

a Confession
bona non
stat cursum
proprio
peccandi.

reconciliation with God in Christ, for this is the root of good conscience, as hath bin shewed. Now this faith is cherished and confirmed by the daily exercise of invocation and repentance: which besto humble our selues, to bewaile and confess our sinnes to God, to condemne our selues for them, to pray for pardon and strength against sinne, to praise God, and give him thanks for his daily benefits. And by the vnsainted and serious practise of these duties, repentance and faith are daily renewed and confirmed. The second preferrature, is the maintaining of the righteounesse of a good conscience; which righteounesse (as I have said) is nothing else but a constant indeator and desire to obey the will of God in all things. That this righteounes may be kept to the end, we must practise three rules. The first is, that we are to carrie in our hearts a purpose never to sinne against God in any thing; for where a purpose is of committing any sinne wittingly and willingly, there is neither good faith nor good conscience. The second is, to walke with God as Esroch did, Gen 5.24, which is to order the whole course of our liues, as in the presence of God, desirous to approve all our doings ever unto him. Now this perswasion, that whereforever we are, we do stand in the presence of God, is a notable means to maintaine sinceritie. Gen 17.1. *I am God all sufficient, walke before me & be perfect.* And the want of this, is the occasion of many offences: as Abraham said: because I thought surely the feare of God is not in this place, they will slay me for my wifes sake, Gen. 20. 11. The third rule is, carefully to walke in our particular callings, doing the duties thereof to the glory of God, to the good of the common wealth, and the ecclisiation of the Church: avoyding therein fraud, covetousnesse, and ambition, which cause men oftentimes to set their coniences on the teaters, and make them stretch like cheuerill.

Thus we see how good conscience may bee preferred. Reasons to induce hereunto are, many. 1. Gods strait commandement. 1. Tim. 1. 19. *Keape faith and good conscience.* And Prov. 4. 23. *Keep thine heart with all diligence.* II. The good conscience is the most tender part of the foule, like to the apple of the eye; which being pierced by the leat pin that may bee, is not only blenched, but also loofeth his sight. Therefore, as God doth to the eye, so must we deale with the conscience. God giues to the eye certayne lids of flesh, to defend and cover it from outward iniuries: and so must we vs meanes to avoyd whatsoeuer may offend or annoy conscience. III. Manifold benefit redound vnto vs in keeping good conscience. First, so long as we haue care to keep it, we keepe and enjoy all other gifts of Gods spirit. Good conscience and the rest of Gods graces, are as a paire of turtle doves, when the one feedes, the other feedeth, wher the one likes not, the other likes not, wher the one dies, the other dies: so where good conscience is maintained, there are many other ex-

A
cellent gifts of God flourishing: & where conscience decaies, they also decay. Againe, good conscience giues alacrity vnto vs, & boldnesse in calling on Gods name, 1. Job. 3.21. *If our heart condemne vs not, wee haue boldnesse towards God.* Thirdly, it makes vs patient in afflictions, and comforts vs greatly: and when by reason of the grievousnesse of our affliction, we are constrained to kneele on both knees and take vp our crose, regenerate conscience as a sweet companion, or like a good Simon, laies to his shoulder, & helps to beare one end of it. Lastly, when one can comfort vs, it will be an amiable comforter, and a friend speaking sweetly vnto vs, in the very agony and pang of death.

B
IV. Not to preferre the conscience without spot, is the way to desperation. It is the policie of the diuell, to vs meanes to cast the conscience into the sleepe of security, that hee may the more easilly bring man to his owne destruction. For as diases, if they be long neglected become incurable, so the conscience much and often wounded, admitts little or no comfort. Neither will it alwaies boote a man after many years, to fay at the last cast, Lord be mercifull to me, I haue sinned. Though some be received to mercy in the time of death, yet farre more perish in desperation, that liue in their sinnes wittingly & willingly, against their owne conscience. Pharaoh, Saul, and Iudas cryed all peccans, I haue sinned against God yet Pharaoh is hardened more and more, and despairith: Saul goeth on in his sinne and despairith: Iudas mad away himselfe. And no maruell, for the multitude of sins oppret the coniences, and make the heart to overflow with such a measure of griefe, that it can fatten no affiance in the mercy of God. Lastly, they that shall negligē to keep good conscience, procure many lurtis, and dangers, & judgements of God to the selues. When a ship is on the sea, if it be not wel governed, or if there be a breach made into it, it drawes water, and sinkes: and so both men, and wares, and all in likelihood are cast away. Now we are all passengers, the world is an huge sea, through which we must passe: our ship is the conscience of every man, 1. Tim. 1.19. and 3.12. the wares are our religion and ecclisiation, and al other gifts of God. Therefore it stands vs in hand to alwaies at the helme, and to carry our ship with as even a courfe as possibly we can, to the intended port of happiness, which is the ecclisiation of our selues. But if so be it we growe carelesse & make breaches in the ship of conscience, suffering it to dash vpon the rocks of sin, it is a thousand to one, that we in the end shall cast away our selues and all we haue. And in the meane season as conscience decaies, so proportionally all graces and goodnesse goe from vs: Gods commandements begin to be vyle vnto vs; the knowledge thereof, as also faith, hope, and the invocation of Gods name, decay. Experience sheweth that men of excellent gifts by vsing bad conscience, lose them all.

REFORMED CA- THOLIKE,

OR,
A DECLARATION SHEWING HOW
NEERE WE MAY COME TO THE
PRESENT CHVRCH OF ROME IN SVNDRY
points of Religion: and wherein wee must for
ever depart from them.

WITH AN
ADVERTISEMINT TO ALL FAVOURERS OF THE
ROMANE RELIGION, SHEWING HOW THE
said Religion is against the Catholike principles and
groundes of the Catechisme.



LONDON,
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1626.

TO THE RIGHT WORSHIPFULL,
SIR WILLIAM BOWES KNIGHT, &c.
GRACE AND PEACE.

RI GHT Worshipfull, it is a notable policie of the diuell, which he hath put into the hands of sundry men in this age, to think that our Religion, and the Religion of the present Church of Rome are all one for substance: and that they may be re-vited as (in their opinion) they were before. Writings to this effect are spread abroad in the French tongue, and respected of English Protestants more then is meete, or ought to be. For, let men in shew of moderation, pretend the peace and good estate of the Catholike Church as long as they will; this union of the two Religions can never be made, more then the union of light and darkenesse. And this shall appeare, if wee doe but a little consider, how they of the Romane Church haue razed the foundation. For though in words they honour Christ, yet indeed they turne him to a Pseudo-Christ, and an idoll of their owne braine. They call him our Lord, but with this condition, that the Seruant of Servants of this Lord, may change and addeto his commandments: hauing so great power, that he may open and shut heaven to whom he will; and bind the very conscience with his owne lawes, and consequently be partaker of the spirituall kingdome of Christ. Againes, they call him a Sauour, but yet in vs: in that he giues this grace vnto vs, that by our merits, we may partake in the merits of the Saints. And they acknowledge, that hee died and suffered for vs, but with this cuear, that the Fault being pardoned, we must satisfie for the temporall punishment, either in this world, or in Purgatorie. In a word, they make him our Mediatour of Intercession vnto God: but withall, his Mother must be the Queene of Heauen, and by the right of a Mother command him there. Thus in word they cry *O Anna*, but indeede they crucifie Christ. Therefore we haue good cause to blefste the name of God, that hath freed vs from the yoke of this Romane bondage, and hath brought vs to the true light and libertie of the Gospele. And it shoulde be a great heighth of vnrthankfulness in vs, not to stand out against the present Church of Rome, but to yeeld our selues to plottes of reconciliation. To this effect and purpose I haue penned this little Treatise, which I present to your Worshipp, desiringe it might be some token of a thankfull minde, for vnderesuer loue. And I crave withall, not onely your Worshippfull (which is more common) but also your learned protection, being well assured, that by skill and art you are able to iustifie whatsoever I haue truly taught. Thus wishing to you and yours the continuance and the increase of faith and good conscience, I take my leauue.

Cambridge, June 28. 1597.

Your Worships in the Lord,
William Perkins.

THE AVTHOR TO THE
CHRISTIAN READER.

BY A Reformed Catholike, I understand any one that holds the same necessarie heads of Religion with the Romane Church: yet so as he paries off and recycts all errors in doctrine, whereby the said Religion is corrupted. How this may bee done, I haue begun to make some little declaration in this small Treatise: the intent whereof is to shew how neare we may come to the present Church of Rome in sundry points of Religion: and whereof we must ever differ.

My purpose in penning this small discourse is three-fold. The first is, to conserue all such Politicks as hold and maintaine, that our Religion, and that of the Romane Church differ not in substance, and consequently that they may be reconciled: yet my meaning is not here to condemne any Pacification that tends to perswade the Romane Church to our Religion. The second is, that the Papists which binke so basly of our Religion may be wonne to a better liking of it: when they shall see how neare we come unto them in sundry points. The third, that the common Protestant might in some parte see and conciue the points of difference betwix us and the Church of Rome: and know in what manner and how farre forth, we condemne the opinions of the said Church.

I crave pardon for the order which I use, in handling the severall points: for I haue set them downe one by one, as they came to minde, not respecting the lawes of method. If any Papist shal say that I haue not alledged their opinions aright, I answer that their booke be at hand, and I can satisfie what I haue said.

Thus crasing thine acceptation for this my paines, and wilching vnto thee the increase of knowledge, and loue of pure and sound Religion, I take my leauue, and make an end.

The places of Doctrine handled,
ARE

- 1 Of Free-will.
- 2 Of Originall sinne.
- 3 Assurance of saluation.
- 4 Iustification of a finnet.
- 5 Of Merits.
- 6 Satisfaction for finne.
- 7 Of Traditions.
- 8 Of Vowes.
- 9 Of Images.
- 10 Of Real presence.
- 11 The sacrifice of the Mass.
- 12 Of Fafting.
- 13 The state of Perfection.
- 14 Worshipping of Saints departed.
- 15 Intercession of Saints.
- 16 Implicite faith.
- 17 Of Purgatorie.
- 18 Of the Supremacie.
- 19 Of the efficacie of the Sacraments.
- 20 Of Faith.
- 21 Of Repentance.
- 22 The finnes of the Romane Church.

R E V E L. 18. verf. 4.

*And I heard another voice from heauen, saying, Goe out of her
my people, that ye be not partakers of her sinnes, and receive
not of her plagues.*

In the former Chapter Saint John sets downe a description of the whoore of Babylon, and that at large as he saw her in a vision described unto him. In the 16. vers of the same Chapter hee foretelleth her destruction: and in the three first verses of this 18.chapter, he goeth on to propound the said destruction, yet more directly and plainly: withall alledging arguments to prooue the same, in all the versalles following. Now in this fourth verse is setdowne a caueat feraung to forswarne all the people of God, that they may escape the judgement which shall befall the whore: and the words containe two parts: a commandement and a reaoun. The commandement, *Come out of her my people*, that is, from Babylon. The reaoun, taken from the crueltie, *lef yee bee parakers, &c.* Touching the commandement, first, I will shew the right meaning of it, and then set downe the vise thereof, and doctrine flowing thence. In historie therfore are there three Babylons mentioned: one is Babylon of Aſſyria, standing on the riuere Eu-phrates, where was the confuſion of lan-guages, and where the Iewes were in captiu-ite: which Babylon is in Scripture reproached for Idolatry and other iniquities. The ſecond Babylon is in Egypt, ſtanding on the riuere Ny-lus: and it is now called Cayr: of that men-tion is made, *1 Peter 5. 13.* (as ſome thinke) though indeed it is as likelie and more com-monly thought, that there is meant Babylon of Aſſyria. The third Babylon is mytical, whereof Babylon of Aſſyria was a type and figure; and that is Rome, which is without question here to bee underſtoode. And the whore of Babylon, as by all circumſtan-ces may be gathered, is the ſtate or regimēnt of a people that are the ihabitants of Rome and appertaine thereto. This may bee prooued by the interpretation of the holy Ghost: for in the laſt verſe of the feuenteenth Chapter, the woman, that is, the whore of Babylon, is ſaid to be a citie which reigneth over the kings of the earth: now in the daies when Saint John penned this booke of Reuelation, there was no citie in the world that ruled over the kings of the earth but Rome; it then being thefeat where the Emperor put in execution his imperial authority. Again, in the feuenthe verſe ſhee is ſaid to ſit on a beaſt having feauen heads and ten horneſ: which feauen heads be feauen hills, verſe 9, whereon the woman lieth, and alſo they be ſeven kings. Therefore by the whore of Babylon is meant a citie ſtanding on feauen hills. Now it is well knowne, not only to learned men in the Church of God, but even to the heathen themſelues, that Rome alone is the citie built on ſeven diſtinct hills, cal-LED *Celius, Aventinus, Esquinius, Tarpeius, or Capitinus, Viminalis, Palatinus, Quirinalis.* Papifts to helpe themſelues, doe alleage, that old Rome ſlood on ſeven hills, but now it is remoued further to *Campus Martius*. I an-swer, that howſoever the greatest part of the citie in regard of habitation bee not now on ſuch hills, yet in regard of regimēnt and pra-efice of religion it is: for even to this day, up-on theſe hills are ſeateth certaine Churches and Monasteries, and other like places where the Papall authoritie is put in execution: and thus Rome being put for a ſtate and regimēnt, even at this day it ſtands upon ſeven hills. And though it be come to paſe, that the harlot in regard of her latter daies euen changed her ſteate, yet in reſpect of her younger times in which she was bred and borne, ſhee ſate upon the ſeven hills. Others, becauſe they feare the wounding of their owne heads, labour to frame theſe words to another meaning, and ſay, that by the whore is meant the compa-nye of all wicked men in the world whatſoever, the duell being the head thereof. But this expositiōn is flat againſt the text: for in the ſecond verſe of the feuenteenth chapter, ſhee is oppoſed to the kings of the earth, with whom ſhee is ſaid to commit fornication: and in the laſt verſe ſhee is called a citie ſtanding on ſeven hills, and reigning ouer the kings of the earth (as I haue ſaid,) and therefore must needs be a ſtate of men in ſome parti-cular place. And the Papifts themſelues perci-uing that this ſhift will neuer turne, make two Romes, heathenish Rome, and that whereof the Pope is head: now (ſay they) the whore spoken of is heathenish Rome,

which was ruled by cruell tyrants, as *Nero*, *Domitian*, and the rest; and that Rome whereof now the Pope is head, is not here meant. Behold a vaine and foolish distinction: For ecclesiastical Rome in respect of state, principally dominion, and cruciale in persecuting the Saints of God, is all one with the heathenish Empire: the See of the Bishop being turned into the Emperours court, as all histories doe manifest. But let the distinction bee as they suppose, yet by their leave, here by the whore must be understood, not only heathenish Rome, but even the Papall or Ecclesiastical Rome: for, verse 3, of this chapter, the holy Ghost plainly, that *shee hath made all nations drunke with the wine of the wrath of her fornication*: yea it is added, *that shee hath committed fornication with the kings of the earth*, whereby is signified, that she hath indeauored to intangle all the nations of the earth in her spirituall idolatry, and to bring the kings of the earth to her religion. Which thing cannot be understood of the heathenish Rome, for that left all the kings of the earth to their own religion and idolatry: neither did they labour to bring forraigne kings to worship their gods. Againes chapt. 17, verl. 6, it is said, *that the ten* *Antichristes*, that enter otherwise into all long doc. *Ioachimus Abba* fith, *Antichrist* was long since born in Rome, and halde yet be advanced higher in the Apostolike See, *Petrarch* fith, *Once Rome, now Babylon*, And *Irenæus lib. 5, cap. last*, fad before all the rest, *that Antichrist should bee Latinus*, a Romane.

horses which be sea kings, shall have the whore, and make her desolate and naked; which must not be under vident of heathenish Rome, but of Popish Rome: for whereas in former times all the kings of the earth did submit themselves C to the whore, now they have begun to withdraw themselves, and make her desolate: as the kings of Bohemia, Denmark, Germany, England, Scotland, and other parts: therefore againe, this commandement must not so much be vident of a bodily departure in respect of cohabitation and presence, as of a spirituall separation in respect of faith and religion. And the meaning of the holy Ghost is, that men must depart from the Romish Church, in regard of judgement and doctrine, in regard of their faith and the worship of God.

This distinction is also fruulous. They further alledge, that the whore of Babylon is drunke with the blood of the Saints and Martyrs, chap. 17. 6. shed not in Rome, but in Ierusalem, where the Lord was crucified: & the two Prophets being flaine, lie there in the streets, Rev. 11. 8. But this place is not meant of Hierusalem, as Hierome hath fully taught, but it may well be vnderstood of Rome: Christ was crucified there, either because the authoritie whereby hee was crucified, was from the Roman Empire: or else because Christ in his members was and is there daily crucified, though locally in his owne person he was crucified at Hierusalem. And thus, notwithstanding all which hath beeene said, we must here

Now touching the dutie of separation, I
meane to speake at large, notwithstanding so much
to prooue the same, because it is evident by
the text, as shew the manner and meaure of
making this separation; and therein will I han-
dle two things. First, how farre forth we may
ioyne wth them in the matter of religion: sec-
ondly, how farre forth and wheretin we must
dissent and depart from them. And for this
cause I meane to make choice of certen points
of religion, and to speake of them in as good
order as I can, shewing in each of them our
content & difference: and the rather, because

Some harpe much vpon this string, that a Vni-
on may be made of our two religions, and that we
differ not in substance, but in points of cir-
cumstance.

The first point wherewith I meant to be-
gin, shall be the point of *Free will*; though it be
not the principall.

I. Our consent.

Free-will both by them and vs, is taken for
a mixt power in the mind & wil of man; whereby
distinguishing what is good & what is euill, he
doth accordingly choose or refuse the same.

I. Concluf. Man must bee confidered in a
four-e-fold estate, as he was created, as he was
corrupted, as he is renewed, as he shall bee
glorified. In the fift estate, we acribe to mans
will libertie of nature, in which he could will
or nill either good or euill: in the third, liber-
tie of grace: in the laft, libertie of glorie. All
the doubt is of the fecond estate: and yet there-
in also we agree, as the conclusions following
will declare.

II. Concluf. The matters whereabout Free-
will is occupied are principally the actions of
men, which be of three sorts; natural, hu-
mane, spiritual. Natural actions are such as
are common to men with beasts; as to eate,
drink, sleepe, heare, fee, smell, taſſe in all which,
we ioyne with the Papists, and hold that man
hath free-will, and euer since the fall of *Adam*
by natural power of the minde doth freely
performe any of these actions, or like.

I. Concluf. Humane actions are such as
are common to all men good and bad, as to
speake, and vſe reaſon, the practise of all me-
chanical and liberal Arts, and the outward
performance of Ciuitall and Ecclesiastical di-
ties; as to come to the Church, to speake and
preach the word, to reach out the hand to re-
ceive the Sacramet, & to lend the eare to ſitten
outwardly to that which is taught. And hither
wee may referte the outward actions of ciuill
virtues; as namely, iuſtice, temperance, gentle-
nes, and liberality. And in theſe also we ioyne
with the Church of Rome, and ſay (as expe-
rience teacheſt) that men haue a natural free-
dom of will, to puttem, or not to put them in
executio. *Paul ſaith, Rom. 2.14.* The Gentiles
that haue no ſt law, do the things of the law by
nature; that is, by natural iugement, and the faſt
of minſelfe, that before his conuerſion, touch-
ing the righteouſneſſe of the law, he was un-
blameable. *Phil. 3. 6.* And for this external ob-
edience, natural men receive reward in tem-
poral things. *Mat. 6.5, Ezeb. 29.19.* And yet
here ſome caueats muſt be remembred: I. That
in humane actions mans wil is weake and fee-
ble, and his vnderſtanding dimme and darke;
and thereupon hee often faileſ in them. And
in all ſuch actions, with *Augustine* I vnder-
ſtand the wil of man to bee only wounded
or halfe dead. II. That the wil of man is
under the wil of God, and therefore to be or-
dered by it; as *Ier. faſth, chap. 10. 23.* O Lord
I know that the way of man is not in himſelfe, ne-

A there is it in man to walke or direc his ſteppes.

I. V. Concluf. The third kinde of actions are
spiritual, more nearely concerning the heart
or conscience, and theſe be two-fold: they ei-
ther conuerne the kingdome of darkeneſſe, or
elſe the kingdome of God. Thoſe that conuerne
the kingdome of darkeneſſe, are ſins proper-
ly; and in theſe we likewife ioyne with the Pa-
pists, and teach, that in finnes or ciuill actions
man hath freedom of will. Some peraduen-
ture will ſay, that we finne neceſſarily, because
he that finneth cannot but fin: and that free-
will and neceſſite cannot ſtand together. In-
deed the neceſſity of compulsion or coaſtion,
and free-will cannot agree: but there is anoth-
er kinde of neceſſite, which may ſtand with
freedom of will: for ſome things may bee
done neceſſarily and also freely. A man that
is in cloſe priſon, muſt needs there abide, and
cannot poſſibly get forth and walke where
he will; yet can he mooue himſelfe freely and
walke within the priſon: ſo likewife though
mans wil bee chained naturally by the bond
of ſinne, and therefore cannot but ſin, and thereupon finneth neceſſarily, yet doth it alſo
finne freely.

V. Concluf. The ſecond kinde of spiritual
actions or thiſgs, conuerne the kingdome of
God: as reapeſtance, faith, the conuerſion of a
ſinner, new obedience, and ſuch like; in which,
we likewife in part ioyne with the Church of
Rome, and ſay, that in the firſt conuerſion
of a ſinner, mans free-will concurres with
Gods grace, as a fellow or co-worker in ſome
part. For in the conuerſion of a ſinner three
things are required: the word, Gods ſpirit, and
mans wil: for mans wil is not paſſiuſe in al and
every reſpect, but hath an action in the beſt
conuerſion and change of the ſoule. When any
man is conuerſed, this worke of God is not
done by compuſion, but he is conuerſed willing-
ly; and at the very time when he is conuerſed,
by Gods grace he will his conuerſion. To
this end faith *Augustine, Serm. 15. de verb. A-
pof.* He which made thee without thee wil not ſane
thee without thee. Again, That is certaine, that our
wil is required in this, that we may doe any good
thing well, but we haue it not from our owne power,
but God worker to will in us. For looke at what
time God giues grace, at the fame time he gi-
ueth a wil to deſire and will the fame grace: as for example, when GOD workeſ faith, at
the fame time he works alſo vpon the wil, cau-
ſing it to deſire faith, and willingly to recue
the gift of believng. God makes of the vnu-
willing wil, a willing wil; because no man can
recue grace vterly againſt his wil, conſidering
will conſtrained is no wil. But here we muſt
remember, that howeuer in reſpect of time
the working of grace by Gods ſpirit, and the
willing of man in man goe together: yet in re-
gard of order, grace is firſt wrought, and
mans wil muſt firſt of all bee aſſed and mooued
by grace, and then it alſo aſſeth, willetteth,
and mooueth it ſelfe. And this is the laſt point

De gra-
& lib. ac-
bit. 1.

2. Poſſe-
ſe velle &
aduocalle
reciper.

of

A of conſent berewene vs and the Romane
Church touching Free-will: neither may wee
proceede further with them.

II. The diſſent or diſference.

The point of diſſent standeth in the caufe
of the freedom of mans wil in spiritual mat-
ters, which conuerne the kingdome of God.
The Papists ſay, mans wil concurreth and wor-
keth with Gods graces in the firſt conuerſion
of a ſinner, by it ſelfe, and by it owne natural
power: and is only helped by the holy Ghost.
We ſay, that mans wil worketh with grace in
the firſt conuerſion, yet not of it ſelfe, but by
grace. Or thus: They ſay, will hath a natural
co-operation: we deny it, and ſay it hath co-
operation only by grace, beeing in itſelfe not
active but paſſiuſe, willing wel only as it is mo-
ued by grace, whereby it muſt be acted
and mooued, before it can act or wil. And that
we may the better conceiue the diſſent, I
will vſe this comparizon: The Church of
Rome ſets forth the estate of a ſinner by the
condition of a priſoner, and do we: marke
then the diſſent. It ſuppoſeth the ſaid pri-
ſoner to be bound hand and foot with chaines
and fetters, and withall to be ſick and weake,
yet not wholly dead, but living in part: it ſup-
poſeth alſo, that being in this caſe, he ſtreſſeth
not himſelfe for any helpe, and yet hath abili-
ty and power to lifte. Hereupon, if the kee-
per come and take away his bolts and fetters,
and hold him by the hand, and helpe him vp,
he can and will of himſelfe ſtand and walke,
and go out of priſon: even ſo (ſay they) is a
ſinner bound hand and foot with the chaine
of his finnes: and yet he is not dead but ſick,
like to the wounded man in the way between
Iericho and Ierusalem. And therefore doth
he not will and affeſt that which is good: but
if the holy Ghost come and doe but vntie his
bands, and reach him his hand of grace, then
can he ſtand of himſelfe, and will his owne
ſaluation, or any thing elſe that is good. Wee
in like manner grant, that a priſone ſtily re-
ſemblēth a natural man, but yet ſuch a priſone
muſt he, as is not only ſick & weake, but even ſtarke dead: which cannot lifte
though the keeper vntie his bolts and chaines;
nor heare though hee found a trumpet in his
ear; and if the ſaid keeper would haue him
to mooue and lifte, hee muſt giue him not
only his hand to helpe him, but even ſoule
and life alſo: and ſuch a one is every man by
nature: not only chained and fettered in his
finnes, but ſtarke dead therein: as one that ly-
eth rotten in the graue, not haueing any ability
or power to mooue or lifte: and therefore he
cannot do much as deſire to doe any thing that
is truely good of himſelfe. But God muſt firſt
come and put a new ſoule into him, even the
ſpirit of grace to quicken and renew him; and
then beeing thus requiſed, the wil beginneth
to wil good thiſgs at the very fame time,

A when God by his ſpirit firſt infuſeth grace.
And this is the true diſſent berewene vs
and the Church of Rome in this point of
Free-will.

III. Our reaſons.

Now for the confirmation of the doctrine
we hold, namely, that a man willetteth not his
owne conuerſion of himſelfe by nature, either
in whole or in part, but by grace wholly and
alone: theſe reaſons may be vſed. The firſt
is taken from the nature and meaſure of mans
corruption, which may be diſtinguiſhed into
two parts. The firſt, is the want of that origi-
nal righteouſneſſe, which was in man by crea-
tion: the ſecond, is a proneneſſe and inclina-
tion to that which is euill, and to nothing that
is truely good. This appeareth, *Gen. 8.21.* The
frame of mans heart (ſay the Lord) is euill from
his childhood: that is, the diſposition of the
vnderſtanding, will, affeſtions, with all that the
heart of man diſcouereth, frameth, or imagineth,
is wholly euill. And *Pauſt faſth, Rom. 8.7.* The
wiledeſſe of the flesh is enmity againſt God: which
words are very ſignificant: for the word *wiledeſſe*,
translated *wifelode*, ſignifieth that the beſt
thoughts, the beſt deſires, affeſtions, & indea-
vours that be in any natural man, cuen thoſe
that come moſt neare to true holineſſe, are
not only contrary to God, but even enmity
to itſelfe. And hence I gather, that the very
heart it ſelfe, that is, the will, and minde from
whence theſe deſires and thoughts doe come,
are alſo enmity unto God. For ſuch as the
action is, ſuch is the facultie whiche it pro-
ceedeth: ſuch as the fruite is, ſuch is the tree;
ſuch as the branches are, ſuch are the roots.
By both theſe places it is euident, that in man
there is not only a want, absence, or depriva-
tion of original righteouſneſſe, but a proneneſſe
alſo by nature unto that which is euill: which
proneneſſe includes in it an inclination
not to ſome few, but to all and every finne, the
very finne againſt the holy Ghost not excepted.
D Hence therefore, I reaſon thus:

If every man by nature doth both want original
inſtice, and be alſo prone vnto all euill, then
wanteth he natural free-will to will that
which is truely good.

But every man by nature wants original inſtice
and is alſo prone vnto all euill.

Ergo, Every man naturally wants free-will, to
will that which is good.

Reaſon. II. 1. *Cor. 2.14.* The natural man
perceiueſ not the thiſgs of the ſpirit of God, for
they are foolishneſſe unto him, neither can he know
theſe, because they are ſpirituall diſcerned. In theſe
words Sain Paul ſets downe theſe points. 1. that a natural man doth no ſo much as thinke
of the thiſgs revealed in the Goffel. II. that
a man hearing, and in mind conceiuing them;
cannot giue conſent vnto them, and by natu-
ral judgement approue of them; but con-
trariwise thinketh them to bee foolishneſſe,

III. that no man can give assent to the things of God, vylefe he be enlightened by the spirit of God. And hence I reason thus:

If a man by nature durst not know and perceive the things of God, and when he hath known them, cannot by nature give assent unto them, then hath he no power to will them:

But the first is evidently true: Ergo.

For first, the minde must approve and give assent, before the will can choose or will; and when the mind hath no power to conceive or give assent, there the will hath no power to will.

Reason III. Thirdly, the holy Ghost toucheth, *Eph. 2.1. Coloss. 2.13.* that all men by nature are dead in sin & trespasses: not as the Papists say, weake, sick, or halfe dead. Hence I gather, that man wanteth natural power not to will simply, but freely and frankly to will that which is truly good. A dead man in his graue cannot stirre the least finger, because he wants the very power of life, sense, & motion: no more can he that is dead in sinne, will the least good: nay, if he could either will or doe any good, he could not be dead in sinne. And as a dead man in the graue, cannot rife but by the power of God; no more can hee that is dead in sinne rife, but by the power of Gods grace alone, without any power of his owne.

Reason IV. Fourthly, in the conversion and salvation of a sinner, the Scripture ascribeth all to God, and nothing to mans free-will. *Ioh. 3.3. Except a man be borne againe, he cannot see the kingdom of God Eph 2.10. We are his workmanship created in Christ Jesus to good works.* And c.4. v.24. the new man is created to the image of God. Now to be borne againe, is a worke of no lesse importance than our first creation: and therefore wholly to be ascribed to God as our creation is. I indeed *Paul Phil. 2.12,13.* biddeth the Philippians work out their salvation with feare and trembling, not meaning to ascribe unto them a power of doing good by themselves: And therefore in the next ver. he addeth, *It is God that worketh both the will & the deed directly excluding all natural free-will in things spiritual; and yet withholdeth acknowledgement that mans will hath a worke in doing that which is good, not by nature, but by grace:* Because whod God gives man power to will good things, then he can will them; & when he giveth him a power to doe good, then he can doe good, and he doth it. For though there bee not in mans conuersion a natural co-operation of his will with Gods spirit, yet is there a supernaturall co-operation by grace, enabling man when he is to be converted, to will his conuersion: according to which Saint Paul faith, *1 Cor. 15.10. I have laboured in the faith.* But lest any man should imagine, that this was done by any natural power, therefore he addeth, *yet not,* that is, not by any thing in me, but Gods grace in me, enabling my will to doe the good I doe.

Reason V. The judgement of the ancient Church. (a) *Augst.* The will of the regenerate is

A kindled only by the holy Ghost: that they may therefore be able because they will thus: and they will thus, because G O D workes in them to will.

b And, We have lost our free will to love God, by the greatness of our sinne. Serm. 2. on the words of the Apostle: *Man when he was created received great strenght in his free-will: but by sinning he lost it.* c *Fulgenius.* God giveth grace freely to the unworthy, whereby the wicked man being infisited, is enlightened with the gift of good will, and with a faculty of doing good: that by mercie presenting him, he may begin to will well, and mercy comming after, he may doe the good he will. Bernard saith, d *It is wholly the grace of God that we are created, healed, saved.* Concil. Aranfic. 2. cap. 6. To believe and to will is given from above by infusion, and inspiration of the holy Ghost. More testimonies and reasons might bee alledged to proue this conclusion, but these shall suffice: now let vs see what reasons are alledged to the contrary.

III. Objections of the Papists.

Objet. 1. First they alledge that man by nature may do that which is good, and therefore will that which is good: for none can doe that which hee neither willett nor thinketh to doe, but first we must will and then doe. Now (say they) men doe good by nature, as give almes, speake the truth, do iustice, and practise other dutys of ciuil vertues and therefore will that which is good. I answer, that a natural man may doe good workes for the substance of the outward worke: but not in regard of the goodness of the manner: these are two diuers things. A man without supernaturall grace may give almes, doe iustice, speake the truth, &c. which be good things confidered in themselves, as God hath commanded them: but he cannot doe them well. To thinke good things, and to doe good things are naturall workes: but to think good things in a good manner, and to do them well, so as God may accept the action done, are workes of grace. And therefore the good thing done by a natural man, is sinne in respect of the doer, because it failes both for his right beginning, which is a pure heart, good conscience, and good vnfained; as also for his end, which is the glory of God.

Ob. II. God hath commanded all men to beleue & repente, therefore they haue natural free-will, by vertue whereof, (being helped by the spirit of God) they can beleue and repente. Ans. The reason is not good, for by such commandements God sheweth not what men are able to do, but what they should do, and what they cannot do. Again, the reaso is not well framed, it ought rather to be thus: because God gives men comandeement to repente & beleue, therefore they haue power to repente and beleue, either by nature, or by grace, & then we hold with them. For when God in the Gospel commandeth men to repente and to beleue

a Augst.
de cor-
rect.
& grat.
cap. 21.
b Epist.
10.

c Fulg. lib
prod.

d Bernard
lib. de la-
bitus.

at the same time by his grace he enableth them both to will or desire to beleue and repente: also actually to repente and beleue.

Objet. III. If man haue no will to sinne or not to sinne, then no man is to be punished for his sinnes: because he sinneth by a necessitie not to be avoided. Ans. The reaso is not good: for though man cannot but sinne, yet is the fault in himselfe, and therefore hee is to be punished, as a bankrupte is not therefore freed from his debts, because he is notable to pay them: but the billes against him stand in force, because the debt comes through his owne default.

The second point: Of Originall sin.

*T*He next point to be handled, is concerning Originall sinne after baptisme, that is, how farre forth it remainteth after baptisme: a point to bee well considered, because hereupon depend many points of Poperie.

1. Our consent.

1. Conclus. They say, naturall corruption after baptisme is abolished, and so say we: but let vs see how farre it is abolished. In originall sinne are three things: 1. the punishment, which is the first and second death. 11. Guiltiness, which is the binding vp of the creature vnto punishment. III. the fault, or the offending of God, vnder which I comprehend our guiltiness in Adams first offence: as also the corruption of the heart, which is a natural inclination and pronenesse to any thing that is euill or against the law of God. For the first, we say, that after baptisme in the regenerate, the punishment of originall sinne is taken away: *There is no condemnation* (faith the Apostle) to them that be in Iesus Christ, *Rom. 8. 1.* For the second, that is, guiltiness, we further condescend and say, that is also taken away in them that are borne anew: for confidering there is no condemnation to them, there is no thing to bind them to punishment. Yet this cause must be remembred, namely, that the guiltiness is remoed from the person regenerate, not from the sinne in the person: but of this more afterward. Thirdly, the guilt in Adams first offence is pardoned. And touching the corruption of the heart, I auouch two things: 1. That the very power or strenght whereby it raigeth in man, is taken away in the regenerate. 11. That this corruption is abolished (as also the fault of every actuall sin past) so furre forth as it is the fault and sinne of the man in whom it is. Indeed it remains till death, and it is sinne considered in it selfe, so long as it remains, but it is not imputed vnto the person: and in that respect is as though it were not: it being pardoned.

II. The diffirence or difference.

Thus farre we conserue with the Church of Rome: now the difference betweene vs stands

A not in the abolishment, but in the manner, and the measure of the abolishment of this sinne.

Papists teach, that Originall sinne is so farre take away after baptisme, that it ceaseth to be a sinne properly: and is nothing else: but a want, defect, and weakenesse, making the heart fit and readie to conceiue sinne: much like tinder, which though it be not fire of it selfe, yet is it very apt and fit to conceiue fire. And they of the Church of Rome denie it to be sinne properly, that they might vphold some grosse opinion of theirs, namely, that a man in this life may fulfill the law of God, and doe good worke vnde of sinne: that he may stand righteous at the barre of Gods iudgement by them.

But we teach otherwise, that though originall sinne be taken away in the regenerate, and that in sundry respects: yet doth it remaine in them after baptisme, not onely as a want and weakenesse, but as a sinne, and that properly: as may by these reasones be proved.

Reason. I. *Rom. 7.17. Paul saith directly:* It is no more I that doe it, but sinne that dwelleth in me: that is, originall sinne. The Papists answer againe, that it is so called *improperly:* because it commeth of sinne, and also is an occasion of sinne to be done. But by the circumstances of the Text, it is sinne properly: for in the words following, Saint Paul saith, that this sin dweling in him, made him to doe the euill which he hated. And v. 24. he crieth out, *O wretched man that I am, who shall deliver me from this body of death!* whence I reason thus:

That which once was sinne properly, and still remaining in man maketh him to sinne, and in-tangleth him in the punishment of sinne, and makes him miserable, that is sinne properly. But originall sinne doth all these. Ergo.

Reason. I. Infants baptized and regenerate, die the bodily death before they come to the yeres of discretion: therefore originall sinne in them is sinne properly: or else they should not die, hauing no cause of death in them: for death is the wages of sinne, as the Apostle faith, *Rom. 6. 23. and Rom. 5. 12. Death entred into the world by sinne.* As for actuall sinne they haue none, if they die presently after they are borne before they come to any yere either of reason or affection.

Reason. III. That which lusteth against the spirit, and by lusting tempteth, and in temping intiseth and draweth the heart to sinne, is for nature sinne it selfe: but concupiscence in the regenerate lusteth against the spirit, *Gal. 5. 17. and tempeth me I have said, Jam. 1. 14. God tempeth no man, but every man is tempted when he is drawn away by his owne concupiscence, and is intisid: then when lust conceiuesth, it bringeth forth sinne.* And therefore it is sine properly: such as the fruite is, such is the tree.

Augst. Concupiscence against which the spirit lusteth, is sinne, because in it there is disobedience against the rule of the mind: & it is the punishment

a Aug.
contra
Iul. 1. 5.
cap. 3.

of sinne, because it befalls man for the merits of his disobedience, and it is the cause of sinne.

Reasnf. IV. The judgement of the auncient Church. *Augst. Epist. 29.* *Charitie in some is more, in some less, in some none:* the highest degree of all which cannot be increased, is in none, as long as man liues upon earth. And as long as it may be increased, that which is less then it shold be, is in fault: by which faute it is, that there is no iust man upon earth that doth good and sinnes not: by which faute none living shall be iustified in the sight of God. For which fault, if we say we haue no sinne, there is no truthe in vs: for which as so, though we profit never so much, it is necessarie for us to say, forgiue us our debts, though all our words, deeds, and thoughts be already forgiuen in baptisme. Indeede *Augst.* in sundry places seemes to denie concupisence to be sinne after baptisme: but his meaning is, that concupisence in the regenerate is not the sinne of the person in whom it is, or thus he expounds himselfe. (a) This is not to haue sinne, not to bee guilty of sinne. And. (b) The law of sinne in baptisme is remitted and not ended. And (c). Let not sinne raigne: he saith not, let not sinne be, but let it not raigne. For as long as thou liuest, of necessarie sinne will be in thy members: at the least, looke it raigne not in thee, &c.

Objections of Papists.

The arguments which the Church of Rome alleageth to the contrary are these. *Obiect. I.* In baptisme men receive perfect and absolute pardon of sinne: and sinne being pardoned is taken quite away: and therefore originall sinne after baptisme ceaseth to be sinne. *Ans.* Sinne is abolished two waies: first, in regard (d) of imputation to the person: secondly, in regard of (e) existing and being. For this cause, God vouchfeth to man two blesings in baptisme, Remission of sinne, and Mortification of the same. Remission or pardon abolishest sinne wholly in respect of any imputation thereof vnto man, but not simply in regard of the being thereof. Mortification therfore goeth further, and abolishest in all the powers of bodie and soule, the very concupisence or corruption it selfe, in respect of the being thereof. And because Mortification is not accomplished till death, therefore originall corruption remaineth till death, though not imputed.

Obiect. II. Every sinne is voluntary: but originall sinne in no man after baptisme is voluntary; and therefore no sin. *Ans.* The proposition is a politike rule pertaining to the courts of men, and must be vnderstood of such actions as are done of one man to another: and it doth not belong to the Court of conscience, which God holdeth and keepeth in mens hearts, in which every want of conformatie to the law is made in. Secondly, I answere, that originall sinne was voluntarie in our first parent *Adam*: for hee sinned, and brought this misery vpon vs willingly: though in vs it bee otherwise vpon iust cause. Actual sinne was

first in him, and then original corruption: but in vs original corruption is first, and then actual sinne.

Obiect. III. Where the forme of any thing is taken away, there the thing it selfe ceaseth also: but after baptisme in the regenerate, the forme of originall sin, that is, the guilt is quite remoued: and therfore sinne ceaseth to bee sinne. *Ans.* The guilt or obigation to punishment, is not the forme of originall corruption, but (as we say in schooles) an accident or necessary companion thereto. The true forme of originall sinne, is a defect and deprivation of that which the law requireth at our hands in our minde, will, affections, and in all the powers both of soule and body. But they vrge this reason further, saying, Where the guilt and punishment is taken away, there is no fault remaining, but after baptisme the guilt and punishment is remoued, and therfore though originall corruption remaineth, it is not as a fault to make vs guilty before God, but only as a weakenes. *Ans.* Guilt is remoued, and not remoued. It is remoued from the person regenerate, which stands not guilty for any sinne, originall or otherwise; but Guilt is not remoued from the sinne it selfe; for as some answer, there be two kinds of guilt, actual, and potential. The actual guilt is, whereby sin maketh man stand guilty before God; and that is remoued in the regenerate. But the potential guilt, which is an apttice in sinne, to make a man stand guilty if he sinne, that is not remoued; and therefore still sinne remaineth sinne. To this or like effect faith *Augstine*, We say that the guilt of concupisence, not whereby it is Guilty (for that is not a person) but that whereby it made man guilty from the beginning, is pardoned, and that the thing it selfe is ciuil, so as the regenerate desire to be healed of this plague.

Obiect. IV. Lastly, for our disgrace they alleadge that we in our doctrine teach that originall sinne after baptisme is only clipped or pared, like the haire of a mans head, whose roots still remaine in the flesh, growing and increasing after they are cut, as before. *Ans.* Our doctrine is abused for the paring of anything; as in cutting of the haire, or in lopping a tree, the root remains untouched, and therupon multiplieth as before. But in the Mortification of originall sin after baptisme, we hold no such paring; but teach, that in the very first instant of the conuersion of a sinner, sinne receiveth his deadly wound in the root, neuer afterward to be recovered.

The third point: Certaintie of saluation.

I. Our consent.

I. Correl. We hold and beleue that a man in this life, may be certaine of saluation; and the same thing doth the Church of Rome teach and hold.

II. Concluf.

II. Concluf. Wee hold and beleue that a man is to put a certen affiance in Gods mercie in Christ for the saluation of his soule, and the same thing by common consent holdeth the foresaid Churchis this point maketh the difference betweene vs.

III. Concluf. We hold that with assurance of saluation in our hearts is ioyned doubting; and there is no man so assured of his saluation, but he at sometime doubteth thereof, especially in the time of temptation; and in this the Papists agree with vs, and we with them.

IV. Concluf. They goe further and say, that a man may bee certaine of the saluation of menor of the Church by Catholike faith; and so we.

