



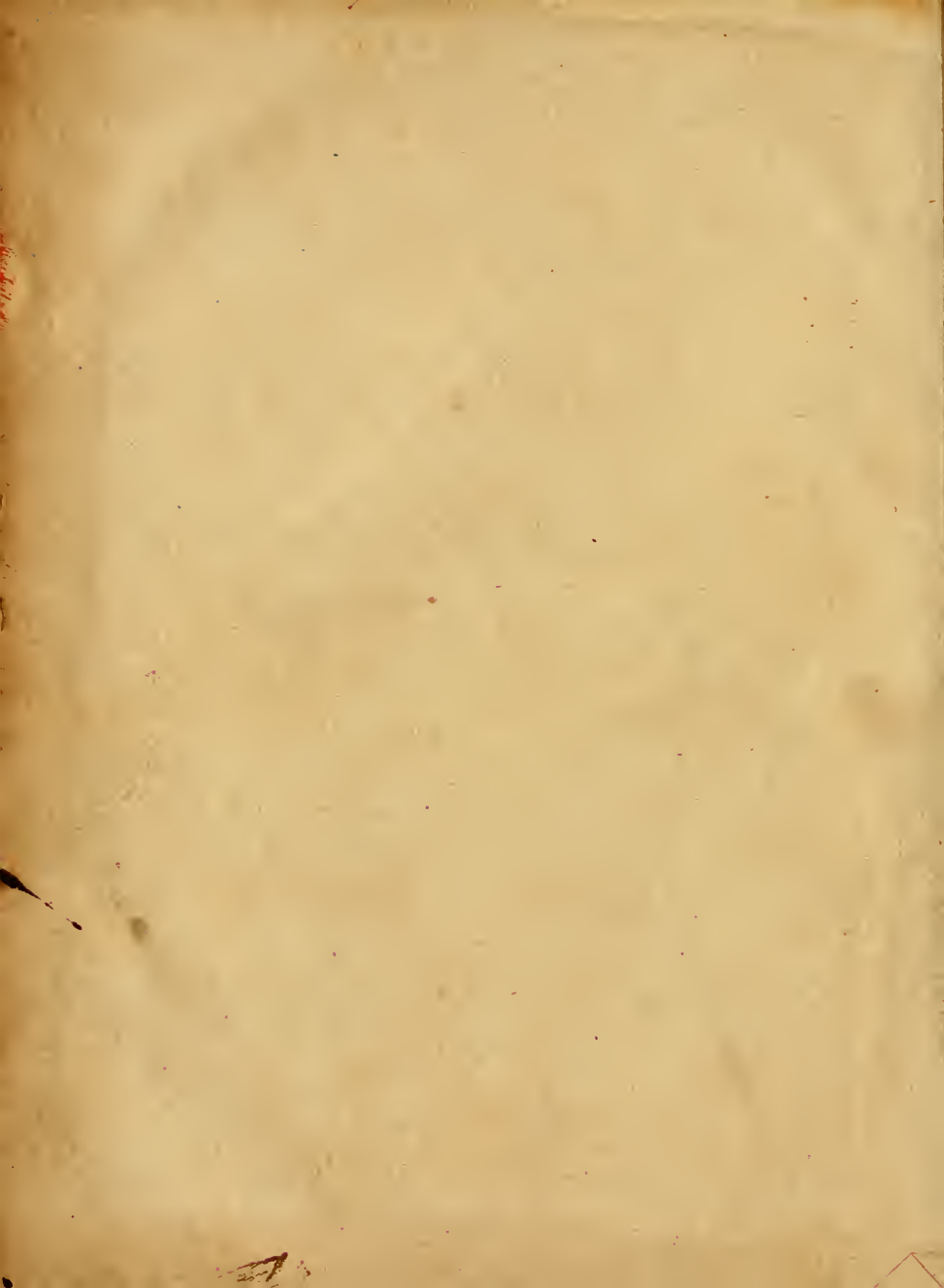
11. 22. '04

From the Library of
Professor Samuel Miller
in Memory of
Judge Samuel Miller Breckinridge
Presented by
Samuel Miller Breckinridge Long
to the Library of
Princeton Theological Seminary

SCC
1776



Jo. ... = ...



A
DEFENCE OF THE
REFORMED CATHO-

LICKE of M. W. PERKINS,

lately deceased, against the bastard

Counter-Catholicke of D.

Bishop, Seminary

Priest.

THE FIRST PART:

For answer to his calumniations generally framed against the
same, and against the whole Religion and state of our
Church, in his Epistle Dedicatory to the Kings
most excellent Maicsty.

*Wherin is to be scene the audaciousnesse and impudencie of these
Remish bookes in their Supplications and Dedications to his
Highnesse: their religion is dismasked of that antiquity
which they pretend for it: the religion established in
our Church by law is iustified to be no other
but what was anciently receiued in the
Church, and namely in the an-
cient Church of
Rome.*

By ROBERT ABBOT Doct. of Diuinitie.

August. de ciuit. Dei, lib. 2. cap. 1.

Eorum dicta contraria si toties refellere velimus, quoties obnixa fronte
statuerunt non curare quid dicant dum quocunq; modo no-
stris disputationibus contradicant, infi-
nitum esset.

LONDINI.

Impensis THOMÆ ADAMS.

1611





TO THE MOST
PVISSANT AND

MIGHTIE MONARCH

our most dread and soue-

raigne Lord, IAMES

by the grace of

GOD

King of Great Britaine, France and

Ireland, Defender of the

Faith, &c.



Mongst the manifold benefits which the Diuine prouidence hath yeelded vnto vs by the happy entrance of your most sacred Maiestie to the Imperiall crown of this Realme, we can not but most specially recognise that which wee take to bee the pillar that vpholdeth all the rest. The preservation of true Religion and continuance of the preaching of the Gospell of Christ. Which albeit it be a singular and inestimable mercy of GOD, yet there is found amongst vs a Vipers brood, a male-contented Samaritanic generation which neuer ceaseeth whining & repining there at, accounting this blessing of God to vs, a great wrong to

them

THE EPISTLE DEDICATORIE.

them, whilest by a *cachexie* and corrupt disposition of stomacke they better brooke the *Onions & Gariecke of Aegypt* then the *Manna* of heauen, the *bread of Angels*: and haue eares more delighted with the Mermaids notes and enchanting Musicke of the whore of Babylon, then with the Plain-song of true religiō directed by the simplicity of the word of God. Therefore as in the dayes of our late most gracious Queene, (whose memorie God hath eternized both in heauen and earth) they neuer rested working to bring this land againe vnder the slaerie & bondage of the *man of Sinne*: so since your Maiesties cōming to the crowne they haue beene still plotting the same, not only by attempting your Highnesse subiects, but also labouring in their Petitions and Dedicatory Epistles to draw your Maiesty one way or other to consort with them in their damnable and accursed deuices. And as Mountbanks doe set foorth base wares with magnificall and lofty words, so doe they with braue termes labour to grace a counterfeit & bastard faith, and in their supplications haue vanted to your Maiesty of a *religion*, & neuer rest to commend a *religion*, which indeed in the questioned part thereof is no other but a refined heresie, compounded of sundry ancient heresies, only clarified by *school-tricks*, from the more seculent & grosse parts. Amongst the rest, one Doctour Bishop a secular and seminary Priest, a man of speciall reputation among them, and chosen to be a maine stickler in the late contentions of the seculars against the Iesuits, hath taken vpon him to solicit your Maiesty in that behalfe, and hauing apprehended a speech or two deliuered from your Maiesties owne mouth in the *Conference at Hampton Court*, woulde make you belieue, that if you will stande to what your selfe haue deliuered, you must needs admit their *Catacatholicke* tradition to be the *Catholicke* & true faith. Whose Epistle to your Maiesty, when I had perused and examined, (the answering of the whole book being by Authority vnder your Maiesty committed vnto me) I could not but wonder that the author

thour of it durst offer it, being so full of falshood and childish folly, to a Prince so learned & well able to iudge thereof; but that I considered, that one vntruth must vphold another, and hee that hath vnderaken a bad cause must vse worfe meanes for the maintaining of it. Hee chargeth the Religion established and professed by your Highnesse with heresies, impieties, blasphemies, aburdities and what not, that malice & ignorance can deuise to speake? And this is the common stile of the rest of them, who when they come to proue and exemplifie what they speake, they shewe themselves to be but Sycophants and hirclings to the Pope, for whose sake they must speake to gall and disgrace, howsoeuer there be no truth in that they speake. And if they dare thus impudently cary themselves in Print, & to your Maiestie, what dare they not say in corners to the entrapping and seducing of simple & vnlearned men? By which means many of your maiesties subiects are intangled in a misconscience of religion, and thereby withdrawne from the true conscience of their loyalty towards your Highnesse their liege and soueraigne Lord, and are made but flax and tow for the fire of their seditious practises, who haue been bold alreadie to tell your Maiestie: That if you will not yeelde them what they desire, *God knowes what that forcible weapon of necessitie will drine them vnto at length*: therein verifying of themselves that which S Austin said of the Donatists their predecessours: *Where they cannot by slye and wily cousonage creepe like aspes, there with open professed violence they rage like lions*. Some effect whereof your Maiestie hath seene in that barbarous and Scythianlike attempt lately made for the destruction of your Highnesse person and blood, and perpetuall subuersion and ouerthrow of the whole Realme. Which as it differeth from the practise of all ancient Christians and Christian Churches which vndoubtedly were of God, so it plainly declareth that that doctrine which professeth not a lawfulness onely, but a merit in such attempts, is vndoubtedly of the Deuill, and not of God. The broachers

Seet. 34. of
D. Bishops
epistle.

August. in
Psal.

THE EPISTLE DEDICATORIE.

chers of which monstrous and vnnaturall villanies, as they haue long time liued in exercise of that malice, so will still make it appeare that they are not yet discharged of the poyson of it. Whereof sith they haue giuen so great argument & assurance by abusing your Maiesties lenitie & patience towards them, when lawes might more seuerely haue proceeded against them: our prayer to God is, that your Maiestie may henceforth take these thinges so farre to heart as shalbe needefull for the safety of your royall persō, your posteritie and the Realme. As for vs true it is, that our ieaousie ouer the soules of your subiects, and greife to see them so seduced & beguiled, hath long made vs to say out of the Apostles affection, as he did of the false apostles, *Would to God they were euen cut off that trouble you*, being well assured that their aduantage gotten by your Maiesties patience towards them, would in the end be disadvantage to your selfe. But yet we could not but subscribe to your Maiesties most religious and Princely care, first to giue them instruction & satisfaction, to trie whether receiuing due answer to those things which to your Maiestie they haue alleadged, they would be reclaimed from that headstrong presumption which hitherto so mightily hath possessed them. Wherein if they by their intollerable treacheries haue altered your Maiesties intent of fauour vnto them, and the State conceiue iust cause with all seueritie and rigour to proceed immediately against them, the guilt lieth vpon themselues, and they must confesse that they themselues haue drawne the sword to be imbrued in their owne blood. Yet the course by your Highnesse intended hath stil most necessary vse for the discovering of the impudencie of these Petitioners, for the gaining of such as may be gained to the acknowledgement of Gods truth; and that as S. Bernard sayth, *Though the hereticke arise not from his filth, yet the church may be confirmed in the faith.* To a part of which businesse since it hath pleased them to whom your Maiestie hath committed the care therof to cal me the meanest of many other albeit by reason of some infirmity in mine eyes I haue not

Barnard. in
Cant.

THE EPISTLE DEDICATORIE.

yet been able to performe the whole that was assigned vnto me, yet for the time to giue some part of satisfaction to many of your Maiesties subiects, whom it hath much moued to see the state of our Church with calumnious libels so traduced and slandered, I haue published this answer to Doct. Bishops Epistle, therein carying my selfe faithfully & vprightly, as to God and my Prince, though my ability not such as that I may thinke my selfe to haue attained to that that the matter doth require. But that which my small talent will yeeld, in all humble duetie I tender to your Maiesties most gracious and Princely fauour, hoping that your Highnesse acceptation of these endeouours shall stir vp those that are of greater gifts to yeelde greater helpes for the vpholding and further building of the Church of Christ. The Lorde preferue your most excellent Maiestie, and as hee hath hitherto done, so continue still to discouer and bring to nought the deuices and counsels of them that imagine euill against you: and as of his infinite mercy hee hath implanted in your Maiestie the knowledge & loue of his true religion, so goe forward with his good worke, to water that which hee hath planted, that it may bring foorth plentifull fruit to the publicke aduancement of the glory of God, and the priuate comfort of your owne soule
at the day of Iesus
Christ.

Your Maiesties most loyall

and dutifull subiect

ROB. ABBOT.



TO THE CHRISTIAN
Reader.



Et it bee no offence unto thee, good Christian Reader, that for the presēt I gine thee an answer to a Dedicatorie Epistle in stead of an answer to a whole booke. It was now in January last a full yeere since Doctōr Bishops booke was sent unto me by the most reuerend Father in God the L. Archbishop of Canturburie his Grace, my very good Lord; wih direction to use the best expedition that I could for the answer of it. It found me at that time under the Surgeans hands for a grieuous infirmity in mine eies: by meanes whereof for some good space, and indeed longer then I expected, I was hindered from ablenesse to intend in any conuenient sort to any such important worke. But taking the soonest and best opportunitie that I could, after that I had gone o-uer some good part of the booke, to furnish my selfe wih such matter as should serue for consutation of it: at length about the beginning of Iuly being desirous to bring somewhat to effect, I addressed my selfe with all instant indenuour to gine answer to his Epistle Dedicatorie to the Kings most excellent Maiestie. Which as I accounted the principall matter in the booke, so I held it my duty to use very special care for the repulsiſing of those calumnies and slanders which the Authour hath gathered and contriued into it. Which being furnished at Michaelmas, hath
becue

To the Christian Reader.

bee since thought fit to be published for the time, till the rest of the worke, wherein as time hath serued I haue hitherto further proceeded may fully be performed. Now the Treatise against which M. Bishop writeth is commonly knowne, entituled, A reformed Catholicke, &c. written by one M. Perkins, since deceased, a man of very commendable qualitie and well deseruing for his great trauell and pains for the furtherance of true religion and edifying of the church. } *Commentaries of Mr Perkins.*

Against this booke M. Bishop so bendeth himselfe in his Dedicatorie Epistle, as that withall, he traduceeth the whole doctrine of our church, and with such motiues and reasons as a bad cause will affoorde him, playeth the parte of Symmachus the Pagan labouring vnder the name of Antiquitie to bring in Idolatrie, and to persuade his Maiestie, that that is, Catholicke religion, which indeede is nothing els but error and superstition. In the due examination whereof, weighing well the sandie and slipperie foundations whereupon he buildeth, I presume, gentle Reader, that thou wilt bee of my minde, That hee did not thinke heereby to preuaile any whit with his most excellent Maiestie, but onely used the pretense of this Dedication to credit his booke with them whom hee knew would take all that he sayd hand ouer head vpon his owne bare worde. Surely if hee had not presumed of very welwilling and friendly Readers, hee woulde neuer haue dreamed to gaine any credite by writing in this sorte. What his Epistle is, thou mayst heere see: concerning the rest as yet I will not say much: onely I aduertise thee, and doe assure thee, that if thou didst like of M. Perkins booke before, thou hast no cause by M. Bishop to dislike it now. Thou shalt see it assaulted with ignorance, with impudencie with vntruth and falshood, with grosse and palpable heresie, and that which hee commendeth to thee for the marrowe, and pith of many large volumes, thou shalt finde to bee nothing els but a fardle of baggage and rotten stuffe. For some taste whereof let mee intreate thee, to take well in woorth for the time, this answere to his Epistle: and for the rest, to haue mee excused as yet, both in respect of that weaknesse whereby I haue bene so much withholden from the following of this worke, as also for the care that I haue aswell to gine thee full satisfaction in the questions here discussed, as to stop

Symmach
Rela ad Im
perat. Am-
brof. epist.
lib. 5.

In his Pre-
face to the
Reader.

To the Christian Reader.

the aduersaries mouth, that hee may haue nothing further to replie. I haue propounded to my selfe the rule of Tertullian, in such busineses alwayes to be obserued: Decet veritatem totis vti viribus tuis, non vt laborantem: Truth is to vse it whole strength, and not to fare as if it had much adoe to defende it selfe.

Tertul adu
Marc. lib. 3.

I am loth therefore to come hastily into the field, and with mine owne sword onely to make an vncertaine fight, but to take conuient time to sleue such troupes and bands, as that I may not neede to doubt of the victorie, and it may appeare vnto thee that notwithstanding the crakes and brags of these Romish sycophants, yet the truth is, that they that are with vs are mo then they that are with them. In the meane time let it not trouble thee that they are still writing bookes: for their bookes are nothing els in tructh but the laying together of the rubbish of those walles which by vs haue atrcadie beene broken downe, or at the most but supports and props to stay them a while from falling, which otherwise are so battered as that they seeme vnlkely to stand long. Some menne stagger and are much moued thereat, because being in the darke and their sight not well seruing them, they thinke eury scarrow to be a man of warre: but sober and aduised iudgement wile easily conceiue that they who hitherto haue neuer beene able to keepe the field, are very vnlkely now to haue any meanes left to gaine the battell. They breake out sometimes by ambush to cut off whom they can from vs, but when they are once discovered, they are gone. And this thou shalt see, if God will, in the examining of that Pamphlet of D. Bishop: onely for that that is yet behinde giue mee for a while thy gentle patience, remembring what Origen sayth: Wounds are quick ly giuen, but cure will aske a longer tunc: albeit I presume that my infirmitie considered, I shal not be so long in giuing thee the answer as hee was in writing the booke. I haue prepared already for the

2. Kin. 6 16

Origen in
Ezechiel.

Hier. ad Mi
ner.

most part subtegmen & licia, both woote and warpe, as Hierome speaketh: yeelde me thy prayer to God to continue my strength, and to prosper me in his worke, and I will endeavour to the uttermost of my power speedily to yeelde thee a perfect web.



The speciall contents of this Booke.

OF the name of CATHOLICKE CHVRCH AND CATHOLICKS vsurped now by the Papist, as of old by the Donatists: and that the religion now professed in the church of ROME is not the CATHOLICKE and APOSTOLICKE faith. sect. 3.

That the Church of Rome that now is doth in very many articles of faith and religion crosse the ancient church of Rome, & maintaineth diuers heresies by the same anciently condemned. sect. 4

That we are iustified by faith only, and yet holinesse of life is necessary to saluation, sect. 5. and that imputation of righteousnesse alwayes implieth regeneration and holinesse begunne, though not perfect. sect. 17.

That our doctrine of freewill condemneth both the Manichees, & Pelagian hereticks, and is the same with the doctrine of the first church. sect 6.

That the assertion of sinne remaining after baptisme imputed by M. Bishop to Proclus the hereticke was the Catholicke doctrine of Methodius bishop of Tyrus, and is the very trueth according to the doctrine of the ancient church. sect 7. 17.

That virginity and mariage in themselves are equal, with God: that the preferment of single life is onely in the vse of it, and that the doctrine of Iovinian concerning that point was no other but what the church of Rome professed both before the time of Hierome and Iovinian, and at that very time sect. 8. 18. 24.

That our doctrine concerning fasting is iustified by the ancient church of Rome. sect. 4. 8. 18.

That prayer to saints and worshipping their relickes is contrary to the ancient religion: the later iustly reprob'd by Vigilantius, and not aouched by Hierome. sect. 9. and that without offence we give them sometimes the name of Dead men. sect. 15.

That the church at first did not pray for the dead at all, and in what meaning it was afterwards taken vp: Purgatory, vpon which the Papists build it, being altogether vnknowne. sect. 10. 16. 16.

That Traditions vnwritten as touching the substance of faith are condemned by the ancient church. sect 11.

That

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- That the worshipping of images is heathenish and heretical by the doctrine of the ancient Church, and that the Papists thereby are Idolaters, *sect. 12. 32.*
- That apostasie groweth by stealth: with the noting of the original of diuers Popish heresies, *sect. 13.*
- Of diuers damnable & wicked positions & doctrines of the church of Rome, *sect. 14.* See the like as touching the Scriptures, *sect. 11* and for inducement of treason against Princes, *sect. 32.*
- That the Church of England neither maketh God the author of sinne nor chargeth Christ in his passion with despaire or doubt, *sect. 14.*
- Of giuing a mans goods to the poore, that hee may giue himselfe wholly to prayer and fasting, and that the Papists haue borrowed their doctrine thereof from the Massalian hereticks, *sect. 18.*
- Of the impossibilitie of perfect fulfilling the Law, and the imperfection of good works, auouched out of the doctrine of the ancient Church, and of M. Bishops silly and childish collections made thereof, *sect. 19. 20.*
- That Constantine the Emperour was no Papist, *sect. 21.*
- Of the signe of the Crosse, and that the Church of England hath taken that course as touching the same, as is fittest both to iustifie Constantine and the ancient Church in the vse, and condemne the Papists in the abuse of it, *sect. 22.*
- How Churches were built by Constantine, and are by vs named to the honour of the Apostles, *sect. 25.*
- That the sacrifice of the Masse and Transubstantiation were vnknowne to Constantine and the ancient Church, *sect. 27. 32.*
- That Constantine was not acquainted with Popish absolution and forgiueneffe of sinnes, *sect. 28.*
- That Constantine exercised supreme authority and iurisdiction ouer Bishops and in causes of the Church, *sect. 29.*
- That Archbishopsricks, and Bishopricks, & Church-livings, were not first founded for Popery, but for the religion now established and whatsoeuer since hath bene added by Popery, is iustly imployed to the maintenance of our religion, *sect. 31. 36.*
- That Recufants haue no iust exception against comming to church and that iustly the law proceedeth against them according to the examples of the lawes of ancient Princes, and of the good that commeth thereof, and that the toleration of them were neither godly, nor safe, nor standing with Christian mercy, *sect. 32. 33. 35. 37.*
- Of M. Bishops threat to his Maiestie grounded vpon a practise of Popery quite contrary to the practise of the ancient Church, *sect. 34.*



A VIEWV OF M. BISHOPS EPISTLE

Dedicatory to the kings
most excellent
Maiesty

TO THE MOST PVISSANT,
Prudent and renowmed Prince IAMES
the first, by the grace of God, King of
England, Scotland, France and
Ireland, Defender of the
Faith &c.



Of gracious and dread Sone-
raigne. Albeit my slender skill
cannot affoorde any discourse
woorthy the view of your Ex-
cellency neither my deadded &
daily interrupted, & persecu-
ted studies, wil giue me leau to
accomplish that litle, which o-
therwise I might undertak and
perferme: Yet being emboldned

both by your high Clemēcy, & Gracious fauour. euer shewed vn
to al good literature especially concerning Diuinitie: & also vr-
ged by mine own boundē dutie, & particular affectiō: I presume

B

to pre-

sent vnto your Highnesse this short ensuing treatise. For your exceeding clemencie, mildnesse, and rare modestie, in the most eminent estate of so mightie a Monarch: as it cannot but win vnto you great loue, in the hearts of all considerate Subiects: so on the other side doth it encourage them confidently to open their mindes, and in dutifull manner to unfold themselves vnto their so louing & affable a Soueraigne. And whereas (to the no vulgar praise of your Maiesties pietie) you haue made open & often profession of your vigilancie & care, to aduance the diuine honour of our Saviour Christ, and his most sacred Religion: Then what faithfull Christian should stagger, or feare to lay open, and deliuer publickely, that which he assureth himselfe to be very expedient, necessarie, and agreeable towards the furnishing, and setting forward of so heauenly a worke? Moreover, if I your Maiesties poore subiect, haue by studie at home, and trauaile abroad, attained vnto any small tallent of learning and knowledg: to whom is the vse and fruit thereof more due, then vnto my so gracious, and withall, so learned a Liege? Finally, for a prooofe of my sincerity, affection, and dutifull loue towards your Maiestie this may I iustly say, that in time of vncertaine fortune (when assured friends are most certainly tried) I both suffered disgrace, and hindrance for it, being stied in Print, A Scotist in faction: therein farther employing my penne in A two-fold discourse (which I hope hath beene presented to the view of your Maiestie) the one containing a defence of your Highnesse honour: the other of your title, and interest of the crowne of England. And if then my zeale and loue of truth, and obligation to your Maiestie, drew me out of the compasse of mine owne profession, to treat of law courses: I trust your benigne Grace will now licence mee, out of the same fountain: of offeruencie and like zeale vnto Gods truth, no lesse respecting your Maiesties eternall honour, and heauenly inheritance, something to say in matters of Diuinitie: hauing beene the best part of my studie for more then thirte seauen yeeres.

R. ABBOT.



Twere a thing worthy to bee knowne what was the drift of M. Bishop, and the marke whereat hee aymed in the Dedication of this his Booke to the kings Highnesse. When I looke to those goodly insinuations whereby he seemeth desirous to wind himselfe into the good opinio of his most excellent Maiestie, and consider the motives and reasons which hee pleadeth meerely for himselfe and the rest of his faction and conspiracie, me thinkes his intent should be according to his pretence, to gaine some fauour at his maiesties handes for toleration of Romish idolatrie and superstition, that without contradiction of lawes they may freely, if not exercise, yet professe and follow the same. But when on the otherside I consider his exceptions and allegations against his maiesties proceedings, and against the Gospell of Christ and his true religion embraced by his maiestie, and by lawes publickely established amongst vs, I grow to another conceit, that surely he propounded some other matter to himselfe then the obtaining of that which hee seemeth so earnestly to entreat for. For hauing to doe with a iudicious and learned Prince, who is well able, God bee thanked, rightly to censure what he writeth, without doubt if hee had made this his proiect to compass the obtaining of his request, he would haue dealt sincerely and faithfully: he would haue forborne our church all vniust and slaunderous imputations: hee would not haue sought by apparant vnruth and falshood to iustifie his bad cause: he would haue had care so to cary himselfe that his maiestie seeing nothing but true and plaine dealing might conceiue what is amisse to haue proceeded onely from simplicitie of error, not from any ob-

stinate and wilfull malice against the truth. But hee hath taken a farre other course, and seeketh very lewdly by lies and tales to abuse the kings most excellent Maestie, by pretending antiquitie for those things which by antiquity were condemned: by fathering their owne bastards vpon the Fathers, by wresting and forcing their sayings to that which they neuer thought, yea when sometimes in the verie places which he alleadgeth they haue taught the contrarie to that that he would approoue by them: by deprauing our religion with odious consequences of heresies, impieties, blasphemies: whereof notwithstanding I make no doubt but he himselfe in his own conscience doth acquit vs. Whereby it may seeme that howsoeuer he were willing to put his request to the aduventure, yet being himself without all hope or opinion of successe in it, his speciall respect was to lengthen the expectation of his Catacatholicke followers, that they might not vtterly despaire of that with the hope whereof they haue so long deluded them: to settle them in those heresies and irreligions whereto they haue so long inured them: to continue them prest and ready to those intents and purposes whereto they thinke they may hereafter haue occasion to vse them: to prouide by these meanes with ^a *Demetrius* that his and his fellowes craft and occupation might be maintained which was now in ieopardy to grow vtterly to decay: and lastly to adde some grace to his booke the better to serue all these turnes while it should carry the name to be dedicated to the king: no man imagining, the case standing as it doth, that he would presume to offer it to his maestie but that doubtlesse he thought some exploit to be performed by him therein.

^a Act. 19. 25.

And that he thought so indeed, appeareth by his owne wordes in the Preface to the Reader, commending this treatise vnto him vnder these termes, *that he shall find here in the marow and pith of many large volumes contracted and drawn into a narrow roome.* By his owne conceit therefore

he hath sent vs the strength of their strength, the choyse of their learning, the flowre of their arguments : so that this booke is as it were a *Goliath* out of the host of the Philistins sent to defie the host of Israell, and to require a combatant at one fight to trie the matter, presuming that in all Israell is not a man to be found that dare vndertake to answer the challenge. Wherby appeareth that it is but for fashion sake that he speaketh so modestly in the beginning of his epistle, excusing his slender skill, and complaining that *his dead and dai'y interrupted & persecuted studies will not give him leaue to accomplish that litle which otherwise he might vndertake and performe.* Surely he neither wanted skill nor leisure, as it seemeth, that could thus gather the marow and pith of so many large volumes. As for his studies, if he will confesse the truth, he must acknowledge that they haue beene more *interrupted* by their contentions with the Iesuites, then *persecuted* by vs : albeit great reason it is that he and his fellowes should be persecuted, if he will so terme it, by restraint of body, that abuse their libertie when they are abroad to the persecuting and destroying of other mens soules, withdrawing them from the seruice of Iesus Christ, and by their illusions and enchantments bewitching them to doate vpon Antichrist, extinguishing in them the true conscience of allegiance to their Prince, and preparing them to the execution of their seditious and traitorous designments, as hath in some part appeared to his Maiestie already, and I doubt not but some further experience will make it yet further to appeare.

Now it is well in the meane time that he acknowledgeth in his Maiestie *exceeding clemencie, mildnesse, modestie louing and affable* disposition, singular ornaments of a Prince and wherein is speciall token of a king whom ^b *the* ^b *Psal 4.3.* Lord hath chosen. But his threatning wordes towards the end of this epistle doe preface that heereafter they will alter this stile, and cry out, as they did in the dayes of our most noble Queene deceased, of cruelty, tyrannic, extre-

mitie, of persecutions and martyrdomes, when by their disloiall and seditious courtes they shall drawe from his Maiestie greater seueritie and sharpnesse of executions then his princly nature is of it selfe inclined vnto. Then shall this acknowledgement of his bee an vpbraiding of them that they themselues haue made the rod wherewith they are scourged: that his Maicstie hath bene kinde and louing to them, but they haue bene vnkinde and cruell to themselues. But this clemencie and kindnesse, albeit it be an encouragement to good and faithfull subiects in dutifull manner to vnfold vnto his Maiestie their iust grieuances and requests, yet ought it not to embolden euill affected persons with calumnious libels to interrupt the peaceable course of his Maiesties gouernement, and to seeke according to their drunkèn humours and fancies the alteration of the state and admittance of those things, the building whereof they themselues know not how to settle vpon any sure ground And this is the thing that M. Bishop laboureth for, seeking with *Elymas* the forcerer ^c to peruert the straight wayes of the Lord: and whereas his Maiestie as he confesseth, hath made open and often profession of his vigilancie and care to aduance the diuine honour of our Sauscur Christ and his most sacred religion, hee would instead thereof draw him to aduance the idoll ^d *Mauzzim* the god of Antichrist, and to establish ^e damnable heresies by him priuily brought in, whereby his agents and factours ^f through conuentionnesse with fained wordes doe make marchandise of the soules of men, ^g speaking thinges which they ought not for filthie lucre sake. And this hee doth vnder a colour of deliuering what he assureth himselfe to be very expedient, necessary and agreeable towards the furnishing and setting forward of so heauenly a worke by his maiestie intended. But it is not inough that he assure himselfe, vnlesse hee could by good ground assure his maiestie also of that which he laboureth to perswade, which he hath not done nor indeed can do: & therefore as touching his furnishing and setting forward of this worke

^c Act. 13. 10.

^d Dan. 11. 38.

^e 2. Pet. 2. 1.
^f vers. 3.

^g Tit. 1. 11.

worke we answer him as the princes and fathers of *Judah*
 & *Beniamin* answered their vndermining aduersaries: ^b *It*
is not for you but for vs to build the house v to our God You ^b *Exra. 4. 3.*
Samaritans, you Papists are mungrels taking vpon you to
fear the Lord, and yet seruing idols also; neglecting the
 ordinances and commaundements of the Lord by which
 this house is to be builded, and doating vpon your ^k *old*
custome, and therefore ^l *having no portion nor right nor me-*
moriall in Ierusalem nor in this heauenly worke and seruice
 of Iesus Christ. Indeed it is true which he saith, that what-
 soeuer *talent of learning or knowl. dge hee hath attained vnto,*
the vse and frui thereof is due to his Maiestie; but the grea-
 ter is his sinne to withdraw it from him to whom it is due,
 being so farre engaged to the Pope as that his Maiestie
 cannot presume of any true and faithfull vse thereof. As
 for the prooffe that he alledgeth of his sincere and dutifull
 affection and loue, it is altogether vsound. And to this
 purpose I may well demaund as did *Constantinus* the Em-
 perour the father of the great *Constantine:* ^m *How should*
they be deemed faithfull vnto their prince, who are found to be
 perfidious and vsfaithfull towards God? It appeareth by that
 secret that he vttereth in this epistle towards the ende, that
 his loue is according to the rule of *Bias,* if at least it were
 his, ⁿ *sic ama tanquam aliquando osurus: Loue so as being per-*
haps in time to hate. Certaine it is, whatsoeuer he preten-
 deth, that neither hee nor his euer meant his Maiestie any
 good, vnlesse they could gaine him to bee that that they
 would haue him to be. But what is that prooffe of his sin-
 ceritie that hee alleageth: forsooth *in time of vncertaine for-*
tune; when, hee saith, *assured friends are most certainly tried he*
both suffered disgrace and hindrance for his loue towards his
Maiestie, being stiled in print, A Scotist in factum Where
 we see that a false merchant needeth no broker. How cun-
 ningly he glofeth the matter to make shew of great loue
 where indeed there was none at all. What was it for, his
 Maiesties cause that those hard fortunes, that disgrace and
 hinderance.

ⁱ 2. King. 17

41.

^k 1. King. 34

to 40.

^l Nehem. 2. 20.^m Euseb. de vita
Const. l. 1. c. 11.ⁿ Tulli. de anti-
citia.

hinderance did befall him? Nothing lesse. The Iesuites forsooth and the Secular priests, whilest ech seeke superiority ouer other, fall together by the eares. The Iesuites procure an Archpriest, one that should be at their deuotion, to be set ouer the Seculars. The Seculars refuse to yeeld him subiection and by appeale refer the matter to the Pope. For the prosecuting of this appeale M. *Bishop* with another of his company are sent to Rome, There by the procurement of *Parsons* both hee and his fellow are clapped vp in prison; and continuing there for many weekes were at length by the sentence of their Protectour banished England, and the one of them confined to Lorraine, and the other to Fraunce. This is the maine tragedy of M. *Bishops* misfortunes, not concerning the caule of the kings Maiestie any whit at all. Onely in the managing of these matters it came to passe according to the prouerbe, that *when theeues fall out, true men come by their goods*. For whilest ech part sought to provide the better for themselues heere in England for the time to come, the Iesuits for their aduancement laboured to entitle the Lady *Infanta* of Spaine to the succession of the crowne of England. But the Seculars presuming that if the *Infanta* were set vp, they must certainly goe downe, and chusing rather to aduenture themselues vpon vncertaine hope, then to giue way to vndoubted and certanie despaire, shrowded themselues ynder the acknowledgement of his Maiesties iust tittle, not for any loue to his Maiestie, but for hatred to the Iesuits, and for the preferment of themselues. For imagining that things vpon the death of Queene Elizabeth would grow troublesome and intending to make offer to his Maiestie of their helpe forsooth for the obtaining of the crowne, they thought by capitulations and conditions, his Maiestie preuailing, to make all sure for their part, thinking that the Iesuites by their traiterous practises had set a sufficient barre against themselues, and should be no let vnto them, Heereupon they fall to writing one against another

another, and M. Bishop is stiled in print *A Scotist insurrection* and to picke a thanke with his Maiestie, writeth his *troublesome discourse, one for defence of his Highnesse honour, the other of his title to the crowne of England.* A worke of supererogation for his part: for his Maiestie needed no such proctours as he is neither was the wrangling of a companie of base fugitiues sufficient to question either his Maiesties honour, or his title to the crowne. And how little hold there was in these his defenses may appeare by the examples of his fellowes, Watson and Clarke, who tooke part with him in this action: and the one of them wrote as much in the kings defence as M. Bishop did, and yet when they saw vpon his Maiesties entrance that things were likely to goe otherwile then liked them immediately they fall to conspiring and plotting against him: the case was altered: they were not nowe the men that they were before. The like is M. Bishops fidelitie and loue and he himselfe afterwards plainly giueth his Maiestie to vnderstand that he may hope no otherwise of him then he hath already found in them. Yet heere he presumeth that sith *his zeale and loue to his Maiestie hath heretofore drawne him without the compasse of his profession to treat of law courses: therefore his Grace will licence him out of the like zeale vnto gods truth, so say something in matters of Diuinitie.* But surely if he by his law courtes defended his Maiesties cause no better then by Diuinitie hee hath defended his owne, hee might very well haue spared that labour, and left it to them that were fit to doe it if occasion had required, which indeed he was not. But this is the malepartnesse and sawcinesse of these base vassals and runnagates both Iesuites and Seculars to thrust themselues into matters that belong not to their profession or condition: they are tampering with causes of kingdomes and states: they will determine of titles and inheritances of crownes and scepters. This is their anogancie and presumption assuming vnto themselues as if they were able for all things: all their geese

be swannes: not an asse amongst them but is woorthy to stand with the kings horses: not one of them I warrant you but is sufficient enough to be a Counsellour to a Prince. They are the onely high spirited men, of great conceit, of deepe reach, of noble resolution, of most speciall & secret intelligence, of braue discourse, that can tell great tales of *Bombomachides Clunystaridy sarchides* the great *Gurgustidonian* emperor: euen like Narcissus, so farre in loue with themselues that they are drowned in their owne pride. But we know them well enough: we see their foolerie and laugh at it: when they come to triall they are for the most part but emptie barrels: all this great noise prooueth in a manner nothing but meere winde. Onely we are sorie for that as the heretickes of old by
 ° strange deuised wordes and names stupefied and amazed
 ° simple and ignorant people, and by that meanes gathering to themselues great admiration, drew many to their heresies: so these seducers with bold faces and big lookes, and brauadoes of prating and cogging doe make seely soules, vnstable fooles, but specially women to admitte them and grow in loue with them, so to be caried by them blindfolded to their owne destruction. But here we are much to obserue that by law courses onely M. Bishop defended his Maiesties title to the crowne: by Diuinitie he could say nothing, for his master Bellarmine had taught him that it is but
 P *de iure humano quod hunc aut illum habemus regem: it is but by the law of man that we haue this or that man to be our king*, and therefore, as hee argueth, because the lawe of God is to be preferred before the lawe of man, he that by the law of man is to be king, vnlesse he wil be a maintainer of popish religion, a vassall & slaue to the Pope, by the law of God he must be no king. This is M. Bishops Diuinitie, and by this Diuinitie his Maiestie must haue beene ordered, if (for our iudgement) God had suffered him to fall into their hands. As touching his Diuinity otherwise which he saith hath bin the best part of his study
 more

° Hieron. epist.
 ad Theodoram.
 August. de her.
 res. 6.

P Bellarm. de
 Rom. Pontif. li.
 5 cap. 72

more then thirfe seuen yeeres, how well hee hath profited therein, wee shall see by examining the particulars of this booke.

2. W. BISHOP.

Whereinto I may conveniently enter with that golden sentence, with which your Maiestie began the Conference, holden in Iannary last, betweene certaine of your subiectes, about some controuersie in Religion: A Ioue principium: or conformable to that in holy writte, I am Alpha, and Omega, that *Apoc. cap. 1. 8.* is, The beginning and the end, saith our Lerd: And applying it unto Princes, I may be bold to say, that nothing is more expedient and necessary for kings, nothing more honourable, and of better assurance for their estate, then that in the very beginning of their reigne, they take especiall order, that the supreme, and most puissant Monarch of heauen and earth, be purely and uprightly serued, as well in their owne example lines, as throughout their dominions. For of Almighty God his meere bountie and great grace; they receiue and hold their Diadems and Princely Scepters: and cannot possesse and enioy them (their mightie Forces, and most prudent Counsailes notwithstanding) one day longer, then during his diuine will and pleasure. Which that wise king witnesseth, speaking in the person of Gods wisdom, *Proverb. 4. Dan. 4.* Per me reges regnant: By me kings doe raigne. And Nabuchodonozer sometime king of Babylon, was turned out to grasse with beasts, for seuen yeeres, and made to know and confesse, that the highest doth command ouer the kingdomes of men, and disposed of them, as pleaseth his diuine wisdom. But I need not stand upon this point, being so well knowne, and duely confessed by your Maiestie.

R. ABBOT.

Plutarch reporteth that ^{Plutarch. de} the nobles of Lacedaemon approving a speech that was deliuered by a man of ^{of Auditions.} euill behauiour, caused the same to bee vttered by another

of honest life and conuersation, that it might carie the greater weight when it proceeded from a man whose doings otherwise were answerable to his wordes. M. Bishop hath here vttered a very good speech, but it foundeth not effectually from his mouth or pen: it were fit that some other man of other profession and comportment should be the writer or speaker of this matter, for he denieth to his Maiestie that supreme government in causes ecclesiasticall whereby he should take vpon him to doe that that hee perswadeth him, and being sworne to the Pope he cannot but mainteinethose lawes of his, whereby hee inhibiteth Kings and Princes to meddle with matters of religion and of the church, and reserueth the same wholly to be ordered by himselfe and his prelates, and as for princes they must receiue and practise the same according to his order. As touching the reason also that he alleadgeth why princes should take especiall order that God bee purely and vprightly serued, *because of his meere bountie and grace they receiue and hold their diadems and princely scepters*, the Pope denieth that they hold the same immediately from God, but are to receiue them by his mediation and approbation and no longer to holde them then they conforme themselves to his lawes: *Ecce nos constituti sumus super gentes & regna, &c.* Behold saith the Pope, *we are set ouer nations and kingdomes, to build up and to plant, to pull up and to destroy, &c.* and therefore what the wisdom of God saith as M. Bishop alleadgeth, *By me kings reigne*, the same the Pope blasphemously applieth to himselfe: *Per me reges regnant: By me kings doe reigne.* Thus the Pope would haue Princes as very beasts as Nabuchodonosor was, not to know of whom they hold their crownes and kingdomes but to thinke that all dependeth vpon him. But M. Bishop heere acknowledgeth the truth that of God they holde the same, and therefore should make it their speciall care that the same God be honoured accordingly. And heere vnawares hee iustificeth our doctrine as touching the Princes supreme

^b Dist. 96. §. imperator.

^a Bulla. Pij. 5. & de maior. & obed. cap. Vnam sanctam.

^d Prou. 8. 15.

^a Ceremon. eccle. Rom. li. 1. cap. 2.

supreme authoritie for the gouernment of our church, the effect whereof we teach to bee this, to prouide by lawes and to take especiall order that God bee purely and vp rightly serued: that idolatric and superstition bee remooued: that the word of God be truely and sincerely taught, that the Sacraments be duely administred: that the Bishops and pastours diligently performe the seruice and duety that doth appertaine vnto them, that the commandements of God be not publikely and scandalously broken. For these things we acknowledge the king to be vnder Christ the *supreme gouernour* of the churches within the dominions that are subiect vnto him, and this ductie M. Bishop confesseth to appertaine vnto him. And thus did the good kings of Iudah, Dauid, Ezechias, Iosias, &c. Thus haue Christian emperours and princes done: thus and no otherwise did Queene Elizabeth: and yet for the doing hereof shee was proscribed by the Pope, and so much as in him lay deprived of her crowne and scepter. But the good hand of that God whome shee serued was continually with her, and shee prospered thereby: whilest he that was the beginner of that tragedie and diuers other his successours and confederates went to hell shee raigned with victorie and glory: shee was a terrour to the nations about her: shee died in peace, was buried in honour: left her kingdome safely to be entred and enioyed by his Maiestie, and herselfe now raigneth in heauen triumphantly for euer. In the same steps his Maiestie walketh: and the same God will be his guide and defence, and we doubt not but will more and more establish the throne of his kingdome to himselfe and to his royall posteritie vntill the day of Christ, that that Samaritan generation may gnaw their tongues for anger and enuie to see the walles of Ierusalem ascending, and the temple of God builded vp and his true religion and seruice flourishing and increasing more and more.

3. W. BISHOP,

Ephes. 4.

But sithence there bee in this our most miserable age, great diuersities of Religions, and but one onely, wherewith God is truly serued and pleased, as saith the Apostle. One bodie, one Spirit, as you are called into one hope of your vocation; one Lord, one Faith, one Baptisme: My most humble suite and supplication to your high Maiestie is, that you to your eternall good, will embrace, maintaine, and set forth that onely true, Catholike, and Apostolicke faith, wherein all your most roiall progenitors liued and died: or if you cannot be wonne so soone, to alter that religion in which it hath bene your misfortune, to haue bene bred and brought up: That then in the meane season, you will not so heauily persecute the sincere professors of the other.

supposed of papists
by Gen skills psonal.

R. ABBOT.

How M. Bishop propoundeth briefly to his Maiestie the sum of his petition, the foundation whereof he layeth in a principle which wee acknowledge to be a truth, that whereas there be great diuersities of religions in the world there is but one onely wherewith God is truly serued. Hereupon hee frameth his humble suite and supplication that his maiestie will embrace, maintaine and set forth that only true, Catholicke and Apostolicke faith. But that needeth no suite nor supplication of his: for his maiestie already doth embrace, maintaine and set forth that one only true Catholicke and Apostolicke faith. For what is the Catholicke faith but the faith of the Catholicke church? And which then shall we take to be the Catholicke church? Surely the catholicke church by the very signification of the woorde is the vniuersall church so called ^a quia per totum est, because it is ouer all or through all the world, and is not tied to anie countrie, place, person or condition of men, ^b not this church

^a August. de
vni. eccles. c. 2.
Athanas.
quest 81.
^b August. in
Psal. 56.

church or that church; as S. Austin speaketh, but the church dispersed through the whole world, and not that which consisteth in men now present living, but so as that there belong to it both those that haue beene before vs and that shall be after vs to the worldes end. Whereby we see how absurdly the church of Rome taketh vnto it the name of the *catholicke church*, and how absurdly the Papistes take vnto them the name of *Catholicke*. The *Catholicke church* is the vniuersall church: the church of Rome is a particular church; therefore to say, *the catholicke Romane church* is all one as to say the vniuersall particular church. To speake by their rule, the Romane church is the head, and all other churches are members vnto it, but the *catholicke church* comprehendeth all: therefore to say the Romane church is the *Catholicke church*, is as much as to say, the head is the whole bodie. Neither doth it helpe them, that of olde particular churches were called by the name of *catholicke church*, it being no otherwise done but as *in toto similari in a body where all the parts are of the same nature*, where euery part hath the name of the whole, and no one part can challenge the same more then any other, as in the elements euery part of the fire is fire: euery part of the water: water: euery part of the earth is earth, and euery part by like reason caryeth the same name. For so euery church where true faith was taught was called to distinguish it from hereticall assemblies. The *Catholicke church*, and every Bishop of such church was called a Bishop of the *Catholicke church*, and no one church more then other assumed vnto it any prerogatiue of that title, Therefore they called the *catholicke faith* the faith that was received by the church throughout the whole world, and true Christians were called *Catholicke*, ^d *ex communiōe totius orbis* ^a *August.* by hauing communion and fellowship of faith with the church of ^{epist.} *the whole world*. It is therefore a meere vsurpation, where by the Papistes call the Romane church *the catholicke church*, and the very same that the Donatistes of old did
vse.

^c *Cont. epist. fundam. c. a. 4.*

^o *ibid.*

^f *ibid.*
Brenic. collat.
cum Donatist.
cap. 2. die. 3.

^h *Cont. Crescon.*
Grammat. li. 2.
cap. 37.

ⁱ *epist. 48.*

^j *ibid*

^k *Cont. epist.*
fundament. c. 4.

^l *Brenic. collat.*
cum Donat.
die. 3. cap. 2.

^m *Isa. 65, 25.*

use, They held the *Catholicke church* to be at *Cartenna* in *Africa*, and the *Papistes* hold it to be at *Rome* in *Itale*. They would haue the church to be called *Catholicke*, not by reason of the communion and society thereof through the whole world, but ^f *by reason of the perf. Etion of doctrine & sacraments*, which they falsely challenged to themselves, and the same perfection the church of *Rome* nowe arrogateth to it selfe, and will therefore be called the *Catholicke church*. From *Cartenna* the *Donatistes* ordeined ^h *Bishops* to other countries, euen ^h to *Rome* it selfe: and from *Rome* by the *Papistes* order mult *Bishops* be authorized to all other churches. They would be taken to be ^h *Catholickes* for keeping communion with the church of *Cartenna*; and so the *Papistes* will be accounted *Catholickes* for keeping communion with the church of *Rome*. They held that ⁱ howsoeuer a man beleued he could not be saued vnlesse he did communicate with the church at *Cartenna*: and the *Papistes* hold that there is no saluation likewise but in communicating with the church of *Rome*. The *Donatistes* were not so absurde in the one, but the *papistes* are as absurd and ridiculous in the other. There was reason why *Austin* should be mooued with the name of ^k *Catholicke* when they that were called *Catholickes* had testimonie of their faith from the communion and society of the church throughout the whole world, and were therefore so called ^l *quia communicant ecclesie toto orbe diffuse*: because, saith *Saint Austin*, they communicate with the church spread ouer the whole world: but most sottishly is it alleadged for a motiue vnto vs, being nowe *Donatist*cally applyed to one particular church of *Rome* and men bearing the name of *Catholickes* onely for communicating with that church. Surely as the name of *Iewes* was of old a name of honour and the proper title of the people of *God*, but afterwarde by their apostasie who bare it was left for a ^m name of curse and reproch: so the name of *Catholickes* was an honourable name and the peculiar title of the

the true children of the church but now by their abuse who haue vniuſtly taken that name vnto themſelues, it is become a name of curſe and ſhame with the people of GOD, and the proper badge of Apoſtates and here-^{▪ Rom 2. 28.} ticks. And as the Apoſtle denieth the name of [▪] Jewes to them who yet according to the letter were ſo called be-[▪] cauſe of the circumciſion of the fleſh, and applieth [▪] the[▪] truth of the name to them who were ſo according to the ſpirit, albeit according to the letter they were not ſo named ſo the name of Catholickes indeed belongeth not to the Romiſh faction, who according to the letter take vpon them to bee ſo called, but the true meaning thereof belongeth to them, who although they ioy not in the literal name, being now become by abuſe accuſed and reprochful, yet do follow the ſame faith which they followed who firſt were called by the name of *Catholickes*. Let them haue the ſhell; ſo that we haue the kernell; let them vaunt themſelues of the empty letter ſo long as wee haue the true vertue and ſignification of the name, The name in his true uſe importeth them that embrace the faith of the Catholicke, that is, the vniuerſall church that hath bene from the beginning of the world, that is throughout the whol world, and ſhall be to the worldes end. Now as of this Catholicke church from the beginning to the ende there is as appeareth in the words cited by M. Biſhop, but [▪] *one body*, euen as *one*^{▪ Ephas. 4. 4.} *Lord, one God and Father of all*, ſo is there alſo but, [▪] *one ſpi-*[▪] *rit, one hope, one faith, one baptiſme, one*[▪] *ſpirituall meat and*[▪] *drinke* [▪] *one religion*. Let vs then looke vnto thoſe that haue bene before vs, and conſider *Abel, Noe, Abraham, Iſaac, Iacob* and the reſt of the Patriarches and Fathers: let vs looke to *Moſes* and the Prophets and the whole generations of the righteous and faithfull of the old Teſtament and ſee what their faith was: what was their religion and ſeruite of God. Vndoubtedly we finde not a Papiſt amongſt them all: we finde no ſhadow of that which they now obtrude and thruſt vpon vs vnder the name of Catholicke

tholicke religion. They did not worship idols and images they did not comming after pray to the saints that were dead before: they vied no inuocation of angels: they knew no merits nor works of supererogation: they vowed no vowes of monkerie: they neither sold nor bought pardons, nor made praiers for soules in Purgatorie: they made no pilgrimages to reliques and dead mens bones: they knew no shrift nor absolution, nor any of that rife stuffe wherein the substance of Catholicke religion is now imagined to consist. But what they did, the same doe we as they worshipped God, so, sauing ceremoniall obseruations, we also worshipp him: as they beleueed so by *the same spirit of faith* we alio beleuee: as they praied, so and with the same words wee also pray according to the approoued example of their life, wee also teach men to liue. Therefore not Poperie but our religion is the Catholicke religion, because it is that which the Catholicke church hath practised from the beginning of the world, and Popish religion is not so. The same faith and religion which they followed and no other our Sauour Christ at his comming further confirmed and onely stripping it of those types and shadowes, wherewith it pleased God for the time to cloth it, commended the same to his Apostles simply and nakedly to bee preached to the nations. They did so: *they added nothing of their owne* they preached onely *the Gospell promised before by the prophets in the holy Scriptures:* *saying none other things then those which the prophets and Moses did say should come.* *The Gospell which they first preached, afterwards by the will of God, as Ireneus saith they deliuered to vs in writing to be the pillar and foundation of our faith.* Thus then what Christ deliuered, the Apostles preached what the Apostles preached, they wrot: what they wrote, we receiue and beleuee, and *beleueing this,* as Tertullian saith, *we desire to beleuee no more, because we first beleuee that there is nothing else for vs to beleuee.* And therefore as Saint Austin saith, *if any man, nay if an angell from heauen shall preach,*

^f 2. Cor. 4. 13.

^c Tertul. de
praescript. adu.
haeret.

^d Rom. 1. 2.

^e Act 26. 22.

^f Iren. lib. 3.

cap. 1.

^g Tertul. de.
praescript. adu.
haeret.

^h August. cons.
lit. Petil. l. 3.
cap. 8.

preach unto us concerning Christ, or concerning his church, or concerning any thing appertaining to our faith & life but what we haue receiued in the Scriptures of the Law and Gospell accursed be he. Our faith therefore, because it is that which the Apostles committed to writing, is the Apostolicke faith, & our church ^b *ex consanguinitate doctrine*, by consanguinity, & agreement of doctrine is proued to be an Apostolicke church. Of this our Apostolicke church his Maiesty is the principall member, and vnder Iesus Christ the supreme gouernour: this Apostolicke faith he embraceth, maintaineth and setteth foorth, and this is the onely true Catholicke and Apostolicke faith. As for M. Bishops religion, it cannot bee the Catholicke religion, because it is not that which the Catholicke church, that is, the faithfull of all ages haue practised: his faith is not the Apostolicke faith, because it is not that which the Apostles left in writing. They make no mention of the Pope, of his supremacie, of his pardons, of worshipping of images, inuocation of Saints, pilgrimages, and a thousand such other trumperies.

Nowe whereas hee allegeth that all his Maiesties most roiall progenitours haue liued and died in that which he calleth the Catholicke and Apostolicke faith, hee playeth the part of Symmachus the Pagan Sophister, who by the like argument woulde haue perswaded Valentinian the Emperour to restore their heathenish idolatries and abominations. ^c *We are to follow our fathers*, sayth he, *who wish happinesse and felicitie followed their fathers*. Thus men haue hardened themselues in their heresies saying, ^d *Parentes mei quod fuerunt, hoc & ego*. *What my father and mother were before me, the same will I bee*. But his Maiestie well knoweth that in matter of religion the example of parents is no bond to the children, but the triall thereof is, ^e *to returne to the roote and originall of the Lords tradition*, as Cyprian speaketh, not regarding what any before us hath thought fit to be done, but what Christ hath done who is before all. It is not ynknowne to his Maiestie that there should

^b Tertul. vi
supra

^c Ambros. epist.
lib. 5. in Relat.
Symmach.
^d Aug. Psal. 54

^e Cyprian. li. 2
epist. 3.

† Apoc. 17

13. 17.

8 vers. 14.

b vers. 16.

be a time when the *kinges* of the earth ¹ should giue their power and kingdomes to the *beast* until the word of God be fulfilled, and with the *whoore* sitting upon many waters should bend themselves to ² fight against the *Lambe*. Wherein if any of his progenitours or predecessours haue erred, hee leaue them to the counsell of God, but by the worde of God learneth himselfe to bee one of them that ³ shall hate the *whoore* and make her *d. solate* and naked, and shall cate her *fleshe* and burne her with fire. Albeit it is vtterly false which hee affirmeth that all his Maicities progenitours, kings of these Realines of England and Scotland liued and died in the Romish faith that nowe our Romish factours so much labour to set vp. Indeed he and his fellowes are woont to bee very lauish in their speeches of this matter, as if from king Lucius of Britaine and Donaldus of Scotland the *lonely* religion that had bene professed had bene the Romish idolatrie and superstition that now is practised by them: whereas it shall afterwarde plainly appeare, that at the comming in of Austin the Italian monke, foure hundred yeeres after the receiuing of the faith into this Iland, the Bishops and churches of Scotland ioyned with the Brittaines against those new obseruations which the same Austin brought from Rome, and would by no meanes admit thereof, and for the space of a hundred yeeres at least, refused to communicate with the English that had receiued the same. Yea and in the time of king Henry the third, twelue hundred yeeres after the incarnation of Christ, when the Popes Legate would haue entred into Scotland to visite the churches there, the king of Scots, Alexander the second, forbad him so to do, alleaging that none of his predecessors had admitted any such, neither would hee suffer it, and therefore willed him at his owne perill to forbear: so long was it before the Popes authoritie coulde gaine any acknowledgement in that kingdom, which his agents would make vs beleue hath bene in all ages vniuersally and vnquestionably received.

i. Math. Paris.

in Henric. 3.

anno 1238.

1239.

ceiued. But they care not indeede what they say or write, so that it may cary a magnificall and braue shewe to dazzell the eyes of them that are not well acquainted with their lewd and naughtie dealing.

But M. Bishop being out of doubt that hee should not preuaile in this first part of his suite, therefore addeth the second: *Or if you cannot be won so soone to alter that religion in which it hath bene your misfortune to haue been bred and brought vp, that then in the meane season you will not so heauily persecute the sincere professors of the other.* Where we see the presumption of a base and beggerly vassall (I forget heere that he is a Doctor of Diuinitie, I consider him as a subiect) thusto vpbraide his prince with misfortune in *his breeding and bringing vp*, whereas his Maiesties bringing vp by the singular prouidence and disposition of almightie God hath sorted to make him high & admirable amongst other princes, and hee hath learned thereby to be indeed a king, by casting off that yoke of bondage, whereby sundry other princes are enthralled to a beast: yea and by his bringing vpp is so well able to defend and maintaine the religion that he professeth, that M. Bishop must stand before him like a dumbe asse able to say nothing, but onely to repeate their olde cuckowes song, The church, the church; the fathers, the fathers, albeit he can make nothing good neither by church nor fathers. But his suite is that his Maiestie will leaue off *so heauily to persecute them*, complaining before he haue cause, and entreating his Maiestie to leaue off before he haue begun. And doth a dissenting hypocrite talke of *heauie persecution* onely for easie imprisonment and ammerciament of goods, when they in most barbarous and cruell sort by infinite vexations and torments, by rackes and strapadoes, by fire and sword, haue spilt and destroyed the bloud and liues of so many thousands of ours onely for the profession of the Gospell of Christ? But no otherwise doe they complaine of persecutions thendid of old the ^kDonatists and runna-

^k *Pitellius De-*
natisia apud
Genna in Ca-
talog.

¹ August. in
Psal. 59.

^m Prou. 22. 25.

gate Circumcellions, and wee say of them as Saint Austin did of the other: *They suffer persecution: sed pro fatuitate, pro vanitate: but it is for foolery: it is for vanitie.* ^m Foolishnesse is bound in the heart of a childe, saith Solomon, but the rod of correction shall driue it away from him. Indeed they doe for the most part but play the children: it is but their will, or rather their wilfulnesse for which they suffer: they can giue no reason why they so doe, but what ignorance affoordeth them, they must follow the church: they will doe as their fathers and forefathers haue done. It is fit that a chilles stomacke bee subdued with a rod, and necessarie that some course be taken for the subduing and reforming of their will.

4. W. BISHOP.

Very many urgent, and forcible reasons might be produced, in fauour and defence of the Catholicke Roman Religion, wher of diuers haue bene in most learned treatises, tendered to your Maiestie alreadye. Wherefore I will onely touch three: two of them chosen out of the subiect of this book: The third selected from a sentence of your Maiesties, recorded in the foresaid Conference.

And because that argument is, as most sensible, so best assured, which proceedeth from a principle that is either euident in it selfe, or else granted, and confessed for true: My first prooffe shall bee grounded upon that your Maiesties owne resolute, & constant opinion (as it appeareth in the said conferēce) to wittle: That no church ought farther to seperate it selfe from the church of Rome, either in doctrine or ceremonie, then she hath departed from her selfe, when she was in her flourishing, and best estate. From whence I deduce this reason: The principall pillars of the church of Rome in her most flourishing estate, taught in all points of Religion, the same Doctrine, that shee now holdeth and teacheth: and in expresse termes condemneth for error and heresie, most of those Articles, which the Protestants esteeme to bee the principal parts

partes of their reformed Gospell: Therefore if your Maiesty will resolutely embrace, and constantly defend that doctrine, which the Roman church maintained in her most flourishing estate: you must forsake the Protestant, and take the catholicke into your Princely protection.

R A B B O T.

You talke M. Bishop, of many vrgent and forcible reasons, but you talke as your fellowes doe like Mountebanks and iuglers; you haue much prating and manie wordes, but your reasons when they are duely examined are as light as feathers before the winde. Neyther woulde they seeme other to your owne followers, but that you bewitch them to this principle that they must reade nothing written on our part for answer of them. We see your vrgent and forcible reasons in this booke which you tell vs is *the marrow and pith of many large volumes*. I doubt not but by that time I haue examined the same, your owne pupills and scholers, if they reade the answer, will account you a meere seducer, a cosener and abuser of them, and will detest you accordingly. But to beginne withall, you offer three reasons to his Maiestie in your epistle for the iustifying of your Romish religion and for the impeaching of ours: *two chosen out of the subiect of this booke: the third selected from a sentence of his Maiestie deliuered at the Conference*. Now if these reasons proue reasonlesse, then your reason, M. Bishop, shoulde haue taught you more manners and duetie then thus to trouble his most excellent Maiestie with your reasonlesse reasons. To examine them in order, his first reason is grounded vpon a principle most iudiciouly and soundly affirmed by his Maiestie at the Conference aforesayd: *That no Church ought further to separate it selfe from the church of Rome in doctrine or ceremonie, then shee hath departed fro her selfe when shee was in her flourishing and best estate, and, which is subtilly left out by M. Bishop, from Christ her lord and head, For seeing it cannot:*

cannot bee denied but that the church of Rome was once found and vpright in the faith, the Apostle bearing witness that ^b *their faith was published throughout the whole world*, it must needs follow that what shee hath not since that time altered is still vpright and found, and therefore to bee embraced. Nowe from hence M. Bishop argueth thus that *the principal pillars of the church of Rome in her most flourishing estate taught in all points of Religion the same doctrine that shee now holdeth, and in expresse termes did condemne for error and heresie* the most of the articles of our religion: therefore if his Maiestie will embrace that doctrine which the Roman church maintained in her most flourishing estate he must forsake the Protestant & receiue the Catholicke into his princely protection. But soft and faire Maister Bishop, there is no hast. Your proposition yet remaineth to bee prooued, which you cannot prooue, and it is indeede grossly and absurdly false. Wee hope you will not denie, but that the Apostle Saint Paul was one principal pillar of that church, who there shed his blood for the witnessing of the faith. Hee wrot an epistle to the church of Rome at that time when the faith thereof was most renowned through the worlde. Hee wrote at large comprehending therein as Theodoret sayth ^c *Omnis generis doctrinam & accuratam copiosamq; dogmatum pertrahationem: doctrine of all sortes, or all kinde of doctrine, and very exact and plentifull handling of the points thereof.* Now in all that epistle what doth he lay either for you or against vs? nay what doth he not say for vs against you? Hee condemneth ^d *the charging of the glorie of the incorruptible God into the similitude of the image of a corruptible man, and^e worshipping the creature instead of the Creatour.* It is for vs against you: for you by your schoole trickes doubt not to teach menne by the image of a man to worship God, and by religious deuotions of prayers and offerings to worshippinge Saints and Saints images instead of God. Hee sayth, and we say the same, that ^f *the righteousnesse of God is from*

^b R. m. 1. 8.

