canterbury) vnder his owne hand, and by Subſcription, ſhould teſtifie his conſent both vnto the points of religion in the Conuocatiō an. 62. approued, and likewiſe vnto other Articles, neceſſary for concord ſake of all, and euery man, miniſter eſpecially to be acknowledged: and accordingly, by due courſe of Law called then thereunto, Which was done the very firſt yeare of his remoueall, and of her maieſtie the 26. Subſcription the ſecond time called for.

This of the brethren was tearmed the woefull yeare of ſubſcription, but that they ſhould ſo doe there was no cauſe, vnleſſe they are greiued that factious ſpirits, and malecōtēted Miniſters, and Preachers were diſcouered; and their erroneous, & ſchiſmaticall opinions brought into light. And ſurely neuer was their ſubſcription hitherto by authoritie vrged in this land, but diuers newe fancies (held yet for truthes, not to be doubted of, among the brethren) were thereby detected, for Gods people to auoid as monſters; neither hath our Church loſt, by impoſing, nor the aduerſaries gained at the long runne, by refuſing Subſcription. An. 1584.

12. In the yeares 71, and 72. when ſubſcription firſt was required, the whole land will witneſſe, that manie, and ſundrie bookes (aſwell in Latine, as English) then, and afterward flewe abroad. In which wee read howe then, and in thoſe daies The truth of God did in a manner but peepe out (as it were) at the ſcreene; that Cranmer, Parker, Grindall, and all the other Martyrs, Preachers, and learned men (which firſt in our age brought the light of the Goſpell into this realme), did ſee a litle, and had a glimpſe of the truth, but ouerſaw many things, which in theſe daies of the Sunſhine of the Goſpell, men of meaner gifts doe ſee; and yet may not vtter them without great danger of the Lawes (through the iniquitie of the times), though the ſaid things now ſeene be compriſed in the booke of God, and alſo be a part of the Goſpell, yea the very Goſpell it ſelfe (ſo true are they); and of ſuch importance, as if euery haire of our heads were a life (ſay the Brethren,) wee ought to afford them in defenſe of theſe matters; the Articles of Religion penned, and agreed vpon by the Biſhops, and Clergie, and ratified by the Prince, and Parliament, in compariſon of theſe things How baſely the Brethren conceiue of the doctrine by the Biſhops agreed vpon, and eſtabliſhed by the Prince.

nowe reuealed, and newly come to light, are but Childish, and toies.

Thus write they (as your Grace best knoweth; and I would haue quoted the places where they may be read, had I either not written vnto your selfe, or did write vnto a man vnacquainted with their bookes). And had they heere stayed, there words had bin able (without the more grace of God) to haue mooued the Parliament, & all the people of this land (as they haue preuailed but too much alreadie with their too credulous fauorites) to thinke our Church, for all the reformation wrought, and Vniformitie in doctrine established, to be much awrie, and farre from the truth it should professe. But setting downe (as they haue donne) and publishing both what the truth is, which nowe breaketh out, and offereth it selfe by their ministerie to the viewe of the whole world (which afore did but peepe out at the Sereene); and what the things be, which theie of meane gifts doe see, and our Fathers, the Martirs, Bishops, and Preachers, both in King Edwards daies, and afterwards (knowne, and acknowledged to be men of excellent parts) either did not see at all, or Ouersee; and what likewise the poines of doctrine newly now reuealed, their *æternum Euangelium* (which without great danger may not be preached in England, no more then the doctrine, and Articles of the Church of England may bee preached at Rome; and for defence wherof they ought to afford euen their very liues, weare they so many as the haires of euery of their heads) is, and bee, they demonstrate themselues to be most childishly vaine, and idle in their imaginations (which they take yet to be illuminations of the spirit).

*The vncouth doctrine of the factious Brethren.*

13. For all their doings, and discourses (to say the best of them) are but to erect a newe (which they tearme a true) ministerie; and their Discipline among vs.

Themselues doe say, The controuersie betwixt them, and vs, is not as (the Bishopes, and their welwillers) they would beare the world in hand, for a Cap, a Tippet, or a Surplesse, but for greater matters, concerning a true ministerie, and regiment of the Church, according to the word: the one whereof, that

that is a true miniſtery they ſhall neuer haue, till Archbiſhops, and Biſhops be put downe, and all Miniſters made equall; the other alſo will neuer be brought to paſſe, till Kings & Queenes doe ſubiect themſelues vnto the Church, and ſubmit their ſcepters, and throwe downe their Crowes before the Church, and lick vp the duſt of the feete of the Church; and willingly abide the cenſures of the Church, that is, of the Presbyterie. For, as the Church is ſubiect vnto the ciuill magiſtrate in reſpect of his ciuill authoritie: ſo muſt the magiſtrate, the King and Queene, ſubiect themſelues, and bee obedient to the iuſt, and lawfull authoritie of the Church. The ciuill magiſtrate is none officer at all of the Church. For Church officers bee *non Magnates, aut Tetrarchæ*, not gracious, or honorable Lords, but Miniſters of the Church. The Presbyterie is the Church: and euerie Congregation, or Church, ſhould and muſt in it haue a Presbyterie.

This is the Light, which indeede the Martyrs neuer ſawe; the Religion, which our Brethren ſtriue for; the Truth, which they may not preach; not Childiſh doctrine, like the Biſhops Articles, but the wiſe Goſpell; the maine, and materiall points of religion, nowe in theſe laſt daies laſt of all (yea after the eight Thorowe breaking of H. N. his *Euangelium regis*) reuealed, and for furtherance whereof they are to lend, and ſpend euen all their liues, if occaſion be miniſtred.

14. Strange, and ſtrong deluſions: Firſt to take theſe and other ſuch aſſertions for Truths, and heauenly myſteries, which are but the fancies of troubled braines, not grounded, nor truly gathered from Gods word:

Next, to teach one another, and al their fauorers, howe they ſhould be as readie, and prepared euen for theſe matters, to giue ouer their liuings, and to giue their liues (were they as many as the haires of (all) their heades as *Cranmer, Ridley, Latimer* did; and *Parker, Grindall*, and all other Preachers would, and euery Chriſtian man, and woman, ſhould (if they bee called thereunto) for the Apoſtolicall, and Catholique doctrine of our Church, which all Gods people doe knowe, and the Brethren themſelues (as afore hath bin noted) doe confeſſe, is

originally from God, and his written word.

These, and many moe (too many heere to be recapitulate) such phantasies of theirs, or phrenesies rather, this first subscription brought first to light (and yet happie had it bin for Gods Church, and people, they had neuer bin broached).

Of the second Subscription vrged. an. 84.

15. Semblablie the next Subscription called for by the last Archb. your L. predecessor, an 84. discouered euen the verie thoughts, and desires of those (Brethren before, but nowe stiled) faithfull Brethren, which haue, and doe seeke for the Diseipline, and reformation of the Church.

Many Treatises afore, but nowe, and diuers yeares ensuing they flewe about, and abroad like Atomies; and by them the same things which afore, but in a differing sort, and in other words, they publish.

For touching Church officers, they name who, and howe many sorts they be of them, viz. Doctors, Pastors, Gouernors, Deacons, and Widdowes (no moe, no fewer.

They say, Euerie Church must be furnished with a Teacher, and a Pastor, as with two Eies; with Elders, as with Feete; with Deacons, as with Hands. Euerie Congregation must haue Eies, Hands, and Feete, and yet neither all, nor at all any Congregation is to haue an Head, answerable to those Feete, Hands, and Eies.

The doctor, by their doctrine, must be a distinct minister from the pastor, and onely teach true doctrine, and neither exhort, nor apply his doctrine according to the times, and his auditorie, nor minister the Sacraments. For these things the pastor is to performe. Which pastor also, whensoeuer he administreth the Sacraments, must necessarily make a Sermon, or els he cõmitteth Sacriledge.

And concerning discipline, by their doctrine, euery Congregation must haue absolute authoritie, to admonish, to censure, to excommunicate, and to anathematize all offending persons yea euen Kings, and Princes, if they be of the Congregation. And no Prince but must be of some parish, and vnder one, Presbytery or other alwaies, Where this power is not, in their iudgements, one of the tokens of a true Church, is wanting.

For

For this Diſcipline with them is a Marke of the Church, and numbred among the Articles of their Faith.

16. This (ſay they is the great cauſe, the holy cauſe, which they will neuer leaue ſuing for, though they ſhould be a thouſand Parliaments in their daies, vntill either ther obtaine it, or bring the Lord in vengeance, and blood againſt the State, and the whole land, for repelling the ſame. The Diſcipline is Gods holy yoke, Gods ſeepter, the kingdome and throne of Chriſt. The Brethrēs diuine conceipes of their Diſcipline.

Our controuerſie (ſay they) is whether Ieſus Chriſt ſhall be King, or no. Againe, the end of all our trauaile is to build vp the walles of Ieruſalem, in to ſet vp the Throne of Ieſus Chriſt, our heauenly King, the middes thereof; the aduauncing whereof is a teſtimonie vnto vs that wee ſhall haue part in that glorie, which ſhall be reuealed heereafter.

So learne we nowe from their ſaid bookes, learned and demonſtratiue diſcourſes (which the Fathers, and our fore fathers neuer ſawe, nor had learned) both that their Diſcipline eſtabliſhed, and exerciſed is a viſible marke of a true Church; and to deſire the aduauncement of the ſame, an inuiſible token of an elect childe of God: ſo as neither is that a Church, at leaſt no true Church, where their Diſcipline is not; neither they but titular chriſtians, no true chriſtians indeede, which either ſigh, or ſeeke not to haue it eſtabliſhed, and Presbyteries in euerie pariſh to be aduaunced.

17. The Articles of our religion (concluded vpon by the reuerend Clergie of our Church) with theſe learned, and all ſoeing Brethren, are but the Biſhops decrees, the Articles of the Conuocation houſe; and reueale ſome little truth: but theſe wiſe Brethren (ſo faithfull haue they bin betweene God, and his Church) they haue not failed to ſhewe vs the whole counſaile of God. The Br. renue and continue their baſe cōceits of the publike Art. of our religiō, comparīſon of their new Goſpell.

And yet theſe faithfull Brethren, either through forgetfulnes, or frailtie, or (which I rather thinke) forced thereunto by the power of truth, doe plainly confeſſe, that thoſe verie decrees of our Biſhops, and Articles of the conuocation houſe, euen that little, litle part of the Goſpel, which the ſaid Biſhops, and Martyrs brought to light, and both enlightned the whole realme

realme, containeth the very fundamentall points of Christianity.

Whereof I still gather that had their newly reuealed, termed learned Discourses, and doctrines touching Discipline, & their Presbyteries (howsoeuer with goodly, & glorious titles, to rauish poore hearts with the desire thereof, brandished, and set out) neuer bin diuulged, or preached, we may be saued, but without knowing, and beleeuing the Articles or doctrine of our Church (which yet is not ours, but Gods) there is no saluation ordinarily to be looked for, of any man: so true, and of such necessitie, is this; so impertinent, and vnneedefull the other.

18. *Octogesimus octauus mirabilis annus*: it was prophecied to be a wonderfull yeare long afore it came, and will neuer be forgotten now it is past.

*An.* 1588. Q. Elizabeth opposeth her authoritie against the Br. their bookes, and writings.

Among the things for which the yeare 88. is famous, one, and not of least regard, is, that afore it expired, these bookes of the brethren, by a Proclamation from Q. Elizabeth, were denounced Schismaticall, and seditious; and the doctrine in them contained, erroneous, tending to perswade, and bring in a monstrous, and apparent dangerous Innouation within her dominions, and countries; and to make a change, euen a dangerous change of the forme of doctrine then in vse. And therefore the said bookes were commanded to be brought in, and deliuered into the hands of authoritie; and speciall charge giuen that no moe of that nature should come abroad, or be printed.

Wherby (so much as in that blessed Queene, whose name with eternall honour shallbe recorded) these newe fancies of the brethren were hissed, and exploded out of this Christian kingdome; and the articles, or publike doctrine of our Church, confirmed, countenanced, and by the royall prerogatiue of that peereleſse Prince, more strongly ratified, and commended to her awefull and good subiects then afore.

19 The zeale of learned, and godly men herevpon was inflamed, and their courage so encreased, as whereas afore this time but one or two, or a very few (the first whereof was your L. imediate Predecessor, whose memorie be alwaies honourable

ble among the *Saints*) did encounter the Brethren and oppugned their fancies: now an Armie of most valourous, and resolute Champions, and Challengers rose vp, which then, and diuers yeares ensuing (among whome as your Grace was the first in time which gaue the onset: so are you to be reckoned with the first, and best for zeale, wisedome, and learning) did conflict with these Brethren, defended the Prelacie; stood for the *Prince*; and *State*; put the newe Doctors to the foile; profligated the Elders; set vpon the Presbyterier and so battered the new Discipline, as hitherto they could neuer, nor hereafter shall euer fortifie, and repaire the decaies thereof.

Most learned & worthy men set themselues against the Br. and the Presbyterian discipline.

20. Notwithstanding what the brethrē wanted in strength, and learning, they had in wilynes; and though they lost much one way in the generall, & maine point of their discipline; yet recouered they not a litle aduantage another way, by an odde, and a newe deuise of theirs, in a speciall article of their classicall instructions.

A Stratagem of the Br.

For while these Worthies of our Church were employing their engins, & forces partly in defending the present gouernment Ecclesiasticall, partly in assaulting the Presbytery and newe Discipline, euen at that verie instant the Brethren (knowing themselues too weake either to ouerthrowe our holds, and that which we hold; or to maintaine their owne) they abandoned quite the *Bulwarkes* which they had raised, and gaue out were impregnable; suffering vs to beate them downe, without any, or very small resistance: and yet not sateles of their affaires left not the wartes for all that, but from an odd corner, and after a newe fashion, which wee little thought of (such was their cunning) set vpon vs a fresh againe, by dispersing in printed bookes (which for tenne yeares space before they had bin in hammering among themselues to make them complete) their *Sabbath* speculations, & *Presbyterian* (that is more then either Kingly, or *Popely*) directions for the obseruation of the Lords day. *An.* 1595.

This Stratageme of theirs was not obserued then, neither I feare me is regarded as it should be yet: and yet did, & since hath, and doubtlesse in time to come, if it be not timely seene

vnto, with vnsound opinions, and paradoxes will so poison many, as the whole Church, and Common-weale will find the danger, and inconuenience of them (so plausible are they to men either popularlie religious or preposterouslie, and iniudiciouslie zealous.)

Certaine fruites, and effects of the Sab. doctrine published by consent of the Brethren.

21. In this their sallie (as I said before) they set not vpon the Bishops and their calling, their Chancelars &c. (as Popish, and Antichristian) they let them alone, seeing and knowing they are too well backt for them to subuert: but (which are of great, all; and almost of the same antiquitie with Bishops diuers of the; and I had almost said as necessarie) they ruinate, and at one blowe beate downe all Times, and daies by iust authoritie destined to religious, and holy vses, besides the Lords day, saying plainely, and in peremptorie words that the Church hath none authoritie, ordinarily, or from yeare to yeare perpetually to sanctifie any other day to those vses but only the Lordes daie.

They builde not *Presbyteries* expressedly (though vnder hand, if it be well marked, they doe erect them in their exercises of the Sabbath: but they set vp a newe Idoll, their Saint Sabbath (earst in the daies of *Popish* blindnes *S.* Sunday) in the middes, and mindes of Gods people.

By the former they haue opened not a gap, but a wide gate vnto all licentiousnes, libertie, and prophanes on the Holie daies (which is readily, and greedily apprehended of all sorts of people euerie where, especially of their fauorites) to the hie dishoner of God; decay of deuotion; hinderance of Christian knowledge and wisedome in all sorts, especially in the vulgar multitude, and poore seruants; aduantage of the common enimies; and grosse contempt of the necessarie, and laudable orders of our Church. By the latter they haue introduced a newe, and more then either Iewish, or *Popish* superstition into the land, to no small blemish of our Christian profession, and scandall of the true seruants of God, and therewith doctrine most erroneous, dangerous, and Antichristian.

The summe of the Sab. doctrine broached by the Brethren.

22. Their doctrine summarilie may be reduced vnto these two heads, whereof the one is, that the Lords day (euen as the old

old *Sabbath* was of the Iewes) muſt neceſſarily be kept, and ſolemnized of all, and euerie Chriſtian, vnder the paine of eternall condemnation both of bodie, and ſoule.

The other, that vnder the ſame penaltie it muſt bee kept from the higheſt to the loweſt, both of King, and people, in ſort, and manner as theſe *Brethren* among themſelues, haue deuiſed, decreed, and preſcribed.

The former of theſe is like that of the falſe Apoſtles, which came from Iudea vnto Antioch, and taught the Brethren, that vnleſſe they were *Circumciſed* after the manner of *Moſes*, they could not be ſaued. Whome the Apoſtles, *Paul* and Barnabas firſt; and afterwards *Peter*, *Iames*, and the reſt at Ieruſalem both zealouſly did reſiſt, and in their firſt *Synod*, or conuocation powerfully ſuppreſſe.

The latter, as bad as that, hath bin the mother of many heretical aſſertions, and horrible concluſions.

I haue read (and many there be aliue which will iuſtifie it), how it was preached in a Mercate towne in Oxfordſhire, that to doe any ſeruile worke, or buſineſſe on the Lords day, is as great a ſinne, as to kill a man, or to committe adultery. It was preached in Sommerſetſhire, that to throw a bowle on the Sabboth day, is as great a ſinne, as to kill a man. It was preached in Norfolke, that to make a Feaſt, or wedding dinner on the Lords day, is as great a ſinne, as for a Father to take a knife and cutte his childes throate. It was preached in Suffolke (I can name the man, and I was preſent when hee was conuented before his ordinary for preaching the ſame) that to ring moe *Bels* then one vpon the Lords day to call the people vnto *Church*, is as great a ſinne as to commit murder.

When theſe things I read, and heard, mine heart was ſtrucken with an horror, and ſo is it ſtill, when I doe but thinke of them, and calling into minde the Sabboth doctrine (at London printed for I. *Poſter* and T. *Man.* an. 95, which I had read afore (wherein very many things are to this effect) I preſently ſmelt both whoſe diſciples all thoſe preachers are; and that the ſaid doctrine had taken deepe impreſſion in mens hearts, and was diſperſed (while our watchmen were otherwiſe buſi-

ed, if not asleepe) ouer the whole kingdome.

The Br. doctrine of the Sabbath called in by authoritie, and forbidden any more to be printed.

23. It is a comfort vnto my soule, and will be till my dying houre, that I haue beene the man, and the meanes that these Sabbatarian errors, and impieties are brought into light, and knowledge of the State, whereby whatsoeuer else, sure I am, this good hath ensued, namely that the said bookes of the Sabbath (comprehending the aboue mentioned, and many moe such fearefull, and hæreticall assertions) haue beene both called in, and forbidden any more to be printed, and made common. Your Graces predecessor, Archb. Whitegift, by his letters, and Officers at *Synods*, and visitations an. 99. did the one: and Sir Iohn *Popham*, L. chiefe Iustice of England, at Burie *S.* Edmonds in *Suff.* an. 1600. did the other.

An. 1599. 1600.

And both these most reuerend, sage, and honorable Personages by their censures haue declared (if men will take admonition) that this Sabbath doctrine of the Brethren, agreeth neither with the doctrine of our *Church*, nor with the lawes, and orders of this kingdome; disturbeth the peace both of the Common-weale, and *Church*; and tendeth vnto *Schisme* in the one, and *Sedition* in the other: and therefore neither to be backt, nor bolsterd by any good *Subiect*, whether hee bee *Church*, or Common-weale man.

Purity of doctrine all Q. Elizraigne maintained in England.

24. Thus haue errors, and noisome doctrines (like boiles, and *Botches*) euer, and anone risen vp (to the ouerthrowe of our *Churches* health, and safety if it might be) but yet (such hath beene the Phisicke of our discipline, as) what by launcing, purging, and other good meanes vsed, the Bodie still hath beene vpholden, and preserued from time to time.

And well may errors (like grosse humors, and tumors) continue among vs, as neuer Church was, or will be quite without them while it is militant heere vpon earth): yet are they not of the substance at all of our Religion, or any part of our *Churches* doctrine (no more then ill humors, which bee in, are of the Bodie, or dregs in a Vessell of wine, bee any part either of the Vessell, or Wine) which remaneth, as at the first, most sound, and vncorrupted; and so continued euen vntill the dying day of that most illustrious, and religious Princesse Queene

Elizabeth.

The verie Brethren themſelues doe write, that

In regard of the common grounds of Religion, and of the Miniſterie, We are all one. We are all of one Faith, one Baptiſme, one Bodie, one ſpirit, haue all one Father, one Lord; and be all of one Heart againſt all wickednes, ſuperſtition, idolatrie, hæreſie; and we ſeeke with one Chriſtian deſire, the aduancement of the pure Religion, worſhippe, and honor of God. *An.* 1602.

We are Miniſters of the word by one order; we adminiſter prayers, and Sacraments, by one forme; we preach one Faith, and ſubſtance of doctrine. And wee praiſe God heartily that the true Faith, by which we may be ſaued, and the true Doctrine of the Sacraments, and the pure Worſhipe of God, is truly taught, and that by publike authoritie, and retained in the booke of Articles. Hitherto the ſaid Brethren. And this was their verdict of our Churches doctrine in the laſt yeare ſaue one of Q. Elizabeths raigne; then which nothing was euer more truely ſaid, or written. And this Vnitie, and puritie of doctrine ſhee left with vs when ſhee departed this world.

25. Nowe

After Elizabeth raigned Noble Iames. *K. Iames.*

Who found this our Church (as all the world knoweth) in reſpect of the groundes of true Religion, at Vnitie; and that Vnitie, in Veritie, and that Veritie confirmed by publike, and regall approbation. *An.* 1603.

Theſe eccleſiaſticall miniſters therefore (though a thouſand for number) who at his Maieſties firſt comming into this kingdome either cõplained vnto his Highnes of (I know not what) errors, & imperfections in our Church, euẽ in points of doctrine (as if ſhee erred in matters of Faith); or deſired that an Vniformity of doctrine might be preſcribed (as if the ſame had not already bin done to his hands); or (as weary belike of the old, by reaſon of the be- K. Iames abuſed and troubled with falſe informations, and ſug-

Queene Elizabeth countenaunced, and continued) desired his Maiestie to take them out a newe Lesson (as did the the 71. Brethren of *Suffolk*) are not to be liked.

Neither can we extoll the goodnes of our God sufficiently toward our King, and vs all for inspiring his royall heart with holy wisedome to discerne these vnstaied, and troublesome spirits; and inabling his Highnes with power, and graces from aboue, to decree orders, and directions for the generall benefit, and peace of the whole Church; neither suffered hee his eies to sleepe, nor his eie-lids to slumber, nor the temples of his head to take any rest till he had set them downe (afore all other, though neuer so important, and waighty affaires of the Crowne, and Kingdome.

K. *James* patronizeth the doctrine & religion countenaunced by Q. Eliz.

26. My selfe haue read, and thousand thousands, with an hundred thousand of his Subiects besides, haue either read, or heard of Proclamations after Proclamations (to the number of fiue, or seauen at the least) of bookes, and open speeches of his Maiestie, vttered in the *Parliament* house (and all of them made vulgar within a yeare, and little more after his happie ingresse into this kingdome, & taking the administration of this most famous, & flourishing Empire vpon himself) wherby the doctrine (in this land allowed, & publiquely graced, & imbraced of all sorts at his entrance into the Realme) hath been not only acknowledged to bee agreeable to Gods word, sincere, and the very same, which both his Highnes, and the whole Church, and kingdome of *Scotland*, yea and the primitiue *Church*, professed; but also by his authoritie regall, and paramont (as one of the maine pillers, supporting his Estate) ratified to continue; and all hope either of allowing, or tolerating in this kingdome of any other doctrine, religion, or faction whatsoeuer, opposite, or any way thwarting the Faith, and confession of the *Church* of England, in most plaine, pithy and peremptorie words, and speeches, cut off.

Dominini Incarnati. anno 1604.

The yeare 62. was not more famous for the Vniformitie of doctrine in religion then concluded, then the yeare 604. is memorable, and will be for seconding the same: either gotte the *Clergie* in those daies more credit in composing the Articles of our Vnitie in Faith, then did the last Conuocation (wherat

our

your Grace, then Bishop of London, was present and President) in ratifying the Acts, and Articles of their Antecessors; neither was Q. Elizabeth more honoured in establishing them at the first; then is our K. Iames renowned, and more and more will be for approoving vnder the great Seale of England, the late, and last Constitutions, and Canons ecclesiasticall.

27. Whereby no person shall hereafter be receiued into the ministery, nor neither by Institution, or Collation admitted to any ecclesiasticall liuing, nor suffered to preach, to catechize, or to be Lecturer, or Reader of Diuinitie in either Vniuersitie, or in any Cathedrall, or Collegiat Church, Cittie, or Market towne, Parish Church, Chappell, or in any other place in this realme, except, &c. and except hee shall first Subscribe to these three Articles, &c. Whereof the third is, that he alloweth the booke of Articles of Religion, &c. Nor any licensed to preach, Read, Lecture, or Catechize, comming to reside in any Dioceese, shall be permitted there to preach, read, lecture, catechize or minister the Sacraments, or to execute any other ecclesiasticall function (by what authoritie soeuer he be thereunto admitted) vnlesse he first consent, and Subscribe to the three Articles. Subscription the third time vrged.

Neither shall any man teach either in publike schole, or in priuate house, except he shall first subscribe to the first, and third Articles simply, &c.

Neither shall any man be admitted a Chancellar, Commissarie, or officiall; to exercise any ecclesiasticall iurisdiction, except, &c. and shal Subscribe to the Articles of Religion agreed vpon in the Conuocation in the yeare 1562, &c.

And likewise all Chancellours, Commissaries Registers, and all other that doe nowe possesse, or execute any places of ecclesiasticall iurisdiction, or seruice, shall before Christmas next in the presence of the Archbishop, or Bishop, or in open Court, vnder whome, or where they execute their offices, take the same Oothes, and Subscribe, as before is said; or vpon refusall so to doe, shallbe suspended from the execution of their Offices, vntill they shall take the said Oothes, and Subscribe, as before said.

28. In

Of the ſubſcription called for.

28. In which Conſtitutions the wiſedome of his Highneſſe ſheweth it ſelfe to be excellent, who indeede (as exceeding neceſſary, both for the retaine of peace in the Church; and preuenting of newe doctrine, curious ſpeculations, and offenſes, which otherwiſe daily would ſpring vp, and intolerably encreaſe) calleth for Subſcription, in teſtimonie of mens cordiall conſent vnto the receiued doctrine of our Church, but exacteth not their Oathes, as ſome doe, much leſſe Oathes, Vowes and Subſcription too, (but onely in a particular reſpect, and that of a very fewe in publike office) as our neighbours haue done.

Againe, hee requireth Subſcription, but not of ciuill magiſtrates; not of the Commons (as elſe-where ſome doe;) not of euery man, yea of womē, aſwel as of men (as did the perſecuted Church at Frankeford in Q. Maries daies) not of Noble, Gentlemen, and Courtiers (as in Scotland was exacted in our Kings minoritie); but onely of eccleſiaſticall Miniſters, Teachers, and ſpirituall Officers, or of thoſe which would be ſuch, and ſo doe the reformed Churches in France, and Germanie at this very day.

Laſt of all, his Maieſtie calleth for Subſcription vnto Articles of religion, but they are not either Articles of his owne, lately deuiſed; or the old newely turkened: but the verie Articles agreed vpon by the Archbiſhopes, and Biſhops of both Prouinces, and the whole Clergie in the Conuocation holden at London, and that in the yeare of our Lord God. 1562, [a] and vnto none other; euen the ſame Articles, for number thirtie nine [b], no moe, no fewer; and for words, ſillables, and letters the verie ſame, vnaugmented, vndiminiſhed, vnaltered.

[a] Can. 2. 127.
[b] Ibid.

The Church of England ſetled, and eſtabliſhed in her Religion.

29. And beeing the ſame, the whole world is to knowe, that the Church of England is not in religion changed, or variable like the Moone; nor affecteth noueltie, or newe leſſons, but holdeth ſtedfaſtly, and conſcionably that truth, which by the Martyrs, and other Miniſters in this laſt age of the world hath bin reſtored vnto this kingdome, and is grounded vpon Gods written word, the onely foundation of our Faith.

And

And being the ſame, all men againe may ſee that we are ſtil at Vnitie both among our ſelues at home; and with the neighbour Churches abroad in all matters of cheifeſt importance, & fundamentall points of religion, though our adverſaries, the Papiſts, would faine beate the contrarie into the common peoples heads.

And being the ſame, there is nowe (as alſo from the firſt reſtauration of the Goſpell among vs there hath beene) an Vniformitie likewiſe of doctrine by authoritie eſtabliſhed, which at the King his firſt arrivall among vs, was ſo much deſired by the Brethren.

And finally being the ſame, let vs not doubt, but perſwade our ſelues that we ſhall find the Antichriſtian Church of Rome too the ſame, which for the ſame doctrine, and for none other cauſe, proſecuteth all Chriſtian churches, but ours of England eſpecially, with ſworde, fire, and powder in moſt hoſtile, yea and helliſh manner: the effect of whoſe hatred againſt vs as we haue often ſeene, ſo eſpecially had wee felt the ſame the next yeare after our Kings ratification of theſe Articles; had not our euer mercifull God moſt miraculouſly detected both the Treaſon, and Traitors. For which his fauours his holy Name be glorified of vs, and our poſteritie, throughout all generations. *An.* 1605.

30. So our Church is the ſame. But be the Brethren, the faithfull and godly Brethren too the ſame nowe, which they haue alſo beene? If they bee, then will they not denie (which an. 72. they writ) that We hold the ſubſtance of religion with them; nor (which an. 602. they publiſhed, & is afore remembred) that the true Faith by which we may be ſaued; and the true doctrine of the Sacraments, & the pure worſhip of God, be truly taught, and that by publike authoritie and retained in the booke of Articles. And in this Confeſſion I pray God they may conſtantly perſeuere. The Brethren no changlings

Howebeit euen theſe men (which in a generalitie doe allowe the doctrine of our Church) being called by authoritie to acknowledge their aſſent vnto euerie Article thereof in particular, they doe not a little debaſe the eſtimation of this

doctrine of ours, and shewe themselues but too apparent, and professed dissenors from the same. And though all of them doe, and will approoue some, yet not one of them will subscribe vnto all, and euery of the Articles.

For vnto the Articles of religion, and the Kings Supremacie they are willing to subscribe. And they may subscribe (as afore hath beene noted) vnto such of them, as containe the summe of Christian Faith, and the doctrine of the Sacraments. But vnto the same Articles, for number 39. agreed vppon in this Conuocation at London an. 62. they neither will, nor dare, nor may subscribe. For neither the rest of the Articles in that booke, nor the Booke of common prayer, may bee allowed, no though a man should be deprived from his ministerie for it (say the sayd Brethren in a certaine Classical decree of theirs). The late Politician is not afraide to moone the high, and most honorable Court of Parliament, that Impropriations may bee let to Ferme vnto Incumbent ministers, viz. which faithfullie preach in the Churches the true doctrine of the Gospell, according to the Articles of religion, concerning Faith and Sacraments: meaning that such Ministers as preach the same doctrine, if they proceed to the rest of the Articles, Concerning either Conformitie in externall, and ceremoniall matters; or Vniformitie in other points of doctrine contained in that booke, should not be partakers of that benefit, or of Benefices Impropriate.

VVhy the Br. will subscribe vnto some, but not vnto all the Articles.

§ 3. If it be demaunded, what the cause may be, why they will vnto some, but will not vnto all; or why they will vnto those Articles which concerne Faith, and the Sacraments, but will not vnto the rest, subscribe? The reasons hereof be two, whereof.

The one is, for that in their opinion, there is no Law, to compell them to subscribe vnto all, For (say the brethren resiant I know not where), Wee haue alwaies beene readie to subscribe to the Articles of religion concerning the doctrine of Faith, and of the Sacraments, which is all that is required by Lawe. Also the Brethren in Deuonshire, and Cornewale: Wee are readie (say they) to subscribe to the third (which concerneth

noth the booke of Articles of religion) ſo farre as wee are bound by Statute, concerning the ſame, viz. as they concerne the doctrine of the Sacraments, and the confeſſion of the true faith. And the 22. London Brethren tell K. Iames to his head, how the Subſcription which he calleth for, is more then the Lawe requireth.

Their other reaſon is, becauſe (as the Lincolnſhire doe ſay) ſundry, (as the London Brethren affirme) many things in that booke be not agreeable, but contrary to Gods word.

32. If theſe things be true which they doe alleadge, ſurely then are thoſe men to be chronicled for the Faithfull, the godly, and innocent Brethren indeede, whome neither preſent Benefices can allure; nor the angry countenance, and diſpleaſure of a king, euen of the puiſſant, and powerfull king of great Britaine, can force to doe any thing as his beck, and pleaſure, either againſt Lawe, or for which there is no law; and who had rather to forgoe all their earthly commodities, & liuings, yea & to goe from their charges, and miniſtery, and to expoſe themſelues, their wiues, and children to the miſeries of this world (grieuous for fleſh and blood to endure), then to approoue any thing for true, and found by their hands, which is oppoſite, or not agreeable to the reuealed will, and Scriptures of God.

But if theſe allegations of theirs be but weake, and finfull ſurmiſes, or rather apparently moſt falſe, ſcandalous, and ſlanderous imputations to their Prince, their mother Church, and this State, then doubtleſſe, as they euen Chriſtians now liuing cannot but take them: ſo the ages to come will euerlaſtingly note, and cenſure them both for diſloyall Subiects that ſo traduce a truly, and moſt chriſtianly religious King; il deſeruing children, that ſo abuſe their honourable, and reuerend Fathers, and ſuperiors of State, and authority: turbulent ſpirits, not peaceable men, which raiſe ſuch broiles, troubles, and diuiſions in the Church and kingdome (the iſſues whereof no tongue can foretell, and are feareſull being thought of) without cauſe; and finally neither faithfull, nor godly Preachers, but vngodly broachers of vntruthes, and ſlanders, and the very authors, and

fautors of horrible confusion, & faction in Gods Church, whose peace they should seek, & promote euen with their deerest blood.

33. Since the Statute for Vniformitie in rites and doctrine was first enacted, moe then 34. yeeres haue passed, in all which space, neither the Brethren nowe being, nor the Brethren afore them liuing, haue hetherto shewen, of the 39. Articles, for names and titles, Which; for number; Howe manie the Articles be which ecclesiastical Ministers necessarily must; howe many which they may not, or needs not, vnlesse they list, subscribe vnto (which I am sure they, or some of them, at one time, or other would haue expressed, had the Lawe fauored their recusancie, and they beene able to haue iustified their Maxime, which is, That they are not compellable by subscription to approoue them all. Againe, since the first establishment of that Statute Lawe, the most reuerend Fathers, and truely reformed Ministers of this Church (sound, for iudgement; prosound, for learning; zealous, for affection; sincere, for religion; faithfull, in their Churches; painefull, in their charges; more profitable many waies; of as tender consciences euery way, as any of these Brethren combined), according both to their bounden duties, and (as they are perswaded) to the very purport, and true intent of the said Statute, haue alwaies both with their mouthes acknowledged, and with their pennes approoued the 39. Articles of our religion for truthes not to bee doubted of, and godly.

Yea, and the Brethren too themselues (which nowe so scrupulous, when they are orderly called thereunto, doe holde backe their hands, and will subscribe but choisely vnto some of them) euen they with their mouthes (which is equiualent, and all one) haue, & that according to the Statute (or else their liuings be void) vpon their first entrance into all, and singular their ecclesiasticall benefices, openly both read, and testified their consent vnto the said Articles, for number euen nine and thirty, acknowledging them, I say all of them to be agreeable to Gods word, whereof the people in their seuerall charges be ready witnesses to testifie so much before God, & the world.

34. Againe, of these Brethren (that will subscribe but vnto which they please of these Articles) there be some who faine would beate into mens heads, if they could tell howe to make

it

it credible), that the Doctrine of our Church is altered from that it was in the raigne of Queene Elizabeth. A late cauſe of the Br. to ſhunne ſubſcribtion.

But this aſſertion being too groſſe, egregiouſlie vntrue, and no way iuſtifiable, they ſecondly giue out, and report (ſo induſtrious be they to inuent newe ſhifts to cloake their inueterate, and rooted pertinacie) howe the purpoſe, if not doctrine of our Church is of late altered from that it was. And therefore though they can be wel content to allowe of the old doctrine, and auncient intention: yet vnto the old doctrine, and newe Intention of our Church, they cannot ſubſcribe, might they either gaine much, or looſe whatſoeuer they haue thereby.

Beſides, this newe Intendement, contrarie to the old purpoſe, if not doctrine of our Church, is become nowe the maine, & principall obſtacle, why they cannot ſubſcribe vnto the booke of Cómon prayer, & booke of Ordination, as earſt they (ſome of them) foure times haue done, when aſwell the Intention, as Doctrine of our Church, was pure, and holy.

Laſtly, they ſeeme not obſcurely to intimate vnto the State, that were they ſure, or might bee aſſured, that the purpoſe of our Church were the ſame which it was, neither varied from the doctrine; they would be preſt, and as readie euen foure, if not fortie times moe, to ſubſcribe vnto the fore-mentioned bookes of Common prayer, and of Ordination, as afore times they did, when they were out of doubt the Intention of our Church was correſpondent to her Doctrine, that it was ſound, & good. I haue foure times ſubſcribed (ſaith a Brother) to the booke of Common prayer with limitation, & reference of all things therein contained (not vnto the purpoſe only, or doctrine only, but) vnto the purpoſe, & doctrine of the church of England. Yet cannot the ſame man with a good conſcience ſo much as once more ſubſcribe (which formerly, and that with a good conſcience had ſubſcribed foure times). His reaſó is, Becauſe the purpoſe, if not doctrine of our Church, (to which hee referred his ſubſcriptió) appeareth to him, by the late Canons, booke of cóference, & ſome ſpeeches of men in great place, & others, to be varied ſomewhat from that which he before (not without reaſon) tooke it to be.

35. The purpoſe of our Church is beſt knowne by the Doctrine which ſhee doth profeſſe; the Doctrine by the 39. Articles, eſtabliſhed by Act of Parliament;

The purpose, and doctrine of our Church continue the same.

the Articles by the words, whereby they are expressed: and other purpose then the publique Doctrine doth minister; and other Doctrine then in the sayd Articles is contained, our Church neither hath, nor holdeth; and other sense they cannot yeeld, then their words doe impart. The words be the same, and none other, then earst, and first they were. And therefore the sense the same; the Articles the same; the Doctrine the same; and the purpose, & Intention of our Church still one, & the same.

If then her purpose be knowne by her Doctrine, and Articles; and their true sense by their very words: needes must the purpose of our Church be the same, because her Doctrine, and Articles for number, words, syllables, and letters, & euery way be the very same.

And so our Churches intention in her publique Doctrine, and Articles reuealed, being good at the first, it is so still. For her purpose (continuing one, & the same) cannot be ill at the last, which was good (and so beleeued, and acknowledged, euen by the Brothers subscription) at the first; or good, in good Queene Elizabeths, and ill, in illustrious King Iames his daies.

Neither the Doctrine, nor purpose of our Church altered.

36. If the premisses sufficiently explane not the constancy of our Churches purpose in professing religion sincerely, then cast we our eies vpon the Propositions, which she publiquely maintaineth; and if wee find them the same which euer they haue beene, then needs wee not doubt (the Brethren themselues being Iudges) but the Articles againe, their sense, the Doctrine, purpose, and Intention of the Church of England (the Propositions interpreting, as it were, the said Articles) is the very same it euer was.

Now that the Propositions (pregnantly, and rightly gathered, and arising from the articles) be the same, & for substance vnaltered (though vpon good considerations, some fewe be added to the former); and all of them approoued for true, and Christian, by the lawfull, and publike allowance of our Church, the booke here ensuing plainly wil declare, and so demonstrate withall not the Doctrine onely, but intention also of our

Church

Church, to be the ſame, and not changed: and being vnchanged the bookes then of common prayer, and of ordination too, cõſidered in the purpoſe and intention of the Church of England and reduced to the Propoſitions (as the Brethren would haue them), be well allowed, and authentically approoued; and the ſaid brethren with as good conſcience nowe againe, and afreſh may ſubſcribe vnto all the Articles, euen concerning the Booke of common prayer, and of ordination, aſwell as of the Kings ſupremacie, and of Religion, as afore, often, and alwaies they did.

37. For my ſelfe (moſt reuerend Father in God) what my thoughts be of the religion in this realme at this inſtant profeſſed, and of all theſe Articles, if the premiſſes doe not, that which here followeth will ſufficiently demonſtrate. Twentie, yea 22, yeares agoe, voluntarily, of mine owne accord, and altogether vnconſtrained, I publiſhed my ſubſcription vnto them; my Faith is not either ſhaken, or altered, but what it then was, it ſtill is: yeares haue made thoſe haires of mine gray, which weare not; and time, much reading, and experience in theologicall conflicts, and combates, haue bettered a great deale, but not altered one whit my iudgement, I thanke God.

Nothing haue I denied, nothing gainſaid, which afore I deliuered.

The Propoſitiõs are (and yet not many) moe; the method, altered quotations, added, both for the ſatisfaction of ſome learned, and iudicious freinds of mine, requeſting it at mine hands, and for the benefit both of the common, and vnlearned, & of the ſtudious, and learned Readers.

The whole worke expreſſeth aſwell my deteſtation, and renunciation of all aduerſaries and errors, oppoſite, croſſing, or contradicting the doctrine profeſſed by vs, and protected by our King, or any article, or particle of truth of our religion; as my approbation of that truth which in our Church by wholeſome Statutes, and ordinances, is confirmed.

There is not an hereſike or Schiſmatike (to ſpeake of) of any ſpeciall marke, that from the Apoſtles time hitherto, hath diſcouered himſelfe, and his opinions vulgarly in writing, or in

prior

print against our doctrine, but his herefie, fancie, or phrenſie may here be ſeene against one propoſitiō or other. The Sects, and Sectmaſters adverſaries vnto vs either in the matter, or maine points of our doctrine, or Diſcipline; to one of our *Arti*cles, or other; wholly, or in part, which here be diſcouered to be taken heed of, and auoided, are many hundres.

38. This, and whatſoeuer els here done, either to the confirmation of the truth, or deteſtation of hereſies, and errors I doe very meekely preſent vnto your Grace; as after God, and our King beſt meriting the patronage thereof.

My ſelfe am much, the whole *Church* of England much more bound vnto your Lordſhip; yea not wee onely nowe liuing, but our ſucceſſors alſo, and poſteritie ſhall haue cauſe in all ages, while the world ſhall continue, to magnifie almightie God, for the ineſtimable benefits, which wee haue and ſhall receiue from your ſelfe, and your late *Predeceſſors* (D. Whitgift, Grindall, Parker, Cranmer (of famous, and honourable remēbrance) Biſhops of our *Church*, *Arch*biſhops of the *See* of *Canterbury*) for this vniforme doctrine by ſome of your Lordſhips drawen, and penned, by all of you allowed; defended, & (as agreeable to the Faith of the very *Apoſtles* of *Chriſt*, and of the auncient Fathers, correſpondent to the Confeſſions of all reformed *Churches* in *Chriſtendome*; and contrariant in no point vnto Gods holy, and written word) commended vnto vs both by your authoritie, and Subſcriptions.

Now the all mercifull God, and heauenly Father, which ſo inſpired them, and your Lordſhip with wiſedome from aboue, and inabled you all to diſcerne truth from falſehood; & ſound religion, from *Atheiſme*, idolatry, and errors, vouchſafe of his infinite goodnes to encreaſe his graces more and more vpon your Grace, to his owne glorie, the Churches benefit, and your owne euerlaſting comfort.

*And* the ſame God, which both mercifully hath brought, and miraculouſly againſt all helliſh, and diueliſh practiſes of his, and our enemies, continued the light of his truth among vs, giue vs all grace with one heart, and conſent not onely to embrace the ſame, but alſo to walke, and carrie our ſelues, as it beſee-

beſeemeth the Children of light, in all peaceableneſſe, and holineſſe of life, for his Sonne, our Lord and Saiiour Chriſt his ſake. *At Hauingar neere S. Ed. Bury in* Suff. the 11. of March an. 1607.

Your Graces poore Chaplaine,
alwaies at commaund

*Thomas Rogers.*

VVHoſoeuer ſhall heereafter affirme, that the Church of England by Lawe eſtabliſhed vnder the Kings Maieſtie, is not a true, and an Apoſtolicall Church, teaching and maintaining the Doctrine of the Apoſtles: let him bee excommunicated ipſo facto, and not reſtored, but onely by the Archbiſhop after his repentance, and publike reuocation of this his wicked error. Can. 3.

Whoſoeuer ſhall heereafter affirme that any of the 39. Articles agreed vpon by the Archbiſhops, and Biſhops of both Prouinces, and the whole Cleargie in the Conuocation holden at London, in the yeare of our Lord God 1562. for the auoyding of diuerſities of opinions, and for the eſtabliſhing of conſent touching true Religion, are in any part ſuperſtitious, or erroneous, or ſuch as he may not with a good conſcience ſubſcribe vnto: let him be excommunicated ipſo facto, & not reſtored, but only by the Archbiſhop, after his repentance, and publike reuocation of ſuch his wicked errors. Can. 5.

Whoſoeuer ſhall heereafter ſeperate themſelues from the Communion of Saints as it is approoued by the Apoſtles rules in the Church of England, and combine themſelues in a newe Brotherhood, accounting the Chriſtians, who are conformable to the Doctrine, Gouernment, Rites, and Ceremonies of the Church of England, to be prophane, and vnmeete for them to ioyne with in Chriſtian profeſſion: let them be excommunicated ipſo facto, and not reſtored but by the Archbiſhop, after their repentance, & publike reuocation of ſuch their wicked errors. Can. 9.

The

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FINIS.

# ¶ THE CATHOLIKE Doctrine, beleeued and profeſſed in the Church of England.

## 1. Article.

### Of faith in the holy Trinitie.

*There is but* [1] *one liuing, and true God, euerlaſting, without bodie, parts, or paſſions: of infinite power, wiſdome, and goodnes:* [2] *the maker, and preſeruer of all things, both viſible, and inuiſible.* [3] *And in vnitie of this Godhead, there be three perſons, of one ſubſtance, power, and eternitie, the Father, the Sonne, and the holy Ghoſt.*

*The propoſitions.*

1. There is but one God, who is liuing, true, euerlaſting, &c.
2. God is the maker, and preſeruer of all things.
3. In the vnitie of the Godhead, there is a Trinitie of perſons.

### 1. Propoſition.

*There is but one God, who is liuing, true, euerlaſting, without bodie, parts, or paſſions: of infinite power, wiſdome, and goodnes.*

The proofe from the word of God.

THat there is but one God, who is, &c. is a truth which may be gathered from the al-holy, and ſacred Scripture; & is agreeable to the doctrine of the reformed Churches. For

both Gods word giueth vs to knowe, that God is one, and no moe[a], liuing [b], and true God[c], euerlasting [d]; without bodie, parts, or passions[e]: of infinite power[f], wisedome[g], and goodnes[h]: and Gods people in their publike confessions from *Auspurgh*[i], *Helvetia*[k], *Bohemia*[l], *France*[m], *Flanders*[n], and *Wittemberge*[o], testifie the same.

[a] Thou shalt haue none other Gods beforeme. *Ex.*20. 3. the lord our God is Lord onely. Deut.6. 4. Who is God beside the Lord? Psal.18.31. Hath not one God made vs? Mal.2 10. There is none other God but one. 1.Cor.8.4. [b] Mine heart and my flesh reioyce in the liuing God. Psal.84. 2. Ye are the Temple of the liuing God. 2. Cor. 6.16. [c] For a long season Israel hath bin without the true God.2 Chron.15.3. The Lord is the God of truth, he is the liuing God, and an euerlasting King. Ier.10.10. This is life eternall, that they know thee to be the onely very God, &c. Ioh.17. 3. Ye turned to God from idols, to serue the liuing and true God.1.Thess.1 9. [d] O my God, &c. thy yeares endure from generation to generation, &c. thy yeares shall not faile. Psal 102.v.24,26,27. He is the liuing God, and remaineth for euer. Dan. 6.16. [e] O Lord my God, thou art exceeding great, thou art clothed with glorie, and honour, which couereth himselfe with light as with a garment, &c. Psal.104.v.1.&c. God is a spirit. Ioh.4.24. The Lord is the spirit. 2. Cor.3.17. He is not a man, that he should repent. 1. Sam.15.29 I will not execute the fiercenes of my wrath, I will not returne to destroy Israel: for I am God, and not man. Hos. 11.9. [f] The sounde of the Cherubims wings was heard into the vtter court, as the voice of the Almightie God, when he speaketh. Ezek.10.5.I will be a Father vnto you, &c saith the Lord Almightie. 2.Cor. 6.18 We giue thee thanks, Lord God Almightie. Reuel.11.17 [g] Great is our Lord, and great is his power: his wisdome is infinite. Psal.147.5. To God onely wise, be honour and glorie for euer and euer.1. Tim.1.17. To God, I say, onely wise be praise through Iesus Christ for euer, Amen. Rom.16.27. [h] Praise ye the Lord, because he is good, for his mercie endureth for euer. Psal.106.1.107.1. 108.1.&c.

[i] Art.1. [k] Confes.2.ar.2. [l] cap.3. [m] art.1. [n] art.2. [o] cap.1.

*Errors, and aduersaries vnto this truth.*

Then impious, & execrable are the opinions of *Diagoras*, & *Theodorus*, who fasly denied there was any God[a].

[a] *Deos esse dubitabat Protagoras, nullos esse omnino Diagoras, & Theodorus Cyrenaicus putauerunt. M. T. Cice. de Nat. Deor. l.1.*

Of *Protagoras*[b], and the Machiuilian Athiests, which are doubtfull whether there be a God.

[b] *Protagoras Deos ita dubium vocavit, Diagoras exclusit. Lactan. de falsa Relig. cap.2.*

Of such as fained vnto themselues, diuers and sundrie gods, as did the Manichies[c], the Basilidians[d], the Valentinians[e], the Messalian heretikes[f], the Gentiles, and heathen people, whereof some in place of God, worshipped Beastes vnreasonable, as the Ægyptians did a Calfe[g], an Oxe, Cats, Vulturs, and Crocodils[h]; The Syrians, a Fish[i], and Pigeons[k]; the Persi-

[c] *August. contra Manich. l.2.c.1,2.* [d] *Clemen. Alex. str. l.5.* [e] *Valentinus triginta Deorum praedicator*, saith Cyril, *catech.6.* [f] *Epiphan.* [g] Exod.32. [h] *Gaud. Merula admirabil. lib.3.c.58.* [i] *Piscem Syri venerantur. Cic. de Senect.* [k] *Merula de mirab. l.3.c.48.*

ans,

ans, a Dragon [l]: ſome as Gods, haue adored men, vnder the names of Iupiter, Mars, Mercurie, and ſuch like [m]: and ſome, euen at this day for God doe worſhip Kine, the Sunne, and what they thinke good, ſo doe inhabitants of Baly in the East Indies [n].

Of the Anthropomorphites [o], which aſcribed the forme and lineamentes of man vnto God [p], thinking God to be like vnto man.

Of ſuch as put their truſt and confidence, to be repoſed in God alone, either in men liuing, as doe both the Perſians in their Soldan [q], and the Papiſts in their Pope, who with them is God [r], their Lord and God [s]: or in Saints departed this life, as doe the ſame Papiſts, both in their S. Francis, whome they tearme, The glorie of God, prefigured by Eſay, when he ſaid, *Holy, Holy, Holy*, [t] &c. and in their Thomas Becket, whom they ſay, God hath ſet ouer the workes of his hands [u]; or in Beaſtes vnreaſonable, as doth the Mordwite Tartar [x]; or finally in riches, and other ſenſleſſe creatures, as doe the Atheiſts, and irreligious worldlings.

[l] *Hiſtor. of Bel.* [m] Gods are come downe to vs in the likeneſs of men, and they called Barnabas, Iupiter, and Paul Mercurius, &c. Then Iupiters prieſt, &c. Act. 14. 11. &c. [n] who knoweth not that the citie of the Ephesians is a worshipper of the great Goddeſſe Diana? Act. 19. 35. [o] *Visage of the Holland. ſhips.*

[p] *Theodoret. l. 4. c. 16.* Nos nec noſtra fides, nec in te credimus: will the Perſians ſay vnto the Soldan. [q] *Bizarus rerum Perſ. l. 11. A Paſquier. l. 8. quanto Abbas.* [r] *Extrauag. Ioan. 22.* [s] *Extrauag. de tranſ. epiſt. Quanto.* [t] *Alcar. Franciſc. l. 1.* [u] *Horum B. virginis Ma. ſecundum vſum Sarum. p. 51.* [x] *Ruſſe commonweale. c. 19.*

## 2. Propoſition.

### *God is the maker, and preſeruer of all things.*

### The proofe from Gods word.

THat the world, and all things both viſible and inviſible therein, both were made, and are preſerued, by the almightie, and onely power of God, are truthes grounded vpon the holy Scripture, and agreeable to the confeſſions of Gods people.

For touching the creation of the world, we read that in the beginning God created the heauen and the earth [a] &c. He made heauen and earth [b], by him were all things created, 134.3.

[a] Gen. 1. 1. &c. [b] Pſal. 124. 8.

which are in heauen, and which are in earth, things visible and invisible, whether Thrones, or Dominions, or Principalities, or Powers, all things, were created by him, and for him [c]: by his Sonne he made the worldes [d], and all these acknowledged by the Churches primitiue [e], and reformed at this day [f].

[c] Coloss.1.16.
[d] Heb.1.2.
[e] Creede Apost. & Nicen.
[f] Confess. Helv. 2.c.6,7. Basil. ar.1. of Fráce. ar.7. Bland. ar. 12.

And touching the preseruation of all things by him created: My soule, praise thou the Lord, &c. (saith the Psalmist) which couereth himselfe with light as with a garment, spreadeth the heauens like a curtaine; which laieth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde; which maketh the spirits his messengers, and flaming fire his ministers, &c.

[g] Psal.104.1. &c.

Are not two sparrowes sold for a farthing, and one of them shal not fal on the ground without your Father? yea, and al the haires of your head are numbred, saith our S. Christ [h]. God, that made the world, and all things that are therein, he is Lord of heauen and earth; he giueth life, and breath, and all things; and hath made of one blood all mankinde to dwel on all the face of the earth, and hath assigned the times which were ordained before, and the bounds of their habitation, saith S. Paul [i].

[h] Mat.10.29,30
[i] Act.17.24, 25,26.

The Sonne is the brightnes of the glorie, and the ingraued forme of his person, and beareth vp all things by his mightie word [k].

[k] Heb.1.3.

The Churches of God in Heluetia [l], Basil [m], France [n], and Flanders [o], testifie the verie same.

[l] Confess. 2.c.7.
[m] Confess. Basil. ar.1.2.
[n] Confess. Gal. ar.18.
[o] Conf. ss. Belg. ar.12.13.

*Errors, and aduersaries vnto these truths.*

Hereby are condemned all Heretikes, and errors impugning either the creation of the world by God; or his providence in the continuing, and preseruation of the same.

Of the former sort was,

First Aristotle, and his followers, which said the world was eternal, and without beginning.

Next, the Marcionites, that held, how God made not the world, as being too base a thing for him to create [a].

[a] Tertul. lib.1. contr. Marc.
[b] Iren. Epiph. Philastr.

3. Simon Magus, Saturnius, Meander, Carpocrates, Corinthus, who ascribed the worldes creation vnto Angels [b].

4. The Manichies, who gaue the creation of all things vnto two Gods, or Beginnings: the one good, whereof came good things; the other euill, whence proceeded euill things[e].

5. The same Manichies[d], and Priscillianists[e], which did affirme man to haue bin the workemanship not of God, but of the Deuill.

6. The Familie of Loue, who deliuer that God by them made heauen, and earth[f].

7. The Papists, who giue out how sacrificing Priests are the Creators of Christ[g].

Of the latter sort were,

The Stoike Philosophers, and the Manichies, who are the great patrones of Destinie, Fate, and Fortune[h].

The Familie of Loue, which may not say, God saue any thing: for they affirme that all things be ruled by nature, and not ordered by God[i].

The old Philosophers, who thought that inferior things were too base for God to be carefull of[k].

And lastly the Epicures, who thinke God is idle, and gouerneth not the same. Of which minde was Cyprian, who held that God, hauing created the world, did commit the gouerment thereof vnto certaine celestial powers[l].

[e] *Epip. August. cont. Man. c. 49.*
[d] *D. August. de fide. contra Manich. c. 40.*
[e] *Concil. Brac. cap. 11.*
[f] *Display of the Fam. of Loue. H. 8. b.*
[g] *Qui creauit me sine me, iam creatur mediante me. Stella cleric.*
[h] *Socrat. hist. eccles. l. 1. c. 22.*
[i] *Display of the Fam. H. 5. b.*
[k] *Dii magna curant, parua negligunt. Cic. de nat. Deor. lib. 2.*
[l] *In expos. Symb.*

## 3. Proposition.

*In the Vnitie of the Godhead, there is a Trinitie of persons.*

### The proofe from Gods word.

THe Scripture saith,

In the beginning God the Father[a], the Sonne [b], and the holy Ghost[c], created the heauen, and the earth.

By the word of the Lord were the heauens made, and

[a] The Father by the Sonne made the worlds. Heb. 1. 2. [b] In the beginning was the word, and the word was with God, and that word was God. The same was in the beginning with God. Ioh. 1. 1, 2. [c] In the beginning God created the heauen, and the earth, &c. and the spirit of God mooued vpon the waters. Gen. 1. 1, 2.

d Psal. 33. 6. all the hoſt of them by the ' Breath of his mouth d.

Loe, the heauens were opened vnto ' him; and (Iohn) ſawe ' the Spirit of God deſcending like a Doue, and lighting vpon him: and loe, a voice from heauen ſaying, This is ' my beloued Sonne, in whome I am well pleaſed e.

e Matth. 3. 16, 17

Becauſe yee are ſonnes, ' God hath ſent forth ' the Spirit of his ' Sonne into your heartes, which crieth, Abba, Father, ſaith the Apoſtle f: and againe, The grace of ' our Lord Ieſus Chriſt, and the loue ' of God, and the communion of the ' holy Ghoſt be with you all g.

f Gal. 4. 6.

g 2. Cor. 13. 13.

And S. Iohn: There are three which beare record in heauen, ' The Father, ' the word, and ' the holy Ghoſt, and theſe three are one h.

h 1. Iohn 5. 3.

i Creed Apo. Nic. Athan.

k Conf. ſſ. Helv. 1. art. 6. & 2. c. 3. Auguſt. art. 1. Gal. art. 6. Belg. art. 6. Bohem. c. 3. VVittemb. c. 1. Suean. art. 1.

This truth hath alwaies bin i, and ſeriouſly is k, confeſſed in the church of Chriſt.

*Errors, & aduerſaries vnto this truth.*

Then curſed are all opinions of men contrarie hereunto: whereof

Some denied the Trinitie, affirming there is one God, but not three perſons in the Godhead: ſo did the Montaniſts a, and Marcelhians b, and ſo doe the Ieweſ c, and Turkes d.

a Socrat. eccles. hiſt. l. 2. c. 23. b Theod. haret. fab. lib. 2. c Lud. Caretius lib. diuinor. vſſor. ad Iud. d Pol. of the Turk. emp. c. 5.

Some, as the Gnoſtikes e, Marcionites f, and Valentinians g, affirme there be moe Gods then one, and yet not three perſons, nor of one and the ſame nature, but of a diuers, and contrarie diſpoſition.

e Clem. Alex. ſtrom. l. 5. f Epiphan. g Cl. Alex. ſtr. l. 4.

Some thinke there be three Gods, or ſpirits; not diſtinguiſhed onely, but diuided alſo, as did the Ennomeans h, and Trethectes i.

h Philaſter. i Zanch de 3. El. par. 1. l. 2. c. 1.

Some feare not to ſay, that in worſhiping the Trinitie, Chriſtians doe adore three Deuils, worſe then all the idols of the Papiſts: ſuch blaſphemers were the Heretikes, Blandrat, and Alciat k.

k Calvin. epiſt.

Some will haue a Quaternitie of perſons, not a Trinitie to be worſhipped, ſo did Anaſtaſius the Emperour command; & the Apollinarians did hold l. Some doe graunt, and acknowledge the names of three in the God-head, but denie their perſons, ſuch were the Noetians, Praxeneans, and Hermogenians:

l Athanaſ. ad Epiſtet.

This

This did ſay, how the ſame God was called by diuers names in the holy Scripture: and therefore that the Father became fleſh, and ſuffered, becauſe one and the ſame God is called the Father, the Sonne, and the holy Ghoſt. For which cauſe they were tearmed Patripaſſians. In this number was Sernetus.

Againe, ſome doe grant the names, and perſons of three, and yet depriue not onely the Sonne, and holy Ghoſt of their diuinitie, but the whole Trinitie alſo of their properties. For they ſay, there be three in heauen, *viz.* the Father, the Word, and holy Ghoſt, howbeit (ſay they) the Father onely is very God; the word is the breath of the Father, and the holy Ghoſt is the ſpirit created by God of nothing, through the word: ſpoiling ſo both the Sonne, and holy Ghoſt of their deitie, and the whole Trinitie of their properties. Such were the Arrian, and Macedonian heretikes, hence by-named Pneumatomachons, becauſe they waged battel with the holy Ghoſt.

And ſome doe bring in other names of deitie, beſides of the Father, Sonne, and holy Ghoſt, as did the Priſcilianiſts [m]. [m] *Concil. Bracar. cap. 2.*

## 2. Article.

### Of the word of God, which was made very man.

*The Sonne, which is the word of the Father, begotten from euer-laſting of the Father, the verie, and eternall God, of one ſubſtance with the Father, tooke mans nature in the wombe of the bleſſed virgine, of her ſubſtance: ſo that two whole and perfect natures, that is to ſay, the God-head and man-hood were ioyned in one perſon, neuer to be diuided, where-of is one Chriſt, very God, and verie man: who ſuffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a Sacrifice, not onely for originall guilt, but alſo for all actuall ſinnes of men.*

The

d Psal. 33. 6. all the host of them by the ' Breath of his mouth d.

Loe, the heauens were opened vnto ' him; and (Iohn) sawe ' the Spirit of God descending like a Doue, and lighting vpon him: and loe, a voice from heauen saying, This is ' my beloued Sonne, in whome I am well pleased e.

e Math. 3. 16, 17

Because yee are sonnes, ' God hath sent forth ' the Spirit of his ' Sonne into your heartes, which crieth, Abba, Father, saith the Apostle f: and againe, The grace of ' our Lord Iesus Christ, and the loue ' of God, and the communion of the ' holy Ghost be with you all g.

f Gal. 4. 6.

g 2. Cor. 13. 13.

And S. Iohn: There are three which beare record in heauen, ' The Father, ' the word, and ' the holy Ghost, and these three are one h.

h 1. Iohn 5. 3.

i Creed Apo. Nic. Athan.

This truth hath alwaies bin i, and seriously is k, confessed in the church of Christ.

k Conf. ff. Helv. 1. art. 6. & 2. c. 3. August. art. 1. Gal. art. 6. Belg. art. 6. Bohem. c. 3. Wittemb. c. 1. Sueuo. art. 1.

*Errors, & aduersaries vnto this truth.*

Then cursed are all opinions of men contrarie hereunto: whereof

Some denied the Trinitie, affirming there is one God, but not three persons in the Godhead: so did the Montanists a, and Marcellians b, and so doe the Iewes c, and Turkes d.

a Socrat. eccles. hist. l. 1. c. 23. b Theod. haeret. fab. lib. 2. c Lud. Carettus lib. diuinor. visor. ad Iud. e. d Pol. of the Turk. emp. c. 5.

Some, as the Gnostikes e, Marcionites f, and Valentinians g, affirme there be moe Gods then one, and yet not three persons, nor of one and the same nature, but of a diuers, and contrarie disposition.

e Clem. Alex. strom. l. 5. f Epiphan. g Cl. Alex. str. l. 4.

Some thinke there be three Gods, or spirits; not distinguished onely, but diuided also, as did the Ennomeans h, and Trethectes i.

h Philaster. i Zanch. de 3. El. par. 1. l. 3. c. 3.

Some feare not to say, that in worshiping the Trinitie, Christians doe adore three Deuils, worse then all the idols of the Papists: such blasphemers were the Heretikes, Blandrat, and Alciat k.

k Calvin. epist.

Some will haue a Quaternitie of persons, not a Trinitie to be worshipped, so did Anastasius the Emperour command; & the Apollinarians did hold l. Some doe graunt, and acknowledge the names of three in the God-head, but denie their persons, such were the Noetians, Praxeneans, and Hermogenians:

l Athanas. ad Epictet.

This

This did ſay, how the ſame God was called by diuers names in the holy Scripture: and therefore that the Father became fleſh, and ſuffered, becauſe one and the ſame God is called the Father, the Sonne, and the holy Ghoſt. For which cauſe they were tearmed Patripaſſians. In this number was Servetus.

Againe, ſome doe grant the names, and perſons of three, and yet depriue not onely the Sonne, and holy Ghoſt of their diuinitie, but the whole Trinitie alſo of their properties. For they ſay, there be three in heauen, *viz.* the Father, the Word, and holy Ghoſt, howbeit (ſay they) the Father onely is very God; the word is the breath of the Father, and the holy Ghoſt is the ſpirit created by God of nothing, through the word: ſpoiling ſo both the Sonne, and holy Ghoſt of their deitie, and the whole Trinitie of their properties. Such were the Arrian, and Macedonian heretikes, hence by-named Pneumatomachons, becauſe they waged battel with the holy Ghoſt.

And ſome doe bring in other names of deitie, beſides of the Father, Sonne, and holy Ghoſt, as did the Priſcilianiſts[m].

[m] *Concil. Brac. cap. 2.*

## 2. Article.

### Of the word of God, which was made very man.

*The Sonne, which is [1] the word of the Father, begotten from euer-laſting of the Father, the verie, and eternall God, of one ſubſtance with the Father, [2] tooke mans nature in the wombe of the bleſſed virgine, of her ſubſtance: ſo that [3] two whole and perfect natures, that is to ſay, the God-head and man-hood were ioyned in one perſon, neuer to be diuided, whereof is one Chriſt, very God, and very man: [4] who ſuffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a Sacrifice, not onely for originall guilt, but alſo for all actuall ſinnes of men.*

The

*The propoſitions.*

1. Chriſt is very God.
2. Chriſt is very man.
3. Chriſt is God, and man, and that in one perſon.
4. Chriſt is the Sauiour of mankinde.

## 1. Propoſition.

### *Chriſt is very God.*

The proofe from Gods word.

[a] Ioh.1.1. [b] Pſal.2.7. Acts 13.33. Heb.1.5. [c] Iohn 17.3. [d] Matth.1.23. [e] Heb.1.3. [f] I beleeue in God the Father &c, and in Ieſus Chriſt his onely Son our Lord. *Symb. Apoſt.* The godhead of the Father, of the Sonne, and of the holy Ghoſt is all one: the glorie equall, the maieſtie coeternall. Such as the Father is, ſuch is the Sonne. The Father vncreate, the Sonne vncreate. The Father incomprehenſible, the Sonne incomprehenſible. The Father eternall, the Sonne eternall. The Father is almightie, the Sonne almightie, the Father is God, and the Sonne is God; the Father is Lord, and the Sonne is Lord. *Symbol. Athanaſ.* I beleeue in God the Father almightie &c. and in one Lord, Ieſus Chriſt, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, light of light, very God of very God; begotten, not made; beeing of one ſubſtance with the Father. *Symbol. Nicen.* § *Confeſſ. Helvet.* 1. *c.* 11. 2. *cap.* 11. *Bohem. cap.* 4. 6. *Auguſt. ar.* 6. *Gal. ar.* 13, 14. *Belg. ar.* 10. *Wittemb. cap.* 2. *Suevica ar.* 2.

IN the beginning was the Word, and the Word was with God, and that Word was God [a]. This is written of Chriſt. Therefore Chriſt is God.

Chriſt was begotten of the Father from euerlaſting [b]. Therefore verie God.

This is life eternall, that they knowe thee to be verie God, and whome thou haſt ſent, Ieſus Chriſt [c].

They ſhal call his name Emanuel, which is by interpretation, God with vs [d].

Chriſt he is the brightnes of the glorie, and the engraued image of (the Father) his perſon, and beareth vp all things by his mightie hand [e]. Therefore verie God.

And this both hath bin of the auncient Chriſtians [f], and is the Faith of the reformed Churches [g].

*The Errors, and adverſaries vnto this truth.*

Miſerably therefore doe they erre, which either denie, or impugne

impugne the deitie of our Sauiour, as did certaine old heretikes. *viz.*

The Arrians, whereof ſome were called the Douleians, becauſe in ſcorne they tearmed the onely begotten of God, the Fathers ſeruant [a].

The Cerinthians [b].

The Ebionites, among whome ſome ſaid that Chriſt Ieſus was a meere man; others acknowledged him to be God, but not from euerlaſting [c].

The Eunomians [d].

The Samoſatenians, who thought that Chriſt was not the Sonne of God, before his incarnation [e].

The Neſtorians, whoſe opinion was, that Chriſt became God by merit, but was not God by nature [f].

The Macedonians, which vtterly denied the Sonne to be of one ſubſtance with the Father [g].

The Agnoites, who held that the diuine nature of Chriſt was ignorant of ſome things [h].

Againe, ſome late heretikes euen to the death neuer would acknowledge Chriſt Ieſus to be the true and verie God, as namely.

Certaine Catabaptiſts [i].

Blandrat [k].

Matthew Hamant (burnt at Norwitch an. 1579. one of whoſe hereſies was that Chriſt was a meere, and ſinnefull man [l].

Francis Ket (burnt alſo at Norwitch an. 1588.) who moſt obſtinatelie maintained that Chriſt was not God til after his reſurrection.

Dauid George, ſometime of Baſil, who affirmed himſelfe to be greater for power then euer Chriſt was [m].