V. Concluf. Yea they hold that a man by faith may be assured of his owne saluation through extraordinary revelation, as *Abraham* and others were, and so doe we.

VI. Concluf. They teach that we are to be certaine of our saluation by speciaill faith in regard of God that promiseth: though in regard of our felues and our indisposition we cannot; and in the former point they consent with vs.

II. The diffent or difference.

The very maine point of difference lies in the manner of assurance.

I. Concluf. We hold that a man may be certaine of his saluation in his owne conscience even in this life, and that by ordinary and speciall faith. They hold that a man is certaine of his saluation only by hope: both of vs hold a certainty, we by faith, they by hope.

II. Concluf. Further, we hold and auouch that our certainty by true faith is vnfallible: they say their certainty is only probable.

III. Concluf. And further though both of vs say, that we haue confidence in Gods mercie in Christ for our saluation: yet wee doe it with some difference. For our confidence commeth from certaine and ordinarie faith: theirs from hope, ministering (as they say) but a conjecturall certenty.

Thus much of the difference: now let vs see the reasnf to and fro.

III. Objections of Papists.

Obiect. I. Where there is no word, there is no faith, for these two are relatives; but there is no word of God, saying, *Cornelius beleue thou, Peter beleue thou*, and thou shalt be faued. And therefore there is no such ordinary faith to beleue a mans owne particular saluation. *Ans.* The proposition is false, yleste it be supplied with a clause on this manner. Where there is no word of promise, nor anything that doth conuert a particular promise, there is no faith. But (say they) there is no such particular word. It is true, God doth not speake to men particularly, Beleue thou, and thou shalbe faued. But yet doth he that which is answerable hereunto, in that he giueth a generall promise, with a commandement to apply the same: and hath ordained the holy ministrie of the word to

apply the same to the persons of the hearers in his owne names: and that it is as much as if the Lord himselfe shold speake to men particularly. To speake more plainly: in the Scripture the promises of saluation bee indefinitely proponed: it faith not any where,

If *John* will beleue, hee shall be faued; or if *Peter* will beleue, he shall be faued; but whosoeuer beleueuth shall be faued. Now when comes the minister of the word, who standeth in the roome of God, and in the stead of Christ himselfe, takes the infinite promises of the Gospell, and laies them to the hearts of every particullar man: and this in effect is as much as if Christ himselfe shold say, *Cornelius beleue thou, and thou shalt be faued*: *Peter beleue thou*, and thou shalt be faued. It is answere, that this applying of the Gospell is vpon condition of mens faith and repentence, and that men are deceiued touching their owne faith and repentence; and therefore fail in applying the word unto themselves. *Ans.* Indeed this manner of applying is false in all hypocrites, heretickes, and vngrepenant persons, for they apply vpon carnall presumptioun, and not by faith. Neuerthelesse it is true in all the elect haing the spirit of grace, and prayer: for when God in the ministrie of the word beeing his own ordinance, faith, *Seek ye my face*: the heart of Gods children truely answerte, *O Lord, I will seeke thy face*, *Psal. 27.8.* And when God shal say, *Thou art my people*, they shall say againe, *The Lord is my God*, *Zach. 1.3.9.* And it is a truth of God, that he which beleueuth, knoweth that he beleueuth, and he that truely repente, knoweth that he repente: vyleste it be in the beginning of our conuersion, and in the time of distresse and temptation. Otherwile what thankfullnes can there be for grace received?

Obiect. II. It is no article of the Creed, that a man must beleue his owne saluation: and therefore no man is bound thereto. *Ans.* By this argument it appears plainely, that the very pillars of the Church of Rome doe not understand the Creed: for in that which is commonly called the Apostles Creed, euery article implieth in it this particular faith. And in the fyrst article, *I beleue in God*, are three things contained: the fyrst, to beleue that there is a God, the second, to beleue the same God to be my God, the third, to put my confidence in him for my saluation: and so much containeth the other articles, which are concerning God. When *Thomas* laid, *Joh. 20.28.* *My God, Christ answerte, Thou hast beleueed Thomas.* Where we see that to beleue in God, is to beleue God to be our God. And *Psal. 78.22.* to beleue in God, and to put trust in him are all one. *They beleue not in God, and traste not in his helpe.* And the articles concerning *Remission of sinnes*, and *Life everlasting*, doe include, and we in them acknowledgement our speciall faith concerning our own saluation. For to beleue this or that, is to beleue there is such

a thing, & that the same thing belongs to me : as when *David* said, I shold haue fainted except I had beleefe to see the goodness of the Lord in the land of the living. *Psal. 27. 1. 3.* It is answered that in those articles wee onely profit by our selues to beleue remission of sinnes, and life everlasting to be vouchsafed to the people and Church of God. *Answe.* This indeepe is the expositio of many, but it stands not with common reaon. For if that bee all the faith that is there confesed, the diuell hath as good a faith as we. He knoweth and beleeeueth that there is a God : and that this God in parthe remission of sinnes and life everlasting to his Church. And to the end that we being Gods children, may in faith go beyond all the duels in hell, we must further beleeeue, that remission of sins and life everlasting belong unto vs: and vnitely we doe particularly apply the said articles unto our selues, we shall little or nothing differ from the diuell, in making confession of faith.

Object. III. We are taught to pray for the pardon of our sins day by day, *Mat. 6. 12.* and all this were needless, if wee could be assured of pardon in this life. *Ans.* The fourth petition must be understand not so much of our old debts or sins, as of our present and new sins : for as we goe on from day to day, so we add fit to sinnes : and for the pardon of them must we humble our selues & pray. I answere again, that we pray for the pardon of our sinnes; not because we haue no assurance thereof, but because assurance is weake and small: we grow on from grace to grace in Christ, as children do to mans estate by little and little. The heart of every beleauer is like a vscell with an arrow necke, which being cast into the sea is not filled at the first: but by reason of the straite passage, receiuing water drop by drop. God giueth unto vs in Christ, even a sea of mercie, but the same on our parts is apprehended and received only by little and little, as faith groweth from age to age: and this is the cause why men haue assurance pray for more.

Our reasons to the contrarie.

Reason I. The first reason may bee taken from the nature of faith, on this manner. True faith is both an vnfallible assurance, and a particular assurance of the remission of sins, and of life everlasting. And therefore by this faith, a man may be certaintly & particularly assured of the remission of sinnes, and life everlasting. That this reason may bee of force, two things must be proved: first, that true faith is a certainte assurance of Gods mercie to that partie in whom it is. Secondly, that faith is a particular assurance therof. For the first, that faith is a certainte assurance, Christ saith to *Peter*, *Mat. 14. 31.* O thou of littel faith, wherefore diddest thou doubt? Where he maketh an opposition betweene faith and doubting: thereby giuing vs directly to understand, that to be cer-

A taine, and to giue assurance, is of the nature of faith. *Rom. 4. 20. 22.* Paul faith of Abraham: that he did not doubt the promise of God through vnbefeef: but was strengthened in faith, and gaue glory to God, beeing fully assured, that he which had promised was able to doe it: where I obserue first, that doubting is made a fruit of vnbefeef: and therefore vnfallible certainty and assurance, beeing contrary to doubting, must needs proceed from true faith: considering that contrary effects come of contrary causes, and contrary causes produce contrary effects. Secondly, I note, that the strength of Abrahams faith, did stand in *fullnes of assurance*: for the text faile, he was strengthened in the faith, being fully assured: and againe, *Heb. 11. 1.* true fauouring faith is said to be the ground and substance of things hoped for: and the euidence or demonstration of things that are not seen: but faith can be no ground or euidence of things, vniess it bee for nature certainty it selfe; and thus the first point is manifest. The secod, that fauouring faith is a particular assurance is proved by this, that the property of faith is to apprehend and apply the promise, and the thing promised, Christ with his benefits. *Heb. 1. 12.* As many, saith S. John, as received him, to them he gaue power to be the sons of God, namely, to them that beleue in his name. In these words, to beleue Christ, and to receive Christ, are put for one and the same thing. Now to receive Christ, is to apprehend and apply him with all his benefits unto our selues, as he is offered in the promises of the Gospell. For in the sixt chapter following, first of all he sets forth himselfe not onely as a Redemeer generally, but also as the bread of life, and the water of life: secondly, he sets forth his best hearers, as eaters of his body and drinkers of his blood; and thirdly he intends to prove this conclusion, that to eate his body and to drinke his blood, and to beleue in him, are all one. Now then, if Christ be as food, and if to eate and drinke the body and blood of Christ, bee to beleue in him, then must there be a proportion betwene eating and beleueing. Look then as there can be no eating without taking or receiving of meat, so no beleuing in Christ without a spirituall receiving & apprehending of him. And as the body hath his hand, mouth, and stomacke whereby it taketh, receiueth, and digesteth meat for the nourishment of every parte. so likewise, in the soule there is a faith, which is both hand, mouth, and stomacke to apprehend, receive, and apply Christ and all his merits, for the nourishment of the soule. And Paul faith yet more plainly, *Gal. 3. 14.* that through faith we receive the promise of the spirit.

Now as the property of apprehending and applying of Christ belongeth to faith, so it agreeith not to hope, loue, confidence, or any other gift or grace of God. But first by faith we must apprehend Christ, and apply him to our selues, before we can haue any hope or confidence in him. And this applying seemes not to

be done by any affection of the will, but by a supernaturall act of the minde, which is to acknowledge, set downe, & beleue that remission of sins, and life everlasting by the merit of Christ, belong to vs particularly. To this which I have said agreeeth *Augus. Tract. 15.* on *John.* Why preparest thou seach and bely? beleue & thou halfe hast: & *Tract. 50.* How shall I reach my hand into heaven, that I may hold him stinging there? Send up thy faib, and thou laisst hold on him. And *Bernard* saith, *homil. in Cant. 16.* Where bee thou that canst not come now? yet goe to follow him, and seek him —; beleue and thou hast found him: for to beleue is to find. *Cleric. on Marks. homil. 10.* Let us beleue and let us see Iesus present before vs. *Ambros. on Luk. 16. 6. c. 8.* By faith Christ is touched by faith Christ is seen. *Terrull. de resur. car.* He must be cheued by understanding, and be digested by faith.

Reason II. Whatsoever the holy Ghost testifieth vnto vs, that wee may, yea that we must certenly by faith beleue: but the holy Ghost doth particularly testifie vnto vs our adoption, the remission of our sins, and the saluation of our soules; and therefore we may & must particularly and certenly by faith beleue the same. The first part of the reaon is true, & cannot be denied of any. The secod part is produced thus: S. Paul bindeth *Rom. 8. 15.* We haue not received the spirit of bondage to feare: but the spirit of adoption, whereby we cry Abba, father: adding further, that the same spirit beareth witness with our spirits, that we are the children of God. Where the Apostle makes two witnesses of our adoption: the spirit of God, and our spirits, that is, the conscience sanctified by the holy Ghost. The Papists to elude this reason, alledge that the spirit of God doth indeede witnes of our adoption, by some comfortable feeling of Gods loue and fauour, beeing such as is weake and oftentimes deceifful. But by their leaues, the testimonie of the spirit is more then a bare sente or feeling of Gods grace: for it is called the *pledge* and *earnest* of Gods spirit in our hearts, *2 Cor. 1. 22.* and therefore it is fit to take away all occasion of doubting of our salvation: as in a bargaine the earnest is given betwene the parties to put all out of question. *Bernard* saith, that the testimonie of the spirit is a most sure testimonie, *Epist. 107.*

Reason III. That which we must pray for by Gods commandement, that we must beleue: but every man is to pray for the pardon of his owne sinnes, and for life everlasting; of this there is no question: therefore he is bound to beleue the same. The proposition is most of all doubtful: but it is proved thus. In every petition there must bee two things: a desire of the thing we aske, and a particular faith whereby we beleue, that the thing we aske shal be given vnto vs. So Christ saith, *Whatsoever ye desire when you pray, beleue that you shall haue it, and it shall be given unto you.* S. John further noteth out this particuler faith, calling it our *assurance*, that God will give unto us what-

A souer we aske according to his will. And hence it is, that in every petition there must bee two grounds; a commandement to warrant vs in making a petition, and a promise to assure vs of the accomplishment thereof. And vpon both these followes necessarily an application of the things which we aske to our selues.

Reeson IV. Whatsoever God commandeth in the Gospell, that a man must and can performe; but God in the Gospell commandeth vs to beleue the pardon of our own sinns, and life everlasting, and therefore we must beleue this much, and may be assured thereof. This proposition is plaine by the distinction of the commandements of the law, and of the Gospell. The commandements of the law shew vs what we must do, but minister no power to performe the thing to bee done; but the doctrine and commandements of the Gospell doe otherwise, and therefore they are called *spirit* and *life*: God with the commandement giving grace that the thing prescribed may bee done. Now this is a commandement of the Gospell, to beleue remission of sinnes, for it was the substance of Christs ministery, *repent & beleue the Gospell.* And that is not generally to beleue that Christ is a Sauior, & that the promises made in him are true (for so the duels beleue with trembling) but it is particularly to beleue that Christ is my Sauior, and that the promises of saluation in Christ belong in speciall to me, as S. John saith. *This is his commandement, that we beleue in the name of Jesus Christ;* now to beleue in Christ is to put confidence in him; which none can doe, vniess he bee first assured of his loue and fauour. And therefore in as much as we are inioyned to put our confidence in Christ, we are also inioyned to beleue our reconciliation with him, which standeth in the remission of our sinnes, and our acceptation to life everlasting.

Reason V. Whereas the Papists teach, that a man may be assured of his saluation by hope; even hence it follows, that he may be vnfallibly assured therof. For the properte of true and lively hope is never to make a man ashamed, *Rom. 5. 5.* And the true hope followeth faith, and presupposeth certaintie of faith; neither can any man truly hope for his saluation, vniess by faith he be certainly assured thereof in some meaure.

The Popish Doctors make exception to these reasons on this manner. First they say, it cannot bee proved that a man is as certainte of his saluation by faith, as he is of the articles of the Creede. *I answe.* First, they proue thus much, that we ought to bee as certainte of the one as of the other. For looke, what commandement we haue to beleue the articles of our faith, the like we haue inioyning vs to beleue the pardon of our sinnes, as I haue proued. Secondly, these arguments proue it to bee the nature or essentiaall properte of faith, as certaintie to assure man of his saluation, as it doth assure him of the articles

which he beleueueth. And howsoeuer commō men doe not beleue their saluation as vn-fallible, as they doe their articles of faith : yet some speciali mendoe, haing Gods word applied by the spirit as a fire ground of their faith, wherby they beleue their own saluatō, as they haue it for a ground of the articles of their faith. Thus certaintly was Abraham afflured of his own saluation : as also the Prophets & Apostles, & the martyrs of God in all ages: whereupon without doubt they haue beeene conente to lay downe their liues for the name of Christ: in whom they are afflured to receive eternall happiness. And there is no question, but there be many now, that by long and often experiance of Gods mercy, and by the inward certificate of the holy Ghost, haue attainted to full afflurance of their saluation.

II. Exception. Howsoeuer a man may be afflured of his present estate, yet no man is certen of his perfecte vancie unto the end. *Auf.* It is otherwiche: for in the fixt petition, *Lead us not into temptation*, we pray that God would not suffer vs to be wholly overcome of the diuell in any temptation: & to this petition we haue a promife answeraunce. *I. Cor. 10.13. That God with temptation will give answere*: and therefore howsoeuer the diuell may buffet, molest, and wound the seruants of God, yet shall he never be able to overcome them. Againe, he that is once a member of Christ, can neuer be wholly cut off: And if any by sin were wholly feuered fro Christ for a time, in his recovery he is to bee baptizēd the second time: for baptismē is the sacrament of initiation or ingrafting into Christ. By this reason we shold as often bee baptizēd as we fall into any sinne, which is absurd. Againe, *S. John faith, I. Iob. 1. 19. They were out from vs, but they were not of vs for if they had bin of vs, they would haue commined with vs*. Wnere he taketh it for graunted, that such as be once in Christ shall never wholly be feuered or fall from him. Thoough our communion with Christ may be lessened, yet the vision and the bond of connection is neuer dissolved.

III. Exception. They say, we are iudiced to beleue our saluation on Gods part, but wee must needs doubt in regard of our selues: because the promises of remisſion of sinnes are giuen upon condition of mans faith and repenteance. Now we cannot (say they) be assured that we haue true faith & repenteance, because we may lie in secret sinnes: and to want that indeede, which we suppose our selues to haue. *Auf.* If you againe he that doth truly repente and beleue, doth by Gods gracie know that hee doth repente and beleue: for else Paul would never haue faid, *Prove your selues whether you haue the faith now*: and the same Apostle faith, *I Cor. 11. 2. We haue not received the spirit of the world, but the spirit which is of God, that we might know what things which are giuen vs of God*: which things are not only life euerlasting, but iustification, sanctification, and such like. And as for secret sinnes; they cannot make

our repenteance void: for he that truly repenteeth of his knowne sinnes, repenteeth also of such as be vnknowne, and receueth the pardon of them all. God requireth not an expreſſe or ſpeciall repenteance of vnknowne ſinnes: but accepts it as ſufficient, if we repente of them generally: as *David faith, Psal. 19. 12 Who knowes the errors of this life? Forgive me my secret ſinnes*. And whereas they add, that faith and repenteance muſt be ſufficient: I anſwer, that the ſufficiencie of our faith and repenteance, stands in the truth, and not in the meaſure or perfection thereof; and the truth of both, where they are, is certaintly diſcerned.

Reaſon. VI. The iudgement of the auncient (a) Church: *Angulf Of an euill fernam thou art made a good: therefore preſume not of thine owne doing, but of the grace of Christ: it is not arrogance but faith: to acknowledge what thou haſſeſſed, it is not pride but deuotion*. And (b) *Let no man take another man, but returne to his owne heart: if he find charitie therē, he hath ſecuritie for his paſſage from life to death*. *Hilar. on Mat. 5. The kingdome of heauen which our Lord profeſſed to be in himſelfe, his will is that it muſt be hoped for, without any doubtfulteſſe of viceratē will*. Otherwise therē is no iuftification by faith, if faith it ſelbe made doubtful. Bernard in his epif. 107. *Who is the iuft man, but he that beeing loued of God, loves him againe, which comes not to paſſe but by the ſpirit revealing by Faith the eternall purpoſe of God, of his ſaluation to come*. Which revelation is nothing elſe but the infiſtation of iſſuinal grace: by which, when the deeds of the fleſh are mortified, the man is prepared to the kingdome of heauen — — — Together receiving in one ſpirit that whereby hee may preſume that he is loued and alſo loue againe.

To conclude, the Papifts haue no great cauſe to diſtent from vs in this point. For they teach and profeſſe, that they doe by a ſpeciall faith beleue their own ſaluation certaintly and vnfallibly in reſpect of God, that promiſeth. Now the thing which hindreth them is their own indiſposition and vnworthinesſe (as they ſay) which keepeth them from being certaine otherwiche then in a likely hope. But this hinderance is easily remoued, if men will judge indifferently. For firſt of all in regard of our ſelues & our diſposition we cannot be certaine at all, but muſt despaire of ſaluation euen to the very death. We cannot be ſufficiently diſpoſed fo long as we liue in this world, but muſt alwaies ſay with Jacob, *I am leſſe than all thy mercies*, *Gen. 32. 10.* and with David, *Enter not into judgement with thy ſeruants O Lord, for none living shall be iuftificatiōn thy light*: and with the Centurion, *Lord, I am not worthy that thou ſhouldest come under my roſe*. *Matth. 8. 8.* Secondly, God in making promise of ſaluation respects not mens warkinnes. For he choſe vs to life euerlasting when we were not he redeemeſ vs from death being enemies: and incites vs to the promife of ſaluation, if we acknowledge our ſelues to be ſinners. *Math. 9. 13. if we labour and*

Pſal. 141. 10.

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of Iuftification.

trouell under the burden of them. *Math. 11. 28. If we hunger and thirſt after grace, Job. 7. 3. 7.*

And these things wee may certenly and ſenſiblie perceiue in our ſelues, and when we find them in vs, though our vnworthinesſe be exceeding great, it ſhould not hinder our affiance. For God makes maniſt his power in our weakeſſe, *2. Cor. 12. 9.* and he will not breake the bruifed reede, nor quene the ſmoking flaxe, *Iſa. 42. 3.* Thirdly if a man loue God for his mericies loue, and haue a true hope of ſaluation by Christ, he is in Christ and hath fellowship with him: and he that is in Christ hath all his vnworthinesſes and wants laid on Christ, and they are couered and pardoned in his death; and in reſpect of our ſelues thus confidered as we are in Christ, wee haue no cauſe to waue, but to be certaine of our ſaluation, and that in regard of our ſelues.

grace of God within man, that can doe this but fauſt alone.

The doctrine of the Romane Church touching the iuftification of a ſinner is on this manner.

I. They hold that before iuftification there goes a preparation thereto: which is an action wrought partly by the holy Ghost, and partly by the power of natural free-will, wherby a man diſpoſeth himſelfe to his owne future iuftification.

In the preparation they confide of the ground of iuftification, and things proceeding from it. The ground is faith, which they define to be a general knowledge, whereby wee vanderland and beleue that the doctrine of the word of God is true. Things proceeding from this faith are theſe, a ſight of our ſinnes, a fear of hell, hope of ſaluation, loue of God, repenteance, and ſuch like: all which, when men haue attained, they are then fully diſpoſed (as they ſay) to their iuftification.

This preparation being made, then comes iuftification it ſelf: which is an action of God, whereby he maketh a man righteous. It hath two parts: the firſt, and the ſecond. The firſt is when a ſinner of an euill man is made a good man. And to effect this, two things are required: firſt, the pardon of ſinne, which is one part of the firſt iuftification: ſecondly, the iuftification of inward righteousness, wherby the heart is purged and sanctified, and this habite of righteousness stands ſpecially in hope and charity.

After the firſt iuftification, followeth the ſecond; which is, when a man of a good or iuft man is made better and more iuft: and this, they may proceede from works of grace: because he which is righteous by the firſt iuftification, can bring forth good works: by the merit whereof he is able to make himſelfe more iuft and righteous: and yet they grant that the firſt iuftification commeth onely of Gods mercy by the merit of Christ.

I. Our diſſent and diſference. Now let vs come to the points of diſference between vs and them touching iuftification. The first maie diſſent is in the matter thereof, which ſhall bee ſcene by the anſwer both of Protestant and Papift to this one queſtion, *What is the very thing, that canſerf a man to stand righteous before God, and to be accepted to life euerlasting*; we anſwer: Nothing but the righteousness of Christ, which conſiſteth partly in his ſufferings, and partly in his active obedience in fulfilling the rigour of the law. And here let vs conſider how neare the Papifts come to this anſwer, and wherein they diſſent.

Confent. I. They grant that in iuftification ſinne is pardoned by the merit of Christ, and that none can bee iuftified without remiſſion of ſinnes, and that is well.

II. They grant, that the righteousness wherby a man is made righteous before God, commeth from Christ, and from Christ alone.

III. The moft learned among them ſay, that

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de iustit.
2. cap. 7.

that Christ his satisfaction, and the merit of his death is imputed to every sinner that doth believe, for (a) his satisfaction before God; and hitherto we agree.

The very point of difference is this: We hold that the satisfaction made by Christ in his death, and obedience to the law is imputed to vs and becomes our righteousness. They say, it is our satisfaction and not our righteousness, whereby we stand righteous before God: because it is inherent in the person of Christ as a subject. Now the answer of the Papist to the former question is on this manner: The thing (faith he) that maketh vs righteous before God, and causeth vs to be accepted to life everlasting, is remission of sinnes, and the habite of inward righteousness, or charity with the fruits thereof. We condefend and grant that the habite of righteousness, which we call sanctification, is an excellent gift of God, and hath his reward of God; and is the matter of our iustification before man; because it serueth to declare vs to be reconciled to God, and to be iustified; yet we deny it to be the thing, which maketh vs of sinners to become righteous or iust before God.

And this is the first point of our disagreement in the matter of iustification: which must be marked: because if there were no more points of difference between vs, this one alone were sufficient to keep vs from visiting of our religions: for hereby the Church of Rome doth rafe the very foundation.

Now let vs see by what reasons we iustify our doctrine: and secondly, answer the contrary objections.

Our reasons.

Reason. I. That very thing which must be our righteousness before God, must satisfy the iustice of the law, which saith, *do these things and thou shalt live.* Now there is nothing to iustifie the iustice of the law but the righteousness or obedience of Christ for vs. If any alledge ciuill iustice, it is nothing: for Christ saith, *Except thy righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven.* What shall we say that workes doe make vs iust that cannot be: for all mens workes are defective in respecte of the iustice of the law. Shall we say our sanctification, whereby we are renewed to the image of God in righteousness and true holines? that also is imperfect and cannot satisfie Gods iustice required in the law: as *Isaiah* hath said of himselfe and the people, *All our righteousness is as a menstruous cloath.* To have a cleare confiance before God is a principall part of inward righteousness: and of it *Paul* in his owne person saith thus, *I am prouy to nothing by my selfe, yet am I not iustified hereby.* 1. Cor. 4.4. Therefore nothing can procure vnto vs an abolition and repenteance to live everlasting, but Christs imputed righteousness. And this will appear, if we doe consider, how we must come one day

A before Gods iudgement seat, there to be iudged in the rigour of iustice: for then we must bring some thing that may counteruale the iustice of God, not haing onely acceptation in mercy, but also approbation in iustice: God being not onely merciful, but also a iust iudge.

II. Reason. 2. Cor. 5.21. *He which knew no sinne, was made sinne for vs, that wee might bee made the righteousness of God which is in him.* Whence I reason thus. As Christ was made sin for vs, so are we made the righteousness of God in him: but Christ was made sinne, or, a sinner by imputation of our sinnes, he beeing in himselfe most holy: therefore a sinner is made righteous before God, in that Christs righteousness is imputed and applied vnto him. Now if any shall say, that man is iustified by righteousness infused: then by like reason, I say Christ was made sin for vs by infusion of sin, to which to say, is blasphemey. And the exposition of this place by Saint Hierome is not to be despised. Christ (saith he) being offered for our sinnes rooke the name of sin, that we might be made the righteousness of God in him. Not ours now in vs. If this righteousness of God be neither ours nor in vs, then it can be no inherent righteousness, but must needs be righteousness imputed. And Chrysostom on this place saith, *It is called Gods righteousness, because it is not of Workes, and because it must be without us.* I staine or want; and this cannot be inherent righteousness. *Anselme* saith, *He is made sinner as we are made iustice: not ours but Gods: not in us but in him: as he is made sinner not his owne but ours: not in himselfe, but in us.*

Reason. III. Rom. 5.19. *As by one mans disobedience many were made sinners: by the obedience of one shall many be made righteous:* marke here is a comparison betwene the first & the second *Adam.* And hence I reason thus. As by the disobedience of the first *Adam* men were made sinners: so by the obedience of the second *Adam*, are we made righteous. Now we are not onely made sinners by propagation of natural corruption, but by imputation. For *Adams* first sinne was the eating of the forbidden fruit: which very act is no personall offence, but is imputed to all his posterity, in whom we have all sinned. The (b) Fathers call this very sinne *Adams* hand-writing, making vs debtors vnto God. And therefore in like manner the obedience of Christ is made the righteousness of every beleauer, not by infusion but by imputation.

Reason. IV. A satisfaction made for the want of that iustice or obedience which the law requires at our hands, is accepted of God as the iustice it selfe. But Christs obedience is a satisfaction made for the want of that iustice or obedience which the law requires, as the Papists themselves auouch. Therefore this satisfaction is our iustice. And me thinkes, the Papists vpon this consideration haue little cause to difsent from vs. For if they make Christs obedience their saluation, why should

they

Rom. 10.
5.

Mat. 5.20

1fa. 46. 6.

b. Item
5. cap. 11.
Chrysostom.
b. Nocoph.

they not fully close hands with vs, and make it their iustice also?

V. Reason. The consent of the auncient Church. *Bernard* saith, epist. 190. *The iustice of another is assigned unto man, who wanted his owne: man was indebted, and man made payment. The satisfaction of one is imputed to all.* And, why may not iustice be from another, as well as guiltiness? Is from another? And in *Cant. fern.* 25. *It sufficeth mee for all righteouſſe, to haue him alone mercifull to mee, againſt whom I haue ſinned.* And, *Not to ſome is Gods iustice, man's iustice is the mercifullerneſſe of God.* And fern. 61. *Shall I ſing mine owne righteouſſe? Lord I will remember thy righteouſſes alone: for it is mine also: in that even thou are made unto me righteouſſe of God.* What, shall I ſteare left that one be not ſufficient for vs both? it is not a ſhort cloke that cannot cover two: it will cover both thee and mee largely, bring both a large and eternal iustice. August. on Paf. 22. *Hee prayeth for our faults, & hath made our faults his faults, that he might make his iustice our iustice.*

Objections of Papists.

Objections of the Papists proouing inherent righteousness to be in the matter of our iustice before God, are these: 1. *Obiect.* It is absurd, that one man should bee made righteous by the righteousness of another: for it is as much as if one man were made wife by the wifedom of another. *Answ.* It is true, that no man can be made righteous by the personall righteousness of another, because it pertaines only to one man. And because the wifedom that is in one man, is his altogether wholly, it cannot be the wifedom of another: no more then the health and life of one body, can be the health of another. But it is otherwife with the righteousness of Christ: it is his indeede, because it is inherent in him as a subject: it is not his alone, but his and ours together by the tenour of the 'Covenant of grace'. Christ as hee is a Mediatour is given to every belieuer as really and truly, as land is given from man to man: and with him are given all things that concerne salvation: they beeing made ours by Gods free gift; among which, is Christ his righteousness. By it therefore, as being a thing of our owne, we may be iustified before God, and accepted to life everlasting.

2. *Obiect.* If a sinner be iustified by Christ his righteousness, then every belieuer shall be as righteous as Christ: but that cannot be. *Answ.* The proposition is false; for Christ his righteousness is not applied to vs according as it is in Christ: neither according to the same measure, nor the same manner. For his obedience in fulfilling the law, is above *Adams* righteousness, yea aboue the righteousness of all Angels. For they were all but creatures, and their obedience the obedience of creatures: But Christ his obedience is the obedience or righteousness of God: so tearemed, Rom. 1.17, 18. 2. Cor. 5. 21. not onely because God accepted of it, but because it was in that person, which is very God. When Christ o-

A beyd, God obeyed: and when hee suffered, not because the Godhead suffered or performed any obedience, but because the person which according to one nature in God, performed obedience and suffered. And by this means is righteousness of infinite value, price, merit, and efficacie. Hence also it commeth to passe, that this obedience of Christ serveth not onely for the iustifying of some one person (as (a) *Adams* did), but of all and every one of the Elect: yea it is sufficient to iustify many thousand worlds. Now to come to the point, this righteousness that is in Christ, in this largeness and measure, is pertaining to vs in a more narrow skantling: because it is onely received by faith (b) so far forth, as it serueth to iustify any particular belieuer. But they vrge the reason furtier, saying, If Christ his righteousness be the righteousness of every belieuer; then every man should bee a Saucour: which is absurd. *Answ.* I answere as before, and yet more plainly thus: Christ his righteousness is imputed to the person of this or that man, nor as it is the price of redemption for all mankind, but as it is the price of redemption for one particular man; as for example, Christ his righteousness is imputed to *Peter*, not as it is the price of redemption for all, but as it is the price of redemption for *Peter*. And therefore Christ his righteousness is not applied to any one sinner in that largeness and measure, in which it is in the person of Christ: but onely so farre forth as it serueth to satisfy the law for the said sinner, and to make his person accepted of God as righteous, and no further.

3. *Obiect.* If we be made righteous by Christ his righteousness truly, then Christ is a sinner truly by our sinnes; but Christ is not indeed a sinner by our sinnes. *Answ.* We may with reuerence to his Maiestie in good manner say, that Christ was a sinner and that truly: not by any infusion of sinne into his most holy person, but because our sinnes were laid on him: thus saith the holy Ghost: hee which knew no sinne was made sinner for vs: and, hee was accounted with sinners. *Ifa. 53. 5. 2. yet fo,* as euene then in himselfe he was without blot, yea more holy then all men and Angels. On this manner said Chrysostom. 2. Cor. 5. *God committed Christ to be condemned as a sinner. Again, He made the sinner to be a sinner, that he might make sinners iust.*

4. *Obiect.* If a man be made righteous by imputation, then God iudgeth sinnes to be righteous, but God iudgeth no sinner to be righteous, for it is abomination to the Lord. *Answ.* When God iustifieth a sinner by Christ his righteousness, at the same time, he ceaseth in regard of guiltiness to be a sinner; and to whom God imputeth righteousness, them he sanctifieth at the very same instant by his holy Spirit; giuing also vnto original corruption his deadly wound.

5. *Obiect.* That which *Adam* never lost,

b. As any one starre parakes in the whole light of the Sun with the flares, so farre as the said light makes it to shine.

2. Cor. 5.

a We have et
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velle, &
had no more but
polle vel-
lere, &
hee wanted velle
quodpollet. Aug.
de cor-
rect. et
great. cap.
xi.

was never given by Christ; but he never lost imputed righteousness; therefore it was never given unto him. *Answ.* The proposition is not true: for saving faith, that was never lost by Adam, is given to us in Christ: and Adam never had this privilege; that after the first grace should follow the *(a) second*, and therefore being left to himselfe, he fell from God: and yet this mercy vouchsafed to all believers: that after the first conuertion God will still confirme them with new grace: and by this meane, they perfoure unto the end. And whereas they say that *Adam* had not imputed righteousness: I answer, that hee had the same for substance, though not for the manner of applying by imputation.

V. Objec. Justification is eternall; but the imputation of Christ his righteousness is not eternall, for it caseth in the end of this life: therefore it is not that which iustifieth a sinner. *Answ.* The imputation of Christs righteousness is everlasting; for hee that is esteemed righteous in this life by Christ his righteousness is accepted as righteous for ever: and the remission of sinnes granted in this life, is for ever continued. And though sanctification be perfect in the world to come, yet shall it not iustifie: for we must conceiue it no otherwise after this life, but as a fruit springing from the imputed righteousness of Christ, without which it could not be. And a good childe will not cast away the first garment, because his father giues him a second. And what if an inward righteousness be perfect in the end of this life, shall we therefore make it the matter of our iustification? God forbid: For the righteousness whereby sinners are iustified, must be had in the time of this life, before the pangs of death.

1. Difference about the manner of iustification.

All both Papists and Protestants agree, that a sinner is iustified by faith. This agreement is only in word, and the difference betweene vs is great indeede. And it may be reduced to these three heads. First, the Papist saying that a man is iustified by faith, vnderlaideth a general or a Catholike faith, whereby a man believeth the articles of religion to be true. But wee hold that the faith which iustifieth, is a particular faith, whereby wee apply to our selues the promises of righteousness and life everlasting by Christ. And that our opinion is the truthe, I have prooued before: but will adde a reaon or twaine.

I. Reason. The faith whereby we live, is that faith whereby we are iustified: but the faith whereby we live spirituallie, is a particular faith whereby we apply Christ unto our selues, as *Paul* saith, *Gal. 2.20.* *I live,* that is, spirituallie, *by the faith of the Sonne of God;* which faith he ietheweth to be a particular faith in Christ, in the very words following, *who hath loued me, and giuen himselfe for me particularly:* and in this manner of believeng *Paul* was, and is an-

example to all that are to be fauored. *1. Tim. 1. 16.* and *Phil. 3. 15. 17.*

B 11. Reason. That which we are to ask of God in prayer, we must belieue it shall be giuen to vs, as we aske it; but in prayer we are to aske the pardon of our owne sins, and the merit of Christs righteousness for our selues: therefore wee must belieue the same particullarly. The proposition is a rule of Gods word, requiring that in every petition wee bring a particular faith, whereby we belieue, that the thing lawfully asked, shall be giuen accordingly. *Mark 11. 24.* The *minor* is also evident, neither can it be denied: for wee are taught by Christ himselfe to pray on this manner, *For giue us our debts:* and to it we say, *Amen,* that is, that our petitions shall without doubt bee graunted unto vs. *Aug. form. de Temp. 182.*

And here note, that the Church of Rome in the doctrine of iustification by faith, cuts off the principal part and properte thereof. For in iustifying faith, two things are required; first, knowledge revealed in the word touching the means of saluation: secondly, an applying of things knowne unto our selues, which some call affiance. Now the first they acknowledge, but the second which is the very substance and part thereof, they deny.

III. Reason. The iudgement of the auncient Church. *(b) Augst.* *I demand now, doest thou belieue in Christ, O sinner? Then sayest, I belieue, Wherbelievest thou? that all thy sinnes may freely be pardoned in him.* Thou hate that which thou believest. *(c) Bernard.* *The Apostle thinketh that a man is iustified freely by faith. If thou belieuest that thy sinnes cannot be remitted, but by him alone against whom they were committed: but goe further, and belieue this too, that by him thy sins are forgiuen thee.* This is the testimony which the holy Ghost giueth in the heart, saying, *Thy sins are forgiuen thee.* *(d) Cyprian.* *God promiseth thee immortalitie, when thou goest out of this world, and dwest thou doubt? This is indeede not to know God, and this is for a member of the Church in the house of faith not to haue faith.* If we belieue in Christ, let us belieue his words and promises, and we shall never die, and shall come to Christ with ioyfull securite with him to reigne for ever.

The second difference touching faith in the act of iustification, is this. The papist faith, we are iustified by faith, because it dispoeth a sinner to his iustification after this maner: By faith (faith he) the minde of a man is enlightened in the knowledge of the law and the Gospell: knowledge stirres vp a feare of hel with a consideration of the promise of happiness, as also the loue and feare of God, and hope of life eternall. Now when the heart is thus prepared, God infuseth the habite of charity and other vertues, whereby a sinner is iustified before god. We say otherwise, that faith iustifieth, because it is a supernaturall instrument created by God in the heart of man at his conuersion, whereby he apprehendeth and receiuesth Christs righteousness for his iustification.

Particula
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alis, sed
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vel ratio-
nalis.

In this then doctrine is a twofold error: first, that they make faith which iustifieth, to goe before iustification it selfe: both for order of nature, as also for time, whereas by the word of God at the very instant, when any man belieueth, first, he is then iustified & sanctified: For he that belieueth, eateth and drinkesthe the boode and blood of Christ, and is already passed from death to life. *Job. 6. 5. 14.* The second is, that faith being nothing else with them but an illumination of the minde, stirreth vp the will, which being mooved and helpe, causeth in the heart many spiritual motions, and thereby dispoeth man to his future iustification. But this indeed is as much as if he should say, that dead men only helpe, can prepare themselves to their future resurrection. For we are all by nature dead in sin, and therefore must not only be enlightened in mind, but also renewed in wil, before we can so much as will and desire that which is good. Now we (as I have said) teach otherwise: that faith iustifieth as it is an instrument to apprehend and apply Christ with his obedience, which is the matter of our iustification. This is the truth, I proove it thus. In the covenant of grace two things must be considered: the substance thereof, and the condition. The substance of the covenant is, that *righteousnesse and life everlasting is given to Gods Churche and people by Christ.* The condition is, that we for our parts, are by faith to receive the forefaid benefits: and this condition is by grace as well as the substance. Now then, that we may attain to saluation by Christ, he must be giuen unto vs really, as hee is propounded in the tenour of the forefaid covenant. And for the giuing of Christ, God hath appointed speciall ordinances, as the preaching of the word, and the admistratior of the Sacraments. The word preached is the power of God to saluation to every one that belieueth: and the end of the sacrament is to communicate Christ with all his benefites to them that come to be partakers therof: as is most plainly to bee seene in the Supper of the Lord, in which the giuing of bread and wine to the feuerall communicants, is a pledge and signe of Gods particular giuing of Christs body and blood with all his merits, unto them. And this giuing on Gods part cannot bee effectuall without receiving on our parts: and therefore faith must needs be an instrument or hand to receive that which God giueth, that we may finde comfort by his giuing.

D III. Difference concerning faith is this: the Papist faith, that a man is iustified by faith: yet not by faith alone, but also by other vertues, as hope, loue, the feare of God, &c. The reasons which are brought to maintaine their opinion are of no moment.

I. Reason. *Link. 7. 47.* *Many sinnes are forgiuen her, because free loued much.* Whence they gather that the woman here spoken of, was iustified & had the pardon of her sinnes by loue. *Answ.* In this text, loue is not made an impulsive

cause to mooue God to pardon her sinnes, but only a signe to shew attel manifest that God had alreadie pardoned them. Like to this is the place of Job, who saith, *1. John 2. 14.* *Wee are transfigured from death to life, because wee loue the brethren,* where loue is no cause of the change, but a signe and consequent thereof.

B II. Reason. *Gal. 5. 6.* *Meitor circumcision, nor uncircumcision availeth any thing, but faith that worketh by loue.* Hence they gather that faith doth iustifie together with loue. *Answ.* The property of true faith is, to apprehend and receive something unto it selfe & loue, that goes alwaies with faith, as a fruite & inseparabla companion thereof, is of another nature: For it doth not receive in, but as it were giue out it selfe in all the duties of the first and second table towards God and man: and this thing by it selfe cannot doe: and therefore *Paul* saith, that faith worketh by loue. The hand hath a property to reach out it selfe, to lay hold of any thing, & to receive a gift: but the hand hath no property to cut a piece of wood of it selfe, without saw or knife, or some like instrument: and yet by helpe of them, it can either deuide or cut. Euen so it is the nature of faith, to goe out of it selfe and to receive Christ into the heart: as for the duties of the first and second table, faith canoet of it selfe bring them forth: more then the hand can deuide or cut: yet ioyn loue to faith, and then can it practise duties commanded concerning God and man. And this I take to be the meaning of this text which speakest not of iustification by faith, but only of the practise of common duties, which faith putteth in execution by the helpe of loue.

C III. Reason. Faith is never alone, therefore it doth not iustifie alone. *Answ.* The reason is naught, & they might as well dispute thus. The eye is never alone from the head, and therefore it feith not alone: which is absurd: And though in regard of substance the eye is never alone, yet in regard of seeing it is alone: and so though faith subfitt not without loue, and hope, and other graces of God, yet in regard of the act of iustification it is alone without them all.

D IV. Reason. If faith alone doth iustifie, then we are fauored by faith alone, but wee are not fauored by faith alone, and therefore not iustified by faith alone. *Answ.* The proposition is false: but more things are requisite to the maine end, then to the subordinate means. And the assumption is false: for we are fauored by faith alone, if wee speake of faith as it is an instrument apprehending Christ for our saluation.

V. Reason. *Rom. 8. 24.* *We are fauored by hope:* therefore not by faith alone. *Answ.* We are fauored by hope, not because it is any cause of saluation. *Pauls* meaning is only this: that we haue not saluation as yet in possession, but waire patiently for it, in time to come to be possesed of vs, excepting the time of our ful deliurance: that is all, that can iustly be gathered hence.

Now the doctrine which wee teach on the

contrary is, *T has a sinner is justified before God by faith: yea, by faith alone.* The meaning is, that nothing within man, & nothing that man can do, either by nature, or by grace, concurreth to the act of iustification before God, as any cause therof, either efficient, material, formal, or final, but faith alone: all other gifts and graces, as hope, loue, the feare of God, are necessary to salvation, as signes thereof, and consequents of faith. Nothing in any man concurres as any cause to this work but faith alone. And faith it selfe is no principall but one instrumental cause whereby we receive, apprehend, and apply Christ and his righteousness for our iustification.