^c Theodoret. p̄s̄fat. in ep̄ist. Pauli.

^d Rom. 1. 23.

^e Vers. 25.

Rom. 3. 17.

fr m faith to faith . You say otherwise that it is from faith to workes: that faith is but the entrance to workes , and that in workes the rightcoufnesse of God doth properly consist. The Apottle in expresse termes affirmeth, ² *imputation of rightcoufnesse without workes*, we doe the same, but you professedly dispute against it . Hee teacheth vs that ^h *et rnal life is the gft of God through Iesus (hrst our Lord*: but you M Bishop, tell vs that all ⁱ *that are of yeares of discretion must either by their good cariage deserue eternall life, or else for their bad behauiour be disinherited*. He telleth vs againe, and againe, ^k *concupiscence is sinne , to lust is to sinne*, and by the law it is knowne to bee : wee say ^k *Rom. 6 27* the same, but you goe about to make vs beleue that it is not sinne. He saith of the ^l *spirit of adoption, the same spirit beareth witnesse w thour spirit that we are the sonnes of God*: but you say we haue no such witnesse whereby we should beleue that we are the sonnes of God. He saith the ^m *sufferings of this time are not worthy of the glory that shall be revealed vnto vs*: but you say they are worthy. He saith nothing for those points for the deniall whereof M. Bishop condemneth vs , nothing for iustification before God by workes , nothing for free will ; nothing for reliques, nothing for the merit of single life , nothing for prayer for the dead, nothing for Traditions, nothing for any of the rest. Now in this case, M. Bishop, it hadde bene fit that you should by very good reason haue satisfied his Maiesty how it shoulde bee probable or possible that the Apottle writing at large to the Church of Rome, shoulde not once mention any of those maine points wherein the religion of the church of Rome now wholly consisteth, if the church of Rome were then the same that now it is : that he should say nothing of the prerogatiue of that church, nothing of the Pope, of his pardons, of the Masse, of transubstantiation, of Moonkish vowes, of images, of pilgrimages, of prayer to Saintes , of all the rest of your baggage stufte: in a word that he should be a Papiſt, and yet should write

▪ *Rhem. Test.*
argum. of the
epist. in gene-
rall.

nothing but what in shew at least serueth the Protestants turne: only we must be perswaded forsooth that *"where any thing soundeth contrary to the Romish faith, we faile of the right sense.* But vndoubtedly: M. Bishop, either Saint Paul was a Protestant, or else he dealt very negligently in your behalfe. Saint Peter was another principall pillar of that church, the founder and head thereof as you perswade vs. What would he also forget the triple crowne? would he say nothing of all those things? Not a worde. There is nothing hindereth in either of his Epistles but that he also must be taken for a Protestant. Me thinkes here you should fare as in another cause ° *Robertus Licienfis* did before the Pope. You should spit and cry out *sic vpon Peter sic vpon Paul.* Would they not thinke these trash and trinkets of ours so much woorth as to speake of them? Ah these Protestants, these heretickes, they say all for them, and nothing at all for vs. But alas. Peter and Paul had not heard of any of these things and therefore no maruell that they wrote nothing of them. They read Moyles and the prophets: they preached as Christ did according to the scriptures: the Catholicke religion that had beene from the beginning of the world they continued: betwixt the old and the new testament we see a woonderfull agreement, but concerning Popery we see nothing.

° *Eras. de rat.*
concion. lib. 3.

Well, M. Bishop, let vs leaue Peter and Paul for heretickes: let vs see whether those that succeeded did all teach the same doctrine that the church of Rome now teacheth. Eleutherius the Bishop of Rome being sent vnto by Lucius king of this realme for a copy of the^p Roman constitutions for the gouernement of his new conuerted church and of the Imperiall lawes for the better ordering of his common wealth about 150 yeeres after the death of Christ, for answer writeth vnto him: that *having received in his kingdome the lawe and faith of Christ, and having now the old and new testament, he should by a Councell of his realme take lawes from thence to gouerne thereby: that he was the vi-*

° *Holinsh. de-*
script. of Bri-
taine cap. 7.
Annals of Eng-
land by Iohn.
Stow.

car of God in his kingdomes: that the people and nations of the kingdomes of Britaine were his, euen his children: that such as were deuided he should gather them together vnto the law of Christ: his holy church to peace and concord: and should cherish, maintaine, protect, gouerne and defend them. &c. But now the religion of Rome hath altered that stile and tel- leth vs that not the king but the Pope is ^a Gods vicar upon ^a Sexi. proem. earth, his vicar generall for all kingdomes; and as for ^{in glossa.} the church, the matters and gouernement thereof belong not to the king: who if hee make any lawes concerning religion, ^r he chalengeeth to himselfe anothers right, that is, the ^r Dist. 96. se imperator. Popes: because God would not haue the worke of Christian religion to be ordered by publicke lawes or by the secular powers but by Popes and Bishops. Anacletus Bishop of Rome and after him Calixtus ordeined ^r that consecration beeing done ^r Dist. 1. Episco- all should communicate or else be excommunicated: For so, ^{pus. & 2. Per- acta.} say they, the Apostles did set downe and the holy church of Rome obserueth. But the church of Rome that now is maketh it lawfull for the priest to receiue alone: the people in the meane time stand gazing and looking on: and the sight only must suffice them. Iulius the bishop of Rome disallowed ^r *intinctam Eucharistiam*, the dipping of the Eu- ^r De consecrat. charist the sacrament of Christs body in the cup, because ^{dist. 2. Cum} no witnesse hereof was brought out of the Gospell, but there is ^{omne:} mentioned the commending of the bread by it selfe, and the cup by it selfe. But now by the Canon of the masse the priest must ^a dippe the third part of the consecrated host in the sacra- ^a Breuiar. Rom. ment of the bloud and then prayeth that this mixture may be ^{in Canone} healthfull to himselfe and all the receiners vnto exerlasting ^{missa.} life. Gelasius Bishop of Rome saith as we say that ^x in the ^x Gelas. cont. sacrament is celebrated an image or semblance of the body and ^{Entych. &} bloud of Christ, and that there ceaseth not to be the substance ^{Nestor.} or nature of bread and wine: But now the Romish religion maketh them heretickes that say the sacramēt is the image or semblance of the body and bloud of Christ and not the body and bloud it selfe, or will not beleue that the bread

ibid.

¹ De consecr.
dist. 2. Com-
perimus.

² Concil Tri-
dent. sess. 5.
can. 2.

³ Leo ep. st. 84

⁴ Bellar. de In-
dulgent. l. 1. c. 2.
Rhem. Annot.
in Col. 1. 24.
Extravaq. de
penitent. &
rem. cap. Vii-
genius.

and wine are substantially and really turned into the same body and blood, albeit they beleue with the same *Gelasius* that the sacrament is a diuine thing, and that ther. by wee are made partakers of the diuine nature, euen of Christ himselfe really and substantially, but yet spiritually, with all his riches becomming ours, and being eaten of vs, not by our teeth into our bellies, but by faith into our hearts vnto euerlasting life. The same *G. lusi* s when he vnderstood that some ¹ receiuing onely the portion of the sacred body of Christ, did forbear the cup of his sacred blood, did forbid that superstition, and willed that either they should receive the Sacrament whole, or be kept from the whole, because the diuiding of one and the same mysterie can not come, without great sacriledge: but now the church of Rome is so farre off from acknowledging the diuiding of that mysterie to be sacriledge as that shee pretendeth to be mouued ² with iust causes and reasons (such as Christ and his Apostles and the primitiue church had neuer the witte to consider of) to administer the sacrament to the people onely in one kind, and pronounceth them accursed that say shee erreth in so dooing. *Leo* bi. h. of Rome speaking of the Martyrs faith, ³ that although the death of many saines hath bene precious in the Lordes sight, yet the death of no innocent person hath bene the propitiation of the world, that the righteous received crownes but gaue none, and that of the fortitude of the faithfull haue grown examples of patience, not gifts of right or iustesse: that their deaths as they were seuerall persons were seuerall to euery of themselues, and that none of them by his death paid the debt of any other man, because it is onely our Lord Iesus Christ in whom all were crucified, all dead, all buried, all raised againe from the dead: but now the church of Rome hath changed that language, and telleth vs that there are ⁴ superabounding passions and satisfactions of the saints, wherein they haue suffered more then is due for their owne finnes, and which doe serue to supplie the necessitie and want of others, and that they doe thereby pay
the

the debt of other men, that heereof is growne a treasure in the church of Rome which is to bee dispensed and disposed by the Pope, and that hence his *Indulgences and pardons* haue they grounded. The same Leo did not take vpon him to call generall Counsellers, but when occasion of the heresie of Eutyches so required, made request to the Emperour Theodosius that hee woulde command a Counsell, and often entreated that hee woulde appoint the same in some place of Italy, which notwithstanding the Emperour would not but commaunded it to be holden at ^d Ephesus: and Martianus after at ^e Chalcedon, and that when ^f Leo againe would haue had it deferred to a better opportunitie, as in deed the ^g *affaires of the Church* after that the Emperours were Christians seemed to depend vpon their will, and at their liking the greatest Counsell was assembled as Socrates witnesseth: "*secundum sanctionem imperilem, per imperialem sanctionem*, as the sixt synod in *Trullo* ⁱ often repeateth, yea and so as that the Emperour at his pleasure was president of the Counsell, as in that ^k sixt synod was Constantinus the fourth: but now the calling and presidencie and confirmation of Counsellers is defended to belong wholly to the Pope: as for Christian Emperours and princes they haue nothing to doe but to send when he calleth, and to receiue what hee confirmeth. The same Leo professed ^l *his obedience to the Emperours appointment and will*, to Theodosius and Martianus, and Agatho the Bishop of Rome ^m *his due obedience to Constantinus the fourth*, and *what your Maesties clemencie hath commanded*, saith he, *our seruice hath obediently performed*: "*the emperor being honoured according to the ancient doctrine of the church as next to God & inferior to God onely*: but since that time the Romish doctrine is, that looke ⁿ *how much the Moone is lesse then the Sunne, so much is the Emperour inferior to the Pope*, and therefore they haue written him ^o *the Popes man*, and made him ^p to holde his stirrop, and appointed him to hold the basin to him, and

^a Leo *epist.* 9
2). 24. 31.

^d *Epist.* 23

^e *Epist.* 49

^f *Epist.* 42. 47.

^g 4^a.

^h Socrat. *hist.*

eccles. lib. 5. in

proximo.

ⁱ Synod 6.

Constitutio
lit. Act. 1.

^j *Action.* 4. 5 6

^k *ibid.* Act. 1.

^l 2 3. &c. *preside*

eodem

Imperatore

Constantino.

^m Leo *ep* 16. 57

ⁿ *Agath. epist.*

ad Constantium

Synod 6. act. 6

^o *Terzull ad*

Statu. & Apo-

loget. ca. 30.

^p *Decr. Greg.*

de Mior. &

obedien. ca. fo-

lit. e.

^q *Catalog. st.*

verit. ex Rade-

uico

^r *Sacro Cerem.*

eccles. Rom.

^r Dist. 69. *Tibi domino.*

^f *Clement. de appellat. cap.*

Pastoralis.

^c Dist. 95. *Quis dubitet.*

^u Dist. 96. *si imperator.*

^x Dist. 28. *de Syracusane.*

^y *Glossa. ibid.*

^z *Platin. de vit. Pontif. in Iona. 16.*

^{*} *Bellarmin. de Clericis lib. 1. cap. 19.*

^a *Pet. Crinit. de honest. disciplin. lib. 9. cap. 9.*

^b *Gregor. Moral. lib. 9. cap. 1. & 14.*

to doe sundry other offices of seruice, and to make all sure the Pope hath made him to^r sweare fidelity and allegiance vnto him. *There is no doubt, saith the Pope, but we haue superioritie ouer the empire; Who doubteth but that Priests are the fathers and masters of kings and princes? It is miserable madnesse for the children to goe about to subiect to them their fathers or scholers their masters. And therefore* ^u *Christian emperours must subiect their executions to the Ecclesiasticall prelates, and not prefer them.* Pelagius the bishop of Rome, the first of that name, admitted a married man to be^x bishop of Syracusa, onely putting in caution that he should not dilapidate the church goods, and transerre the same to his wife and children, the danger whereof he signifieth *was the cause of that constitution which did forbid a man hauing wife and children to be preferred to a bishopricke: otherwise a man is not repelled for wife and children, saith the glosse, because the Apostle permitteth the same: but now the church of Rome will by no meanes admit married men to be bishops or priests, not for that they would auoide the dilapidating of the church goods, (for that is a thing common with the Popes themselues to applie all* ^z *to satisfy the greedinesse and conetousnesse of their familiars, their brethren, their nephewes, vnder which name comonly go their bastards) but because they ascribe to mariage, as the old heretickes did* ^{*} *pollution and uncleannes, which can not stand with the sanctitie and holinesse of the priestly function. The Emperours of Rome Theodosius and Valens according to the doctrine of the auncient church of Rome* ^a *upon care of preseruing the religion of the high God, did forbid the making, grauing, or painting of the Crucifix and commanded it upon penaltie to be abolished wheresoener it was found: but now not the making onely but also the worshipping of the Crucifix with diuine honour and worship is a matter of high religion in the same Church of Rome. Gregory bishop of Rome taught* ^b *that all the merit of our vertue, all our righteousnesse, is but vice and unrighteousnesse*

righteousnesse if it be strictly examined; it needeth therefore prayer after righteousnesse, saith he, that whereas being sifted it would quai'e, it may by the onely mercy of the iudge stande for good: Yea and Bernard by the same doctrine of the church of Rome saith, that ^c mens merits are not such as that eternall life should be due vnto them of right, or that God should doe wrong if he did not giue the same; ^d they are the way to the kingdome, saith he, but not the cause of obtaining the kingdome: but now the church of Rome attributeth so great perfection of righteousnesse to good works, as that ^e they fully satisfie the law of God, and ^f woorthely deserue eternall life: yea they affirme them to be ^g so farre meritorious as God should be vni't if he rendered not heauen for the same, charging the iustice of God not in respect of his promise as the Apostle doth, but in respect of the merit & desert of works. The same Gregory affirmeth, that ^h Masse, the masse was so called for that they were to be dismissed, or sent away by the deacon that did not receiue the holy communion for that they that should not be present at the celebration of the sacrament were commanded to goe forth: therefore saith he, vnlesse at the voice of the deacon after the manner of our ancestors they that doe not communicate be willed to goe forth, the seruice which is called the Masse is not rightly performed: but now the Romish masse is thought to be rightly and duely performed albeit no man communicate but the priest, and without any dismissing of them, that do not addresse themselues to the communion, the people, as was saide before, being but onely spectators and lookers on. The same Gregory affirmed that ⁱ whosoever called himselfe or desired to be called the vniuersall bishop, was the forerunner of Antichrist, and ^k did propose to himselfe to follow him who despising the legions of Angells that were placed in society with him did endeuour to grow vpto the top of singlariety, that he might seeme to be vnder none and himselfe alone to be aboue all he calleth it a new name; a name of error, a fonde name, proud, peruerse, rash, wicked, prophane, which, saith he,

none

^c Bernard in
Annunciat.
ser. 1.

^d Delib. arb. &
grat. in fine.

^e Trident Syn-
nod. sess. 6. c. 16.
^f Rhem. Annot.
in 2. Tim. 4. 8.
^g In Heb. 6. 10.

^h Citatur in or-
thodoxo consen-
su de sacr. Eu-
charist. ca. 2.
ⁱ ex Liturg.
Georg. Cassan-
dri.

ⁱ Gr. g. epist.
lib. 6. c. 30.

^k Lib. 4. epist.
32. 36. 38.

none of my predecessours consented to use . by which no manne hath presumed to be called that was in truth a holy man : but soone after the time of Gregory the Bishop of Rome tooke vppon him that hatefull name , and hath since

¹ D.cret. Greg. de furo compe- tenti. cap. Licet. ^m Extrauag. de mior. & obid. cap. nam san- ctum.

continued the same , challenging the ¹ whole worlde to be his diocesse , and is growne to that height of pride as that hee doubteth not to proclaime that it ^m standeth vpon necessity of saluation for every soule to be subiect to the Bishop of Rome. Gregorie the ninth Bishop of Rome, though liuing in latter time of great corruption, yet by the auncient doctrine of the Church of Rome could say

² Greg. epist ad German. Archiep. Constant. apud Math. Paris. in Henrico tertio.

that ⁿ the not knowing of the scriptures by the testinons of truth it selfe is the occasion of errors, and therefore that it is expedient for all men to read or heare the same: but now the Romish doctrine is that it is pernicious for the people to meddle with the scriptures, that the reading and knowledge thereof is the breeding of errour and herisie, and as dogs from holy things, so the people must be seclued from the reading and vse of them . Hierome and Ruffinus by the

³ Hieron. in prolog. Galeato. & Ruffin in exposit. symb. ^p Hierony. praf. in lib. Solomonicis. Ruffin. vt supra.

doctrine of the church of Rome exclude from the Canonick scriptures the same bookes that wee doe: the bookes of ^o Iudith, Tobias, Wisedome, Ecclesiasticus, Baruch, and the rest: they say plainly: *Non sunt in Canone: non sunt Canonici: they are not Canonickall or in the Canon: ^p the church readeth them for instruction of manners, not to give any*

⁴ Concil. Trident. Sess. 4. c. 1.

authority to any ecclesiasticall doctrine . but now the Church of Rome will haue them to be receiued and belceued for ⁴ Canonickall scriptures, and of equall and like authority with all the other bookes . Vigilius borne at Rome and

⁵ Vigil. cont. Eutychen l. 4

Bishop of Trent according to the doctrine of the church of Rome that then was, affirmeth that ⁵ the body of Christ when it was vpon the earth was not in heauen, and that now because it is in heauen, it is not vpon the earth: but now the

⁶ Concil. Trid. Sess. 3. sub Iulio 3. Cap. 1.

⁶ Counsel of Trent and church of Rome woulde perswade vs that the very body of Christ though it bee in heauen yet is really and substantially here vpon the earth also, vpon the

the

the altar, and in the pyxe and in the priests belly and in the bellies of as many as are partakers of the sacrament. Tertullian being for enuy of the clergy of Rome fallen to the heresie of Montanus and thereupon oppugning the doctrine of the same church, declareth what the saide church then taught concerning fasting, of purpose to dispute against it: "They say, saith hee, that men are to fast indifferently at their discretion, not by commaundment: euerie man according to his owne times and occasions: that the Apostles did so observe, imposing no yoke of standing fastes and such as should in common be kept of all: that in Xerophaggijs, in our fastes with bread and water there is somewhat neere to heathenish superstition, performing the purifications of Apis, Isis and Cybele by the forbearing of certaine meates: whereas faith being free in Christ oweth not to the Iewish law the forbearing of any meates, being at once admitted by the Apostle into the whole shambles: the same Apostle being a detester of them that forbid to marry and commaund to abstaine from meates created of god, & therefore that we were noted in them that should in the last times depart from the faith &c. so they say that we also are reprooued with the Galatians as observers of daies and months and yeeres. They alleage also that Esay said, The Lord hath not chosen such a fast, that is, not forbearing of meates but workes of iustice, which he there setteth downe: yea and that the Lord himselfe in the gospell answereth briefly as touching all scrupulosity concerning our liuelibood, that a man is not defiled with those things that enter into his mouth, but with those things that come out of the mouth: he himselfe eating and drinking so as that they not ed him for it: Behold a glutton and a drinker of wine: that the Apostle also teacheth that meat commendeth vs not to God, neither hauing the more if we eate, nor the lesse if we eate not. It is needfull that withall my hart I beleue and loue God, and loue my neighbour as my selfe: for in these two commaundments standeth the whole law and prophets, and not in the emptinesse of my belly. See M. Bishop how like a Protestant the church of

Hierony. In
Catal. scrip.
ecclesiast.

Tertull. de
iunio adu.
Psychicos.

Rome spake in those daies. Would you not thinke that Luther, or Calvin, or Beza were the authour of those wordes? How highly doe you regard these arguments from vs which the church of Rome foureteene hundred yeeres agoe vsed to the very same purpose that wee nowe doe? But the church of Rome hath learned nowe to sing another song: shee condemned the heresie of Montanus then, but now shee maintaineth it. I auouch it, M. Bishop, that concerning fasting, neither you nor all your fellowes are able to acquit the church of Rome that now is of the heresie of Montanus. The Montanistes appointed certaine and standing daies for fasting and forbearing of certaine meates: so doe the Papistes. The Montanistes did not take any creature or meate to be vn-cleane, but did only by way^z of deuotion as they pretended forbear at certaine times: and the Papists also doe the same. The Montanistes being vrged with the place of Saint Paule to Timothy, of them *that commaund to abstaine from meates*, answered that that place touched Marcion and Tatianus & such other who condemned the creatures as euil and vn-cleane, not them who did not reiect the creatures, but onely forbear the vse of them at somtimes: the same answer giue the Papistes. The Montanistes tooke their very fastings to be a seruice and worship of God: so doe the Papistes. The Montanistes thought that their fasting did merit at Gods hands: that it was a satisfaction for sin, an expiation of sinne: that emptinesse of belly did much auaille with God, and made God to dwell with man: the same effects doe the Papists teach of their superstitious fastes. Looke what arguments the Papistes vse for their fastings, the very same Tertullian vsed for the Montanistes. Looke what caulls and calumniationes the Papistes vse against vs of feasting in steed of fasting, of Epicurisme and pampering the belly, the same Tertullian being a Montanist vsed against the doctrine of the church of Rome that then was, whereas neither that

^z Tertul. de
ieiunio.

^y Ibid. Non ex
nstitutione,
sed ex deuotio-
ne: non ex fasti-
dio sed ex offi-
cio: non reijci-
mus sed differi-
mus.

^z Ibid. p^radam-
nant hereticos
perpetuam ab-
sinentiam p^ra-
ceptuos ad de-
stinanda & de-
spicienda opera
creatoris: qua-
les apud Mar-
cionem, apud
Tatianum, non
apud Paracle-
tum.

^a Rhem. Anst.
in 1. Tim. 4. 3.

^b Tertul. ibid.
Dei nostri offi-
cia indic Para-
clitus: In. hono-
rem creatoris

^c Bellar. de bon
oper. in part. c.
lib. 2. ca. 8.

^d Tertul. ibid.
Ratio prom-
uendi deum ex-
piat delictum:
deo satisfaci-
t: de deo meretur.
&c.

Church then, nor we now do reiect that true fasting which the scripture teacheth, but only those opinions of fasting which the Montanistes first devised and the Papists haue receiued against the scripture: to forbear continually by way of religion such and such daies, from such and such meates with a minde therein and by their verie forbearance to do a worship to God, to satisfie for sinne, to merit and purchase the forgiuenesse thereof and to deserue eternall life.

But to the heresie of Montanus the Church of Rome hath added the practise and defence of sundry other heresies which were condemned of old by the same Church. The Collyridians were adiudged heretickes for worshipping the Virgin Mary and offering vnto her: Epiphanius calling it *a wicked and blasphemous act, a deuillish worke & the doctrine of the uncleane spirit; affirming that she was not given vs to be worshipped: that because men should not to much admire, or thinke to highly of her, therefore hee spake to her in that sort in the Gospell, Woman, what haue I to doe with thee? that none of the prophets taught to worship any man therefore not a woman: that if God would not haue the Angells to be worshipped, much lesse a woman: that the sonne of God tooke flesh of the holy virgin, but not that she should therefore be worshipped: not to make her a God; not that we should offer in her name: that shee should be in honour, but yet let no man worship her, saith he: let them not say, we doe honour to the Queene of heauen.* Yet the Church of Rome that nowe is worshippeth the Virgin Mary, prayeth and offereth vnto her vnder the name of the *Queene of heauen*, and accounteth them heretickes that will not so doe. [¶] Carpocrates and his minion Marcellina were condemned for hereticks for worshipping as other images so namely the images of Iesus Christ: yet now the papistes doe the same, and notwithstanding will be accounted Catholickes. The councill of Laodicea, approoued by the old church of Rome, did forbid ^b so pray to Angells or to worship them, and they that

^c Epiphanius. har.

78. Ansidico.

1747.

^d Idem. har. 7. 9.

collyridian

^e Iren. lib. 1.

ca. 24. August.

de heres. ad

Quadrulst.

^f Theodoret. in.

ep. Coloss. 2.

ⁱ Aug. de heres.
39.

did so were accounted heretickes, but worship and prayer to Angelles is a part of Catholicke doctrine with the church of Rome that now is. The councill of Gangra approued likewise by the old church of Rome condemned the Eustathians for heretickes for taking exception against married priests; and to that purpose set downe this Canon :

^k Concil. Gangr.
cap. 4.

^k *If any man except against a priest that is married, as by occasion of his marriage that he ought not to minister, and doth therefore forbear from his oblation or celebration, accursed be he: but the latter church of Rome excepteth wholly against married priestes, and namely Gregorie the seventh^l forbade all laie men to be present at the celebrations of any such priests as were married, an example very strange, saith Mathew Paris. and very vnaduised as many thought.* The

^l Matth. Paris.
in Willielmo.

Valentian heretickes and Heraclionites were condemned by the old church of Rome for vsing^m expiations and redemptions by annoynting men when they were about to die: yet thereof hath the church of Rome now framed to themselues their sacrament of *extreme unction*. It was heresie in the Pelagians with the old church of Rome to affirme in this life a possibilitie perfectly to fulfill the law of God, andⁿ S. Hierome as touching this poynt exprelly disputeth against them: but now it is heresie with the church of Rome to affirme and teach the same that Hierome did, as M. Bishop afterwards giueth to vnderstand.

^m Iren. l. 1. c. 18.
Epipha. her. 36.
Aug. de heres.
16.

The same Pelagians were accounted heretickes for saying that a man in this life might be *ἀναμαρτυτος*^o without sinne, and that by baptisme he becommeth so: but now the church of Rome teacheth the same, and M. Bishop in plaine termes telleth vs that^p *there is no more sinne left in the newly baptized man, then was in Adam in the state of innocencie*: to which state of baptisme they also equall a man when he is shriuen to the priest, and of him hath receiued absolution from his sinnes; I referue the Pelagians doctrines of free will and satisfaction to their due place; where God willing it shall appeare that therein also the

ⁿ Hieron adu.
Pelag. l. 1. 2. 3.
ad Cresphontem.

^o Hieron adu.
Pelag. l. 2. c. 3.
August. cont.
2. epist.
Pelag. li. 4 c. 7.
Oros. Apolog. et.
de arbit. libert.
^p Pag 32.

The same Pelagians were accounted heretickes for saying that a man in this life might be *ἀναμαρτυτος*^o without sinne, and that by baptisme he becommeth so: but now the church of Rome teacheth the same, and M. Bishop in plaine termes telleth vs that^p *there is no more sinne left in the newly baptized man, then was in Adam in the state of innocencie*: to which state of baptisme they also equall a man when he is shriuen to the priest, and of him hath receiued absolution from his sinnes; I referue the Pelagians doctrines of free will and satisfaction to their due place; where God willing it shall appeare that therein also the

now church of Rome approueth those points as Catho-
 licke and true for which the auncient church of Rome con-
 demned them. Yea so farre is the Pelagian heresie in re-
 quest with the Papiſtes, as that ^a Faustus a Bishop of ^a Bigne. *Biblia*
 Fraunce at that time a maintainer thereof, is by some ^{of} *sacra. tom. 2.* &
 them recorded for a Saint, and his booke which he hath ^{in indice au-}
 written in behalfe thereof is called ^{thor. alphabet.} *opus insigne, a notable*
worke: and by other ^{edit.} some the doctrine of S. Austin ^{ibid tom 4.}
 gainst the Pelagians concerning predestination is oppug- ^{Ofor. de insti-}
 ned, which of old was acknowledged by the church of ^{tia. lib. 9.}
 Rome to be the Catholicke doctrine of the church.

I omit many other matters that might heere bee added
 perswading my selfe that I haue sayde enough to trouble
 M. Bishop in the proouing of that that he hath propoun-
 ded, that *the principall pillars of the church of Rome in her*
most flourishing estate, taught in all points of religion the same
doctrine that she now holdeth and teacheth, &c. Only for con-
 clusion let me ask him what bishop of Rome there was for
 the space of a thousand yeeres after Christ that practised or
 taught that concerning pardons, which is now practised
 and taught in the church of Rome: that the Bishop of
 Rome hath any authoritie to giue such libels of Pardon,
 or that it is in him to giue faculties and authority to o-
 thers to grant the like with reseruatiō of speciall cases
 to himselfe? or that hee can for saying such or such prayers,
 or for doing this or that release a man from Purgatory for
 so many hundred or thousand yeeres? What bishop of
 Rome was there that did proclaime a Iubilee with prom-
 ise that all that would come to Rome to visite the churches
 that yeere shoulde haue full and perfect forguienesse
 of all their sinnes? or that did charge the Angels as did
 Clement the sixt, that whosoever should die in his iour-
 ney thitherward, they should bring his soule into the glo-
 rie of Paradise: which of them did take vpon him the au-
 thoritie to be Canonizer of Saints? who euer beleued or
 taught as it is now received in the church of Rome, that

^c *Balens in Cle-*
ment. 6.

* Sect. pro. am.
in glossa.
Rhem. Annot.
in Math. 10. 12.

* Bodin. de rep.
lib. 1. cap. 2.

the " *bishops blessing* is the forgiueneſſe of veniall ſinnes. Other innovations I will paſſe ouer to further occaſion: but concerning theſe matters in this place, I would pray M. Biſhop to let vs be ſatiſfied how the principal pillars fo the Church of Rome haue in *all points* taught the ſame that the church of Rome teacheth now. The truth is, that as the name of * *Theſeus his ſhippe* continued a long time when as it was ſo altered by putting in of new planks & boords as that it had nothing left of that that was in it when it was firſt builded by *Theſeus*: ſo the church of Rome ſtill continueth her name, and would be taken to be the ſame, albeit by chopping and changing ſhee is come to that paſſe, that ſhee hath in a manner nothing left of that doctrine for which ſhee was firſt called *the church of Rome*. But M. Biſhop taketh vpon him to proue the contrarie: let vs now examine what his proofes are.

5. W. BISHOP.

To demonſtrate vnto your Maieſtie, that we now hold in *all points*, the very ſame doctrine, which the moſt approved ancient Doctors and holy Fathers held and deliuered: Becauſe it is too long for an Epistle, I reſerue it to the booke it ſelfe, for the points it handleth: and will here brieſly note out of it ſome ſuch old reproofed errors, that the Proteſtants doe reuiue, receiue, and anowe, as the very ſinnewes of their Goſpell. Martin Luther the ring-leader of the new pretended reformatiō, laſeth for the ground- worke of his Religion. That man is iuſtified by onely faith: and in this he is applauded and followed of all Proteſtants: and yet as teſtifieth the moſt ſound witneſſe of antiquitie, S. Auguſtine, that onely faith is ſufficient to ſaluation, was an error ſprong up in the Apoſtles daies: againſt which the Catholicke Epistles of S. Peter, and S. Iames, and S. Iohn, were principally directed. And the author of that error was that infamous ſorcerer Simon Magus, as the bleſſed Martyr Ireneus hath recorded in his firſt booke againſt hereſies.

An. de fide &
operibus. ca. 14.

Cap. 20.

R ABBOT.

R. ABBOT.

M. Bishops proofes are *demonstrations* at the least, and those are referred to his booke. We must thinke that he would not vnder the name of *demonstrations* haue tendered them to his Maiesty but that they are very forcible and strong. But if his *Posteriors* had had their due when time was, he would haue learned Aristotles *Posteriors* the better, and then we should haue had better *demonstrations* then hee hath sent vs. This great talke of *urgent and forcible reasons* and *demonstrations* maketh me to remember what once M. Philpot martyred in the time of Queene Marie in great heat of spirit answered to D. Chadsey: *Act. and Monuments* the *fore God* saith he, *Ye are bare arsed in all your religion.* So it is *12. examinat.* M. Bishop amidst all your *reasons* and *demonstrations* you *of M. Philpot.* lie open to the whippe; it is an easie matter to scourge you: there is nothing in them but vncertainty and vntruth. But what your *demonstrations* are wee shall here see by the forerunners of them: for here you will *note out of your booke* some old reprooued errors which the Protestants doe reuine & auow as the *very sinnewes of their gospell.* Goe on, M. Bishop; let vs heere what it is that you haue to saie. *Martin Luther the ringleader of the new pretended reformation.* You mistake at the very first, M. Bishop: Christ was the ringleader; the followers were his Apostles: Luther was onely the man or rather one of the men by whom God did aduertise vs what Christ and his Apostles had said and done. Wee looked into the Gospell and into the writings of the Apostles, and wee found it to bee true which they said, & therefore did embrace it. Wee neither beleueed Luther nor any other more then we will beleuee you, M. Bishop, if yee shew vs the same authority that Luther did. It is not therefore a pretended reformation which wee haue receiued but a reformation indeed, whereby our church hath beene purged and clenfed from these idolatries, and ab-
hoimwaitons.

hominations which by the vsurpation and tyranny of Antichrist had beene brought into it. But what is it wherewith M. Bishop is so offended towards Luther: forsooth he laied for the ground of his religion that man is iustified by only faith. This was Luthers heresie, and yet this was of old the doctrine of the church of Rome, that ^b a man is iustified gratis, that is, freely, for gods mercy, for nothing, and that by the grace of God through faith without the works of the law. Whereupon S. Hierome a member of the church of Rome saith that ^d the Apostle manifestly sheweth that iustice or righteousnesse consisteth not in mans merit, but in the grace of God who without the works of the law receiueth the faith of them that beleene. Or if that be not plaine enough, Ambrose will make it more plaine: ^c Freely because by faith only they are iustified by the gift of God. And againe: ^e Without labour or any obseruation we are iustified in the sight of God by only faith. And againe: ^g He that beleueth in christe, doth freely by faith onely receive forgiveness of finnes so saith Basil: ^h A man is to knowe himselfe void of true righteousnesse, & that he is iustified by only faith in Iesus Christ. So Chrysostome ⁱ He hath iustified vs: vsing no workes thereto but requiring faith only. Let these serue in steede of many places and authours that might be alleaged: for by these it may appear that in the auncient church it was taken for no error to say that a man is iustified by faith only. Yea but S. Austin the most sound witness of antiquitie testifieth that it was an error sprong up in the Apostles daies, that only faith is sufficient to saluation. But what is that to Luther or to vs? For we affirme that faith only is sufficient to iustification not that faith only sufficeth to saluation: yea Luther himselfe vpon the epistle to the Galathians hauing in the foure first chapters at large discoursed that faith only auaieth to iustification, yet vpon the fifth chapter determineth that faith only is not sufficient to saluation. Albeit to auoid ambiguity it must be vnderstoode that saluation is sometimes taken for the beginning of that benefite of God, as where

^b Rom. 3. 24.
28.

^c Rhem. Test.
explication of
certaine words
etc. in the end.

^d Hieron. adu.
Pelag. lib. 2.

^e Ambros. in
Rom. cap. 3.

^f Cap. 4.

^g In. 1 Cor. c. 1.

^h Basil. hom. de
humilit. animi.

ⁱ Chrysost. in.
Rom. hom. 7.

^k Luther in ep.
ad Galat. c. 5.

it is said of *Zacheus*: ¹ *this day saluation is come to this house,* ¹ *Luc. 19. 9.*
 and of the woman that washed *Christes feete,* ^m *thy faith* ^m *Luc. 7. 50*
hath saved thee, Sometimes it is taken for the perfection
 and accomplishment thereof, as where it is sayde, *"Ye are*
kept by faith vnto saluatiō which is prepared to be shewed in the
last time. Saluation the first way is all one in effect with iu-
 stification, and in that sense it is true that faith onely suffi-
 ceth to saluation. But vnderstande it as vsually and com-
 monly we doe for the full accomplishment of saluation in
 the life to come, and then faith onely sufficeth not to sal-
 uation, but out of faith by the regeneration of the spirit
 issueth sanctification and that ^o *holinesse without which.* as
 the Apostle saith, *no man shall see the Lord.* The kingdome
 of God is an ^o *vndefiled inheritance,* he will not bring in-
 to it ^q *fornicators, adulterers, drunkards, couctous persons,*
&c. ^r *nothing that is filthy or vncleane shall enter there.* And
 therefore whom God iudgeth, he calleth with a ^s *holy cal-*
ling: he ^t *powreth vpon them the cleane waters (of his spirit)*
that they may bee cleane, ^u *hee giueth them a new heart and*
putteth a new spirit within them, and ^x *causeth them to walke*
in his statutes, and keepe his iudgements, and thus ^y *maketh*
them meete to be partakers of the inheritance of the Saⁿtes in
light. Our churches therefore vniuersally doe determine
 that not onely faith to iustification, but also ^a *repentance*
from dead workes, ^b *newnesse of life,* ^c *the putting off of the olde*
man and putting on the new the performance of those ^d *good*
workes which God hath prepared for vs to walke in are neces-
 sarie to saluation, not as the cause or merit of saluation;
 but as a part of that worke of God whereby hee hath ap-
 pointed to bring vs to that saluation which he of his owne
 mercy doth bestow vpon vs. Whereas therefore the aun-
 cient church condemned them that out of the Apo-
 stles wordes of *iustification by faith without workes* did
 gather that, ^e *so long as they beleued in Christ, albeit they did*
euill, and liued wickedly and lewdly, yet by faith onely they
might be saved: we doe the same that the aun-
 cient church,

ⁿ 1. Pet. 1. 5.^o Heb. 12. 24.^p 1. Pet. 1. 4.^q 1. Cor. 6. 9.^r Apoc. 21. c. 27^s 2. Tim. 1. 9.^t Ezech. 36. 25^u verse: 26.^x vers. 27.^y Col. 1. 12.^z Harmony of
Confess. sect. 9.^a Heb. 6. 1.^b Rom. 6. 4^c Ephe. 4: 22:^d Ephe. 2: 10.^e August. l. 83.

quest. 76. & de

fide & opor.

cap. 14.

did, and out of the same Epistles of Peter, James and John, principally as S. Austin saith written against such, as also out of all the rest of holy Scripture wee preach against that desperate and deuillish fancie, neyther doth any part of our doctrine, truely vnderstood, giue patronage or allowance to any such men. Now therefore M. Bishop, we see as touching this first article of your proofes, that there was no fault in M. Luthers doctrine, but the default was in the weaknesse of your head, that could not rightly vnderstand the same. Albeit I will not imagine your weaknesse to be such as that you vnderstand vs not in this behalfe, but rather thinke that maliciously and wilfully you renue your old slaunders, which to your iust confusion haue bene answered and repulsed a thousand times.

W. BISHOP.

Another principall pillar of Fryer Luthers religion consisteth in deniall of free will: wherein hee iumpeth with the old rotten heretike Manes, of whom the Manicheans were named.

*Test. Socr. l. 1.
hist. cap. 17. S.
Hier. pref. lib.
cont.*

R. ABBOT.

It is strange that you should vse the name of Fryer so scornefully, M. Bishop, being a bitde of the Popes hatching, your most holy father, and knowing that Luther was a frier with you onely, but with vs no Frier. But I see your stomacke towards your Frier Iesuites is not appealed, and you doe but take the occasion of Luthers name to giue them some asperision of reproch. As for the matter of your obiection, it putteth me in minde of a prety peece of folly & ignorance shewed by Frier Campian in the very same matter, who challenging our church for the denial of *free will* opposeth Austin against vs, and asketh *how we can like of him?* and why *scripsit de Libero arbitrio libros tres: forsooth he wrote three bookes concerning free will.* He had read the title of those bookes, but knew not the contents thereof

a. C. amp. rat. 5.

thereof, and as the foole that thinketh euery horſe that hee ſeeth to be his maſters horſe, ſo finding there the name of *free will* he dreamed that it was the ſame *free will* that his Maſter the Pope had recommended to his defence. You are euen vp and downe the ſame man: you haue heard that the Manichees denied *free will* and in your ignorance you imagine that that muſt needs touch vs who likewise ſtand in deniall of *free will*. But the reader will eaſily ſee your fooliſh malice if he vnderſtand that in the auncient church there were two ſorts of heretickes concerning this poynt of *free will*. The Manichees denied *free will*: the Pelagian heretickes affirmed it, and both were condemned by the Catholick church; The Manichees denied *free will* in ſinne and in the committing of euill; the Pelagians affirmed a power and ablenes of *free will* for the performance of righteousneſſe and doing of good. Now I pray you, M. Biſhōp, tell vs without deſſembling whether you doe not thinke that Frier Bellarmine and your ſelfe doe more neerely iumpe with the Pelagians in the affirming of *free will*, then Frier Luther and wee doe with the Manichees in the deniall of it. Surely in that meaning wherein the Manichees denied *free will*, wee affirme and teach *free will*, and in that meaning did Saint Auſtin write his bookes of *free will* purpoſely againſt the Manichees, wee deny *free will* onelic in that meaning wherein firſt the Pelagians and ſince the papiſts haue affirmed it, in which meaning Saint Auſten alſo notably wrot againſt it. The herſie of the Manichees was moſt wicked and blaſphemous. The beginning of it as touching this poynt was by occaſion of the queſtion, *Vnde malum? whence was the originall or beginning or euill or ſinne?* They helde, as the Marcionites had done before them, that there were from euerlaſting ^b two contrarie powers, the one good which they called *the good God*: the other euill, which was termed by them *gens tenebrarum*: *the nation of darkneſſe*. They dreamed that betwixt theſe two

^b Auguſt. bar. 46. ad Quodvult d. & in Pſal. 140

contrary powers there hapned a great fight, and that the good God fearing the approaching of the nation or power of darkenesse disperfed and thrust abroad the members and parts of his owne substance, and mingled the same with the substance of the power of darkenes, and that thus the parts of the good God were imprisoned by the contrary euill power, and that heereof was the creation of the world. I herefore they taught that man consisteth of these two contrary substances: that he hath a *good soule* which is a part of the substance of the *good god*, & an *euill soule*, which with the flesh and bodie is of the substance of the *power of darkenesse*, and that that *good soule* being a part of the good God, is holden prisoner by the *euill soule*, and by it forced and compelled to doe all euill. So that sinne, they sayed, came not in at first by mans will, but by condition of creation, and that it was a part of the very substance of man by that predominating part that is in him of the nation of darkenesse. And so now whatsoeuer sinne hee committeth, it is not by any free power or disposition of his owne will, but it is his very essence and substance and part of his created being. By reason whereof they taught that that which is euill in man is not capable of any alteration, neither can of euill bee made good, but the part of the good God receiuing enlargement, the rest as a feueral and distinct substance remaineth perpetually euill, and by the verie essence and being of it necessarily abideth that that is. Now of this blasphemous fancie, they made excuse for themselues, when they committed any villanie or wickednesse: *Non ego peccauis sed gens tenebrarum*: It is not I that haue sinned, but the nation of darkenesse: whatsoeuer sinne we are sayde to doe, it is the nation of darkenesse that doeth it. This was the Manichees deniall of *free will*, and can any man vnderstanding this, but woonder at the brauen face of this impudent Sophister that durst offer it to the kings most excellent Maiestie, that Luther and we in the deniall of *free will*, doe iumpe with the heresie of the Manichees? The truth.

August. in
Psal. 40

truth is. M. Bishop, that a very great leape will not set you so farre from the heresie of the Pelagians, as we without a iumpe, thanks be to God, are from the heresie of the Manichees.

Against this heresie of the Manichees, the Catholicke church determined by the word of God, as wee doc, that God in the beginning created man righteous and iust in all integritie and perfection of innocencie according to ^d *the image and likenes of God himselfe*: that he left him in the hand of his owne countell, and in the power of his owne *free will*, ^e that so the image of God might the more cleerely shine in him, in that albeit hee could not by condition of nature which hee was to receiue of God, yet he might by election of will wherein he was left to himselfe be alter a tort good of himselfe, and hauing the Lordship and rule of all other things committed vnto him he might hereby first shew himselfe lord and ruler of himselfe. They shewed that man being thus left to himselfe and to his owne *free will* did voluntarily and by his owne *free will* fall away from God by harkening to the suggestions of the wily serpent, and heereby diuested himselfe of all the glory and happinesse whereto God had enstalled him in his creation. This they teach to haue beene the originall and beginning of mans sinne, whereby he destroyed his owne *free will*, and ^f *by applying it voluntarily to that that was euill, lost the power of applying it to that that is good*: so that now ^g *free will being captiue to sinne anailteth to nothing but onely to euill*. Therefore as by free will was the beginning of sinne, so they hold that in *free will* is also the continuance thereof, because man though of himselfe hee doe nothing but sinne, yet sinneth not by anie inforcement or compulsion, but of his owne accord, of his owne free and voluntary disposition, hauing so corrupted himselfe as that hee hath no will to will any thing else but that that is euill. Which corruption notwithstanding hath not so destroyed nature but that it hath left therein, ^h *posse habere si-*

^d Gen. 1. 26. 27.

^e Tertul. cont. Marcion. lib. 2.

^f Aug. Hypogn.

lib 3.

^g Cont. 2. epist.

Pelag. 3. ca. 8

^h Aug. de

predest. sanct.

cap 5. & cont.

Julian. Pelag.

lib 2.

dem, posse habere charitatem : a capacity of faith, a capacity of loue and all other vertue and goodnesse whereto it was first created. Which capacitie and possibility of nature whilest they declare against the Manichees, they speake indeede sometimes somewhat obscurely of *free will*, but as in the Catholike church where they presumed they should not be vnderstoode but according to the rule of faith thatⁱ all goodnesse is of God, and that to^k beleue and to will that that is good proceedeth only from his gift, and therefore that whatsoeuer they said concerning free wil to righteousnesse should be conceiued of^l *will not free of it selfe but made free by the grace of God* : whatsoeuer they said of natures possibilitie to faith and loue, yet^m *to haue faith and to haue loue* should bee conceiued to bee the worke of grace. And because they acknowledged the corruption of nature by originall sinne, they thought no man would vnderstande them but by this rule,ⁿ *who is ablt to chaunge nature, but hee that first created nature* : because they prayed to God for infidels and vnbeleeuers that they might repent and bee conuerted vnto God,^o they thought no man would conceiue but that to repent and turne to God did arise from the grace and gift of God, There were^p none yet sprung vp that did openly oppugne the grace of God, and therefore they spake the more securely, and bent themselues mainely to the conuincing of those hereticke against whome they spake. But when pelagius the hereticke arose and began to affirme and teach that man hath of himselfe and in his owne nature a *free will* to that that is good, that he hath in himselfe a freedome of will to consent to the Gospell and calling of God, the same church that before resisted the Manichees, resisted him also, and hauing affirmed against them that *free will* was the beginning of sinne, and that by *free will* man still committeth sinne denied against him that mans will is^q *free as touching righteousness or in that that is good, vntill hee be made free by him that hath said: if the sonne shall make you*
free

ⁱ Iam. 1. 17.

^k Phil. 1. 29.

& 2. 13.

^l Cont. 2. epist.

Pelag. 1. 3. c. 7.

^m De prædest.

sanct. cap. 5.

ⁿ Ambr. ep. 16.

^o August. de

prædest sanct.

cap. 14.

^p *ibid.*

^q Cont. epist.

Pelag. 1. 3. ca. 8.

& de corrept.

& grat. cap. 1.

free, then are ye free indeed, Nowe by reason of this heresie the fathers thencefoorth began to speake more warilie, and somewhat to abbridge and correct that libertie which either they themselves or their forefathers had vsied before. Whereof we haue very notable and pregnant example in S. Austen himselfe, who before the arising of the pelagians doubted not to say, ^r *By iustice we are commanded* ^r *De duab. ani-*
and by nature we haue power to loue spirituall things. But afterwards considering of those words, hee saith, ^r *It may bee* ^r *manich. cont. Ma-*
asked, why I sayde, by nature we haue power, and not rather ^r *nich. ca. 13.*
by grace we haue power. But the question was against the Ma- ^r *Retract. lib. 1.*
nichces concerning nature. And surely this doth grace labour, ^r *cap. 15.*
that what our nature being corrupted cannot doe, it may being
healed be able to doe by him that came to seeke and to saue that
that was lost. In another place he had said: All men may be- ^r *De Genes. ad v.*
leeue God, and turne themselves to the keeping of his comman- ^r *Manich. lib. 1.*
dementes if they will. But afterwards he expounderh him- ^r *cap. 3.*
selfe, Let not the Pelagians thinke that it is spoken to their ^r *Retract. lib. 1.*
meaning. For it is true that all men may so doe if they will, but ^r *cap. 10.*
the will is prepared of the Lord, and so furnished with the gift
of charitie that they may be able to that they will, which there
was not spoken because it was not necessarie to that questi n that ^r *Cont. Adi-*
was in hand. Again he saith, It is in the power of man to chāge ^r *mant. cap. 26.*
his will to work that that is good: but he correcteth it: sed ^r *Retract. lib. 1.*
ea potestas nulla est nisi a deo detur: but that power is none at ^r *cap. 22.*
all except it be giue of God, who by framing or preparing the wil
gueth that power. Now these sayings of the fathers against
the Manichees being intended to shew what eyther na-
ture was in it selfe by creation, or being corrupted what
it is capable of by grace, the papists lay hold of & thereby
labour to vphold the doctrine of the pelagians that in this
corrupted state of man there is remaining a free will to at-
sent vnto the calling of God, which is a faculty of nature it
selfe, & not the worke of the grace of God. But the rigour
of the sayings of those former fathers wee must regarde to
qualifie by Saint Austins example and rules, and by the
the:

the declarations of them to whome God gaue occasion by the heresie of the Pelagians further to enquire and search the verity of that point. Albeit in the handling of that question it shalbe shewed, God willing, that they themselues haue sufficiently freed themselues frō that which the Papists so much labour to hang vpon them, But as touching the testimonies of the fathers which he alleageth here they nothing hurt vs. Socrates reporteth it for the Manichees heresie to deny free will. We say it was so, and that it was Pelagius his heresie to affirme it: we disclaime them both. Hierome in his preface of his bookes against the Pelagians alleageth that it was the dotage of the Manichees to take away free will, and in the books themselues disputeth against free will in that meaning wherein wee deny it saying ² that *this is mans greatest rightousnesse to thinke that whatsoeuer vertue he hath, it is not his owne but the Lords that hath giuen it:* ² that *all the good we do is Gods:* and by occasion of the words of the Lord by the Prophet Ieremy, ^b *I will plant them that they may not be rooted out & I will giue them a hart to know me:* ^c *If saith hee. minde and thought bee giuen of God, and the vnderstanding of the Lord grow from the roote of him that is to bee knowne, where is then that so proud vaunting of free will?* As for S. Austin no man hath troden the path for vs so plainly and fully as he hath done. He condemned the Manichees: so doe wee. He condemned the Pelagians and in the Pelagians condemned the Papistes: and so doe we. He saith, and out of him the Araucane Counsell saith: ^d *No man hath of his owne but onely to lye and to sinne.* ^e *What is a man by that that is his owne, but what he is by his owne sin?* As for free will ^f it readily runneth and fl:weth to roughness, but ^g free will to loue God we lost by the greatnesse of Adams sinne, ^h who abusing his free will lost both himselfe and it also: to that now, ⁱ men labour, saith he, *to finde in our will some good that is our owne which we haue not of God: but how to finde it, I know not.* No more doe we. If M. Bishop can find it let him weare it: but whether he can

² Hieron. adu. Pelag. lib. 1.

² Lib. 2:

^b Ier. 24. 6. 7.

^c Hieron. ibid.

^d Aug in Ioan. tract. 5.

Consil. Arause.

2. cap. 22.

^e August. ibid.

tract. 49.

^f De prædest.

& grat. ca. 9.

^g Epist. 107.

^h Enchir. ca. 30.

ⁱ De peccat.

mer. & remiss.

l. 2. c. 18.

followeth by Methodius a large refutation thereof. Now M. Bishop though against his will acknowledgeth that the author of those words, howsoever hee mistooke him, did teach the very selfe same that M. Perkins and the church of England doth concerning sinne remaining after baptism, as indeede hee doth. It followeth therefore by M. Bishops owne acknowledgement against his will that the doctrine of the church of England by the testimonie of Methodius bishop of Tyrus, approved also by Epiphanius, is the auncient doctrine of the Catholicke church and that the doctrine of the church of Rome which M. Bishop defendeth is new, hereticall and false. Now for satisfaction of the Reader, it is to be obserued that Proclus according to the doctrine of Origen did teach that the soule had a being before the body, and being first created did sinne, and for the sinne that it did was put into the body as into a prison, and that this is to be vnderstood in that it is saide after mans fall that God made them^a garments of skinned, that is, said they, hee made them bodies. Therefore hee held that this body being the prison of the soule subiect to sinne and corruption, and seruing but for the vses of this life is not that body wherewith we shall rise againe, but that it shall be another of more diuine substance, a more excellens and spirituall body. To this^b Methodius answereth and sheweth by the Scripture that man consisted of body and soule before his fall, and that the body was compartner with the soule in sinne: that the bodie cannot be saide to be *the prison* of the soule for a prison is a place of restraint, but the bodie is not to the soule any restraint, but rather the instrument and helper thereof in sinne: therefore that the *coates of skinned* could not import the making of bodies, but did rather import the clothing of the body with mortalitie and death, and that for that cause God did cast man out of Paradise that he might die. The end whereof in part should be, that in death the euill and sinne which man had wrought in himselfe might die

^a Gen. 3. 21.

^b Eiph. 64.

die also, and vterly be abolished: for as when a tree groweth in a wall, saith he, the spreading of the roots thereof dissolueth the stones and ioyntes of the wall, but the stones being taken a sunder, and the tree being pulled out, the wall is of the same stones repaired and made new againe: euen so sinne hauing spread it rootes largely in man, by dissolution of death is also dissolued, and the body euen of the same parts is raised vp againe immortall, sinne being wholly and vterly destroied: Then follow the wordes which M. Bishop intendeth. For so long as the body liueth and untill it die, sinne must needs liue withall, inwardly hiding in vs the rootes of it, albeit outwardly by the checks of chastisements and admonitions it be bridled & refrained. Otherwise it would not fall out that after our illumination we should do vniustly if sinne were wholly and clearely taken from vs. But now after that we beleene, and are baptised, we are often found in sinnes. Wherefore certaine it is, that sinne is now holden short and laied a sleepe by faith, that it may not bring forth noisome frutes, but it is not pulled up by the rootes. And now indeed we hold back our euill thoughts and lusts as the sprouts thereof, that no bitter root springing up may infect vs, not suffering the buds that are closed up within to be opened, to come to any growth, instruction of doctrine euen as a bill hewing & cutting at the deepe springing roots. But then the very thinking of naughtines shall be done away. And to say the truth, this speech wanteth not testimonie of the Scripture: for the apostle acknowledgeth that the root of sin is not wholly taken from men, saying, I know that in me, that is, in my flesh dwelleth no good thing: for to wil is present with me, but not to do that good: For I do not the good that I would but the euill that I would not that doe I: Now if I doe that I would not, it is not I that doe it, but sinne that dwelleth in me. I delight then in the law of God as touching the inner man, but I see another law in my members rebelling against the law of my minde, and holding me captiue vnto the law of sinne which is in my members. So farre is sinne from being quite and vterly rooted out: for it is not yet quite dead

but liueth &c. Thus Methodius plainly affirmeth, that sinne is not wholly taken away in baptisme: that it is kept in, and the sproutes and weedes thereof are still nipped and checked, but yet the roote still remaineth hidden within, and that it dyeth not till we die, and proueth it by the same wordes of the Apostle which wee alleadge to the same purpose. Now where were M. Bishops wits, that could thinke that these wordes were the wordes of Proclus? Surely he read the place very earely in the morning before he had his full sleepe, or late after supper when hee should haue beene in bedde, or else hee borrowed them from some of his maisters the Iesuites, who make as little conscience what they say as he doth. We must be content with such stuffe as he can yeeld vs: the broker can offer no other wares then hee himselve hath receiued of the merchant. Yet we are beholding to him, that if we had wanted testimonie of antiquitie to prooue that sinne remaineth after baptisme, as God willing he shall see hereafter we doe not, hee would doe vs the pleasure to furnish vs therewith: *That is a true prooffe and without contradiction,* saith Ireneus, *which bringeth tokens for the testifying of it from the very aduersaries themselues.* But we wil not thanke him for it, because his purpose was to abuse and deceiue his Reader, and by the name of an hereticke to traduce that which was indeed the professed doctrine of the church.

^c *Iren. adu. her.*
lib. 4. cap. 14.

Now he was very loth that one lie should goe heere alone without a fellow; and therefore to make vp the paire, he saith that M. Perkins in the name of the church of England affirmeth, that *originall sinne* remaineth still and raigneth in the regenerate, whereas M. Perkins and the church of England affirme onely the *remaining*, and not the *raigning* of sin in the regenerate, according to that that the wordes of Methodius haue before described. So M. Perkins plainly saith ^d *that that very power or strength whereby sinne raigneth in man, is taken away in the regenerate,* and in the page quoted by M. Bishop affirmeth nothing

^d *Pag. 27.*

thing to the contrarie. Wee take for our direction the wordes of the Apostle, ^a Let not sinne raigne in your mortall body. Whereupon S. Austine saith, ^b Hee saith not, let not sinne be, but let not sinne raigne in your mortall body, so long as thou livest sinne must needs bee in thy members: let the rainging thereof yet bee taken away: doe not what it biddeth thee. Thus M. Bishop euery way confoundeth himselfe, & can finde no place where to stand sure.

^a Rom. 6. 12.
^b Augustin
Ioan. tract. 41

8. W. BISHOP,

Iouinian was accounted a monster by S. Augustine, for defending honest marriage to be of equall vertue, & merit with chaste Virginitie: and saith further that this heresie was so sottish and fleshy: that it could not deceiue any one learned priest but only some few simple and carnall women. Let this our English champion blusheth not to affirme that marriage is not onely equall, but better also in diuerse respects then Virginitie.

Aug. tetra. li. 2.
c. 22. & her. 82
Perkins.
Pag. 163.

The same old reprobate heretick, barked also against approved feasts and fasting daies, so do most of our Ministers at this time.

R. ABBOT.

Hitherto M. Bishop hath fought with sticke and straws, but now he beginneth to fall somewhat handsomely to his weapon. The name of Austine carieth with it some preiudice, and some men happily may be somewhat moued therewith in this matter, but yet we must consider that this note was long since giuen of him, and he by his bookes of Retractions hath confirmed it: ^a Whilest hee spake of many matters it befell him which the holy ghost saith by Salomon: In much speech a man cannot escape some fault. Again it is here to be remembred that the question is not here of S. Austins opinion, but of the Doctrine of the church of Rome. And albeit S. Austine doe say that the same church ^b of Rome did mightily resist Iouinian, yet how the matter

^a Gennad. Catal. illust. viii. or.
^b August. Re-tract. li. 2. c. 22

went we shall better Vnderstand by S. Hierome, who being then a member of the church of Rome was a principall agent in that cause. ^c Erasmus obserueth truely that Austin chargeth Iouinian with some errours whereof Hierome maketh no mention, who would not haue passed by them if Iouinian had taught them, whereby it appeareth as he collecteth, that Austin had *neither read Iouinians booke nor Hieromes booke against Iouinian, but only by peoples rumours & talke had learned that that he knew concerning Iouinian*, and therefore he must needs bee the lesse able to iudge or report concerning him, Moreouer it is not to be omitted that Epiphanius in his catalogue of heretickes hath not reckoned Iouinian amongst them though liuing at the same time. He maketh mention of some not as heretickes but as being ^d *in or of the church*, only termeth them too remisse and soft, who did perswade women to giue ouer & to reiect the accomplishing or continuing of that course of perfection, as it was called, in virginity and single life. Whereby certaine it is that this imputation of heresie was laied vpon Iouinian by the priuate opinion of some, and not by the vniuersall iudgement of the church. As for S. Austin to yeeld him his due he hath euery where spoken holily & reuerently concerning mariage, as it became him to doe of the sacred ordinance and institution of almightie God: neither doth hee by commendation of virginity breake forth into those rude and vndecent speeches thereof, as Hierome and some other haue done: and indeede as touching the very state of mariage and virginity there is little or no difference betwixt him and vs. We acknowledge the gift of virginity and continency to be an excellent gift, but yet a gift of externall preeminence with men, not a gift of internall and spirituall righteousnesse towards God: of those good gifts ^e *unde facias bene, non quae te faciant bonum*, whence thou maiest doe good, not which themselves doe make thee good, as S. Austin distinguisheth, or according to another distinction, of those good things ^f *quibus*

^c *Erasm. in argument. lib. adu. Iouinian. apud Hieron.*

^d *Epiph. h. e. 61. Apostolic.*

^e *Aug. de temp. serm. 283.*
^f *De peccat. mer. & remiss. lib. 2. cap. 18.*

bus male utitur malis, non quorum malus usus esse non potest:
which an euill man useth euilly, not whereof there can be no ill
use at all. Such are the gift of prophecy, the gift of mira-
cles, the gift of tongues and interpretations of tongues,
which not by prerogatiue in hauing them, but by righte-
ousnes in vsing them doe yeeld a man acceptation and re-
ward with God. For euill men many times haue these
gifts and such other like, and are no whit the better for
them: they excell other men thereby and are not the nee-
rer towards God. So amongst the heathens the Vestal vir-
gins, consecrated to idolls, and in the Gospell the foolish & wr-
gins, if we will so take it had^s the integrity of the flesh, but^s August. bo-
with God it yeilded them neither fauour nor defence. If mil. 35.
 therefore the question be betwixt the married and the vn-
 married we briefly affirme that *ceteris paribus, all other*
things being equall and alike, single life addeth nothing to
 the one with God which mariage detracteth from the o-
 ther. S. Austin supposeth as the very ground of his asser-
 tion that in virginitie and single life there is greater holi-
 nesse and deuotion towards God by being withdrawn
 from the businesse and troubles of this world, that the vn-
 married^h doe thinke vpon him more plentifully: doe serue him^h *De sanct vir-*
 more instantly: doe please him more attentiuely. Which be- *ginit. cap. 27.*
 ing supposed wee will not denie but that in rewarde with *Et de bono con-*
 God the preferment shalbe giuen to single life. For euen *ing cap. 11.*
 amongst the married he that doth the greatest seruice shall
 haue the greatest reward, ⁱ *every man his wages according*
to his worke. So therefore if virginitie exceed mariage in *1. Cor. 3. 8.*
 duetie and seruice vnto God, it shall exceed also in recom-
 pence of reward: but if mariage equall virginitie in the
 werke of God, we doubt not but rewarde of glorie shalbe
 to both alike. Indeede single life in it selte yeeldeth more
 conuenient liberty to serue God, and therefore where it
 may be holily obserued is to that end iustly to bee prefer-
 red. But mariage and single life are not alwayes & to euery
 man the same that they are considered in themselves to
 be

be. For sometime the vnmarried careth more for the things of the worlde then the married doth : and sometimes the married careth more for the things of the Lord then doth the vnmarried. The married many times is not so much distracted by occasions of the world as is the vnmarried by wrastring and struing to preferue the integrity of the fleshe.

^k Greg. Nazian.
in laud. Gorg.
Orat. 25.