In oppugning the deitie of our Sauiour with theſe heretikes ioyne the Iewes [n], and Turkes, which ſay that Chriſt was a good man, ſuch as Moſes and Mahomet were [o], but not God. Hence Amurath the great Turke in his letters vnto the Emp. Rodolph. the ſecond, an 1593. tearmed our Sauiour in deriſion, The crucified God; vnto whome may be added the Familie of Loue [p].

[a] *Theod. hæret. fab. lib. 4.*
[b] *Ireneus.*
[c] *Euſeb. eccles. hiſt. l. 3. c. 27.*
[d] *Baſil. l. 5. contra Eunom.*
[e] *Concil. Bracar. cap. 2.*
[f] *Liberatus.*
[g] *Theodoret. l. 4. hæret. fab.*
[h] *Gregor. epiſt. 22. l. 8.*
[i] *Zuing. lib. contra Catabap.*
[k] *Beza, epiſt. 19.*
[l] *Holniſ. chron. an. 1599.*
[m] *Hiſt. Dauidis Georg.*
[n] *Lud. Cæret. l. diuinor. viſor. ad Iudæos.*
[o] *Policie of the Turkiſh Emp. c. 5. p. 16.*
[p] *Diſplay of the Fam. of Loue. H. 7. a.*

## 2. Propoſition.

### *Chriſt is very man.*

### The proofe from Gods word.

HOlding the humanitie of Chriſt wee ioyne with the bleſſed Prophets, and Euangeliſts, who either prophecied of his future incarnation [a], and conception in the wombe of a virgine [b], or plainely auouched, and writ, both that the virgine Marie was his mother [c], and that, as verie man, he grewe, and increaſed in ſtrength [d], endured hunger [e], and thirſt [f], wept [g], and ſlept [h], and ſuffered death [i].

Hence the auncient Fathers, and Chriſtians,

I beleeue in God, the Father almightie, &c. and in Ieſus Chriſt, &c. which was conceiued by the holy Ghoſt, borne of the virgine Mary, ſuffered vnder Pontius Pilate, was crucified, dead and buried [k].

The right faith is, that we beleeue and confeſſe, that our Lord Ieſus Chriſt, the Sonne of God, is God and man. God, of the ſubſtance of the Father, begotten before the world; and man, of the ſubſtance of his mother, borne in the world. Perfect God, and perfect man, of a reaſonable ſoule, and humane fleſh ſubſiſting. Equal to the Father, as touching his Godhead; and inferiour to the Father, touching his manhood [l].

I beleeue in one God, the Father almightie, &c. and in one Lord Ieſus Chriſt &c. who for vs men, and for our ſaluation came downe from heauen, and was incarnate by the holy Ghoſt of the virgine Marie, and was made man, &c [m].

The verie ſame teſtifie Gods people in Helvetia [n], Baſil, [o], Bohemia [p], the Lowecountries [q], France [r], Auſburgh [s], Wittemberg [t], Suevia [u], with many moe beſides [x].

[a] The ſeed of the woman ſhall breake thine head. Gen.3.15. The Scepter ſhall not depart &c. vntill Shiloh come. Gen.49.10.

[b] Behold, a virgine ſhall conceiue, and beare a ſonne. Eſa.7.14.

[c] Math.10.18. 23.Luk.1.27. 31.34.

[d] Luk.2.40.

[e] When he had faſted 40 daies, and 40 nights, he was afterward hungrie. Mat. 4.2.

[f] Joh.4.7. He ſaid, I thirſt. Joh.19.28.

[g] Luk.19.41.

[h] Mark.4.38.

[i] Math.27.50. Mark.15.37. Luk.23.46. Joh.19.30.33.

[k] *Symb. Apoſt.*

[l] *Symb. Athan.*

[m] *Sym. Nicen.*

[n] *Confeſſ. Helv.1.ar.11.& 2.c.11.* [o] *Confeſ. Baſil.ar.4.* [p] *Confeſſ. Bohem.c.6.* [q] *Confeſſ. Belg.ar.18.* [r] *Confeſſ. Gal.ar.14.* [s] *Confeſſ. Auguſt.ar.3.* [t] *Confeſſ. Wittemb.c.2.* [u] *Confeſſ. Sueuica.ar.2.* [x] *Harmon. confeſſ. præf.*

The

*The Errors and adverſaries vnto this truth.*

Therefore moſt wicked were the opinions of thoſe men which held, *viz.* that,

1. Chriſt really, and indeed had neither bodie, nor ſoule, but was man in appearance onely, as the Manichies [a], the Eutychians [b], the Marcionites [c], and the Saturnians [d].

2. Chriſt had a bodie without a ſoule; as thought the Eunomians [e], the Arrians [f], the Apollinarians [g], with the Theopaſchites [h].

3. Chriſt tooke not fleſh of the virgine Marie; ſo did the Valentinians thinke [i], and ſo thinke the Anabaptiſts [k], and the Familie of Loue, who make an allegorie of the Incarnation of Chriſt [l].

4. Chriſt tooke fleſh onely, of the virgine, but no ſoule; as the Arrians [m].

5. Chriſt tooke fleſh not of the virgine onely, but by the ſeede of man too; ſo ſaid Ebion [n], and Carpocrates [o].

6. The fleſh of Chriſt was ſpirituall, and his ſoule carnal; ſo dreamed the Valentinians.

7. The carnal bodie of Chriſt was conſubſtantial with the Father; as publiſhed the Apollinarians [q].

8. The humane nature of Chriſt before his paſſion, was deuoide of humane affections; ſo thought the Seuerites [r].

[a] *Auguſt. l. 14. contra Fauſt.*
[b] *Niceph. l. 18. c. 52.*
[c] *Philaſt. Bere, epiſt. 81.*
[d] *Iren. l. 1. c. 23.*
[e] *Baſil. contra Eunom.*
[f] *Theodoret. hæret. fab. l. 4.*
[g] *Ruffin. lib. 2. c. 20.*
[h] *Nice. l. 18. c. 53.*
[i] *Iren. l. 1. c. 1.*
[k] *Confeſſ. Belg. ar. 18.*
[l] *H. N. prophecie of the Spir. c. 19. ſent. 9.*
[m] *Epiphan.*
[n] *Euſeb. eccleſ. hiſt. l. 3. c. 27.*
[o] *Iren. l. 1. c. 24.*
[q] *Tertul. lib. de car. Chriſt.*
[r] *Athan. lib. de incar. Chriſt.*
[r] *Niceph. lib. 17. c. 29.*

3. Propoſition.

***Chriſt is God, and man, and that in one perſon.***

The proofe from Gods word.

THat the Diuine, and humane natures of Chriſt, are vnited in one perſon, it accordeth with the holy Scripture. For,

The worde was made fleſh, and dwelt amongvs (and wee ſawe the glorie thereof, as the glorie of the onely begotten of the Father) full of grace and truth, ſaith the Euangeliſt Iohn [s]. And Matthew: Ieſus when he was baptized &c. loe, a voice

[s] *Ioh. 1. 14.*

(came) from heauen, saying, This is my beloued Sonne in whome I am well pleased [b].

[b] Math. 3. 17.

He that descended, is euen the same that ascended, farre aboue all heauens, that he might fill all things, saith S. Paul [c].

[c] Eph. 4. 10.

Againe, Christ Iesus, being in the forme of God, thought it no robberie to be equall with God, he made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in shape as a man, &c. wherefore God hath also highly exalted him, &c. that euery tongue should confesse that Iesus Christ is the Lord, vnto the glorie of God the Father [d].

[d] Phil. 2. 6, 7, 9, 11.

And the same Apostle: There is one God, and one mediator betweene God and man, euen the man Christ Iesus; who gaue himselfe a ransome for all men [e].

[e] 1. Tim. 2. 5, 6.

Vpon these, and the like grounds.

I beleeue in God, the Father almightie, &c. and in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the virgine Mary [f].

[f] *Symbol. Apost.*

The right faith is, that wee beleeue and confesse, that our Lord Iesus Christ, the Sonne of God, is God and man, &c. who although he be God and man; yet he is not two, but one Christ. One not by the conuersion of the Godhead into flesh; but by taking of the manhood vnto God. One altogether, not by confusion of substance, but by vnitie of person [g]. I beleeue in one Lord Iesus Christ, the onely begotten sonne of God, begotten of the Father before all worldes, God of God, light of light, very God of very God; begotten not made; beeing of one substance with the Father, by whome all things were made: Who for vs men &c. came downe from heauen, and was incarnate, &c. He suffered, and was buried, &c. and he shall come againe &c [h]. say the ancient and first Christians.

[g] *Symbol. Athan.*

[h] *Symb. Nicen.*

The very same is the beleefe, and confession of all the reformed Churches at this present and alwaies hath bin [i].

[i] *Confess. Helv. 1. c. 11. & 2. ar. 11. Basil. ar. 4. Bohem. ar. 6. Gal. ar. 15. Belg. ar. 29. August. ar. 3. Wittem. c. 2. Sueuica, ar. 2. Harmon. confess. praef.*

*Errors, and aduersaries vnto this truth.*

Detestable therefore is the error,

Of

Of the Acephalians; who denied the properties of the two natures in Christ [a].

[a] *Hartman Schedel.*

Of the Seuerites [b]; of Eutiches and Dioscorus, who affirmed the diuinitie, and humanitie of Christ to be of one, and the same nature.

[b] *Nicep. l. 16. cap. 31.*

Of the Monothelites; who denied that two wils, *viz.* a diuine, and humane, were in Christ [c],

[c] *Volater. l. 17.*

Of Theodorus Mesechius; who said that the word was one thing, and Christ another [d].

[d] *Magdeburg. eccles. hist. cent. 6. c. 5. f. 319.*

Of Nestorius; who denied the two natures of Christ to be otherwise vnited, than one freind is ioyned to another [e], which onely is in good will, and affection.

[e] *Niceph. l. 18. c. 48.*

Of Seruetus; who said of Christ, that he was the patterne of all things, and but a figure of the Sonne of God; and that the body of Christ was compact of three vncreated elements [f], and so confounded, and ouerthrewe both natures.

[f] *Beza epist. 81. Conf. ff. Gal. ar. 14.*

## 4. Proposition.

### *Christ is the Sauiour of mankinde.*

### The proofe from Gods word.

Christ to be the Sauiour of mankinde we finde it perspicuously in the holy Scripture, which teacheth vs that Christ was crucified, dead and buried [a]; and that to reconcile his Father vnto vs [b]; and to be a Sacrifice for all sinnes of men [c].

[a] Math. 27. 26. &c.

[b] We were reconciled to God by the death of his Son. Rom. 5. 10. God hath reconciled vs vnto himselfe by Iesus Chr. 2. Cor. 5. 18. by his crosse, Eph. 2. 16. It pleased the Father &c. by him to reconcile all things vnto himselfe. Colos. 1 19, 20. [c] He hath borne our infirmities, and carried our sorrowes. Esa. 53. 4 He is the lambe of God, which taketh away the sinne of the world. Ioh. 1. 29. Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs. Gal. 3. 13. God hath made him sinne for vs, which knew no sinne, that we should be the righteousnes of God in him 2. Cor. 5. 2 He is the reconciliation for our sinne, and not for ours onely, but also for the whole world. 1. Ioh. 2. 2. *Symb. Apostol. Symb. Athanas. Symb. Nicen. Conf. ff. Helvet. 1. c. 11. & 2. ar. 11. Basil. ar. 4. Bohem. ar. 6. Gal. ar. 13, 16, 17. Belg. ar. 17, 20, 21. Augus. ar. 3. Saxon. ar. 3. VVittemb. f. 2. Suevica. Harmon. confess. praef.*

Hence, I beleeue the forgiuenes of sinne [d].

[d] He suffered for our saluation e.

For vs men, and for our saluation, he came downe from heauen [f]: say our forefathers in their confessions: as doe also our brethren through-out Christendome [g].

Wicked then are all opinions, and assertions, contrarying, & crossing this truth: as;

That the Father, in his deitie, not the Sonne, in his humanity, did suffer, which error the Patripassians did hold [a].

That Christ, aswell in his diuinitie, as in his humanitie, suffered for mankind: an error of Apollinaris of old [b]; and of Illebius, and Andreas Musculus, of late yeares [c].

That the whole and holy Trinitie was crucified; as said Petrus Antiochenus.

That Christ really, and indeed hung not on the crosse: for his passion was in showe onely, said the Cerdonites [d], the Eutycheans [e], and the Manicheans [f]: and another man, said the Theopaschits [g], and Basilides [h], yea the very Deuils, and not Christ, said the Manichies [i], suffered, and hung on the crosse.

That the whole passion of Christ is to be vnderstood allegorically, and not according to the letter; as the Familie of Loue doe thinke [k].

That Christ on the Crosse hath suffered [l] for the redemption of mankinde, and shall suffer againe for the saluation of the Deuills; such heretikes there haue bin [l]; [l] as Iesus, but shal againe suffer as Iesus Christ (which was one of Francis Ket his heresies, for which he was burned); [l] for men, but one mother Iane is the Sauiour of women, a most execrable assertion of Postellus, the Iesuite [m].

The fantasies of the Iacobites [n], and Turkes [o].

The popish doctrine touching the Masse, praiers vnto Saintes, Pardons, and Purgatorie, which make the passion of Christ either of none effect, or to put away but originall sinne onely [p].

That albeit our Sauiour hath suffered for all men in generall: yet both each man must suffer for himselfe in particular [q]; and the workes of one man may satisfie the iustice of God for another [r]: which are popish errors.

That Christ died not for the sinns of all men; and that some sinnes

[a] D. August. de Trin. l. 5.
[b] Magdeburg. eccles. hist. Cen. 4. c. 5.
[c] Beza, epist. 60.
[d] Iren. l. 1. c. 23.
[e] Nic. l. 18. c. 52.
[f] August. contr. Faust. l. 15. & 10.
[g] Antonin. tit. 23. c. 5. § 3.
[h] Theod. Tert.
[i] August. lib. de Fide, c. 32, 33.
[k] H. N. Instr. ar. 4. sect. 17 & 29
[l] Witnes Tho. Aquin. on 1. Pet. 3.
[m] Iesuits Catec. 1. book, c. 10.
[n] Niceph. l. 18. c. 52.
[o] Lonic. Tur. hist. tom. 1. l. 1.
[p] See art. 22. 31.
[q] Test. Rhem. in Rom. 8. 17.
[r] Ibid. in Col. 1. 24.

ſinnes are ſo filthie, and enormous, as Chriſt his blood vpon true repentance of the delinquents part, cannot waſh them away: which was Kains [f], Fr. Spiras [t], and other deſperate perſons error. [f] Gen. 4. [t] Hiſt. Fr. Spir.

That whatſoeuer is written touching Chriſt his ſufferings, muſt in vs, and with vs be fulfilled; the falſe doctrine of H.N. [u] [u] Prophet. of the Spir. cap. 19. ſent. 3.

# 3. Article.

## Of the going downe of Chriſt into Hell.

*As Chriſt died for vs, and was buried: ſo alſo it is to be beleeued, that he went downe into Hell.*

*The Propoſition.*

*Chriſt went downe into Hell.*

The proofe from Gods word.

SVndrie be the texts of Scripture for Chriſt his deſcenſion into Hell.

Mine heart was glad (ſaith Dauid [a], a figure of Chriſt) & my glorie reioyced, my fleſh alſo ſhall reſt in hope. For why? Thou ſhalt not leaue my ſoule in hell. [a] Pſal. 16. 10. 11. Act. 2. 26, 27.

O Lord my God, I cried vnto thee, and thou haſt healed mee. Thou Lord haſt brought my ſoule out of Hell [b]. [b] Pſal. 30. 1, 2.

I will thanke thee, ô Lord my God, with all my heart; & will praiſe thy name for euermore. For great is thy mercie towards mee; & thou haſt deliuered my ſoule frō the nethermoſt hell [c]. [c] Pſal. 86. 12, 13.

In that he aſcended, what is it but that he had alſo deſcended firſt into the loweſt parts of the earth? He that deſcended is euen the ſame that aſcended, farre aboue all heauens, that he might fill all things [d]. [d] Eph. 4. 9, 10.

O death, where is thy ſting? O hell, where is this victorie [e]? [e] 1. Cor. 15. 55.

Alſo that Chriſt went downe into Hell, all ſound Chriſtians

ans both in former daies [f], and now liuing [g], doe acknowledge: howbeit in the interpretation of the article, there is not that consent as were to be wished, some holding that Christ descended into Hel.

[f] He descended into hell. *Symbol. Apost. Athan.*
[g] *Confess. Helv. 2. c. 11. Basil. ar. 2. August. ar. 3. Suevica. ar. 2.*

1. As God onely, and not man; as they doe which say, how Christ descended powerfully, and effectually, but not personally into hell; and that the deitie exhibited it selfe, as it were present in the infernall parts, to the terror of the deuill, and other damned spirits.

2. As the man onely; and that as some thinke, in body onely, as when death as it were preuailed ouer him lying in the graue; as others deeme, in Soule onely, when he went vnto the place of the reprobate, to the increasing of their torments.

3. As God and man in one person; as they do which affirme that Christ in bodie, and soule, went, some thinke, as it were into Hell, when vpon the Crosse, and els where he suffered the terrors and torments prophecied of Esay. 53. v. 6. 10. *Psal.* 116. v. 2. and mentioned, Matth. 26. v. 38. or 27. v. 46. Luk. 22. v. 42. some say euen into *Hell* (the verie place destinied for the Reprobate) which he entred into the very moment of his Resurrection, at which time hee shewed and declared himselfe a most glorious conqueror both of death, and *Hell*, the most powerfull enemies.

*Errors, & aduersaries vnto this truth.*

But till wee know the natiue, and vndoubted sense of this article, and mysterie of religion, persist wee aduersaries vnto thē which say:

That Christ descended not into hell at all, calling this article, an error, and a fable, as Carlile doth [a].

[a] *Carlile against D. Smith. p. 28. 77.*

That Christ beeing dead, descended into the place of euerlasting torments, where in soule he indured for a time the very paines which the damned spirits, without intermission, doe abide. Bannisters error [b].

[b] *Treat. of Bannisters errors.*

That Christ aliue vpon the crosse, humbled himselfe, *Vsque ad inferni tremenda tormenta*, euen vnto the dreadfull torments of hell:

hell [c]:endured for a time thoſe torments, *quales reprobi in aeternũ ſenſuriſunt*, which the reprobates ſhall euerlaſtingly ſuffer in hell [d]:euen deſpaired of Gods mercie, finding God at this time, *Non Patrem, ſed Tyrannum*, no a Father but a Tyran; and ouercame Deſpaire by deſpaire, death by death; hell by hell; & and Satan by Satan [e]:ſuffered actually All the torments of hell for our redemption; and deſcended into the heauieſt torments that Hell could yeeld [f]:ſuffered the torments of hell, The ſecond death. Abiection from God [g]:and was made a curſſe, that is, had the bitter anguiſh of Gods wrath in his ſoule, and body, which is the fire that ſhall neuer be quenched [h].

That Chriſt perſonally in Soule went downe into Lake Lymbo, to fetch from thence as Caniſius ; to looſe from thẽce, as Vaux he ſaith [k], the ſoules of our forefathers, which afore his death (as the Papiſts dreame) were ſhut vp in the cloſe priſon of Hell [l].

That Chriſt by his deſcenſion hath quite turned Hell into Paradiſe: Coſterus, the Ieſuits error [m].

[c] Pagets Catec. Latin.
[d] Piſc. in Luc. 22.10.
[e] Ferus in Matth. 27.
[f] Humes reioind. f. 38. 138. 152.
[g] Iſe. Iſeold catech.
[h] Gifford's catech.
[i] Caniſ. catech.
[k] Vaux catech.
[l] Teſt. Rhem. in Luk. 16 26.
[m] Coſter. inſtit. l. 5.

# 4. Article.

## Of the Reſurrection of Chriſt.

*Chriſt did truly [a] ariſe againe from death, and tooke againe his bodie, with fleſh, bones, and all things appertaining to the perfection of mans nature: [b] wherewith he aſcended into heauen, and there ſitteth [c] vntill he returne to iudge all men at the laſt day.*

*The propoſitions.*

1. Chriſt is riſen from the dead.

2. Chriſt is aſcended into heauen.

3. Chriſt ſhall come again at the laſt day, to iudge all men, euen the quick and the dead.

## 1. Propoſition.

### *Chriſt is riſen from the dead.*

### The proſe from Gods word.

THe reſurrection of Chriſt may eaſily be prooued from the holy Scriptures, in which it is euident, firſt that Chriſt ſhould [a]; and next that hee did riſe from death vnto life, both by his appearing to Marie Magdalene [b], to diuers women [c], to two [d], to tenne [e], to all the diſciples [f], to moe then 500. brethren at once [g], to ſundry perſons by the ſpace of 40 daies together [h]; and by the teſtimonie alſo of the Apoſtles Peter [i], & Paul [k].

A truth both beleeued, and acknowledged by Gods people from age to age [l].

[a] Thou wilt not ſuffer thine holy one to ſee corruption. Pſal. 16.10. After he is killed, he ſhall riſe againe the 3. day. Mark. 9. 31. & 10. 34. Luk. 9. 32.

[b] Ioh. 20. 14.

[c] Matth. 28. 9. [d] Luke 24. 13. 15, 30, 31. [e] Ioh. 20. 19. [f] 1. Cor. 15. 6. [h] Act. 1. 3. [i] Act. 1. 22. & 2. 32. 1. Pet. 1. 3. [k] Act. 17. 2, 3. Rom. 10. 9 2. Cor. 15. 4, 5, &c. [l] *Symbol. Apoſt. Athan. Nicen. Confeſſ. Helvet. 1. ar. 11. & 2. c. 11. Baſil. ar. 4. Bohem. c. 6. Gal. ar. 15, 16. Belg. ar. 20. Auguſt. ar. 3. Suevic. ar. 2. Harmon. confeſſ. præf.*

### *Errors and adverſaries vnto this truth.*

Vtterly falſe then, and vnchriſtian is the opinion of thoſe men.

Which vtterly denie the reſurrection of any fleſh, as did the Sadduces [a], the falſe Apoſtles [b]; Simon Magus [c], and the Manichies [d].

Which would acknowledge no reſurrection of Chriſt, as would not, nor will the Iewes [e], nor heretike Hamant [f], nor Dauid Georg, one of whoſe errors was, that the fleſh of Chriſt was diſſolued into aſhes, and ſo roſe no more [g].

which affirme (as did Cerinthus) that Chriſt ſhall riſe againe, but yet is not riſen [h].

Which ſay, how our Sauiour, after his reſurrection, was ſo

[a] The Sadduces ſay there is no reſurrection, Matth. 22. 23. they denie there is any reſurrection. Luk. 20. 27. they ſay there is no reſurrection, neither angel, nor ſpirit. Act. 23 8.

[b] How ſay ſom among you that there is no reſurrection of the dead. 1. Cor. 15. 12. [c] *Epiphan. d Auguſt. contra Fauſt. l. 4. c. 16.* [e] Matth. 28. 13. 15. *Lud. Cavet. l. divinor. 2. ſor.* [f] *Holinſh. chron. fol. 1299.* [g] *Hiſt. Davidis Georg.* [h] *Pb. Paſter.*

deified,

deified, as he reteined no more the parts and properties of his bodie, and ſoule; nor the vnion of both natures, but is meerely God. So thought the Schwenkfeldians:

Which take the Reſurrection of Chriſt to be but an allegorie and no true, and certaine hiſtorie; as doe the Familie of Loue [i].

[i] *Diſplay in Allens confeſſ.*

## 2. Propoſition.

### *Chriſt is aſcended into heauen.*

### The proofe from Gods word.

In ſaying how Chriſt with his bodie is aſcended into heauen, and there ſitteth, and abideth, we doe agree with the Prophets [a], Euangeliſts [b], and Apoſtles [c], with the ancien fathers [d], and Gods people our brethren, throughout all Chriſtendome [e].

[a] Pſ 1.47.5. 68.18. 110.1.
[b] Matth.23.44. 26.64. Act.1.9. Luk.24.51.
[c] Rom.8.34. Eph.4.8.
[d] *Symb. Apoſt. Athan. Nicen.*
[e] *Conf. ff. Helv. 1.ar.11.& 2.c. 11. Baſil.ar.4. Bohem. c. 6. Gal.ar.15. Belg. ar.20. Auguſt. ar.3. Saxon. ar. 3. Suetic. ar.2.*

### *Errors, and adverſaries vnto this truth.*

But we altogether diſſent

From Hamant, the Engliſh heretike, which denied the aſcenſion of Chriſt [a].

Alſo from Ket, the heretike and Apoſtata, which likewiſe denied our Sauiours aſſcenſion, affirming that his humane nature is not in heauen but in Iudæa, gathering a Church and people.

Alſo from the Germane Vbiquitaries, and Papiſts, they ſaying that Chriſt as man, is not onely in heauen, but in earth too at this inſtant, whereſoeuer the deitie is [b], theſe affirming the humane nature of Chriſt is, whereſoeuer the Sacrament of the Altar is adminiſtred [c].

Alſo from the Montaniſts, Cataphrygians, and Carpocratians [d], who held how Chriſt not in body but in ſoule aſcended into heauen.

From the papiſts, who ſay that Chriſt aſcending into heauen carried

[a] *Holinſh. chro. fol.1299.*
[b] *Ia. Smideli-anus, Vbiquitatis Apoſtolus. Beza, epiſt.61.*
[c] *Ergo* it is not in heauen, vnles heauen be vpon earth.
[d] *Philaſt. Theodor.*

carried with him the ſoules, which he looſed from captiuitie, and bondage of the deuill; euen the ſoules of the righteous, afore that time were not in heauen, but in Lymbo [c].

And lastly from thoſe Germane diuines, which thinke that our Sauiour carried with him into heauen the faithfull people, in ſoule and bodie, raiſed at his reſurrection [d].

[c] *Catech. Trid. in Symb. verbi, deſcendit ad inferos, & deſcendit ad Cælos. Vrsis catech. c. 1. Teſt. Rhem. 11. marg. 633.*

[d] *D. Mart. Dom. in Euang. in feſto Aſcen. Dom. & in epiſt. Dom. Aſcen. D.*

## 3. Propoſition.

*Chriſt ſhall come againe at the laſt day, to iudge all men, euen the quicke and the dead.*

### The proofe from Gods word.

God annointed Ieſus of Nazareth with the holie Ghoſt, and with power, &c. Hence God raiſed vp the third day, &c. And he commanded vs to preach vnto the people, & to teſtifie, that it is hee, that is ordained of God a Iudge of quicke, and dead, ſaith S. *Peter* [a].

God ſhall iudge the world by Ieſus *Chriſt* [b].

Ieſus *Chriſt* ſhall iudge the quicke and dead at his appearing, and in his kingdome, &c. Henceforth is laid vp for me the crowne of righteouſneſſe, which the Lord, the righteous iudge ſhall giue mee at that day, and not to mee onely, but vnto all them alſo that loue his appearing: ſaith S. *Paul* [c].

The Iudge ſtandeth before the doore, ſaith S. Iames [d].

And this Gods church and people doe firmely beleeue and faithfully confeſſe [e].

[a] Act. 10. 38. 40, 41.
[b] Rom. 2. 16.
[c] 2. Tim. 4. 1. 8.
[d] Iam. 5. 9.
[e] *Symb. Apoſt. Nicen. Athan. Confeſſ. Helv. 2. c. 11. & 1. ar. 11. Baſil. ar. 9. Bohem. c. 6. Belg. ar. 37. Auguſt. ar. 3. Suevica, ar. 3.*

### *Errors and adverſaries vnto this truth.*

On the other ſide both they abroad, and we at home, abhorre them for their opinions, which ſaid that,

There ſhall be no generall iudgement at all, as did the Manichies [a], and doe the atheiſts.

That the deuills, and the moſt vngodly, ſome of them, and namely ſo manie as in hell do call vpon God for mercie, and forgiue-

[a] *Philaſter.*

forgiueneſſe, ſay the Turkes [b], yea of al them, ſay the Originiſts [c], and Catabaptiſts [d], ſhall be ſaued.

That the wicked ſhall not be iudged at all, but ſhall die as the bruite beaſts, and neither riſe againe in body, nor come vnto iudgement. An error of the Familie of Loue [e].

That Chriſt ſhall not be the future Iudge; ſo thought both Dauid George, Coppinger and Arthington: For that George rumord himſelfe to be the iudge of the whole world [f], and Coppinger and Arthington, publiſhed how one William Hacket was come to indge the world, and themſelues to be his angels for the ſeparating the ſheepe from Goates [g].

That beſides Chriſt, the Pope is iudge of the quick, & dead; An error of the Papiſts [h].

That afore the iudgement there ſhall be a golden world, the godly, and none beſides, enioying the ſame peaceably, and gloriouſly, as the Iewes imagine [i].

That the Beleife, touching the general Iudgement of Chriſt, ouer the liuing, and dead, is a doctrine myſticall, or a myſterie (no hiſtorie); as H.N. teacheth [k].

That the righteous are alreadie in godly glorie, and ſhall from henceforth liue euerlaſtingly with Chriſt, and raigne vpon the Earth; as the Familie of Loue holdeth [l].

[b] Bal. of the Turk. Alcor. 23.
[c] Aug. haer. 87.
[d] Bull. ag. contr. Catabap. l. 2. tract. 1.
[e] Diſc. of the Fam. H. 6. b.
[f] Hiſt. Dauids Georg.
[g] Conſpir. for pretend. Refor. p. 47 55. Arthing. ſ. disc.
[h] Extrauag. de ſent. Excom. C. a nobis, & 24. q. 2.
[i] Confeſſ. Aug. ar. 17.
[k] H. N. in his Inſtruct. praef. ſect. 5.
[l] H. N. ibid. ſect. 1. ar. 8. §. 35. and in his Exhang. c. 1. § 1. Allens, confeſſ. in the Diſcou.

# 5. Article.

## *Of the holy Ghoſt.*

*The holy Ghoſt [1] proceeding from the Father, and the Sonne, [2] is of one ſubſtance, maieſty, and glorie, with the Father, and the Sonne, [3] very, and eternall God.*

### *The Propoſitions.*

1. The holy Ghoſt, is very, and eternall God.
2. The holy Ghoſt is of one ſubſtance, maieſtie, and glorie with the Father and the Sonne.

3. The holy Ghoſt proceedeth from the *Father*, and the Sonne.

1. Propoſition.

*The holy Ghoſt is very, and eternall God.*

The proofe from Gods word.

THe holy Ghoſt to be verie, and eternall God, the Scripture teach vs. For he is the Creator of all things. In the beginning God created the heauen, and the earth, &c. And the ſpirit of God mooued vpon the waters [a]. O Lord, how manifold are thy workes, &c. If thou hide thy face, they are troubled, if thou take away their breath, they die, and returne to their duſt: if thou ſend forth thy ſpirit, they are created [b]: *Ergo* the holy Ghoſt is God.

[a] Gen.1.1,2.

[b] Pſal.104.24. 29.30.

Chriſtians are to be baptized in the name of the holy Ghoſt [c], aſwell as of the Father, and the Sonne. Therefore is he verie God.

[c] Math.28.19.

Ananias lied vnto God [d], and Sapphira tempted God, when both he lied vnto the holy Ghoſt, and ſhee tempted the ſpirit of the Lord.

[d] Act.5.3.4.9.

As *God*, he chooſeth, aſſigneth, and ſendeth forth men for the miniſterie of the *Goſpel* [e]; as *God* he decreeth orders for his Church and people [f], and as *God* he is to be invocate, and praied vnto, as well as the Father, and the Sonne [g].

[e] Act.13.2.4.
[f] Act.15.28.
[g] 2.Cor.13.13.

Vpon this, and the like words, I beleeue in the holy *Ghoſt* [h]; I beleeue in the holy *Ghoſt*, the Lord and giuer of life [i]; the Catholike Faith is this, that wee worſhip one *God* in Trinitie, and Trinitie in Vnitie, &c. The *Father* is *God*, the Sonne is *God*, and the holy God. And yet they are not three *Gods*, but one *God* [k], &c. ſay the auncient *Fathers* which alſo is the *Faith* and confeſſion of all *Gods* people at this day [l].

[h] *Symb. Apoſt.*
[i] *Symb. Nicen.*
[k] *Symb. Athan.*
[l] *Confeſſ. Helv. ar.6. & 2.c.3. Baſil.ar.1. Bohe. 4.3. Belg.ar.8. Auguſt.ar.1. Wittemb.c.1. Suevica, ar.1. Gal.6. Harm. confeſſ.praef.*

*The Errors and adverſaries vnto this truth.*

This maketh to the condemnatiō of the *Pneumatomacheis*, whereof

whereof

Some impugne the deitie of the holy *Ghoſt*, as did in old time, Samoſatenus [a] and *Photinus* [b]; of late yeares, Seruetus [c], Ochinus [d], abroad; and *Francis Ket* [e], Hamant [f], and certaine Browniſts [g], among vs at home: Some affirme the holy Ghoſt to be but a meere creature, as did Arius [h], the Semiarians [i] the Macedonian heretikes [k], the Tropickes [l], Ochinus [m]. Some haue aſſumed the ſtile, and title of the holy *Ghoſt* vnto themſelues; as did Simon Magus [n]: Montanus [o], and Manes [p].

Some haue giuen the title of the holy *Ghoſt* vnto men, and women; ſo

Hierax ſaid, that Melchiſedech was the holy *Ghoſt* [q].

Simon Magus tearmed his Helene the holy *Ghoſt* [r].

The Helcheſaites ſaide the holy *Ghoſt* was a woman, and the naturall ſiſter of Chriſt [s].

Many *Papiſts*, and namely the *Franciſcanes* [t], bluſh not to ſay, that S. *Francis* is the holy *Ghoſt*.

a *Epiph.*
b *Vinc. Lyr. ſ. aduerſ. her.*
c *Beza epiſt. 1.*
d *Zanch. de 3. El. l. 4. c. 1.*
e *burnt at Norwich 14. Ian. 1588.*
f *Holinſh. chro. fol. 1299.*
g *who vnderſper in corners that we muſt not beleeue in the holy Ghoſt, (ſith Bredwel, writing against Glouer. p. 102.*
h *Theod. l. 5. c. 10.*
i *Philaſt.*
k *Sozo. l. 4. c. 27.*
l *Alban.*
m *Zanch. de 3. El. par. l. 2. c. 5.*
n *D. Iren.*
o *Euſe. l. 5. c. 18.*
p *Chry. l. de ſ. S.*
q *Epiphan.*
r *Epiphan.*
s *Epiphan.*
t *Alcar. Fr. l. 2.*

## 2. Propoſition.

*The holy Goſt is of one ſubſtance, maieſtie and glory with the Father, and the Sonne.*

### The proofe from Gods word.

The holy *Ghoſt* effected the incarnation of Chriſt [a], teacheth all things [b]; leadeth into all truth [c], giueth vtterance to his ſeruants [d], & gifts vnto his people [e], placeth rulers in the Church and ouerſeers to feede the flocke of God [f]; ſealeth the Elect vnto the day of redemption [g], aſwel as the *Father*, and the ſonne: and theſe three, *viz.* the *Father*, the word, and the holy *Ghoſt*, are one [h]. Therefore is the holy *Ghoſt* of one ſubſtance, maieſtie, and glory with the *Father*, and the ſonne.

And this was the beleefe of the auncient *Fathers*.

I beleeue (ſay they) in the holy *Ghoſt*, the Lord and giuer of life, &c. who with the *Father* and the ſonne together is worſhipped

a *Math. 1. 18 20. Luk. 1 35.*
b *Ioh. 14. 26.*
c *Ioh. 16. 13.*
d *Act. 2. 4.*
e *1. Cor. 12. 8.*
f *Act. 20. 28.*
g *Eph. 4. 30.*
h *1. Ioh. 5. 7.*

[i] *Symb. Nicen.* [k] *Symb. Athan.* [l] *Conf. ff. Helv. 1.ar.6. and 2.c. 3. Basil. ar. 1. Bohem.c.3. Gal.ar.1. Belg. ar.1. Augu.l.ar. 1. Wittemb.c. 1.2. Suevica, ar.1.*

shipped and glorified,who spake by the *Prophets* [i].

The *Godhead* of the *Father*,of the *Sonne*, and of the holy *Ghost*,is all one,the glory equal,the maiesty coeternal. Such as the *Father* is, such is the *Son*, & such is the holy *Ghost*.&c,And in this Trinitie none is afore or after other, none is greater or lesse then another:But the whole three persons be coeternall together,and coequal [k].

The very same doe all reformed Churches beleeue, and confesse [l].

*The Errors and aduersaries vnto this truth.*

[a] *Zanch.de 3. El.par.2.l.5. c.1.* [b] *August. cont. Max.Arcian.* [c] *Ruffin.l.1. c.25.* [d] *Niceph.l.9. c.47.* [e] *Confess. Aug. ar.8.* [f] *Pol. of the Turk.Emp.c.5.* [*] *Hutchinson in his Image of God,c.24.p. 112.a.* [g] *H.N.in his Instruct. præf. sent.7.* [h] *Idem in his Spir.land.præf. §.14.* [i] *Scot.l.1.dist. §.5.2.* [k] *Zanch.de 3. El.par.2.l.4.c. 1.* [l] *Zanch. ib. l.1.c.2.*

The premisses doe make

Against the Tretheites;which affirme the holy *Ghost* to be inferior vnto the *Father* [a],

Against the Arrians; who said the holy Ghost was inferior to the *Sonne* [b].

Against the Macedonian heretikes, who held the holy Ghost to be but a minister,and seruant of the *Father*, and the *Sonne* [c]:yet of more excellent maiestie,and dignitie then the Angels [d].

Against many erroneous spirits, which deliuer the holy Ghost to be nothing els but,

The motion of God in his creatures, as did the *Samosatenians* [e].

A bare power,and efficacie of God working by a secret inspiration;as the Turkes [f];and certaine English *Sadduces* doe imagine [*].

The Inheritance allotted to the faithfull [g]; and the beeing or vertuous estate of Christ [h],as dreameth H.N.

The affection of charitie,or Loue within vs; an error of *Petrus Lombardus* [i].

Gods loue,fauour, and vertue, whereby he worketh in his children;so thought *Ochinus* [k],and *Seruetus* [l].

1. Propo-

3. Propoſition.

*The holy Ghoſt proceedeth from the Father, and the Sonne.*

The proofe from Gods word.

The proceeding of the holy *Ghoſt* from the Father, and the *Sonne*, we gather from the holy ſcripture, which teacheth how

*The Father* ſendeth the comforter, which is the holy *Ghoſt*, in the name of the *Sonne* [a], and the ſonne ſendeth the comforter, the ſpirit of truth from the *Father* [b]; he proceedeth of the *Father* [c], and is ſent of the *Sonne* [d].

[a] Ioh. 14. 26.
[b] Ioh. 15. 26.
[c] Ibid.
[d] Ioh. 16. 7.

*So* with vs, ſay the auncient *Fathers*, and *Chriſtians*.

He proceedeth from the *Father* and the *Sonne* [e].

[e] *Symb. Nicen.*

The holy Ghoſt is of the Father, and of the Sonne; neither made, nor created, but proceeding. So there is one Father, not three Fathers, one ſonne, not three ſonnes; one holy Ghoſt, not three holy Ghoſtes [f], which is the faith of the moderne chriſtians [g].

[f] *Symb. Athan.*
[g] *Conf. ff. Helv. 2. c. 3. Gal. c. 3. Belg. ar. 8. 11. Wittemb. c. 3. Suevica, ar. 2.*

*Errors, and aduerſaries vnto this truth.*

This diſcouereth all them to be impious, and to erre from the way of truth, which hold and affirme,

That the holy Ghoſt proceedeth neither from the Father, nor the Sonne, but is one, and the ſame perſon that Chriſt is: as the Arrians doe [a].

[a] *Raſil. ſerm. de ſp. S.*

That the holy Ghoſt proceedeth from the Father, but not from the ſonne: as at this day the Græcians [b], the Ruſſians [c], the Moſcouites [d], maintaine.

[b] *Ruſſe Commentaries, c. 23.*
[c] *Gaſgnier. de relig. Moſcou.*
[d] *Faber de relig. Moſcou.*

That there is a double proceeding of the holy Ghoſt; one temporall, the other eternall; an error of Peter Lombard [e], vncontrolled hitherto, and therefore well liked of the Papiſts.

[e] *1. Sent. l. 2. diſtinct. 14.*

# 6. Article.

*Of the ſufficiencie of the holy Scripture for ſaluation.*

*Holy Scripture* [1] *containeth all things neceſſarie for ſaluation: ſo that whatſoeuer is not read therein, nor may be proued thereby, is not to be required of any man, that it ſhould be beleeued as an article of the Faith or be thought requiſite neceſſary to ſaluation.* [2] *In the name of the holy Scripture, we doe vnderſtand thoſe Canonicall bookes of the old and new teſtament, of whoſe authoritie was neuer any doubt in the Church.*

Of the names and number of the Canonicall bookes.

| | |
|---|---|
| *Geneſis.* | *The* 1. *Booke of Chronicles.* |
| *Exodus.* | *The* 2. *Booke of Chronicles.* |
| *Leuiticus.* | *The* 1. *Booke of Eſdras.* |
| *Numbers.* | *The* 2. *Booke of Eſdras.* |
| *Deuteronomium.* | *The Booke of Eſther.* |
| *Ioſue.* | *The Booke of Iob.* |
| *Iudges.* | *The Pſalmes.* |
| *Ruth.* | *The Proverbs.* |
| *The* 1. *Booke of Samuel.* | *Eccleſiaſtes the Preacher.* |
| *The* 2. *Booke of Samuel.* | *Canticles or ſong of Salomon.* |
| *The* 1. *Booke of Kings.* | 4. *Prophets the greater.* |
| *The* 2. *Booke of Kings.* | 12. *Prophets the leſſe.* |

[3] *And the other bookes (as Hierome ſaith) the Church doth read for example of life, and inſtruction of manners: but yet doth it not applie them to ſtabliſh any doctrine, Such are theſe following.*

| | |
|---|---|
| *The 3. Booke of Eſdras.* | *Baruch the Prophet.* |
| *The 4. Booke of Eſdras.* | *Song of the 3. children.* |
| *The Booke of Tobias.* | *The ſtory of Suſanna.* |
| *The Booke of Iudith.* | *Of Bel, and the Dragon.* |
| *The reſt of the Booke of Heſter.* | *The praier of Manaſſes.* |
| *The Booke of wiſedome.* | *The 1. Booke of Macchabes.* |
| *Ieſus the ſonne of Sirach.* | *The 2. Booke of Macchabes.* |

[a] *All the bookes of the newe Teſtament, as they are commonly receiued, we doe receiue, and accompt them for Canonicall.*

*The propoſitions.*

1. The ſacred Scripture conteineth all things neceſſarie (to be knowen, and beleeued) for the ſaluation of man.
2. All the bookes in the volume of the Bible are not Canonicall, but ſome and namely thoſe here ſpecified, are.
3. The 3. & 4. bookes of Eſdras, the booke of Tobias, &c. are apocryphal.
4. Of the newe Teſtament all the bookes are Canonicall.

## 1. Propoſition.

*The ſacred Scripture conteineth all things neceſſary (to be knowne, and beleeued) for the ſaluation of man.*

### The proofe from Gods word.

THe holy Scriptures to be ſufficient to inſtruct vs in all things neceſſary, to be knowen and beleeued, for mans ſaluation, the word of God teacheth.

Ye ſhall put nothing vnto the word which I command you (ſaith the Lord), neither ſhall yee take ought therefrom [a]. [a] Deut. 4. 2.

Whatſoeuer I command you, take heed you doe it: thou ſhalt put nothing thereto, nor take ought therfrom [b]. Thou [b] *Ibid.* 12. 32.

ſhalt not turne away from it to the right hand, nor to the left, that thou maiſt proſper whither ſoeuer thou goeſt [c].

[c] Ioſ.1.7.

Euery word of God is pure, &c. Put nothing vnto his words leaſt he reprooue thee, and thou be found a liar [d].

[d] Prou.30.5,6.

Theſe things are written that ye might beleeue, &c. and that in beleeuing yee might haue life through his Name [e].

[e] Ioh.20.31.

The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improoue, to correct, and to inſtruct in righteouſneſſe, that the man of God may be abſolute, beeing made perfect vnto all good workes [f].

[f] 2.Tim.3.16, 17.

If any man ſhall adde vnto theſe things: God ſhall adde vnto him the plagues, that are written in this booke: and if any man ſhall diminiſh of the wordes of this booke, God ſhall take away his part out of the booke of life, and out of the holy cittie, and from thoſe things which are written in this booke [g].

[g] Reuel.22. 18,19.

Hereunto Gods people both alwaies haue, and at this preſent doe ſubſcribe [h].

[h] Confeſſ.Helv. 2.ar.1.4. & 2.c. 1.Baſil. ar.10. Bohem.c.1.Gal. ar.2.4. 5. Belg. ar.7. Saxon.ar. 1.Wittemb. c. 30.Suev. ar.1.

*The Errors, and aduerſaries vnto this truth.*

Therefore aduerſaries be wee to all aduerſaries to this truth, eſpecially.

To ſuch as ſcorne, and contemptuouſly reiect the booke of God, as both did the Circumcellians, which defaced, and burnt the holy Scriptures [a], and Pope Leo the tenth, who tearmed the holy Goſpel, A fable of Chriſt [b]: and doe the prophane Atheiſts [c].

[a] Aug. contra Petil.l.2.c.27. [b] Apol. Steph. fol.358. [c] Naſh in Chriſt his teares.p.59.a.

Alſo to ſuch as debaſe the credite and eſtimation of the holy Scriptures, as Dauid George did [d]: and both doe the papiſts, who haue an opinion that the ſcriptures of God are not ſufficient to inſtruct mankinde vnto ſaluation [e]: and the Anabaptiſts, which deeme not the holy Bible to be the word of God [f], with the Familie of Loue, in whoſe bookes nothing is more frequent then the tearming of Gods reuerend miniſters, and preachers, Scripture learned.

[d] Hiſt. Davidis Georg. [e] Lindan.l.1. c.2. [f] Rulling.contr. Catabap.l.2.

Alſo to them which with Gods word doe equall their owne doctrines,

doctrines, Iniunctions, precepts, and Traditions, as doe the Papists. For of their doctrine, say the Rhemists: whatsoeuer the lawfull Apostles, Pastors, or Preists of Gods church preach in the vnitie of the same Church (meaning the newe church of Rome) is to be taken for Gods owne word [g]. To the same purpose, but more blasphemously Stapleto: As the Iewes were to beleeue Christ: so are wee simply, & in euery thing to beleeue the church (of Rome), whether it teacheth truth or errors [h].

[g] *Test. Rhem. an. 1. Thes. 2. 12.*

[h] *Stapl. antid. Euang. in Luc. 10. 16. p. 528.*

Whatsoeuer by the authoritie of the Church is commanded, ought of all men to be esteemed as the very Gospell, saith Abbat Trithemius [i], of Popish precepts: and our English Rhemists, He that despiseth the Churches, or her lawfull Pastors precepts, And of their Traditions: He that refuseth ecclesiasticall traditions, deserueth to be throwne out of the church among the Heathen, as well as he which refuseth the Gospell, saith Didacus Stella [l], and the counsell of Trent; with like affection of godlines and reuerence, embrace wee, and worship the bookes of the old, and new Testament, and ecclesiasticall Traditions, saith the Counsell [m]. The like opinion haue the Moscouites of Traditions [n].

[i] *Tract. de propriet. Monach. c. 4.*

[k] *Test. Rhem. an. 1. Thes. 4 8.*

[l] *Stella in Luc. 10. fol. 20.*

[m] *Concil. Trid. sess. 4.*

[n] *Russe Com. c. 23.*

To them finally are we aduersarie which aboue the Scriptures doe preferre their owne [o] inuentions, as did the Philosophers; whereof one said of Moses, That good man maketh a trimme discourse, but prooueth nothing; and the Grecians, to whome the Gospell is foolishnes [o]; [p] and imaginations, as did the Manichies [p], David George [q], and doe the Turkes [r], and Familie of Loue [s], [t] or Traditions, as doe the Papists, who more cruelly doe punish the violators of their owne Traditions, and ordinances, then they doe the breakers of Gods commandements; [t] or Statutes, Edicts, Iudgements, Proclamations &c. proceeding from the braine of man; as Machiauell doth, and his schollers.

[o] *1. Cor. 1. 23.*

[p] *Epiphan.*

[q] *Hist. Da. Geo.*

[r] *Pol. of the Turk. Emp. f. 3.*

[s] *Display. A. 6.*

## 2. Proposition.

*All the bookes in the volume of the Bible are not Canonicall, but some are.*

That ſome bookes, and namely thoſe aboue mentioned, are Canonicall, it hath bin graunted by the beſt learned, and moſt godly of long time. And as all reformed churches in the world are of the ſame iudgement with vs; ſo in their publike Confeſſions, ſome haue ſo accounted, and iudged of them as we doe[a].

[a] *Confeſſ. Gal. ar.9. Belg. ar.4.*

*Adverſaries to this truth.*

Therefore (to ſpeake firſt of the canonicall bookes of the old Teſtament) much haue they offended, which either reiected all, or allowed but ſome of the bookes of the old teſtament: of the former ſort were the Seuerians[a], Baſilides[b], Carpocrates[c], and the Manichies[d]; are the Catabaptiſtes[e]: of the latter were ſundrie, whereof

[a] *Tritem. de eccleſ. ſcrip.*
[b] *Epiphan.*
[c] *Epiphan.*
[d] *Auguſt. de bono perſ. l.2.c.11.*
[e] *Zuingl. lib. contra Catabap.*

Some receiued no moe but onely the fiue bookes of Moſes, as the Sadduceis[f].

[f] *D. Whit. de S. Scrip. contra Bellar. q.1. c.3.*

Some, of all the bookes in the old teſtament, reiect the workes of Moſes, and namely his foure laſt bookes; as the Moſcovites[g].

[g] *Ruſſe Com. c. 23.*

Some embraced the Law onely, and the Prophets; as the Samarites[h].

[h] *Cyril. catech. 18.*

Some eſteemed neither the Law, nor the Prophets; as the Appelleans[i].

[i] *Tertul. de præſ. haret.*

Some had in contempt the booke of the Canticles, as Sebaſtian Caſtello[k].

[k] *Beza in vita Calu.*

And ſome the booke of Iob, as the Anabaptiſts[l].

[l] *Whitak. de S. Scrip. contra Bellar. q.1. c.3.*

3. Propoſition.

*The third and fourth bookes of Eſdras, the booke of Tobias, &c. be Apocrypha.*

That diuers, and namely theſe bookes mentioned, are Apocrypha, we are neither the firſt that ſaid; nor they alone which affirme the ſame. For ſo iudge of them did the auncient councel at Laodicea[a], and doe the Churches reformed and named in France[b], and Belgia[c].

[a] *Can. 59.*
[b] *Confeſſ. Gal. ar.3. Confeſſ. Belg. ar.4.*

*Adver-*

*Aduerſaries vnto this truth.*

So that they are to be held, and taken heede of, as Seducers which vpon the Church would thruſt, either other mens workes, and deuiſes, not compriſed in the Bible, as would

Some, the new Prophets, Barrobas, and Barrolf, of Baſilides the heretike [a].

Some, the manifeſtations of Marcion the heretike [b].

Some, the myſteries of Manichie the heritike [c].

Others, Eſaias Aſcenſorum, of Hierax the heretike [d].

Others the Goſpel after the Egyptians, after S. Andrew, S. Iames the leſſer, S. Peter, S. Bartholomew, the 12. Apoſtles Barnabas, Nicodemus, Thaddeus.

The Canons of the Apoſtles, others.

Others, the Acts of S. Abdie, S. Andreas, S. Paul, Peter, Philip, Thomas.

Others the Reuelation of S. Paul, Peter Steven, Thomas.

Others, the bookes of the Anabaptiſts, of H.N. with Popiſh Legendes, and the like,

Or the bookes Apocrypha, within the volume of the Bible, as the Papiſts, who therefore anathematize, and curſe ſo many as take them not for Canonicall [e].

[a] *Euſeb. eccleſ. hiſt. l. 4. c. 8.*
[b] *Tertul. de hæret.*
[c] *Magdeburg. eccleſ. hiſt. C. 3. c. 11.*
[d] *Epiphan.*
[e] *Concil. Trid. ſeſſ. 4. decr. de Can. ſcrip.*

## 4. Propoſition.

*Of the newe Teſtament all bookes are Canonicall.*

Although ſome of the auncient Fathers, and Doctors, accepted not all the bookes, contained within the volume of the newe Teſtament, for Canonicall: yet in the end they were wholly taken and receiued by the common conſent of the Church of Chriſt in this world, for the very word of God, as they are at this day, almoſt in all places, where the Goſpel is preached, and profeſſed.

Howbeit we iudge them Canonicall, not ſo much becauſe learned, and godly men in the Church ſo haue, and doe receiue, and

and allowe of them; as for that the holy Spirit in our hearts doth teſtifie that they are from God: They carrie a ſacred and diuine authoritie with them; and they doe alſo agree in all pointes with the other bookes of God in the old Teſtament.

*Errors, & aduerſaries vnto this truth.*

Therefore in admitting all and euery of theſe bookes, & acknowledging them to be Canonicall, we demonſtrate our ſelues to be againſt.

Such as reiected all the newe Teſtament, as did the Iewes, & our Matthew Hamant [a].

[a] *Holinſh. chro. fol. 1299.*

Such as allowed part, but not the whole new Teſtament; and theſe were of diuers ſorts, whereof

Some allowed of the Euangeliſts, onely Matthew, as the Cerdonites [b], and Ebionites [c]; others onely Luk, as the Marcionites [d], others, onely Iohn as the Valentinians [e].

Some accepted onely the Acts of the Apoſtles, as the Tatians: others of all other bookes reiected the ſaid Actes, as the Manichies [g], and the Seuerites [h].

Some of S. Pauls epiſtles, tooke the epiſtles vnto Timothie, and Titus onely to be Canonical, as Marcion the heretike [i].

Some, as Apocryphal, refuſed the epiſtle vnto Philemon [k], others the epiſtle vnto the Hebrewes, the epiſtle of S. Iames, as Althemerus [l], others the firſt, and ſecond epiſtles of Iohn with the epiſtle of Iude, as Wigandus [m]; others the epiſtle vnto the Hebrewes, of Iames, the two laſt of Iohn, and of Iude, as Cardinall Caietane [n].

[b] *Euſeb. l. 3. c. 27.*
[c] *Iren. l. 1 c. 26.*
[d] *Iren. ibid.*
[e] *Idem l. 3. c. 11.*
[g] *Auguſt. lib. de vtil. cred.*
[h] *Euſeb.*
[i] *Iren. l. 3. c. 12.*
[k] *Theodor. arg. in epiſt. Pauli ad Tit.*
[l] *Althemer. in c. 2. epiſt. Ia.*
[m] *Wigand. Syntag. l. 5.*
[n] *See Whitak. againſt W. Reinolds. c. 7.*

Some reiected the booke of S. Iohns reuelations, or the Apocalypſe, as Heſhuſius [o]: we are alſo againſt them which allowed neither the whole newe Teſtament, nor thoſe bookes wholly, which they embraced, as the Marcionites, who defaced all thoſe places in the Goſpell after Luke, and in the epiſtles, which concerned either the diuinitie, or humanitie of our Sauiour Chriſt [p].

[o] *Lib. de 600. error. pontif.*
[p] *Iren. l. 3. c. 19.*

And laſtly are wee againſt them which receiue the whole new Teſtament, but deface and put out ſuch textes as miſlike them

them; as the Turkes who ſcrape out whatſoeuer they finde touching the paſſion of Chriſt, alleadging how it was added purpoſely by the Iewes in deriſion of Chriſtians 9.

9. *Aul. Tur. l. 2. p. 50.*

# 7. Article.

## Of the old Teſtament.

[1] *The old Teſtament is not contrary to the new. For both in the old, and newe Teſtament euerlaſting life is offered to mankinde by Chriſt, who is the onely mediatour betweene God and man, being both God, and man.*

[2] *Wherefore they are not to be heard, which faine that the old Fathers did looke onely for tranſitory promiſes.*

*Although the law giuen from God by Moſes, as touching* [3] *Ceremonies, and rites, doe not binde Chriſtian men:* [4] *nor the ciuill precepts thereof ought of neceſſitie to be receiued in any Common wealth: yet notwithſtanding* [5] *no Chriſtian man whatſoeuer is free from the obedience of the Commandements, which are called morall.*

### *The Propoſitions.*

1. The old Teſtament is not contrary to the newe.
2. The old Fathers looked for eternall happineſſe, through Chriſt, as well as for temporall bleſſings.
3. Chriſtians are not bound at all to the obſeruation of the Iudaical ceremonies.
4. The Iudiciall lawes of the Iewes are not neceſſarily to be receiued, or eſtabliſhed in any common wealth.
5. No Chriſtian man whatſoeuer is freed from the obedience of the lawe Moral.

## 1. Propoſition.

*The old Teſtament is not contrary to the new.*

### The proofe from Gods word.

THat the old Teſtament is not contrary to the newe, it may be prooued by many inuincible arguments: yet it is moſt apparent, in that our Sauiour Chriſt, very God and very man (as aboue art. 2. hath bin declared) is offered vnto mankind for his eternall ſaluation, by them both. For,

We learne that there is one and no Chriſts moe in the new [a], and we learne the ſame in the old [b].

That Chriſt is the Sonne of God, in the newe [c], we learne the ſame in the old [d].

That Chriſt is very man, in the new [e]; we learne that he ſhould be ſo from the old [f].

That Chriſt was borne at Berhelem in the newe [g], we learne that he ſhould be ſo from the old [h].

That Chriſt was borne of a virgine in the new [i], we learne that he ſhould be ſo from the old [k].

That Chriſt was honoured of wiſe men in the new [l], we learne that he ſhould be ſo, from the old [m].

That he road vpon an Aſſe vnto Ieruſalem, from the newe [n], we learne that he ſhould ſo doe, from the old [o].

That he was betraied in the new [p]: we learne that he ſhould be ſo, from the old [q].

That hee ſuffered not for his owne, but for our tranſgreſſions, in the newe [r]; we learne that he ſhould ſo doe, from the old [s].

In the newe that he roſe againe from the graue [t]; from the old, that he ſhould ſo do [u].

And in the newe, that he aſcended into heauen [x], and in the old, that he ſhould ſo doe [y],

[a] Act. 3. 25. Gal. 3. 8. 10.
[b] Gen. 22. 18.
[c] Matth. 16. 16. Act. 13 33.
[d] Pſal. 2. 7.
[e] Heb. 2. 14, 15, 16.
[f] Eſa. ii. 1. and 53. 3.
[g] Matth. 2. 1.
[h] Micah. 5. 2.
[i] Matth. 1. 23.
[k] Eſa. 7. 14.
[l] Matth. 2. 11.
[m] Eſa. 60. 6.
[n] Matth. 21. 1.
[o] Zach. 9. 9.
[p] Luke 22. 7.
[q] Zach 11. 12.
[r] Act. 8. 33. 2. Cor. 15. 3. 1. Pet. 2. 24.
[s] Eſa. 53. 5.
[t] Act. 2. 29. 31. 1. Cor. 15. 4. Matth. 12. 40.
[u] Pſal. 16. 10. Ionas 1. 17. and 2. 10.
[x] Eph. 4. 8.
[y] Pſal. 68. 18.

The

*The aduerſaries vnto this truth.*

Wee are then aduerſaries vnto all them, which reiect, as of no reckoning, the old Teſtamēt, as did both old heretikes, as Baſilides, Carpocrates, and the Manichies [a], and the newe Libertines, who ſay the old Teſtament is abrogated [b].

[a] *See afore ar. 6. prop. 2.*
[b] *Bullinger. cont. Anabap. l. 3. c. 14.*

2. Propoſition.

*The old Fathers looked for eternall happines, through Chriſt, as well as for temporall bleſſings.*

The proofe from Gods word.

The old Fathers to haue looked not onely for tranſitorie promiſes, but alſo for eternall happines, through Chriſt, the holy Scripture doth manifeſt.

S. Paul ſaith [a],

Brethren, I would not haue you ignorant, that all our Fathers were vnder the cloude, and all paſſed through the ſa; and did all eate the ſame ſpirituall meat; and did all drinke the ſame ſpirituall drinke: (for they dranke of the ſpirituall Rocke that followed them; and the Rocke was Chriſt.)

[a] 1. Cor. 10. 1. 2. 3.

By faith Noe was made heire of the righteouſneſſe which is by faith [b].

[b] Heb. 11. 7.

By faith Moſes, when he was come to age, refuſed to be called the ſonne of Pharaohs daughter, and choſe rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon; eſteeming the rebukes of Chriſt greater riches, then the treaſures of Egypt: for he had reſpect vnto the recompenſe of the reward [c] &c.

[c] *Ibid.* 24. 25. 26.

All theſe through faith obtained good report, and receiued not the promiſe; God providing a better thing for vs, that they without vs ſhould not bee made perfite [d].

[d] *Ib.* 39. 40.

Abraham reioyced to ſee my day [e]; Abraham aboue hope, beleeued vnder hope, that hee ſhould be the father of many nations [f].

[e] Ioh. 8. 56.
[f] Rom. 4. 18.

Of which ſaluation the Prophets haue inquired, and ſearched [g].

[g] 1. Pet. 1. 10.

This truth was never doubted of in the church of God, and is publikely acknowledged by ſome confeſſions[b].

[b] *Helvet. 2. c. 13. Saxon. ar. 3.*

*The adverſaries vnto this truth.*

They are not then to be heard, which thinke the Fathers, & faithfull people before Chriſt his time, hoped onely for temporall, & not for ſpirituall, & if for ſpirituall, yet not for eternall happines; as did ſu any of the Iewiſh Atheiſts [a], and Sadducis [b], and doe the Familie of Loue, which make the promiſes of happines, by temporall bleſſings to be accompliſhed in this tranſitorie life.

[a] Pſal. 53. 1.
[b] Acts 23. 18.

Hence H. N. very ſtrangely allegorizeth of the land of promiſe, when he calleth it, The good land of the vpright, and concordable life; and ſaith that, The louely being, or nature of the Loue, is the life, peace, and ioy, mentioned Rom. 14. 6. and the land of promiſe, wherein hony, and milke floweth, ſpoken of Exod. 3. a. 13. a. Deut. 8. b. This, and more a great deale to this effect hath H. N. [c]

[c] *In his booke entit. The ſpir. Land of peace, c. 18. § 10. & c. 25. § 4.*

3. Propoſition.

*Chriſtians are not bounde at all to the obſeruation of the Iudaicall ceremonies.*

The proofe from the word of God.

That neither the whole law ceremoniall of the Iewes, nor any part thereof is neceſſarily to be obſerued of vs chriſtians, the holy Scripture teacheth vs by Peters viſion [a], the Apoſtles decree [b], and by the doctrine of S. Paul [c].

[a] Act. 10. 13.
[b] Act. 15. 24. 29.
[c] Gal. 2. 3, 4. and 4. 10. 11. Eph. 2. 14, 15. Coloſſ. 2. 16. 17.

As all beleeue, ſo ſome Churches publikely acknowlege the ſame [d].

[d] *Confeſſ. Gal. ar. 23. Belg. ar. 25.*

*Errors & Adverſaries to this truth.*

In a wrong opinion therefore be they, who are of minde, either that the lawe Ceremoniall whollie is to continue, & be in vſe, or that part thereof is yet in force, and muſt be.

The former of theſe was the opinion of the falſe prophets [a], the

[a] Act. 15. 1. 2.

the *Cerinthians* [b], the Ebionites [c], and is of the Iewes, Armenians, and Familie of Loue [d]; the latter is an error of our home Sabbatarians. For say they:

The Sabboth was none of the Ceremonies, which were iustly abrogated at the comming of *Christ* [e].

When all Iewish things haue bin abrogated, onely (be their very words) the Sabboth hath continued still in the Church in his propet force, that it might appeare that it was of a nature farre differing from them [f].

Whereas all other things were so changed, that they were cleane taken away, as the Preisthood, the *Sacrafices*, and *Sacraments*, this day (meaning the *Sabboth* day) was so changed that it yet remaineth: which sheweth that though all the other were ceremoniall, and therefore, had an ende, This (Sabboth) was moral, and therefore abideth still [g].

The *Commandement* (of sanctifying euery Seuenth day, as in the Mosaicall decalogue) is naturall, morall, and perpetuall (is their doctrine [h].)

[b] *Euseb.*
[c] *Iren. l. 2. c. 26.*
[d] *H. N. euang.*
[e] *c. 13. § 4. 9.*
[f] *D. B. Sab. doctrine, 3. booke, p. 22.*
*Ibid. p. 20.*
[g] *Ibid. p. 41.*
[h] *Ibid. p. 7.*

## 4. Proposition.

*The Iudiciall Lawes of the Iewes, are not necessarily to be receiued, or established in any Common wealth.*

### The proofe from Gods word.

The truth hereof appeareth, by the Apostles decree [a]; which sheweth wherevnto onely the primitiue church necessarily was tied

[a] Act. 15. 20. 28, 29.

By the Apostles doctrine [b], which enioyneth Christians to yeeld obediēce vnto the ordinances of their lawfull gouerners, and commanders whosoeuer.

[b] Rom. 13. 1. 1. Pet. 2. 13, 14.

By the Apostles example, and namely of the blessed *S. Paul* [c], who tooke benefit, and made good vse of the Romane, and Emperiall lawes.

[c] Act. 16. 37. Act. 22. 25. &c. Act. 25. 11, 12.

*Aduersaries vnto this truth.*

This truth neither is,nor euer was oppugned by any Church. Only among our selues some thinke vs necessarily tied vnto all the Iudicials of Moses,as theBrownists(For they say,The lawes Iudiciall of Moses belong as well vnto Christians, as they did vnto the Iewes [a].

[a] *Barrowes disco.p.127.*
[b] *1.Replic.sect. 1.2.*
[c] *Anatom.of abuses,2.part. D.b.*

Others,that wee are bound, though not vnto all: yet vnto some of the Iudicialls,as holdeth T.*C.* [b],and *Philip Stubs* [c].

5. Proposition.

*No Christian man whosoeuer is freed from the obedience of the Law Morall.*

The proofe from Gods word.

Thinke not that I am come to destroy the Lawe,or the *Prophets*,I am not come to destroy them,but to fulfill them. For truly I say vnto you(saith our *Sauiour Christ*),till heauen, and earth perish,one iot,or one title of the law shall not scape,till all things be fulfilled:whosoeuer therefore shall breake one of these least commandements,and teach men so, shall be called the least in the kingdome of heauen,&c [a].

[a] Math.5.17. 18.19.

If thou wilt enter into life,keepe the commandements. &c. Thou shalt not kill,thou shalt not commit adulterie,thou shalt not steale;thou shalt not beare false witnesse; Honour thy father,and thy mother [b].

[b] Math.19.17. 18.19.

Doe wee make the lawe of none effect,through faith? God forbid, yea, we establish the Lawe [c].*Circumcision* is nothing and vncircumcision is nothing, but the keeping of the *Commandements* of God [d].The publike confessions of the Churches of God in *France* [e], and *Belgia* [f] agree with this Doctrine.

[c] Rom.3.31.
[d] 1.Cor.7.19.
[e] Art.23.
[f] Art.25.

*Errors,*

*The Errors and aduerſaries vnto this truth.*

Whereby are condemned, as moſt wicked and vnſond, the opinions

Of the Manichies, who found fault with the whole Lawe of God, as wicked, and proceeding, not from the true God, but from the Prince of darkenes [a].

Of Browniſt Glouer, whoſe opinion was, that Loue now is come in the place of the tenne commandements [b].

Of Iohannes Islebius, and his followers, the Antinonies, who will not haue Gods lawe to be preached; nor the conſciences of ſinners to be terrified, and troubled with the iudgements of God [c].

Of Baniſter (among our ſelues) who held how it is vtterly euill for the Elect, ſo much as to thinke, much leſſe to ſpeake, or heare of the feare of God (which the Law preacheth) [d].

[a] *Auguſt. cont. Fauſt. lib. 32. & 74.*

[b] *Bredwel detect. p. 119.*

[c] *Sir. Pauli meth. par. 2. de lege Dei, p. 54.*

[d] *Baniſt. error.*

# 8. Article.

*Of the three Creedes.*

[1] *The three Creedes, Nicene creede, Athanaſius creede, and that which is commonly called the Apoſtles creede, ought thoroughly to be receiued, and beleeued. For* [2] *they may be prooued by moſt certaine warrants of holy Scripture.*

*The propoſitions.*

1. The Nicen, Athanaſian, and Apoſtolicall Creedes, ought to be receiued, and beleeued.

2. The three creedes, viz. the Ni. Athan. and of the Apoſtles, may be prooued by the holy Scripture.

1. Proo.

## 1. Propoſition.

*The Nicen, Athanaſian, and Apoſtolicall Creedes, ought to be receiued, and beleeued.*

[a] *Confeſſ. Helv. 2.c.21. Gal. ar. 5. Belg. ar. 9. Saxon. ar. 2.*

THis Propoſition the Churches of God, both aunciently, and in theſe daies [a], doe acknowledge for true.

*The aduerſaries vnto this truth.*

[a] *Bar. diſco. 3. 76.*
[b] *Genebr. l. 4. p. 1158.*
[c] *Surius chron. p. 329.*

Therefore much out of the way of Godlineſſe are they, which reiect the Apoſtles Creede, A forged patcherie, as Barrowe doth [a], and Athanaſius, Sathanaſius creede, ſo did Gregorius Paulus in Polonia [b], and in the newe Arrians, and Neſtorians in Lituania [c].

My ſelfe, ſome 18. yeares agoe, heard a great learned man, whoſe name vpon an other occaſion afore is expreſſed (to whoſe acquaintance I was artificially brought) which in priuate conference betweene him, and my ſelfe, tearmed worthy Zanchius a Foole, & an Aſſe, from his booke de tribus Elohim, which refuteth the newe Arrians, againſt whoſe founders, the Creedes of Athanaſius, and Nicene were deuiſed. Him attentiuely I heard, but could neuer, ſince abide for thoſe wordes: & in deede I neuer ſawe him ſince.

## 2. Propoſition.

*The three Creedes, viz. the Ni. Athan. and of the Apoſtles, may be proued by the holy Scripture.*

### The proofe from Gods word.

[a] *Deut. 6. 4. Mal. 2. 10. 1. Cor. 8. 4. Eph. 4. 5, 6.*
[b] *Matth. 3. 17. Gal. 4. 6. 1. Ioh. 5. 7.*

Than this aſſertion nothing is more true. For the Creedes, I meane the ſe three Creedes, ſpeake firſt.