Raison I. Job. 14.15. *As Moses lift up the serpents in the wilderness, so must the sonne of man be lift vp: that whosoever believeth in him shall not perish but have everlasting life.* In these words Christ makes a comparison on this manner: When any one of the Israelites were stung to death by fiery serpents, his cure was not by any phisick or surgerie, but only by the casting of his eies vnto the brazen serpent, which Moses had erected by Gods commandement: even so in the cure of our soules, when we are stung to death by sinne, there is nothing required within vs for our recovery, but only that we cast vp and fixe the eye of our faith on Christ and his righteousness.

Raison II. *The exclusive forms of speech vied in scripture prooue thus much: We are iustified freely, not of the law, not by the law, without the law, without works, not of works, not according to works, not of us, not by the works of the law, but by faith.* Gal. 2.16. *All boasting excluded, only believe.* Luke. 8.50. These distinctions, whereby works and the law are excluded in the worke of iustification, doe include thus much, that faulh alone doth iustifie.

Raison III. Very reason may teach thus much: for no gift in man is apt and fit as a spiritual hand to receive and apply Christ and his righteousness vnto a sinner, but faith. Indeede loue, hope, the feare of God, and repentence, haue their seuerall vies in men, but none serue for this end to apprehend Christ and his merit, none of them all haue this receiving proprietie: and therefore there is nothing in man, that iustifieth as a cause but faith alone.

Raison IV. The judgement of the ancient Church. *Abrobie on Rom. 4.* *They are blessed to whom without any labour or work done, iniustices are remitted and sinnes covered: no works or repentance required of them, but only that they belieue.* And c. 3. *Neither working any thing, nor requiring the like, are they iustified by faith alone through the gift of God.* And 1. Cor. 1. *This is appointed of God, that whosoever belieueth in Christ, shall be saved without any work by faith alone, freely receiving remission of sinnes.* a *Austine, There is one propitiation for all sins, to belieue in Christ.* Hesyc. on Lxx. b. 4. c. 2. *Grace which is of mercie is apprehended by faith alone, and not of works.* Bernard. b *Whofo-*

ever is iuricid for his sins, and is banished after righteousness, let him helpe me in these, who iustifieth the sinner, and bringeth iustification by faith alone, he shall have peace with God. Chrys. on Gal. 3. *They said he which resteth on faith alone is accounted but Paul, saith, that hee is blessed among iudees, rehersing on faith alone.* Basil. de Humili. *Let man acknowledge himselfe to want true iustice, and that he is iustified only by faith in Christ.* Orig. op.c. 3. Rom. We think that a man is iustified by faith without the works of the law: and hee hath iustification by faith alone iustificati. so as a man only believeng maye iustifie. And, therefore it heele open us to search, whome iustifie by faith without works. And for an example, I thinke upon the thief, who being crucified with Christ cried unto him, *Loure me, remember me when thou commest into thy kingdom:* & there is no other good work of his mentioned in the Gospell but for this alone faith, *I come to thee, I might thou shde be with me in paradise.*

M. I. 1. Difference.
The third difference above iustification is concerning this point, namely, how far forth good works are required.

The doctrine of the Church of Rome, is that there be two kinds of iustification: the first & the second, as I haue laid. The first, is when one of an euill man is made a good man & in this, works are wholly excluded, it being wholly of grace. The second, is when a man of a iust man is made more iust. And this will haue to proceed from works of grace for (say they) as a man when he is once borne, can by eating and drinking make himselfe a bigger man, though he could not at the first make himself a man: even so, a sinner hauing his iustificati, may afterward by grace make himselfe more iust. Therefore they hold these two things: I. that good works are meritorious causes of the second iustification, which they terme Actual. II. that good works are means to increase the first iustification, which they call Habitual.

Now let vs see how far forth we must ioynre with them in this point. Our content therefore stands in three conclusions.

1. That good works done by them that are iustified doe please God, and are approued of him, and therefore haue a reward.

II. Good works are necessary to saluation two waies: first, not as causes therof, either couerant, aduant, or procestant; but only as consequents of faith, in that they are inseparable companions and fruits of that faith, which is indeed necessarie to saluation. Secondly, they are as necessary as markes in a way, and as the way it selfe directing vs vnto eternall life.

III. We hold & belieue, that the righteous man, is in some sort iustified by works: for so the holy Ghost speakest plainly and truly, Jam. 2.21. *That Abraham was iustified by works.*

Thus far we ioyne with them: and the very difference is this. They say, we are iustified by works, as by causes therof: we say, that we are iustified by works, as by signes & fruits of our iustification before God, and no otherwise:

and in this sensse must the place of Saint James be vnderstood, that Abraham was iustified, that is, declared and made manifest to bee iust indeede by his obedience, and that even before God. Now that our doctrine is the truth, it will appeare by reasons on both parts.

Our Reasons.

I. Rom. 3.28. *We conclude that a man is iustifyed by faith without the works of the law.* Some answ. that ceremonial works be excluded here; some, that morall works; some, works going before faith. But let them desir what they can for themselves, the truthe is, that Paul excludeth all works whatsoeuer, as by the very text will appare. For v.24. *he faith, we are iustified freely by his grace:* that is, by the mere gift of God: giuing vs to vnderstand, that a sinner in his iustification is merely paſſive, that is, doing nothing on his part, whereby God should accept him to life eternall. And v.27. *he faith, iustification by faith excludes all boasting;* and therefore all kind of works are thereby excluded; and specially such as are most of all the matter of boasting, that is, good works. For if a sinner, after that he is iustified by the merit of Christ, were iustified more by his owne works, then might he haue some matter of boasting in himselfe. And that wee may not doubt of Pauls meaning, confider and read, Eph. 2.8-9. *By grace (faith hee is) assaued through his faith: and that haue of your selues, it is the gift of God: not of works, lest any man shoulde boast hiſelfe.* Here Paul excludeth all and every worke, & directly works of grace themselves, as appears by the reason following: *For we are his worke, manship created in Christ Jesus vnto good works;* which God hath ordained that we should walk in them. Now let the Papists tell mee, what be the works which God hath prepared for men to walke in, and to which they are regenerate; vnliefe they be the most excellent worke of grace? and let them marke, that Paul excludes them wholly from the worke of iustification and saluation.

II. Gal. 5.3. *If ye be circumcised, ye are bound to the whole law, and ye are abolished from Christ.* Here Paul dispueth against such men as would be fauored partly by Christ, and partly by the worke of the law: hence I reason thus. If any man will be iustified by works, hee is bound to fulfill the whole law, according to the rigour thereof: that is Pauls ground. I now affirme: no man can fulfill the Law according to the rigour thereof: for the lues and works of most righteous men are imperfect, and stained with sinne: and therefore they are taught every day to say on this manner: *forgive vs our debts.* Again, our knowledge is imperfect, and therefore our faith, repentence, and fanſtication is anſwerable. And lastly, the regenerate man is partly flesh and partly spirit: and therefore his best works are partly from the flesh and in part only spirituall. Thus then for any

man to be bound to the rigour of the whole law, is as much as if he were bound to his own damnation.

11. Election or saluation is of grace without worke; therefore the iustification of a sinner is of grace alone without worke. For it is a certayne rule, that the cause of a cause is the cause of a thing cauſed. Now grace without worke is the cause of election, which election is the cause of our iustification: and therefore grace without worke is the cause of iustification.

IV. A man must first be fully iustified before hee can doe a good worke: for the person must first please GOD before his worke can please him. But the person of a sinner cannot please GOD till hee bee perfectly iustified: and therefore till hee be iustified, hee cannot doe so much as one good worke. And thus good works cannot be any meritorious cause of iustification, after which they are, both for time, and order of nature. In a word, whereas they make two distinct iustifications; wee acknowledge that there be degrees of sanctification yet to as iustification is only one, standing in remission of sins, & Gods acceptacion of vs to life eternall by Christ: & thus iustification hath no degrees but is perfect at the very first.

Obiection of Papists.

P. 7. 8. *Judge me according to my righteousness.* Hence they reason thus. If David be judged according to his righteousness, then may he be iustified thereby: but David desir to bee judged according to his righteounesses: & therefore he was iustified thereby. Ans. There be two kinds of righteousness, one of the person, the other of the cause or action: The righteousness of a mans person, is whereby it is accepted into the fauour of God vnto life eternall. The righteousness of the action or cause is, when the action or cause is judged of God to bee good and iust. Now David in this Psalme, speaketh only of the righteousnesses of the action, or innocence of his cause, in that hee was fultely charged to haue sought the kingdom. In like manner it is said of Phineas, P.alm. 106.31. that his fact in killing Zamri and Casbie, was imputed to him for righteousness: not because it was a satisfaction to the law, the rigour whereof could not bee fulfilled in that one worke: but because God accepted of it as a iust work, and as a token of his righteousness and zeale for Gods glory.

I. Obiecit. The Scripture faith in sundry places, that men are blessed which doe good works. P. 119.1. *Blessed is the man that is upright in heart, and walketh in the law of the Lord.* Ans. The man is blessed that indeauoreth to keepe Gods commandments. Yet is he not blessed simply, because he doth so, but because he is in Christ, by whom he doth so, and his obediencie to the law of God is a signe thereof.

Obiecit. III. When man confethis his sins and humbleth himselfe by prayer and fasting, Gods wrath is pacified and staid; therefor

prayer and fasting are causes of justification before God. *Answ.* Indeed, men that truly humble themselves by prayer and fasting, do appease the wrath of God: yet not properly by these actions, but by their faith expressed and testified in them, whereby they apprehend that which appeaseth Gods wrath, even the merit of Christ in whom the Father is well pleased: and for whose sake alone he is well pleased with vs.

Obiect. IV. Sundry persons in Scripture are commended for perfection: as *Noe*, and *Abraham*, *Zacharie* and *Elizabete*: and Christ biddeth vs all to be perfect, and where there is any perfection of works, there also works may iustifie. *Anf.* There be two kinds of perfection; perfection in parts, and perfection in degrees. Perfection in parts is, when being regenerate, and having the seedes of all necessarie vertues, we indeauour according to obey God, not in forme few, but in all and every part of the law: as *Iosif* turned into God according to all the law of *Moses*. Perfection in degrees is, when a man keepeþ every commandement of God, and that according to the rigour thereof, in the very highest degree. Now then whereas we are commanded to be perfect, and haue examples of the same perfection in Scripture: both commandments and examples must be understand of perfection in parts, and not of perfection in degrees, which cannot bee attained vnto in this life: though we for our parts must daily striveto come as neare it as possibly we can.

Obiect. V. *Cor. 4.17.* Our momentary afflictions work in us a greater measure of glorie: now if afflictions worke our saluation, then works also doe the fame. *Anf.* Afflictions worke salvation not as causes procuring it, but as means directing vs thereto. And thus alio must we esteeme of works in the matter of our salvation, as of a certayne way or a marke therein, directing vs to glory, not causing and procuring it as *Bernard* faith, that are *via Regni, non causa regni* thereof. *The way to the kingdom, not the cause of reigning there.*

Obiect. VI. Wee are iustified by the same thing whereby wee are judged: but wee are iudged by our good works: therefore iustified also. *Answ.* The proposition is false: for judgement is an act of God, declaring a man to bee iust that is already iust; and iustification is another distinct act of God, whereby he maketh him to be iust, that is by nature vnjust. And therefore in equite the last judgement is to proceede by works: because they are the fittest meanes to make triall of every mans cause, and serue fidelitie to declare whom God hath iustified in this life.

Obiect. VII. Wicked men are condemned for euill works: and therefore righteous men are iustified by good works. *Anf.* The reaon holdeth not: for there is great difference betwene euill and good works. An euill worke is perfectly euill, and so deserueth damnation;

A but there is no good worke of any man that is perfectly good, and therefore cannot iustifie.

Obiect. VIII. To belieue in Christ is a worke, and by it we are iustified: and if one worke doe iustifie, why may wee not bee iustified by all the workes of the law? *Answ.* Faith must be considered two waies: first, as a worke, quality, or vertue: secondly, as an instrument, or hand reaching out it selfe to receive Christs merit. And we are iustified by faith, nor as it is a worke, vertue, or quality: but as it is an instrument to receive and apply that thing whereby we are iustified. And therefore it is a figurative speech to say, *We are iustified by faith*. Faith considered by it selfe maketh no man righteous; neither doth the action offaith which is to apprehend, iustifie; but the object offaith, which is Christs obedience apprehended.

These are the principall reaons commonly vied; which as we see are of no moment. To conclude therefore, we hold that works concurre to iustification, and that we are iustified thereby as by signes and effects, not as causes: for both the beginning, middle, and accomplishment of our iustification is only in Christ; and hereupon *Iohn* faith, *If any man (being already iustified) sinne, we have an Advocate with the Father, Iesus Christ, and he is the propitiator for our sins*. And to make our good works meanes; or causes of our iustification, is to make euery man a Saviour to himselfe.

C

The fifth point: Of Merits.

BY Merits, we understand any thing or any worke, whereby Gods fauour and life euerlasting is procured; and that for the dignitie and excellencie of the worke or thing done; or, a good worke done, binding him that receiuest it to repay the like.

Our confesse.

Touching Merits we consent in two conclusions with them. The first conclusion, that merits are so farre forth necessary, that without them there can be no salvation.

The second that Christ our Mediator and Redemeer, is the root & fountaine of al merit.

The diffirence or difference.

The Popish Church placeth merits within man, making two sorts thereof: the merit of the person, and the merit of the worke. The merit of the person, is a dignitie in the person, whereby it is worthy of life euerlasting. And this (as they say) is to be found in Infants dying after baptism, who though they want good works, yet are they not vido of this kind of merit, for which they receive the kingdome of heaven. The merit of the worke, is a dignitie or excellencie in the worke, whereby it is made fit and enabled to deserue life euerlasting for the doer. And works (as they teach) are meritorious two waies: first, by cōenant, because God hath made a promise of reward

vnto

of Merits.

A vnto them; seconde, by their owne dignitie: that for Christ hath merited that our works might merit. And this is the substance of their doctrine. From it we distinſt in these points.

I. We renounce all personall merits, that is, all merits within the person of any mere man. II. And wee renounce all merit of workes, that is, all merit of any worke done by any mere man whatsoeuer. And the true merit whereby we looke to attaine the fauour of God, and life euerlasting, is to be found in the person of Christ alone: who is the storehouse of all our merits: whose prerogatiue it is, to be the person alone in whom God is well pleased. Gods fauour is of infinite dignitie, and no creature is able to doe a worke that may counterauele the fauour of God, save Christ alone: who, by reason of the dignitie of his person, being not a mere man: but God-man, or Man-god, can doe such works as are of endless dignitie, every way answerable to the fauour of God: and therefore sufficient to merit the same for vs. And though a merit or meritorious worke agree only to the person of Christ, yet is it made ours, by imputation. For as his righteouſſe is made ours, so are his merits depending thereon: but his righteouſſe is made ours by imputation, as I haue shewed. Hence ariseth another poinç, namely, that as Christs righteouſſe is made ours really by imputation to make vs righteouſe: so wee by the merit of his righteouſſe imputed to vs, doe merit and deserue life euerlasting. And this is our doctrine. In a word, the Papist maineſtains the merit of his owne workes: but we renounce them all, and rest only on the merit of Christ. And that our doctrine is truthe, and theirs falsehood, I will make manifest by sundry reaons; and then answer their arguments to the contrary.

Our Reasons.

The first shall be taken from the properties and conditions that muſt bee in a worke meritorious, and they are four. I. A man muſt doe it of himselfe, and by himselfe: for if it be done by another, the merit doth not properly belong to the doer. II. A man muſt doe it of his own free-will & pleasure, not of due debt: D for when we doe that which we are bound to doe, we doe no more but our dutie. III. The workes muſt be done to the profit of another, who thereupon muſt bee bound to repay the like. IV. The reward and the worke muſt be in proportion equal: for if the reward be more then the work, it is not a reward of deserft but a gift of good wil. Hence followes a notable conclusion: *That Christs Manhood considered apart from his Godhead, cannot merite at Gods hand: though it bee more excellent every way, then all, both men and Angels*.

For being thus confidered, it doth nothing of it ſelfe, but by grace received from the Godhead: though it bee also without measure. Secondly, Christs manhood is a creature, and in that regard bound to doe whatſoever it doth. Thirdly, Christ as

A man cannot give any thing to God, but that which he receiued from God; therefore can not the manhood properly by it ſelfe merit, but only as it is personally united to the Godhead of the Son. And if this be ſo, then much leſſe can any mere man, or any Angel merit: yea it is a madnes to thinke, that either our actions or perſons ſhould be capable of any merit whereby we might attaine to life eternal.

Reason. I. *Exod. 20.6.* *And few merrie vp on thousands in them that loue mee, and keepe my commandements. Hence I reaon thus: Where reward is giuen vpon mercy, there is no merit: but reward is giuen of mercy to them that fulfill the law: therefore no merit. What B can we any way deferte, when our full recompence muſt be of mercie? And this appears further by *Adam*: if he had flood to this day, he could not by his continual and perfect obedience haue procured a further increafe of fauour at Gods hand, but ſhould only haue continued that happie estate in which he was created.*

Reason. III. Scripture directly condemmeth merit of workes. *Rom. 6.23.* *The wages of fame is deaſt: but the gift of God is eternall life thorough Iesus Christ our Lord.* The proportion of the argument required, that S. Paul ſhould haue ſaid: the reward of good workes is eternall life, if life euerlasting could be deferred, which cannot be, because it is a free gift. Againe, *Tit. 3.5.* *We are ſaued, not by workes of righteouſſe which we haue done, but according to his mercy he ſaued vs.* And *Eph. 2.8.10.* *By grace you are ſaued through faith, and that not of yourselves, it is the gift of God: not of workes, which God hath prepared that we ſhould walk in them.* If any workes be crowned, it is certaine that the ſufferings of Martyrs ſhall be rewarded; now of them *Paul* faith, *Rom. 8.18.* *The ſufferings of this life are not worthy of the glory to come.* Where then is the value and dignitie of others workes? To this purpoſe *Ambroſe* faith, *The iug man though he be tormented in the brayen Bul, is full ſift, because he iustifieth God, and ſaint, he ſuffereth leſſe then his finnes deſerve.*

Reason. IV. Whoſoever will merit, muſt fulfill the whole law: but none can keep the whole law: for if we ſay, we haue no ſinne, we deceiue our ſelves. *1. Job. 1.8.* And he that finnes againſt our commandement, is guilty of the whole law: and what can he merit that is guilty of the breach of the whole law?

Reason. V. We are taught to pray on this manner, *Give us this day our daily bread:* wherein we acknowledge every morsell of bread to be the mere gift of God without deſert: & therefore muſt we much more acknowledge life eternal to be every way the gift of God. It muſt needs therefore be a Satanicall infolice for any man to imagine, that he can by his workes merit eternall life, who cannot merit bread.

Reason. VI. Confent of the ancient Church. (*e*) *Bernard*, *Thos which we call our merites, are the way to the kingdom, and not the caufe of*

reigning

A De interpellatione
David. 4.
vel Pilat.
II.

Iam. 2.
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Math. 6

reigning. *August. Mannel*, chap. 22. *All my hope is in the death of my Lord. His death was my merit*: my merit is the passion of the Lord. *I shall not be void of merits so long as Gods mercies are not wanting*. *Basil. on Psal. 114*. *Eternal rest is referred for them which have sinned lawfully in this life: nor for the merits of their doings, but upon the grace of the most bountiful God, in which they trusted*. *August. on Psal. 120*. *He crowneth thee, because he crowneth his owne gifts, not thy merits*. *And Psal. 142*. *Lord thou wilest quicken mee with thy justice, not in mine: nor because I deserved it, but because thou haft compassion*.

Obligations of Papists.

Oblig. I. In sundry places of Scripture, promise of reward is made to them that believe and do good works: therefore our works do merit; for a reward and merit be relatives. *Aff.* Reward is two-fold: of debt, and of mercie. Life everlasting is not a reward of debt, but of mercie, given of the good will of God, without any thing done of man. Secondly, the kingdom of heaven is properly an inheritance given of a father to a childe, and therefore it is called a reward not properly, but by a figure or by resemblance. For as a workman having ended his labour, receiveth his wages; so after men haue led their lines and finished their course in keeping faith and good conscience, as dutifull children, God giuing them eternal life. And hereupon it is termed a reward. Thirdly, If I should grant that life everlasting is a deserved reward, it is not for our works, but for Christs merit imputed to vs, causing vs thereby to merit: and thus the relation stands directly between the Reward and Christs Merit applied vnto vs.

Oblig. II. Christ by his death merited that our workes should merit life everlasting. *Aff.* That is false: all we finde in Scripture is, that Christ by his merit procured pardon of sinne, imputation of righteouesfife, and life everlasting: and it is no where said in the word of God, that Christ did merit that our works should merit: it is a dotage of their owne deuising. Hee died not for our good worke to make them able to satisfie Gods anger; but for our sinnes that they might bee pardoned. Thus much faith the Scripture, and no more. And in that Christ did sufficently merit life eternall for vs, by his own death; it is a sufficient proove, that he never intended to give vs power of meriting the same: vñles we suppose that at some time he gues more then is needfull. Againe, Christ in the office of mediation as he is a King, Priest, and Prophet, admitteth no deputy or fellow. For he is a most perfect Mediatoour, doing all things by himselfe, without the helpe of any. And the ministrers that dispense the word, are not his deputies, but reasonable and voluntarie instruments, which he vieth. But if men by works can merit increase of grace and happiness for themselves,

A then hath Christ partners in the worke of redemption: men doing that by him, which he doth of himselfe, in procuring their salvation. Nay, if this might stand, that Christ did merit that our workes should merit, then Christ should merit that we stained righteousnesse beeing for this cause not capable of merit, shoulde neuertheleſt merit. I call it stained, because we are partly flesh, and partly spirit: and therefore we in our selues deferring the curse of the law, though we be regenerate. Againe, for one good worke we doe, we haue many euill, the offence whereof defaceth the merit of our best deeds, and makes them too light in the ballance of the law.

Oblig. III. Our works merit by bargaine or covenant, because God hath promised to reward them. *Aff.* The word of God sets downe two covenants: one legal, the other evangelical. In the legal covenant life everlasting is promised to workes, for that is the condition of the law: Doe these things and thou shalt live. But on this manner can no man merit life everlasting, because none is able to do all that the law requires; whether we respect the manner, or the measure of obedience. In the Evangelical covenant, the promises that are made, are not made to any worke or vertue in man, but to the worker: not for any merit of his owne person or worke, but for the persona and merit of Christ. For example, it is a promise of the Gospel, *Be faithful unto death, and I will give thee the crowne of life*. *Revelat. 2, 10*. Here the promise is not made to the vertue of fidelity, but to the faithfull person; whose fidelity is but a token that he is in Christ: for the merit of whole obedience GOD promiseth the crowne of life: and therfore Christ faith further, *I come quickly, & will give to every man according to his works*: marke, hee faith not to the worke, or for the worke; but to the worker according to his works. And thus the bond of all other promises of the Gospel, in which God willingly binds himselfe to reward our workes, doth not directly concerne vs, but hath respect to the person and obedience of Christ, for whose sake alone God binds himselfe as debtor vnto vs, and gives the recompence or reward, according to the measure of our faith testified by our workes. And therefore it cannot be truly gathered, that workes doe merit by any promise or covenant, pasted on Gods part to man. Some may say, If workes merit not; why are they mentioned in the promise? I answer, not because they merit, but because they are tokens, that the doer of the worke, is in Christ, for whose merit the promise shall be accomplished.

Oblig. IV. Good worke are perfect and without fault, for they are the worke of the holy Ghost, who cannot sinne: therefore they merit. *Aff.* If works did proceed only and immediately from the holy Ghost, there could not be any fault in them: but our works come

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from

from the holy Ghost, in and by the will and understanding of man: and by this meanes they are tainted within: as water in the fountain is both cleare and sweet, yet the streames thereof passing through the filthy channel are defiled thereby. Again, they reason thus: That which we are bound to do hath no fault in it: but we are bound to doe good worke: therefore they are perfect. *Aff.* The proposition must be expounded: that we are bound to doe, in it selfe, according to the intention of the commandment, *hath no fault*; or, that which we are bound to doe, according as we are bound to doe it, *hath no fault*: yet in regard of the intention of the doer, or in regard of our manner of doing, it may be faulty. *Oblig. V.* Christ faith, *Reuel. 3, 4*: that the faithfull in the Church of Sardis *shoulde walk with him in white, for they are worthy*: therefore believers merit. *Aff.* Every believer is worthy to walke with Christ, yet not worthy in himselfe, but in Christ, to whom he is joined, and made bone of his bone, and flesh of his flesh. And by reason of this coniunction it is, that men are said to be worthy, because they are enriched with Christs meitius and righteousness.

Oblig. VI. 2 Tim. 4, 8. Everlasting life is termed a crowne, and a crowne of righteouesfife to be given of a iudge: therefore man for his partie by his workes deserves the same. *Aff.* Everlasting life is called a crowne only in resemblance: for as hee which runneth a race, must continue and run to the end, and then be crowned; even so must we continue and walke in good worke vnto the end, and then receive eternal life. And it is called a crowne of righteousness, not because it belongs to any man by due and desert; but because God hath bound himselfe by a promise to giue it, in performing whereof he is termed iustand by virtue of this promise it is obtained, and no otherwise. These are the principall obiectiōs, by which wee may judge what the rest are. And thus we see what is the truth, namely, that merit is necessarie to satisfaction: yet neither merit of any mans worke, or person, but the merit of Christ imputed to vs, whereby we being in him, doe procure and deserue the fauour of God and life eternall.

C D A necessarie, for neither Church nor common wealth can be without them: considering they are notable midwifes to uphold ciuil peace; and otherwhiles they are fruits of true faith, as the satisfaction of *Zacharias* was.

Conclus. II. We acknowledge canonical or Ecclesiastical satisfaction: and that is, when any hauing given offence to the Church of God, or any part therof, doe make an open and publike testimonie of their reparation. *Miriam* for murmuring against *Moses*, *Numb. 12*, was stricken with leprosy, and afterward by his prayere she was cleansed; and yet for all that, shee must go seuen daies out of the tents and congregation, that she might make a kind of satisfaction to the people for her trespass. And in the old testament, lackcloth and ashes were signes of their satisfaction.

Conclus. III. We hold that no man can be fau'd, vñles he make a perfect satisfaction to the iustice of God for all his finnes; because God is infinite in iustice, and therefore will euer exact an everlasting punishment, or satisfaction for the same.

The diffirence or differences.

The points of our difference and diffirence are these. The Church of Rome teacheth and beleue, that Christ by his death hath made a satisfaction for all the finnes of men, and for the eternall punishment of them al: yet so, as they the selfes must suffice the iustice of God for the temporall punishment of their offences, either on earth or in purgatory. We teach and beleue, that Christ by his death and passion hath made a perfect and al-sufficient satisfaction to the iustice of God for all the finnes of men, and for the whole punishment thereof of both eternall and temporall. Thus we differ, and herein we for our parts must for ever stand at diffirence with them: so as if there were no more points of variance but this one, it shoulde be sufficient to keepe vs alwaies from visiting our religions, and caule vs to obey the voice of Christ, *Come out of her my people*. For as in the former points, so in this also, the Papists erre, not in circumstante, but in the very foundation and life of religion.

Our Reasons.

The sixt point: Of Satisfaction.

Our content.

Conclus. I. First, wee acknowledge and hold Ciuil or Politicke satisfaction: that is, a recompence for injuries and damages offered any way to our neighbours. This *Zacharias* practised, when his conuersation haſt reſtored four-eſold things gotten by forged cauillation. Againe, by ciuil satisfaction I understand, the impositions of fines, multes, and penalties vpon offendours, and the inflicting of death vpon malefactors. For all these are satisfactions to the law, & societies of men when they are wronged. All these we maintaine as

I. A satisfaction that is made imperfect either directly or by conſequēt, is indeede no ſatisfaction at all. But the Papists make Christs ſatisfaction imperfect, in that they doe adde a ſupply by humane ſatisfactions; and thus much a learned Schooleman, *Biel* in plaine words confesseſ; *Although (faith he) the poſſeſſion of Christ bee the principal merite, for which grace is conuerſed, the opening of the kingdom and glory, yet is it neuer the alone totall and meritorious cauſe: it is manifest, because alwaies with the merite of Christ, there concurreth ſome worke, as the merite of congratulation or condigneſe of him that receiueth grace or glory, if he be of yeeres, and haue*

A have the use of reason: or of some other for him if he want reason. For that which admits a supply by another, is imperfect in itselfe: Therefore humane satisfactions cannot stand. Learned Papists make answer that Christis satisfaction and mans may stand well together. For (say they) Christis satisfaction is sufficient in it selfe to answer the justice of God for all sinnes and punishment: but it is not sufficient to this or that man, till it be applied: and it must be applied by our satisfaction made to God for the temporall punishment of our sinnes. But I say again, that mans satisfaction can be no meanes to apply the satisfaction of Christ, and I prooue it thus. The meanes of applying Gods blessings and graces vnto man, are two-fold: some respect God himselfe, and some respect man. Those which respect God, are such whereby God on his part doth offer and conuay his mercies in Christ vnto man: of this sort are the preaching of the word, Baptisme, and the Lords supper: and these as if were the hand of God, whereby he reacheth downe, and giveth vnto Christ with all his benefits: The other meanes of applying on mans part, are those whereby the laid benefits are received. Of this sort there is onely one, namely faith, whereby we beleue that Christ withall his benefits belongs vnto vs; and that is the hand of man whereby he receueth Christ as he is offered, or exhibitieth by God in the word & sacraments. As for other meanes beside these, in Scripture we finde none. Foolish therefore is the answere of the Papists, that make mens satisfactions meanes to apply the satisfaction of Christ vnto vs: for by humane satisfactions, Christ is neither offered on Gods part, nor yet received on mans part: let them proue it if they can. Other , not contented with this their former answere, say that our satisfactions doe nothing derogate from the satisfaction of Christ: because our works haue their dignitie and merit from Christis satisfaction: hee meriting that our works should satisfie Gods justice for temporall punishment. But this is also absurd and false, as the former was: For if Christ did satisfie that man might satisfie, then Christ doth make every belieuer to be a Christ, a Iesus, a Redeemer, and a Priest in the same order with his owne selfe. But to make sinfull man his owne Redeemer, though it be but from temporall punishments, is a doctrine of duels: For the holy Ghost teacheth, *Hebr. 7. 24.* That the Priesthood of Christ is incommunicable, and cannot passe from him to any other. Now to make satisfaction for sinne, or any part of the punishment thereof, is a duty, or a part of Christ his Priesthood: and therefore to make a satisfaction, is a worke that cannot passe from his person to the person of any man. Againe, if Christ by his satisfaction giuē power to man to satisfy, then man doth satisfie by Christ, and Christ besides his own satisfaction vpon the croſe, must daili satisfie in man to the end of the world: but

this cannot bee: for Christ vpon the croſe, when death was vpon him, said, *It is finished;* that is, I haue fully satisfied for all the sinnes of mankind, both in respect of the fault and punishment: As for Christis buriall and reuencion, which followed his death, they fened not to falsifie, but to confirme the same: Againe, *Paul* saith, *2 Cor. 5. 21.* He that knew no sinne, was made sinne for vs; that is, the punishment of sinne for vs: but if the Church of Rome saye, that Christ doth daily satisfie them *Paul* spake too ſhort, *2 Cor. 5. 19.* and would haue ſaid further, That Christ was made ſinne for vs, and in vs too: and that God was not onely in Christ, but also in reconciling the world to himselfe. But *Paul* neither knew this learning, and therefore let them turne the meaneſes whichevver they will, by putting a ſupplement to Christis ſatisfaction; they doe indeede annihilate the ſame.

B Reason II. In ſundry places of Scripture ſpecially in the Epistles of *Paul*, we are ſaid to be redeemed, iuſtified, and ſaved freely: which word *freely*, doth impoſt that we are iuſtified & ſaved without any thing done on our part, or by our ſelues, in the matter of our ſatisfaction: and if this be ſo, then can we do nothing at all that may ſatisfie the iuſtice of God, for the leaſt punishment of our ſinnes. If wee ſatisfie in our owne perſons, we are not ſaved freely: and if we be ſaved freely, wee make no ſatisfaction at all.

C Reafon III. We pray daily, *forgive us our ſinnes;* now to plead pardon, and to ſatisfie for our ſinnes, be contrary: and for all things, for which we can make ſatisfaction, wee neede not craue a pardon: but we are raignt in the foreſaid petition, wholly and onely to ſee the plea of pardon for our ſinnes, and therefore we acknowledge, that we cannot make any ſatisfaction at all.

D Reafon IV. The judgement of the auncient Church, *Tertullian de Baptismo.* *Guiltiness being taken away,* the punishment is alſo taken away. (a) *Augustine*, Christ by taking upon him the punishment and the ſault, hath done away both ſault and the punishment: *1 Tim. 10. Hom. 5.* his faith, *When we are gone out of this world, there will remaine no compunction or ſatisfaction.* Some new Editions haue foiled in the word (*aliqua*) and ſo haue turned the ſenſe on this manner: *There will remaine no compunction or ſome ſatisfaction.* But that is flat againſt *Augustines* meaning, who faſh a little before, *that when the way is ended, there is no compounding of our caufe with any.* *Chrysostom.* in *Eph.* *Say not to me, I haue ſinned: how ſhall I be freed from ſo many ſinnes?* Thou canſt not; but thy God can. *Tea.* and he will ſo blot out thy ſinnes, that there ſhall remaine no print of them: which thing beſtaketh not to the body, for when he is healed there remains a ſcarre: but God as ſonne as hee exempteth from punishment, hee giueth the iuſtice. *Ambroſe* ſaith, *I reade of Peters teares, but I reade not of his ſatisfaction.* Againe, *Let us ador*

Christ

*Luc. 22.
Petri
Petri
no mor-*

A Christ, that he may ſay vnto vs, *Fear not the ſins of this world, nor the waues of bodily ſufferings: I haue remifion of ſinnes.* *Hierome* ſaith in *Pſalm 31.* *The ſinne that is couered is not ſene, the ſinne that is not ſene is not imputed,* that which is not imputed, is not punished. *Chrysſoforus* in *Matth. homil. 44.* *Among all men, ſome undergo punishment in this life, and the life to come others in this life alone: others alone in the life to come: others, neither in this life, nor in the life to come.* There alone, as *Dives*, who was not Lord to much of one drop of water. Here alone, the inſinuous man among the *Corinthians*. Neither here nor there, as the *Apoſtles* and *Prophets*, as also *Job* and the rest of this kinde: for they indured no ſufferings for punishment, but that they might be knowne to bee conquerours in this fight.

Obiects of Papists.

B Obiect. I. *Leuit. 4. Moſes* according to Gods commandement preſcribeth feuerall ſacrifices for feuerall perſons: and they were meanes of ſatisfaction for the temporall puniſhments of their daily ſinnes. *Anſ.* Thoſe ſacrifices were onely lignes & types of Christis ſatisfaction to be offered to his father in his alone ſacrifice vpon the croſe: and whoſoever offered any ſacrifice in the old Testament, did this and no otherwise elteeme of it, but as a type and figure of better things. Secondly, the ſaid ſacrifices were ſatisfactions to the Church, whereby men did teſtifie their repenteance for their offences, and likewiſe their deſire to bee reconciled to God and men. And ſuch kinde of ſatisfactions, wee acknowledgē.

C Obiect. II. Men, whose ſinnes are all pardoned, haue afterward ſundry croſtes and affilictions laid vpon them, vnto the end of their daies: therfore in all likelihood they make ſatisfaction to God for temporall puniſhments. As for example, The Israelites for murmuering againſt the Lord in the wilderneſſe, were barreſt all from the land of promife: and the like beſtell *Moſes* and *Aaron* for not glorifying God as they ſhould haue done at the waters of ſtricke. *Anſ.* Man muſt bee conſidered in a two-fold estate, as he is vnder the law, and as he is vnder grace. In the firſt estate, all afflictions are curſes or legal puniſhments, be they little or great: but to them that are in the ſecond estate and belieue in Christ, thought the ſame afflictions remaine, yet doe they change their habite or condition, and are the actions of a Father ſetting to bee trials, corrections, preuentings, admittions, 1. *Cor. 11. 32.* When we are judged, wee are nurſed of the Lord, and *Heb. 12. 7.* If ye endure afflictions, God ſeteth himſelfe vnto you as children. And *Chrysſoforus* ſaith, *Cor. hom. 28.* When we are corrected of the Lord, it is more for our admonition then damnation: more for a medicine then for a punishment: more for a correction, then for a penaliſe. And whereas God denideſt the belieueing Israelites,

with *Moſes* and *Aaron* to enter into the land of Canaan, it cannot be prooued that it was a punishment or penalty of the law vpon them. The Scripture ſaith no more, but that it was an admonition to all men in all ages following, to take heed of like offences, as *Paul* writeth, *All these things came vnto them for examples, and were written for our admonition, 1. Cor. 10. 11.*

D Obiect. III. *David* was puniſhed after his repenteance for his adultere, for the child died and he was plagued in his owne kind, in the iuſtice of Abſalon: and when he had numbeſt the people, hee was yet puniſhed in the death of his people after his owne repenteance. *Anſ.* I anſwer as before, that the hand of God was vpon *David* after his repenteance; but yet the judgments which beſtell him, were not curſes vpon him properly, but corrections for his ſins and trials of his faith, and meanes to prevent further ſinne, and to renew both his faith and repenteance: as also they ſerved to admoniſt others in like case: for *David* was a publicke perfon, and his ſinnes were ſufficient, both within the Church of God, and without.

E Obiect. IV. The Prophets of God, when the people were threatened with the plague, famine, fword, captiuitie, &c. exhorted them to repente, & to humble themſelues in ſackcloth and aſhes: and thereby they turned away the wrath of God that was then comming forth againſt them. Therefore by temporall humiliatiōn, men may eſcape the temporall puniſhments of the Lord. *Anſ.* Famine, fword, baſiſment, the plague, and other iudgements ſent on Gods people, were not properly puniſhments of ſinne, but onely the corrections of a father, whereby hee humbleth them, that they might repente: or thus, they were puniſhments tending to correction, not ſerving for ſatisfaction. And the puniſhments of God are turned from them, not becauſe they ſatisfie the iuſtice of God in their owne ſufferings, but becauſe by faith they laie hold on the ſatisfaction of the Mefſias, and teſtifie the ſame by their humiliatiōn and repenteance.

F Obiect. V. *Dan. 4. 24.* Daniel giueth this counſell to Nebuchadnezzar, *Redeeme by ſins by iuſtice, and thine iniquities by almes-deedes.* Behold! (fay they) almes-deeds are made a means to ſatisfie for mans iniquities. *Anſ.* The word which they tranſlate to *redeeme* (as the moſt learned in the Chalde tongue with one coſtent aſouch) doth properly ſignify to *break off*: as if the Prophet ſhould ſay: O King, thou art a mighty Monarke, and to enlarge thy kingdome thou haſt vied much iuſtice and crueltie, therefore now repente of thine iniquity, and breake off theſe thy liues, teſtifie thy repenteance by doing iuſtice, and give almes to the poore whom thou haſt opprefſed. Therefore heere is nothing ſpoken of ſatisfaction for in, but onely of teſtification of repenteance by the fruits thereof.

G Obiect. VI. *Matth. 3. 2.* Doe penance, and bring

bring forth fruits worthy of penance, which (fay they) are works of satisfaction injoyed by the Priest. *Answ.* This text is abused for the word *satisfaction* signifieth thus much, *change your mindes from sinne to God*, and tellt it by good workes, that is, by doing the duties of the moral law; which must be done, not because they are meanes to satisfie Gods iustice for mans sinne, but because they are fruits of that faith and repentance which lies in the heart.

Obiect. VII. 2 Cor. 7.11. Paul setteth downe sundry fruits of repenteance: whereof the last is *revenge*, whereby repenteant persons punishe themselves, thereby to satisfie Gods iustice for the temporall punishment of their sinnes. *Answ.* A repenteant sinner must take revenge on himselfe, and that is only to vse all meanes which serue to subdue the corruption of nature, to bridle carnall affections, and to mortifie sinne: and these kindes of actions are *restrains* properly, and not punishments: and are directed against the sinne, and not against the perfon.

Laffly, they make three workes of satisfaction, prayer, fasting, and almes-deeds. For the first, it is mere foolishnes to thinke, that man by prayer can satisfie his sinnes. It is all one, as if they had said, that a beggar by asking of almes, shold deferre his almes: or, that a debtor by reuelting his creditour to pardon his debt, shold thereby pay his debt. Secondly, a fasting is a thing indifferent of the same nature with eating and drinking, and of it selfe conserreth nothing to the obtainment of the kingdomme of heauen, no more then eating and drinking doth. Thirdly and laffly, almes-deeds cannot be workes of satisfaction for sinnes. For when we give them as we ought, we doe our duty, wherewerto we are bound. And wee may as well say, that a man by paying one debt may discharge another, as to say that by doing his dutie hee may satisfie Gods iustice for the punishment of his sinnes.

These we confesse be fruits of faith, but yet are they no workes of satisfaction: but the onely and al-sufficient satisfaction made to Gods iustice for our sinnes, is to be found in the person of Christ, being procured by the merit of his death, and his obedience. And thus our doctrine touching satisfaction is cleared: and it is to be learned carefully of our common people, because the opinion of humane satisfaction is natural, and stickes fast in the hearts of naturall men. Herespon when any have finned, and feels touch of conscience any way, their manner is, then to performe some outward humiliation and repenteance, thinking thereby to stoppe the mouth of conscience, and by doing some ceremoniall dutis to appease the wrath of God for their sinnes. Yea many think to satisfie Gods iustice by repeating the Creed, the Lords prayer, and the ten Commandements, so foolish are they in this kinde.

III. *Conclus.*

The seuenth point: Of Traditions.

Traditions, are doctirines delivred from hand to hand, either by word of mouth, or by writing, beside the written word of God.

Our answer.

Conclus. I. We hold that the very word of God hath bene delivered by tradition. For first, God reuealed his will to *Adam* by word of mouth and renewed the same unto the Patriarkes, not by writing, but by speech, by dreames, and other inspirations: and thus the Word of God went from man to man, for the space of two thousand and four hundred yeares, vnto the time of *Moses*, who was the pen-man of holy Scripture. For as touching the Propheticie of *Enoch*, we commonly hold it was not penned by *Enoch*, but by some Iew vnder his name. And for the space of this time, men worshipped God, and held the articles of their faith by tradition, not from men, but immediately from God himselfe. And the historie of the new Testament (as some say) for eightye yeares, as some others thinke, for the space of twentie years and more, went from hand to hand by tradition, till penned by the Apostles, or beeing penned by others it was approoved by them.

Conclus. II. We hold that the Prophets, our Saviour Christ, and his Apostles spake and did many things good and true, which were not written in the Scripture; but came either to vs, or to our Ancestours onely by tradition. As 2.Tim. 3.8. is said, *James and Iambres were the Magicians that withstood Moses*: now in the Bookes of the old Testament wee shall not find them once named, and therefore it is like that the Apostles had their names by Tradition, or by some writings extant among the Iewes. So Heb. 12.21. The author of the Epistle recordeth of *Moses*, that when hee saw a terrible sight in Mount Sinai, he said, *I tremble, and am afraid*: which words are not to bee found in all the bookes of the old Testament. In the Epistle of *Inde* mention is made, *that the diuell strove with Michael the Archangel about the body of Moses*: which point (as also the former) considering it is not to bee found in holy Writ, it seemes the Apostle had it by Tradition from the Iewes. That the Prophet *Ezay* was killed with a Fullers club is received for truth but yet not recorded in scripture: and so likewise that the Virgin *Mary* lived and died a virgin. And in Ecclesiastical writers many worthy sayings of the Apostles and other holy men, are recorded and received of vs for truth, which nevertheless are not set downe in the bookes of the old or new Testament. And many things we hold for truth, not written in the word, if they be not against the word.

of Traditions.