^k Neither marriage nor single life, saith Nazianzene, is such by nature as can either tie vs wholly to God or the world, or wholly keepe vs from either, but it is the mind that rightly useth the same and worketh either of them to vertue. As single life is

^l 1. Cor 7..20

not alwaies a helpe, so is not mariage alwaies a hinderance to holinessse & deuotion towards God, as when in married estate and in the affaires of this world the heart is framed to the rule of the Apostles, ^l that they which haue mines bee as though they had none, and they which weepe as though they wept not, and they that reioyce as though they reioyced not, and they that buy as though they possessed not, and they that vse this world as though they used it not : and men being bodily employed here vpon the earth, yet cary their affections so as

^m Phil. 3. 20.

that their ^m conuersation is in heauen. In a word we are to conceiue the same of single life and marriage as of freedome and bondage. Freedome is a more blessed and happy state, and giueth a man greater power of himselfe to bestow himselfe to the Lords vse, and therefore the Apostle saith to him that is bound, ⁿ if thou maicst be free vse it rather.

ⁿ 1 Cor. 7. 21.

^o Gal. 3. 23.

And yet the same Apottle telleth vs that ^o in Christ Iesus there is neither bond nor free: that neither freedome commendeth a man the more to God, nor bondage any whit empeacheth him, but either of them is most preferred with God as either of them is best bestowed to the glory of God. So is the freedome of single life ^p more blessed then the bondes of mariage: and yet where marriage is alike in seruice of God, it is alike accepted with God as single life. This doctrine Iouinian taught in Rome against the superstitious conceipt that was then in growing that there can bee no holinessse in mariage comparable to the

^p 1. Cor. 7. 40.

holinessse

holinesse of professed single life. He affirmed that albeit in respect of the encumbrances and troubles and cares that are incident to mariage virginie were to be preferred, (in regard whereof he himselfe also liued a single life as ¹ Augustine witnesseth) yet that virginie of it selfe is a thing meerey indifferent, and with God for it selfe hath no preferment before mariage: and by the examples of holy men and holy women mentioned in the scriptures, patriarches, prophets, priests and their wiues perswaded that mariage was as holy an estate and as pleasing vnto God as single life. He taught by the words of the Apostle that it is better ¹ to marry then to burne, better openly to enioy husband or wife then secretly by incōtinency to be distracted in minde or to giue place to Satans temptatjons, by filthy lust. His preaching tooke that effect in Rome that sundry, both men and women hauing professed virginie and continency did thereupon leaue the profession thereof and betooke themselues to mariage, as both ¹ by Hierome and Austin doth appeare. Iouinian had written some what of this and other matters, which ¹ some brethren as Hierome calleth them, sent from Rome to him being then as is seemeth in Palestina, presently Hierome with all indignation and stomacke writeth his two bookes against Iouinian, and to say as the truth is whilest he yeilded to much to his owne humor for commendation of virginie he wrote very basely and prophanely concerning mariage. Pammachius a gentleman of Rome, a friend of Hierome, a man of great learning, lighting vpon those bookes and taking view of them, conceiuing what offence and dislike they were likely to breed to their authour ¹ laboured to suppress them, that before they went any further abroad Hierome himselfe might better consider of them and amend what might seeme amisse. But it would not be: abroad they went, and raised in Rome exceeding obloquies and clamours against him, and scant any speech of any hereticke had beene more odiously taken, as may seem

¹ Aug. her. 82.

¹ 1. Cor 7. 9.

¹ Hieron. adu. Iouin. lib. 2 sub finem.

August. her. 82

& Retract. l. 2.

cap. 22.

¹ Lib 1. adu.

Iouin.

¹ Hieron. epist. poster. ad Pammach. prolib. adu. Iouinian.

by that that Hierome himselfe reporteth then was that that he wrote. Heereupon he wrote to Pammachius an ^x *Apologie* of those bookes to amend the matter so much as might be, and to qualifie the offence taken. In that *Apologie* it appeareth that some there were indeed that blamed Iouinian, but euen they also blamed him: *Et me & aduersarium pariter reprehendunt: They finde fault with me, and with mine aduersarie also*. And what was the occasion of all this tragedie? What was the matter for which he suiteined all this displeasure? ^y *Grande piaculum: euerse sunt ecclesia: orbis audire non potest si uirginitatem diximus mundiorum esse quam nuptias: A hainous offence: it is the ouerthrow of the church: the world cannot endure to heare it, that I should say that uirginitie is of greater purity and holinesse then married estate*. Behold heere, M. Bishop, the church of Rome greatly offended to heare it, and accounting it as a strange doctrine, that *uirginitie* should be affirmed to be a more *holiestate of life then marriage is*. Yea & before that time the same church of Rome in condemning the Montanist heretickes condemned this opinion also. For the Montanists did not onely reiect ^z *second marriage*, as Austin noteth of them, but they accounted marriage ^a wholly to be a more prophane and vnholie state then might stand with the perfection of Christian life. This Origen vpbraideth them with as saying thereby in effect, ^b *Come not neere me, for I am holy, for I take no wife, but am a Nazarite of God: a man vowed and separated vnto God: which the same Origen else where calleth c an immoderate or vnreasonable puritie and cleannes*. The affection of which puritie and cleannesse euen by bishops and priests was censured by the auncient Canons which in the church of Rome did goe vnder the name of the Apostles. ^d *That if any bishop or priest did dismisse his wife vnder pretence of pietie or deuotion towards God, he should be excommunicate, and if he did therein persist, should be degraded*. It was therefore an odious matter, and plaine heresie in the opinion of the auncient

^x Hieron. ad Pammach. Apolog. pro lib. adu. Iouinian.

^y Ibid.

^z August. de heres.

^a Tertull. exhortat. ad Castitat.

^b Origen. apud Pzaphil. in Apologia. ^c In Math. tract. 24.

^d Concil. tom. I. Can. Apostol. cap. 6.

ancient church of Rome to attribute any such prerogative and special title of holinesse to single life And it is heere to be obserued that^e Hierome in his Apologic to Pammachius seeking to excuse himselfe by examples of others who had saide the like as hee had done, alledgeth amongst others Tertullian, whereas Tertullian being then become a Montanist wrote that for which hee citeth him euen by his owne confession^f against the doctrine of the church of Rome. And verily Erasmus truely sayde, that^g *in the writings of Hierome are to be foundeuen the same words that are used by Tertullian, who for the same had benee condemned for an hereticke.*

^e Hieron. ad Pammach. Apolog. pro lib. adu. Iouinian.

^f Catal. eccles. Script. in Tert. ^g Eras. adu. Albert. Pigh. de virginit.

Now whereas M. Bishop saith out of Austin that Iouinians opinion was so sottish and fleshly that it could not deceiue any one learned priest but only a few simple and carnall women, he racketh the wordes of Austtin too far. He saith indeed *ne ad deceptionem aliquorum sacerdotum potuit peruenire: it could not preuaile to the deceiuing of any priests,* but he doth not say that it preuailed *only with a few simple and carnall women,* as M. Bishop saith. For that this is very vntrue and false it may appeare very manifestly by this, for that Pammachius would not haue had that regard to preferue the estimation & credit of Hierome against Iouinian onely in respect of a few simple and carnall women. Againe by Hierome himselfe it is as manifestly disprooued, who againe and againe repeateth that^h *Iouinian had many disciples: that many agreed to his opinion: that many did runne after him: that gentlemen gaue him the way, that the wealthy stroke a him on the head* And for a few simple and carnall women he would not haue vsed that expostulation: ^k *what? was there neuer a country in the whole world that would receiue the reaching of pleasure* (so hee speaketh reprochfully according to his manner) *but that which the doctrine of Peter had founded upon Christ the rocke.* Againe he speaketh generally to the Cittie of Rome as calling the same to repentance for this matter,^l *Thou mightie city, thou city commended by the*

^h Hieron. adue. Iouinian. lib. 2. sub finem.

ⁱ Tibi nobiles de uia cedunt. tibi diuites osculantur caput. ^k Ibid.

^l Ibid.

wordes of the Apostle thou maiest by repentance auoide that curse, which our Saniour threatneth thee in the Apocalypse. &c. Thus hee maketh a great cry of a small matter, but testifieth by the way that that City, that church that was commended by the voyce of the Apostle approoued the doctrine of Iouinian, and disclaimed his assertion to the contrary that *virginity is of greater puritie and holinesse then married estate.* Now whereas S. Austin saith that Iouinians opinion found no approbation or allowance with anie Priestes or Bishops, or as M. Bishop saith with *any learned priest*, it is certaine also by S. Hierome that Austin therein was deceiued, and that there were Bishops also and priettes at that time of the same minde. It is true indeede that ^m Siricius then Bishop of Rome with some few other of his owne sort, in a priuate meeting of their owne did giue sentence against Iouinian, and together with him condemned ⁿ *Auxentius, Genialis, Germinator, Felix, Prontinus, Martianus, Ianuarius, Ingeniosus* of the church of Rome, teaching the same that he did, as did also ^o *Sarmation and Barbatianus*, Monkes of the church of Millaine: so vntrue is it which M. Bishop saith, that there were none of Iouinians opinion but onely a *few simple and car. all women.* But that Siricius was a noueller and a man in this case partially and priuately affected, by whome it may seeme likely that Iouinian tooke occasion to teach in Rome that that hee did teach: the same Siricius being noted to be the ^p first that forbad mariage to Priests & Deacons, and ^q caused them that were married to liue as ^r they then did, separated from their wiues, directly contrary to the ^s apostolicke Canon before mentioned, & to the determination of the Nicene Councell, ^t yeelding to the iust and godly motion of Paphnutius against that vniust and vnlawfull separation. The grosse and absurd ignorance of that Siricius appeareth in that hee applieth ^u against mariage those thinges which the Scripture speaketh to commend *holinesse*, as if there were vnholinesse in that which

the

^m Siric. decret. epist. 2. Concil. tom. 1. & apud Ambros. ep. 80. ⁿ Ibid.

^o Amb. ep. 82.

^p Polyd. Virgil. de inuent. re- rum. lib. 5. ca. 4.

^q Chiron. Carion. in Theodos

^r Hieron. Apol. ad Pammich. prol. adu. Iouin

^s Cano. Apost. 6 Co-cil. tom. 1.

^t Socrat. hist. lib 2 cap. 8.

^u Siric. epist. decret. 1. Concil. tom. 1.

the holy Ghost calleth *the undefiled bed*. Against marriage he useth the wordes of the Apostle, *they that are in the flesh cannot please God*, as if Abraham, Isaac, Iacob and the other righteous Fathers did not please God because they were married, whereas the Apostle saith generally to all the faithful, as well married as vnmarried, *Ye are not in the flesh but in the spirit, because the spirit of God dwelleth in you*.

^x Heb. 13. 4.
^y Rom. 8. 8.
^z Ibid. vers. 9.

But notwithstanding that sentence of Siricius the church of Rome still continued to approoue the doctrine of Iouinian, as appeareth by those things that I haue alleaged out of Hieromes bookes against Iouinian, which were written after the denouncing of that sentence. Yea and that not onely the Laitie but the Clergie also persisted afterward in that opinion against the sentence of Siricius is manifest by Hieromes owne wordes in his Apologie:

Albeit Secular men be offended that they are put in lower degree then virgins, yet I woonder that Clergy men, Moonkes and such as professe continencie, doe not commend that which they themselues doe. They keepe themselues from their wiues that they may imitate the chastity of virgins, and will they haue it that married women are the same that virgins are:

^a Hieron. ad Pammach. Apolog. pro. lib. adu. Iouinian.

Now what will M. Bishop say to this: We haue here the Clergie, the Moonkes and such as vsed continencie in the church of Rome, receiuing it still against the opinion of their vnlearned Bishop: *idem esse maritatus quod virginis: that married wiues are the same that virgins are: that betwixt marriage and virginity there is no diuerse degree or difference in the sight of God*. For although by the tyranny of their bishop as it seemeth they were compelled to forgoe the company of their wiues, yet they continued still to approoue the same doctrine that formerly had bene receiued in the same church. Yea and it is plaine that there were bishops also of the same opinion that Iouinian was. For when Vigilantius soone after mainteined the same

^b Hieron. adu. Vigilant.

piscopus sui sceleris dicitur habere consortes: O abhorrible

matter, hee is sayd to haue Bishops partakers with him in his wicked opinion: as hee in stomacke termeth their defence of mariage. And of those bishops he declareth that *they would order none ministers or deacons, but onely such as were first married*: so farre were they from M. Bishops conceit of mariage or virginitie, because they saw the filthy and abominable frutes that vowed virginitie did vsually bring foorth, whereof^c Hierome himselfe else where and before him^d Tertullian did complaine. Yea so farre were they from approouing the opinion of Hierome or of Siricius the bishop of Rome, as that directly and flatly in their practise they opposed themselues against it. And whereas Hierome to reprocue these bishops by examples of other churches, alleageth to that purpose the *Churches of the East* (beside thē no other but the churches of Egypt & Rome)^e Socrates who wrote his story within lesse then twentie yeeres after the death of Hierome, affirmeth of those Easterne churches which^f Epiphanius also an Easterne bishop euen in the time of Hierome of some partes thereof, acknowledgeth that *the priests and bishops thereof were not forced by any law to forbear their wiues, and that many of them whilest they were bishops had children borne vnto them by their lawfull married wiues*, so little regard had they of the sentence and decree of Siricius, and so little conceit of any such holinesse in virginitie aboue mariage, but that the holy calling of a bishop or priest standeth indifferently agreeing with either of them. Thus, M. Bishop, I haue wrested your weapon out of your hands, and haue charged it very strongly against your selfe, and haue made it plainly to appeare that in denying virginitie to be of any greater holinesse, vertue or merit with God then mariage, wee teach the same, that not Iouinian onely with a few simple and carnall women, but generally the church of Rome not the inferiour sort onely, but the nobles and great men, not the Laity onely but the Clergie of that church, the monkes and such as professe continencie, and the bishops

^c Hieron. ep. ad. Demetriad. & ad Eustoch.
^d Tertul. de uel. land. uirg.

^e Socrat. hist. lib. 5. ca. 21.
^f Epiph. her. 59. Catharor.

shops also of that church before, and of other churches then approoved and receiued, and that the Papistes now teaching the contrary, doe contrary the receiued doctrine of the auncient church of Rome.

But it further offendeth M. Bishop that M. Perkins doth not onely equall mariage to virginie but affirmeth that *in some respects* it is to bee preferred before it. But I maruell that hee should be offended thereat, seeing it is a case vsuall that the lesser good *in some respects* is to bee preferred before the greater. The Philosopher is to bee preferred before the husbandman, and yet if we respect the tillage of the land the husbandman is to bee preferred before the Philosopher. Gold is better then iron, yet if we respect the shooring of a horse, iron for that vse is better then gold. I therefore albeit it be graunted to M. Bishop that virginie absolutelie is better then mariage, yet nothing hindereth but that mariage in some respects may be better then virginie. The respects that M. Perkins alleageth are two. One in case of incontinency. And doth M Bishop doubt but that to them that cannot containe mariage is better then virginie, when the Apostle so plainly saith: ^b *It is better to marie then to burne?* The other respect is for that *mariage is the seminarie of the Church and common wealth, and bringeth forth a seede of God for the enlarging of his kingdome*. And is M. Bishop so mad as to make question of this: surely virginie to this respect auaileth nothing and therefore in this respect mariage must needes be better then virginie. But somewhat he must needes say: he wilbe still biting and gnawing though it be to the hurting of his owne teeth.

Now whereas he saith further of Iouinian that hee *barred at approoved feasts and fasting daies*: as touching the former of them it appeareth not by Hierome or Austin or any other of that time that he spake any thing at all, and therefore I passe by it as a tale. As touching the other poynt of *fasting* S. Austin reporteth that hee taught, ^b *non* ^h *Her. 82:*
prodesse

prodesse ieiunia et a cibis aliquibus abstinentiam, that fastes
 forbearing of certaine meates are things not auailable, where-
 in if his meaning were, as appeareth it was, to condemn set
 and certaine daies of standing fastes, with that superstitious
 fancy that it should be a matter of meritte with God those
 daies to forbear some certaine kindes of meate more then
 other, he erred nothing therein, neither did he teach any
 other thing then the Church of Rome, as hath bene be-
 fore shewed, had long before taught against the heresie of
 Montanus: which heresie although it were at the first resi-
 sted by that church, yet such was the serpentine slippernes
 thereof through the goodly colours and faire shewes of
 church-order and deuotion that were set vpon it, as that
 afterwards it found very easy admittance and entrance, and
 those opinions which Tertullian as a Montanist defended
 against the church, and namely the church of Rome, the
 same were approued and receiued in the same church: so
 as that Hierome though he confesse that Tertullian being
 fallen to the heresie of Montanus wrot diuers books *spectr-*
ally against the church, yet doubteth not s^otimes to auouch
 some poynts by him mainteined in those bookes; and to
 speake as he speaketh: yea and Austin in setting downe the
 heresie of the Montanists mentioneth for heresies, setting
 aside his *Paracletus*, but onely one point contained in the
 same bookes. But what he wrote touching fasting, it
 went smooth and currant, and Iouinian, Aerijs, Vigi-
 lantius, and others for speaking against the same were re-
 iected as heritickes though they sayed nothing in that
 point but what the church of Rome had saied before. Now
 sith the ministers of our church say the same and by the
 same arguments that the auncient church of Rome did, as
 I haue before declared, it is manifest that the apostasie is
 not on our part but on M. Bishops, who now by the au-
 thority of the church of Rome maintaineth that which the
 hereticke of old maintained and defended against the
 church. The ministers of our church condemne not fa-
 sting

sting but superstitious fasting. We blame men ⁱ *non quia* ⁱ Bernard. in
abstinent sed quia hereticè abstinent: not because they abstaine Cant. ser. 66.
but because they abstain with an hereticall opinion of their ab-
stinence, as Bernard well speaketh though he apply it ill.

We obserue fasting daies as wee call them by abstinence
 from flesh (indeed not *fasting daies* but * *fish daies* as the * Anno 5. Eliz.
 law doth rather call them) not with any opinion either for cap. 5. Abridg.
 the day or for the abstinence of any holinesse therin, or ment. in ships
 religion towards God, but onely by way of obedience to & shipping. 13.

politicke lawes, and dutie to our prince, the law it selfe
 professing it selfe to be onely * *politickely intended,* & dis- * Ibid.
 claiming *superstition to be maintained in choise of meats* &
 denying this *eating of fish, or forbearing of flesh to be the ser-*
uice of God, otherwise then are other politicke lawes. But other

wise we teach *fasting,* either priuate or publicke, not tied
 to daies or times, but to occasions either priuate or pub-
 like, whereby God calleth vs thereunto, the church then
 vsing it owne libertie, to appoint to that end either those
fish daies or any other daies, one or more, or many as oc-
 casion shall require: as when lately by reason of Gods visi-
 tation, there was a fast commanded ordinarily to be ob-
 serued through the whole land, that praier and supplicati-
 on might be made the more instantly vnto God for the
 auerting and turning away of his fearefull hand, and as

^k Tertullian by way of obiection testifieth, that at that ^k Tertul. de
 time in the catholicke church the bishop vpon like occa- ieunio.

sions did solemnely call the people to a fast. And this fast
 consisteth in abstaining either wholly or extraordinarily,
 but not in abstaining from such and such meats. For when
 the time of repast commeth, we hold it al one towards god
 whether a man eate fish or flesh, because ^l *euery creature of* ^l 2. Tim. 4. 4.

God is good and nothing to be refused, if it be receiued with
 thankes giuing, ^m and *nothing that entreceth into the mouth* ^m Mat. 15. 11.
defileth a man. As for the popish fast we hold it senselesse

and absurd, and like to the fasting of the old ⁿ Manichees. ⁿ August. de
 A man filleth himselfe with marmolets, and suckets, and lib. 2. cap. 13.

and preferues, and fine cakes and sugred wines, onely hee forbeareth flesh, and hee is a Catholicke, hee hath done a good and meritorious worke, hee hath kept a fast to God, and this is a satisfaction for his sinnes. A poore labouring man comming from his worke eateth a peece of fault bacon, and feedeth very barely and sparely thereof, and this man is an hereticke forsooth, he is vncleane and must for this cause be condemned to the fier. This is an hereticall deuise, destroying true faith, entangling the conscience, and hauing no shew of any warrant or testimony from the word of God. S. Austin concerning fasting telleth vs that ^o *pondering the matter in his mind: hee findeth that there is precept of fasting in the writings of the Euang- lists and Apostles; but, saith he, what daies to fast, or not to fast I doe not finde it set downe by any precept of Christ or his Apostles.* Therefore he sheweth that the old libertie of the church was this, to abstaine ^p *more or lesse as every man either will or can: because fasting, as Marcianus told Auitus, is in a mans owne power and at his owne will. and because ^r there is nothing found written as touching it, saith Socrates, it is manifest that the Apostles left free power to every mans will and discretion in that behalfe, without necessity or feare to doe that that should be good.* To bee short, the auncient church of Rome acknowledged the same, that according to the obseruation of the Apostles, ^s *men are to fast at their owne discretion, according as euery mans times and occasions doe require: that the Apostles imposed no yoke of prescript and standing fasts that should in common be performed by all: that to performe a fast certorum eduliorum exceptione with exception taken to certaine meats, as the Montanists did except against flesh, and broth, and wine, saoureth very strongly of heathenish superstition. They acknowledged therefore in this point of fasting the same that we doe.*

As for feast daies we doe not know that wee haue reiected any that ate certainly found to haue bene approoued in the auncient church of Rome. If the bishop of Rome

^o Aug. ep. 86.

^p Cons. Faust. Manich. l. 30. cap. 5.

^q Theod. hist. sanct. patrum. cap. 3.

^r Socrat. hist. lib. 5 cap. 21.

^s Tertul. de ieiunio.

Rome haue since superstitiously multiplied the number of them, and added new and false conceites of worship and grace, and holinesse vnto them, and haue thereby laied a yoke of vassaltrie and bondage vpon the church, we haue libertie to shake off his yoke, neither are we heerein to be charged with varying from the old church of Rome, but it is the new church of Rome it selfe that hath varied from the old. If any Ministers amongst vs doe impugne any feast dayes by publicke authority established in our church, they beare their blame, but whereas M. Bishop saith, *the most of our ministers* the reason is, because *lippientibus oculis singularis lucerna numerosa est.*

9. W. BISHOP.

Vigilantius was sharply reprocued by Saint Hierome, in a booke written against him, and hath bene euer since vnto this day, esteemed a wicked hereticke, for denying prayer to Saints and honour to be done vnto their reliques: And yet, what point of Doctrine is more currant among the Protestants, then this?

R ABBOT.

M. Bishop saith that Hierome doth sharpely reprocue Vigilantius, but saith Erasmus and very iustly, ^a *hee doth so raile at him as that I cannot but wish that hee had shewed more modestie. I would he had delt by argument onely and had forborne railing speeches.* Hierome himselfe elsewhere calleth Vigilantius ^b *sanctissimum presbyterum, a very holy priest,* and indeed in that that he wrote for ought appeareth hee wrote nothing but what might well befeeme a very religious and holy man, being offended ^c *to see as hee saith, in a manner the customes of the heathens vnder pretence of religion brought into the church.* One thing that Vigilantius reprocued was their custome of Vigils & night watches at the sepulchers or reliques of martyres, vnder pretence whereof

^a Eras. in arg. lib. adu. Vigil.

^b Hieron. ep. ad Paulin.

^c Apud Hieron. adu. Vigilant.

many lewd acts & villanies were done, yet *Hierome* main-
taineth the same very stiffly. But that notwithstanding the
church afterward not following the mind of *Hierome* but
rather of *Vigilantius*^d abolished those vigils, & made it
to appeare that *Hierome* had more contentiously then iu-
diciously written in defense of them. Yea and by *Hierome*
himselfe it appeareth that Bishops there were that tooke
part with *Vigilantius*, and approoved that which hee
taught, whose names if they were knowne might happilie
carry as great authoritie as *S. Hieromes* doth. But to come
to the matters that *M. Bishop* speaketh of as touching
prayer to Saints *Hierome* saith nothing at all. He only rea-
soneth that the Saints or martyrs doe pray for vs, but saith
nothing to argue that we should pray to them. Neyther
did *Vigilantius* question that matter: for whereas hee de-
maundeth, *be the soules of martyrs alwaies present at their
ashes, least if any come to pray, they should not heare them be-
ing absent*, hee meaneth it not of any coming to pray to
the martyrs themselues, but to pray to God at the places
of their Reliques. For they vsed to pray to God ^e *ad me-
morias martyru*, at the memorial places of the martyrs, which
was a thing by *Iulian the Apostata* objected to the *Chri-
stians*: ^f *you call upon God at the sepulchers of your martyrs*,
who would rather haue objected praying to the martyres
themselues if he could so haue done. But hence they grew
in time to conceiue superstitiously that the martyrs hear-
ing them at their relics praying to God did recommend
their prayers by their intercession and make them more ac-
ceptable vnto God. But that prayer to Saints was no do-
ctrine publickly receiued in the auncient church is hereby
infallibly and ineuitably prooued, for that the auncient
church though not at the first yet afterwards three or foure
hundred yeeres after *Christ* did in their publicke liturgie
and seruice pray for the Saints. Now to pray for them and
to pray to them cannot possibly stand together. That they
prayed for them appeareth by *Epiphanius* his defense
thereof

^d *Erasm. in arg.
lib. adu. Vigi-
lant.*

*Bellarm. de
cultu sanct.
cap. 17.*

^e *Aug. de vnit.
eccles. ca. 16.*

^f *Cyril. cont.
Iulian. lib. 10.*

therof against Acrius, ^s for the righteous, for the fathers, ^s Epiph. her. 75
 the patriarchs, the Prophets the Apostles, Euangelistes, mar-
 tyrs, confessours, Bishops, Anchorites and the whole ranke of
 the church. In what meaning they did it shall appeare here-
 after, but thereby it is manifest that as yet there were no
 prayers publickely vsed to the saints. And although the
 fathers indeed doe in diuers places seeme to giue counte-
 nance to this superstition whilēt caried away with popular
 and plausible deuotions they search not how it may stand
 with other points of Christian faith, yet sometimes vppon
 occasions they so cut away the whole foundation thereof
 as that the rest of the building necessarily must fall after to
 the ground. For whereas the end of praying to Saints is to
 vse their mediation and intercession vnto God, they doe
 so challenge this office of intercessiue mediation wholly
 and onely vnto Christ as that the Saintes must needes be
 wholly excluded from any part thereof. And to this pur-
 pose S. Austin notably speaketh ^b He is the priest who being ^h August. in
 entred within the veile, *solus ibi ex his qui carnem gustauerunt* ^{Psal. 64.}
 interpellat pro nobis, is only he of them that haue tasted the flesh
 that there maketh intercession for vs. In figure whereof amongst
 that first people and in that first temple onely the high priest en-
 tred into the holy place and all the people stode without. And
 therefore against Parmenian the Donatist hereticke ma-
 king the Bilhop a mediatur betwixt God and the people hee
 saith of the Apostle S. Iohn: ⁱ if he shall thus say, If any
 man sinne, you haue me a mediatur with the father, and ⁱ August. cont.
 make intercession and intreate for your sinnes, what good and ^{epist. Parmen-}
 faithfull Christian would endure him? who would locke upon ^{lib. 2. cap. 8.}
 him as the disciple of Christ and not rather as Antichrist him-
 selfe? He is the onely and the true mediatur that maketh in-
 tercession for al and none for him. Neither doth Paul make him
 selfe a mediatur betwixt God and the people. &c For if Paul
 were a mediatur, then should the rest of his fellow Apostles be
 so also & so there should be many mediatours, and the reason of
 Paul himselfe should not stand good whereby he saied, There is

one God and one mediatur betwixt God and man &c. which peremptory assertion of one mediatur for intercession vnto God doth vtterly ouerthrow whatsoeuer M. Bishop can alledge for defence of prayer vnto Saints. And that this was the auncient faith and religion of the church it is plaine by Origen also teaching^h that God onely is to be worshipped and that our praiers are to be tendred only to the only begotten sonne of God, that he as the high priest may bring the same to his God and our God. &c. : that Christians did make their praiers onely to God by Iesus Christ : that^l although the angels be so diuine & excellent in nature as that the scripture sometimes calleth them Gods, and they doe bring vnto vs the gifts of God, yet that we are not for all that to worship them or to doe diuine honour vnto them, but that all prayers, all supplications, and intercessions and thanksgivings are to be destined vnto God the Lord of all things, by the high priest the liuing wcrd who is God greater then all argelles : that no man should dare to offer praiers but only to the Lord God (who alone is aboundantly sufficient for all) by our sauour the son of God. Thus that first church knew no other prayers but such as we make according to the example of all the Saints and faithfull from the beginning of the world only to God by Iesus Christ. They would not pray to angels : much lesse to Saints. The Councell of Laodicea decreed^m ne precarentur angells, that men should not pray to angells : much lesse did they intend that men should pray to men. But the Papistes doe both and that for a reason and vnder a pretence which the auncient church condemned in them that alledged it, ⁿ that by angells and Saints they must make way for themselues to the fauour of God, ^o euen as by nobles and great men we procure accesse vnto the king, not considering, as Ambrose wel noteth, that as it is treason vnder the colour of seeking accesse to the king by a noble man to giue vnto the noble man the honour of the king, so it is also treason to God & much more vnder pretence of seeking fauour and accesse to God by Saints and angelles to giue

^h Origen, con.
Celsum. lib. 8.

^l Lib 5.

^m Theodoret. in
Coloss. cap. 2.

ⁿ Theod. ibid.
^o Ambros. in
Rom. cap I

giue vnto them the honour of God by making praier, vn-
 to them. Yea the auncient church although they did so
 conceiue^p that the angels as *ministring spirits* and *messen-* ^{p Orig. cont.}
gers doe exhibite our praier vnto God by the high priest ^{Ceif. lib. 8.}
 Iesus Christ, and doe themselues pray for them that are
 committed vnto them, yet did resolue that^q *in vocare an-*
gelos, to make prayers to the angels themselues is an iniurie ^{q Lib. 5.}
 vnto God, that the angels stand well affected towardes vs
 for doing as they doe, to worship God only, and that^r as
 when the body is moued, the shadow is also moued, and ^{r Lib. 8.}
 which way the body goeth the same way the shadow go-
 eth, so hauing God fauorable and gracious to vs by our
 due and faithfull worshipping of him and calling vpon
 him, the angels which are but as his shadowes are likewise
 friendly and louing to vs, so that wee neede not seeke to
 gain them by any other meanes. And if they thus resolued
 against prayer to angelles (expresly contrarie to the do-
 ctine of the church of Rome) much more should wee re-
 solue the like against prayer to Saintes of whom wee are
 taught that ^s *they know vs not.* of whom we haue no ground
 to be perswaded that they haue that entercourse betwixt ^{s Esa. 63. 16.}
 God & vs, as the angels haue, or do any thing for vs as the
 angels doe: in whom because they are but onely menne,
 Tertullians argument concerning Christ must needes take
 place: ^t *If Christ be onely man, why is he in our prayers call'd*
upon as a mediator, seeing the innocation of a man is of no ^{t Tertul. do}
force to yeeld saluation? Being onely men they can be no ^{t Trinitate.}
 mediators for our prayers, our praying to them can bee
 no whit helpfull to our saluation. Vigilantius therefore
 in denying prayer to Saints, if he did so, brought no he-
 resie or new opinion into the church, but onely sought to
 reduce it to the true faith and integrity of the first Church.

As touching the other point concerning Reliques, Vi-
 giliantius was iustly offended, not that the same were ho-
 noured, but that they were honoured too much, and in
 other sort then honour was due vnto them. The fault that
 he

^u Hieron. ad
Riparium.

he found, was that men did *worship them*, and for that cause he rightly termeth them that so did ^u *cinerarios & idololatræ, asbomongers and idolaters*. For if worship and seruice of religion be not due to the Saints themselues, as of prayer we haue already seene, then surely it cannot be due to their offals and reliques, to ashes and rotten bones, much lesse to their shooes and shirtes, and girdles, and such other base and paltrie stuffe. And plainly it appeareth that little reckoning they make of preserving religion entire and pure, who of worship which is peculiar to God onely, doe make so common a thing as to bestow it thus indifferently not to men onely, but to mens bones, and to euery thing that by occasion hath bene vsed by them. Now this worshipping of reliques Hierome wholly disclaimeth, saying to Vigilantius: *Thou madde man, who hath at any time worshipped the martyrs? who hath gone about of a man to make a God: plainly shewing that to worship the reliques of martyrs, is of men to make them Gods.* Yea he saith further, ^r *We doe not adore or worship the reliques of martyrs, no nor the Sunne, nor Moone, nor Angels, nor Archangles, nor Cherubim, nor Seraphim, nor any name that is named in this world or in the world to come, least we should serue the creature rather then the creatour, who is blessed for euer.* So that as touching the maine point Hierome subscribeth to Vigilantius, that the reliques of martyrs are not to bee worshipped, and therefore his testimony is cleere and pregnant against the Papistes, who doe professe the *worshipping of reliques*, and therein as he saith, are guiltie of *worshipping the creature in steede of the creatour who is God blessed for euer*. Now what conscience is there in these men to alledge Hieromes contention against Vigilantius to giue a colour to their *worshipping of reliques*, when the words of Hierome do so flatly and expressly condemne the same? In all their bookes Hierome still is opposed against vs, when in the point for which he is alleaged, he saith no otherwise then we say, Nay he doth not onely say but by the

^r Adv. Vigil.

^r Ep. ad Ripar.

the Scripture prooueth it also. For to shew that martyrs and reliques of martyrs be not to be worshipped he bringeth the example of ² Peter, who when Cornelius fell ^{Act. 10. 25.} downe at his feete and *worshipped him lifted him vp by the band, and saide vnto him, Arise, for I also am a man.* If Peter were not to be worshipped much lesse are wee to worship a relique of Peter. If Peter saide to him that worshipped him Stand vp, for I am but a man, surely Peters relique if it could speake, would say to the worshipper thereof, Stand vp, for I am not a man, I am but ashes, I am but a bone, much lesse therefore worship me: thou shalt worship the Lord thy God, and him onely thou shalt serue, whom onely & no other he worshipped and serued whose relique I am, and himsele by no meanes would be worshipped. ² *God teacheth vs saith Origen, that he himsele* ^{Orig. cont. Cels. lib. 1.} *onely is to be worshipped: other things are nothing or what soeuer they are, they are woorthy of honour onely, not of deuotion and worship, which can be yeelded to no creature but with iniury vnto God.* M. Bishop indeed heere nameth onely the honour of reliques willing perhaps by a more tolerable word to qualifie the grosse and odiousnesse of the matter, ^b *Bellar. de Reliquiarum: the worshipping of reliques: tumulorum & sepulchrorum adoratio: the adoring and worshipping of sepulchres and reliques.* ^c *Every one that worshippeth a* ^{August. cont.} *thing, honoureth the same, but euery one that honoureth doth serue* ^{Arianor.} *reliques to be worshipped, which not wee onely, but Hierome himsele flatly pronounceth to be idolatry.*

Now whereas Hierome denieth that any such adoration or worship was done to reliques, as if Vigilantius had therein calumniously slandered them of whom hee spake it is manifest that Hierome was deceiued, and that Vigilantius had iust cause to say as hee did. For Gaudentius a bishop of the same time that Hierome was, is found to

^d Gaudent. in
Exod. tract 4.

^e Bellar. de Re-
liq. cap. 4.

^f August. de
moribus eccles.
ib. cap. 34.

^g Hierony. adv.
Vigil.

haue reprooued some as guiltie of ^d idolatry, for that to the reliques of their dead and at their sepulchers, they made *feasting sacrifices*, according to the manner of the Gentiles. Which Bellarmine cannot denie, but onely qualifieth the matter, that they were but some few, ^e *some few perhaps*, saith he, *did sacrifice to the dead*. But whether they were few or more that skilleth not; certaine it is that Vigilantius had cause to speake of some that did *worship* to the sepulchers and reliques of the dead. And that they were not a few onely but many, Saint Austin shall be a witness against Bellarmine in behalfe of Vigilantius, ^f *I know* saith he, *that there are many worshippers of sepulchres: that there are many that very luxuriously drinke over the dead, and making feastes to their carcases*, (their reliques) *doe burie themselves upon them that are buried, and repute this their surfeiting and drunkenesse for a matter of religion* Hierome then was to blame so to raile at Vigilantius as if he had deuised a tale of his owne head, in reproouing some that were worshippers of the reliques of martyrs and dead men, seeing it appeareth so plainly by Gaudentius and Austin that there were many that did so. Hierome therefore acknowledging that this ought not to be done; iustifieth the speech of Vigilantius, and condemneth the papists for doing that which Vigilantius by Hieromes owne testimonie did iustly reprocue.

Another thing that Vigilantius disliked, was the setting vp of tapers and candles lighted at noone day ^g *Wee see almost the custome of the gentiles*, saith he, *under colour of religio brought into the church that the Sunne-broad shining numbers of tapers are lighted, &c. These men doe great honour to the martyrs, to thinke that they must haue light yeilded them by patric candles, when as the lambe who is in the midd:st of the broze with all brightnesse of his maiesty doth giue them light*. Which doth not seeme to be the speech of an hereticke, but rather of a faithfull Christian man, due-ly and rightly perswaded of the blessed state and portion

of the Saints. The setting vp of candles lighted in the day time, Tertullian noteth to haue beene a matter of solemnitie amongst the heathens, and denieth that Christians did ^b *lucernis diem infringere*, by candle light goe about to ^b *Tertul. Apolos ca. 35.* disanull the day. Now if Ambrose thought fitte to abolish those night watches and mortuarie feastes before spoken of not onely for the auoiding of surfeiting and drunkenesse, but also ⁱ *quia illa quasi parentalia superstitioni gentium essent simillima*, because the same in the manner of parentall sacrifices were altogether like to the superstition of the Gentiles: might not the same reason sufficiently excuse Vigilantius for being offended to see men by their day-candle-light to set before them the custome of the heathens to be followed in the church? especially seeing the Counsell of Eliberis had before flatly decreed that men ^b *should not* ^b *Concil. Eliber. ca. 34.* by day-light set vp tapers or candles lighted in their church-yards? But the best is, that Hierome himselfe disclaimeth this also: ⁱ *We, saith he, doe not tiend candles by day-light, as thou without cause accusest vs, but that by the comfort heereof we may delay the darkenesse of the night, and may watch by the light thereof, &c.* Onely he addeth: *if any of ignorance or simplicitie either secular men or deuout women, of whom wee may truly say, They haue the zeale of God but not according to knowledge, doe this in the honour of martyrs, what losse is that to thee?* This he goeth about preposterously to excuse by the example of Mary Magdalens anointing our Sauour Christ, and by their intent of deuotion, peruerting to that purpose a sentence of the Apostle, as if hee had lett euery man in such matters to follow his owne minde, and as if it were not amisse, which as wee haue heard S. Ambrose so much disliked, to doe that to martyrs now in deuotion, which was done to Idols before time. But yet we see heere that what Hierome denieth to bee done by himselfe or others such as himselfe, what hee imputeth to ignorance and simplicitie, and confesseth to bee done by none but such as haue the zeale of God, but not according

to knowledge, and seeketh rather to excuse then to defend, that now the Papists haue taken vp, and vse it as an important ceremonie of religion, to burne day-light with candles before their Saints and reliques: and yet pretend Hieroms authoritie and example for the doing of it. Surely M. Bishop we might wonder at this, but that we know a bad cause can haue no better defence, and such gamesters, as you are cannot thriue but by false play.

As for the true honour that is due to the Saints and their relicks, we refuse not to yeeld it to them. The honour that is due vnto their bodies is the ^m *solemne honour of burial*, as Origen termeth it, ⁿ *not to leaue their reliques or dead bodies naked, or carelesly to cast them on the ground, but decently and in good order to couer or to hide the same in the bosome of their mother, the depth of the earth, and there* ^o *to let them alone and not to remoue their bones.* Thus the patriarchs and righteous men of the olde Testament honoured their dead concerning their bodies: and although Iacob and Ioseph embracing by faith the promise of God concerning the land of Canaan and ^p desiring euen in buriall to enioy the same as the figure and pledge of the heauenly and cuerlasting rest, were according to their desire caried thither to be buried, yet where they were once buried, there they were suffered to rest. They were not first buried in one place & after remoued to another, but ^b Iacob was caried thither presently vpon his death, and Iosephs body being in the meane time ^e embaulmed and put into a chest was ^c taken with the children of Israel when they went out of Egypt and afterward ^d buried in the lot of his inheritance, and thenceforth they were no more medled with: men kept no peeces of them, they vsed no worship or deuotion towards them, they made no pilgrimages to them, they sought not for any helpe or comfort by them. And although afterwards by the ^u bones of Elizeus a great miracle was wrought by raising a dead man to life againe, yet were they not hereupon taken vp and caried.

^m Origen. cons.

Celsum. lib. 8.

ⁿ Cyril. cont Iu-
lian lib. 10.

^o 2. King. 23. 18

^p Gen. 47. 29.

^q 50. 25.

^r Gen. 50. 7.

^s Gen. 50. 25.

26.

^t Exod. 13. 19

^u Iosuah. 24. 32

^v 2. Kin. 13. 21

caried with solemnitie from one place to another, but where they were buried there they remained still . Thus in the new testament the bodie of ^x Iohn Baptist was honoured, and the body of ^y Steuen, and no otherwise. Neyther do we find any examples that make for thē who cary not the bodies of Saints from one place to another at first to bury them, but digge them vpp from the places where they are alreadie buried: nor doe remoue them to any speciall place sanctified by the promise of God as the land of Canaan was, but thinke by them to make the places more holy to which they remoue them: which Iacob and Ioseph intended not. How much lesse shall we finde' any examples to iustifie the Papistes who digge vp dead bodies, & either whole or peecemeale keepe them vnburied to be caried about and shewed, and seene, & touched, and kissed, and honored by giftes and offerings, and worshipped, and prayed vnto and resorted vnto for health and helpe with sundry other deuotions whereby they vse them rather as the idols of the heathen then as the dead bodies of holy men? The word of God taught the church of old that ^z *precious in the sight of the Lord is the death of his Saints,* ^z *Psal. 116. 15;* and yet it hath not taught any such deuotions towards them, and we are dainty to admit that for an honour of Saints and their relickes whereof wee find neyther precept nor example eyther amongst the patriarkes and prophets of the old Testament, or the Euangelists and Apostles of the new.

Now as for other monuments either of apparell or other implements that haue beene in the vse & occupation of martyrs and holy men, to keepe the same as memorials and tokens of remembrance and loue, may easely be yeilded to the satisfaction and pleasing of humane fancy, as ^a Hieron. in vita Pauli Erem. ^b Athanasius in vita Antonij. ^a Antony the eremite kept a garment of Paul the eremite his predecessor, and ^b Athanasius the like of the same Antonie. But to keepe the same by way of deuotion, and to lay them vp in houses of religion, to haue worshipped

vnto them it can be accounted no other but plaine heathenisme and idolatry. But both in this kind of relickes and in the relicks of Saints bodies such haue beene the notable impostures and cosinages and villanies wherewith the deuill by the factours of the church of Rome hath abused and deluded the world, as that they haue iustly therby deserued to be holden accursed both of God and men: neyther can we account M. Bishop and his fellowes any other but a crue of most impudent and shameles men, who after so plaine discouery thereof doubt not still to perseuere in the defense of such horrible abomination. As for any further honour to Saints or Relickes beside that we haue spoken of, wee know none, but to commend their vertues, to

^c Heb. 6. 11. ^e follow their good conuersation, their faith and patience, their constancie in ^d not louing their liues vnto death for the testimony of Iesus Christ: but no more are wee to worship them then we our selues looke to be worshipped of others hereafter, or then they worshipped others that were before them. To conclude what Cyrill of old taught against the calumniations of Iulian the Apostata concerning the martyrs the same wee teach, and neither more nor lesse ^e that they are to be honoured with perpetuall prayses, but neither doe we call them Gods, neither are wee wont to worship them. The doctrine therefore that is currant amongst the Protestants is yet found to be no other but what of old was currant in the true church, and therefore the imputation of apostasie lieth not vpon vs, but vpon them, who contrary to the doctrine and practise of the auncient church worshipping Relickes, and pray vnto them. and though they say not, as

^f Bellar. de Re. liq. Sanct. ca. 2. Bellarmine excuseth the matter, ^e O holy Relickes pray for vs, (and no more doe they say to their Images, O holy Images pray for vs) yet as they worship Images so worship Relickes, and as they pray to Images, so pray to Relickes, euen as to them whose Relickes and Images they bee and in both commit that idolatry which antiquity would haue accursed to hell fire.

^c Heb. 6. 11. ^e
13. 7.
^d Apoc. 12. 11.

^e Cyril. cont.
Iulian. lib. 6.

^f Bellar. de Re.
liq. Sanct. ca. 2.

IC. W. BISHOP.

In like sort, one Aeriſius to the Arrian heresiſe, added this of his owne: That wee muſt not pray for the ſoules of our friends departed: as S. Auguſtine hath regiſtred. And doe not all Prot:ſtants embrace and earneſtly defend the ſame? *Aug. ad. q. vii. h. hereſ. 53.*

R. ABBOT.

I ſhoulde haue wondered, M. Biſhop, if you had omitted prayer for the dead, being the faireſt flower in the Popes garden, a maine ſupporter of his kingdome and of the third round of his triple crowne. Soone would a great part of your occupation grow to decay if yee did not hold men in this perſwaſion that the dead ſtand in neede of the prayers and deuotions of them that are alie. As for vs it ſeemeth very ſtrange to vs that if it be ſo, no mention ſhould be made thereof amongſt ſo many examples as are ſet downe in holy ſcripture of them that haue died, wiues from their husbandes, parents from their children, children from their parents, kings from their ſubiects, friendes from their friends: neuer was there any of them praied for ſince the world began. It is more ſtrange that Moſes in the law ſhould preſcribe no part of this deuotion, no prayers, no ſacrifices for the dead: and yet ſhould charge the people of God as to take nothing from the Lawe, ſo to ^a *Deut. 4. 2.* adde nothing to it. And though Moſes and the prophets had ſo negligently omitted it, would Chriſt and his Apoſtles be ſo forgetfull as not to vſe one word to recommend ſo neceſſary a matter to the praetiſe of the church? yea would Paul, whome the Pope for very pure loue hath made his ſword-bearer, would he purpoſely ſetting downe inſtructions concerning ^b the dead bee ſo careles as not to ^b *1. Th. ſſ. 4. 13. & c.* with that they ſhould be prayed for? But as touching this Epiphanius reſolueth vs that prayer for the dead is a mat-

^c Epiph. ver. 75 ter of *tradition and an ordinance of the church*, and therefore freeth vs from any trespasse against any thing that Moses or the Prophets or Christ and his Apostles in the scriptures haue deliuered vnto vs. Yea but M. Bishop telleth vs out of S. Austin that Acrius was adiudged an hereticke for denying prayer for the dead. Indeed Austin so found it in Epiphanius and accordingly he hath deliuered it, but it being confessed that prayer for the dead is a tradition and ordinance of the church, there groweth a question whether a man for trespassing an ordinance of the church be to be reputed an hereticke? Nay indeed it is no question: for heresie standeth not in matter of fact but in matter of faith. The church prescribed this to be done, but the doctrine of faith had prescribed nothing to be beleued thereof. We condemne Acrius for an hereticke for that which as ^d Basil witnesseth hee taught against the faith, if at least it were the same Acrius: but wee dare not so thinke of him for denying prayer for the dead, because therein he said nothing against the faith. For the doctrine of faith is that they ^e *which dye or are dead in the Lord are blessed and doe rest from their labours*: that they are ^f *in peace*: that ^g *death is aduantage vnto them*, because to them to be ^h *dissolued is to be with Christ*, and ⁱ *to remoue out of the body is to dwell with the Lord*: that the angells doe attend them to carie their soules as they did the soule of Lazarus ^k *into Abrahams bosome*, that is to say ^l *into the kingdom of heauen*. If this be their state, as it is, then are our prayers of no effect vnto them: they need them not and because they neede them not, wee are not to vse them: M. Bishop himselve bearing witness that it is ^m *fond and frivoulous to pray for eternall life to be giuen to them which are already in full and assured possession of it*. And surely the ancient church at the first intended nothing contrary to this faith. They vsed solemnity for the faithfull deceased, but that was only commemoration and thanksgiuing to shew that they presumed of their blisse and happinesse,

not

^d Basil. de spir. sanct. cap. 2.

^e Apoc. 14. 13.

^f Esay. 57. 2.

^g Phil. 1. 21.

^h vers. 23.

ⁱ 2. Cor. 5. 8.

^k Luc. 16. 22.

^l Mat. 8. 11.

^m Pag. 38

not any prayer whereby to procure them ease and deliuerance from Purgatory paines. And this appeareth most plainly by the wordes of Origen. ^{Origen. in Lib. 3.} We, saith he, doe not celebrate any birth day, because that is the entrance of sorowes and temptations: but we celebrate the day of death as being the putting away of all sorowes and the escaping of all temptations. We celebrate the day of death, because they aye not which seeme to dye. For that cause also we obserue memorialls of the Saints and deuoutly keepe remembrance of our parents and friends dying in the faith, as well reioycing at their refreshment and ease as craving for our selues a Godly consummation in faith, We celebrate it calling together deuout persons with the priests: the faithfull brethren together with the clergy, inuiting moreouer the poore and needy, feeding the orphanes and widewes that our solemnitie may be for a memoriall of rest to the soules departed whose remembrance we celebrate, & to vs may become a sweet saueur in the sight of the euerlasting God. This is a perfect description of their vsage towards the dead: they imagined nothing but rest to the soules of them that were departed in the faith, and therefore reioyced ouer them, but vsed no praier for them. And therefore they comforted men to die without feare or doubt, and with certaine expectation of rest and peace, as ^{Cyp. de Mortal.} Cyprian doth: and accordingly gaue comfort as touching the dead, that they were ^{P Tertull. de patientia.} not to be bewailed as being in miserie, but that they haue ^{q Cyp. de mortalit.} attained their desire: that we are not to put on blacke mourning garments sith they haue put on white: that they liue with God, and that we should hasten to come to them. With much more which Cyprian most notably speaketh to that purpose: but of Purgatorie or praier for the dead no intimation at all. Yea and although afterward thankesgiuing for the dead were in some part turned to praier for the dead, yet was not that praier for the dead intended for any deliuerance from Purgatorie paines, without which Popish praier for the dead hath no vse at all, but it serued partly to testifie the affection of the liuing to the dead; and partly

to expresse to the liuing what hope there remaineth in death, for them that liue and die faithfull to the Lord And this plainely appeareth by him that was the author of the *Ecclesiasticall Hierarchie* vnder the name of *Dionysius* *Ar. or agita*, setting foorth the vsage of the church in this behalte, saith that the man dying *as being now come to the last act of all his combates, is replenished with a holy reioycing, and with great cheerfullnesse entreth the way of the holy second birth, that is, the resurrection: well knowing that he shall wholly when he hath ended his life, attaine to swete and pleasant rest, and therefore beholding cleerly the way that bringeth to immortalitie, as neere at hand he praiseth the gifts of God and is filled with diuine ioy because he feareth not any change to woorse, but surely knoweth that he shall haue sure & euerlasting possession of those good things which he shall attaine vnto.* Where wee are first duely to obserue with what minde the faithfull then died, who feared no change to woorse, but resolued themselues that they should goe to ioyfull and pleasant rest, and therefore neuer once dreamed of any Purgatorie, nor did bespeake any masses of *Requiem*, or *Dirigees*, or pardons, or any other such Popish meanes to be deliuered from thence. Now it followeth further, *The frinds of him that is dead saith he, account him, as he is blessed, for that he hath according to his desire attained to the ende of his victorie, and with singing they giue thanks to the authour of that victorie, and further wish the like rest vnto themselues.* In all this we see them as farre from any opinion of Purgatorie, as the Popes purgatorie is farre from heauen, neither would they haue wished the like rest vnto themselues if they had put the case that perhaps the dead had not better rest then Purgatorie fire. After this he sheweth that the dead was caried to the bishop or minister, that that might be done which was accustomed at the buriall of the dead. The congregation was assembled, the nouices in faith were dismissed, but such as stood excommunicate for euill life were admitted, be-

• Dionys. Arco-
pag. Eccles. hi-
erarch. cap. 7.

cause it might happily doe them good when they should see that he that died holily was holily recommended, as being partaker with the holymen or Saints that haue beene from the beginning, and they might be taught that truly blessed is the death whereby a man dieth in Christ. Then followed the prayer, that God would forgie to him that was dead all the finnes that hee had committed by humane frailtie, and would bring him into the light and land of the liuing, into the bosome of Abraham, Isaac, and Iacob, into the place from whence sith all sorrow, heauinesse, and mourning. Where wee see no Popish prayer for the dead to be deliuered from Purgatory paine, nor any other meanes vsed to that purpose. And that wee may fully know that no such thing was ment, he himselfe mooueth the question, why the Bishop or the minister doth so pray, that God woulde forgie to the dead his sins, and giue him the like inheritance with them that haue followed the Lord, seeing God hath already appointed such reward to those that die to him. Where if any Purgatorie had beene beleueed, it had beene the place to answer, that indeed God had promised such rewards: but yet first a man must goe to Purgatorie fire, there to satisfie for those offences for which he hath not made full satisfaction whilest hee liued, and that this prayer was vsed to deliuer the dead from that grieuous tormenting fire. But he answereth no such matter, but that the bishop or priest thus praieth, to declare to God who is the louer of good men, that he is affected towards them in like sort: and being the interpreter of the counsell of God, to set forth to them that are present the rewards and good things which shall befall to holymen: & according to the commission of Christ: Whatsoeuer yee binde on earth shall be bound in heauen, &c. to seuer the sorts of men and as the porter to admit and let into God those that are beloued of him, and exclude and shut out wicked men: because this prayer was not common to all, but vsed only for them in respect of whom he had the promise of God that he should be heard, and therefore he prayed not for prophane or unholy men

but for such as had lived iustly and holily, and had shewed themselves worthy to be prayed for. Seeing therefore God hath promised a most glorious and diuine life to them that lived heere a holy life (his kindenesse and mercifull goodnesse passing by the blottes which humane frailtie hath cast vpon them) hee prayeth that these things may accordingly come to passe, and as Gods interpreter declareth that those things which by a sacred and holy institution he heere rehearseth shall verily befall to them who in a godly life depart out of this worlde. Which declaration taken out of the expresse words of Dionysius doth make it euident and plaine that their praier for the dead serued only for a testification of the promise of God to the righteous, and to declare that the same did appertaine to the deceased, and therefore to the notice and sight of the church to inuest & inter him to the possession thereof, that as a king hauing the right and possession of his kingdome, yet by solemnitie of coronation receiue full inueltment to his throne, so the faithfull enioying in death the promised blisse and happinesse of the saints might by this solemnity and as he calleth it *σεφά-
ρευ στεφάνου δόσιον* the giuing of the sacred crownes, receiue in the eyes of the church also a full testimonie and confirmation thereof, the bishop praying for none but for such to, whom hee knew God had promised to doe that which hee prayed for. Albeit, because he saith that in this action was managed the whole saluation of the whole man, and the significati-
on of the resurrection from the dead, and it could not be but that they had a respect vnto the body of the departed lying before their eyes, a preparation whereof to the resurrection they shadowed by anointing it now going to the ground: most certaine it is that in their prayer they had a speciall reference thereunto that as they beleued that the soule now according to the promise of God receiued rest and blisse with God, so the whole man, both body and soule ioyntly might at the resurrection receiue the fruite and benefite of the forgiuenesse of sinnes and place with Abraham,

Abraham,

Abraham, Isaac and Jacob in the kingdome of heauen. In all which discourse so largely set downe by Dionysius, whatsoeuer he were, to declare the custome of the church at that time wherein he liued, wee find nothing but rest and peace and blisse and happinesse to the deceased for whom they praied, according to the promise of God to the righteous that in death they should bee partakers of euerlasting life: but as for Purgatory or M. Bishops prayer for the dead to be deliuered from the paines thereof, there is not so much as one syllable to import it. The like prayer for the dead Epiphanius mentioneth, *For the iust, the fathers, the patriarchs, the prophets the Apostles, Euangeli-^{Epiphanius.}sts, martyrs, confessours. &c.* And why? For they doubted not of all these but that they were in heauen: why then did they pray for them? Marrie euen for that cause as the church before had done, *that it might thereby bee vnderstood that the faithful deceased are not perished but are stil being & liuing with the Lord.* Another reason he telleth vs, *ut dominum Iesum Christum ab hominum ordine separemus, &c.* *that we may seuer our Lord Iesus Christ from the ranke of all other men by the honour that we doe vnto him, and may yeelde him worship, considering that though a man liue a thousand times righteously, yet he is not like vnto him:* importing hereby that Christ only was perfectly righteous, but for others, there was no man, howsoeuer righteous he were, but that his righteousnesse needed entreatie to God for mercy, and therefore whereas Christ was to be prayed vnto, all other were such as that they rather needed to bee prayed for: whence I inferred beefore and that by necessarie consequence, that because the auncient church did pray for the Saints, without all controuersie they did not pray vnto them. Thus were they put to shifts to deuise reasons of their praier for the dead, and yet could neuer light vpon that reason which is the only support of that praier for the dead, which M. Bishop seeketh to approue. Albert Epiphanius heerein sheweth that some alteration there was

from the auncienter church, because they had now begun to pray for mercy for sinners after their death, that is for publicke and notorious sinners, which Dionysius saith the former church was not wont to doe, But with what minde or for what cause they did so, Epiphanius sheweth not, neither can it bee gathered by his wordes: for deliuerance from Purgatorie it could not bee, because Purgatorie, as the Papistes themselves confesse, was^c not receiued or beleueed in the Greeke churches, whereof Epiphanius was, nor hath beene till this day. And surely disputing purposely against Aeri^{us} in the defence of that custome of praying for the dead, nothing had been so ready to stoppe his mouth and to vphold that custome as the allegation of Purgatorie if any such thing had beene then receiued in the church. But it was onely humane affection that preuailed herein: it was thought to be a good minde to wish well to the dead, and whilest men gaue way to their own fancies in this behalfe superstition grewe more and more, and that which with Dionysius was peculiarto iust and holy men to giue them in some sort admision to heauen became common and indifferent to all and had other deuotions added vnto it with opinion to mitigate, if need so required, the very paines of hell. This Aeri^{us} spake against, and indeede spake against it with greater reason then Epiphanius hath defended it: yea the truth is, as^b Cassander confessed to Maximilian the emp^{er}our, that it, cannot bee gathered by any constant agreement of the doctrine of the church at that time what certaine vse they meant to make of their praiers and deuotions for the dead: or what was the condition and state of the soules for which they praied. The custome thereof was vsuall in the church, but men knew not what the church might intend in the doing thereof. Hereupon Dulcitius moued the question to Austin^d *Whether the offering made for the dead did any good to their soules, seeing it is euident, saith he, that it is by our own deeds that we are either helped or hurt, and wee read that in*

^c *Alphonf. de Castro adu. her. lib. 8. tit. de Indulgentijs. Polydor. Virg. de inuent. rerum lib. 8. ca. 1. ex Rossensi.*

^b *Cassand. Con- suliar. cap. de iterat. Missæ.*

^d *August. de octo quest. Dul- citij. q. 2.*

hell no man can make confession to God. He knew no purgatory, he knew nothing for the dead but heaven or hell: otherwise hee had beene well enough able to answer himselfe as touching this point. Now for answer heere of S. Austin telleth him that *many indeed did say as touching this point, if there were any good to bee done in this behafe after death, how much more should the soule it selfe procure ease for it selfe by it owne conf. sion of finnes there, then by any oblation that here is procured for the ease thereof.* Therefore by S. Austin himselfe it appeareth that there were many that did then dispute against that vsage and custome of the church, whom hee condemneth not, hee chargeth them not with any heresie, hee goeth not about to confute their saying, nay he reciteth ther opinion no otherwise but as probable and likely to giue Dulcitius satisfaction of his demaunde. But yet finding that custome of prayers and oblations in the Church hee laboured to make the best of it, *that there was no doubt but some good came to the dead thereby, but because it was said that wee shoulde all receiue according to the things that we haue done in our bodies, it was to be vnderstood that this good redounded to none but to those that had led such a life in the body as that these things might do them good.* Thus because he would not haue men to preiudicate the obseruation of the church he will haue it thought that there cometh some good of these deuotions, but when hee cometh to set downe what that good is hee cannot tell certainly what to say. *Either they auail to full remission, or else surely to procure a more tolerable damnation.* A very doubtfull answer, & one part thereof the Papistes themselves reiect as altogether false. For^y they deny that prayer for the dead extendeth to the damned and therefore it cannot procure for them any mitigation of their damnation. As for forgiuenesse of sinnes there can be none after this life, for where there is no repentance there can be no forgiuenesse: but ^z *after that we are gone from hence there is no place, sayth Cyprian, for any rep. uance, there it no*

^y Bell. de Pur.
gat. li. 2. cap. 18

^z Cyprian. ad.
Demetrian.

bote.

^a Ambrose. de
bono mort. c. 2.

boote of any satisfaction : no place therefore is there left for any forgiuenesse. Therefore Ambrose saith that ^a David praied to haue his sins forgiuen him before he departed this life because, sayth he, hee that heere receiueh not forgiuenesse of sinnes, shall not be in the inherstance of the Saints : for he cannot come to eternall life, because eternall life is the forgiuenesse of sinnes, that is, is attained vnto by forgiuenesse of sins.

^b Aug. de ciuit.
Dei. li. 21. c. 27.

Yea and what sinnes they are that should be forgiuen after this life, S. Austin profesleth that ^b by al. the search that hee could vse he could neuer attaine to know. The Papists tell vs

that they are onely veniall sinnes : but S. Austin saith in that place that they are such sinnes by which a man dieth in case to be cast into hell fire, because he maketh the vse of those prayers and intercessions to bee this, *ut ne in ignem quisq̄ mittatur eternum*, that a man may not bee cast into euerlasting fire, whereof there is no danger with the papistes for their veniall sinnes. Thus S. Austin and they agree like harpe and harrow : he neither saith as they say, nor they as he. He affirmeth that vse of prayer for the dead, to free menne from euerlasting fire or to giue them ease therein, which they vtterly denie : and they affirme that vse of prayer for the dead to deliuer men from Purgatorie fire, which he neuer knew. For of Purgatorie fire he answereth nothing, which had serued most pregnantly for the deciding of all that doubt. Indeede there was begun in that time some speech thereof, but hee plainly sheweth that he could not tell what to thinke of it. He thinketh it ^c not incredible that such a purgatorie fire may bee after this life, and it may be questioned, saith he, whether it bee so. And againe

^c De 8. quest.
Dulcit. q. 1.

^d De ciui. Dei. li
21 cap. 26.

^e De fide et
oper. ca. 16.