Of one and the ſame God, whom wee are to beleeue in for eſſence, but one [a], in perſons three [b], *viz.* the Father, the Crea-

tor

tor [c], the Sonne, the Redeemer [d], the holy Ghoſt, the ſanctifier [e]. Next of the people of God which we muſt thinke, and beleeue is,

The holy [f], and Catholike Church [g],

The communion of Saints [h],

Pardoned of all their ſinnes [i],

And appointed to ariſe from death [k], and to enioy eternall life, both in body and ſoule [l].

[c] Pſal. 134.3. [d] Eſa. 53.4. Rom. 5. 18. Gal. 3. 13. Eph. 2. 16. 1. Ioh. 2. 2. [e] 1. Cor. 12. 3. 2. 1. Pet. 1. 2. [f] Eph. 1. 3, 4. [g] & 2. 21. Coloſ. 1. 22. [h] Eſa. 54. 2. Pſal. 87. 4. Act. 1. 8. &c. Eph. 2. 14. Reuel. 5. 9. [i] Eph. 4. 15. 1. Cor. 10. 16. Heb. 10. 25. 1. Ioh. 1. 7. [k] Eſa. 44. 22. Matth. 18. 23. &c. Coloſ. 2. 13. [l] Ioh. 5. 28. 1. Cor. 15. Phil. 3. 21. Ioh. 6. 39. 1. Pet. 1. 4. Reuel. 21. 4.

*Aduerſaries vnto this truth.*

Therefore wee are enemies to all adverſaries of this doctrine, or any whit of the ſame in them compriſed, whether they be Atheiſts, Iewes, Sadduces, Ebionites, Tretheites, Antitrinitarains, Apollinarians, Arrians, Manichies, Neſtorians, Origenians, Turkes, Papiſts, Familiſts, Anabaptiſts, or whoſoeuer.

# 9. Article.

*Of Originall, or Birth ſinne.*

[1] *Originall ſinne ſtandeth not in the following of Adam as the Pelagians doe vainely talke), but* [2] *it is the fault, & corruption of the nature of euery man, that naturally is engendred of the offſpring of Adam, whereby man is very far gone from originall righteouſneſſe, and is inclined to euill, ſo that the fleſh luſteth againſt the ſpirit, and therefore in euery perſon, borne into the world, it deſerueth Gods wrath, and damnation.*

[3] *And this infection of nature doth remaine, yea in them that are regenerated, whereby the luſt of the fleſh, called in Greeke* φρονημα σαρκος. *Which ſome doe expound, the*

*wisedome: some the Sensuallitie, some, the affection: some the desire of the flesh, is not subiect to the law of God. And although there is no condemnation for them that beleeue, and are baptised: yet the apostle doth confesse, that* [4] *Concupiscence, and Lust hath of it selfe the nature of sinne.*

*The propositions.*

1. There is Originall sinne.
2. Originall sinne is the fault, and corruption of the nature of euery man, &c.
3. Originall sinne remaineth in God his deere children.
4. Concupiscence, euen in the regenerate, is sinne.

1. Proposition.

*There is Originall sinne.*

The proofe from Gods word.

In the holy Scripture we finde of Originall sinne, the cause, the subiect, and the effects: the cause thereof is Adams fall[a], partly by the subtill suggestions of the deuill[b], partly through his owne freewill: and the propagation of Adam his corrupted nature vnto his seede and posteritie.

[a] Rom. 5.12. 1. Cor. 15. 21. [b] Gen. 3. 4. 2. Cor. 11. 3.

Except a man be borne againe, he cannot see the kingdom of God, saith our Sauiour Christ[c]. As by one man sinne entred into the world, and death by sinne, and so death went ouer all men: forasmuch as all men haue sinned, saith S. *Paul*[d]. As new borne babes desire the sincere milke of the word, that yee may grow thereby, saith S. Peter[e]. And S. Iames[f], Of his owne will begate he vs with the word of truth, that we should be as the first fruits of his creatures. And the fore-mentioned Apostle *Paul* against[g]: You that were dead in trespasses and sinnes, &c. and were by nature the children of wrath, as wel as others. But God, which is rich in mercy, through his great loue wherewith he loued vs, euen when we were dead by sinnes, hath quickned

[c] Ioh. 3. 3. [d] 1. Pet. 2. 2. [e] Iames 1. 18. [f] Eph. 2. 1, 3, 4.

quickned vs together in Christ, &c.

The subiect thereof, is the olde man, with all his powers, minde, will, and heart. For in the minde there is darkenes, and ignorance of God, and his will [h]: and in the will and heart of man, there is concupiscence, and rebellious affections against the law of God [i].

And the effects of this Birth, or Originall sinne, are first actuall sinnes, and they both inward, as vngodly affections; and outward, as wicked lookes, prophane speech, and diuelish actions [k]; next, an euill conscience [l], which bringeth the wrath of God [m], death [n], and eternall damnation [o].

All churches of God beleeue this, and some in their publike confessions testifie so much [p].

[h] Math. 12. 34. Rom. 8. 7. 1 Cor. 2. 14. [i] Ioh. 3. 6. & 1. 19, 20. [k] Math. 5. 29. Act. 7. 39. and 15. 9. Rom. 2. 21. Iam. 1. 13, 14. [l] Math. 15. 19. Ioh. 3. 21. [m] Rom. 1. 18. Colos. 3. 5, 6.

[n] Ioh. 8. 24. Rom. 5. 12. Iam. 1. 15. [o] Rom. 5. 18. [p] *Confess. Helvet. 2. ar. 8. & 9. 8. Basil. ar. 2. Bohem. 6. 4. Gal. ar. 9. 11. Belg. ar. 15. August. ar. 1. Saxon. ar. 2.*

*The Errors, and aduersaries vnto this truth.*

Thus armed with authoritie, and forces from the word of God, and assisted with the neighbour churches, we offer battell,

1. To the Iewes [q], Carpocratians [r], and Familie of Loue [s], who flatly denie there is any originall sinne.

2. To the Papists, which say, that

Originall sinne is of all the least sinne, and lesse then any veniall sinne.

Originall sinne is onely the debt of punishment for the sinne of *Adam*, and not his fault.

Originall sinne is not properly sinne: all this hath *Ruardus Tapperus* [t].

Such as are infected onely with Originall sinne, are free from all sensible punishment [u].

3. To Florinus and Blastus, who make God the author of sinne [x].

4. To the Sabbatarians among vs, who teach, that

The life of God in *Adam* before his fall, could not continue without a Sabbath [y].

[q] Fr. Lauv. à Villa nin. de formam. S. Concion. l. 2. c. 13. [r] Clem. Alex. strom. lib. 3. [s] Display in Allens confess.

[t] Tapp. tract. de pec. Orig. [u] Th. Aquin. l. 4. dist. 16. q. 2. ar. 2. [x] Confess. Helv. 2. c. 8. ex Iren. [y] Sab. doct. 12 books, 9. 15.

The Sabboth was ordained before the fall of Adam, and that not onely to preſerue him from falling [b], but alſo that being holy and righteous ſtill, he might haue bin preſerued in the fauour of God [c]; which D. B. deliuereth in his Sabboth doctrine.

[b] *Ibid.*

[c] *Ibid. 2. booke, pag. 182.*

5. We are alſo aduerſaries to the like curiouſly affected, who enquire.

Whether it was *Gods* will, that Adam ſhould fall?

Whether *God* enforced our firſt parents to fall?

Why God ſtayed not Adam from falling? &c.

## 2. Propoſition.

*Originall ſinne is the fault, and corruption of the nature of euery man, &c.*

### The proofe from Gods word.

[a] *Confeſſ. Gal. ar. 10.*
[b] *Confeſſ. Belg. ar. 15.*
[c] Rom. 5. 12, 16. *Confeſſ. Auguſt. ar. 2. Saxon. ar. 2. VVitt. c. 4.*
[d] Rom. 3 23. and 7. 18. Eph. 2. 3.
[e] *Confeſſ. Helv. 2. c. 8. Gal. ar. 10. Bohem. c. 4. Auguſt. ar. 2. Saxon. ar. 2. VVitemb. c. 4.*

Originall ſinne is not the Imitation of Adam his diſobedience: For the Scripture ſpeaketh of no ſuch thing: neither doth Gods people ſo thinke, and ſome Churches, by their extant Confeſſions, with vs denie the ſame: as the Church in France [a], and the Lowecountries [b]: but it is, partly the Imputation of Adam his diſobedience vnto vs [c], and partly the fault, and corruption of mans nature [d], as the Churches alſo acknowledge [e].

### *The aduerſaries vnto this truth.*

Aduerſaries vnto this truth, are,

[a] *Auguſt. de pec. merit. c. 1, 2, 3.*
[b] *Diſput. in Aliens confeſſ.*
[c] *Tertull.*
[d] *Auguſtin.*
[e] *Auguſt. de haref.*

The Pelagians [a], and Familie of Loue [b], who ſay that Originall ſinne commeth not by propagation, but by Imitation.

Such as aſcribe Originall ſinne in no ſort vnto man, but either vnto God, as did the Hermogenians [c], or vnto the deuil, as did the Valentinians [c].

The Manichies, who preached that this ſinne is another, and a contrary ſubſtance within vs, and proceeded not from our corrupted nature [c].

The

The Appollinarians, who held originall ſinne to be from nature [f].

The Papiſts, who affirme that ſome perſons, and namely the virgine Mary [g], is free from this Originall ſinne ſinne.

[f] Athan. de incar. Chriſti.
[g] Concil. Trid. ſeſſ. 5. decr. de pec. Orig. Alb. Mag. c. 74. ſuper Euang. Miſſus eſt, &c. Paulus de Palatio in Matth. c. 11. p. 463.

## 3. Propoſition.

*Originall ſinne remaineth in Gods his deere children.*

### The proofe from Gods word.

I allow not that which I doe; for what I would, that doe I not; but what I hate, that doe I, ſaith S. Paul [a].

The fleſh luſteth againſt the ſpirit; and the ſpirit againſt the fleſh: ſo that yee cannot doe the ſame things that yee would [b].

Euery man is tempted, when he is drawen away by his own concupiſcence, and is entiſed [c].

Dearely beloued, I beſeech you, as ſtrangers, abſteine from fleſhly luſts, which fight againſt the ſoule [d].

Nothing is more true in the indgement of Gods people, [e].

[a] Rom. 7. 15.
[b] Gal. 5. 17.
[c] Iam. 1. 14.
[d] 1. Pet. 2. 11.
[e] Confeſſ. Helv. 1. ar. 8. & 2. c. 8. Baſil. ar. 2. Gal. ar. 12. Saxon. ar. 12.

### *The Errors, and adverſaries vnto this truth.*

We ſtand therefore in this point,

Againſt the Papiſts, who ſay that Originall ſinne was not at all, much leſſe remained in the Virgine Mary [a].

Againſt Giſelbertus, whoſe doctrine is, that Baptiſme once receiued, there is in the baptized no ſinne at al, either originall, or actuall [b].

Againſt the Familie of Loue, who affirme that the elect, and regenerate ſinne not [c].

Againſt the Carpocratians, whereof ſome boaſted themſelues to be euery way as innocent as our Sauiour Chriſt [d].

Againſt the Adamites both old [e] and newe [f], who ſaid they were in ſo good a ſtate as Adam was before his fall, therefore without originall ſinne.

Againſt the Begadores in Almaigne, affirming they were impecca-

[a] Concil. Baſil. ſeſſ. 36. Teſt. Rhem. annot. Rom. 5. 14.
[b] Giſelb. lib. altercat. Synag. & eccleſ. c. 8.
[c] H. N. document. ſent. c. 2. §. 1. c. 13. §. 5.
[d] Iren. l. 1. c. 24.
[e] Epiphan.
[f] Aeneas Sylu. hiſt. Bohem. c. 41.

impeccable, and had attained vnto the very top, and pitch of perfection, in vertue, and godlines [g].

[g] *Carcauy, summi Concil.*

## 4. Proposition.

*Concupiscence, euen in the regenerate, is sinne.*

Concupiscence in whomsoeuer, lusteth against the Spirit [a], fighteth against both the soule [b], and the lawe of the minde [c], and therefore (but that there is no condemnation to them which are in Christ Iesus [d], it bringeth death, and damnation [e].

Mortifie therefore your members, which are vpon earth (saith S. Paul [f] vnto the Colossians) fornication, vncleanes, the inordinate affection, euill concupiscence &c. for the which things sake, the wrath of God commeth on the children of disobedience.

And vnto all Christians, S. Peter, I beseech you, as strangers, abstaine from fleshly lusts [g].

To the same purpose is both the doctrine, and Confessions of Gods people [h].

[a] Gal. 5. 17.
[b] 1. Pet. 2. 11.
[c] Rom. 7. 23.
[d] Rom. 8. 1.
[e] Gal. 5. 17. vl. Iam. 1. 14, 15.
[f] Colos. 3. 5.
[g] 1. Pet. 2. 11.
[h] *Confess. Helu. 2. c. 9. Saxon. ar. 2. 10.*

*Errors, & aduersaries vnto this truth.*

Therefore wee mislike their opinions, as vnsound, which say that cocupiscece either is no sinne at all; or but a veniall sin, the former was an assertion of the *Pelagians* [a], and is of the *Papists*: that latter was one of *Glouers* errors.

*Francis*, the Monke of Colen counted concupiscence no sin, but said it was as naturall, and so no more offensiue before God, for man to lust, then for the Sunne to keepe his course.

*Petrus Lombardus* saith, that Concupiscence afore Baptisme is both a punishment, and a sinne, but after Baptisme is no sinne, but onely a punishment [b].

The Church of Rome, both teacheth that the power of lusting is not, but the vse of wicked concupiscence, is euill, and numbred amongst most greiuous sinnes [c]; and decreeth, that Concupiscence is not sinne, but proceedeth from sinne, and incli-

[a] *Confess. Aug. ar. 2.*
[b] *Lomb. l. 2. dist. 32.*
[c] *Catech. Trid. præcep. 9.*

inclineth vnto sinne [d].

Glouer, the Brownist said that the intemperate affections of the mind, issuing from Concupiscence, are but veniall sinnes [e].

[d] Concil. Trid. sess. 5. decret. de pec. Orig.

[e] Bred. detell. p. 69. 119.

## 10. Article.

### *Of Free will.*

[1] *The condition of man, after the fall of Adam is such that he cannot turne, and prepare himselfe by his owne naturall strength, and good workes,* [2] *to faith, and calling vpon God, wherefore we haue no power to doe good workes pleasant, and acceptable to God,* [3] *without the grace of God preuenting vs, that we may haue a good will, and working with vs when we haue that good will.*

### *The Propositions.*

1. Man of his owne strength, may doe outward, and euil workes, before he is regenerate.

2. Man cannot doe any worke that good is, and godly, being not yet regenerate.

3. Man may performe, and doe good workes, when he is preuented by the grace of Christ, and renued by the holy Ghost.

### 1. Proposition.

*Man of his owne strength may doe outward, and euill workes, before he is regenerate.*

#### The proofe from Gods word.

WEe denie not, that man, not yet regenerate, hath free will to doe the workes of nature, for the preseruation

on of the body, and bodily eſtate, which thing had, and haue the bruite beaſtes, and prophane Gentiles, as it is alſo well obſerued in our neighbour churches [a]. Beſides man hath free will to performe the workes of Satan, both in thinking, willing, and doing that which euill is. For the imaginations of the thoughts of mans heart are onely euill continually [b], euill, euen from his youth [c]. A truth confeſſed by our brethren [d].

[a] Confeſſ. Helv. 2. cap. 9. Aug. ar. 28. Saxon. ar. 3. 4. 7.
[b] Gen. 6. 5.
[c] Confeſſ. Helv. 2. c. 9. & 1. ar. 9. Bohem. c. 4.

*Errors, & Aduerſaries vnto this truth.*

A falſe perſwaſion is it therefore, that man hath no power to moue either his body ſo much as vnto outward things, as Laur. Valla dreamed [a], or his minde vnto ſinne, as the Manichies maintained, affirming how man is not voluntarily brought, but neceſſarily driuen vnto ſinne [b].

[a] Simon Pauli meth. par. 2. de lib. Ar.
[b] Auguſt. epiſt. 28.

2. Propoſition.

*Man cannot doe any worke that good is, and godly, beeing not as yet regenerate.*

The proſe from Gods word.

The wiſedome of the fleſh is enimitie againſt God: for it is not ſubiect to the Law of God, neither indeede can be. They that are in the fleſh cannot pleaſe God [a].

[a] Rom. 8. 7, 8.

The naturall man perceiueth not the things of the ſpirit of God; for they are fooliſhnes vnto him, neither can he know them, becauſe they are ſpiritually diſcerned [b].

No man can ſaie that Ieſus is the Lord, but by the holy Ghoſt [c].

Wee are not ſufficient of our ſelues to thinke any thing, as of our ſelues, but our ſufficiencie is from God [d].

Without mee ye can doe nothing, ſaith our Sauiour Chriſt [e].

Which is the confeſſion of the godly reformed [f].

[b] 1. Cor. 2. 14.
[c] 1. Cor. 12. 3.
[d] 2. Cor. 3. 5.
[e] Ioh. 15. 5.
[f] Confeſſ. Helv. 2. ar. 9. & 2. c. 9. Baſil. ar. 2. Bohem. c. 4. Aug. ar. 18. Belg. ar. 14.

Aduer-

*The aduersaries vnto this truth.*

Aduersaries vnto this truth are all such as hold, that naturally there is *Free* will in vs, and that vnto the best things. So thought the *Pharisies*, the Sadduceis, the *Pelagians* [a], and the Donatists [b]: and the same affirme the Anabaptists [c], and Papists. For say the *Papists*,

Man, by the force & power of nature, may loue God, aboue all things [d].

Man hath free will to performe euen spirituall and heauenly things [e].

Men beleeue not but of their owne free will [f]. It is in a mans free will to beleeue, or not to beleeue, to obey, or disobey the Gospell of truth preached [g].

The Catholike (popish) religion teacheth free will [h].

[a] *August. de per. mer. l. 3.*
[b] *Idem contra Petil. cap. 29.*
[c] *Zuing. contra Catabap.*
[d] *Gab. Biel 3. sent. dist. 37.*
[e] *Concil. Trid. sess. 6. cap. 1.*
[f] *Test. Rhem. in Matth. 20. 16.*
[g] *Ibid. annot. marg. p. 408.*
[h] *Hills quart. 13. rect.*

3. Proposition.

*Man may performe, and doe good workes, when hee is preuented by the grace of Christ, and renued by the holy Ghost.*

The proofe from Gods word.

In a man preuented by the grace of Christ, and regenerate by the holy Spirit, both the vnderstanding is enlightened, so that he knoweth the secrets and will of God; and the minde and the minde is altogether changed, and bodie enabled to doe good workes.

To this purpose the *Scriptures* are plentifull.

I will put my lawe in their inward parts, and write it in their hearts [a].

[a] Ieerem. 31. 33.

No man knoweth the *Father*, but the Son, and he to whome the Sonne will reuele him [b].

[b] Matth. 11. 27. Luke 10. 22.

Blessed art thou, *Simon*, the sonne of Ionas, for flesh and blood hath not reuealed it vnto thee, but my *Father*, which is in heauen [c].

[c] Matth. 16. 17.

No man can say that Iesus is the Lord, but by the holy

d 1. Cor. 12. 3. Ghoſt [d].

To one is giuen by the ſpirit, the word of wiſedome; and to another the word of knowledge, by the ſame ſpirit, and to another faith, by the ſame ſpirit; and to another the gifts of healing, by the ſame ſpirit; and to another the operations of great workes; and to another prophecie; and to another, the diſcerning of ſpirits; and to another, diuerſities of tongues, and to another, the interpretation of tongues &c. [e].

e 1. Cor. 12. 8.
f Act. 15. 9.
g Phil. 2. 13.
h Rom. 8. 26.

God he purifieth mans hearts, [f] worketh in vs both the will, and the deed [g]; the ſpirit helpeth our infirmities; for we know not what to pray as wee ought, &c [h]. Such were ſome of you, but yee are waſhed, but yee are ſanctified, but ye are iuſtified in the name of the Lord Ieſus, and by the ſpirit of our God [i].

i 1. Cor. 6. 11.
k Phil. 1. 29.
l Confeſſ. Helv. 2. cap. 9. Aug. art. 8. Bohem. c. 4. Saxon. art. 4.

Vnto you it is giuen for Chriſt, that not onely yee ſhould beleeue in him, but alſo ſuffer for his ſake [k].

And this doe the Churches of God beleeue, and confeſſe [l].

## II. Article.

### Of the iuſtification of man.

*VVe are accounted righteous before God, only for [1] the merit of our Lord, and Sauiour Ieſus Chriſt [2] by faith, and [3] not for our owne workes, or deſeruings.*

*VVherefore that we are iuſtified by Faith onely is a moſt wholeſome doctrine, and very full of comfort, &c.*

*The propoſition.*

1. Onely for the merit our Lord and Sauiour Chriſt
2. Onely by Faith
3. Not for our owne workes, or deſeruings

} are we accounted righteous before God.

1. Prop.

11. Proposition.

*Only for the merit of our Lord, and Saviour Christ, we are accounted righteous before God.*

The proofe from the word of God.

BY Christ his blood onely wee are cleansed.

Hee is the Lambe of God, which taketh away the sinne of the world [a].

[a] Ioh. 1. 29.

Wee are iustified freely by his grace, through the redemption that is in Christ Iesus [b].

[b] Rom. 3. 24.

Wee are bought with a price [c], euen with the pretious blood of Christ, the lambe vndefiled and without spot [d]; which cleanseth vs from all sinne [e].

[c] 1 Cor. 6. 20. [d] 1. Pet. 1. 19. [e] 1. Ioh. 1. 7.

By his onely righteousnes, wee are iustified.

By the obedience of one *many* be made righteous [f].

[f] Rom. 5. 19.

*Christ* is the ende of the Lawe for righteousnesse vnto euery one that beleeueth [g]. He of God is made vnto vs wisdome, and righteousnesse, and sanctification, and redemption [h]; and wee are made the righteousnes of *God* in him [i]. And therefore from heauen we looke for the Sauiour, euen the Lord Iesus Christ [k].

[g] *Ibid.* 10. 4. [h] 1. Cor. 1. 30. [i] 2. Cor. 5. 21. [k] Philip. 3. 20.

And this is the faith, and *Confession* of all Churches reformed [l].

[l] *Confess. Helv. 2. cap. 15. Bohem. 6. 6. Gal. ar. 22. Belg. ar. 22. Augustl. ar. 4. Wittemb. ar. 5. Succa. c. 3.*

*Errors & Aduersaries to this truth.*

This truth is neither beleeued, nor acknowledged

Of the Atheists, who are neither perswaded of the life to come, nor vnderstand the mysteries of mans saluation through the merits of Christ.

Nor of the *Pharisees*, and their followers, who thinke that by ciuill, and externall righteousnes we are iustified before God [a].

[a] Mach. 5. 20.

Nor of Matthewe Hunnot, who held that man is iustified by Gods meere mercie without respect vnto the merits of Christ [b].

[b] Holinsh. chron. fol. 1299.

Christ.

Nor of Galeotus Martius, which was of opinion, that all nations, and persons whosoeuer liuing according to the rules of nature, should be saued, and inherit euerlasting happines [c].

[c] P. Iouius eleg. doct. vir. p. 97.

Nor of the Turkes, who think that so many as either goe on pilgrimage vnto Mecha, or doe kisse the sepulchre of Mahomet, are iustified before God, and thereby doe obtaine remission of their sinnes [d].

[d] Lonic. Tur. hist. Com. 1. l. 2. par. 2. c. 14. 15. 28.

Nor of the Familie of *Loue*: who teach by the shedding of Christ his blood, is meant the spreading of the *Spirit* in our heartes [e].

[e] *Display, in Allens confess.*

Nor of the Papists, whose doctrine is, that

1. Though Christ hath suffered for all men in generall: yet not onely each man must suffer for his owne part in particular [f]: but also that the workes of one man may satisfie for another [g].

[f] Test. Rhem. an. Rom. 8. 17.
[g] Ibid. an. Col. 1. 24.

2. They teach next, that sinnes veniall are done away, and purged by prayer, Almes-deedes, by the worthy receiuing of the blessed *Sacrament* of the Altar, by taking of holy water; knocking vpon the breast with holy meditation, the *Bishops* blessing, and such like [h], by holy water, and such ceremonies [i], sacred ceremonies [k], as

[h] Vaux catech. c. 4.
[i] Test. Rhem. an. Iob. 13. 10.
[k] Test. Rhem. an. mar. Lat. 238.

*Confiteor, tundo, conspergor, contritor, oro,*
*Signor, do, dono, per hæc venialia pono:* that is:
I am confest vnto the preist,
I knock mine heart and breast with fist;
With holy water I am besprent,
And with contrition all yrent;
I pray to God, and heauenly host,
I crosse my forehead at euery post;
I eate my Sauiour in the bread;
I deale my deale when I am dead.
And doing so, I know I may,
My veniall sinnes soone put away.

And sinnes mortall, not by the merits of Christ onely, but many waies besides are clensed, thinke the said Papists, as By the merits of dead Saints, namely of S. Mary the virgine:

*Therefore*

*Threnosa compassio dulcissima Dei Matris*
*Perduc nos ad gaudia summi Dei Patris.*

The pitifull compassion of Gods best pleasing mother,
Bring vs to the joyes of God the soueraigne father.

[1] And of Thomas Becket,

*Tu per Thomæ sanguinem, quem pro te fudit,*
*Fac nos Christe scandere, quo Thomas ascendit.*

By the Blood of Thomas, which he for thee expended,
Make vs Christ, to climbe vp, where Thomas ascended.

By Agnos Dei's, whereof they say:

*Peccatum frangit, ut Christi sanguis & agnus.*

It breaketh sinn, and doeth good, euen
As well as Christ his precious blood [m].

[1] *Horum B. Virg. S. Mar. secundum vsum Sarum.*

[m] *Cerem. lib. 2. cap. 7.*

By reading certaine parcels of Scripture [n], according to their vulgars.

*Per Euangelica dicta,*
*Deleantur nostra delicta* [o].

Through the sayings and wordes, euangelicall,
Our sinnes blot out and vices all.

[n] *Breuiar. secundum Sarum.*

[o] *Breuiar. secundum Sarum.*

## 2. Proposition.

*Onely by Faith are we accounted righteous before God.*

### The proofe from Gods word.

Onely beleeue [a], all that beleeue in Christ, shall receiue remission of sinnes [b]: so all things, from which ye could not be iustified by the law of Moses, by Christ euery one that beleeueth is iustified [c].

[a] Mark. 5. 36.
[b] Act. 10. 43.
[c] Act. 13. 39.

The Gospel is the power of God vnto saluation to euery one that beleeueth [d].

[d] Rom. 1. 16.

To him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is counted for righteousnesse [e], Christ is the ende of the law for righteousnesse, to euery one that beleeueth [f].

[e] Rom. 4. 5.
[f] Rom. 10. 4.

Knowe that a man is not iustified by the workes of the law,

but by the faith of Iesus Christ, &c. [e]

God would iustifie the Gentiles through faith, &c. [f] They which be of faith, are blessed with faithfull Abraham [g].

By grace are ye saued, through faith, and that not of your selues [h].

Yea, doubtlesse I thinke all things [i] but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be dounge, that I might winne Christ, and might be founde in him, not hauing mine owne righteousnesse, which is of the Lawe, but that which is through the faith of Christ, euen the righteousnesse which is of God through faith [k].

The Churches of Christ by their publike confessions giue testimonie vnto this truth [l].

*The Errors, and aduersaries vnto this truth.*

Partakers of the prophet, and sweetens of this doctrine are, not they which be altogether ignorant of this mysterie [m].

Nor they who knowe the same, but applie it not to their owne soules, and consciences, but altogether despise the same, as did Pilate, in condemning Christ [n]; Herod, in killing Iames [o]; Agrippa, in not defending Paul [p]; the Iewes in persecuting the Apostles: and doe the Deuills [q], and many vngodly persons, Tyrans, false Christians, and Apostates.

Nor they which teach not a sure confidence in Iesus Christ, but an historicall knowledge of him, as the Papists [r].

Nor they which hold that all and euery man is to remaine doubtfull, whether he shall be saued or no, as doe the same Papists [s].

Nor they which teach that man is iustified,

Either by workes, without faith, as did the false Apostles in Asia [t], and do the Turkes, and Anabaptists [u].

Or by faith, and workes, as both the Pseudapostles at Hierusalem [x], the Ebionites [y], and the Papists [z], with the Russians [a].

Or neither by faith, nor workes, as they which condemne both

[e] Gal. 2. 16.
[f] Gal. 3. 8, 9.
[g] Eph. 2. 8.
[h] Phil. 3. 8, 9.
[i] Confess. Helv. 2. cap. 16. Basil. ar. 8. Bohem. c. 6, 7. Gal. ar. 20. Belg. ar. 22. August. ar. 4. Saxon. ar. 3. 8. VVittemb. ar. 4. Suev. cap. 3.
[k] Matth. 27. 24.
[l] Act. 12. 1.
[m] Act. 26. 26.
[n] Iam. 2. 19.
[o] Canis. catech. c. 1. Vaux catec. c. 1. Test. Rhem. an. Rom. 4. 14. 1. Tim. 3. 15.
[p] Conci. Trid. sess. 6. cap. 9. Test. Rhem. an. Rom. 5. 1. 2. Tim. 1.
[q] Bale myst. of iniquit. p. 53.
[r] Act. 15. 1.
[s] Euseb. l. 3. c. 24.
[t] Test. Rhem. an. Luke. 7. mar. Luk. 10. 28. Iob. 3. 18. Iames 2. 24.
[u] Russie Comm. vveale. cap. 23.

both faith in Christ Iesus, and good workes too, hoping yet to be saued, as they carnally secure worldlings.

Neither shall they be partakers of the sweetnes of this truth, which say that for Christians to trust onely by Christ his passion, or by Faith onely to be saued, is a breach of the first commandement, as Vaus [n], is the doctrine of Deuills, as Friar Lawrence a Villanicentia [o], and the doctrine of Simon Magus, as do the Rhemists [p].

Nor they finally which maintaine how the truly righteous apprehend not Christ by Faith, but haue him, and his righteousnesse essentially, and inherent within them, which is an error of the Catharists [q], Papists [r], Osiandrians [s], and Familie of Loue [t].

[n] *Catech. c. 9.* [o] *De fermis. S. cou. mar. lib. 4. tit.* [p] *Tell. Rhem. an. Act. 3. 18.* [q] *Iudic. cap. 2. vol. 8. c. 2 hæres.* [r] *Conci. Trid. sess. 6. c. 16.* [s] *Calvin. aduer. Osiand. artic. fol. 305. Hist. de vera iust. 1.* [t] *Diffi. pour. Adens confess.*

3. Proposition.

*Wee are accounted righteous before God, not for our owne workes, or deseruings.*

The proofe from Gods word.

Besides what hath bin said, that workes haue no place, nor portion at the matter of our iustification, it is euident in the holy scripture, where we finde, that

All men be sinners, and destitute of the glorie of God. And therefore that no man can be iustified by his owne workes [a].

Eternall life commeth vnto vs, not by desert, but partly of promise [b], partly of gift [c].

The iust shall liue by faith, and the Law is not of faith [d].

Moreouer, as the godly in old time were; so Christians in these daies, are, and shall be iustified. But the godly were iustified, not for any good workes, or worthinesse of their owne, so iustified was Abraham [e], the Iewes [f], the Samaritans [g], Paul [h], the Eunuch [i], the Iailor [k], and the Ephesians [l].

All Churches reformed with a sweete consent applaude & confesse this doctrine [m].

[a] Psal. 14. 2, 3. Psal 53. 2. and 51. 4. Rom. 5. 12. [b] Act. 2. 30. Act. 3. 25. Act. 13. 32. 2. Tim. 1. 1. [c] Ioh. 17. 2. Rom. 6. 23. 1. Ioh. 5. 11. Reuel. 2. 10. [d] Gal. 3. 11, 12. [e] Rom. 4. 2, Gal. 3. 6. Heb. 11. 17. [f] Act. 2. 44. &c. [g] Act. 8. 12. [h] 1. Tim. 1. 14, 16. Act. 22. 16. Phil. 3. 6. 9. [i] Act. 8. 36. [k] Act. 16. 31. &c. [l] Eph. 1. 4, 5, &c. [m] *Confess. Helvet. 2. c. 16. Basil. 2. Bohem. c. 5. Gal. 2. 22. Belg. 2. 24. August. 2. 6. 16.*

The

*The Errors and aduersaries vnto this truth.*

Aduersaries hereunto are,

The *Pharisies*, who thought men were iustified by externall righteousnesse, morall [a], and ceremoniall [b].

The false Apostles in Asia [c], and at Ierusalem [d].

The *Pharisaicall Papists*, who against the iustification by faith alone doe houlde iustification by merits, and that of Congruitie, dignitie, condignitie [e].

The said *Papists* teach besides, that life eternall is due vnto vs of debt, because wee deserue it by our good workes [f].

They teach finally that by good workes our sinnes are purged [g].

[a] Mat. 5. 21. &c.
[b] Matth. 23. 2.
[c] 2. Tim. 2.
[d] Act. 15. 2.
[e] *Gab. Biel. l. 2. dist. 27. q. 1.*
[f] *Concil. Trid. sess. 6. can. 32.*
[g] *Petrus a Soto asser. cath. de bonis oper.*

# 12. Article.

## Of good workes.

*Albeit that good workes, which are the fruits of faith, and follow after iustification, cannot put away our sinnes, & endure the seuerity of Gods iudgement: yet are they pleasing, and acceptable to God in Christ, and doe spring out necessarily of a true, & liuely Faith, insomuch that by them a liuely Faith may be as euidently knowne as a tree discerned by the fruite.*

*The propositions.*

1. Good workes doe please God.
2. No worke is good except it spring from Faith.
3. Good workes are the outward signes of the inward Beleefe.

### 1. Proposition.

Good

*Good workes doe please God.*

The proofe from Gods word.

THough God accepteth not man for his workes, but for his deere sonnes sake: yet that good workes, after man his iustification doe please God, it is a cleere truth euery where to be read in the holy Scripture. For

God hath commanded them to be done [a], and requireth righteousnesse, not onely outward of the body [b], but also inward of the mind [c], and hath appointed for the vertuous and godly, rewardes both in this life [d], and in the world to come [e], and to the wicked, punishments, spirituall [f], corporall [g], and of bodie, and soule, eternall in the pit of hell [h].

And this is beleeued and acknowledged by the Churches [i]. Act. 24. 16.

[a] Math. 5. 16. Ioh. 15. 12. Phil. 2. 14. &c. 1. Thess. 4. 3. &c. 2. Tim. 2. 19. [b] Iames 2. [c] Math. 5. 22. 28

[d] Math 5. 5. Mark. 10. 29, 30. 1. Tim. 4. 8. [e] Math. 7. 21. and 10. 32. Luke 14. 13, 14. Rom. 2. 10. [f] Esa. 59. 1, 2. Ioh. 9. 31. 1. Ioh. 3. 21. [g] Deut. 28. 15. &c. Ier. 5. 25. Rom. 13. 2. [h] Math. 10. 33. Math. 21. 41. &c. 1. Cor. 6. 9, 10. Heb. 12. 14. &c. 25. Reuel. 21. 8. [i] *Confess. Helvet. 2. c. 16. Basil. ar. 8. Bohem. c. 7. Gal. ar. 7. Belg. ar. 24. August. ar. 6. & 26. Saxon. ar. 3. 5. 6. Wurtemb. 7. Suevica, c. 4.*

*The Errors, and adversaries vnto this truth.*

This truth is oppugned by adversaries of diuers kindes. For

Some hold, that seeing man is iustified by Faith, he may liue as he listeth: as the Libertines.

Some thinke, that to attend vpon vertue, and to practise good workes is a yoake too heavie, and intollerable; as the Simonians [a].

Some vtterly cast of all grace, vertue, and godlines, as did the Basilidians [b], the Aetians [c], the Circumcellians [d], and doe the Macchiuilians, and Atheists. Some permit, though not all manner, yet some sinnes: so allowed was both whordome, and vncleane pollutions, by the Carpocratians [e], and Valentinians, [f], and is of the Iesuits, [g], and Papists [h], and periurie in the time of persecution, by the Basilidians [i], Helchesaites [k], Priscillianists [l], Henricians [m], and Familie of Loue [n]; and violaters of promise, yea and oaths made vnto heretikes [o]; as they call them:

[a] Irenæus, Theodor. [b] Iren. l. 2. c. 23. [c] Epiph. l. 3. [d] August. contr. Pet. l. 2. c. 24. [e] Cl. Alex. str. l. 3. Epiphan. [f] Theodor. [g] Spar. disco. p. 13. [h] Constitut. Othonis de concub. Cler. rem. 2. addit. [i] Philast. Iren. [k] Euseb. l. 6. c. 38. [l] August. [m] D. Bernard. sup. Cant. ser. 65. [n] Display, H. 3. b [o] Concil. Const. sess. 19. & Cochlæus hist. Huss. l. 2. p. 74.

Some (as the Turkiſh preiſts called Sciti, and Chagi) take it to be no ſinne, but a worke meritorious, by lies, ſwearing, yea forſwearing, to damnifie Chriſtians what they can P. Much like vnto theſe are the aequinocating Ieſuits, in deluding, and deceiuing Proteſtant Princes, & their officers, by their doubtfull ſpeeches, euen when they are ſworne to anſwer plainely, and truly by their lawfull magiſtrates.

P Pol. of the Turk. Emp. c. 24.

Some ſuppoſe that God is pleaſed with lip ſeruice onely, & outward righteouſneſſe; as the hypocriticall Phariſies, or Phariſaicall hypocrites q.

q Mat. 7. & 23.

## 2. Propoſition.

*No worke is good except it ſpring from faith.*

### The proofe from Gods word.

All which man doth is not pleaſing vnto God, but that onely which proceedeth from a true faith in Ieſus Chriſt: ſo ſaith God in his word.

They that are in the fleſh cannot pleaſe God a.

a Rom. 8.8.

In Ieſus Chriſt neither Circumciſion auaileth any thing, neither vncircumciſion, but faith which worketh by loue b.

b Gal. 5.6.

Vnto the pure are all things pure, but vnto them that are defiled, and vnbeleeuing is nothing pure c.

c Tit. 1.15.

Without faith it is impoſſible to pleaſe God d.

d Heb. 11.6.

And although the workes of the Beleeuing doe pleaſe God: yet are they not ſo perfect that they can ſatisfie the Iuſtice of God. Therefore our Sauiour Chriſt paſſy forgiue vs our debts e, ſay, wee are vnprofitable ſeruants f: and S. Paul,

e Math. 6.12.
f Luk. 17.10.

Wee know that he that is ſpirituall doth diſcerne all things g.

g Rom. 7.14.

Wee, which haue the firſt fruits of the ſpirit, euen wee doe ſigh in our ſelues, &c. and haue infirmities h.

h Rom. 8.23.

Ye cannot doe the ſame thing that ye would i.

i Gal. 5.17.

Which is the faith, and confeſſion of the Churches k.

k Confeſſ. Helu. 2. cap. 16. Basil. 2. Bohem. 6. 7. Gal. 17. 22. Belg. 27. 29. Angust. 21. 28. Saxon. 17. 9. 8. 9. 6. Wittemb. 6. 7. Suev. 6. 9.

Errors,

*Errors, & aduerſaries vnto this truth.*

Therefore wee miſlike, and condemne the opinions, of the Valentinians, and *Papiſts*.

The Valentinians ſay, that pleaſe God doe Spirituall men (which are themſelues onely), not by Faith, but onely by their knowledge of diuine myſteries; and Naturall men do pleaſe him by their bodily labour, and vpright dealing [a].

[a] *Iren. l. 1. c. 1.*

The ſaid Valentinians fained three ſorts, or degrees of men, the firſt ſpirituall, who through bare knowledge, the next Naturall, who by labour, and true dealing ſhall be ſaued; the third they call Materiall, mē vtterly vncapable of diuine knowledge, and religious ſpeculations, who muſt periſh both in ſoule and body [b].

[b] *Epiphan.*

The *Papiſts* teach that

They onely are not good workes, which *God* commandeth, but they alſo which be either voluntarily done of our ſelues, or enioyned vs by preiſts [c].

[c] *Tapp. f. 308.*

They are good workes, and acceptable before God, which are done without faith [d].

[d] *Andrad. de fide, lib. 3.*

Workes of themſelues, without reſpect vnto Chriſt, pleaſe God [e].

[e] *Tapp. p. 189.*

Men perfectly may keepe the Lawes of God [f], in which error alſo be the Anabaptiſts [g], and *Familie* of Loue [h].

[f] *Tapp. ibid.*
[g] *Bulling. cont. Anabap. l. 4. c. 3.*
[h] *Diſplay. l. 6. c.*

## 3. Propoſition.

*Good workes are the outward ſignes of the inward Beleefe.*

### The proofe from Gods word.

Many are the reaſons, why good workes are to be done, in part cited afore pag. 49. yet not the leaſt cauſe is, that men may be knowne what they are. For the Scripture ſaith, and ſheweth, that thereby are knowne, the good trees, from the bad [a], the wheate, from the chaffe [b], the true diſciples, from the falſe [c]; the ſonnes

[a] *Matth. 7. 18.*
[b] *Matth. 3. 12.*
[c] *Joh. 13. 35.*

sonnes of God, from the children of Satan [d], the regenerate, from the vnbeleeuers [e].

[d] Luk. 6. 36. Eph. 1. 1. 1. Ioh. 3. 10.

Hereunto the Saints, and Churches doe subscribe [f].

[f] Iam. 2. 18. 1. Pet. 1. 17. Eph. 4. 17. Confess. Helvet. 2. c. 16. Basil. 2. 8. Bohem. c. 7. Gal. 2. 22. Belg. 2. 24. Saxon. 2. 3. Wittemb. 1. 7. Suevica, c. 4.

*Errors, & aduersaries vnto this truth.*

The faithfull shewe their workes, yet neither to haue them seene of men, as did the hypocriticall Pharisees [a], nor therby to merit heauen, as doe the Pharisaicall Papists, whose doctrine is, that

[a] Math. 6. & 7.

Good workes are meritorious [b].

[b] Test. Rhem. in Rom. 2. 6. 1. Cor. 3. 8. 2. Cor. 5. 10. Heb. 6. 10. Iam. 2. 22.

Good workes (as Contrition, Confession, and satisfaction done in penance) not onely do merit, but are besides a Sacrament for to attaine reconciliation with God, and forgiuenes of sinnes [c].

[c] Concil. Trid. sess. 4. c. 3.

Life eternall is due vnto good workes by the iustice of God [d].

[d] Concil. Trid. sess. 6. can. 32.

## 13. Article.

*Of workes before Iustification.*

*Workes done before the grace of Christ, and the inspiration of his Spirit, [1] are not pleasant to God, forasmuch as they spring not of Faith in Iesus Christ, [2] neither doe they make men meete to receiue grace, or (as the schoole authors say) deserue grace of congruitie: yea rather [3] for that they are not done as God hath willed, and commanded them to be done, we doubt not but they haue the nature of sinne.*

*The Propositions.*

1. Workes done before iustification please not God.

2. Workes

2. Workes done before iuſtification deſerue not grace of congruitie.

3. Workes done before iuſtification haue the nature of ſinne.

## 1. Propoſition.

*Workes done before Iuſtification pleaſe not God.*

### The proſe from Gods word.

BEfore men doe pleaſe God, nothing that they doe can pleaſe him. But men pleaſe not God being not renued, and iuſtified by the Spirit. For before men be regenerate, they are not grapes, but thornes; nor figs, but thiſtles [a]; not good, but euill trees [b]; not liuely, but dead bowes [c]; not engraffed, but wild oliues [d]; not friends, but enemies [e]; not the ſonnes of God, but the children of wrath [f], which bring forth no good fruit. As the Churches alſo acknowledge [g].

[a] Matth. 7. 16.
[b] Matth. 12. 33. Luke 6. 43.
[c] Ioh. 15. 4.
[d] Rom. 11. 17, 23.
[e] Rom. 5. 10.
[f] Eph. 2. 3.
[g] *Confeſſ. Helv. 2. cap. 15. Aug. ar. 20.*

### *Errors Aduerſaries vnto this truth.*

Hereby the vanitie of them is perceiued, which thinke before mans iuſtification his deedes doe pleaſe God, ſuch are the Papiſts, and were the Baſilideans.

The Papiſts teach, that

Workes done without faith, doe pleaſe God [a].

Good works, not in reſpect of Chriſt onely, but in themſelues conſidered, pleaſe God [b].

[a] *Andrad. de Fide, lib. 3.*
[b] *Tapp. p. 389.*

The Baſilidians placed the doers of ciuill, and philoſophical righteouſnes, performed without faith in Chriſt, in the very heauens [c].

[c] *Clem. Alex. ſtrom. lib. 2.*

## 2. Propoſition.

*Workes done before Iuſtification deſerue not grace of congruitie.*

The vnregenerate, not yet iustified, haue nothing in them to moue God to be gratious vnto them; and being, as they are, old [a], not newe creatures; enemies [b], not fauourers of Godlines; The children of wrath [c], not of God; sinners [d], not vertuously bent; Infidels [e], and not beleeuers, of congruitie deserue no grace at Gods hands: which is the faith too, and confession of other Churches [f].

[a] Eph. 4. 22.
[b] Rom. 8. 10.
[c] Eph. 2. 2.
[d] Rom. 5. 8.
[e] Tit. 1. 15.
[f] *Confess. Helv. 2. c. 16. Bohem. c. 7. Belg. ar. 23. August. ar. 4. 20 Saxon. ar. 3. & 8. Vvitt. ar. 5.*

*Errors and Aduersaries vnto this truth.*

This ouerthroweth the Popish assertions, concerning merits of congruitie [a]; and that by good workes man is iustified before God, and made heire of eternall life [b].

As euill workes deserue hell fire: so eternall happines is deserued by good workes [c].

[a] *Test. Rhem. an. Act. 10. 2.*
[b] *Concil. Trid. sess. 6. c. 10.*
[c] *Andrad. de Fide, lib. 6.*

3. Proposition.

*Workes done before iustification, haue the nature of sinne.*

The proofe from the word of God.

Whatsoeuer men doe, not yet iustified before God, it is sinne: For of such persons, the best workes which they, euen their Fasting [a], praying, [b], almes-deedes [c], sacrificing vnto God [d], prophecying, and working of miracles, euen in the name of Christ [e], yea all their actions whatsoeuer [f], are abhominable before God.

[a] Wherefore haue we fasted, and thou seest it not? we haue punished our selues, and thou regardest it not. Esa. 58. 3. Did you fast vnto me? Zach. 7. 5.
[b] They haue their reward. Matth. 6. 16.
[b] He that turneth away his eare from hearing the Law, euen his prayer shall be abominable. Prou. 28. 9. When thou prayest, be not as the hypocrites, &c. they haue their reward Matth 6. 5.
[c] Take heede that ye giue not your almes before men, &c. they haue their reward. Matth. 6, 1, 2.
[d] Will I eate the flesh of Bulls? or drink the blood of goates? Ps 50. 13. Bring me no more oblations in vain: incense is an abomination vnto me, &c. Esa. 1. 13. He that killeth a bullocke, is as if he slue a man: hee that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembreth incense, as if he blessed an idol. Esa. 66. 3.
[e] Lord, Lord, haue we not by thy Name prophecied? and by thy Name cast out diuills? and by thy Name done many great workes? Then will I professe to them, I neuer knew you: depart

depart from me, ye that worke iniquitie. Matth. 7. 22, 23. Whatsoeuer is not of faith, is sinne. Rom. 14. 23. Vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their mindes, and consciences are defiled. Tit. 1. 15. Without faith it is vnpossible to please God. Heb. 11. 6. *Confess. Hel. 2. c. 15. & 16. Bohe. c. 7. Belg. ar. 23. August. ar. 4. 26. Sax. 9. ar. 3. & 8. Wittemb. ar. 5.*

*The aduersaries vnto this truth.*

Erred therefore hath the Councell of Trent, in pronouncing them accursed, which hold that all workes of men whatsoeuer done before his iustification, are sinne [a].

[a] *Concil. Trid. sess. 6. can. 7.*

# 14. Article.

## Of workes of Supererogation.

*Voluntary workes [1] besides, ouer and about Gods commandements, which they call workes of Supererogation, cannot be taught without arrogancie, and impietie. [2] For by them men doe declare that they doe not only render vnto God as much as they are bound to doe, but that they doe more for his sake then of bounden dutie is required: whereas Christ saith plainely, when ye haue done all that are commanded to you, say, we be vnprofitable seruants.*

*The propositions.*

1. Workes of Supererogation cannot be taught without arrogancie, and impietie.

2. Workes of Supererogation, are the fulfilling of godlines, and true religion.

1. Proposition.

Workes of Supererogation cannot be taught without arrogancie, and

*and impietie.*

### The proofe from Gods word.

VVOrkes of Supererogation (which are voluntary workes, beſides, ouer, and aboue the commandements of God) are often condemned in the holy Scripture, where wee are commanded to walke, not after the lawes of men, but according to the Statutes of God [a]; and to heare, not what man ſpeaketh, but what Chriſt doth ſay [b]: & he, teaching the dutie of chriſtians, ſetteth before them, as their rule, and direction, the lawe, and word of God [c], and more then that hee doth neither vrge, nor require.

[a] Ioſh. 1. 7. Ezek. 20. 19.
[b] Mark. 9. 7.
[c] Matth. 5. 19.

And againſt mans Iniunctions.

They worſhip mee in vaine (ſaith hee) who for doctrine teach the commandements of men [d].

[d] Mark. 7. 7.

Teach them to obſerue all things whatſoeuer I haue commanded you [e].

[e] Matth. 28. 20.

My ſheepe here my voice, and know not the voice of ſtrangers [f].

[f] Ioh. 10. 25.

Which doctrine, ordinances, & workes whatſoeuer (beſides, ouer, and aboue that which God hath reuealed, and impoſed, is called of the Apoſtle, ſometimes ordinances of the world [g], voluntarie religion [h] ſometime the doctrine of Deuills [i], and curſed [k]: And the ſame is condemned in all Churches reformed, after the word of God [l].

[g] Coloſſ. 2. 20.
[h] *Ibid.* 23.
[i] 1. Tim. 4. 1.
[k] Gal. 1. 8.
[l] *Confeſſ. Helv.* 2. *c.* 16. *Auguſt. ar.* 20. *Baſil. ar.* 10. *Gal. ar.* 24. *Belg. ar.* 12. *Sax. ar.* 3. 17.

### *The Errors, and aduerſaries vnto this truth.*

Therefore both arrogant, and vngodly be the Papiſts, which teach, and ſpeak in the commendation of ſuch workes, and namely *Petrus a Soto* [a], the Rhemiſtes [b]; yea and the Coūcell of Trent [c].

[a] *In his Aſſer. catholic. fidei.*
[b] *Annot. marg. Luk.* 10. 35. 1. *Cor.* 9. 23. 2. *Cor.* 8. 14.
[c] *Concil. Trid. ſeſſ.* 6. *c.* 20.

## 2. Propoſition.

*Workes of ſupererogation are the ſubuerſion of godlineſſe, and true reli-*

*religion.*

The proofe from Gods word.

Where the workes of Supererogation are taught, and in regard, the Law of God there is broken, against the will of Christ [a], that mens traditions may be obserued [b].

[a] Matth. 5. 19.
[b] Marke 7. 7.

The holy Scripture must be contemned, not as sufficient enough to bring men vnto the knowledge of saluation, which S. Paul saith is able to instruct in righteousnesse, that the man of God may be absolute, being made perfect vnto all good workes [c].

[c] 2. Tim. 3. 16, 17.

God, who is onely wise [d], is made vnwise, in not prescribing so necessarie workes.

[d] 1. Tim. 1. 17.

Faith, and other spirituall, & most special virtues are brought into oblivion.

Perfection is imputed not vnto Faith in Iesus Christ, but vnto workes: and which is most detestable, vnto the workes too, not commanded but forbidden of God, ordained by men.

The Lawe of God is thought to be throughly satisfied; and moe duties performed then man needed to haue done. The same thinke our brethren of these workes [e].

[e] *Confess. Helv. 2. &c. as in the former prop.*

*The aduersaries vnto this truth.*

Contrariwise the Papists of supererogatorie workes: they doe merit (say they) remission of sinnes, [a] and that not for the doers of them onely, but for others besides [a].

[a] *Test. Rhem. in 2. Cor. 8. 14.*

They are tokens of the forgiuenes of sinnes, so well as Baptisme; yea deliuer from the wrath of God, so well as Christ [b].

[b] *Confess. Aug. ar. 20.*

Are greater, and more holy, then are the workes commanded in the Decalogue, or Law morall [c].

[c] *Pet. à Soto assert. Cath. de Legi.*

And so preferring their owne works, and inuentions before God his Law, Sacraments, and the blood of Christ, both ought this doctrine of workes supererogatorie to be counted the doctrine of Deuills, and the maintainers thereof taken for the subuerters of godlines, and true religion.

# 15. Article.

## Of Christ alone without sinne.

*Christ in the truth of our nature was made like unto vs in all things, sinne onely except [1] from which he was clearely voide, both in his life, and spirit. He came to be the Lambe without spot, who by sacrifice of himselfe once made, should take away the sinnes of the world: and sinne as S. Iohn saith, was not in him. But [2] all wee the rest, although baptized, and borne againe in Christ, yet offend in many things, and if wee say, we haue noe sinne, wee deceiue our selues and the truth is not in vs.*

*The propositions.*

1. Christ is truly, and perfectly righteous.
2. All men besides Christ, though regenerate, be sinners.

### 1. Proposition.

*Christ is truly, and perfectly righteous.*

### The proofe from Gods word.

THat Christ was pure from sinne, it is abundantly to be seene in the holy Scriptures. For

Hee was both conceiued [a], and borne without sinne [b];

Hee appeared to loose [c], but not to fulfil, the workes of Satan.

He liued, and was tempted, yet without sinne [d], and did no sinne [e] knewe no sinne [f]; nor had any sinne in him [g].

He died a guiltlesse and iust man, euen by the testimonie of Paul,

[a] Matth. 1. 20.
[b] Luk 1. 36.
[c] 1. Ioh. 3. 8.
[d] Heb. 4. 15.
[e] 1 Pet. 2. 22.
[f] 2. Cor. 5. 21.
[g] 1. Ioh. 3. 5.

Paul [h], Peter [i] Stephen [k], yea of his aduersarie, and iudge, Pilate [l].

As ours, such is the confessions of the purer Churches [m].

*Errors & Aduersaries to this truth.*

Cursed therefore before God are the Iewes, which said that Christ was a violator of the Sabboth [n],

That hee taught, being not lawfully authorized thereunto [o].

That he forbad tribute to be giuen vnto *Cæsar* [p].

That hee was the destroyer of the law [q].

That he ouerthrew all religion, and moued the commons vnto rebellion [r].

In this state with the Iewes are

The Marcionites, which said that he dissolued the Law, the Prophets, and all the workes of God [s].

The *Saturnians*, which blazed that his comming into the world was, to ouerthrow the God of the *Angels* [t].

Our newe Heretikes, *viz.* Matthew Hamant in England, which diuulged that Christ was a sinfull man, and an abominable Idol [u]; and *Leonardus Vairus*, among the *Papists*, which hath written that Christ was Veneficus, or a common poisoner of men, and women [x].

[h] Rom. 5. 6. &c.
[i] Act. 3 4.
[k] Matth. 27. 24. Ioh. 9 4. 6.
[l] Ioh. 18. 38. Luke 23. 14. 22. Matth. 27. 24.
[m] *Confess. Belg. art.* 11. & 24. *Confess. Bohem. c.* 4.
[n] Gal. 4. 10. *Belg. art.* 18.
[o] Matth. 12. 10. Luke 13. 14. Ioh. 5. 16.
[p] Matth. 22. 23.
[q] Luke 23. 2.
[r] Matth. 5. 17.
[s] Luke 23. 5.
[t] *Iren. lib.* 1. *c.* 29.
[u] *Theodoret.*
[x] *Heliasm. chron. fol.* 1299. *Leon. Vairus de Fasc. lib.* 2. *c.* 11. *circa finem.*

## 2. Proposition.

*All men besides Christ, though regencrate, be sinners.*

The proofe from Gods word.

All mē either be regenerate, or vnregenerate, the vnregenerate be all sinners, vnrighteous [a], & sin in whatsoeuer they do [b].

The regenerate also be not without their sinnes, both originall [c], and actuall [d].

Besides, there is no man iust in the earth, that doth good, and sinneth not, saith the preacher [e], yee cannot doe the same

[a] *proued pag.* 53.
[b] *proued pag.* 54.
[c] *proued pag.* 39, 40.
[d] *proued pag.* 50.
[e] Eccles. 7. 22.

things that ye would [f]. Christ Iesus came into the world to saue sinners, of whome I am cheife, saith S. Paul [g].

In many things we sinne all; is S. Iames saying [h], and S. Iohn, If we say we haue no sinne, we deceiue our selues, & the truth is not in vs [i].

Pray therefore, Forgiue vs our debts [k].

A truth beleeued and confessed by all Churches, expressedly by some [l].

*The Errors and aduersaries vnto this truth.*

Many aduersaries hath this truth had, and hath; as the Papists, the Manichies, the Catharans, the Donatists, the Pelagians, Familie of Loue: Marcionites, Adamites, and Carpocratians. For

The Papists say that the blessed virgin was pure from all sinne, both Originall [a], and actuall. For (these are their owne wordes)

Our Lady neuer sinned [b].

Our Lady sinned not so much as venially in all her life [c]: she exactly fulfilled the whole Law, that is, was without sinne [d].

Also of S. Francis they write, that for virtue, and Godlines he was like vnto Christ; and hath fulfilled euery iot of the Law [e].

The Manichies [f], and Catharans [g], thought, they could not sinne so much as in thought.

The Donatists dreamed how they were so perfect, as they could iustifie other men [h].

Some were of opinion, as the Pelagians [i], and Familie of Loue [k], how they were so free from sinne, as they needed not to say, Forgiue vs our trespasses. Which Familie also teacheth, how there be men liuing as good, and as holy, as euer Christ was. An error of Christopher Vitels [l], a cheife Elder in the said Familie: and that

Hee which is a Familist, is either as perfect as Christ, or els a very Deuill [m].

Some deemed themselues as pure as Paul, Peter, or any men, as the Marcionites [n]; yea, as Adam, and Euah before their fal,

as

[f] Gal. 5. 17.
[g] 1. Tim. 1. 15.
[h] Iames 3. 2.
[i] 1. Ioh. 1. 8.
[k] Matth. 6. 12.
[l] Confess. Aug. ar. 20. Sax. ar. 3.
[a] Concil. Trid. sess. 5. decr. de pec. Orig.
[b] Test. Rhem. an. Col. 1. 24.
[c] Test. Rhem. an. Mark. 3. 33.
[d] Stapl. antid. euang. in Mat. 22. 30. p. 118.
[e] Sicut Ada Deo non parcenti, omnis creatura rebellis extitit: sic B. Francisco omnia præcepta Dei implenti, creatura omnis famulata est: omnia Deus subiecit sub pedibus eius. Alexr. Fran. lib. 1.
[f] Hier. in prol. Dial. contra Pelag.
[g] Cypr. l. 4. ep. 2.
[h] August. l. 2. cont. Petil. c. 14
[i] Concil. Meliv. cap. 8.
[k] Display H. 6. b
[l] Anst. to the Fam. libert. L. 3
[m] Display. H. 6. b.
[n] Iren. l. 1. c. 9.

as the Adamites [o], yea as Iesus Christ himselfe, as the Carpocratians [p].

[o] *Epiphan. Iren. lib. 3. cap. 24.*

# 16. Article.

## Of sinne after Baptisme.

[1] *Not euery deadly sinne willingly commited after Baptisme, is sinne against the holy Ghost, and vnpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sinne after Baptisme.* [2] *After we haue receiued the holy Ghost we may depart from grace giuen, and into sinne, and by the grace of God (wee may) rise againe, and amend our liues. And therefore they are to be condemned, which say, they can no more sinne, as long as they liue heere,* [3] *or denie place of forgiuenes to such as truly repent.*

*The propositions.*

1. Euery sinne committed after Baptisme, is not the sinne aganst the holy Ghost.

2. The very regenerate may depart from grace giuen, and fall into sinne, and yet rise againe, vnto newnesse of life.

3. No men vtterly are to be cast off, as reprobates, which vnfainedly repent.

### 1. Proposition.

*Euery sinne committed after Baptisme, is not the sinne against the holy Ghost.*

### The proofe from Gods word.

THough euery sinne in it selfe considered deserueth damnation: yet is there a sinne which shall be punished with

many; and a sinne, which shall be punished with few stripes [a] a sinne vnto death and a sinn not vnto death [b], a sinne against the Father, and the Sonne, which shall be forgiuen; and a sinne against the holy Ghost, which neuer shall be forgiuen [c].

So in their extant confessions witnesse the Churches in Bohem [d]. Saxonie [e], and Heluetia [f].

*Errors & aduersaries vnto this truth.*

Diuersly hath this doctrine bin oppugned. For

Some haue thought all sinnes to be like, and equall, as the Stoikes, Pelagians [g], and Iouinians [h].

Some haue taught, as Manes the heretike [i], how none of the godly fathers, and others from the beginning of the world, till the 15. yeare of Tiberius the Emperour (though earnestly they did repent, were saued; but were all punished alike with vtter confusion.

Some giue out that such persons be vtterly out of Gods fauour, and condemned, which depart out of this world, either afore they are baptized, as the Papists doe [l], or afore they come vnto yeares of discretion, as Hieranites did [m].

2. Proposition.

*The very regenerate may depart from grace giuen and fall into sinne, and yet rise againe vnto newnes of life.*

The proofe from the word of God.

That the Regenerate may fall into sinne, and yet rise againe, it is a doctrine grounded vpon the Scriptures. For in them wee euidently may see, that fall they may, partly by the admonitions of our Sauiour vnto the man healed of the Palsie [a], and vnto the adultresse [b]; of S. Paul, vnto the Ephesians [c], Colossians, [d], Hebrewes [e], and Timothie [f], and of S. Peter vnto all the godly [g], and partly by the examples of Dauid [h], Salomon [i], Peter [k], who egregiously, and very offensiuely did fall, and that they doe

[a] Luk. 12. 40.
[b] 1. Ioh. 5. 6.
[c] Matth. 13. 31. Mark. 3. 39. Luke 22. 10.
[d] *Confess. Bohe.* c. 4.
[e] *Confess. Sax.* ar. 10.
[f] *Confess. Helv.* 2. c. 8.
[g] *Concil. Milevit.*
[h] *D. Hieron. aduers. Iouin.*
[i] *Epiphan.*
[l] *Spec. peregrin. quæst. dec. 1. s. 3. q. 5. Position. Ingo stad. de Purgat.*
[m] *Epiphan.*
[a] Ioh. 5. 14.
[b] Ioh. 8. 11.
[c] Eph. 4. 21, 22.
[d] Colos. 3. 8.
[e] Heb. 3. 12.
[f] 1. Tim. 1. 19. 2. Tim. 4. 3. 2. Tim. 2. 22. 1. Pet. 2. 10. and 5. 8. 2. Pet. 3. 17.
[g] 2. Sam. 11. 4.
[h] 1. king. 11. 3.
[i] Math. 26. 70. 72. 74.

doe fall,it is moſt euident by the fift petitiõ of the Lords praier were nothing els to prooue the ſame, but ſee afore 9. art. *Prop.*3.art.12.prop.2.art.15.propo.2.

Next,that being fallen they may riſe againe,and be ſaued,it is apparent both by the exhortations of the Angell vnto the Churches of Epheſus,*Pergamus*,and Thyatira [l], and by the examples of *Peter*,who denied [m], and yet afterward confeſſed his maſter Chriſt [n];and of all the diſciples,who fled [o], and yet returned.

This both granted is, and publiſhed for truth by the Churches [p].

[l] Reuel.2.
[m] Luk.22.55.
[n] Act.2.23.&c. & 3.13. & 4.10. &c.
[o] Matth.26 56.
[p] *Confeſſ. Helu.* 2.c.7. *Bohem.c.* 5.8. *Saxon.ar.* 10,11. *Wittem. ar.*32. *Suevic. ar.*15.

*The adverſaries vnto this truth.*

Vnto this truth ſubſcribe will not

Either by the Catharans [a], Nouatians [b], Iouinians [c], which thinke Gods people be regenerate into a pure,and Angelicall ſtate,ſo that neither they be, nor can be defiled with any contagion of ſinne.

Either the Libertines, whoſe opinions were that.

Whoſoeuer hath Gods ſpirit in him,cannot ſinne.

Dauid ſinned not after he had receiued the holy Ghoſt [d].

Regeneration is the reſtoring of the eſtate wherein Adam was placed afore his fall [e].

Or the *Papiſts* who are of minde that

The workes of men iuſtified are perfect in this life [f].

No man which is fallen into ſinne,can riſe againe,and be ſaued without their Sacrament of *Penance* [g].

S.Francis attained vnto the perfection of holines, and could not ſinne at all [h].

[a] *Magd. eccleſ. hiſt.cen.* 12.c.5.
[b] *Euſ.l.*5.*c.*43.
[c] *Magd.eccleſ. hiſt.cent.* 4.*c.*3.
[d] *Wilkinſon againſt the E. of Loue,ar.*14.
[e] *Calv. contra Libert. fol.* 217.
[f] *Tapp p.*289.
[g] *Concil.Trid. ſeſſ.*6.*can.*29.
[h] *Vix ad aſtra venire perfectionis? Vita cum moribus attende B.Franciſci.*

3. *Propoſition.*

*No men vtterly are to be caſt off,as reprobates which vnfainedly repent*

Such as doe fall from grace, and yet returne againe vnto the

the Lord by true repentance, are to be receiued as members of Gods church: and this by the Scripture is verefied. For there wee read, that

[a] Matth. 11. 28. 1. Tim. 2. 4. God would haue all men saued [a].

God is alwaies readie to receiue the penitent into fauour. For there is ioy in heauen for the sinner that conuerteth [b].

[b] Luke 15. 7.

[c] Luke 19. 41, 42. &c. Christ is grieued when sinners will not repent [c].

He shall saue a soule from death, and hide a multitude of sinnes, which conuerteth a sinner from going astray out of his way [d].

[d] Iam. 5. 20.

The Lord would haue no man to perish, but al men to come to repentance [e].

[e] 2. Pet. 3. 9.

If wee acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to clense vs from all vnrighteousnesse [f].

[f] 1. Ioh. 1. 9.

Hee exhorteth his erring people to repent, and doe their first workes [g]: neither refuseth hee the sinner that repenteth, as appeareth in the example of the *Prodigall* sonne [h], and of the debter [i].

[g] Reu. 2. 5. 16.
[h] Luk. 15. 20.
[i] Matth. 18. 26. &c.

God then being so gratious, and mercifull, man after his ensample is both by all good meanes to prouoke sinners vnto repentance, and they testifying the same to receiue them into fauour.

So did S. *Paul* will the Galatians. Brethren (saith hee) if a man be fallen by occasion into any fault, yea which are spirituall, restore such one with the spirit of meekenes, considering thy selfe, least thou also be tempted [k].

[k] Gal. 6. 1.

So did hee enioyne the Corinthians, when hee saide

If ame hath caused sorrowe, the same hath not made me sorie, but partly (least I should more charge him) you all. It is sufficient vnto the same man, that he was rebuked of many. So that nowe contrarywise yee ought rather to forgiue, and comfort (him) least the same should be swallowed vp with ouermuch heauinesse [l].

[l] 2. Cor. 2. 5, 6, 7.

When also he said, Receiue him (meaning Onesimus [m]. And so teach the Churches [n].

[m] Philem. v. 12.
[n] *Confess. Helv. 2. c. 24. Bohem. c. 5. Augst. ar. 11. Saxon. ar. 3. Wittem. ar. 12.*

*Errors,*

*Errors and Aduersaries vnto this truth.*

Aduersaries vnto this truth are they

First, which leane nothing, but the vnappeasable wrath of God to such as doe sinne after *Baptisme*, as as did both in old time the Montanists [a], and Nouatians [b], and of late yeares Melchior Hoffman, the Arch Heretike of his daies [c], and the Anabaptists in Germaine [d], and the Barrowists among our selues in England [e].

Next, who say that being once regenerate, sinne is cut away, as with a Rasor, so that the godly cannot sinne, and therefore neede no repentance: so did the Messalians [f], and doe the Familie of *Loue* [g].

Lastly, the desperate, whose sinnes being either most infinite, or abominable, they thinke how God hee neither can, nor will forgiue them: such in times past were Caine [h], and Iudas [i], in our fathers Franciscus Spira [k], and one Doctor Kraus [l], and in our daies, Bolton euen hee that first hatched that sect in England, which afterward was tearmed Brownisme [m].

[a] D. Hieron. adv. Marc.
[b] Cypr. epist. 4. ad Antonian.
[c] Bulling. contr. Anab. l. 2. c. 13.
[d] Calv. Institut.
[e] Giffords repl. to Magd. eccles. hist. cen. 4. c. 5.
[f] H. N. spirit. laud. c. 33. § 3. c. 34. § 11. c. 37. § 8. and Prouerbs c. 5. § 15. and Crying voice § 6.
[g] Gen. 4.
[h] Act. 1.
[i] Hist. Fr. Spir.
[k] Luther on Gal. 3. 1.
[l] Giffords repl. to Barr. and Green. p. 17.