Conclus. III. We hold that the Church of God hath power to prescribe ordinances, rules, or traditions, touching time and place of Gods worship, and touching order and comeingnesse to be vscd in the same: and in this regard *Paul*, 1. Cor. 11. 2. commendeth the Church of Corinth for keeping his traditions, and Act. 15. 29. the Councill at Ierusalem decreed, *That the Churches of the Gentiles shold abafaine from blood*, and from things strangled. This decree is treamed a tradition, and it was in force among them so long as the offence of the Iewes remained. And this kind of traditions, whether made by general Councils or particular Synods, wee haue care to maintaine and obserue: these caueats being remembred: first, that they preferre nothing childif or absurd to be done: secondly, that they be not imposed as any part of Gods worship: thirdly, that they be feuered from superstition or opinion of merit: lastly, that the Church of God bee not burdened with the multitude of them. And thus much touching Traditions.

The difference.

Papists teach, that beside the written word, there be certayne vnwritten traditions, which must be beleeved as profitable and necessary to saluation. And these they say are two-fold; Apostolical, namely, such as were delivred by the Apostles, and not written; and Ecclesiastical, which the Church decreaseth as occasion is offered. We hold that the Scripturis are most perfect, containing in them all doctrines needfull to saluation, whether they concerne faith and manners: and therefore we acknowledge no such traditions beside the written word, which shall be necessary to saluation: so as he which beleeueth them not cannot be saved.

Our Reasons.

Testimonic. I. Deut. 4.2. *Thou shall not add to the words I command thee, nor take any thing therefrom:* therefore the written word is sufficient for all doctirines pertaining to saluation. If it be said, that this commandement is spoken as well of the vnwritten as of the written word. I answere, that *Moses* speaketh of the written word only: for these few words are a certayne preface whiche hee set before a long Commentarie made of the written law, for this end, to make the people more attente and obedient.

Testimonic. II. Jsa. 8.20. *To the law and to the testimony: if they speake not according to this word, it is because there is no light in them.* Here the Prophet teacheath what must bee done in case of difficultie. Men must runne to the Wizard or Sooth-sayer, but to the law and testimony, and here he commands the written word, as sufficient to resolute all doubts and scruples in conscience whatsoever.

Testimonic. III. Iohn. 20. 31. *Those things*

were written that ye might beleeue that Jesus is the Christ, and in beleeving might haue everlasting life. Here is set downe the full end of the Gospell, and the whole written word, which is to bring men to faith, and consequently to saluation: and therefore the whole Scripture alone is sufficient to this end without traditions. If it be said, that this place must be understood of Christs miracles only: I answere, that miracles without the doctrine of Christ, & knowledge of his sufferings, can bring no man to life everlasting: and therefore the place must be understood of the doctrine of Christ, and not of his miracles alone, as *Paul* teacheth Gal. 1. 8. *If we, or an Angell from heauen preach vnto you any thing, beside that which we haue preached, let him be accursed.* And to this effect he blames them that taught but a diuers doctrin to that which he had taught, 1.Tim. 1. 3.

Testimonic. IV. 2.Tim. 3.16,17. *The whole Scripture is given by inspiration of God, and is profitable to teach, to improue, to correc, and to instruct in righetousnesse,* that the man of God may be absolute, being made perfect vnto every good work. In these words bee contained two arguments, to prooue the sufficiency of Scripture, without vnuritten verities. The first that which is profitable to these four vies: namely, to teachall necessary truth, to confute all errors, to correctall faults in manners, and to instruct in righetousnesse, that is, to informe al men in all good dutis, that is sufficient to saluation. But Scripture serueth for all these vies: and therefore it is sufficient: and vnuritten traditions are superfluous. The second, that which can make the man of God, that is Prophets, and Apostles, and the Ministers of the word, perfect in all the dutis of their callings, that same word is sufficient to make all other men perfect in all good workes. But Gods word is able to make the man of God perfect. Therefore it is sufficient to prefirre the true and perfect way to eternall life, without the helpe of vnuritten traditions.

V. *The judgement of the Church, Tertullian, saith, (a) Take from hereticks the opinions which they maintaine with the heathen, that they may defend their questions by Scripture alone, & they cannot stand.* Again. *We neede no curiositie after Christ Iesus, nor inquisition after the Gospell.* When we believe it, we defire to beleeue nothing beside: for his we first believe, that there is nothing more which we may beleeue. *Hieron. on March. 23.* writing of an opinion that *John Baptist* was killed, because hee foretold the comming of Christ, saith thus: *This becawfe hee hath not authority from Scriptures, may as easilie be contemned as approved.* In which words there is a conclusion with a minor, and the maior is to bee supplied by the rules of Logike that which hath not authority from Scriptures, may as easilie bee contemned as approved: but this opinion is so; therefore. Behold a notable argument against all vnuritten traditions. *Aug. booke 2. cap. 9. de doctr. Christian.* In those

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things which are plainly set downe in Scripture, are found at those points which containe faith and manners of living well. *Vincenius Linen* faith, the *Canon of the Scripture* is perfect, and fully sufficient in it selfe for all things.

Beside these testimonies, other reasons there be that serue to prooue this point. 1. The practice of Christ and his Apostles, who for the confirmation of the doctrine which they taught, vied alwaies the testimony of Scripture; neither can it be prooued, that they euer confirmed any doctrine by tradition. *Act. 26. 22.* *I come unto this day witnessing both to small and great, saying none other thing than those which the Prophets and Moses did say should come.* And by this we are given to understand, that we must alwaies haue recourse to the written word, as being sufficient to instruct vs in matters of saluation. II. If the believeng of unwritten traditions were necessary to saluation, then wee must as well belieue the writings of the ancient Fathers, as the writings of the Apostles, because Apostolical traditions are not elsewhere to be found but in their booke. And we may not belieue their sayings as the word of God, because they often erre, beeinge subiect to errour: and for this cause their authority when they speake of traditions, may be suspect; and we may not alwaies belieue them vpon their word.

Obiection for Traditions.

First they alleadge, *2.Theffal. 2.15.* where the Apostle tolde that Churche keepe the ordinances which he taught them either by word or letter. Hence they gather, that besides the written word, there be unwritten traditions, that are indeed necessary to bee kept and obeyed. *Answ.* It is very likely, that this Epistle to the Theffalonians was the first that euer *Paul* wrot to any Church, though in order it haue not the first place; and therefore at that time when this Epistle was penning, it might well fal out, that some things needful to saluation were deliuered by word of mouth, not beeing as yet written by any Apostle. Yet the same things were afterward set downe in writing, either in the second Epistle, or in the Epistles of *Paul*.

Obiection. II. That Scripture is Scripture, is a point to bee belieued: but that is a tradition unwritten: and therefore our tradition there is not written, that we are to belieue. *Answ.* That the Books of the old and new Testament are Scripture, it is to bee gathered and belieued, not vpon bare tradition, but from the very books themselves, on this manner: Let a man that is endued with the spirit of discerning, reade the severall booke, withall let him consider the professed Author thereof, which is G O D himselfe, & the matter therein contained, which is a most diuine and absolute truth full of pycy: the manner and forme of speech, which is full of maiestie in the simplicitie of words; the end wherat they

A wholly aime, which is the honour and glory of God alone, &c. and he shall bee resolued that Scripture is Scripture, even by the Scripture it selfe. Yea, and by this means he may differne any part of Scripture, from the writings of men whatsoeuer. Thus then Scripture prooues it selfe to be Scripture: and yet wee despte not the vniuersall consent or tradition of the Church in this case; which though it doe not perswade the conscience, yet is it a notable inducement to moue vs to reuerence and regard the writings of the Prophets and Apostles. It will be said, where it is written that Scripture is Scripture? answ. not in any one particular place or booke of Scripture, but in every line and page of the whole Bible, to him that can reade with the spirit of discerning, and can differne the voice of the true paftour, as the sheepe of Christ can doe.

Obiection. III. Some booke of the Canon of the Scripture are lost, as the booke of the warres of God, *Numb. 21. 14.* the booke of the iust. *Joshua. 10. 13.* the booke of the Cironicles of the Kings of Israel and Iuda, *1.King. 14.19.* the booke of certaine Prophets, *Nathan, Gad, Iddo, Abiath, and Semiah:* and therefore the matter of these booke must come to vs by tradition. *Answ.* Though it bee granted that some booke of Canonical Scripture be lost: yet the Scripture still remains sufficient: because the matter of those booke (so farre forth as it was necessary to saluation) is contained in these booke of Scripture that are now extant. Againe, I take it to be a truth (thoome think otherwise) that no part of the Cano is lost: for *Paul* faith, *What soever things were written afore time, were written for our learning that we through patience and comfort of the Scripturres, &c. Rom. 15. 4.* Where he takes it for granted, that the whole Canon of holy Scripture was then extant. For if hee had thought, that some booke of Scripture had beeene lost, he would haue laid: what soever was written & is now extant, was written for our learning and comfort. For booke that are lost serue neither for learning nor comfort. Againe, to hold that any Booke of Scripture shold be lost, calis into question Gods prouidence: and the fidelity of the Church, who hath the booke of God in keeping, and is therefore called the pillar and ground of truth. And touching the booke before mentioned, I answ. thus: The booke of the warres of God, *Numb. 21. 14.* might be some short bill or narration of things done among the Israelites, which in the daies of *Moses* went from hand to hand. For sometimes a booke in Scripture figureth a roule or catalogue, as the first chapt. of *Matthew*, which containeth the genealogie of our Saviour Christ, is called the booke of the generation of Jesus Christ. Againe, the booke of the iust. and the booke of the Cironicles, which are faid to bee lost, were but as the Cironicles of England are with vs; even politiske records of the acts and events of things, in

the kingdome of Iuda and Israel: out of which the Prophets gathered things necessary to bee knowne, and placed them in holy Scripture. As for the booke of *Iddo, Abiath, Semiah, Gad,* and *Nathan*, they were contained in the booke of the Kings and Cironicles, and in the booke of *Samuel*, which were not written by him alone, but by sundry Prophets. *1.Chr. 29.29.* as also was the booke of Judges. As for the booke of *Salomon* which are lost, they did not concerne religion and matters of saluation, but were concerning matters of Philosophy and such like things.

Obiection. IV. *Moses* in Mount Sina, beside the written law, required from God a more secret doctrine, which he never wrot, but deliuered by tradition or word of mouth to the Prophets after him: and this the Iewes haue now set downe in their *Cabala*. *Answ.* This indeed is the opinion of some of the Iewes, whom in effect and substance sundry Papists follow: but we take it for no better then a Iewish dogge. For if *Moses* had knowne any secret doctrine beside the written law, hee would never haue given this commandement of the said law, *ebus shall not add any thing thereto.*

Obiection. V. *Heb. 5. 12.* Gods word is of two sorts, *milkie, and strong meat.* By milke we must understand the word of God written, wherein God speakes plainly to the capacite of the ruddelit, but strong meat is unwritten traditions, a doctrine not to bee deliuered vnto all, but to those that grow to perfection. *Answ.* We must know, that one and the same word of God, is milke and strong meat, in regard of the manner of handling and propounding of it. For being deliuered generally and plainly to the capacity of the simplet, it is milke: but being handled particularly and largely, and so fited for men of more understanding, it is strong meat. As for example, the doctrine of the creation, of mans fall, and redemption by Christ, when it is taught ouerly and plainly, it is milke: but when the depth of the same is throughly opened, it is strong meat. And therefore it is a conceite of mans braine, to imagine that some unwritten word is meant by strong meat.

Obiection. VI. Sundry places of Scripture bee doubtfull, and every religioun hath his severall expositio of them, as the Papists haue theirs, and the Protestants their. Now then seeing there can be but one truth, when question is of the interpretation of Scripture, recourse must bee had to the tradition of the Church, that the true sense may bee determined, and the question ended. *Answ.* It is not so: but in doubtfull places Scripture it selfe is sufficient to declare his owne meaning: first, by the analogie of faith, which is the summe of religion gathered out of the clearest places of Scripture: secondly, by the circumstances of the place; and the nature and signification of the words: thirdly, by conference of place with place. By these and like helpe contained in

of Vowes.

A Scripture, we may judge which is the truest meaning of any place. Scripture it selfe is the text and the best gloss. And the Scripture is fally reteamed the matter of Irite, it being not so of it selfe, but by the abuse of man.

And thus much of our diffeire concerning traditions, wherein we must not beewauering but stedfast: because notwithstanding our renouncing of Popery, yet Popish inclinations and dispositions bee rife among vs. Our common people marueilously affect humane traditions: yea mans nature is inclined more to be pleased with them, then with the word of God. The feast of the nativity of our Saviour Christ, is onely a custome and tradition of the Church, & yet men are commonly more careful to keepe it, then the Lords day, the keeping whereof stands by the morall law. Politie lawes are not sufficient to restraine vs from buying and selling on the Sabbath, yet within the twelve daies no man keeps market. Againe, see the truth of this in our affection to the ministerie of the word: let the Preacher alleadge *Peter* and *Paul*, the people count it but common stiffe, siche as any man can bring: but let men come and alleadge *Ambrose*, *Austine*, and the rest of the fathers: oh, he is the man, he is alone for them. Againe, let any man be in danger any way, and straight he fenthed to the wife man or wizard: Gods word is not sufficient to comfort and direct him. All this argues, that popery denied with the mouth, abides still in the heart: and therefore we must learne to reverence the written word, by ascribing vnto it all manner of perfection.

The eight point: of Vowes.

Our Consent.

Touching Vowes this mult be knowne, that we doe not condemne them altogether, but onely labour to restore the purity of doctrine touching this point, which by the Church of Rome from time to time hath beeene corrupted and defaced. We hold therefore that a vow is a promise made to God touching some dutie to be performed vnto him: and it is twofold, general, or special. The general vow is that which concerns all belieuers: and it is made in the covenant both of the law, and of the Gospel. I will here only speake of the vow which is made in the covenant of the Gospel, in which there be two actions of God, the other of man. God in mercie on his part promiseth to men the remission of finnes and life euerlasting: and man againe for his part promiseth to belieue in Christ, and to obey God in all his commandements. All men euer made this vow vnto God, as the Iewes in circumcision: on which alio they renewed so often as they received the paseouer: and in the new testamet all that are baptizid doe the like. And in Baptisme this vow is called the *simplation of a good conscience*, whereby wee purpose to renounce

ounce our selues, to beleeue in Christ, and to bring forth the fruits of true repentance: and it ought to be rengewd so faste as we are partakers of the Supper of the Lord. This vow is necessarie, and must be kept as a part of the true worship of God; because it is a promise wherein we vow to performe all duties commanded of God, either in the law, or in the Gospell. It may be demanded, considering we are bound to obedience, how wee binde our selues in Baptisme thereto. *Afij.* Though we be already bound, partly by nature, and partly by the written word, yet may we renew the same bond in a vow; and he that is bound may further binde himselfe, so it bee for this end, to helpe his disluse, for want of zeale, and to make him more forward in duties of loue to men, and the worship of God: to this end *Danisware* to keep the law of God. *Psal. 119. 106.* Though hee were bound vnto it by nature, and by the written law it selfe.

The speciall vow is that, which doth not reach to the person of all beleeuers, but onely concerne some speciall men vpon some speciall occasions. And this kind of vow is twofold; The first is the vow of ceremoniall duty, in the way of seruice to God: and it was in practise in the Church of the Iewes vnder the old Testament: examples hereof, are two especially: the first, was the vow of the Nazarites, whereto no kind of men were bound by Gods commandement, but they bound themselfes: God onely prescribing the manner and order of keeping the same, with rites pertaining thereto; as abstinenesse from wine, the not cutting of the haire, and such like. The second example is of the Iewes, when of their owne accord, they vowed to give God house or land, sheepe or oxen, or any like things for the maintenance of the legall worship: and of this also God prescriptibeth certaine rules, *Leu. 27.* Now these vowe were part of the Iewish pedagogue or ceremoniall law, wherein God trained vp the Iewes in the old Testament: and being obserued of them, they were parts of Gods worship: but now vnder the Gospell they were not: beeing all abolished with the ceremoniall law, to which Christ put an end at his death vpon the croffe. It is true, *Paul* made a vow, and since kept the same, in the time of the new Testament, *Act. 18. 18.* yet not as a part of Gods worship: but as a thing indifferent for the time, wherein hee onely condescended to the weakeenesse of the Iewes, that this meanes hee might bring them the better vnto Christ. And whereas Christ is called a Nazarite, *Math. 2. 23.* we may not thinke hee was of that very order, because he did not abstaine from wine: but he was so learned, because he was the verity and accomplishment of this order. For by it was signified that GODS Church was a peculiar people, feuered or chosen out of the world; and that Christ in respect of holinesse was also separated from all sinners. And the wordes in Saint

Matthew, He shall be called a Nazarite, are borrowed from the booke of the Judges, cap. 13: where they are properly spoken of *Sampson*, and in type or figure of Christ. For as *Sampson* sauied Israel by his death, so did Christ saue his Church. And as *Sampson* killed his enemies more by death then by life, so did Christ. It is plaine therefore, that this kind of vow bindeth not vs: for there are no more ceremonies to be kept vnder the Gospell for parts of Gods worship, but the outward rites of Baptisme and the Lords supper. Vowes concerning meates, drinke, attire, touching, tasting, times, daies, were proper to the Iewes.

B The second kind of speciall vow is that whereby a man promiseth freely to perforne some outward and bodily exercise, for some good end: and this vow also (if it bee made accordingly) is lawfull, and belongs both to the Church of the old and new Testament. In the old wee have the example of the Rebabites, *Jerom. 35. 6.* who by the appointment of *Ionadab* their father, abstained from strong drinke, and wine, from planting vineyards and orchards: whereby *Ionadab* intended onely to breake them before hand, and to acquaint them with their future condition and state, that they shoud bee strangers in a forraigne land: that so they might prepare themselves to endure hardnesse in the time to come. And now in the new Testament we haue warrant in like manner to vow: as if a man by drinking of wine or strong drinke, finde himselfe prone to drunkenesse, he may vow with himselfe to drinke no more wine nor strong drinke, for so longe time, as hee feels the drinking thereof will stire vp his infirmitie, and minister occasion of sinning. Of this kinde also are the vowes in which we purpose and promise to God, to keepe set times of fasting, to taske our selues in prayer, and reading of holy Scripturres, and to give set almes for speciall causes knowne to our selues, and to doe sondry like duties: and that we be not deceived in making such vowes, certaine rules must bee remembered. I. that the vow be agreeable to Gods will and word; for if it be otherwise, the making, as also the keeping thereof is sinne. Vowes must not bee the bonds of iniquitie. II. It must bee so made, that it may stand with Christian liberty. For we may not make such things necessary in conscience, which God hath made free. Now Christian libertie allowes vnto vs the free vse of all things indifferent, so it be out of the case of offence. Hence it follows, that vowes must be made and kept, or not kept, so farre-forth as in conscience they may stand or not stand with our libertie purchased by Christ. III. The vow must be made with consent of superiours, if we be under government. Thus among the Iewes the vow of a daughter might not stand, vniuersle the consent of parents came therunto. IV. It must bee in the power and abilitie of the marker thereof, to doe or not to doe. A vow made of a thing

impos-

impossible, is no vow. V. It must be agreeable to the calling of him that maketh it: that is, both to his general calling, as he is a Christian, and to that particular calling wherein he liveth. If it be either against one or both, it is vnlawfull. VI. It must be made with deliberation. Rash vowes be not lawfull, though the things vowed may be done lawfully. VII. The end must bee good, which is, to preferre and exercize the gifts of faith, prayer, repentance, obedience, and other vertues of the mind; also to testifie our thankfulness vnto God for blessings received. These are the principall rules that must bee obserued in making of vowes: and herewhile must be remembered, that vowes made on this manner, are by themselves no part of Gods worship, but only helps and furtherances thereto: and thus we are to esteemme of all the vowe of the new Testament. And thus much of speciall vowes, and of our content herein.

The diffirence or difference.

The points of difference betweene vs touching vowes are especially three. I. The Church of Rome teacheth, that in the new Testament we are as much bound to make vowes, as was the Church of the Iewes, and that euен in exterrnal exercises. Wee say no: confidering the ceremoniall law is now abolished: and we haue only two ceremonies by commandement to be obserued; Baptisme, & the Supper of the Lord. Againe, we are not so much bound to make or keepe vowes, as the Iewes were; because they had a commandement to doe, and we haue none at all. But they alleadge to the contrary, the Prophet *Ezay*, cha. 19. 21. whe speaking of the time of the Gospell, saith, *The Egyptians shall know the Lord, and shall vow unto him, and keepe it.* I answere two waies: first, that the Prophet in this place expresteth and signifieth the spirituall worship of the new Testament, by ceremoniall worship then vsed: as he doth also in the last chapter, where hee calleth the Ministers of the new Testament, *Priests and Levites.* Secondly, we grant, the Church of the new Testament makes vowe vnto GOD, but they are of moral and Evangelicall duties; which must not be left vndone: and if vowing will indeed further them, it is not to be neglected. And therefore so oft as we come to the Lords table, wee in heart renew the vow and promise of obedience. And though vowes be made of things and actions indifferent, yet are they not any parts of Gods worship, which is the point to be proued.

Againe, they alleadge, *Psal. 76. 11. Vow vnto God and performe it.* And they say, that this commandement bindes all men. *Afij.* That this commandement first bindes the Iewes to the making of ceremoniall vows. Againe, *David* here speaks of the vowing of praise and thanksgiving vnto God: and so he expounds himselfe,

A *Psal. 56. 12. My vowe is upon me, I will offer prases unto God:* and this vow indeed concerneth all men, because it respects a morall duty, which is, to set forth the praise of God.

B *II. Point of difference.* They also hold, that vowes made euens of things not commanded, as meats, drinke, attire, &c. are parts of Gods worship, yea, that they tend to a state of perfection, in that the keeping of them brings man to an higher estate, then the keeping of the law can do. We flatly say no, holding that lawfull vowes be certayne (4) states and proppes of Gods worship, and not the worship it selfe. For *Paul* faith plainely, *1. Tim. 4. 8. Bodily exercise profiteth little, but godlinesse is profitable for much.*

C *B Againe, as Gods kingdome is, so must his worship bee: and Gods kingdome standeth not in outward things, as in eating, drinking, and such like actions: and therefore his worship standeth not in outward things.*

III. Point of difference. They maintaine such vowes to be made, as are not agreeable to the rules before named: and herein also we are to differ from them. The first and principall is, the vow of continency, whereby a man promiseth to God to keepe chaffitie alwaies in single life, that is, out of the estate of wedlock. This kind of vow is flat against the word of God: and therefore vnlawfull. For *Paul* faith, *1. Cor. 7. 9. If they cannot containe, let them marry.* *1. Tim. 4. 1.* It is a doctrine of duels to forbid to marry. *Hebr. 13. 4. Marriage is honorable among all, and the bedde undefiled.* Againe, this vow is not in the power of himselfe that voweth: for continency is the gift of God, who giveth not it vnto all, but to whom he will, and when he will, and aslong as he will. They alleadge, that in the want of continency, fasting and prayer obtaine it. *Afij.* It is not so: Gods gifts bee of two sorts: some are common to all beleeuers, as the gift of faith, repentance, and the feare of God, &c. others are peculiare to some onely, as the gift of continency. *1. Corinth. 7. 7.* I would that all men were as I my selfe am, but every man hath his proper gift of God, one this way, another that way. Now if we fast & pray for the increas of the common gifts of God, as faith, repentance, and all such as are needfull to saluation, we may obtaine them in some measure, but the like cannot bee said of particullar gifts. The childe of GOD may pray for health or wealth, & not obtaine neither of them in this world; because it is not the will of God to vouchsafe these blessings to all men: and *Paul* prayed three times to bee deliuered from a temptation, and yet obtained not his suete. And so may wee likewise pray for chaffitie in single estate, and yet never obtaine it: because, it may be, it is the will of God to saue vs without it. This vow therefore we abhorre, as a thing that hath heretofore, and doth still, bring foorth innumerable abominations in the world. Yet here marke in what manner wee doe it. Fift of all though wee mislike the vowe: yet we like

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and command singel life. Marriage indeede is better in two respects: first, because God hath ordained it to bee a remedy of incontinencie to al such persons as cannot containe: secondly, because it is the seminary bot of Church and common wealth; and it brings forth a seed of God for the enlarging of his Kingdome. Yet singel life in them that haue the gift of continency, is in some respects to bee preferred. First, because it brings liberty in perfection. Thus Paul saith, *1. Cor. 7. 26. I suppose it to bee good for the present necessity for a man to forbear*. Secondly, because it frees men from the common cares, molestations, and distractiōns that be in the family, v. 28. *Such shall have trouble in the flesh, but I share you.* Thirdly, because singel parties doe commonly with more bodily ease and liberty worship God; it being still pre-supposed, that they haue the gift of continency, v. 34. *The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit.*

Againe, though wee mislike the vow, yet we hold and teach, that men or women being assured that they haue the gift of continency, may constantly refolue and purpos with themselves to liue & leade a singel life, *1. Cor. 7. 37. He that standeth firme in his own heart, that hath no need, but hath power of his owne will, and hath so decreed in his heart that he will keepe his virgin, her doth well.* And wee embrace the saying of Theodore on *1. Tim. 4. For he dateth (with he) blame singel life or continency, but he accuseth them that by law enacted compell men to follow these.* And men made themselves chaste for the Kingdome of heaven, *Math. 19. 12.* not by vow, but by a purpose of heart, which is farre lesse then a vow, and may bee changed vpon occasion, whereas a vow cannot, vyleffe it doe evidently appear to be unlawfull.

Thirdly, for such persons as are able to containe, to liue singel for the ends before named, indeed we hold it to be no councell of perfecion, yet do we not deny it to be a councell of expedience, or outward ease; according to that which Paul saith, v. 25. *I give mine advice—* 35. *I speake this for your commodity, not to entangle you in a snare.*

Latly, we thinke, that if any hauing the gift of continency, doe make a vow to liue singel, and yet afterward marrie (the said gift remaining) they haue sinned. Yet not because they are married, but because their vow is broken. And thus said Augustine of Widdowes that married after thir vow, *lib. de bono viduit. cap. 9.*

The second is the vow of pouerty and monastical life, in which men betow all that they haue on the poore; and give themselves wholly and onely to prayer and fasting. This vow is against the will of God, *Act. 20. 35. It is a more blessed thing to give then to receive. Prov. 30. 8. Give me neither riches nor pouerty. Denu. 28. 48. poverty is numbered among the curses of the law:*

non whereof are to be vowed. And it is the rule of the holy Ghost, 2. Thess. 3. 10. Hee that will not labour, namely, in some special and warranteable calling, must not eat. And v. 12. *I exhort that they work with quietnesse, and eat their own bread.* Now when as men liue apart from others, giving themselves onely to prayer and fasting, they liue in no calling. And it is against the general vow made in Baptisme, because it freeth men from sundry dutys of the morall law, and changeth the proper end of mans life. For every man must haue two callings. The first is a general calling of a Christian, by vertue of which he performeth worship vnto God, and dutys of loue to men. The second is a particular calling, wherein according to his gift, he must doe seruice to men in some function, pertaining either to the Church or common wealth whereof he is a member. And the first of these twaine must bee performed in the second; and the second in and with the first. The end of mans life is, not onely to serue God by the dutys of the first table, but by seruing of man in the dutys of the second table, to serue G O D. And therefore the loue of our neighbour is called the *fulfilling of the whole law, Rom. 13. 10.* because the law of God is practised not apart, but in and with the law of our neighbour. This being so, it is manifest, that vowed poverty in monastical life makes many vnprofitable members both of Church and common wealth.

And though we mislike this vow also, yet we doe it holding these conclusions. I. That a man may forsake all his goods vpon special calling, as the Apostles did, when they were sent to preach the Gospel throughout the whole world. Secondly, goods may be forfaken, yea wife, children, parents, brethren, and all, in the case of confession, that is, when a man for the religion of Christ is persecuted and contrained to forsake all he hath. For then the second table giues place to the dutys of the first. *Mark. 10. 29. II.* That, for the time of persecution men may withdraw themselves (vnt occasion offered) and goe apart to wildernes or like places, *Heb. 11. 38.* yet for the time of peace, I see no cause of solitary life. If it bee alledged, that men goe apart for contemplation and spirituall exercises, I say againe, that Gods graces may as well bee exercised in the family, as in the Cloyster. The family is indeede as it were a Schoole of G O D, in which they that haue but a sparske of Grace, may learne and exercise many vertues; the acknowledgement of G O D, invocation, the fear of God, loue, bountifulnesse, patience, meekenesse, faithfulness, &c. Nay here bee more occasions of doing or taking good, then bee or can bee in a Cloyster. III. That wee condemne not the old and ancient monkes, though we like not every thing in them. For they lined not like idle-belles, but in the sweat of their owne browses, as they ought to doe; and many of them were married: and in

*Zozon.
I. 1. c. 15.*

of Vowes.

Epiph.
her. 7.8.
August.
de Mor.
Eccl. I. 2.
c. 31. &
de oper.
Monach.
cap. 17.

their meates, drinke, apparell, rule, vowe, and whole course of life, differed from the Monks of this time; even as far as heauen from earth.

The third vowe is a regular obedience, whereby men give themselves to keepe some denized rule or order, standing most commonly in the obseruation of exercizes in outward things, as meates, & drinke, and apparel, &c. This vowe is against Christian libertie, whereby it is granted a free vse of all things indifferent, so it be without the case of offence, *Gal. 5. 1. Standfast in the liberty wherein Christ hath made you free. Col. 2. 16. Let no man judge you in meat and drinke.* To conclude, wheras the Papists magnifie these their vowes, and yet make no such account of the vowe in Baptisme: for our parts mult bee contrary to them, not onely in judgement, but also in practise: and we ought to haue a special care to make good the vowes we haue plighted to God according to his commandement. In our creation we made a vowe of obedience; and being received into the covenant of grace, we vowed to beleue in Christ, and to bring forth fruits of new obedience, and this vowe is renued as oft as we come to the Lords table: our duty therfor is, to performe them also to God, as *Daniel's* faith, *Vow unto God and keepe it:* and if wee keepe them not, all turnes to our shame and confusione. Men stand much on the keeping of that word which they haue paffed to men, and it is taken for a point of much honestie, as it is indeede. Now then, if there be such care to keepe covenant with men, much more shoud we haue care to keepe covenant with God.

The ninth point. Of Images.

Our consent.

Conclus. I. We acknowledge the ciuill vise of Images as freely and truly as the Church of Rome doth. By ciuill vise I understand that vise which is made of them in the common societys of men, out of the appointed places of the solemne worship of God. And this to be lawfull, it appeareth; because the arts of printing & grauing are the ordinance of God; and to be skilfull in them is the gift of God, as the example of Bezaleel, and Abislab declare, *Exod. 35. 30.* This vise of Images may be in sundry things. I. In the adorning and setting forth of buildings: Thus *Salomon* beautified his throne with the images of Lyons. And the Lord commanded his temple to bee adorned with images of palme trees, of pomegranates, bulles, cherubes, and such like. II. It serues for the distinction of coines; according to the practise of Emperours and Princes in all nations. When Christ was asked, *Math. 22. 20.* whether it was lawfull to giue tribute to Cesar or no? hee called for a penie, and said, *Whose image and superscription isthis?* they said, *Casars:* he then said, *Give to Ce-*

as farre the things that are Casars: not condemning but approoving the stampē or image vpon his coyne. And though the Iewes were forbidden to make images in way of representation, or worship of the true God; yet the Syele of the sanctuary, which they vſed, specially after the time of *Moses*, was stamped with the image of the Almond tree, and the pot of Manna. *I. I.* Images serue to keepe in memory friends deceasēd, whom wee reverence. And it is like that hence came one occasion of the images that are now in vſe in the Romane Church.

In the daies of the Apostles men vſed privately to keepe the pictures of their friends departed; and this practise after crept into the open congregation; and at the last superflition getting head, images began to be worshipped. *Concl. II.* We hold the historiall vise of images to be good and lawfull: and that is, to represent to the ey the acts of histories whether they be humane, or divine: and thus we thinke the histories of the Bible may be painted in private places.

Concl. III. In one case it is lawfull to make an image to tellifie the presence or the effects of the maiestie of God, namely, when God himselfe gives any speciall commandement so to do. In this case *Moses* made and erected a brazen serpent, to be a type, signe, or image to represent Christ crucified. *John 3. 14.* And the Cherubes over the Mercie-seat serued to represent the maiestie of God, to whom the Angels are subiect. And in the second commandement it is not simply fad, *Thou shalt not make a graven image: but with limittatiō, thou shalt not make to thy selfe, that is, on thine own head, vpon thine owne will and pleasure.*

Concl. IV. The right images of the new Testamēt which we hold and acknowledge, are the doctrine and preaching of the Gospel, & all things that by the word of God pertaine thereto. *Gal. 3. 1. Who hath bewitched you that ye should not obey the truthe, to whom Jesus Christ was before described in your sight, and among your crucified?* Hence it follows, that the preaching of the word is as a most excellent picture in which Christ with his benefits are liuely represented vnto vs. And wee differ not from *Origen, contra Cel. lib. 8.* who saith, *We haue no images framed by any basē worke-man, but such as are brought forth and framed by the word of God, namely, patterns of verine, and framēs reſemblēng Christians.* Hee meanes that Christians themselves are the images of Christians.

The difference.

Our difſent from them touching images stands in three points. I. The Church of Rome holds it lawfull for them to make images to reſemblē God, though not in respect of his diuine nature; yet in respect of some properties and actions. We on the contrary hold it vnlawfull for vs to make any image, any way to reſemblē the true God: or to make any image of

*Exod.
25.18.*

* So saith
Romane
Catech.
on 2.
Com-
mand.

a De I-
dol. 3.
b Eym.
l.S.

c In Isay
37.

d Conr.
Cels. lib.
7.

e Epist.
ad Ioh.
Hieruf.

any thing in way of religion, to worship God; much lesse the creature therby. For the second commandement faith plainely, Exod. 20. 4. *Thou shalt not make to thy selfe any graven image, or the likeſe of any thing in heauen, &c.* The Papists say, the commandement is meant of the images of false G O D S. But, will they, nill they, it must bee understood of the images of the true *Iehouah*; and it forbids vs * to reſemble God either in his nature, properties, or works, or to vſe any reſemblance of him for any faced vſe: as to helpe the memo-rie, when we are about to worship God. Thus much the holy Ghost, who is the beſt ex-ounder of himſelfe, teacheth moſt plainely, Deut. 4. 15, 16. *Thou haſt no image at all (ci-ther of faſe or true God,) and therefore ſhall not make any likeneſe of any thing.* And again. the proprieſt Eſa. 40. 18. reproaching idolatres, asketh to whom they will liken God: or, what ſimilitude will they ſet up unto him? & v. 21. *Know ye not that haue you neard harb' hath not beene tolde you from the beginning?* As if hee ſhould ſay: haue yee forgotten the ſecond commandement, that God gaue vnto your fathers? And thus he ſcarly reproaches all them that reſemble the true God in images. But they ſay further, that by *Images* in the ſecond commandement are meant *idols*, that is (ſay they) such things as men worſhip for Gods. Anfw. If it were ſo, we ſhould confound the firſt and ſecond commandements. For the firſt, Thou ſhalt haue no other Gods before my face, forbids all falſe Gods, which man wickedly frames vnto himſelfe by giuing his heart and principall affections thereof, to them: and therefore idols alſo are here forbidden, when they are eſteemed as Gods. And the diſtinction they make, that an Image is the repreſentation of true things, and Idol of things ſuppoſed, is faſe: (a) *Tertullian* faith, that every forme, or repreſentation is to bee termed an *Idol*. And, (b) *Syſtore* faith that the heathen vſed the names of *image* and *idol* indiſtinguiſhably in one and the fame ſignification. And Saint Steuer in his apologetic, Art. 7. 41. calls the golden calfe an *idol*. *Hierome* faith, (c) that Idols are images of dead men. Auncient Diuiines accord with all this which I haue ſaid. *Lactantius* faith, Inf. lib. 2. cap. 19. *Where images are for religiōus ſake, there is no religion.* The Council of Elibera, can. 56. decreed, that nothing ſhould be painted on the walls of Churches, which is adored of the people. (d) *Origen*. *We ſuffer not any to worship Iefus at altars, images, and temples:* becauſe it is written, *Thou ſhalt haue none other Gods.* And (e) *Epiphanius* faith, *It is againſt the authoriſt of the Scriptures to ſee the images of Christ or of any Saints hanging in the Church.* In the feuenth Council of *Conſtantinople*, theſe words of *Epiphanius* are cited againſt the En-eratia; *Bee mindefull beloved children not to bring images into the Church, nor ſet them in the places where the Saines are buried, but alwaies carry God in your hearts: neither let them bee*

A suffered in any common house: for it is not meete that a Christian ſhould be occupied by the eyes, but by the meditation of the minde.

Arguments of the Papists.

The reaſons which they vſe to defend their opinions are theſe: 1. In *Salomon's* temple were erected Cherubins, which were images of Angels, on the Mercy-seat where God was worshipped: and thereby was reſembled the Maieſtie of God: therefore it is lawfull to make images to reſemble God. Anfw. They were erected by ſpeciall commandement from God, who preſcribed the very forme of them and the place where they muſt bee ſet: and thereby Moſes had a warrant to make them; otherwife hee had finned: let them ſhew the like warrant for their images if they can. Secondly, the Cherubins were placed in the ho-ly of holies in the moſt inward place of the Temple, and conſequently were remoued from the fight of the people, who onely heard of them: and none but the high Priest ſaw them, and that but once a yere. And the Cherubins without the veile, though they were to be ſeen, yet were they not to be worshipped, Exod. 20. 4. Therefore they ſerve nothing at all to iuulfie the images of the Church of Rome.

Obiect. II. God appeared in the forme of a man to *Abraham*, Gen. 18. 1. 13, and to *Daniel*, who ſaw the Auncient of daies ſitting on a throne, Dan. 7. 9. Now as God appeared, ſo may hee reſembled: therefore (ſay they) it is lawfull to reſemble God in the forme of a man or any like image, in which hee ſhewed himſelfe to men. Anfw. In this reaſon the pro-portion is faſe: For God may appear in whatoever forme it pleaſeth his Maieſtie; yet doth it not follow, that men ſhould therefore reſemble God in thoſe formes: man ha-ving no libertie to reſemble him in any forme at all: viueſt hee commanded ſo to doe. Againe, when God appeared in the forme of a man, that forme was a ſigne of Gods pre-ſence only for the time where God ap-peared, and no longer; as the bread and wine in the Sacrament are ſig-nes of Chrifts body and blood, not for ever, but for the time of ad-ministratiōn: but afterward they become againe as common bread and wine. And when the holy Ghost ap-peared in the likeſe of a dove, that likeſe was a ſigne of his pre-ſence no longer then the holy Ghost doth appear. And therefore hee that would in these formes repreſent the Trinity, doth greatly diſhonour God, and doth that, for which hee hath no warrant.

Obiect. III. Man is the image of God, but it is lawfull to paint a man, and therefore to make the image of God. Anfw. A very cauſt: for firſt, a man cannot be painted, as he is the image of God, which stands in the ſpiritual gifts of righteouſnes and true holineſſe. Againe, the image

1 King. 6.
27.

3 Summ.
part. 3.
quæſt. 3.
art. 3.

De mā-
rib. ecclē-
cū. 35.
Lib. 9.
quæſt. 9.

of a man may be painted for ciuil or historicali-ty, but to paint any man for this end to repreſent God, or in the way of religion, that we may the better remeber & worſhip God, it is unlawfull. Other reaſons which they vſe are of finall moment, and therefore I omit them.

I. Differ. They teach and mainaine, that images of God & of Saints may be worshipped with religious worſhip, ſpecially the cruciſe. For (a) *Thomas* of Watering faith, *Seeing the croſe deſt repreſent Chrif, who died upon a croſe, and is to be worshipped with divine honour: it followeth that the croſe is to be worshipped ſo too.* We on the contrary, hold they may not. Our principal ground is the ſecond commandement, which containeth two parts: the firſt forbiddeth the making of images to reſemble the true God: the ſecond forbiddeth the worſhipping of them, or God in them: in these words, *Thou haſt not bow downe to them.* Now there can bee no worſhip done to any thing leſſe then the bending of the knee. Again, the braſen ſerpent was a type or image of Christ crucified, Job. 3. 14. appointed by God himſelfe: yet when the people burned incenſe to it, 2. King. 18. 4. *Hesbaſt* brake it in pieces, and is therefore commended. And when the diuell bad our ſaviour Christ, to bowe downe the knee vnto him, and he would give him the whole world: Chrif reſieſtis his offer, ſaying, *Thou ſhalt worſhip the Lordthy God, and him onely ſhalt thou ſerue,* Matthew 4. 10. Again, it is lawfull for one man to worſhip another with ciuil worſhip, but to worſhip man with religious honour is unlawfull. For all religious worſhip is preſcribed in the firſt table: and the honour due to man is only preſcribed in the ſecond table, and the firſt commandement thereof, *Honour thy father,* which honour is therefore ciuil and not religious. Now the meanest man that can bee, is a more excellent image of God, then all the images of God or of Saints that are deſigned by men. Anfw. And ſoone after him *Gregorius*, in plaine termes denieth images to be adored.

The Papists deſire their opinions by theſe reaſons: I. *Pſal. 99. 5. Cast downe your ſelves before his footeſole.* Anfw. The words are thus to be read: *Bow at his footeſole:* that is, at the Arke and Mercy-seat, for there he hath made a pro-mife of his preſence: the words therefore ſay not, *bewe to the Ark,* but to God at the Arke. IV. Obiect. Exo. 3. 5. God ſaid to Moſes, *Stand afarre off: put off thy ſhoes, for the place is holy.* Now if holy places muſt be reverenceſed, then much more holy images as the croſe of Chrif, and ſuch like. Anfw. God com-manded the ceremony of the putting off the ſhoes, that he might thereby ſtrike Moſes with a re-ligious reverēce, not of the place, but of his own Maieſtie, whose preſence made the place ho-ly. Let them ſhew the like warrant for images.

V. Obiect. It is lawfull to kneele downe to a chaire of elate in the abſence of the King or Queene; therefore much more to the

images of God & of Saints in heaven glorifi-ed, being abſent from vs. Anfw. To kneele to the chaire of elate, is no more but a ciuil teſtimoni-e, or ſign of ciuil reverence, by which all good ſubiects when occaſion is offered, ſhow their loyaltie and ſubiection to their lawfull princes. And this kneeling being on this manner, & to no other end, haſt ſufficient warrant in the word of God: but kneeling to the image of any Saint departed, is religious, and con-sequently more then ciuil worſhip, as the Pa-pits themſelues confeſſe. The argument then prooues nothing, vuleſſe they will keep them-ſelves to one and the fame kinde of worſhip.