^d I speake not against it, saith hee, because perhaps it is so. And againe in another place he leaueth it as vncertaine, ^e Whether onely in this life men suffer, or whether there follow some such temporall iudgements after this life. Now seeing he was so vncertaine and doubtfull herein, because it was indeede a matter of humane tradition and deuce, how much better & more safely shal we follow him there, where being sometimes

times vntangled from the regard of customes receiued in the church, he peremptorily determineth according to the trueth of the word of God: ^f *There is not any middle place for any man, saith he, that cannot be any where but with the diucll th. 1 is not with Chr. st.* ^e *He that is dead, either his soule ioyeth in the bosome of Abraham, or else is crauing a little water in euerlasting fire* ^h *Any third place we know not, nay we find in the Scripture that there is no such.* ⁱ *The soules of the godly being departed from the loay are in rest, but the soules of the vngodly are in punishment untill the bodies of the one reuine to euerlasting life & the bodies of the other to euerlasting death.* ^k *All mens soules when they are gone from the body haue their diuers places of receit: the good haue ioy, the euill haue torment. But when the resurrection shall come: both the ioy of the good shall be greater, and the torments of the euill shall be more grienous, &c.* Thus S. Austin spake as wee speak, there is no ambiguitie in his words: hee maketh no more places of soules but heauen and hell, and therefore excludeth all vse of praier for the dead, which by the ^l *Papists owne confession can neither adde any thing to the blisse of thē that are in heauen, nor take away any part of punishment from them that are in hel.* Now by this that hath beene handled, it appeareth that in denying praier for the dead, we vary nothing at all from the faith or practise of the most auncient church: in practise we varie somewhat from the church in the time of the supposed Dionysius Areopagita, but in faith and doctrine concerning the state of death, nothing at all. What opinions thereof grew afterwardes, it is nothing to vs: there were those vses conceiued of it which the Papistes themselves, as hath beene shewed, doe now wholly deny, and indeed Popish praier for the dead is not to be found in all those times. For popish praier for the dead cannot stande but with the standing of Purgatorie: but Purgatorie by the auncient church hath no certaine standing: and therefore Popish praier for the dead for any helpe that it hath from

^f De peccat. me. rit. & remiss. lib. 1. ca. 28.

^g In epist. Ioan. tract. 10.

^h Hypogn. lib. 5.

ⁱ De Civ. Dei. lib. 13. cap. 8.

^k In Ioan. tract. 49.

^l Bellarm. de Purgat. lib. 2. cap. 18.

the auncient church must necessarilie fall, neither doth our church in the deniall of it denie any thing that hath any certaine approbation from that church.

II. W. BISHOP.

Lib. 3. Cap. 20.
Lib. 1. con.
Maximinn.

A common custome it was of the Arrians, and of other more auncient heretickes, to reiect all traditions, and to relie onely vpon the written word, as testifi:th S. Ireneus and S. Augustine. Doenot ours the same, reiecting all traditions, as mans inuention.

R. ABBOT.

M. Bishop in the three former diuisions hath taken it as a great preiudice to vs, that Iouinian, Vigilantius, and Aerius were condemned by the auncient church, or rather by some few of the auncient church, for some articles of doctrine which we now maintaine. But yet hee knew that his hold was not fast enough, vnlesse hee added this point of traditions, because they were condemned onely for oppugning traditions, and not for any thing which they maintained against the written worde of God. Vnlesse therefore the authoritie of *Traditions* bee made good, hee seeth well enough that it maketh nothing at all for him that they were condemned. Whereupon he telleth vs that the Arians and other heretickes were condemned of old for reiecting traditions, and relying onely vpon the written word. This he taketh vpon him to prooue by Ireneus and Austin, but his prooffe is such, as that if we were in any dislike of traditions before, we haue great cause now to like them woorse. But he doth as his M. Bellarmine is woont to doe: set it downe, it is no matter whether it bee right or wronge: acornes and draffe be fit enough for swine, and lies are good enough for them that are readie to belecue them. The tract of Ireneus to which he refereth vs, is very pregnant to set foorth vnto vs in the olde heretickes, the very course which the Papiſts now vse as touching

touching the Scriptures. In the first chapter of that booke which is the chapter before that that M. Bishop citeth Irenus beginneth thus: *ⁱ We haue not receiued the way of^a saluation by any other but by them by whom the Gospell came vnto vs, which indeed they then preached, but afterwarde by the will of God deliuered the same vnto vs in the Scriptures to be the foundation and pillar of our faith.* Behold here the written Gospell commended vnto vs to be *the foundation and pillar of our faith,* and that this was so ordered by the will of God, that we may know it to be vtterly vntrue which the Papists teach, that *Christ did not looke that the Gospell should be committed to writing, but that onely by word it should be published to all creatures:* and do we not thinke that this helpeth M. Bishops tradition very much? He goeth on & sheweth that the Apostles and Euangelists were by the holy Ghost endued with perfect knowledge to doe that they did, against some which tooke vpon them to be *emendatores Apostolorum, Correctours of the Apostles:* that by this inspiration Matthew, Marke, Iohn and the rest wrot that which they wrote, & therefore they which did not assent to these being thus partakers of the spirit of the Lord, did despite the Lord, Christ himselfe, and the Father, *which saith he, all heretikes doe.* For, saith he, *when they are reproued by the scriptures they fall to finding fault with the scriptures as if they were not right nor were of authority, and that they are diuersly taken, and that by them the truth cannot be found out of such as doe not know tradition: because the truth was not deliuered by writing but by word.* How glad would you be, M. Bishop, if Irenus had saied any thing to touch vs so far as this toucheth you? But let vs first see the ende: for when they thus shifted off the scriptures & refused triall thereby, hee and others that dealt against them were driuen to another course, and that was to examine what the doctrine was that was deliuered from hand to hand by the Bishops and pastours of the church from the time of the Apostles, not minding any other doctrine then was

^a Iren. li. 3 ca. 1^b Andrad. Or. thod. explicat. lib. 2.

contained in the scriptures, but because they refused the scriptures they would shew that the doctrine which they taught them by the scriptures was no other but what had beene the continuall tradition and deliery of the teachers of the church successiuelly from the time of the Apostles, and therefore the very truth that was first deliuered to the church. But, saith he, *when we call them being indeed against tradition to that tradition which is from the Apostles which by succession of Bishops is kept and continued in the churches they will say that they themselves being wiser not only then the bishops of the church but also then the Apostles themselves, haue found out the sincere truth.* Hereupon notwithstanding to giue satisfaction to them that would be satisfied in this behalfe he reckoneth the whole ranke of the Bishops of Rome vntill his time still continuing the same tradition from the Apostles, ^c *For they all successiuelly, as Eusebius rehearseth out of Egesippus, taught as the law and the Prophets and the Lord had preached:* Hee bringeth in also Polycarpus and alleadgeth his epistle to the *Philippians*, deliuering the same forme of faith, of whome Eusebius bringeth him in also giuing this witness that in all his sermons and narration hee deliuered ^d *cuncta sanctis scripturis consona: all according to the scriptures.* Lastly he produceth the church of Ephesus founded by Paul, and where Iohn the Apostle continued till the time of Traian the Emperour as a true witness of the tradition of the Apostles. And what, saith he, *if the Apostles hadt nothing in writing, should we not follow the order of that tradition which they deliuered to them to whom they comited the churches? where to many nations of the Barbarians agree hauing no writing and yet diligently keeping the old tradition: Now what is that tradition? For here is the full poynt Beleeuing, saith he, in one God maker of heauen and earth and of all things that are therein by Iesus Christ the sonne of God: who for his exceeding great loue towards his creature was content to bee borne of a virgin, in himselfe writing man to God, who suffered vnder Pontius Pilate and rose againe and was received*

^c Euseb. hist.
eccl. li. 4. ca. 21.

^d Euseb. hist.
lib. 5. cap. 18.

ceined up in glory, & with glory shal come the sauour of them
 that are sau'd and the iudge of them that are iudged, & shall
 send into eternall fire the corrupters of his truth, & the despi-
 sers of his faith, and of his comming. His faith th: y have be-
 leued without writing, and by reason of his auncient tradi-
 tion of the Apostles th: y admit not into their minde any of the
 monstrous speeche.s of these b. ret: kes. &c. Pardon me I be-
 seech thee, gentle Reader, if I be somewhat tedious in the
 rehearfall of these things. It is for thy satisfaction that thou
 maist see that Ireneus did not intend by tradition to com-
 mend any distinct part of doctrine beside the scripture,
 but onely appealed to tradition as a witnesse of the onely
 true doctrine which is cōteined in the scripture. His Apo-
 stolicall tradition, thou seest, conteineth no poynt of faith
 but whereof the scripture doth plentifully instruct vs, nei-
 ther doth he goe about in his whole booke to auouch vnto
 them any other poynt but what he seeketh by the scrip-
 ture to approue. Nay I pray the duely to obserue that it was
 the hereticke onely that alleadged vnwritten tradition be-
 side the scripture to impeach that faith which Ireneus iu-
 stified by the scripture, and for no other cause sought to
 prooue it by tradition but because they refused the triall
 of the scripture. How canst thou then but take him for a
 lewde impostour that would make thee beleue that Ire-
 neus by tradition recommendeth a distinct part of do-
 ctine beside, nay indeed contrary to the scripture? The
 tradition that hee speaketh of is the same with S. Pauls:
 * *Tradidi vobis secundum scripturas: I deliuered vnto you, my*
tradition was to you according to the scripture. ^{1. Cor. 15. 3. 4.} *That which*
I receiued of the Lord, tradidi vobis, I deliuered vnto you: ^{Cap. 11. 23.}
that was my tradition vnto you, and in writing expresseth
 the same. And to this meaning sayde Cyprian when by
 Stephanus the Bishop of Rome he was vrged which tradi-
 tion: ² *Whence is this tradition? Commeth it from the au-*
thorities of the Lord or of the Gospell? or from the precepts and
Epistles of the Apostles. For those things that are written God
himselfe

himselfe testifieth that they are to be obserued. If therefore it be commaunded in the Gospell, or be contained in the epistles or acts of the Apostles, then surely let this tradition be holily obserued. So say we to M. Bishop: let him shew vs his traditions by the scripture, and wee are ready to admit them religiously and holily to be obserued. And so farre is Ireneus from auouching any other traditions as that hee teacheth not onely that the written Gospell is the foundation and pillar of our faith, as before, but also that ^h the rule of truth is to be taken from those thinges, *qua aperte & sine ambiguo ipsis dictionibus posita sunt in Scripturis: Which plainly and without ambiguitie in very words are set downe in the Scriptures*: the greater is M. Bishops sinne to go about to force him to the patronage of such traditions as neither plainly nor obscurely are to be found therein. But I cannot but woonder that Master Bishop would referre vs of all other to this place of Ireneus, who in describing heere the fashion and dealing of the olde heretickes, doth so liuely trace out the path wherein the Papiests haue walked as if before hand he had prophecyed of them. For as hee saith the old heretickes did, euen so they when they were reprooued by the Scriptures, began to caull thereat, that the Scriptures were not ⁱ rightly translated, that the ^h Greeke and Hebrew copies were corrupted: yea the authoritie of the Scriptures was not such but that ^l the authoritie of the church and bishop of Rome is about them, yea and doth ^m giue authoritie Canonically vnto them: that they were not written that our ⁿ faith should bee in subiection to them, but that they should be subiect vnto it: yea one of them doubted not to say, that ^o Pauls Epistles but onely that the Doctours of the church had giuen some authoritie vnto the, were no more to be set by then Æsopes fables. They alledged that no certainty could bee gathered by the Scriptures, because they were ^p like a nose of waxe, a squire of lead that might bee turned anie way: that the Scripture is but ^q a dead and a dumbe thing, and

^h Iren. l. 2. c. 46.

ⁱ Greg. Martins discovery of the English translations.

^k Rhem. Testa in the Preface to the Reader.

^l Syluest. Prieri. de potest. Papa cont.

Luther.

^m Pighij eccles. Hierar. Prefat. ad Paul. 3. & lib. 1. Cap. 2. 3. 4

ⁿ Pigh. ibid. c. 2

^o Sleidan. Comment. lib. 25.

^p Censura. Coln. Dialog. 4.

^q Pigh. apud Andræ. Orthod. explic. lib. 2.

^r Sleidan. Comment. lib. 23. exorat. Piclauij.

and there must be adioyned to it a iudge to determine of the truth: that it is vnperfect and doth not deliuer vnto vs all things that we are to beleeue and to doe, but it must be^r supplied and expounded by traditions, and if we will know the truth, we must goe to the old Councils and Fathers of the Church, and learne of them what wee must beleeue. Well, wee haue beene content to follow them: wee haue iustified our religion by the tradition of the auncient Church: we auouch no point of doctrine whereof we haue not shewed testimonie and approbation in the auncient council, and fathers and stories of that time. Why then forsooth *'wee are faine, say they, to beare with many errors in the o'd Catholike writers, but we extenuate and lessen them; we excuse & make the best of them by some deuised shift; we set a good meaning on them when they are opposed in disputations or in controuersies with our aduersaries. Many the certaine truth or assurance of all the old coun- cels and of al doctrines or definitions of faith dependeth vpon the testimony of the church that now is. For we haue not any infallible testimony that there were any such councils or that they were lawfull, or did determine this or that, but that the church which now is and cannot erre so thinketh and teacheth. For whereas some historians make mention of these councils, it can breed but humane beliefe wherein there may be falsbo:d. Thus they reduce all to their church and to themselues, and neither care for scriptures nor tradition nor councils nor fathers but as it seemeth good to their church to approoue and like them. And although in very woordes they doe not say as those heretickes did that they are wiser then the Apostles themselues, yet in deede and practise they say as much, saying those things which the apostles neuer said, and doing those things which they neuer did, and with["] Non obstante vnaying and Vndoing those things which Christ and his Apottles haue saied and done. With such men wee haue to doe, extremely impudent, shameles conscienceles, like to stubborne and wilfull theeues and malefactours*

*M. Bishop.
pag. 19. Alpha-
bet. 2.*

*Index. Expur-
gat. in Censura
Betrani.*

*Bellarmin. de
sacram. lib. 2.
cap. 25.*

*" Concil. Con-
stan. sess. 13.*

malefactours who knowing themselves guiltie refuse the common triall by God and their countrey, and will no otherwise be tried but by their owne words.

M. Bishop further compareth vs for denying Traditions to the Arians playing still the part of Medius Alexanders parasite: if hee cannot accuse truly yet he will lie for life, presuming that though the wound be cured, yet there will remaine a scarre. The Arians denied² Christ to bee of one and the same nature and substance with the father and the holy Ghost. Against them by the commaundement of Constantine was assembled the councill of Nice: to which Constantine himselfe gaue this direction: ¹ *The booke of the Euangelistes and Apostles and the oracles of the auncient prophets doe well instruct vs of the will of God therefore setting aside all enmy and discord let vs take out of the words inspired of God the explication of the question in hand.* They accordingly by the worde of God and testimonies of the scripture prooued against the heretickes that Christ is of the same substance or essence with the father and the holy Ghost, and this they thought good to expresse briefly by that one word $\delta\mu\upsilon\varsigma\ \sigma\iota\omicron\omicron\varsigma$ or $\delta\mu\omicron\upsilon\varsigma\ \sigma\iota\omicron\omicron\varsigma$, *consubstantiall, of one substance.* The Arians though at that time conuincd of error yet began afterwards to spurne at the definition of the councill, and one cauill against it was that they vrged vpon men to belecue such things as were not written in the scriptures: for in all the scriptures, the word $\delta\mu\upsilon\varsigma\ \sigma\iota\omicron\omicron\varsigma$ they sayde was not to be found, and so they answered of other like wordes as occasion serued. So said Maximinus the Arian Bishop: ² *we will in no case receiue words that are beside the scripture.* So said Constantius the emperour being brought to be a maintainer of the Arian heresie, ³ *I will haue no words used that are not written.* Now what was this but meere cauillation and shifting, for though the worde $\delta\mu\upsilon\varsigma\ \sigma\iota\omicron\omicron\varsigma$ be not found in the scripture yet the matter & signification of the word is contained in the scripture, and therby is Christ prooued to be $\delta\mu\upsilon\varsigma\ \sigma\iota\omicron\omicron\varsigma$ of the same substance with

² August. haz.
49. ad Quod
vult.

¹ Theod. hist.
eccles. lib. 1. c. 4. 7.

² August. cont.
Maximi lib 1.
³ Hilar. cont.
Constant.

with the father. So Athanasius answered: ^b These wordes ^b Athanas ep. though they be not found in the scriptures yet have the same ^{quod decreta} meaning that the scriptures intende, and import the same with ^{Synodi Nicena} them whose eares are rightly affected to heare the truth. The ^{congruis verbis} same answer doth Cyrill giue, and by ^{sunt expedita.} sundrie other ex- ^{Cyrl. de Tri-} amples sheweth that wordes are rightly and truly vsed ^{nit. dial. 1.} concerning God according to the meaning of the scriptures which yet literally are not found there, as that God is incomprehensible, vnscapeable, incorporeall. &c. Therefore did Basill proteste that in intreating of the faith he would use ^{d Basill tract.} wordes that were not written, but yet not disagreeing from ^{de fide.} the meaning of the scripture, words which are not literally themselves sit downe in scriptures, but yet doe retaine the sense and understanding thereof. Now M. Bishop knew well enough that we approue all these things as rightly spoken against the Arius: that we doe not so rely vpon the written word as that we deny whatsoeuer is not in very letters and syllables expressed therein, but only such points the matter and meaning whereof cannot be iustified by the scripture. We say with Gregory Nazianzen: that many ^{e Nazianzen.} things are ^{de Sp. Sanct.} contained in the scripture which yet are not spoken there, and ^{orat. 6.} therefore by those things which we reade, as Austin saith to Maximinus, we conceiue some things that we doe not reade. Our Sauiour ^{f Matth. 22:} alleageth the scripture to prooue the resur- ^{31. 32} rection of the dead, I am the God of Abraham, the God of Isaac the God of Iacob yet it is not there written in these wordes: the dead shall rise againe. S. Paul, ^{g Act. 17. 2. 3.} disputed by the scriptures that Iesus was Christ the Messias, and that hee was to suffer and rise againe from the dead: yet he found it not in very words set downe that Iesus was Christ &c. So M. Bishop knoweth that we professe in the godhead Trinity and Vnity, though wee doe not finde the wordes Trinity and Vnity any where in the scripture because wee finde in scripture the matter and meaninge for signification whereof these wordes haue bene receiued. So he knoweth and he is offended at it that we teach that a man before God is iustified

stified by faith onely, because the scripture in effect saith so, though by the very words of faith onely it be not so expressed. So in our churches we professe Christ to be $\delta\mu\sigma\sigma\iota\omicron\varsigma$ *co-substantiall of the same substance with the father and the holy ghost,* & therefore do not take part with the Arians in rejecting what is not literally expressed in the scripture, because we know the intent and signification of that word is contained therein. Now therefore what should bee the cause that should moue M. Bishop to challeng vs as taking part with the Arians in that cauill; Surely I can gesse none but that being busied in the study of higher dininity he hath forgotten the ninth commaundement; *Thou shalt not beare false witnesse against thy neyghbour.* But we will deale frindly with him: hee shall see wee be no Arians; let him shew vs the matter and effect of his Traditions in the scriptures as the fathers did concerning $\delta\mu\sigma\sigma\iota\omicron\varsigma$, and we wil neuer contend about the words we are ready to accept and embrace the same. Though we neither finde in the scripture Masse nor Purgatory, nor Pope, yet let them shew vs in the scripture the thinges which they meane by these wordes and they shall finde vs ready to accord with them. So for the rest let them doe the like, and wee will bee Papistes as well as they. If they cannot so doe, the auncient doctrine of the church teacheth vs to beware of them. If any man, saith Austin, eyther concerning Christ or concerning his church or concerning any thing pertaining to our faith and life shall preach vnto vs any thing but what wee haue receined in the scriptures of the law and the gospell, accursed be he And why? becauseⁱ in these things saith he which are plainly set downe in the scriptures are found all things that belong to faith and behauiour of life. And^k if, saith Basil, what soeuer is not of faith be sume, and faith come by hearing, and hearing by the word of God, surely what soeuer is beside the holy scripture because it is not of faith, it is sume: so that it is^l a manifest trespassse of faith and a plaine sinne of pride: either to reiect anie thing that is contained in the scripture or bring in anie thing that

August. cont.
lit. P. uiliani.
lib. 3. cap. 9.

ⁱ De doct.
Christ. l. 2. c. 9.

^k Basil. Ethic.
reg. 80.

^l Idem serm.
de fide.

that is not written therein. ^m Let him shew that it is written, ^m Tertull. adu. ^m Hermogen. ^m Chrysof. in
 faith Tertullian: If it be not written let him feare the woe that ^m Chrysof. in
 is pronounced to them that adde or take away. For ^m all things ^m Chrysof. in
 are cleere and plaine by the holy Scriptures, sayth Chrylo- ^m Theffal.
 some: Whatsoeuer things are necessarie, they are manifest. ^m Op. imperf. Et.
 Yea and since ^m heresies haue gotten place in the church, there ^m in Math. hom.
 is no trial of true Christianitie, no refuge for them that desire ^m 40.
 to know which is the true faith, but onely the Scriptures of
 God: no way to know which is the true church of Christ, but
 onely by the Scriptures. Our Lord Iesus knowing that there
 would be in the last dayes great confusion, doth therefore will
 that Christians desiring to haue assurance of true faith should
 sue to nothing but to the Scriptures. Otherwise if they locke
 to other things, they shall stumble, and fall, & perish, not know-
 ing which is the true church, and thereby lighting vpon the ab-
 homination of desolation, which shall stand in the holy places of
 the church. This is the thing M. Bishop, that you seeke
 for, to bring vs to destruction: to make vs bondmen to
 Antichrist, to winne vs to approue and honour as you
 doe the abomination of desolation, which hath seated it selfe
 in the holy places of the Church. You bring a woe and a
 curse vpon your selfe, according to the wordes of Austin
 and Tertullian, and you desire to haue vs partakers with
 you therein. But God forbid that wee should hearken to
 you therein, and therefore according to the instruction
 and aduite of these auncient Fathers, wee will admit no-
 thing for matter of faith, but what may be iustified by the
 Scriptures, yet not reiecting any doctrine for any vnwrit-
 ten wordes or termes, so long as the matter and meaning
 thereof may be warranted by that that is written.

12. W. BISHOP.

Xenaias a barbarous Persian indeed yet in shew a counter- ^m Niceph. li. 10.
 feited Christian: is noted for one of the first among Christians, cap. 27.
 that inuoyed against the images of saints, and the worship done

by true Christians unto them: as both Nicephorus and Cedrenus in compendio doe record. The reprobate Iewes indeede before him, and after euen untill this day, the miscreant Turkes (enemies of all Christianity) do dwell still in the same error: And yet is not this most vehemently auerred by our protestants, and all Calvinists: although they cannot denie but that aboue 900. yeres agoe, in the second generall Councell holden at Nice, they are by the consent of the best, and most learned of the world, for euer accursed, that doe denie reuerence and worship, to be giuen unto the Images of Saints.

R A B B O T.

In idle tales they haue bene wont to say, that howsoeuer the deuill disguise himselfe, yet hee isto bee knowne by a polt-foot. Howsoeuer it be in the appearance of the deuill, wee are sure that it is so in his instruments & agents that howsoeuer ^a they transforme themselues as if they were the ministers of righteousnesse, yet one way or other they bewray themselues by what spirit they yspeake. Surely, if there were nothing else that did discouer vnto vs that M. Bishop is a teacher of lies and falshood, yet this point that heere hee speaketh of, is sufficient fully to assure vs thereof. He setteth before vs heere to eate the very excrement & filth of Antichrist, the stunke whereof is so lothsome that it cannot but be extremely offensiuue to any man that hath any true feeling of a Chritian heart. What, would hee haue vs from the light of God to returne to that grosse and palpable Egyptian darkenesse, as that like senselesse beasts we should lie tumbling againe before dumbe idols, and worship stockes and stones, and lift vp our handes to pray to that which is the worke of the handes of another man? Farre bee it from vs euer to yeelde our hearts to so vile and hatefull abomination. *With worship and dutie of religion, as* ^b Lactantius and ^c Aultin teach, *wee serue onely the true God.* ^d The Apostle, saith the same S. Austin, *forbiddeth*

pag: 1107.
^a 2. Cor. 11. 15

^b Lactant. Institut. lib 1. cap. 20.

^c August. cont. 2. Epist. Pelag. lib 3. cap. 4.

^d August. cont. Faust. Manich. lib 14. cap. 11.

biddeth religious worship to be giuen to any creature, neyther
 can it be applied to any^c without wrong and iniury to the di-
 uine maiestie: ^f not to martyrs or Saints, not to the^e blef-
 sed virgin Marie: not^h to Angels nor Archangels, nor any
 name that is named in this world or in the world to come. Peter
 refuseth to be worshipped, saying to Cornelius,ⁱ Arise, for
 euen I also am a man, The Angell refuseth to bee wor-
 shipped, saying to S. Iohn,^k Doe it not, for I am thy fellow
 seruant: worship God. As I applied it before to reliques,
 so must I heere to images: what would they say if they
 coule speake to the worshippers thereof? Worship not
 vs, for wee are worle then men: wee are lesse then tel-
 low seruants: wee are but woode and stoness: nay the
^l frogge and the mouse, and the moule and the bat and
 euery worme is better then we are, because they haue life
 and sense and we haue none, and if it be a shame to wor-
 ship them, much more shame is it to worship vs that are
 but blockes and stumpes of trees. Therefore pray not for
 helpe to vs, for we are not able to helpe our selues: ^m the
 owles and birds light vpon vs and beray vs and we cannot
 driue them away: the fire consumeth vs and wee cannot
 withstand the heat thereof. Some men clothe and decke
 vs and other some robbe and spoile vs, and being some-
 times ⁿ of gold and siluer our owners for their necessitie
 pawne vs and sell vs: or being of brasse or other mettall
 we are turned to posnets, and potts and pannes, and we
 haue no knowledge what any of them doe vnto vs. If yee
 will not ^o worship them that haue made vs, much lesse
 thinke it fitte to worship vs. And indeed a very brutish and
 senselesse deuotion it is for a reasonable man to ^p babble to
 the walles and to talke vnto dead things, and being him-
 selfe ^q the image of God to abiect himselfe to worship the
 image of a man, nay the very earth that hee treadeth vn-
 der his feete: for what are images but vile earth and dust?
 which ^r for their fashon and beautie are beholding to the
 workeman that made them, and therefore should them-
 selues.

^c Origen. cont.
Celsus. lib. 1.^f Hieron. cont.
vigilant. Cyrill.^e cont. Iulianum
lib. 6.^h Ambros. de
Spir. sancto. lib.^k 3. cap. 12.ⁱ Hier. ad Ri-
parium.^l Origen. cont.
Cels. lib. 3. & 8.^m Act. 10. 26.ⁿ Apoca. 22 9^o Clem. Alex.
in Protrep.^p August. in Psa.
113. cont. 2^q Bar. 6. 21. 54.^r Tertul. Apo-
loges. cap. 13.^s Augustin. in
Psal. 149.^t Origen. cont.
C. lib. 1. & 6.^u Clem. Alex. in
Protrep.^v Lact. Institus:
lib. 2. cap. 18^w Athan. suis
contra idola.^x Lact. Instit. lib^y 1 cap 2 & 4.

selues rather worship him at whose mercy they stood whether to make them troughes for the swine or saints for the church. I wote well what they are readie here to answer that they worship not the Images themselues but by the images they doe worship to the Saints. Wherein they say nothing but what the idolatrous gentiles of old sayd in defense of their idols. But as the auncient church answered those idolaters, so doe wee answer to idolatrous papists, if they beleue the Saints whom they worship to be in heauen, why doe they not lift vp their eyes thither if they will needes worshippinge them to worship them where they are: who are not to be worshipped, if they see not what men doe or heare not what they pray: and if they thinke they doe so, why doe they not directly but thus by attourney and at second hand performe their deuotions vnto them, as if they could see but by their eyes that cannot see, nor heare but by their eares that cannot heare, nor know what men do vnto them but as they lie wallowing at the feete of dumbe and senseles idolls? And if we thinke him out of his witte that standeth babling to a mans picture or image when he should and may speake to the man himselfe, why is it not thought a stupid and senselesse thing, contumelious and reprochfull vnto the Saints, to sit mumbling of prayers to stockes and blockes that are intended to them, and in honour & worship to equall, as they do, euery base and vile idol to those heauenly & blessed soules? And how do they know that their images are like to them whose names they beare, or that a ridiculous error be not committed to worship Iohn a Noke by that that is more like Iohn a Stile: or that as Praxiteles made the image of Venus by the countenance of Cratina and many other by Phryne, who both were renowned harlots or as the painter mentioned by Ludouicus Viues painted all women like to his owne wife: so the workeman haue made the image of our Lady to the shape of some minion or curtisan that he himselfe is in loue with all, and so

^f *Origen. contra Celsum lib. 8.*

^g *Lact. institut. lib. 2. cap. 2*
Arnob. contra Gentes, lib. 6.

^h *Lact. vt sup.*

ⁱ *Arnob. cont. Gentes. lib. 6.*

^k *Lud. Viues de censur. veri. lib. 3.*



so it come to passe that ^a seruice bee done to a harlot ^a in steede of a Saint, and this pitifull deuotion by false counterfeits be deluded? It is indeede a pitifull deuotion: for the Saints whom they profess to worship ^a know vs not, nor are acquainted with vs, and therefore the worship that is done to their images must needs determine in the images themselues. And though they knowe vs or were with vs, yet, as before hath bene shewed, we were not to performe vnto them any spirituall deuotion of religion, but to their images much lesse. And surely so farre were the first Christians from liking of the worshipping of images, as that they wholly disliked the ^b arte of image-making, and thought it not lawfull to bee practised by them. It was ^c Marcellina the strumpet of Carpocrates the hereticke, that first after the ^d Simonians brought in amongst Christians the worshipping of images, bearing men in hand, that ^e Pilate tooke the picture of Iesus when hee was vpon the earth, and shee had the counterfaites thereof, which with the images of Paul and Homer, and Pythagoras and others shee deuoutly serued. It was continued afterwards by the ^f Collyridian hereticke, and in them condemned by Epiphanius. They made images of the virgin Mary, and worshipped them, and offered to them, which he termeth a *d:uils practise*, and auoucheth that so to doe is to *goe a whoor. ng from God*. S. Austin mentioneth ^g *Picturarum adoratores*, worshippers of pictures: noting them for ignorant and superstitious persons and condemned by the church. In the time of Gregorie the bishop of Rome the superstitious vse thereof began to grow further, The images of Saints began to bee set vpp in the churches and to bee worshipped. Serenus the bishop of Massilia was mightily offended heereat, and causeth the images to bee broken and cast away. ^h Gregorie writeth to him that he would not haue had him to breake them, because they might serue as hee thought for some instruction and remembrance to simple people, but yet commendeth:

^a Anno. vt. sup^a Esay 63. 16^b Clem Alex. in Protept.^c Origen. contra Celsum. lib. 6^d Augustin. ad Quod vnus d.^e her. 7.^f Euseb. histor lib. 2. cap. 13.^g Iren. lib. 1^h Epiphanius her 79. Collyridian.^g Augustin. de moribus ecclesia Catholica. lib. 1. cap. 34.^h Gregor. lib. 7. Epist. 109. & lib. 9. Epist. 2.

commendeth his zeale that he would not endure that any thing should be worshipped that is made with handes, and telleth him, that hee should forbid the people the worshipping of them: that they were not to be set in churches to be worshipped because it is written, *Thou shalt worship the Lord thy God and him only thou shalt serue.* Yet afterwards the Bishop of Rome letting vpp the kingdome of Antichrist with strong hand made way for this abhominable idolatry, and settled it in the church: and although the fearefull vengeance of God denounced by the Apostle for this sinne haue since eminently lighted vpon them, Godⁱ deliuering themⁱ up to vile affections, so that the stinke of their vncleane & filthy lust, their Sodomy and vnnaturall beastlinesse was growne lothsome both to God and men: yet they continue still to defend this horrible sacriledge, that the prophecy of S. Iohn may be verified in them: ^k*The remnant of men which were not killed with these plagues wherof he hath there spoken, repented not of the workes of their hands that they might not worship diuels and idols of gold and of siluer and of brasse and of stone and of wood, which neither can see nor heare nor go calling it the worshipping of deuils, as Moses did when hee sayd of the Israelites, ^lThey offered to deuils and not to God,* not according to the intention of the persons, but according to the truth of the thing ^m because deuils are prest and readie at idols and images to receiue the honours that are done vnto them vnder pretence of doing honour and worshippe to Saintes in heauen. And thus M. Bishop maketh himselfe a patron and defender of this worshipping of deuils, and vseth the best witte hee can to perswade his most excellent maiestie to bee a promoter and furtherer thereof. But his colours are false and deceitfull, neither can he so varnish his idols but that his Maiestie is able to discern that they are but base and rotten stuffe. First hee saith that *Xenaias a barbarous Persian was the first that inueighed against the worshipping of Saints images:* but this seemeth to be a meere deuile of the idol-mongerⁿ Tharasius

ⁱ Rom. 1. 24. 26

^k Apoc. 9. 20.

^l Deut. 32. 17

^m August. cont
Fausf. Manich.
lib. 22. cap. 17

ⁿ Concil. Nien.
second. Act. 1.

in the second Nicene councell thereby to cast a prejudice against them that would reprove that idolatry for that to bad a man as *Xenaias* did the like. for this ^o *Xenaias* was an Eutychnian hereticke a very seditious, & turbulent man that opposed himselfe against the councell of Chalcedon in behalfe of Eutyches and Dioscorus, as may appeare in Euagrius by an epistle of the monkes of Palestina concerning him. But of this matter of inueighing against worshipping of images there is nothing recorded till long after by Nicephorus and Cedrenus who were to ready to entertaine any tale that might serue fore the furthering of their idolatry. And indeede there was no reason of his inueighing against worshipping of images inasmuch as it is not found that there was anie Christian church in the world wherein images, were vsed to any such ende: And if vpon occasion he had so done, he could not in those daies haue bene accounted an hereticke for it, because the whole current of the fathers of that time with full and maine streame runneth the same way: so vtterly vnttrue is it which M. Bishop saith that *true christians then did worship to images of saints*, neither can he bring any pregnant example thereof throughout the whole world. Another prejudice by him alleaged is, that Iewes and Turkes haue condemned and doe condemne the worshipping of images, But had Friar Bellarmine and his scholer M. Bishop so little vnderstanding, as to thinke it a good argument for the worshipping of images that Iewes and Turkes doe condemne it: We conceiue there is reason to argue another way, as our Saviour Christ did from the example of the Ninuities against the Iewes, ^p *The men of Ninuie shall rise in iudgement with this generation and shall condemne it, for they repented at the preaching of Ionas, &c.* Or as Austin doth from the example of the Iewes against the Arians: ^q *Ecce, intelligent Iudaei quod non intelligunt Ariari: (see, the Iewes understand that which the Arians doe not understand,* that Christ affirmeth himselfe to be equall to the Father. It was no reason

^o *Euang. hist.*
lib. 3. ca. 31.

^p *Matth. 12. 41.*

^q *Augustin in*
Ioan. tract. 17. } 2

why the Arians should not beleue that Christ was equall to the Father, because the Iewes so conceiued of the words of Christ: but it was rather an argument of their exceeding great blindnesse that in Christs wordes could not see that which the Iewes saw. In like sort we may say: Behold, Turkes and Iewes see that which these blinde Papistes cannot see. They discern by the commaundement of God that it is an abhominable thing to fall downe to an image, to worship it and pray to it, and such is the grosse darknes wherein Papists dwell, as that they take it to bee a matter of great deuotion. Therefore Turkes and Iewes shall rise in iudgement against the Papists, and shall condemne them, because they haue learned by Gods lawe to hate that idolatrie which the Papists against the plaine law of God so wilfully mainteine. And well may I say wilfully, when in all their Catechismes wilfully and of purpose they suppress the second Commaundement, whereby the people should learne to detest that abomination. Last of all M. Bishop telleth vs in behalfe of his idols, that *wee cannot deny, but that aboute 900. yeeres agoe in the second general Council holden at Nice they are by the cōsent of the best and most learned of the world for euer accursed that do deny reuerence & worship to be giuē to the images of saints.* But I see, M. Bishop. that you doe not know what we can doe. We both can and doe denie that they were the best or most learned of the world that pronounced that curse, vnlesse you meane *the world* as Christ doth when hee saith,

¹ *The children of this world are wiser in their generation than the children of light.* We deny not but such a Council there was, by the procurement of Eirene, that idolatrous and wicked Empresse, but it was like the Councell of Ahab's foure hundred prophets, of whom Micheas saide vnto him, ¹ *The Lord hath put a lying spirit in the mouth of all these thy prophets.* It might well be saide of them that God ¹ *had mingled amongst them the spirit of error so that they were like to drunken men; that he had giuen them the spirit.*

¹ Luk. 16. 8.

¹ 1. King. 22. 23

¹ Esa. 19. 14.

^a Rom 11. 8.

Spirit.

spirit of slumber, and^x sent them strong delusions to beleue & to make lies. There is that wresting and abusing of holic^x 2. Thess. 2. 11. Scripture, such falsifying of the writings of the Fathers (such allegations of absurd and lying woonders, so manie brainicke and witlefle conclusions, as that it may well be thought, that God by iust iudgement gaue them vp to a reprobate sense, and deprived them of common vnderstanding, so farre were they from shewing themselues the best or most learned of the world, as M. Bishop would haue vs to thinke of them. Let one of them, I doubt not but M. Bishop will say the best, serue for example of all the rest, ^y Adrian the bishop of Rome for the commending of images citeth these places of Scripture: ^z In that day shall the altar of the Lord be in the middest of the land of Egypt, and a pillar by the border thereof vnto the Lord. ^a Glorie and honour are before him. Lord, ^b I haue loued the beauty of thy house, and the place where thy glory dwelleth. ^c Thy face Lord will I seeke. ^d All the rich of the people shall make their supplication before thee. No doubt he was a profound clerke that could diue so deepe into these texts as to finde images therein. But against this idoll-gracing conuenticle and conspiracie, there was gathered loone after in these Westerne parts at Franckford in Germany another counsell, summoned by the Edict of Charles the Great, wherein were a great number of Bishops of Germany, Fraunce, and Italy, who determined by the woorde of God, and testimonies of the former auncient Church against the worshipping of Images, and decreed that that Nicene Synode which hadde established the same should bee holden for no other but *Pseudosynodus*, a false Councell or synode: they examined all the allegations of the same Councell and shewed them to bee impertinent and false: and of the Acts thereof, because Charles the Emperour was a dealer in the matter himselfe, was a booke put forth vnder his name, *Liber Caroli Magni contra synodum de imaginibus*: the booke of Charles

*the 2^d Council at Nice
justly holden to be
pseudosynodus. v. p. 114*

* Roger. Hone-
den. Continu. as
Bed. e. part. 1.
anno. 792.

* Act. 6. Nicen.
Concil. 2.

the great against the councell that decreed for images The same Charles at the same time sent ouer into this Iland of Britaine a copy of the same Nicene councell to haue a iudgement thereof, which Albinus singularly confuted by authoritie of holy scriptures, as hauing decreed that *which was accursed by the church of God*, and the same answer was sent ouer in the name of the bishops and princes of this land. Yea and before that Nicene councell there was a councell holden by the Emperour Constantius Copronymus of which there is mention made in the same Nicene councell which so much detested the worshipping of images as that it decreed the abandoning of them altogether. We haue therefore two councells against M. Bishops one, and in his owne councell wee finde nothing to mooue a man well aduised to worship an image, but in the other we find sufficient instruction from the word of God to learne to detest the same. And thus wee are at length come to an end of M. Bishops heresies wherewith he thought good to charge the doctrine of our church: and hetherto we see his breath is no gun-shot: hee laboureth much and auaileth little: sheweth a great deal of malice, and a small deal of witt thus to cry out *heresie heresie*, and able to prooue no heresie at all, it being made apparrant that our church in the matters whereof hee speaketh doth affirme nothing for which it hath not the expresse testimony and warrant of the old church.

13. W. BISHOP

I will omit sundry other beads of the Protestants Religion, by all approoued antiquitie reprobued, and condemned that I passe not the bounds of an Epistle, and seeme ouer tedious vnto your Maiestie. Especially considering that these are sufficient, to conuince that those points (wherin the Protestants affirme the present church of Rome, to haue so farre degenerate from the auncient) are the very essentiall parts of faith, then maintain-

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ned by the Romans: And the contrarie opinions nothing else, but wicked heresies, of old inuented, and obstinately held against the same Roman Sea, euen as they are now in our time and of old also condemned by the same church in her most flourishing and best estate. Wherefore your most excellent maiestie, being resolute in that singular good opinion (that no church ought further to depart from the church of Rome then shee is departed from her selfe in her flourishing estate) must needs recalle the church of England, from such extrauagant opinions, to ioyne with the Roman church in the foresaid articles, which shee in her best time held for parts of pure faith: And in all others also which they cannot directly prooue (in a lawfull disputation before your Maiestie) to haue bene altered by her, particularly naming the point of Doctrine: the author of the change: the time and place, where and when he liued: who followed him, who resisted him, and such other like circumstances, which all be easely shewed in enery such reuolt or inuouation, because the vigilant care of the Pastors of Christes flocke, haue bene alwaies so great, as no such things could be vnknown let slippe, or unrecorded.

Thus much for my first reason, collected from the vnruth of the Protestants religion.

R. ABBOT.

Now that we haue taken away M. Bishops premisses it is no hard matter to gesse what will become of his conclusion: He dreameth he hath conuincd much against vs, when indeed all that hee hath done, is but to conuince himselfe of ignorance & folly. We are agreed that the ancient Roman faith be maintained. It hath bene iustified that the faith which we profess is the auncient Roman faith. Now therefore his most excellent Maiestie being resolute in that singular good opinion, that no church ought further to depart from the church of Rome then shee is departed from her selfe in her flourishing estate, must needs detest

poperie as a wicked Apostasie from the auncient Romane faith, and continue the church of England in the Religion already established by law according to the prescript rule of the word of God, and the example of the most auncient Romane Church. Now he would make his Maiesty beleue that there are *sundry other heads of our religion* wherein hee could shew that wee haue swarued from the old faith: wonder but hee would tell vs as Bristow did that we haue renewed ^a *twenty five old heresies at the least and deuised at least a thousand of our owne.* They are noble, ladds and will not loose the whetstone for want of tongues. But indeed M. Bishop hath spitt the worst of his poison already and by that that he hath sayed we haue cause lightly to esteeme of the rest that he can say. But the rest that hee can say I see is but little: his purpose is to put vs to the iumpe to say for our selues: for he would haue his *Maiesty to ioin with the church of Rome in all other articles which we cannot directly prooue in a lawfull disputation before his Maiestie to haue beene altered by her, particularly naming the point of doctrine, the author of the change, the time and place where and when he liued, who followed him, who resisted him, and such other like circumstances.* what? and must wee haue all this adoe to prooue an alteration? If the Phyisician hauing left M. Bishop well in health in the beginning of the yeere come to him in the ende and giue him to vnderstand that hee is ouertaken with the jaundice or the drop sicke, will hee not beleue him vnlesse hee can tell him when & vpon what occasion he began to change: When I see the hand of the diall remooued from one to two, shall I be so mad as to thinke it standeth still where it was, because I could not discern the stirring of it: Politicians obserue that corruptions are bred in common wealths as diseases are in bodies: they are not discerned but in their growth, and insensibly they proceede many times till it come to passe which Liuie said of the Roman state: ^b *Nec vitia nostra nec remedia ferre possumus: we can neither endure*

^a Brist. de-
maund. 38

^b Liuie, Dec. I.
lib. I.

our faults nor the redresse of them. It is so in commonwealths & is it not so in churches: was it so in the empire of Rome, and might it not be so in the church of Rome? O no, by no means: *all circumstances bee easily shewed, saith M. Bishop, in every such revolt or innovation, because the vigilant care of the Pastors of christes flocke hath beene alwaies so great as no such things could be unknowne, let slippe or unrecorded.* But how then standeth that that our Saviour christ telleth vs in the Gospell that ^c *by the sleeping of the husbandman the enemy should take his opportunity to sow tares in the Lords field: How is it that in the* ^d *forehead of the whoore of Babylon is written, A mysterie,* and that the working of Antichrist is called ^e *A mysterie of iniquitie,* but because ^f *secretly, he shall winde his abominations into the church of christ: euen as the Apostle S. Peter saith of the false prophets that should come that priuily they shall bring in damnable hereses.* S. Austin saith that ^g *in his time all was full of humane presumptions with the seruile burdens whereof men were so pressed as that the Iewes estate under legall ceremonies was more tolerable then the state of christians.* Now M. Bishop belike can tell that which S. Austin could not tell by whome these presumptions came into the church, what they were, the time and place when and where they began, who followed and who resisted them, because ^h *the vigilant care of the pastors of christes flocke hath alwaies beene such as no such things should be unknowne, let slippe or unrecorded.* Nay to come neerer to him what ⁱ *might be the cause that* ^k *Pope Sixtus the fift and Clement the eight corrected so many thinges in the Vulgar Latin text of the Scriptures: If there were any errours therein, surely M Bishop, I trow can tell vs by whome they first came in, where and when they first began, and who found fault therewith, because the vigilant care of the pastours of christes flocke hath beene alwaies such as no such things could be unknowne, let slippe or unrecorded.* What was the cause of the late reforming of their Portesses and Primers when for

^c *Matth. 13. 24*

^d *Apoc. 17. 5.*

^e *2. Thess. 2. 7*

^f *2 Pet. 2. 1^o*

^g *παρεισδύουσι.*

^h *August. epist.*

ⁱ *119.*

^h *Biblia vulgat.*

ⁱ *edit. Romæ anno.*

^k *Dom. 1590*

^l *1592. 1593.*

ⁱ Praefat offic.
beat. Mar. virg.
nuper reform.

^x Praefat. breui.
Rom. reformat.

very shame they would no longer continue to vse them as they had done : Was it as the Pope sayde, thatⁱ they were filled with vaine and superstitious errors, and that manie things were crept into them which were^k full of uncertaintie and much amisse? Let it appeare, M. Bishop, by whom those superstitions were brought in, where and when they first grew, who followed them, who resisted them, or else require to haue your Portesses in like sort as you had them before that still you may sing of Thomas Becket.

^l Breuiar in
translat. S.
Thom. Cantuar.

^l Tu per Thoma sanguinem quem pro te impendit
Fac nos Christe scandere quò Thomas ascendit.
By the bloud of Thomas which for thee he did spend,
Make us O Christ to climbe whether Thomas did ascend,

because the vigilant care of the Pastors of Christes focke hath alwayes beene such as that no such innouations could bee unknowne, let slippe, or unrecorded. Or if the care of the Pastors of the church of Rome haue not beene such but that so many such enormities of corruptions and superstitions grew into the very text of Scripture, and the Portesse and church-seruice, may wee not thinke that much more in other matters by want of care and vigilancy in the pastors, corruptions and errors might spring vp in the church and haue libertie to spreade and grow therein : Now wee doubt not but such hath beene the watchfulnesse of Satan that he hath omitted no occasions that possibly might bee taken to aduantage himselfe to get ground, and gaine to his sonne Antichrist a kingdome in the church. Who laying continuall siege to this Ierusalem the city of God hath beene woont like a politicke warriour with maine force to assault it on some one side that the strength of the cittie being gathered thither for defence he might the more securely vndermine it other-where. For thus by notorious heretickes the Carpocratians, Valentinians, Basilidians, Marcionites, Manichees, Arians, and others oppugning the great towers and fortresses of
Christian

Christian faith, hee mightlie busied the fathers of the church that whilest they were forced to looke, as I may saie to the main chance and therefore were perforce the lesse heedie otherwise, hee might take his opporunity stealingly to get in first a finger, and then a thumb, and then a hand & an arme and so the rest till at length he had by his lieutenant fully seated himselfe in the temple of GOD, and brought the outward state of the church in a manner wholly in subiection to himselfe. And to this purpose he laied his foundations even in the time of the Apostles, so that they giue to vnderstand that ^m the mystery of iniquity was the working, and that ⁿ Antichrist euen then was already in the world. Then did hee labour by the false Apostles to corrupt the doctrine of iustification by faith, as appeareth by the epistle to the Galatians. Then did hee seeke to peruert men by counterfeit inessages and writings vnder the name of the Apostles. Then did a certaine priest write a fable, as before was saide, of ^p the peregrination of Paul and Tecla for the commendation of virginity, and being thereof conuicted by the Euangelist S. Iohn was deposed for his paines. But well is it noted by Egesippus that ^q so long as the Apostles liued the church continued a virgin & vncorrupt false teachers for that time lurking in secret, because they found the Apostles still ready to checke and crosse their attempts: but when the Apostles were dead and that generation was gone which had immediatly with their owne ears heard their preaching of saluation, then a conspiracy of wicked error began by the seducements of such as deliuered strange doctrine, and boldly preached a falsely-named-knowledge against the preaching of the truth, because there was none of the Apostles remaining to controulle them. Then freely did there fly abroad an infinite number of counterfeit and apocryphall writings, ^r the gospels of Taddens, of Mathias, of Peter, of Ieames, of Barrabas, of Thomas, of Andrew: the Acts of Thomas, of Andrew, of Philip: the Revelations of Paul, of Thomas, of Stephen: the booke of the natiuity of our

^m 2. Thes. 2. 7.

ⁿ 1. Iohn. 4, 3.

^o 2. Thes. 2. 2.

^p Tertul. de Baptismo.

Hierony. in Catalog. eccl.

script. Lucas.

^q Euseb. eccles. hist. lib. 3. ca. 29

^r Gelas. decren. de Apocryph.

Sanjour and of Mary and her midwife, and a great number more of such deuises. Then went deceiuers abroad to report what *Andrew and Peter and Philip and the rest had saide and done*, to whom *Papias* gaue care and was by them drawne into errour and himselfe by that meanes gaue occasion of errour to many Ecclesiasticall men that respected him for his antiquitie, and for that he was so neere to the very time of the Apostles. In like sort those bastard writings which iustly deserued to be consumed in the fire yet many times got credite with the Fathers of the Church, as with Chrysostome *the peregrination of Peter*, fathered vpon Clement: with Ambrose and Cyprian the *table of Tecla*: with Origen *the gospell according to the Hebrewes the Epistle of Barnabas* and sundry other: with Clemens Alexandrinus *the preaching of Peter*: with whole churches *the Reuelation of Peter and the Iudgement of Peter*, and *The Pastour*, so that they were read publikely therein, by meanes wher of the person which Sathan had cunningly conueied into such counterfeit bookes was receiued as wholsome food, and sundry errours and superstitious fancies of vowed virginities, of praier for the dead, of free will, of inuocation of Saints, of Antichrist, of the Assumption of Mary, and such like by little and litle got footing in the church. And here was indeede the true beginning of many doctrines of Poperie, when in such fained Scriptures many things were commended to the church, which in the true scriptures of the Apostles were not mentioned at all, which M. Bishop pleadeth to be ancient, and wee denie it not, because wee know the diuel is ancient, that was the deuiser of them. Some asperision wherof his care was to cast vpon the *masters of the assemblies* the Doctours and teachers of the church, and with humane respects to mist and dazle their eies, as knowing that it would little auaille him to plead the value of meane persons and notorious heretickes, and therefore seeking to grace his deuises with the credit and authoritie of greater

names:

c Enseb. eccles. hist. li. 3. ca. 39
e ibid.

u Chrysof. ep. imperf. hom. 49.
x Ambros. epist. 82.

Cyprian. orat. pro martyr. & sub die passionis.

y Orig. in Mat. tract. 8 & in Leuit. hom. 10.
 & const. Cels. lib. 1.

z Clem. Alex. Stromas lib. 6.

a Sixt. Senens. bibl. Sanct. lib. 2. ex Niceph.

b Ruffin. in ex. pof. Symb.

c Eccles. 11. 11.

names : but so as that by the prouidence of almighty God there remaineth a sufficient light amongst them for the rectifying of those things wherein they swarued from that streight and euen path which the Apostles had troden out for direction vnto them . Which God willing shall be made very pregnant & cleere in the handling of those points , wherin M. Bishop hath taken vpon him in behalfe of the Romish church to oppugne the doctrine of our church . Albeit there are some things in their practise and defense whereby their shame is laied open in all the rest : whereof the first church which receiued ^d *all the counsell* ^d *of God*, yet neuer receiued any thing, nor euer gaue anie approbation at all. The worshipping of idols and images had neuer so much as any shewe of allowance from that church : It was practised as before was shewed by the Simonian heretickes, the Carpocratians, the Collyridians, and in the time of Gregorie *Magnus* began publickly to be affected, and was then resisted by Serenus bishop of Massilia, and condemned by Gregorie himselve, and neuer got head till after that time by the idolatrous second Nicene councell, and yet was then also withstood by a councell at Constantinople, and by ten or twelue Christian Emperours successiuelly in the East ; by Charles the Great, and the councell of Francford in the West, but in the end by the vsurpation and tyranny of Antichrist was fully established in the church : for the condemning whereof ^e *Alphonfus de Castro* imputeth error to the ^e *ancient Father Epiphanius* : so certaine is it that by him in name of the Church it was condemned at that time. Now Satan hauing had so good successe in one point of idolatrie, went presently in hand with another, and set a foote the doctrine of Transubstantiation, euen about the time of that second Nicene councell, almost eight hundred yeeres after the birth of Christ. The same was debated to and fro, till at length ^f *Carolus Caluus* king of Fraunce, taking knowledge of it ^g *sent to Ioannes Bertram*

*Act. 20. 27.**Alphonf. de her. lib. 8. tit.**Imago.**Trithem. Abb.**Ioan. Bertram.**de corp. & sang.**Domini.*

mus a priest, a man for his famous learning, to know his judgement thereof, who then wrote against it his booke *De corpore & sanguine Domini: Of the body and blood of our Lord*: and by strong arguments and authorities of the Fathers, impugned that new deuise: which booke the Spanish Censours would not haue to be wholly suppressed ^h because forsooth we should not say that they made away such writings of antiquitie as did make for vs, but yet to secure themselves, they haue taken out such speciall arguments as made against them, and appointed the booke to be Printed, shamefully abusing the Reader, to make him thinke hee hath that which he hath not, because the booke wanteth that that it should haue. At that time liued also *Ioannes Scotus*, not he that was surnamed *Duns*, but another, a man for his singular learning highly esteemed with the same Charles, who wrote also a treatise *De Eucharistia Of the Eucharist or Sacrament of the Lords Supper*, purposely against that point. The newnesse of which doctrine may heereby be conceiued, not onely for that *Gelasius* the bishop of Rome determined flatly against it, that ^k by the Sacraments which wee receive of the body and blood of Christ wee are made partakers of the diuine nature, and yet there ceaseth not to be the substance or nature of bread and wine: but also for that they themselves confesse that in the auncient writers there is ^l seldome mention of it, indeede none at all: and that as touching the secrets thereof of accidents without any subiect, and accidents onely nourishing and feeding without any substance, and such like, ^m Posterior at as per *Sp. Sanctum* adaidit: latter time added them by the instinct of the holy ghost: whereas *Chrysostome* telleth vs, that ⁿ if any of them that are said to haue the holy Ghost doe speake of himselfe and not out of the Gospell, hee is not to be beleued. If he read it not written, but speake of himselfe, it is manifest that he hath not the holy Ghost. Yea ^o *Scotus*, *Cameracensis*, and others doe plainly confesse that Transubstantiation cannot be enforced by the Gospell, no nor by any testimonies

^h Index Ex Purgator. in castigat. Bertrams.

ⁱ Lanfranc. de Sacram. Euchar

^k Gelas. cont. Euych. & Nestor.

^l Alfons. de Cast. lib. 8. tit. Indulg.

^m Index Ex-purg. in Casti. gat. Bertram.

ⁿ Chrysost. de Sanct. & or. and spiritu.

^o Chemnic. in Examn. Concil. Trident. de Transubst.

testimonies of the auncient church, and^r Scotus affirmeth ^{p Bellar. de Sa-}
 as Bellarmine himselfe confesseth, that *before the Lateran* ^{gram. Euchar.}
Councell it was no article of faith. And it is woorthy to be ^{lib. 3. c. 23.}
 obserued also that the same Bellarmine acknowledgeth,
^{q ibi.}
that it may well be doubted whether there be any place of
Scripture evidently to prooue Transubstantiation otherwise
then that their church hath declared it so to be, because verie
learned, and acute men, such as Scotus was, doe thinke the con-
trarie. It had neuer publicke approbation for a thousand
 yeeres after the time of Christ, nor euer full confirmation
 vntill the Councell of Lateran, which was two hundred
 yeeres more: where was *plena curia*, a full court for the re-
 ceiuing and letting vp of the idoll * *Maazim*, the God of * ^{Dan. 11. 38.}
 Antichrist, thenceforth with diuine honours to be ado-
 red & worshipped of all? Together herewith grew the no-
 table abuse of the celebration of the Lords Supper, which
 many ages of the first church were neuer acquainted with:
 the sacrament ordinarily to be receiued by the Priest only,
 and when it is receiued by the people to be receiued onely
 in one kinde. Looke the old counceles, the fathers, the
 stories: see the discriptions of church-seruice in Dionysi-
 us, Iustinus Martyr, in the Liturgies true or feigned of
 Iames, of Basil, of Chrysostome, of Ambrose or whatso-
 euer other auncient records: it is not founde euer to haue
 beene so ordered in any church throughout the whole
 Christian world. Yea some of them confesse that *it is not*
knowne when the custome of their halte communion began: ^{r Coster. Enchi-}
 that it crept in first by custome by the conuience of the Bishops ^{rid. cap. 10.}
 and after was confirmed and established by law, so idle a fancy ^{Gregor de Vi-}
 is it which M. Bishop doteth vpon, that the vigilant care ^{lent. lib. de Eu-}
 of the pastours of Christs flocke hath alwayes been such as that ^{charist. cap. 10.}
 no such innovations could be vnknewe, let slippe or vrecord d
 Their Purgatorie fire was scant kindled foure hundred
 yeeres after the time of Christ, and when it was begunne,
 yet for many hundreds of yeeres after it was neuer taken to
 be the iurisdiction of the Bishop of Rome that hee shoulde
 haue:

haue power himselfe or should giue power to others by indulgences and pardons to deliuer soules from thence, so that they being put to giue a reason howe it should bee that the Pope should haue such a power of pardoning and there should be no vse nor example thereof for a thousand yeeres after Christ, like shameles and vnblushing harlots and hypocrites they tell vs, that ^f in former ages of the church great penance & satisfaction was enioyned and willingly sustained, and then was the lesse pardoning and fewer indulgences, because in that voluntary vse & acceptation of punishment, and great zeale and fernor of spirit euery man fulfilled his penance and few asked pardon. Now in the fall of deuotion, and lothsomnes that men commonly haue to doe great penance, though the sinnes be far greater then euer before, yet our holy mother the Church knowing with the Apostle the cogitations of satan, how he would in this delicate time driue men euer to desperation, or to forsake Christ and his church and al hope of saluation, rather then they would enter into the course of canonical discipline enioyneth small penance and seldome useth extremity with offenders, but condescending to their weaknesse pardoneth exceeding often and much not onely all enioyned penance, but also all or great parts of what temporall punishment so euer due or deserved either in this world or in the next. Ah sweet mother church, wel fare thy hart that hast gotten such a rich ^c treasure of the superfluities of the sufferings of the Virgin Mary and all the Saints, such as Peter and Paul neuer knew, nor any old father or Bishop throughout the whole world euer dreamed of: thereby to releiue thy delicate & tender babes in this latter age & to keepe them both from purgatory in the world to come, and from doing too much penance in this world. No wonder if thy obedient children make much of so kinde and pitifull a mother, Sweete mother, did I say? nay filthy and vnnaturall strumpet which poisoneth her own children, and feedeth them with ashes in stead of bread: which maketh them to trust to her Pardons for deliuerance from Purgatory fire that for want of the

^f Rhem. Annot.
in 2. Cor. 2. 11.
Alphonf. de Ca-
stro adu. heres.
lib. 8. tit. Indul-
gentia.

^c Bellarm. de
Indulgent.
lib. 1. cap. 2.

the true pardon they may bee cast into hell fire. Shamelesse harlot *wouldest thou goe about*, I will not lay after foure hundred yeeres as Hierome said, but after a thousand yeeres *to teach men that which they neuer knew before? wouldest thou bring forth to the world that which Peter and Paul would not deliuer or teach?* For a thousand yeeres the Christian world was without these doctrines, without thy Pardons and Iubilees, without thy puppets and mamnets, thy Agnus deis, thy hallowed graines, thy hallowed beades and such other excrementall stuffe, and doest thou now tell vs in the ende of the worlde that these things are helpfull to our soules, and farther vs to the remission and forgiuenesse of sinnes? It was thirteene hundred yeeres after the birch of Christ that the yeere of Iubilee was deuised by Boniface the eighth *a man vspeakeably thirsting after gold howsoeuer it were gotten*:^a who tooke vpon him to grant to euery one that would come to Rome that yeere and visite the churches of Peter and Paule hee should haue most full and perfect remission of all his sinnes: alwayes presupposed that *no man must appear before the Lord. emptie.* And to make way to that authoritie whereby he might doe this, and the Pope alwaies what he list it was another of the same name Boniface the third that obtained of Phocas the murtherer to be *the head and vniuersall Bishop of the church*, whence the Canonistes did first list him vp to be *vicarius dei in terris*, Gods lieutenant generall vpon the earth, and perswaded him *that he was not a meere man*:^d *he was neither God nor man but a mixt* betwixt both, whereupon he hath taken vpon him *superiority ouer emperours and kings & chalengeeth to himselfe authority*^f *to depose them*, and hath required them to *sweare fidelitie and allegiance to him*, and released *othes of fidelity and allegiance to them*, that it might be *lawfull for their subiects to rise in armes and to rebell against them*: things so impious, so new and strange and so wholly repugnant to the conceipt and practise of the auncient church as that we may woonder at the iron fore-
heades.

^a Hieronym. ad Pamach. & Ocean. de error Origen.

^x Platina in Bonifac. 8.

^y Extrau. de

pænit. & remiss. ca. Ansi.

quorum.

^z De consecrat. dist. 1. cap. Omnis Christianus.

^a Platin in Bonifac. 3.

^b Sext. Proem.

in glossa.

^c Decret. Greg. de transl. episco.

ca. Quanto.

^d Clement.

Proem. in gloss.

^e Ibid de ap-

pellat. cap. pa-

storalis.

^f Sext. de Sen-

tent. & re iudi-

cata. c. Ad Apo-

stolice.

^g Dist 63. Tibi.

domino.

^h Sext. vt. su-

pra.

ⁱ Eulla Pij 5.

cont. regin. Eli.

zabech.

heades of these men, who setting their eyes full vpon the sunne take it vpon their soule that it shineth not: and when their nouelties are such as cannot be denied yet will say, as M. Bishop doth, that *the church of Rome now teacheth the same in all points of religion that shee did of old in her best and most flourishing estate.* What is it but the schoolemens noueltie to affirme seuen sacraments? what is but nouelty to attribute so much to the merits of Moonkes and Fryars as that they can ^k *dare participium bonorum operum suorum*: make other men partakers of their good works? What is it but nouelty that Hofius telleth vs^l *that if a man haue the interpretation of the church of Rome of any place of scripture he hath the very worde of God, though he doe not see how it standeth with the words?* What is it but noueltie to make the Bishop of Rome the oracle of the church, that his definitiue sentence should be the ending of all controuersies of faith? or if it were so taken in the primitiue church what needed that trouble of generall councils to assemble the Bishops from all partes of the world, when all might briefly bee decided by the worde of his mouth? at least why did they not give reason of their assembling themselues in that sorte when matters might haue been ended by a shorter course? Nowe since by these and sundrie other such nouelties it plainly appeareth that there is so great difference of the church of Rome that nowe is from that that was of olde, it shall not bee materiall to looke to all those circumstances that M. Bishop speaketh of to examine when or how or by whom those differences first began, neither will we betray our owne saluation by forgoing the true faith of the auncient church of Rome because men haue beene sparing to lay open their owne shame by acknowledging their innouations in the newe. As for those corruptions for which they can pretend some shew of antiquitie they haue therein also plaied their parts, and haue increased a blister to a botche, and of a light itch haue made a foule leprosie, and turned errors into heresies, and customes of obseruations into

meritorious

^k Math. Paris.
in Henr. 3. de
Cisterciensib.
^l Hofius de ex-
presso dei ver-
bo.

meritorious workes of religion, and haue in a manner extinguished al true conscience and comfortable vse of Christian faith. And thus much concerning M. Bishops first reason, wherein he tooke vpon him to shew the vnruth of the Protestants religion, and in the examination thereof is found to leaue truth to the religion of the Protestants and to take vnruth to his owne: the Protestants religion teaching nothing but what accordeth with the faith and religion that hath beene formerly embraced in the auncient church of Rome, though wholly exploded in the new.