## 17. Article.

### Of prædistination, and election.

[1] *Predestination to life, is the euerlasting purpose of God whereby* [2] *before the foundations of the world was laid he hath* [3] *constantly decreed by his councell secret to vs, to deliuer from curse, and damnation,* [4] *those whome he hath chosen* [5] *in Christ out of mankinde, and to bring them by Christ to euerlasting saluation, as vessells made to honour wherefore they which be indued with so excellent a benefit of God,* [6] *be called according to Gods purpose by his Spirit working in due season,* [7] *they, through grace obey the calling*

*ling, they be iustified freely: they be made sonnes of God by adoption: they be made like the image of his onely begotten Sonne Iesus Christ: they walke religiously in good workes, & at length by Gods mercie, they attaine to everlasting felicitie.* [8] *As the godly consideration of Predestination, and our election in Christ is full of sweete, pleasant, and vnspeakable comfort to godly persons, and such as feele in themselues the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp their minde to high, and heauenly things, as well because it doth greatly establish, and confirme their faith of eternall saluation to be enioyed through Christ: as because it doth feruently kindle their loue towards God: So for curious, and carnall persons, lacking the Spirit of Christ, to haue continually before their eies the sentence of Gods predestination is a most dangerous downfall, whereby the Deuill doth thrust them into desperation, or into recklesnes of most vncleane liuing, no lesse perilous then desperation. Furthermore,* [9] *wee must receiue Gods promises in such wise, as they be generally set forth vnto vs in holy Scripture: and* [10] *in our doings that will of God is to be followed, which wee haue expresly declared vnto vs in the word of God.*

*The Propositions.*

1. There is a Predestination of men vnto everlasting life.
2. Predestination hath bin from everlasting.
3. They which are predestinate vnto saluation cannot perish.
4. Not all men, but certaine, are predestinate to be saued.
5. In Christ Iesus of the meere will, and purpose of God some are elected, and not others, vnto saluation.

6. They

6. They, who are elected vnto ſaluation if they come vnto yeares of diſcretion are called both outwardly by the word, & inwardly by the ſpirit of God.

7. The Predeſtinate are both iuſtified by faith, ſanctified by the holy Ghoſt; and ſhall be glorified in the life to come.

8. The conſideration of Predeſtination, is to the godly wiſe, moſt comfortable; but to curious, and carnall perſons, very dangerous.

9. The generall promiſes of God, ſet forth in the holy Scriptures, are to be embraced of vs.

10. In our actions the word of God, which is his his reveiled will, muſt be our direction.

1. Propoſition.

*There is a predeſtination of men vnto everlaſting life.*

The proofe from Gods word.

That of men, ſome be predeſtinate vnto life, it is a truth moſt apparent in the holy Scripture by the teſtimonie both of Chriſt himſelfe, who ſaith.

To ſit at my right hand, and at my left hand, is not mine to giue, but (it ſhall be giuen) to them, for whome it is prepared of my Father [a]. [a] Matth. 20.23.

Many are called but fewe choſen [b]. [b] *Ibid.* 22.14.

For the elects ſake, thoſe daies ſhall be ſhortned [c]. [c] *Ibid.* 24.2.

Feare not little flocke; for it is your Fathers pleaſure to giue you a kingdome [d]. [d] Luk. 12.32.

I tell you, in that night there ſhall be two in one bedde; the one ſhall be receiued, and the other ſhall be left [e]. [e] *Ibid.* 17.34.

All that the Father giueth mee, ſhall come vnto me [f]. [f] Ioh. 6.37.

Witneſſed alſo is this by the Euangeliſt Luke, and Paul, the one ſaith how of the Gentiles at Antioch, ſo many as were ordained vnto eternall life, beleeued [g], and the other, thoſe whome he knewe before he did alſo predeſtinate [h]. [g] Act. 13.48. [h] Rom. 8.29.

Wee are vnto God the ſweete ſauour of Chriſt, in them that

are ſaued, and in them which periſh: to the one wee are the ſauour of death vnto death; and to the other the ſauour of life vnto life [i].

[i] 2. Cor. 2. 15, 16

Bleſſed be God, euen the Father of our Lord Ieſus Chriſt, which, &c. hath choſen vs in him, before the foundation of the world &c. who hath predeſtinate vs, to be adopted through Ieſ. Chriſt vnto himſelfe, &c [k].

[k] Eph. 1. 3, 4, 5.

The examples alſo of the elected creatures, man and Angels [l], of the two brethren, Abel, and Kaine [m], Iſaac, and Iſmael [n], Iacob, and Eſau [o], of the two Eunuches of K. Pharao [p], of the two kingdomes, Iuda and Iſrael: the two peoples, Iewes, and Gentiles; the two Apoſtles, *Peter*, and Iudas; the two Theeues vpon the Croſſe [q], the two men in the fieldes, and the two women at the Mill [r], make to the illuſtration of this truth.

[l] Math. 25. 34. 41. Iude 6.
[m] Gen. 4. 4.
[n] Rom. 9. 7. &c
[o] Mal. 1. 2, 3. Rom. 9. 13.
[p] Gen. 40. 20.
[q] Luk. 23. 39, 40, 43.
[r] Math. 24. 40, 41.

All Churches conſent with this doctrine.

*The Errors, and aduerſaries vnto this truth.*

Erre therefore doe they, which ſtand in opinion, that Some are appointed to be ſaued, but none to be damned.

In ſoule, ſome perſons; but in ſoule, and body together, none ſhall be ſaued: of this minde were the old heretikes, *viz.* the falſe Apoſtles [a], the Carpocratians [b], the Valentinians [c], the Cerdonites [d], the Manichies [e], and the Hieranites [f], and of their opinion be the Familie of Loue [g].

[a] 2. Cor. 11. 12.
[b] *Clem. ſtrom. lib. 4.*
[c] *Ireu.*
[d] *Iren.*
[e] *Aug. contra Fauſt. l. 4. c. 16.*
[f] *Epiphan.*
[g] *H. N. Inſtr. 21. §. 24. Propheſie of the ſpir. c. 16. §. 7.*

## 2. Propoſition.

*Predeſtination hath bin from euerlaſting.*

The proſe from Gods word.

Predeſtination beganne before all times. It will be ſaid (ſaith our Sauiour Chriſt) Come ye bleſſed of my Father, inherite ye the kingdome prepared for you from the foundations of the world [a].

[a] Math. 25. 34.

God

God hath choſen vs in Ieſus Chriſt before the Foundation of the world [b].

God hath ſaued vs, &c. according to his owne purpoſe, and grace, which was giuen to vs through Chriſt Ieſus before the world was [c].

The publike confeſſions of the Churches, namely in Heluetia [d], Baſil [e], and France [f], beare witneſſe hereunto.

[b] Eph. 1. 4.
[c] 2. Tim. 1. 9.
[d] *Confeſſ. 2. c.* 10, 11.
[e] *ar.* 1.
[f] *ar.* 10.

*Aduerſaries vnto this truth.*

Thoſe wrangling Sophiſters then are deceiued, who, becauſe God is not included within the compaſſe of any time, but hath all things to come, as preſent continually before his eies, doe ſay, that God he did not in the time long agoe paſt onely, but ſtill in the time preſent, likewiſe, doth predeſtinate.

## 3. Propoſition.

*They which are predeſtinate vnto ſalnation, cannot periſh.*

### The proofe from Gods word.

All that the Father giueth mee ſhall come to mee, and him that commeth to mee, I caſt not away, ſaith Chriſt [a].

I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any pluck them out of my hand, &c. none is able to take them out of my Fathers hand [b]. The gates of hel ſhall not ouercome the Church [c].

Moreouer whome he predeſtinate, them hee alſo glorified [d]. For the giftes and calling of God are without repentance [e].

They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs [f].

So the Churches of God as afore in this article.

[a] Ioh. 6. 37.
[b] Ioh. 10. 28, 29.
[c] Matth. 16. 18.
[d] Rom. 8. 30.
[e] Rom. 11. 29.
[f] 1. Ioh. 2. 19.

*The Errors, and aduerſaries vnto this truth.*

Wander then doe they from the truth, which thinke

That the very elect, totally, and finally may fall from grace, and be damned.

That the regenerate may fall from the grace of God; may deſtroy the temple of God; and be broken off from the vine Chriſt Ieſus: which was one of Glouers errors [a].

[a] *Bredwels deteſt. p. 85.*

That the number of thoſe which be predeſtinate, may both encreaſe, and be diminiſhed: ſo thought the *Pelagians*.

## 4. Propoſition.

*Not all men but certaine, be predeſtinate to be ſaued.*

### The proofe from Gods word.

Wee denie that all, and affirme that a certaine choſen and companie of men be predeſtinate, and ſo doth Gods word.

[a] Luke. 10. 20.
[b] Ioh. 10. 14.
[c] 2. Tim. 2. 10.
[d] *Confeſſ. Helv. 2. cap. 10. Baſil. 1. Gal. ar 12. Belg. ar. 16.*

Reioice that your names are written in heauen [a].

I knowe mine, and am knowne of mine, is the ſaying of Chriſt Ieſus [b].

I ſuffer all things for the elects ſake, ſaith S. *Paul* [c].

The very ſame with vs doe the Churches affirme [d].

### *Aduerſaries vnto this truth.*

Wee are therefore againſt them which teach, how not certain, but all, euen the moſt vngodly, and damnable; yea, the very Deuils ſhall be ſaued; of which opinion were the Originiſts [a], and are the Cptabaptiſts [b].

[a] *Wolf. Muſculus in epiſt. ad Philip. præf.*
[b] *Bulling. cont. Catabap. lib. 1.*

All men be elected vnto life euerlaſting.

There is no hell, nor future, and eternall miſerie at all, but only either in mãs opiniõ, as hold the Atheiſts [c], or in the heart, and conſcience of man in this life, as the *Familiſts* maintaine [d].

[c] *Naſh in Chr. his teares, p. 58.*
[d] *Ramſeis, and Allens confeſſ.*

No certaine companie be foredeſtined vnto eternall condemnation.

None more then others, be predeſtinate vnto ſaluation; which was an error of Henry Bolſteck [e].

[e] *Calvin. epiſt. miniſtr. Baſil. fol. 105.*

In

In like ſort we condemne ſuch as either curiouſly enquire, who, and how many ſhall be ſaued, or damned; or giue the ſentence of reprobation vpon any men whoſoeuer: as doe the Papiſts vpon Caluine, Beza, and Verone, when they call them Reprobates[f]. [f] *Teſt. Rhem. in Rom. 11. 33.*

## 5. Propoſition.

*Of the meere will, and purpoſe of God, ſome men in Chriſt Ieſus are elected, and not others vnto ſalnation.*

### The proofe from Gods word.

In the Scripture wee read of mans predeſtination the cauſe efficient to be the euerlaſting purpoſe of God [a], the cauſe formall, God his infinite mercie, and goodnes [b]; the cauſe materiall, the blood of Chriſt [c], the cauſe finall, or ende, why both God the Father hath loued and Chriſt for his elect hath ſuffered, is the glorie of God [d], and the ſaluation of man [e].

And this doe all the Churches militant, and reformed, with a ſweete conſent teſtifie, and acknowledge.

[a] That the purpoſe of God might remaine according to election. Rom. 9. 11. Who doth predeſtinate vs, &c. according to the good pleaſure of his will, Eph. 1. 5. Not according to our workes, but according to his owne purpoſe and grace. 2. Tim. 1. 9. [b] I will ſhew mercie, to whome I will ſhew mercie. Exod. 33. 19. Rom. 9. 15. [c] Hee hath choſen vs in Chriſt, &c. and hath predeſtinate vs through Chriſt vnto himſelfe. Eph. 1. 4, 5. Ye were not redeemed with corruptible things, &c. but with the pretious blood of Chriſt, as of a lambe vndefiled, and without ſpot, which was ordained before the foundation of the world, but was declared in the laſt times for your ſakes. 1. Tim. 1. 18, 19, 20. [d] Who doth predeſtinate vs, &c. to the praiſe of the glorie of his grace. Eph. 1. 6. The Lord hath made all things for his owne ſake; yea, euen the wicked for the day of euill. Prou. 16. 4. [e] Rom. 8. 29. Thoſe whome he knew before, he did alſo predeſtinate to be made like to the image of his Sonne, that he might be the firſt borne among many brethren. Hath not the potter power of the clay, to make of the ſame lumpe, one veſſell to honour, and another vnto dishonour? Rom. 9. 21.

### *Errours & aduerſaries vnto this truth.*

Hereby is diſcouered the impietie of thoſe men which thinke, that

1. Man doth make himſelfe eligible for the kingdome of heauen

heauen by his owne good workes, and merits; So teach the Papists,

The kingdome of heauen (say they) is prepared for them that are worthie of it, and deserue it by their well doing [a].

[a] Test. Rhem. an. Mat. 20. 23.

*Licet electis gloria ex eterna Dei predestinatione dimanet, non tamen provenit nisi ex eorum operibus, &c. Sine nobis non glorificamur.* 1. Although from Gods eternall predestination glory floweth to the elect: yet for all that it springeth not but from their owne workes, &c. Without our selues wee are not glorified [b].

[b] Stella in Luc. c. 20. fol. 35.

2. God beheld in euery man whether he would vse his grace well, and beleeue the Gospell, or no; and as hee saw a man affected, so he did predestinate, chuse, or refuse him.

3. Besides his will, there was some other cause in God, why hee choose one, and cast off another man, but this cause is hidde from vs.

4. Men by nature be elected, and saued; an error of the Basilideans, and Valentinians [c].

[c] Clem. strom. lib. 2. 4.

5. It is in man his power to be elected, the error of Theophylact [d], and of Bolseck [e].

[d] Theoph. in Matth. 22.

[e] Calvin. epist. minist. Helvet. fol. 104.

6. God is partiall, and vniust for chusing some, and refusing others; calling many, and electing but fewe.

## 6. Proposition.

*They who are elected vnto salvation, if they come vnto yeares of discretion, are called both outwardly by the word, and inwardly by the Spirit of God.*

### The proofe from Gods word.

Though true it be, the Lord knoweth all, and euery of his elect: yet hath he reuealed vnto vs certaine notes, and tokens, whereby wee may see, and certainely knowe, whether we bee of that number, or not. For such as be ordained vnto euerlasting life, if they liue long in this world, they one time or other be called vnto the knowledge of saluation by the preaching of Gods

Gods word; they obey that calling, through the operation of the holy Ghoſt, working within them; they feele in their ſoules the ſame ſpirit, bearing witneſſe vnto their ſpirits, how they are the children of God; and finally they walke religiouſly in all good workes.

These things are moſt euident, and cleere in the holy Scripture, where is ſet downe, both the calling of the predeſtinate [a], and their obedience to the word beeing called [b]; and their adoption by the ſpirit to be the children of God [c]; and laſt of all, their holineſſe of life, and virtuous conuerſation [d].

All Churches reformed conſent hereunto.

[a] Whom he predeſtinate, them alſo hee called. Rom. 8.30. God ſeparated me from my mothers wombe, and called me by his grace.

Gal.1.15. He hath called you to his kingdome, and glorie. 1.Theſſ.2.12. He hath ſaued vs, and called vs with an holy calling. 2.Timoth.1.9. They that are on his ſide, called, choſen, and faithfull. Reu.17.14. [b] Your obedience is come abroad among all. Rom.16.19. in Chriſt alſo ye truſted after ye heard the word of truth. Eph.1.13. Ieſus Chriſt is in you, except ye be reprobates. 2.Cor.13.5. [c] Ye receiued the ſpirit of adoption, whereby we crie Abba, Father. The ſame Spirit bearing witneſſe with our ſpirit, that we are the children of God. Rom.8. 15,16. After this manner pray ye, Our Father &c. Matth. 6.9. And becauſe ye are ſonnes, God hath ſent forth the ſpirit of his Sonne into your hearts, which crieth Abba, Father. Gal. 4.6. [d] He hath choſen vs in him, &c. that we ſhould be holy, and without blame before him in loue. Eph.1.4. We are his workemanſhip, created in Chriſt Ieſus vnto good workes, which God hath ordained, that we ſhould walke in them. Eph.2.10. For the grace of God that hath appeared, and teacheth vs that we ſhould denie vngodlines, and worldly luſts, and that we ſhould liue ſoberly, and righteouſly, and godly in this preſent world. Tit.2.11,12.

## *Errors, & aduerſaries vnto this truth.*

Sundry aduerſaries hath this truth, and

*Firſt* the Papiſts, who teach that none are to thinke, or perſwade themſelues, that they are of the number of the Predeſtinate vnto ſaluation, but to be euer doubtfull thereof [a].

The ſaid Papiſts deliuer, that ſo many perſons, as are not marked with the ſigne of the croſſe vpon their forehead, are damned, and reprobate [b]; alſo, that they which will be ſaued, muſt be Franciſcans [c], at leaſtwiſe become members of the Church of Rome [d].

Secondly, the Antonomies, which thinke the outward calling by the word (though they haue not the inward calling by the Spirit, and be deſtitute of good workes) a ſufficient argument of their election vnto life [e].

[a] Concil. Trid. ſeſſ.6. cap.12. can.15. Teſt. Rhem. in Rom. 8.38. in 1. Cor. 2.12. in 1. Theſ. 2.12.
[b] Teſt. Rhem. in Apoc. 9.4.
[c] Conform. F. Iſab. fol.101.
[d] Anſw. to the recus. of Iuſt. c. 8. p.192.
[e] Simon Paulimeth. par. 2. de Lege Dei.

Thirdly, the Puritanes, who among other assurances giuen them from the Lord of their saluations, make their aduancing of the *Presbyteriall* kingdome (by the putting downe of Bishops, Chancellours, &c.) a testimonie that they shall haue part in that glorie, which shall be reuealed hereafter [f].

[f] *Dem. of Disc. epist. ded. & Sarran. de Relig. Rubens. l. 2. Zuingl. contra Catabap. fol. 109.*

Fourthly, the Schwenfeldians, and all such as depending vpon immediate and diuine reuelations, condemne & contemne the ordinarie calling of God, by the ministerie of his word.

Lastly, the Russians [g], Catabaptists [h], and Familie of Loue [i], who beleeue that themselues onely, and none besides, shall be saued.

[g] *Display, H. 6. b. D. 5.*

## 7. Proposition.

*The Predestinate are both iustified by faith, sanctified by the Spirit, and shall be glorified in the life to come.*

### The proofe from Gods word.

Diuers bee the effects of mans Predestination; but chiefly it bringeth to the Elect, iustification by Faith in this life [a], and in the life to come, glorification [b], alwaies a conformitie to the image of the onely begotten Sonne of God, both in suffering troubles here, and in enioying immortall glory hereafter [c], as testifie all the Churches in their confessions.

[a] Know that a man is not iustified by the workes of the Law, but by the Faith of Iesus Chr. Gal 2.16.

[b] They which be of faith, are blessed with faithfull Abraham. Eph. 2.8. [b] Moreouer, whome he predestinate, them also he called, and whome he called, them also he iustified, and whome he iustified, them he also glorified. Rom. 8.30. Come ye blessed of my Father, inherit ye the kingdome prepared for you. Matth. 25.34. [c] If we be children, we are also heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him. Rom. 8.17. And as we haue borne the image of the earthly, so shall we beare the image of the heauenly. 1. Cor. 15.49.

### *The Errors and aduersaries vnto this truth.*

[a] *Tritenhem. de eccles. scrip.* [b] *Wolf. Musculus in epist. ad Philip. praef.* [c] *Euseb. eccl. hist. l. 3. c. 23.*

This is flatly against Papias [a], Iustinus [b], and all Millinaries [c], who denie the eternitie of mans happines, and dreame of I knowe not what blisse in this life to endure a thousand yeares,

but

but no longer.

Also against the Manichies, who said, the soule onely shall be saued [a].

Also against those heretikes which denie the resurrection of the flesh, as did the Carpocratians [c], Manichies [f], and others [g].

Likewise against the Hieranites, who haue a phansie that no children, departing this life before they come vnto yeares of discretion, and knowledge, shall be saued [h]. So the Papists doe teach, that no infants, dying vnbaptized doe goe to heauen, but vnto another place adioyning vnto Hell, called Limbus puerorum [i].

[a] Philastrius.
[c] Clem. from. lib. 4.
[f] Aug. contra Faust. l. 4. c. 16.
[g] See after. 4. prop. 1.
[h] Epiphan.
[i] Positiones Ingolstad. de Purgat.

## 8. Proposition.

*The consideration of Predestination, is to the godly most sweet, comfortable, ouer-ruling, and certainly perfect in all dangers.*

### The proofe from Gods word.

This doctrine of Predestination is to the godly full sweete, pleasant, and comfortable, because it greatly confirmeth their faith in Christ; and encreaseth their loue toward God.

I account the afflictions of this present time, are not worthy of the glorie, which shall be shewed vnto vs [a].

If God be on our side, who can be against vs? who spared not his owne Sonne, but gaue him for vs all to death, how shall hee not with him giue vs all things also? who shall lay any thing to the charge of Gods chosen? It is God that iustifieth, who shall condemne? &c [b].

Yee were sealed with the holy Spirit of promise, which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of his glorie [c].

Grieue not the holy spirit of God, by whom yee are sealed vnto the day of redemption [d].

But to the wicked and reprobate the consideration hereof, is very sower, vnsauorie, and most vncomfortable, as that which they thinke (though very vntruly, and sinfully) causeth

[a] Rom. 8. 18.
[b] Ibid. 31. 34.
[c] Eph. 1. 13, 14.
[d] Eph. 4. 30.

them either to despaire of his mercie, being without faith; or not to feare his iustice, being extreamely wicked: whereas neither from the word of God, nor any Confessiō of the Church, can man gather that he is a vessell of wrath, prepared to damnation; but contrariwise by many, and great arguments may perswade himselfe that God would not his destruction, as in the next proposition immediately ensuing, plainely may appeare.

*Errors & Adversaries to this truth.*

Therefore they are to be taken as much out of the way, which say that this doctrine leadeth either vnto desperation, which is without all comfort; or vnto loosenes of life, and so vnto Atheisme; and therefore to be published neither by mouth, nor booke: and so thought both the Pelagians [a] & the Predestinates (a sort of heretikes so called) in old time [b], and the Familie of Loue in our daies, who tearme the doctrine of Predestination, a licentious doctrine, & say it filleth all the prisons almost in England [c].

[a] Prosper in epist. ad Aug. de reliquiis Pelag. haeres.
[b] Magd. eccles. hist. Cent. 5. c. 5. p. 620.
[c] Disp. 17. in an epist. of the Families, f. 7. b.

## 9. Proposition.

*The generall promises of God, set forth in the holy Scripture are to be embraced of vs.*

The proofe from Gods word.

That men the better may auoid both desperation, and carnall securitie, they are to haue alwaies in minde, that

1. The promises of grace, and fauour to mankinde, are vniuersall: as

Come vnto mee, all yee that are wearie, and laden, and I will ease you [a].

God sent not his Sonne into the world, that he should condemne the world; but that the world through him might be saued [b].

[a] Matth. 11. 28.
[b] Ioh. 3. 17.

God

God will that all men ſhall be ſaued, and come vnto the knowledge of the truth [c].

2. The doctrine of the Goſpell for the free remiſſion of ſinnes, is to be preached not vnto a fewe but vniuerſally, and generally vnto all men.

Goe therefore, and teach all nations, baptizing them, &c [d].

Goe into all the world, and preach the Goſpell to euery creature. He that ſhall beleeue, and be baptized, ſhall be ſaued: but hee that will not beleeue, ſhall be damned [e].

3. The ſeales of the couenant be appointed to be giuen to all men, and members of the viſible Church, or deſirous to be incorporated there into. For

All are to be baptized [f], and all are to participate of the bread, and cuppe at the Lords ſupper [g].

4. As the diſobedience of Adam brought condemnation vpon all men: ſo the blood, and obedience of Chriſt is able, & all-ſufficient to waſh away all ſinnes, and that of all men.

5. No man euer truly repented, but he was receiued againe into fauour; ſo was Dauid after his adulterie [h], Manaſſes after his Idolatrie [i], Peter after his Apoſtacie [k], the Thiefe vpon the Croſſe [l], the Niniuites [m].

[c] 1. Tim. 2. 4.

[d] Matth. 28. 19.

[e] Mark. 16. 15. 16

[f] Matth. 28. 19.

[g] Matth. 26. 26, 27.

1. Cor. 11. 24, 25

[h] 2. Sam. 12. 13.

[i] 2. Chr. 33. 12, 13.

[k] Ioh. 21. 15. &c.

[l] Luk. 23. 42, 43.

[m] Ionas 3. 10.

*The aduerſaries vnto this truth.*

They are not to be heard then which ſay, that

The number of the Elect is but ſmall; and ſeeing wee are vncertaine, whether wee be of that companie, or no, wee will proceede in our courſe as wee haue begunne.

God is an acceptor of perſons, and ſo vniuſt in chuſing ſome and refuſing others.

God hath predeſtinate all thoſe perſonns to eternall death, which are not in the ſtate of true repentance: which was one of Glouers errors [a].

[a] *Bredwels detect. p. 96.*

It is the part therefore of all and euery man.

Not to refuſe the mercies of God both generally, and gratiouſly offered vnto all men by his word, and Sacraments.

Not to deſpaire in reſpect either of the greatnes, or multi-

tude of his sinnes.

Nor yet to prouoke the Lord to execute his vengeance vpon them, through prophanes of life, or securitie.

### 10. Proposition.

*In our actions the word of God, which is his reuealed will, must be our direction.*

#### The proofe from Gods word.

In our doings, but cheiefly in the matter of Predestination, wee are to follow not our own iudgement, and what seemeth good in our owne opinions: but the will of God, and that will too not which is concealed from vs, *viz.* of God his omnipotencie, wherby he gouerneth all his pleasure the things by himselfe created; whereof mention is made both in the *Psalmes* [a], in the *Prophet* Isay [b], and other places of his word [c], but of his fauour, and good pleasure towards man, reuealed in the holy Scriptures, by Iesus Christ, whome wee are to heare [d].

[a] Psal.115.3.
[b] Esa.46.10.
[c] Rom.9.15.
[d] Matth.3.17.

Subscribed hereunto haue, and doe Gods church euery where.

#### *The aduersaries vnto this truth.*

This truth is gainesaid by the *Phrygians*, Montanists, and Messalians [a], also by the Enthusiastes [b], Anabaptists [c], Aud Familie of Loue [d], which leaue the written word of God, and relie vpon their owne dreames, visions, and lying reuelations. Hence proceedeth the contempt of Gods written word and of the *Preachers*, and all religious exercises thereof. For saith the Familie of Loue [e], No difference is there betweene a ceremoniall, either *Letre* Doctor *Christian*, & an vncircumcised Heathen.

[a] *Theodoret. l.3. de haeret. fab.*
[b] *Beza epist.81.*
[c] *Sleidan. com. lib.6.*
[d] *H.N. euang. c.13. §6.*
[e] *In a letter of theirs vnto the B. of Roch. in Wilk. conful.*

## 18. Article.

### Of obtaining eternall saluation onely by the name of Christ.

[1] *They also are to be had accursed, that presume to say that*

*that euery man ſhall be ſaued by the Lawe, or ſect which he profeſſeth ſo that he be diligent to frame his life according to that Law, and the light of nature. For holy Scripture doth ſet out vnto vs* [a] *onely the name of Ieſus Chriſt, whereby men muſt be ſaued.*

*The propoſitions.*

1. The profeſſion of euery religion cannot ſaue a man, liue he neuer ſo virtuouſly.

2. No man euer was, is, or ſhall be ſaued, but onely by the Name or faith of Ieſus Chriſt.

## 1. Propoſition.

*The profeſſion of euery religion cannot ſaue a man, liue hee neuer ſo virtuouſly.*

### The proofe from the word of God.

THis we cannot but acknowledge to be a truth if wee beleeue the Scriptures, for they teſtifie that

Iewes, and Gentiles are all vnder ſinn, culpable before God, and depriued of the glory of God [a].

All men, that would be ſaued, muſt be borne againe of the holy Ghoſt [b].

No man is iuſtified by the workes of the Lawe [c], either ceremoniall [d], or morall [e].

God hateth the doctrine of the Nicolaitanes [f], and of Balaam [g].

The Reprobate, whoſe names are not written in the booke of the life of the *Lambe*, they doe worſhip the Beaſt [h].

Puniſhments eternall, and intolerable are threatned, both to the Beaſt, and the falſe prophet [i], and likewiſe to all ſuch as will not goe out of Babylon [k], and to all Idolaters [l].

The confeſſions of Gods people are to this ende, and purpoſe [m].

[a] Rom. 3. 9. 19, 23.
[b] Ioh. 3. 3.
[c] Gal. 3. 16.
[d] Act. 15. 24. 28. Coloſſ. 2. 16, 20. Gal. 5. 18.
[e] Rom. 3. 20. 28. Eph. 2. 8, 9.
[f] Reu. 2. 15.
[g] *Ibid.* 14.
[h] Reu. 13. 8.
[i] Reu. 20. 10.
[k] Reu. 18. 4.
[l] Reu. 21. 8.
[m] *Confeſſ. Helv.* 1. 17. 18. & 2. c. 11. *Bohem.* c. 6. *Gal.* 17. 22, 23. *Belg.* 2. 22, 23. *Auguſt.* c. 4. 5. 21. *Wittemb.* 17. 5, 6. *Sueuſ.* 3.

The

*Errors, & aduersaries vnto this truth.*

Then to be had accurſed are they which affirme, that

[a] Act. 15. 1. [b] Iren. l. 1. c. 26. [c] Philaſtrius.

This obſeruation of the Iudaicall ceremonies is neceſſarie vnto ſaluation, as did the falſe apoſtles [a], the Ebionites [b], and the Cerinthians [c].

[d] Clem. Alex. l. 2. 4.

Such throughout the world as lead an vpright life, and be morally righteous, whatſoeuer their religion is, ſhall be ſaued, as many of the Philoſophers were in the opinion of the Valentinian and Baſilidian heretikes [d], of Galeatus Martius [e], and Eraſmus Roterodam [f].

[e] Paul. Iouius dog. doct. vir. p. 97. [f] Præf. ſua Tuſcul. quæſt. [g] H. Nouar. to his 3. Reform. § 2. 6.

That men externally may profeſſe any religion, and notwithſtanding be ſaued, if their affections, and hart be with the Familie of Loue [g].

[h] Pol. of the Turk. emp. c. 23. Lonicer. Turk. hiſt. tome 1. l. 2. par. 2. cap. 11.

That all thoſe which liue vprightly and doe good deedes ſhall be of equall happines in the kingdome of heauen; be they Turkes, Chriſtians, Iewes, or Moores. A Turkiſh error [h].

[i] Damaſcene. [k] D. Auguſt. ep. ad Quodvult.

That men may embrace, and follow the ſect, and religion, which they haue moſt minde vnto, and ſo doing pleaſe God, & and ſhall be ſaued: the Latmpatians doctrine [i].

That no ſect euer erred, or were out of the way to heauen; a fancie of the Rhetorians [k].

## 1. Propoſition.

*No man euer was, is, or ſhalbe ſaued, but onely by the name or Faith of Ieſus Chriſt.*

### The proofe from Gods word.

This wee cannot but acknowledge to be true, if alſo wee beleeue the ſcriptures, which ſay that

[a] Act. 4. 12.

Among men there is giuen none other name vnder heauen, whereby wee muſt be ſaued [a].

[b] Act. 10. 43.

Through (Ieſus Chriſt) his name, all that beleeue in him, ſhall receiue remiſſion of ſinnes [b].

In

In thee (*viz.* Christ Iesus) shall all the Gentiles be blessed [c], And this is the Faith, and confession of the reformed Churches [d]. [c] Gal. 3. 8. [d] *Confess. Helv. 1. art. 10. 11. & 12. cap. 12. 13. Basil. art. 4. Bohem. cap. 4. 10. Gal. art. 13. 16. 17. Belg. art. 17. 20. 21. 22. Augustan. art. 3. Saxon. art. 3. Wittemb. c. 8. Suevica, art. 9. § 2.*

*The errors, and Adversaries vnto this truth.*

Many waies this truth very heretically is oppugned. For Some teach that wee are saued not by Christ, (but as the Valentinians said) by the labour of their hands, and by their owne good workes [a], (as Simon Magus boasted), by his faire Helene [b], (as Matthew Hamant held) by other meanes, and that all persons which worshipped Christ, are abominable Idolaters [c], as Neuserus, and Sihanus beleeued by Mahomet [d], and therefore he reuolted from Christianitie vnto Turcisme. [a] *Iren. lib. 1.* [b] *Iren.* [c] *Hollinsh. chro. fol. 1299.* [d] *Beza resp. ad reposit. Io. And. Cal. p. 8.*

Others confesse that wee are saued by the name of Christ, but either not by the right, and true Christ, for they said themselues, and euery of themselues were Christ, as in old time did Saturninus [e], Manes [f], Defider, Burdegal, and Eudo de Stella [g], and of late yeares, at Basil, Dauid George [h], and in England, first one Iohn Moore [i], and afterward William Hacket [k], the former was whipt for the same at Bethlehem in the second of Queene Elizabeth, the other hanged and quartered in Cheapside, An. 1591. [e] *Epiphan.* [f] *Euseb. l. 7. c. 31* [g] *Genebr. chro. l. 3. p. 358. 709.* [h] *Hist. David. Georgii.* [i] *Stow.* [k] *Confess. for pretend. refor.*

Or by the true Christ, but either distinguish betweene Iesus and Christ, saying Iesus was one man, and Christ another, as did the Marcionites [l]. [l] *Philaster.*

Or say there be two Christs, one reuealed alreadie in the daies of Tiberius the Emperour, who came for the saluation of the Gentiles, another yet to come, for the redemption of the Iewes, so thought the same Marcionites [m], Nestorius held also there were two Christs, whereof one was very God, the other very man, borne of a woman [n]. [m] *Tertul. l. 4. contr. Marc.* [n] *Vincen. Lir. adv. hæreses.*

Or publish, how none were saued by the true Christ til the 15. yeare of the foresaid Tiberius, an heresie of Manes, and his companie [o]. [o] *Epiphan.*

Others besides (as the Familie of Loue) vnderstand all things

written of Christ, allegorically, and not according to the letter of Gods word. For they teach that whatsoeuer is written of Christ, must in vs, and with us be fulfilled [p].

[p] *H. N. praph. of the Spir. c. 7. §3.*

Others haue thought, yea haue spoken blasphemously of the constant, and holy Martyrs, who for the name of Christ, gaue their liues in England in the raigne of Queene Mary, some saying: They were stark fooles, as did Christophet Vitel, a chiefe Elder in the Familie of Loue [q], others (as Westphalus, and Marbachius) that they were the Diuels martyrs [r].

[q] *Anſ. to the Fam. lct. L. 3. a*

[r] *Sturmius, antipaſ. 4. par. 3. p. 189.*

# 19. Article.

## Of the Church.

[1] *The viſible Church of Christ,* [2] *is a congregation* [3] *of faithfull men: in the which* [5] *the pure word of God is preached, and the Sacraments be duly miniſtred, according to Chriſts ordinance, in all thoſe things that of neceſsitie are requiſite to the ſame.*

*As* [6] *the Church of Ieruſalem, Alexandria, and Antioch hath erred: ſo alſo* [7] *the Church of Rome hath erred, not onely in their liuing, and manner of ceremonies, but alſo in matters of Faith.*

### *The Propoſitions.*

1. There is a Church of Christ, not onely inuiſible, but alſo viſible.

2. There is but one Church.

3. The viſible Church is a Catholike church.

4. The word of God was, and for time is before the Church.

5. The markes, and tokens of the viſible Church, are the due, and true adminiſtration of the word, and Sacraments.

6. The

6. The visible Church, may, and from time to time hath erred both in doctrine, and conuersation.

7. The Church of Rome most shamefully hath erred in life, ceremonies, and matters of faith.

## 1. Proposition.

*There is a Church of Christ both inuisible, and visible.*

### The proofe from Gods word.

A true saying is it, the Lord, and he onely knoweth who are his. For to man the Church of Christ is partly inuisible, and visible partly. The inuisible are all the Elect, who be, or shall be either in heauen, triumphing; or on earth fighting against the flesh, the world, and the Deuill. These as members of the Church are said to be inuisible, not because the men be not seene, but for that their faith, and conscience to Godward is not perfectly, knowne vnto vs.

The members of the visible Church are some of them for God, and some against God: all of them notwithstanding deemed parts of the Church, and accõnted faithfull, so long as they make no manifest, and open rebellion against the Gospell of Christ.

And all this wee gather from the holy Scripture, where mention is made of the Church inuisible, and triumphing, Rev. 2.26.28. & 3.5.12. & 7.14. 55. inuisible, and militant, in the epistles of S. Paul. [a], Peter [b]. and booke of S. Johns reuelations [c], also of the Church visible, and mixed with good and bad, by the parable of the sower [d]. of the Marriage [e] and of the Virgins [f], as also by the saying of our Sauiour Christ [g], and of S. Paul [h].

The Churches beare witnes hereunto [i].

[a] Gal. 4.29. Eph. 6.10. &c. 2. Tim. 3.12.
[b] 1. Pet. 5. 9,10.
[c] Reu. 12.7. 11. 17. & 17.14.
[d] Matth. 13.
[e] Matth. 22.
[f] Matth. 25.
[g] Haue not I chosen you twelue, and one of you is a deuill? Ioh. 6. 70.
[h] For he knew who should betray him: therefore said, Ye are not all clene. 1. Tim. 13. 11. In a great house are not onely vessells of gold, and of siluer, but also of wood, and of earth, and some for honour, and some vnto dishonour. 2. Tim. 2.20.
[i] *Confess. Helvet. 2. ar. 14. & 2. c. 17. Bohem. c. 8. Gal. ar. 27. Belg. ar. 27. Augst. ar. 7. Saxon. ar. 11. Wittemb. ar. 32. Suevic. 1. ar. 15.*

*The Errors, and aduerſaries vnto this truth.*

[a] *ſee art. 2. prop. 4. art. 18. prop. 2.*

This truth hath many aduerſaries, whereof

[b] *Leon. Ramſeis and I. Alleus confeſſ. Alſo H. N. document. ſent. c. 6. § 1. c. 3. § 5. Sp. land. c. 44. § 12. Proverbs, c. 5. § 15. Proph. c. 16. § 8*

Some renounce our Chriſt, the Sauiour of mankind; and ſo thinke his people are not the Church, as the Iewes, Turkes, and heretikes haue done [a].

Some acknowledge no triumphing ſtate of the godly in heauen, but dreame of an euer glorious condition in this world, as the Familie of Loue [b].

[c] *Vaux catech. c. 2. Teſt. Rhem. an. Act. 11. 24.*

Some thinke the church Catholike to be viſible, as the Papiſts [c].

[d] *Aug. contra Petil. cap. 19.*

Some imagine the Church militant is not viſible at all, as the Libertines.

[e] *Calvin. contra Libert.*

Some giue out, that the viſible church is deuoid of ſinne, and ſinners, as did the Donatiſts [d], and doe the Anabaptiſts [e], Familie of Loue [f], Browniſts [g], and Barroiſtes [h].

[f] *H. N. Lexhort. c. 13. § 10. & 1. epiſt. præf.* [g] *A confuſed gathering together (of good and badde in publike aſſemblies) is no Church. The Brownists anſwer to M. Cartwright p. 39.* [h] *The aſſemblies of good and bad together, are no Churches, but heapes of prophane people, ſaith Barrow in his diſcouerie. p. 33.*

## 2. Propoſition.

*There is but one Church.*

### The proofe from Gods word.

When wee doe ſay that the Church is viſible, inuiſible; and that there is a Weſterne, Eaſt, Greeke, Latine, Engliſh Church, wee meane not that there be diuers Churches of Chriſt, but that one, and the ſame Church is diuerſly taken and vnderſtood, and alſo hath many particular Churches, as the Sea many riuers, and armes, branching from it. For the viſible Church is not many congregations, but one companie of the faithfull.

Wee being many are one Body in Chriſt, and euery one, one anothers members [a].

[a] *Rom. 12. 5.*

[b] *1. Cor. 10. 17.*

Wee that are many, are one Bread, and one Body [b].

For

For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: euen so is Christ. For by one spirit, are we all baptized into one body, &c. Now ye are the body of Christ, and members for your part [c].

For as wee haue many members in one body, and all members haue not the same office: so wee beeing many, are one body in Christ, and euery one, one anothers members [d].

There is neither Iewe, nor Grecian; there is neither bond, nor free; there is neither male, nor female; for yee are all one in Christ Iesus [e].

All Gods people agree with vs in this point [f].

*The Errors, and aduersaries vnto this truth.*

The aduersaries vnto the 18. article, be also, for a great part, aduersaries vnto this truth.

Furthermore, although it be acknowledged by many, and they too baptized for Christians, that there is but one Church: yet the same persons doe erre, which condemne so many (as no members of Christs church) which ioyne not with them in their singular, and priuate opinions, arrogating the stile, and title vnto themselues onely, and denying all other men to be either the Church, or members of the body of Christ. Such are

The Russeis, who boast, how themselues with the Grecians, are the onely Church of God [a]. themselues onely are the men who shall be saued [b], all Christians beside themselues, are no better then Turkes [c].

The *Papists* also which say, that

The present Church of Rome is Gods Church, [d] Gods catholike church [e], the mysticall body of Christ [f]; Papists, Catholikes, and true christians, are all one [g].

Muncer, and the Anabaptists, tearmed themselues (cleane opposite to the church of Christ) the elect of God; and said that all other men were wicked, and worthie to be slaine [h].

The *Familie of Loue*, who publish how themselues onely

[c] 1. Cor. 12. 12, 13. 27.

[d] Rom. 12. 4, 5.

[e] Gal. 3. 28.

[f] *Confess. Helv. 2. cap. 17. Bohe. cap. 8. Gal. ar. 26. Belg. ar. 27. August. ar. 27. Wittemb. ar. 32. Sueu. ar. 15.*

[a] *Alex. Gagnine de relig. Mosc. p. 231.*

[b] *Sacranus de relig. Ruthen. cap. 2. p. 188.*

[c] *Russ. Comm. cap. 25 p. 103. b*

[d] *Test. Rhem. an. marg. f. 323.*

[e] *Anf. to the recul. of Inst. cap. 7. p. 151.*

[f] *Quodlibets. p. 342.*

[g] *Test. Rhem. an. marg. f. 323*

[h] *Stridan. hist. lib. 5.*

[j] *Allens confeſſ.* [k] *Diſplay H.6.b* [l] *Vitels letter, diſplay D.5.* [m] *H.N.inſtruct. ar.8.§35.ar.9. §36.* [n] *Fidel. declar. c.4.§11.* [o] *H.N. euang. cap.4.§7.* [p] *Dial.concer. the ſtrife.p.10.* [q] *Proteſt. p.16.* [r] *2.Admon.*

are the Church, and all other men are Heathen [j], and Beaſtes [k], themſelues onely are the Catholike Church of God [l], the Saints of God, and his acceptable people [m], and that ſuch as are no Familiſts, they haue no liuing God, [n] and ſhall periſh [o].

The Puritanes finally they ſay,

If God haue any Church, or people in the land, no doubt the title (Puritane) is giuen them [p]; Notable wordes, either God hath no Church in England, or Puritanes are the Church.

The Marprelate is not afraide to vtter this ſpeech.

They againſt whome I deale (namely the eccleſiaſticall officers, as Biſhops, and their fauourers, and partakers) haue ſo prouoked the anger of the Lord, and praiers of his Church, as ſtand long they cannot [q], others, of the ſaid Biſhops, and the like, write thus, they bidde battell to Chriſt, and his Church, and it muſt bid defiance to them till they yeeld [r].

## 3. Propoſition.

### *The viſible Church is a Catholike Church.*

### The proofe from Gods word.

[a] Preach the Goſpel to euery creature. Mark.16.15. Teach all Nations. Matth. 28.19. Not many (yet ſome) wiſe men after the fleſh, not many (yet ſome) mighty, not many (yet ſome) noble are called. 1. Cor.1.26.

The viſible Church, properly vnderſtood, is but a part of the Catholike: yet foraſmuch as it is a Congregation of the faithfull, who are for calling, Gouernours, and ſubiects, noble and baſe: rich and poore: teachers, and learners: for ſexe, men and women, for age, old and young, for nation, Iewes and Gentils, Grecians and Barbarians, for time and continuance, in all ages, euen from our firſt parents, it may rightly be called a Catholike Church.

This is groũded vpon Gods word, where wee finde that excluded is no calling [a], no ſexe [b], none age [c], no nation [d], and that the Church, as it hath bin from the worldes beginnig [e], ſo ſhall it continue to the end [f].

And this is the confeſſion of the Churches [g].

[b] Whoſoeuer ſhall call on the Name of the Lord, ſhall be ſaued. Act.2.21. The Goſpel is the power of God to ſaluation to euery one that beleeueth. Rom.1.16. There is neither Iew, nor Greci-

Grecian; there is neither bond nor free, there is neither male nor female: for you are all one in Christ Iesus. Gal.3.28. [c] He that shall beleeue, and is baptized, shall be saued. Mark.16.16. By him euery one that beleeueth, is iustified. Act.13.39. Hee is the head of the Law to euery one that beleeueth. Rom.10.4. [d] They shall come from the East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God. Luk.13.28. The promise is made vnto you, and to your children, and to all that are a farre off, &c Act.2.39 In euery nation he that feareth God, and worketh righteousnes, is accepted with him. Act.10.35. [e] Reu.13.8. [f] Matth.28.20. [g] *Conf. ff. Helvet. 2. 4, 17. Bohem. cap.3. Belg. ar.27. VVittemb.ar.32.*

*Errors and Aduersaries vnto this truth.*

Vnsound be they in religion therefore which haue, and doe as it were tie the church to a certaine [a] country, as the Donatists did to Africa a people, as the Iewes to themselues [b], persons, place, calling, or time, as doe the Papists,

To certaine persons, when they say,

The Church is founded vpon Peter, and his successours [c].

All that will be saued, must of necessitie be subiect to the Bishop of Rome [d].

The true Church is vnited to the obedience of the Pope of Rome [e].

To a certaine place when they say

The Church of Rome is the Catholike Church [f].

The Church of Rome is the mother of the faith [g].

To a certaine calling, by their Petrus a Soto, to Bishops, and Prelates [h].

To a certaine time, as when the said Papists affirme, how

The time was when holynes was onely in the virgine Mary [i], when faith rested onely in the virgine Mary [k], when all the faith was lost, saue onely in our Lady [l].

It is a bold assertion also, and very presumptuous of Apostata Hill, that in England al men were Papists without exception from the first Christening thereof, vntill the age of K. Henry the eight [m].

[a] *Augst. lib. 2. cont. Pet. c.15.*
[b] *Clenard. epist. lib.2.p.196.*
[c] *Confess. Petrocicensis, c.26.*
[d] *Bonifac.8.C. Vnam extra de maior. & obed.*
[e] *Bell. de eccl. milit. c.2.*
[f] *Test. Rhem. an.1.Tim.3.15.*
[g] *Ius canonic. distinct.22.*
[h] *Pet. à Soto assert.p.133.*
[i] *Coster. enchir. con.*
[k] *Disput. concil. Basil. Acts and Monu. in K.H.6.fol.796.*
[l] *Festival ferid 4. post festum Palmarum.*
[m] *Hils quart.3. resp.p.5.*

4. Propositon.

*The word of God was, and for time, is before the Church.*

The

The proofe from Gods word.

Forasmuch as the visible Church of Christ is a Congregation of men (either in the eies of God, or in the iudgement of the godly) faithfull, it followeth, that the word of God must be afore the Church for time, as likewise for authoritie. For time, because Gods word is the Seede, the faithfull the Corne [a], and the Children [b], Gods worde is the Rocke, or foundation [c], the faithfull, the House [d].

For authoritie also the word is before the Church; because the voice of the Church is the voice of man, who hath erred, and may erre from the truth: but the voice of the word, is Gods voice [f], who cannot de ceiue, nor be deceiued.

Of this iudgement be the Churches reformed [h].

[a] Luk.8.11, 12.
[b] 1.Pet.1.23.
[c] Matth. 16.18. Eph.2.20.
[d] Eph.2.21.
[f] 2.Tim.3.16. 2.Pet.1.21.
[h] *Confess. Helv. 1.ar.14. & 2. cap.13.17. Bohe. c.1.8. Gal.ar.7. Belg.ar.3.7. Saxon.ar.1.11. Sueu.ar.2.*

*Aduersaries vnto this truth.*

This maketh to the strengthning of vs against those Popish assertions of Vignerinus, and such like, *viz.* that the Church was before the word, for time, and is aboue the word, for authoritie [a].

[a] *Vigner. Instit. ad Chr. Tbrel. c. 10. § 3. v. 10. fol. 83. a.*

4. Proposition.

*The markes and tokens of the visible Church, are the due, and true administration of the word, and Sacraments.*

The proofe from Gods word.

There is the visible Church of Christ, where the word of God sincerely is preached; and the Sacraments instituted by our Sauiour, are duly administred.

Hence is it that our Lord, and Sauiour calleth them his mother, and his brethren, which heare the word of God, and doe it [a], and saith, Hee that is of God, heareth Gods word [b]: also,

[a] Luke.8.21.
[b] Joh.8.47.

My

My ſheepe heare my voice [c], and how ſhall they heare without a preacher, ſaith S. Paul [d].

[c] Ioh.10.27.
[d] Rom.10.14.

Likewiſe the Apoſtle S. Iohn.

He that knoweth God heareth vs, he that is not of God, heareth vs not [e]: Again, they are of the world, therefore ſpeake they of the world, and the world heareth them [f].

[e] 1.Ioh.4.6.
[f] Ibid.v.5.

And touching the Sacraments, firſt of Baptiſme.

Goe therfore, & teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghoſt, teaching them to obſerue all things, whatſoeuer I haue commanded you [g].

[g] Mat.28.19,20.

Wee haue bin baptized into Ieſus Chriſt [h], yee are waſhed, yee are ſanctified [i].

[h] Rom.6.3.
[i] 1.Cor 6.11.

By one Spirit are wee all baptized into one Body [k].

[k] 1.Cor.12.13.

Next of the Lords ſupper.

The Lord Ieſus in the night that hee was betraied tooke bread, and when he had giuen thankes he brake it, and ſaid, take eate, this is my body, which is broken for you, this doe in remembrance of me.

After the ſame manner alſo he tooke the cup, when he had Supped, ſaying, This is the new Teſtament in my blood, this do as oft as yee drinke it, in remembrance of mee [l].

[l] 1.Cor.11.23, 24,25. Luk.22. 19.

The Chriſtians in all reformed churches acknoledge theſe things [m].

[m] Confeſſ. Hel. 2.ar.24. and 2. cap.17. Bohem. c.8. Gal. ar. 27. 28. Saxon. ar.11. Wittemb. ar. 32. Suec. ar.25.

Some (and they alſo many of them very godly men) adde eccleſiaſticall Diſcipline for a note of the viſible Church. But becauſe the ſaid Diſcipline in part is included in the markes here mentioned, both wee, and in effect, all other well ordered Churches, ouer paſſe it in this place, as no token ſimply of the viſible Church.

Neither tie wee the Church ſo ſtrictly to the ſignes articulate, that wee thinke all thoſe to be without the Church, and no Chriſtians, which neither doe heare the word ordinarily & publikely read, and preached, nor participate in the Sacraments, if ſo be they would, and yet can neither heare the one, nor receiue the other, as it falleth out ſometimes, eſpecially in the times of blindeneſſe and perſecution.

*The Errors and aduerſaries vnto this truth.*

Wee renounce therefore, as altogether vnſound, & Antichriſtian, the opinions,

1. Of the *Papiſts*, who both denie the pure preaching of Gods word, and the adminiſtration of the Sacraments among Proteſtants, to be the markes of *Chriſt* his viſible *Church* [a], and affirme the tokens hereof to be antiquitie, Vnitie, Vniuerſality, Succeſſion, &c. as doth Stapleton [b], Briſtow [c], Bozius [d], Hill, [e], and Alabaſter [f].

2. Of the Browniſts, who make diſcipline (and that too of their owne deuiſing) ſuch an eſſentiall argument of the viſible Church, as they thinke, where that is not, the magiſtrates there be Tyrants, the miniſters falſe prophets: No *Church* of God is, *Antichriſtianitie* doth raigne [g].

3. Of the ſame Browniſts, and Barrowiſts, who neither allow frequenting of ſermons, and miniſtring of the Sacraments, nor haue any Sacraments adminiſtred among themſelus [h].

4. Of the Familie of Loue, which haue in vtter contempt, and deriſion both the *Preachers*, and the Sacraments, ſcornefully tearming the *Preachers*, Scripture learned men [i], Ceremoniall, and Lerre Doctors [k], and the water at Baptiſme, Elementiſh water [l].

Neither doe wee approoue them, who for theſe viſible, and externall, put downe inuiſible, and ſpirituall tokens of the viſible Church, as Faith in Chriſt Ieſus, and Loue towards the Saintes, which thing I. K. doth [m].

[a] *Petrus à Soto aſſert. de Eccl.*
[b] *in his Fortreſſe.*
[c] *in his Motiues.*
[d] *De ſignis viſib. &c.*
[e] *in his Quarten.*
[f] *in his Motiues.*
[g] *R. H. in Pſal. 122. Bar. diſco. p. 86. Anſ. to M. Cartw. letter, p. 13.*
[h] *Aliſon conſut. of Green. and Bar. p. 113. 116.*
[i] *H. N. Euang. c. 33. § 12.*
[k] *Fam. letter to the B. of Roch.*
[l] *H. N. Euang. c. 19. § 56.*
[m] *In his conſut. of Pop. l. 4. b.*

6. Propoſition.

*The viſible Church may, and from time to time hath erred, both in doctrine and converſation.*

The proofe from Gods word.

Had not this bin moſt true, it had neuer bin auouched both by

by our Sauiour *Christ*, and S. *Paul*.

Our Sauiour ſaith, vnto his diſciples concerning doctrine, Take heede &c. Beleeue it not [b],

[a] Matth.24.4.
[b] *Ibid.* v. 23,26.

Beware of the leauen of the *Phariſies*, and of the leauen of Herod [c] ſeuen of the doctrine of the *Phariſies*, and Sadduces [d].

[c] Mark.8.15.
[d] Matth.16.12.

Many ſhall be deceiued [e], yea the very elect, if it were poſſible [f].

[e] Matth.24.11.
[f] *Ibid.* v.24.

Shall he finde faith on earth [g]?

[g] Luke 18.8.

And concerning conuerſation, and manners, hee prophecied, that iniquitie ſhall be encreaſed, and the loue of many ſhall be cold [h].

[h] Matth. 24.12.

*S. Paul* writeth touching doctrine, that

Wee knowe in part [i].

[i] 1. Cor. 13. 12.

Antichriſt ſitteth in the temple of God [k], &c. whoſe comming is by the working of Satan, with all power, and ſignes, & lying wonders, and in all deceiueablenes, among them that periſh beuauſe they receiued not the loue of the truth, that they might be ſaued; and therefore God ſhall ſend them ſtrong deluſion, that they ſhould beleeue lies [l].

[k] 2. Theſſ. 2. 4.
[l] *Ibid.* v.9,10, 11.

Beware of dogs: beware of euill workes, beware of conciſion [m].

[m] Phil.3.2.

And touching conuerſation,

Reſtore, &c. leaſt thou alſo be tempted [n].

[n] Gal 6.1.

I doe not the good thing, which I would, but the euill which I would not, that doe I, If I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in mee [o].

[o] Rom.7.19,20

There is a fight euen in the beſt men, and members of [p].

[p] *Ibid.* v.23.

Beſides, that Churches viſible, and glorious haue erred, it appeareth euidently by the ſuperſtitiō, hereſies, yea and Atheiſme nowe raigning at Hieruſalem, Alexandria, and Antioch.

[q] *Confeſſ. Helv.* 2. *Saxon. ar.* 11. *Wittemb. ar.* 32. *Suev. ar.* 15.

This with vs the Churches in their confeſſions do acknowledge [q].

*Errors, & aduerſaries vnto this truth.*

The premiſes will not be graunted for true, neither by the Papiſts, which maintaine that in faith & doctrine, the church,

meaning thereby the visible Church [a], whose Rector is the Pope of Rome [b], neuer erreth [c], neuer hath erred [d], and neuer can erre [e]. Nor yet by these which say the Church cannot erre for manners, such were the Donatists, and are the Anabaptists, with the Familie of Loue [f].

[a] Test. Rhem. ar. 2. hess. 23.
[b] Ibid. an. 1. Tim. 3. 13.
[c] Ib. an. Eph. 5. 24.
[d] Ib. an. marg. p. 264. Gab. Biel. l. 4. dist. 6. quest. 2.
[e] Ibid. an. 1. Tim. 3. 13. Catech. Trid. in expos. Symb. Apost. Costerus enchirid. controuers. c. 3. de summo Pont. p. 136.
[f] See of this art. prop. 1.

## 7. Proposition.

*The church of Rome most shamefully hath erred in life, ceremonies, and matters of faith.*

### The proofe.

Iustly is the church of Rome condemned of vs, and all churches reformed, because shee hath erred, and still very badly euery way doth offend.

1. In life. For.

At Rome the harlot hath a better life,
Then shee that is a Romanes wife [a].
*O Roma, à Roma quantum mutata, vetusta es?*
*Nunc caput es scelerum, quæ caput orbis eras.*

[a] VV. Thomas bish. of Italie.

If yee spell Roma backeward (saith I. Bale,) yee shall finde it to be Amor, Loue in this prodigious kind. For it is a prepostorous Amor [b], Loue out of kinde [b]. Hence the Pasquil poets:

[b] Acts of the Eng. voturies, 2. booke, praef.

*Roma quid est? Quod te docuit præposterus ordo.*
*Quid docuit? Iungas versa elementa, scies.*
*Roma: Amor est, Amor est? qualis? Præposterus. Vnde hoc?*
*Roma mouet, Nolit dicere plura, scio.*

Againe:

*Roma vale; vidi: satis est vidisse. Reuertar,*
*Cùm Leno, aut meretrix, Scurra, cynædus ero.*

2. In ceremonies, which are for number, infinite. Gerson writeth, how diuers men haue runne into desperation; others haue killed themselues, finding that they were not able to keepe, and performe the ceremonies of the Romish church [c].

[c] Confess. Aug. ar. 4.

For vse a so they are vaine, and impious, as their leading vp and downe of an Asse on Palme Sunday, their batterming of bel; their

ther buriall of the Croſſe, &c. yea, and damnable, becauſe Romiſh ceremonies are held both neceſſarily to be obſerued, as well as the lawes of God [d], and alſo to merit heauen. For ſinnes veniall (ſay the Rhemiſts) be taken away by ſacred ceremonies [e].

[d] *Eckius enchir. de hum. conſt. axiom. 2.*

[e] *Teſt. Rhem. an. marg. 258.*

3. In doctrine. For proofe hereof, ſee the popiſh errors in euery article almoſt, if not propoſition of this booke.

Againe looke wee vnto the heads of the Antichriſtian ſynagogue, and wee ſhall finde that of them.

Some haue bin Coniurers, Sorcerers, and Inchanters, as were Pope Martin 2. Silueſter the 2. and third, Benedict 8. Iohn. 19. 20. 21. Sergius 4. Gregorie 6. and 7. and ſuch were all the Popes (euen 18. for number) from Silueſter the ſecond vntill Gregorie the ſeuenth [f].

[f] *Cyp. Valera in his of the Pope, &c. out of Card. Benno.*

Some Heretikes. For Siricius, Calixtus, Leo 9, and Paſchalis condemned the marriage of Preiſts; Liberius was an Arrian; Marcellinus, an Idolater; Honorius a Monothelite [g].

[g] *Cath. Apol. 2. part. p. 31. Teſt. Rhem. an. Luc. 22. 31.*

Iohn the 22, held many errors, whereof W. Occam wrote a booke [h], one wherof was that the ſoules of the wicked ſhould not be puniſhed, till the day of iudgement [i].

[h] *Biblioth. Simleri.*

[i] *Gerſon ſer. 2. Paſch.*

Pope Iohn the 23. denied the ſoules immortalitie [k].

[k] *B. Iewel def. fol. 644.*

And ſome worldly, prophane, and deuiliſh Atheiſts. For Sixtus 4. builded a Male ſtewes [l].

[l] *Alb and Mon.*

Paul 3. receiued a monethly penſion for 45000. whoores at Rome [m].

[m] *D. Sparke againſt I. Aline, p. 399.*

Leo the 10. made a Fable of the Goſpell of Chriſt [n].

[n] *Smeton. contra Hamil. p. 104.*

Hence it proceeded, that

Rome hath bin called Babylon, both by S. Auguſtine [o], and Hierome [p], and by Pope Pius S. was ſaid Magis gentilizare, quam Chriſtianizare: rather to gentilize: or to be a cite of Heathens, rather then of Chriſtians [q].

[o] *De civit. Dei, lib. 18.*

[p] *Praef. lib. de Sp. S.*

[q] *Chr. Franck, praef. ad Paradox.*

S. Bernard ſaid how the Romanes in his time were hateſull vnto heauen and earth, yea and hurtfull vnto both, wicked againſt God; raſh againſt holy things, and ſeditious among themſelues [r].

[r] *De conſider. ad Eugen.*

Genebrard (himſelfe an Antichriſtian Romaniſt) writeth that 50. Popes ſucceſſiuely, & within the ſpace of 150. yeares, depar-

departed from the virtue of their Elders, and ſhewed themſelues Abiurers of Chriſtianitie, and Apoſtataes, rather then catholike Biſhops[c].

[c] Chronol. lib. 4. p. 817.

The Pope was proclaimed Antichriſt at Rhemes by the Councell there, vnder Hugh Capet[t].

[t] Arnolph. in concil. Rhem. inter opera Bernardi.

*Errors & Aduerſaries to this truth.*

What the Papiſts are then it appeareth, whoſe doctrine (as hath bin ſhewen) is, that the church of Rome neither hath, nor can erre,

Erraverunt aliæ eccleſiæ (ſaith Di. Stella) other churches, as of Antioch, Alexandria, Conſtantinople &c. haue erred, *ſed nunquam eccleſia Romana*, but the church of Rome neuer yet erred[a].

[a] Stella in Luca 9. fol. 430.

*Id conſtanter negamus* (ſaith Coſterus the Ieſuit) we conſtantly deny, that chriſt his Vicars & Peters ſucceſſors, the Biſhops of Rome haue either taught hereſies, or can propound errors[b].

[b] Enchirid. controuerſ. cap. 3. de ſumme Pontif. p. 136.

God preſerueth the truth of chriſtian religion in the Apoſtolike ſea of Rome[c], and It is not poſſible that the church (meaning the church of Rome) can erre or hath erred at any time, in any point, ſay the Rhemiſts[d].

[c] Teſt. Rhem. an. Matth. 23. 2.

[d] Ibid. an. marg. p. 264.

## 20. Article.

### Of the authoritie of the Church.

[1] *The Church hath power to decree rites or ceremonies* [2] *and authoritie in controuerſies of faith. And yet it is not lawfull for the Church* [3] *to ordaine any thing that is contrarie to Gods word,* [4] *neither may it ſo expound one place of Scripture* [5] *that it be repugnant to another. Wherefore although* [6] *the Church be a witneſſe, and a keeper of holy writ: yet as it ought not to decree any thing againſt the ſame ſo* [7] *beſides the ſame ought it not to enforce any thing to be belee-*

*beleeued for neceſſitie of ſaluation.*

*The propoſitions.*

1. The church hath power to decree rites, or ceremonies.
2. The church may not ordaine what rites, or ceremonies ſhee will.
3. The church hath authoritie to iudge, and determine in controuerſies of faith.
4. The church hath power to interpret, and expound the word of God.
5. The Analogie of faith muſt be reſpected in the expoſition of the Scripture.
6. The church is the witneſſe, and keeper of Gods written word.
7. The church may not enforce any thing to be beleeued, as neceſſarie vnto ſaluation, that is either contrarie, or beſides the word of God.

## 1. Propoſition.

*The church hath power to decree rites, or ceremonies.*

### The proofe from the word of God.

THe churches authoritie to decree rites, or ceremonies is warranted in the word of *God*, firſt by the example of the Apoſtles, who did ordaine rites, and ceremonies: among other things that

In the church men ſhould not be couered [a].

Women ſhould keepe ſilence [b], and be couered [c].

*A* knowen tongue vnderſtood of the common auditorie, ſhould be vſed [d], with other things [e]. Next, by the generall, and binding commandement of God himſelfe, who at all times will haue euery thing in the church to be done vnto edifying [f], honeſtie, and by order [g], as beeing not the author of confuſion, but of peace [h].

[a] 1. Cor. 11 4. 7. 14. &c.
[b] 1. Cor. 14. 34.
[c] 1. Cor. 11. 5.
[d] 1. Cor. 14. 2.
[e] 2. Cor. 11. 2, 3, 4
[f] 1. Cor. 14. 26.
[g] *Ibid.* v. 40.
[h] *Ibid.* v. 33.

All

[f] *Confess. Helv. 1. ar. 13. & 2. c. 22, 23, 24. Basil. ar. 10. Bohem. c. 15. 17. Gal. ar. 32. Belg. ar. 32. August. ar. 4. 5. 7. 15. Saxon. ar. 20. Suevic. c. 8. 14. Vvitemb. c. 27. 35.*

All churches protestant confesse the same [f].

*Errors, & aduersaries vnto this truth.*

[a] *H. N. Sp. Land c. 31. § 6.*
[b] *Ibid. cap. 40. § 1.*
[c] *Ibid. cap. 39. § 7.*
[d] *H. H. on Psal. 122.*
[e] *Such a one was that Scottish minister which said vnto the head of K. James, how he would hold conformitie vvith his Maiesties ordinances for matters of doctrine, but for matters of ceremonie, they vvere to be left in Christian libertie vnto euery man. This D. Barlow reporteth in the summe of the Confer. p. 71.*
[f] *Epist. ad finem Lect. p. 455.*
[g] *H. N. Sp. Land cap. 5. § 5.*
[h] *Ibid.*
[i] *H. N. exhort. c. 15. § 2. 3.*
[k] *Ib. c. 16. § 14.*
[l] *Ibid. § 3.*

This power being giuen by the Supreame authoritie vnto the Church, they doe greatly offend, which doe condemne either generally all, or particularly some rites, and ceremonies orderly, and lawfully established: of the former sort are.

1. The Familie of Loue, who say of themselues, how they are a free people [a], in bondage vnto no creature, nor to any created thing [b], they haue no seuerall dissenting, or variable religions, either ceremonies [c].

2. The Brownists: who teach that euery Christian is to ioyn himselfe vnto that people, among whome the Lords worship is free, and not bound, or withholden with any iurisdiction of this world [d].

3. The *Puritanes*, whereof some would haue all matters of ceremonies to be left in christian libertie vnto euery man [e].

Others would haue both temples to be left without seruice, Sermons and *Sacraments*: and *Princes* to be scared with the feare of vproares, and sedition, and all because they would be freed from the obedience vnto ceremonies, not impious of themselues, imposed by the *Church*: the Father of these men was Illyricus, of whome Melancton writeth [f].

Of the latter kinde, be

1. The *Familie* of Loue againe, who vtterly dislike our Churches, or Temples, also our Liturgies, & formes of seruing our God and finally our designed times of meeting together for the worshippe of God.

Our Churches there blasphemously tearme Common houses (and so we tearme *Brothell* houses or the stewes) [g].

Our Lyturgies, and manner of seruing of God, they call Foolishnes of taken on seruices [h], false and seducing Gods seruices [i], of no man to be ordained [k], nor to be obeied, or vsed, when they are established [l], with these ioyne the *Barrowists*, who

who doe write that, to haue Leiturgies, and formes of common praier, is to haue another Goſpell, and another Teſtament [m].

Our Sabboths they contemne, yea they condemne, for they ſay, There ought to be no Sabboth day [n], Our Sabbatarians goe not ſo farre, yet come they neere vnto theſe Familiſts, when they divulge, that

The Church hath no authoritie, ordinarily, and perpetually, to ſanctifie any day, but the ſeuenth day, which the Lord himſelfe had ſanctified [o].

The church cannot take away this libertie of working ſixe daies in the weeke [p]. Theſe aſſertions are againſt all holy daies lawfully eſtabliſhed. *Barrow* yet goeth further then doe theſe men, for he ſaith how the obſeruing of times, as it is in our church, is an error fundamentall [q].

They alſo be alike culpable, who approouing ſome rites and ceremonies, do yet tie the church, or people of God to the obſeruation of the ceremonies, either Moſaicall, as many haue donne, and doe [r], or of the Romiſh Church, as doe the *Papiſts* [s], and the halfe papiſts, the Familie of *Loue* [t].

Finally they are out of the way which thinke that either one man, as the Pope: or any certaine calling of men, as the clergie, hath power to decree, and appoint rites, or ceremonies, though of themſelues good, vnto the whole church of God, diperſed ouer the vniuerſall world.

[m] *Barrowes riſt. p. 244.*

[n] *Diſplay H. 8 b.*

[o] *D. B. doct. of the Sab. 1. book. p. 31.*

[p] *P. C. 1 ſepſir. p. 120.*

[q] *Bar. riſ. p. 36.*

[r] *See art. 7. prop. 3.*

[s] *Concil. Trid. ſeſſ. 7. can. 13.*

[t] *H. N. euang. c. 31. § 1.*

## 2. Propoſition.

*The Church may not ordaine what rites, and ceremonies ſhee will.*

[a] Walke ye not in the ordinances of your fathers, neither obſerue their manners, nor defile your ſelues with their idols. Ezek. 20. 18.

[b] Ier. 10. 8.

### The proofe from Gods word.

As it is a cleere truth that the church may ordaine ceremonies: ſo true is it alſo that the church hath no power to appoint what rites, or ceremonies ſhee will. For ſhee muſt decree none which be

Either for their owe nature, impious, like the ordinances, manners, and Idols of our forefathers: teachers of vanitie [b],

[c] Hab. 2. 18. and of lies [c].

Or for vse, superstitious: like the brazen Serpent, which king
[d] 2. king. 18. 4. Ezekiah brake in peices [d].

Or for their weight, ouer heauie, and greuous to be borne;
[e] Ye lade men with burdens grieuous to be borne. Luk. 11. 46. Why tempt ye God, to lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare? Act. 15. 10. Why, as though ye liued in the world, are ye burdened with traditions? Col. 2. 20. [f] Ye lay the commandement of God apart, and obserue the tradition of men, as the washing of pots, and of cuppes, and many other such like things ye doe. Marke 7. 8. Ye reiect the commandements of God, that ye may obserue your owne traditions, &c. making the word of God of none authoritie, by your tradition which you haue ordained. *Ibid.* 9. 13. [g] Stand in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage. Gal. 5. 1. [h] Euery plant, which my Father hath not planted, shall be rooted vp. Matth. 15. 13. [i] 1. Cor. 14. 40. [k] *Conf. Helvet. 2. cap. 5. Gal. ar. 33. Belg. ar. 32. Augst. ar. 7. 15. Sax. ar. 20. Wittemb. ar. 35. Bohem. c. 14.*

Or for their worthines, in the eies of the ordainers, either of equall price, or of more account then the very ordinances of God, so as for the performance of them, the lawes of God must be left vndone; such were many of the Pharisaicall tires, and traditions [e].