VI. Difference. The Papists also teach, that God may bee lawfully worſhipped in im-ages, in which he hath appeared vnto men: as the Father in the image of an old man; the Sonne in the image of a man crucified: and the holy Ghost in the likeſe of a dove, &c. But wee hold it unlawfull to worſhippe God, in, by or at any image: for this is the thing which (as I haue prooued before) the ſecond commandement forbiddeth. And the fact of the Iſraelites, Exod. 32. in worſhipping the gol-den calf is condemned as flat idolatry; albe-it they worſhipped not the calf, but God in the calfes vſe. Anfw. Aaron ſaith, *To morrow ſhall be the solemniteſt of Iehouah:* whereby he coth giue vs to underſtand, that the calf was but a ſigne of Iehouah whom they worſhipped. Ob-ject. It ſeemes the Iſraelites worſhipped the calf. For Aaron ſaith, v. 4. *Theſe be thy Gods (O Iſrael) that brought thee ou of Egypt.* Anfw. Aaron's meaning is not thing elte, but that the golden calf was a ſigne of the preſence of the true God. And the name of the thing ſignified is giuen to the ſigne, as vpon a ſtage he is called a king that repreſents the king. And Augu-ſt. faith, that *images are wont to bee caſed by the names of thing wherof they are images*, as the counterfeit of Samuel is called *Samuel*. And we muſt not eſteeme them all as mad men, to thinke that a calf made of their earings, be-ing but one or two daies old, ſhould bee the God that brought them ou of Egypt with a mightrie hand many daies before.

And theſe are the points of diſference touching Images; wherein we muſt ſtand at variance for euer with the Church of Rome. For they erre in the foundation of religion, ma-king indeed an idol of the true God, and wor-ſhipping another Christ then we doe; vnder new termes maintaining the idolatrie of the heathen. And therefore haue wee departed from them: and ſo muſt wee ſtill doe because they are idolatres; as I haue prooued.

The tenth point: Of reall preſence.

Our Conſent.

I. We hold & beleeue a preſence of Chriſt's body & blood in the Sacrament of the Lords Supper:

upper; and that no fained, but a true and reall presence which must be considered two waies, first, in respect of the signes, secondly, in respect of the communicants. For the first, we hold and teach that Christis body and blood, are truly present with the bread and wine, being signes in the sacrament: but how? not in respect of place or coextensit: but by sacramental relation on this manner. When a word is uttered, the sound comes to the ear: and at the same instant, the thing signified comes to the minde: and thus by relation the word and the thing spoken of, are both present together. Even so at the Lords table bread and wine must not be considered barely as substances and creatures, but as outward signes in relation to the body and blood of Christ. And this relation, arising from the very institution of the Sacrament, stands in this, that when the elements of bread and wine are present to the hand and to the mouth of the receiver, at the very same time the body and blood of Christ are presented to the minde: thus and no otherwise is Christ truly present with the signes. The second presence, is in respect of the communicants, to whose believning hearts he is also really present. It will be said, what kind of presence is this? Ans. Such as the communion in the sacrament is, such is the presence, and by the communion must we judge of the presence. Now the communion is on this manner: God the father according to the tenour of the Euangelical covenant, gives Christ in his sacrament as really and truly, as any thing can be given unto man, not by part and peccate-mate (as we say) but whole Christ God and man on this fort. In Christ there be two natures, the Godhead, & manhood. The Godhead is not given in regard of substance, or essence: but only in regard of efficacie, merits, and operation conected thence to the manhood. And further in this Sacrament Christs whole manhood is given both bodie and soule, in this order. First of all, is given the very manhood in respect of substance, & that really: secondly, the merits and benefits thereof, as namely, the satisfaction performed by and in the manhood to the justice of God. And thus the entire manhood with the benefits thereof, are given wholly and loyally together. For the two distinct signes of bread and wine signify not two distinct givings of the body apart and the blood apart; but the full and perfect nourishment of our soules. Again, the benefits of Christis manhood are dierently given, some by imputation, which is an action of God accepting that which is done by Christ as done by vs; and thus it hath pleased God to give the passion of Christ & his obedience. Some again are given by a kinde of propagation, which I cannot fitly expresse in termes, but I resemble it thus. As one candle is lighted by another, & one torch or candle-light is conected to twentie candles: even so the inherent righteousness of every believener

A is derived from the store-house of righteousness, which is in the manhood of Christ; for the righteousness of all the members, is but the fruit thereof, even as the natural corruption in all mankind, is but a fruit of that original sinne which was in Adam. Thus we see how God for his part gives Christ: and that really. To proceede, when God gives Christ, he gives withal at the same time the spirit of Christ, which spirit creates in the heart of the receiver the instrument of true faith, by which the heart doth really receive Christ given of God, by refing upon the promise which God hath made that he will give Christ & his righteousness to every true believer. Now then, when God gives Christ with his benefits, and man for his part by faith receives the same as they are given, there riseth that union which is betwene every good receiver and Christ himself. Which union is not forged, but a real, true, and neare coniunction: neerer then which none is or can be: because it is made by a solemne giuing and receaving that passeth betweene God and man: as also by the bond of one and the same spirite. To come then to the point, considering there is a real union, & consequently a real communion betwene vs and Christ, (as I have pronounced) there must needs bee such a kinde of presence, wherein Christ is truly and really present to the heart of him that receives the Sacrament in faith. And thus farre doe we consent with the Romish Church touching real presence.

The diffent.

We differ not touching the presence it selfe, but only in the maner of presence. For though we hold a real presence of Christs body and blood in the Sacrament, yet doe we not take it to be local, bodily, or substantiall, but spiritall and mysticall, to the signes by sacramental relation, and to the communicants by faith alone. On the contrary the Church of Rome maintainest transubstantiation, that is, a local, bodily, & substantiall presence of Christs body and blood, by a change and conuertion of the bread and wine into the said body and blood.

Our reasons.

I. This corporall presence ouerturnes sundry articles of faith. For we beleue that the body of Christ was made of the pure substance of the Virgin Mary, & that but once, namely, when shee was conceiued by the holy Ghost, and borne. But this cannot stand, if the body of Christ bee made of bread and his blood of wine, as they must needs be, if there be no sucession or annihilation, but a real conversion of substances in the sacrament: unless we must beleue contrarietys, that his body was made of the substance of the Virgin, and not of the Virgin; made once, and not once but often. Againe, if his body and blood bee under the

signes

A forms of bread and wine, then hee is not ascended into heauen, but remaines still among vs. Neither can he be said to come from heauen at the day of judgement: for hee that must come thence to iudge the quicke & dead, must be absent from the earth. And this was the ancient faith. Augustine saith, that Christ is present with us to the end of the world: but according to his assumed flesh hee is not always with vs. Cyril saith, Hee is absent in body, and present in vertue, whereby all things are governed. Vigilius saith, That hee gone from vs according to his humantie: hee hath left us in his humantie: in the forme of a seruant absent from vs: when his flesh was on earth, it was not in heauen: being on earth, he was in heauen: and beeing now in heauen, he is not on earth. Fulgentius saith, One & the same Christ according to his humane substance, was absent from heauen when he was on earth: and let the earth when he ascended into heauen.

Reason. II. This bodily presence ouerturnes the nature of a true body, whose common nature or essentiall property it is, to haue length, breadth, and thicknesse: which being taken away, a body is no more a body. And by reason of these three dimensions, a body canocupie but one place at once, as Aristotle saith, the property of a body is to be seated in some place, so as a man may say where it is. They therefore that hold the body of Christ to bee in many places at once, doe make it no body at all; but rather a spirite, and that infinite. They alledge that God is almighty; that is true indeed, but in this and like matters we must not dispite what God can doe, but what he will doe. And I say further, because God is omnipotent, therefore there be some things which he cannot doe, as for him to deny himselfe, to lie, and to make the parts of a contradiction, or both true at the same time. To come to the point, if God shoulde make the very body of Christ to be in many places at once, he shoulde make it to be no body while it remains a body: and to be circumscribed in some one place and not circumscribed, because it is in many places at the same time: to be visible in heauen and invisible in the sacraments: and thus shoulde he make contradictions to be true: which to doe, is against his nature, and argues rather impotency then power. Augustine faith to this purpose, If he could lie, hee were deceiptive. And, Therefor he is omnipotent, because he cannot doe these things. Againe, He is called omnipotent by doing, that which he will, and not by doing that which hee will not: which if it shoulde befall him, hee shoulde not be omnipotent.

Reason. III. Transubstantiation ouerturnes the very Supper of the Lord. For in every Sacrament there must be a signe, a thing signified, and a proportion or relation betweene them both: but Popish real presence takes all away: for when the bread is really turned into Christs body, & the wine into his blood, then

B the signe is abolished, and there remaines nothing but the outward formes or appearance of bread and wine. Againe, it abolishest the ends of the Sacrament, whereof one is to remember Christ till his coming againe, who being present in the sacrament bodily, needs not to be remembred, because helpe of remembrance are of things absent. Another end is to nourish the soule vnto eternall life: but by transubstantiation the principall feeding is of the body and not of the soule, which is only fed with spirittuall food: for though the body may bee bettered by the food of the soule, yet cannot the soule bee fed with bodily food.

Reason. IV. In the Sacrament the bodie of Christ is received as it was crucified, and his blood as it was spredd vpon the croffe: but now at this time Christs body crucified remaines still as a body, but not as a body crucified: because the act of crucifying is ceased. Therefore it is faith alone, that makes Christ crucified to bee present vnto vs in the Sacrament. Againe, that blood which ran out of the feete, and hands, and side of Christ vpon the croffe, was not gathered vp againe and put into veins: nay, the collection was needless, because after the resurrectio, he lied no more a naturall but a spirittuall life: and none knowes what is become of this blood. The Papists therefore cannot say it is present vnder the forme of wine locally: and we may better say it is received spirittually by faith whose propertie is to give a being to things which are not.

Reason. V. 1. Cor. 10. 3. The Fathers of the old Testament did eat the same spirittuall meat, and drinke the same spirittuall drinke: for they dranke of the rocke, which was Christ. Now they could not eate his body which was crucified, or dranke his blood spredd bodily, but by faith: because then his bodie and blood were not in nature. The Papists make answer, that the Fathers did eate the same meat, and drinke the same spirittuall drinke with their felues, not with vs. But their answer is against the text. For the Apostles intent is to proue, that the Iewes were every way equall to the Corinthians, because they did eate the same spirittuall meat, and drinke the same spirittuall drinke with the Corinthians: otherwiche his reason proues not the point which hee hath in hand, namely, that the Israelites were nothing inferior to the Corinthians.

Reason. VI. As it is said, the Sabbath was made for man, and not man for the Sabbath: so it may be said, that the Sacrament of the Lords Supper was made for man; and not man for it: and therefore man is more excellent then the Sacrament. But if the signes of bread and wine bee really turned into the body and blood of Christ, then is the Sacrament infinitly better then man, who in his best estate is only ioyned to Christ, and made a member of his mystical body: whereas the bread and wine are made very Christ. But the Sacrament or

D De symb. ad Ca- tech. l. 1. c. 1.

Mark. 2. 27.

outward elements indeed are not better than man: the end beeing alwaies better then the thing ordained to the end. It remaines therefore that Christ's presence is not corporall but spirituall. Againe, in the supper of the Lord, every beleueer receiuesth whole Christ, God and man, thongh not the Godhead: now by this carnall eating, we receiuem not whole Christ, but only a part of his manhood: and therefore in the Sacrament here is no carnall eating, and consequently no bodily presence.

Reasoun VI. The judgement of the auncient Church. *Theodore*, *faith*, *The same Christ who called his natural body food and bread, who also called himselfe a Vine, he vouchsafted the vissible figures the name of his owne body*, not changing nature, but putting grace to nature, whereby he meanes confection.

And, The mysticall signs after sanctification los't not their proper nature. For they remaine in their first nature, and keep their first figure and forme: and as before, may be touched and seene: and which they are made, is understande, belieuened, and adored. *Gelasius*, *faith, Bread and wine passe into the substance of the body and blood of Christ, yet so as the substance or nature of bread and wine ceafteth not. And they are turned into the divine substance, yet the bread and wine remaine still in the propertie of their nature.* *Lumbard*, *faith*, *If it be asked what conseruer for this is, whether formall or substantiall, or of another knde, I am not able to define.* And that the fathers held not transubstantiation, I proue it by sundry reasouns. First, they vied in former times to burne wiþ fire that which remained after the administration of the Lords Supper. Secondly, by the sacramentall union of the bread and wine with the bodie and blood of Christ, they vied to confirme the personall vision of the manhood of Christ with the Godhead against heretickes: which argument they would not haue vied, if they had belieueft a popish real presence. Thirdly, it was a custome in Constantynople, that if any parts of the Sacrament remained after the administration thereof was ended, that yong children shold be sent for from the schools to eat them; who neuerthelesse were barred the Lords table. And this argues plainly that the Church in those daies, tooke the bread after the administration was ended, for common bread. Againe, it was once an order in the Romane Church, that the wine shold bee consecratory by dipping it into bread, which had bin consecratory. But this order cannot stand with the real presence, in which the bread is turned both into the body and blood. *In schola Cabanis*, *faith*. *After he had vied some speech to the people, he erclit their minds, and lifft their thoughts from earth, and saith, Sursum corda. Let us lifft up our hearts, let vs thinke on things aboue, and on things that are upon the earth. They consent and say, that they lifft up their hearts thither, where there is treasure, and where Christ sits at the right hand of his father.*

Objections of Papists.

I. The first reason is, Job. 6. 55. *My flesh*

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II. *Obiect.* Another argument is taken from the words of the institution, *This is my bodie.* *Answ.* These words must not bee understood properly, but by a figure: his bodie beeing put for the signe & seale of his bodie. It is obiect, that when any make their last wills and testaments, they speake as plainly as they can; now in this supper Christ ratifieth his last will & testamet, and therfore he speake plainly without any figure. *Answ.* Christ here speakest plainly, & by a figure also for it hath beeene alwaies the vsuall manner of the Lord in speaking of the sacraments, to giue the name of the thing signified to the signes. *Gen. 17. 10.* circumcision is called *the covenant of God*; & in the next verse in the way of exposition, *the signe of the covenant.* And *Exod. 12. 11.* the paschall lamb is called *the angels passing by or ouer the houses of the Israelties;* whereas indee it was but a signe thereto; and *1. Cor. 10. 4.* *The rocke was Christ.* *1. Cor. 5. 7.* *The Passeover was Christ.* And the like phrase is to be found in the institution of this sacrament concerning the cup, which the Papists themselves confess to bee figurative: when it is said, *Luk. 22. 20.* *This cup is the new testament in my blood,* that is, a signe, seale, and pledge thereof. Againe, the time when these words were spoken must be considered, and it was before the passion of Christ, whereas yet his body was not crucified nor his blood shed: and consequently neither of them could be received in bodily manner, but by faith alone. Againe, Christ was not onely the author, but the minister of this Sacrament at the time of the institution therof; and if the bread had bin truly turned into his body, and the wine into his blood, Christ with his owne hand should haue taken his owne body & blood, and haue givien it to his Disciples, nay, which is more, he shold with his owne hands, haue taken his owne flesh, and drunken his owne blood, and haue eaten himselfe. For Christ himselfe did eate the bread and drinke the wine, that he

might

Dial. 1.
immu-
tab.

Same
Dialog.

Lib. de
dub. nat.
Christi.

Lib. 4.
dict. 11.

a Hefsch
1.2.c.5.
in Lutte.
Theodo.
dialog.

Eug. 1.4.
Niceph. 1.
17.c.5.

Amal. 1.
1. de off.
Eccl. c.
12. & 15.

Lib. de
expof. Li.
wrg. cap.
26.

After he had vied some speech to the people, he erclit their minds, and lifft their thoughts from earth, and saith, *Sursum corda. Let us lifft up our hearts, let vs thinke on things aboue, and on things that are upon the earth.* They consent and say, that they lifft up their hearts thither, where there is treasure, and where Christ sits at the right hand of his father.

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might

with his own person consecrate his last supper, as he had consecrated baptism before. And if these words shold bee properly vnderstood, every man shold be a mandaior in his eating of Christ. Latly, by means of popish real presence, it comes to passe, that our bodies shold be nourished by naked qualities without any substance, which in all Philosophy is false and erroneous. To helpe this & the like absurdities, some Papists make nine wonders in the sacrament. *The first, that Christ's body is in the Eucharist in as large a quantity as he was upon the cross,* and is now in heaven, and yet excludes not the quantity of the bread. *The second, that there be accidents without a subiect.* *The third, that bread is turned into the body of Christ,* and yet it is not the matter of the body, nor referred to nothing. *The fourth, that the body increaseth not by consecration of many hosts,* and is not diminished by often receiving. *The fifth, that the body of Christ is under many consecrated hosts.* *The sixt, that when the host is divided, the body of Christ is not divided,* but under every part thereof is whole Christ. *The seaven*th, *that when the Priest holds the host in his hand, the body of Christ is not felt by his ffe nor seen, but the formes of bread and wine.* *The eight,* *that when the formes of bread and wine cease, the body and blood of Christ cease also to bee there.* *The ninth,* *that the accidents of bread and wine issue the same effects with the bread and wine it selfe, which are to nourish and fill.* On this manner it shall be easie for any man to defend the most absurd opinion that is or can be, if hee may haue liberty to answere the arguments alleadged to the contrary by wonders.

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To conclude, seeing there is a real communion in the sacrament between Christ and every beleueing heart, our duty therefore is, to beftow our hearts on Christ, endeauouring to loue him, and to reioyce in him, and to long after him above all things: al things our affiance must be in him, and with him; wee beeing now on earth milt haue our conuerteration in heauen. And this is the true real presence, which the ancient Church of God hath commended vnto vs: for in all these liturgies these wordes are vied, & yet are extant in the Popish-masse, *Lift up your hearts: we lifft them up vnto the Lord.* By which words the communicants were admonished to direct their minds and their faith to Christ sitting at the right hand of God. Thus faith *Augustine*, *If we celebrate the ascension of the Lord with devotion, let us ascend with him, and lifft up our hearts.* Againe, *They which are already risen with Christ in faith and hope, are invited to the great table of heauen, to the table of angels, where is the bread.*

The eleventh point: Of the sacrifice in the Lords Supper, which the Papists call the sacrifice of the Masse.

Touching this point, first I will set downe what must bee vnderstood by the name Sa-

cifice. A sacrifice is taken properly, or improperly. Properly, it is a sacred or solemne action, in which man offereth and consecrate some outward bodily thing vnto God for this end, to please and honour him thereby. Thus all the sacrifices of the old Testament, and the oblation of Christ vpon the croſſe in the new Testament, are sacrifices. Improperly, that is, onely by the way of resemblance, the dutys of the morall law are called sacrifices. And in handling this question, I understand a sacrifice both properly and improperly by way of resemblance.

Our consent.

B Our consent I propound in two conclusions.

Concl. I. That the supper of the Lord is a sacrifice, & may truly be so calld as it hath beeene in former ages; & that in three respects. *I.* Because it is a memoriall of the real sacrifice of Christ vpon the croſſe, and contains withall a thanksgiving to God for the same, which thanksgiving is the sacrifice and *values of our lips*, *Hebr. 1.15, 11.* *Because every communicant doth there present himselfe body and soule a liuing, holy, & acceptable sacrifice vnto God.* For as in this sacrament God gives vnto Christ, with his benefits: so we answervably give our selues vnto God as seruants to walke in the practise of all dutifull obedience. *III.* It is called a sacrifice in respect of that which was ioyned with the sacrament, namely, the almes given to the poore as a remittence of our thankfulness vnto God. And in this regard also, the ancient Fathers haue called the sacrament, *an unbloody sacrifice*, and the table, *an altar*; and the minister, *priſt*: and the whole action an *oblation*, not to God but to the congregation, and not by the priest alone, but by the people. A canon of a certaine Councell saith, *We decree that every Lords day the oblation of the altar be offered of every man and woman both for bread and wine.* And *Augustine* saith, *that women offer a sacrifice at the altar of the Lord, that might be offered by the priest to God.* And vñialy in ancient writers the communion of the whole body of the congregation is called the sacrifice or oblation.

Concl. II. That the very body of Christ is offered in the Lords supper. For as wee take the bread, to be the body of Christ sacramentally by resemblance and no other wise: so the breaking of bread is sacramentally the sacrificing or offering of Christ vpon the croſſe. And thus the Fathers haue termed the Eucharist an intollation of Christ, because it is a commemoration of his sacrifice vpon the croſſe. *Aug. Epist. 23.* *Neither darb he lie which saith Christ was offered for the sacraments bad not the resemblance of thing wherof they are sacraments, they shold in no wise be sacraments: but from a resemblance, they often take their names.* Againe, Christ is sacrificed in the last supper, in regard of the faith of the comunicants, which makes a

Eee thing

Council.
Mat. Epist.
112.

Lib. 2. d.
quæst.
Vet. &
Nou.
Test.
Ad Rom.
Lib. 2. d.
Virg. Ad
Damsc.

thing past & done, as present. *Augustine* faith, *When we believe in Christ, he is offered for us daily.* And, *Christ is then slain for everyone, when he believes that he is slain for him.* *Ambrose* faith, *Christ is sacrificed daily in the minds of believers, as upon an altar.* *Hierome* faith, *He is always offered to the believers.*

II. The difference.

They make the Eucharist to be a real, external, or bodily sacrifice offered unto God: holding and teaching, that the minister is a priest properly; and that in this sacrament he offers Christ's body and blood to God the Father really and properly under the forms of bread and wine. We acknowledge no real, outward, or bodily sacrifice for the remission of sins, but only Christ's oblation on the cross once offered. Here is the maine difference betweene vs, touching this point: and it is of that weight & moment, that they stillle maintaining their opinion (as they doe) can be no Church of God. For this point razeth the foundation to the very bottome. And that it may the better appearre that we auouch the truth, first, I will confirme our doctrine by Scripture, and seconde, confute the reasons which they bring for themselves.

III. Our Reasons.

Reaon I. *Heb. 9.15.* and *26.* and *c. 10.10.* the holy Ghost faith, Christ offered himselfe but once. Therefore not often; and thus there can be no real or bodily offering of his bodie and blood in the sacrament of his supper: the text is plaine. The Papists answere thus: The sacrifice of Christ (say they) is one for substance, yet in regard of the manner of offering, it is either bloody or unbloody, & the holy Ghost speaks only of the bloody sacrifice of Christ: which was indeede offered but once. *Anf.* But the author of the epistles takes it for granted, that the sacrifice of Christ is only one, & that a bloody sacrifice. For he saith, *Heb. 9.25.* *Christ did not offer himselfe ofen, as the high priests did:* and ver. 26. *For then he must haue often suffered since the foundation of the world:* but now in the ead be hath appeared once to put away sinne by the sacrifice of himselfe: and ver. 22. without shedding of blood is no remission of sinnes. By these words it is plaine, that the Scripture neuer knew the two-fold manner of sacrificing of Christ. And every distinction in diuinitie not founded in the written word, is but a forgerie of mans braine. And if this distinction be good, how shall the reaon of the Apostle stand. He did not offer himselfe but once, because he suffered but once?

Reaon II. The Romish Church holds that the sacrifice in the Lords supper is all one for substance, which the sacrifice which he offered on the cross; if that be so, then the sacrifice in the Eucharist, must either be a continuall of that sacrifice which was begun on the cross, or

a els an alteration or repetition of it. Now let them choose of these twaine which they will: if they say, it is a continuall of the sacrifice on the cross, Christ being but the beginner, and the priest the finisher therof, they make it imperfect: for to continue a thing till it be accomplished, is to bring perfection vnto it: but Christs sacrifice on the cross was then fully perfected, as by his owne testimony it appears, when he said *Consummatus est, it is finished.* Again, if they say, it is a repetition of Christs sacrifice, thus also they make it imperfect: for that is the reaon which the holy Ghost vseth to prooue that the sacrifices of the old Testament were imperfect, because they were repeated.

Reaon III. A real and outward sacrifice in a sacrament, is against the nature of a sacrament and especially the supper of the Lord: for one end thereof is to keepe in memorie the sacrifice of Christ. Now every remembrance must be of a thing absent, past, and done: and if Christ be daily and really sacrificed, the sacrament is no fit memoriall of his sacrifice. Again, the principall end for which the sacrament was ordained, is that God might give & we receive Christ with his benefites and therfore to give and take, to eat and drinke, are here the principall actions. Now in a real sacrifice God doth not give Christ and the Priest receive him of God; but contrariwise he gives and offers Christ unto God, & God receuies something of vs. To helpe the matter, they say, that this sacrifice serues not properly to make any satisfaction to God, but rather to apply vnto vs the satisfaction of Christ being alreadie made. But this answere stille maketh against the nature of a sacrament, in which God giues Christ vnto vs: wheras in a sacrifice God receuies from man, and man giues something to God: a sacrifice therefore is no fit meanes to apply any thing vnto vs, that is giuen of God.

Reaon IV. *Heb. 7.24,25.* The holy Ghost makes a difference betweene Christ the high Priest of the new Testament, and all Leuitical priests, in this, that they were many, one succeding another: but he is only one, haing an eternal priesthood, which cannot passe from him to any other. Now if this difference be good, then Christ alone in his owne very person must be the Priest of the new Testament, and no other with, or vnder him: otherwise in the new Testament there shoulde bee more priests in number then in the old. If they say, that the whole action remaines in the person of Christ, and that the Priest is but an instrument vnder him (as they say,) I say againe it is false; because the whole oblation is acted or done by the priest himselfe: and hee which doth all, is more then a bare instrument.

Reaon V. If the Priest doe offer to God Christs real body and blood for the pardon of our sins, then man is become a mediattor betweene God & Christ. Now the Church of Rome faith, that the Priest in his masse is a

priest

of the Sacrifice of, &c.

priest properly, & his sacrifice a real sacrifice, differing only in the manner of offering from the Sacrifice of Christ vpon the cross: and in the very canon of the Masse theri insinuate thus much, when they request *God to accept their gifts and offerings*, namely, *Christ himselfe offered*, as he did the sacrifices of Abel and Agg. Now it is absurd, to thinke that any creature shoulde bee a mediattor betweene Christ and God. Therefor Christ cannot possibly be offered by any creature vnto God.

Reaon VI. The judgement of the ancient Church. A certayne Councell held at Toledo in Spaine, reprooueth the Ministrers that they offered sacrifice often the same day without the holy Communion. The words of the Canon are these: *Relationis made vnto vs that certaine priests doe not so many times receuie the grace of the holy communion, as they offer sacrifices in one day: but in one day, if they offer many sacrifices to God in all the oblations, they suspeide themselves from the communion.* Here marke, that the sacrifices in ancient Masses were nothing else but forms of divine service; because none did committ care, no the priest himselfe. And in another Councell the name of the Mass is but only for a forme of prayer. *It hath pleased vs, that prayers, applicacions, Masses, which shall be allowed in the Councell, be used.* And in this sense it is taken when speach is vied of the making or compounding of Masses: for the sacrifice proprietary of the body and blood of Christ admits no composition. *Abba Pascobius* faith, *Because we sinne daily, Christ is sacrificed for vs mytterially, and his passion is given in mytterie.* These his words are against the real sacrifice: but yet he expoundes himselfe more plainlye, cap. 1. *The bloud is drunk in mytter spiritually: and, it is all spiritual which we eate, and, cap. 12. The priest — distributes to every one as much as the outward sight giveth, but as much as faith inwardly, cap. 13. The full similitude is outwardly, and the immateriall fleshe of the lambe is faith inwardly —, that the truthe be not wanting to the sacrament, & it be not ridiculous to Pagans, that we drinke the bloud of a kildeman.* cap. 6. One eateth the fleshe of Christ spiritually and drinketh his bloud, another seemes to receuie not so much as a morsel of bread from the hand of the priest: his reaon is, because they come vnpreaded. Now then considering all these places, he makes no recuring but spiritual, neither doth he make any sacrifice but spiritual.

V. Obiet. Of Papists.

I. *Gen. 14.v.18.* When Abraham was coming from the slaughter of the kings, *Melchizedek met him,* and brought forth bread and wine: and he was a priest of the most high God. Now this bread and wine (say they) hee brought forth to offer for a sacrifice: because it is said, he was a priest of the most high God: and they reason thus, Christ was a priest after the order of Melchizedek:

Therefore as Melchizedek offered bread and wine, so Christ vnder the formes of bread and wine offers himselfe in sacrifice vnto God. *Anf.* Melchizedek was no type of Christ in regard of the act of sacrificing, but in regard of his person, and things pertaining thereto, which are fully expounded, *Heb. 7.* the summe whereof is this: I. Melchizedek was both King and Priest: for was Christ II. Hee was a Prince of peace and righteouessiso was Christ III. He had neither father nor mother: because the Scripture in setting down his history makes no mention of either beginning or ending of his daies: and so Christ had neither father nor mother: no father, as hee was manno mother, as hee was God. IV. Melchizedek being greater then Abram, blessed him, and Christ by vertue of his priesthood blesst, that is, justifieth & sanctifieth all those that bee of the faith of Abram. In these things only stands the resemblance, and not in the offering of bread and wine. Again, the end of bringing forth the bread and wine, was not to make a sacrifice, butto refresh Abram and his seruants that came from the slaughter of the Kings. And he is called there a priest of the most high God, not in regard of any sacrifice; but in confidacion of his blessing of Abram, as the order of the words teacheth, *And he was the priest of the most high God & therfore bee blessed him.* Thirdly, though it were granted, that he brought forth bread and wine to offer in sacrifice, yet will it not follow, that in the Sacrament Christ himselfe is to be offered vnto GOD vnder the naked formes of bread and wine. Melchizedeks bread and wine were absurd types of no bread and no wine, or of formes of bread and wine in the Sacrament.

II. Obiet. The paschal lambe was both a sacrifice and a sacrament: now the Eucharist comes in roome thereof. *Anf.* The paschal lambe was a sacrament, but no sacrifice. Indeed Christ fauor to his discipiles, *Couet and prepare a place to sacrifice the Pascha in me,* *Mark 14.12.* but the words, *to offer, or to sacrifice,* doe often signifie no more but to kill. As when Iacob and Laban made a covenant, it is said, *Iacob sacrificed beasts, and called his brethren to eate bread,* *Gen. 21.54.* Which words must not be vnderstood of killing for sacrifice, but of killing for a feast: because hee could not in good conscience invite them to his sacrifice, that were out of the covenant, beeinge (as they were) of another religion: seconde, it may bee called a sacrifice, because it was killed after the manner of a sacrifice. Thirdly, when Saul fought his fathers asse, and asked for the Seer, a maid bids him goe vp in haft, for (faith free) there is an offering of the people shis day in the high place, *1. Sam. 9.12.* where the feast that was kept in Rama, is called a sacrifice: in all likelihood because at the beginning thereof, the priest offered a sacrifice to God: and so the paschioner may be called a sacrifice, because sacrifices were offered within the compasse

of the appointed feast or solemnity of the ^A pascoouer: & yet the thing it selfe was no more a sacrifice then the feast in Rama was. Againe, if it were granted that the pascoouer was both, it will not make much against vs: for the supper of the Lord succeeds the Pascoouer only in regard of the maine end thereof, which is the increas of our communion with Christ.

III. Obiect. Malac. 1. 11. The prophet foretellich of a cleane sacrifice that shall be in the new testament: & that (say they) is the sacrifice of the Mass. *Answ.* This place must be understand of a spiritual sacrifice, as we shall plainly perceive if we compare it with *1. Tim. 2. 8.* where the meaning of the Prophet is fully expounded. *I will (faith Paul) that men pray in all places,* lifting vp pure hands, without wrath or doubting. And this is the cleane sacrifice of the Gentiles. Thus *Infini Martyr* saith, *That supplications & thanksgivings are the only perfect sacrifice pleasing God, and that Christians have learned to offer them alone.* And *Tertullian* saith, *Wee sacrifice for the health of the Emperour — as God hath commanded with pure prayer.* And *Irenaeus* saith, that this cleane offering to be offered in every place is the prayer of the Saints.

IV. Obiect. Heb. 13. 10. *Wee have an altar, whereof they may not eat, which serveth in the abomination.* Now (say they) if we have an altar, then we must needs have a priest; and also a real sacrifice. *Answ.* Here is meant not a bodily, but spiritual altar, because the altar is opposed to the material Tabernacle; and what is meant therby is expressed in the next verse, in which he prooues that we have an altar; *The bodies of the beasts, whose blood was brought into the holy place by the high priest for sin, were burned without the camp: so Christ Jesus, who might sanctifie the people with his owne blood, suffered without the gate.* Now lay the reasoun or proofe to the thing that is prooued, and we must needs understand Christ himselfe, who was both the alter, the priest, and the sacrifice.

V. Obiect. Lastly, they say, where alteration is both of law and covenant, there must needs be a new priest and a new sacrifice. But in the new Testament there is alteration both of law and covenant: and therefore there is both new priest and new sacrifice. *Answ.* All may be granted: in the new Testament there is both new priest, & sacrifice: yet not any popish priest but only Christ himselfe both God & man. The sacrifice also is Christ as he is man; & the altar, Christ as he is God, who in the new Testament offered himselfe a sacrifice to his Father for the sins of the world. For though he were the Lambe of God slaine from the beginning of the world, in regard of the purpose of God, in regard of the value of his merit, and in regard of faith which maketh things to come, as present: yet he was not actually offered till the fulnes of time came; & once offering of himselfe, he remaineth a priest for ever, and all other priests beside him are superfluous: his one offering once offered, being al-sufficient.

The twelfth point: Of fasting.

Our consent.

Our consent may be set downe in three conclusions. 1. We doe not condemne fasting, but maintaine three sorts thereof, to wit, a moral, ciuill, & a religious fast. The first being moral, is a practice of sobriety or temperance, when as in the vse of meates and drinckes, the appetite is restrained, that it doth not exceede moderation. And this must be used of all Christians in the whole course of their liues. The second beeing ciuill, is when vpon some particular & politike considerations men abstaine from certayne meates: as in this our commonwealthe the law intynnes vs to abstaine from flesh-meate at certayne seasons of the yeare, for the special endsto preferre the breed of cattle, and to maintaine the calling of the ffishermen. The third, namely a religious fast, is when the dutys of religion, as the exercize of praier and humiliation are practized in fasting. And I doe now specially intreat of this kind.

Concluſ. II. We ioyne with them in the allowance of the principall and right ends of a religious fast, and they are three. The first is, that thereby the minde may become attente in meditation of the dutys of Godlynes to be performed. The second is, that the rebellion of the flesh may be subdued: for the flesh pampered becomes an instrument of licentiousnes. The third, and (as I take it) the chiefe end of a religious fast, is to professe our guiltinesse, and to testifie our humiliation before God for our sinnes: and for this end in the fast of Nineve, the very beast was made to abstaine.

Concluſ. III. We yeld unto them, that fasting is an helpe and furtherance to the worship of God: yea, and a good worke also if it be vied in a good manner. For though fasting in it selfe being a thing indifferent, as eating and drinking are, is not to bee termed a good worke; yet being applied, and considerid in relation to the right ends before spoken of, and practized accordingly, it is a worke allowed of God, and highly to bee esteemed of all the seruants and people of God.

The diff'rent or difference.

Our dissent from the Church of Rome in the doctrine of fasting stands in three things. They appoint and prescribe certeinties of fasting, as necessarie to be kept: but we hold and teach that to prescribe the time of a religious fast, is in the libertie of the Church and the gouernours thereof, as speciall occasion shall be offered. When the disciples of *Iohn* asked Christ, why they & the Pharisees fasted eten, but his disciples fasted not, he answere, *Can the children of the mariage chamber mourne as long as the bridegroome is with them? but the daies will*

come

Dialog.
cum
Tripl.

Ad. Ca-
pulam.

Lib. 4.C.
35.

verse. 11,
12.

Nob.

mā. 3.

cit.

1 Natu-

ral. num.

37.

Ind. 10. 25

1 Sam. 1.

11.

1.

come when the bridegroome shall bee taken away from them, and then shall they fast, Matthe. 9. 15. where he giveth them to understand, that they must fast, as occasions of mourning are offered. Where also I gather, that a let time of fasting is no more to be enjoyed the a let time of mourning. It was the opinion of *Augustine*, that neither Christ nor his *Apostles* appointed any times of fasting. And *Tertullian* saith, that they of this time fasted of their owne accord freely, without law or commandement, as occasion and time required. And *Eusebius* saith, that *Almontanus* was the first that made laws of fasting. It is objected, that there is a let time of fasting prescribed. *Leuit. 16. 29. Answ.* This fast and prescribed fast was commanded of God as a part of the Legall worship, which had his ende in the death of Christ. Therefore it doth not intifie a let time of fasting in the new Testament, where God hath left man to his owne libertie without giving the like commandement. It is againe alledged, that *Zach. 7. 5.* were set times appointed for the celebration of religious fasts vnto the Lord, the fifth and the seventh moneths. *Answ.* They were appointed vpon occasion of the present afflictions of the Church in *Babylon*, and they ceased vpon their deliuerance. The like vpon like occasion may we appoint. It is further obiect, that some Churches of the Protestants obserue set times of fasting. *Answ.* In some Churches there be fast daies and times of fasting, not vpon the necessity, or for conscience or religous sake, but for politike or ciuill regards, whereas in the Romish Church it is held a mortall sinne to deferre the set time of fasting till the next day following.

Secondly, wee dissent from the Church of Rome touching the manner of keeping a fast. For the best learned among them allow the drinking of wine, water, electuaries, and that (a) often within the compasse of their appointed fast-yea, they allow the eating of one meale on a fasting day at noone tide, & vpon a reasonable cause, one hour before: the time of fasting not yet ended. But this practise indeed is absurd, and contrary to the practise of the old Testament: yea it doth frustrate the end of fasting. For the bodily abstinenſe is an outward meanes and signe whereby we acknowledge our guiltinesse and vnworthinesse of any of the blessings of God. Againe, they preferre a difference of meates, as whit-meat only to be vied on their fasting daies, & that of necessitie, and for conscience sake in molt cases. But we hold this distinction of meates, both to be foolish and wicked. Foolish, because in such meates as they preferre, there is as much filling & delight, as in any other meates: as naturall in fish, fruite, winc, &c. which they permit. And it is against the end of a religious fast to vse any refreshing at all; so far as necessity of health and conuenience will permit. Thus the Church in times past vied to abstaine not onely from meate & drinke, but from all delights

whatsoeuer, euen from soft apparel and sweete oyntments. *Isa. 2. 15.* — *Sacrifice a fast:* let the bridegrome goe forth of his chambers, & the bride out of her bride chamber, *Dan. 10. 3.* *I eat no pleasant bread, neither came flesh nor wine within my mouth, neither did I anoint my selfe at all, till three weekes of daies were fulfilled.* *1 Cor. 7. 5.* *Defraud not one another, except it bee with consent for a time, that ye may give your selues to fasting and prayer.*

Againe, we hold this practise to be wicked, because it taketh away the libertie of Christians, by which, vnto the pure althings are pure. And the Apostle, *Gal. 5. 1.* biddes vs to *stand fast in this libertie*, which the Church of Rome would thus abolishe. For the better understanding of this, let vs consider how the Lord himselfe bath from the beginning kept in his owne hands, as a master in his owne house, the disposition of his creatures for the vse of man, that he might depend on him & his word for temporal blesſings. In the first age he appointed vnto him for meate every heare of the earth bearing feede, and every tree wherein there is the fruite of tree bearing feede. *Gen. 1. 29.* And as for flesh, whether God gaue unto him libertie to eat or not to eat, we hold it vncertaine. After the flood the Lord renewed his grant of the vse of the creatures, and gaue his people libertie to eat the flesh of living creatures: yet so as he made some things vncleane, and forbade the eating of them among the rest, the eating of blood. But since the coming of Christ he hath enlarged his word, and gaue liberty to al both Iewes and Gentiles, to *eate of all kinds of flesh.* This word of his we rest vpon: holding it a doctrine of diuels, for men to command an abstinenſe from meates for conscience sake; which the Lord himselfe iuste created to be received with thanksgiving. *Socrates* a Christian historiographer saith, that the *Apostles* left it free to every one to ſee what kinde of meate they wold on fasting daies and other times. *Spiridion in Lent* dreſſed vniſmeat flesh, and let it before a stranger, eating himselfe and bidding the stranger also to eate: whereof ſpiridion and professeing himselfe to be a Christian, therfore (saith he) the rather must thou do it: for to keepe all things are pure, as the word of God teacheth.

But they obiect, *Jer. 35. 6.* where *Ionadab* commanded the Rechabites to abstaine from wine: which commandement they obeyed, and are commended for doing well in obeying of it: therefore (say they) some kinde of meates may lawfully be forbidden. *Answ.* *Ionadab* gaue this commandement not in awe of religion, or merit, but for other, wife and politike regardes. For he inioyned his poſterity not to drink wine, nor to build houſes, nor to ſow feede, or plant vineyards, or to haue any in poſſeſſion: but to live in tents; to the end they might bee prepared to haue the calamities, that shoulde fall them in time to come. But the popiſh abſtinenſe from certain

A. 10. 1.
12. 15.
1. Tim. 4.

Trip. hift
1.9. c. 37.
Hift. trip.
L. i. c. 10.

meates, hath respect to conscience and religion, and therefore is of another kind, and can have no warrant thence.

11. *Oibel.* *Dan.* 10. 5. *Daniel* being in hea-
unes for three weeks of days, abstained from
fleſh; and his example is our warrant.
Wm. It
was the manner of the holy men in auncient
times, when they fasted many daies together,
of their owne accordes freely to abſtaine from
ſundry things, and thus *Daniel* at fained from
fleſh. But the popuſh affiſtence from fleſh is
not free, but flands by commandement, & the
omitting of it, is mortal ſine. Againe, if they
will follow *Daniel* in abſtaining from fleſh, why
do they not alſo abſtaine from all pleaſant
bread and wine, caue from oyntments; and why
will they eate any thing in the time of their
fast? whereas they cannot ſhew that *Daniel*
ate any things at all till euening? And *Mola-*
nus hath noted, that our anſeſtors abſtained
from wine and dainties, and that ſome of them
ate nothing for two or three daies together.

Tr. 9.
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CONT.

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are nothing for two or three days together.
Thirdly, they alleadge the diet of *Iohn B. p-
tift*, whose meate was *Locufis* and wild hony;
& of *Timothy*, who abstained from wine. *Anf.*
Their kind of diet, and that abstinence which
they vfed, was only for temperance sake; nor
for conuincie or to mortify any thing there by;
let them proue the contrary if they can.

Thirdly and lastly, we dissent from them touching certaine ends of faling. For they make abstinence it selfe in a person fitly prepared, to bee a part of the worshipe of God: but wee take it to bee a thing indifferent in it selfe, and therefore no part of Gods worshippe; and yet withall beeing well vfed, we esteem it as a proprie or furierance of the worshippe, in that we are made the fitter by it to worshippe God. And hereupon some of the more learned sort of them say: Not the worke of faling done, but the devotione of the worker, is to be reputed the service of God. Againe, they say, that faling in, or with devotione, is a worke of satisfaction to Gods iustice for the temporall punishment of our sins. Wherein we take it they do blasphemously derogate from Christ our Saviour, who is the whole and perfect satisfaction for sinne both in respect of fault and punishment. Here they alleadge the example of the Nineties, and *Achabs* faling, whereby they turned away the megements of God denounced againt them by his Prophets. We answer, that Gods wrath was appeased towards the Nineties, not by their faling, but by faith laying hold on Gods mercie in Christ, and thereby flaying his judgement. Their faling was only a figure of their repentance: their repentance a fruite and ligne of their faith, whereby they belieued the preaching of *Iesus*. As for *Achabs* humiliatiō, it is nothing to the purpose: for it was inhypocritie: if i tye gerany thing thereto, let them take it to themselves. To conclude, we for our parts doe not condone this exercise of faling, but the abuse of it: and if were to be

A wished, that fasting were more vsed of all Christians in all places: considering the Lord doth daily give vs new and speciaall occasions of publike and priuate fasting.