14. W. BISHOP,

The second shall be grounded vpon the vngodlinesse of it, where I will let passe that high point of impietie, that they make God (who is goodnesse it selfe) the author of all wicked actions done in the world: And will besides say nothing of that their blasphemie against our Saviour Iesus Christ, that hee overcome with the paines of his passion vpon the Crosse, did doubt (if not despaire) of his owne saluation: being unwilling to touch any other points, then such as are afterwards discusssed in this booke.

R. ABBOT.

The second reason was not vsed by M. Bishop with any opinion to mooue thereby his most excellent Maiesty, because hee knew that his Maiestie being a professour of the Protestant religion, and well vnderstanding what hee professeth, is able to acquit the same of all vngodlinesse, and therefore cannot but take him for a liar and slanderer that chargeth impietie there where indeed there is no such thing. But he would write it notwithstanding to continue in his Catacatholicke ^a *blinde obedient* as they themselves iustly terme them, a detestation of religion, whilest ^a *seely soules*, they belecue these lewde caities, buzzing in-
to their eares lies and tales of impieties and blasphemies,

^a Reply to the
Iesuites Apo-
logie.

R

which

which neuer any man imagined or dreamed of. Who if they knew the impieties and blasphemies that are truly charged vpon Poperie, they would spit in the faces of these harlots, and detest those abominations which now through their delusions and of ignorance they so deuoutly doe embrace: Is it not a horrible impietie that standeth written in their law. ^b *Our Lord God the Pope? To beleene that our Lord God the Pope might not so decree as hee hath decreed, should be accounted heresie.* Is it not impietie that they say, *that if the Pope being carelesse of the saluation of his brethren, doe draw innumerable soules with him to hell by heapes: yet no mortall man may presume to reprove his faults, &c?* Is it not impious which is so often repeated by their Canonists that ^d *the Pope may dispense against the Apostle,* or which Bodine himselve a Papist hath obserued as a rule of theirs, *that he is safe enough with God, who by the Pope is freed from the lawes of God?* Are they not to bee detested as impious speeches, which before haue bene mentioned whereby they seeke to disgrace the Scriptures of God? Is it not an impious paradoxe which M. Bishop hath set downe, *that in the man newly baptized there is no more sinne then was in Adam in the state of innocencie,* or that which other of them haue taught, *that the entering into religious orders and putting on of a monkes cowl is of the same vertue and grace that Baptisme is?* What doe you thinke M. Bishop? is it not impietie and blasphemie which was broached by ^h *Thomas Aquinas, one, you say, of the principall pillars of the Romish church,* and by your schoolemen his followers maintained, *that if a dogge or a mouse doe eat the consecrated host, it is the very body of Christ which the dogge eateth: or if it be cast into the dirt, it is the very body of Christ that lieth in the dirt: or if a spider or anie poison be cast into the consecrated cup, that the blind of Christ, as Antoninus saith, is infected therewith: or if a man cast vpon the sacrament or vnde it before digestion into the draught that it is still the body and bloud of*

^b Extraus. Io-
ann. 22. Cum
inter. in glossa.
^c Dist. 40. de
Papa.

^d Dist. 34. Le-
Ebor. in glossa.
25. Sunt qui-
dam in glossa.
&c.
^e Bod. in De re-
publ. lib. 1. ca. 6.

^f Pag. 32.

^g Tho. Aquin.
4. sentent. dist. 4.
Hospinian. de
Orig. Monach.
lib. 6. cap. 18. ex
Henr. Kune.
^h Pag. 18.
ⁱ Thom. Aquin.
p. 3. q. 80. art.
3. ad. 3.

^k Anton. summ.
part. 3. tit. 13.
cap. 6. p. 3. de
defect. Missae.

Christ:

Christ: or ¹ if a wicked man doe eat the sacrament, the body of Christ is still in his belly as long as bread is before it be digested: or that he ^m should be commended as a man of ^m great zeale that would eat the sacrament being voided or taken out of the belly of a man or a mouse, or a dogge, as one Gederanus did when a leper with filthy phlegme had cast it vp: O execrable villaines who for the maintenance of their monster of Transubstantiation haue made themselues the authors of so prodigious and accursed fancies! Doe you know these things in your owne bookes, M. Bishop, and would you goe about to obiekt impiety of doctrine to vs? But yet tell vs further, I pray: will yee not giue vs leaue to hold it for an impiety which Harding and Bellarmine in fauor of the Popes reuenuē of harlotry doe tel vs, that publicke stewes are ^a a necessary euill, and that ^o the magistrate sinneth not in appoynting a place for them? May we not take it for an impious and vngodly doctrine which you teach, that ^p it is better and lesse sinne for a man that hath vowed single life to keepe a concubine or a whore, nay many whores then to marry a wife: Is it not a singular point of impiety and sacriledge which you affirme that ^q the crucifixe is to be worshipped with the same worship that is due to the holy Trinity? Is it not a damnable doctrine which is deliuered by your schoole-man Holcot: ^r that a man may merit by an erroneous and wrong faith albeit it fal out that thereby he worship the diuell? Was it not a notable impiety and blasphemie that was deliuered by your friend Tecelius the pardoner, that his pardons were of that vertue that ^s if a man had defiled the blessed Virgin and gotten her with child he might by the payment of mony be freed thereby: Are these flowers found to haue growen in the garden of the fathers? Are you they that in all points teach the same doctrine that the church of Rome did when shee was in her best estate? ^t Yee ser-

Thom Aquin.
re supra in corp.
Antoni. re
supra.

^a Harding. Con-
fut. of the
Apolog.
^o Bellarm. de
Amission. grat.
& stat peccat.
lib. 2. cap. 18.
^p Cester. Enchir.
cap. 15. prepo. 9.
Sleidan. Comm.
ib. 4. Campag.
^l Cardinal. orat
Pigh. Cont. 15.
de calib. sacer.
^q Andrad. Or-
thod. explicat.
lib. 9.
^r Rel. Hollot.
Citatur a Lau-
rent. Humfred.
de vita & obitu
luelli. pagine.
120.
^s Sleiden. Com-
men. lib. 13
^t Mat. 23. 33.
^u Act 7. 51.

antiquitie, antiquitie, when ye haue made a monster of that faith that was professed by antiquitie. But goe on, fulfill the measure of your forefathers, that yee may receiue a full measure of reuenge at the handes of that God whose truth you haue wilfully blasphemed and railed at. Now the first poynt of vngodlynesse wherewith this Elymas chargeth our religion is, that we *make God the author of all wicked actions that are done in the world*. But it was woonder that hee staid there, and did not vary the wordes as did his fellow Wright that foulemouthed dogge, *that the protestants make God the author of sinne, the onely cause of sinne, that man synneth not: that God is worse then the deuill*. A filthy swine who wallowing in the mucke and dirt of Popish ignorance hath his eies so daubed vp therewith that he seeth not his owne way. But his head is crushed and he hath no more to say; yet M. Bishop to keepe their occupation going rubbeth heere againe vpon the same place. He telleth vs that *we make God the author of all wicked actions that are done in the world*. But where doe ye finde that M. Bishop? shew vs the place: set downe the words: doe not bring vs your collection but our owne assertion: for you are like spiders and toades which gather venime and poyson from sweete flowers and wholsome herbes. Vndoubtedly you will incurre the brand for charging vpon vs that that you cannot prooue. Our bookes deny that that you say: in our churches and schooles we determine the contrary. We say and you will say no lesse, that God is the authour of all actions in the world: for *in him we liue and moue and haue our being*, and without him we liue not, we moue not, we haue no being. Yet wee say that sinne is wholly and onely of man himselfe, neither can we challeng God for any part or parcell thereof. Distinguish the accident from the subiect: the sinne of the action from the action it selfe: God in the one shall be glorified, and man shall iustly be condemned for the other. If M. Bishop lend M. Wright a lame horse, and the horse halteth as hee goeth,

Articles or forcible reasons.

Act. 17. 29.

goeth,

goeth, would he not thinke much that M. Bishop should challenge him for making his horse to halt: Hee maketh the horse to goe, and guideth him to goe this way or that: but to goe halting and lame is the fault of the horse, and not of him. Euen so God by common prouidence moueth and stirreth all men, and by a more speciall hand ordereth their way and courte that they shall goe: but the iniquitie and sinne which they bewray in the meane time, euen as halting and lamenesse is of themselves and not of him. He vseth the wickednes of man, and disposeth it to such ends & purposes as he thinketh good, and sometimes in iust iudgement taketh occasion to prouoke it, and to draw out of man that that is in him, but he is not the author of it. And is this our deuise: are wee the first that haue taught thus: doe wee speake otherwise then the aun-
 cient church hath spoken, or then both they and wee are by the holy Scripture directed to speake: ^a God, saith Origen, hath not wrought mans wickednesse, but being procured ^a Origen. in. Numer. hom. or wrought by himselfe, God though hee bee able so to doe, yet 23. hindereth it not, but vseth the same together with them from whom it commeth for necessarie purposes. He maketh not men wicked, but being wicked, hee by the iust and unspeakeable course of his prouidence according to their owne disposition, ordereth and disposeth of them: because ^b hee knoweth how to ^b Cont. Celsum. use to good purpose the wickednesse of such as are fallen away lib. 6. from him. To the same purpose S. Austin also notable speaketh: ^c It is in the power of euill man to sinne, but is sinning ^c August. de Predest. sanct. by their wickednesse to doe this or that it is not in their power, cap. 16. but in the power of God who separateth the darkenesse, and ordereth the same, that euen in that which they doe against the will of God, yet not any other thing but what God will may be ^d Cont. Iulian. done. ^d He doth not make the wils of men euill, but vseth the Pelag. l. 5. ca. 3. same notwithstanding as he will: ^e inclining and mouing their ^e De 2. a. & lib. arbit. ca. 2. wils that he may doe by them what he will doe by them, and un- ^f Ibid. cap. 200. justly willet nothing. ^f Thus he used Iudas to betray Christe, and the Iewes to crucify Christ: they were wicked of them-

selues, but he vsed their wickednesse to those ends, *thereby to worke good to them that afterward should beleue in him.* And thus for vnthankfulnesse, and wilfull contempt of his goodnesse and glory, God in fearefull iudgement vseth the wickednesse of men against themselues to their owne greater confusion, giuing them ouer to runne headlong thereby to greater sinnes, that they may receiue the greater damnation, *blinding their eyes and hardning their hearts,* *giuing them vp to their owne imaginations,* *to vile affections, to a reprobate sense, sending them lying spirites and strong delusion that they may beleue lies:* *causing in them peruerfnesse and forwardnesse of heart, not to hearken to the truth that is spoken to them:* and all this not by working any new wickednesse in them but by prouoking and ministring occasions to that wickednesse that is in them of themselues: the occasions not being euill, nay tending of themselues to good, but they being like to the sorrie grounde that turneth sweete raine to hurtfull weeds: like the corrupt stomacke that of good food groweth more sicke: like the carion that by the comfortable sun-shine stinketh the more: as *to Pharao the respect of the benefite of his common-wealth, an occasion to oppresse the people of God: to Ieroboam the vnfortunate death of the Prophet by whome hee was reprooued of his idolatry, an occasion to him of continuing therein: to Sennacherib the king of Assyria his successe against idoll Gods, an occasion to blaspheme the liuing God: to wicked men commonly the patience of God & their prosperous estate an occasion to make them worse and worse: To bee short there is a dreadfull iudgement and may not be denyed when God taketh course vt* *crimina criminibus vindicentur, et supplicia peccatorum non tormenta sint sed incrementa vitiorum: that sinnes bee reuenged with sinnes, and the punishments of euill doers be no torments to them but additions to their euill doings: all which notwithstanding wee so teach according to the scriptures and ac-* *knowledge*

^e Iohn. 12. 40.

^b Psal. 81. 12

ⁱ Rom. 1. 26. 28

^k 1 Kings. 22

23.

^l 2. Theff. 2. 11.

^m Aug. cont.

Iulian. li. 5. c. 3

ⁿ Exod. 1. 9. 10

^o 1. King. 13

1. 24.

Ioseph. Antiqui.

Iudaici, l 8 c 3.

^p 2. King. 19

11. 12.

^q Prou. 1. 32.

Origen. de. prin-

cip. lib. 3. cap. 1.

^r Aug. cont. ad

uers. leg. de. pro

phet. li. 1 ca. 24.

knowledgement of the church as that ^c God is iustified in ^d his sayings and found cleere when he is iudged, and the roote of sinne affirmed to grow from no other but onely from the heart of man. So that this first poynt of impietie where- with M. Bishop chargeth vs is a fruite of his malice, no fault of our doctrine, and the second is the like: that our Sauiour Christ ouercome with the paines of his passion vpon the crosse did doubt (if not despaire) of his owne saluation. A great lie is as easely told as a litle, and becaule it is your custome we must beare with you. We neither say that christ was ouercome with the paines of his passion, nor that hee did either despaire or doubt of his owne saluation: Wee be- leecue that the anguish and paines which christ suffered for vs were vnspeakeable, and the vttermoſt that the fraile nature of man was capable of: whileſt he gaue not onely his body for our bodies but his soule also for our soules, and ^e de- scended euen to the depth of death, and all the terrour of that tempest that raged against vs lighted vpon him: whileſt ^f himſelfe he did beare the wrath that was conceiued against vs for sinne, euen the bitterneſſe of that wrath which arose by the transgression of the law, that he might swallow it up & make it void towards vs: so that rightly he might vse the words of the Psalme, ^g Thine indignation lieth hard vppen me and thou haſt vexed me with all thy stormes: that is as Hierome expoundeth it: ^h Thou haſt brought vpon me that wrath & storme of thy fury and indignation which thou wouldſt haue poured out vpo the nations, because I haue taken vpon me their sinnes. The burden of which wrath lay so heauiue vpon him as that it pressed him euen to the gates of hell, & his state for present feeling was as if God had ⁱ abhorred his soule: yet so as that in the midst of all that anguish hee was sup- ported with an inuincible assurance of his fathers loue, and constantly expected the ^j loſing of the sorowes of death, know- ing it to bee impossible that he should be holden ther. by: and therefore betwixt both vttered that most bitter complaint vpon the crosse: ^k My God, my God why haſt thou forsaken

Psal. 51. 4.

^c Iren. adu. har. lib. 5.^d Hilar. in

Psal. 68.

^e Athanas. de

interpret. Psal.

^f In Euang. de

pass. & cruce

Domini.

^g Psal 88. sus-

vt vulg. 87. Ar-

nob. in eund.

^h Psal. applich.

the whole to

Christ.

ⁱ Hieron. in

Psal. 87.

^j Psal. 88;^k Act. 1. 24.

Mat. 27. 46.

ken me: according to faith saying, *My God, my God:* according to present feeling, *why hast thou forsaken me?* This doe we teach and no otherwise, no not Caluin vpon whom you are woont lewdely to father this blasphemie of your owne, who plainly saith: *Although for a moment of time the diuine power of the spirit did hide it self to giue place to the weaknesse of the flesh, yet must wee know that the temptation by feeling of sorrow and feare was such as was not against faith: when he felt himselfe as it were forsaken of God, yet he did nothing at all swerue from the trust of his goodnesse.* Whereby wee may see what kinde of men you are with whome we deale, euen like the caytifes and miscreants of the basest sort of people which make it no care what they speake or how vntreuly they report: but onely to vtter the bitterness of their stomach and for the present to serue their owne turne. If the feare of God were in your hearts, you could not lye in this wilfull manner as you doe against the Lord and his truth: you would remember that that is sayd: *the mouth that telleth lies, slaieth the soule.* And yet though Caluin had vsed any such hard or inconuenient speech, or if either he or any other particular writer of ours doe runne into any priuate or singlar opinions what is that to vs: why should this be imputed to the church of England or the doctrine established by publicke authoritietherein, when as it teacheth or mainteineth no such thing: Or if you will thus vpbraide vs with any mans priuate fancies you must giue vs leaue by the same rule to charge this for a blasphemie vppon you, deliuered by Ferus your owne preacher at Mentz, who plainly affirmeth that *Christ did take to himselfe not onely our punishment, but also desperationem nostram, our despaire: that hee tooke vpon him the punishments of sinne, feare, trembling, horreur of death and hell, despaire, death and hell it selfe, that by feare he might overcome feare, by horreur he might overcome horreur, by despaire he might overcome despaire.* &c. Is this found in your owne bookes and deliuered by a preacher

^e Caluin. Insi-
t. t. lib 2. ca. 16.
num. 12

^f Wised. 1. 11.

^g Ferus in Mat.
cap. 27.

of your owne and doe you make vs the authors of it? Yet we doubt not to acquit Ferus of blasphemy because wee thinke he ment no otherwife then Calvin did ^b *Hee wraſtled with * deſpaire but yet was not overcome; in this greivous torment his faith was untouched, that though deploring himſelfe to be forſaken, yet he was confident that the helpe of God was neere at hand.* And thus much of the two firſt impieties which M Biſhop forſooth would let paſſe, when maliciously wickedly hee nameth them, and had nothing with any ſhew of truth to ſpeake further of them; now let vs ſee what he hath further to ſay as touching points afterward diſcuſſed in his booke.

^b Calvin. *Harm in Mat. 27. 46. * Not as if Chriſt had had tions of deſpaire, but that the godhead hiding it ſelfe for the time, and leaving him to that ſort of ſtate. there might ſeeme to be matter and occaſion thereof.*

I. S. W. BISHOP,

The triumphant Citizens of heauen (who enjoy the preſence of God, and happieſt life that can bee imagined) are by Proteſtants diſdainfully termed, Dead men & eſteemed neither to haue credit with God to obtaine any thing, nor any care or compaſſion on men, among whom they once lived & conuerſed ſo kindly.

R. ABBOT.

We ſpeake not diſdainefully of the Saints in heauen, but we diſdaine that the Saints in heauen are heere vpon earth not by their default, but by the fault of idolatrous and ſuperſtitious will worſhippers, conſorted and matched with the God of heauen, And if in this reſpect wee call them *dead man*, to abaſe them in compariſon of the liuing God, that all worſhip and ſeruiſe of religion may be yeelded onely to him, we doe them no wrong, nor any other thing then what the example of the auncient church hath warranted vs to doe. The auncient Father Epiphanius to condemne the Collyridian heretickeſ for worſhipping the virgine Marie, though in farre leſſe degree of worſhip then ſince the Papiſts haue aſcribed vnto her, citeth againſt them as out of the Apoſtle, diſcribing the apoſtaſie that ſhould

^a I. Tim. 4. 1.

^b Epiphani. her. 78. Antidicom. ^c Heres. 79. Collyridian. should be in the last time these words: ^b Ἐσονται γὰρ νεκροῖς λατρεύοντες, they shall be worshippers of dead men And where as they made images of her to worship thē, for reproofe of that absurd deuotion he saith: ^c They are dead that are worshipped: and they bring in their images to be worshipped which neuer were alive, their mind going a whooring from the one & only God, enen as a common harlot giuen to great absurditie of manifold fornication, and that hath forgone the temperancie of the lawfull marriage of one man. Now if Epiphanius might lawfully speake thus concerning the virgine Marie with out disparagement or disdain, we presume that without offence wee may speake in like sort of the residue of the Saints. Neither do we speake any otherwise then S. Austin did: ^d Non sit nobis religio cultus hominum mortuorum. Let it not be with vs a point of religion to worship dead men: for if they haue liued godly, they are not thought to seeke such honours, but would haue vs to worship him, by whose light they reioyce that we are followers of their good works. ^e We build not temples saith he, to the martyrs as if they were Gods, but make remembrances for them as dead men whose spirits liue with God. And againe as touching Christian martyrs he answereth Maximus the Pagan: ^f know thou that no Catholicke Christian doth worship any dead man, Lactantius arguing by three reasons against the idolatrie of the gentiles vseth this for one, ^g because the images which they worshiped were the images of dead men, and vnmeete it is that man being the image of God should worship the image of a man. Which if thus barely proposed it serued against the gentiles without respect to the qualitic of the men, I would haue M. Bishop to giue vs some good reason why we may not vnder the same termes without any default dispute against the idolatry of the Papistes, Wee yeeld to the Saints whatfoeuer is due vnto them; wee acknowledge them happie and blessed, and doe strue to come ^h to those spirits of iust. and perfect men: ⁱ which are clothed in white and ^k follow the Lambe whither soeuer he goeth; but yet we make no Gods of them neither may wee yeeld.

^d August. de vera relig. c. 55.

^e De ciuit. Dei. lib. 2.2. cap. 10.

^f August. ep. 44.

^g Lactant. in-stit. l. 2. ca. 18.

^h Heb. 12. 23.

ⁱ Apoc. 7. 9.

^k 14. 4.

yeeld to worship them. As for their *credit with God*, wee doubt not but it is such as it concerneth them to haue: but our credit with thē, as before I noted out of Origen, must be¹ to worship only that God whom only they haue worshipped: to acknowledge that only mediator whom only they haue acknowledged. Neyther doe wee need their credit to obtaine any thing of God, because Christ hath promised vs: ¹ *Whatsoeuer yee aske in my name, that will I doe, that the father may be glorified*, not in the Saints, but in his onely begotten Sonne. As for care and compassion of vs here vpon the earth wee doe not beleue that their blisfull peace is interrupted therewith. They may wish their owne consummation and the consociation of the whole church, but as for particularities we beleue as the scripture hath taught: ² *Abraham knoweth vs not, and Israell is not acquainted with vs.* In a word, all this matter of *credit with God and care and compassion of men vpon earth* they are idle speculations of your owne foolish deuotions, and haue no shew at all of ground from the word of God.

¹ Origin. conz. Celsam. lib. 8.

² Iohn 14. 13.

³ Esa. 63. 16.

16. W. BISHOP.

And as for the poore soules departed, who in Purgatorie fire pay deare for their former delights and pleasures: they deprive them of all humane succour, by teaching the world to beleene that there is no such matter.

R. ABBOT.

Alas poore soules that are so strongly holden in with paper walles, and so greiuously tormented with painted fire What a cruell Landlord haue they, that being but tenants at will, and nowe not in case to pay, yet cannot without a fine haue libertie to leaue their holde? What shall wee thinke of the Pope? is he not a mercilesse man, if hee bee a man, that hauing power ouer Purgatorie at his

* *Balens in
Clem 6. ex
bulla eiusdem.*

owne pleasure, and hauing authority to commaund the Angels to fetch the soules out from thence, and to guide them into paradise, as * Clement the sixt did, will notwithstanding suffer them, poore soules, to lie frying and broiling there, and all because their friends will not be at cost to purchase their release and ease? Is he not a hard hearted Physician that keepeth his patients thus continually in greiuous torture, being able in a moment to assuage their paine, and to send the soules singing vp to heauen? Keepe you, M. Bishop, vnder his handes still, if you will: but as for vs we are warie men, and had rather saue our monie for something then giue it away for nothing. Indeede you say true, that we teach men, *to beleue that there is no such matter*: and good reason, because God himselfe hath taught vs no such, and we beleue onely what he teacheth. Wee beleue no other *purgation* from sinne, but onely by the ^b bloud of Iesus Christ through the ^c sanctification of the holy Ghost: and howsoeuer you glosse the matter, the affirming of your Purgatorie, cannot be without the empeachment of ^d *the lambe of God that taketh away the sinne of the world*. It argueth a want & weaknes in his painment, if after it wee be still left, *to pay deere* for our selues. You deriue your Purgatorie from the auncient prayer for the dead, but amongst sundry reasons which they gaue of their praier for the dead, Purgatory was none, as hath beene before shewed. After foure hundred yeeres, S. Austin knewe no other vse of praier for the dead, but ^e eyther to bee freed from being cast into hell, or to haue mitigation of the paines of hell. ^f Chrysostome made the same end thereof *to deliuer men* after they were dead *from euerlasting death*. And hereto agree those tales of Damascen, that ^g *Falcomilla* by the prayers of *Tecla* was deliuered out of hell: & *Traian* by the prayers of *Gregorie*. Which seeing you altogether ^h denie to be the effect of prayer for the dead, you cannot but acknowledge this for an error in the Fathers, and therefore confesse, that in this behalfe there is nothing but

^a *Hib. 1. 3.*
^b *John 1. 7.*
^c *Tit. 3. 5.*
^d *John 1. 29.*

^e *Aug. de 8
quest. Dulcit.
quest. 2. & de
ciu. Dei li. 21.
cap. 27.*
^f *Chrysost. in
Act. hom. 21.*
^g *Renat. Law
rent. annot. in
Ter. ull. de bap.
ex Damascen.
ser. de Mortuis
oratione adiu-
uandis.*
^h *Bell. de purgat
lib. 2. c. 18.*

but vncertaintie to be found in them. And if praier for the dead must argue Purgatorie, then you must needs confesse that all the Saints, all that are dead in the faith, are in Purgatorie, because you your selues doe thus pray for all :

¹ O God of the faithfull, the maker and redeemer of all men, ^{B. eniar. se} give to the soules of all the faithfull deceased, remission of ^{cund. vsum Sa} all their sinnes, that by godly pray. rs they may obtaine the ^{rum in Vigil} pardon which they alwayes desired through Christ our Lord. ^{mortuor.}

And againe : ¹ Lord wee beseech thee let the prayer of thy ¹ humble seruantes bee helpfull to the soules of all the faith- ^{ibid.} full deceased, that thou maist both release them from all their sinnes, and make them partakers of thy redemption, wholineft. &c.

Yea and you pray for Leo whom you haue made a Confessor that by your ¹ office of attonement ¹ vpon his day a happy reward may be with him. Now if you ^{In festo sanct.} thus pray for the dead of whom notwithstanding you pre- ^{Leonis.} sume that they are free from purgatorie, how can you denie but that the church in former time without any opinion of purgatorie might notwithstanding vse their praier for the dead ? but to bee short, because I haue handled this point before, the fathers haue vsed one speciall argument to prooue the resurrection from the dead, which if it stand good then your purgatory cannot stande. For if in course of iustice it be ^m necessary that the body which hath beene

partaker with the soule of all that hath beene done either ^{m Tertul. de re:} in righteousnesse or sinne, be also ^{surrect. carnis.} partaker of the reward ^{Athanas. de re:} of eyther, and heereby there be enforced necessarily a re- ^{sur. mortuor.} surrection of the body to bee ioyned with the soule to be ^{Lactant. institut.} partaker thereof, we must from the same principle of iu- ^{lib. 7. ca. 21.} stice conclude that if there were a purgatorie, it should be a well for the body as the soule, because the bodie hath bene partaker of those pleasures and delights for which you tell vs that the soules pay deare in purgatorie fire, But you denie any purgatorie for the bodie, and therefore we conclude that you cannot truely affirme any such purga- ^{o Epiphaz. in} tory for the soule, ^{Anchoraso.} ¹ Thus shall the iudgement of God bee iust.

saith Epiphanius, *whilest both participate either punishment for sinne, or reward for vertue.* Which iust iudgement you greatly impeach by laying vpon the soule only the punishment of those sinnes which haue beene committed by the whole man. You cannot auoide but either you must forgoe your Purgatorie, or else say that the Fathers erred in disputing this point.

17. W. BISHOP.

Concerning vs Christians yet liuing on earth, there is no lesse impietie in their opinions; For they teach that the best Christian is no better in effect, then a whited Sepulchre, being inwardly full of all wickednesse and mischeife: and onely by an outward imputation of Christs righteousness vnto them, are accepted of God for iust. To thinke that there is inkerent in the soule of Man, any such grace of God, as doth cleanse it from sinne, and make the man iust in his sight: is with them, to raze the foundation of Religion, and to make Christ, a Pseudochrist: wherein, I know not whether they bee more enuious against the good of Man, then they are iniurious, either to the inestimable value of Christs blood, as though it could not deserue any better estate for his favorites: or vnto the vertue and efficacie of the holy Ghost: as not beeing able (by likelihood) to purge mens soules from sinne, and endue them with such heauenly qualities. I omit the disgrace thereby done to the Blessed God-head it selfe, making the Holie of Holies, rather willing to couer and cloake our iniquitie, then to cure it: And contrarie to his infinite goodnesse, to loue them whom he seeth defiled with all maner of abominations.

R. ABBOT.

Whatsoeuer wee teach of others, M. Bishop, wee vndoubtedly knowe it of you that you are no other but a whited sepulchre, shewing a sweete face like a Mermaide
in

in the entrance of your epistle, and bewraying a false and treacherous heart in the whole processe thereof, euen like a Harpyie beraying all that you lay hand on, and maliciously and wilfully deprauing thote things which are no otherwise but truely and rightly spoken. ^a *Disperdet deus labia magniloqua & linguans dolosam.* We say indeed that it is onely the obedience and righteousnes of Christ performed for vs whereby wee are to stand as righteous and iust before the iudgement. seate of God. Which is a truth so pregnant and cleere as that ^b Pighius though a heauy enemy to the Protestants religion yet could not but acknowledge it, and hath disputed it by such reasons and proofes borrowed from vs as the whole rabble of your seculars and Iesuits are not able to remooue. But we doe not by this iustification leaue aman *no better then a whited sepulcher inwardly full of all wickednes & mischeife*, because we affirme by the wordes of Christ that ^c *repentance* is the first steppe to the obtaining of it, and the faith whereby wee doe obtaine it is such as ^d *whereby God doth purifie the heartes*, and whereby ^e *we receiue the promise of the spirit*, by which wee ^f *are borne againe* ^g *through the word of God to the* ^h *life of God* ⁱ *hauing* ^k *Christ lining and* ^l *dwelling in our hearts*, who being ^m *in vs*, the ⁿ *body is dead as touching sinne*, but the ^o *spirit is life* for righteousnesse sake, because there being ^p *a new heart and* ^q *a new spirit*, there mu't needes be new affections, new desires, new delights, ^r *a new man created according to God in* ^s *righteousnesse and holinesse of truth*, ^t *ioying in the law of God*, and ^u *approving that that is acceptable to the Lord*, and ^v *endeuouring to haue alwaies a cleere cōscience both towards god* and towards men. Thus doe wee teach the people of God by the word of God: thus and no otherwise doe we describe the condition and qualitie of the iustified man This effect wee affirme to be infallibly wrought in euery man that is iustified, and where it is not there is no iustification: but yet wee say that this worke is perfect in no man so long as wee liue in this state of mortalitie and corruption.

^a *Psal. 12. 3.*

^b *Pigh. de fide & iustificat. controu. 2.*

^c *Luc. 24. 47.*

^d *Act. 15. 9.*

^e *Gal. 3. 2.*

^f *John 3. 5.*

^g *1. Pet. 1. 23*

^h *Ephe. 4. 18.*

ⁱ *Gal. 2. 20.*

^k *Ephe 3. 17.*

^l *Rom. 8. 10.*

^m *Ezech. 36. 26*

ⁿ *Ephe. 4. 24*

^o *Rem. 7. 22.*

^p *Ephe. 5. 10.*

^q *Act. 24. 16.*

For albeit the iustified man *delight in the law of god as touch-
ing the inner man*, yet he hath still in ^r his members the law
of sinne, ^s hanging fast on, and ^t lusting and rebelling against
the law of the spirit of life, so that he hath within him ^u an ar-
my of vicious desires as Austin saith of Ambrose, continu-
ally to fight against: which are as the ^x Jebusite, who will we,
will we, dwelleth within our borders, yet may be subdued though
he cannot be driven out: as a raging ^y beast of stinking breath,
yet tied and chained up in the uttermost passages of the soule: as
a corrupt ^z roote still sprouting out weedes, but yet so nipped &
checked that they cannot haue their growth. Now albeit
by reason of this remainder of sinne he be greatly let and
hindered ^a that hee cannot doe the thing that hee would, nor
can walke so expeditely and vprightly in the way of righ-
teousnesse as is required, yet the thing that preuaileth in
him is ^b voluntas iustitie, a will and desire of righteousnesse,
he ^c hungreth and thirsteth after it, the drift and purpose of
his life tendeth wholly vnto it: it is greuance to him that
he faileth to performe it, and maketh him to cry out,
^d *Wretched man that I am who shall deliuer me from this bodie
of death? And therefore although he sinne yet he sinneth
not ^e maliciously, purposely, with desire and delight in sinne,
but of ignorance and infirmity, ^f by occasion and by the cree-
ping and stealing of sinne vpon him*. Now we would gladly
know of M. Bishop whether it bee all one to haue sinne in
vs ^g suppressed, and kept short, though not quite dead, and
to be inwardly full of all wickednesse and mischeife: whether
to resist sinne and fight against it bee all one as to gieve it
way, and willingly to harbour it. And it is to be obserued
also that it is the very same which M. Bishop and we both
doe hold to remaine in the regenerate man. We say it is
sinne, and he saith it is not sinne, but it is one and the same
thing, *the concupiscence or lust of the flesh*. How then doth
he say that we in affirming the remaining hereof doe make
as if the regenerate man were inwardly full of all wickednesse
and mischeife, when hee himselfe confesseth the inward re-
maining

^r Rom. 7. 23.^s Heb. 12. 1.^t Gal 5. 17.^u August. cont.
Iulian lib. 2.^x Bernard. in
Cant. serm. 58.^y Cyprian. de
rat. circumcij.
Epiph. har. 64^a Gal. 5. 17.^b Hilar. in

Psal. 51.

^c Mat. 5. 6^d Rom. 7. 24.^e Origen. in

Psal. 36

^f Ambros. in

Ephes. 6.

Orig. in Num.

hom 20.

^g Epiph. &
Bernard. vt su-
pra.

maining of the same. A man cannot be said to be full of all wickednesse and mischief for hauing or being assaulted with the lusts thereof, but for applying and giuing his will and content vnto them. Cyprian describing the state of our life here, saith ^b *We haue to fight with conetousnesse, with vnchastity, with wrathfulnesse, with ambition, with carnall vices, with the entisements of the world &c.* Hereof S. Austin saith: ⁱ *God forbid that wee should thinke holy Cyprian to haue bene conctous because he fought with conetousnesse, or vnchast because he fought with vnchastitie, or wrathfull because he fought against wrath, or ambitious because he had cōflict with ambition, or carnall because he had cōbate with carnall vices, or a louer of this world because he had fight with the entisements thereof. Nay therefore was he none of all these, because he strōgly resisted these evil motions comming partly from originall condition, partly from use of conuersation, not yeelding to be that which they pressed him to be.* Will M. Bishop now gūe S. Austin the lye and tell him that by the hauing of these motions and lustes of sinne Cyprian was inwardlie full of all wickednes and mischief? If he will not, why doth he so charge vs who say no more of the iustified man then Austin here speaketh concerning Cyprian? But indeed it is his malice and not his witt that leadeth him to these calumnious and leude collections. As for the comparison of ^k *a whited sepulcher*, it is vsed by our Sauour Christ against them who did *iustifie themselues before men*, ^l *and made great semblance of holinesse outwardly*, when there was in their hearts no syncerity or truth answerable thereunto. But we doe not thus affirme the condition of a true Christian man, but do make the inward man answerable to the outward, so that there is not only a shew of righteousnesse in the face to men, but also a truth thereof ¹ *in the conscience to God*, euen as it is said of Zacharie and Elizabeth: ¹ *Both were iust before God, walking in all the commaundements and ordinances of the Lord without reproofe to import as Austin saith ^m their commendable conuersation*

^b Cyprian, de Mortalit.

ⁱ August. cont. Iulian lib. 2.

^l Mat. 23. 27.

¹ Luke. 1. 6.
^m August. de grat. Christi. cont. Pelag. & Celest. lib. 1.

cap. 48.

T

amongst

amongst men, which no man could iustly accuse or blame. Which therefore they said to haue had before God because they did not by dissimulation deceiue men therein, but what they appeared to men, the same they were knowne to be to the eyes of God. Now although there be a truth & vnfeigned simplicity in this behalfe, yet if the matter be waighed in rigour and extremity, who can free himselfe from being touched with some blemish of his corruption? ^o who can say, *My hart is cleane?* of whom doth it not take hold which is said: ^o *All men are liers?* ^p Which of vs, saith S. Hierome, doth not wash the out sides of the cup and of the platter, and hath the inner side not defiled with uncleannesse? who can auoide the likenesse of sepulchers whitened without that our Lord Iesus may not say vnto vs: *Ye seeme outwardly righteous to men, but within ye are full of hypocrisie and iniquitie. Albeit we may be free from other faults, yet to haue no blot of hypocrisie is a thing found in few or none at all.* Thus by the iudgement of S. Hierome M. Bishop cannot acquit himselfe from being a whitened sepulcher full of hypocrisie and iniquity, that hereafter he may not woonder at vs for teaching that there remaineth in the regenerate man a spot of infection and corruption, which as S. Austin saith, ^o *only for that it is in vs, should hold vs in death and bring vs to enerlasting death: but that the guilt thereof by forgiveness of sinnes in baptisme is pardoned vnto vs.*

By that that hath beene saide the answer is plaine to all the rest of M. Bishops tale. For we do not denie but that there is inherent in the soule of euerie true Christian such a grace of God as serueth to cleanse it from sinne, and to make the same iust in his sight, ^o *without spot or wrinkle or any such thing.* This God now beginneth by the ^o *first fruites of the spirit,* and in death he will accomplish by the full measure thereof. But to say that now it is so, is a Pelagian fancy, contrarie to experience, contrary to conscience, contrarie to our owne confessions to God, and contrarie to the word of God. Then shall the soule bee *without spot*
or

^o Pro. 20. 9.

^o Rem. 3. 4.

^p Hieron. adu.

Pelag. lib. 2.

^o Aug. cont. Iulian.

Pelag. li. 6. c. 5.

^o Eph. 5. 27.

^o Rem. 8. 2.

or wrinkle, that is, iust in Gods sight, ^c when it shalbe glorious, as S. Austin speaketh of the church. The time of glory is not now, but ^a when Christ which is our life shall appear, then shall we also appeare with him in glory, and then shall the soule, euen the whole man be fully iust in the sight of God. In the meane time he is in hand with the cure and healing of vs to make vs grow to that spotlesse & unstained glorie. So that the iustified man is yet as Austin saith, ^x *mandus et mundandus*: cleane in part, and yet in part to be made cleane: not so cleane whilest he liueth here, but that hee must still harken to the Apostle: ^y *Clenſe your selues from all defilement of the flesh and of the spirite*: not so cleane but that of ^z common and originall uncleannesse or maliciousnesse, there is that yet sticking, for which Christ may say to vs as he did to his Apostle, *If yee being euill, doe know to giue good gifts to your children. &c.* And true it is indeede, that to affirme man now to be in himselfe iust and cleane in the sight of God, is to iustle Christ out of his place, and to take away from him that title of honour which the scripture hath giuen him to be called: ^b *The Lord our righteousnesse*. It is to defeat the worke of God: ^c *by whome he is made vnto vs righteousnesse*, not by working in vs inherent iustice, but ^d *by the forgiuenesse of our sinnes*. We beleue that Christ is vnto vs Iesus, a Saviour, by sauing vs immediatlie himselfe, not by giuing vs power to saue our selues or to be our owne sauours. And therefore the righteousnesse whereby we are saued is not the righteousnesse which wee by him doe for our selues, but that which he in his owne person hath wrought for vs: not but that we also by him doe worke righteousnesse according to the grace that is giuen to vs, but this righteousnesse is through our corruption and frailty too weake & base to stand before God for vs to be saued thereby. Neither are we herein enuious to the good of man, or iniurious to the inestimable value of Christs blood, because we acknowledge that the vertue of his merit and blood shedding: ^e *God hath blessed vs with*

^a August. de

Perfect. instit

Rat. 17.

^b Col. 3 4^x August. in

Ioan. tract. 80.

^y 2. Cor. 7. 1^z Hilar. apud

August. cont.

Iulian. Pelag.

lib. 2.

^a Mat. 7. 11^b Ierem. 33. 16.^c 1. Cor. 1. 30^d Bernard. in

Cant. ser. 22

^e Eph. 1. 3

^f Cap. 2 § 6.

all manner spirituall blessings in heavenly things, and^e hath quickened us together with him, and raised us up together & made us sit together in heauenly places: yet as S. Aultin saith

^g *Aug de bapt cont. Donat. lib. 5. cap. 4.*

^h *Cont Faust. Manich lib. 11. cap. 8.*

ⁱ *Gal 5. 5.*

^k *Mat. 5. 6*

^l *2. Pet. 3. 13.*

^g Nondum in re sed in spe: not yet by actuall being but by hope: ^h because in certaine and assured hope we now haue & hold that which indeed is yet to come. And thus weⁱ by the spirit waite for the hope of righteousnesse through faith: we^k hunger and thirst after righteousnesse looking to be satisfied because^l according to his promise we looke for a new heauen & a new earth wherein righteousnesse dwelleth. Christ therefore hath purchased for his fauorites a most high and happie state, but M. Bishop is too hasty if he will needes challenge that to present possession which God hath deferred to future expectation, whereof wee haue but the beginniges now for pledge and assurance of the whole hereafter fullie to bee giuen vnto vs. And thus we detract nothing from the vertue and efficacie of the holy ghost: for wee confesse that he is able to purge mens soules from sinne and to endue them with heauenly qualities: nay he is not onely able to doe it, but we affirme that he already doth it in part and will doe fully and perfectly hereafter, as before hath bene declared. But if we only respect the time present, where is that freedome from sinne and that excellencie of heauenly qualities that M. Bishop speaketh of? Is there such difference betwixt them and vs that we should neede to woonder at them for their heauenly qualities? Are there such heauenly qualities in their Popes and Cardinals who are the benchers for this pleading of the perfection of inherent iustice? In these late mortall warres betwixt the Iesuites and the Seculars I wonder on which side those heauenly qualities were found. Surely we know that the power of the holy ghost is able to worke in them heauenly qualities, but in truth we see none: and for you M. Bishop if your heauenly qualities be no better then according to the qualitie of your booke, I am sure they are starke naught. And till we see better qualities in you then wee

doe

doe, we must take this matter of heauenly qualities to be but a bable for fooles to play with: an idle speculation whereto nothing at all answereth in effect. Last of all we doe no *disgrace to the blessed Godhead*, because wee teach no otherwise then hee hath directed vs, not *that hee cloaketh our iniquitie onely and doth not cure it*, but that hee so cloaketh it, for the time as that hee cureth it for euer. He cloaketh and couereth our iniquitie with the righteousness of Christ, ^m *which is not a short cloake that cannot* ^m Bernard. in *Cartic. ser. 61.* *couer two*, saith S. Bernard, *but being a large and euertlasting righteousness, it will largely couer both thee and me. And in me it shal couer a multitude of sinnes, but in thee, O Lord what but the treasures of pietie, the riches of goodnesse.* Thus S. Bernard acknowledgeth in himselfe that which M. Bishop scorneth, *the cloaking of his sinnes with the righteousness of Christ.* Now I hope he will not denie but that hee taketh S. Bernard to haue beene a man beloued of God, and will he say that because God did cloake or couer his sinnes that therefore *he loued a man he saw defiled with al manner of abominations*? But this is but the widenesse of M. Bishops mouth that cannot keepe it selfe within any due phras & compasse of speech. Let him take his answer as before by occasion of the like wordes. But the end of this couering and not imputing of sinnes is that they may not stand as a barre betwixt God and vs, but that the grace of God may haue access vnto vs, for the working of that cure which M. Bishop speaketh of. Concerning which, I answer him as S. Austin answered the Pelagians obiecing as he doth, that *God is able to cure all*, ⁿ *Indeede God is dooing* ⁿ August. de *Natura & grat. cap. 27* *to cure all, but he doth it at his owne descretion, & doth not receiue at the patients hand an order for his cure.* He is now in hand to heale our infirmities and sicknesses, but he wil not ^o *perfect the cure* ^o *till this mortall doe put on immortal tie,* ^o *and this corruptible do put on incorruption, and death be swallowed up into victorie,* that with triumph wee may say, *O death where is thy sting: O hell where is thy victorie: Thanks*

be unto God which hath giuen vs the victorie through Christ Iesus our Lord.

18. W. BISHOP

Vnto those paradoxes, impious against God, and slanderous to man, if it please your Maiestie to adde, the prophane carnallitie of some points of the Protestants Doctrine: you will (doubtlesse) in short time loath it. As for example: That it is as good and godly, by eating, to feed the body, as to chastice it by fasting. That is as holy, to fulfill the fleshly desires of it by Mariage, as by Continencie, to mortifi: them: yea that it is flat against the word of God to vowe virginity: And also contrary to his blessed will to bestow our goods on the poore, & to giue our selues wholly to praier and fasting. Al which this Ad-uocate of the English Congregation teacheth expressly.

Pag. 132.
162. 166.

Is this the purity of the Gospell: Or is it not rather the high way to Epicurisme, and to all worldly vanitie, and iniquitie.

R ABBOT.

You deale with vs, M. Bishop, euen as your forefathers the Montanists did with the auncient church of Rome, as if there were no meane betwixt superstitious fasting and continuall feasting: betwixt virginitie and carnalitie. Tertullian taking part with Montanus, and writing in behalfe of his heresie against the church of Rome, directeth it against them in this stile, *Contra Pysichos*: Against the carnalities. He calleth their doctrine, *Fidem animaleam*, a carnall doctrine of faith: *multinorantia & multinubentia pronam*: giuen to much feasting and often marrying. In his wordes against the Clergie of Rome then wee may heare a Papist speaking against a Protestant nowe: *Thy belly is thy God, thy lunge his temple, the altar thy paunch, the cooke the priest, the fatty fume of thy meate the holy Ghost: thy sawces thy spirituall gifts, thy belching thy prophetic: thy loue boileth*
in

• Tertul. de. Ie-
iunio aduersus
Pysichos.
• Ibid.

• Ibid. sub
Inem

in thy kettle, thy faith warmeth thy kitchen, thy hope lieth in thy mease. Who is holiest amongst you but hee that feasteth most, and of delicate fare is prouided best, &c. An apple is not so like an apple, or an egge so like an egge, as M. Bishop and his fellowes are to Tertullian and the Montanistes. As for our doctrine it importeth no prophane carnalitie. We teach men both in meates and in mariage to vse temperancie and sobrietie. We warne men ^d to take ^d Luk. 21. 34. heede that their heartes bee not oppressed with surfeiting and drunkenesse, least the day of christ come vpon them vnawares that ^e in eating with their hearts desire, they doe not so fill ^e Deut. 12. 20. the belly as ^f to forget God: that they ^g so eate and drinke, as ^f Cap. 6. 12. that they doe all to the glory of God. Wee say as Tertullian ^g 8. 10. elsewhere truely sayeth: ^h Sapientiam opimitas impedit, exilitas expedit: fatnesse and fulnesse is a hindrance to wise dome ^h 1. Cor. 10. 31. sparcesse is a furtherance: and as Hierome saith out of the ^h Tertul. de Anima, cap. 10. Greeke prouerb: ⁱ Pinguis venter non gignit mentem tenuem, full feeding neuer breedeth quicke vnderstanding: but as Am- ⁱ Hieron. epist ad Nepotian. brose saith, ^k spare diet helpeth to lift up the minde on high. ^k Ambros. pre- cat. secunda. We teach married men as the Apostle doth: ^l Every man ^l 1. Thess. 4. 4. to possesse his vessel in holinesse and honour, and not in the lust of concupiscence as doe the gentiles that know not God. Wee say as Ambrose saith that ^m intemperancy in mariage is a kind of adultery, and with Origen and Hierome, that ⁿ doating ^m Ambros. apud August. cont. loue is dishonest in a man euen towards his owne wife. But yet ⁿ Iulian Pelag. lib. 2. we teach not as M. Bishop would haue vs to teach. And ⁿ Origen in Psal. 38. why so? Because as did the auncient church, so doe wee ⁿ Hieron. adu. Iouinian lib 2: ° reproome those masters who cruelly and without mercy with- ^o Origen in Mat. tract. 24. out waighting mens strength doe inioyne th. m things greater then their strength: as who forbad to marrie, and force them from that that is expedient ad immoderatam munditiam, to a cleannesse or holinesse beyond measure or more then needeth. Who also teach men to abstaine from meates and other such things to which the fleshfull should not be forced: and they by the worde of their exposition doe binde heauy burdens without the will of Christ, & doe lay them vpon mens shoulders by their

words, bowing them downe, and making them to fall under the burden of their heauy iniunctions because they are not able to beare the same. This is the cause why M. Bishop is offended at vs because wee condemne the proceedinges of the church of Rome in prescribing rules of counterfeit holynesse which God hath not taught and laying heauier burdens vpon men thereby then they are able to beare, and which become vnto them an occasion of sinne. Wherin to contrary vs hee saith that wee teach that it is as good and godly by eating to feed the body as to chastize it by fasting. In deed wee say that to eate and to fast in their due vse are to God equall and alike, when ^p he that eateth, eateth to the Lord, and he that eateth not, eateth not vnto the Lord, neither doe wee doubt but that the Apostles and holy seruants of God haue beene as good and godly in their eating as they haue beene in their fasting. For it is not eating or not eating that ^a commendeth vs to God for it selfe, but in their godly end and vse they are approoued, and as he offendeth that eateth when he should fast, so he offendeth also that fasteth when it is fitte to eate. There is ^r a shew of wisedome in not sparing the body, and not hauing it in honour to satisfie the flesh, as if the very emptinesse of the belly were a sacrifice to God. Which whilest some haue fondly admired they haue brought themselues to that weaknes that they haue not beene able to perfourme the duty of the places whereunto the Lord hath called them to serue him. In this case moderate feeding of the body is better and more godly then affected fasting, because being a seruant it must be kept in case to serue that a man by it maybe in case to serue the Lord. Therefore, S. Austin giueth a rule of fasting ^r as health will permit and ^s as may be without the hurting of the body. Againe there is a time when fasting is more godly then feeding, ^u when the bridegroome is taken from vs: ^v when the Lorde of hostes calleth to mourning and weeping and putting on of sackcloth, when in steed of fasting to fall to eating and drinking is a contempt of God and an iniquitie

^p Rem. 14.6.

^a 1. Cor. 8.8.

^r Col 2.23

^c Aug. ep. 109.

^e Epist. 70.

^f Mat. 9.15.

^g Esay. 22.12.

iniquitie which he voweth not to forget. There is an occasion of fasting to supply others want of necessary feeding of which it is rightly said: ^y *Blessed is he that fasteth that hee may feede the poore.* There is occasion of fasting to ^z *beat downe the body & bring it into subiection,* that it may be employed as a seruant and not serued as a master; and when this occasion requireth we say it is not so good or godly *by eating to feed the body as to chastise it by fasting;* & yet to this purpose we specially commend the saying of S. Hierome, *'Spare feeding & a belly still kept with hungry appetie is preferred before fasting three daies together.* But in fasting three things there are which wee condemne in the church of Rome accordingly as by the auncient church they were condemned. First that fasting is made in it selfe a worship of God, and a worke of righteousness, whereas it is of the number of those things which are not ^b *Iustitia ipsa, sed conditura iustitiarum,* not matters of righteousness in themselves, but serving for the powdering & seasoning of the works of righteousness, and therefore is to be applied ^c to praier and meditation of gods word, and to exercise of spirituall deuotion, without which it is but a matter of hypocrisie and mockerie, and hath no acceptation in the sight of God. Secondly, that it is so religiously tied to fixed and certaine daies, whereas the true fasting is but ^d *pro temporibus & causis,* as times and occasions doe require, as was before deliuered out of the ancient doctrine of the church of Rome. Thirdly, that it is thought to be performed by forbearing onely flesh, when other delicates and more costly provisions are not forborne, which is such as Hierome iustly calleth ^e *a superstitious fast.* How in the meane time they chastise the body, the world seeth well enough, we are sure they are not of the number of them of whom S. Hierome saied for their fasting: *'They of our compaie are heavy looked, pale faced, carelessly attired, like strangers in the world: and though they say nothing in words yet by behauiour they say Alas that my pilgrimage is prolonged.* When matters were

^y Origen. in
Leuit. hom 10
^z 1. Cor. 9. 27.

^a Hieron ep. ad
Furiam.

^b Origen in
Math. tract. 25.

^c Ambros. de
Helia & ieiun.
ca. 10.

^d Tertul. de
ieiunio.

^e Hieron. ad
Neposid.

^f Hieron. ad
Iovin. lib. 2.

so hot betwixt the Iesuites and the Priestes, both sides could vse one part of Gregories wordes against the Patriarch of Constantinople, ^a *Our mindes swell with pride, but neither part could vse the other: Ossa reinnys arent, our bones are drie with fasting,* They are such ^b *goodly masters,* as Hierome speaketh of, *which loue to talke of fasting, when they haue their bellies full.*

Another carnalitie of doctrine wherewith he vpbrai-
deth vs, is that we teach, *That it is as holy to fulfill the fleshly desires of the body by mariage, as by continencie to mortifie them.* Where the vncleane beast like other swine of his fraternitie, maketh ¹ *the vndefiled bed of mariage,* the fulfilling of fleshly desires, as if the precepts of ^h *mortifying the lust of the flesh,* and ¹ *absteining from fleshly lustes,* could not stand with the vse of lawfull mariage, whereas the Apostle reckoneth for lusts of the flesh ^m *fornication, adultery, inordinate concupiscence:* but neuer dreamed that mariage should be accounted the *fulfilling of fleshly lust.* Yea Tertullian albeit he had begun to speak the language of Montanus, yet could say, ^a *that the very Gentiles did not account fleshly lust in mariage, bnt in disorderd and vnnaturall courses.* And it appeareth by him what the auncient doctrine of the church of Rome was in this behalfe when by way of vpbraiding them he saith: ^o *Moderatio libidinum pudicitia creditur: with them moderation of lust, by keeping it within the compasse of lawfull mariage is deemed chastitie,* when he being further besotted with the prophetic of Montanus thought, as Bishop doth that mariage was to be reckoned a fulfilling of fleshly lust. But what the church of Rome then thought, was after condescended vnto in the first Nicene Councell, that ^p *the companie of a man with his owne wife is chastitie,* because as Tertullian could say when he was yet sober, ^q *It is not the condition of the thing it selfe, but vnlawfull lust that defileth the companie of man and woman, & vnchastitie is not in the state but in the excesse & disorder thereof by adulterie, whooredome & com-*

ⁱ Greg. epist.

^h Hier. epist. ad Nepotian.

ⁱ Heb. 13. 4.

^k Rom. 8. 13.

^l 1. Pet. 2. 11.

^m Gal. 5. 19.
Col. 3. 5.

ⁿ Tertul. adu. Marcio. lib. 5.

^o Lib. de Pudicitia.

^p Socrat. hist. lib. 1. cap. 8.

^q Tertul. de anim. 4. cap. 13.

monstres. Now therefore we doubt not but that in marriage is as great holinesse, as there is in single life, and neither of them for it selfe is more acceptable to God then the other is, neither doe we otherwise conceiue heereof then was receiued by the auncient church of Rome, as hath bene before shewed. We doubt not but that the patriarches, and priests, and prophets, and the first Christians, liued more holily in marriage then doe M. Bishop and his fellowes in single life. And we cannot be perswaded that there is a speciall kinde of holy life, that was neuer commended to the people of God for the space of aboue foure thousand yeeres, nor was euer heard of vnder the name of greater puritie & sanctitie, but onely amongst superstitious heathen men. There was a time when ^{1. Ier. 16. 2.} Ieremie was willed for the time, *not to take a wife*, because of the great calamitie that was to befall the land of Iudah, euen as the Apostle S. Paul giueth counsell to forbear marriage when without euill it may be forborne ^{1. Cor. 7. 26.} *because of any present necessuty, or for auoiding trouble in the flesh*: but ^{28.} that the not taking of a wife should be a seruice to God or an acceptable holinesse with him, the church of those times neuer learned, which we suppose knew all workes of holinesse towards God. In a word single life though it selfe be not a matter of holinesse, yet where the gift of continencie is, giueth greater opportunity of holy employment, in that it voydeth a man of troubles and cares that are incident to marriage, and so according to the manner of thinges indifferent is respectiuelly to be preferred. But where the gift of continencie is not, because the restless passions of continencie by solliciting and distracting the mind doe bereaue it of that tranquillitie and peace which in any condition or state of life is necessarie to serue God, there marriage is more helpfull to the seeking and seruice of the kingdome of God: and the vndertaking of the cares and troubles thereof only for keeping peace of conscience towards God is as sweet a sacrifice to God as anie

doth arise of single life. And therefore the auncient church albeit there had passed a vow of single life yet thought it fit for them ^c to marry that could not ^a or would not containe as ^x being better to receive iudgement and censures of their lightnes with men, then with secret darts of satan to be wounded every day towards God: so farre were they from that filthy Popish paradoxe which before is mentioned, that it should be better in that case to keepe a harlot then to marrie a lawfull wife, ^y Incontinencie, saith S, Austin, *must be supported with honest marriage that it runne not headlong to d. mnable sinne.* Now because the gift of containing is not in the power of man, therefore as touching M. Bishops third point we say indeed that it is contrarie to the word of God to *vow virginity*, because it is contrarie to the word of God to *suffer thy mouth to cause they flesh to sinne*, and *rashly to utter a thing to God which thy power serueth not to performe.* ^b *All men cannot receive this thing*, saith our Saviour, *but they to whom it is given*, and is it not sinne to vow to God when a man hath no warrant of the gift of God? ^c *For they to whom it is not given, either haue no will to that they vow, or faile of fulfilling what they are willing to.* ^d *If all could be virgins*, saith Hierom *our Lord would not haue said, He that can receive it, let him receive it, neyther would the Apostle haue beene so fearefull to perswade it.* Therefore it is found in many to begin it, but it is found in few to perseuere, and what is it but wickednesse to make all vow when so few are found to perseuere. But the best is, they vow against mariage onely, but against fornication and adultery they make no vow. They vow continencie no further but ^e *as humane infirmities will permit*, and therefore it fareth with them as it hath beene woont with other hereticks: ^f *They reiect mariage, but yet they cease not from filthie lust.* Therefore without breaking of his vow, Pope Sergius the third might keepe ^g *Marozia*. Earle Guido his wife, and get of her in *aternal rei memoriam*, another Pope Iohn the twelfth, who should neuer haue beene

Pope

^c Hieron. ep. ad Demetri. ad.

^a Cyp. l. 1. p. 11.

^x Epiph. heres. 61. Apostolic.

^y August. cont.

Julian. l. 5. c. 10.

² Eccles. 5. 5.

^a V. 1.

^b Mat. 19. 11.

^c August. de gratia & lib. arb. cap. 4.

^d Hieron. ad.

Iouinian. lib. 1.

^e Hispanian. de orig. Monacha, lib. 6. cap. 73.

^f Epiph. her. 61. rigen.

^g Bale in Serg. 3. ex Luithpr and

Pope if he had beene a priests sonne, but to bee a Popes bastard it was no let. And thus might Iohn the eleuenth mortifie the flesh with ^k keeping his nunion Theodora: & Iohn the thirteenth with his ^l two daniels Ramera and Anna: & Hildebrand ^k with Machtyldis the Countesse who forsooth was called *S. Peters daughter*. & Alexander the sixt ^l exceedingly addicted to women, might serue his saint Vannocia, and might bestow a Cardinalship to continue the loue of ^m Iulia Farnesia, and might make bolde with his owne daughter Lucretia. So Paule the third fauouring his vow might receiue a stab for being taken in adulterie with his kinswoman ⁿ Laura Franesia, & might poyson his daughters husband Bosius Sfortia, that hee might the more freely haue the vse of her, as he had also of Iulia his owne sister: such paines doe these holy fathers take to mortifie their fleshly desires, that it is woonder that we should not thinke that the mariage of Protestant Ministers is not for holinesse to be compared to their single life. It was without breach of vow, I warrant you, that the ^o Cardinall of Cremona the Popes Legate *a latere* comming heere into England to take order against priests wiues and concubines, and in a solemne assembly inueighing against them, and shewing what a hainous offence it was, to rise from beside a harlot to consecrate the body of Christ, was the same night after taken with a harlot in his owne bed. *The matter was well known*, saith Mathew Paris. *and could not be denied* Should we not thinke it was for holinesse and mortification of fleshly lustes, that the ^p Bishops of Germany were wont for money to giue priests leaue to keepe concubines, when they might by no meanes marie wiues. Was there not in their Clergie exceeding great holinesse, by vowing virginitic, when that prouiso tooke place in their lawes: ^q *They say commonly that a priest is not to be deposed for simple fornication, because there are f. w found without that fault: yea and a reason giuen of that fauour, ^r Because the bodies of men are more fruite new*

^h *Idem in Ioanne. 11.*

ⁱ *Synod. Rom. apud Luitpr. lib. 6.*

^k *Bale in Gregor. 7.*

^l *Onuphr. in Alexand. 6.*

apud Platin.

^m *Sleiden. comment. lib. 21.*

ⁿ *Idem ibid.*

^o *Matth. Paris. in Henr. 1.*

^p *Sleid. comm. lib. 4. ex orat. Campesij Cardinalis.*

^q *Dist 81.*

Maximianus

in glossa.

^r *D. st. 82 Pres-*

byter in glossa.

then of old they haue beene, frailtie was a cause with them to beate with fornication, which is the worke of the diuell, but by no meanes to permit mariage, which is the ordinance of God. But what their holinesse was S. Bernard was a witnesse in his time, giuing to vnderstand, that *after fornications, adulteries, incests, they fell to vnnaturall and monstrous lusts, for which God destroyed Sodome and Gomorrah, forbearing the remedy of lawfull marriage, and thenceforth running headlong into all hainous filthynesse.* And of the persons that were guilty hereof hee saith: *They cannot be hid they are so many, nor care to bee hid they are so impudent.* I may here vse Tertullians epiphonema: *Hac admittit flagitia coacta & inuita virginitas: such horrible wickednesse is there in constrained and forced virginity.* This is the holinesse, M. Bishop, that you recommend to his most excellent Maiestie to bee practised by his Clergie. These are the workes of your mortification, the fruites of your vowed virginity, as if you had sayd with them of old, *Peccata carnis deus non curat: God careth not for these peccadilloes of the flesh: and with Plato, In such kinde of pleasure it is but a veniall sinne for a man to forswear himselfe.* Fie vpon you, fie vpon you, filthie harlots, the seede of the deuill, abominable hypocrits, you are they that tell vs that there is that *impuritie and pollution* in the vse of mariage, in the *undefiled bed*, as the holy Ghost termeth it, which cannot stand with the sanctity and holynes of your priestly executions: when in the meane time the impurities and pollutions of your filthy whooredome and Sodomy are extremely lothsome both to God and men: which so prouoked God in the time of the height of Antichrist as that for iust reuenge thereof hee sent into the world that horrible disease of the *French-pocks*: which, as *Physicians confesse*, former ages had neuer had any experience of. What shall I say, for shame talke no more of continency and virginity: it is a matter for honest men to *speak* of honestly, as for you the world stinketh of you
alreadie

¹ Bernard. de
Conuers. ad
Cler. cap. 29:

^c Tert. de, ve-
land. Virginib.