Or against the libertie of christians, and to the entangling of them againe with the yoake of seruile bondage [g].

Or last of all, any way contrary to the commandements, word, and will of God [h].

But the rites, ceremonies, and constitutions of the church they must make altogether, and tend both to the nourishing, and encrease of loue, friedship, and quietnes among christians, and also to the retaining of Gods people in the holy seruice, worship, and feare of God, according to the rule of the Apostle afore mentioned, let all things be done honestly, & by order [i].

All churches reformed consent hereunto [k].

*Errors and Aduersaries vnto this truth.*

The premises beeing, as they are, most true, most false then is it which the Papists doe publish, *viz.* that

The church hath power to change the Sacraments ordained
[a] *Concil. Trid. sess. 5. cap. 2.* euen by Christ himselfe [a].

Whatsoeuer the Apostles, and Rulers of the Church command,

mand, is to be kept, and obeyed [b].

The authoritie of the of the Church is greater then of the Sacred Scripture [c].

[b] *Teſt. Rhem. an. 1582. f. 336.*
[c] *Confeſſ. Catrocenſ. cap. 15.*

## 3. Propoſition.

*The Church hath authoritie to iudge, and determine in controuerſies of faith.*

### The proofe from Gods word.

Authoritie is giuen to the Church and to euery member of ſound iudgement in the ſame, to iudge in controuerſies of faith; and ſo in their places, to embrace the truth, and to auoid, and improoue Antichriſtianitie, and errors; and this is not the priuate opinion of our Church, but both the ſtraight commandement of God himſelfe particularly vnto all Teachers [a], and hearers [b], of Gods word, and generally vnto the whole Church [c], and alſo the iudgement of our godly brethren in forraigne countries [d].

[a] Caſt away prophane, and old wiues fables. 1. Tim. 4. 7. O Timothie, keepe that which is committed vnto thee. 1. Tim. 6. 20. A Biſhop muſt &c. hold faſt the faithfull word according to doctrine, that he alſo may be able to exhort with wholeſome doctrine, and improoue them that ſay againſt it, &c. Tit. 1. 9. &c. [b] Heare not the words of the Prophets that prophecie vnto you, and teach you vanities: they ſpeake the viſion of their owne heart, and not of the mouth of the Lord. Ier. 23. 16. Beware of falſe prophets. Matth. 7. 15. Beware of dogges, beware of euill workers. Phil. 3. 2. The ſheepe know the ſhepheards voice: and they will not follow a ſtranger, but they flie from him: for they know not the voice of ſtrangers. Ioh. 10. 4, 5. Be not carried about with diuers and ſtrange doctrines. Heb. 13. 9. Beware leſt you be alſo plucked away with the errour of the wicked, and fall from your owne ſtedfaſtnes. 2. Pet. 3. 17. If there come any vnto you, and bring not this doctrine, receiue him not to houſe, neither bid him, god ſpeed. 2. Ioh. 10. If any ſhall ſay vnto you, Loe here is chriſt, or ther, beleeue it not. For there ſhall ariſe falſe Chriſts, and falſe prophets. Matth. 24. 23, 24. I ſpeake as vnto them which haue vnderſtanding, iudge ye what I ſay. 1. Cor. 10. 15. Trie all things, & keepe that which is good. 1. Theſſ. 5. 21. [c] *Confeſſ. Wittemb. ar. 32. Suevica, ar. 15.*

### *The Errors, and adverſaries vnto this truth.*

Vnſound therefore in iudgement are the *Papiſts*. For firſt they maintaine,

That the *Pope* of Rome hath the power to iudge all men,

and matter, but may be iudged of no man [a], to decree (without controlment) against the epistles of S. Paul [b]; to dispense euen against the new Testament [c]; and to giue the sense, and meaning of the holy Scripture, to which sense, or Interpration of his all, and euery man without contradiction, must yeeld, and obey [d].

Next, they publish, & hold, that the power to iudge of religiõ & points of doctrine is, either in Bishops onely, as some of thẽ doe thinke [e]; or in their Clergie onely, as other deeme [f]; and in the Church of Rome onely, as all of them suppose [g].

[a] Dist. 40. §. Si Papa.
[b] Carol. Rainus.
[c] Panorm. Extra. de divortiis.
[d] Hermanus de potestate Papæ.
[e] The mysteries of religion are committed to the trust of Bishops, *plebi tantum sciendum est, quod ad mores formandos, & vitam pertinet*, the common people are onely to know that which pertaineth vnto manners, and good behauiour, saith Frier *Laurence a Villauincence, de Formal. concion. l. 1. cap. 20. Nec gratia, nec interior aliqua virtus requirenda est in membris, vel ministris Ecclesiæ præter publicam professionem fidei:* It is sufficient for the members, and ministers of the Church, to make open profession of the faith, more is not required of them, neither grace (to iudge of doctrine,) nor any other inward vertue, saith *Petrus a Soto, assert. cath. de Ec.* [f] The common and faithfull people may in a generaline refuse, and forsake all newe doctrine, dissenting from that which they haue learned and embraced. *Non autem vt doctrinam in particulari ex causis, & fundamentis suis examinetur, & sic proprio iudicio discutiant quid verum quid falsum sit:* But they haue none authority to examine any doctrine in particular from the very causes, and grounds, and thereby search out what is true, what false; *quod proprium est Ecclesiarum magistris*, this they must leaue to the masters of Churches, to whome properly it belongeth, saith *Stapleton, Antid. 8. in Mat. 7.* [g] *Sacræ scripturæ sensum verum & indubitatum ab ecclesia catholica est petendum*, (saith the forementioned *Petrus a Soto.*) The native, and true sense of the sacred Scripture, is to be fetch from the Catholike Church (of Rome.) *Assert. Cath. de Ec.* The whole Church throughout the world knoweth, that the holy Church of Rome hath power to iudge of all matters, *neque cuiquam licebit de eius iudicio iudicare*, neither is it lawfull for any man to giue any sentence of her iudgement. *Gelasius 9. q. Cuncta.*

## 4. Proposition.

*The Church hath power to interpret, and expound the word of God.*

### The proofe from Gods word.

To interpret the word of God is a peculiar blessing, giuen by God onely to the Church, and companie of the faithfull, though not to all, and euery of them. For

No man knoweth the Sonne, but the Father; neither knoweth

eth any man the *Father*, but the Sonne, and he to whom the Sonne will reueale him [a].

[a] Matth.11.27.

It is giuen to you to know the ſecrets of heauen (ſaith our Sauiour vnto his diſciples, but to them it is not giuen [b].

[b] Matth.13.12.

The manifeſtation of the Spirit is giuen to euery man to profit withall. *For* to one is giuen by the Spirit, the word of wiſedome, &c. and to another, *Prophecie* [c].

[c] 1.Cor.12.7.

If any thing be reuealed to another that ſitteth by, let the firſt hold his peace, ſaith *S.* Paul vnto the Church at Corinth [d].

[d] 1.Cor.14.30.

Yee haue an ointment from him that is holy, and yee haue knowen all things, &c. yee neede not that any man teach you, ſaith the Apoſtle Iohn [e].

[e] 1.Ioh.2.20, 21,27.

Hereunto ſubſcribe the Churches in Heluetia [f], Wittemberg [g], Boheme [h].

[f] *Confeſſ.Helv.* 2.*cap.*2.
[g] *confeſſ.VVitemb.cap.*30.
[h] *Confeſſ. Bohe.* *cap.*1.

*The errors, and Adverſaries vnto this truth.*

Many, & ſundry are the adverſaries vnto this truth, wherof.

*Some* thinke that to expound the word of *God* is ſo eaſie a matter, as any Student, endued with a good naturall wit, by diligence and induſtrie of his owne, may doe the ſame.

*Some* teach, how to interpret the *Scriptures*, is too hard a thing for any mortall man to attaine vnto; ſo did Iohannes de Weſſalia [a], and doe many Anabaptiſts.

[a] *Aeneas Syl.*

*Some*, though they acknowledge that diuers haue the gift to open the ſenſe of Gods word: yet that ſome, ſay they, are not the knowen *Preachers*, & writers in the reformed and Chriſtian aſſemblies, whom the Familie of Loue in ſcorne doe tearme the ſcipture learned (*For*, ſaith the ſaid *Familie*, It is meere lies, and vntruth, &c. whatſoeuer the *Scripture* learned, through their knowledge out of the *Scriptures*. inſtitute, preach, and teach [b]. They preach the letre, &c. but not the wotd of liuing God [c]. but themſelues onely haue that gift, neither euery one of the *Familie*, but the illuminate Elders. *For* to them it is giuen to knowe the truth [d], & they are the Elders of the godly vnderſtanding, and of the manly wiſedome [e], the Primats or principalls in the Light [f].

[b] *H.N.euang.* *c.*33.§ 11.12,13
[c] *Idem* 1. *exhor.* *cap.*16.§ 18.
[d] *Idem in his* *Prou.c.*21.§ 2.
[e] *Sp.Lund.* *cap.* 7§ 10.
[f] *1.Euert.c.* 14.§ 1.

Some doe ſuppoſe that to interpret the holy *Scriptures*, is not ſo much a ſpeciall gift of God vpon ſome choſen perſons, as an ordinary power annexed to the ſtate, and calling of *Popes*, *Biſhops*, and *Clergie* men §.

§ *See the propoſit. next immediat. aforegoing.*

Others be ſo farre from giuing the people of God, not being of the Clergie, power to expound, as they will not ſuffer them to read, nor ſo much as to haue the *Scriptures* by them in a vulgar tongue, except it be their owne moſt corrupt, and barbarous tranſlation, which but of late yeares neither, and that in part too, is granted by the *Papiſts*; but in place thereof they thruſt vpon the Laitie, their moſt idolatrous, and blaſphemous *Fuſtinals*, *Legendes*, *Roſaries*, *Horaries*, and *Pſalteries* of our Lady, as falſly they called her.

## 5. Propoſition.

*The analogie of faith muſt be reſpected in their expoſition of the Scripture.*

### The proofe from Gods word.

[a] 2. Pet. 1. 20.

Foraſmuch as no prophecie is of any priuate motion [a], and whatſoeuer interpretation man giueth, if it agree not to the analogie of faith, which S. *Paul* gaue in commandement to be obſerued [b], is a priuate interpretation, ſpeciall heede is to be had that one place of Scripture be ſo expounded, as it agree with another; and al to the proportion of faith.

[b] Rom. 12. 6.

The Churches reformed approoue this aſſertiō by their ſubſcriptions [c].

[c] *Confeſſ. Helu. 1. ar. 2. & 2. c. 2. Gal. ar. 7. Sax. ar. 1. VVittem. cap. 30. 31. 33. Smcv. ar. 1.*

### *Errors & Aduerſaries to this truth.*

Of another iudgement are many. For

[a] *D. Iren. lib. 4. cap. 25.*

Some doe thinke the Scriptures may be expounded in what ſenſe, and to what purpoſe men liſt, as the *Phariſies* [a], the Se-

[b] *Euſ. eccl. hiſt. lib. 4. c. 29.*

uerians [b], and *Papiſts*, among whome there be which from this

opinion

opinion doe tearme the moſt holy word & Scriptures of God moſt reprochfully, A ſhipmans hoaſe, a Leaden rule, a Noſe of waxe [c]

Some doe miſlike all interpretations, and written Commentaries vpon the Scriptures, as vnneceſſary, and vaine, ſuch were Seruetus, Valdeſius, Coranus with others of late yeares [d], and are the Libertines, Scwenkfeldians [e], and Familie of Loue [f].

Some depend wholly vpon viſions, & revelations, as did the Enthuſiaſts [g], Nicholaus Storch,

Thomas Monetarius, the Anabaptiſts [h], and our late Engliſh reformer Hacket [i].

Some diſlike of the literall, and preferre the Allegoricall ſenſe of the Scriptures; and thereby deuiſe what them liſt, moſt monſtrouſly from the word of God; as did the Originiſts, and doe the Libertines [k], and Familie of Loue hence teaching on the other, that the ſpirituall vnderſtanding is the worde of God, and that to embrace the literall ſenſe, is to commit Idolatrie [l].

Some of euery place of Scripture will haue en expoſition both Analogicall, Allegoricall, hiſtoricall, and morall, as the curious Thomiſts, and Monckes.

Some are addicted to an interpretation which they cal myſticall, and propheticall, as Brocardus, Morelius, and others.

Some are of minde that the Goſpell, or Euangelicall word cannot be committed to letters, and wrighting, ſaith Lindanus [m].

Some doe thinke (as afore alſo hath bin ſhewen) how that is the olde, and onely true ſenſe of the Scriptures which is made, and giuen by the Church [n], and Pope of Rome [o].

Some doe maintaine, that as the Church in time doth alter: ſo the interpretation of the Scripture alſo therwithal doth vary, wherby that which in the Apoſtles time was a truth, in theſe daies ſhalbe a falſehood. In which error was Cardinall Cuſanus [p].

[c] Pighius controuer. 3. de Ec. & hierarch. l. 3. c. 3.
[d] Lauat. praef. Cenſ. Colon.
[e] Reg. 2 epiſt. 19.
[f] Ibid.
[g] H. N. 1. exhor. cap. 16. § 4.
[h] Prod. haret. fab. l. 3.
[i] D. Maior in Dom. 8. poſt Trinit. homil. fol. 440.
[k] Arbor. ſeſt. p. 17.
[l] Calu. contra Anabap.
[m] Alicas confeſ

[m] Lib. 1. c. 23.
[n] Hereſis Scripturarum cognitionem, & intelligentiam extra Eccleſiam ponunt: nos autem (Papiſtæ) volumus Eccleſiæ Romanæ) eſſe annexam, Iudei: ſic nos

nec ab ea ſeparari patimur. Stapl. antid. Euang. in Ioan. 19. 23. p. 418. Sicut Chriſto Eccleſiæ (Romanæ) ſimpliciter credere debemus, ſaith Stapleton. Antid. in Luca 10. 16. When the authoritie of the Church leaueth the holy Scripture, then are they of no more account then

Eſops

Esops fables. *Wolf. Herman.* ° *Si Papam, qui Christi vicarius est, et eius omnimodam potestatem habet in terris, consulerent, non errarent (haretici)* saith *Stella in Luca 9. fol. 499.* ? *Cusam. ad Bohemos epist. 2.*

## 6. Proposition.

*The Church is the witnesse, and keeper of Gods written word.*

### The proofe from Gods word.

Though the Church hath authority to heare, and determine in controuersies of faith: yet hath the Church power neither to iudge the word of God, nor to iudge otherwise then Gods word doth iudge. For it is saide to the Church, and people of God.

I beseech you brethren marke them diligently which cause diuisions, and offenses, contrarie to the Doctrine which you haue learned, and auoid them [a].

Here him [b]. To him giue all the *Prophets* witnesse [c].

*Search the Scriptures* [d]: whosoeuer trangresseth, and abideth not in the the doctrine of Christ, hath not God [e].

yee are, &c. built vpon the foundation of the *Apostles*, and *Prophets* [f].

*And* of the holy *Scriptures*.

Thy word is the the truth [g]. They haue Moses and the *Prophets*, let them heare them [h], saith our *S.* Christ.

Wee haue also a sure word of the *Prophets*, saith *Saint Peter* [i].

*And S. Paul.* The whole *Scripture* is profitable to teach, &c. [k].

If any man teach otherwise, and consenteth not to the wholsome wordes of our L. Iesus Christ, he is puft vp, and knoweth nothing &c [l].

*And* so with vs doe other Churches conceiue both of the *Scriptures*, and Church [m]. yet all of vs do grant, that the Church as a faithfull witnesse may, yea of necessitie must testifie

[a] Rom. 16. 7.
[b] Matth. 17. 5.
[c] Act. 10. 43.
[d] Ioh. 5. 39.
[e] 2. Ioh. v 9.
[f] Eph. 2. 19.
[g] Ioh. 17. 17.
[h] Luke 16. 29.
[i] 2. Pet. 1. 19.
[k] 2. Tim. 6. 16, 17
[l] 1. Tim. 6. 3, 4.
[m] *Confess. Helv. 2. cap. 1. Bohem. cap. 1. Gal. ar. 5. Belg. ar. 7. Wittemb. ar. 30, 31, 32. Sax. ar. 11.*

ſtifie to the world, what hath bin the doctrine of God his people from time to time, and as a truſtie Recorder is to keepe, & make knowne what the word of God, which it hath receiued, is, which truly hath bin perfomed afore the word was written by the Patriarchs, and after the ſame was committed to writing, before Chriſt his incarnation, by the Iewes, in Chriſt his life time [n], in the primitiue Church [o], From the Apoſtles time, by the godly Chriſtians thoroughout the world.

[n] Luke 4.17.
[o] Act. 13.27. Act. 15.21. 2.Cor.3.15. 2.Cor.3.18.

*Errors, & adverſaries vnto this truth.*

Be it farre therefore from vs to thinke, which the *Papiſts* do not ſtick to write, and ſay, namely that

The Church is to iudge the *Scriptures*, and not the Scriptures the *Church* [a].

[a] Io. Maria Verrell. in Pighium in controuerſ. de Ec.

1. The Scripture is not of the eſſence of the Church: Becauſe without it a Church may be, though not very well: So ſaid Card. Cuſan. [b].

[b] Card. Cuſan. epiſt. 2. ad Bob.

The Scripture, becauſe (in their opinion) it is vnperfect, cannot obſcure, may not ambiguous, ought not be the iudge. So Lindan [c], Latomus [d], Petrus a Soto [e], Pighius [f], Coſter [g], &c.

[c] Lind. l. 1. c. 3. [d] Contra Bucer. [e] De S. Scrip. [f] Eccl. Hierar. l. 1. c. 4. [g] Enchir. de S. Scrip. c. 1.

He is an heretike that cleaueth to the Scriptures. So ſaid Iacobus Hocſtratus.

Againe the carefull keeping of the holy Scriptures by Gods people from age to age, and time to time, declareth firſt, how the mother Church of Rome, is not the onely keeper of the holy writ; and next that curſedly they doe offend, which either as greatly eſteeme the Ethickes of Ariſtotle, as the commandements of god, the Odes of Pindar, as the Pſalmes of Dauid [h], the workes, and bookes of men, as the writings of God, which the Councell of Trent doth [i] for before, and aboue the ſcripture prefer vnwritten Traditions. Hence *Petrus a Soto*:

[h] Aug. Polit. [i] Seſ. 4

Tradition (ſaith hee) is both more auncient, and more effectuall then the holy Scripture [k], and Lindan, The ſcriptures would be of no validitie, neither had continued till this day but for traditions [l].

[k] Confeſſ. Cath. de Eccleſ. [l] Lind. l. 1. c.

## 7. Propoſition.

*The Church may not enforce any thing to be beleeued, as neceſſary vnto ſalvation, that is either contrarie or beſides the word of God.*

### The proofe from the word of God.

Yee ſhall put nothing vnto the word which I command you, neither ſhall yee take ought there from [a]

[a] Deut.4.2.

Put nothing vnto his words, leaſt hee reproue thee and thou be found a liar [b].

[b] Pro.30.6.

Though it be but a mans couenant, when it is confirmed, (yet) no man doth abrogate it, or addeth any thing thereto [c].

[c] Gal. 3.15.

If any man ſhall adde vnto theſe things, God ſhall ad vnto him the plauges that are written in this booke. And if any man ſhal diminiſh of the words of the booke of this prophecy, god ſhall take away his part out of the booke of life, and out of the holy cittie, and from thoſe things which are written in this booke [d].

[d] Reu.22.18,19

And ſo witneſſe with vs the Churches reformed [e].

[e] *Confeſſ. Helv. 1. ar.4. and 2. 2. Baſil. ar.10. Bohem. cap.1. Gal. ar.5. Belg. ar.7. Saxon. ar. 1. Wittemb. cap.30.33. Suevica, ar.2.*

Whatſoeuer alſo is grounded vpon Gods written word, though not by our common, and vulgar tearmes to be redde therein, wee doe reuerendly embrace, which maketh vs for doctrine to embrace the Conſubſtantiality of our Sauiour with the Father, and the holy Ghoſt, which the Arrians would not: a Trinitie of perſons in the Godhead, which the Sabellians would neuer doe; the iuſtification by faith Onely, which the Papiſts will not; the baptiſme of Infants, and young children, which the Anabaptiſts dare not: and for diſcipline not to refuſe of Church officers, the names Archbiſhops, Patriarches, Primates, Metropolitanes, Suffragans, Parſons, Vicars, &c. of eccleſiaſticall cenſures the tearmes, Suſpenſion, Excommunication; of Ceremonies, none at all which tend either vnto order, comelines, or edification.

But from the heart wee abhor in matters both of doctrine, and diſciple, whatſoeuer either agreeth not with the canon of the Scripture, or is not grounded thereupon.

*The*

*The Errors and aduerſaries vnto this truth.*

Hence deteſt wee both all the old heretikes, and their fancies, with the newe prophets of Baſilides: the Manifeſtation of Marciõ; the myſteries of the Manichies; the Iobolia of the Sathiãs; the Symbonia of the Archõtikes, the *Cabala* of the Iewes: the Alcaron of the Turkes: and alſo all newe heretikes, and Schiſmatikes with all their curſed opinions, as firſt the Anabaptiſts, and namely the *Libertines*, the Dauidgeorgians, and Familie of Loue, and all the codeified Elders thereof, as Henry, Nicholas, Eliad, Fidelitas, Chriſtopher Vitell, Theophilus, the Exile, and the reſt.

Next the Papiſts whereof.

*Some* haue commanded that all the *Popes* decrees ſhould be taken, as confirmed by the mouth of God himſelfe; ſo did *Pope* Agatho the firſt [a].

[a] *Gra. diſt. 19. Sic.*

*Some* write (as Buſgradus) that if the *Pope* beleeue there is no life to come (as ſome *Popes* haue done) wee muſt beleeue it, as an article of our faith.

*Some* ſay, if the *Pope* carrie innumerable ſoules with him vnto hell, yet he may not be iudged, ſo did *Pope* Boniface the 8. [b].

[b] *Decr. lib. 3. tit. 2. Cranz. lib. 8. c. 36.*

*Some*, as Bellarmine, conclude that it is a point of faith to hold that the Biſhop of Rome hath ſucceeded *Peter* in the vniuerſall regiment of the *Church* [c].

[c] *Bellarm. de Pontif. Rom. l. 2. c. 12.*

Others, as the Ieſuites, perſwade their *Catholikes*, that the king of *Spain*, and their Catholike faith are ſo linked together as it is become a point of neceſſitie in the Catholike faith to put all Europe into the handes of the ſaid King otherwiſe the Catholike religion will be vtterly extingviſhed, and periſh [d].

[d] *Spar. diſco. of the Eng. Ieſ. P. 7.*

Others of them haue publiſhed a new Goſpell called *Euangelium aternum, & Spiritus ſancti*, which they ſay doth ſo farre excell the *Goſpell* of Chriſt, as the Cornell ſurpaſſeth the ſhell, the *Sunne*, the Moone, & light, darkenes. The author whereof was one *Cyrellus* a Carmelite,

And laſtly the *Puritanes*, and all the ſpeculations of Brown,

Barrow, Greene, Penrie, Marprelate, T.C. E.G. R.H. A.C. I.B. with the newe Sabbatarians, and their fancies.

## 21. Article.

Of the authoritie of generall Councells.

*Generall Councells [1] may not be gathered together without the commandement and will of Princes. And [2] when they be gathered together (forasmuch as they be an assemblie of men, whereof all be not governed with the Spirit, and word of God) they may erre, and [3] sometimes haue erred, euen in things pertaining vnto God: wherfore [4] things ordained by them, as necessarie vnto saluation haue neither strength, nor authority, vnlesse it may be declared that they be taken out of holy Scriptures.*

*The propositions.*

1. Generall Councells may not be gathered together, but by the commandement, and will of Princes.
2. Generall Councells may erre.
3. Generall Councells haue erred, euen in things pertaining vnto God.
4. The things ordained by generall Councells, are so farre to be embraced, and beleeued, as they are consonant to Gods holy word.

1. Proposition.

*Generall Councells may not be gathered together, but by the commandement, and will of Princes.*

The

The proofe from Gods word.

GReat is the power, and authoritie of Kings, and Princes by the word of God. For as the defense of Religion is committed vnto them: so must they see that all men doe their duties. That these things the better may be performed, they are, as iust occasion is offered, not as men vnder the power of others, to Simon, but as Supreame gouernours, within their own terretories, and dominions, to command all sorts of men to meete together, and that either to the implanting of the truth where it is not; or to the suppressing of sinne, errors, idolatrie, and superstition, where, or in whomsoeuer it doth arise, or is rooted. Such Councells were holden, both in the time of the Moisaicall gouernement, by the commandement of the most godly Kings, Dauid [a], Salomon [b], Asa [c], Ezekiah [d], and Iosiah [e], and since the Gospell hath bin receiued into kingdomes, and Commonweales, by Christian Princes, kings, and Emperours, who gathered Councells both Generall, as the Nicene was by Constantine the great [f], the Councell of Constantinople, by Theodosius the elder [g], the Counsell of Ephesus, by Theodosius the younger [h], the councell of Calcedon, by Marcian [i], & Nationall, and Prouinciall, so the Counsell at Frankford, Rhemes, Taron, Arelot, and Moguntia, by the will, and commandement of Charles the great [k], at Matison, by Gunthranus [l], at Paris, and Orleance, by the direction, and appointment of Childebert [m], were kept, and holden.

And neuer yet hath there bin a councell, either Generall, or nationall, or whatsoeuer (I only except the councells held by the Apostles, and Apostolicall men in a troublesome state, and time of the Church, there beeing then no Christian Princes, & Emperours to countenance the truth) either begun or ended, to the glorie of God, but it hath bin, I say not called onely, but confirmed also by some godly Emperour, King, or Queene. This in effect is granted by all reformed Churches [n].

[a] 1. Chr. 13. 1, 2.
[b] 1. king 8. 1.
[c] 2. Chr. 15. 9.
[d] 2. Chr. 29. 4.
[e] 1. Chr. 24. 29.
[f] *Ruffin. l. 10. c. 1. Euseb. de vita Const. l. 3. c. 6.*
[g] *Theod. l. 5. c. 9*
[h] *Euagr. l. 2. c. 2.*
[i] *Leo epist 43. 53*
[k] *Aventin. Carranz. summa Concil. Corion. lib. 3.*
[l] *Turon. l. 8. c. 10*
[m] *Magdeburg. eccles. hist. Cent. 6. cap. 9.*
[n] *Confess. Helv. Art. 26. & 2. c. 30. Bohem. c. 16. Belg. ar. 36. Saxon. ar. 23. Wittemb. c. 35. Succica in perorat.*

*The Errors, and aduersaries vnto this truth.*

This assertion hath bin oppugned, and that diuersly both by the *Papists*, and *Puritanes*. For the *Papists* they say,

Emperours, and kings be the *Pope* his Summoners, but of themselues are no absolute, and powerfull commanders, and callers of Councels [a].

There ought no counsel to be kept without the determinate consent of the Bishop of Rome [b].

No councell euer yet had firme, and lawful authority, which was not confirmed by the Bishop of Rome [c].

The *Popes* of Rome, (and not *Christian Princes*) haue the authoritie, and power of making lawes ecclesiasticall, and of calling *Councells* [d].

And the *Puritanes* do thinke, that priuate persons without the leaue, or priuitie of *Princes*, may summon assemblies about *Church* causes at their pleasures, and consult about the publike affaires of the *Church*. Of this minde was Beza [e], and be the disciplinarians both of South [f], and North Brittaine [g].

Others (aduersaries to both *Puritanes* and *Papists*) are of minde, that were the *Pope* a good man (as he is nothing lesse) he might, and bee being wicked, other good Bishops (though subiect vnto Kings, and Emperours) may summon Counsells at their discretions. An error of Seuererus [h].

The Muscouites haue a fancie that since the seuenth generall Counsell that was, neither *Prince*, nor *Pope*, nor any other men els haue power to call a generall counsell [i].

[a] *Harding. confut. par. 5. cap. 6. § 3.*
[b] *Harding.*
[c] *Durœus cont. Whitak. l. 2. Cardil. in defe. Concil. Triden. disp. 1.*
[d] *Test. Rhem. an. Matth. 16.*
[e] *Perplacet autem mihi quod de consensu absque vlla principum, aut ciuitatum authoritate primum instituendo, scribis.* Beza epist. 68. pag. 382.
[f] *Witnesse their Classicall assemblies, at Commencements, Fairs, &c. See Discipline grounded.*
[g] *The approbation, or disallowance of a generall assembly, hath beene, and should be a matter, and cause spirituall, and alwaies connected, and iudged by the Church, as Iudges competent within this realme; say certaine Scottish Ministers in their letters vnto the Lords of the Kings priuie Councell in Scotland, which letter is printed in the said Lords declaration &c. published an. 1608. and printed by Rob. Barker.*
[h] *Stanly 2. pag. 35.*
[i] *Surius comment. an. 1501. pag. 30.*

## 2. Proposition.

*Generall councells may erre.*

The

The proofe from Gods word.

Generall Councells, conſiſting, firſt of men, who may erre, nothing more eaſily (for all the imaginations of mans heart are onely euill continually [a], euen from his youth [b], but God onely is true, and all men are [c], yea, and euery man is a Liar [d].

Next, of men differing in yeares, riches, learning, iudgement, calling and authoritie: whereby diſtractions of opinions often doe ariſe.

Thirdly of many mē, wherof the wicked be for nūber commonly the maior part, and the better in outward countenance of the world.

Laſtly of men, not al, nor alwaies either gouerned with Gods holy Spirit, and word; or gathered together in the Name of Chriſt: none of ſounde iudgement in Religion, do doubt but they may erre.

If *Paphmitius* had bin abſent at Nice, that Councell had erred [e].

If Hierome had bine away at Calcedon, that Councell had erred [f].

At any time (if ſome be beleeued) be the Pope of Rome not preſent at ſuch meetings, either *per ſe* or *per Legatum*, by himſelfe, or his Legate, no Councell but muſt erre [g].

Therefore Councells may erre.

That which one Counſell doth eſtabliſh, another will diſannull. They will not (wee muſt thinke) reuoke, that which is well decreed. Therefore councells may erre [h].

[a] Gen 6.5.
[b] Gen. 8.21.
[c] Pſal. 116.11.
[d] Rom. 3.4.
[e] *Sozom. lib. 2. c. 33.*
[f] *B. Iewel del. fol. 58.*
[g] *Roſſen. contra Luther.*
[h] *Teſt. Rhem. an. Ioh. 16.13.*

*The adverſaries vnto this truth.*

Therefore erre doe the papiſts which ſay, that the holy Spirit is the director of all Councells, and

That councells cannot erre.

3. Propoſition.

Gene-

*Generall Councells haue erred, euen in things pertaining vnto God.*

The proofe from Gods word.

Councells both generall, and particular haue erred, and that in matters of Faith [a].

For in the holy Scriptures wee finde, that it was ordained, If any man did confesse that Iesus was the Christ, hee should be excommunicate [b], which could not be but by a Councell.

A councell was gathered to suppresse Christ, and his doctrine [c].

A councell consulted how they might take Iesus by subtilty, and kill him [d].

A councell sought for false witnesse to put him to death [e].

By a counsell Iesus was bound, led away, and deliuered vnto Pilate [f].

A councell iudged our S. Christ to be both a deceiuer [g], and a blaphemer [h].

A councell corrupted the Souldiers, and willed them to tell a Lie [i].

A counsell withstood Peter, and Iohn: and commanded them that in no wise they should speake, or teach in the name of Iesus [k].

A councell both caused the Apostles to be beaten, and commanded them also that they should not preach in the name of Iesus [l].

In auncient writings of credit, wee may read, how (contrarie to Gods word), by Councells, *Arrianisme* hath bin confirmed; as by the Councell at *Ariminum* [m].

By councells the traditions, and bookes of foolish men, haue bin made of equall authoritie with the word of God; as by the counsell of *Trent* [n].

By councells hath bin esta blished both the adoration of images, as by the second councell of Nice; and the Inuocation of creatures, as by the *Tridentine* councell. [o]

By councells the authority of princes hath bin empaired, & the

[a] *Confess. Wittemb. cap. 33.*
[b] Ioh. 9. 22. and 12. 42.
[c] Ioh. 12. 47.
[d] Matt. 26. 3, 4.
[e] Mar 14. 53. 55.
[f] Mar. 15. 1.
[g] Matth. 27. 63.
[h] Luke 22. 71.
[i] Matt. 28. 12, 13
[k] Act. 4. 5, 6, 18.
[l] Act. 5. 40.
[m] *D. Hieron. in vita Damasi Papæ.*
[n] *Sess. 4. decr. 1.*
[o] *Brev. Rom. ex decr. S. S. Concil. Trid. restitut. & edit. a Pio 5.*

the *Pope*,and Clergie,advanced aboue all earthly *Princes*; as by the Councell of Lateran [p].

[p] *Concil. Later. cap.5. apud Innocent.*

The conſideration of the premiſes,and the like, mooued *S.* Hilarie to call the Synode of Mediolane, The Synagogue of the malignant [q], and

[q] *Hilar. epiſt. ad Conſt. Imper.*

S, Auguſtine to write vnto Maximinus: Neither ought I to obiect againſt thee the Synode of Nice; nor thou againſt mee the Synod of Ariminum [r], and

[r] *D. Aug. contra Max. lib.3.*

Nazianzene openly to pronounce,that Hee neuer ſawe any good end of a Councell [s],and

[s] *Nazi. ad Prof. cap. epiſt.42.*

The *French* king his Embaſſadour to ſay vnto the chapter of Trent, that ſcarſely any good at all,or very little, came by Councells vnto the ſtate of Chriſtendome [t],and

[t] *Orat. Synod. Legat. regis Fran. an.1562.*

*Cornelius* Biſhop of Bitonto,to breake out into theſe words in the face of the Councell at Trent; I would that with one conſent wee had not altogether declined from religion vnto ſuperſtition;from faith vnto infidelitie;from Chriſt vnto Antichriſt;from God vnto Epicures [u].

[u] *B. Iewels def. par.1 fol.39.*

*Aduerſaries vnto this truth.*

* This notwithſtanding the *Papiſts* doe continue in an opinion that councells cannot erre [a].

[a] *Yeſ. Rhem. an. lib.16.13.*

## 4. Propoſition.

*The things ordained by generall Councells, are ſo farre to be embraced,and beleeued,as they are conſonant to Gods holy word.*

### The proofe from Gods word.

Generall councells we ſimply condemne not: yet doe wee not ground our faith vpon any councell, but onely vpon the written word of God.

Therefore in generall Councells whatſoeuer is agreeable vnto the written word of God, we doe reuerendly embrace; but whatſoeuer is contrarie vnto,or beſides the will of God,

reuealed in the holy ſcriptures, wee doe carefully auoid.

And ſo are wee commaunded to doe euen by God himſelfe.

Whatſoeuer I command you, take heed you doe it: thou ſhalt put nothing thereto; nor take ought therefrom [a].

[a] Deut. 12 32.

Walke ye not in the ordinances of your fathers; neither obſerue their manners &c. I am the Lord your God: walke in my ſtatutes, and keepe my iudgements, and doe them [b].

[b] Ezek. 20. 18, 19

Though that wee or an Angell from heauen preach vnto you otherwiſe, then that which wee haue preached vnto you, let him be accurſed. As wee ſaid before, ſo ſay I now againe, If any man preach vnto you otherwiſe, then that yee haue receiued, let him be accurſed [c].

[c] Gal. 1. 8, 9.

And ſo thinke the Churches reformed with vs [d].

[d] *Confeſſ. Helv. 2. c. 18. Bohem. c. 2. Gal. ar. 5. Belg. ar. 7. Wittem. c. 33.*

*The aduerſaries vnto this truth.*

Contrarie hereunto are the opinions of the Papiſts. For of them

Some doe thinke, that the decrees of Councells doe binde all nations; as Pope Hormiſda decreed they ſhould.

Some, as Pope Gregory the great, ſuppoſed that ſome councells, and namely the councell of Nice, of Conſtantinople, Epheſus, and Chalcedon [a], ſome, as Campian [b], thought that all councells were of equall authoritie with the word of God.

[a] *Greg. 2. l. 1. epiſt. 24. & l. 2. epiſt. 49.*

[b] *Campian. rat. 4.*

Others, as the Guiſian faction in France, be reſolued in matters of religion to follow the footeſteps of their anceſtors, though (Gods word, and) a thouſand councells decree to the contrary [c].

[c] *Calvin. epiſt. Eulling. fol. 231.*

## 22. Article.

### Of Purgatorie.

*The Romiſh doctrine concerning [1] Purgatorie, [2] Pardons, worſhipping, and adoration as well [3] of images,*

as

*as [a] of Reliques: and [b] also Inuocation of Saints, is a fond thing, vainely inuented, and grounded vpon no warrantie of Scripture, but rather repugnant to the word of God.*

*The Propositions.*

The Romish doctrine concerning 1. Purgatorie.
2. Pardons.
3. Worshipping, and adoration of Images.
4. Reliques.
5. Inuocation of Saintes, is a fond thing, and not warranted by the holy Scripture, nor consonant, but contrarie vnto the same.

1. Proposition.

*The Romish doctrine concerning Purgatorie, is fond, and not warranted by the holy Scripture, nor consonant, but contrary vnto the same.*

The proofe from Gods word.

IT is granted as well by the Romish, or false, as by the true Church, that none vncleane thing can enter into the kingdome of God. And because all men either haue bin, or be still vncleane, therefore they must be purged from sinne.

But in the manner of purging them who are vnpure, they doe greatly differ. For the true church, looking into the word of God, doth finde that wee are sanctified, or made cleane in diuers respects, diuersly, as by *Baptisme* [a], by the word preached [b], by the blood of Christ [c], and by the spirit of God [d], and that in this life, and not in the other world.

For in the sacred scripture there is mention but onely of two waies, one leading vnto destruction, the other bringing vnto life [e], of two sorts of men, whereof some beleeue, and they

[a] Christ loued the Church, and gaue himselfe for it, that he might sanctifieit, and clense it by the washing of water thorough the word. Eph. 5. 25, 26.

[b] Now are ye cleane thorough the word that I haue spoken vnto you. Ioh. 15. 3.

[c] The blood of Iesus Christ his Sonne clenseth vs frō all sinne. 1. Ioh. 1. 7.

[d] Ye are washed, ye are sanctified, ye are iustified in the name of the Lord Iesus, & by the Spirit of our God. 1. Cor. 6. 11.

[e] Matt. 7. 13, 14.

[f] Matth. 16.16. Ioh. 3.18. [g] Luke 16. are ſaued; ſome beleeue not, and they are damned [f], and of two States, one bleſſed, where Lazarus is; the other curſed, where Diues doth abide [g]. A third way, or ſort, or ſtate cannot be founde in the word of God.

[h] Alphonſ. de hæreſ. lib. 8. de Indulgentiis. Polydor. de Inuentor. lib. 8. cap. 1. And therefore the Purgatorie in another world both denied hath alwaies bin by the Greeke Churches [h], and neither is, nor willbe acknowledged by any of Gods reformed Churches in this world, as their Confeſſions do teſtifie [i].

[i] Confeſſ. Helv. 2. cap. 26. Gal. ar. 24. Saxon. ar. 11. Auguſt. ar. 11. Wittemb. cap. 25.

*Adverſaries vnto this truth.*

Erroneous therefore, and not warrantable by Gods word concerning Purgatorie is the doctrine both of the old Heretikes, the Montaniſts who thought there was a purging of ſoules after this life [a], and of the newe, and renued Heretikes, the Papiſts. For

[a] Tertul. de cor. milit: & De Anima, in fine.

They thinke it to be vnſound doctrine, and not ſufferable in any booke, for Chriſtians to diliuer, that it is vnpoſſible for godly, and faithfull men or women to be puniſhed after they be dead. Therefore *deleatur* ſay they: Blot out ſuch doctrine [b].

[b] Puniri pios poſt mortem impoſſibile: deleatur, Index expurg. p. 26.

They teach by their Catechiſmes, that to doubt whether there is a Purgatorie, or no, is a breach of the firſt commandement [c].

[c] Vaux catech. chap. 3.

Thus doe they pray for the ſoules of the faithfull (as they fancie) boyling in the torments of purgatorie.

*Aute, omnes animæ fideles, quarum corpora hic, & vbique cumque ſcunt in puluere: Dominus Ieſus Chriſtus, qui vos, & nos redemit ſuo pretioſiſſimo ſanguine, dignetur vos à pœnis liberare, &c.*

that is,

All haile, all faithfull ſoules, whoſe bodies doe here, and euery where reſt in the duſt: The Lord Ieſus Chriſt, who hath redeemed both you, and vs with his moſt pretious blood, vouchſafe to deliuer you from paines, &c [d].

[d] Hora B. Virg. Marie ſecundum vſum Sar.

They haue ratified the doctrine of purging ſoules after this life in the Councell of Trent [e].

[e] Concil. Trid. decr. de Purg. Sef. 25. & ſef. 6. can. 30.

It

It is further to be noted, how the ſame Papiſts, ſliding back from the truth of God, haue fallen into many noiſome, and diuers opinions in the matter of Purgatorie, agreeing among themſelues,

Neither about the place, where purgatorie ſhould be, ſome placing the ſame in the bottome of the ſea [f]: ſome neere vnto the mount Hecla in Ireland; ſome vpon the mount Etna in Sicil [g], others in the Centre of the earth [h], others, in Hell, whereof they make fower roomes, the firſt of the damned: the ſecond of Infants dying vnbaptized; the third, *Purgatorie*; the fourth Limbus patrum, whereinto Chriſt deſcended [i], and others in a mind toſſed, and troubled betwixt hope and feare [k].

Neither about the Tormentors there, who are thought of ſome to be holy Angells [l], of others to be very deuills [m].

Neither about the torments. For ſome dreame how they are tormented there with fire onely, as Sir Thomas More; ſome with water and fire, as Roſſenſis; and ſome neither with fire, nor water, but with troubleſome affections of Hope, and Feare, as Lorichius [n].

Neither about the cauſes of Purgatorie torments: becauſe that ſome doe thinke that onely veniall ſinnes [o], others, that veniall, and mortall ſinnes too [p], for which in this life men haue donn no penance, are there purged.

Nor about the time, which they that be tormented, ſhal abide in *Purgatorie*. For ſome haue giuen out how the poore ſoules there be continually in torments, till the day of Iudgement, as Dioniſ. Carthuſianus [q]: others as Durandus [r], doe thinke they haue reſt ſometimes, as vpon Sundaies, and holy daies, others are of minde, that in time they ſhallbe ſet free & at libertie, becauſe their puniſhment is but temporarie [s], and others that at any time they may be deliuered, if either their friends will buy out their paines; or the preiſts will pray or ſay any Maſſe for them; or the *Pope* will but ſay the word.

Nor finally about the ſtate of ſoules in purgatorie. For

Our Engliſh *Papiſts* at Rhemes doe thinke the ſoules in purgatorie to be in a more happie, and bleſſed condition then any men that liue in this world [t], and yet ſay the ſame Rhemiſts

[f] *Eckius in Enchirid.*
[g] *Bernard de Buſtis Roſar. par. 3. ſer. 2.*
[h] *Spec. peregr. quæſt. dec. 1. c. 3. q. 5.*
[i] *Poſition. Ing. de Purgat.*
[k] *Lorich. inſtit. Cathol. de 12. Fidei art.*
[l] *Albertus, & Roſſenſis.*
[m] *S. Th. More.*
[n] *Inſtit. cathol. vt ſupra.*
[o] *Greg. dial. l. 4. cap. 39. Spec. peregr. quæſt. dec. 1. c. 3. q. 4.*
[p] *Eckius, poſit. 6*
[q] *De 4. Hom. nouiſſ.*
[r] *De officio mort. l. 7.*
[s] *Spec. peregr. quæſt. vt ſupra quæſt. 5.*
[t] *Teſt. Rhem. in Apoc. 14 13.*

mists that purgatorie fire passeth all the paines of this life [a].

[a] *Ibid. in marg. p. 431.*

Thomas Aquinas holdeth how the paines of hel fire, and of purgatorie are all-one, and in nothing differ, but that the one is but temporall, and the other not so. And others, put in choise either to tarrie in *Purgatorie* one day, or to endure the miseries of this world an 100. yeares, haue chosen to suffer the troubles of this life an hundred yeares together, ratherthen to abide the paines of purgatorie but on short winters day [x].

[x] *Cap. Quid, in aliud. dist. 25.*

Therefore in this contrarietie of opinions some of them, the *Papists* themselues cannot denie, must be; wee say all of them are fond, and contrary to the word of God.

Besides they nourish most cursed, and damnable errors, as

That all the soules of the faithfull, separated from their bodies, are not at rest.

That all sinnes in their owne nature, be not mortall, or deadly, and that some deserue not euerlasting torments. They are purged in purgatory.

That one sinful man may saue, and satisfie the wrath of God for another, and that easily by praying, saying, or doing some thing for them.

That, if friends in this word will doe nothing for the poore soule in purgatorie paines: yet may the said soules come at length vnto happines, by abyding their deserued torments vntill the last howre, or day of iudgement, in *Purgatorie*.

Finally, that the *Pope* is God, in that he can at his pleasure, discharge guiltie soules both from the guilt of sinne; and from the punishments due for the same.

## 2. Propositon.

*The Romish doctrine concerning pardons, is fond, and not warranted by the holy Scripture, nor consonant, but contrary vnto the same.*

### The proofe from Gods word.

Such hath bin the exceeding mercie, and loue of God towards

wards mankind, that as hee hath purged vs from all guiltines of ſinne by the blood:ſo hath hee pardoned vs from the euerlaſting puniſhment due for ſinne by the paines of Ieſus Chriſt. For

There is ſaluation in none other. For among men there is giuen none other name vnder heauen, whereby they muſt be ſaued [a].

Through his name all that beleeue ſhall receiue remiſſion of ſinnes [b].

Hee hath purchaſed the Church by his owne blood [c].

With his ſtripes wee are healed [d].

Hee that beleeueth in him ſhall neither be condemned [e], nor aſhamed [f].

Therefore: Come vnto mee all yee that are wearie, and laden, and I will eaſe you, &c. and yee ſhall finde reſt for your ſoules: ſaith our Sauiour Chriſt [g].

If thou ſhalt confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeue with thine heart that God raiſed him from the dead, thou ſhalt be ſaued, ſaith S. *Paul* [h].

[a] Act.4.12.
[b] Act.10.43.
[c] Act.20.28.
[d] Iſa.53.5.
[e] Ioh.3.18.
[f] Rom.10.11.
[g] Mat.11.28,29
[h] Rom.10.9.

*Errors & Aduerſaries to this truth.*

This beeing the doctrine euen of God himſelfe [a], wee may euidently perceiue, how not onely vain, but beſides; not onely beſides, but againſt the word of God, the Romiſh doctrine concerning pardons is, For that doth teach vs.

[a] *whereof ſee more Art.2. pr.4.ar. 12.pr. 1.ar. 22.pr.1.*

1. To ſeeke ſalnation not at God alone, but at the hands of ſinfull men. For would wee haue a pardon for the ſinnes of 40. daies? *A* Biſhop may giue it, For the ſinnes of 100. daies? *A* Cardinall may grant. For all our ſinnes committed, or to be cõmitted? From the pope wee may haue it. *Hence* be his pardons if you reſpect time, for 40. 50. 100. 1000. 10000. 50000. &c. yeares; if offenſes, Homicide, *Parcide*, *Perjurie*, Sodomitrie, Treaſon and what not, &c.

[a] *vide Taxam panit.*

2. *That* wee may be our owne Sauiours. So did that of *Purgatorie*.

3. How the pretious blood of Chriſt was ſhed in vaine. For

cor-

corruptible gold,and ſiluer,with our owne deedes,& workes, may and will ſaue vs,if we will.

4. That repentance is not of neceſſity vnto the ſaluation of man. For without the ſame a popiſh pardon may ſaue. But without either a Pardon from the Pope,or ſuch like,or Abſolution of a Prieſt,there is no ſaluation,by the doctrine of the Church of Rome [b].

[b] See ar.25. pr.6.

## A further manifeſtation of the vanitie, and impieties of the Romiſh pardons, from a booke of the Papiſts, intituled, *Hora beatiſſimæ virginis Mariæ, ſecundum vſum Sarum.*

*Quicunque in ſtatu gratiæ exiſtens, dixerit deuotè ſeptem orationes ſequentes cum ſeptem Pater noſter, & totidem Aue Maria, ante imaginem pietatis, merebitur 56 millia annorum Indulgentiarum.*

*Iohannes Papa 12. conceſſit omnibus dicentibus orationem ſequentem, tranſeundo per cæmiteria, 10 annos indulgentiarum, quot fuerunt ibi corpora inhumata à conſtitutione ipſius cæmiterij.*

*Oratio pro defunctis.*

*Auete omnes animæ fideles quarum corpora hic, & vbique requieſcunt in puluere. Dominus Ieſus Chriſtus, qui vos & nos redemit ſuo pretioſiſſimo ſanguine, dignetur vos à pœnis liberare, & inter choros ſuorum ſanctorum angelorum collocare, ibique noſtri memores ſupplicitèr exorare, vt vobis aſſociemur & vobiſcum in cœlis coronemur.*

*Innocentius Papa 2. conceſſit cuilibet qui hanc orationẽ ſequentem deuotè dixerit 4000. millia annorum indulgentiarum. Aue vulnus lateris noſtri ſaluatoris, &c.*

*Quicunque deuotè dixerit iſtam orationem habebit 3000. dierum indulgentiarum criminalium peccatorum, & 20000. millia dierum, venialium, à Domino Iohanne papa 22. conceſſarum, vt in Autidotario animæ habetur.*

*Quicunque orationem ſequentem deuotè dixerit, promerebitur 11000. annorum indulgentiarum &c. Aue Domina ſancta Maria, mater dei, regina cœli, porta paradiſi, Domina mundi, dux ſempiterna, imperatrix inferni, &c. Ora pro me Ieſum Chriſtum dilectum filium tuum, & libera me ab omnibus malis, ora pro peccatis meis.* Amen.

Who-

Whosoeuer being in the state of grace, shall deuoutly say the seuen prayers ensuing, with seauen Our Fathers, and as many Haile Maries, afore the image of *Pietie*, shall thereby merit 56. thousand yeares of *Pardons*.

*Pope* Iohn the 12. hath granted to all persons, which going through the churchyard, doe say the prayer following, so many yeeares of pardons, as there haue bin bodies buried, since it was a *Churchyard*.

The prayer for the dead.

Haile all faithfull soules, whose bodies here, and euery where doe rest in the dust. The Lord Iesus who hath redeemed you, and vs with his most pretious blood, vouchsafe to deliuer you from paines, and to place you in the companie of his holy Angells, and there beeing mindefull of vs meekely to pray, that wee may both be ioyned vnto you, and crowned with you in the heauens.

*Pope* Innocent the 2. hath granted to euery one which deuoutly shall say this prayer following 4000. yeares of pardons: Haile wound of our *Sauiours* side, &c.

Whosoeuer deuoutly shall say this praier shall haue 3000. daies pardons of criminall sinnes, and 20000. daies, of veniall, (offenses) granted by the Lord *Pope* Iohn the 22. as it is to be read in the Antidatorie of the soule

Whosoeuer deuotly wil say the praier following, shal merit (thereby) 11000. yeares of pardons, Haile Lady saint Mary, mother of *God*, Queene of heauen, the Gate of paradise, the Lady of the world, the Light eternall, the Empresse of hell, &c. Pray vnto thy beloqued sonne Iesus *Christ* for mee, and deliuer mee from all euils, pray for my sinnes. Amen.

3. Proposition.

*The Romish doctrine concerning Images, is fonde, and not warranted by the holy Scriptures, nor consonant, but contrarie vnto the same.*

The proofe from the word of God.

Images are such an abomination to the Lord, as to make

them among all men odious, he deſcribeth the vanitie of them by his *Prophets*, as that, they are the doctrine of vanitie, The worke of Errors [a], the teachers of lies [b], ſiluer and gold, the worke of mens hands [c], Vanitie [d]: they haue a mouth, and ſpeake not; eies, and ſee not; eares, and heare not [e]: hands, and touch not; feete, and walke not [f].

2. Hee giueth a ſtrait commandement, Not to bow downe to them, nor worſhip them [g]: nor to make them [h], to flie from them [i], yea to deſtroy both the images themſelues [k]; the Idolaters [l], and the Enticers vnto Idolattie [m].

3. Hee commendeth greatly, and praiſeth ſuch men as haue deſtroyed Images [n], and not bowed vnto Idols [o].

4. Hee finally curſeth the Images [p], the Image makers [q], and the Image ſeruers, or worſhippers [r].

Hereunto with vs the *Proteſtant Churches* euery where doe ſubſcribe [s].

[a] Ierem. 10.15.
[b] Hab. 2.18.
[c] Pſal. 135.15.
[d] Eſa. 44.10. &c
[e] Pſal. 135.16.
[f] Pſal. 115.7.
[g] Exod. 20.5. 1. Cor. 10.7.14.
[h] Exod. 20.5. Deut. 4 15. &c. 1. Ioh. 5.21. 2. Cor. 10.14.
[i] Deut. 7.5. 12.2.3.
[k] Deut. 17. 2.3.
[l] Deut. 13. 5.
[m] 2. king. 18.3. 4. 2. Chr. 14. 2.3.
[n] Deut. 7.25.26. Ierem. 51.
[o] 1. king. 19.18. Dan. 3.
[p] Deut. 27.15. Eſa. 44.
[q] Deut. 27.16. Pſal. 97.7. Eſa. 42.17.
[r] *Confeſſ. Helvet. 2. cap. 3, 4. Baſil. ar. 10 6.3. Bohem. c. 3.17. Gal. ar. 2. Auguſt. ar. 1. Sax. ar. 22. Wittemb. c. 1, 23. Sueu. ar. 22.*

*The adverſaries vnto this truth.*

The Romiſh church moſt fondly, and contrary to the word of God, doth allow; and not, onely allow, but publikely erect; & not onely erect but adore [a], & not onely adore Images, but doth accurſe, and more then ſo, condemne to the fire, yea to hell fire as heretikes, ſuch perſons as will not worſhippe Images, and the Images to (which is moſt abhominable.)

Of God himſelfe, euen of God the Father, and that in the likenes of an old man with a long white Beard; of the *Sonne*, in the Similitude of a man, hanging on the Croſſe; of the holy *Ghoſt*, in the ſhape of a Doue, of the wholy, holy and incomprehenſible Trinitie, with three Faces in one head [b].

Alſo of God his creatures, as of Angels alwaies with wings, ſometimes with a paire of ballance, as S. Michael; of men, as of Moſes (as it were) with hornes; the Apoſtles with round orbes on their heades like Trenchers; the bleſſed virgin with friſſled haire, and coſtly garments.

[a] *Dele, ſtatuas venerari, potius quam ſtatuarios, ſtolidum eſt, Index expurg. pag. 31.*
[b] *In hoc plerique Chriſtianis Etnicus philoſophus religioſior, quietiam Trinitatis, quæ mente vix comprehendi poteſt, figuras oculis corporis ſpectabiles (Petri Rami verba in ſchola phyſicis,) delectantur. Index expurg. pag. 146. Atque hæc abſurditas Patrem, Filium, & Sp. S. aſſectantium Iacobitis à Nicephoro tribuitur. G. Caſſand. conſul. p. 184.*

And

And of other baſe things, as Agnus deis of waxe; wafer cakes of flower; Croſſes of gold, ſiluer, ſtone, wood, paper, copper, &c. [c].

[c] *Non inficiamur hac nos latria adoratione Chriſti præclariſſimam Crucem colere & venerari. Andrad. orthodox. expl. lib. 9. p. 284.*

## 4. Propoſition.

*The Romiſh doctrine concerning Reliques is fond, and not warranted by the holy Scriptures, nor conſonant, but contrary vnto the ſame.*

### The proofe from Gods word.

Of all the erroneous opinions among the Papiſts (which are infinite) none is more to the illuſion of wel meaning Chriſtians then their doctrine concerning worſhipping, and adoratiõ of the reliques of Saints. A doctrine, which is ſo farre from being found as it is forbidden, in the holy Scripture [a], and a doctrine in the purer times, and writers of the Church no where to be found; and in all the beſt Churches at this day vtterly condemned. [b].

[a] *Thou ſhalt worſhip the Lord thy god, and him onely ſhalt thou ſerue. Mat. 4. 10*

[b] *Confeſſ. Helv. 1 ar. 11. & 2. c. 5. Baſil. ar. 10. Bohem. c. 17. Gal. ar. 24.*

### *Adverſaries vnto this truth.*

Such notwithſtanding is the Satanicall boldnes of the Antichriſtian ſynagogue of Rome, that as they will delude men with the reliques of Saints, which are not ſuch: ſo likewiſe they teach the people (which is moſt offenſiue and execrable) to giue diuine adoration, and honour vnto them [a].

[a] *Prædicatio autem eccleſiaſtica hoc ſemper tenuit, Sanctorum reliquias eſſe ex fide venerandas: Staplet. antidot. e. uang. in Matt. 8. 21. p. 30.*

Hence is it that ſome doe pray vnto S. Benet, whoſe Reliques they had ſtolne, O Benedict, after God our onely hope, leaue vs not orphanes, who art come hither, not through our merits, but for the ſaluation of many ſoules [b].

[b] *Hiſt quadrip. 14. recuſ. f. 71.*

Others haue publiſhed, that the Bodies of Saints, and ſpecially the Reliques of the bleſſed Martyrs, are with all ſincerity to be honoured, as the members of Chriſt, &c. If any denie this concluſion hee is to be thought, not a chriſtian, but an Eunomian, and Vigilantian [c].

[c] *Vinc. Liri. c. 23. cap. 155.*

The Councell of Trent alſo hath decreed; that they are to be

The Catholike affirmeth worſhipping of ſaints, prayer vnto them, feaſts of them, adoration of their reliques, and images: the Proteſtant denieth all.

[a] *Kaban. l. 4. c. 10. de Sect. proprie.*

be taken for damned which affirme, how worship, and honour is not to be giuen vnto the Reliques of Saints [d].

Of this prepostrous deuotion, they haue appointed a certaine, and common seruice for the holy Crosse, whereon Christ was hanged [e], they haue made a feast for the speare, and Nailes, wherewith Christ was fastened to the Crosse [f], they haue canonized for a Saint the chaines which bound *S. Peters*. To say nothing of the adoration they giue vnto the Haire, Milke, Smocke of the blessed virgin; vnto the Head, Haire, Thombe, Coate of S. Ihon Baptist, vnto the breeches of Ioseph; the sword, and Handkercheife of *S. Paul*, the Keies of S. *Peter*; and vnto many other things which of modestie I will not mention, but doe ouer passe.

[d] *Concil. Trid. sess. 25. decr. de inuoc. &c.*
[e] *Missa de S. Cruce: & Officium de S. Cruce.*
[f] *Bec-hiw, lib. 4. cap. 3.*
[g] *Gratian. dist. 38. Nul. valat.*

## 5. Proposition.

*Inuocation of Saints is a fonde thing, not warranted by the holy Scriptures, nor consonant, but contrarie vnto the same.*

### The proofe from Gods word.

The Christian exercise of Prayer is a dutie which may not be either securely omitted, or vainly abused. And though many things in prayer be necessarily to be obserued, yet a speciall point is it that in our supplications and prayers, we doe call onely vpon God. For so to doe we are both commanded, euen by God himselfe [a], and thereunto also allured, by manifold as well promises of large blessings [b], as by the examples of godly men in all ages, Patriarkes, Abraham [c], Isaac [d], Iaakob [e]; Prophets, as Daniel [f], Elias [g], Ieremie [h]; Centurions [i], Publicans [k]; Apostles, as *Paul* [l], *Peter* [m] & euery of all the Elect of God in this world [n].

[a] Cal vpon me in the time of trouble. Psal. 50.15. After this manner pray, Our Father, which art in heauen, &c. Matth. 6.9. Whē ye pray, say, Our Father, which art in heauen. Luke 11.2.
[b] Psal. 50. 15. Matth. 7.11. Luke 11.13. 18.7,8. Ioh. 16.23,24
[c] Gen. 13.4.
[d] Gen. 26.25.
[e] Gen. 32.9. &c
[f] Dan. 9.16. &c.
[g] 1. king. 18. 36,37, &c.
[h] Ier. 14. 7. &c.
[i] Act. 10.2.
[k] Luke 18.13.
[l] Act. 16. 25. & through his Epistles.
[m] Act. 1.24.
[n] Luke 18.7.

On the other side to pray vnto any creature that is out of this world besides Iesus Christ, there is in the Scripture neither Law to command; nor promise of blessing, nor any example of godly men, or women, to prouoke.

Finally; as all Gods people in the purer and former times haue

haue; ſo in theſe daies the Proteſtant Churches wtterly condemne the inuocating of, or praying vnto ſeuerall Saincts whatſoeuer°.

° Confeſſ. Helv. 1. ar. 21. & 2. c. 5. 23. Baſil. ar. 10. Bohem. c. 2. 17. Gal. ar. 14. 24. Belg. ar. 20. Auguſt. ar. 21. Wittemb. c. 23. Sue. ar. 21. 21 Teſt. Rhem. pag. 187. Orationem Dominicam ſundimus Sanctis. Cenſura Colon. fol. 208.

*The Aduerſaries vnto this truth.*

Therefore the Romiſh doctrine, that Saincts are to be praied vnto*; and their daily praying, as occaſion ſerueth, vnto S. Agatha, that haue ſore breaſts; vnto S. Benedict, that either bd, or feare to be poiſoned; vnto S. Clare, for them that haue ſore eies; S. Damian, that be ſicke, for health; S. Eraſmus, for helpe in the intrals; S. Feriol, for Geek; S. Giles, for women that would haue children; S. Hubbert, for dogges; S. Iob, for them which haue the poxe; S. Katherine, for knowledge; S. Loy, for hoofes; S. Margaret, for women in trauaile; S. Nicholas, for little children; S. Otilia, for the headach; S. Petronil for the Ague; S. Quintin for the cough; S. Ruffin, for lunacie, or madnes; S. Sebaſtian for the plague; S. Thomas Becket for ſinnes; S. Valentine for the falling ſickneſs; S. Winefield for virginitie; S. N. or Croſie, for all things; it is vaine, not warrahable by Gods word, but altogether repugnant to the holy ſcripture.

*The vanitie and idolatrie of the Popiſh Invocation further demonſtrated from that booke of theirs entituled, Hore beatiſſime virginis, &c.*

*Oremus. Maieſtatem tuam Domine ſuppliciter exoramus, vt ſicut Eccleſia tua beatus Andreas Apoſtolus tuus extitit predicator, & rector: ita apud te pro nobis perpetuus interceſſor, per Dominum noſtrum Ieſum Chriſtum.*

*Oremus Deus, pro cuius Eccleſiam glorioſus martyr, & Pontifex S. huius, gladio impiorum ſe cubuit, poteſtq; ipſa ſimilem, vt ſuis ſubuenias, implorant auxilium, da petitionis eius ſalutaria effectum, quam in te ſperant, per Dominum noſtrum.*

*Verſus. Ora pro nobis beata Katherina. Reſp. Vt digni efficiamur promiſſionibus Chriſti.*

*Verſus. Ora pro nobis beata Adauctus Sebaſtiane. Reſp. Vt muniti contra peſtem epidimia illeſi tranſire, & promiſſionem Chriſti obtinere.*

*Virgo Christi egregia, pro nobis Apollonia,*
*Funde preces ad Dominum, vt tollat omne noxium,*
*Ne pro reatu criminum, morbo vexemur dentium.*

Let vs pray. O Lord, we humbly beseech thy Maiestie, that as thy blessed Apostle Andreas was a preacher, and ruler of thy Church; so he may be a perpetuall intercessor for vs, through Iesus Christ our Lord.

Let vs pray. O God, for whose Churches sake the glorious Martyr, and Bishop Thomas was slaine by the sword of the vngodly, graunt we beseech thee, that such as call vnto him for helpe, may obtaine a good effect of his godly praier, through our Lord.

*The vers.* O blessed Katharine pray for vs. *Thans.* That wee may be made worthy of the promises of Christ.

*The vers.* O blessed Martyr, Sebastian, pray for vs. *The Ans.* That wee deserue to escape the plague without hurt, and obtaine the promises of Christ.

Christ his noble virgin, Apollonia, pray vnto the Lord to remoue whatsoeur is hurtfull, least for the guiltines of our sinns, wee be vexed with the tooth ach.

Whosoeuer saith this prayer following in the worship of God, and S. Roche (the very words in the said booke) shall not die of the pestilence by the grace of God, &c.

*Oremus Omnipotens sempiterne Deus, qui precibus & meritis beatissimi Rochi confessoris tui quondam pestem generalem renocasti, tres-pica supplicibus tuis & qui pro simili peste reuocanda sub tua confidunt fiducia, ipsius gloriosi Confessoris tui precamine, ab ipsa peste epidemia, & ab omni perturbatione liberemur, per Christum Dominum nostrum.*

*Oratio ad tres Reges. Rex Iasper, rex Melchior, rex Balthasar, rogo vos per singula nomina, rogo vos per sanctam Trinitatem, rogo vos per regem regum, quem vagientem in cunis videre meruistis, & compatiemi-*

*patiamini tribulationum mearum hodie, & intercedatis pro me ad dominum cuius desiderio exules facti estis.*

*Crux Christi protege me; Crux Christi, salua me; Crux Christi defende me ab omni malo,*

Let vs pray O almightie, and euerlasting God, who by the prayers and merits of thy most blessed Confessour, Roche, didest reuoke a certaine generall plague, grant vnto thy suppliants who for the reuocatiō of the like plague doe trust in thy faithfullnes, by the prayer of that thy glorious Confessour, wee may be deliuered from the plague, and from all aduersity, through Christ our Lord.

A prayer vnto the 3. kings. O King Iaspar, king Melchior, king Balthasar, I beseech you by euery of your names, I beseech you by the holy Trinitie, I beseech you by the king of kings, whom yee deserued to see euen in his swadling cloathes, that you would take pittie on my troubles this day, and make intercession for mee vnto the Lord, for whose desire yee made your selues exiles.

O Christs crosse, protect me; ô Christs crosse, saue me; ô Christs crosse defend mee from all euill.

## 23. Article.

### Of ministring in the Congregation.

[1] *It is not lawfull for any man to take vpon him the office of publike preaching* [2] *or ministring the Sacraments in the congregation,* [3] *before he be lawfullly called and sent to execute the same.* [4] *And those wee ought to iudge lawfully called, and sent, which be* [5] *chosen, and called to this worke* [6] *by men who haue publike authoritie giuen vnto them in the congregation, to call, and send ministers into the Lords vineyard.*

The

*The propositions.*

1. None publikely may preach, but such as thereunto are authorized.

2. They must not be silent, who by office are bound to preach.

3. The Sacraments may not be administred in the Congregation but by a lawfull Minister.

4. There is a lawfull Ministery in the Church.

5. They are lawfull Ministers, which be ordained by men lawfully appointed to the calling, and sending forth of Ministers.

6. Before Ministers are to be ordained, they are to be chosen, and called.

1. Proposition.

*None publikely may preach, but such as thereunto are authorized.*

The proofe from Gods word.

THis truth in the holy Scripture is evident. For there we finde, how

[a] 1. Sam. 3. 3, 4. &c. 20.
[b] Ierem. 1. 4, 5.
[c] Ioh. 1. 6.
[d] Ioh. 20. 21.
[e] Matth. 10. 5.
[f] Luke 10. 1.
[g] Ierem. 14. 14. 23. 21. 27. 14, 15. 29. 8, 9.
[h] Matth. 9. 38.

[a] The godly men were both called by God, and commanded to preach, before they would, or durst so doe. So was Samuel [a], Ieremie [b], Iohn Baptist [c], Christ Iesus himselfe [d], who also to preach did send the twelue Apostles [e], and the seuentie Disciples [f].

[g] The wicked and false Prophets for preaching afore their time, are blamed [g].

[h] A commandement hath given vs to pray the Lord of the harueſt, that hee would send forth labourers into his harvest [h].

[a] Lastly wee doe read, that God hath ordained in the Church

Church some to be Apostles, some Prophets, some teachers, some to be workers of miracles [i], and Christ beeing ascended into heauen, gaue some to be Apostles, some Prophets, some Euangelists, and some Pastors and teachers [k].

And all this is acknowledged by the reformed Churches [l].

[i] 1. Cor. 12. 28.
[k] Eph. 4. 11.
[l] Confess. Helv. 2. cap. 18. Bohe. cap. 9. Gal. ar. 31. Belg. ar. 31. Augustan. ar. 14. Wittemb. ar. 20. Suev. ar. 13.

*Errors & Aduersaries to this truth.*

And so are wee against them,

Which to their power doe seeke the abolishment of publike preaching in the reformed Churches, as doe first the Papists, who phrase the Preachers to be vncircūcised Philistins [a], sacrilegious ministers [b], Hierobeams priests, inordinate [c], and vnordered Apostataes [d], and next the Barrowists, who say how the said Preachers are sent of God in his anger to deceiue the people with lies [e].

[a] Anf. to the execut. of Inst. cap. 3. p. 44.
[b] Ibid. c. 9. p. 211
[c] Ibid. c. 3. p. 91.
[d] Ibid. c. 3. p. 41.
[e] F. A. confut. of Brownes. p. 113

Who publish how the word is not taught by the Sermons of ministers, but onely by the Reuelation of the Spirit: so did Muncer, the Anabaptist [f], and so doth H. N. [g], and his Familie of Loue [h].

[f] Sleiden. com. lib. 5.
[g] H. N. euang. c. 13. § 6. and Spir. land. c. 48. § 5.
[h] Letter to the B. of Roch.

Who runne afore they be sent, as doe many both Anabaptists, and Puritanes, as Penrie, Greenewood, Barrow, &c. or which hold, how they which are able to teach, and instruct the people, may, and must so doe: and that not priuately onely, but publikely too, though they be not ordinarily sent, and authorised thereunto; which was the doctrine of R. H. [i].

[i] R. H. an Pfal. 122.