The XII. point: of the state of perfection.

Our confessi

B Our consent I will set downe in two conclusions. 1. All true believellers haue a state or true perfection in this life, *Maths. 5: 48*. Be you perfect as your father in heauen is perfect. *Gen. 6:9.* *Noah was a just and perfect man in his time,* and walked with God. *Gen. 17: 1.* *Wale before me and bee perfect.* And fundrie kings of *India* are said to walk uprightly before God with a perfect heart, as *David, Iesias, Herzchau* &c. and *Paul* accounteth himselfe with the rest of the faithful to bee perfect, saying *Let us all that are perfect be thus minded.* *Phil. 3: 15.* Now this perfection hath two parts. The first is, imputation of Christs perfect obedience, which is the ground and fountain of all our perfection whatcuer. *Hebrewws 10: 14.* *By one offering,* that is, by his oblation in his death and passion, *hath he consecrated, or made perfect,* for ever them that believe. *The same is also of our Saviour Jesus Christ,* who is the author of our salvation, and the author of our perfection.

C The second part of Christian perfection is sincerity, or, uprightness, standing in two things. The first is, to acknowledge our imperfection and unworthiness respect of our selues: and hereupon, though Paul had said he was perfect, yet he addes further, *He did account of himselfe, not as though he had attained to perfection: but did forget the good things behinde, and endeavoured himselfe to that which was before.* Here therefore I must bee remembred, that the perfection whereof I speake, may stand with sundry wants and imperfections. It is said of *Adams* that his heart was *perfekt* with God all his daies and yet *repented*, at *the bight places*, and being ditect in his feete, *He put his trust in the phisitions and not in the Lord.* Secondly, this uprightness stands in a constant purpose to endeavour, and care to keepe not some few but all and every commandement of the lawes of God, as *Daniel* faith, *Psal. 119. 6. I shall not be confounded, when I have respect to all thy commandements.* And this indeavour is a fruite of perfection, in that it proceedes from a man regenerate. For as all men through *Adams* fall, have in them by nature the seedes of all sinne, none excepted, no man can the fine again. So by grace of regeneration through Christ, all the faithful have in them likewise the seedes of all vertues needfull to salvation: and hereupon they both can and doe indeavour to yeeld perfect obedience unto God, according to the whole law. And they may be termed perfect as a child is called a perfect man: though I want perfection of age & stature & reasonay-

1

bath it perfection of parts: because it hath all
and every part and faculty both of body and
soule that is required to a perfect man.

Conclus. II. There be certaine workes of supererogation:that is,such workes as are not

only answerable to the law, and thereupon deserve life everlasting: but goe beyond the law, and merit more then the law by it selfe can make any man to merit. But where may we finde these works? not in the person of any mere man, or angel, nor in al men and angels, but only in the person of Christ God & man, whose works are not only answerable to the perfection of the law, but goe farre beyond the same. For first, the obedience of his life considered alone by it selfe, was answerable even to the rigour of the law: and therefore the suffering of his death & passion, were more then the law could require at his hande: considering it reuirth no punishment of him that is a doer of all things contained therein. Secondly, the very rigour of the law requireth obedience only of them that are mere men: but the obedience of Christ was the obedience of a person that was both God and man. Thirdly, the law requires personally obedience, that is, that every man fulfill the lawe for himselfe, and it speakes of no more. Christ obeyed the law for himselfe, not because he did by his obedience merit his owne glorie: but because he was to be a perfect & pure high priest, not only in nature, but also in life: and as he was a creature, hee was to be conformable to the Lawe. Now the obedience which Christ performed, was not for himselfe alone, but it ferreth also for all the elect: and considering it was the obedience of God (as Paul signified when hee said, *Ad. 20. 28.*) feedeth the Church of God, which he purchased with his blood: it was sufficient for many thousand worlds: and by reason the law requireth no obedience of him that is God: this obedience therefore may truly be termed a worke of supererogation. This one we acknowledge, and beside this we dare acknowledgement none. And thus farre we agree with the Church of Rome, in the doctrine of the estate of perfection; and further we dare not.

The difference.

The Papists hold (as the writings of the learned among them teach) that a man beeing in the state of grace, may not only keepe all the commandments of the law, and thereby defersue his owne saluation; but also goe beyond the Lawe, and doe worke of supererogation, which the law requireth not: as to performe the vow of single life, and the vow of regular obedience, &c. And by this meanes (they say) men deserve a greater degree of glorie then the Law can afford. Of perfeccion they make two kindest: one they call *neccesarie perfection*, which is the fullfilling of the Lawe in every commandement, whereby eternall life is de-

ferued. The second, is profitable perfection, wh^en men doe not only such things as the lawe requires, but ouer and besides, they make certaine vowes, and performe certaine other duties which the law enioynes not: for the doing whereof, they shall be rewarded with a greater measure of glory, by the lawe desinght. This they make plaine by comparison: Two soldiers fight in the field vnder one and the same captaine: the one only keepe his standing, and thereby defers his pay: the other in keeping of his place, doth alio winne the enemies standard, or doe some other notable exploit: now this man besides his pay defers to be greater reward. And thus (say they) it is with all true Catholikes in the state of grace: they that keepe the lawe shall haue life eternall, to them that doe more then the lawe, as workes of supererogation, shall be crowned with greater glorie. This is their doctrine. But we on the contrary teach, that albeit we are to strive to a perfection as much as wee can, yet no man can fulfill the law of God in this life: much less doe workes of supererogation: for the confirmation whereof, these reasons my be vied: 1. In the morall law two things are commanded. First, the loue of God and man. Secondly, the manner of this loue: now the manner of louing God, is to loue him with all our heart and strenght: *Luke 10. 27.* Thou shouldest loue the Lord thy God withall thy heart and withall thy soule, and with all thy strength, and with all thy thought, &c. As Bernard saith, *The measure of louing God, is to loue God without measure*, and that is, to loue him with the greatest perfection of loue that can befall a creature. Hence it follows, that in louing God no man can possibly doe more then the lawe requireth: and therefore the performance of al vowes whatsoeuer, and all like dutyes, comes short of the intention or scope of the law.

D
II. Reason. The compass of the law is large, and comprehendeth in it more than the mind of man can at the first conceite; for every commandment hath two parts, the negative, and the affirmative. In the negative is forbidden not only the capitall sinne named, as murder, theft, adultery, &c. but all sins of the same kinde, with all occasions and provocations thereto. And in the affirmative is commanded not only the contrary vertues, as the loue of God, and the loue of our neighbours honour, life, chaytity, goods, good name, but the yse of all helpe and meanes, whereby the said vertues may be preferred, furthered and practised. Thus hath our Saviour Christ himself expounded the law, *Matth. 5.* Vpon this plain ground I conclude, that all duties pertaining to life and manners, come within the list of some moral commandement. And that the Papists making their workes of supererogation meanes to further the loue of God and man, must needs bring them vnder the compass of the law. Vnder which if they be, they cannot possibly goe beyond the same.

Reaon III. *Luke 17.10.* When wee haue done all those things that are commanded vs, wee are vnproufitable seruants: we haue done that which was our duty to do. The Papists answere, that we are vnproufitable to God, but not to our selues; but this shifft of theirs is before the very intent of the place. For a servant in doing his duty is vnproufitable euen to himselfe, & doth not so much as deserue thankes at his masters hand, as Christ saith, verf. 9. *Doth he thank that servant?* Secondly they answere, that we are vnproufitable seruants in doing things commanded: yet when we doe things precribed in the way of councell, we may profit our selues, and merit thereby. But this answere doth not stand with reason. For things commanded, in that they are commanded, are more excellent then things left to our liberty; because the will and commandement of God giveth excellency and goodnesse unto them. Againe, councells are thought to bee harder then the commandements of the law: and if men cannot profit themselves by obedience of morall precepts, which are more easie, much lesse shall they be able to profit themselves by councells which are of greater difficulty.

Reaon IV. If it be not in the ability and power of man to keepe the law, then much lesse he is able to doe any work that is beyond and aboue all the law requireth: but no man is able to fulli the law, and therefore no man is able to supererogate. Here the Papists deny the proposition: for (say they) though wee keepe not the law, yet wee may doe things of councell aboue the law, and thereby merit. But by their leasse, they speake absurdly: for in common reaon, if a man faile in the lesse, hee cannot but faile in the greater. Now (as I haue fad) in popish doctrine, it is easier to obey the moral law thento to preforme the counsels of perfection.

Obiects of Papists.

I. If a man *is*, **5.6.4.** The Lord saith, *Unto Eunuches that keepe his Sabbath, and choose the thing that pleasest him, will he give a place and name better then the sonnes and daughters.* Now (say they) an Eunuch is one that liues a single life, & keeps the vow of chaffity, and hereupon he is said to deserue a greater measure of glory. *Anf.* If the words were well considerid, they proue nothing lesse for honour is promised to Eunuches, not because they make and perorme the vow of single life, but because (as the text saith) they obserue the Lords Sabbath, and choose the thing that pleaseth God, and keepe his conenant, which is, to believe the word of God, & to obey the commandements of the moral law.

Obiect. II. *Math. 19.12.* Christ saith, There are some which haue made themselves chaste for the kingdom of heaven: therefore the vow of single life is warrantable, and is a worke of speciall glory in heaven. *Anf.* The meaning of the text is, that some haue received the gift of constancy, doe willingly content themselves

A with single estate, that they may with more liberty without disfraction further the good estate of the Church of God, or the kingdome of grace in themselves and others. This is that can be gathered out of this place; hence therefore cannot be gathered the merit of euangelizing glory by single life.

Obiect. III. *Math. 19.21.* Christ saith to the young man, *If thou will bee perfect, goe sell that thou hast, and giue to the poore, and thou shalt have treasure in heauen.* Therefore say they, a man by forsaking all may merit not only heauen, but also treasure there, that is, an exceeding measure of glory. *Anf.* This young man being in likelihood a strict Pharisee, thought to merit eternall life by the workes of the law, as his first question importeth, *Good master, what shall I doe to be saved?* and therefore Christ goeth about to discouer unto him the secret corruption of his heart. And hereupon the words alledged are a commandement of triall not common to all, but speciall to him. The like commandement gaue the Lord to *Abraham* laying, *Abraham, take thine only sonne I-saac, and offer him upon the mountaine which I shall shew thee,* *Gen. 22.2.*

IV. Obiect. I. *Cor. 7.8. Paul* saith, *It is good for to bee single as we vs; and verse 38. he saith, It is better for virgin not to marrie; and this he speakes by permission, not by commandement,* v.25. *Anf.* Here the single life is not preferred simply, but onely in respect of the present necessity, because the Church was then under perfecction: & because such as liue a single life, are freed from the cares & distractions of the world

V. Obiect. I. *Corinth. 9.15. 17.18.* Paul preached the Gospell freely, and that was more then he was bound to do: and for so doing he had a reward. *Anf.* It was generally in Pauls liberty to preach the Gospell freely or not to do it: but in Corinth vpon speciall circumstances, he was bound in conscience to preach it freely as he did; by reaon of the false teachers, who would otherwise haue taken occasion to disgrace his ministerie, and haue hindered the glory of God. Now it was Pauls duty by all meanes to prevent the hindrances of the Gospell and the glorie of God: and if he had not so done, *he hadde denied his liberty.* v.18. Therefore he did no more in that case then the law it self required. For an act on indifferent, or an action in our liberty, caesteth to be in our liberty, and becomes morall in the case of offence. What is more free and indifferent then to eate flesh? yet in the case of offence Paul said, *He wouldnt eate flesh as long as the world stood,* *1. Cor. 8.13.*

The XIV. point: Of the worshipping of Saints, specially of Invocation.

Our consent.

Conclus. I. The true Saints of God, as Prophets, Apostles, and Martyrs, and such like, are

of the estate of perfection.

to bee worshipped and honoured, and that three waies. I. By keeping a memorie of them in godly manner. Thus the Virgin Marie, as a Propheteesse foretellet, that *all nations shall call her blessed,* *Link. 1.48.* When a certayne woman poured a boxe of ointment on the head of Christ, he saith, *This fact shall be spoken of in remembrance of her, wherefore that Gospell should be preached throughout the world,* *Mark. 14.9.* This duty also was practised by *David* towards *Moses, Aaron, Phineas,* and the rest that are commanded, *Psal. 105. and 106.* and by the author of the Epistle to the Hebrewes, vpon the Patriarkes and Prophets, and many others that excelled in faith, in the times of the old and new Testament. II. They are to be honoured by giuing of thankes to God for them, and the benefits that God vouchsafed by them vnto his Church. Thus *Paul* saith, that when the Churches heard of his conuercion, they *glorified God for him, or, in him,* *Gal. 1.23.* And the like is to be done for the Saints departed. III. They are to be honoured by an imitation of their faith, meeknesse, repentance, the feare of God, and all good vertues wherein they excelled. For this cause the examples of godly men in the old and new Testament, are called *a cloud of witness* by allusion: for as the cloud did guide the Israelites through the wilderness to the land of Canaan; so the faithful now are to be guided to the heauenly Canaan, by the examples of good men, that haue beleaved in God before vs, and haue walked the strait way to life euangelizing.

Conclus. II. Againe, their *true Reliques*, that is, their vertues and examples left to all posterity to bee followed, we keepe and respect with due reverence. Yea, if any man can shew vs the bodily reliques of any true Saint, and proue it to be true, though wee will not worship it, yet will we not despise it, but keepe it as a monument, if it may conveniently bee done without offence. And thus fare we content with the Church of Rome. Further wee must not goe.

The diffent.

D Our difference stands in the manner of worshipping of Saints. The Papists make two degrees of religious worship. The highest they call *Latria*, whereby God himselfe is worshipped, and that alone. The second lower then the former, is called *Doulia*, wherby the Saints & Angels that be in the speciall favour of God, and glorified with euangelizing glorie in licetanen, are worshipped. This worship they place in outward adoration, in bending of the knee, and bowing of the body to them being in heauen: in invocation, whereby they call vpon them: in dedication of Churches and houses of religion vnto them; in Sabbaths and festiall daies; lastly, in pilgrimages vnto their reliques and images. We likewise distinguish adoration or worship: for it is either religious

or ciuill. Religious worship, is that which is done to him that is Lord of all things, the feacher and trier of the heart, omnipotent, every where present, able to heare and helpe them that call vpon him every where, the author and first cause of every God thing: and that simply for himselfe, because he is absolute goodness it selfe. And this worship is due to God alone, beeing also commanded in the first and second commandement of the first table. Ciuitall worship is the honour done to men set aboue vs by God himselfe, either in respect of their excellent gifts, or in respect of their offices and authority, whereby they gouerne others. The right end of this worship is, to reuerence and declare, that we reuerence the gifts of God, and that power which he hath placed in those that be his instruments. And this kind of worship is commanded only in the second table, and in the first commandement thereof, *Honor thy father and mother.* Vpon this distinction we may judge, what honor is due to every one. Honour is to be giuen to God, and to whom he commandeth. He commandeth that inferiours shoulde honour or worship their betters. Therefore the vnaenable creatures, and among the rest images, are not to be worshipped, either with ciuill or religious worship: beeing indeede farre baser then man himselfe is. Againe, vnaenable spirits the enemies of God, must not be worshipped: yea, to honour them at all, is to dishonour God. Good Angels, because they excell men both in nature and gifts, when they appeared were lawfully honoured: yet so, as when the least figuration of honour was giuen, that was proper to God, they refud it. And because they appear not now as in former times, not so much as ciuill adoration in any bodily gesture is to be done vnto them. Lastly, gouernours and Magistrate have ciuill adoration as their due: and it cannot be omitted without offence. Thus *Abraham* worshipped the Hittites, *Gen. 23,* and *Ioseph* his brethren, *Gen. 50.* To come to the very point, vpon the former distinction, we denie against the Papists, that any ciuill worship in the bending of the knee, or prostrating of the body, is to be giuen to the Saints, they beeing absent from vs: much lesse any religious worship; as namely, invocation dignified by any bodily adoration. For it is the honour of God himselfe, let them call it *latria*, or *doulia*, or by what name they will.

Our Reasons.

Reaon I. All true invocation and prayer made according to the will of God, must haue a double foundation: a commandement, and a promise. A commandement, to moone vs to pray; and a promise, to assure vs that we shal be heard. For all and every prayer must be made in faith: and without a commandement or promise, there is no faith. Vpon this vnaenable

ground I conclude, that wee may not pray to Saints departed: for in the Scripture there is no word, either commanding vs to pray vnto them, or assyng vs that wee shall bee heard when we pray. Nay we are commanded, onely to call vpon God; *Him onely shalt thou serve, Marth. 4. 10.* And, *How shall we call upon him, in whom we have not believēd?* Rom. 10. 14. And wee haue no promise to bee heard, but for Christ's sake. Therefore prayers made to Saints departed, are vnlawfull. Answēr is made, that invocation of Saints, is warranted by miracles & reuelations, which are answērable to commandments and promises. *Anf.* But miracles and reuelations had an end before this kinde of invocation tooke any place in the Church of God: and that was about three hundred yeeres after Christ. Againe, to judge of any point of doctrine by miracles, is deceitfull; vñlesse three things concurre: the first is, doctrine of faith and pietie to be confirmed: the second is, praier vnto God, that somthing may be done for the ratifying of the said doctrine: the third, is the manifel edification of the Church by the two former. Where any of these three are wanting, miracles may be suspected: because otherwhiles false prophets haue their miracles, to try men, whether they will cleave vnto God, or no, Deut. 13. 1. Againe, miracles are not done, or to be done for them that belieue, but for infidels that belieue not: as Paul faith, 1. Cor. 14. 22. *Tongues are a signe, nor tokeneth that belieue, but to unbelieuers.* And to this agree Chrysostome, Ambrose, and Isidore, who say, *Belief, a signe is not necessary to belieuers, which haue already belieuened, but to infidels, that they may be converted.* Lastly, our faith is to be confirmed, not by reuelation and apparitions of dead men, but by the writings of the Apostles and Prophets, Luke 16. 29.

Reafon III. To pray vnto Saints departed, to bow the knee vnto them, while they are in heauen, is to ascribe that vnto them, which is proper to God himselfe: namely, to know the heart, with the inward desires and motions thereof; and to know the speeches and behaviours of all men, in all places vpon earth at all times. The Papists answēr, that Saints in heauen, see and heare all things vpon earth, not by themselves (for that were to make them Gods) but in God, and in the glasse of the Trinitie, in which they see mens prayers revealed vnto them. I answēr first, that the Saints are still made more then creatures; because they are faid to know the thoughts, and all the doings of al men at all times, which no created power can well comprehend at once. Secondly, I answēr, that this glasse in which all things are faid to be seene, is but a forgerie of mans braine: and I prooue it thus. The Angels themselves, who see further into God, then man can doe, never knew all things in God: which I confirme on this manner. In the temple vnder the law, vpon the Arke were placed two Cherubins, signifying the good

A Angels of God: and they looked downward vpon the mercy seat covering the arke, which was a figure of Christ; & their looking downward, figured their desire to see into the mysterie of Christ's incarnation, and our redemption by him: as Peter alluding, no doubt, to this type in the old Testament faith, 1. Peter 1. 12. *Which things the Angels desire to behold:* and Paul faith, Eph. 3. 10. *The manifold wisdome of God is revealedly by the Church, vno principaliest and powers in heavenly places,* that is, to the Angels: but how & by what means? by the Church; and that two waies: first by the Church, as by an example, in which the Angels saw the endelesse wisdome and mercy of God, in calling the Gentiles. Secondly, by the Church, as it was founded and honoured by the preaching of the Apostles. For it seemes that the Apostolical ministrery in the new Testament, revealed things touching Christ, which the Angels never knew, before that time: thus Chrysostome vpon occasion of this text of Paul faith, *That the Angels learned something by the preaching of John Baptist.* Againe, Christ faith, that they know not the booke of the last judgement, Matth. 24. 36. much lesse dothe the Saints know all things in God. And hence it is that they are faid to be vnder the altar, where they crie, *How long Lord holy and true! wile shew not aneuge our blood?* as beeing ignorant of the day of their full deliverance. And the Iewes in affliction confess, *Abraham was ignorant of them, and their estate,* Isa. 63. 16.

Reafon IV. Christ refused so much as to bow the knee to Satan, vpon this ground, because it was written, *Thou shalt worship the Lord by God, and him onely shalt thou serue.* Hence it was, that Peter would not suffer Cornelius to much as to kneele vnto him, though Cornelius intended not to honour him as God. Therefore neither Saintnor Angel is to be honoured so much as with the bowing of the knee: if it carry but the least significacion of divine or religious honour.

Reafon V. The iudgement of the ancient Church. *August. We honour the Saints with charite, and not by seruitude: neither doe we erect Churches to them.* And, *Let us not be religiōn for to our selfe dead men.* And, *They are to be honoured for imitation, and not to be adored for religion.* Epiphanius. *Neither Tecla, nor any Saint is to be adored, for that ancient error may not ouer rule vs, that wee shoulde leave the living God, and ador things made by him.* Againe, *Let Marie bee in honour: let the Father, Sonne and the holly Ghost be adored: let none adore Marie; I meane neither woman nor man.* Againe, *Marie is beautifull, holly, and honoured, yet not to adoration.* When Julian obiecte to the Christians, that they worshipped their Martyrs as God, Cyril grants the memory and honour of them, but denies their adoration: and of invocation, hee makes no mention at all. Ambr. on Rom. 1. *Is any so mad that he will give to the Earle the honour of the King?* yet

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in Job.

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these

of intercession of Saints.

A *These men do not thinke sh: meselfe guilty, whogive the honour of Gods name to a creature, and leauing the Lord, adore their fellow seruants, as though there were any thing more referred for God.*

Obiectio[n] of Papists.

I. Gen. 48. 16. *Let the Angels that kept me, blesse thy children.* Here (say they) is a prayer made to Angels. *Anf.* By the Angel is meant Christ, who is called the Angell of the covenant, Mat. 2. 1. and the Angell that guided Israel in the wilderneſſe, 1. Cor. 10. 9. compared with Exod. 23. 20.

B *Obiect. II. Exod. 32. 13. Moses praicht that God would respect his people, for Abrahams sake, and for Iaac & Irael his seruants, which were not then living.* *Anf.* Moses praicht God to be mercifull to the people, not for the intercession of Abraham, Iaac, and Jacob, but for his covenants sake which he had made with them; Psa. 132. 10. 11. Againe, by popish doctrine, the Fathers departed knew not the estate of men vpon earth, neither did they pray for them; because then they were not in heaven, but in Limbo Patrum.

C *III. Obiect. One living man makes intercession to God for another: therefore much more doe the Saints in glory, that are filled with loue, pray to God for vs; and we pray to them no otherwise then wee desire living men to pray for vs.* *Anf.* The reaon is naught: for wee haue a commandement, one living man to pray for another, and to desire others to pray for vs: but there is no warrant in the word of God, for vs to desire the prayers of men departed. Secondly, there is a great difference betwene these two: To request our friend either by word of mouth, or by letter to pray for vs: & by invocation to request them that are absent from vs and departed this life to pray for vs: for this is indeed a worship, in which is given vnto them a power to heare and helpe all that call vpon them, at what place or time soever, yea though they be not present in the place in which they are worshipped: and consequently the feeling of the heart, presence in all places, and infinite power to helpe all that pray vnto them, which things agree to no creature but GOD alone. Thirdly, when one living man requests another to pray for him, he only makes him his companion and fellow member in his prayer made in the name of our mediator Christ: but when men invoke Saints in heauen, they being then absent, they make them more then fellow members, even mediators betweene Christ and them.

The XV. point. Of intercession of Saints.

Our consent.

D *Our consent with them I will set downe in two conclusions.*

E *Concluſ. I. The Saints departed pray vnto God, by giving of thankes vnto him for their owne redempcion, and for the redempcion of the whole Church of God vpon earth, Renet. 5. 8. *I be four beasts, and the four and twentie Elders fell downe before the Lambe, — 9. and they sang a new song, Thou art worthy to take the booke, and to open the seales therof, because thou wast killeſ, and hast redemeſ to God — 13. — And all the creatures which are in heauen — heard I ſaying, Praife and honour and glory and power be unto him that ſitteth upon the throne, and to the Lambe for euermore.**

F *II. Concluſ. The Saints departed pray generally for the estate of the whole Church. Renet. 5. 9. *And I lay under the altar, the soules of them that were killed for the word of God — 10. and they cried, o. How long Lord holy and true! doſt thou not judge and avenge our blood on them that dwell on the earth? whereby we ſee they deſire a final deliuerance of the Church, and a deſtruſion of the enemies thereof: that they themſelves, with al the people of God, might be aduanced to fulnesſ of glory in body and ſoule: yea, the dumb creatures, Rom. 8. 23, are ſaid to groan & ſigh, waiting for the adoption, even the redempcion of our bodies: much more then do the Saints in heauen deſire the ſame. And thus far we conuent.**

The diſſent or diſference.

G *They hold and teach, that the Saints in heauen, as the Virgin Mary, Peter, Paul, &c. do make intercession to God for particular men, according to their ſecular wantis: and haue reciuſed particular mens priaers, they preſent them vnto God. But this doctrine we flatly renounce vpon theſe grounds & reaons.*

H *1. Ia. 62. 16. The Church ſaith God Doubtlesſ thou art our father, though Abram be ignorant of vs, and Irael know vs not. Now if Abram knew not his poſterity, neither Mary, nor Peter, nor any other of the Saints departed know vs, and our estate: and consequently they cannot make any particular intercession for vs. If they ſay that Abram & Iacob were ent in Limbo, which they will haue to be a part of hell; what ioy could Lazarus haue in Abram's botome! Luk. 16. 25: and with what comfort could Iacob ſay on his dead bed: O Lord, I haue waited for thy ſaluation! Gen. 49. 18.*

I *II. Reafon. 2. King. 22. 20. Hulda the Prophetesse calleth Iosua, He must be gathered to his fathers, and ſet in his graue in peace, that his eyes may not ſee all the evil which God would bring on that place. Therefore the Saints departed ſee not the state of the Church on earth, much leſſe do they know the thoughts & priaers of men. This conclusion Augſtine confirmeth at large.*

J *III. Reafon. No creature, Saint, or Angel, can bee a Mediator for vs to God, ſaying Christ alone, who is indeed the only Advocate of his Church. For in a true and ſufficient Mediator there muſt be three properties. First of all, the word of God muſt reueale and pro-*

bound him vnto the Church, that we may in conscience be assured that praying to him, and to God in his name, we shall bee heard. Now there is no Scripture that mentioneth either Saints or Angels as Mediators in our behalfe: saue Christ alone. Secondly, a mediator must be perfectly iust, & so no sinner bee found in him at all. Job. 2. 1. If any man sinne, we have an aduocate with the Father, Iesus Christ the righteous. Now the Saints in heauen, howsouer they be fully sanctified by Christ, yet in themselves they were conceived and borne in sin: and therefore must needs eternally stand before God by the mediation and merit of another. Thirdly, a mediator must be a propitiator, that is, bring somethong to God, that may appease and satisfie the wrath and iustice of God for our sinnes: therefore Job addeth, and he is a propitiator for our sins. But neither Saint nor Angel can satisfie for the least of our sins: Christ onely is the propitiator for them all. The virgin Mary and the rest of the Saints beeing sinners, could not satisfie so much as for themselves.

IV. Reason. The iudgement of the Church. *Augustine*, All Christian men commended each other in their prayers to God, And, who prays for all, and for whom none praises, he is one and true mediator. And, This faith thy Saviour sheweth half no whether to give but to me, thou hast no way to goe but by me. *Cler. of St. Rom.* Thou hast no need of Patrons to God, or much discouer that thou shouldest sooth others: but though thou be alone and want a Patron, and by thy selfe pray unto God, thou shouldest obtaine thy desire. And on the saying of John, If any sinne, &c. Thy prayers haue no effect vntill they be such as the Lord commands unto thy Father. And *Augustine* on the same place hath these words, He being such a man said not, ye haue an Advocate, but if any sinne we haue: he said not, ye haue, neither said he, ye haue me.

Objections of Papists.

I. *Reuel. 5.8,9.* The fourme and twentie Elders fall downe before the Lamb, having every one barpes and golden vials full of colours, which are the prayers of the Saints. Hence the Papists gather, that the Saints in heaven receue the prayers of men on earth, and offer them vnto the father. *Answ.* There by prayers of the Saints, are meant their owne prayers, in which they sing praises to God and to the Lamb, as the verses following plainly declare. And these prayers are also presented unto God, onely from the hand of the Angel, which is Christ himself.

II. Obiect. Luk. 16.17. Dives in hell prayeth for his brethren vpon earth, much more doe the Saints in heaven pray for vs. *Answ.* Out of a parable nothing can be gathered, but that which is agreeable to the intent and scope thereof: for by the same reason it may as well be gathered, that the soule of Dives beeing in hell, had a tongue. Againe, if it were true which

A they gather, we may gather also that the wicked in hell haue compassion and loue to their brethren on earth, and a zeale to Gods glorie: all which are false.

III. Obiect. The Angels in heauen know every mans estate: they know when any sinner repented, and rejoyned thereto: and pray for particular men: therefore the Saints in heauen doe the like, for they are equal to the good Angels. *Luk. 20. 36. Answ.* The place in *Luke* is to be vnderstood of the estate of holy men at the day of the last judgement: as appears, *Mat. 22. 30.* where it is said, that the seruants of God in the resurrection are as the Angels in heauen. Secondly, they are like the Angels, not in office and ministerie, by which they are ministering spirits for the good of men: but they are like them in glorie.

Secondly, wee differ from the Papists, because they are not content to say that the Saints departed pray for vs in particular: but they addde further, that they make intercession for vs by their merits in heauen. New Jesuits deny this: but let them heare *Lumbardus*, thinkne (saith he, speaking of one that was of meane goodness) that hee, as it were passing by the fire shall be fanned by the merits and intercessions of the heavenly Church: which doth alwaies make intercession for the faithful by request and merite, till Christ shall bee compleat in his members. And the Romanne Catechisme faith as much: Saints are for much the more to be worshipped, and called upon, because they make prayer daily for the salvation of men: and God for their merite and favour bestowes many benefits vpon us. Wee denie not, that men vpon earth haue helpe and benefit by the faith and pietie which the Saints departed shewed, when they were in this life. For God shewes mercie on them that keepe his commandments, to a thousand generations. And *Augustine* faith, It was good for the Iewes, that they were loued of *Mos.*, whom God loued. But wee vterly denie, that wee are helped by merites of Saints, either living or departed. For Saints in glorie haue received the full reward of all their merits, if they could merit: and therefore there is nothing further that they can merit.

The 16. point: of Implicite or infolded faith.

On confesse.

Wee hold that there is a kind of implicate, or vnapprented faith: yea, that the faith of eury man in some part of his life, as in the time of his conuersation, & in the time of some grieuous temptatio or distresse, is implicate or infolded. The Samaritans are said to beleue, Job. 4.41. because they tooke Christ for the Mefsias, and thereupon were content to learne and obey the glad tidings of saluation. And in the same place, verse 53. the Ruler with his

family

Luk.15.
10.Lib.4.
dilect.On the
cond. &
mand.Mat.16.
18.9.149.16
petitioned

of implicite or infolded faith.

A family is said to beleue, who did no more but generally acknowledge that Christ was the Mefsias, and yeelded himselfe to beleue and obey his holly doctrine; beeing moued therunto by a miracle wrought vpon his young sonne. And *Rahab*, *Hbr. 11. 13.* is said to beleue, yea, shee is commended for faith euuen at the time when shee received the spies. Now in the word of God wee cannot finde, that shee had any more but a confused, generall, or infolded faith, whereby shee beleued that the God of the Hebrewes was the true God, & his word to be obeyed. And this faith (as it seemes) was wrought in her by the report and relation of the miracles done in the land of Egypt, whereby shee was moued to ioyn her selfe vnto the people of God, and to beleue as they did. By these examples then it is manifest, that in the very seruants of God, there is and may bee for a time an implicite faith. For the better understanding of this point, it is to bee considered that faith may bee infolded two waies: first, in respect of knowledge of things to be beleued: secondly, in respect of the apprehension of the object of faith, namely, Christ and his benefits. Now faith is infolded in respect of knowledge, when as fundrie things that are necessarie to saluation are not as yet distinctly knowne. Though Christ commanded the faith of his disciples, for such a faith, against which the gates of hell should never preuale; yet was it vnexpressed or wrapped vp in regard of fundry points of religion: for first of all, *Peter* that made confession of Christ in the name of the rest, was at that time ignorant of the particular meanes wherby his redempcion shoud be wrought. For after this, hee went about to diuidew his master from the suffering of death at Ierusalem, whereupon Christ sharply rebuked him, saying, *Mattheu 16. 23.* Come behind mee Sathan, thou art an offence unto me. Again, they were all ignorant of Christs resurrection, till certaine women, who first saw him after he was risen againe, had told them: and by their experience in the person of Christ had learned the truth. Thirdly, they were ignorant of the ascension: for they dreamed of an earthly kingdom at the very time when he was about to ascend: saying, *Wilt thou at this time before the kingdome of Israel?* *Act. 1. 6.* And after Christs ascencion, *Peter* knew nothing of the breaking downe of the partition wall betwene the Iewes and Gentiles, till God had better schooled him in a vision, *Act. 10. 14.* And no doubt, we haue ordinary examples of this implicate faith in fundry persons among vs. For some there bee, which are dull and hard, both for understanding and memorie, and thereupon make no such proceedings in knowledge, as many others doe: and yet for good affection and conscientie in their doings, so far as they know, they come not short of any; hauing withall a continual care to increase in knowledge, and

B to walke in obedience according to that which they know. And such persons, though they bee ignorant in many things, yet haue they a meaure of true faith: and that which is wanting in knowledge, is supplied in affection: and in some respects they are preferred before many that haue the gib tongue, and the braine swimming with knowledge. To this purpose *Melanthon* said well, we must acknowledge the great mercy of God, who poureth a difference betweene sinnes of ignorance, and .*Job* as are done wittingly: and forges mans ignorance to them that know the foundation and be teachable, as may be seen by the Apostles, in whom there was much want of understanding before the refection of Christ. But as hath beene said, bee it required that we be teachable, and be not haue us to be hardened in our sluggishnesse and dulness. As it is said, *Psal. 1. He meditateth in his law day and night.*

C The second kinde of implicite faith is in regard of Apprehension: when as a man cannot say distinctly and certaintly, *I beleue the pardon of my sinnes; but I doe unfainedly desire to beleue the pardon of them all, and I desire to repent.* This catechiseth many of Gods children, when they are touched in conscience for their sinnes. But where men are disfled with themselves for their offences, and doe walke constantly from the heart desire to beleue, and to bee reconciled to God, there is faith, and many other graces of God infolded: as in the little and tender bude, is infolded the leafe, the blossom, and the fruite. For though a desire to repent and to beleue be not faith and repentance in nature, yet in Gods acceptation it is, God accepting the will for the deed. *Act. 4. 2. 3.* Christ wil not quench the *flaming flame*, which as yet by reason of weakenesse gives neither light nor heat. Christ faith, *Matheu. 5. 6.* *Blessed are they that hunger and thirst after rigtousnesse, for they shall be satisfied:* where by personhunting and thirtling are meant all such, as feele with grieve their owne want of righteouesesse, and withall desire to be justified and sanctified, *Rom. 8. 26.* God heares and regards the verie groanes and fighes of his seruants: yea, though they bee unspeakable by reason they are oftentimes little, weake, and confusid: yet God hath respect vnto them, because they are the worke of his owne spirit. Thus then we see, that in a touched heart desiring to beleue, there is an infolded faith. And this is the faith which many of the true seruants of God haue: and our saluation stands not so much in our apprehending of Christ, as in Christs comprehending of vs: and therefore *Paul* faith, *Philip. 3. 12. bee followe me,* namely, after perfection, if that bee might comprehend that for whose sake bee is comprehended of Christ. Now if any shall say, that without a lively faith in Christ none can be saved: I answer, that God accepts the desire to beleue for lively faith, in the time of temptation, & in the

Epi. tom.
Phi. mo-
ralde
grad.
celicia.

Lib.3.
contra
Parment.
.c.3. Tra*c.*
in 1oh. 2.2

De perfec-
tione
Euangelium

chap.8.4.

time of our first conuerstion, as I have said. Put case, a man that never yet repented falle into some grieuous sicknesse, and then begins to be touched in conscience for his sinnes, and to be truly humbled: hereupon he is exhorted to beleue his owne reconciliation with God in Christ, and the pardon of his owne sinnes. And as he is exhortet, so hee endeavoureth according to the measure of grace received, to beleue, yet after much straining he cannot resolute himselfe, that hee doth distinctly and certainly beleue the pardon of his owne sinnes: onely this hee can say, that hee heartily desire to beleue: this hee willeth above all things in the world: and hee esteemes all things as dung for Christ: & thus he dies. I demand now, what shall we say of him? surely we may say nothing, but that hee died the childe of God, and is vndoubtedly saved. For howsoeuer it were an happie thing if men could come to that fulnesse of faith which was in Abraham, and many seruants of God: yet certaine it is, that God in sundry cases acceptes of this desire to beleue, for true faith indeede. And looke as it is in nature, so it is in grace: in nature some die when they are children, some in old age, and some in full strength, and yet all die men. To againe, some die babes in Christ, some of more perfect faith: & yet the weakest hauing the seedes of grace, is the childe of God: and faith in his infancie is faith. All this while, it must be remembred, I say not, there is a true faith without apprehension, but without a distinct apprehension for some space of time: for this very desire, by faith to apprehend Christ and his merits, is a kind of apprehension. And thus we see the kinds of implicite or infolded faith.

This doctrine is to bee learned for two causes: first of all, it serveth to rectifie the consciencies of weake ones, that they bee not deceaved touching their estate. For if we thinke that no faith can save, but a full perfwasion, such as the faith of Abraham was, many truely bearing the name of Christ must bee put out of the roolle of the children of God. Wee are therefore to know, that there be differences and degrees of true faith, and the least of them all is this infolded faith. This in effect is the doctrine of Master Calvin: that when wee begin by faith to know somewhat, and haue a desire to learne more, this may be termed an unexpressed faith. Secondly, this point of doctrine serues to rectifie and in part to expound sundry Catechismes, in that they seeme to propound faith vnto men at so high a reach, as few can attaine vnto it: defining it to be a certaine and full perfwasion of Gods loue and fauour in Christ; whereas, though every faith be for his nature a certaine perfwasion, yet onely the strong faith is the full perfwasion. Therefore faith is not only in general termes to be defined, but also the degrees and measures thereof are to bee expounded, that weake ones to their comfort may bee

A truly informed of their estate. And though we teach there is a kinde of implicite faith, which is the beginning of true and lively faith: yet none must herupon take an occasion to content themselves therewith, but labour to increase and go on from faith to faith: and so indeede will every one doe that hath any beginnings of true faith, be they never so little. And hee which thinkes hee hath a desire to beleue, and contents himselfe therewith; hath indeede no true desire to beleue.

The difference.

B The pillars of the Romane Church laie downe this ground: that faith in his owne nature, is not a knowledge of things to be beleued, but a reuerent assent vnto them, whether they be knowne or vnownowne. Hereupon they build: that if a man know some necessary points of religion, as the doctrine of the godhead, of the Trinity, of Christs incarnation, and of our redemption, &c. it is needless to know the rest by a particular or distinct knowledge, & it sufficeth to give his consent to the Church, and to beleue as the Paftours beleue. Behold a ruinous building vpon a rotten foundation: for faith containes a knowledge of things to be beleued, and knowledge is of the nature of faith: and nothing is beleued that is not knowne. *Ifa. 53.21.* *The knowledge of my righteous seruants, shall iustifie many.* And *John 17.3.* *This is eternall life, to know thee the eternall God, and whom thou hast sent Jesus Christ.* In these places, by knowledge is meant faith grounded vpon knowledge, whereby we know, and are assured that Christ and his benefits belong vnto vs. Secondly, this kind of assent is the mother of ignorance. For when men shall be taught, that for sundry points of religion they may beleue as the Church beleues: that the studie of the Scriptures is not to be required of them: yea, that to their good they may be barred the reading of them, so be it they know some principal things contained in the articles of faith: that b common beleuers are not bound exprestly to beleue all the articles of the Apostles Creed: & that it sufficeth them to beleue the articles by an implicite faith, by beleuing as the Church beleueveth: few or none will haue care to profit by knowledge. And yet Gods commandement is that wee shoulde grow in knowledge, and that his word shoulde dwell plentuously in vs. *Colos. 3.16.* Againe, the Papists say, that the denotion of the ignorant, is often seruice better accepted then that which is done vpon knowledge. Such (say they) as pray in latine, pray with a great consolacion of spirit, with a little tediousnesse, with a great denotion and affection, and oftentimes more then the other, and alwayes more then any schismatike or hereticke in his owne language. To conclude, they teach that some articles of faith are beleued generally of the whole Church only

by

Contra
after Luc.
at. 8.

Math. 3.
11.

In Leuit.
10. apud
Cyril.

a. Mol.
tract. 3.4.
27. conf.
c. 15.

De A&
Felic. c.
11.

b. Bonet.
& Durand.
c. Banton.
2. 2. art.
7. adscrit.
this op-
tion to
Gal. Paul.
ensis, &
to Alfr.
ordensis.

Rhom.
Teitam.
1. Cor. 11.

Hom. 10.
tom. 10.
5. c. 10.
Enchir.
coclus.

A by a simple or implicite faith, which afterward by the authority of a generall Councell are propounded to bee beleued of the Church by expresse faith. *Roffensis against Luther* gives an example of this, when he confesseth that Purgatorie was little knowne at the first, but was made knowne partly by Scripture, and partly by revelation in processe of time. This implicite faith touching articles of religion we reciet; holding that all things concerning faith and manners necessary to saluation, are plainly expressed in Scripture: and accordingly to be beleued.

The 17. point: Of Purgatory.

Our consent.

We hold a Christian Purgatory, according as the word of God hath set downe the same vns. And first of all, by this Purgatory we understand the afflictions of Gods children here on earth. *Lam. 1.* the people afflited say, *Thou hast sent a fire into our bones, Psal. 66. 12.* *We haue gone through water and fire, Adal. 3. 3.* The children of *Leuit.* must bee purfied in a purging fire of affliction. *1. Pet. 1. 7.* Afflictions are calld the fiery trial, whereby men are cleansed from their corruption; as gold from the dross by the fire. Secondly, the blood of Christ is a Purgatory of our finnes: *1. John 1. 7.* *Christis blood purgeth vs from all our sinnes, Heb. 9. 14.* It purgeth our conseruances from dead works. And Christ baptizeth with the holy Ghost & with fire: because our inward washinge is by the blood of Christ: and the holy Ghost is as fire to consume and abolish the inward corruption of nature. To this effect faith *Origen.* *Without doubt, we shall feele the unquenchable fire, on leste we shall now irreathe the Lordes fend downe from heauen a purgatorial fire vnto vs, whereby worldly desires may bee utterly consumed in our bodies. Auguft. Suppose the mercy of God is thy purgatorie.*

The difference or dissent.