^u August. de.
verb. Dom. ser.
16.

^z Plato apud
Cyrill. cont. In-
lian. lib. 6.

⁷ Bell. de Cleric.
cap. 19.

^z Heb. 13. 4.

* Fuchs. institus
medicane.

already, and the more ye stirre the worse it will stinke still. Another poynt for which M. Bishop questioneth our doctrine is for that we teach, as he saith, that it is contrary to the will of God to bestow our goods on the poore and to giue our selues wholly to prayer and fasting. But the thing that we teach is this, that when the keeping of our goods standeth not with the calling of God, and the performance of the seruice whereunto he appoynteth vs, then euerie faithfull Christian is to shew himselfe readie to forgoe all, father, mother, wife, children, brethren, sisters, landes, linings, and whatsoeuer else, knowing that otherwise ^y *ye cannot* ^{y Luc. 14. 26.} ^{33.} *be the disciples of Christ.* If Christ say to vs as he did to the younge man in the Gospell, ^z *Goe, sell all that thou hast and giue to the poore, and come and follow me,* then not to doe it is a token of an vnfaithfull heart, that setteth more by the world then by God: more by the transitorie goodes of this life, then by the euerlasting riches of Iesus Christ. Thus ^a Abraham, God so commaunding, forsooke the countrey and inheritance of his fathers, to goe to the place that the Lord should shew him. Thus ^b Barnabas sold all to follow Iesus Christ, in yeelding his helpe to the Apottles for the preaching of the Gospell through the world. Thus the first Christians, endured ^c *withi^oy the* ^{c Heb. 10. 34.} *spoyling of their goods,* rather then to forsake the testimonie of Iesus Christ. Which caues not befalling vs, wee yet perforce that commaundement of Christ in minde and affection, when in aboundance happily of riches and possessions wee haue our heartes so wained from the loue thereof, as that wee account ^d *all thinges but losse for the excellent knowledge sake of Iesus Christ our Lord,* ^e *not setting our hearts upon them,* ^f *possessing them as if wee possessed them not, using them as if we used them not:* that though occasion of leauing all be wanting to our will, yet our will bee not found wanting if there were occasion, But without this occasion from God voluntarily and of our owne heads to sell all and giue to the poore vnder pretence.

^a Gen. 12. 1. 4.

^b Heb. 11. 8.

^c Act. 4. 36.

^d Phil. 3. 8.

^e Psal. 62. 10.

^f 1 Cor. 7. 30.

31.

tence of giuing our selues to prayer and fasting is a worke of superstition and error, a renouncing of the stewardship which God hath committed vnto vs, a casting off of the yoke of Christ in whome we are new borne not to liue to our selues but to be ^u members one of another; and ^b *by loue to serue one another*: it is the verie heresie of the ⁱ *Massaliās* or *Euchytes*, who because the scripture teacheth vs ^k *to pray continually and not to waxe weary*, did therefore renounce the worlde, forsooth, and *departed from their goods* that they might attend wholly to prayer; and did *pray so much* indeed as saith S. Austin, *as did soeme incredible to them that did heare of it*. And if the duties of praier and fasting which the scripture requireth be not tied to any separate kind of life, but concerne men generally, as indeed they doe in the plaeces and callings wherein God hath placed them, surely then vnder pretence and colour of giuing our selues to praier and fasting to leaue our places and callings and to goe into corners from other men, is an absurd fancie of *will-worship* and hath no ground of Gods word to warrant our consciences for the doing of it. Abraham did not so when God had enriched him after his departure from his country, who notwithstanding is called ^m *the father of the faithfull*, in the *steppes of whose faith we are to walke* that ⁿ *into his bosome* wee may be gathered. Cornelius did not so, who without leauing his charge ^o *used praier and fasting* in such sort as that hee found the fauour at Gods hands to haue an angel sent with a message to him for meanes of his further instruction in the way of life. Neither in the old nor in the new testament is there one man found that hath don it, howsoeuer M. Bishop account it a matter of great holinesse and perfection: and as for vs we will not take vpon vs to be wiser in this behalfe then they whom God himselfe hath recommended vnto vs for true examples of holinesse and perfection. But now I suppose there is a secret in this matter which euery man doth not see. If M. Bishop were demaunded who be the

poore

^u Rom. 12. 5.^b Gal. 5. 13.ⁱ Epiph. her. 80
Massaliani.^k Luc. 18. 1.^l 1. Thess. 5. 17.^m August. ad
Quod vult d.
*her. 57.*ⁿ Rom. 4. 11. 12.^o Luc. 16. 22.^p Act. 10. 30.

poore whom he heere meaneth, I doubt he would famble and stagger in his answer. The diuell was in it that Wat-son in his *Quodlibets* in great malice of the Iesuites hath discouered the knauerie of this whole matter, and so discouered it as might be a good warning to many feeble fooles to take heede how they commit themselues into the handes of these vultures and gryphes, who vnder pretence of sauing mens soules, deuour their bodily goods, and send them headlong to destruction, both of bodie and soule, Is it not a pretie Iesuiticall exercise which hee hath made knowne to the world, that men are by them drawne to sell their landes, and to put the mony into the handes of these poore fathers, that so being freed from the cares and troubles of their worldly state, they may goe lightly beyond sea, there to attend to praier, because they must begge, and to fasting because they haue naught to eate? yea and to bee dispatched, God knoweth how that they may haue no toong to complaine, that anie man hath done them harme? In the meane time these holie fathers make merry with that they haue gotten: this is *Propter bonum societatis*, though it be in *ordine ad diabolum*. Thus M. Bishop you all praie vpon other mens praierers and feast vpon other mens fasting, and whilest you liue no otherwise indeede but like theeues and naughtie packes deuouring other men to maintaine your selues like gallants, you exclaime against prophane carnalitie as in vs, that such tame fooles as will trust you being possessed with opinion thereof against vs, may take no notice of that lewde prophanesse and carnalitie that is vniuersally currant amongst you. We wote well howe vnder pretence of pouertie you haue gotten into your handes the wealth of the world to maintaine idle lozels and filthy belly-gods who know nothing but carnalitie: how the Iesuites vowing pouertie in proprietie haue in communitie gotten that riches into their handes within these threescore yeeres, that they are able thereby to doe

more then many Princes can doe. Is this the holinesse of Poperie? Are those the fruites of your vowes? Wee will content our selues with that holinesse which we haue learned by the word of God, but as for your holinesse wee leaue it to your selues being knowen well enough by the fruites of it to be the inuention of the diuell.

19. W. BISHOP.

I neede not ioyne heer eunto, that they teach it to be impossible to keepe Gods Commaundements: and therefore in vaine to goe about it: And farther, that the best worke of the righteous man, is defiled with sinne. Wherefore, as good for him to leaue all undone, as to doe any.

Nay, if this position of theirs were true, it would follow necessarily, that all men were bound vnder paine of damnation, neuer to doe any good deed, so long as they liue: for that their good deed being stained with sinne cannot but deserue the hyre of sinne, which according to the Apostle is: Death euerlasting. If your Maiesties important affaires, would once permit you to consider maturely of these impieties, and many other like absurdities, wherewith the Protestants Doctrine is stuffed: I dare be bold to say, that you would speedily either commaund them, to reforme themselues, and amend their errors: or fauorably giue them their Congie.

Rom. 6.

R. ABBOT.

Here M. Bishop performeth a worke of *supererogation* doing that that he saith *he neede not doe*. And indeed he saith truly that it is more then needeth, and were he not a man of a stupide & senseles conscience he would not haue made any mention of this point: so fully must his owne heart necessarily be possessed with the acknowledgement of the truth of that we say, but that for the loue wherewith he is bewitched to doat vpon Antichrist he laboureth wilfully

fully to quench the light thereof. We doe not teach that it is impossible to keepe Gods commaundementes, but wee teach that it is in possible to keepe Gods commaundements perfectly to full righteousnesse and iustification in the sight of God: wee teach that it is impossible for vs so long as mortalitie and corruption lasteth to attaine to that description of vnspotted holinesse and righteousnes that is contained in the law. We faithfully teach men to keepe the commaundements of God. We teach with S. Iohn: ^a *He that saith I know him, and keepeth not his commaundements is a liar and the truth is not in him.* We neuer cease to propound the wordes of Christ tying the truth of our loue to the keeping of his commaundements, ^b *If yee loue me keepe my commaundements: Hee that hath my commaundements and keepeth them the same is he that toucheth mee.* But to ^c *the keeping of the commandements it appertaineth to say,* ^d *forgiue vs our trespasses,* that is, our breaking of thy commaundements. It is in effect to say: ^e *stand not in iudgement with vs to require of vs all that thou hast willed & commaunded: for thou shalt find vs guilty if thou enter into iudgement with vs: we haue therefore neede of thy mercie.* Now it is not possible for vs so to liue but that we must so long as we liue here make this confession and praier vnto God. Therefore it is not possible for vs so long as wee liue here perfectly to keepe the commaundements of God. So long as we cannot ^f *loue the Lord our God with all our heart,* ^g *with all our soule,* ^h *with all our minde,* ⁱ *with all our strength,* so long we cannot keepe all the commaundements of God, But ^j *so long as there is any carnall concupiscence or lust to be bridled & restrained we cannot loue the Lord our God with all our soule: for the flesh lusteth not without the soule albeit it be* ^k *said that the flesh lusteth because the soule lusteth fleshly or carnally: therefore so long as concupiscence lasteth wee cannot keepe all the commaundements.* But so long as we liue here it is still true in vs, ^l *the flesh lusteth against the spirit;* so long therefore as we liue here wee cannot keepe

^a 1. Iohn. 2. 4.^b Ioh. 14. 15. 23^c August.^d De Tempor. ser. 49.^e Mat. 22. 37^f August. de perf. iustit. Ratio c. 17^g Gal. 5. 17.

all the commaundements of God, and so much the lesse because one of Gods commaundements also is, ^h *Thou shalt not lust.* ⁱ *There are many scandalls of the world,* sayth Hillary, *which doe hinder in vs the perfect keeping of the commaundements: to say nothing of the nature of our bodies which partly by infirmity, part y by the motions or pronocations of vicious affections aze force vs yet to be imperfekt.* Now I will say to M. Bishop in this matter as Hierome sayd of olde to the Pelagian hereticke defending the same that M. Bishop doth ^k *Thou tellest vs that the commaundements of God are easie (possible saith M. Bishop) to be kept, and yet thou canst bring forth no man that hath kept them all, What a reason is this to say that it is possible which neuer was, and may bee done which thou art witnesse neuer any man did, and to make it a thing for enery man to do which in the patriarchs and proph. ts and Apostles thou art not able to approue?* He runneth ouer many scriptures^l to shew, as he saith, *that no man hath fulfilled the law and by the law all the commaundements that are contained therein,* In a word he determineth thus out of the experience of men excelling one in one vertue and another in another, ^m *God hath commaunded things possible, I confesse: but ech man cannot attaine to all these things albeit they be possible, not by any unablensse of created nature, that any cauil should therby be made to God: but by weakenes of our owne mind and will which cannot together and at once receiue all vertues,* Thus Hierome dispatcheth vs of this question, teaching, as we doe, that God hath commaunded nothing but what is possible, but the impossibility of keeping the commaundements ariseth from vs, from our weakenes and frailcie, who although wee may excell in some one or two or some few vertues morally, yet euen in morall conuersation to men, cannot attaine to all vertues, and therefore much lesse to answer the strict examination of the iudgement of God. So that wee affirme nothing in this behalfe but what the ancient church defended against the Pelagian hereticke, and that which M. Bishop seeketh to perfwade.

^h Rom. 7. 7

ⁱ Hilar. in Psal

^l 8. lit. Gimel.

^k Hieron. epist
ad Cresiphont.

^l Adu. Pelag.
lib. 2.

^m Adu. Pelag.
lib. 1.

perswade his most excellent maiestie is nothing but what the Pelagian heretickes of olde presumed against the church : much grace to him to bee found thus directly walking in their steppes. Let S. Bernards words serue for the ending of this point : " *The law-maker was not ignorant that the weight of the commaundement did exceed the strength of man, but he iudged it profitable that thereby men should be aduertised of their owne insufficiency, & indeed might know to what end of righteousnesse they might strine to the uttermost of their strength: Therefore by commaunding thinges impossible (to vs) he ment not to make vs trespassers, but to humble vs that euery mouth may be stopped and al the world may be brought in subiection to God: for receiuing the commaundement and feeling our owne defect we shall cry to heauen and God wil be mercifull to vs, and we shal know at that day that not for the works of righteousnesse which we haue done but of his owne mercy he hath saued vs.* Where he doth not onely affirme the impossibility of full and perfect keeping of the lawe, but giueth reasons also why God notwithstanding held it profitable for vs that he should giue the law, and in euery point speaketh fully and exprelly the same that wee doc. Nowe if to this doctrine we apply M Bishops conclusion, we shall finde him to bee that that indeed he is. We cannot in this life perfectly fulfill the commaundements of God : therefore saith he, it is in vaine to goe about it. As if he should say : A man is not yet come to the goale : therefore it is in vaine for him to runne : the scholer cannot already write in print : therefore it is in vaine for him to learne to write : the husbandman hath not his haruest alreadie in hand : therefore it is in vaine for him to sow his seede . Perfect righteousnesse entertaineth none but whome it meeteth traouelling to come vnto it. We heere sow the seedes of it that we may haue the full growth of it otherwhere. The foundatiō is laid on earth that the consumation may be in heauen. Rightly doth S. Hierome say : " *Non sunt contentenda tanquam parua sine quibus magna esse non possunt: uee ad Latam.*

" Bernard. in
Cant. ser. 50.

" Hieron. epist.

are not to despise those things as small without which great things cannot be. I though wee seeme here to haue learned but as it were the A B C, yet is it not in vaine, because this A B C is the introduction to the whole Booke of God.

• Better it is for a man seeking perfection to die by the way, saith Origen, then not to goe forth to seeke it at all. Againe, M. Bishop challengeth vs for teaching that the best worke of the righteous man is defiled with sinne. Wherein we teach the same that Hilarie of old taught, and was by Austin approoued according to the auncient doctrine of the church of Rome against the Pelagian heretickes, that our bodies are the matter of all vices, by reason whereof being polluted and defiled we haue nothing in vs cleane, nothing innocent. Whereunto belongeth the acknowledgement of Gregorie bishop of Rome, mentioned before, that all our righteousness is founde to be vnrightheousnesse if it be strictly and narrowly sifted. And surely seeing the case to standeth with vs, that by meanes of carnall concupiscence still possessing vs no good that wee doe can haue all our heart and all our soule to accompanie it vnto God, it must needes be that in the best worke there is a maine, and in the greatest righteousness a want of somewhat that it ought to haue if God in rigour do examine the same. And therefore as in the law of Moses the high Priest did beare the iniquitie of the holy offeringes of the children of Israel to make them acceptable before the Lord, so we must vnderstand that euen our holiest offerings and works of righteousness haue such defects and wants, such blemishes and stains of our corruption, as that they need the mediation of our high Priest Iesus Christ, to acquit the iniquity thereof, and to procure them fauour and acceptation in the sight of God. Nowe hereof M. Bishop inferreth then as good to leaue all vndone as to doe any. As if hee should say, If a man cannot but goe lame, then it is as good for him not to goe at all: if a man cannot pray, but to bee interrupted with by-thoughts, then it is as good for him not to pray

• Origen. in
Exod. hom. 5.

¶ Hilar. apud
August. cont.
Iulian. Pelag.
lib. 2.

¶ Gregor. Moral.
lib. 21. c. 15

Exod. 28. 38

pray at all : if a man cannot but stutte in speaking, then it is as good for him not to speake at all. Wilelesse Sophitter, is it all one wilfully to rebell and vnperfectly to obey? is it all one to a necessaric defect, to adde a proud and voluntarie contempt? wee haue to doe with a mercifull God who in Iesus Christ accepteth our affections for actions, our beginnings for perfections, and 'if there bee first a willing minde, respecteth vs according to that that we haue, not according to that that wee haue not, euen as a louing father who ioyeth in his childe when hee seeth him willing to learne, though hee fault in the dooing of the thing that hee commaundeth, and shall we say, it is as good to leaue all good works vndone as to doe any, because we cannot but admitte some default in the doing of them? Whereby appeareth the grosse ignorance of this blinde Doctour, who in his next wordes inferreth, that if this position of ours bee true, it woulde follow necessarily that all men were bound vnder paine of damnation neuer to doe any good deede so long as they liue!. And why I pray you? For that their good deede beeing stamed with sinne cannot but deserue the hire of sinne which according to the Apostle is death euerlasting. This reason M. Bishop hath borrowed from M. Wright, Iannes from his fellow Iambres, who amongst other of his articles or forcible reasons against vs propounded this, That the Protestants are bound in consci:nce to auoide all good works, and that according to the Protestants religion all men are bound vpon paine of eternall damnation to auoide all good workes. We see malice is blinde and euery drunken fancie seemeth to it a forcible reason to oppugne and ouerthrow the truth. But howe I maruell shoulde this come to passe? Forsooth euery man is bounde vpon paine of eternall damnation to auoid all mortal sinnes: but all good works according to the Protestants religion are mortal sinnes, therefore. &c. But I maruell what M. Bishop taketh him to bee who for an ire-mole or a blacke spot affirmeth a white sheete to be a blacke hairecloth? Is the good worke.

1. Cor. 8. 12.

worke it selfe become a mortall sinne, because by an accidentall blemish it receiveth some disgrace? If hee can put difference betwixt the subiect and the accident, then hee may vnderstand that an accidentall default in the doing of a commaunded good worke taketh not away the obligation to the deede, and to refuse the doing of the good worke for auoiding of the default is for the auoiding of a trespasse to commit a treason, and from a pardonable error of humane imperfection to runne into a heauie iudgement of wilfull opposition, S. Austin saith: *In fideliter misereri vitium est, peccatum est: to vse compassion without faith is sinne.* The sinne ariseth not from the act of compassion but from the priuation of faith. And will M. Bishop hereof inferre that an infidell is bound vnder paine of eternall damnation not to vse compassion, and by a defect in circumstance force an obligation negatiue against the fact? To vse compassion without faith is sinne, but not to shew compassion is a far greater sinne. To shew mercy in infidelitie yeeldeth *thoughtes excusing* for doing a part: not to shew mercy breedeth *accusing thoughts* for neglecting all, and for crossing *the worke of the law written in their hearts* for the direction of their outwarde actions. Now therefore in the good works of the faithfull there is a staine of sinne, but in the not doing of them at all should be a double sinne: there is a guilt of damnation if God in rigour sift and examine the same, not arising from the good worke but from the staine of sinne: but to leaue the worke altogether vndone is a treble condemnation. But God in Iesus Christ remitteth the guilt, and imputeth not the staine of sinne but graciously accepteth the worke as perfect and good and accordingly rewardeth it. And therefore from an inuincible default which God hath promised to forgiue to argue the omitting of the worke which God hath commaunded to doe, is a collection so sottish and absurd as that it cannot be but that either meere ignorance or extreme malice must needs bee the authour and deuiser thereof.

^c August. cont
Iulian. Pelag.
lib 4. cap. 3.

^a Rom. 2. 15.

thereof. And yet this wise man as if he had spoken some worthy matter telleth his most excellent Maiestie that if his Maiesties important affaires would permit him to consider maturely of these impieties and many other like absurdities wherewith the protestant doctrine is stiffed, he would speedily command us to reforme our selues and amend our errors. But his Maiesty in the middelt of his important affaires well aduiseeth of these matters, knowing that the preservation of true religion is a matter of greatest importance, because as the Christian emperours of old haue said, ^{x Theodos. & Valentiin. apud Cyrill. tom. 4. epist. 17.} *The state of the common wealth dependeth vpon maintenance of true piety towards God.* His Maiestie knoweth well enough that it is small aduantage to inioy a kingdome vpon earth, and for want of true faith towards God to bee excluded from the kingdome of heauen. He hath therefore taken resolution thereof from God himselfe, and on your part, M. Bishop, findeth nothing to moue him from that whereof he is resolved. You deuise impieties where there are none; of the auncient doctrines of the church you make absurdities because they fit not the humour & proceedings of your latter Synagogue. Your allegations are idle, your answeres are empty, your arguments wholly inconsequent, and fit it were that after your thrise seuen yeeres you should be recalled for seuen yeeres more to the study not of diuinitie onely but of Logicke also, that you may not any more interrupt his Maiesties important affaires with such loose and triuolous colleotions as here you haue presented to his view. Whereof we shall yet see further experience in that that followeth for the closing vp of this your second reason.

20. W. BISHOP,

I wil close vp this my second reason, with this Epiphoneme. That it is impossible for a Protestant, firmly cleauing to the grounds of his owne Religion, to hope

for any saluation. For they doe, and needes must graunt, that no man can be saued without a liuely faith: & also that a liuely faith cannot be without charitie for otherwise it were dead: Now then to the purpose: No Protestant can haue charitie: for
 1. Epist. ca. 5. 3. as witnesseth S. Iohn. This is the charitie of GOD, that
 Rom. 13. we keepe his commaundements. But it is impossible (according to the Protestants) to keepe the commaundements: therefore also impossible to haue charitie which is the fulnesse of the lawe: and consequently impossible to haue a liuely faith, which cannot be without charitie. And so finally through want of that liuely feeling faith, whereby they should lay hold on Christs righteousnesse, to haue and apply that vnto themselves, they can haue no hope at all, of any fauour, and grace at Gods hands: Without which they must needes assure themselves of eternall damnation, in steede of their pretended certaintie of saluation.

R. ABBOT.

The Apostle saide of some, and M. Bishop is one of
 1. Tim. 1. 7. them *They would be doctours of the law, and yet understand not what they speak, neither whereof they affirme, It is impossible for sooth for a Protestant firmly cleaving to the grounds of his owne religion, to hope for any saluation. And why so I pray you? for no man can be saued without a liuely faith, and a liuely faith cannot be without charitie, and no Protestant can haue charitie. No can: but what is the let thereof? Forsooth S. Iohn saith, that the charitie of God is this, that wee keepe his Commaundements, and it is impossible according to the Protestants to keepe the commaundements: therefore it is impossible to haue charitie. Now a night cap of strawe for such a braine that could reason so profoundly against the Protestants. But did your head neuer serue you to vnderstand that there are diuers degrees of charitie, and consequently diuers degrees of keeping Gods commaundements: and therefore that the denying of the highest degree thereof taketh not away the affirming of the rest?*
 Did

Did you not finde in Austin that there is^b *charitas maior*,^b and *charitas minor*, greater *charitie* and lesser *charitie* incident to this life, and *plenissima charitas*, full and perfect *charitie*, not to be found in any man so long as he liueth heere, but differred till^c then when we shall see God as he is? The same Austin speaking of inherent righteoulnesse which consisteth in the keeping of Gods commaundements describeth these degrees both in the one and in the other: ^d *Charity* begun is righteoufnes begun: *charitie* encreased is righteoufnes encreased: great *charitie* is great righteoufnesse: perfect *charitie* is perfect righteoufnesse. Now perfect *charitie*, as before hath not his place in this life, and therefore in this life is no perfect righteoufnesse, and therefore no perfect keeping of the commaundements of God, which onely is it which the Protestants denie: but *charitie* there is in this life, and righteoufnesse there is, and a keeping of Gods commaundements there is, begun, encreased, waxing great, in diuers persons diuerly: and therefore by the Protestants doctrine there is no let but that a man may haue a liuely faith, and thereby assured hope of euerlasting life. For heereby indeede he laieth hold on the righteoufnesse of Christ, not to hale it to himselfe according to the phrase of this Lucian dogge, but to receiue it being offred and giuen by the promise of God: whereto becauſe eternall life is due, therefore in receiuing it, he receiueth eternall life, according to the wordes of Christe, ^e *Whosoener eateth my flesh and drinketh my blood hath eternall life, and I will raise him up at the last day*, not meaning that we shuld eate his flesh with our mouthes, or drinke his blood into our bellies, but ^f *instructing us to become communicants of his passion, & healthfully and profitably to lay up in our minds that his flesh was crucified and wounded for vs*, to the ende that all righteoufnesse being performed in his obedience for vs, the same might be reputed vnto vs for the atteinment of eternall life. And thus wee are come to the end of M. Bishops second reason, wherein as in the first we see no

^b Aug. ep. 29.^c De perfect. iustit. Rat. 8.^d De nat. & grat. cap. 70.^e Ioh. 6. 54.^f August. de. doct. Christ. lib. 3 cap. 16.

thing but vnlearned presumption and folly, and a great countenance set vpon a matter of nought: much audacioulnesse of words, but in waight and substance altogether nothing. Let vs now come to the examining of his third reason, where we shall finde him no changeling, but still one and the same man, or rather a shadow for a man.

21. W. BISHOP.

Pag. 69.

*To these two arguments, gathered out of the treatise following, I adde a third, coll. Eted from these your owne memorable wordes related in the aboue nam'd conference: viz, Are we now come to that passe, that we must appeach Constantine of Poperie and superstition? Which argueth that your Maiestie indgeth th. m. to haue little regard of either pietie or ciuilitie, that would adm't such a thought into their minde, as that the first Christian Emperour (our m. st renowned countryman) should be nursed and brought up in superstition, wherein your Maiestie hath great reason, for hee was most carefully instructed, and taught the Christian Religion, by such holie Confessors, whose sinceritie in faith had bene tried in the hot furnace of many strange persecutions: And he farther had the good happe to see, and heare together in the first generall Councell of Nice, many of the holiest and best learned Bishops of Christendome. Therefore it is most unlikely that so rotall a person, d. noted to Religion, and hauing so good meanes to attaine to the perfect knowledge thereof, as no man could haue better: should neuerthelesse in the purest time of it, be misledde into error, and superstition. If then, it may be prooued, that this most Christian Emperour (the glittering ornament of our noble Island) did beleene such articles of the present Roman church as the Protestants teach not to be beleened: Will not your Maiesty rather wine in faith with so peerelisse a Prince, who by the consent of all antiquitie, was for certaine right well enformed, then with these, whom (doubtlesse) most men deeme to be pitifully deceiued? Now that Constantine was of the same opinion, in
matter*

matter of religion, with the present church of Rome, may evidently be gathered out of this that followeth:

R. ABBOT:

We cannot, M. Bishop but giue most humble thanks to almightie God for giuing vnto vs a king of so great vnderstanding and iudgement, for deciding and determining the causes and controuersies of the Church. Whose princely wisdom in that behalfe as it appeared in that conference many wayes, so in this not least of all that his Maiestie thought fit that antiquitie should honourably be regarded, and that Popish nouelties onely being reiected things should be reduced to their primitiue vte without any needlesse departure from that path which the first church hath trodon out vnto vs. Wherein there was great cause that his Maiestie should haue a speciall respect vnto the time of Constantine the Emperour, as wherein he could not doubt but that the aire of the church was very free from that extreme infection & filth wherwith it was poysoned afterward. No maruell therefore if his Maiestie acquitted that noble Emperour from Poperie and superstition, and iust cause was there so to doe: so farre are we from dissenting from that principle which M. Bishop layeth downe, that it should be vnlikely that he should at that time be noulled vp in errour and misbeleefe. Which principle notwithstanding he driueth to an issue wholly contrary to his Maiesties intention and speech. For whereas his Maiesties purpose was to cleere Constantine of Popery, M. Bishop goeth about to appeach him thereof. But Constantine indeed was no Papist: he neuer let the triple crown vpon the Popes head, nor euer kissed the Popes foote. He did not thinke the Bishop of Rome to be superiour to himselfe, or that the Bishop of Rome might vpon occasion depose him from his regall throne, nor discharge his sworn subiects from their allegiance and

duety to him, nor held his sentence to be the oracle of the church : which had he thought he would not haue called the council of Nice, but with lesse adoe would haue sent to Rome for resolution against Arius the hereticke . He did not thinke that it belonged to the bishop of Rome to call generall councilles or to direct order for their proceeding, but commaundeth the council himselfe, and prescribeth them a rule to follow, not according to the manner of the Popes councilles which proceede^a by scriptures and traditions, indeede by traditions only against scripture but^b they are the bookes of the Euangelists, and of the Apostles saith he, and the oracles of the old prophets which doe plainly, instruct vs what to conceiue concerning gods matters: therefore setting aside all enmitie and discord let vs from the words inspired of God take the explication of those things that are in question. Hee neuer sought to the Pope for pardon, he was neuer shruen to any priest, he neuer worshipped idoll nor image, neuer serued S. nor shrine, neuer knew the masse nor transubstantiation, nor halfe communion : if hee saw the religion that is now at Rome he would woonder at the change. Yet M. Bishop will needes perswade his most excellent Maiestie that Constantine was of the same opinion in matter of religion with the present church of Rome, but his arguments to proue it are such as may well make vs to pittie the simplicity of the man. He must bring better proofes then he hath brought, or else Constantine shal be still ours and none of his.

^a Concil. Trid.
sess. 4. cap. 1.
^b Theod. hist.
lib. 1. cap 7.

22. W. BISHOP.

First, he was so affectionate vnto the signe of the Crosse, that he would haue it gloriously appeare, both abroad in his banners, and at home in his pallace : and in the midst of the cytie of Rome, with this Poesie : In this signe of saluation, I haue deliuered the city. With it also hee blessed his visage.

Enseb. de vita
Constant. lib. 3.
cap. 2.

R. ABBOT.

R. ABBOT.

The signe of the crosse to which Constantine was so much affectioned was indeede ^a *the signe of the name of our Saviour*, consisting of the two Greeke letters χ and ρ , in forme of a crosse χ , which are the two first letters of the name of Christ, and did import the same whole name, by the sight whereof in the skie Constantine was aduertised that ^b *by Christ he must conquere and overcome*. To which name of christ represented to Constantine his most excellent Maiestie giueth the same honour that Constantine did reposing therein the whole trust of his victorie and saferie both spirituall and corporall, and knowing that ^c *no other name is giuen vnder heauen by which we must be saved* but onely the name of Iesus Christ. And as for the signe of the crosse which M. Bishop intendeth, because it hath beene vsed as a monument and profession of the passion of chirst and his death for vs vpon the crosse, his Maiestie taketh that equall course that may both approoue the pietie of Constantine in the vsing of it, and yet shew his detestation of those corruptions wherwith the Papistes haue abused it. The signe of the crosse hath honourable place vpon his Maiesties imperiall crowne : it standeth publickly to bee beholden in the highest streete of his imperiall city : his Maiesties ensignes and banners weare it both by sea and land : our churches and market places commonly shew it throughout this whole land : in the celebration of baptisme it is by publicke order appoynted alwayes to be vsed. What is then the signe of the crosse to proue Constantine to bee of the same opinion in matter of religion with the present Romane church, when we vse the same signe of the crosse and yet are aduersaries to the same church? Yea but M. Bishop will say that we vse it not so far as Constantine did : for with it, saith hee, *Constantine blessed his visage*. Where he abuseth his Maiestie with false translation, the story.

^a Euseb. de vita
Constant. lib. 1.
cap. 25.

^b Ibid. cap. 22.

^c Act. 4. 7.

^a Euseb. de vita
Constant. lib. 3.
cap. 2.

^c Dist. 63. cap.
Quia.

^f Tertul. de Co-
rona militis.

^g Col. 3. 17.

^h Cyril. cont.
Julian. lib. 6.

story making no mention of blessing but only that ^a hee did
signe his face with the signe of the crosse. Wherein his Maie-
 ity and our whole church do forbear to doe the same that
 Constantine did: not as to condemne Constantine & the
 first church for the doing of it, but to take away all shewe
 of that superstition and abomination wherewith latter
 time, specially vnder the tyranny of Antichrist hath defil-
 led that that Constantine did, the Papistes hauing attri-
 buted to the crosse the vertue and power of blessing, which
 Constantine sought for only in him whom he only remem-
 bred and professed by the crosse. Now ^c *if our predeces-
 sours haue done some things which at that time might be with-
 out fault and afterwarde be turned to error and superstition
 we are taught, saith the law, by Ezechias breaking the brazen
 serpent that the posteritie may abolish the same without anie
 delay and with great authoritie.* We doubt not but that the
 first church lawfully vsed the signe of the crosse to protest
 their faith in Christ crucified against the despights and re-
 proches of Pagans and infidels, and in that simplicity of
 the vse thereof we doubt not but that sometimes miracu-
 lous workes were yeilded to the faith of them by whom it
 was vsed. We doubt not but that blamelesly also they
 vsed it in priuate and ordinary behauiour, ^e *lying downe and
 rising up, going out and comming in, at the table, at candle
 lighting, at putting off and on their clothes, and whatsoever
 they went about, but no otherwise but for a remembrance
^g whatsoever they did either in word or deede to doe all in the
 name of our Lord Iesus Christ, giuing thanks to God euen the
 father by him.* Wherefore when Iulian accounted the
 christians base and wretched men for signing their houses and
 their foreheads with the signe of the crosse, Cyril answered that
 it was his ignorance to blame them for that, because he knew
 not the meaning of it. ^h *For the Lorde and Sauiour of all
 faith he, albeit he might haue sitten still in the throne of his god
 head equall to God, yet humbled himselfe, taking upon him the
 forme of a seruant, & despising the shame he endured the crosse
 that*

that he might abolish the power of corruption: dying alone for all and raised from the dead that he might deliuer mankind from the snare of death that he might destroy the tyranny of sin which reigned in vs; that hee might abbridge the law of sin raging in the members of our bodies, and might make vs spirituall worshippers; and mortifying in vs the lust of the flesh might make them the children of God that doe beleeue in him & sanctifie them by the spirit, that so he might bereaue satan of his tyranny ouer all. All these things the signe of the crosse maketh vs to remember and willeth vs to thinke of that which the Apostle saith, One died for al that they which liue should henceforth not liue to themselues but vnto him which died for them and rose againe. Againe we vse, saith he, the signe of the crosse for a remembrance of all goodnesse and all vertue *Ibid.* This only was the first vse of the signe of the crosse, and so long as it kept within this compasse, there was no caule of the refusing of it, neither should we refuse it if vpon the like occasion & with the like simplicity and sobriety we might vse it as they did. But since the Harpyie of Rome hath had the handling of it, and made it a matter of magicall nchauntment, and through the currant of her prophations it hath runne into the handes of coniuers, charmers, witches to be defiled with their diuellish and damnable practises, we haue had a religious care to cleere the first church in the vsing of it; but no further to vse it our selues then it may be washen from the soile and filth of those abominations. Now therefore Constantines vsing of the signe of the crosse prooueth him not to haue beene like minded with the present church of Rome, because we also approoue Constantines vsing of the crosse and yet hate the doctrine of the present church of Rome.

23° W. BISHOP.

With fasting and other corporall affliction, he chastized his body that he might please God. *Euseb. de vita Const. li. 2. c. 14.*

Z

R. ABBOT.

R. ABBOT.

M. Bishop might euen as well haue argued out of the same chapter, *Constantine* praied for the saluation of his enemies, therefore he was of the same opinion in matter of religion with the present church of Rome. The words of the storie are these: *Before the beginning of the battell the Emperour according to his manner in a tent apart bestowed a time free for pouring forth prayer vnto God: he called himselfe from all licentious and luxurious course of life: with fasting and afflicting of the body hee chastened himselfe that hee might finde God appeased towards him by his humble prayers, and a kinde helper vnto him, and so he might performe these things that God should put into his minde.* Now what a blinde reason haue wee here, *Constantine* fasted and praied before hee went into the battell, therefore *Constantine* was of the same opinion in religion with the present church of Rome? As if he should say, The Protestants by publicke order fasted and praied at the time of the Spanish inuasion, therefore the Protestants then were Papistes. The Protestantes fasted and prayed at the time of the great plague, therefore they were of the same opinion in matter of religion with the present church of Rome. Was he disposed to dally with his prince that hee would bring in these ridiculous conclusions? But it is with him as it is with poore men, who hauing but a little must make the most of that they haue.

24. W. BISHOP,

Lib. 4. cap. 26.

He with incredible admiration, honoured professed Virgins, and made lawes in their fauour.

R. ABBOT:

True and chaste virginitic albeit in it self a thing meerly
indifferent

indifferent to God-ward, yet as an excellent gift of God in the vse of it for the seruice of the ^a kingdome of heauen, and ^b to cleaue to the Lord without distraction or separation, deserueth to be admired and honoured amongst men, If therefore Constantine bringing the church out of those horrible stormes of persecutions, did finde therein many who to keepe theselues the more secure with quiet minde to serue Iesus Christ, had betaken themselues to that course of single life, hee had iust cause to yeelde them that honour and regard that did appertaine vnto them. But he neuer had any thought to approoue your cursed blasphemies, that single lite should be the merit of eternall life, a satisfaction for sinnes, a worke of supererogation for redemption of other mens sinnes: he honoured them onely for vsing the opportunitie thereof the more entirely to serue the Lord. Neither doe they want their admiration and due commendation amongst vs, who, hauing power of themselues giuen vnto them of God doe vse the same to the forbearing of marriage, that in their places and callings they may with greater libertie and securitie applie themselues to serue the Lord. As for the lawes which M. Bishop sayth Constantine made in the fauour of virgins, they are not such as that he should haue thought it worth the while for his purpose to speake thereof. For all this law-making was no more but the abolishing of an old vniust law, which did intercept the lands and possessions of such as died without children, that they shoulde not go to their kinsfolke or friendes to whom they were willing to bestow them, but should be confiscate to the commonwealth. And this law making did as much concerne married persons so dying without issue, as it did virgins, so seely a helpe hath M. Bishop heere for the fauour of his virgins. But by this lawe it appeareth that the virgins, which Constantine respected were no such as M. Bishop dreameth of: they were no cloister-nunnes: they were not sequestred into corners: they did not forgoe what they

^a Mat. 19. 12.
^b 1. Cor. 7. 35.

^c Pigh. controu.
14. de vot. mon.
nast.

Breniar. secund
vsum Sarum.
commun. vnius
virg. & martyr

possessed, they liued in their owne houses, or in the houses of their parentes and friends, and did such duties as might concerne them in the places where they were. And albeit much vncleanness then was committed vnder pretence of virginity, whilst many of curiositie and pride betooke themselues to the profession thereof, yet much was it encreased by M. Bishops virgins, whose cloisters were the very ^dlime-twiggs and ginnes of *satan*, not sanctuaries of God, but houses of Venus, and cursed stowes of deuilish barlots, receptacles of wanton and vchaste yong men, for the fulfilling of their filthy lustes, so that to veile a maide for a virgin was the same in a manner as to set her foorth to be a strumpet; and ^ecommon fornication was canonized to be accounted a holy state. It was by the iust iudgement of God that their dwellings did spue them out for the horrible abominations and filtheries that were found amongst them. Our church therefore not condemning what was simply done in this behalfe from the beginning, and leauing to single life the due commendation of it where it is deserued, yet considering the poisoned fruites that professed virginity in all times hath brought foorth, taketh no course to draw any vnto it, nor forceth any to continue therein, but leaueth Gods institution of marriage free for preseruing of puritie and holinesse towards God. We haue well obserued how the Apostles though hauing (^ffearefully indeed as Hierome saith) commended widowhood and single life, and hauing sayd of widdowes estate, ^gshee is at libertie to marrie with whom shee will, onely in the Lord: but shee is more blessed if shee so abide, in my iudgement: yet when by occasion heereof many had embraced widowhood, who afterwards plaid the wantons, and from the shame of their lightnesse, proceeded to the denying of the faith of Christ, to take away all occasion heereof, gaue this for a Canon: ^hI will that the younger widdowes marry and beare children and gouerne the house, and giue no occasion to the aduersary to speake euill. And therefore

by

^d Catal. test. verit. ex Echerio. Clemang. de corrupt. eccle. statu Centur. Magdeburg 11. cap. 6 ex luone.

^e Hospinian. de orig. Monach. lib. 4. cap. 26.

^f Hieron. adu. Iouin. lib. 1

^g 1. Cor. 7. 39.

^h 1. Tim. 5. 14.

by his example from the abstracted speculation of the preferment of single life in prioritie of gift, we haue fallen by experience and necessitie to the approbation and practise of another rule. Nowe therefore seeing in the very point wee approoue the same that Constantine did approoue (that they are worthie of admiration and honour, who occasion fitting doe preferre single life for the opportunitie of holinesse towards God) and onely by occasion taken from experience, doe forbear in part the practise of that which he approoued, M. Bishop may as well say of vs as he may of Constantine, that we are of the same opinion in matter of religion with the present church of Rome, when indeede wee viterly detest and abhorre the same.

25. W. BISHOP.

Hee builded many Churches in honour of the Apostles, and Euseb. de vita
Martyrs, and as S. Chrysofome recordeth: He that was re- Constant. lib. 3.
uested in purple, went to embrace the Sepulchers of S. Peter, c. 47 & alibi.
and S. Paul, and all Princely state laide aside, stood humblie Chrysof. hom.
praying vnto the Saints, that they would be intercessors for him 66 ad pop. An-
vnto God, tiach.

R. ABBOT.

Wee builde churches when and where neede is in honour of the Apostles and Martyrs, and where they are already builded we retaine the names whereby they were first named to their honour, *S. Maries church, S. Peters church, &c.* And if he will heereby prooue that Constantine was a Papist hee may say the like of vs. The honour that wee intend to the Saintes heereby is the same that Constantine intended, ^a *celebrare martyrum memori-* Euseb. de vita
as, to renomme the memories of the martyrs. It is the honou- Constant. lib. 3
 rable remembrance of their names, not the religious cap. 47.
 worship of their persons, euen as S. Austin saith that ^b *in* August. de
these memorialls there was a naming of them in their place & ciuit. Dei. lib.
 order 22. cap. 10.

order at the celebration of the sacrament *but no invocation of them.* M. Bishop woulde haue inuocation and worship done to the Saints in their churches, but Constantine yeelded no such seruice vnto them, and we accordingly deny the same. Nay they that ^c *build temples to Angels or to any creatures in that sence, or name them by their names as there^d to pray vnto them, are accursed by the auncient church, because they yeeld thereby to the creature that seruice that belongeth to God onely,* which to impute to that Christian and godly Emperour were no other but an impious & wicked llauder. Yet M. Bishop taketh vppon him to prooue by Chrysofome that Constantine did yeeld such honour and worship to S. Peter, and S. Paul, by praying vnto them. *He that is reu^{sted} in purple goeth to embrace the sepulchers of S. Peter and S. Paul and all princely state laied aside standeth humbly praying vnto the Saints that they would bee intercessours vnto God for him.* Where we deny not Chrysofome to be the authour of the words which he citeth, if he had truely translated them. For though the first part of the homily whence hee citeth them bee vndoubtedly counterfeite, as appeareth by the matters of story in the beginning which cannot agree to the time of Chrysofome, yet the authour of the beginning hath taken the latter and greater parte thereof out of a ^e sermon of Chrysofome otherwhere: but the wordes that hee citeth are not spoken of Constantine as hee pretendeth them to bee. Which to colour and hide that his Reader might not take knowledge of it, hee altereth the *Ten^{se}* wherein Chrysofome speaketh. Chrysofome sayth, *He that is reu^{sted}:* M. Bishop saith, *hee that was*, Chrysofome saith, *he goeth*: M. Bishop saith, *hee went*, Chrysofome saith, *he standeth*: M. Bishop saith, *hee stood humbly praying,* &c. which albeit the course of his speech seemeth to require, yet in as much as vnder pretēse therof he plainly altereth the meaning of Chrysofome, hee cannot bee excused of dealing falsely with his Maie^{ty} in citing him

^c Idem cont.

Maximi. Ari-

an. lib. 1. art. 11.

^d Theodoret. in

Coloss. cap. 2.

^e In 2. epist. ad
Corint. hom. 26.

in that sort. For Chrysoſtome ſpeaking in the *preſent tenſe* doth thereby plainly ſhew that he meaneth that which he ſayth, as indeede he doth of the Emperour that then was when he ſpake theſe words which was the Emperour Arcadius, about threeſcore yeeres after the death of Conſtantine, For ſoone after the beginning of the reigne of Arcadius, Chryſoſtome being before a prieſt of the church of Antioch, ſucceeded Nectarius in the Biſhopricke of Conſtantinople where he deliuered theſe words. Of Arcadius then Chryſoſtome ſayth that which he ſayth : of Conſtantine hee ſayth it not. But of Conſtantine it is that we enquire : for what others did after the time of Conſtantine, ſuperſtition more and more increaſing, it nothing concerneth him. Yea and howſoever Chryſoſtome there, to amplify the glory of the martyrs, which is the matter that he hath in hand, doe alleage what the Emperour *de facto*, did, yet his owne groundes of doctrine otherwhere are ſufficient to perſwade vs that hee himſelfe approoued not any ſuch ſuperſtitious inuocation : thereby ſhewing that in that allegation he dealt but as Oratours are wont to doe who apprehend euery thing that may probably make for the preſent turne, howſoever the ſame happily be not ſo conſonant to their owne precepts otherwiſe. For hee himſelfe teacheth that to God, to Ieſus Chriſt ^c *we neede no porter, no mediator, no officer, but euen to ſay, Haue mercie vpon me, and hee will forthwith be preſent vnto vs.* And for example hereof he commendeth ^b *the wiſedome of the woman of Canaan, that ſhee intreated not Iames, nor made requeſt to Iohn, nor went to Peter, nor looked to the whole company of the Apoſtles, nor ſought for any mediator, but tooke repentance to bee her aduocate, and ſo went to the well fountain.* He teacheth that ^b *with God wee neede no interceſſours, wee haue no neede to intreate others, but though a man be alone and haue no proteſtour to ſpeake for him, but by himſelfe pray to God, he ſhalbe made partaker of his requeſt.* But what opinion the ancient church had of worſhipping
of

^c Chryſoſt. hom. 17. ex varijs in Math. locis.

^b Ibid

^b Hom. de proſect. Euangelij tom. 4.

of sepulchers and inuocation of Saints it hath beene before declared : it is sufficient here that wee acquit Constantine from the opinion and practise thereof. But the thing that is spoken of Constantine in the place cited is, that *his sonne thought it a great honour that he might lay his fathers body in the porch or entry of S. Peter.* Which speech howsoever it proceeded from Chrysostome is much different from the certaine and vndoubted story of Constantines buriall, of whom Eusebius declareth that building a sumptuous and stately church for a memoriall of the twelue Apostles hee did there also erect *twelue goodly pillars*, and so placed them as to haue in the middest a tombe and buriall for his owne body. This Constantine assumed to himselfe as a matter of his own disposition and agreeing to his imperiall state, and left it not as an honor of religious courtesie to be procured by his sonne. And therefore wee cannot see how Chrysostome should iustly say that his sonne thought it an honour done to his father, that hee might lay his body in S. Peters porch, vnlesse wee shoulde thinke that they did him an honour to lay him in the buriall which hee himselfe had prouided for himselfe. But let this passe as being nothing to the purpose : onely let M. Bishop remember that he hath done Constantine wrong in making Chrysostome to report of him that which indeed hee reported not, and therefore as yet we haueno prooffe that Constantine was of the same opinion in matter of religion with the present church of Rome.

¹ Euseb. de vita
Constant. lib. 4.
cap. 60.

26. W. BISHOP.

Euseb de vita
Constant. lib. 4.
cap. 60.
Ibid. cap. 71.

*He further tooke order for the burying of his own body in the middest of the Tombes of the twelue Apostles, that after his death he might be partaker of the prayers, which should be there offered in the honour of the Apostles. Neyther was he frustrated of his holy desire, for as it followeth in the 71. Chap. of the same booke, at his funerals, the people ioining with
the*

the Priests, with many teares, and great sighes, powred out
praiers for the good Emperours soule,

R. ABBOT.

These *twelue pillars* before-named, erected by Constantine to answer the number of the *twelue Apostles*, wherewith for princely state he enuironed the place of his owne buriall, M. Bishop by his skill of metamorphising hath turned into the *tombes of the twelue Apostles*, whereas there was not any one of the *Apostles* buried or entombed there. Againe, he goeth about to perswade his Maiestie a matter as of Constantines intention, which was indeed no other but the historians iniudicious and presumed application, and yet as it standeth M. Bishop in no steede at all. Let him giue me leaue to censure Eusebius a little, because the ^a Canons of his owne church haue censured him much more. By Eusebius himselfe it is plaine that Constantine at the first acquainted no man with his purpose in the building of those *twelue pillars*: but forsooth ^b at the last it was plainly found by al men what he ment thereby. Yet Constantine did no more but onely take order that his body should be buried there, but Eusebius maketh construction what he thought thereof long before when by his owne confession he saide nothing. Constantine praied not for his ^c fathers soule at the performance of his funerals, nor wished any praiers to be made after his death for his owne soule, but hauing receiued baptism newly before his death, professed a steadfast hope that needeth no such after-praiers: ^d Now I knew that I am indeed a blessed and happy man: that God hath accounted mee woorthy of immortall life, and that I am now made partaker of the light of God. And when they that stood about him wished him longer life, he answered ^e that hee had now attained the true life, and that none but himselfe did vnderstand of what happinesse he was made partaker, and therefore that

^a *Gelas. 1. de-
cret. de Apocry.
Dist. 15. sancta
Romana.*

^b *Euseb. de vita
Constant. lib. 4.
cap. 59.*

^c *De vita Con-
stant. li. 2. c. 16.*

^d *Ibid. lib. 4. c.
cap. 63.*

^e *Ibid.*

he hastened and would not delay his going to his God. Thus Constantine died outright a Protestant, he craved no prayers for his soule he dreaded no Purgatorie: hee died with full resolution of going immediately to his God. And thus Eusebius speaketh of him: *About none saith he, hee was taken up to God, leauing to the ground the mortall part of himselfe but as touching the vnderstanding soule, the more diuine part being ioined to his God.* But why then did the people praie for his soule? Surely not to deliuer him from purgatorie: no man did imagine him to bee broiling there: no man made question but that the soule of Constantine was in heauen. They praied onely to testifie their loue in wishing well to him to whom further they could doe nothing, euen as many amongst vs, who talking of friends departed, are woont to say, *God rest his soule, Gods peace be with his soule,* who yet notwithstanding deride and despise both Purgatorie and the Pope: euen as Austin praied for his mother Monica, and yet saith, *I beleeue that thou O Lord hast already don that that I request, but do thou approue the freewil offerings of my mouth:* euen as Ambrose praied for the emperor Theodosius, and yet saith of him *Theodosius being freed from doubtfull fight doth now enjoy the light everlasting, continuall tranquillitie & peace & for the things that he did in the body reioiceth now in the fruits of Gods reward: because he loued the Lord his God, he hath obtained the companie of the Saints euen as Charles the Great wrote to king Offa of this land *to haue intercession made for Adrian the bishop of Bome being dead, not doubting,* saith he, *but that his soule is at rest, but yet to shew our faithfullnesse and loue to so deare a friend.* It is Purgatorie that M. Bishop seeketh for in praier for the dead. If Purgatory be not in praier for the dead, it serueth not his turne. But in their praiers no Purgatorie was implied, as was before more at large declared: they serued to professe their beleeve as touching the hope of the faithfull in death, and to expresse their loue to them of whom they were vndoubtedlie*

ibid. cap. 64.

2 August. Confess. li. 9. ca. 13.

b. Ambros. de obit. Theodosii.

3 Foxe Acts and Monum. lib. 2. prope finem.

vndoubtedly perswaded, that they were already with the Lord.

27. W. BISHOP

Againe at a solenne feast which he held at the dedication of the Church built by him in Ierusalem: some of his Clergie preached and expounded the holie Scriptures: and other some with vnbloudy Sacrifice, and Mysticall consecrations, appeased the Godhead, and praised for the health of the Prince. Ibidem de vita Const. lib. 4. ca. 45.

R ABBOT.

This is as much as if M. Bishop should say, that vpon the Coronation day of his maiestie, our ministers and clergie in our solenne assemblies do preach the word of God, and administer the holy communion with thanksgiuing to God for his mercie, and by this memoriall of the passion of Christ entreating God for the forgiuenesse of our sins and continuance of his goodnesse towards vs: therefore both his Maiestie and wee all are of the same opinion in matter of religion with the present church of Rome. Let him vse the best strength hee can, yet shall he not by the words of Eusebius prooue any other thing then done vnder Constantine, but what by vs vnder his most excellent Maiestie is done at this present time. For what? because Eusebius mentioneth *vnbloudy sacrifice* must wee heereby conceiue to be ment the sacrifice of the masse, a true and reall sacrifice wherein the very body and bloud of christe really and substantially present is offered to God for propitiation of finnes both of quicke and dead? Eusebius was very farre from any such meaning teaching vs that ^a *Christ* Euseb. de. demor. strat. Euang. lib. 1. hauing offered a marvelous sacrifice & most excellent oblation for our saluation did deliuer vnto vs to offer vnto God a memoriall or remembrance thereof instead of a sacrifice. The remembrance of which sacrifice, he saith, we haue learned to

A a 2 performe

performe at his table by the signes of his body and bloud. So that whereas M. Bithop would haue vs to beleue a reall sacrifice, Eusebius telleth vs only of a remembrance in steed of sacrifice: and whereas M. Bithop would haue the sacrifice performed by the very body and bloud of Christ, Eusebius telleth vs that it is performed by the signes of his body and bloud. The manner of the fathers indeede is to call the celebration of the sacrament by the name of a sacrifice because as S. Austin obserueth touching that point, ^b sacraments doe take the name of the thinges whereof they are sacraments because of the resemblance that they haue to the same thing: euen as the sacrament of Christes body is in some sort his body, and the sacrament of Christes bloud is in some sort his bloud, and though Christ suffered but once, yet because of the celebration of the sacrament it is called the day of Christes passio wherein we keepe the memoriall thereof, and though Christ in himselfe were sacrificed but once, yet in a sacrament or mystery he is euery day sacrificed for the people: not in himselfe, but in a mysterie: euen as elsewhere he saith: that ^c the flesh and bloud of Christes sacrifice was giuen in his passion in very truth, but after his ascension is celebrated by a sacrament of remembrance. And thus the fathers themselues declared their own meaning purposely and professedly, ^d we offer not another sacrifice but alwaies the same, yea rather we worke the remembrance of a sacrifice: ^e We offer him the same alwaies or rather we make a remembrance of the offering of him as if hee were now offered or sacrificed: ^f We doe not offer another sacrifice but doe performe a remembrance of that one and sauing sacrifice, that by beholding the figures or signes we may call to mind the sufferings that he undertooke for vs. And hereto serue the words of Cyprian: ^g In all our sacrifices we make mention of the Lords passion, for the passion of the Lord is the sacrifice which we offer. For if the passion of Christ be the sacrifice which we offer, our sacrifice cannot be a sacrifice now really offered, because christe now suffereth not his passion really, and therefore it is but onely a memoriall of the sacrifice

^b August. epist.
23.

^c Cont. Faust.
Manich. lib. 20.
4.21.

^d Chrysof. &
Ambros. in
Heb. 10.
^e Theophyl. in
Heb. 10.
^f Theodoret. in
Heb. 8.

^g Cyprian. lib. 2.
epist. 3.

crifice of his passion, of which S. Austin truly saith, ^h for ^h August. cont. *the soueraigne and onely true sacrifice the blood of Christ was shed for vs,* that wee may vnderstande that *the shedding of Christs blood,* which was onely vpon the crosse, was the onely true sacrifice, and our sacrifice only so called for that it is the resemblance and remembrance thereof. Which is ineuitably and inuincibly deduced from a principle which Bellarmine himselve cannot but acknowledge and yeelde vnto. For ⁱ *to a true and reall sacrifice there is necessarie a true and reall death or destroying of the thing sacrificed.* But there is now no true and reall death or destroying of the body of christe, and therefore now there can be no true and reall sacrifice thereof. With which argument the great Iesuite is so troubled as that he staggereth like a drunken man, and indeed knoweth not what to say, neyther can M. Bishop with all his fellowes deuise a salue to helpe that fore. The Iesuite telleth vs for answeere to the matter that *by consecration the body of Christ is ordeined to a true, reall, & externall alteration and destruction.* By consecration then the body of Christ is ordeined and prepared to that destruction, but not yet destroyed, and therefore in consecration is no sacrifice, and how then standeth it which afterwards he saith that *the Apostles did sacrifice by consecration?* He telleth vs that *by consecration the bodie of Christ receiueth the forme of food, and food is ordeined for eating, and consequently for alteration and destruction.* But then there can be no sacrifice till it be food indeed, because till it be food there can be no alteration nor destruction. So that the sacrifice dependeth vpon that which the priest eateth, and if the priest eat not, then there is no sacrifice. And what if he doe eat and according to the cases that they put doe after his masse cast it vp againe before it receiue any alteration: is there then a sacrifice or not? For Thomas Aquinastelleth vs that ^h *the bodie of Christ remaineth in the stomacke so long as the substance of bread would remaine if it were there:* so that it before digestion he cast vp

ⁱ Bellarm. de
Missâ, lib. 1, ca:
2. & 27.

^h Thom. Aquin.
part. 3. q. 80.
art. 4. incorp.

that which he hath eaten, it is still the body of christ : and I would then know whether there haue beene a sacrifice or not ? Bellarmine telleth vs that the altering and destroying of the body of christ which must make it a sacrifice consisteth in this that it doth *amittere esse sacramentale* lose the sacramentall being of it. But in this case it hath not yet lost his sacramentall being : therefore as yet it cannot be affirmed to be a sacrifice. Yea and the loosing of that sacramentall being is no true and reall destroying of the body of christe : how then is there a true and reall sacrifice of the same body ? And how is this loosing of the *sacramentall being thereof* ? forsooth *desinit esse in altari: it ceaseth to be vpon the altar*. But it must haue the being of a sacrifice vpon the altar or not at all. For there it is a sacrifice where it is offered : but vpon the altar it is offered : therefore vpon the altar it must haue the condition of a sacrifice, and not by being taken from the altar. And what if it be not taken from the altar at all, shall this againe hinder the sacrifice ? Howsoeuer that be, shall we say that the ceasing of the body of christ to be vpon the altar is a true and reall destroying thereof ? When Isaac was bound and laid vpon the altar, and was then againe vnbound and taken from the altar, might it be said thereupon that he was truly and really destroyed ? He addeth further, *desinit esse cibus sensibilis, it ceaseth to be sensible food*. But that it ceateth not to be but in the priests belly : so that in the priests belly is the act of sacrifice, or else there is no sacrifice at all. A goodly matter that the priestes belly is become the altar where christ must be sacrificed for the forgiuenesse of the sins of quicke and dead. Let vs heare, M. Bishop, how you free your selfe from this imputation : all the Iesuites learning could not do it, let vs see what help you can yeeld him in this behalf. Now as the name of sacrifice, so the name of *unbloody sacrifice* hath a far other meaning with the fathers thē M Bishop gathereth therof, not being opposed to the sacrifice of christ vpon the crosse, but to the bloody sacrifices of the

Iewes in the killing of sheep and oxen and such other like, *almost all things amongst them being purged with blood.* And this is plain by the author of the Apostolicke constitutions vnder the name of *Clemens*, who making a comparison betwixt the Iewes and vs amongst other points letteth down this, ^m *In stead of bloody sacrifice he hath ordained a reasonable unbloody and mysticall sacrifice, which for memoriall of the Lords death is celebrated by the signes of his body and blood,* ^{m Clem. Apostol. Constitut. lib. 6. cap. 23.} exprely to the same purpose as Eusebius hath before spoken. Where albeit he apply the name *unbloody sacrifice* to the Lordes supper, yet how farre from the meaning of a true and reall sacrifice, let Iustinus Martyr teach vs, who saith, ^{Iustin. Mart. dial. cum Tryphon.} *that praier and thanksgiuings are the only sacrifices that Christians haue receiued to offer, that by their dry & moist nourishment* (that is the outward elements of bread and wine) *they may be admonished of those things which God the sonne of God hath suffered for them,* plainly instructing vs that in the sacrament of the body and blood of christ there is nothing else ment by the name of *unbloody sacrifice* but only praier and thankfull remembrance of that sacrifice which christ the sonne of God hath offered for vs. In a woorde very euident and plaine it is that by the name of *unbloody sacrifice* they noted the whole spirituall worship of God, which is recommended vnto vs without that carnall seruice which by blood was performed in the law. So Cyril saith that ^{Cyril Cont. Iulian. lib. 4.} *God hauing cut off all bloody sacrifices hath taught vs by christ to worship him in spirit and truth,* and thereby giueth vs to vnderstande that to offer the *unbloody sacrifice* is to worship God in *spirit and truth*, which he further exprelieth in another place saying ^{p lib. 10.} *that wee hauing left the grosse and carnall seruice of the Iewes do vse spirituall and mentall sacrifices, offering to God for a sweet savour faith, hope, charity, iustice, continencie, obedience, gentleness, continuall prayer and other vertues.* Thus Occumenius ^{Occumen. in Heb. 13. Et scilicet de demonstrat. Evangel. lib. 1.} defineth *the unbloody sacrifice* to consist in *verses and hymnes and praieres vnto God,* and Eusebius *in pure and holy*

¹ *Ibid.*² *Rom. 12. 1.*³ *Cyril. de re-
sta fide ad Re.
gin. lib. post.*

holy workes, and confounding it so often with ¹ the reasonable seruice of God commended to vs by the Apostle S. Paul, teacheth vs that it standeth in giuing vp our bodies to be a liuing sacrifice holy and acceptable vnto God, and at large describeth it thus: *We sacrifice and burne incense, one way celebrating the remembrance of that great sacrifice by the mysteries which he hath deliuered and giuing thanks for our saluation, and offering religious and deuout hymnes and prayers to God: another way consecrating our selues wholly vnto him, and dedicating our selues both in body and soule to his high priest euen the woorde Iesus Christ.* Thus Cyril saith that ² *Christ hath innumerable in heauen that doe offer vnto him spirituall and vnbloudy sacrifices,* and we hope that M. Bishop will not hereupon gather that the Saints say Masse in heauen, but will take the same for hymnes and praises and thanksgiuings, as by Cyril himselfe it is expounded. By all which it is plaine and euident that the name of *vnbloudy sacrifice* in the language of the fathers foundeth nothing but what is approoued and followed in the doctrine and practise of our church.

⁴ *August. in
Ioan. tract. 80.*⁵ *Theod. dial. 1.*⁶ *Theod. dial. 2.*⁷ *Chrysofom.
m. 1. Cor. hom. 7.*

As for *mysticall consecration* it is but that which S. Austin speaketh of concerning baptisme, ² *the adding of the woorde to the outward element to make thereof a sacrament,* wherby the thing that in nature is common becommeth mysticall in vse, ³ *not by changing the nature thereof, but by adding grace vnto nature.* And thus bread and wine by consecration or sanctification through the woord of God become *mysticall signes* of the body and bloud of Christe, yet ⁴ *they doe not hereby depart from their nature of bread and wine, but they continue still in their former substance and figure and forme,* though vnderstood to be that they are now made, *mysticall signes* of christes body and bloud, and therefore vsed with reuerence accordingly. For ⁵ *mysteris are so called,* as Chrysofom saith, *because wee doe not see therein that which we beleene, but we see one thing & beleene another.* The *unbeleener,* saith he, *hearing of the water of baptisme*

baptisme tak, this to be meere ly water, but I doe not barely see
 that which I see, but I behold therein the cleansing of the soule by
 the holy ghost. To which purpose it is laide by the Nicene^b
 council^b Our baptisme must be considered not with bodily^{Concil. Nicen.}
 eyes but with the eyes of the minde. I thou seest water, but consi-^{append. ex Cut-}
 der the power of God hidden in the water. I thinke the water to
 be full of the sanctification of the holy ghost and of diuine fire.^c
 So therefore^c the sacraments which we receiue of the body^{Gelas. cont.}
 and bloud of Christ are to our faith by this mysticall conse-^{Enych. & Ne-}
 cration a diuine thing, & we thereby (being duely partakers
 therof) are made partakers of the diuine nature, and yet there
 ceaseth not to be the substance or nature of bread and wine.
 Wherefore neither in vnbloudy sacrifice nor in mysticall con-
 secration hath M. Bishop found any thing to helpe him
 selfe, nor hath yet any good ground whereupon to affirme
 that Constantine was of the same opinion in matter of re-
 ligion with the present church of Rome.