Who teach, that Lay-men may teach to get faith [k], and that euery particular member of the Church hath power, yea and ought to examine the maaner of administring the Sacraments, &c. and to call the people to repentance: so teacheth Barrow [l].

[k] R. A. confut. of Brownisme, p. 113.
[l] Bar. disco. p. 36.

2. Proposition.

*They must not be silent, who by office are bound to preach.*

The proofe from Gods word.

As publikely to preach, before men are sent, is a grieuous

faulte: so not to preach being sent is a great sinne. Hereunto beare witnesse.

1. Our S. Christ, whose words are these, Surely, I must also preach the Kingdome of God. For therefore am I sent [a].

[a] Luke 4.43.

2. Peter and Iohn, who being charged to speake no more in the Name of Iesus, said, Wee cannot but speake that which wee haue heard, and seene [b].

[b] Act.4.17.&c.

3. S. Paul. For hee writeth, Necessitie is laid vpon mee, and woe is mee if I preach not the Gospell [c].

[c] 1.Cor.9.16,17.

4. The apostles of Christ. For though they were beaten for so doing: yet ceased they not to teach, and preach Iesus Christ [d].

[d] Act. 5.42.

5. All the Churches of God which be purged from superstion, and errors [e].

[e] Confess. Helv. 1.ar.15. Gal.c.9 28. Bohem. cap. 9. Gal. ar.25. August.ar.7. VVittemb.ar. 20. Suc.ar.13.

*Errors, & aduersaries vnto this truth.*

Then, as in glasse they may see their faults.

Who maintaine, how there ought to be no publike preaching at all, as doe the Anabaptists [a].

[a] Bulling. cont. Anabap.c.12.

Which deprave the office of Preaching, as doe the Libertines, saying that preaching is neue ordinarie meanes to come vnto the knowledge of the word [a], and especially the Familie of Loue, who reanne the publike preachers in derision, Scripture learned [b], Licentious scripture learned [c], good-thinking-wise [d], Ceremoniall, and letter Doctors [e], Teaching masters [f], and further say, It is a great presumption that any man, out of the learnednesse of the letter, taketh vpon him to be a Teacher, or Preacher. Againe, It becometh not any man to busie himselfe about preaching of the word, so, and more too, the Familie [g].

[a] VVilkins. against the Fam. of Loue, ar.14. p.66. [b] Theophil. against VVilk. [c] Pal. of the pris. Temp. [d] H.N. proph. of the Sp.c.2. §7. [e] Fam. let. to the B. of Koch. [f] H.N. Spir. l. c.25. [g] Idem 1.exh. c.16. §15,16.

Which take vpon them the office of publike preaching, without performance of their duty, either through ignorance, that they cannot; worldly employments, that they may not; negligence, that they will not; or feare of troubles, that they dare not preach the word of God.

Yet thinke wee not (which our Sabbatarians let not to publish

publish.) that

Euery minister necessarily and vnder paine of damnation, is to preach at least once euery Sunday[1], and

Vnlesse a minister preach euery Sunday, he doth not hallow the Sabboth day in the least measure of that which the Lord requireth of vs[2].

[1] D. B. doct. of the Sabboth, l. book. p. 174.

[2] Ibid. p. 177.

## Proposition.

*The Sacraments may not be administred in the Congregation but by a lawfull minister.*

### The proofe from Gods word.

In the holy Scripture wee read that the publike ministers of the word are to be the Administers of the Sacraments. For both our S. Christ commanded his disciples, as to preach so to Baptize[a], and celebrate the supper of the Lord[b], and the Apostles, and other ministers in the purest times (whom the godly Ministers and Preachers in these daies doe succeede) not onely did preach, but also Baptize[c], and Minister the Lords Supper[d]. And hereunto doe the Churches of God subscribe[e].

[a] Matth. 28.19

[b] Luke 22.19. 1. Cor. 11. 24, 25

[c] Act. 2.38. 41. 8.12,13. 10.47. 16.32,33.

[d] Ioh. 1.25. 1. Cor. 1.14. 16.

[e] Act. 20.7. 2. Cor. 10.16. Confess. Helv. 2. c. 18. Bohem. c. 9. Gal. 4. 25. Augustan. ar. 7. Wittem. ar. 20. Sax. ar. 13. Fr. c. 1. 1559. p. 133.

In saying that none may administer the Sacraments in the Congregation afore hee be lawfully called, and sent thereunto, wee thinke not (as some doe) that the very beeing of the Sacraments dependeth vpon this point, *viz.* whether the Baptizer, or giuer of the Bread, and wine be a minister, or no.

Neither is it the meaning of this article that priuately in houses, either lawfull ministers, vpon iust occasion, may not; or others, not of the ministerie, vpon any occasion (in the peace of the Church) may administer the Sacraments.

### The Errors and aduersaries vnto this truth.

Hereby wee declare our selues not to fauour the opinion, that publikely.

Some may minister the Sacraments, which are not meerely, and full ministers of the word, and Sacraments; and so thinke both the Anabaptists, among whome, their king (when it was) after Supper tooke bread, and reaching it among the Communicants did say, Take, eate, & shew forth the Lords death; their Queene also reaching the Cuppe, said, Drinke yee, and shew forth the Lords death [a], and the Presbyterians at Geneua, where the Elder (a Laie man) ministereth the Cup ordinarily at the Communion [b]. Some ministers (and namely the Puritane Doctors) may not minister the Sacraments. For (say the disciplinarians) the office of Doctors is onely to teach true doctrine [c], but in our Church (of England) the Doctor encroacheth vpon the office of the Pastor. For both indifferently doth teach, exhort, and minister the Sacraments [d].

None though a lawfull Minister, may administer, the Sacramentes, which either is no preacher [e], or when hee ministreth them doth not preach [f], which be the errors of the Disciplinarians, or Puritanes.

Publiquely, and priuately too the Sacrament of Baptisme may be administred by any man, yea by women, if necessitie doe vrge. So hold the Papist. For saith Iauell [g], in the case of necessitie the minister of Baptisme is euery man, both male and female. A woman, be shee yong or old, sacred or wicked, Euery male that hath his wits, and is neither dumbe, nor so drunken, that he can vtter the the words, as wel Pagã, Infidel, & heretik: the bad as the good; the schismatik, as the Catholike, may baptize. And yet vsually in the ciuill warres both in France, and in Netherland, the Papists did rebaptize such children, as of the Protestant not lai-me, but ministers, had afore bin baptized [h].

This priuate Baptisme by priuate persons was also taught long sithe both by the Marcionites [i], and Pepuzians [k].

[a] *Swinit cam. p.237.*
[b] *Survey of disc. cap.15. out of the Geneua lawes.*
[c] *Lear. discours. p.17.*
[d] *Fruel. Ser. on Rom.12.p.40.*
[e] The administration of the Sacraments ought to be committed to none, but such as are preachers of the word. *Lear. disc. p.60.* It is sacrilledge to separate the word (viz. Preaching) frō the Sacram. *Ibid.* The preaching of the word is the life of the Sacraments. *T.C.1.repl.p.125*
[f] The vnchangeable lawes of God be (saith *T.C.*) that none minister the Sacraments, which doe not preach. *T.C.1.repl.p.104.§ 3.* Where there is no Preaches of the word, there ought to be no minister of the Sacraments. *Lear. disc. p.62.*
[g] *Iauel. plal. Cur. par. 5. fol. 559.*
[h] So in Netherland were children rebaptized, when the Duke of Alua there tyranized. *Trag. hist. of Antwerp.* The like Repabtization was vsed by the Papists at Tholouse, Troys, and other cities in France, especially an. 1562. *Stet the Chron. of France.*
[i] *D. Augus. ad Quodvult. c.27.*
[k] *Epiphan. haref.42.*

4. Prope-

## 4. Propoſition.

*There is a lawfull miniſterie in the Church.*

### The proofe from Gods word.

God, for the gathering, or erecting to himſelfe a Church out of mankinde; and for the well gouerning of the ſame, from time to time hath vſed, yea, and alſo doth and to the end of the world will vſe the miniſtery of men lawfully called thereunto by men. A truth moſt euident in the holy Scripture.

Ieſus ſaid vnto his Apoſtles, Goe, and teach all Nations, baptizing them, &c. and loe, I am with you alway, vnto the ende of the world [a].

Chriſt gaue ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtors, and Teachers, for the gathering together of the ſaints, for the worke of the miniſterie, and for the edification of the body of Chriſt, till we all meet together (in the vnitie of faith, and knowledge of the Sonne of God) vnto a perfect man [b].

A truth alſo approued by the Churches [c].

[a] Matth. 28. 20.
[b] Eph. 4. 11, 12, 13.
[c] *Confeſſ. Helv.* 1. *ar.* 15. & 2. *c.* 18. *Bohem. c.* 8. 9. 14. *Gal. ar.* 25. 29. 30. 31. *Belg. ar.* 30. 31. *Angl. ar.* 7. *Sax. ar.* 11. *VVittemb. ar.* 20. *Sue. ar.* 13. 15

*Adverſaries vnto this truth.*

Oppugners of this truth, are

Firſt the Anabaptiſticall Swermers, who both teamne all Eccleſiaſticall men, The Diuells miniſters; and alſo, as very wicked doe vtterly condemne the outward miniſterie of the word, & Sacraments [a].

And next the Browniſts, who divulge that in theſe daies: No miniſters haue the calling, ſending or authoritie pertaining to a miniſter; and that, It will hardly be founde in all the world, that any miniſter, is, or ſhall be lawfully called [b], ſuch alſo be the Barrowiſts which ſay, there is no miniſterie of the Goſpell in all Europe [c].

[a] *Altbemar. conſiliat. Lat. pag. 20. fo. 292.*
[b] *R. H. on Pſal.* 122.
[c] *Bar. diſco. p.* 104.

## 5. Proposition.

*They are lawfull Ministers, which be ordained by Men lawfully appointed for the calling, and sending forth of Ministers.*

### The proofe from Gods word.

S. Paul in the beginning of his epistle vnto the Galachians, giueth vs to obserue the diuers sendeth-forth of men into the holy ministery: whereof

Some are sent immediately fro God himselfe. So sent was by God the Father, both Iesus Christ [a], and Iohn Baptist [b], by God the Sonne, in his state mortall the twelue Apostles [c], in his state immortall, and glorious, S. Paul [d].

This calling is speciall, and extraordinarie: and the men so called were adorned with the gift of miracles comonly, as were Iesus Christ, and his Apostles; but not alwaies, for Iohn Baptist wrought none.

And they were also enioyned, for the most part, as the Apostles, to preach throughout the world [e], howbeit our Sauiour was limited [f].

Some againe were sent of men: as they be, who are sent of men not authorized thereunto by the word of God, and that to the disturbance of the peace of the Church: such in the Apostles time, were the false Apostles; in our daies be the Anabaptists, Familie Elders, and law despising Brownists.

And some lastly are by men sent: so in the primitiue Church by the Apostles, were Pastors, and Elders ordained [g], who by the same authoritie ordained other Pastors, and teachers [h]. Whence it is that the Church, as it hath bin: so it shall till the end of the world be prouided for. They who are thus called haue power neither to worke miracles, as the Apostles had; nor to preach, and minister the Sacraments where they will, as the Apostles might, but they are tied euery man to his charge, which they must faithfully attend vpon; except vrgent occasi-

[a] Ioh. 20. 21.
[b] Ioh. 1. 6.
[c] Matth. 10. 5.
[d] Acts 9. 15.
[e] Matth. 28. 20.
[f] Matth. 15. 24.
[g] Act. 14. 23.
[h] 1. Tim. 4. 14. 2. Tim. 2. 2. Tit. 1. 5.

occasion doe enforce the contrary.

The calling of these men is termed a generall calling, and it is the ordinarie, and in these daies the lawfull calling, allowed by the word of God.

So testifie with vs the true Churches else where in the world [1]

[1] Confess. Helv. 1. ar. 17. & 18. Bohem. c. 3. Gal. ar. 31. Belg. ar. 31. Augustan. ar. 14. Wittem. ar. 11. Suec. ar. 13.

*Adversaries vnto this truth.*

This truth hath many waies bin resisted. For there be which thinke, how in these daies there is no calling, but the extraordinarie, or immediate calling from God, & not by men, as the *Anabaptists*, *Familists* and *Brownists*: of whome afore.

The *Papists* albeit they allow the assertion: yet take they all ministers to be wolues, Hirelings, Laie men, and Intruders, who are not sacrificing *Priests*, annointed by some *Antichristian* Bishop of the Romish synagogue [a].

[a] Concil. Trid. sess. 4. can. 7.

Either all, or the most part of the ministers of England, saith Howlet [b], be meere Lay men, and no *Priests*, and consequently haue noe authoritie in these things. It is euident, &c. because they are not ordained by such a Bishop, and *Preist*, as the Catholike Church hath put in authorime.

[b] Howl. 7. resp.

## 6. Proposition.

***Before Ministers are to be ordained, they are to be chosen, and called.***

### The proofe from Gods word.

Though it be in the power of them which haue authority in the Church, to appoint Ministers for Gods people: yet may they admit neither whome they will, nor as they will themselues: But they are both deliberately to chuse, and orderly to call such as they haue chosen.

This made the *Apostles* and Elders in the primitiue Church straightly to charge, that suddenly hands should be laid on no man

man [a].

a 1.Tim.5.22.

To make a speciall choise of twaine, whereof one was to be elected into the place of Iudas [b].

b Acts 1.23.

By election to ordaine Elders in euery church, and by praier and fasting, to commend them to the Lord [c], and by laying on of hands to consecrate them [d].

c Acts 14.23.
d 1.Tim.4.14.

To describe who who were to be chosen, and called. For they are to be Men, not Boies nor women [e], Men of good behauiour, not incontinent, not giuen to wine, not strikers, nor couetous [f], not proud [g], not froward nor irefull [h], nor giuers of offense [i], finally men of speciall gifts, apt to teach [k], able to exhort [l], wise, to diuide the word of God aright [m], bold, to reprooue [n], willing to take paines [o], watchfull, to ouersee [p], patient to suffer [q], and constant, to endure all manner of afflictions [r].

e 1.Tim.3.2.
f 1.Tim.3.2.
g 1.Pet.5.3.
h Titus 1.7.
i 2.Cor.6.3.
k 1.Tim.3.2.
l Tit.1.9.
m 2.Tim. 2. 15.
n 1.Tim.5.20. Tit.1.9.
o Matth.9.38.
2.Tim.4.2.
p Acts 20.28.
q Act. 5. 41.
2.Tim.4.7,8.
r 2.Cor.11.23.

And this doe the Churches *Protestant* by their Confessions approoue [s].

s *Confess. Helv. 2.ar.25. & 2.c. 18. Bohem. c. 9. Gal.artic.13. Belg.ar. 31. August.ar.14. Wittemb.ar. 20. Sue.ar.13. Sigebert.*

*The Errors, and aduersaries vnto this truth.*

In error they remaine, who are of opinion, that

The due election, and calling of Ministers according to the word of God, is of no such necessitie to the making of Ministers: an erroneous fancie of the *Anabaptists*, and Familie of Loue.

That women may be Deacons [a], Elders, and Bishops: the former, the *Acephalians*; the latter, the *Pepuzians* did maintaine.

a *Liberus rerum Moscou. p.30.b*

A speciall care is not to be had both of the life and the learning of men; or that wicked men, of euill life; ignorant men, without learning; Asses, of no giftes; lokeners which doe no good; or fauourers of superstition, and idolatry, which do great hurt, are to be admitted into the ministery.

b *Coster. Ench. controu. c.15. de cul. sacerd.*

They are causes, which indeede are none, to debarre men from the ecclesiasticall function, as if men haue bin twice married (an error of the Russes [b], be married [c], haue had certaine wiues [d], haue not receiued the Sacrament of Confirmation

c *Tess. Rhem. ar.1.Tim.5.2.*

tion [c], haue bin baptized of Heretikes [f], theſe may not be Prieſts, ſay the Papiſts; or if either they haue not bin trained vp in the Familie; or be not Elders in the ſaid Familie of Loue [g].

[c] Concil. Trid. ſeſſ. 23. c. 4.
[f] 1. quæſt. 1. venium.
[g] Such ought not to buſie themſelues about the word. H. N. document. ſent. c. 3. § 1. and 1. Exhort. c. 16. § 16.

## 24. Article.

### Of ſpeaking in the Congregation in ſuch a tongue as the people vnderſtand not.

*It is a thing plainely repugnant to the word of God, and the cuſtome of the primitiue Church, to haue publike prayer in the Church, or to miniſter the Sacraments in a tongue not vnderſtood of the people.*

*The propoſition.*

*Publike prayer, and the Sacraments, muſt be miniſtred in a tongue vnderſtood of the common people.*

The proofe from Gods word.

THis aſſertion needeth ſmall proofe. For who ſo is perſwaded (as all true Chriſtians of vnderſtanding, are) that what is done publikely in the Church by a ſtrange language, not vnderſtood of the people, profiteth not the Congregation [a]; edifieth not the weake [b]; inſtructeth not the ignorant [c]; inflameth not the zeale [d], offendeth the hearers [e], abuſeth the people [f], diſpleaſeth God [g], bringeth religion into contempt [h], eaſily will thinke, that where the praiers be ſaid, or the Sacraments adminiſtred in a tongue not vnderſtood of the vulgar ſort, neither is the word of God regarded, nor the cuſtome of the purer, & primitiue Church obſerued.

[a] 1. Cor. 14. 6. 9. 14.
[b] Ib. 17. 26.
[c] Ib. 14. 19.
[d] Ib. v. 9.
[e] Ib. 7. 11.
[f] Ib. 11. 16.
[g] Matth. 15. 8.
[h] 1. Cor. 14. 23.

This article no church doth doubt of, and very many by their extant Confeſſions doe allow [i].

[i] Confeſſ. Helv. 2. c. 22. Witt. c. 27. Auguſt. de Miſſ. ar. 3. Suev. c. 21.

*Aduerſaries vnto this truth.*

But their is nothing either ſo true, or apparent, which hath

by all men at any time bin ackowledged. So contrary to this truth.

In old time the Offens made their praiers vnto God alwaies in a ſtrange language, which they learned of Elxeus their founder [a], and the Marcoſians, at the miniſtration of Baptiſme, vſed certaine Hebrew words, not to edifie, but to terrifie, and aſtoniſh the mindes of the weake, and ignorant people [b].

In theſe daies, the Turkes performe all their ſuperſtitions in the Arabian language, thinking it not onely vnmeete, but alſo an vnlawfull thing for the common ſort of perſons, to vnderſtand their Mahometane myſteries [c].

The Iacobite preiſts doe vſe a tongue at their church miniſtrations, and meetings, which the vulgar people cannot comprehend [d].

The diuine Lyturgie among the Ruſſians is compounded partly of the Greeke, and partly of the Sclavonian language [e].

The Papiſts will haue all diuine Seruice, Praiers, and Sacraments, and that throughout the world, miniſtred onely in the Latine tongue, which but fewe men of the common people doe vnderſtand: ſome of them holding, that It is not neceſſary that wee vnderſtand our praiers [f], and that praiers, not vnderſtood of the people, are acceptable to God [g], and all of them maintaining that hee is accurſed, whoſoeuer doth affirme, how the Maſſe ought to be celebrate onely in a vulgar tongue [h].

[a] *Epiph. hær. 19.*

[b] *D. Iren. l. 1. c. 18.*

[c] *An. Geuffrans alle Tur. l. 2.*

[d] *Magd. eccleſ. hiſt. Cen. 12. c. 5.*

[e] *Alex. Guag. de relig. Moſc. pag. 230.*

[f] *Teſt. Rhem. annot. p. 463.*

[g] *Teſt. Rhem. an. Matth. 22. 6.*

[h] *Si quis dixerit, lingua tantum vulgari Miſſam celebrari debere, anathema ſit. Concil. Trid. ſeſſ. 22. can. 9.*

## 25. Article.

### Of the Sacraments.

*Sacraments ordained of Chriſt* [1] *be not onely badges, or tokens of Chriſtian mens profeſſion: but rather they be* [2] *certaine ſure witneſſes and effectuall ſignes of grace, and Gods good will toward vs, by which he doth worke inuiſibly in vs,* [3] *and not onely quicken but alſo ſtrengthen and confirme our faith in him.* [4] *There be two Sa-*

*cra-*

*craments ordained of Chriſt our Lord in the Goſpell, that is to ſay, Baptiſme and the Supper of the Lord. Thoſe fiue commonly called Sacraments, that is to ſay, [5] Confirmation, [6] Penance, [7] Orders, [8] Matrimony, and [9] extreame vnction, are not to be compted for Sacraments of the Goſpell, beeing ſuch as haue growen partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed in the Scriptures, but yet haue not like nature of Sacraments with Baptiſme and the Lords Supper, for that they haue not any viſible ſigne, or ceremonie ordained of God.*

*[10] The Sacraments were not ordained of Chriſt to be gazed vpon, or to be carried about, but that wee ſhould duely vſe them." And in ſuch onely, as worthily receiue the ſame, they haue a wholeſome effect, or operation: but they that receiue them vnworthyly, purchaſe to themſelues damnation, as Saint Paul ſaith.*

*The propoſitions.*

1. The Sacraments ordained of Chriſt, be badges, or tokens of our profeſſion which be Chriſtians.

2. The Sacraments be certaine ſure witneſſes, and effectuall ſignes of grace, and God his good will toward vs.

3. By the Sacraments God doth quicken, ſtrengthen, and confirme, our faith in him.

4. Chriſt hath ordained but two Sacraments in his holy Goſpell.

5. Confirmation.
6. Penance.
7. Orders. } is no Sacrament.
8. Matrimonie.
9. Extreame vnction.

10. The Sacraments are not to be abuſed, but rightly to be vſed of vs all.

11. All which receiue the *Sacrament*, receiue not therewithall the things ſignified by the *Sacraments*.

1. *Propoſition.*

*The Sacraments ordained of Chriſt, be badges or tokens of our profeſſion, which be Chriſtians.*

The proofe from Gods word.

THe Sacraments are badges or tokens both of Chriſtians, and of Chriſtianitie.

Of Chriſtians. For by them are viſibly diſcerned, the faithfull, from *Pagans*: and Chriſtians, Iewes, Turkes, and all prophane Atheiſts.

Of Chriſtianitie. For, as Circumciſion in the old Lawe, was a token how the corrupt, and carnall affections of the minde ſhould be ſubdued; and that the Lord required not ſo much an outward of the Body, as an inward circumciſion of the heart [a], ſo Baptiſme telleth vs, that being once dead vnto ſinne, wee are to liue vnto righteouſnes; that all wee which haue bin baptized vnto Ieſus Chriſt, haue bin baptized into his death, &c. and muſt walke in newneſſe of life, &c. [b], for wee haue put on *Chriſt* [c], by Baptiſme.

[a] Deut. 10. 16. 30. 6. Ier. 4. 4. Act. 7. 51. Rom. 12. 28. Phil. 3. 3. Coloſſ. 2. 11.
[b] Rom. 6. 3. &c.
[c] Gal. 3. 26.

And as the *Paſchall Lambe* was to the Iewes a token that the flight of ſinne ſhould alwaies be freſh in memorie; and that it ſhould be celebrated, not with old Leauen, neither in the Leauen of maliciouſnes, but with the vnleauened bread of ſyncéritie and truth [d]: ſo the participation of one Loafe, and of one *Cuppe* in the *Lord* his *Supper*, doth commend vnto our conſideration a ſweete concord; a brotherly vnanimitie; and a conſtant continuance in the true worſhip of God, without fauouring of Idolatrie in ay reſpect [e].

[d] 1. Cor. 5. 8.
[e] 1. Cor. 10. 17.

This doe the godly in al their *Churches*, and throughout the word both teach, and teſtifie [f].

[f] *Confeſſ. Helv.* 1. *c.* 29. *and* 2. *ar.* 20. *Auguſt.* *pr.* 13. *Sax. ar.* 12.

*The*

*The Aduerſaries vnto this truth.*

Vngodly therefore and in a curſed ſtate are they, which equall other things with the Sacraments to diſcerne Chriſtians from Pagans. So the Iacobites imprint the ſigne of the Croſſe on their Armes, Foreheades, &c. to be knowen for Chriſtians [a]. which contemne the Sacraments as of none account. Soe doe the Anabaptiſts [b].

[a] *Magdeburg. cet. hiſt. Cen. 12. c. 3.*
[b] *Gulling. contr. Anab. l. 2. c. 4. Althamar. concil. Lo. pag. 191.*

Ther be (ſaith D. Sarania) which hold how the Sacraments were to be adminiſtred onely at the firſt plãting of the Church by the Apoſtles, and Euangeliſts: but doe not appeare vnto vs in theſe daies [c]. It was alſo one of Matthew Hamants hereſies that the Sacraments are not neceſſarie in the Church of God [d].

[c] *D. Sarania def. tract. de diuerſ. miniſt. grad. c. 14.*
[d] *Holinſh. chr. fol. 1299.*

Which thinke the Sacraments are but onely ciuill, and ceremoniall badges of an outward Church; ſuch generally be all Atheiſts, and hypocrites; particulary, the Meſſalrans [e], and Familie of Loue, who thinke that for obedience ſake to magiſtrates the ſacramẽts are to be receiued [f], but are to none effect to the perfect ones in the Familie [g].

[e] *Theodor. lib. 6. 9. c. 11.*
[f] *Paltrac of the preſ. Temp.*
[g] *Ramſeis confeſſ.*

2. Propoſition.

*The Sacraments be certaine ſure witneſſes, and effectuall ſignes of grace, and God his Goodwill toward vs.*

The proofe from the word of God.

Infinitely doth God declare his vnſpeakable, and incomprehenſible good will to man ward; yet in theſe daies by none outward things more notably, and effectually, than by the Sacraments, For.

Of Baptiſme ſaith Chriſt: Hee that beleeueth, and is baptized, ſhall be ſaued [a], and Peter, Amend your liues, and be baptized euery one, &c. for the remiſſion of ſins [b], and Paul, Husbands, loue your wiues, euen as Chriſt loued the Church, and gaue himſelfe for it, that hee might ſanctifie it, and cleanſe it by

[a] *Marke 16. 16.*
[b] *Act. 2. 38.*

the washing of water through the word,&c [c].

[c] Eph.5.25.&c.

And of the Lords supper saith our Sauiour Christ,touching the Bread,this is my body, which is giuen [d], and broken for you [e],and of the Cup,this is my blood of the new Testament, that is shed for many for the remission of sinnes [f].

[d] Luke 22.19.
[e] 1.Cor.11.24.
[f] Matth.26.28. Luk.22.20.

This truth doe the purer Churches of these daies euery where acknowledge [g].

[g] *Confess.Helv.* 1.*ar.*20.22. *and* 2.*cap.*19.20.21. *Bohem, c.*11.12. 13.*Gal.ar.*34. 38.*Belg. ar.*33. 35.*August.ar.* 9.13.*Vvittem. ar,*10.19. *Suev. ar,*16.18.

*The aduersaries vnto this truth.*

Contrary hereunto the *Papists* erroneously doe hold, that The Sacraments of the newe Law doe conferre grace *ex opere operato* [a].

[a] *Concil.Trid, sess.*7.*can.*8.

The Sacraments of the old,and new Testament in this doe differ,for that the Sacraments of the old Testament did onely shadow forth saluation, but the Sacraments of the newe doe conferre,and worke saluation [b],and doe iustifie (not onely signifie God his good will toward vs) by reason of the worke done,which is the outward Sacraments [c].

[b] *Concil. Flor.*
[c] *Bonauent. l.* 4.*dist.*1.*q.*5. *Gab,Biel l.*4. *dist.*1.*q.*3.

## 3. Propositon.

*By the Sacraments God doth quicken,strengthen, and confirme our faith in him.*

### The proofe from Gods word.

Be baptized euery one of you in the Name of Iesus Christ for the remission of your sinnes,and ye shall receiue the gift of the holy Ghost,saith S. Peter [a].

[a] Act.2.38.

Christ he gaue himselfe for the Church,that he might sanctifie it, and cleanse it by the washing of water through the word [b].

[b] Eph.5.25,26.

The cup of blessing which we blesse,is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ? saith Saint Paul [c].

[c] 1.Cor. 10.16.

The

The ſame is affirmed by the reformed Churches [d].

Howbeit this Faith is not neceſſarily tied vnto the viſible ſignes, and Sacraments. For

Without the Sacraments many haue liued, and died, who pleaſed God, and are no doubt ſaued, either in reſpect of their owne faith (as wee are to thinke of all the godly, both men who were borne, and died afore the inſtitution of Circumciſion, in the wilderneſſe, and in the time of grace, & yet by ſome extremity, could not receiue the ſeale of the couenant) and women, who afore, and vnder the lawe, for many yeares, were partakers of no Sacrament, and neuer of one Sacrament; or that they be heires of the promiſe.

Some haue faith afore they receiue any of the Sacraments. So had Abraham [e], the Iewes, vnto whom Peter preached [f], the Samaritanes [g], the Eunuch [h]; Cornelius the Centurion [i]: & haue the godly of diſcretion whereſouer not yet baptized.

Some neither afore, nor at the inſtant, nor yet afterward, though daily they receiue the Sacraments, will haue faith; ſuch are like vnto Iudas [k], Ananias and Sapphira [l] Simon Magus [m], the old Iſraelites [n], and the wicked Corinthians [o].

In ſome the Sacraments doe effectually worke in proceſſe of time, by the helpe of Gods word read or preached, which engendreth faith [p], ſuch is the eſtate principally of Infants elected vnto life, and ſaluation, an encreaſing in yeares.

[d] *Confeſſ. Helu. 1. ar. 21. & 2. c. 19. 20. 21. Baſil. ar. 6. Bohem. c. 11. 12. Gal. ar. 34. Belg. ar. 33. 34. Auguſt. ar. 13. Saxon. ar. 13. Suev. c. 17.*

[e] Rom. 4. 9, 10.
[f] Acts 2. 41.
[g] Act. 8. 12.
[h] Act. 8. 37.
[i] Act. 10. 47.
[k] Ioh. 13. 26.
[l] Acts 5.
[m] Act. 8. 13.
[n] 1. Cor. 10. 5.
[o] 1. Cor. 11. 27.
[p] Rom. 10. 14.

*The adverſaries vnto this truth.*

Therefore doe they erre, which teach or hold, that

They neuer goe to heauen which die without the ſeales of the couenant: ſo thinke the Papiſts of Infants which die vnbaptized [a].

They are damned (though they receiue the Sacraments), that will not receiue them after the receiued, and approued manner of the Church of Rome [b].

There is no way of ſaluation but by faith [c], herby excluding infinite ſoules from the kingdome of heauē, which depart from this world before they doe beleeue.

[a] *Iuel. Phil. Chr. trall. 4. de felicit. Chr. c. 3. & Vigner. inſtitut. Theol. c. 16. § 4. & Spec. peregr. queſt. dec. 1. c. 3. q. 5.*
[b] *Concil. Trid. ſeſſ. 7. c. 13.*
[c] *Lear. diſc.*

None

None beleeue but ſuch as are baptized, ſay the Papiſts [d], and heare the word of God preached, ſay the Puritanes [e].

The Sacraments giue grace *ex opere operato*, [f], and bring faith *ex opere operato* [g].

The Sacrament of Baptiſme is cauſe of the ſaluation of Infants [h].

[d] *Teſt. Rhem. an. Gal. 5.27.*
[e] *Lear. diſc. p. 36.*
[f] *Teſt. Rhem. an. marg. p. 357.*
[g] *Ibid. an. mar. p. 391.*
[h] *Ibid. an. 1. Pet. v. 21.*

## 4. Propoſition.

*Chriſt hath ordained but two Sacraments in his Goſpell.*

### The proofe from Gods word.

A Sacrament, according to the etymologie of the word (as the Schoolemen doe write) is a ſigne of an holy thing, which beeing true, then haue their bin, and ſtill are, by ſo many aboue either two, or ſeuen Sacraments, as there be, & haue bin, aboue two or ſeuen things, which are ſignes of ſacred and holy things.

But according to the nature thereof, a Sacrament is a couenant of God his fauour to man-ward, confirmed by ſome outward ſigne, or ſeale inſtituted by himſelfe: which alſo hath bin ſometimes ſpeciall either to ſome men, & that extraordinarily by things naturall ſometimes, as the tree of life was to Adam [a], and the Rainebowe to Noah [b], and ſometimes by things ſupernaturall, as the ſmoaking furnace was to Abraham [c], the Fleece of wooll, to Gedeon [d], and the Diall, to Ezekiah [e], or to ſome Nation, as the Sacrifices, Circumciſion, and the Paſchall Lambe was to the Iewes.

[a] Gen. 3. 3.
[b] Gen. 9. 9. 13.
[c] Gen. 15. 17, 18.
[d] Iudg. 6. 37.
[e] 2. king. 20. 8. 11. Iſa. 38. 8.

And ſometimes generall to the whole Church militant, and ordinarie, as in the time of the Goſpell. And then a Sacrament is defined to be a ceremonie ordained immediately by Chriſt himſelfe, who by ſome earthly, and outward element, doth promiſe euerlaſting fauour, and felicitie to ſuch, as with true faith, and repentance, doe receiue the ſame. And ſuch Sacraments in the newe Teſtament we finde only to be Baptiſme [f], and

[f] Matth. 28. 19. Marke 16. 16. Ioh. 3. 5. Act. 2. 38.

and the Lords ſupper [f].

This is the iudgement alſo of the Churches Proteſtant.

[f] Luke 22. 19. Ioh. 6. 53. 1. Cor. 11. 24.

*The Errors and aduerſaries vnto this truth.*

In a contrary opinion are diuers, and namely

The Iewes, and Turkes: for they denie all the *Sacraments* of the Church, as wee doe hold them.

[h] *Confeſſ. Helv. 2. ar. 20. & 21. 19. Baſil. ar. 5. § 2. Gal. ar. 35. Belg. ar. 33. Saxon. ar. 12. Sueu. ar. 16.*

The Euchytes, who ſay that prayer onely, and not the Sacraments, are to be vſed [a].

[a] *Theodoret.*

The Schwenkfeldians, who contemne not only the word preached, but the Sacraments alſo, as ſuperfluous, depending wholly vpon reuelations.

The Banniſterians, who thinke there will be a time, and that in this world, when wee ſhall neede no Sacraments [b].

[b] *Vnfold. of Catrabes.*

The *Papiſts*, who publiſh

That wee leaue out no leſſe then ſixe of the ſeuen *Sacraments* [c].

[c] *Hoveden reaſ. 7.*

How there be ſeuen *Sacraments* of the newe *Teſtament* [d].

[d] *Catech. Canif. Vaux.*

That he is accurſed that ſhall ſay there be either moe, or fewer then ſeuen *Sacraments*: or that any of them is not verily, and properly a *Sacrament*; or that they be not all ſeuen inſtituted of Chriſt himſelfe [e].

[e] *Teſt. Rhem. an. Iames 5. 14. Concil. Trid. ſeſſ. 7. cap. 1.*

That there are ſeuen *Sacramẽts*, wherof two are voluntary, & at the diſcretion of men to be taken, or not, as Matrimonie, & holy orders; and fiue are neceſſary, and muſt be taken; and of theſe fiue, three to wit, Baptiſme, Confirmation, and Orders, are but once to be taken, becauſe they imprint an indeleble character in the ſoule of the receiuers: and fower be reiterable, and may often be receiued, as the Sacrament euchariſticall, Matrimonie, Penance, and of extreame Vnction, becauſe at their firſt miniſtration they leaue in the ſoule no indeleble character [f].

[f] *Stella Clericorum.*

## 5. Propoſition.

*Confirmation is no Sacrament.*

*T*ouching *C*onfirmation, the ſentence, and iudgement of the true Church is that rightly vſed, as it was in the primitiue Church, it is no Sacrament, but a part of Chriſtiã diſcipline, profitable for the whole Church of God. For the auncient Confirmation was nothing elſe then an examination of ſuch as in their infancie had receiued the Sacrament of Baptiſme, and were then, being of good diſcretion, able to yeeld an account of their beleefe, and to teſtifie with their owne mouthes what their ſuerties in their names had promiſed at their Baptiſme: which confeſſion being made, and a promiſe of perſeuerance in the *Faith* by them giuen, the Biſhop by ſound doctrine, graue aduiſe, and godly exhortations, confirmed them in that good profeſſion: and laying his hands vpon them, praied for the increaſe of God his gifts, and graces in their mindes.

The Popiſh confirmation all *C*hurches of God with vs vt-
[a] *Confeſſ. Saxon. ar.* 19. *VVittemb. c.* 11.
terly doe diſlike, as no Sacrament at all, inſtituted by Chriſt [a]

*Errors, & aduerſaries vnto this truth.*

See the Prop. immediatlie precedent.

Contrariwiſe the ſinagogue of Rome teacheth that Confirmatiõis a Sacramẽt, whereby the grace that was giuen in Baptiſme is confirmed, and made ſtrong by the ſeuen gifts of the holy Ghoſt.

Of which their Confirmation they giue vs fower things principally to obſerue, *viz.*

1. The ſubſtance, or matter, which is holy *Chriſme conſecrated*, (as they ſay) and made of Oile oliue, and Bawlme conſecrated by a Biſhop.

See Caniſ. catech. chap. 4.

2. The forme, and manner of miniſtring the ſame, conſiſting of the wordes of the Biſhop, which are, I ſigne the with the ſigne of the *C*roſſe, and confirme thee with the Chriſme of ſaluation, in the name of the Father, &c. & of the actions both of a Godfather, or Godmother, alreadie confirmed, holding vp the child to the Biſhop: and of the Biſhop, firſt croſſing him which is to be confirmed on the forehead, with oile; and next, ſtriking the partie confirmed, on the eare.

3. The

3. The minister, who must bee a Bishop, and none inferior Minister*.

4. The effect, or effects rather. For by Confirmation they say that

Sinnes are pardoned, and remitted.

The grace of Baptisme is made perfect.

Such become men in Christ, who afore were children.

Grace is giuen boldly to confesse the name of Christ, and all things belonging to a Christian man.

The holy Ghost is giuen to the full.

And perfect strength of the minde is attained.

But in so teaching, dangerous and very damnable doctrine doe they deliuer. For

It is an error that confirmation is a *Sacrament*; because it hath no institution from God, which is necessarie to all, and euery *Sacrament*; inasmuch as a Sacrament cannot be ordained but by God onely, euen as the *Papists* themselues doe confesse a.

To say that popish Confirmation is grounded vpon Gods word, is to speake foule vntruthes. For in the Scripture there is mention, neither of the matter, that it must be Chrisme, and that made of oile oliue, and *Bawme*, and the same consecrated of a Bishop; nor of the forme that either a *Bishop* must signe the party to be baptized, with the signe of the Crosse; or that a Godfather, &c. must be thereat; nor of the minister, that of necessitie hee must be a *Bishop*, that is to confirme: nor of the effects, that thereby sinnes are pardoned, and released, and *Baptisme* consummated, and made perfect.

It is an error to say, there is any other ointment giuen to the strengthning of the *Church militant*, besides the holy Ghost. 1, Ier. 2. 27.

It is an error to maintaine that any *Bishop* can giue heauenly graces to any creature.

It is an error to ascribe saluation vnto *Chrisme*, and not onely vnto *Christ*.

It sauoureth of donatisme to measure the dignitie of the Sacraments by the worthinesse of the ministers.

It is an error to say, that men cannot be perfect *Christians* with-

* *Nunquam erit christianus, nisi in Confirmatione Episcopi sacrit confirmatus. De consecra. Dist. 5. cap. et Iesum.*

a *Catech. Trident. tit. de Confir.*

without Popiſh Confirmation.

It is an error that by Confirmation the holy Ghoſt is giuen to the full.

## 6. Propoſition.

### *Penance is no Sacrament.*

Touching penance the Papiſts doe publiſh fower things to be noted, whereof none of them is truly grounded vpon the word of God.

*Canis. Catech. cap. 4 Catech. Trid. de panit.*

Firſt the matter, which they doe ſay is partly the actions of the perſon penitent, which are ſufficient contrition of his heart: perfect Confeſſion of all his ſinnes, and that in particular, with all the circumſtances, as of time, place, &c. and ſatisfaction by deedes, which maketh an amends for all his offenſes: & partly the abſolution of the *Preiſt*.

Secondly, the Forme, which in the *Preiſt* is the words of Abſolution, which he vttereth ouer the ſinner: in the perſon penitent, it is his kneeling downe at the *Preiſts* feete; his making the ſigne of the *Croſſe* vpon his breaſt; and his ſaying, *Benedicite*, to his ghoſtly Father. The *Preiſt* (ſay they) beareth the perſon of God, and is the lawfull Iudge ouer the penitent; and may both abſolue from the guilt of ſinne, and inflict a puniſhment according to the offenſe.

Thirdly, the miniſter, who ordinarily is the curate of euery pariſh; but extraordinarily, and in the time of extreame neceſſitie, or by licence, is any *Preiſt*. And yet ſome ſinnes are ſo grieuous, as none may abſolue but either the *Biſhop*, or his *Penitentiarie*, as the crime of Inceſt, breaking of vowes, *Church* robbing, Hereſie, adulterie: and ſome againe none remit, or pardon but the Pope onely, or his Legate, as *Burning* of Churches: violent ſtriking a Preiſt; counterfaiting of the *Popes Bulles*, &c.

*Fourthly*, and laſt of all, the effect. Hereby they ſay the penitent ſinner is purged, abſolued, and made as cleane from all ſinne, as when he was newly baptized, and beſides enriched with

with ſpirituall gifts, and graces.

The conſideration hereof hath mooued beſides the Church of England all other Churches reformed to ſhewe their deteſtation of this newe Sacrament, as hauing no warrant from Gods word.*

The blaſphemies are outragious, and the errors many, and monſtrous compriſed in this doctrine of *Popiſh Penance*. For neither can the matter of this their Sacrament, nor the forme, nor the miniſter, nor the effect be drawne from the word of God.

They ſay *Penance* is a *Sacrament*, and yet can they ſhew no element it hath to make it a Sacrament.

Their Contrition is againſt the truth: For no man is, or can be ſufficiently contrite for his ſinnes.

To confeſſe all ſinnes, and that one after another with all circumſtances vnto a *Prieſt*, as it is vnpoſſible: ſo is it neuer enioyned by God, nor hath euer bin practiſed by any of God his *Saints*.

*That* any man in any meaſure can ſatisfie for his ſinnes, it is blaſphemie to ſay, and againſt the merits of Chriſt. *And* yet doe the *Papiſts* teach it, as alſo that one man may ſatisfie for another.

An vntruth is it, that any preiſt, Biſhop or *Pope* hath power at his will to forgiue ſinnes; or can enioyne any puniſhment that can make an amends vnto God for the leaſt offenſe.

If penance purge men, and make them clean from all ſinn, then is there a time and that very often in this life, when men in this life be perfect; which tendeth greatly to the error of the Catharans, Donatiſts, and Pelagians.

*The* doctrine of the *Papiſts*, that ſuch perſons as willingly depart out of this world without their *Shrift*, are damned, is damnable doctrine, and to be eſchewed: and yet is it diſperſed euery where in their bookes.*

* *Confeſſ. Helueti. 2. cap. 14. Bohem. c. 19. Auguſt. ar. 4. Saxon. ar. 3. 11. 12. Witemb. ar. 16. 17. Sur. ar. 13. 15. c. 20.*

*Teſt. Rhem. an. Coloſ. 1. 24.*

* *Vaux catech. c. 4 Catech. Tridem. de pœnit. Teſt. Rhem. annot. Matth. 12. 31. Hill quarteron. 13. reaſ. p. 65. Pet. de Soto meth. confeſſ. par. 4. p. 159. a.*

## 7. Propoſition.

*Orders is no Sacrament.*

The Church of England, and of other places reformed doe acknowledge an order of making miniſters in the Church of God, where all things are to be done by order. But that Order is a Sacrament, none but diſordered *Papiſts* will ſay: and yet they obſerue none order in ſpeaking of the ſame. For among them.

*Canis. Catech.*

*Some* doe make ſeuen orders: whereof ſome they call inferior, and ſome ſuperior: the inferior be the order firſt of *Porters*, whoſe office is to keepe the doore: to expell the wicked and to let in the faithfull: next, *Exocriſtes*, or Coniurers, which haue power to expell the deuills: thirdly, *Lectors*, or Readers, who are to read *Leſſons*, and bookes in the Church: & *Fourthly*, Acolytes, or *Candlebearers*, whoſe office is to beare Cruels to the altar, with wine and water; and to carrie about Candles and *Tapers*.

The ſuperior is the order of *Subdeacons*; Deacons, and of *Preiſts*. The Subdeacons are to read the Epiſtle at ſeruice time to prepare neceſſaries for miſtration; and to aſſiſt the Prieſt in miniſtration. The Deacons durie is to read the Goſpell, and alſo to aſſiſt the Preiſt in miniſtration. The Preiſt his part, and office is, to miniſter Sacraments, that is to ſay, Baptiſme, *Penance* the euchariſt, and to ſacrifice for the quick and the dead: Annoiling of the ſick: and Matrimonie.

Others, numbring the ſeuē Sacraments, doe quite ouerpaſſe in ſilence, the Sacrament of order, and in place thereof mention the Sacrament of *Preiſthood*, as Vaux; of Biſhopdome, as Hugh Cardinalls; of Archbiſhopdome, as W. *Paris*.

[a] *Lib. 4. diſt. 24. cap. 1.*
[b] *Teſt. Rhem. annot. marg. p. 572.*
[c] *Ibid. annot. Luk. 22. 19.*

Theſe ſeuen Orders, ſay ſome *Papiſts*, as *Lombard* [a], are ſeuen *Sacraments*: which added to the other ſixe, make 13. Sacraments: and are from Chriſt, and his Apoſtles time [b], yea were inſtituted euen by *Chriſt* himſelfe [c].

Which theire aſſertions are beſides the word of God. For in the holy *Scripture*.

VVhere can itbe ſeene that either orders, as ſome can make

one

one,or ſeuen Sacraments; or Preiſthood,as others thinke, is a Sacrament? what element hath it? what forme? what promiſe? what inſtitution from Chriſt?

Where can any of thoſe hideous titles of *Porter*, Exorciſt, &c. be found aſcribed to any miniſter of the new Teſtament? or the manner of their creation,or offices eſtabliſhed?

*Some Papiſts themſelues doe write, that all inferior orders are not grounded vpon Scripture, but ſome of them come by tradition* i. *And Peter Lombard ſaith plainely, that fiue of the ſeuen orders, neither can be read in the word of God; nor yet were heard of in the primitiue Church* k.

i *Maiorus. cyp. milit. eccleſ. lib.1. cap.9.*

k *Lomb. lib.4. diſt.24.*

Where is it appointed to the miniſters of the newe Teſtament onely to miniſter *Sacraments*? or to miniſter moe then two,*viz.* Baptiſme,and the Lords Supper?

By what one place of *Scripture* haue *Prieſts* authoritie to offer *Sacrifice*, and that for the quick,and the dead alſo?

Where without extreame blaſphemie can they ſhew that our S. Chriſt was a *Porter*, an Exorciſt, an Acolyſt, &c. & alwaies in his Church a King, a *Prophet*, and a *Prieſt*?

## 8. Propoſition.

### *Matrimonie is no Sacrament.*

Matrimonie is a ſtate of life, holy,and honourable among all men a. Howbeit to ſay that the ſame is a *Sacrament*, inſtituted and that by Chriſt,as the *Papiſts* doe b, wee cannot be enduced,and that for diuers reaſons.

a *Heb.13.4.*

b *Concil. Trid. Sеſſ.7.cap.1. Teſt.Rhem. annot.Epheſ.5. 32.Catech. Vaux.Canif.*

*For* marriage or the wedded ſtate, was neuer commanded by God to be taken for a Sacrament.

Againe,it hath neither outward element; nor preſcribed forme; nor promiſe of ſaluation,and a *Sacrament* ſhould, and Baptiſme, and the *Lords* Supper haue.

*Beſides*, matrimonie may be entred into,or not, at our diſcretion. *But* it is not at our choiſe to be partakers, or not to participate of the ſacraments, if wee may come by them,

More-

Moreouer Matrimonie was ordained euen by God himselfe in the time of mans innocencie [c], but the Sacraments of the newe Testament were instituted by Christ.

Finally it was no Sacrament to the Fathers afore and in the time of the law; and therefore is no Sacrament to vs.

Herevnto subscribe the Churches of God elswhere [d], all of vs opposing our selues against the manifold aduersaries of this truth, whereof

Some haue too highly cõceiued of the wedded state; such are the Papists, when they will haue it to be a Sacrament, as hath bin said; and such were the Vigilantian Bishops, who would take no men into the Clergie, except they would be married first [e].

Others againe too basely, and badly thinke of Matrimonie, defending (some of them), howe it is not meete that any man, or woman should marrie at all; such were the Ghostlickes [f], the Marcionites [g], the Tatians [h], the Montanists [i], the Manichies [k], the Hieracites [l], and the Apostolikes [m].

That any man, or woman should twice marry, the husband or wife being dead; of this minde were the Catharans [n], Origen [o], and Tertullian [p].

That some kinde of persons should euer marrie as namely those which haue taken holy orders [q], or be of spirituall kindred [r], these errors the Papists doe hold.

Lastly, that any persons, should be married but by Popish preists; thinking all those men and women not lawfully married, which are coupled togetherby Protestant ministers: and therefore haue newe married such persons. So did the Papists both in the Lowe countries [s], and in France [t].

c. Gen. 24. Math. 19. 4. 5. 6.

d Confess. Helu. 1. ar. 20. 37. and 2. cap. 19. 29. Basil. ar. 5. Bohem. c. 9. Gal. ar. 24. 35. Belg. ar. 33. Angust. ar. 25. 6. Saxon. ar. 12. 18. Wittemb. c. 21. 26. Suec. c. 12. 15.

e D. Heron. aduers. Vigil. c. 1.

f Epiphan.

g Tertul. contra Mar. lib. 4.

h Epiphan. Euseb.

k D. August. de hæres.

l Ibid. August.

m Epiphan.

n D. August. de hæres.

o D. Origen. in Luke. hom. 19.

p Tertul. lib. de monog.

q Test. Rhem. annot. 1 Tim. 3. 2.

## 9. Proposition.

*Extreame vnction is no Sacrament.*

See more afterward art. 32. r Pet. Lombard. lib. 4. dist. 42.

By spirituall kinred, which is betweene the partie that is baptized, or confirmed, and his Godfathers, and Godmothers, and also betweene the Godfather, or Godmother, and the parents

parents of the child ſo baptized, or confirmed (matrimonie may not be either contracted, or continued.) *Caniſ. catech. c. 4. Supplic. oft be Pr. of Orange vnto K. Philip. Calvin epiſt. fol. 166. and Chron. of France.*

The *Papiſts* doe take Anoiling of the ſick (which they call extreame Vnction) for a Sacrament, whereof (as they write.)

The matter is oile hallowed by a Biſhop; wherewith the ſick perſon is annoiled vpon the Eies, Eares, Mouth, Noſe, Hands, and Feete.

The Form is the words, which the Preiſt, ſpeaketh, when hee doth annoint the ſick perſon in the foreſaid places, ſaying: By this Oile God forgiue thee thy ſinnes, which thou haſt committed by thine Eies, Noſe, Eares, and Mouth, by thine Hands, and by thy feete: all the *Angels*, Archangells, *Patriarches*, Prophets, *Apoſtles*, Euāgeliſts, Martyrs, Confeſſours, Virgins, Widdowes, Infants, heale thee.

The Miniſter therof vſually is a prieſt; but may be any other Chriſtian.

The effect of annoiling is to purge, and put away veniall ſinnes, committed by miſpending of our ſenſes; as alſo ſinnes forgotten.

In this antichriſtian doctrine many errors be contained. For

In reſpect of the matter, the *Papiſts* make of greaſie matter, a ſpiritual ointment; whereas there is none ointment ſpirituall but the holy Ghoſt.

In reſpect of the forme, the onely propitiator, and mediatour betweene God, and man, Chriſt Ieſus is blaſphemed; and the merit, and power of his death, aſcribed vnto greaſie oile. Beſides, Chriſt is not acknowledged for the onely Sauiour of mankinde, and *Phyſitian* of our ſoules; but other Phyſitians be called vpon beſides him.

In reſpect of the miniſter, they hold how any mā hath power to forgiue ſinns which belongeth vnto God alone: alſo, that other men, yea women (and not the miniſters of the word onely) may be miniſters of the Sacraments.

In reſpect of the effect, they teach vs (which is vtterly vn-

true, that neither all sinnes be mortall; nor that Christ hath cleansed such as be his from all their sinnes, by his pretious blood.

## 10. Proposition.

*The Sacraments are not to be abused, but rightly to be vsed of vs all.*

### The proofe from Gods word.

In the word of God the right vse of the Sacraments, and the ends of their institution are euidently set downe. For

Concerning *Baptisme*, Christ hee saith, Teach all nations, baptizing them, &c [a]. Hee that shall beleeue, and be baptized, shall be saued [b].

Touching the Lord his Supper, saith our Sauiour, of the *Bread*, take eate, &c. and of the Cup, Drinke yee all of it [c], and S. *Paul*, The cup of blessing, which wee bleesse, is not the communion of the blood of Christ? The bread which wee breake, is not the communion of the body of Christ [d]?

This truth doe the Churches reformed by their Confessions subscribe vnto [e].

[a] Matth. 28. 19.
[b] Mar. 16. 16.
[c] Matth. 26. 26. 27.
[d] 1. Cor. 10. 16.
[e] *Confess. Hel. vet. 1. ar.* 22. & 2. *c.* 20. 21.. *Bohem. c.* 11. 13. *Gal. ar.* 35. 38. *Belg. ar.* 34 35. *August. ar* 2. 9. *Sax. ar.* 13. 15. *Wittemb. c.* 10. 19. *Sue. c.* 13. 18.

### *The errors & aduersaries vnto this truth.*

Then greatly doe they sinne who either doe not vse the *Sacraments* either at all, as doe the Schwenfeldias [a], or minister them but vnto whome they list: so is *Baptisme* of the *Seruetians* [b], and *Anabaptists* [c], ministred onely vnto elder persons, & denied vnto Infants; and so is the same Sacrament, of the Marcionites, ministred vnto single persons, but denied vnto married folkes [d]: or doe abuse them.

So abused is baptisme by them who baptise things without reason, yea some times without life, or sense: so haue the Papists baptized both *Bells*, and *Babels*, as the greater *Bell* of *S.* Iohn de Lateran at Rome, by *Pope* Iohn the 14. who named it Iohn after

[a] See in this art. prop. 1.
[b] *Calvin. epist. pl.* 118.
[c] *Sleidan. comment. lib.* 6.
[d] *Tertul. contra Marcion. lib.* 1. & 4.

after his owne name [e], and the great Bell of Christ church in Oxford, which D. Tresham the Vicechancellor, named Mary [f], Babells, as the Duke of Aluar cheife Standare which hee vsed in the Lowe countries, was baptized by Pius Quintus An. 1569. and called Margaret, by the said Pope [g], and so the Cataphrygians baptized the dead bodies of men [h].

Againe Baptisme was Baptized by the Marcionites, when they baptized the liuing for the dead [i], also by the Novatian [k], and Papists [l], when they rebaptized infants afore baptized as they tearmed them, by Heretikes.

And so abused was the Lords Supper by certaine Heretikes, condemned in a Councell at Carthage, whose manner was to thurst the Sacrament into the mouthes of dead men [m], and is by the Papists, whose gift is to vse it magically, as a salue against bodily sicknes, and aduersitie: also to cartie the same about pompously, and superstitiously in the open streetes, to be adored of the beholders [n].

e Cypr. Valera of the Pope &c. p. 55.
f D. Humfre. in vita Iuelli. p. 80.
g D. Morison. de deprau. Rel. orig. pag. 24.
h Philastrius.
i Tertul. contra Marc. lib. 4.
k D. Cypr. ad Iulian.
l Sucer. 25. prop. 3.
m Concil. Carthag. 3. can. 6.
n Art. of the peace between Spaine, and Eng. an. 1604. ar. 2. concer. a moder. See more in the Art. of Bap. the L. Supper, alloar. 28. prop. 5.

## 11. Proposition.

*All which receiue the Sacraments, receiue not therewithall the things signified by the Sacraments.*

### The proofe from Gods word.

Wee read in the holy Scripture, that.

Some persons doe receiue the Sacraments and the things signified by the Sacraments, which are the remission of sinnes, and other spirituall graces from God: and so receiued was the Sacrament of Baptisme, of Cornelius [a], and the Lords Supper, of the good disciples [b], and the godly Corinthians.

Some againe receiue the sacraments, but not the things by them signified: so receiued was Baptisme of Simon Magus [c], and the Lords Supper of Iudas [d], and so receiue the Atheists, Libertines, and impenitent persons [e].

And some receiue not the Sacraments at all, and yet are partakers of the things by the Sacraments signified: such a com-

a Act. 10. 47.
b Matth. 28. 26. &c. Iohn. 13. 22.
c Act. 8. 13.
d Iohn. 13. 26.
e 1. Cor. 11. 27. &c.

municant was the Theife vpon the Crosse [f].

This maketh vs to conceiue well both of those men, and wome, which would, and yet cannot communicate in the publike, and Christian assemblies; and of the children of Christian parents, which depart this world vnbaptized.

Furthermore it is apparent, how.

Saluation is promised to such as are baptized, yet not simply in respect of their baptisme, but if they doe beleeue [h].

Againe, S. Paul saith, whosoeuer shall eate the bread, or drinke the cuppe of the Lord

Vnworthily, shall be guiltie of the body, and blood of Christ [i].

And this the purer Churches enery where doe acknowledge [k].

f Luke. 23. 43. 44.
h Mar. 16. 16.
i 1. Cor. 11. 27.
k *Confess. Heluet. 1. ar. 20. and 2. cap. 19. 21. Basil. ar. 3. 6. Bohem. c. 11. 13. Gal. ar. 34. 36. 37. Belg. ar. 33. 35. Anglic. ar. 3. 13. Saxon. ar. 13. 14. Wittemb. c. 10. Suec. c. 17.*

*The aduersaries vnto this truth.*

The Papists therefore be in a wrong opinion, which deliuer that.

The Sacraments are not only Seales, but also causes of grace [a], and

The Sacraments doe giue grace, euen beeause they be deliuered, and receaued, *ex opere operato* [b].

a *Test. Rhem. annot. 1. pet. 3. 21.*
b *Ibid. annot. 1. corr. pag. 357.*

## 26. Article.

### Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments.

*Although in the visible Church the euill be euer mingled with the good, and sometime the euill haue chiefe authoritie in the ministration of the word, and Sacraments: yet forasmuch as they doe not the same in their owne name but in Christs, and doe minister by his commission, and authoritie [l] wee may vse their ministerie, both in hearing the word*

*of God, and in the receiuing the Sacraments. Neither is the effect of Christs ordinance taken away by their wickednes: nor the grace of Gods gifts diminished from such as by faith and rightly, doe receiue the Sacraments ministred vnto them, which are effectuall, because of Christs institution: and promise, although they be ministred by euill men.*

*Nevertheless it appertaineth to the discipline of the Church, that* [a] *enquirie be made of euill ministers: and that they be accused by those that haue knowledge of their offenses, and finally, being found guiltie, by iust iudgement be deposed,*

*The propositions.*

1. The effect of the word, and Sacraments, is not hindred by the badnes of ministers.

2. Euill Ministers are to be searched out, conuicted, and deposed, but orderly, and by the discipline of the Church.

1. Proposition.

*The effect of the word, and Sacraments, is not hindered by the badnes of Ministers.*

The proofe from Gods word.

OF the ministers ecclesiasticall the Church is to conceiue neither to sinisterly, as though their vnworthines could make the word, and Sacraments the lesse effectuall to such as worthily doe heare, and receiue them: nor on the otherside too highly, as if the dignitie of their calling were cause good enough, that what they doe, or say *ex opere operato*, take happy effects.

These things from the Scriptures are manifest, which teach vs, that wicked ministers, euen the Scribes and Pharises sit-

municant was the Theife vpon the Crosse [g].

This maketh vs to conceiue well both of those men, and wome, which would, and yet cannot communicate in the publike, and Christian assemblies; and of the children of Christian parents, which depart this world vnbaptized.

Furthermore it is apparent, how.

Saluation is promised to such as are baptized, yet not simply in respect of their baptisme, but if they doe beleeue [h].

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g Luke. 23. 43. 44.
h Mat. 16. 16.
i 1. Cor. 11. 27.
k *Confess. Heluet. 2. ar. 20. and 2. cap. 29. 21. Basil. ar. 3. 6. Bohem. c. 11. 13. Gal. ar. 34. 36. 37. Belg. ar. 33. 35. Angl. ar. 3. 13. Saxon. ar. 13. 14. Wittemb. c. 10. Sue. c. 17.*
l *Tess. Rhem. annot. 1. pet. 3. 21.*
b *Ibid. annot. in marg. pag. 357.*

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1. Proposition.

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These things from the Scriptures are manifest, which teach vs, that wicked ministers, euen the Scribes and Pharisies sit-

[a] Matth. 23.2.
[b] Phil.1.15.
[c] 1.Cor.4.1.
[d] 1.Cor.3.9.
[e] *Confess. Helvet.1.ar. 15.20. 22. Helvet.2.c. 18.21. Bohem. c. 11.12. Gal.ar.33.35. August.ar.8. Saxon.ar.11.13. Wittemb. ar.31. Suec.ar.13.*
[f] 1.Cor.3.7.

ting in Moſes chaire [a], and preaching Chriſt, though through enuie, ſtriſe, and contention [b], are to be heard; and may adminiſter the Sacraments; as did the ordinarie Prieſts among the Iewes, whereof very many, both afore, and after that our Sauiour came into the world, were moſt wicked men: and the beſt which be are the miniſters of God [c], and Gods labourers [d].

Alſo the purer Churches beare witneſſe hereunto [e].

Neither is hee (whoſoeuer) that planteth any thing, neither hee that watereth, but God that giueth the encreaſe, ſaith S Paul [f]. And a ſigne of a good Spirit is it, to regard not ſo much who ſpeaketh, or miniſtreth, as what is vttered, and offered from God.

*Errors & Aduerſaries to this truth.*

The due conſideration of the præmiſes will both ſettle vs the more firmely in the truth; and make vs the more carefully to abhorre all aduerſaries thereof, as in old time were the donatiſts, and the *Petilians*, who taught that the *Sacraments* are holy, when they be adminiſtred by holy men, but not els [a]; alſo the Apoſtolikes, or Henricans, who had a fancie that he was no Biſhop, which was a wicked man [b].

[a] *D. Auguſt. in Pſal.100.& 32. Idem contra petil.l.1.c.4.*
[b] *Magdeburg, eccleſ.hiſt. Cent.12. cap.5. fol.844.*

Among the Fathers alſo Cyprian, and Origen were not ſound in this point. For *Cyprian*, publiſhed, that no miniſter could rightly baptize, who was not himſelfe endued with the holy Ghoſt [c], hee further deliuered, that whoſoeuer doe communicate with a wicked miniſter, doe ſinne [d].

[c] *D. Cyprian. epiſt.lib. 1. lib. ad Mag.ep.6.*
[d] *Ibid.ep.4.*

Origen held that in vaine did any miniſter either binde, or loſe, who was himſelfe bound with the chaines of ſinne, and wickednes [e].

[e] *D. Orig.in Matth.tract.1.*

Such aduerſaries in our time be, the *Anabaptiſts*, the Family of Loue, the diſciplinarians (vſually tearmed *Puritants*); the *Sabbatarians*; the *Browniſts*; and the *Papiſts*. For

The Anabaptiſts will not haue the people to vſe the miniſterie of euill miniſters; and thinke the ſeruice of wicked Miniſters vnprofitable, and not effectuall: affirming that no man, who is himſelfe faultie, can preach the truth to others.

[f] *Vvilk. againſt the Fa. ar.14.p.66.*

The

The Familie of Loue doe ſay, that no man can miniſter the vpright ſeruice, or ceremonies of Chriſt, but the regenerate [g], alſo that wicked men cannot teach the truth [h].

The diſciplinarian *Puritans* doe bring all miniſters which cannot preach, and their ſeruices into deteſtation. For their doctrine is, that

Where there is no *Preacher*, there ought to be no miniſter of the Sacraments [i].

None muſt miniſter the Sacraments which doe not preach [k].

The Sacrament is not a Sacrament if it be not joyned to the word of God preached [l].

It is ſacriledge to ſeperate the miniſtration of the word preached from the Sacraments [m].

Of theſe mens opinions be the Sabbatarians among vs. For their doctrine is to the common people, that vnleſſe they leaue their vnpreaching miniſters euery *Sabboth* day, and goe to ſome place where the word is preached they doe prophane the Sabboth, and ſubiect themſelues vnto the curſe of God [n].

So the Browniſts; No man is to communicate (ſay they) where there is a blinde, or dumme miniſterie [o].

The Papiſt doe croſſe this truth, but after another ſort. For

*Pope* Hildebrand decreed, and commanded, that no man ſhould heare Maſſe from the mouth of a preiſt which hath a wife.

The Rhemiſts doe publiſh how.

The *Sermons* of heretikes (and ſo tearme they all Proteſtant miniſters) muſt not be heard, though they preach the truth. Their praiers, and *Sacraments* are not acceptable to God, but are the howling of wolues [p].

g *H.N. euang. c.23.9.2.*
h *Com.2. epiſt. to M. Rogers.*
i *Lear.diſc. p.62.*
k *T.C.2.cap. p.104.*
l *Bez. de Lagis reuis. of the Church. cap.20.*
m *Lear.diſc. p.60.*
n *D.B. doc. of the Sab.2. book.p.173.*
o *R. H. on Iſa.122.*
p *B.Iewel on Ag.Apoſt. Teſt. Rhem. annot.Mat.3.12. Feild.on Mat. 3.13.*

## 2. Propoſition.

*Euill miniſters are to be ſearched out, conuicted, and depoſed, but orderly, and by the diſcipline of the Church.*

the

The wicked, and euill miniſters muſt not alwaies be endued in the *Church* of God. For they are, the euill and vnprofitable ſeruants [a], the Ies, which doe offend [b], the vnſauorie ſalt [c], which are carefully to be ſeene vnto; and if admonitions will not ſerue, depoſed: yet orderly, and by the diſcipline of the Church. *For* that God which appointed a gouernement for the ciuill ſtate, hath alſo giuen authoritie vnto his Church to puniſh offenders, according to the qualitie of their tranſgreſſions. And ſo may we read in the word of God.

[a] Matth.25. 26.
[b] Matth. 18.9.
[c] Matth. 5. 13.
[d] Matth.18.17.
[e] 1 Cor. 5.4.5.
[f] *Helvet.*2. c.18. *Bohem.*c.9. *Sax.*art.11. *Sue.*art.13.

Tell the *Church* ſaith our *Sauiour* [d]

Let ſuch a one, by the power of our Lord Ieſus Chriſt, be deliuered vnto Sathan, for the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord Ieſus, ſaith S. *Paul* [e].

So the neighbour Churches [f].

*Aduerſaries vnto this truth.*

Then deceiued, and out of the way, are the Brownifts, and Barrowiſts, which are of minde, that

*Priuate* perſons in themſelues haue authoritie, to depoſe vnmeete miniſters; and to puniſh malefactors [a].

[a] *R. H. in Pſal.* 122. *p.* 117.
[b] *Bar. diſco. p.* 96.
[c] *Giff. repl. vn. to Bar. and Gr. in them.*
[d] *Browne trail. of the life, and man. Bred. deteſt. p.* 124.

Euery particular member of a *Church* in himſelfe hath power to examine the manner of adminiſtring the *Sacraments*, &c. to call men vnto repentance, &c [b]. to reproue the faults of the church; and to forſake that church, which will not reforme her faults vpon any priuate admonition [c].

For want of the due execution of diſcipline againſt perſons offending, and malefactors, both women may leaue their husbands (as ſome haue done), and husbands their wiues, and goe where it is in force [d]. See more in Art. 33. Prop. 1.

27. Art.

# 27. Article.

## Of Baptiſme.

[1] *Baptiſme is not only a ſigne of profeſſion, and marke of difference, whereby chriſtian men are diſcerned from other that be not Chriſtened, but* [2] *it is alſo a ſigne of regeneration, or newe-birth, whereby, as by an inſtrument, they that receiue Baptiſme rightly, are graffed into the Church, the promiſes of the forgiuenes of ſinne, and of our adoption to be the Sonnes of God, by the holy Ghoſt, are viſiblie ſigned, and ſealed: Faith is confirmed, and grace encreaſed by vertue of prayer vnto God.*

[3] *The Baptiſme of young children is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.*

*The Propoſitions.*

1. Baptiſme is a ſigne of Profeſſion, and marke of differēce whereby Chriſtians are diſcerned from other men, that be no Chriſtians.

2. Baptiſme is a ſigne or ſeale of the regeneration, or newe birth of Chriſtians.

3. Infants, and young children, by the word of God, are to be baptized.

### 1. Propoſition.

*Baptiſme is a ſigne of Profeſſion, and marke of difference, whereby Chriſtians are diſcerned from other men, that be no Chriſtians.*

The proofe from Gods word.

HOw the *Sacraments* are tokens: and therefore that Baptiſme is a ſigne of the true Church, which be Chriſtians, it is apparent from Gods word in the 5. propoſit. of the 19. article afore going; and the ſame doe the Churches of God acknowledge [a].

*Errors, & adverſaries vnto this truth.*

This declareth vs to be ſound Chriſtians, and.

Not Nazarens, who were with the Iewes circumciſed, and baptized with Chriſtians, and ſo (as Hierome writeth of them) were neither Iewes, nor Chriſtians [a].

Not Manichians, which baptize not any [b].

Not falſechriſtians [c], or Marcionites [d], which did baptiſe the liuing for the dead. Which Marcionites alſo denied Baptiſme vnto all married perſons, & baptized none but perſons ſingle, virgins, widdowes, and women diuorced from their husbands [e].

Not Originiſts, who maintaine a *Baptiſme* by fire; as alſo that after the reſurrecti ō of our bodies, wee ſhall haue neede of Baptiſme [f].

Not of Matthewe Hamants opinion, (that Norfolke Heretike) which ſtood in it to the death, that *Baptiſme* is not neceſſarie in the Church [g].

Not Anabaptiſts, which number Baptiſme among things indifferent, and ſo to be vſed, or refuſed, at our diſcretion [h].