We differ from the Papists touching purgatorie in two things. And first of all for the place. They hold it to be a part of hell, into which an entrance is made only after this life: wee for our parts deny it, as hauing no warrant in the word of God: which mentioneth only two places for men after this life, heauen and hell, with the two-fold condition thereof, joy and torment. *Luk. 16. 25. 26. Joh. 3. 36. Apoc. 20. 14, 15, and 21. 7, 8. Matthew 8. 11.* Nay, we finde the contrary, *Reuel. 14. 13.* that they that die in the Lord are said to *rise from their labours:* which cannot bee true if any of them goe to purgatorie. And to cut off all caluisit is further laid, *their works,* that is, the reward of their works, *follow them,* even at the heelles, as an Acolith or seruant doth his master. *Augustine* saith well, *After this life there remaines no compunction or satisfaction.* And

A *Here is all remission of sinne: here bee temptations that moote vs to sinne: Lylly, her is the enll from which we desire to be deliuered: but there is none of all these. And, We are not here without sinne, but we shall goe hence without sinne.* *Cyril faith.* *They which are once dead, can add nothing to the things which they haue done, but shall remaine as they were left, and waite for the time of the last judgement.* *Chrysostome.* *After the end of this life there be no occasions of meritis.*

Secondly, we differ from them touching the meanes of Purgation. They say, that men are purged by suffering paine in Purgatory, whereby they satisfie for their veniall finnes, and for the temporall punishment of their mortal finnes. We teach the contrary, holding that nothing can free vs from the leasl punishment of the smalest sin, but the sufferings of Christ, and purge vs from the leasl tainte of corruption, fauering the blood of Christ. Indeede they say, that our sufferings in themselves confide, doe not purge and satisfie, but as they are made meritorious by the sufferings of Christ, bat to this I oppose one text of Scripture, *Heb. 1. 3.* where it is said, that *Christ hath purged our finnes by himselfe:* where the laft clause cuts the throat of all humane satisfactions and merits: and it giueth vs to understand, that whatsoever thing purgeth vs from our finnes, is not to be found in vs, but in Christ alone: otherwise it should haue bin said, that Christ purgeth the finnes of men by themselves, as well as by himselfe: and he shoulde mete by his death, that we shoud become our owne Sauouris in part.

To this place I may well referrre prayer for the dead of which I will propound two conclusions affirmative, and one negative.

I. Concl. We hold that Christian charity is to extend it selfe to the very dead: and it must shew it selfe in their honest burial, in the peforation of their good names, in the help and relieve of their posterity, as time and occasion shall be offered, *Ruth 1. 8. Job. 19. 40.*

II. Concl. We pray further in generall manner for the faithfull departed, that God would hasten their ioyfull resurrection, and the full accomplishment of their happiness, both for the body and the soule: and thus much wee ask in saying, *Thy kingdom come,* that is, not onely the kingdome of grace, but also the kingdome of glorie in heauen. Thus farre we come: but neare the gates of Babylon wee dare not approach.

III. Concl. To pray for particular men departed, and to pray for their deliverance out of Purgatorie, we think it vnlawfull: because wee haue neither promise, nor commandement so to doe.

The 18. point: Of the Supremacie in cause Ecclesiastical.

Our consent.
Touching the point of Supremacie Eccle-

De verb.
item. 31.
lib. 3. in
Ez.
Ad pop.
Antioch.
hom. 22.

fanatical, I will set downe how neare we may come to the Romane church, in 2 conclusions.

Conclus. I. For the founding of the Primitive Church, the ministerie of the word was distinguished by degrees not only of order, but also of power, and Peter was called to the highest degree. *Eph.4.11.* Christ ascended up on high, and gave gifts vnto men for the good of his Church: as some to be Apostles, some Prophets, some Evangelists, some Pastours & Doctors. Now howsover one Apostle bee not about another, or one Evangelist about another, or one Pastour above another; yet an Apostle was about an Evangelist: and an Evangelist about all Pastours and teachers. And Peter was by calling an Apostle, and therefore above all Evangelists and Pastours, having the highest roome in the ministrerie of the new testament both for order and authority.

Conclus. II. Among the twelve Apostles Peter had a three-fold priuiledge or prerogative. I. The prerogative of authority. II. Of principacie. 111. Of principlality. For the first, by the priuiledge of authority, I meane a preheminence in regard of exaltation, whereby hee was had in reverence above the rest of the twelve Apostles: for Cephas with James and John are called Pillars, and seemed to bee great. *Gal.2.6.9.* Againe, he had the preheminence of principacie, because he was the first named, as the fore-man of the quest. *Matt.10.2.* The names of the twelve Apostles are these, the first Simon, called Peter, &c. Thirdly, hee had the preheminence of principlality among the twelve, becaue in regard of the measure of grace, he excelled the rest: for when Christ asked his disciples whom they said he was, Peter as being of greatest ability and zeale, answered for them all, *Mattb.16.16.* I vle this claue among the twelve, because Paul excelled Peter every way, in learning, zeale, understanding, as farre as Peter excelled the rest. And thus neare we come to popish supremacie.

The difference.

The Church of Rome gives to Peter a supremacie vnder Christ above all caues and persons: that is, full power, to gouerne and order the Catholike Church vpon the whole earth, both for doctrine and regiment. This supremacie stands: (as they teach) in a power or judgement, to determine of the true sense of all places of Scripture: to determine all caues of faith: to assemble general Councils: to ratifie the decesses of the Councils: to excommunicate any man vpon earth, that liues within the Church, euyn princes and nations: properly to absolve and forgive sinnes: to decide caues brought to him by appeal from all the parts of the earth: lastly, to make lawes that shall binde the conscience. This fulnesse of power with one consent is ascribed to Peter, and the Bishops of Rome that follow him in a supposid succession. Now wee hold on the

contrary, that neither Peter, nor any Bishop of Rome hath any supremacy ouer the Catholike Church: but that all supremacy vnder Christ is pertaining to kings and princes within their dominions. And that this our doctrine is good, and their false and forged, I wil make it manifest by sundry reasons.

I. Christ must bee considered of vs as a king two waies. First as he is God: and sois he an absolute king ouer all things in heaven and earth, with the Father and the holy Ghost, by the right of creation. Secondly, he is a King as he is a redeemer of mankind: and by the right of redemption he is a soueraign king ouer the whole Church, and that in speciall manner. Now as Christ is God with the Father and the holy Ghost, he hath his deputies on earth to gouerne the world: as namely kings and princes, who are therefore in Scripture called Gods. But as Christ is Mediator, and consequently a King ouer his redeemed ones, he hath neither fellow, nor deputy. No fellow: for then he shoule be an imperfect mediator. No deputy: for no creature is capable of this office, to do in the roome and stead of Christ, that which he himselfe doth: because every worke of the Mediator is a compound worke, arising of the effects of two natures concurring in one and the same action, namely, the Godhead and the manhood: and therefore to the effecting of the said worke, there is required an infinite power, which farre exceeds the strength of any created nature. Againe, *Hebr.7.24.* Christ is said to haue a priesthood which cannot passe from his person to any other: whence it follows, that neither his kingly, nor his propheticall office can passe from him to any creature, either in whole or in part: because the three offices of mediation in this regard be equal. Nay, it is a needless thing for Christ to haue a deputy, to put in execution any part of his Mediatoership: considering a deputy onely serueth to supply the absence of the principal, whereas Christ is alwaies present with his Church by his Word and Spirit: for where two or three bee gathered together in his name, he is in the middest among them. It may bee said, that the Ministers in the work of the ministrerie are deputies of Christ: answere, that they are no deputies, but active instruments. For in the preaching of the Word there be two actions: the first is, the uttering or propounding of it to the eare: the second is, the inward operation of the holy Ghost in the heart: which indeede is the principal, and belongs to Christ alone: the action of speaking in the minister being onely instrumental. Thus likewise the Church of God in cutting off any member by excommunication, is no more but an instrument performing a ministrerie in the name of Christ, and that is, to testify and pronounce whom Christ himselfe hath cut off from the kingdome of Heaven: whom he also will haue for this cause, to bee feared from

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the company of his owne people till he repente. And so it is in all ecclesiastical actions. Christ hath no deputy, but onely instruments: the whole entire action being personall in respect of Christ. This one conclusion overthrows not onely the Popes supremacie, but also many other points of poperie.

Reason II. All the Apostles in regard of power and authority were equal: for the commission Apostolical both for right and execution was given equally to them al, as the very words import, *Mat.28.19.* *Go teach all nations, baptizing them, &c.* And the promise, *I will give to thee the keys of the kingdom of heaven,* is not private to Peter, but is made in his person to the rest, according as his confession was in the name of the rest. Thus saith *Theophylact,* *Mat.16.* *They have the power of committing and binding that receives the gift of a Bishoppe as Peter.* And *Ambroise* saith in *Psal.38.* *What is said to Peter is said to the Apostles.* Therefore Peter had no supremacie ouer the rest of the Apostles in respect of right to the commission: which they say belongeth to him onely, and the execution thereof to the rest. But let all be graunted, that Peter was in commission above the rest for the time of his life: yet hence may not any superioritie bee gathered for the Bishops of Rome: because the authoritie of the Apostles was personall, and consequently ceased with them, without beeinge conuiced to any other: because the Lord did not vouchsafe the like honour to any after them. For first of all, it was the priuiledge of the Apostles to be called immediately, and to see the Lord Iesus. Secondly, they had power to give the gift of the holy Ghost by the imposition of hands. Thirdly, they had such a measure of the assistance of the spirit, that in their publike sermons, and in writing of the word, they could not erre: and these things were all dened to those that followed after them. And that their authoritie ceased in their persons, it stands with reason also, because it was given in so ample a manner for the founding of the Church of the new Testament: which beeinge once founded, it was needfull onely, that there shoule be pastours and teachers for the building of it vp unto the end of the world.

Reason III. When the sonnes of Zebedeus, sued vnto Christ for the greatest roomes of honour in his kingdom (deeming hee shoule bee an earthly king) Christ answers them again, *Mat.20.25.26.* *To know that the Lords of the Gentiles haue dominion & they that are great, exercise an hority over them: but it shall not be so with you.* Bernard applies these very words to Pope Eugenius on this manner. *It is plaine, saith he, that here dominion is forbidden the Apostles. Go to them: dare if you will, to take upon you ruling and Apostolship, or in your Apostolship rule or dominion: if you will haue both alike, you shall lose both.* Otherwise you must not thinke your selfe exempted from the number of hem of whom the Lord complaineth: *thus: they haue reigned, but not of me: they*

have bene, but I haue not known them.

Reason IV. Eph.4.11. Mention is made of gifts which Christ gave to his Church after his ascension, whereby some were Apostles, some Prophets, some Evangelists, some Pastours and teachers. Now if there had beene an office in which men as deputies of Christ shoule haue governed the whole Church to the end of the world, the calling might here haue beene named fitly with a gift thereto pertaining: and *Paul* (no doubt) would not here haue concealed it, where he mentioneth callings of lesser importance.

Reason V. The Popes supremacie was iudged by sentences of Scripture, & condemned long before it was manifest in the world: the spirit of prophecy fore-saying and foretelling the fate of things to come. *2.The.2.3.* *4. The man of sin (which is that Antichrist) shall exalt himselfe above all that is called God, &c.* Now this whole chapter with all the circumstances thereof, most fitly agrees to the Sea of Rome and the Head thereof: and the thing which then staied the reueling of the man of sin, *v.6.* is of the most expounded to be the Romane Emperour. I wil alleage one testimony in the roome of many. *Chrysost.* saith on this place, *As long as the Empire shal be in awe, no man shal straightly submit himself to Antichrist: bus after that the Empire shal be disfolted, Antichrist shall innade the estate of the Empire standing void, and shall labour to pull vnto himselfe the Empire both of man and God.* And thus we find now in experience to be true: for the Sea of Rome never flourished, till the Empire decayed, and the seat thereof was remoued from the city of Rome. Againe, *Reu.13.2.* mention is made of two beasts, one comming out of the sea, whom the Papists confess to be the heathenish Romane Emperour: the second comming out of the earth; which doth all that the first beast could doe before him: and this fitly agreeth to the Popes of Rome, who doe and haue done all things that the Emperour did or could doe, and that in his very sight.

Reason VI. The iudgement of the ancient Church. *Cyprian* saith, *Doublefesse the same were the rest of the Apostles that Peter was indued with equall fellowship both of honore and of pow-
er: but a beginning is made of vniety, that the Church may appear to be one.* *Gregorie* saith, *If one bee calld uniuersall Bishoppe, he be uniuersall Church rooth to decay.* And chapter 144. *I say boldy, that whosoever calleth or deirtheth to call himselfe uniuersall priest, in his pride is a forerunner of Antichrist.* And, *Bethold,* in the preface of the Epistle which ye dretched vnto me, you caused to be set a proud title, *calling me uniuersall Pope.* *Pope Bernard, Consider that thou art not a Lord of Bishops, but one of them.* Churches are maiained, in that the Romane Bishoppes draweth all power to himselfe. Againe, *Gregorie* himselfe beeinge Pope fau to the Emperour, *I which am subiect to your commandement;* *haue every way discharged that which was due, in*

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Lit. 7.4.
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Ad Eug.
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pius.
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thes: Those performed mine allegiance to the Emperor, and have not conceded what I thought on Gods behalfe. And Pope Leo the fourth, after Gregorie 200. years, acknowledged the Imperour Lotharius for his souveraine Prince, and professed obedience without gainsaying to his imperial commandments.

To conclude, whereas they say, that there is a double head of the Church, one imperial, which is Christ alone, the other ministerial, which is the Pope, governing the whole Church vnder Christ; I answ[er], this difficultie on robeth Chrift of his honor, because in setting vp their ministeriall head, they are faine to borrow of Christ things proper vnto him, as the priuiledges to forgive sins (2) properly and the power to gouerne the whole earth by making of lawes, that shal as truly binde conscience as the lawes of God, &c.

The nineteenth point: Of the efficacie of the Sacraments.

Our Consent.

Conclus. I. We teach and beleue that the sacraments are signes to represent Christ with his benefits vnto vs.

Conclus. II. We teach further, that the sacraments are indeede instruments whereby God offereth and giveth the fore-said benefits vnto vs. Thus farre wee consent with the Romane Church.

The difference.

The difference betweene vs stands in fundrie points. First of all, the best learned among them teach, that Sacraments are *physical instruments*, that is, true and proper instrumentall causes, having force and efficacie in them to produce and give grace. They vse to expell their meaning by their comparissons: When the scrientia takes the pen into his hand and writes, the action of writing comes from the penne, moued by the hand of the writer: and in cutting of wood or stone, the division comes from the sawe, moued by the hand of the worke-man: even so the grace (say they) that is given by God, is conferred by the Sacrament it selfe. Now we for our parts hold, that Sacraments are not physical, but mere voluntarie instruments. Voluntarie, because it is the will and appointment of God, to vfe them as certaine outward means of Grace. Instruments: because when we vfe them aright according to the institution, God then answ[er]eth conserues grace from himselfe. In this respect onely take we them for instruments and no otherwise.

The second difference is this: They teach that the very action of the minister dispensing the sacrament as it is the worke done, giues grace immediately, if the partie be prepared: as the very wassing or sprinkling of water in baptisme,

and the giving of bread in the Lords Supper: even as the orderly mouing of the pen upon the paper by the hand of the writer canefit writing. We hold the contrary: namely, that no action in the dispensation of a Sacrament conferreth grace as it is a worke done, that is, by the efficacie and force of the very sacramental action it selfe, though ordained of GOD: but for two other waies. First, by the significacion thereof. For God testifies vnto vs his will and good pleasure partly by the word of promise, and partly by the sacrament: the signes representing to the eyes that which the word doth to the eare; beeing also types and certaine images of the very same things, that are promised in the word, and no other. Yea, the elements are not generall and confusid, but particuler signes to the fearefull communicants, and by the vertue of the institution: for when the faulthfull receive the signes from God by the hands of the Minister, it is as much as if God him selfe with his owne mouth shoud speak vnto them severally, and by name promise to them remission of sinnes. And things said to them particularly, doe more effect, and more take away doubting, then if they were generally spoken of an whole compaines. Therefore signes of grace are as it were an applying and binding of the promise of saluation to every particular belieuer: and by this meanes, the oþerthey are received, the more they helpe our infirmitie, and confirme our assurance of mercie.

Againe, the Sacrament conferreth grace, in that the signe thereof confirmes faith as a pledge, by reason it hath a promise annexed to it. For when God commands vs to receive the signes in faith, & withall promiseth to the receiuers to give the thing signified, he bindes himselfe, as it were in bond vnto vs to stand to his owne word; even as men bind the selues in obligations, putting to their hand and seales, so as they cannot goe backe. And when the signes are thus vied as pledges; and that often, they greatly increase the grace of God; as a token sent from one friend to another, renewes and confirmes the perswasion of loue.

There are two principall waies whereby the Sacraments are said to conferre grace, namely, in respect of their signification, and as they are pledges of Gods fauour vnto vs. And the very point here to be considered is, in what order and manner they conferre. And the manner is this: The signes and visible elements affect the sensis outward and inward: the sensis conuerter their object to the minde: the minde directed by the holy Ghost reaoneth on this manner, out of the promise annexed to the sacrament: He that vseth the elements aright, shall receive grace thereby: but I vse the elements aright in faith & repentaunce, faith the mind of the belieuer: therefore shall I receive from God increase of grace. Thus then, faith is confirmed not by the worke done, but by a kind of reasoning cau'd in the minde,

the argument or prooe whereof is borrowed from the elements, beeing signes and pledges of Gods mercis.

The third difference. The Papists teach that in the Sacrament by the worke done, the very grace of iustification isconferred. We say no: because a man of yeres must first beleue and be iustified; before he can be a meete partaker of any sacrament. And the grace that is conferred, is onely the increas of our faith, hope, iustification, &c.

Our Reasons.

Reason I. The word preached and the sacraments differ in the manner of giuing Christ and his benefites vnto vs: because in the word the spirit of God teacheth vs by a voice conuict to the minde by the bodily eares: but in the sacraments annexed to the word, by certaine sensible and bodily signes viewed by the eyes. A sacrament is nothing but visible words and promises. Oþerwise for the giuing it selfe they differ not. Christ him selfe saith, that in every word, *is eaten his owne flesh, whiche he was to give for the life of the world:* and what can be said more of the Lords supper? *Augustine* faith, that belieuers are partakers of the body & blood of Christ in baptism: and *Hierome* to *Eduitz*, that in baptism we eat and drinke the body and blodd of Christ. Ifthus much may be said of baptism, why may it not also be said of the word preached? Againe, *Hierome* vpon Ecclesiastes fach, *It is profitable to be filled with the boode of Christ, and drinke his blodd, not only in mysterie bin in knowledge of holy Scripture.* Now vpon this it follows, that seeing the worke done in the word preached, confirmereth no grace, neither doth the worke done in the sacrament conferre any grace.

Reason II. *Murth. 2.11.* *I baptize you with water to reueitance: but he that commeth after me is stronger then I —, he shall baptize you with the holy Ghost and with fire.* Hence it is manifest that grace in the sacrament proceedes not from any action in the sacrament: for *Iohn* though he doe not disfoyne himselfe and his action from Christ and the action of his spirit, yet doth he distinguishe them plainely in number, persons, and effect. To this purpose *Paul*, who had laid of the Galathians, *that hee transeuted them and becar them by the Goffel*, faith of himselfe, *that hee is not any thing: not onely as he was a man, but as he was a faithful Apostle: thereby excludyng the whole Evangelicall ministracy, whereof the Sacrament is a part, from the least part of diuine operation, or efficacie in conseruing of grace.*

Reason III. The blessed Angels, nay the very flesh of the Sonne of God hath not any quickning vertue from it selfe: but all this efficacie or vertue is in and from the Godhead of the Sonne: who by meanes of the flesh apprehended by faith, deriueth heavenly and spirituall life from himselfe to the members. Now if there bee no efficacie in the flesh of Christ, but by reason of the hypostatical union: how

shall bodily actions about bodily elements conferre grace immediately?

Reason IV. *Paul, Rom. 4.1.* stands much upon this, that iustification by faith is not conferred by the sacraments. And from the circumstance of time hee gathereth, that *Abraham* was first iustified, & then afterward received circumcision, the signe and the seale of his righteousness. Now we know, that the general condition of all sacraments is one & the same, and that baptisme succeeded circumcision. And what can be more plaine then the example of *Cornelius*, *Aet. 10.* who before *Peter* came vnto him, had the commendation of the feare of God, and was indued with the spirite of prayer: and afterward when *Peter* by preaching opened more fully the way of the Lord, he & the rest received the holy Ghost? And after all this they were baptizid. Now if they received the holy Ghost before baptisme, then they received remission of sins, and were iustified before baptisme.

Reason V. The iudgement of the ancient Church. *Basil.* *If there be any grace in the water, it is not from the nature of the water, but from the prefence of the Spirit. Hierome* faith, *Man giveth water, but God giveth the holy Ghost. August.* faith, *Water toucheth the body, and washeth the heart: but he shewes his meaning elsewhere. There is one water (which he of the sacrament, another of the first: the water of the sacrament is visiblie, the water of the spirit invisible. That washeth the body, and signifieth what is done in the soule; By this the soule is pringed and healed.*

Obiect. Remission of sins, regeneration, and saluation, is ascribed to the sacrament of baptisme, *Aet. 22.16. Eph. 5.26. Gal. 3.27. Tit. 3.5.* *Aſſ. S. Situation and remission of sins is ascribed to baptisme and the Lords supper, as to the word; which is the power of God to saluation to all that belieue: and that, as they are instruments of the holy Ghost to signifie, seale, and exhibite to the belieuer the minde of the foreaid benefits: but indeede the proper instrument whereby saluation is apprehended, is faith, & sacraments are but props of faith, furthering saluation two waies: first, because by their signification they help to nourish and preferre faith: seconde, because they seal grace and saluation to vs: yea God gives grace and saluation when we vfe them well: to be so we belieue the word of promise made to the sacrament, wherof aliothey are seales. And thus we keepe the middle way, neither giuing too much, nor too little to the sacrament.*

The XX. point. Of saving faith: or. the way to life.

Our consent.

Conclus. I. They teach it to be the proprietie of faith, to belieue the whole word of God, and specially the redemption of mankind by Christ.

Conclus. II. They auouch that they belieue

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and looke to be saued by Christ, and by Christ alone, and by the *meere mercie* of God in Christ.

Concl. III. Thirdly, the most learned among them hold and confess, that the obedience of Christ is imputed unto them for the satisfaction of the law, and for their reconciliation with God.

Concl. IV. They auouch that they put their whole trust and confidence in Christ, and in the meere mercy of God, for their salvation.

Concl. V. Lastly, they hold that every man must apply the promise of life everlasting by Christ unto himselfe, and this they grant we are bound to doe. And in these five points do they & we agree, at least in shew of words.

By the anouching of these five conclusions, Papists may easily escape the hands of many magistrates. And vnlike the mysterie of popish doctrine be well knowne, any common man may easily be deceipted, and take such for good Protestants that are but popish priests. To this end therefore, that we may the better deserve their guile, I will shew wherein they fail in each of their conclusions, and wherein they differ from vs.

The difference.

Touching the first conclusion, they beleue indeed all the written word of God, and more then all, for they also beleue the booke Apocryphal, which antiquity for many hundred years hath excluded from the canon: yea they beleue vnwritten tradicions received (as they say) from Councils, the writings of the Fathers, and the determinations of the Church: making them also of equal credit with the written word of God, given by inspiration of the spirit. Now wee for our parts despise not the Apocrypha, as namely, the booke of the Macchabees, Ecclesiasticus, and the rest, but we reuerence them in all convenient manner, preferring them before any other bookes of men, in that they have beene approved by an vnueriall consent of the Church: yet we thinke them not meete to be received into the Canon of holy Scripture, and therefore not to be beleued, but as they are conserning with the written word. And for this our doing, we haue direction from Athanasius, Origen, Hierome, and the Concill of Laodicea. As for the vnwritten Traditions, they come not within the compasse of our faith, neither can they: because they come vnto vs by the hands of men, that may deceiue and be deceipted. And we hold and beleue, that the right Canon of the bookes of the old and new Testamēt, contains int sufficiēt direction for the Church of God to life everlasting, both for faith and manners. Here then is the point of difference, that they make the object of faith larger then it shoulde be, or can be: & we keepe our selues to the written word, beleuing nothing to saluation out of it.

A In the second conclusion, touching saluation by Christ alone, there is a manifest deceit: because they craftily include and couch their owne workes vnder the name of Christ. For (say they) workes done by men regenerate, are not their owne, but Christs in them; & as they are the workes of Christ; they saue, and no otherwise. But we for our parts looke to be saued only by such workes as Christ himselfe did in his owne person, and not by any worke at all done by him in vs. For all workes done, are in the matter of iustification and saluation, opposed to the grace of Christ. *Rom. 11. 6.* *Electionis esti grace, non of works; if it be of works, it is nonore of grace.* Again, whereas they teach that we are saued by the workes of Christ, which he worketh in vs, and maketh vs to work; it is flat against the word. *For Paul saith, We are not saued by such workes as God hath ordained that men regenerate should make in Eph. 2. 10.* And he faith further, *that he counted all things, euen after his conversion, loss vnto him, that he might be found in Christ not having his owne righteousness which is of the law,* *Phil. 3. 8.* Again, *Heb. 1. 3.* *Christ wasshed away our sinnes by himselfe;* which last words exclude the merit of all workes done by Christ within man. Thus indeede the papists ouertake all that which in word they seeme to hold touching their iustification & saluation. We confesse with them, that good workes in vs are the workes of Christ: yet are they not Christs alone, but ours also, in that they proceede from Christ by the minde and will of man: as water from the fountaine by the channell. And looke as the channell defiled, defiles the water, that is without defilement in the fountaine; even so the minde and will of man defiled by the remants of sinne, defile the workes, whicheas they come from Christ, are vndefted. Hence it is, that the workes of grace, which we do by Christ, or Christ in vs, are defective: and must be feuered from Christ in the act of iustification, or saluation.

D The third conclusion is touching the imputation of Christs obedience, which some of the most learned among them acknowledge, and the difference betweene vs stands on this manner. They hold that Christs obedience is imputed only to make satisfaction for sinne, and not to iustifie vs before God. We hold & beleue that the obedience of Christ is imputed to vs even for our righteouſſe before God. *Paul saith, 1 Cor. 1. 30.* *Christ is made vnto us of God, wiſdom, righteouſſe, sanctification, and redempſion.* Hence I reason thus. If Christ be both our sanctification, and our righteouſſe; then he is not only vnto vs inherēt righteouſſe, but also righteouſſe imputed. But he is not only our sanctification (which the Papists themselves expound of inherēt or habituall righteouſſe) but also our righteouſſe: for thus by Paul are they distinguished. Therfore he is vnto vs both inherēt and imputed righteouſſe. And very reason teacheth

B In the world at the barre of Gods judgement, wee must bring some kind of righteouſſe for our iustification, that may stand in the rigour of the law according to which we are to be iudged. But our inherent righteouſſe is imperfect, and stained with manifold defects, and shall be as long as we live in this world, as experience tell vs; and consequently it is not suitable to the subiect of the law: and if we go out of our selues, we shall finde no righteouſſe serving for our turnes either in men or Angels, that may or can procure our abolition before God, and acceptation to life everlasting. We must therefore haue recourse to the person of Christ, and his obedience imputed vnto vs must serue not only to be a satisfaction to God for all our sinnes, but also for our perfect iustification, in that G O D is content to accept of it for our righteouſſe, as if it were inherēt in vs, or performed by vs.

Touching the fourth conclusion, they hold it the safest and the sureſt course to put their trauſt and confidence in the merite of God alone for their saluation: yet they condefend, that men may also (a) put their confidence in the merite of their own workes, and in the merites also of other men, to fit in soberitē. But this doctrine quite marres the conclusion; because, by teaching that men are to put confidence in the creature, they ouertake all confidence in the Creatour. For in the very first commandement we are taught to make choice for the true God of our God, which thing we do when we give to God our hearts: and we give our hearts to God, when wee put our whole confidence in him for the saluation of our soules. Now then, to put confidence in men or in workes, is to make them our Gods. The true and ancient forme of making confession was on this maner: *I belieue in God the Father, in Ihesus Christ, and in the holy Ghost; without mention making of any confidence in workes or creatures; the auncient Church neuer knew any such confession or confidence.*

C *Cyprian faſh, He belieueth not in God, who putteth not affiance concerning his ſaluation in God alone.* And indeed the Papists themſelues when death comes, forſake the confidence of their merites, and flie to the meere mercie of God in Christ. And for a confirmation of this, I alledge the testimony of one *Vinbergius of Colen*, who writheth thus. There was a booke found in the Vestry of a certaine parifh of Colen, written in the Dutch tongue, in the year of our Lord, 1475, which the priuels vſed in visiting of the ſick. And in it these questions be found. (b) *Dost thou beleue that thou canſt not be ſaued by the death of Christ? The ſick perſon anſwerted, Yea, Then is it ſaid vnto him, Goe to then, while breath remains in thee, put thy confidence in this death alone: haue affiance in nothing elſe; commit thy ſelf wholly to this death: wish it alone: couer thy ſelfe: due thy ſelfe in every part into this death: in ebery part pierce thy ſelf with it:*

A *infold thy ſelfe in this death: and if the Lord will iudgētheſe, fay, Lord, I put the death of our Lord Iesu Christ betwene me and thy iudgement, and by no other meanes I contend with the. And if be ſhall fay vnto thee, that thou art a ſinner, fay, Lord, the death of my Lord Iesu Christ, I put betwene thee and my ſins. If he ſhall fay vnto thee, that thou haſt deſerved damnation, fay, Lord, I oppoſe the death of our Lord Iesu Christ betwene thee and my evil merites, and I offer his merit for the merit which I ſhould haue, & haue not. If he ſhall fay, that he is angry with thee, fay, Lord, oppoſe the death of our Lord Iesu Christ betwene me & thine anger. Here we ſee, what Papists doe and haue done in the time of death. And that which they hold and praſtice, when they are dying, they ſhould hold and praſtice every day while they are living.*

In the laſt conclusion they teach, that wee must not only beleue in general, but also apply vnto our ſelues the promises of life everlasting. But they differ from vs in the very manner of applying. They teach, that the promise is to be applied, not by faith affirming vs of our owne ſaluation: but only by hope, in likelihood conſiderall. We hold that we are bound in duty to apply the promise of life by faith without making doubt thereof, and by hope to continu the certainty after the apprehension made by faith. We doe not teach that all and every man living within the preſcincts of the Church, profesing the name of Christ, is certaine of his ſaluation, and that by faith: but that he ought ſo to be, and must indeavour to attaine thereto. And here is a great point in the mysterie of iniquity to be conſidered: for by this uncertain application of the promise of ſaluation, and this waunting hope, they ouertake halfe the doctrine of the Gofel. For it inioyneth two things: firſt to beleue the promises thereof to be true in themſelues: ſecondly to beleue, & by faith to apply them vnto our ſelues. And this latter part, without which the former is voice of comfort, is quite ouertuned. The reaons which they alleage againſt our doctrine, I haue anſwered before: now therefore I let them paſſe.

D To conclude, though in coloured tearmes they ſeeme to agree with vs in doctrine conſcerning faith: yet indeed they deny and abſtaiſh the ſubſtance thereof, namely, the particulaſt and certaine application of Christ crucified, and his benefiſe vnto our ſelues. Again, they faile, in that they cut off the principall duty and office of true ſauing faith, which is, to apprehend and to apply the bleſſing promiſed.

The XXI. point. Of Repentance.

Our conſent.

E *Concl. I.* That repenſance is the conqueror of a ſinner. There is a two-fold conſection, paſſiuſe,

päsue, and actiue; päsue, is an action of God whereby he conserueth man beeing as yet vnconuerced. Actiue, is an action whereby man beeing once turned of God, turnes himselfe: and of the latter must this conclusion be vnderstood. For the first conuercion, considering it is a worke of God turning vs vnto himselfe, is not the repenteance whereof the Scripture speaketh fo off, but it is called by the name of regeneration: and repenteance, whereby we being first turned of God doe turne our selues, and doe good works, is the fruite thereof.

Concluſ. II. That repenſance stands ſpecially for practice, in contrition of heart, confeſſion of mouth, and ſatisfaction in worke or deed. Touching contrition there be two kinds thereof; Legal, and Euangelical. Legal contrition is nothing but a remorse of conſcience for time in regard of the wrath & judgement of God, and it is no gracie of God at all; not any part, or cauſe of repenſance: but only an occation thereof; and that by the mercie of God: for of it ſelfe, it is the fng of the law, and the very entrance into the pit of hell. Euangelical contrition is, when a repenſant finnere is grieved for his finnes, not so much for feare of hell, or any other punishment; as because he hath offended and displeased God and merciſfull a G O D. This contrition is cauſed by the minifterie of the Gofpell, and in the pra-
tie of repenſance it is alwaies neceſſarie, and goes before as the beginning thereof. Secondly we hold and maintaine, that confeſſion is to be made, and that in fundry respects; firſt to God, both publickly in the congregration, and also priuately in our ſecret and priuate prayers. Secondly to the Churche, when any perfon hath openly offended the congregration by any crime, and is therefore excommunicate. Thirdly, to our priuate neighbour, when wee haue upon any occation offend and wronged him. *Mat. 5. 23. If thou bring thy gift to the altar, and there remembreft that thy brother hab-*

The difference.

We difent not from the Church of Rome
D in the doctrine of repentance it selfe , but in
the damnable abufes thereof which are of two
sorts, general , and speciall . Generall , are
thofe which concerne repentance wholly con-
fidered ; and they are these . The firſt is , that
they place the beginning of repentance , partly
in the holy Ghost , or , in the power of their
naturall free-will , beeing helped by the holy
Ghost : whereas Paul indecely ascribith this
worke , wholly vnto God . *I Tim . 25. 24.* Proving
if God at any time will give them repentance . And
men that are not weake , but dead in trafeſpes
and fynes , can do any thing that may fur-
ther their conuerſion , though they be helped
neuer so much : no more then dead men in
their graues can rise from thence . The ſeconde
abufe is , that they take penance , or rather re-
pentance for that publike disciplin and ordene-

Conclus. IIII. That in repentance wee
are to bring outward fruits worthie amendment
of life: for repentance it selfe is in the
heart: and therefore must bee testified in all
manner of good works: whereof the princi-

pall is, to indeavour day by day, by Gods grace to leave and renounce all and every sin, and in all things to doe the will of God. And here let it be remembred, that wee are not patrons of licenciousnesse and enemies of good works. For though we exclude them from the act of our iustification and saluation: yet we maaintaine a profitable and necessarye vfe of them in the life of every Christian man. This vfe is three-fold, in respect of God, of man, of our selues. Works are to bee done in respect of God, that his commandement may be obeyed. 1. *Ioh. 3.22.* that his will may bee done; 1. *Theff. 4.3.* that we may shew our selues to be obedient children to God our Father. 1. *Pet. 1.14.* that we may shew our felues thankfull for our redemption by Christ; 1. *Tit. 2.14.* that wee might not grieve the spirit of God, *Eph. 4.30.* but walke according to the same, *Gal. 6.22.* that God by our good worker may be glorified, *Mat. 5.16.* that we may bee good followers of God, *Eph. 5.1.* Again, works are to bee done in regard of men: that our neighbour may bee helped in worldly things, *Luk. 6.38.* that hee may bee won by our example to godlinesse, 1. *Pet. 3.14.* that we may present in our selues the givning of any offering, 1. *Cor. 10.32.* that by doing good, wee may strop the mouthes of our aduersaries. Thirdly and lastly, they haue vfe in respect of our selues: that we may shew our selues to bee new creatures, 2. *Cor. 5.17.* that wee may walke as the children of light, *Eph. 5.8.* that wee may haue some assurance of our faith, and of our iustification, 2. *Pet. 1.8-10.* that wee may differne dead and counterfeitt faith, from true faith, *1am. 2.17.* that faith and the gifts of God may be exercised and continued vnto the end, 2. *Tim. 1.6.* that the punishmentes of sinne, both temporall and eternall may be prevented: *Psal. 89.32.* that the reward may be obtained, which God freely in mercie hath promised to men for their good works, *Gal. 6.9.*

the damnable abusis thereof, which are of two sorts, general, and special. General, are those which concerne repentance wholly considered; and they are these. The first is, that they place the beginning of repentance, partly in the holy Ghost, or in the power of their natural free-will, beeing helped by the holy Ghost: whereas *Paul* indeede ascribith this worke, wholly vnto God, *1 Tim. 2. 25. Prouing of God at any time will give them repentance.* And men that are not weake, but dead in trespasses and sinnes, cannot do any thing that may further their conuiction, though they be helped never so much: no more then dead men in their graves can rise from thence. The second abuse is, that they take penance, or rather re-pentance for that publike disciplin and ordene-

of correction that was vied again^t notorious offenders in the open congregation. For the Scripture sets downe but one repentance, and that common to all men without exception: and for to practise in every part of our liues for to the necessarie mortification of sin: whereas open Ecclesiasticall correction pertained not to all and every man within the compass of the Church, but to them alone that gave any open offence. The third abuse is, that they

make repentance to be not only a vertue, but also a Sacrement: whereas for the space of a thousand yeares after Christ, and vpward, it was not reckoned among the Sacraments: yea, it seemes that *Lumbard* was one of the first that called it a Sacrement: and the schoolemen after him disputed of the mater & forme of this Sacrement, not able any of them certaintly to define, what shoule be the outward elemēt. The fourth abuse is touching the effect & efficacie of repentance: for they make it a mortuous cause of remisyon of sinnes, and of life euertailing, flat against the word of GOD. Paul faith notably, *Rom. 3.24.* *Wee are mitsified freely by his grace through his redemp- tion which is in Christ Iesu, whom God hath sent to be a reconcilliation by faith in his blood.* In these wordes these forme of speeches, redemtion in Christ, reconcilliation in his blood, by faith, freely by grace, must bee obserued and confidecēt: for they shew plainly that no part of satisfaction or redemtion is wrought in vs, or by vs: but out of vs only in the person of Christ. And therefore we esteem of repentance only as a fruit of faith, and the effect & efficacie of it, is to helpe remisyon of our sinnes, and our reconcilliation before God. It will bee said, that remisyon of sinnes & life euertailing, are promised to repentance. Ans. It is not to the work of repentance, but to the person which repenteth, and that not for his own merits or worke of repentance, but for the merits of Christ, which he appliceth to himselfe by faith. And thus we are to understand the promises of the Gospell, in which workes are mentioned; presupposing alwaies in them the reconcilliation of the person with God, to whom the promise is made. Thus wee see wherefore we differ from the Romane Church touching the doctrine of repentance.

Special abuses doe concerne Contrition, Confession, and Satisfaction. The first abuse concerning contrition is, that they teach it must be sufficient & perfect. They vse now to helpe the matter by a distinction: saying, that the sorrow in contrition, must be in the highest degree in respect of (a) value and estimation. Yet the opinion of (b) Adrian was otherwise, that in true repentance a man shoud be grieved according to all his indeavour. And the Romane Catechisme saith as much, (c) that *this sorrow exceedes our sin, must be great, that none can be conceived to be greater: that we must be contrite in the same manner we loue God, and this is, with all our heart and strenght, in*

most vehement sorrow: and that the hatred of sinne must be not only the greatest, but also most vehement and perfect; for it may exclude all flesh and flaccies. Indeed afterward it followes that true contrition may be effectual though it be imperfect: but how easie this standeth, if they will not only commend but also preface & aouch, that contrition must be most perfect & vehement? We therefore only teach, that God requireth not so much the measure, as the truth of any grace: and that it is a degree of unfeigned contrition, to be grieved because we cannot be grieved for our sinnes as we shoulde. The second abuse is, that they ascribe to their contrition the merit of congruity. But this cannot stand with the all-sufficient merit of Christ. And an ancient Councell saith, *God inspiris into vs first of all the faulth and lone of himselfe, no meritis going before, that we may faithfullye reguire the Sacrement of baptisme, and after baptisme doe the shinges that plesch him.* And we for our parts hold, that God requireth contrition at our hands, not to merit remission of sins; but that we may acknowledge our own vneworthinesse and bee humbled in the sight of God, and disflust all our owne merits: and further, that we may make the more account of the benefits of Christ, whereby we are received into the favour of God: lastly, that we might more carefully avoid all sins in time to come, whereby so many paines and terrors of conscience are procured. And we acknowledge no contrition atall to be meritorious, save that of Christ: whereby he was broken for our iniquities. The third abuse is, that they make imperfect contrition or attrition arising of the feare of hell, to be good and profitable: & to it they apply the saying of the Prophet, *The feare of God is the beginning of wisdome.* But ferre feare of felice is the fruit of the law, which is the minstryer of death and condemnation: and consequently it is the way to eternall destruction, if God leau men to themselves: and if it turne to the good of any, it is only by accident: because God in mercie makes it to be an occasion going before, of grace to be given: otherwise remorse of conscience for sinne is no beginning of repentance, or the restrainment of any sinne: but rather is, and that properly, the beginning of unspeakable horrours of conscience, and everlastinge death, unless God shew mercy. And yet this feare of punishment, if it be tempered and dilaied with other graces & gifts of God in holy men, it is not unprofitable: in whom there is not only a sorrow for punishment, but also, and that much more, for the offence. And such a kind of feare or sorrow, is commanded, *Mal. 1. 6. If I be a Father, where is my honour? If I be a Lord, where is my fear?* And Chrysostome saith, that the feare of hell in the heart of a lust man, is a strong man armed against theues and robbers to drivene them from the house. And Ambroze saith, that *Martyrs in the same of their sufferings, confirmed themselves against the*

A Reformed Catholike.

cruciale of perfoures by setting the stare of hell before their eies, & thene of the world before them.

Apistles touching confessione theſe. The firſt is, that they vge a forme of confeſſion of their ſinnes vnto God, vttered in an unknowne language: being therefore fooliſh and ridiculous, withall requiring the vide and interceſſion of dead men and such as be abſent: where as there is but one Mediator betwixt God and man, the man Iesu Christ. The ſecond is, that they in practice make confeſſion of their ſinnes not only to God, but to the Saints departed: in that they make prayere to them in which they aſk their interceſſion for the pardon of their ſinnes: and this is, not onely to match them with God in ſeing and knowing the heart, but alſo to give a part of his diuine worship vnto them. The third and principall abuſe is, that they haue corrupted Canonical confeſſion by turning it into private auricular confeſſion: binding all men in conſcience by a law made, to confeſſe al their mortal ſinnes, with all circumſtances that change the kind of the ſinne (as farre as poſſibly they can remember) once every year at the leaſt, and that to a priſt, vniſte it be in the caſe of extreme neceſſity. But in the word of God there is no warrant for this confeſſion, nor in the writings of Orthodox antiquitie for the ſpace of many hundred yeares after Christ, as one of their owne ſide auoucheth. And the commandement of the holy Ghost, *Confesse one to another, and pray one for another, Iam. 5. 16.* bindes as well the priſt to make confeſſion vnto vs, as of vs to the priſt. And wheras it is ſaid, *Mat. 3. 6. that many were baptiſed confeſſing their ſinnes: and Act. 19. 18. many that belied came & confeſſed & ſhowed their works,* the confeſſion was voluntarie & not conſtrainted: it was alſo generall and not particular of all & every ſinne, with the neceſſarie circumſtances thereof. And in this liberty of confeſſion the Church remained 1200. yeares till the Council of Latran, in which the law of auricular confeſſion was first inſtituted: being a notable inuenſion ſerving to diſcouer the ſecrets of men & to inrich that covetous and ambitious ſe, with the riuſe: eves of the world. It was not known to Auguſtin when he ſaid, *What haue I to doe with men that they ſhould haue my confeſſions, as though they ſhould heale my diſeaſes: nor to Chrysostome, when hee ſaith, I do not compell thee to confeſſe thy ſinnes to others.* And, If thou be affained to confeſſe them to any man, because thou haſt ſinned, ſay them daily in thine owne mind, I do not bid thee confeſſe them to thy fellowe feruant, that hee ſhould mocke thee: confeſſe them to God that curſeth thee.