28. W. BISHOP.

Moreover this zealous emperour reprehended Acesius (a¹, Sozomen. lib. 1.
 Novatian hereticke) for says g, that it was not in the power of^{hist. Eccl. cap.}
 Priests, but of God onely to forsue sinnes,^{21.}

R. ABBOT.

If M. Bishop had but the common honesty of a man,
 hee would not thus seeke to delude any man, much lesse
 deale thus vndutifully and disloyally with his prince. Hee
 cannot but know if hee know the storie at all, but that in
 this mater of Acesius there is nothing either for him or
 against vs in any controuersie betwixt vs and them. In the² Theodores.
 time of Decius the emperour² there were manie that for^{heret. fabul. li.}
 feare and by extremitie of torment did renounce their^{3. in Nouato.}
 faith, and yeilded to sacrifice vnto idols. Of these there
 grew question afterwards, whether they were vppon

their repentance to be admitted to the communion of the church or not. Nouatus defended that they were not to be any more receiued to the fellowship of the church, and added further that no man so falling could be put in hope of saluation,^b *albeit he did afterwards at things pertaining to repentance and confession of the faith of Christ.* Heereupon he and his followers first withdrawing themselues, were excommunicated and separated from the church. Acesius afterwards at the time of the Nicene Councell was a bishop of this faction. ^c Constantine desirous to bring all to vnitie and concord, sent for the same Acesius to be present at the Councell, and all being there ended, asked of him how he did approue those things that were agreed vpon concerning the rule of faith and obseruation of Easter. He signified his liking thereof as which had testimonie from the verie time of the Apostles. The emperour demaundeth why then he did not communicate with the church? Acesius heereupon reporteth the whole matter that befell vpon the persecution of Decius the emperour and propoundeth the obseruation of a very rigorous Canon, *that they who after Baptisme did fall into that kinde of sinne which the Scriptures call the sinne vnto death, should not bee partakers of the holy mysteries, but should bee exhorted to repentance and expect the hope of forgiveness, not at the priests hands but of God, who both can and hath authoritie to forgive sins.* To whom Constantine answered, *Why then, Acesius set up a ladder for thy selfe, & go thou alone to heauen.* Where we are first to obserue that M. Bishop misreporteth the wordes of Acesius, as if he had wholly denied to the ministerie of the church the power of *remitting sinnes*, whereas he denied onely the power to remit ^d *illud peccati genus*, *that kinde of sinne*, meaning thereby mortall and greuous sinne, misunderstanding to that purpose and misapplying the words of S. Iohn, ^e *There is a sin vnto death, for which I say not that men should pray.* In which point we altogether differ from Acesius, affirming that the church doth not forgieue

^b Euseb. hist. Eccl. lib. 6. ca. 42.

^c Socrat. hist. lib. 2 ca. 7. Sozomen. lib. 1. cap. 21.

^d Socrat. & Sozomen. vt sup.

^e 1. Iohn. 5. 16.

forgiue lesser sinnes onely, but also greater: yea with Ambrose we make greater sinnes the more speciall ſubiect of this remiſſion, becauſe ¹ *greater ſins are to be ſupported with the greater ſtaies*, and men in moſt hainous ſinnes do moſt hardly yeelde ſatiſfaction and comfort to themſelues. A-gaine we are to note, that the matter heere ſpoken of is not that Popiſh private abſolution which M. Biſhop heere decietfully recommendeth to his Maieſtie, a thing which neyther Conſtantine nor Aceſius euer imagined or dreamed of, as it is now practiſed in the church of Rome, but it is rather the publicke abſolution and forgiueneſſe of the church whereby men excommunicated or debarred from the communion for notorious offences, were vpon good ſatiſfactiō & aſſurance of their true repentance receiued againe to be partakers of the table of the Lord. And this appeareth plainly by the phraſes whereby they noted this forgiueneſſe, ² *concedere pacem, to grant reconcilement: 3* *tribuere communicationem, to yeeld publicke fellowſhip: 4* *red-dere communionem, to giue them the communion againe.* But it appeareth more plainly by that which S Auſtin affirmeth to haue bene ⁵ *a warie and good promiſe* of the auncient church very neere to the Canon which Aceſius vrged, that in notorious and great offences ⁶ *repentance*, and conſe-quently forgiueneſſe ſhould bee graunted but onely once, which M. Biſhop will not conceiue of their forgiuing of ſinnes, and by the church it was not denied to leaue hope of Gods forgiueneſſe, and therfore muſt needs be vnder-ſtood of *church forgiueneſſe*, to bee admitted to the com-munion againe. Now Aceſius wholly denied that after baptiſme any ſuch forgiueneſſe might be yeelded to noto-rious offenders: hee admitted them to be *penitents*, and would haue them exhorted to true repentance, and ſo left to God, but hee graunted them no reconcilement nor reſtitution to the church. What is this then to vs, who denie not but that the miniſterie of the Church hath authoritie as to binde and ſeparate; ſo to looſe

¹ Ambros. de
penitent. lib. 1.
cap. 2.

² Cypriande
lapſis.

³ Ibid

⁴ Ambros. de
penitent. lib. 2
cap. 1.

⁵ Auguſt. epiſt.
54.

⁶ Socrat. hiſt.
lib. 6. cap. 29.

^m 2. Cor 2.7.10 and to receiue againe, ^m to forgiue, to comfort, ⁿ to restore them whome the sorrowe of their sinnes hath cast downe that *they may not be swallowed up with ouermuch heauinesse*, and that not onely in small but in great sinnes also not once onely as the auncient church did, but as Chrysostome against that auncient Canon sayd, ^o *Enter if thou repent euen a thousand times*. But this forgiuenesse *in foro ecclesie* being a part of the publick discipline of the church was not nor is *in it selfe* that which properly we call *forgiuenesse of sinnes* inwardly *by it selfe* to acquit the conscience to God. Albeit we denie not but that the faithfull penitent vpon conscience of his true repentance, by profession whereof he is acquitted on earth, apprehendeth *in foro conscientie* that by Christ hee is also acquitted in heauen, because he hath sayd, ^p *what soeuer ye binde on earth, shall be bound in heauen, and what soeuer ye loose upon earth shall be loosed in heauen*. But the assurance of this forgiuenesse of sinnes is gathered onely by a consequent of that which the minister doth, and consisteth not as the popish priest imagineth in the very act it selfe of ministeriall absolution. The offendour by excommunication is cut off from the body of the church, wherein only is forgiuenesse of sinnes, and out of the society whereof there is no forgiuenesse. Which cutting off notwithstanding is no other but the notification of the sentence of God whereby he stood cut off before from the first acting of his sinne. And this is to him so long as he so continueth an assurance that he standeth in the state of condemnation, because Christ hath said *what soeuer ye binde on earth shall be bound in heauen*, and ^q *whose sinnes yee retaine they are retained*, albeit it be not by their act that he is first *bound in heauen*, who before was bound, and should be bound in heauen though in earth hee be not bound; but their act is only the publication and testimonie thereof. But when God toucheth his heart with vnfeined repentance, the case is forthwith altered with God, neither doe wee doubt but from the first moment he is with

God freed from his sinne, and reunited to the body and fellowship of the church: yet the notification and knowledge of this releafe is to be taken from the sentence of the church by being by the absolution thereof restored againe to that communion and fellowship to which properly appertaineth the benefite of *remission of finnes*. Whercof if the penitent by occasion faile, yet as Ambrose sayd of Valentinian the Emperour dying without baptisme that *therefore he was as if he had it, because he did desire it*: so the penitents desire of forgiveness for reconciliation to the church supplieth the want thereof, because the act of the church is not the act of Gods forgiveness, but the testimonie and declaration of that which beforehand is already done with God. Which therefore is nothing with God if there bee not in the partie absolued that penitencie that should reconcile him vnto God, and though outwardly he be, yet is he not spiritually reconciled to the body of the church. And yet if afterwards hee shall vnfeignedly repent, hee hath thereby assured hope of forgiveness with God, because there standeth not against him any barre of disunion from the societie of the church, the former release taking effecte without iteration, euen as baptisme though couerfeitly taken hath effect to ingrasse into the body of the church without any rebaptising when the partie baptised shall afterwarde by true conuersion approue the same. Thus therefore *spiritually to forgive finnes* properly belongeth to God onely, neither doth the church therein take vnto it any societie or fellowship with him. Therfore Ambrose noteth ¹ that *when Christ would pardon the sinne of the adulteresse in the Gospell hee* *ibid de alone. Pist. 76.*

For it is not the embassadour, it is not the messenger, saith he but the Lord himselfe that hath saved his people. He abideth alone because it cannot be common to any man with Christ to forgive finnes. This is the office of Christ onely who hath taken away the finnes of the world. And this whole matter plainly appeareth by Cyprian who professedly speaking of the ab-

² *Ambros. de obit. Valentin.*

¹ *Ambros. e-*

solution and forgiueneſſe of the church by occaſion of
 ſome who ouer eaſily had obtained the ſame that they
 might not flatter themſelues that they were thereby diſ-
 charged, wholly to ouerthrow M. Biſhops craft and oc-
 cupation of forgiuing of finnes, vſeth theſe wordes: *Let*
no man deceiue himſelfe, let no man beguile himſelfe: it is the
Lord onely that can ſhew mercy: it is he onely that can pardon
the finnes that are committed againſt him; who himſelfe bare
our finnes, who ſorrowed for vs, whom God deliued for our
finnes. Man cannot be greater then God, neither can the ſer-
uant by his fauour remit or pardon that which by great tref-
paſſe is committed againſt the Lord, leaſt to the former fall this
be added for another fault to be ignorant of that that is ſaide,
Cursed is the man that truſteth in man. The Lord is to bee in-
treated who onely hath receiued all iudgement of the Father.
 Thus Cyprian ſpake, then whom no man diſputed more
 earneſtly againſt the Nouatian & Aceſian heretickeſ: hee
 challengeth the power of forgiuing finnes, as it is proper-
 ly vnderſtood to God onely: he yeeldeth to the Miniſte-
 rie a power to remit and forgiue, but ſo, as it remaineth to
 God ^{to make good that which for penitents is done by the}
^{Prieſt, or by the miniſterie of the church.} Speaking pur-
 poſely of the abſolution giuen by the church, he woulde
 neuer haue ſo abſolutely diſclaimed the forgiueneſſe of
 finnes, if he had taken the Prieſts abſolution to bee. as the
 Popiſh Prieſt taketh it, an immediate and actuall forgiue-
 neſſe in the ſight of God. But he neuer knew M. Biſhops
 facultie of forgiuing finnes, a meere deluding and de-
 ſtroying of ſoules hee was neuer acquainted with his po-
 piſh ſhrift or auricular confeſſion. We approoue the ſame
 that he did: wee ſet no barre againſt any mans reconcile-
 ment to the church. We pronounce forgiueneſſe of finnes
 by the worde of the Goſpell generally to all that repent.
 Particularly alſo to euery man afflicted in conſcience, and
 truly repenting him thereof we ſay, ^{Be of good comfort:}

c Cyprian. de
 lapſis.

n ibid. ſub
 finem

* Mat. 9. 2

† Ierem. 31. 34. thy finnes are forgiuen thee: For ſo God hath promiſed, and

10^r Iesus Christ all the prophets beare witness that through his^r name all that beleue in him shall haue forgiveness of sinne. Acts 10.43.

And that in distresse of mind by occasion of any weightie matter hee may the more fully and effectually apprehend the comfort heereof, Christ hauing giuen authority for the reconcilment of sinners to the body of the church in the societie thereof to be partakers of the forgiveness of sins, because out of that societie there is no forgiveness, wee doubt not to say in the ministerie of the church, *I absolue thee from all thy sins*, not as merely by this our act to acquite him in heauen, but heereby to assure him that Christ acquiteth him in heauen, because hee hath promised, that what we loose on earth shall be loosed in heauen, as before was said. But otherwise or in other meaning to say as the Popish Priest saith, *I absolue thee from all thy sins*, we hold it a presumption of Antichrist, & no authority giuen there of by the Gospell of Iesus Christ.

29. W. BISHOP.

Finally, toward true Bishops, the lawfull Pastors of Christes Church, he caried such a reuerend respect, that being in the councill of Nice, he would not sit downe, before they had beckned vnto him so to doe. And was so far from taking upon him to be supreme iudge, in causes Ecclesiasticall: that hee openly there professed, that it did not belong to him to iudge of Bishops, but to be iudged by them

R. ABBOT.

The singular modestie and humilitie of this most noble Christian Emperour is by M. Bishop singularly abused to his wronge, and to the derogation of all other Christian princes, and is vrged against the practise of himselfe. Euseb. de vita He was of so lowly carriage, as that hee called^r euerie one Constant. lib. 36. his brother and fellow seruant, and therefore no maruell if^r cap. 23. towards

towards so many graue and reuerend bishops hee demeaned himselfe in very modest wise. Hee sate not downe till the bishops beckned on him, but yet he sate *in the highest place on a seate of gold*: they all rose to him at his coming in, and sate not downe till he was set, and his lowly behaviour towards them did not make them forget their dutie toward him. When hee was set they bring to him their libells and articles one against another: hee for loue and quietnesse sake refuseth to meddle therewith: hee telleth them that he were fitter to be iudged by them then they by him, and so causeth all their scroles and bills to be cast into the fire, and bendeth himselfe to perswade them all to concord and peace. But therein we see the Bishops acknowledging him to be their supreme iudge, and therefore referring their quarrels and controuersies to him, and from their act should we rather argue for the supremacie of the prince, then from his modest refusal for the denying of it. But it plainly appeareth in the story that he sate as president and moderatour of that councill, *receiuing euery mans opinion, helping sometimes one part, sometimes another: reconciling them when they were contemiously wrangling: gently and curteously talking to euery man, appeasing some, perswading others, praysing others till he brought them to a concord and agreement in the faith*: yea and when the Bishops of Egypt afterward grewe to contention againe ^d *he interposed himselfe as arbitratour of their controuersies*. Yea and afterwards he by his letters is laid ^e *to haue prescribed to the Bishops such thinges as belonged to the good of Gods church*. And that M. Bishop may know that Constantine held himselfe the supreme iudge ouer bishops, let him heare Constantine himselfe saying concerning them: *If wee haue holy Bishops, of right beleife, and men endued with humanity we shalbe glad: but if any audaciously and vnadvisedly shal grow to the commending of those pestilent heresies, his insolency shalbe repressed by the execution of Gods seruant, euen by me*. Therefore he accepted of appeales when they were made

^b *ibid. cap. 10.*

^c *ibid. ca. 13.*

^d *cap. 22.*

^e *cap. 23.*

^f *Theodore.*
hist. lib. 1. ca. 19

^g *August. epist.*
162.

made to him^a from the Judgement of the bishops, and either heard matters himself or appointed those that should hear them. And so wee finde that^b Felix a bishop by the commandement of the same Emperour had his cause heard and was acquitted before his proconsull or lieutenant. And when the Donatists said that a bishop should not haue his purgation before the lieutenant, S. Austin answereth, ⁱAs ifⁱ saith he, the bishop himselfe had so taken course for himselfe, and the emperour had not command. d that the matter should be so enquired of, to whose charge (whereof he was to giue account to God) that matter d. d speciallie beleng. And to doth he send for the bishops that by his commandement were assembled in a councill at Tyrus. ^kto giue account to him of^k that they had done there, and in his hearing to shew how trulie and sincerely they had caried themselves in their iudgement. Whereby as by many other like arguments it is manifest to all men that Constantine held himselfe to haue a supremacie ouer bishops and to be iudge of their iudgements, and that M^r Bishop seeketh merely to abuse his most excellent Maiestie in alleaging the example of Constantine against him.

Aug. ep 162.

Ibid.

Ibid.

Socrat. hist.

lib. 1. ca. 22.

Sozomen. lib. 2.

ca. 27.

Ruffi. lib. 1.

hist. cap. 2.

30. W. BISHOP.

If then this right Puissant Emperour, and most sincere Christian, reuerenc'd the Sacrifice of the Masse, & belueed that there was power in Priests to remit sins, that Saints were to be praised vnto, and that prayer was to be made for the dead, and such like, as appeareth by the euident testimony, of most approved authors, that liued with him: hath your Maiesty any cause to doubt but that in matters of faith, he agreed with the present Roman church? Wherefore my hope and trust in Almighty God is, that you in your high wisdom, vpon mature and due consideration, how many old condemned errors the Protestants hold: & withall weighing that the whole frame of their Doctrine tendeth to the disgracing of God, and his Saints, to

the discouragement of men, from well doing, & doth (as it were) loosen the raines unto all fleshlie libertie: will in time make a most Godly resolution, to imitate that famous Emperour Constantine. He contrarie to his former education, embraced with all his power that same Romane Religion, which we now professe: And (which is worthisie to be obserued) he feared nothing the contrarie disposition of the multitude, or greater part of his subiects, that were wholly led another way. But following the blessed example of his most v. rtuous Mother S. Helena, reposed himselfe in the powerfull assistance of the Almighty, and chased all other Religions into corners, setting up and firmly stablishing the Roman. There can be no cause alledged why your Maiesty may not do the like; if it shal please God effectually to stir up your gracious minde, and to bend your hart to undertake it: for at that time there was more likelihood of resistance, then nowe: and now much more help at hand, if any resistance should be offered.

R. A B B O T.

You are an excellent man M. Bishop, at a conclusion. If you could furnish and secure the premisses as you can enhance & amplify the conclusion wee should be terribly troubled with you. But it is truelie saide; *Debile fundamentum fallit opus: a slight foundation makes a falling house*: you might easily haue presumed that his Maietty is of more found and setled indgement then to be moued with such base and beggerly collections. We cannot finde in your allegations either your sacrifice of the Masse, or your Popish power to forgiue sinnes, or any other of the points which either you haue here repeated or before propounded. We heare you say it but we cannot see you proue it, that Constantine in matter of faith agreed with the present Roman church. Indeede he neuer knew the faith that is now in Rome: if he were now alieue he would spit in your faces that go about to make him partaker of your new & abhominable

ble deuises. And therefore as touching his most excellent Maiestie we doubt not but that finding your forcible reasons to be friuolous & vaine follies, your petitions & supplications to be nothing else but Donatistickall importunities, he will still embrace the truth which he hath receiued and as he hath hitherto detested your impious and wicked proceedings, so he will detest them more and more, and by all meanes endeouour to keepe his people free from those damnable idolatries and superstitions whereto you labour to entrappe them. In which course his Maiestie hath great cause to assure himselfe of the ready assistance of almighty God, hauing had so good and notable experience thereof in himselfe, and beholding it so cleerely in our late renoumed Queene, whose miraculous preservation against so many bloody counsels and attempts of secret and open enemies, and namely of this viperous and serpentine generation of Iesuites and Romish priestes, may iustly giue his Maiestie encouragement to doe as shee did, stedfastly to continue in that which by the woorde of God he hath learned vndoubtedly to bee the truth of God. Your obiections of heresies and disgracing God and his Saints are cleared before. As touching good life and conuersation, we see not such fruites of your doctrine as that we can thinke you haue any cause to bragge thereof. If there were of vs any such miscreants, such monsters and diuels incarnate, as there haue been of your Popes and Cardinals, his Maiestie would not forbear to shew himselfe *the seruant or officer of God*, as Constantine called himselfe, to be auenged of such doings. Such Atheists, such dogges there were neuer found in any decourse of men. Machiauell the master of them could say ² *that there is no where lesse piety or religion then in them that dwell neerest to Rome*, and the common prouerbe importeth somewhat *the ncerer the church the further from God*. It is come to ^b that passe with them that the name of a christian is a word ^{Orig. Monach.} of reproch, and is vsed in the Italian tongue to note ^a *lib. 6. ca. 66.*

² Machiauel.
disputat. de
rep. lib. 1. ca. 12.

^b Hospin. de
Orig. Monach.

^a lib. 6. ca. 66.

blockhead or foole. You say our doctrine tendeth to fleshly liberty, but it is your doctrine of absolutions and pardons that is the very fountaine of all wickednesse and sinne. Marfilius Patavinus could say of it of old, *that it was a pernicious and brainsicke doctrine, and the seducing of soules, such as all Christians should take heed of,* whereby the Germanes complained, *that all piety was abandon'd and extinguished with them, whence proceeded whooredomes, incests, adulteries perinuries, murders, theft, extortion, vsury and all manner euils.* Matthew Paris could say of the time wherein your doctrine bare sway, *He is in these times accounted a very good man that is not starke naught.* As touching our selues we confesse that we are not such as we ought to be, neither doth our thankfulnesse in due sort answer Gods goodnesse towards vs, but yet we hope we are farre from being so bad as your owne stories haue reported you to be. Pardon vs, M. Bishop: we stand vpon our reputation in this behalf. We can neither heare of forren nations, nor see in the best of your catholickes among vs that there is any cause for you to take vpon you in conuersation to be preferred before vs.

^c Marfil. Patavin. defens. pacis. par. 2 ca. 26.

^d Centum gratiam. German. art. 3. apud. Illyric. in Catal. test. verit.

^e Matth. Paris. in Henr. 3

31. W. BISHOP.

Pardon me deare Soueraigne, if before I finish this argument, I seeme over-bold heere to present vnto your memorie, that all your most gracious and godly Progenitors, and all our holy Predecessors, who now (assuredly) stand before the tribunall of God: doe demaund and expect no lesse at your hands. For they found. d not Bishoprickes, Deaneries, and other spirituall livings: they builded not Colleges, and Schools, for Protestants or their fauourers. Ponder well therefore I beseech your Maiestie, whether they doe not, or may not iustly challenge of you, (to whom the administration of iustice belongeth,) to see and provide: that such Churches, Church-livings, & spirituall rewards of learning, as they erected & bequeathed to Roman

men Bishops, and Priestes, be disposed, of and bestowed according to their erections, and foundation. If it shall please the Protestants to erect any new Churches, or bestow any other revenues towards their Ministers maintenance, let them haue them handy, and enioy them quietly: onely let them be content, out of their equitie: to leaue vs that which was provided for vs, and bequeathed vnto vs by our most Religious Auncestors.

R. ABBOT.

We see what it is, M Bishop that you would haue: you plead hard for Bishoprickes and Deanries, and surely you need not doubt but if you can make good that which you haue written, you shall haue what you desire. You say that *all his Maiesties Godly progenitours and holy predecessours doe expect at his handes to establish the Romane religion*: but howe come you to know their mind, or where haue you beene to aduise with them of that matter? Surely if they were asked their aduise for our direction, they would say as Abraham sayd, ^a *They haue Moses and the prophets let them heare them.* ^b *They haue a sure word of the prophets & Apostles: let them looke to it as to a candle shining in a darke place,* Yea but you tell vs that Bishoprickes and Deanries, and churches and church-liuings were by them erected and bequeathed to Romane Bishops and Priestes, not to Protestants and their fauourers. But you speake partially, M Bishop, and we cannot belecue you therein. By historie it appeareth plainly that ^c Austin the blacke Monke at his comming into this Iland neere fixe hundred yeres after the incarnation of Christe found here many Bishops and Priestes and very learned men farre differing from Romish Priestes, insomuch that they reiected his traditions which he brought from Rome, detested his pride, renounced his authority and would not accept him for their Archbishop as he desired to bee. There were then ^d Abbies a great number in which the flocke of christ

^a Luc. 16. 29;

^b 2. Pet. 1. 19.

^c Beda hist eccl. gent. Angl. lib. 2. cap. 2.

^d Galfrid. Monum. t. 1. lib. 8. cap. 4.

Bale. script. Britanic lib. 1.

oper. minor.

(being indeed of students in Diuinitie) was kept in good order. Amongst other there was at Bangor in Wales a church of a thousand two hundred Monkes, not Popish Monkes and idle belly-gods, but all liuing with the labour of their handes, and bestowing the time of rest from their labours in praier and meditation of the scriptures. Out of this church long before that time went ^c Pelagius the hereticke, whose doctrine of free will then not only the Britons but al Romish priests detested and abhorred, which now is stillie maintained by Romish Priestes.ouer that church at Austins comming was one Dinocchus a very learned man, who when Austin required the bishops to be subiect to his Romish authoritie, perswaded them by diuers arguments that they did not owe him any such subiection. Whereat Austin being offended, prouoked king Ethelbert against them, by whose procurement an armie of infidels was sent to slaie them, who cruellie and vnmercifully performed the slaughter, not sparing them who in their shirts came toorth to them to intreat mercy. At that time was there one ^d Daganus a bishop of Scotland that had beene brought vp in that colledge of Bangor, who also resisted the proceedings of that Romish Archbishop, and would not admit of alteration from those obseruations which from the first receiuing of religion had beene retained amongst them: Yea comming into England after the death of Austin he refused to eate with ^e Laurentius succeeding in the place of Austin and with Mellitus and Iustus, all of Austins company and condition, to signifie his detestation of those nouelties and superstitions that were brought in by them. Then it should seeme that our Bishoprickes and spirituall liuings were not first founded for Romish priestes, since a Romish priest could haue no entertainment amongst the Bishops that were here before, and by the meanes of that Romish priest so many were martyred for refusing to receiue him. Yea and a long time after the ^f Britons still refused those Romish

^c Bale vt supra.

^d Old English Chronicle cited by B. Iewel. de sens. of the Apolog. the. 5. part. in the beginning.

^e Centur. Magdeburg. 6. cap. 10. ex. Baleo.

^f Holinsh. hist. of England.

^g Beda hist. eccles. gent. Angl. lib. 2. cap. 20.

Romish nouelties, and with them ioined all the churches and bishops of Scotland, as ^k Aidanus, Finianus, Colman and many others, of whom the said ^l Aidanus was a man so renowned for his learning and pietie, as that Oswald king of Northumberland sent for him to Donwald king of Scots, and made him a bishop in his countrey, Now although Austin by that that he then brought from Rome did somewhat contaminate the faith of Christ, yet was it nothing to the filth and abhomination that afterwards was brought in: so that the name of a Romish priest is a meere equiuocation betwixt the priests that now are, and those that were then. For then did the kings of this land still retaine their supremacie in causes ecclesiasticall: they founded bishoprickes and inuested to them at their pleasure, as did ^m Edward the confessour the bishopricke of Exceter, and himselfe with his Queene inuested to it Leofricus: they made lawes for the order and government of the church as is to be seene by the lawes of ⁿ Edward, of Alfred, of Ethelstane, of Canutus and other princes before the conquest, and many lawes also made by Princes since the conquest against the vsurpations and intrusions of the Pope. Then were the Scriptures in ^p foure seuerall languages of so many seuerall nations in this Iland beside the Latine tongue common to them all, therout to search the knowledge of Gods truth. Then were they in monasteries ^q commaunded to bee exercised in the reading of the Scriptures, and euerie one was required to learne the Lordes prayer and the Creed in the English tongue. Then was the Communion ministred to the people in both kindes, so that ^r souldiours going to battle receiued it in that sort according as from the beginning was accustomed in the church. Then was Transubstantiation altogether vnknowne, and when it began to bee broched or not long after, ^s Elfricus then Archbishop of Canterburie, amongst manie Sermons which he translated out of Latin into the Saxon tongue

bee

^k *Ibid. lib. 5. cap. 25.*^l *Bale script. Britan. cent. 1. op. minor.*^m *Stowes. Annals in S. Edward.*ⁿ *Foxe Acts and Monum. vol. 1. in the end*
^o *Reportes of Sir Edw. Cooke.*^p *Bed. hist. eccl. gent. Angl. lib. 1. cap. 1.*^q *Annals of John Stow in Ethelbald.*^r *Matth. Paris. in Harold. &*^s *Foxe Acts and Monuments ex. archiepis eccl. W. gorn & Exon.*

be read publickely in the church, translated one to be read vpon Easter day, expressly contradicting that new deuise, and consequently ouerthrowing the sacrifice of the masse, Then did^c the Bishops and princes of this land condemne the second Nicene councill as idolatrous and contrary to the true faith for teaching the worshipping of images: hauiug receiued the booke of that countell sent vnto them from Charles the great, and writing to the same Charles an epistle substantially grounded out of the authoritie of holy scripture in reproofe thereof. Then were tithes and oblations giuen to married Priestes and so continued till the time of Hildebrand, *who by an example new and straung and contrary to the expresse canon of the^x councill of Gangra, did remove them from dooing diuine seruice whence grew great. r scandall then euer grew by any heresie in the church.* Yea and our most anncient cathedrall churches were places for married Priestes, not for Popish filthy Votaries, as by the anncient recordes of diuers of them and namely of the church of Worcester appeareth vntill this day. It was king^y Edgar that first expelled them almost a thousand yeeres after Christe, and that against the will of his nobles and commons, when they^z iustly pleaded for themselves that being the anncient poss. flours, they could not without wrong bee eicted from that they had so long holden, and therefore were by^a *Alferus* a Duke of the Mercians and other nobles and great men againe restored to their former places. It is plaine then that the most anncient foundations and donations were intended to vs, M. Bishop, and not to you, and therefore that we haue not therein vsurped any thing of yours, but recouered the possession of our owne. As for latter erections they haue bene of two sorts: some hauing respected in them a benefite to themselves: others aiming at the benefite of church and common wealth. Men were growen to the opinon that the building and indowing of religious houses should be the redemption of their finnes,

^c Roger Houed.
continuat. Beda
part. 1 anno
792.

^a Matth. Paris.
in Will. Con
quest.
^x Concl. Gangr.
c. 4.

^y Bale. script.
Britan. Cent. 2.
in Edgare.
^z Foxe. Act.
and Monum.
ex Gulielm. de
regib lib 2.
^a Idem ex hist
Iornalens.

finnes, and the purchase of their soules health. By reason whereof they became madde in giuing, and as out of his experience the diuell could say, ^b *skinne for skinne, and all* ^b *Iob. 2. 4.* that a man hath will be giue for his life, and as GOD himselfe hath recorded the humor of men to bee, ^c *to giue his* ^c *Mich. 6. 7.* first borne for his transgression, euen the fruite of his body for the sinne of his soule, to it befell here that menne burdened with their finnes and distressed in conscience, and wanting the light of the *sunne of righteousnesse* to giue them the light of true comfort did spare no cost, though to the wrong of their children and posterity, to light vnto themselues this wastung candle of fallie and deluding hope. Now because these foundationstended directly to the dishonour of Iesus Christ and to the empeachment of his glorious redemption, and ^d *comming from the wages of a harlot did re* ^d *Mich. 1. 7.* turne againe to harlots wages being eployed to the nourishment and practise of vncleane and filthie life, therefore the hand of God and his iudgement was vpon them and they were destroied with the destruction of Babell vtterlic to fall and neuer to rise againe. Other donations and erections there were, which although they were intangled with the superstition of those times, yet in their true and proper end were referred to the aduancement of learning for the good of church and common wealth. Some men preferred to high place finding the want of learning to bee a maim to themselues, were moued thereby to seeke the supply thereof in others. Other some without doubt were greatly offended to see the horrible decay of learning in monasteries and houses of religion which were woont to be the schooles and nurseries thereof. For after the conning in of the swarmes of locustes, that Romish vermine of ^e *begging friars*, all good artes and literature were ^e *Hospinian. de* abolished, the skie was euen darke with the foggy mistes ^e *orig. Monach.* of barbarous ignorance, and it came to passe that it was ^e *lib. 6. ca. 28.* taken vp for a common prouerbe, *Monacho indoctor more vnlearned then a monke.* Wherefore GOD determin-

ning the ruine and ouerthrow of that Sodome and Gomorrah raised vp the spirits of some by whom hee would prouide better for the blinding of his church. And hence arose those noble foundations of our Schooles and Vniuersities, not intended for Romish Priests but for learned men to serue the state in all occasions of employment, which by whomsoever they were builded are more trulie put to their vse by vs then they were by others that haue beene before vs; our Colledges also being brought in latter times by their abuse to meere sophistry and barbaritie, to studies of Necromancy and wicked arts: to the reading of the Master of the Sentences in steede of reading the holy scriptures, and the true vse of learning seldome to be found. Now if withall any thing hath come to vs which was directly intended to the maintenance of Romish idolatry and superstition, wee take the same as the spoile of Egypt wherewith to blind and furnish the Tabernacle of the Lord: and as you, M. Bishop, in your apostasie vsurped those donations that were first meant to vs and our religion; so giue vs leaue by the gift of our God iustly to inioie that that by the meaning of the founders was purposed to you. Which our Princes by their lawes assigning to vs haue done as Christian Emperours of old did, who in like sort ^{did} *did passe to the true catholicke church the church and reuenues* that were founded and giuen by Donatistes to heresie and schisme. And as the church at first did which entering vpon the temples and possessions of heathen idolaters conuerted the same to the ser- uice of the true God, neither did they thinke it a sufficient reason to relinquish the same to the maintenance of idolatry because they were at first intended to that use. And surely in these magnificall deuotions the Papistes can chal- lenge no more to themselues then of old the heathens might, who builded infinite stately temples and altars and bedecked with gold and siluer the idols and images of their Gods, and performed their idolatrous solemnities

¹ *August. epist.*
50.

² *Arnob. adu.*
gent. lib. 3.
³ *Ieram. 10. 4.*
Baruch. 6. 3. 9.
⁴ *Tertull. de*
baptismo

nities with great preparation and cost, and * offered large
 and continuall offerings, and endowed their priests with
 lands and possessions, the glory whereof made them de-
 spite the balenes as they tooke it of Christian religion, and
 they v^pbraided them to be ¹ *Fruitle men*, men that did no
 good, because they saw no such matters to proceed from
 them, Tertullian answering, ^m *Plus inf:ant misericordia* ^m *Ibid.*
nostra vicatim quam vestra religio templatim: Our mercy be-
stoweth more in the streetes then your religion doth in your tem-
ples. Yea and at this day they say that the Turkes cease
not to bestirre themselues in building of religious houses
for their Monkes and Priestes to performe such super-
stitions as their wicked Mahomet hath directed them,
being perswaded by him that by such merits they must at-
teine to heauen. In all ages indeede it hath beene found
*true which S. Ambrose sayth: * Ad sacrilegium perfidi* ⁿ *Ambros. de*
largiores quam ad salutem fideles sunt: Misbeleeuers are ^{S. sancto. lib.}
more full of largesse to sacriledge & idolatrie then are the faith ^{3. cap. 18.}
full to those things that concerne saluation, because as men
 naturally doe more regard their owne children then stran-
 gers, so are they naturally more strongly possessed with
 humane deuises as their owne, then those things which
 are of God, which are so much the more strange by how
 much the more of natures corruption doth still remaine.
 Now therefore on the one side the largesse of Popery to
 the vse of their religion is no argumēt of the truth thereof,
 because Turkes and heathens doe the same: and on the
 other side as if Constantinople were brought vnder the
 iurisdiction of the Pope hee would not thinke it reason
 that those things which were consecrate to Turkish super-
 stition shoulde therefore remaine still to the same vse: so
 no reason is it that those things which were first intended
 to Popish idolatrie amongst vs shoulde for that cause bee
 still continued to the maintenance thereof. Iustifie your
 religion to be of God, and we are readie to yeeld vnto you
 the mastership and rule of all. But that you cannot doe,

• Iudg. 11. 24

and therefore wee say as Israel sayd of olde to the king of Ammon: ° *Wouldest not thou possesse that which Chemosh thy God giueth thee to possesse? so whomsoever the Lord our God driueth out before us them will we possesse.*

32. W. BISHOP.

If all these reasons, and exceeding many other which might be mustered, and produced to the same purpose, will not suffice to effect in your Maiestie, a loue and desire, to embrace that auncient Roman faith, which al your renowned Progenitors, so highly reuerenced, loued, and esteemed. Yet let me (prostrate on my knee) most humbly beseech your Highnesse, in the name of thousandes: that so farre forth they may preuaile with you, as you will not permit those rigorous lawes, framed against Recusant Catholickes, to be put in practise and executca. For howe can it seeme conformable to reason, in your Maiesties deepe wisdomes, and iudgement? that your louing Subiects should by compulsion and constraint, vnder that intollerable penaltie of losse of all their goodes, conforme themselves to such articles of Religion, that by the purest antiquitie were censured to be erroneous and execrable? And what miserie, and pittie were it, to drine them perforce, eyther to swallow downe the deadly poison of their soules, or else to endure besides the disgrace of the state, the losse of their worldly wealth and libertie? Consider and weigh with your selfe, my most gracious Liege, whether it will not bee thought ouer great seueritie, to presse men (euen against humane nature and condition,) with patience to heare their owne profession and beleefe, both vntruely slandered, and most bitterly reuiled and inueighed against: as in most Ministers sermons it is commonly. Yea to giue patient eare to them that blush not publickly, to call our blessed Saviours body in the holy SACRAMENT, an abhominable Idole: his glorious and immortall Saints, senselesse dead Men: his Vicar and Vicegerent on earth Antichrist, and euery Catholicke an Idolater. With infinite other intollerable reproches:

OUR

Our constant hope, euen yet, (though against hope) is, that your Maiestie out of your owne sweete naturall disposition, and most milde carriage in gouernment hitherto, will not only moderate, but suspend all such extremitie: And not suffer it to be extended against them, who in former doubtful times, were (in manner) the onely men, that defended and made manifest to the world, your Title and interest to the Crowne of England: and were no lesse willing to receiue you, when the time came: and as forward to haue assisted you (if neede had required) as any sort of Subiects within the land. And neuer since wittingly offended your sacred Maiestie in any thing. It may be objected that they doe not conformes themselues vnto a statute law made against their religion: Be it so. Then their Religion towards God not any contempt of their lawfull Superiour, doth commaund them from the conformitie, which is pardonable. Considering that they be no inuencers, or followers of nouelties, but onely hold on and perseuere in the faith of their forefathers. And what subiect is there among the most dutifull, that doth not often transgresse and giue offence to one statute law or other: yet for no other law, men are so hardly dealt withall, albeit they violate many of them together. Onely Catholikes are for the transgressing of one, huspeled and handled as though they were some hainous rebels, and traitors: Who (be it spoken without disparagement to others) are (by them that lue neere them) esteemed commonly, the most orderly subiects: as true of their wordes, as found in their deedes, of as great charitie and hospitalitie towards their neighbours, and compassion of the poore: briefly, of as moderate and ciuill carriage and behaviour, as most men in their countrie: So that to begger and vndoe them (as the execution of that law established, must needes do the poorer sort of them,) would be little lesse then to vndoe and destroy all good order, and Discipline in the common-weale.

R. ABBOT.

You muster often, M. Bishop, but by all your mustering

ing you can not leuie a strong armie. Your souldiours are dwarfes to fight with Pygmees and not with men, and therefore no maruell if you neuer gaine the felde. You seeme strong to children and fooles, but men of vnderstanding can see that your strongest swordes are but reeds, and your best armour but like Adams fig-tree leaues. You call those *rigorous lawes that are framed against recusant Catholikes*, but therein you play the part of a lewde hypocrite. For are our lawes rigorous against you for mulct of goods, when your lawes proceede against vs to the shedding of our bloud? You demaund how it should seeme conformable to reason, that his Maiesties subiects should by compulsion and constraint conforme themselves to such articles of religion as by the purest antiquity were censured to be erroneous and execrable? But I demaund of you howe those his Maiesties subiects of whom you speake doe know that the articles to which they are required to conforme themselves are by the purest antiquity censured to be erroneous & execrable? Are they conuersant in the reading of antiquities? doe they peruse the writings of the fathers and the stories of the auncient church? Nothing lesse: they conceiue nothing but only as you informe them, and you gull them with your lies: with goodly wordes you seduce and beguile them: you tell them tales of the moone-shine in the mustard-pot, and to keepe them in the beleefe thereof you vse an art to frame them to this principle that they must reade nothing that is written by vs for discouery of your villanie and falsehood. You know well inough that if they vse their liberty to read our bookes, your cake will soone prooue dough, and you shall be found to be cozening and false harlots: but they are content in their seeliness to goe *like fooles to the stocks*, they knowe not whether, and vpon your worde to receiue that whereof they knowe nothing whether it be right or wronge. But how doth it appeare that the Articles of religion whereto they are required to conforme themselves are so censured by the

* Pro. 7. 22.

the purest antiquitie to be erroneous and execrable? We are taught that ^b *the household of God are builded upon the foundations of the Apostles and prophets*, (that is, ^c *the newe and old testament*) *Iesus Christ himselfe being the head corner stone*. This is the purest antiquitie, and of this antiquitie Cyprian sayth: ^d *If Christ onely bee to be heard then are wee not to listen what any man before vs hath thought fite to be done, but what Christ hath done who is before all: For we are not to follow the custome of men but the truth of God*. Doe you finde then that Christ by his Prophets and Apostles in the old or newe testament hath censured those articles whereto they are required to conforme themselues to be erroneous and execrable? They are required to come to the church where wee call vpon one God in the name of Iesus Christ: wee reade onely the scriptures and word of God: we administer the sacraments according to the very tenure and letter of the Gospell, and are these the things that are censured to be erroneous and execrable? Peter and Paule were the first auncient founders of the Romane church: they are a part of the purest antiquitie: shew vs, M. Bishop, what article there is in our diuine seruice that Peter and Paul haue censured to be erroneous and execrable? The antiquity that followed is not the *purest antiquity*, for you your selues say that you are faine ^e *to beare with many errors in the auncient Catholicke writers*, and yet what is there in our seruice which any one of them hath censured to be erroneous and execrable? You are they M. Bishop, that iustly deserue the rigour of the lawe who deale thus traiterously with his Maiestie and treacherously with his subiects to perswade them that those things by the purest antiquitie are censured to be erroneous and execrable which indeede are framed to the true paterne and example of the purest antiquitie in the seruice of the church. Nowe whereas you say that hereby they are driuen to *swallow downe the deadly poison of their soules*, I cannot better answer you then by the wordes of the Prophet,

^b Ephe. 2. 20.^c Ambros. in Eph. ca. 2.^d Cyprian. lib. 2. epist. 3.^e Index expurgat. in castigat. Bertram.

Esay 5 20.

phet, *'We unto them that call good euill and euill good. &c.* It is not deadly poison which we deliuer exprelly and on-ly by the word of God, but that is deadly poyson which you haue drawne from the filthy lakes and puddles of the deuise of man. But you alleage that it is *ouer great seueritie to presse men, euen against humane nature and condition with patience to heare their owne profession & beleefe both vntruely slaundered and most bitterly reuiled and inueighed against.* But is that an argument for you in England which is no argument for vs in Italy and Spaine? Is it an argument for you with vs in the time of King Iames, which was no argument for vs with you in the time of Queene Marie? Was it not against humane nature and condition to presse vs to heare our profession and beleefe vntruely slandered or else to loose our liues, and is it against humane nature and condition to presse you to heare your profession and beleefe inueighed against, and for default to endure onely a penaltie of your goods? But your argument vnlesse you had better props for your profession will not serue your turne. Franticke men must not goe at libertie, because it offendeth them to bee bounde. The maladies of children must not be neglected and let alone, because it is greuous to them to endure the cure. Iustly are men to be forced to heare the discouerie of your profession, that they may vnderstand the wickednesse and abomination thereof. And whereas you say that the same is *vntruely slaundered by our ministers*, you say vntruely therein. For there is not one Minister amongst vs, who in his sermons doth so throughly lay foorth the villanie and wickednesse of your profession as in trueth the cause and matter thereof doth require. You giue vs instance of some of your greuances that we call *our blessed Saviours body in the Sacrament an abominable Idoll*: but we call not the body of Christ an abominable idoll: we call that an abominable idoll which you falsly terme the bodie of Christ, and vnder that pretence fall downe before it and worship it, and call it your

Lord

Lord and God. We say as the Apostle hath taught vs and antiquitie hath receiued that the Sacrament is in substance ^f bread, and onely ^s in name and power and after ^h a certaine ^f 1. Cor 10. 16. ^s 11. 26. ^{Euseb. hist ec-} ^{clesiast. l. 6. c. 42.} ^s Cypr. de re- ^{surrect. Christ.} ^h Aug. ep. 23. ^{imperfect. hom.} ^{11.} manner is accounted the body of Christ, ⁱ not the very body but a mysterie of his body, though such a mysterie as doth truely exhibite the body of Christ to be spiritually receiued of vs by faith in him. Now when you worship the Sacrament it selfe as being very Christ himselfe, and call the same your Lord and your God, what doe you but make a God of a peece of bread, and vnder the name of the bodie of Christ, set vp an idoll in the church: your second greuance that we call *the glorious and immortal Saints dead men*, is answered before. Your senselesse addition is your owne exaggeration: we vse no other termes of dead Saints then occasion requireth to challenge due honour to the immortal God. Their images indeed which you worship in their stead we iustly call senselesse blockes, and highly condemne your stupiditie and senselesnesse in doing religious duetie and seruice vnto them. Againe, you are offended that we call *Christ's vicar and vicegerent on earth Antichrist*. Indeede we call the Pope Antichrist, and doe affirme him therefore so to be, becaule he hath taken vpon him to be Christes vicar and vicegerent vpon earth, and heerein doth your singular impudencie and obstinacie appeare, that you will giue him that title which neuer anie prophet or Apostle, neuer any auncient Father, or Councell, or storie either in name or in nature, either in word or in meaning hath attributed vnto him. We haue heard before how Eleutherius bishop of Rome, acknowledged the title of *Gods vicegerent* to be the title of the prince, and therefore he condemneth you of disloialtie that will transfere the iust title of your prince to an vniustly vsurping forreine Priest. But that the Pope is Antichrist euen that great Antichrist that was forespoken of by Saint Paul and S. Iohn, I haue vndertaken to defend. The ^k booke is abroad: let you and me ioine vpon that issue: vntill you

Ec

disprooue

^k Antichristi
demonstratio:
cont. fabul.
Pontific. &c.

disprooue our proofes, you must giue vs leaue still to say that the pope is Antichrist, and that you in seruing him doe make your selues vassals and slaues to the man of sin. For that matter I say content your selfe that we call a spade a spade: all the water in Tiber will not wash the pope from that blot, as afterwards also shall in some part appeere in examining the enterance of your booke. Lastlie, you are grieued that we call *euerie Catholicke an idolater*, and indeed we call your Catholickes idolaters, we call euerie papist an idolater, and that iustly vpon good warrant. For if ¹ *consecration of images be idolatrie*, what is euery papist but an idolater that consecrateth images and vseth them consecrated to worship them? What is he but an idolater that boweth to the ^m *stocke of a tree*, and ⁿ *worshipeth the worke of his owne handes*, which his owne fingers haue made, whereof it is truly saide, ^o *They haue eyes and see not, eares haue they and heare not*, &c. Thus the Scripture describeth idolatrie: this euery papist doth, and therefore euery papist doth that which the Scripture pronounceth to be idolatrie. And why doth this so much trouble you, M. Bishop, seeing ^p Gregorie de Valentia freely confesseth, that you all commit idolatry and therefore must necessarily be holden to be *idol ters*: onely by a new pardoxe he will perswade vs that all idolatrie is not forbidden by the word of God. But your shame is apparant in this matter, and lieth open to all eies that will not refuse to see. This is one of those grosse abominations wherein he that cannot or wil not take knowledg of your apostasie, sheweth himselfe either to be a very blinde or a very wilfull man, and no reason is there that you should hope that his Maiestie will suffer his subiects freely to be *thus led by you to dumbe idols to doe them seruice*, and by them to goe a *whooring* from the true God.

Yet you pleade further for fauour in that *you in former doubtful times were in manner the onely men that defended and made knowne to the world his Maiesties Title & interest to the*

Crowne

¹ Tertul. de Idololat.

^m Esa 44. 19.

ⁿ Cap. 2. 8.

^o Psal 115. 5. 6.

^p Greg. de Valent. lib. 2. Apolog. de idololatria. ca. 7.

^q 1. Cor. 12. 2.

Crowne of England. Which if you speake of your selfe you haue your answer before. If you extend it generally to Recufants you knowe well enough that you say vntruely. For the Recufants generally were so Iesuited as that you seculars were brought almost to leape at a crust, and greatly distressed for want of necessarie succour and reliefe. And which way the Iesuites looked it is knowne well enough, and hath beene sufficiently discovered both by you and by themselues. And therefore if the Recufant Papistes had had their will, a Iesuited Queene, not a Protestant King, must haue had the wearing of the crowne. How willing you were to receiue his Maiestie appeared by the attendance that so many of you gaue him at his coming in, riding disguised that you might not bee knowne, which to what purpose it was soone after was seene by your companions Watton and Clerke, whome only to name is sufficient for answer to these *Crocodiles teares*, wherewith you seeke to gaine fauour at his Maiesties hands by falsely pretending loyaltie and loue vnto him. But much more shall the remembrance of your lately intended mischeife giue full assurance to his Maiestie that there is no fidelitie, nothing but treacherie and villanie to bee found amongst you. You would, you say, *haue beene as readie to haue assisted his Maiesty, if need had required, as any sort of subiects in the land.* But blessed be God that his Maiesty had no neede of any of your assistance. Bellarmine hath discovered it for a principle of yours: *that you ought not to tolerate a misbelee-^c Bellarm. de uing king,* such as you take his Maiesty to bee, & therefore if *Rom: Pontif. hee had relied vppon your assistance either hee must haue^{lib. 5. cap. 7.}* daunced after your pipe or else haue leaped without the crowne. It was not his Maiesties right that you respected: it was onely the seruing of your owne turne. You say that *you haue not since offended his Maiesty in any thing:* but that is not true. You and your fellowes offend his Maiesty daily in the highest degree in seeking to inueigle his subiects and to draw them to the admiring and admitting of a for-

ren iurisdiction and they offend his Maiestie in like sort in being content to be inueighled and seduced by you. *It may be objected, say you, that they doe not conforme themselves, to a statute law made against their religion: but we object that they deny true seruice to God and conformity to his lawes: to which Princes are on Gods behalfe by laws and statutes to compell them. Yet heereby you qualifie their offence as pardonable for that their religion towards God, not any contempt of their lawfull superiour doth command them from the conformity, As if all Iewes, and Turkes, and Pagans and hereticke could not plead that exception for themselves as well as you. When Constantine by his edicts and statutes did set vp Christs true religion and did driue all other religions into corners as you laide before, decreeing very sharply against the sacrifices of Pagans upon paine of death, against wiltull hereticke and schismaticke upon confiscation of their goods, had it beene a sufficient defence for refractarie persons to say that their religion towards God, not any contempt of their lawfull superiour did command them from conformity to his lawes? If it were no answer then, we must likewise conceiue now that it is a contempt of their Prince that the regard of his lawes doth not draw them duely to examine the religion which they professe that they may see the filthinesse and abomination thereof and how iultly it is to be detested and abhorred. For it is their vsuall manner to vndertake that religion hand ouer head, and scarce is ther one of a thousand amongst them that is able to giue any reason why he beleeueth so rather then otherwise. Which shalbe your iust condemnation with God, M. Bishop, that doe condemne men for being blind-obedient in a cause against you, and doe teach them to bee blind obedsent to you in a cause against God. But you alleadge further for their excuse that they be no inuentors or followers of nouelties but only hold on and perseuere in the faith of their forefathers. And that could the Pagans and heathens alleadge for themselves also, that they*

¹ August. ep. 50

² Aug. ep. 48.

³ Reply to the
Iesuits Apology.

they were no inuentours or followers of nouelties, but that their fathers and forefathers for hundreds and thousands of yeares had continued the same superstition. So may adulterers and whooremongers, drunkards, theeves and other malefactors excuse themselues that they are not the first inuentours of those finnes, but that their fathers and forefathers were the same, and that these behauiours haue bene accustomed since the worlde began. but compulsion of lawes must driue them to come where they may be taught, that whereas without question many of them say with themselues as did the Donatistes, ^{u August. epist.} *"It is true indeede 48.* that you say, we cannot tell what to answer, but it is hard for vs to leaue the tradition of our fathers, they may be shaken from that heauie drowsinesse that holdeth them and may learne to giue glory vnto God and say with the Gentiles, ^{x Jer. 16. 19.} *surely our fathers haue inherited lies and vanitie wherein there is no profit:* and may heare God saying vnto his people: ^{y Ezech. 20. 18} *Walke ye not in the ordinances of your fathers, neither obserue their manners, nor defile your selues with their Idols: I am the Lord your God: walke ye in my statutes and keepe my iudgements and doe them:* and againe calling them out of Babylon, ^{z Apoc. 18. 4.} *Goe out of her, my people, that ye be not partakers in her finnes and that ye receiue not of her plagues.* But where you say that the things which they follow are *no nouelties*, you say vntruely. For your Iesus psalter and Ladies psalter which commonly you put into their hands what are they but nouelties? your Agnus detes, your hallowed beads & grails, your pardons, your dispensations, your reconciling to the bishop of Rome, your babies and puppets, and other such like witcheries & forceries what are they but nouelties? let vs see the practise of any of this trumpery in the ancient church. But indeed ther is no shadow therof: they are new deuises of Antichrist, & the baits of his spirituall fornications to inchaunt and intoxicate simple and vnstable soules. You goe forward and tell vs that amongst *the most duetifull there is none but offendeth against one statute or other, yet onely*

Catholickes are for the transgressing of one huspeled and handled as though they were some hainous rebelles and traitours. Ah tender chickens how you are huspeled and handled ! how would you complaine, I trow, if we practised that which God hath said vnto vs, ^a *Reward her euen as shee hath rewarded you, and giue her double according to her workes, and in the cup which shee hath filled to you, fill her the double?* But other lawes and statutes are looked vnto as the cause requireth and transgressours receiue due punishment according to desert: but lawes for religion as they are of higher nature and greater consequence, so should more straightly & seuerely be put in execution for challenging due honour vnto God, and for the welfare add safety of the publicke state. Where indeede the default is that lawes are not so throughly and effectually pursued against you as cause is they should be. For howsoeuer you cleere the matter with *asthough they were some hainous rebels and traitours*, the very truth is that in making men Papistes you make them eyther actually traitours, or if not actually because they knowe not yet the secret of your occupation, yet *in Potentia proxima* to bee wrought vpon for any traiterous executions. For the fundamentall points of your religion are meere treason, that the Pope is ^b *Gods vicegerent vpon earth*, and therefore superiour to your Prince: that it is in the ^c *Popes power to depose his Maiestie and depriue him of his crowne*: that he may ^d *absolue his subiects from their oth of allegiance to him*: that at his commaundement they are to take armes against him: that ^e *Catholickes ought not to tollerate a misbeleeuing King, as they account euery one that beleeueth not with them*: that ^f *where their religion is in hazard, no faith or fidelitie is to be performed*. Which positions of yours doe very well deserue that all seuerity of lawes should be vsed to preferue his Maiesties subiects from being infected with the venime and poyson thereof. And I doubt not but that his Maiestie doth now very well see & conceiue

^a Apoc. 18.6.

^b Decretal.
Greg. de transl.
episc. ca. Quan-
to.

^c Sext. de sen-
tent. & re iudi.
ca. cap. Ad
Apostolicæ. Bul-
las Pij s. con-
Elizabeth re-
gin.

^d Ibid.

^e Bellarm de
Rom. Pontif. li.
5. ca. 7.

^f Match. Paris.
in Henrie. 2.

conceiue that it is very necessary that by due execution thereof your wicked enterprises be more strongly crossed and hindered then hitherto they haue beene. You commend your Recusants as *esteemed by them that liue neere them the most orderly subiects*. What? and none so orderly as they? We see the prouerbe to be true:

Quisquis amat ranam, ranam putat esse Dianam;

Who loues the frog in filthy dike

He thinkes the frog Diana-like.

You tell vs that *they are as true of their words, as found in their deeds, of as great charity and hospitality towards their neighbours, and compassion of the poore: of as moderate and civill cariage and behaviour as most men in their countrie*. And indeede it is true that many of them are fitter for vs then they are for you, and we are forrie that they cannot be gotten to awake out of their sleepe and to wipe away that needles disgrace which by their owne wilfulnesse doth hang vpon them. But there are many more of them who are fitter for you then they are for vs, men that had neede to liue vnder a shriuinge and pardoning religion, being notorious for grosse and absurd sinnes, whooremongers, drunkardes, Iwearers, full of bitinge and cruelty, of falsehood and villanie, farre from any such commendation as you giue them, and yet these forsooth are they who in their ioylitie at their tables and vpon their alebenches talke of iustification by workes, and of comming to heauen by merites and crie out vpon the Protestant doctrine as opening a-way to licentious and euill life. We know them, M. Bishop, as well as you and wee know there is no cause at all to giue them any such commendation of behaviour about other sorts of men. Your conclusion is, that to *begger and vndoe them (as the execution of that law established must needes doe the poorer sorte of them) would be little lesse then to vndoe & destroy all good order and discipline in the common weale*. Where we see you speake for a fee and therefore stick not to speake at large. But you must vnderstand.

vnderstand that the good order and discipline of the common weale might stand well enough without them. Though they were, where their hearts are, vnder the Popes protection, yet we could haue good order and discipline in our common weale, and so much the better by how much the more it would be freed from being disturbed by them. As for begging & vndoing them, it is not the law that doth it, but they begger & vndoo themselues by their owne blind wilfulness, in that they doe not subiect themselues to the law when notwithstanding they can giue no good reason why they should be against the law. And if they were beggered and vndone as touching their bodily goods it were the better for the common-wealth and for themselues, because thereby they should be freed from such copefmatas as you are who noulle them in their disobedience to God and to their princes law? who vse your witts to craue for them immunity of mulct and paiment to the Prince that they may haue their estate free to bestow the more liberally vpon you; who like the ^e Donatistes would not haue them to loose their goods, and would haue them at liberty to loose Christ: who would haue their wils and testaments made good by the lawes of the realme, and them suffered to disanull the will and testament of Christ: who would haue protection for them to enioy what they buie, and would haue Christ to haue no protection to hold them whom he hath bought: who would haue them quietly to liue at their owne home, and in the meane time freely permitted to banish Christ. The execution of the law is iust and godly, and by what arguments ^b S. Austin defended the like of old against Pelagians and Donatists and other heretickes, by the same doe we defend it as necessary against you.

^a *Aug. ep. 61.*

^b *Aug. ep. 48.
50. 60. 61. &
cont. lit. Peril.
lib. 2. c. 68. 83.
cont. Iulian. Pe-
lag. lib. 3. ca. 1.*

33. W. BISHOP,

Before I make an end, I beseech your Maiestie that the old worthy saying of Cassian may be diligently examined: Cui-bonum?

bonum? For whose commoditie, to what ende and purpose must such numbers of most ciuill subiects, be so grieuously molested? What is the cause, why your peaceable & ioyfull gouernment should be so mingled with such bitter stormes of persecution? Is it to extirpish the Catholikes faith? It lieth not in mans power to suppress and destroy that, which the Almighty supporteth and mainteineth. The gates of hell shall not preuaile against the Catholicke Church, And let but those graue and wise Counsaillers (who haue managed the state in our late Queenes daies) enforme your Maiestie whether, all those terrible persecutions that then were most vehemently pursued, did any whit at all, diminish the number of Recusants: or rather did not greatly multiply and increase them, from one at the first to an hundred and moe in continuance. But it may be they intend by those penall lawes, to enrich your Maiestie, and to fill your coffers: Surely the receipts will fall out much too short, to grow to any such reckoning. And what delight to enrich your treasure, and stuffe your coffers with regretes, and out cries of the husband, wife, children, widowes, and poore infants, when as the best and most assured treasure of a king, is (by the prudent esteemed) to consist in the loue, and heartie affection of his people? Or are these penall lawes, and forfeitures ordained for rewards vnto such dependents, as for these or the like doe follow you? But the reuenues, preferments, and offices, belonging to your crowne of England, are abundantly able to content and reward them, that shall deserue well of the common-weale, without that so heauie aggriouance & hart-bleeding of others your Maiesties good subiectes. And your Maiesties high wisdom, and long experience in gouernment, can best remember you, that such men are not so mindfull of benefits received, as the daily want and miserie, will continually renew and reuine the memorie of the oppressed.

Math. 16.

R. ABBOT.

The end and purpose of the lawe, M. Bishop, is easily
 answered

Ff

answered out of your owne wordes. It is of ciuill subiects to make religious, that his Maiestie may haue them his not by halfes but wholly; not outwardly onely by constrained and forced obedience, but inwardly for conscience sake; which there is no hope to attaine so long as securely they rest tied in conscience to the forreine iurisdiction of the Pope, who according to the pretie embleme that he hath bene woont to set vpon his mammetries *fili da mihi cortuum & sufficit*, sonne giue me thy heart and it sufficeth, laboureth, *rebus sic stantibus*, to possesse the hart til opportunitie serue that he may gaine the whole. But you question the matter, *Is it to extinguish the Catholike faith?* No, no, M. Bishop: it is to extinguish your *Cacolike* and *countercatholike* fancies. Indeed it lieth not in mans power to destroy the true Catholike faith; the almightie supporteth and mainteineth it; ^a *the gates of hell shall not preuaile against it.* Your Pseudocatholike apostasie seemed indeed to haue gotten the masterie of it, and to haue set you vp a kingdome for euer; but when you thought for euer to haue imprisoned the *Arke of God*, your *Dagon* fell downe before it; and brake his necke: the Angell so dainly cried from heauen, the lightning of the Gospell shining round about him ^b *It is fallen, it is fallen, euen Babylon the great citie.* The captiuitie of the church was dissolved, the professours of Christes Gospell were multiplied from one to a thousand, and from a thousand to ten thousand, and from ten thousand to whole nations and peoples, so against all expectation, as that Iannes and Iambres and the rest of the Egyptian forcerers, haue bene forced to say in their harts ^c *It is the finger of God; the Lord fighteth for Israel against vs*, euen as one of the Spanish captiues could say of the battell fought by sea at their attempted inuasion, that Christ in all that battell shewed himselfe a Lutherane. By this meanes the ^d *whoor* of Babylon that saied see herselfe, *I sit like a Queene, and am no widdow, and shall see no mourning*, is become euen ^e *desolate and naked*

^a Matt. 16. 18.

^b Apoc. 18. 2.

^c Exod. 8. 19.
cap. 14. 25.

^d Apoc. 18. 7.