Not *Familiſts*, which ſay there is no true *Baptiſme* but onely among themſelues [i].

Nor *Papiſts*, who both baptiſe Bels, & Babels, as afore hath bin ſhowen, art. 25. prop. 10, and alſo make the vowe, and profeſſion of the monachall, or life of a Monch, as good a token of Chriſtians, as Baptiſme [k].

[a] *Confeſſ. Helvet. 1. art. 20. and 2. c. 19. 20. Baſil. ar. 5. & 2. Gal. ar. 35. Belg. ar. 34. Auguſt. ar. 13. Saxon. ar. 12.*

[a] *D. Heron. in epiſt. ad Auguſt. de hæreſ.*

[b] *D. Aug.*

[c] *1. Cor. 15.*

[d] *Tertul. contra Marc. lib. 4.*

[e] *Tertul. Ibid.*

[f] *Origen. in Luke. hom. 14.*

[g] *Holinſh. chro. fol. 1299.*

[h] *Bulling. contra Anabap. lib. 2. cap. 4.*

[i] *H. N. 1. exho. cap. 7.*

[k] *T. Aquinas. 2. 21. de ingreſſ. relig. q. 119.*

2. Prop.

## 2. Propoſition.

*Baptiſme is a ſigne or ſeale of the regeneration, or newe birth of Chriſtians.*

### The proofe from Gods word.

Baptiſme, of *S.* Paul is called the waſhing of the newe Birth [a], of others the *Sacrament* of the newe birth, to ſignifie how they which rightly (as all doe not) receiue they the ſame [b], are ingrafted into the body of Chriſt [c], as by a ſeale be aſſured frō God, that their ſinnes be pardoned, and forgiuen [d], and themſelues adopted for the children of God [e], confirmed in the faith [f], and doe increaſe in grace, by virtue of praier vnto God [g].

And this is the conſtant doctrine of all Churches proteſtant, and reformed [h].

a Tit.3.5.
b See afore. 27.25.pr.11.
c 1.Cor.12.13.
d Act.2.38.
e Tit.3.5.
f Mar.16.16.
g Act.2.41.42.
h *Confeſſ. Helueti.2.ar.22. and 2.c.20. Bohem. c.12. Gal.ar.35. Belg.ar.34. Auguſt.ar.9. Saxon.ar.13. Wittemb.c. 10. Suec.c.19.*

### *The Errors and aduerſaries vnto this truth.*

But no part of the true Church thinketh as did manie old hæretickes, *viz.* that

The baptized of the orthodoxall miniſters, are to be rebaptized, as ſaid the Nouatians [a].

Originall ſinne is not pardoned in Infants, as ſaid the *Pelagians*, becauſe they haue no ſuch ſinne in them at all [b].

Onely ſinnes paſt, and not ſinnes future, or not yet committed, are by Baptiſme cleanſed, as the Meſſalians held [c].

Being once Baptized we can no more be tēpted, as thought the Iouians; which was the error alſo of the *Pelagians* [d].

The Baptiſme of water is now ceaſed, and the Baptiſme of voluntary blood by whipping is come in place thereof, without which none can be ſaued, as the *Flagelliferians* publiſhed [e].

Wee alſo condemne the opinion.

Of the Ruſſeis, that there is ſuch a neceſſitie of Baptiſm, as

a *Cyp. ad Iobai.*
b *D. Auguſt. de pec. mer. lib. 2. 20.*
c *Theodo. dimi. der. cap. de Bap.*
d *Mag. ce. hiſt. Cen. 4. c. 5. fol. 381.*
e *Gerſon tract. contra Flagel.*

that all that die without the ſame are damned [f].

Alſo of the Banniſterians, which ſay that the water at Baptiſme is not holy in reſpect that it is applied to an holy vſe; & that the ordinarie, and common waſhings among the Turkes, and Iewes, is the ſame to them that Baptiſme is to vs [g].

Likewiſe of the Familie of Loue, which conceiue baſely of this Sacrament, calling it in deriſion, Elementiſh water; and of no better validitie, or vertue then common water [h].

Alſo of the Anabaptiſts, who aſcribe no more vnto Baptiſme, then vnto any other thing, ciuilly diſcerning one man from another; and ſay that the Sacraments of the newe Teſtament are no inſtruments to raiſe, or confirme faith [i].

And laſtly of the Papiſts, who maintaine that Baptiſme ſerueth to the putting away of originall ſinne onely [k].

Baptiſme bringeth grace, euen *ex opere operato* [l].

f *Ruſſic Commonweale, cap.23. pag. 98.b.*

g *Banniſt. errors printed by T. Man.*

h *H.N. cuang. c.19.§.5.6.*

i *Alberar. concil. 1a. pag. nan 2 La. 73.*

k *D. Tho. de ſac. Altari.*

l *Teſt. Rhem. an. Gal. 3.27.*

## 3. Propoſition.

*Infants, and young children, by the word of God, are to be baptized.*

### The proofe from Gods word.

Although by expreſſe tearms wee be not comanded to baptize young children: yet wee beleeue they are to be baptiſed, and that for theſe, among other reaſons.

1. The grace of God is vniuerſall, and pertaineth vnto all: Therefore the ſigne, or Seale of grace is vniuerſall, and belongeth vnto all, ſo well young as old.

2. Baptiſme is vnto vs, as Circumciſion was vnto the Iewes. But the Infants of the Iewes were circumciſed. Therefore the children of Chriſtians are to be baptized.

3. Children belong vnto the kingdome of heauen [a], and are in the couenant therefore the ſigne of the couenant is not to be denied them.

a Matth.13.14.

4. Chriſt gaue in commandement that all ſhould be baptized

zed [b], Therefore young children are not to be exempted.

3. Christ hath shed his blood aswell for the washing away the sinnes of children, as of the elder sort. Therefore it is very necessarie that they should be partakers of the Sacrament thereof.

All Christian churches allowe of the *Baptisme* of infants [c].

[b] Matth. 28. 19.
[c] *Confess. Helvet. 2. ar. 21. and 2. cap. 20. Bohem. cap. 12. ar. 35. Belg. ar. 34. August. ar. 9. Savod. ar. 13. Wittemb. c. 10. Sur. c. 17.*

*Adversaries vnto this truth.*

The premises declare, that

They slander vs which say, That all *Protestants*, denie the *Baptisme* of children to be necessarie, and this is Runnagate Hills report [a].

[a] *Hils quart. reas. 14.*

They erre which oppugne this truth, as doe many persons, but not after one, and the same sort. For.

Some vtterly denie that Infants, or young children are to be baptized, so did the *Pelagians* [b], the Heracleons; and the Henricians [c], and so doe the Anabaptists, whereof said some, how baptisme is the inuention of *Pope Nicholas*, and therefore naught [d], others that Baptisme is of the deuill. So thought Melchior Hofferman [e], so also doe the *Swermerians* (a sect among the said Anabaptists [f], the Setuetians [g], and the Familie of Loue which doth hold that none should be baptized vntill hee be thirtie yeares old [h].

[b] *D. August. de Ver. Apost. ser. de Bap. par.*
[c] *Mag. eccles. hist. cent. 12. c. 5.*
[d] *Bulling. contra Anabap. lib. 1.*
[e] *Ibid. lib. 2. c. 13.*
[f] *Althemar. lo. pug. co. 132.*
[g] *Epist. minist. Berw. in Cal. epist. fol. 218.*
[h] *Displaie H. 7. 2.*

Others refuse to baptise not all, but some Infants. So denied is *Baptisme* by the *Barrowists* vnto the seede of whores, and witches [i], by the Brownists, vnto yeer children of open sinners [k], by the the Disciplinarians vnto their children which subiect not themselues (as Dudd. Fenner saith) vnto the discipline of the Church, or obey not the *Presbyteriall* decrees [l].

[i] *Bar. disco. p. 9.*
[k] *Giffords replie.*
[l] *Sacramentorum autem primum pro natura sua administrari debet vel infantibus, vel adultis. Infantibus autem iis qui sunt liberi eorum qui sunt intra, hoc est, autem qui ecclesiæ iuratæ [i] subiciuntur. D. Fenner 5. Theol. l. 5. cap. vlt.*

Others allow the Baptisme of Infants, yet thinke those Infants not lawfully baptized, which are baptized either by the newe ministers of the Church of England, as the Brownists doe thinke [m], or by *Protestant* ministers, as the *Papists* are of

[m] *R. A. confut. of Brow. 2. 113.*

m See before vr. 25. pr. 8. n See ar. 26. pr. 1. Declarent vbinam legerint, tam necessario esse copulandam cœlestis verbi predicationem cum administratione Sacramenti, vt nisi certo habeatur, renatentium lauacro infans aspergi non posse? Querin. ec. p. 30. o Heshus. de doo. ar. Pontif. lo. 26.

minde, witnesse their rebaptizing of Infants in France, and in Netherland [n], or by vnpreaching ministers, as the disciplinarian Puritanes doe hold [o].

And others are of opinion that none are to be baptized which beleeue not first.

Hence the *Anabaptists*, Infants beleeue not therefore be not to be baptized. Hence the Lutherans: Infants doe beleeue p: Therefore to be baptized.

## 28. Article.

### Of the Supper of the Lord.

*The Supper of the Lord, is not only [1] a signe of the loue that Christians ought to haue among themselues one to another, but rather [2] it is a Sacrament of our redemption by Christs death. Insomuch that to such as worthily, & with Faith receiue the same the Bread which we breake, is a partaking of the Body of Christ, and likewise the Cuppe of blessing, is a partaking of the Blood of Christ. [3] transubstantion (or the change of the substance of Bread, and wine) in the Supper of the Lord, cannot be proued by holy writ: but is repugnant to the plaine words of Scripture: ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions [4] The Body of Christ is giuen, taken, and eaten in the Supper, onely after an heauenly, and spirituall manner: and the meane whereby the Body of Christ is receiued, and eaten in the Supper, is Faith [5] The Sacrament of the Lords Supper was not by Christs ordinance, reserued, carried about, lifted vp, or worshipped.*

the

*The Propositions.*

1. The ſupper of the Lord is a ſigne of the loue that Chriſtians ought to haue among themſelues.

2. The Lords Supper is a Sacrament of our redemption by Chriſts death, and to them which receiue the ſame worthily, by Faith, a partaking of the Body, and Blood of Chriſt.

3. The Bread, and Wine in the Lords Supper, be not changed into another ſubſtance.

4. The Body of Chriſt is giuen, taken, and eaten after an heauenly, and ſpirituall, not after a carnall ſort.

5. To reſerue, carrie about, liſt vp, or worſhip the Sacrament of the Lords Supper, is contrary to the ordinance of Chriſt.

*The Propoſitions.*

1. Propoſition.

*The Supper of the Lord is a ſigne of the loue that Chriſtians ought to haue among themſelues.*

The proofe from Gods word.

THe Supper of the Lord is a token of the loue that Chriſtians ought to haue among themſelues. For which cauſe it is called, the Lords table [a], the Lords Supper [b], a communion of the body of Chriſt, and they that partake thereof, though they be manie, yet are but one bread, and one body [c].

This is the doctrine of all Chriſtian Churches [d].

a 1.Cor.10.21.
b 2.Cor.11.20.
c 1.Cor.10.16.17.
d *Confeſſ. Helu. 2. cap. 21. Baſil. ar. 6. Bohem. c. 13. Belg. ar. 35. Saxon. ar. 14. Sue. c. 18.*

*The errors & aduerſaries vnto this truth.*

So

So thinke not those men, who either with heretike Hamant, denie the vse of the Lords Supper to be necessarie [a], or with the Rhemists raile on it, and the Protestants that vse the same, calling it, a prophane, and detestable Table, the Cuppe of deuills [b].

[a] Hol. chron. fol. 1299.
[b] Test. Rhem. an. 1. Cor. 10. 21.

2. Proposition.

*The Sacrament of the Lords Supper is a Sacrament of our redemption by Christs death, and to them which receiue the same worthily, by Faith, apartaking of the Body, and blood of Christ.*

The proofe from Gods word.

[a] Matth. 26. 28
[b] Luke 22. 19. 20. Marke 14. 24. 1. Cor. 11. 24.
[c] 1. Cor. 11. 28. &c.
[d] 2. Cor. 13. 5. Iohn 6. 35.
[e] 1. Cor. 10. 16. 17.
[f] Confess. Helvet. 1. ar. 22. & 2. cap. 21. Basil. ar. 6. Bohem. c. 13. Gal. ar. 37. Belg. ar. 35. August. touch. the Masse. ar. 23. Saxon. ar. 24. Wittemb. c. 19. Suc. c. 19.

The Sacrament of the Lords Supper is to all Christians, a Sacrament of our redemption by Iesus Christ. For.

This is my blood of the newe Testament which is shedde for many, for the remission of sinnes [a], this is my body, which is giuen for you &c. This cuppe is the newe Testament in my blood, which is shedde for you, saith our Sauiour [b].

And to such as receiue the same worthily [c], and by Faith [d], it is the partaking of the Body, and Blood of Christ [e].

This is a truth openly both maintained, & testified by the neighbour Churches [f].

*Errors & Aduersaries to this truth.*

Diuersly hath this proposition bin oppugned. For

Some either denying or not acknowledging the benefite of so heauenly a Sacrament doe say, how

It is to be receiued onely for obedience sake to the princes commandement, but is of none effect to the perfect ones. An opinion of the Families [a].

It doth neither good, nor hurt to the receiuers. The Messalians error [b].

It doth much hurt, and no good, to participate the Lords Supper

[a] Leon. Ram. Confess. an. 1580.
[b] Theodores. eccles. hist.

*Supper* among *Protestants*, say the *Papists*[e].

It is no signe assuring vs that all our sinnes through Christ are pardoned. For onlie veniall, and mortall sinnes, are thereby remitted, [e] and we must alwaies doubt of the forgiuenesse of our sinnes; say the same Papistes.

Others doe teach that.

It can profit such as haue no faith; as *Babes*, and Infants, in which error be the *Russians*[f]; yea the dead bodies of men[g].

It can benefit such as receiue it not at all, if on their behalfe it be administred; as persons absent, vpon the Seas, in the warres, yea and dead; and present too when yet they participate not, but the *Priest* for them. These errors the *Papistes* defend.

[e] What can the Protestant churches afford you? &c. the comunion of poysoned Cup: better it were for you to eate so much Rat-baine, then that pullured bread, and to drinke, so much Dragons gall, or Vipers blood, then that sacralegious wine. Garnish of the soule. &c. printed at Autuerp. 1596. by Ioach. Trot.

[f] Catech. Trid.

[g] concil. Trid. sess. 6. cap. 9.

[f] *Al. Guag. de relig. Mosc. cons. p.* 268.

[g] Concil. Carthage. 3. can. 6.

## 3. Proposition.

*The bread and Wine in the Lords Supper, be nue changed into another substance.*

### The proofe of Gods word.

Transsubstantiation, or the change of the substance of *Bread*, and Wine in the *Supper* of the Lord, we do vtterly deny; and the reasons, mouuing vs thereunto, are for that it is repugnant to the plaine words of the Scripture. For

I will not drinke henceforth of this fruite of the Vine, saith our Sauiour Christ[a]. Which fruite had it really bin either the Blood, or by way of concomitance, the very Body and blood of Iesus Christ, then our Lord had eaten himselfe, which is not only blasphemous to be spoken, but also impossible to be done, and directly against the word of God, where commundethent is often giuen, that the blood with flesh (not of *Beast*, much lesse of man) must not be eaten[b].

The heauen must containe Iesus Christ vntill the time that all things be restored, saith S. Peter[c]. If Christ therefore corporally, according to his humanitie be in heauen, then is he not

[a] Matth. 26. 29. Marke 14. 25.

[b] Gen. 9. 4. Leuit. 17. 14. Act. 3. 21.

in the Sacrament.

As often as ye shall eate this Bread (not Christ his reall Body), and drinke this Cuppe (not the reall Blood of Christ), you shewe the Lords death till he come, saith S. Paul [d]. Therfore hee is not come; which hee must be, being vnder the formes of Bread, and Wine.

[d] 1. Cor. 11. 26.

Transubstãciatiõ besides ouerthroweth the nature of the Sacrament. For where there is no Element, there can be no Sacrament. Because Gods word comming vnto the element, maketh a Sacrament.

Finally it hath bin the occasion of much superstition, and Idolatrie. For from hence proceeded, the Reseruation of the Transubstantiated bread for sundrie superstitious purposes: hence the adoration of the Bread, euen as God himselfe, and that both of Priest and people: hence the carrying about in pompous procession, of the wafer-God; and hence the Popish feast called Corpus Christi-day.

[e] Confess. Belg. art. 35. & 2. c. 22. Basil. art. 6. Bohem. c. 13. Wittenb. c. 19.

The right consideration hereof hath moued all the Churches reformed to shewe their detestation hereof both by their Sermons, and wrightings [e].

*The aduersaries vnto this truth.*

Abhominable therefore be the Popish errors, viz. that

In the Eucharist there is not the substance of Bread, and wine, but onely the meere accidents, and qualities [a].

[a] Concil. Trid. sess. 3. c. 3.

Substantially, and really the Body, and Blood, together with the soule, and diuinitie of our Lord Iesus Christ; and therefore Christ is contained in the Sacrament Eucharistically [b].

[b] Test. Rhem. annot. Matth. 26. 26.

Vnder each kind, and vnder euery part of each kinde seuerally, whole Christ is comprised [c].

[c] Concil. Trid. sess. 3. c. 3. Paux. Catech. c. 4.

After the consecration in the wonderfull Sacrament of the Euchariſt, the Body and blood of our Lord Iesus Christ is; and that not onely in the vse, while is is taken, but afore also, and after in the Hoste, or consecrated peices, reserued, or remaining after the Communion [d].

[d] Concil. Trid. sess. 3. c. 4.

In the holy Sacrament, Christ, the onely begotten Sonne of God, is to be adored with the very worship of Latria [c].

Marcus also that detestable heretike, held that the wine of the Lords Supper was conuerted into blood [f].

[c] *Concil. Trid. Sess. 13. c. 5.*
[f] *Epiphan. haeres. 34.*

## 4. Proposition.

*The Body of Christ is giuen, taken, and eaten after an heauenly, and spirituall, not after a carnall sort.*

### The proofe from Gods word.

The regenerate haue in them a double life, one carnall the other spirituall.

The life carnall and temporarie, they brought with them into this world. The spirituall was giuen vnto them afterward in their second birth through the word [a].

The life carnall and corporall is common to all men, good and badde, and is maintained, and preserued by earthly, and corruptible Bread common also to all and euery man.

The life spirituall is peculiar onely to Gods elect; and is cherished by the bread of life, which came downe from heauen, which is Iesus Christ [b] who norisheth, and sustaineth the spirituall life of Christians, being receiued of them by Faith [c].

[a] *1. Pet. 1. 23.*
[b] *Iohn. 6. 51.*
[c] *Iohn. 6. 35.*

Which spirituall Bread that he might the better represent, hee hath instituted earthly, and visible Bread, and wine, for a Sacrament of his Body, and Blood. Whereby he doth testifie, that as verily as wee receiue the Bread with the hands, and chewe the same with the teeth, and tongue, to the nourishing of this life temporall: euen so by faith (which is in place of hands and mouth to the soule) wee verily receiue the true Body, and the true blood of Christ, our onely Sauiour, to the cherishing of the spirituall life in our soules.

And herein there is a goodly consent with the most of the reformed Churches, and vs [d].

[d] *Confess. Helvet. 1. art. 22. and 25. 21. Basil. art. 6. Bohem. c. 13. Gal. art. 36. Belg. art. 35.*

The aduersaries vnto this truth.

Ioyntly we withstand the aduersaries thereof whosoeuer, as

The Capernaites, which thought the flesh of our Lord might be eaten with corporall mouthes.

The Synousiastes, or Vbiquitaries [a], which thinke the Body of Christ so is present in the supper, as his said Body with bread and Wine, by one and the same mouth, at one and the same time, of all, and euery communicant, is eaten corporally, and receaued into the Belly.

The Metusiastes, and Papistes, which beleeue the substance of bread and Wine, is so changed into the substance of Christ his body, as nothing remaineth but the reall Body of Christ, besides the accidents of Bread, and wine [b].

The Symbolists, Figurists, and Significarists, who are of opinion that the faithfull at the Lords supper, doe receiue nothing but naked, and bare signes.

[a] *Aliqui fortasse aderunt fugimus, sed in cognatum delabimur ouum? non, et vino substantiam equidem relinquendo, sed corporale Christi corpus ita coadunando, at substantia substantiam vel localiter, vel definitiue, vel repletiue, vel omnibus his modis simul contineat, quod ipsum Profectò milest aliud, quam Transubstantiationis quoddam quasi inuolucrum &c. Iezler. de diuin. belli Euchar. p. 82.*

[b] After Consecration there is neither bread, nor wine left in this Sacrament, saith Wesx in his catech.

By vertue of the words of Consecration the substance of bread, is turned and changed into the verie bodie of Christ: and the substance of wine is turned into the blood of Christ, the holy Ghost working by a diuine power. So that Christ is wholy vnder the forme of bread, and in euery part of the Host, being broken, Christ is whole, & so vnder the forme of wine, and euery part thereof, being separated, Christ is wholy. Canis. catech. 4.

*Nimirum ista illa diuersitas [Catholicam] inter diuersas sectas, & pluriformem errorum multitudinem, quam Iezler. de diuin. belli Euchar. p. 81.*

## Proposition.

*To reserue, carrie about, lift vp, or worship the Sacrament of the Lords Supper, is contrarie to the ordinance of Christ.*

The proofe from Gods word.

The

The true, and lawfull vſe of this Sacrament hath bin afore ſet downe, And there it may ſuffice vs to be remembred, how the Lords Supper was ordained, that the bread ſhould not only be broken, and eaten [a], the cuppe ſhould onely be giuen, & drunken, [b], and all this done in remembrance of Chriſt [c].

And ſo alſo teſtifie the Churches reſonned. [d]

[a] Matth. 26. 28 Marke 14. 22. Luke 22. 19. 1. Cor. 10. 16. 11. 2.

[b] Matth. 26. 27 Marke 14. 23. Luke 22. 17. 1. Cor. 11. 25.

[c] Luke 22. 19. 1. Cor. 11. 24. 25.

[d] *Confeſſ. Helvet. 2. c. 21. Baſil. ar. 6. Bohem. c. 23. Auguſt. de Miſſa. ar. 1. Sax. ar. 14. Wittemb. c. 19*

### *Adverſaries vnto this truth.*

But contrarie to the inſtitution of Chriſt, the *Papiſtes* abuſe this holy Sacrament. For

They reſerue the ſame; and not only ſo, but take it to be a Catholike, a pious, and a neceſſarie cuſtome, ſo to reſerue it [a], and beſides they thinke euery peece, and particle of the Sacrament ſo reſerued, is the very Body of Chriſt [b].

They carrie it about, both vnto ſicke folkes. Hence, ſaith the *Feſtiuall* [c].

As often as any man ſeeth that Body at Maſſe, or ſome other good praier in worſhip of his ſoueraigne Lord. And alſo thorough cities, and townes. For whenſoeuer the *Pope* goeth any iourney, the *Sacramentall* bread is carried before him on an ambling Iennet, as the *Perſian* kings haue before them carried their Orſmada, or holy fire [d].

In Spaine euen at this day in the time of the peace between the two mightie Kings of great Brittaine, and *Spaine*, thoſe Engliſh men, as meeting the Sacrament in the ſtreetes, will neither doe reuerence theruntoo, nor gode aſide, nor turne into ſome houſe, doe fall into the danger of the not holy, but bloody Inquiſition [e].

They worſhip it, and for the ſame haue ordained a certaine ſet, and ſolemne Feaſt, called *Corpus-Chriſti*-day, on which the Sacrament is borne about, lifted vp, and moſt idolatrouſly adored [f].

[a] *Concil. Trid. ſeſſ. 3. c. 6.*

[b] *Ibid. can. 4.*

[c] *Feſtiual, 4. Sermons, fol. 169. 2.*

[d] See cerem. Pontif. lib. 2. When the Pope goeth from one people to another, hee ſendeth before him, yea, and ſometime a day, or two dayes iourney, his Sacrament vpon an Horſe, carrying at his necke a little Bell, accompanied with the ſcum and baggage of the Romiſne Court. Then goe the diſhes, and ſpits, old ſhoes, caldrons, and kettles, and all the ſculleric of the Court, whores and ieſters. Thus the Sacrament trauelleth with this honorable traine, or the place whether the Pope is to come, it there tarieth his comming. And when the maiſter is knowne to approch neere the people, it goeth forth to receiue him. *So Cyp. Va-*

lera, a Spaniard, in his treat. of the Pope, and his auth. 9. 15. [a] Act. of the peace &c. an. 1604. 21. 2. to the end touching a Moderation. &c. [f] Concil. Trid. sef. 3. c. 3.

# 29. Article.

## Of the wicked, which doe not eate the Body, and blood of Christ in the vse of the Lords Supper.

*The wicked, and such as be voide of a liuely faith, although they doe carnally, and visibly presse with their teeth (as S. Augustine saith) the Sacrament of the body, & blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation, doe eate, and drinke the signe, or Sacrament of so great a thing.*

*The proposition.*

*The wicked, and such as be void of a liuely faith, doe not eate the Body, nor drinke the Blud of Iesus Christ, in the vse of the Lords Supper.*

The proofe from Gods word.

S. Paul doth shewe, how the Supper of the Lord is receiued of some worthily, which do examine, and iudge themselues [a], and discerne the Lords *Body* [b], as also doe abstaine from the table of deuills [c]. How these doe participate of the *Body*, and blood of *Christ*, it hath alreadie bin shewen in the last mentioned article, prop. 4.

Againe, of others the same is vnworthily receiued [d], that is to say which themselues doe not examine, nor iudge [e], neither discerne the Lords body [f], and doe communicate at the Table of the Lord, and at the Table of deuils [g]. These may receiue the Sacrament, but not the true *Body* of *Christ*. The reasons be, for that

They

[a] 1. Cor. ii. 28.
[b] Ibid. 29.
[c] Cor. 10. 21.
[d] 1. Co. 11 28. 29
[e] Ibid. 38. 31.
[f] Ibid. 29.
[g] 1. Cor. 10. 21.

They lacke the wedding garment [h], which is Faith, and the righteousnesse of Christ.

They are no members of the true Church, the Head whereof is Iesus Christ [i].

They haue no promise of heauenly refreshing, because they are without a liuely faith [k].

Therefore they procure vnto themselues most heauie punishements [l], as, diseases, death, guiltines of the *Body*, and *Blood* of Christ, and therewith damnation.

Of this iudgement be other Churches Christian, and reformed besides [m].

[h] Matth. 22. 11. 12.
[i] Ephes. 4. 15. &c.
[k] Iohn. 6. 37.
[l] 1. Cor. 11. 27.
[m] *Confess. Helu.* 1. in the declar. of the L. Supper; *Helvet.* 2. c. 21. *Basil. ar.* 6. *Bohem. c.* 13. *Gal. ar.* 37. *Belg. ar.* 37.

*Errors, & aduersaries vnto this truth.*

The aduersaries of this dorine are

The Vbiquitaries, both Lutheran, and Popish; they saing the very *Body* of Christ at the Lords Supper, is eaten aswell of the wicked as of the godly [a], these affirming, that al Communicants badde and good, doe eate the very, and naturall *Body* of Christ Iesus [b]: they saying, that the true, and reall *Body* of Christ, In With, Vnder the bread, and wine, may be eaten, chewed, and digested euen of Turkes, which neuer were of the Church [c], & these maintaining that vnder the forme of *Bread*, the same true and reall body of Christ, may be deuoured of Dogs, Hogs, Cats, and Rats.

[a] *Sum. Antisp.* 4. *par.* 1. *f.* 58.
[b] *Test. Nbem. annot.* 2. *Cor.* 11. 27.
[c] So reporteth Sturmius in his *Antipap.* 4. *par.* 2. *pag.* 106.
[d] *Alex. Hales. par.* 4. *q.* 45. & *D. Thom. par.* 3. *q.* 8. *ar.* 3.

# 30. Article.

## Of both kinds.

*The cuppe of the Lord is not to be denied to the lay people. For both the parts of the Lords Sacrament, by Christs ordinance, and commandement ought to be ministred to al Christian men.*

The

*The Propoſition.*

*The people muſt be partakers not only of the Bread, but alſo of the Wine, when they approach vnto the Lords Table.*

*The proofe from Gods word.*

OVr Lord, and Sauiour Chriſt hath inſtituted his Supper, as he will haue not only the Bread, but alſo the Cup to be deliuered vnto all Communicants. So find wee in the word of God, namely

That the Bread muſt be giuen to All, and eaten of All [b];

The Cup is to be giuen to *All*, and to be drunken of All [c].

Heereunto ſubſcribe the Churches [d].

*The aduerſaries vnto this truth.*

Though it be a mans couenant, yet when it is confirmed no man doth abrogate, or addeth any thing thereunto [e]. What impudencie then, yea, what impietie doe they ſhowe, which alter this ordinance of God?

Some, by adding thereto: So added was vnto the Bread, Cheeſe by the *Autotarits* [b]: *Blood*, by the Cataphrygians [c]; the Seed of man, by the Manichies [d]; vnto the Wine, warme Water by the Moſcouits [e].

Some, by taking there from: ſo the Eutratits [f], the Tatians [g], the Seuerians [h], vſe no wine at all; the Manichies doe miniſter only the Bread [i]; the *Papiſtes*, though they vſe both kinds, yet they alwaies denie the Cup vnto the people, and vnto Prieſts alſo when they ſay not Maſſe [k], affirming that

"The people, participating of the Cup, thereby perceaue no fruite of ſpirituall comfort; but receaue to themſelues damnation [l].

It is not by Gods, but Mans lawe, that Lay perſons communicate,

[a] Matth. 26. 26. Marke 14. 22. Luke 22. 19. 1. Cor. 10. 16. 28. 25.
[b] Matth. 26. 27 Marke 22. 17. 1. Cor. 10. 16. 11. 25.
[c] Confeſſ. Heluet. 1. ar. 22. & 2. c. 21. Bohem. c. 13. Gal. ar. 36. 38. Belg. ar. 35. Auguſt. de Miſſa, ar. 1. 2. Saxon. ar. 15. Wittemb. c. 19. Sax. c. 18.
[d] Gal 3. 15.
[b] Epiphan.
[c] Philaſtrius.
[d] Auguſt. de hæreſ.
[e] I. Faber de relig. Moſco.
[f] Epiphan.
[g] Theodoret.
[h] Epiphan.
[i] Leo ſer. 4. quadrages.
[k] Concil. Trid. ſeſſ. 5. cap. 1. & ſeſſ. 21. can. 1. 2. 3
[l] Cenſura. Colan. pag. 289.

communicate,

municate, either in both kinds, or in one [m].

Notwithstanding that Christ instituted the Sacrament to be receaued vnder both kinds, and the primitiue Church accordingly did so administer the same: *Hoc tamen non obstante*, yet this notwithstanding, it is to be taken of the Laitie, but vnder one kind [n].

Some, by confounding the elements? So the Moscouites doe mingle Bread, and Wine together [o]; and the Papistes make a mixture of Wine and Water, maintaining that Water must be mixt with Wine at the consecration of the blood [p]; and that the mixture of Water with Wine, without sin cannot be omitted [q].

Some, by changing the Elements? So the Aquarians, and the Hydroparastites, for Wine administred, and gaue Water vnto the people [r].

[m] *Ibid. pag.* 283.
[n] *Concil. Constan. sess.* 13.
[o] *Surius com. ment. an.* 1501. *pag.* 31.
[p] *Catech. Trid.*
[q] *Ibid.*
[r] *Theodoret.*

# 31. Article.

## Of the one Oblation of Christ finished vpon the Crosse.

*The offering of Christ once made,* [1] *is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both originall, and actuall: and there is none other satisfaction for sinne but that alone. Wherefore* [2] *the sacrifice of masses, in the which it was commonly said that the Preists did offer Christ for the quicke, & the dead, to haue remission of paine, and guilt, were blasphemous fables, and dangerous deceipts.*

*The Propoſitions.*

1. The blood of Ieſus Chriſt once ſhed for mankind vpon the Croſſe, is a perfect redemption, propitiation, and ſatiſfaction for all the ſinnes of the whole world.

2. Sacrifices of the Maſſe, are moſt blaſphemous Fables, & dangerous deceipts.

1. Propoſition.

*The Blood of Ieſus Chriſt once ſhed for mankind vpon the Croſſe, is a perfect redemption, propitiation, and ſatisfaction for all the ſinnes of the whole world.*

The proofe from Gods word.

OF the benefits redounding vnto mankind by Chriſt his offering vp of himſelfe vpon the Croſſe, we haue in ſundrie places afore [a] ſpoken, and by the word of God prooued him to be the perfect Redemption [b], propitiation [c], and ſatisfaction [d], for all the ſinnes of the whole world, both originall, and actuall.

Heereunto the Churches of God beare witneſſe [e].

*The Errors and aduerſaries vnto this truth.*

Hereby it is euident to the eies of all godly perſons that moſt accurſed be the errors of them which doe affirme, that

From the beginning of the world, vntill the 15. yeare of the Emperour Tiberius, none at al were ſaued. The error of Manes the heretike [a].

Mans body is not capable of happines, but the ſoule onely; and yet no ſoules ſhall be ſaued, but there owne ſaid the Marcionites [b].

All men, and women, that ſinne after Baptiſme, are vndoubtedly damned. In this error were the Montaniſts [c], and the

See Ar. 2. pt. 4. 22. pr. 1. 2. 28. pr. 2.

[b] Act 20.28. Rom. 5. 6. &c. Gal. 3. 13 1. Cor. 6. 28. 1. Pet. 1. 18. 19.

[c] Acts 10. 43. Rom. 3. 25. Heb. 9 12. &c. 28. 1 Iohn. 2. 2. 1 Iohn. 4. 10.

[d] Iohn. 1. 29. 4. Pet. 3. 18. 1. Iohn. 1. 7.

[e] *Confeſſ. Helvet. 1. ar. 11. & 2. cap. 11. 15. Baſil. ar. 4. Bohem. c. 6. Gal. ar. 13. 16. 17. Belg. ar. 20. 22. Auguſt. ar. 34. Saxon. ar. 3. Wittemb. c. 2. 5. Sue. c. 2. 3.*

[a] *Epiphan.*

[b] *D. Irenæ. l. 1. c. 29.*

[c] *D. Hieron. ad Marcel. l. 2.*

the Nouatians [d].

Our ſaluation is of our ſelues; ſo ſaid Melchior Hoffeman, an arch Heretike [e].

Man is reſtored to grace of Gods meere mercie, without the meanes of Chriſts blood, death, and paſſion. One of Mathew Hamants blaſpemous aſſertions [f].

The Sauiour of Men, is Ieſus Chriſt, a man, and no woman, who came into the world to ſaue no women but men, ſay ſome *Papiſts* [g], and redeemed the ſuperior world onely, which is man, ſaid Poſtellus the Ieſuit [h]; and yet not all men neither, for *S. Francis* hath redeemed ſo many as are ſaued ſince his daies, ſay the Franciſcan *Friers* [i].

*The Sauiour* of women from her time till the end of the world, is *S. Clare*, affirm ſome [k], other papiſts, as *Poſtellus* ſaith it it one mother Iane [l].

*The* Sauiour of men, and women, is *S. Mary* through her virginitie ſay ſome [m], is S. Chriſtina, by her paſſion, ſay other *Papiſts* [n].

There is no ſufficient ſacrifice yet offered for the ſinnes of the world. One of F. Kets errors.

Chriſt hath ſatisfied, and was offered onely for originall ſin, an error of Thomas Aquinas.

*Sinnes* actuall, and veniall, are taken away by ſacred Ceremonies [o], by a Biſhops bleſſing [p], by a prieſts abſolution [q].

*Sinnes* actuall, and Mortall, be remiſed by a Pardon from ſome Biſhop, or from the *Pope* of Rome [r].

[d] *D. Cipr. l. 4. epiſt. 2.*
[e] *Bulling. contra Anabap. l. 2. c. 13.*
[f] *Holinſ. chron. fol. 1299.*
[g] *Dial. of Diues, & Pauper. 6. com.*
[h] *Ieſuits catec. 1. B. c. 10. p. 28. 6.*
[i] *Confor. S. Fr.*
[k] *p. Morneus trall. de eccleſ. c. 9.*
[l] *Ieſuits catec. 1. 8. c. 10.*
[m] *Dial. of Diues, & pauper 6. com. c. 30.*
[n] *Dioniſ. Carth. de 4. hom. Nouiſſ. ar. 50.*
[o] *Teſt. Rhem. annot. marg. p. p. 258.*
[p] *Ibid. annot. Matth. 30. 12.*
[q] *Vaux. catech. c. 4.*
[r] *See 21 22. pt. 2.*

## 2. Propoſition.

*The ſacrifices of the Maſſe, are moſt blaſphemous Fables, and dangerous deceipts.*

[a] *Teſt. Rhem. ann. Mat. 24. 15*
[b] *Concil. Trid. ſeſſ. 22. can. 3. Cat. Trid. Euch. 5.*
[c] *Concil. Trid. ibid.*
[d] *Catech. Trid. ibid.*

The papiſts deliuer how the the Maſſe is a ſacrifice [a], a ſacrifice propitiatorie [b], a ſacrifice propitiatorie for the quick, & the dead [c], the ſame propitiatorie ſacrifice that was offered by Chriſt himſelfe vpon the Croſſe [d].

A ſacrifice in which, by virtue of a fewe, euen fiue words

(mumbled by a *Preist*), Christ, euen that Christ, which hung vpon the Crosse, is contained [c].

*A* sacrifice, seruing for all persons, quick and dead, to purge them from their sinnes, to ease them of their paines; to satisfie for their punishment [f], and for all necessities corporall, and spirituall [g].

A sacrifice propitiatorie of Iesus *Christ* really offered, to God the Father, and that often, in the honour of dead Saints [h].

A sacrifice, wherein Christ is so gloriously, as it is to be adored, euen with diuine worship, both of *Preist*, and people [i].

*A* sacrifice meritorious to all them for whom it is offered, although they be not liuing but dead; not present but absent; not endued either with zeale or knowledge, but quite destitute of faith, and that *ex opere, operato* [k].

Hereby are wee to note, first blasphemous Fables. For

It is a fable, that the Masse is a sacrifice, and that propitiatorie; a fable, that a fewe words of a *Priest*, can change Bread into a liuing Body: yea many *Bodies* with their soules; and that of Iesus *Christ*, God and man: a fable, that one, and the same sacrifice is offered in the Masse, which was offered on the *Crosse*: a fable that the said Masse is any whit profitable for the quick; much lesse for the dead.

Next dangerous deceipts. For hereby men are to beleeue, that

*Creatures* may be adored, contrary to Gods word [l].

*Christ* is often offered: contrary to the *Scripture* [m].

The Preist offereth vp *Christ*: contrarie to the Scripture [n].

*Sinnes* be forgiuen without blood, contrary to the *Scripture* [o].

*Christ* died not once, but dieth daily: contrarie to the Scripture [p].

Faith is not necessarie in communicants: contrary to the *Scripture* [q].

Wee are to adore *Christ* as alwaies present, contrary to the *Scripture*, where we are taught to remember him absent [r].

The fauour of God by mony may be purchased from a priest;

con-

[c] *Concil. Trid. sess. 3. can. 4.*
[f] *Concil. Trid. sess. 22. can. 3.*
[g] *Houvl. 7. resp.*
[h] *Concil. Trid. s. 22. c. 3. sess. 22. can. 5.*
[i] *Ibid. sess. 3. c. 5.*
[k] *Alberi. Mag. de sacr Euchar.*
*Houvlets 7. resp.*
[l] Thou shalt not bowe to them nor serue them. Exod. 20. 5.
[m] Heb. 9. 12. &c By his owne blood entred hee in once vnto the holy place, &c. He was once offered *Ibi.* 28.
[n] Heb. 7. 27. he offered vp himselfe.
[o] Heb. 9. 22. without shedding of blood is no remissio.
[p] Heb. 9. 27. It is appointed vnto men that they shall once die.
[q] Heb. 11. 6. without faith it is vnpossible to please God.
[r] Luke 22. 19. 1. Cor. 11. 25.

contrary to the Scripture [r].

All which their fables, and deceipts doe tend to the utter aboliſhing of true relion. Therefore iuſtly haue wee, and our godly brethren abandoned the maſſe [s].

Accurſed then ſtand thoſe Papiſts before God, which take the Maſſe to be the Sacrifice of Chriſt his body, and Blood [u], and the onely ſoueraigne worſhip due to God in his Church [x].

[r] 1. Pet. 1. 18. 19.
[s] Confeſſ. Helvet 1. ar. 22. and 2. c. 10. 21. Baſil. ar. 6. Bohem. c. 13. Vele. ar. 35. Aug. de Miſſa. ar. 13. Saxo. ar. 14. Wittemb. c. 19. Sue. c. 19.
[u] Concil. Trid. ſeſſ. 8. c. 2. & Catech. Trid. de Euchar. ſ.
[x] Teſt. Rhem. annot. Mat. 24 35.

## 32. Article.

### Of the Marriage of Preiſts.

*Biſhops prieſts, and Deacons [1] are not commanded by Gods law, either to vowe the eſtate of ſingle life, or to abſtaine from marriage. Therefore it is lawfull alſo for them [2] as for all other Chriſtian men, to marry at their owne diſcretion, as they ſhall iudge the ſame to ſerue better to godlineſſe.*

### *The Propoſitions.*

1. By the word of God it is lawfull for Biſhops, and all other eccleſiaſticall Miniſters, to marrie at their owne diſcretion.

2. It is lawfull by the word of God for all Chriſtian men, and women to marrie at their owne diſcretion in the feare of God.

### 1. Propoſition.

*By the word of God it is lawfull for Biſhops, and all other eccleſiaſticall miniſters, to marrie, at their owne diſcretion.*

## The proofe from Gods word.

NEither the single, nor the wedded life is enioined any man, much lesse any calling of men by the word of God. And that ecclesiasticall ministers in particular may marry, it is euident both from the old, and the newe Testament.

From the old Testament, both by the Commandements giuen vnto the Priests for the choise of their wiues [a], and by the examples also of the religious Priests, as Aaron [b], Eli [c], Zacharias [d], &c. & Prophets, which were all married, as it is thought except Ieremie.

From the newe Testament, by the words of S. Paul, who saith, A Bishop must be the husband of one wife, one that hath children vnder obedience [e]. An Elder must be vnreprouable, the husband of one wife, hauing faithfull children [f]. Deacons must be the husbands of one wife, and haue wiues that be honest, not euill speakers &c. [g]. and by the example of Peter [h], Paul, [i], yea of the Apostles [k], who were all married men, Iohn the Euangelist onely except, as some thinke.

All sincere Churches, and professors subscribe hereunto [l].

[a] Leuit. 21. 7.
[b] Leuit. 22. 1.
[c] 1. Sam. 3. 13.
[d] Luke 1. 5.
[e] 1. Tim. 3.
[f] Tit. 1. 5. 6.
[g] 1. Tim. 2. 11. 12.
[h] Matth. 8. 14.
[i] Phil. 4. 3.
[k] 1. Cor. 9. 5.
[l] *Confes. Helue.* 1. *ar.* 37. & 2. *c.* 29. *Basil. ar.* 10. §. 1. 2. *Bohem. c.* 9. 19. *Gal. ar.* 24. *Aug. de abus. Saxon. ar.* 18. 21. *Vittemb. c.* 21. 26. *Sue. c.* 12.

### *Aduersaries vnto this truth.*

And none of Gods churches, or people be of the mind.

Either of the vigilantians, that all, and euerie one of the Clerge, is necessarily to marrie, or not to be admitted for a Minister [a].

Or of the Iouinians, whose Elect, or Preists might not marrie [b].

Or of the Papists who teach, that.

From the Apostles time it was neuer lawfull for Preists to marrie [c].

The three orders of Deacons, Subdeacons, and Preists are bound not to marrie [d].

[a] *D. Hiero. adu. Vigil. c.* 1.
[b] *D. Aug. epist.* 74.
[c] *Maiorn. cly. milit. eccles.*
[d] *Tes. Rhem. annot. in p.* 571.

After

*After* Orders to marrie it is not lawfull [g]; it is to turne back vnto Satan, and Apostacie [f].

[g] *Ibid.an.2.*

[f] *1.Tim.3.2.*

None may be a priest, though hee will vowe a single life, if he haue bin a married man [g].

[g] *Ibid.an.1.*

For a priest to play the whore-maister it is lesse offence then to take a wife. This was the speech of Cardinall Campeius [h] And most infamous is the Romish Clergie for their vnclean, and vncontinent. Hence written is it

[h] *1.Tim.5.15.*

[g] *Ib d.an.2.*

[h] *Tim.3.2.*

[h] *Sleidan com. 1.Tim.5.9./.4.*

Of Pope Paul the 2.

*Anxia testiculos Pauli, ne Roma requiras,*
*Filia hunc natu est; hac docet esse patrem.*

Of Pope Innocent the 8:

*Bis quatuor Nocens genuit puellulos,*
*Totidem sed et Nocens genuit puellulas.*
*O' Roma, possis hunc meritò dicere Patrem.*

Of Pope Alex. the 6:

*Non spado Alexander fuerat, Lucretia nempe*
*Illius coniux nata unrusq; fuit:*

Of the Priests:

*Multi vos sanctos, multi vos dicere Patres*
*Gaudent, et vobis nomina tanta placent,*
*Ast ego vos sanctos non possum dicere, Patres*
*Possum, cùm natos vos genuisse sciam.*

Of the Iesuites:

With women yee lie nor, but with Males rather,
Speake Iesuit, how canst thou be a Father? &c. [i].

[i] *Iesuits catech. 2.B.cap.13.p. 114.b.*

## 2. Proposition.

*It is lawfull by the word of God for all Christian men, and women, to marrie at their owne discretion, in the feare of God.*

### The proofe from Gods word.

The Spirite of God saith vnto men, and women in all ages,

Bring foorth fruite, and multiplie, and fill the earth [a].

[a] *Gen.1.27.28*

Marriage

Marriage is honorable among all men, and the bed vndefiled [b].

To auoide fornication, let euery man haue his wife; and euery woman haue her husband [c].

If they cannot abstaine, let them marrie [d].

Notwithstanding, in saying that Christians may marrie at their discretion, the meaning is not, that any may marry, if they thinke good, either within the degrees of kinred, and affinitie, prohibited by wholesome lawes; or without the consent of parents, or of others in theroome of parents if they be vnder tuition; or to other ends then God hath præfixed.

So testifie with vs the reformed Churches [e].

b Heb.13.4.
c 1.Cor.7.2.
d Ibid.9.
e *Confess. Helue.1.ar.37.& 2. c.29. Bohem.c. 19. Gal.ar.24. August.de abus. ar.4.5. Saxon. ar.18.Vvitemb.c.21.26. Suec.c.22.*

*Errors & Aduersaries to this truth.*

Greatly hath this truth bin crossed, and contradicted. For

Some, leaue it not to men, and womens discretions, but compell them whether they will, or no to marrie: so did the Ossenes [a].

Some vtterly doe condemne marriage; as did the Gnostikes [b]; the Hieracites [c]; the Priscillianistes [d]; the Montanistes [e]; the Saturnians [f]; the Aerians [g]; the Apostolikes [h].

Some allowe of the wedded life: yet not in all sorts of persons. For

The Papistes forbid all Clergie men to marrie [i]: as also all Godfathers, Godmothers, and whosoeuer be of spirituall kinred [k].

Some will haue none to marrie but Virgins, and single persons; as the Henricians [l].

Some condemne all alteration of marriage, or twice marrying, the husband or wife being dead; such hæretickes were the Catharans [m]. &c.

Some would haue women, though married, to be all common, as the Nicolaitans [n], and Daui-georgians [o].

Some will nor marrie according to Gods ordinance, but thinke

a Heyde.discrip vrbis Hierusal. l.3.
b D. Iren.
c *August.de hæres.*
d *Leg. epist. 93.c.7.*
e *Euseb.*
f *Epiphan.*
g *Philastr.*
h *Epiphan.*
i *Test. Rhem. annot. 1.Tim.5.9.*
k See aboue 21.25.pr.8.
l *Magdc.ec. hist. cen.12.c.5*
m *D. August. de hæres.*
n *D.Iren.*
o *Hist.D. Georgii.*

thinke that one man, at one, and the same time, may haue manie wiues. In which were the Hermogenians [p]; and are the Ohinites [q].

[p] Tertul. adu. Hermog.
[q] Beza epist. 2. ad Tit.

# 33. Article.

*Of excommunicate persons, howe they are to be auoyded.*

*That person, which by open denunciation of the Church, is rightly cut off from the vnitie of the Church, and excommunicate, ought to be taken of the whole multitude of the faithfull as an Heathen, and Publican, vntill he bee openly reconciled by penance, and receiued into the Church by a Iudge that hath authoritie thereto.*

*The propositions.*

1. The person that is rightly by the Church excommunicate, is of all the faithfull to be taken for an Heathen, and Publican.

2. An excommunicate person, trulie repenting, is to be receaued into the Church againe.

1. Proposition.

*The person, that is rightly by the Church excommunicate, is of all the faithfull, to be taken for an Heathen, and Publican.*

## The proofe from Gods word.

The most seuere, and vttermost punishment, that the visible Church can inflict vpon the wicked, and vngodly of this world, is Excommunication: which is a part of discipline to be exercised, and that vpon vrgent occasions, and it is commended vnto the Church, euen by God himselfe, who in his word hath prescribed.

1. Who are to excommunicate, namely such as haue authoritie in the Church [e].

2. Who are to be excommunicate, euen two sorts of men, whereof the one peruert the sound doctrine of the truth [b], as did Hymenæus, and Alexander: the other be defiled with notorious wickednes, as that incestuous person in Corinth was [k].

3. The manner of proceeding in Excommunication, namely first by gentle admonition, and that once, or twice giuen [d], with the spirit of meekenesse [e], euen as to a brother [f], if the fault be not notoriously known: and next, by open reprehension [g], afterward by the publique sentence of the Church, to put him from the companie of the faithfull [h], to deliuer him vnto Sathan [i], and to denounce him an Heathen, and a Publican [k], if none admonitions will serue, and the crime, and person be very offensiue.

A man so cut off from the Congregation, and Excommunicated, is of euery godly professor to be auoyded [l], and not to be eaten with all [m], not to be companied with all [n], nor to be receaued into house [o].

This censure is had in great reuerence, & estimation among the faithfull seruants of God [p].

*Errors, & aduersaries vnto this truth.*

1. Aduersaries vnto this doctrine be they,

2. Who vtterly condemne all censures ecclesiasticall, and so Excommunication, saying how the wicked are not excommunicable,

a Matth. 18.17. 1.Cor.5.4.5. 2.Cor. 3.13.14 2.The.3.6.
b 2. Tim.1.20.
c 1.Cor.5.1.
d Tit.3.10. Matth.18.15.
e Gal.6.1.
f 2.Thes. 3. 15.
g 1.Tim. 5.20.
h 1.Cor.5. 13.
i Ibid.5.
k Matth.18.16
l Rom.16.17.
m 1.Cor.5.11.
n Ibid. 8.
o 2.Iohn.10.
p *Confess. Heluet.* 1. *ar.* 19. & 2.*c.* 18. *Bohem. c.*9.14. *Gal. ar.* 29.33. *Belg. ar.* 30. *Saxon. ar.* 32. 17. *August. de abus. ar.*7. *Wittemb. ar.* 31. *Sue. ar.* 13.

nicable, ſo did the Publicians [a].

Hæreticks, holding other points of religion ſoundly, for their priuate, and ſingular opinions, are not to be excommunicate: ſo the Pelagians [b].

Chriſtians, cleauing vnto the foundation, which is Chriſt, are not by excommunication to bee thruſt out of the Church for any other errors, or miſdemeanors whatſoeuer. Of which opinion be ſundrie Diuines, of good regard [c].

2. Which allowe the cenſure of Excommunication, ſo it be done.

Not (as with vs it is) by Commiſſaries, Chancelars [d], or Biſhopes [e]: but in euerie Pariſh [f], and that either

By the whole Congregation [g]; or by the Elderſhip, and the whole Church [h]; or by euerie Miniſter [i], yea euery member [k] of the Church; or finally if not by, yet not without the conſent of his Paſtor, who is to be excommunicate [l].

3. Which rightly vſe not, but abuſe the cenſure of Excommunication, drawing the ſame foorth.

Againſt what they liſt, euen againſt dead bodies, dumbe Fiſhes, Flies, and Vermin, when they haue auoyded them. For this the Papiſtes are famous, or infamous rather. The dead bodies of Wicliefe, Bucer, P. Fagius, were excommunicated after they were dead, and buried, [m].

The Biſhop of Canſ[illegible]on anno D. 1593. verie Catholickely accurſed the mute Fiſhes [n].

S. Bernard denounced the ſentence of Excommunication againſt Flies [o].

And againſt whom they pleaſe: ſo the Apoſtolikes excommunicated all that were married, only for that they were married [p]: Diotrephes thruſt the Brethren out of the Church [q]: The Browniſts excõmunicate whol citties, & churches: the Papiſts excõmunicate cuẽ Kings, & Emperors. Queene Elizabeth, of bleſſed memorie, was excommunicate by three Popes, *Pius quintus*; Gregorie the 13, and *ſuctus quintus*. The Puritanes miſlike, and find great fault that excommunication is not exerciſed againſt Kings, and Princes [r]: Barrowe ſaith that a Prince contemning the cenſures of the Church, is to be disfranchiſed out

[a] *Pan. Diuo.*
[b] *Proſper de ingratis.*
[c] *Wolf. Muſc. loc. 4. 63. Iceſter. lib. de diſtur. bel. Eccleſ. p. 73. b.*
[d] *Sold. of Bar.*
[e] *Aſſert. pol. lit. an. 1604.* Biſhopes are to be obeyed, neither when there cite, nor when they inhibite, nor when they Excommunicate, ſaith the Maſprel. theſ. 46. 82. 83.
[f] *Demon. of diſc. c. 12.*
[g] *Hunt. of the Foxe, E. 2.*
[h] *T. C. 1. rep. p. 246.*
[i] *Anſ. to M. Cur. let. p. 30.*
[k] *Bar. Anſw. p. 30.*
[l] *Petit. of the 1000.*
[m] *Acts & Mo.*
[n] *Mer. Gallo. lib. 6. p. 592.*
[o] *Pet. de Natal. in vit. Ber.*
[p] Epiphan.
[q] 3. Iohn. 10.
[r] *Anſ. to M. Cur. let. p. 30.*
[s] *T. C. 2. rep. 2. part.*

of the Church, and deliuered ouer vnto Satan [t].

Also for what thinges they list, euen for May-gomes, and Robbin-hoode matters; as sometime it was denounced in Scotland by the newe Presbyterie [u]: and for all crimes, which by Gods lawe deserue death; and for all things vnto Gods people be scandalous; yea not only for all matters criminall, but also for the very suspition of auarice, Pride &c. [x].

4. Lastly, which fauour the right, and true excommunication, but exercise it not, being bound thereunto.

[t] *Bar. disc. p. 14.*
[u] *Sur. of disc. c. 25. p. 284.*
[x] *Knox. order of Excom. in Scot. f. 2.*

## 2. Proposition.

*An excommunicate person, truly repenting, is to be receaued into the Church againe.*

### The proofe from Gods word.

Sundrie be the reasons, and ends, why Excommunication is vsed, as

That a wicked liuer, to the reproach of the Gospell, be not suffered among the godly, and Christian professors of true religion;

That manie good men bee not euill spoken of, for a fewe bad;

That good and virtuous persons may not bee infected through the continuall, or much familiaritie of the wicked. For, as *S. Paule* saith, a little leauen leaueneth the whole lumpe [c].

And that he which hath fallen, through shame of the world, may at the length Learne to blaspheme no more [b]; & through repentance be saued [d].

Among all other causes therefore of Excommunication, one is, and not the least, that the person Excommunicate may not be condemned vtterly, but returne vnto the Lord by repentance, and so be receaued againe into the visible Church, as *S. Paule* willed the Incestuous man should be [e].

[a] 1. Cor. 5. 6.
[b] 1. Tim. 1. 20.
[c] 1. Cor. 5. 5.
[d] 1. Cor. 2. 7. &c.
[e] Cor. 2. 7. &c.

The

*The Adversaries unto this truth.*

Contrariwise the Montanistes [a], and the Novatians [b] are of opinion that so many as after *Baptisme* doe fall into sinne, bee vtterly damned of God, and therefore bee not to find favour at the Churches hands.

[a] D. Hieron. ad Marc. l. 2.
[b] D. Cyprian. l. 4. epist. 2.

# 34. Article.

## Of the traditions of the Church.

[1] *It is not necessary that traditions, and ceremonies be in all places one or vtterly like: for at all times they haue bin diuers, and changed according to the diuersitie of countries, times, and mens maners, so that nothing be ordained against Gods word.* [2] *whosoeuer through his priuate iudgement willingly, and purposely doth openly breake the traditions, and ceremonies of the Church,* [3] *which be not repugnant to the word of God, and be ordained, and approoued by common authoritie ought to be rebuked openly (that other may feare to doe the like) as he that offendeth against the common order of the Church, and woundeth the consciences of the weake brethren.* [4] *Euery particular, or nationall Church hath authoritie to ordaine, change, and abolish ceremonies, or rites of the church, ordained onely by mans authoritie, so that all things be done to edifying.*

*The Propositions.*

1. Traditions, or ceremonies are not necessarie to be like, and the same in all places.

2. No priuate man, of a selfe will, and purposely, may in publike

like violate the traditions and ceremonies of the Church, which by common authoritie be allowed, and are not repugnant to the word of God.

3. Ceremonies, and traditions, ordained by authoritie of man, if they be repugnant to Gods word, are not to be kept, & observed of any man.

4. Euery particular, or nationall Church, may ordaine, change, and abolish ceremonies or rites, ordained onely by mans authoritie, so that all things be done to edifying.

## 1. Proposition.

*Traditions, or ceremonies, are not necessarily to be like, or the same in all places.*

### The proofe from Gods word.

[a] Act.6.14.10. 13.& 15:1.&c. Gal.2.3.&c. Eph.2.14. Col.2.16. [b] Act.2.46. 5.24. [c] Act.13.14. 17. 2.38.4. [d] Act.2.46.3.1. 5,26. [e] Act.9.20 14.1. 17.10.18.4. [f] Act.19.9. [g] Act.5.42. [h] Act.13.3.20. 8,28,30,31. [i] Act.2.46.3.1. [k] Act.20.7. [l] Act.2.46. [m] Act. 16. 33. 10.27.48. [n] Act.8.12.10 27.48. [o] Act.8.36.

IF anie cessitie were laid vpon the Church of God to obserue the same traditions, and ceremonies at all times, and in all places, assuredly neither had the ceremonies of the old lawe bin, as they are now [a], abolished: neither would the apostles euer haue giuen such presidents of altering them, vpon speciall reasons, as they haue done.

For the said Apostles changed the times, and places of their assembling together, the people of God meeting, and the Apostles preaching, sometimes on the weeke [b], sometime on the Sabboth daies [c], sometimes publikely in the Temple [d], in the synagogues [e], and in the Schooles [f], sometimes priuately, in house after house [g], and in chambers [h], sometimes in the day time [i] sometimes in the night [k].

Neither kept they the same course in the ministration of the Sacraments.

For as occasion was offered, they both baptized in publike assemblies [l], and in priuate houses [m], before many [n], and when none of the faithfull, but the minister onely, and the party to be baptized, were present [o], and ministred likewise the Supper of

of the Lord, in the day time [p], and at midnight [q], in the open Churches [r], and in priuate houses [s].

So nothing therefore be done against the word of God, traditions, and ceremonies, according to the diuersitie of countries, and mens manners, may be changed and diuers.

Of this iudgement with vs be all reformed Churches [t].

[p] Act. 2. 46.
[q] Act. 20. 11.
[r] 1. Cor. 11. 17.
[s] Act. 20. 20.
[t] Confes. Helv. 2. c. 27. Bohem. c. 15. Gal. ar. 32. Belg. ar. 32. Aug. ar. 15. Gr. 7. Hom. b. Albuses. Saxo. ar. 20. Wittemb. ar. 35. Sue. c. 14.

*The Errors and aduersaries vnto this truth.*

They are greatly deceiued therefore which thinke that The Iewish ceremonies, prescribed by God himselfe for a time vnto the Iewes, are to be obserued of vs Christians. Such were the old Heretikes, the false Apostles [a], the Cerdonites [b] the Cerinthians [c] and the Nazarites [d], and are the Familists [e].

[a] Act. 15.
[b] Tertul. contra Mar. l. 4.
[c] Philaster.
[d] D. Hieron. in epist. ad Aug.
[e] H. N. euang. c. 13. §. 5.

The traditions, and namely the tradition and ceremonie of the seuenth day for the Sabboth, & the manner of sanctifying thereof, must necessarily be one, and the same alwaies, and in all places. Hence the demi-Iewes, our English Sabbatarians, affirme, first touching the sanctification of the seuenth day, howe

It is not lawfull for vs to vse the seuenth day to any other end, but to the holy, and sanctified end, for which God in the beginning created it [f].

[f] D. B. Sab. do 1. B. p. 4.

So soone as the 7. day was, so soone was it sanctified, that wee might know, that as it came in with the first man, so must it not goe out, but with the last [g].

[g] Ibid. p. 6.

The Sabboth (or seuenth day of Rest), which hath that cõmendation of antiquitie, ought to stand still in force [h].

[h] Ibid. p. 8.

All the Iudaicall daies, and Feasts being taken away, onely the Sabboth remaineth [i].

[i] Ibid. p. 128.

And next concerning the forme, and manner of keeping the day, they deliuer that,

Wee are bound vnto the same Rest with the Iewes on the Sabboth day [k],

[k] Ibid. p. 125.

As the first seuenth day was sanctified: so must the last be [l].

[l] Ibid. p. 6.

Wee be restrained vpon the Sabboth from work, both hand and foote, as the Iewes were [m].

[m] Ibid. p. 125.

Euery

Euery ecclesiasticall minister in his charge necessarily must preach, and make a sermon euery Sabboth day [n], euery man or woman, vnder paine of vtter condemnation, must heere a Sermon euery Sabboth day [o].

Euery pastor in his charge must execute the discipline, and (Presbyteriall) gouernment in his parish euery Sabboth day [p].

Last of all, deceiued by be the Romane Catholikes, which are of opinion how the ceremonies of their Church, are vniuersally, and vnder the paine of the great curse, necessarily to be vsed in all places, and countries [q].

n Ibid. p. 174.
o Ibid. p. 173.
p Ibid. p. 185.
q Concil. Trid. sess. 7. can. 13.

2. Proposition.

*No priuate man, of a selfe will, and purposely, may in publike violate the traditions, and ceremonies of the Church which by common authoritie be allowed, and are not repugnant to the word of God.*

The proofe from Gods word.

Great is the priuiledge, great also the libertie and freedome of Gods Church, and people.

For they are deliuered,

From the curse of the Lawe [a].

From the Law of sinne, and of death [b].

From all Iewish rites, and ceremonies [c].

And from all humane ordinances, and traditions whatsoeuer, when they are imposed vpon the consciēces of men, to be obserued vnder paine of eternall condemnation [d].

a Gal. 3. 13.
b Rom. 8. 2.
c Act. 15. 24.
d Col. 2. 8. 1. Cor. 4. 6. 26.

Notwithstanding the Church, and euery member thereof in his place, is bound to the obseruation of al Traditions, and Ceremonies which are allowed by lawfull authoritie, and are not repugnant to the word of God. For hee that violateth them, contemneth not man, but God who hath giuen power to his Church to establish whatsoeuer things shall make vnto comelinesse

neſſe, Order, and Edification [f].

This, of our godly brethren in their publiſhed writings, is approoued.

[f] *Conf. Helvet. 2. ar. 25. & 2. c. 24. Bohem. c. 15. 18. Aug. ar. 4. 15. Sax. ar. 20. Sueſ. 14.*

*The aduerſaries vnto this truth.*

Notwithſtanding, ſay the Anabaptiſtes [k], The people of God are free from all lawes, and owe obedience to no man, are not to be bound with the bands of any iuriſdiction of this world, ſay the Browniſtes [l]; are freed frō the obſeruation of all rights, and eccleſ. ceremonies, ſay certaine miniſters of the præciſe faction both in *Scotland*, and *England* [m].

[k] *Bulling. contra Anabap. lib. 2. c. 2.*
[l] *K. H. on Pſal. 122.*
[m] *D. Bar. ceſar, & Harp. p. 70. 71.*

Againe, there be of the Clergie, who rather then they will vſe, or obſerue any rights, ceremonies, or orders, though lawfully ratified, which pleaſe them not, will diſquiet the whole Church, forſake their charges, leaue their vocations, raiſe ſtirs, and cauſe diuiſions in the Church; as did many, when it was, in Germanie about the Rhene, Frankeland, and Sneauland, whereby moſt lamentable effects did enſue [n]: and doe the refractorie miniſters in the Church of England at this day [o], the more is the pittie.

[n] *Mel. Ad paſtores & in comitatu Mansfeld.*
[o] Burges in his letter vnto K. Iames anno 1604. ſaith the number of thoſe miniſters ſo refuſing conformitie, were 6 or 700. viz. (as it is in the Lincolneſhire miniſters Apologie) in Oxfordſhire 9; Staffordſhire 14; Dorſetſhire 17; Hartfordſhire 17; Northampton ſhire, 20; Surry 22; Norfolke 28; Wiltſhire 31; Buckinghamſhire 33, Suſſex 47; Leceſterſhire 57; Eſſex 57; Cheſhire 12; Bedfordſhire 16, Somerſetſhire 17, Darbieſhire 20, Lancaſhire 21, Kent, 23: London 30, Lincolnſhire, 33: Warwickſhire, 44: Deuonſhire, and Cornwall, 51: Northamptonſhire, 57: Suffolke. 71.

[p] *Fatcor me ſuaſiſſe & Francis, & aliis, ne diſcerent Eccleſias propter ſeruitutem, quæ ſine impietate ſuſtineri poſſet. Nam quod Illyricus vociferatur, potius ea ſeruitutem fuiſſe ſecundam in templis, et metu ſeditionum terrendos Principes, ego ne nunc quidem eam triſtis ſententiæ autor eſſe velim, inquit Phil. Melanthon epiſt. ad primū Lectorem inter epiſt. Theolog. ſuas Pag. 455.*

## 3. Proposition.

*Ceremonies, and traditions, ordained by the authoritie of man, if they be repugnant to Gods word, are not to be kept, and obserued of any man.*

### The proofe from Gods word.

Of ceremonies, and traditions repugnant to the worde of God, there bee two sorts; whereof some are of things meerly impious, & wicked; such was the Israelites calfe [a], and Nebuchadnezars idoll [b]; and bee the Papisticall Images, Reliques, Agnus-deis, and Crosses, to which they doe giue diuine adoration [c]. These, and such like be all flatly forbidden [d]. Others are of things, by God in his word neither commaunded, nor forbidden; as of eating, or not eating Flesh; of wearing, or not wearing some Apparrell; of keeping, or not keeping some daies holy by abstinence from bodily labour, &c: the which are not to be obserued of any Christian, when for sound Doctrine it is deliuered, that such workes either doe merit remission of sinnes; or bee the acceptable seruice of God; or doe more please then the obseruation of the lawes prescribed by God himselfe; or be necessarie to be done, insomuch as they are damned, who doe them not.

We must therfore haue alwaies in minde, that we are bought with a price, and therefore may not be the seruants of men [e]; and that none humane constitution in the Church, doth binde any man to breake the least commaundement of God [f].

The consideration heereof hath caused other Churches also, with a sweete consent to condemne such wicked ceremonies, and traditions of men [g].

[a] Exod. 32. 4. &c.
[b] Dan. 3. 1. &c.
[c] See afore Art. 22. prop. 3. 4. 5.
[d] Thou shalt make thee no grauen Image, neither any similitude of things &c. Thou shalt not bowe downe to them, neither serue them &c. Exod. 20. 4. 5.
[e] 1 Cor. 7. 23.
[f] Acts 5. 29.
[g] Confess. Hel. art. 1. 2. art. 4. & 2. c. 14. 27. Basil. art. 5. 3. art. 20. Bohem. c. 15. Gal. art. 24. 33. Belg. art. 7. 29. 32. August. art. 15. Wittemb. art. 28. 29. 32. 33 Suevica. c. 8. 14. 15.

The

*Errors & Aduersaries to this truth.*

Such vngodly traditions, & ceremonies, are all the ceremonies and traditions in a manner of the Antichristian synagogue of Rome.

Such also be the Sabbatarian traditions, and ceremonies, lately broached: because they be imposed vpon the Church, Necessarilie, and perpetually to be obserued of all, and euerie Christian, vnder paine of damnation both of soule and body. For say they (speaking yet of their priuate, and Classicall Iniunction about the Sabboth day). The Lord hath commanded so precise a Rest vnto all sorts of men, that it may not by any fraude, deceipt, or circumvention whatsoeuer be broken, but that he will most seuerely require it at our hands, vnder the paine of his euerlasting displeasure [a].

This (viz. the manner of keeping the Sabboth prescribed by themselues) the Lord requireth of all, and euery one continually, from the beginning to the end of our liues, without any interruption, Vnder the paine of euerlasting condemnation [b].

Another sort of people there is among vs, which will obserue, and vse all Ceremonies whatsoeuer, as the temporizing Familistes, who at Rome, and such like places of Superstition, will goe vnto idolatrous seruices, and doe adoration vnto Idols [c]; and no where will they striue, or varie with any one about Religion, but keepe all externall orders [d], albeit in their hearts they scorne all professions, and Seruices but their owne; tearming all Temples, and Churches, in derision Cotumon houses [e]; and all Gods seruices, or religions beside their owne, Foolishnes [f].

[a] D.B.Sab. doct. 1. booke, p. 98.
[b] Ibid. page. 146.
[c] Patterne of the pref. Temp.
[d] Ibid.
[e] H.N. spir. land. cap. 5. §. 1.
[f] Ibid.

To the Christian Reader.