Beatus ihesus
on Ter
tullian
de penit.

Confef.
lib. 10 c. 3

De Dei
nat. hom.
s. tom. 5.
Hom. 2.
in Plat. 50

The abuſe of ſatisfaction is, that they haue turned canonical ſatisfaction, which was made to the congregation by open offenders, into a ſatisfaction of the iuice of God for the temporal punishment of their ſins. Behold here a moft horriblie prephantation of the whole Goffel, and especially of the ſatisfaction of

Christ, which of it ſelfe without any ſupply is ſufficient every way for the remiſſion both of fault and punishment. But of this point I haue ſpoken before.

Hitherto I haue handled and prooued by induction of fundy particulars, that we are to make a ſeparation from the prefent Church of Rome, in reſpect of the foundation & ſubſtance of true religion. Many more things might be addid to this very purpoſe, but here I conclude this firſt point: adding onely this one caueat, that we make separation from the Romane religio without hatred of the persons, that are maintaineres of it. Nay we loyne in affection more with them, then they with vs. They die with vs not for their religion (^a though they deſerve it) but for the treafons which they intend & enterprise: we are ready to doe the duties of loue vnto them injoynd vs in the word: we reverencie the good gifts in many of them: we pray for them, wifhing their reparation and eternall ſaluation.

Now I meane to proceede, and to touch briefly other points of doctrine contained in this portion of Scripture, which I haue now in hand. In the ſecond place therfore out of this commandement, *Go out of her my people,* I gather, that the true Church of God is and hath bin in the prefent Romane Church, as come in the heape of chaſſe. Though Poperie reigned and ouer ſpread the face of the earth for many hundred yeeres; yet in the midſt thereof, God referred a people vnto himſelfe, that truely worshipped him: and to this effect the holy Ghost faith, that the Dragon, which is the diuell, cauſed the woman, that is, the Church, to flie into the wildernesſe, where he fought to defroy her, but could not: and ſhee ſtill retaines a remenant of her ſeede, which keep the commandments of God, and haue the testimony of Iesu Christ. Now this which I ſpeak of the Church of Rome, cannot be ſaid in like manner of the congregations of Turks and other infidels, that the hidden Church of G O D is preferred among them; becauſe there is no meaſure to ſaluation at all: whereas the Church of Rome hath the Scriptures, though in a ſtrange language: and baptiſme, for the outward forme; which helps God in al ages preſerued that his elect might be gathered out of the midſt of Babylon. This ſerues to floppe the mouthes of Papists, which demand of vs, where our Church was fourſcore yeares ago, before the dayes of Luther: whereby they would inſinuate to the world, that our Church and religion is greene or new: but they are anſwered out of this very text, that our Church haſt ever beene ſince the dayes of the Apoſtles, and that in the very midſt of the papacy. It haſt beene alwaies a Church, and did not firſt beginne to be in Luthers time: but onely then began to ſhew it ſelfe, as haung bin hid by an vniuerſal Apoftacie, for many hundred yeares together. Againē, we haue here occaſion to conider the dealing of God with his

owne

^b Dom.

^c Reu. 11.

^d Thes.

^e King.
19.4

owne

Of Repentance.

owne Church and people. Hee will not haue them for extermal ſociety to bee mixed with their enemies, and that for ſpeciall purpoſe: namely, to exerciſe the humilitie and patience of his few feruants. When *Elias* faſidolatrie spread ouer all Iſrael, hee went apart into the wilernesſe, and in grieve deſired to die. And *David* cried out: *Woe is me that am conſtrained to dwelle in Mifneck, and to haue my habitation in the tents of Kedar, Ps. 120. 5.* And iuft *Lot* muſt haue his righteous ſoule vexed with ſeeing and hearing the abominations of Sodome.

Thirdly, by this commandement wee are taught what opinion to carrie of the prefent Church of Rome. It is often demanded, whether it bee a Church or no; and the anſWER may hence be formed on this manner. If by this Church be underſtoode a ſtate or regimēt of the people, whereof the Pope is head, and the members are all ſuch as doe acknowledg him to be their head, and doe beleue the doctrine eſtabliſhed in the Councell of Trent: we take it to be no Church of God. Because Babylon, which I haue prooued to bee the Church of Rome, is here oppoſed to the Church or people of God: and because we are commanded to come out of it: wheras we may not wholly forſake all people til they forſake Christ. Some will haply ſay, the Church of Rome hath the Scriptures and the Sacrament of baptiſme. I anſWER firſt of all, they haue indeede the bookeſ of holi Scripture among them: but by the reſt of their doctrine they ouerthrow the true ſenſe thereof in the foundation, as I haue proued before. And though they haue the outward forme of baptiſme, yet they ouerturne the inward baptiſme, which is the ſubſtance of al, ſtanding in the iuſtiſiation and ſanctification of a ſinner. Againē, I anſWER, that they haue the word and baptiſme, not for themſelues, but for the true Church of God among them: like as the lanterne holdeth the candle, not for it ſelfe, but for others. Secondly, it may be and is alleadged, that if the Pope be Antichrift, hee then ſits in the temple, that is, the Church of God, & by this meaſure the Romane Church ſhall be the true Church.

Anfw. Hee fits in the temple of God, but marke further how: *as God, that is, not as a member, but as a maniſt feruer:* like as the theſſe fits in the true mans houſe. For the Popiſh Church and Gods Church are mingled like chaſſe and come in one heape: and the Church of Rome may bee ſaid to bee in the Church of God, & the Church of God in the Church of Rome, as we ſay the wheate is among the chaſſe, and the chaſſe in the wheate. Againē, he is ſaid to fit in the Temple of God, becauſe the Romane Church, though falſely, takes vnto it ſelfe the title of the true Catholike Church. Some goe about to delay and quafifie the matter, by comparing the Church to a man lying ſick ful of foaſes, haung also his throat cut, yet ſo a body and ſoule are toynd together, and life is remaining ſtill. But all

things well conſidered, it is rather like a dead caraffe, and is void of all ſpirituall life: for the popiſh errors in the foundation do mañifest. Indeede a knowne harlot may afterward remaine a wife and be ſo tearnid: yet after the bill of diuorccement be given, the ceaſeth to be a wife, though ſhe can ſhew her marriage ring: now that Church haue received the bill of her diuorccement in the written Word, namely, *2. Thes. 2. 2. and Reu. 13. 11. 12. &c.*

Furthermore, in this commandement wee may ſee a lively portraiture of the ſtate of all mankind. Here we ſee two ſorts of men: ſome are pertaining to Babylon, a people running on to their deſtruclion: ſome againe are a people of God feuered from Babylon, and referred to the euerlaſting. If any问我 the cauſe of this diſtincſion; I anſWER, it is the very wil of God vouchſafing mercie to ſome, and forfaking others by withdrawing his mercie from them, for the better declaration of his iuſtie. Thus ſaith the Lord, *Rom. 11. 4.* I have refertoſſen thousandſ that never boorded the keſſe to *Baal:* and the Prophet *Eſay* faith, *Ia. 1. 9. Vn-lesſe the Lord had referred a remnant, we had beneſſe as Sodome and Gomorrah.* By this diſtincſion we are taught aboue all thiſgs to ſeke to be of the number of Gods people, and to labour for auillance of this in our coniue conſciences. For if all ſhould be fauored, leſſe care wold ſuffice: but this mercie is not common to all: and therefore the more to be thought vpon.

Lately, here I note the ſpeciall care that God hath ouer his owne children. Hee fitt giueth them warning to depart, before hee begin to execute his iudgement vpon his enemies, with whom they liue: that they might not bee partakers of their iuſts and painfulliues. Thus before God would puniſh Hieruſalem, an Angel is ſent to marke them in the toe: head that mourned for the afflictions of the people. And in the deſtruclion of the firſt borne of Egypt, the Angeli paffed ouer the houſes of the Iewes, that had their poſts ſprinkled with the blood of the Paſchal lambe: and this paffing ouer, betokeneth ſafety and preſeruation in the common deſtruclion, to thoſe that haue their hearts ſprinkled with the blood of Christ. This bleſſing of protection ſhould mooue vs all, to become true and haſt yeruants of God. Men vifually become members of thoſe ſocieties & corporations, where they may injoy many freedoms and priuiledges. Well, behold, in the ſocietie of the Saints of God, which is the true Church, there is the freedom from danger in all common deſtruclions, and from eternal vengeance at the laſt day. When *Heſer* had prooued ſafety for the Iewes, and liberty to reuenge themſelues vpon their enemies, it is ſaid, that many of the people of the land became Iewes: Euen ſo, conſidering Christ hath prooued freedom from hell, diuath, and damnation for all that belieue in him: we ſhould labour aboue all thiſgs to become new creatures, loyning our felicitie

^e zec. 9. 4

^f Exod. 12.

33.

Sinnes of
the
church of
Rome.

Eph.2.12

waiess to the true Church of God.

Hitherto I have spoken of the commandement: now followes the reasont hereof drawne from the end þat þey be not partakers of her sinnes: and that they receive not of her plagues. Heere I might stand long to shew what be the sins of the Church of Rome: but I will onely name the principall. The first sinne is *Atheisme*: and that I proue on this maner: *Atheisme* is two-fold, open, coloured. Open Atheisme is, when men both in word and deed deny God and his word. Coloured Atheisme is not so manifest: & it hath two degrees. The first is, when men acknowledge God the Creatour and gouernour of heauen and earth, and yet denie the Father, Sonne, and holy Ghost. Thus the Ephesiens before they receeued the Gospell, are said to be *without God*, whom in their naturall iudgement they acknowledged; because they denied Christ, and consequently worshipped a idol of their owne braine, in that they worshipped God out of Christ. And in this respect though the Samaritans worshipped the God of *Abraham*, yet our Saviour Christ faith, *John 4.22*, *they worshipped þey knew not what*. And the Psalmist faith of the Gentiles, *Psal 96.5*, *that their gods are idols*. In this degree of Atheisme are placed Turkes and Iewes at this day: the Anti-Trinitaries, and Arians, and all that concue and worship God out of the Trinity. The second degree is, when men doe rightly acknowledge the vnyt of the Godhead in the Trinity of persons: yet so, as by other necessary conseqeunce partly of their doctrine, and partly of the seruice of God, they ouer-turne that which they haue well maintained. And thus I say, that the very religion of the Church of Rome is a kinde of Atheisme. For whereas it makes the merit of the workes of men to concur with the grace of God, it overthrowes the grace of God, *Rom. 11*. In word they acknowledge the infinite iustice, and mercie of God: but by consequent both are denied. How can that be infinite iustice, which may any way be appeyed by humane satisfaction? And how shal Gods mercie be infinite, when we by our satisfactions must adue a supply to the satisfaction of Christ? Againe, *I. Joh. 2.23*, *Hee that hath not the Sonne, hath not the Father*; and hee that hath neither Father nor Sonne, denies God. Now the prefet Romane religion hath not the Sonne, that is, Iesus Christ, God and man, the Mediator of mankinde: but hath transformed him into a fained Christ. And I shew it thus: For one Iesus Christ, in all things like vnto vs in his humanity, sinne only excepted, they haue framed a Christ, to whom they ascribe two kindes of exisiting: one natural, whereby he is visible, touchable, & circumscribed in heauen: the other not onely above, but also against naturall by which he is substantialy according to his flesh in the hands of every priest, in every host, and in the mouth of every communicant, inuitible, vntouchable, vncircumscribed. And thus in effect they abolish

A his manhood. Yea they disgrade him of his offices. For one Iesus Christ the onely king, lawgiver, & head of the Church, they ioyne vnto him the Pope, not onely as a Vicar, but also as a fellow i in that they giue vnto him power to make lawes binding conscience, to resolute & determine vniuersally the sense of holy scripture, properly to pardon sinnes both in respect of fault and temporal punishment, to haue authority ouer the whole earth and a part of hell: to depose Kings, to whom vnder Christ every soule is to be subiect, to absolute subiectes from the oath of allegiance, &c. For one Iesus Christ the onely real Priest of the new testament, they ioyne many seconday priests vnto him, which offer Christ daily in the Mass for the sins of the quicke and the dead. For one Iesus Christ the al-sufficient Mediatoare of intercession, they haue added many fellowes vnto him to make reueque for vs, namely, as many Saints as be in the Popes calendar. Lastly, for the onely merits of Christ, in whom alone the Father is well pleased, they haue deuided a Tresaurie of the Church, containing beside the merits of Christ, the ouerplus of the merits of Saints to be dispensed to men, at the discretion of the Pope. And thus we see, that Christ, and consequently God himselfe to bee worshipped in Christ, is transformed in a phantacie or idol of mans conceit. Againe, there is alwaies a proportion betwene the worship of God, and our perswasion of him: & men in giving vnto God any worship, haue respect to his nature, that both may be futable, and he well pleased. Let vs then see what manner of worship the Romane religion affordeth. It is for the greatest part mere wil-worship, without any allowance or commandement from God, as Durand in his *Rationale* in effect acknowledgeth. It is a carnall seruise standing of innumerable bodily rites and ceremonies borrowed partly from the Iewes, & partly from the heathen: it is denided betwene God and some of his creatures; in that they are worshipped both with one kind of worship: let them paint it as they can. Thus then, if by their maner of worshipping of God, we may judge how they conceue of him, as we may: they haue plainely turned the true God into a phantacie of their own. For God is no otherwise to be conceived, then he hath vnauelled himselfe in his creatures and word, and especially in Christ: who is the ingrauen image of the person of the Father. The second sinne is *idolarie*, and that as grosse as was ever among the heathen. And it is to be feene in two things. First, that they worship the Saints with religious worship, which without exception is proper to God. Yea they transforme some of them into detectable idols, making them in truth mediatoares of redemption, specially the virgin *Mary*, whom they call a *Ladie*, a *Codesse*, a *Queen*, whom(a) Christ her Sonne obeyd in heauen, a *mediatrice* of life, hope, the medicin of the defaied: and they pray vnto her thus, *Prepare thou glory*

Bellarcl.
1. de fin.
ca. 16.
Mifili &
Bucrario
refor.

for

for vs: defend vs from our enemies, and in the house of death receive vs, loose the bonds of the guiltie, bring light to the blinde, drivne away all dments, Show thy selfe to be a mother: Let him receive thy prayrs.

Againe, their idolatrie is manifest, in that they worship God in, at, or before images: haing no commandement so to doe, but the contrary. They alleadge, that they vse & worship images only in a remembrance of God. But this is all one, as if an vnchaste wife shold receiue many louers into her house in the absence of her husband: and beeing reprooued, shold answere, that they were the friends of her husband, and that shee kept them only in remembrance of him. Thirdly, their Idolatrie exceeds the Idolatrie of the heathen, in that they worship a Breaden god, or Christ in and vnder the formes of bread and wine. And if Christ according to his humanity be absent from the earth, as I haue proued, the Popish host is as abominable an idoll as ever was.

The third sinne is the maintenance of *Adulerie*. And that is manifest first of all, in the toleration of the Iewes, flat against the commandement of God, *Deut. 23.17*, *There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel*. And this toleration is an occation of vnauelnes to many young Men and Women, that otherwife would abstaine from all such kind of filthines. And what an abomination is this, when brother and brother, father and sonne, nephew & vncle, shall come to one and the same harlot, one before or after the other? Secondly, their law beyond the fourth degree allows the mariage of any persons: and by this means, they forfet sometime a lowe incel. For in the vnequal collaterall line, the person next the common stoeke is a father or mother to the brothers or sisters posterity, as for example:

- 1 John
- ~ Anne
- Nicholas
- 2 Thomas
- 3 Lewes
- 4 Roger
- 5 Anthonie.
- 6 Iames.

Here *Anne* and *Nicholas* are brother and sister, and *Anne* is distant from *Iames* sixe degrees, he being her nephew afare off: and the mariage betwene them is allowed by the Church of Rome, not being within the compass of fourte degrees: which nevertheless is against the law of nature. For *Anne* being the tister of *Nicholas*, is in stead of a mother to all that are begotten of *Nicholas*, even to *Iames*, and *Iames* his posterity. Yet thus much I grant, that the daughter of *Anne* may lawfully marry *Iames* or *Anthonie*, the case beeing altered, because they are not one to another as parents and children.

A The fourth sinne is *Magick*, *sorcerie*, or *witchcraft*, in the confection of the host, in which they make their Breaden-god: in exorcisms ouer holy bread, holy water, and salt: in the casting out or drivning away of duuels, by the signe of the croffe, by solemn conjurations, by holy water, by the ringing of bells, by lighting taperes, by reliques, and such like. For these things haue not their supposed force either by creation, or by any institution of God in his holy Word: and therefore if any thing be done by them, it is from the secret operation of the diuell himselfe.

B The fifth sinne is, that in their doctrine they maintaine perury, because they teach with one consent, that a Papist examined may answer doubtfully against the direct intention of the examiner: framing another meaning vnto himselfe in the ambiguety of his words. As for example, when a man is asked whether he did or heard Mass in such a place: though he did, yet he affirme he may say no: and sweare vnto it: becuase hee was ther to renewe it to the examiner: whereas in the very law of nature, hee that takes an oath shoulde sweare according to the intention of him that hath power to minister an oath and that in truth, iustice, judgement. Let them cleare their doctrine from all defence of perury if they can.

C The sixe sinne is, that they *rewse* many of Gods commandements, making that no fine which Gods Word makes a fine. Thus they teach, *that if any man steale some little thing, that is thought to cause any notable hurt, it is no mordall fine: that the officious lie, and he lie made in flours, are veniall fines: that, to pray for our enemis in particular, is no precept, but counsell, and that none is bound to *slut* his enimie in the way of friendshipe, flatte against the rule of Christ, *Mat. 5.47*, *whereto the word *venialis*, signifieth all manner of culpe and contrefete: that, reb judgement, though consent come thereto, is regularly but a veniall fine: that, it is lawfull otherwhiles to scorne holines: that, the paining of the face is ordinarily but a veniall fine: that, it is not lawfull to forbiddigging: whereas the Lord forbade there should be any beggar in Israel*. Againe, they teach, that men in their choler, when they are a chiding, and lveare wounds and blood, are not indeed blasphemers.*

D Lastly, their writers vse manifest lying, to iustifie their doctrine. They plead falty that all antiquite is on their side: whereas it is much against them, as for them: and as much for vs as them. Againe, their maner haue, and is still to proue their opinions, by forged and counterfeit writings of men, some whereof I will name.

- 1 Saint James Liturgie.
- 2 The Canons of the Apostles.
- 3 The book of *Diomitus Areopagita*, and name-
ly, *De Hierarchia Ecclesiastica*.
- 4 The Decretal Epistles of the Popes.
- 5 Pope Clemens works.
- 6 Some of the Epistles of Ignatius.

Mola.
tract.2.
cap.4, cap.
3.

Mola.
tract.2.
7.con.1.
prop.6.
diemcom-
muni-
onnes.

Mola.
tract.2.
ca
6.con.1.
prop.15
iam ca-
tex.

Deut.15.
Greg.2.
Val.com.
3.dit.1.
q.13, and
Caietan.

7 *Origens booke of repenteance. His homilies in diuersos sanctos: Commentaries on Job: & bookes of Lamentation.*

8 *Chrysostomes Liturgie,*

9 *Bafills Liturgie and his Aserica.*

10 *Augustines bookes de 8 quest. Dalcitii. A booke of true and falle repenteance.*

Serm. de festo commemorationis animarum, booke de dogm. Ecclesiast. Serm. ad fratres in Hieron. Ser. of Peters chair. Book of visiting shesfick, &c.

11 *Instit. Martrys Questions and Answers.*

12 *Anthonius Epistole to Pope Felix.*

13 *Bernards Sermons of the Lords Supper.*

14 *Hieronemos Epistole ad Demetriadiem sanctorum de Pelagius.*

15 *Tertullian de Monogamia.*

16 *Cypriani de Corismate & de absolutione peccatum.*

17 *In the Councell of Sardica the 3, 4, and 5. canons are forged.*

18 *In the Council of Nice all same 20. are forged.*

19 *Certain Romane Councells under Syluester are forged. For he was at this time dead, and therefore could not confirme them. Zosom. lib. 2.*

20 *To the first canon of the Council of Nice are patched these words, that the Romane Church had alwaies had the Supremacie.*

21 *Lastly, I will not omit that Pope Sosimus, Bonifacius, & Celsinus falsified the Canons of the Council of Nice, to proue appears from al places to Rome, that the Bishops of Africk were forced to forswear the true copies of the said Council from Constantinople & the Churches of Greece.*

I might here rehearse many other sinnes

with which the former call for vengeance vpon

the Romane Church, but it shall suffice to haue

named a few of the principall.

Now in this reasoun our Sauiour Christ pre-

scribes another maine dutie to his owne people:

and that is, to bee carefull to eschew all

the sinnes of the Church of Rome, that they

may withall escape her deserued plagues and

punishments. And from this prescribed dutie

I obserue two things. The first is, that every

good seruant of God, must carefully auoide

contracts of mariage with professed Papists,

that is, with such as holde the Pope for their

head, and beleue the doctrine of the Council

of Trent. For in such matches men hardly

keep faith & good conscience, & hardly avoid

communication with the sins of the Romane

Church. A further ground of this doctrine I

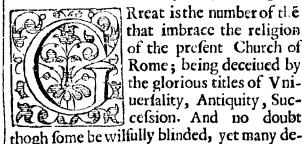
thus propoſid: In Gods word there is mentio-

ned a double league between man & man, con-

A try & country. The first is, the *league of concord* when one kingdom binds it selfe to iue in peace with another, for the maintenance of traffike without disturbance; & this kind of league may stand betweene Gods Church, & the enemies thereof. The second is, the *league of unity*, which is when men, people, or countries bind themselves to defend each other in all causes; and to make the warres of the one, the warres of the other; and this league may not be made with thoſe that bee enemies of God. *Iehosaphat*, otherwise a good king, mad this kind of league with *Abas*; and is therefore reproyed by the Prophet, saying, *Wouldst thou helpe the wicked, & loue them that hate the Lord?* 2. *Chr. 19.2.* Now the marriages of Protestants with Papists, are private leagues of family, between person and person; and therefore not to be allowed. Again, *Iudah hath defiled the holines of the Lord which he loued, & hath married his daughter of a strange god*; where is flatly condemned marriages made with the people of a false god. Now the papists by the conseqences of their doctrine & religiō, turne the true Iehouah into an idol of their owne braine, as I haue shewed, and the true Christ revealed in the written word, into a fained chrift made of bread. Yet if such a marriage be once made and finisched, it may not be diſsolued. For such parties sin not simply in that they marry, but because they marry not in the Lord, being of diuers religions. The fault is not in the substance of mariage, but in the manner of making it; & for this cause, the Apostle commands the beleuing party, not to forſake or refufe the vnbeleueling party, being a very infidel (which no Papist is) if he ſee will abide. 1. *Cor. 7.1-3.*

C The ſecond thing is, that every ſeruat of God muſt take heed how he traueil into ſuch countries where Popift religion is abuſed, leſt he partake in the ſins & punishments thereof. Indeſto go vpon ambaſiaſe to any place, or to traueil for this end, that we may performe the neceſſarie duties for our ſpecial or general callings, is not vnlawfull; but to traueil out of the preſects of the Church, only for pleafures fake, & to fee frange faſhiōs, hath no warrant. And hence it is, that many men which goe forth in good order well minded, come home with crazed conſciences. The belt traueil of al is he, that liuing at home or abroad, can ge out of himſelf, and depart from his owne fins and corruptions by true repenteance.

ALL FAVOURERS OF THE
Romane Religion, shewing that the ſaid religion is againſt the Catholike
principles and grounds of the Catechisme.



D Rreat is the number of the
that imbrace the religion
of the prefent Church of
Rome; being deceiued by
the glorious titles of Vni-
uerſality, Antiquity, Suc-
cession. And no doubt
thoſe be wilfully blinded, yet many de-

noted this way, never ſaw any other truth.
Now of the & the reſt I defire this fauour, that
they wil weigh & ponder with themſelues
this one thing, which I will now offer to their
conſiderations, & that is, *That the Romane rel-
igion now abuſed by the Council of Trent, is in the
principal points thereof againſt the grounds of the
Catechisme*, that haue beeene agreed vpon euer

since
Puff in
Symb.

Temp

Serm. 12
de Temp

A that we muſt beleue the Churche, and not beleue in the Churche; becauſe the Churche is not God, but the house of God. Hence it follows that we muſt not beleue in the Saints, nor put our confidence in our works, as the learned Papifts teach. Therefore *Eusebius* faith, *We ought of right to beleue Peter and Paul, but to beleue in Peter and Paul, that is, to give to the servants the honour of the Lord, we ought not. And *Cyprian* faith, *He doth not beleue in God, which doth not place in him alone the truthe of his whole felicitie.**

3. The article, *concerned by the body Chrift*, is ouerturned by the tranſubſtantiation of bread & wine in the Maffe, into the body and blood of Chrift. For here we are taught to confeſſe

B the true and perpetuall incarnation of Chrift, beginning in his conception, and never ending afterward; and we acknowledg the truthe of his manhood, and that his body hath the essentiall properties of a true body, ſtanding of flesh and bone, hauing quantity, figure, diſtances, namely length, breadth, thickneſſe: hauing part out of part, as head out of feete, and feet out of head, being alſo circumſcribed, viſible, touchable: in a word, it hath all things in it, which by order of creation, belong to a body. It will be ſaid, that the body of Chrift may remaine a true body and yet be altered in reſpect of ſome qualitie, as namely circumſcription. But I lay againe, that local circumſcription can no way be ſcuered from a body, it remaining a body. For to be circumſcribed in place, is an essentiall proprieſe of every quantite: and quantite is the common eſſeſe of every bodie. And therefore a bodie in reſpect of his quantite muſt needs be circumſcribed in one place. This was the judgement of *Leo*, when he ſaid, *The body of Chrift is by no means out of the truthe of our bodie.* And *Augustine*, when he ſaid, *Only God in Chrift doth come that he doth not depart: ſo returnes, that he doth not leave us: but man according to body is in place, and goes out of the ſame place, and when he shall come to another place, hee is not in that place whence he comes. To help the matter, they write to diſtinguiſh thus: Chrifts body in reſpect of the (e) whole eſſeſe thereof may be in many places; but not in reſpect of the whole quantite, whereby it is onely in one place: but as I haue ſaid, they ſpeak contraries: for quantite (by all learning) is of the eſſeſe of a body, without which a body cannot be.*

C D In the Creede we confeſſe that Chrift is ascended into heauen, and there after his acceſſion ſits at the right hand of his Father, & that according to his manhood. Hence I conclude, that Chrifts body is not really and locally in the Sacramēt, in every Holte, which the priest confeſſateth. This argument was good when *Vigilius* againſt *Eutyches* ſaid, *When (the flesh) was on earth, it was not in heauen: and because it is now in heauen, it is not on earth: and he addes afterward, that this is the Catholike faith & confeſſion. And it was good when *Fulgentius* ſaid, *According to his humane ſubſtance**

Lib. 4.

Ad Thirſt

Rhēm.
Ref. on
Rom. 10.
14.
Euch.
Emſſi.
hom. 2.
de ſymb.
Cyr. de
Martyr.

Epif. 70.
Trad. 31.
in leſh.

a Totali-
tate el-
lenie,
non tota-
litate qua-
ntita-

he

Cyril I.
in Joh.

he was absent from earth, when he was in heaven, & he left the earth when he ascended into heaven. And, The same inseparable Christ, according to his whole manhood leaving the earth, locally ascended into heaven, & sits at the right hand; & according to the same whole manhood, he is to come to judgement. And it was good when Cyril said, No man doubts but that when he ascended into heaven, though he be always present by the power of his spirit, he was absent in respect of the presence of his flesh. And it was good w^e Augustine said, According to the flesh which the Word assumed, he ascended into heaven, he is not here; there he sits at the right hand of the Father: & he is here according to the presence of his Majestie. And, Hee went as he was man, and he abode as he was God: he went by that whereby he was in one place; he abode by that whereby he was everywhere.

5. Againe, in that we beleue the Catholike Church, it followes that the Catholike Church is inuisible: because things seene are not beleued. And the answere commonly vied that we beleue the holinesse of the Church, will not serue the turne. For the words are plaine, and in them we make confession, that wee beleue not only the holiness of the Church, but also the Church it selfe.

Lastly, the articles, Remission of sinnes, Resurrection of the body, & Life everlasting, containe a confession of speciall faith. For the meaning of them is thus much: I beleue the remission of mine owne sinnes, and the resurrection of mine owne body to life euerlasting: and thac by the judgement of learned antiquite, *Augustine* faith, If thou also beleue that thou shalt rise againe and ascend into heaven (because they are full of so great a patrone) then art certaine of so great a gift. And, Make not Christ lese, who brings thee to the kingdom of heaven for remission of sinnes. Without this faith, if any come to baptisme, he shalst the gate of mercie against himselfe. And, who soever faithfully believeth, and holds this profession of his faith (in which all his sinnes are iorguen him) let him prepare his will to the will of God, and not fear his passage by death. And, The whole Sacrament of baptisme standes in this, that we beleue the resurrection of the body, and remission of sinnes to be given vs of God. And, He gave these ketes to the Church — that whosoever in his Church, should not beleue his times to be forgiuen, they shoulde not be forgiuen unto him; and whosoever beleue, and turned them from their error, in the lappe of the said Church, at length shal be healed by faith & amendment of life. And, I haue whicheon haue heard to be fulfilled in the glorious resurrection of Christ, beleue that the very same shall be fulfilled in thee, in the last judgement, and the resurrection of thy flesh, shall restore thee for all eternitie. For unless thou shalte beleue that thou art to be repaire by death, thou canst not come to the reward of life eternall. And in ancient time, the article of the resurrection hath beene rehaersed on this manner, *The resurrection of the flesh:* and the last applied vnto it, *To euerlasting life.* Hence then two maine o-

pinions of the Church of Rome are quite ouerthrowne: one, that we cannot by speciaall faith be certaine of the remission of our sins, and the saluation of our soules: the other that a man truly iustified may fall and be damned. Now this cannot be, if the practise of the ancient Church be good, which hath taught vs to beleue euerlasting life ioynly with remission of sinnes.

To come to the Decalogue, first of all it is a rule in expounding the feweler commandments, that where any vice is forbidden, there the contrarie vertue is commanded, and all vertues of the same kind, with all their causes, occasions, furtherances. This rule is granted of all: and hence it followes, that counsels of perfections, if they haue in them any furtherance of vertue, are ioyned in and by the law, and therefore prescribe no state of perfection beyond the scope of the law.

Secondly, the commandement, Thou shalt not make to thy selfe any grauen image, &c. hath two feweler parts. The first forbids the making of carued or grauen images: the second forbids the adoration of them. Now the first part is notably expounded by *Moses*, Deut. 4. 16. Take good heed unto your selues that ye corrupt not your selues, and make you a grauen image or representation of any figure in the likenesse of male or female. Marke the reason of this prohibition in the same place: for (saith he) ye saw no image in the day the Lord spake vnto you in Horeb. And v. 12. I'c heard the voice of the swordes, but saw no similitude saw a voice. Now the reason being understand of the image of God himselfe, the prohibition must needs be vnderflood. Againe, there is no question, that God directes his commandement against a sinne in speculacion, but against some common and wicked practise of the Iewes, & that was to represent God himselfe in likenesse and bodily forme. Ex. 20. 18. And that was also the practise of the Gentiles, that were more grosse in this kinde then the Iewes. Rom. 1. 23. This then is plaine to any indifferent man, that the first part of the commandement forbids the making of grauen images, or likenesse of the true *Iehovah*: and thus the Romane Catechisme understandes the words. As for the second part, it must be vnderflood according to the meaning of the first: and therefore it forbids vs, to bow down to any image of God. Hence then it follows, that to worship God or Saints in, or at images, and to worship images with religious worship, is abominable idolatry. And common reason might teach vs thus much. For they that adore and worship the true God in images, doe bind the presence of God, his operation, grace, & his hearing of vs, to certayne things, places, signes, to which he hath not bound himselfe, either by commandement or promise: and this is, otherwise to worship God, and to fecke for his blessings, then he hath commanded himselfe to bee worshipped, or promised to haue vs.

Symb. al
Catech.
lib. 4. c. 1.
& 1. 2. c.
10.

Temp.

De Doct.
Christ. I.
1. cap. 18.

Temp.

Kuffin. in
Symb. Ang. de
Symb. I.
t. c. 6. ad
Catech.
& En-
thig. 4. 4.

Vpon this ground is plainly ouerthrowne the excuse which they make, that they worship not images, but God and Saints in images: for neither God nor the Saints doe acknowledge this kinde of honour, but they abhorre it. Whence it followes necessarily, that they worship nothing beside the image, or the device of their owne braine, in which they faine to themselves such a God as will be worshipped, and receive our prayers at images. It will bee said, that the Papists doe not otherwise tie the worship and invocation of God to images, then God tyed himselfe to the Sanctuary and the temple of *Salomon*. And I say againe, it was the will of God that he would shew his presence, and bee worshipped at the Sanctuary, and the Iewes had the warrant of Gods Word for it: but we haue no like warrant, either by promise or commandement to tie Gods presence to an image or crucifie.

Againe, reason yet further may discouer their idolatry. They, which worship they know not what, worship an idol: but the Papists worship they know not what: I prooue it thus. To the consecration of the holt, there is required the intention of the Priest, at the least vertually, as they say: and if this be true, it followes that none of them can come to the Mass, or pray in faith, but he must alwaies doubt of that which is lifted vp by the hands of the Priest in the Mass: whether it be bread or the bodie and blood of Christ. For none can haue any certainty of the intention of the priest in consecrating this bread and this wine: but rather may haue a iust occasion of doubting, by reason of the common ignorance and loofenesse of life in such perfons.

Thirdly, the commandement touching the Sabbath, gives a liberty to worke sixe daies in the ordinary affaires of our callings: and this liberty cannot bee repealed by any creature. The Church of Rome therfore erretth, in that it prescribeth set and ordinarie feittiall daies, not onely to God, but also to Saints, ioynyngh them as straitly and with as much solemnity to be obserued as the Sabbath of the Lord.

Fourthly, the fifth commandement, or (as they say) the fourth, ioyneth children to obey father and mother in all things, especially in matters of moment, as in their mariage and choice of their callings: and that even to death: and yet the Church of Rome against the intent of this commandement, allows that clandestine marriages, and the vowe of religion shall bee in force, though they bee without, and against the content of wife and carefull parents.

Fiftly, the last commandement of lust, forbids the first motions to sinne, that are before consent. I prooue it thus. Lusting is forbidden in the former commandements as well as in the last, yea lusting that is ioyned with consent: as in the commandement, Thou shall not commit adultery, is forbidden lusting after our neighbours wife: and in the next, lusting after our neighbours goods, &c. Now if the last commandement alio forbids no more but lust with consent, it is confounded with the rest: and by this means there shall not be ten distinct words, or commandements: which to say is absurd: it remains therefore that the lust here forbidden goes before consent. Againe, the Philosophers knew that lust with consent was euill, even by the light of nature: but *Paul* a learned Platonic, and therefore more then a Philosopher, knew not lust to be sinne, that is forbidden in this commandement. Rom. 7. 7. Lust therefore that is forbidden here, is without consent. Wicked then is the doctrine of the Romane Church, teaching that in *every* mōr all sinne is required in all commandement of the wil: and hence they say, many thoughts against fauour, and uncleane imaginacions are no sinnes.

6. Lastly, the words of the second commandement, And shew mercie to thousands on them that loue me and keepe my commandments, ouerthrows all humane merits. For if thereward be giuen of mercie to them that keepe the law, it is not giuen for the merit of the work done.

To come to the third part of the Catechisme: the Lords prayer is a most absolute and perfect forme of prayer. For which cause it was called of *Tertilian*, *The brearieare of the Goffet and Calestine faith,* *The law of praying is the law of cleanning, and the law of working.* Now in this prayer we are taught to direct our prayers to God alone, Our Father, &c. and that only in the name and mediation of Christ. For God is our Father onely by Christ. It is needless therefore, to vfe any invocacion of Saints, or to make them our mediators of intercession vnto God: and it is sufficient if we pray vnto God in the name of Christ alone.

2. In the fourth petition, we say thus, Give us our daily bread. In which words, we acknowledge that every mōr of bread is the meere gift of God. What madnesse then is it for vs to thinke, that wee shoulde merit the kingdome of heaven by workes, that cannot merite so much as bread?

3. In the next petition, Forgiue us our debts, four opinions of the Romane religion are directly ouerthrowne. The first is, concerning humane Satisfactions. For the childe of God is here after his conuercion taught, to humble himselfe day by day, & to pray for the pardon of his daily sins; now to make satisfaction, and to sue for pardon, be contrary. The second opinion here ouerthrowne, is touching merites. For we doe acknowledge our felues to be debtors vnto God, yea bankruptes, and that befor the maine summe of many thousand talents, we daily increase the bēbē, therfore we cannot possibly merite any of the blessings of God. It is meere madnesse to thinke, that they which cannot pay their debēs, but rather increase

Mol.
tract. c. 2.
con. 4.

them day by day, should deferre or purchase any of the goods of the creditours, or the pardon of their debts: and if any fauour be shewed them, it comes of meere good will without the least deserf. In a word, this must bee thought vpon, that if all we can doe, will not keepe vs from increasing the maine summe of our debt, much leſſe shall wee bee ably by any merit to diminish the fames by good right therefore doe all good fernants cast downe themselves and pray, *Forgive us our debts*. The third opinion is, that punishment may bee retained, the fault being wholly remitted: but this cannot stand, for here sinne is called our debt: because by nature we owe vnto God obediency, and for the defect of this painement, we further owe vnto him the forfeiture of punishment. Sinne then is called our debt in respect of the punishment. And therefore when we pray for the pardon of sinne, wee require the pardon not only of faul, but of the whole punishment. And when a debt is pardoned, it is abſurd to think that the fealt paſtment would remaine. The fourth opinion is, that a man in this life may fulfi the law, whereas in this place every ſervant of God is taught to ake a daily pardon for the breach of the law. Anwfer is made, that our daily ſins are veniall and not againſt the law, but bſide the law. But this which they ſay is againſt the petition: for a debt that comes by forſeture is againſt the bond or obligation. Now every ſinne is a debt causing the forſeture of punishment: and therefore is not before, but diſcretely againſt the law.

4. In this clause, *As we forgive our debtors*, it is taken for granted, that we may certainly know that we are in loue and charitie with men, when we make reconciliations: why then may we not know certaintie that we repent, and beleeue, and are reconciled to God? which all Romane Catholikes deny.

5. In the laſt words, *and lead us not into temptation*, wee pray not, that God would free vs from temptation (for it is otherwiles good to be tempted, *Pſal. 26.1.*) but that we be not left to the malice of Satan, and held captiue of the temptation, for here to bee ledde into temptation, and to be delinere, are oppoſed. Now hence I gather, that hee which is the childe of God truly iuftified and sanctified, ſhall never fall wholly and finally from the grace of God: and I conclude on this manner. That which we ake according to the will of GOD, ſhall be granted, but this the childe of God asketh, that he might never be wholly forſaken of his Father, and left captiue in temptation. This therefore ſhall be granted.

6. This claſfe *Autor*, ſignifieth a ſpeciall faith

A touching all the former petiions, that they ſhall be granted: and therefore a ſpeciall faith concerning remiſſion of ſinnes: which the Romane Church denieth.

To come to the laſt part, to the iuſtitution of the sacrament of the Lords ſupper, *1 Cor. 11.23.* In which firſt of all the reall preſence is by many circumſtances ouerthronwe. Out of the words, *he tooke and brake*, it is plaine, that which Chrift tooke was not his body: becauſe he cannot be ſaid with his owne hands to haue taken, held, and broken himſelfe, but the very bread. Againe, Chrift ſaid not, *under the forme of bread, or in bread*: but *This*, that is, *bread is my body*. 3. Bread was not giuen for vs, but onely the body of Chrift: and in this firſt iuſtitution, the body of Chrift was not really giuen to death. 4. The cup is the new Teſtament by a figure: why may not the bread be the body of Chrift by a figure also? 5. Chrift did eate the ſupper, but not himſelfe. 6. We are bidden to doe it, *till he come*. Chrift then is not bodily preſent. 7. Chrift bids the bread to be eaten in *a remembrance of him*; but ſigues of remembrance are of things abſent. If the Popiſh reall preſence be granted, then the body and blood of Chrift are either ſcuered, or ioyned together: if ſcuered, then Chrift is ſtill crucified: if ioyned together, then the bread is both the body and blood of Chrift; whereaſt the iuſtitution faith, *The bread is the body, and the wine is the blood*.

2. Againe, here is condemned the admiſſion of the ſacrament vnder one only kinde. For the commandement of Chrift is, *Drinke euall of this, Mat. 26.27.* And this commandement is rehearſed to the Churche of Corinth in these words: *Doethis as oft as ye drinke it in remembrance of me, 1 Cor. 11.25.* And no power can reuerefie this commandement: because it was eſtabliſhed by the ſoueraigne head of the Churche.

Theſe few lines, as alſo the former treatife, D I offer to the view and reading of them that fauour the Romane religion: willing them with patienceto conſider this one thing, that their religion, if it were Catholike and Apololike (as they pretend) could not be contrarie ſo much as in one point, to the grounds of all Catechifmes, that haue bin vfed in Churcheſ confefſing the name of Chrift, ever ſince the Apoſtles daies. And whereas it croſſeth the ſaid grounds in fundrie points of doctrine, (as I haue prooued) it is a plaine argument, that the preſent Romane religion is degenerate. I write not this, despifing or hating their perſons for their religion, but wiſhing vnaſſuredly their conuerſion in this world, and their ſaluation in the world to come.

FINIS.

A DECLARATION OF THE TRVE MANNER OF KNOWING CHRIST CRVCIFIED.

GAL. 6. verſe 14.
God forbid that I ſhould reioyce, but in the Crosse of our Lord Iefus Chriſt, &c.



To the Reader.

IT is the common ſinne of men at this day, and that in the very places of learning, that Chrift crucified is not knowne as he ought. The riȝt knowledge of whom, is not to make of remeſtance of his death and paſſion, and to call him our Saviour, or to handle the whole myſtery of God incarnate ſoundly or learnedly: (thoþh that be a worthy gift of God) but firſt of all, by the conſideration of the paſſion to be touched with an inward and a lively feeling of our ſinnes, for which our Redemer ſuffered the pangs of hell, and to grow to a thoroughlike of our ſelues and our liues past for them, and from the ground of the heart to purſue a reformation and a conformy with Chrift in all good dutes that concerne man: ſecondly, in the paſſion, as in a myrror, to be holden, and in beholding to labour to comprehend the length, the breadth, the height, the depth of the loue of the Father, that gaue his owne deare Sonne to death; and the goodness of the Sonne, that loued his inſinates more then himſelfe, that our hearts might be rooted and grounded in the ſame loue, and be further inflamed to loue God againe.

To further this true manner of knowing Chrift crucified, I haue penned before ſew lines; reade them at thy leuure, and haue care to put them in practiſe: otherwiſe, thou art but an enemy of the crosse of Chrift, though thou profeſſe his name neuer ſo much. Ian. 3. 1596.

WILLIAM PERKINS.