*Christian, and beloued Reader, let me request thee to obserue well the first section of the proofe of this present proposition; and wherein howe I speake of ceremonies, and traditions apparently impious, a-*

*mong which I doe reckon papisticall Crosses, whereunto the Romanists doe attribute diuine adoration, as elsewhere in this booke, and subscription of mine, I haue declared, and could more copiously; but the reliques of a Libell of theirs, left in the parish church of Euborne in Barkshire an. 1604. sufficiently shall expresse the thoughts of Papists touching their Crosse, and Crossing: whose words be these:*

Nowe Mr. Parson, for your welcome home,
Read these fewe lines, you knowe not from whom.
You hold Crosse for an outward token, and signe,
And remembrance only, in religion thine;
And of the profession the people doe make.
For more then this comes to, thou dost is not take.
Yet holy Church tells vs, of holy Crosse much more.
Of power, and vertue to heale sicke, and sore;
Of holinesse to blesse vs, and keepe vs from euill,
From fowle feend to fend vs, and saue vs from Deuill;
And of many miracles, which holy Crosse hath wrought,
All which by tradition, to light Church hath brought.
Wherefore holy worship, holy Church doth it giue;
And surely so will we, so long as we liue.
Though thou faist Idolatrie, and vilde superstition,
Yet we knowe it is holy Churches tradition.
Holy Crosse then disgrace not, but bring it in renowne.
For vp shall the Crosse goe, and you shall goe downe.

[i] *Vide Coster. Iesuit. enchirid. Controuers. c. 11. de S. Cruce. pag. 358. &c.*

Of this Crosse I speake, and meane, and of none other, when I number it among things meerely impious, and vnlawfull. And therefore haue I not a little woundred at those my Brethren, which drawe these words of mine in this section vnto the Crosse vsed in our church at Baptisme [h], which I neuer thought, nor take to be either papisticall, or impious, because none adoration, not so much as ciuill, much lesse diuine, is giuen thereunto, either by our church in generall, or of any minister, or member thereof in particular. If they haue no other Patrons for their not vsing, or refusing the ceremonie of the Crosse then my selfe, they are in an ill case. For both in my iudgement,

[h] Abrid. of the Lincolne. minist Apolog. vnto K. Iames, an. 1605. pa. 30.

iudgement, and practise I doe allowe thereof. This their perverting of my words, contrarie to their sence, and my meaning, telleth mee that other mens wordes, and names are but too much abused by them in that booke, to the backing of schisme, and faction in the Church, and State, which from our soules we doe abhorre.

## 4. Proposition.

*Every particular, or nationall Church, may ordaine, change, & abolish ceremonies, or rites, ordained onely by mans authoritie, so that all things be done to edifying.*

It hath pleased our most mercifull Lord, and Saviour Christ, for the maintenance of his Church militant, that two sorts of rites, or ceremonies should be vsed, whereof

Some, God his most excellent maiestie hath himselfe ordained, as the ceremonie of *Baptisme*, and the Lords *Supper*: which are till the end of the world, without all addition, diminution, and alteration, with all zeale, and religion to be obserued.

Others be ordained by the authoritie of each prouinciall, or nationall *Church*, & that partely for comelinesse, that is to say, that by those helpes, the people of God the better may be inflamed with a godly zeale; and that sobernes, and grauitie may appeare in the handling of ecclesiastical matters: and partly for order sake, euen that gouernors may haue rules and directions how to gouerne by; *Auditors*, and inferiors may know how to prepare, and behaue themselues in sacred assemblies; and a ioyfull peace may be continued, by the well ordering of Church affaires.

We haue already prooued, that these latter sort of ceremonies may be made, and changed, augmented or diminished, as fit opportunitie, and occasions shall be ministred, and that by particular or nationall Churches: which thing is also affirmed by our neighbours [b].

[a] In this art. prop. 2.

[b] *Confes. Helue. 2. c. 27. Bohem. c. 15. Gallor. 32. Belg. 27. 32. Aug. de abus. ar. 7. Wittem. ar. 35. Sue. c. 14.*

*Adversaries vnto this truth.*

This manifesteth to the world the intolerable both arrogancie of the Romish church, which dare take vpon her to alter, and applie to wrong vses, the very Sacraments instituted euen by Christ himselfe [a], and to prescribe ceremonies, and rites not to some particular, but to all Churches in al times, and places [b].

[a] See 21. 25. pr. 10.
[b] Trid. Concil. sess. 7. c. 13.
[c] L. 1. rep. p. 110.
[d] D. B. doct. of Sab. 1. B. p. 31.
[e] Ibid. p. 47.

It sheweth also the boldnesse of our home-adversaries, the Puritane dominicanes, which say that the Church, nor no man can take away the libertie (of working sixe daies in the weeke) from men, and driue them to a necessarie rest of the body (vpon any day sauing the seuenth [c].)

Against say these men, the Church hath none authoritie, ordinarily, and perpetually to sanctifie any day, but the seuenth day, which the Lord hath sanctified [d], nor to set vp any day like to the Sabboth day [e].

The latter sort, what in them is, quench the peoples deuotion, and hinder them from frequenting of Churches vpon all holydaies falling on the weeke daies, and ordained by the lawfull authoritie of the Church.

## 35. Article.

### Of Homilies.

*The second booke of Homilies, the seuerall titles whereof, we haue ioyned vnder this Article, doth containe a godly and wholesome doctrine, and necessarie for these times, as doth the former booke of Homilies, which were set foorth in the time of Edward the sixt: and therefore wee iudge them to be read in Churches by the ministers diligently, and distinctly, that they may bee vnderstood of the people.*

Of

Of the names of the Homilies.

1. Of the right vſe of the Church.
2. againſt perill of Idolatrie.
3. Of the repairing, and keeping cleane of Churches.
4. Of good workes, firſt of Faſting.
5. Againſt Gluttonie, and drunkenes.
6. Againſt exceſſe of apparell.
7. Of prayer.
8. Of the place, and time of prayer.
9. That common prayers, and Sacraments ought to bee miniſtred in a known tongue.
10. Of the reuerend eſtimation of Gods word.
11. Of Almes doing.
12. Of the Natiuitie of Chriſt.
13. Of the Paſſion of Chriſt.
14. Of the Reſurrection of Chriſt.
15. Of the worthy receiuing of the Sacrament of the Bodie, and Blood of Chriſt.
16. Of the gifts of the holy Ghoſt.
17. For the Rogation daies.
18. Of the ſtate of Matrimonie.
19. Of Repentance.
20. Againſt Idleneſſe.
21. Againſt Rebellion.

Touching this Article the greateſt matter is, not whether theſe Homilies meant, and mentioned doe containe doctrine both godly, wholeſome, and neceſſarie, but whether Homilies, or any Apocrypha wrightings at all may be read in the open Church, and before the congregation, which I thinke they may, and prooue thus.

Great is the excellencie, great alſo the vtility of Gods word preached. Therefore ſaith *S. Paul*, None can beleeue without a preacher [a], and, Woe is mee if I preach not the Goſpell [b]. Howbeit the manner of preaching is not alwaies one, & the ſame. For the Apoſtles were to teach as well by the penne, as by the liuely voice [c].

Paul did preach the Goſpell by writing [d], wee owe in a manner

[a] Rom. 10.
[b] 1. Tim. 4. 16.
[c] *D. Whitak. contra. Bell. con.* 2. q. 6. p. 333.
[d] D. Fulke. the Rhem. an. *Rom.* 1. 15.

ner more to the bonds of Paul (for his bookes,) than to his libertie for preaching [e].

Calvins writings will edifie all men continually in the time to come [f], Protestants bookes are witnesses of sound doctrine, and sincere Christianitie [g].

For my part, I cannot but magnifie the goodnes of God for all good meanes to bring vs vnto Faith, and so vnto saluation, but especially for the written labours of holy, and learned men; whose doings in all ages not onely haue bin approoued, but also vsed, and read many of them in the most sacred assemblies. So

In the primitiue church was publikely read the Epistle of the Laodicians in the Church of the Colossians [h], the Epistle of Clemens vnto the Corinthians [i],

Hermes his pastor [k], and the Homilies of the Fathers [l].

In the reformed Churches in Flanders [m], and France [n], read are M. Calvins sermons vpon Iob; and in the Italian, French, Dutch, and Scottish churches, the said Calvin his Catechisme is both read, and expounded publikely, and that before the whole Congregation [o].

[e] *Pauli vincula plura penè quàm libertati debemus. Beza epist. ded. Oleviss. com. in. epist. ad Galat.*

[f] The Ministers of Geneua epist. before Calvin on Deuteron.

[g] *Soiter def. in. da de bello Pa. l. 2.*

[h] *D. Christ. & Musculus in ad Col. 4.*

[i] *Euseb. l. 4. c. 23.*

[k] *Idem l. 3. c. 3.*

[l] *T. C. 2. rep. p. 110.*

[m] *D. Sutcliff. ans. to the Petit. c. 1. p. 23.*

[n] *Edita sunt igitur iam pridem Gallicè istæ conciones (Calvini in Iobum) &c. Neq; id verò temerè factum fuisse res ipsa mox ostendit, maximo tum remotissimarum etiam Gallicarum ecclesiarum fructu, quibus vsque adeò priuatim & publicè placuerunt, & plurimis in locis, quibus quotidiani Pastores decrant, pastorum vice fuerint, &c. Beza. præf. Concionū I. Cal. in Iobum.* [o] *Sueton. contra Hamilton. p. 106.*

## *The Errors and aduersaries vnto this truth.*

Deceiued then, and out of the way of truth, are they which of Preaching by the mouth conceiue either too basely, or too highly: too basely, as doe the anabaptists, and Familie of Loue; they affirming there ought to be no preaching at all [a], and that Preachers are not sent of God, neither doe preach Gods word but the dead letter of the Scripture [b], these, with the said Anabaptists, tearming them letter Doctors [c], preaching the letter, and imagination of their owne knowledge, but not the word of the liuiug God [d].

Too highly, as doe the Puritanes of all sorts. For say they except

[a] *Wilkinson against the Fa. of Loue. p. 75.*

[b] *Rolling against Anabap.*

[c] *H. N. lamen. Complaint.*

[d] *Ames. cohor. 6. 3.*

Except God worke miraculouſly, and extraordinarily (which is not to be looked for of vs) the bare Reading (yea not) of the Scriptures, without *Preaching*, cannot deliuer ſo much as one poore ſoule from deſtruction [c], Reading (of whatſoeuer in the Church) without preaching, is not feeding, but as ill as playing vpon a ſtage, and worſe too [d].

Without Preaching of the word (*viz.* by the liuely voice of a miniſter, and, without the booke) the Sabboth cannot be hallowed either of a miniſter, or people in the leaſt meaſure, which the *Lord* requireth of vs [e].

Next, erre doe they which ſet their wits, and learning either againſt all bookes in generall, except the ſacred Bible, or againſt the publike reading of any learned mens writings, be they neuer ſo diuine, and godly in the open, and ſacred aſſemblies.

Of the former ſort are the Anabaptiſts; who as *Sleidan* recordeth did burne the bookes, writings, and monuments of learned men, reſeruing and preſeruing onely, the holy *Scriptures* from the fire [h].

Of the latter be the Browniſts, Diſciplinatians, and *Sabbatarians*,

The Browniſts doeſay, that No *Apocryphamuſt* be brought into the *Chriſtian* aſſemblies [i], ſo the diſciplinarians, Miniſters ought not to read openly in the congregation any writings, but onely the Canonicall ſcriptures [k], they complaine that humane writings are brought into the church [l], they crie out, Remooue Homilies [m], and they ſupplicate vnto K. Iames, that the Canonicall ſcriptures onely, may be read in the *Church* [n].

And ſo, but much more bitterly, and erroneouſly the *Sabbatarians*: we damne our ſelues (ſay they) if wee goe not from thoſe miniſters and *Churches*, where the *Scriptures*, and Homilies onely be read; and ſeeke not vnto the prophets when (and ſo often) as wee haue them not at home [o].

[c] *T. C. 1. rep. p. 173.*
[d] *1. Admon. to the Parliam.*
[e] *D. B. Sab. dor. 2. B. p. 277.*
[h] *Sleidan. com. l. 10.*
[i] *Gifford againſt the Br. p. 15.*
[k] *Fra. Iſer. in Rom. 12. p. 60.*
[l] *Def. of the god. Min. p. 116.*
[m] *1. Admon. to the Parliam.*
[n] *The Peti. of the thouſand.*
[o] *D. B. Sab. dor. 2. booke p. 173.*

# 36. Article.

## Of consecration of Bishops, and ministers.

*The booke of Consecration of Archbishops, and Bishops, and ordering of priests, and Deacons, set forth in the time of Edward the sixt, and confirmed at the same time by authoritie of Parliament, doth containe all things necessary to such consecration, and ordering: neither hath it any thing, that of it selfe is superstitious, or vngodly. And therefore whosoeuer are consecrated, or ordered according to the rites of that booke, since the second yeare of the aforesaid K. Edward vnto this time, or hereafter shall be consecrated, or ordered, according to the same rites, we decree all such to be rightly, and orderly, and lawfully consecrated & ordered.*

### *The Propositions.*

1. It is agreeable to the word of God, and practise of the primitiue church, that there should be Archbishops, Bishops, and such like differences, and inequalities of ecclesiasticall ministers.

2. Whosoeuer be or shall be consecrated, or ordered, according to the rites of the booke of Consecration of Archbishops, Bishops, and ordering of Priests, and Deacons, they be rightly, orderly and lawfully consecrated and ordered.

### 1. Proposition.

*It is agreable to the word of God, and practise of the primitiue church, that there should be Archbishops, Bishops, and such like differences, and inequalities of ecclesiasticall ministers.*

The

## The proofe from Gods word.

ALbeit the tearmes, and titles of Archbiſhops wee finde not: yet the ſuperioritie which they enioy, and authoritie which *Biſhops* and Archbiſhops doe exerciſe, in ordering, and conſecrating of Biſhops, and eccleſiaſticall miniſters, is grounded vpon the word of God. For we finde, that.

In the *Apoſtles* daies, howe themſelues both were in dignitie aboue the euangeliſts, and the 70. diſciples, and for authoritie both in and ouer the Church, as twelue *Patriarches*, ſaith Beza, [a] and alſo eſtabliſhed an eccleſiaſticall Hierarchie. Hence came it, that *Biſhop* was of Ieruſalem, Iames [b].

Of Antioch, Peter [c], of the *Aſian* Churches, Iohn [d], of *Alexandria*, Marke [e], of Epheſus [f], yea and all *Aſia* [g], Timothie; Of all Creete, Titus [h], of *Philippos*, Epaphroditus [i], of Corinth and *Achaia*, *Apollos*: of Athens, Dioniſius; of France, *Creſcens* [k], of Brittane, *Ariſtobulus* [l].

In the purer times ſucceeding the Apoſtles, ſo approoued was the adminiſtration of the Church affaires by theſe kinde of men, as

They ordained *Patriarches*, and Corepiſcopie [m].

They ratified the degrees of eccleſiaſticall ſupereminencie, at the firſt, and moſt famous Councell at Nice [n].

They gloried much, and greatly, that they had receiued the apoſtles doctrine by a ſucceſſion of *Biſhops* [o], that they were the ſucceſſors in the *Apoſtles* doctrine, of the godly Biſhops [p], and that *Biſhops* ſucceeded in the roome of Apoſtles [q].

Their godly monuments, and worthy labours, and bookes yet extant, doe ſhewe that Biſhop was of Lions, Irenæus; of of Antioch, Ignatius; of Carthage, Cyprian: of Hieruſalem, Cyrill, of Alexandria, Athanaſius; Baſil, of *Ceſarea*, of all Thracia, Aſia, and Pontus; Chriſoſtome, *Hilarie* of *Potiers*; Auguſtine of Hippo, Ambroſe of Millane: all of theſe moſt notable inſtruments for the aduancement of Gods honour, and glory in their daies.

Finally, from the *Apoſtles* daies hitherto there neuer wan-

[a] *Beza in Acts Apoſt. 1. 2.*
[b] *D. Chriſ. in Act. hom. 33.*
[c] *D. Hie. in Gal.*
[d] *Euſ.*
[e] *D. Hier. ad Euagr.*
[f] *D. Hier. in 2. Tim. 1.*
[g] *D. Chriſ. in 1. Tim. 5.*
[h] *Theod. arg. in epiſt. ad Tit.*
[i] *Theo. in epiſt. ad Phil.*
[k] *Euſ. l. 2.*
[l] *Dorotheus in Apoſt. ſynop.*
[m] *Heming. ſyntag. tit. de vrber. &c.*
[n] *Beza epiſt. 1.*
[o] *D. Iren. l. 3. c. 3.*
[p] *Sadeel de leg. voc. p. 20.*
[q] *D. Aug. in Pſal. 44.*

ted a succession of Bishops, neither in the East, nor Westerne Churches, albeit there haue bin from time to time both Marprelates, and Mockprelates to supplant their states, and Ilprelates, abusing their functions, and places, to the discredite of their calling and profession. So prouident hath the Almightie bin for the augmentation of his glory, and people by this kind, and calling of men.

*The Errors and aduersaries vnto this truth.*

This manifesteth the erroneous and euill mindes.

1. Of the Anabaptists, who condemne all superioritie among men, saying that euery man should be equall for calling; and that there should be no difference of persons among Christians [a].

a Sleidan. comm. lib. 5.

2. Of the old hæretickes, viz. the Contobaptites, which allowed of no Bishopes [b];

b Niceph. lib. 18. c. 49.

The Acephalians, who would not bee at the commaund, or yeelde obedience vnto Bishops [c];

c Mag. eccles. hist. Cen. 7. c. 5. et Niceph.

The Aerians, that equalled Bishops, and Priests, making them all one [d];

d August. de hæres. cap. 53.

The Apostolikes, which condemned Prelacie [e].

e D. Bernard. in Cant. ser. 66.

3. Of the late Scismatikes, namely

The Iesuites, who cannot brooke Episcopall præheminence [f]; and in their high court of Reformation haue made a Lawe, for the vtter abrogation of all Episcopall iurisdiction [g].

f Declar. motiuum &c. p. 30.

g Quodlibets. p. 142.

The disciplinarians, or Puritans among our selues. For

h Fruit. Ser. on Rom. 12. p. 37.

They abhorre, and altogether doe loath the callings of Archbishops, Bishops, &c, as the author of the Fruitfull Sermon doth [h]; & say, that by the prælaticall Discipline, the libertie of the Church is taken away [i]; and that in steed of Archbishops, and Bishops, an equalitie must be made of ministers [k].

i Assert. polit. p. 29.

k 1. Admon. to the Par.

They tearme the differences of Ministers, A proud ambitious superioritie of one minister aboue another [l]; and Archbishops, and Bishops, they call the supposed Gouernors of the Church of England [m].

l Diuis. of D. Ban. ser. p. 37.

m Demon. of Diuis. epist. Ded.

Some

Some of them will not haue Bishops to bee obeyed either when they cite, or when they inhibite, or when they excommunicate [n].

Some of them haue not only Archbishopes, and Bishops, but also Parsons, and Vicars in detestation. For

Miles Monopodios numbreth Parsons, and Vicars among the hundred points of Poperie, yet remaining in our Church [o].

Others say that Birds of the same feather, viz. with Archb. and Bishops, are Parsons and Vicars [p].

Barrow publisheth that Parsonages, & Vicarages be in name, office, and function, as Popish, and Antichristian, as any of the other [q].

It is therefore an egregious vntruth that Puritans (or which is equivalent: The good men, the Faithfull, and Innocent ministers, for so doe they stile themselues) affect not any popularitie, or paritie in the Church of God, as some of them would make his maiestie beleeue [r].

[n] *Mar. thes.* 46. 82. 83.
[o] *Sold. of Bar. in the end.*
[p] *1. Admon. to the Parliam.*
[q] *Bar. disco.* p. 54.
[r] *Burges let. to K. Iames before his Apolog.*

## 2. Proposition.

*Whosoeuer be, or shall be confirmed, or ordered, according to the rites of the booke of Consecration of Archb. and Bishops, and ordering of Priests and Deacons, they be rightly, orderly, and lawfully, consecrated, and ordered.*

Archbishops, Bishops, and ministers, which according to the booke of Consecration, be, or shall be consecrated, or ordered, they are consecrated, and ordained rightly, orderly, and lawfully, because afore their Consecration, and ordination they be rightly tried, or examined; by imposition of hands, needfull and seasonable prayers, they be consecrated, and ordained; and all this is performed by those persons, that is by Bishops to whom the Ordination & Consecration of Bishops, and ministers, was alwaies principallie committed [s], and also after

[s] *D. Fulke against the Rhem. fol. 391.*

after the same forme, and fashion (corruptions being afore taken away, and remooued) as Bishops, and Priests afore the raigne of K. Edward the sixt, formerly were.

*The aduersaries vnto this truth.*

Well therefore may they disgorge their stomaches, but trouble our consciences they shall neuer, which condemne, or deprane our callings; as doe

1. The Familie of Loue which dislike, and labour to make contemptible the outward admission of ministers [a].

2. The Papistes; who say their pleasure of the Bishops, and ministers of the Church of England, and of other reformed Churches.

None is to be admitted for a Bishop, (say they) which is not ordained by imposition of three or foure (Romish) Catholike Bishops at the least, of which none are to be found among the Protestants [b].

Whosoeuer taketh vpon him to preach, to minister Sacraments &c, and is not ordered by a true Catholike (that is a Popish) Bishop, to be a (curate of soules, Parson, Bishop &c, he is a theefe, and a murderer [c].

Our Bishops, & ministers they are not come in by the doore (saith Stapleton) they haue stolne in like Theeues [d]; they be vnordered Apostates [e], pretended [f], and sacrilegious ministers [g], Intruders [h]; Meere lay men, and not Priests, because first they haue receaued none vnder Orders, and next they are not ordained by such a Bishop, and Priest, as the Catholike (Romane) church hath put in authoritie [i].

3. The Puritanes. For they write, that

The Bishops of our Church haue none ordinary calling of God, and function in the scriptures, for to exercise [k]; they are not sent of God, they be not the ministers of Iesus Christ, by whome hee will aduance his Gospell [l].

Inferiour ministers they are not (say they) according to Gods word, either prouoked, elected, called, or ordained [m]. Hence, the Church of England wanteth (say they) her Pastors and teach-

[a] H.N. euang. c.13.§.2.
[b] Howlet 7. reas.
[c] Test. Rhem. an. Iohn. 10.1.
[d] Stapl. fort. 2.part.cap.8. p.141.
[e] Art.10 the execut. c.3.p. 41.
[f] Ibid. c.7.p. 148.
[g] Ibid.c.9. p.211.
[h] Ibid.c.8. p.171.
[i] Howl.7.reas.
[k] T.C.def. p.21.&c.
[l] Dial.of the strife. pref.
[m] Admo. to the Parliam.

ers[a], and hence they vrge diuers afore ordained to seeke at their Classis, a new approbation, which they tearme the Lords ordinance [o], and to take newe callings from classicall ministers, renouncing their calling from Bishops.

[a] Fruct. ser. on Rom. 12. p. 36.
[o] Eng. Scottiz. 3. B. c. 14. p. 113.
[p] *Ibid.*

## 37. Article.

### Of the ciuill Magistrate.

[1] *The Kings maiestie hath the cheife power in this realme of England, and other his dominions,* [2] *vnto whome the cheife gouernement of all estates of this realme whether they be ecclesiasticall, or ciuill, in all causes doth appertaine, and is not, nor ought to be subiect to any forraine iurisdiction, where we attribute to the Kings maiestie the chife gouerment, by which titles wee vnderstand the minds of some slanderous folkes to be offended,* [3] *we giue not to our Prince the ministring either of Gods word, or of the Sacraments: the which thing the Iniunctions also sometime set forth by Elizabeth our (late) queene, doe most plainely testifie, but that onely prerogatiue, which wee see to haue bin giuen alwaies to all godly Princes in holy Scriptures by God himselfe that is, that they should rule all estates, and degrees committed to their charge by God, whether they be Ecclesiasticall, or Temporall,* [4] *and restraine with the ciuill sword the stubburne, and euill doers.*

[5] *The Bishop of Rome hath no iurisdiction in this realme of England,*

[6] *The lawes of the realme may punish Christian men with death for heinous, and grieuous offenses.*

[7] *It is lawfull for Christian men, at the commandement of the Magistrate, to weare weapons, and serue in the*

*warres*

warres.

*The Propositions.*

1. The kings maiestie hath the cheife power in this realme of England, and other his dominions.

2. The kings maiestie hath the chiefe gouernement of all estates, ecclesiasticall and ciuill, in all causes within his dominions.

3. His Highnesse may not execute the ecclesiasticall duties of preaching, and ministring the Sacraments, and yet is to prescribe lawes, and directions vnto all estates, both ecclesiasticall and Temporall.

4. The King by his authoritie is to restraine with the materiall sword, and to punish malefactors.

5. The Bishop of Rome hath no iurisdiction in this realme of England (nor other of this kings dominions).

6. By the lawes of this realme Christian men, for hainous and greiuous offenses, may be put to death.

7. It is lawfull for Christian men, at the commandement of the magistrate, to weare weapons, and serue in warres.

2. Proposition.

*The Kings maiestie hath the cheife power in this realme of England, and other his dominions.*

The proofe from Gods word.

Diuers, and sundrie be the formes of Common-weales, and magistracie. For some where many, and they of the inferior people beare the sway, as in a democratie; some where a fewe, and that of choise, and the best men doe goueme, as in an Aristocratie; and some where one man, or woman, hath the preheminence

heminence, as in a Monarchie; such is the gouernement of this Kingdome.

Notwithstanding whatsoeuer the gouernement is, either democraticall, *Aristocraticall*, or Monarchicall, Gods word doth teach vs, that

There is no power but of God; the powers that be, are ordained of God; and that whosoeuer resisteth the power, resisteth the ordinance of God [a].

We must be subiect to the principalities, and powers, and obedient, and readie to euerie good worke [b].

We must submit our selues vnto all manner of ordinance of man, for the Lords sake [c].

We must pray for Kinges, and for all that bee in authoritie [d].

Finally, we must giue to all men their dutie, tribute to whom tribute; custome, to whom custome; feare, to whom feare; & honor, to whom honor is due [e].

But of the Monarchiall gouernement speciall mention is made in the wrightings of the *Prophets*, and Apostles.

Kings shall be their nourcing fathers, and Queenes shall bee thy nources, saith Esay [f].

The Apostle *Peter* calleth the King, the superior (or him that hath the chiefe power, as our King Iames hath in his dominions [g].

All *Churches Protestant*, and reformed subscribe vnto this doctrine [h] as both Apostolicall and orthodoxall.

a Rom. 13. 1. 2.
b Tit. 3. 1.
c 1. Pet. 2. 13.
d 1. Tim. 2. 1. 2.
e Rom. 13. 7.
f Esa. 49. 23.
g 1. Pet. 2. 13.
h *Confess. Helvet. 1. ar. 26. & 2. c. 30. Basil. ar. 7. Bohem. c. 16. & in the Concl. Belg. ar. 36. August. ar. 16. 17. Saxon. ar. 23. Sue. in peror.*

a *Epist. of Ju. 8.*
b *D. August. contra. Faust. l. 22. c. 74.*
c *VV. Tho. discrip. of Italie. p. 5. 9.*
d *Pratcol. hæref de Flagell.*
e *Althe. concil. lo. pag. lo. 191.*
f H.N. calleth a King, The skome of ignorance. Spir. land. c. 6. §. 5.

*The errors and aduersaries vnto this truth.*

These Churches with vs, and wee with them vtterly condemne the opinions,

Of the dreamers, whereof the Apostle speaketh, which despice gouernement, and speake euill of them which are in authoritie [a];

Of the Manichies [b], *Fratricellians* [c], *Flagelliferies* [d], Anabaptists [e], and Familie of Loue [f], all which raile vpon, & con-

demne magistracie.

Of them who allowe not of the gouernement by women, but vtterly deteſt the ſame: ſuch were they in Italie, which ſaid,

*Ingressus mundi est á mulière regi* [g] againe, ſpeaking vnto women; *Abūde magna cimitas vobis sit damno, publicum neq; noscatis, neq; vos noscat* [h]: ſuch in France, who thinke how the lawe of God, and nature is violated, where a woman is ſuffered to reigne, and gouerne [i]; ſuch in *Scotland*, or *Scottiſh* men rather from Geneua, which wrote that

A womans gouernment is a monſtriferous Empire, moſt deteſtable, and damnable [k].

*Againe*: I am aſſured that God hath reuealed to ſome in this age, that it is more then a monſter in nature, that a woman ſhall reigne, and haue *Empire* aboue man, &c [l].

And litle differing from theſe men are they in England, which tearmed the harborough for faithfull ſubiects, a carnall, and vnlearned booke, ſmelling altogether of earth, without rime, and without reaſon, for defending the regiment of women ouer men (when it falleth vnto them by inheritance to gouerne) to be lawfull, and good [m]. Hee which ſo cenſureth the ſaid Harborough, was the Marprelate; and this his Cenſure declareth that hee was the Mar-prince, aſwell as the Marprelate.

g *VV. Tho. deſcrip. of Italy p. 129. a.*
h *Lud. Viues de inſtitut. fem. Chr. lib. 2.*
i *Nec ſolum naturæ iura conculcantur, ſed etiam omnium gentium, quæ nunquam fœminas regnare permiſerūt, &c. Bodin. meth. hiſt. c. 6. p. 257.*
k Againſt The regim. of women. 1.
l *Bluſt. præf.*
m *Ibid.*
Martin Marprell. epiſt. epiſt. of D. Bridges.

2. Propoſition.

*The Kinges maieſtie hath the chiefe gouernment of all eſtates, eccleſiaſticall, and ciuill, in all cauſes, within his dominions.*

The proofe from Gods word.

Wee aſcribe that vnto our King by this aſſertion, which is giuen to euerie King, or Queene in their owne dominions by the word of God. For

They

They are for titles, gratious Lords [a], Princes [b], the miniſters of God [c], the Nourſes of the Church [d], Gods [e]; For authoritie the chiefe [f]. Which mooueth S. *Paule* to exhort that ſupplications be made for all men, but firſt for Kinges, as the chiefe [g].

Againe, euerie ſoule is commaunded to bee ſubiect to the higher power, &c [h].

Finally, the examples are manifold and pregnant ſhewing the principallity of kings ouer all perſons, and cauſes. For

Aaron the high preiſt, called Moſes, the chiefe Prince, his Lord [i], ſo did Abimelech, tearme Saul his Lord [k].

K. Iehoſaphat, as cheiſe in Iudah, appointed Iudges, Leuites, and prieſts [l]

K. Ezekias there alſo as chiefe, ſent vnto all Iſraell, and Iudah, that they ſhould come to the houſe of the Lord at Ieruſalem, to keepe the *Paſſeouer* [m], alſo, he appointed the courſe of *Prieſts*, and Levites by their turnes [n], and commanded all the prieſts to offer ſacrifice, &c. and they obeied him [o], and enioyned all the congregation to bring offerings, and they brought them [p].

Which wee doe vnto ours, the very ſame doe the churches of God aſcribe vnto Chriſtian magiſtrates in their principalities.

[a] Luke 22. 25.
[b] Rom. 13. 3.
[c] Ib. 4.
[d] Iſa. 49. 23.
[e] Pſal. 82. 1.
[f] 1. Pet. 2. 13.
[g] 1. Tim. 2. 1.
[h] Rom. 13. 1.
[i] Exod. 32. 22.
[k] 1. Sam. 22. 12.
[l] 2. Chr. 19. 5. &c. 8.
[m] 2. Chr. 30. 1.
[n] 2. Chr. 31. 2.
[o] *Ibid. c.* 29. 22.
[p] 31 *Conf. Helvet. Art.* 26. & 2. *c.* 30. *Baſil. Art.* 7. *Bohem. c.* 16. *Belg. Art.* 36. *Aug. Art.* 16. 17. *Sax. Art.* 23. *Sur. decret.*

*Errors & Aduerſaries to this truth.*

Which being true, then falſe is it which the *Papiſts* deliuer, viz. that

The kings excellencie of power is in reſpect of the Nobilitie, and Lay-magiſtrates vnder him, and not of *Popes*, Biſhops, or *Prieſts*, as they haue cure of ſoules [a], kings, and *Princes*, be they neuer ſo great, muſt be ſubiect vnto ſome *Biſhop*, Prieſt, or *Prelate* [b].

The whole *Clergie* ought to be free from paying *Tribute* [c].

*Sacerdotes etiam Principibus iure diuino ſubditi deleatur*, ſay the

[a] *Teſt. Rhem. annot. 1. Pet. 2. 13.*
[b] *Ibid. an. Heb. Heb. 13. 17.*
[c] *Ibid. an. Mat. 17. 26.*

expurgators, *Priests* are not by Gods lawe ſubiect vnto *Princes* [d].

[d] *Index expurg. p.26.*

No man is to be ſubiect vnto his temporall prince, and ſuperior in matters of religion, or regiment of his ſoule, but in ſuch things onely as concerne the publike peace and policie [e].

[e] *Ieſ. Rhem. an. Rom.13.1. f.T.C.1.rep.p. 144. & c.diſ.p. 185.*

*Falſe* alſo is it which the *Puritanes* doe hold, namely, that

[h] That which our Sauiour calleth the Church, S. Paul calleth *Presbyterion*, and ſo doth Luke Lear. diſc.p.89.

*Princes* muſt be ſeruants vnto the Church; be ſubiect vnto the Church; ſubmit thier ſcepters vnto the Curch; and throw downe their Crownes before the Church [f].

Magiſtrates aſwel as other men, muſt ſubmit themſelues, and be obedient to the iuſt and lawfull authorite of the church [g], that is of the *Presbyterie* [h].

[i] *Beza de presb. p.124.*

*Quis tandem reges, & principes*, who can exempt euen kings & princes, from this, *Non humana, ſed diuinâ Dominatione*, Not humane but diuine Dominatiun (meaning of the *Presbytery*)? ſaith *Beza* [i], which *Presbyterie* they would haue to be in euery pariſh [k].

[k] There ought to be in euery Church a Conſiſtorie or ſeignory of Elders, or gouernours. Lear. diſc.p.84. Euery Congregation ought to haue Elders, and an Eldership. Demon of diſc.12.p.55.c.14.p.69.

*Quotquot eccleſia Chriſti*, as many as be members of Chriſt, and of the *Church*, they muſt ſubiect themſelues to the conſiſtorian diſcipline *Non hic excipitur Epiſcopus, aut Imperator*, Neither *Biſhop*, or Emperour is excepted here. *Nulla hic acceptio, aut exceptio eſt perſonarum*, Here is no acception, or exception of perſons [l].

Inſtead of Chancellors, Archdeacons, Offi ials, Commiſſories, Proctors, Sunmoners, Churchwardens, and ſuch like, you (Parliament men) haue to plant in euery Congregation a lawfull and godly Seignory. 1. Admon. to the Parliam.

I would that euery little pariſh ſhould haue ſeuenſuch (Elders) at the leaſt, and euery meane church 13, and euery great church 23. Hunt of the Foxe &c. E.2.2.

[l] *Sueccin. 2. diſp. eccleſ. r. 456.*

## 3. Propoſition.

*His Highnes may not execute the eccleſiaſticall duties of Preaching, and miniſtring the Sacraments, and yet is to preſcribe Lawes, and directions vnto all eſtates, both eccleſiaſticall, and Temporall.*

The

## The proofe from Gods word.

K.Ezekiah ſaid vnto the *Prieſts*,and Leuites of his time.
My ſonnes,be not deceiued.For the Lord hath choſen you to ſtand before him,and to ſerue him,and to be his miniſters, and to burne incenſe [a].

So doe we ſay,the Lord hath appointed a companie, and calling of men to teach the people, to expound the *Scriptures*, to celebrate the Sacraments,to handle the keies of the celeſtial kingdome:inſomuch as hee whoſoeuer that ſhall preſume to doe theſe things, not called thereunto, and that lawfully [b], though he be a King,or *Prince*,he may feare that puniſhment which fell vpon Vzzah [c].

Notwithſtanding all Kings, Queenes, and Princes in their places,may,yea and muſt as occaſion ſerueth,with K. Salomon build an houſe for the Lord [d],and ſet the courſes of prieſts to their office [e],with K.Ezekiah breake the Images,cut down the Groaues,take away the high places [f], appoint the courſes of the Prieſts, and Leuites,and enioyne all the people to miniſter ſuſtenance vnto the *Prieſts* [g], with K.Ioſiah, put downe, and burne the horſes of the *Sunne* [h],breake downe the houſes of the *Sodomites* [i], *Purge* Iudah and Ieruſalem from the high places, Groaues, carued, and molten Images [k], appoint the Prieſts to their charges [l],and compell all that are found in Iſraell to ſerue the Lord their God [m],and with the K.of Niniueh proclaime a faſt,and command euery man to turne from his euill way,&c. [n].

Of the ſame iudgement be other Churches [o].

[a] 2.Chr 29.11.
[b] See afore, ar. 2.Chr.26. 19.
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[d] 2.Chron.8.14.
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[g] 2.King.23.11.
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## *The Errors and adverſaries vnto this truth.*

Much therefore out of the way are,and offend greatly, doe firſt the *Papiſts*, who publiſh that,

The care of religion pertaineth not vnto kings. *Religionis curam ſemper pertinuiſſe ad Reges*, dote, ſay the Expugators, Blot it

out [a].

[a] Index.expur. p.145.
[b] Tess.Rhe.an. 1.Cor.1.14.34.
[c] Ans.to the execut.of Iust. 3.p.56.
[d] Tess. Rhe. an. Heb.13.17.
[e] Carranz.sum. Concil.p.365.
[f] Gallia.contr.1 Anabap.

Queenes may not haue,or giue voice either deliberatiue, or definitiue in Councells, and publike assemblies, concerning matters of religion, nor make ecclesiasticall lawes concerning religion;nor giue any man right to rule,preach,or execute any spirituall function,as vnder them:and by their authoritie [b].

In matters of religion and of their spirituall charge, neither Heathen,nor Christian kings ought to direct Clergie men, but rather to take direction from them [c].

The Emperour of the whole world,if he take vpon him to prescribe lawes of religion to the Bishops,and preists,&c.hee shall be damned assuredly except he repent [d].

Next,the Anabaptists, who beeing priuate men, and no princes will take vpon them the ordering, and reformation of the Church; as did Monearius [e], and Muncer [f], in Germanie.

And thirdly the disciplinarian Puritans,whose doctrine is, that

1. The making of Ecclesiasticall constitutions,and ceremonies belongeth vnto the ministers of the Church,and ecclesiasticall gouernours vnto the Elders,who are to consult, admonish,correct,and order all things pertaining to the congregation [h].

[g] T.C.1.rep.p. 163.
[h] 1.Admon. to the Parl.
[i] T.C.1. rep. p. 153.
[k] Idem.2.rep. 2.par. p.4.
[l] Lean. disc. p. 10.
[m] Fruct.ser.on Rom.12.p.35. 2.
[n] Bar.refut.p. 196.
[o] Consp. for pretend.p. 34.

2. Ciuil magistrates haue no power to ordaine ceremonies pertaining vnto the Church [i], but are to ordaine ciuill discipline onely [k],as being no Church officers at all.

3. The ecclesiasticall Officers be Doctors, Pastors, Elders, and Deacons the onely officers instituted of God [l], or at the most,Pastors,Doctors,Elders, Deacons,and widdowes. These are all,no mo,no fewer;and are onely sufficient; and wee are to content our selues with these, and rest in them, saith the Preacher [m].In which number vnlesse the King be included, hee cannot possibly haue any thing to doe in Church affaires, in these mens opinions.

4. Without the prince,the people may reforme the Church and must not tarrie for the magistrate: so thought Barrow, Greenewood [n],and Wigginton [o]. Hence Hackets, Coppingers,

gers, and Arthingtons insurrection at London, an. 1591.

Without the *Prince* also, the Lords and *Burgesses* of the Parliament haue power of themselues to reforme the abuses, and take away the corruptions of the Church Hence their manifold petitions, *Supplications*, politike Assertions exhibited vnto the Parliament from time to time. In one of which their supplications, saith one (speaking vnto the parliament.)

You must enioine euery one, according to his place, to haue a hand in this worke. [p] Penrie supp. p. 60.

You must encourage, and countenance the Gentlemen, and people, that shallbe found forward, &c.

And, you (of the Parliament) must not suffer an vncircumcised mouth, to bring a slander vpon that land, &c. *scil.* vpon their discipline. This hath Penrie [p].

## 4. Proposition.

*The king by his authoritie is to restraine with the materiall sword, and to punnish malefactors, whosoeuer they be.*

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The office of the ciuill magistrate is to restraine; and if need be to punnish, according to the qualitie of their offences, the disturbers of the quiet, and peace of the Common-weale; and that as occasion shall require, sometime by force of armes, if the enemies of his *State*, bee either forraigne, or domesticall, and they gathered together, be many and mighty. To this end [a] Rom. 13. 3. 4. Kings and *Princes* haue both men, munition, *Subsidies*, and [b] *Concil. Hiberni* Tributes. So against the enimies of God, and good men, went 1. *ar.* 24. 26. & 2. of Israell, and Iudah, the valiant Iudges, and the noble, and puissant Princes. *cap.* 30. *Bohem. tit.* 7. *Bohem. c.* 16. *Gal. ar.* 33. *Belg. ar.* 36. *Au.* 16. *Ba. ar. ar.* 23.

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*Princes* must be seruants vnto the Church; be subiect vnto the Church; submit thier scepters vnto the Curch; and throw downe their Crownes before the Church [f].

Magistrates aswel as other men, must submit themselues, and be obedient to the iust and lawfull authorite of the church [g], that is of the *Presbyterie* [h].

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[k] There ought to be in euery Church a Consistorie or seignory of Elders, or gouernours. Lear. disc. p. 84. Euery Congregation ought to haue Elders, and an Eldership. Demon of disc. c. 12. p. 55. c. 14. p. 69.

*Quotquot ecclesiæ Christi*, as many as be members of Christ, and of the *Church*, they must subiect themselues to the consistorian discipline *Non hic excipitur Episcopus, aut Imperator*, Neither *Bishop*, or Emperour is excepted here. *Nulla hic acceptio, aut exceptio est personarum*, Here is no acception, or exception of persons [l].

[l] *Sancern. d. disp. eccles. c. 456.*

Instead of Chancellors, Archdeacons, Officials, Commissaries, Proctors, Sumoners, Churchwardens, and such like, you (Parliament men) haue to plant in euery Congregation a lawfull and godly Seignory. 1. Admon. to the Parliam.

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4. Without the prince, the people may reforme the Church and must not tarrie for the magistrate: so thought Barrow, Greenewood [n], and Wigginton [o]. Hence *Hackets*, Coppingers,

[a] *Index.expur. p.145.*
[b] *Tess.Rhe.an. 61.Cor.1.14.34.*
[c] *Anſ.to the execut.of Iust. 4.3.p.56.*
[d] *Tess. Rhe. an. Heb.13.17.*
[e] *Carrarr.Sum. Concil.p.365.*
[f] *Gallia.contra Anabap.*
[g] *T.C.1.rep.p. 163.*
[h] *1.Admon. to the Parl.*
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[k] *Idem.2.rep. 2.par. p.4.*
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gers, and Arthingtons insurrection at London, an. 1591.

Without the Prince also, the Lords and Burgesses of the Parliament haue power of themselues to reforme the abuses, and take away the corruptions of the Church Hence their manifold petitions, Supplications, politike Assertions exhibited vnto the Parliament from time to time. In one of which their supplications, saith one (speaking vnto the parliament.)

You must enioine euery one, according to his place, to haue a hand in this worke. [r] Penrie supp. p.60.

You must encourage, and countenance the Gentlemen, and people, that shallbe found forward, &c.

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*The king by his authoritie is to restraine with the materiall sword, and to punnish malefactors, whosoeuer they be.*

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And sometimes they execute their wholesome, and penall Statuts vpon the goods, cattell, Lands, and Bodies of their disorderly, and rebellious subiects.

For the King is the minister of God to take vengeance on him

[a] Rom.13.3.4. [b] *Confes. Helvet 1.ar.24.26. & 2. cap.30. Basil. ar.7. Bohem. c. 16. Gal. ar.33. Belg. ar.36. Aug. 16. Sax. ar.17.23.*

[a] Rom. 13. 3. 4 him that doth euill. Therefore Princes are to be feared, not of
[b] Confess. Helu. ar. 24. 26. & 2. c. 30. Basil. ar. 7 Bohem. c. 16. Gal. ar. 33. Belg. ar. 36. Aug. ar. 16. Sax. ar. 23. them which doe well, but of such as doe wickedly [a].

And this doe the people of God acknowledge to bee true [b].

*Aduersaries vnto this truth.*

Contrarilie heereunto,

The Cresconians were of opinion, that Magistrates were to punnish no malefactors [a].

One Rabanus maintained that magistrates were not Gods ordinance for the good, but an humane institution for the hurt of men [b].

[a] D. August. contra Cresc. Gram. l. 3. c. 51.
[b] Mag. eccles. hist. Cen. 9. c. 4. fol. 226.

Many haue a fancie that before the generall Resurrection there shall be no magistrates at all: because, as they dream, all the wicked shall be rooted out. Of this minde are the Anabaptists [c], and Familie of Loue [d].

[c] Confess. Aug. ar. 17.
[d] H. N. l. 1. cap. 12. § 39. 42. Ramsis confess

5. Proposition.

*The Bishop of Rome hath no iurisdiction in this realme of England (nor other of the kings dominions).*

The proofe from Gods word.

The Bishope of Rome did hee according to the will of God
[a] 1. Tim. 5. 17. preach the Gospell; labour in the Lords haruest; diuide the word of God aright; minister the Sacraments instituted by Christ, & that sincerely; & shew by his life & conuersation the good fruites of a godly Bishop, doubtlesse he were worthy of double [a], yea of triple honor.

Yet will not the word of God, were hee neuer so holy, and religious, warrant him any iurisdiction out of his Dioceese, especially not within this Reamle; much lesse when he doth perform no part of a christian, but euery part of an antichristian Bishop, in corrupting the doctrine of the truth with errors, and cursed opinions; in polluting the Sacraments of

Christ

Christ by superstitious ceremonies; in persecuting the Church, and Saints with fire, and sword; in making marchandise of the soules of men through couetousnes [b]; in playing the Lord ouer Gods heritage [c]; in sitting in the Temple of God, as God, shewing himselfe that he is God [d]; and in exalting himselfe against all that is called God, or that is worshipped [e].

In respect of which fruites of impieties the said Bishop of Rome, in the holy Scripture is described to be very *Antichrist*, that wicked man, the man of sinne, the sonne of perdition, and the aduersarie of God [f].

He was openly proclaimed Antichrist by a Counsell in France in the raigne of Hugh. He is reiected by the truly, and godly learned: The Basiliske of the Church [g]; neither the Head, nor the Taile of the Church [h].

His iurisdiction hath bin, and is iustly renounced, and banished out of England by manie Kings, and Parliaments, as by K. Edward the 2. 3. and 8 [i]; by K. Richard the second; by K. Henrie the 4. 6 and 8; by Q. Elizabeth; and by our most Noble Kiames.

His pride, and intolerable supremacie ouer all Christian people is renounced, and condemned aswell by the mouthes, as wrightings of all the purer Churches [k]; and that deseruedlie.

*The Errors and aduersaries vnto this truth.*

But with the Papists, the Bishop of Rome, hee is for power for supremacie, Abell; for gouering the Arke, Noah; for patriarchship, Abraham; for order, Melchisedecke; for dignity, Aaron; for authoritie, Moses; for iustice, Samuell; for zeale, Helias; for humilitie, Dauid; for power, Peter, for his vnction, Christ [a], the generall Pastor, the common Father of all Christians, the high Pastor of Gods vniuersall Church, the Prince of Gods people [b], for title, God, euen the Lord God, the Pope [c], for power, God. For

By him Kings raigne [d], hee may iudge all men, but must of none be iudged [e], hee can doe what him list aswell as God,

[b] 2. Pet. 2. 3.
[c] Isai. 53.
[d] 2. Thes. 2. 4.
[e] Ibid.
[f] Ibid.
[g] Luther. prae. epist. I. Husse.
[h] Heming. in 5. c. Iac. epist.
[i] Confess. Helvet. 2. c. 18. & 2. c. 17. 28. Bohem. c. 8. 9. Belg. ar. 28. 31. Wittemb. ar. 38. August. de Abs. ar. 7.
[k] Maiaran. cap. milit. Ec. lib. 3. c. 35. Aug. in the Epistol. of Iud. Rainerius de triplic. prael. cap. Quinto.
[a] Cere. lib. 2. c. 2.
[b] Distinct. 40. c. 5. Papa.

Fe. except

except sinne [f].

His iurisdiction is vniuersall, euen ouer the whole worlde [g].

Him, vppon paine of eternall damnation, all Christians are to obey [h].

And by his soueraigne authoritie both all Papistes in England were discharged from their obedience and subiection vnto Q. Elizabeth, and the same Queene disabled to gouerne her owne people, and dominions [i].

[f] Extrauag. de transl. Episc. cap. Quanto.
[g] Tess. Abrah. annot. marg. p. 280.
[h] Bonif. 8. can. de maior. et obed. in Extrauag.
[i] Bristowes moti. 240.

## 6. Proposition.

*By the lawes of this Realme Christian men, for haynous, and grieuous offences, may be put to death.*

### The proofe from Gods word.

As the natures of men be diuers; and some sinnes in some countries more abound then in others: so are the punishments to bee imposed vppon malefactors according to the quantitie, and qualitie of their offences, and any countrie, and Kingdome may punnish offendors, euen with death, if the Lawes thereof, and their offence doe require it. For

All that take the sword, shall perish with the sword [a].

Gouernors bee sent of the King, for the punnishment of euill doers [b].

A wise King scattereth the wicked, and causeth the wheele to turne ouer them [c].

The magistrate beareth not the sword for nought, and is the minister of God to take vengeance on them that doe euill [d].

Which punishments belong to the world, that

God is iust, which will haue some sinnes more seuerely punnished then others; and the magistrates to be carefull, diligent, and vrgently therein.

God is mercifull, and will haue vse both of his seuerity, and of humane

[a] Matt. 26. 52.
[b] 1 Pet. 2. 14.
[c] Prou. 20. 26.
[d] Rom. 13. 4.

humane societie.

God is all wise, and holy, in that he will have it knowne who are iust, who wicked; who holy, and who prophane, by cherishing and preserving of the one, and by punishing, and rooting out of the other.

Our Godly, and Christian brethren in other countries approoue this doctrine [a].

*The aduersaries vnto this truth.*

The aduersaries of this doctrine be diuers. For

Some are of opinion that no man for any offence should be put to death. Such in old time were the Manichies, and the Donatistes [b]; and such in our daies be the Anabaptistes [c].

And some doe thinke that howsoeuer for other offences against the second Table malefactors may bee put to death: yet for hæreticall, and erroneous opinions in points of religion, none are so to suffer. Of this minde are the Familistes. For

They hold that no man should bee put to death for his opinions [d].

They blame M. Cranmer, and Ridley for burning Ioane of Kent, for an hæretick [e].

It is not christianlike that one man should persecute another for any cause touching conscience [f]. Is not that punishment sufficient (say they) which God hath ordained, but that one Christian must vexe, torment, belie, and persecute another [g]?

[a] Confess. Helu. 2. ar. 24. 26. and 2. c. 30. Basil. ar. 7. Bohem. c. 16. Gal. ar. 39. Belg. ar. 36. Anglic. ar. 16. Sax. ar. 23.

[b] Aug. in Iohan. 11.

[c] Confess. Helu. 2. cap. 30.

[d] Disputat. f. 2.

[e] Ibid.

[f] Fam. 2. letter vnto M. Ra.

[g] Ibid.

7. Proposition.

*It is Lawfull for Christian men, at the commandement of the Magistrate, to weare weapons, and serue in warre.*

The proofe from Gods word.

There is (saith K. Salomon) [a] a time of warre, and a time of peace

[a] Eccles. 3. 8.

peace [a]; and Princes are by warre and weapons, to represse the power of enemies, whether forraigne, or intestine. For they are in authoritie placed for the defence of quiet, and harmlesse subiects; as also to remoue the violence of oppressors, and enemies whatsoeuer they bee. For these causes haue they Horses, prepared for the battell [b]; Tributes paide them aswell of Christians [c], as others; and Subiects to serue them in their warres, of what nature soeuer.

Cornelius being a Christian [d] was not forbidden to play the Centurion, or bidden to forsake his profession; nor the Souldiers that came vnto Iohn baptisme willed to leaue the warres, but to offer no violence vnto any man [e].

This truth is graunted by the Churches [f].

a Eccles. 2. 8.
b Pro. 2. 31.
c Rom. 13. 6. 7.
d Acts 10.
e Luke. 3. 14.
f Confess. Helu. 2. cap. 30. Bohe. c. 16. Sax. ar. 23.

*The aduersaries vnto this truth.*

Many are against this assertion, whereof some doubt of the truth thereof, as Ludouicus Viues [a].

Others denie it altogether as vntrue. So did in ancient time the Manichies, whose doctrine was that no man might goe to warre [b].

Lactantius thought it altogether vnlawfull for a good man, or a Christian, either to goe to warre, or to bring any man to a violent death, though by law he were adiudged to die [c].

In these daies the Anabaptists thinke it to be a thing most execrable for Christians to take weapons or to goe to warre [d].

The Familie of Loue also doe so condemne all warres, as the time was when they would not beare, or weare a weapō, & they write first of themselues how all their nature is Loue, and peace [e], and that they are a people peaceable, concordable, amiable, louing, and liuing peaceably [f], but all other men in the world besides, they doe wage warre, kill and destroy, for which ends they haue diuers sorts of swords, Halberds, Speares, Bowes and arrowes, Gunnes, pellets, and Gunpowder, armour, Harnes, and Gorgets [g], none of which the Familists doe vse or allowe of.

a Arma Christo. & vtrum tractare nefas an sit. Lud. Viues in August. ciuit. Dei. lib. 1.
b D. Aug. contra Manich. l. 22. c. 74.
c Lactan. de vero cultu. c. 20.
d Conf. Helu. 2. c. 30.
e Display. H. S. b.
f H. N. Spir. lan. c. 37. §. 2.
g Ibid. pre. §. 21.
h Ibi. c. 4. §. 9.

38. Art.

# 38. Article.

## Of Christian mens goods, which are not common.

*The riches, and goodnes of Christians [1] are not common, as touching the right title, and possession of the same, as certaine Anabaptists doe falsely boast. Notwithstanding [2] euery man ought of such things as he possesseth, liberally to giue almes to the poore according to his ability.*

### *The Propositions.*

1, The riches, and goods, of Christians, as touching the right, title, and possession of the same, are not common.

2. Euery man is to giue liberall almes to the poore, of that which he possesseth, according to his abilitie.

### 1. Proposition.

*The riches, and goods of Christians, as touching the right, title, and possession of the same, are not common.*

### The proofe from Gods word.

AGainst communitie of goods, and riches, be all those places (which are infinite) of holy Scripture, that either condemne the vnlawfull getting, keeping, or desiring of riches, which by Couetousnesse [a], Theeuerie [b], Extortion [c], and the like wicked meanes many doe attaine; or doe commend, Liberalitie [d], Frugalitie [e], free and freindly Lending [f] honest labours [g], and lawfull vocations to liue, and thriue by [h]. All which doe shewe, that Christians are to haue goods of their owne, and that riches ought not to be common,

[a] If any one that is called a brother, be a fornicator, or couetous &c. with such one eate not. Couetousnes let it not be so much as once named among you, as it becommeth Saints. Ephes. 5. 3.

[b] Let none of you suffer as a Theefe, &c. 1. Pet. 4. 15.

Of this iudgement be the reformed Churches [i].

[c] With a brother that is an Extortioner, eate not, 1. Cor. 5.11. Neither theeues, nor Couetous (persons), nor Extortioners shall inherit the kingdome of God. 1. Cor. 6. 10.

[d] It is a blessed thing to Giue, rather then to receiue. Acts 20.35. yea, and that thing ye doe vnto all the Brethren throughout all Macedonia 1. Thes. 4.10. If a brother, or a sister be naked and destitute of daily food &c. notwithstanding yee Giue them not these things which are needefull to the body what helpeth it? James 2.15.16.

[e] If there be any that prouideth not for his owne, and namely for them of his household, hee denieth the faith, and is worse then an Infidell, 1. Tim. 5.8. [f] From him that would borrow of thee, turne not away, Matth. 5.42. And lend, looking for nothing againe. Luke 6. 35.

[g] Let him that stole steale no more, but rather let him labour, &c. that hee may haue to giue vnto him that needeth, Eph. 4.28. We warned you, that if there were any which would not worke, that he should not eate. 2. Thes. 3.8.

[h] Yee knowe that these hands haue ministred vnto my necessities, and to them that were with mee, Acts 20.34. wee laboured day and night, because wee would not be chargeable vnto any of you. 1. Thes. 2.9. Wee tooke not bread of any man for nought, &c. 2. Thes. 3. 8.

[i] Confess Helv. 2. c. 29. Gal. ar. 40. Belg. ar. 36. Aug. ar. 16. Wittemb. c. 21.

[a] Hayden. disc. vrbis Hierosolym. l. 3. c. 3.

[b] D. Aug. de mor. eccles. Cat. l. 1.

[c] Magdeb. eccles. hist. Cen. 5. fol. 586.

[d] D. Humfre de Romana curiæ prætext. 33. ex Epiphan.

[e] W. Thorn. descr. of Italy. f. 59.

[f] Sleidan. comm. l. 6. 8. Display. f. 34. b. H. N. Spirituall. euang. 35. 3.

*The aduersaries vnto this truth.*

Of another mind were the Essens [a], the Manichies [b], the Pelagians [c], the Apostolikes [d], and Fratricellians [e], and are the Anabaptists [f], and Familie of Loue [g].

Amõg the Famists (saith H.N.) none claimeth any thing proper to himselfe for to possesse the same to any owednes, or priuateneese. For no man, &c. can desire to appropriate, or challenge any thing to himselfe, esther yet to make any priuate vse vnto himselfe from the rest ward, but what is there, is Free, and is also left free in his vpright forme [h].

2. Proposition.

*Euery man is to giue liberall Almes to the poore of that which hee possesseth, according to his abilitie.*

The proofe from Gods word.

Vnto liberality towards the poore, according to our abilitie,

ſtyane are in the holy Scriptures grounded.

1. By the commandements from God, by his ſeruants the Prophets [a], by his Sonne, our Sauiour [b], and by his Apoſtles [c].

2. By ſweete promiſes of ample bleſſings [d].

3. By threatnings of puniſhments to the couetous, and ſtonie hearted [e].

4. By the examples of the beſt men, *viz.* the apoſtles, and primitiue Church [f].

So the Churches [g].

[a] Deut. 15. 11. Prou. 3. 15. 16. Eccleſ. 11. 2. 2.
[b] Matth. 5. 42. &c. 6. 2. 3. &c. Luke 6. 30. &c.
[c] Rom. 12. 13. 1. Cor. 16. 2.
[d] Eccleſ. 11. 1. The liberall perſon ſhall haue plenie: and he that watereth, ſhall alſo haue rayne. Prou. 11. 24.
[e] He that ſtoppeth his eare at the crying of the poore, hee ſhall crie, and not be heard. Prou. 21. 13. He that giueth vnto the poore, ſhall not lacke; but hee that hideth his eies, (ſhall haue) manie curſes. Prou. 28. 27.
[f] Acts 11. 29. 30. Rom. 15. 25. 2. Cor. 8. 1. 2. 3. &c. 2. Cor. 9. 2. &c.
[g] *Conf. Helu. 2. c. 23. 28. 29. Sax. 27. 21. Wittemb. c. 18.*

*The aduerſaries vnto this truth.*

Of ſtrange mindes therefore, and impious are

*Firſt* the Anabaptiſts, which would haue no man either to giue, or receiue. For all things in their opinion, ſhould be common (as afore alſo hath bin ſaid), and none among them beeither poore to receiue or wealthie to miniſter any almes [a].

Secondly the hypocriticall Sectaries, who are bountiful onely to thoſe which ſide with them. Such were firſt the publicans in our Sauiour his daies [b]; and after them the Manichies, who would miniſter neither bread, nor water vnto any hungry, and pyning beggar, vnleſſe he were a Manichean [c].

And ſuch are the Familie of Loue; who ſay they are not bound to giue almes but to their owne ſect: and if they doe, they giue the ſame to the deuill [d].

[a] *Bale myſt. of Iniqu. p. 53.*
[b] *Mat. 5. 46. 47.*
[c] *Homini mendico ſi ſum ieiuni. niſi Manichæus, ſit panem aut aquam non porrigas Manich. D. Aug. de mor. Manic. l. 2.*
[d] *Diſpl. H. 7. 3.*

## 39. Article.

### Of a Chriſtian mans oath.

*As we confeſſe that* [1] *vaine, and raſh ſwearing is forbidden*

*bidden Christian men, by our Lord Iesus Christ, and Iames his Apostle: So wee iudge that Christian religion doth not prohibite, but that a man may sweare, when the magistrate requireth in a cause of faith, and charitie, so it be done according to the Prophets teaching, in iustice, iudgement, and truth.*

*The Propositions.*

1. Wee may not sweare vainely, and rashly.
2. A lawfull oath may be giuen, and taken, according to the word of God in iustice, iudgement, and truth.

1. Proposition.

*We may not sweare vainely, and rashly.*

The proofe from Gods word.

THe better to auoid vaine, and rash oathes, and swearing, it is good to haue in remembrance that which is said by our S. Christ, and his Apostle Iames.

Our Sauiour saith, sweare not at all, neither by heauen, for it is the throne of God: nor by the Earth, for it is his footestoole, nor by Ierusalem, for it is the cittie of the great King; nor by thine head, because thou canst not make one haire, white or black, but let your communication be, yea yea, nay nay [a].

[a] Matth. 5. 34.

So the apostle S. Iames, Before all things, my brethren (saith hee) sweare not, either by the heauen, or by the earth, or by any other oath, but let your yea be yea and your Nay, nay, least yee fall into condemnation [b].

[b] Iames 5. 12.

All Churches doe, and some in their publike writings, condemne vaine, rash, and idle othes [c].

[c] Confess. Helv. 2. c. 5. Basil. ar. 11.

*The aduersaries vnto this truth.*

This

This declareth many sorts of men to be very impious, as

The Wantons, which for pleasure, and the couetous worldlings, who for gaine, and profit, blush not to take the name of God in vaine, by idle, rash, and vsuall oathes. Next the Basilidians [a], Helchisaites [b], Priscillianites [c], and Familie of Loue [d], who for ease, and to auoid troubles, and persecution dread not to sweare, and forsweare themselues.

Thirdly, the papists; whose common guise is to sweare, either by Saints, or Idols or by God, and creatures together [e].

Fourthly, the Puritanes who vse to sweare, though not by God, &c. yet, as wickedly vsing horrible imprecations, as I renounce God, God damne me, or, as Hackets manner was, God confound mee [f].

Lastly, the Banisterians who deeme it hypocrisie for one Christian to reproue another for commō, and rash swearing, which are but Trifles in their opinions [g].

[a] Philast. Euseb. &c. Cyr. l. 8. c. 38.
[b] Rulin. whitak. Anabap. l. 2. c. 4.
[c] Ranf. in consor.
[d] Pet. de sato Meth. confes. p. 40. a.
[e] Confut. for pretend. refor. p. 5.
[f] Vnfold of Banist. errors.

## 2. Proposition.

*A lawfull Oath may be giuen, and taken, according to the word of God, in iustice, iudgement, and truth.*

### The proofe from Gods word.

The truth of this doctrine appeareth plentifully in the holy Scriptures. For in the same there bee both commaundements, that we must, and may; and formes prescribed howe we shall sweare.

For the first: Thou shalt feare the Lord thy God, and serue him; And shalt sweare by his Name, saith Moses [a]; Againe, thou shalt sweare, the Lord liueth, and thou shalt cleaue vnto him, and shalt sweare by his Name [b].

And touching the other, sweare may we not, either by Baal [c]; or by strange Gods [d]; or by the Lord, and by Melchom (that is by Idols [e]); or by any creatures [f].

But our Oathes must bee made in the Name of the Lord [g]; as the Lord liueth [h]; and all is to be done in truth, iudgment,

[a] Deut. 6. 13. 22. 11.
[b] Ib. 10. 20.
[c] Ierem. 12. 16.
[d] Ios. 23. 7.
[e] Zeph. 1. 5.
[f] Matth. 5. 34.
[g] Deut. 6. 13.
[h] Ier. 4. 2.

and righteousnes [i]; and when the magistrate calleth vs thereunto [k].

All Churches ioyne with vs in this assertion, and some testifie the same in their publique writings [l].

i Ier. 4. 2.
k Exod. 22. 8. 2 King. 23. 3.
l Confes. Helv. 1. cap. 26. & 27. 30. Gal. cap. 40. Basil. cap. 11. §. 1. Aug. cap. 16.

*The errors, and aduersaries vnto this truth.*

Many bee the aduersaries one way, or other crossing this truth. For

1. Some condemne all swearing, as did the Essens, who deeme all swearing as bad as forswearing [a]; and doe the Anabaptistes, which will not sweare, albeit thereby both the glorie of God may bee much promoted, and the Church of Christ, or Common-weale, furthered [b].

a Pard. of fashions 2. part. b Confes. Basil. cap. 22. §. 2. c. Test. Rhet. in Act. 23. 12. d Ibid. e Hooker of eccles. pol. pref. f D. Sutcliff. ans. to Iob. Throck. p. 46. b. g Pol. of the Turk. emp. c. 24. p. 74. h Quodlib. p. 34. & 68. Gilmets arraign.

2. Others condemne some kind of Oathes, and will not sweare, though vrged by the magistrate, but when themselues thinke good. So the Papistes, no man (say they) ought to take an Oath to accuse a Catholicke (a Papist) for his religion [c]; & such as by Oathes accuse Catholickes (that is Papists) are damned [d].

So the Puritans, oftentimes either will not be none oath at all when it is ministred vnto them by authoritie, if it may turne to the molestation of their Brethren [e], or if they sweare (finding their testimonie will bee hurtfull to their cause) they will not deliuer their mindes after they be sworne [f].

3. Others, hauing taken the Oath doe fowlie abuse the same, as the Knights of the post, like the Turkish Seits, & Chagi [g], who for a Ducket will take a thousand false Oathes afore the magistrate; as also the Iesuits, who in swearing (which is little better then forswearing) doe *vti scientia*, that is cunning, and equiuocations [h]; as also doe they, who conscionablie, and religiouslie keepe not their faith, such are the forenamed Papistes. For (say they) An Oath taken for the furtherance of false religion (as they take the profession of all Protestantes to be [i]) bindeth not [k]. Againe, Faith is not to bee kept with Hæriticks [l]. Which assertion little differeth from the opinion of some Puritanes, who teach, that promise (or Faith) is not

i Test. Rhem. in Act. 20. 12. k Iuramenta non propter falsam religionem professam non obligat Bap. Kirkm. de iure magist. p. 11. l Concil. Constan.

to

to be kept, when (as perhaps by the not erecting of Presbyteries in euerie parish) Gods honor, and preaching of his word, is hindered [m].

Subiects be discharged from their Oath of allegeance, and may gather forces against their leige Soueraigne, if hee enterprise any thing to the hurt of his Realme, or of (the Romish) religion, was a determination of the Sorboniſtes in a certaine conventicle of theirs at Paris [n]. And that magistrates, by their Subiects, may be brought vnder the obedience of Lawes, was a conclusion of certaine Scottish ministers in a priuate Conventicle of Edinburgh [o].

*Seditiosi non sunt qui resistunt principibus, politeumm, aut ecclesiasticũ statũ perturbantibus. Nã qui resistit Principi seditioso, seditiosus non est, sed seditionem tollit*, saith a Frenchman [p]: yea (saith an Englishman, whose workes by T. C. are highly approoued, and commended, *Hunc tollant uel pacifici, uel cum bello, qui ea potestate donati sunt, vt regni Ephori, uel omnium ordinum consentu publicus* [q]: Subiects may not respect their oathes made vnto such Princes, which trouble the state of the Church, or Commonweale.

Finally, whatsoeuer Princes be (good, or bad) if they bee Women (say some), oathes of allegeance vnto them, are not to be kept. Their words be these.

First, (aswell the States of the kingdome, as the common people) they ought to remoone from honour, and authoritie, that monster in nature: so call I woman in the habit of man, yea a woman against nature raigning aboue man. Secondly, if any presume to defend that impietie, they ought not to feare, first to prononce, & then after to execute against thē (that is to say against women gouernours) the sentence of death. If any man be afraid to violate the oath of obedience, which they haue made to such monsters, let them be most assuredly perswaded, that as the beginning of their oathes, proceeding from ignorance, was sinne: so is the obstinate purpose to keepe the same, nothing but plaine rebellion against God [r].

Last of all, whereas euery minister of the word, and Sacraments at his ordination doth sweare to obey his Diocesan in

[m] Genuine Matth. Hasts of Orders of them hath declared that if the Prince doe hinder the building of the Church, the people may by force of armes resist him. Ans. to the Abstract. p. 94.

[n] Mercur. Gallobelg. l. 2. p. 86.

[o] Buchan. rerum Scotic. l. 17. p. 202. b.

[p] Esch. Philadelph. dissl. 2. p. 57.

[q] Dud. Fen. S. Theol. l. 5. c. 13.

[r] Against the regim. of women 2. blas. p. 53. b.

all lawfull matters, certaine Gentlemen of the *Puritane* faction, write thus vnto the *Bishops* of the Church of England, and printed the same, *viz.* The Canon law is vtterly void within the realme; and therfore your Oath of Canonicall obedience is of no force, and all your Canonicall admonitions not worth a

'The Gentlemens dutie vnto the Bishops printed an. 1605.

*D. Hilar. contra Constantium Augus.*

*Non regnat mendacium veritas, nec patitur religio impietatem.*

The truth admits no lie, neither can religion abide impietie.

1. Tim. 1. v. 17.

Vnto the king everlasting, immortall, inuisible, vnto God onely wise (be) honour, (and) glory for euer, and euer, Amen.

*FINIS.*

# The Printer to the Reader.

*Gentle Reader many faults escaped the Author being absent,* and the coppie somewhat darke, which if it please thee to correct take this direction. The former number sheweth the *page: the latter the line: m. the margen. d. dele. certaine figures are twice printed and so both in the table and here twice quoted.*

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