^e Cap. 17. 16.

ked in comparison of that shee was, and her desolations shall grow more and more till he that hath begun ^f to consume her with the breath of his mouth, doe abolish her utterly with the brightnesse of his comming. Flatter not your selfe M. Bishop: ^{2. Thess. 2. 8.} all they that forsake the Lord shall perish: the Lord will destroy all them that commit fornication against him ^{Psal. 73. 26.}

But you wish his Maiestie to be informed by those graue and wise Councellours who managed the state in our late *Queenes daies* whether all those terrible persecutions that the were most vehemently pursued did any whit at all diminish the number of recusants, or rather did not greatly multiply and increase them from one at the first to a hundred and more in continuance. O terrible persecutions and most vehemently pursued, and yet by your ^h owne confession not a man of you put to death but for cause of treason against the ^h Queene and the state. Which confession the providence of God and his hand wrought from you by a bone cast betwixt the Iesuites and you for the clearing & iustifying of the proceedings of the state, taking no course in meere case of religion but that which S. Austin acknowledgeth to be ⁱ the obseruing of christian lenity and meeknesse, not to punish recusants by death but ^{Aug. ep. 50.} by pecuniary mulct and by restraint or banishment of them by whom others were hardened in that course. We would haue thought the same to be Christian lenity and gentlenesse in the time of *Queene Marie* when nothing but life and bloud would giue contentment, and this wretched hypocrite hauing sold his tongue and his conscience to the Pope is not ashamed to call it *terrible persecution*. And yet in the execution of the law they that paid the mulct, so farre enjoyed the benefit and liberty of the state as that they thrived in the payment of it, and could finde enough besides to giue harbour and entertainment to night-working traitours that were still plotting both against the possession of the *Queene* that then was, and the succession of his Maiestie that now is, which no Prince without admirable patience could euer

haue endured. Many of them by wayes and wiles slippe themselves out of the collar, and paid nothing at all, and being winked at, did euen deride the remissie and fauourable proceedings of the realme, in that they could make the lawes like spiders webs to take no hold of them. Many of them vsed their libertie altogether, and found no checke or controlment of law at all. Yea and you that were in durance liued at your hearts ease: you were fat and fresh and faire, your friday-nights drinkings were better then the Sunday dinners of many better men then you are: there was too free accessie and resort to you: you could question one another for shrewd and suspicious behaviours: you could twit one another with gallantrie and brauerie of apparell: you had harts to contend one with another like tigers and beares, and yet like the filthy full-gorged friar you cry out *Ecce nos quanta patimur pro Christo: see how we are persecuted for Christs sake.* Ah vnthankfull caytifes that thus abuse the goodnes of Princes to the euill of their subiects, and whilest they permit safetie and quietnesse to you, doe labour night and day to procure ruine and ouerthrow to them. And yet those honourable Countsellours of whom you speake can well enforme his Maesty that that mild execution that then was, did procure much security and establishment to the state, and recalled exceeding many whom your teacherous allurements had alienated and inueighled another way. They found the humours and conditions of men to be the same that S. Austin of old noted in the Donatistes, and that their proceedings wrought the same effects which he the acknowledged concerning them. ^k *Some were willing, saith he, to come to the vniity of the Catholicke church, being moued by manifest truth, and yet fearing the offence of their friends did put it off from day to day. Some were bound not by truth but by a hard knot of obdurate custome, in whom the saying of God was fulfilled: A bad seruant will not be amended with wordes: though he doe vnderstand, yet will he not obey. Many thought that part*

^k Aug. ep. 48.

to be the true Church, because carelesse made them slow & sluggish to take knowledge of the Catholicke truth. Many were kept out by the false rumours and tales of lying men, who told them that we at the Lords table did use some strange dealings which we should not doe. Many thought it was no matter so that they were Christians on what side they were, and therefore continued such because they had beene so borne & no man forced them to doe otherwise. Now the terrour of lawes, in the publishing whereof princes serue the Lord, hath done this good, that some say, We were willing to this before, but thanks bee to God that he hath given vs occasion instantly to doe it, & hath cut off all occasions of delay. Others say, We knew this to bee true before, but we were holden I know not how to that where-to we haue beene long accustomed, now thanks be to God who hath broken our former bondes and hath translated vs to the bond of peace. Others say, We did not know that the truth was on this part, neither did we care to learne the same, but feare made vs regardfull to know it whilst we doubted least we should sustein losse of our goods temporall and be no whit the nearer to things eternall: Thanks be to God who by the spurre of feare hath driuen away our neglect, that in care we should seeke that which being secure we would neuer regard to know. Others say, We were by false rumours terrified and made afraide to come to church, which wee had not knowne to be false but by our comming thither, and had not come thither, unlesse we had beene compelled thereunto. Thanks be to God who by the scourg. hath taken away our feare, and hath taught vs by experience what vaine and false tales lying fame hath reported of his church. Others say, We thought it skil'd not on what part we professed the faith of christe, but thanks bee to God who hath gathered vs from schisme, and hath shewed vs that it is agreeing to one God that we should in vuity worship him. These good effects were wrought by those milde proceedinges that were vsed in the dayes of Queene Elizabeth, when things standing as they did it was maruell that any good at all should bee effected thereby. For you were still buz-

zing into mens eares the alteration of the state, & by your plots and devices your confederates expected it from day to day, and thereupon by your promises hoped for preferment & countenance in that new monarchie, euery man at least a calfe with a white face, if they should continue constant and stedfast on your part. This was in their heads vpon euery seuerall treason: very strongly at the Spanish inuasion: but vndoubtedly resolued of whensoever the Queenes day should come. By this traiterous baite you gained very many, and entised many to goe beyond the seas, who in hope of a golden haruest doubted not to endure some small winter stormes. But nowe that this hope, thanks be to God, is taken away, we doubt not but one seuen yeeres practise and execution of his Maiesties lawes will turne your trade a begging, and make you
¹grinne like dogges, and runne heere and there for meate, and grudge that ye be not satisfied. We doubt not but a number of them will in short time curse and detest your trecherie and villanie, who by your sinister and false tales haue frightened them from dooing that whereto readylie they would haue yeilded otherwise.

You goe forward saying that it maybe that they intend by those penall lawes to enrich his Maiestie and to fill his cofers. But you are an vnfit man to make construction of their doings, and if that were the thing that his Maiestie respected, he would take with your recusants a quicker and rounder course. But his Maiesty^m seeketh not theirs but
²them, and it is well knowne how hardly his Highnesse hath bene drawn to vse any proceeding at all against them, desirous by patience and mildenesse to win them: and finding that they abute his patience to fortifie themselves against him, both his Maiestie and his most honourable Counsell, doe beare the minde that both the godly Emperours and Princes, and their faithfull officers together with the godly Bishops and Pastours of the church, did beare in the execution of their Imperiall lawes

³Who soeuer,

¹ Psa. 59. 14.
15.

² 2. Cor. 12. 14.
August. ep. 50.

^a *Whosoever by occasion of this law which the Prince serving* Aug. ep 48.
Christ doth publish for the reforming of your impietic, doth con-
uetously desire any goods of yours, we like him not. Whosoever by
occasion of this law pursueth you, not in loue to amend you, but
in hatred to practise enmity against you, we like him not. There
will be more contentment taken in their conformitie and
due obedience, then in all the riches and treasures that can
redound to his Maiestie by their contumacie and resi-
stance. As for stuffing his Maiesties cofers with regreets and
outcries of the husband, wife, children, widows and poore in-
fant, it is an amplification of your witte, without any ex-
ample: they finde meanes commonly to prouide better
for themselues, then to haue any occasion to weepe for
that matter. If by carefull execution they were brought to
that hazard, we should finde better order with them then
now we doe. Neither should they for their weeping blame
the lawes, but themselues, that vpon selfewill and sto-
macke doe crosse the lawes. And better it is that they
should weepe, then that other should be forced to weepe
by them: better that they be beggered & vndone, then that
by their impunity any danger should grow to the com-
mon state: good that some endure extremity that others
thereby may be brought ^o *to consider of the matter and fin-*
ding that there is no cause why they should forbear the August. ibid.
church to endure so great losse, may without difficulty returne
to our church againe. In a word let them weepe for losse
of goods by iust execution of law who without subiection
to the law haue no reason to enioy the same. You say that
the best and most assured treasury of a King doth consist in the
loue and hartly affection of his people. Which indeed is true.
and therefore doth his Maiestie iustly punish them who
do in themselues and labour in others also to defeate him
of that treasure: this sort of his people being such as haue
bestowed their loue and hartly affection otherwise then to
him, neither can he presume thereof, as he well knoweth,
so long as by mis-conscience of religion they stand so
deeply

deeply obliged to another Lord. Who as hee hath their harts, so should haue their purses and goods also, if opportunity did serue, which therefore most iustly and rightfully should be preoccupied and intercepted to better vse. Further vry malipertly and saucily you demand, *Are these penal lawes & forfeitures ordeined for rewards vnto such dependants as for these or the like doe follow you?* I answer you againe that these penall lawes and forfeitures are made to the same end to which Constantine made his law as was before saide, that^p the goods of wilfull heretickes refusing to come to the vnicie of the church should be confiscate to the common Treasury, and to which^q Theodosius made a law that euery hereticall priest or bishop wheresoeuer hee were found should forfeit ^r *ten pounds*. I answer further by the wordes of S. Austin, that^t *it is not to be enquired who haue the goods of heretickes, but who abide in the society of the faithfull*. For as heretickes doe iustly loole their goods, so whosoeuer haue them by assignment of law or donation of their Prince, they iuttly haue them if they continue in the society of the church, because as he saith, *the righteous do receiue the spoiles of the vngodly, & the riches of the wicked are laid vp for the iust*. To be short such penalties and forfeitures together with others are returned to the Exchequer of the Prince, thence at his Maiesties good pleasure iustly to be disposed, as for other occasions and affaires of his Realme and Princely state, so when occasion requireth for rewarde to them who by loyall and dutifull seruice deserue the same. As for your other wordes of *heauy aggreeuance and hart-bleeding and want and miserie*, if there were occasion therof, you were to remember that which the scripture saith, ^v *Affliction giueth vnderstanding, but^w ease slaieth the vnrwise and the prosperity of fooles destroyeth them*. And as touching vnthankfullnes and not minding of benefits receiued, his Maiestie cannot expect the like at the hands of any as of you, whom neither conscience of oathes nor of benefits receiued can so

^p August. ep.
48.

^q epist. 50.
^r decem. libris.
auri multa.
recurr.
^t idid.

^v Esa. 28. 19.
vulg. vers.
^w Prou. 1. 32.

fast tie vnto him but that you are at any time to bee vnto by the dispensation and authority of the Pope.

34. W. BISHOP.

And when they shall see no hope of remedy, the state being now settled, and a continuall posterity like to ensue of one nature and condition: God knoweth what that forceable weapon of necessitie may constraîne and driue men vnto at length.

R. ABBOT.

In this periode M. Bishop thought to shew himselfe a politicke wise man, and contrarie to his expectation all his fellowes condemne him for a foole. They had but one speciall secret amongst them and he hath plaid the part of Tom Tell-troth to reuile it. What, M. Bishop, are you such a blabbe that ye cannot keepe your owne and your fellowes counsell; but must needs out withall? And had ye no other body to whom to discover it, if ye must needs so doe; but thus bluntly to blunder it to the king? But yet bee of good chere, man; let not this discomfort you too much; satisfie your friendes and assure them vpon our worde that we knew your minde before. We knew you were no chaungelings but what ye haue beene, the same yee continue still, treacherous, falsehearted, faithles waiting but for time and opportunitie; if power would serue, to compell his Maiestie to your order. *The state now settled, you say, and a continuall posterity like to ensue of one nature and condition.* O this is it that greeueth you; this is it that maketh you to gnaw your tongues for anger, and to fare like men at their wits end that know not what way to take. The vnsettlednesse of the state made you before to hope for a day. The vnsettlednesse of the state was the common trap wherein you caught men to the deuotion of the Pope. What a trouble is it now to you to crie out, *O spes fallaces; O false and vaine hope?* And now that

there is no hope of remedy God knoweth, you say, what that forcible weapon of necessity may constraîne and drue men vnto at length. Falsc traitour, busie fugitiue, doest thou take vpon the to threaten thly Prince? What? of a preaching Priest haue we now a Herald at armes if he cannot perswade his religion, to denounce war? Is this the Catholicke religion that you commend to vs? Did Peter and Paule deale in that sort to tel princes that if they would not giue them way, God knoweth what that forcible weapon of necessity might cōstreine and drue men vnto at length? Was this the language or stile of the first church? But what do I aske you of Peter & Paule, or of the first church? God knowes they are strangers to you and you to them; you loue to talke of them, but little doe ye care to bee guided by them. The first church could say to their persecutours: *“ If wee would deale with you not by secret reuenge but by open enmistic doe we want thereto either number or strength? We are forreiners to you, and yet we haue filled all places of your, your cities, islands castles, boroughs, meeting places, your, tents, tribes bands, palaces, your senate and court. What warre were wee not fit for, though unequal in power, who so willinglie yeeld our selues to be slaine, but that with vs more tolerable it is to be killed then to kill? And so S. Austine speaketh thereof* that *the city of Christ albeit it had troupes of mighty peoples, yet did not fight for temporall life but for the obtaining of eternall life it did resist. Their fighting for life was nothing else but for their Saviours sake to despise life. Thus they were able to rescue themselues and their religion, yet no forcible weapon of necessitie could moue them to rebell and to take armes against them by whome they were oppressed, and this was then thought to be the proper condition of the faith of Christ. Where wee are to note the singular impudencie and impiety of the traitour-father Iesuite who seing the example of the first Christians to be contrarie to their practise now, colourably mentioneth it and by meeere falschood seeketh to auidoide and shift it off: That*

Christians

^a Tertul. Apo-
loges. cap. 37.

^b August. de ci-
uit. Dei, lib. 2.2.
cap. 6.

^c Bellarm. de
Roman. Pont.
lib. 5. cap. 7.

Christians, saith hee of old deposed not Nero and Diocletian and Iulian the Apostata and Valens the Arian and suchlike, the cause was for that they wanted temporall power, & if they had had power they would haue done it; directly contrary to that which they themselues testifie of themselues, that they had power sufficient, but held it vnlawfull to rebell. And thus here the young Crab goeth according to the gate of the old Crab and telleth his Maiestie that if they can get strength they will perforce winne that that his Maiestie by intreatie will not yeeld, and biddeth him in effect looke for the practise of their rule, that ^d if Princes goe about so ^d *idid.* turne away the people from their Romish faith, by all their consents they may and ought to be deprived of their dominions. Which as hee bid him looke for then, so to shewe that hee spake no otherwise then hee and his fellowes meant, they haue since practised accordingly, plotting and deuising not to trouble themselues much, but at once and by a verie short course to blow vp and dispatch both Prince and progeny, and Nobles, & Bishops & Iudges, & Knights and Burgeses, and a whole court of Parliament, together with all offices, and suiters, and seruants to other courts. O accursed villaines, woorthie whose names should bee engrauen in brasse, that all posteritie might take notice of them and for euer abhorre to vse them, euen as the name of Iudas the traitour! nay rather woorthie to be buried in perpetuall obliuion and silence, that it may not bee noted as the infamie of this age to haue brought soorth such miscreants, such monsters, such diuels, such an vnnaturall persistence of their countrey! what tearmes should I vse to expresse the vnconceiueable wickednesse of this vipers brood? Was this the effect of your consultatiō at Doway vpon the newes of the proceedinges of his Maiesties first Parliament? What were you all so fully possessed with the diuell, as that he should preuaile to draw you to so damnable a practise, to the perpetuall ruine of your natiue countrey? Of those seuen which were specially chosen to

deuise the meanes of your reuenge was there not one in whom was remaining any sparke of nature or grace to detest so barbarous and vnnaturall enterprife? And was this the course that Christians of old tooke when the edicts of Emperours were sent forth against them, to lay their heads together to deuise which way to be reuenged? They saide. *Arma nostra sunt preces & lachryma: Our weapons are prayers and teares*: but you haue altered their stile, and say, *Our weapons are fire and gunpowder*. They saide to their persecutours, **One night with a little fire would serue vs largely to be reuenged, if with vs it were lawfull to requite euill with euill: but God forbid that Gods religion should bee maintained with the fire of men, or that it should grieue to suffer that wherby triall is made of it.* But you say, fire or sword, or whatsoeuer, let vs vse any meanes to bee reuenged: wee are of the Roman religion, let vs not spare any treason or villanie, or crueltie to mainteine it: O if the Protestants had vsed any such practise in Fraunce, in Spaine or any where else, what hideous noises and exclamations would these men haue raised thereupon? howe would they haue traduced our religion, and laboured to make it hatefull to all the world? howe would they haue bent their force with all extremity, vtterly to extirpate not onely the persons guiltie, but all that had carried the name of that profession? And yet forsooth they are Catholickes: they are of the onely auncient and true religion. Ah wretched miscreants, who so farre depart from all the example and practise of all antiquitie, and yet goe about to perswade men that they keepe the onely auncient steps, and teach nothing but what the Christian church of old hath taught! But their positions and practises in this behalfe doe shewe their religion to be of the deuill, and not of God. They giue all honest and ingenuous hearts occasion to detest them, and that religion that is the mother and nurse of such deuillish deuises. This hath beene their course these fortie yeeres, and albeit their plottings haue beene so miraculously

* Terul. Apo.
loges. ca. 37.

miraculouſly diſcouered and preuented from time to time, as they that haue iuſt cauſe to ſay with the forcerers of Egypt * *Iris the ſinger of God* that worketh againſt vs: yet * *Exod. 8. 19.* as the deuill howſoeuer he be defeated of his purpoſes, & ſee himſelfe vnable to preuaile, yet by an infinite of malice, ſtill bendeth himſelfe againſt God: ſo theſe accuſed wretches will by no meanes ceaſe from their malicious and deſperate villanies, and doe giue the ſtate iuſt occaſion to vie all extremitie for the rooting out of ſuch ſpirituall maſters as drawe his Maiesties ſubiectſ to be partakers of ſuch deſignments. And in this malice they boile ſtill: they fare euen as the Beare that is robbed of her whelpes, they breath out threatnings and laughter both of Prince and ſubiectſ. But their threatſ wee doubt not ſhall bee as * *the blaſt of a ſtorme againſt a ſtone* * *Eſay 28. 4.* wall, & ſhall come to nought as hitherto they haue done. God will cathe theſe foxes in their owne wiles and ſmite the chaw bones of theſe raging lions and turne the miſcheiſe that they intend vpon their owne pate. O victoriouſ and triumphant Queene Elizabeth the mirrour of Princely magnanimity & courage, who waſt neuer moued therewith to tread one ſtep out of the way: whome neither the curſes of Balaam, nor the power of Balak, nor any conſpiracies and practiſes of this vipers broode, this baſtard-Catholicke generation could euer overcome to giue the leaſt way to their idolatries & abhominations! O noble king Iames the iuſt inheritour of her crowne and true ſucceſſour of her fortitude and Princely vertues, who for the obtaining of a glorious kingdome couldeſt neuer be wonne to yeelde thy ſelfe to be intangled in their ſnares, but reſting thy affiance ^e *in that God who alwayes fauoureth the right,* and in the loyaltie and fidelity of an ingenuouſ and noble people haſt deſpiſed the ſawning and pick thanke offers and inroachiings of thoſe land-Sirenes and troden vnder foote all dread and feare of their intended oppoſitions, to giue glory to the Lord thy God, and to keepe thy

faith entire and vnspotted before him. The Lord thy God shall be with thee, and our hands with our hearts are lift vp for thee to the God of heauen that he will make good the worke that he hath begunne in thee to stablish the throne of thy kindgdom in thy hands in righteousnesse and truth: and to this ende, to blesse that noble stemme of Princely grace, and to hide the same as an arrow of choise in the quiuier of his protection that the almond-tree in the death of the stocke may still liue and flourish in the branch vntil the day of the Lord Iesus Christ. As for these murmuring and repining Esauites which long said in their heartes concerning vs, *¶ The daies of mourning for Queene Elizabeth will come shortly, and then shal we haue the killing and murdering of them,* and cannot yet finde time to disgorge themselves of that malice, let them tast the bitternesse of their owne gall, let them imagine deuises and not performe them till their eyes be consumed in their heades. Let their roote bee rottennesse and their bud as dust, and let the weapon of their necessitie bee gorged in their owne bowels, whilest they intend and plot euill against the Anointed of the Lord. ^b *Let thy hand, O Lord, hold him fast, and let thine arme strengthen him, that the enemy may not be able to doe him violence, and that the sonne of wickednesse may not hurt him.* ⁱ *Saue Lord and heare vs, O king of heauen, when we call vpon thee.*

^b Gen. 27. 41.

^b Psal. 89. 22.

ⁱ Psal. 20. 9.

35. W. BISHOP.

If then there bee no greater reason of waight and moment why such dutifull and well deserving Subiects, shoulde bee so greenously afflicted for their conscience. Let others conceiue as they shall please, I will neuer suffer my selfe to be perswaded that your Maiestie wil euer permit it, before I see it done: If it be further objected, why should not your Maiestie as well punish Catholickes in your kingdomes, as Catholickes doe Protestants in some other Countries: I answere, that in all countries where
multitudes

multitudes of both sorts are mixed, as it is in England: The Protestants are tolerated, as in France, Polonia, Bohemia, the Catholicke states of Germany, and Cantounes, according to that of the Gospell, Suffer both the wheat & cockle to grow *Math. 13.* vntill haruelt. In Spaine, and Italic, where scarce any Protestants be, the case is otherwise. But what is that to England? Where are very many Catholicke recusants, and Catholickely affected in euery degree, not only of the Temporalitie, but in the Clergie also, hardly of the highest degrees of honour to be excepted: therefore for their number and qualitie to be tolerated.

R. ABBOT.

His most excellent Maiestie may well conceiue by your very last wordes before that you are farre off from being dutiefull and well deseruing subjects, and therefore iustly taketh course to bring you, if it may be, to that that you in effect confesse, you should bee, which you can neuer be so long as misperwasion of religion doth hinder true conscience of your dutie towards him. But you know well that your petition is liable to iust exception, for that in Italic and Spaine it is thought intolerable that Protestants should bee permitted any vse or exercise of their religion, and therefore the like should be conceiued of Papistes amongst vs. To which your distinction of many or few giueth no sufficient answer. For if toleration of contrarie religions be a matter of pietie, it holdeth as well for few as for many: and if the words of our Sauour Christ *Math. 13. 30* *suffer both the wheat and the cockle to grow together til haruest* be to be vnderstood thereof as you would make vs belecue, they must giue rule as well for small numbers as for great multitudes, and your Pope and other Princes euen by your owne rule do violate Christs commaundement in that so furiously they bend themselues against the Protestants in their dominions vtterly to extirpate and roote them out. But they doe that which they doe in debarring the protestants

stants doctrine vpon a principle which indeed is true, and though misapplied by them against vs, yet iustly and rightly by his Maiestie to bee returned against you. For looke what religion is the truth, that alone and onely is to be set vp: but what is vntrue and false, that is wholly to be suppressed. It is neither charitie nor piety to giue way to idolatric and false worship, because it is the dishonor of God, and the poison of the soules of men. Nowe they thinke that theirs is the onely true religion, and therefore they determine that our religion is not to bee endured: His Maiestie assuredly knoweth that their religion is vntrue, and that the faith which is taught amongst vs, is the onely truth of God, because God himselfe hath taught the same, and by euidence of his owne wordes approoued it: and therefore rightly concludeth that your superstitious and false worships are by all meanes to bee abandoned. So Constantine did aduance one onely true religion, not your new Romish deuises but the ancient Romane faith, and as you before sayde *chased all other religions into corners*. Sith therefore you propound to his Maiestie to follow the example of Constantine you must be cōtent that hee set vp that onely true religion which Constantine did, the auncient Roman religion which S. Paul taught in his epistle to the Romans, and therefore chase as all other so namely your newe Romish religion into corners. And herein he followeth the steppes of those godly kings of Iudah, Dauid, Asa, Iehoshaphat, Ezechias, Iosias and the like who are specially recommended in holy scripture, who vpheld one onely true worship of God, and admitted no toleration of strange religions, insomuch that

^b *2. Chro. 15. 16* ^b *Asa deposed Maachab his mother from her regencie, because shee had made her an idoll in a grone, & brake downe her idoll and stamped it vnder his feete and burnt it, vsing all meanes to shewe his detestation of such corruption. His Maiestie well knoweth how seuerely God by his law did forbid the tolerating of any were they neuer so neere or neuer so*

decre

decre that should ^c secretly entice or openly draw away from the true seruice of God to the false worship of strange gods. The man or woman that did it was to bee ^d stoned to death: the city that admitted any such entisements was ^e vtterlie to bee destroyed, the inhabitants and their cattell were to bee slaine with the sword, the spoile of the city to be burnt in the fire, the houses thereof to be made a heap and neuer to bee built againe, How then should his Maiesty beare with your ^f *sonnes of Beliall*, your seminarie priests and Iesuites that they should seduce his subiects and withdraw them to the worship of your new deuised gods, your altar-god *Maozim*; your crucifixe-god, your god-saints, your Capitolion god of Rome, your image gods of gold and siluer & wood and stone; which indeed you call not gods but yet make them gods by giuing vnto them the worship that belongeth onely vnto God. If by occasion of that law ^g Israel were so ielous for the setting vp of a strange altar beside the altar of the Lord, and with great indignation gathered them selues to warre against their brethren that set it vp, though pacified when they heard the true meaning of it, how should his Maiestie but euen in zeale of the honour of God and for the auoiding of his fearefull wrath prohibite a religion so wholly strange to that which God by his Prophets and Apostles in the law and in the gospell hath commaunded vs? And if no toleration bee to bee approoued of whoordome, drunkenesse, witchcraft, inchauntment, how should there be a toleration of this spirituall ^h whoordome and drunkenesse? these spirituall witchcrafts and sorceries of the whoore of Babylon to whome God hath threatned to ⁱ *give the cup of the wine of the fiercenes of his wrath*? As for the place which you alleadge of the cockle growing with the wheat; it hath his true vnderstanding of good and bad growing together in the *kingdome of heauen*, that is in the profession of true religion: it giueth no warrant to tolerate any false. Now I need not stand to dispute this matter in policy that the toleration of

^c Deut. 13. 6.^d 13.^e ver. 9. 10.^f ver. 15. 16.^g ver. 13.^h Ios. 22. 11.ⁱ 12.^h Apoc. 17. 2.ⁱ cap. 16. 19.

Popery tendeth to the empeachment of his Maiesties imperiall crowne and dignitie, it hauing beene before shewed that the fundamentall grounds thereof are meereley traitorous, and doe subiect his Maiestie to bee at the deuotion and disposition of another head. Surely in those kingdomes and countries where you, M Bishop, tell vs that Protestants are tolerated, his Maiestie seeth as in a glasse that if popery grow to sufficient strength for the managing of it selfe he must either be content to loose the crowne or yeeld to you to make shipwarcke of his faith. For howsoeuer Protestantes haue beene there tolerated because for their number they knew not how to suppress them, and in the tolerating of them they found nothing dangerous or prejudiciall but rather beneficiall to their estate, yet the Princes themselues must haue no part in this toleration nor can without resistance and rebellion of the Popish faction enioy their crowns and dignities whatsoeuer right or title they haue, vnlesse they renounce their religion if they be Protestants, and become vassals and seruants to the pope. The late example whereof in the kingdome of Fraunce may bee a sufficient caueat to his Maiestie to take order against the growth and increase of your part that by toleration of you the like danger grow not to himselfe or to any of his posteritie after him. As for your number hitherto it is not so great, thankes be to God, as that his Maiesty hath any cause to feare it, or for it to purchase vnto himselfe that certaine danger which of toleration of your popery inuitably ensueth: it is more in your account then it is in truth, & that that it is greater in tale thē in strength: and a number haue growen Recusants either vpon false hopes, or of curiosity and nouelty and because they would seeme some-bodie by being singular and different from othermen, whom the smart of a rod will easily reclaime and cause them to returne to the church againe. Whereas you alleadge your *Catholickely affected in euerie degree not of the Temporalty only but also of the Clergie, hardly the highest degrees*

degrees of honour to be excepted, we see you are willing to grace your selfe though it be but with a lie: you would taine haue their company that detest to haue any of yours: it is but one of your accustomed presumptions, and you your selfe haue no confidence of that you say.

36. W. BISHOP.

Lastly, if there were no other cause, but the innumerable benefits which euery degree and order of men throughout England, haue, & do daily receiue from our most Catholicke Ancestors: As the constituting of so many holsons lawes: founding of so many honourable, and rich rewards of learning, as Bishopricks, Cathedrall Churches, Deaneries, Arch-deaconries, Residencies, Prebendes, and Benefices: the erecting, and building of so goodly Schooles, Colledges, and Hospitals, and endowing of them with so ample possession, which all proceeded out of the bowels of the true wisdom, pietie, & vertue of their Catholicke religion: Is not this much more then a sufficient motiue why their heires in faith, should be most benignly, and louingly dealt with; and not for the profession of the same Religion, so seuerely afflicted? Let the Protestants in those countries, where they are most molested, appeare and shew, that their predecessors in beleefe, haue beene so beneficiall vnto the publike weale: And I dare undertake, that for their Ancestors sake, they shall finde much more fauour, then we sue for. Wherefore they can haue no iust cause, to repine at your Maiesties goodnesse, if vpon men of that Religion which hath beene so beneficiall vnto your whole Realme, you take extraordinary compassion.

R. ABBOT.

This argument of yours, M. Bishop, is common to others as well as to you, and cannot aduantage you but it must by like reason aduantage them. God brought his

people of Israell into the land of Canaan, and there gaue them^a great and goodly cities which they builded not: houses full of all manner of goods which they filled not: & wells digged which they digged not: vineyards and oliue trees which they planted not, and yet gaue them charge to destroy those nations and to giue no toleration of their abominations, from whose hands these benefits did redound vnto them. Christian religion hath receiued much benefit and strength from secular and prophane arts and learning, which heathen men haue polished and fitted to our vie. In respect whereof, the godly fathers of the Church^b haue much recommended the knowledge of those studies, as verie auailable to prepare a man to the seruice of the Church, which Iulian the Apostata well perceiuing, gaue foorth an edict that^c Christians should be barred from the vse of Poetrie, and Rhetoricke, and Logicke, and other arts of Philosphie: ^dfor out of our bookes said he, they borrow weapons whereby they fight against our selues. And yet it is not any sufficient reason to tolerate heathenish superstitions, because they were heathens from whome these helps of learning haue descended vnto vs. So haue Christian states receiued from the heathen Romanes their *ciuill lawes*, and therefore what should, M. Bishop gaine at our hands if it were confessed, that at the hands of their Auncestours we haue receiued the *constitution of many wholesome lawes*. But indeed they were none of your Auncestours M. Bishop, from whom we haue receiued our auncient lawes. For our auncient lawes make the Prince Gods *Vicerent* in this kingdome; as hath beene before sayde. Our auncient lawes and customes of this realme disanulled the enchroaching authoritie of the Bishop of Rome, for resisting of which lawes^e Thomas Becket was holden for a traitour in the time of king Henry the second, and hadde it beene by course of law was iustly for that cause put to death. I haue also before declared what difference there is betwixt the religion of old professed, vnder

^a Deu 6.10.11.

^b August. de doct. Christ. lib.

2. ca 40.

Basil. serm. ad adolefcences

&c.

Origen. in Exod. hom. 2.

^c Socrat. hist lib. 3. cap. 10.

^d Theodoret. hist. lib. 4. ca. 8.

^e Matth. Paris. in Henr. 2.

der the protection of the lawes of this Realme, and the religion that is nowe vrged by you, so that the founders of those lawes are not to be accounted of your kinde. Of Bithopricks and Archbithopricks I may answer as of lawes I haue done. For when religion first was publicly receued and established in this land in the time of king Lucius it found heere of heathen institution eight and twentie *flamines* and three *Archflamines*. The places of the *flamines* the king turned to so many bithopricks: the places of the *Archflamines* to so many Archbithopricks: the one at London translated afterward to Canterburie. the other at Yorke: the third at Caerleon in Wales, where seuen of those bithopricks with this Archbithopricke were remaining at the comming of Austin the Monke into this land, whereof mention was made before. Here were ² Temples also builded for the worship of Paynim Gods, of which he made *churches* for the seruice of Iesus Christ. Neither can it be doubted but that there were here schooles and places of learning and rewardes thereof, inasmuch as we finde that there were here learned men the ^b *Druydes* and ⁱ *Ermydes* for the managing of their Pagan law, which without such opportunities and encouragements could not be. To be short, very little is it that M. Bishop can alleadge of benefits deriued to vs from the professours of their now Romish religion, which the Pagans also might not alleadge to haue beene before deriued from them to the maintenance and vse of Christian faith. And if that were no reason to tolerate those impieties to which those benefites were first intended by the Pagans, then M. Bishop must first iustifie his religion to be the truth before he can iustly require any toleration of it or those commodities that were assigned to the vse thereof. But that our Bithopricks and Archbithopricks our cathedrall churches and church liuings & other benefites of learning in the first Christian vse of them had no intendment of the Romish religion that now is, but serued

^e *Holinshed
hist. of En-
gland.*

^e *ibid.*

^b *Holinsh. de-
script. of Bri-
taine.*
ⁱ *Annal. of
Iohn flow in
Lucius.*

indeed for the maintenance of the religion that is nowe taught by vs, I haue before sufficiently declared, and neede not here to repeate, neither would M Bishop haue heere spoken thereof againe but that it seemeth his heart was strongly possessed with some longing desire to haue some part in these preferments. Which if you haue, M. Bishop, I would wish you to reforme your opinions, to embrace that truth which you are not able to oppugne: to renounce all iurisdiction of forreine power, and to acknowledge to your Prince that soueraigntie which by the word of God, by the auncient lawes of this realme, and by examples of auncient Emperours and princes, is iustly due vnto him, and you need not doubt but that his Maiestie will graciously regard in good and conuenient sort to satisfie your desire. As for *your daring to undertake that the Protestants in those countries where they are most molested shall finde more fauour then you sue for, if they can shew that their predecessours in beleefe haue bene so beneficial to the publicke weale,* we hold it a feigned liberalitie fondly presumed vpon other smens curtesie, and you a very fillie man to vndertake so great a matter. The case hath bene with other countries as it hath bene with vs: howsoeuer Poperie haue since vsurped and abused all things, the auncient employment of those ecclesiasticall benefits which you speake of, was to the aduancement of that religion which was deliuered by the Scriptures, and from thence taught by the auncient pastours and fathers of the church, which partly appeareth already, and in the examining of your booke shall appeare further to be the selfe-same that the church of England now professeth and mainteineth, not that which you would vrge vpon vs by the pretended authoritie of the church of Rome.

37. W. BISHOP.

*It lying then in your Maiesties free choise and election,
whether*

whether you will enlarge and extend your Royall fauour, vnto an infinite number of your most dutifull and affectionate Subjects, who are the most unwilling in the worlde to transgresse any one of your lawes, were they not therunto compelled by the Law of God: or else viterly to begger and vndoe, both them, and theirs. for their constant profession of the Auncient Roman faith. My confidence in the sweet prouidence of the Almighty is, that he will mercifully incline your Royall heart, to choose rather to pardon, then to punish: because the way of mercie, consorteth better with your kinde and tender nature: it is of better assurance to continue your peaceable & prosperous raign it will purchase mercie at Gods handes, according to his owne promise, Blessed be the mercifull, for they shall obtaine mercie.

R. ABBOT.

The ground of your request of fauour is but *petitio principij*, a begging of the point in question, or rather a wilfull presumption of the trueth of that which without question is false. You say you are compelled by the lawe of God to transgresse your Princes law, in refusing to conforme your selues to the religion commaunded thereby. But where is that law of God? Shew vs in the old or new testament any law or worde of God that may giue your Recusants any shew of reason why they should denie to come to Church. Who is there amongst them all that either can or doth alleadge out of the law of GOD anie thing to that purpose? No, no, you by your wiles are become to them the law of God: you keepe from them the ^a key of knowledge: you conceale from them the lawe of God, and fright them from meddling with the holy scriptures, and vpon the aduantage of their ignorance you entangle them with your lewde and vngodly deuises, which fallly and wickedly you entitle *the law of God*. It is the law of Antichrist, the law of ^b the man of sinne, the childe of perdition, that keepeth them from assembling themselves with

^a Luc. 11. 52.

^b 2 Thess. 2. 3.

with the church of God, that they may bee partakers with him of the same destruction. And so you likewise delude them as touching *the profession of the auncient Romane faith*, whereas in their profession there is nothing like to that faith which the Apostle hath comprised in his epistle to the Romans. Ah caytifes, ah miscreants ^c *would to God yee were euen cut off that thus trouble the people of God,* ^d *eating them up like bread by making your commoditie of them!* The mercie that should be shewed to you is the same that Elias shewed to the ^e *priestes of Baal to cut you off that you may no further encrease your sin by causing the Lordes people to trespass against him.* As for those that are thus seduced by you, his Maiestie doth intend vnto them the mercie of God, though not that mercy that you require, yet the mercie that Saint Iude commendeth, ^f *to saue them by terror and feare pulling them by force out of the fire.* It is rightly and truely noted by Saint Austin that there is ^g *a crueltie sometimes in sparing, and a mercie sometimes in punishing.* It is a worke of mercie which our Sauour commendeth in the Gospel: ^h *Compell them to come in that my house may bee filled,* ⁱ *If men were dwelling in a house, saith Saint Austin, which we certainly knew would fall, and they would not beleue us when we should tell them so, but would continue in the same still were we not to be adiudged cruel and uncharitable men if hauing it in our power we should forbear to pull them out? And if being many some of them be headstrong & will needs destroy themselves, is it not mercy yet to saue some or any one of them?* This is the mercy that his Maiesty performeth to your Recusants that seeing them to consort themselves with Antichrist and thereby to procure their owne destruction, he may by violence draw them from vnder the pawes of the Lion, and if not all, yet so many as to whome God shall blesse the meanes and endeauour that he shall vse for them knowing ^k *that medicine is not to be neglected though some be taken with a pestilence that is incurable.* And in this doing

his

^c Gal. 5. 12.^d Psal 14. 8.^e 1. King. 18. 40.^f Iud. epist. ver. 23.^g August. epist 54.^h Luc. 14. 23.ⁱ August. ep. 50^k epist. 48.

his maiestie may looke for mercie, because hee sheweth mercie according to the words of Christ, ¹ *Blessed be the mercifull for they shall obtaine mercie*: whereas he should be accounted mercilesse and cruell if ^m *he should suffer frantike men to runne headlong and to destroy themselves.* Let the medicine be sharpe, so that it may worke a cure: let the law begger many wiltull persons to the world, that some at least may thereby be enriched towards God. As for your termes of *dutifull and affectionat subiects*, we haue seene before that they are wordes of hypocrisie and no truth, and that men of your deuotion cannot possibly be duely affected to their Prince. And whereas you vse the words of *better assurance to continue his Maiesties peaceable and prosperous raigne*, the truth is, whatsoeuer you pretend, that if his maiestie be mercifull to you in that sort as you desire, he must shew himselfe cruell and mercilesse to himselfe, neither can he expect a peaceable and prosperous raigne, if once you grow to that strength, that he may receiue a checke from you. Let the adder freeze without doores: if he be harboured and warmed at the fire, he will sting him that hath entertained him, and then it will be but a matter of floure, ⁿ *aluisit incendium quo nunc ardetis: yee haue fedde the fire your selfe: be content now to be burned in it.*

Math. 5 7.

August. epist.

48.

Livy. Decad.

28. W. BISHOP.

Ineed not adde what a Consolation, and comfort it will be to many score thousands of your subiects, and the greatest obligation that can be deuised, to binde them to you, and yours for euer. Now what applause, and congratulation from forren Catholick countries, would follow this your famous Fact: Undoubtedly all the glorious companie of Kings & Queenes (now in heauen) of whom you are lyncally descended: and among all the rest, namely, your most sacred and deare Mother, that endured so much for her constancie in the same Catholike faith cannot but take it most kindly, if for God and their sakes, you take into your Princely protection their followers in the Roman faith, and defend them from oppression.

R. ABBOT.

No scores of thousands, M. Bishop, to whom it will be a comfort, but hundreds of thousands to whom it will be a discomfort to see harbour giuen to the vipers brood to eat out the bowels of their owne mother. And as for *obligation to binde them to his Maiestie and his for euer*: it is euident by the principles that haue beene before laied downe, that there is no obligation whereby his maiesty may be secure of them, nor any bond whereby they may be so tied to him, but that they are alwayes to bee readier to another to whom they are tied with a faster bond. You promise great *applause and congratulation from forraigne Catholicke countries*, but his maiestie findeth farre greater comfort in the cleerenesse of his owne conscience, entirelie aduancing the true seruice of God, and in the congratulations of the truly faithfull, both of his owne subiects within his Dominions, and many Princes and thousands of people in other countries: who are farre more reioycing to see his maiesties resolution and constancy in the truth, then there will be to take knowledge, as of a fauour done to them by his maiesties relenting and declining therefrom. And of your Catholicke Princes it may be there are some, who would gratulate themselues if they might attaine to that kingly soueraigntie which his maiestie by true religion doth enioy, which because they cannot, they would be glad for companies sake to see him incline to your request, in hope to haue him brought to the like seruitude and bondage as they are in. Which howsoeuer it be to you *a famous fact*, yet in truth is so infamous and dishonourable as that there is little cause for you to hope that his maiestie should euer yeeld to the doing of it. As for *Kings and Queenes in heauen taking kindly the doing of that* which you desire: his maiestie will beleue it when you shew him warrant that they haue made you the interpreter of their minde, or deliuered you any such message to doe vnto him. Which if you do not, he knoweth

eth well inough that these are but idle words of your foolish Rhetoricke and far from any force to serue your turne. But whereas you make mention of his maiesties mother: if there were no other cause yet the very remembrance of her might be sufficient to make him detest you all to the pit of hell: by whose seducements and promises, and continuall practises and prouocations she was brought to that wofull and vnprincipely fall, euen as to your villany was to bee imputed the losse of the bloud of so many nobles and gentlemen that was shed in the dayes of Queene Elizabeth, of whom many (had they been free from your entrapments) had liued good subiects vntill this day. The same must we say of them who since his Highnesse coming to the crowne, and specially of late haue bene intangled in your nets to the vtter confusion and ouerthrow both of them and theirs. So that not onely his maiestie hath cause to hate you but also all they that haue had anie interest in any of that bloud, yea this whole state which by you haue bene bereaued of so many speciall members that might haue done great seruice and helpe vnto it.

39. W. BISHOP.

Thus most humblye craving pardon of your Highnesse, if I haue in any thing exceeded the limits of my bounden duty, I beseech our blessed Saniour to endue you, both with the true knowledge of his diuine verity, and with the spirit of Fortitude, to embrace and defend it constantly; or that at the least, graciously to tolerate and permit it.

Your most Excellent maiesties, most obedient, and loyall subiect, and seruant. W. B.

R. ABBOT.

Indeed M. Bishop iust cause there is that you should aske pardon of his maiestie for exceeding the limits of your bounden dutie, not for the length of your epistle but

for the matter of it. If vpon aduertisement and further examinatioⁿ of that that you haue written you do not aske his Maiestie pardon and submit your selfe to his mercie, you shew your selfe to be a lewd and a naughty man. You haue written to his Maiestie that which you are not able to iustifie: or if you can iustifie it, let it appeare and I will craue pardon of his Maiestie to ioyne with you. But because you cannot, and so indeed I auouch that you cannot therefore as touching your praier I answere you with Tertullians wordes: *Esto religiosus in Deum, qui visillum Imperatori propitium: You that will pray to God for his goodnesse towards your Prince, be first your selfe truely religious towards God.* God regardeth none of your praiers as now you pray your Prince can expect no true praiers from you, because you haue no true affection towards him. You haue sought to delude his Maiestie with lies and falshood, to perswade him that that is the *diuine verity* which indeed is your heresie. You haue alleadged no one thing wherein you haue not played the cozener and either wrested it to that to which it was neuer meant, or concealed that that should serue to rectifie the meaning of it, and therefore haue not shewed your selfe *his most excellent Maiesties most loyall subject* as you vnderwrite your selfe. And how should his Maiestie expect to haue you loyall and true to him, whom he seeth thus vntrue and false to God. In a word you are one of them whome Saint Austin describeth *who impudently resolue not to care what you say, saue how soeuer to contrarie that that we say.* God open your eyes to see your owne folly and giue you an humble hart to yeeld to him.

^a *Tertul. Apo-
loget. cap. 34.*

^b *August. de
ciu. Dei. lib. 2.
ca. 3.*

FINIS.

THE
SECOND PART
OF THE DEFENCE
OF THE REFORMED
CATHOLICKE.

Wherein the Religion established in our Church
of England (for the points here handled) is apparently iu-
stified by authoritie of Scripture, & testimonie of the anci-
ent church, against the vaine caullations collected by Do-
ctor *Bishop* Seminary Priest, as out of other Popish writers,
o specially out of *Bellarmin*, & published vnder the name
of *The marrow and pith of many large volumes*,
for the oppugning thereof.

By ROBERT ABBOT *Doctor of Divinitie*.

Tertul. de præscript. aduer. hæret.

*Hæreses de quorundam in firmitatibus habent quod valent, nihil valentes
si in benè valentem fidem incurrant.*



LONDINI,
Impensis Thomæ Adams.

THE
SECOND PART
OF THE DEFINITION
OF THE
ART

...the first part of the definition...
...the second part of the definition...
...the third part of the definition...
...the fourth part of the definition...
...the fifth part of the definition...
...the sixth part of the definition...
...the seventh part of the definition...
...the eighth part of the definition...
...the ninth part of the definition...
...the tenth part of the definition...



Printed by
J. B. [illegible]
[illegible]



TO THE MOST
HIGH AND MIGHTIE
MONARCH, MY MOST DREAD
and Soueraigne Lord, I AM B s by the grace of
God King of great Britaine, France and Ireland,
Defender of the faith.



OST puissant and renowned
King, albeit my qualitie & gifts
are of meaner sort and worth,
then that I should thereupon
presume thus often to sollicite
your Maiesties acceptation of
my foretimely and vndigested
fruits : yet sith this busines was
by your Maiesties appointment
first commaunded, and one part
thereof is already become sacred vnto you, the remainder
could not in duty be recommended to any other then to
the same most benigne and fosterous aspect of your Roy-
all Grace. In the former part I haue indeuored to cleare
those mists and clouds which *Doct̃or Bishops* maleuolent
breath, out of the foggie vapours of their Romish filthie
lakes, had blowne amongst vs in his Epistle Dedicatorie to
your Highnesse, whereinto hee had contriued in a generali-
ty very many malicious and blind cauils, whereby hee
would perswade your Maiestie, that the Religion by your

The Epistle

f Apoc. 12. 7.
g ver. 15.
h ver. 12.
i Jer. 51. 6. 11.
k Apoc. 17. 4.
l Ibid. 18. 2.
m ver. 20.

destruction. In the meane time your Maiesty hath seene and must expect yet further to see ^f the dragon and his angels fighting against Michael and his Angels, and ^g out of his mouth as it were out of a brimstone lake, casting out malice & slander as floods of water, to drowne the woman and her seed, and so much the more enraged, because he conceiueth in likelihood ^h that he hath but a short time, and that the day is at hand which the Lord hath promised which shall ⁱ bring vpon Babel the vengeance of the Lord & the vengeance of his temple. The Lord make good his word; the Lord hasten his work, that we may see it that that ^k purple harlot first founded in bloud and paricide, and hauing since by an vnquenched thirsting after bloud made her self the slaughterhouse ^l of the Saints and Martyrs of Christ, may of her owne children drinke bloud her belly ful, that ^m the heauens may reioice and the holy Apostles & Prophets, seeing the iudgement of God vpon her, casting her with violence into the sea, neuer to rise againe. And you, most noble King, in whom God hath turned the period of time which threatned alteration & danger to our state & government, to the further strength and establishment thereof, and hath lifted your throne far about the thrones of your royal Progenitors, and hath made you in a maner the ballance of the Christian world, consider that it is vndoubtedly for some great work that in his prouidence he hath so disposed it, and thereto apply those singular ornaments and endowments of the mind, wherein you excell all that haue bene before you. God hath made your Highnes able to espie and discern the conicatching deuices of those bastard Catholik seducers, & we assure our selues, that in your self & in your royal posteritie it shal be found, to the great aduancement of the faith and Kingdome of Iesus Christ. Wherein that our hope may not be frustrate, we most humbly beseech almighty God to put into your Maiesties heart not to be too secure of them

who

Dedicatorie.

who account it a martyrdom to die for the murthring of Christian Princes, and in the shedding of your sacred bloud would think themselues to haue gained the one half of their desires, content perhaps by instructions for a while to temporize, and to make shew of meaning no harme, till the memory of thir late villany being somewhat ouerblowne, they may be the lesse suspected, but hauing already giuen to vnderstand what your Maiestie shall looke for at their hands if opportunity should secōd their designs. The Lord auert and turne that iudgment from vs, andⁿ bind your Maiesties soule in the bundle of life with the Lord your God, that your eyes may long behold that noble Impe of grace, the branch of our hope, together with the other branches of your royall line, growing before the Lord to the further dismay and terror of your enimies, and the greater securitie and assurance of the church of Christ. As for the seruice which according to your Maiesties commandement I haue here performed, albeit it be far from that perfection which the weight of the cause requireth, yet I doubt not but it is sufficient to shew }
on whether part the truth is to be found, and to iustifie the proceedings of your Maiesty against the cauillations of wilfull men, desperatly shutting their owne eyes, that the light of the Gospel may not shine vnto them. Whatsoeuer it is, it most humbly craueth your Maiesties acceptance and royall protection and fauor, whereto with all loyall duty I recommend it and your Highnesse selfe to the protection of the most high God, whose cause it is that is defended thereby.

*Your Maiesties most humble
and dutifull subiect*

R O B. A B B O T.



TO THE CHRISTIAN READER.



Entle Reader, thou wilt I hope impute it in some part to the condition of the time, that I giue thee this answer not altogether so well featured and shaped as thou haply wouldst desire it. Though it be a fruite that may seeme to haue bene long in growing, yet as the case standeth with me, the length of time hath but serued to bring it to his greatnesse, and therefore howsoeuer it commeth forth with defiance to the aduersaries, yet I confesse it seemeth to me not so thoroughly digested and seasoned as I would haue wished it, to content thee. In this defence of Gods truth, the things that are specially to be respected against the importunitie and aduantage of our aduersaries, are strength and expedition. I haue had care, as the matter would permit, to satife thee in both these respects; and let my care herein obtain pardon of thee, if I seem vnto thee to faile in some complements otherwise. If thou thinke this my answer needlesse because another man hath already taken paines therein, thou must remember that no mans private preuention could yeeld mee dispensation to bee free from doing that which publike authoritie required of mee. I doubt not but in the reading of either, it shall appear vnto thee what spirit it is wherewith these Romish factors are led in their opposition against vs; and that it is not truth and
sauing

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ſauing of ſoules wherto they bend themſelues, but onely the upholding of their faction; whether by truth or falſhood, by right or wrong, it ſkillesh not, ſo that that may be performed. That thou mayſt the better ſee and iudge of all, I haue inſerted the whole text of Doct̃or Biſhops booke, altogether condemning that falſhood and guile which he hath uſed towards M. Perkins, and they al vſe in their pretence and ſhew of answering our books, in that they neuer ſet downe the copie of that to which they answer. Which policy ſerueth them to blind the Reader, and to gaine libertie to themſelues to conceale and diſſemble what they liſt, to peruert, to vilifie, to falſifie, and by abſurd imputations to calumniate without being controlled. As our fidelitie and good conſcience of the cauſe which we handle, manifeſtly appeareth in that we neuer forbear to publiſh our aduerſaries bookes to the world, when we haue adioyned an answer to them; ſo their guilt and guile is manifeſt by the contrary, for that they feare to put forth our bookes with their answers, as doubting leſt the bookes being at hand ſhould bewray and ſhew the unſufficiencie of the answers. As for Maſter Perkins booke, being loth too much to increaſe the greatneſſe of the volume, I haue forborne to put it in, the rather for that the ſubſtance thereof for the moſt part may appeare by that that Maſter Biſhop hath ſet downe, and where he faulteth, I haue taken occaſion in my answer to declare, if not the words yet the ſumme and effect of it, the booke it ſelfe alſo being eaſily had by any that is deſirous more exactly to compare them. The authors conceit for the forme and maner of that work was greatly to be approued; and where as it hath had the liking of very many for the briefe and plaine deliuey of our controuerſiall grounds, they ſhall ſee now that it was not without cauſe that they caried ſo good opinion of it, in aſmuch as the malice of an enimie out of their many large volumes can find ſo little matter of waight and ſubſtance to ſay againſt it. I doubt not but it
had

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had beene well that in some places he had giuen it some better strength, but it is to be considered, that as the midwife iudgeth better of the birth then the mother that trauelleth with it, and in gaming, the stander by sometimes seeth more then he that playeth, so it is in writing of bookes, that the Reader and examiner seeth sometimes a defect, where the busied and intangled minde of the writer obserued none: and therefore of well-willers and men indifferent, it is to be expected that that which is somewhat vnperfectly deliuered in one place, be no impeachment of that which is sufficiently fenced and fortified in anoher. Thou shalt finde it (gentle Reader) to haue beene so written, as that Master Bishop is faine to vse verie shamefull and miserable shifts to giue shew of answer to it. Do thou learne hereby to loue the truth, which thus triumpheth in the aduersaries owne campe, and euen in their owne bookes insulteth ouer them, whilest either perforce they subscribe it, or shew themselves so exceedingly distressed to resist or stand against it. Take no offence whosoever thou art at the continuance of this fight, because the order must stand which God set downe in the beginning betwixt the Woman and the Serpent,^a I wil put enmitie betwixt her and thee, betwixt her seede and thy seede: and therefore there shall neuer want ^b absurd or vnreasonable men, ^c hauing their consciences seared with a hote Iron, with whom no euidence of truth shall preuaile to make them desist from oppugning the seede that is contrarie to them. The beginning of which absurditie is to be seene in wicked Cain towards his brother Abel, whom the voice of God personally speaking to him could not diuert from that malice whereby he had intended the destruction of his brother. The succession whereof we may behold in the Scribes and Pharisees, and Elders of the Iewes, whom neither the innocencie of the life of Christ, neither the authoritie of his doctrine, nei-

ther

^a Gen. 3. 15.

^b 2. Theff. 3. 2.

^c 1. Tim. 4. 2.

To the Christian Reader.

ther the glory of his miracles, nor any euidence of the hand of God working with him, could any way moue, but that they were still ca- uilling and quarelling against him, still accusing and condemning him, and neuer ceasing euen against their owne consciences to fight against him. what maruell is it then that the voice of God speaking to vs in the scriptures, and testifying what the faith and religion is that we are to yeld vnto him, doth not end the quarell and appease the fury of our aduersaries against vs, but that in a mad conceit of themselues and of their Church, they go on still to make of religion what they list, and with impudent faces labour to perswade men, that howsoeuer in plaine wordes the Scripture seeme to make for vs, yet in meaning they are against vs? And surely incredible it were, but that we see it, that men hauing vse of wit and will, should dare in that sort as they do to mocke and delude the word of God. At their pleasure they bring in their abominations into the Church, and when the Scriptures are alledged against them, they tell vs by lame distinctions which stand one legge in the scriptures, the other quite beside, that the Scriptures mean thus or thus, but in no sort touch that which is done by them, though the verie letter of the text do apparently contradict them. As if the adulterer should say, that the Scripture condemneth not his adulterie with a Christian woman, but onely that which is with Infidels and Pagans; or the drunkard should alledge that it meaneth nothing of his drunkenesse, but onely of the drunker nesse of them who haue not wherewith to maintaine their drinking. How many distinctions haue they, whereof there is no greater reason to be giuen then may be giuen of these answers? Now what heresie, what idolatrie, what damnable fancies haue there euer beene in the world, which may not finde meanes for their defence if this licentious kinde of distinctions and deuices may take place? If these mockeries be deemed intolerable in the laws of men, what impiety,
what

To the Christian Reader.

what wickednesse is it thus to dally with and to mocke the word of God? But the light of the scripture doth plainly discover the vanitie of these shifts, and that is the cause why they hate and shun the scriptures as the theeves doth the gallows, and the Beare the stake. What a worke do they make, how many deuices do they vse, how readie are they to apprehend euery pretence, to discourage the people from meddling with the scriptures, and to breede in them an vncertaintie and doubt of resting their faith there? But there is no cause for thee to be moued at such bugs and scar-crowes, wherewith these malignant aduersaries seeke to fright thee out of the garden of Iesus Christ, desiring to haue thee rather to continue vpon their stinking dunghils, then to gather the sweete and delighsome flowers that yeeld the sauour of life vnto eternall life. Assure thy selfe, that the most absolute assurance of truth is in the voice of truth it selfe, and thou mayst be secure, that howsoeuer men may speake partially, and may deceiue thee, yet God who speaketh to thee in the Scriptures, which the aduersary himselfe dareth not denie, will neuer deceiue thee. They pretend great difficulties and obscurities in the holy Scriptures: but is it a reason for thee to forbear to drinke and to wash thy selfe in the shallow places of the riuers of God, because there are also gulfs and depths, the bottome whereof thou art not able to search or sound? In those things which are manifest in the Scriptures, saith Saint Austine, ^d In which are contained or found all things that belong to faith and behauiour of life, God speaketh as a familiar friend, without glosing or guile to the hart both of the learned & vnlearned; ^e not that a few, saith Hierome, but that all may vnderstand, the Scripture being ^f a riuier, saith Gregorie, wherein both the lamb may wade and the Elephant may swimme; ^g the doctrine thereof

c August. epif.
3. In ijs quæ
aperta sunt
tanquam fa-
miliaris ami-
cus sine furo-
loquitur ad
cor indocto-
rum atque
doctorem.

d Idè de doct.
Christ. lib. 2.
cap. 9. In ijs
quæ aperte
posita sunt in
Scripturis in-
ueniuntur illa
omnia quæ
continent fi-
dem moresq;
vitiandi.

e Hieron. in
Psal. 86. Non
vt paucintel-
ligerent, sed
vt omnes.

f Gregor. ad
Leand. de ex-
posit. lib. Iob.
Flouius in
quo agnus
ambulet &

g August de vil cred ca 6. Planè ita modificata vt nemo inde haurire nõ possit
quod sibi satis est, si modo ad hauriendum deuotè ac pie vt vera religio poscit accedat.

being

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being so tempered, saith Saint Austin againe, as that there is no man but may draw from thence that that is sufficient for him, so that he come to draw with deuotion and piety, as true religion requireth he should do. *When they then seeke to barre thee from the use of this heauenly light, what canst thou conceiue but that they are the agents and factors of the Prince of darknesse? The^h Sepia or Cuttle-fish, Tertullian saith, when he is in danger to be taken, casteth about him a blacke inkie matter, wherewith he darkeneth the water that the fisherman cannot see him. What is the reason why those men in that sort seeke to compassse themselues about with the blacke and dark clouds of ignorance of the scriptures, but that their own consciences tel them that their deuotions must needs be descried to be superstitious & damnable if they come to be viewed and surueyed by the light thereof? Now albeit this be the true lightⁱ which maketh all things manifest, and the onely sure foundation whereupon we can rest our faith (for what is it what the whole world saith if God say not the same?) yet against the importunity of the aduersarie, and for thy better satisfaction, thou shalt see our assertions & expositions throughly munited and fenced with the acknowledgment of the auncient Church. Wherein although we cannot but say, that by the Fathers and Bishop of those times, many things were coëcined and deliuered amisse (and are not our aduersaries forced, will they, nill they, to confesse the same?) yet God hath so provided, that his truth ex abundanti is iustified by them, and no antiquity or authoritie of humane error hath so defaced it, but that still the track thereof euen by the who sometimes haue deemed somewhat against it, is plainly to be discerned. Yea in sundry articles of our faith the whole streame of antiquitie runneth so oppositely & directly against the doctrine and practise of the Roman church that now is, as that we may wonder at their extreme impudency & wilfulnes, who against so cleare & euident testimony*

^b Tertul. contra Marcion.

¹ Ephes. 5. 13.

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doe still persist in the maintenance thereof. Which, in some part thou shalt see in the treatise here following, and shalt understand according to the occasiō here offred, that howsoever they cry with wide mouthes, The fathers, the fathers, yet their crie is greater then their strength, and that the Fathers haue not left vs vn furnished either of armour to defend our selues, or of weapons to conquer them. And the more to secure thee hereof, I haue set down the testimonies of the Fathers for the most part in their owne words, either in Latine or translated into Latine, or in the Greeke tongue sometimes where I had the copy at hand, and saw the Latine translation not fitly to expresse the Greeke. I haue had a sincere and faithfull care to deale vprightly herein, and not to trouble thee with impertinent allegations, but onely such as are pregnant and cleare to that purpose for which they are alledged. That God (by whose prouidence this seruice hath befallen vnto mee) make the same profitable both to thee and mee, and grant vs by writing and reading to encrease in the light and assurance of his truth that we may more and more see and discern the frauds of these Mountbanks and iuggling Sophisters, who by insolent ostentation of words, and casting of false and deceitfull colours, take vpon them to be able to charme the world, and by their wits to iuggle all other men beside their wits, treading vnder foote the word of God, pretending the fathers names, and betraying the faith of the fathers, subiecting all religion to their owne fancie, and saying after the manner of wicked men,^k With our tongues we will preuaile, we are they that ought to speake, who is Lord ouer vs? And thou, O mercifull Father, who onely art the refuge and dwelling place of thy poore and maligned Church,^l stablish for thy names sake the thing that thou hast wrought in vs, goe forward with the worke which thou hast so graciously begun, to dissolue the captivity of Babylon, and to free the remnant of thy Church from the yoke of the slavery and bondage

^k Psal. 12. 4.

^l Psal. 68. 18.

To the Christian Reader.

*dage of Antichrist, that all stumbling blocks of Popish prophe-
nations and idolatries being remoued, there may be a way prepa-
red for the returne of the forlorne seede of Abraham into the so-
ciety of thy people, that thenceforth we may expect and looke for
the comming of thy Sonne Iesus Christ, to make an end of these e-
uill daies, and to gather vs euerlastingly to that hope which
in him thou hast set before vs. m Amen, Lord.*

Come Lord Iesus, come
quickly.

m Apoc. 22.
20.





The speciall Contents of this Booke.

THat the Church of Rome maketh Christ in effect no Christ, pag. 14. &c. That Rome is Babylon, and the Pope Antichrist, pag. 39. Of Free-will, Chap. 1. pag. 86. Of originall sinne after Baptisme, Chap. 2. pag. 168. Of the certaintie of Saluation, Chap. 3. pag. 255.

Of Iustification, Chap. 4. pa. 379. in which are handled these points:

1. That righteousnesse before God is imputed, not inherent. pag. 387.
2. What manner of faith it is whereby we are iustified. p. 434.
3. That faith onely doth iustifie. pag. 468.
4. How we affirme it vnpossible to keep Gods commandements. pag. 550.
5. That our good workes are not free from staine of sin. p. 573.
6. That true faith cannot be without charitie & good workes. pag. 605.

Of Merits, Chap. 5. pag. 629.

Of Satisfaction, Chap. 6. pag. 729.

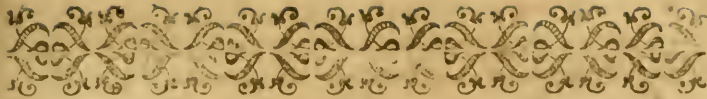
Of Traditions, Chap. 7. pag. 839.

Of vowes, and namely of the Monkish vowes of chastiitic, pouertie and obedience, Chap. 8. pag. 992.

Of images, Chap. 9. pag. 1105.



T H E



THE PREFACE TO THE READER, By Doctor Bishop.



Entle Reader, I meane not heere to entertaine thee with many words: the principall cause that moued me to write, was the honour and glorie of God, in defence of his sacred verity; then the imploying of his talent bestowed vpon me: as well to fortifie the weaker sort of Catholiks in their faith as to call backe and leade others (who wander vp and downe like to lost sheepe, after their owne fancie) into the right waie.

I tooke in hand particularly the confutation of this booke, not only for that I was thereunto requested by a friend of good intelligence and iudgement, who thought it very expedient: but also because perusing of it, I found it penned more schollerlike then the Protestants vse to doe ordinarily: For first, the points in controversie are set down distinctly, & for the most part truly. Afterward in confirmation of their opinion, the chief arguments are produced frō both Scriptures, Fathers & reason: Which are not vulgar, but culled out of their Rabbins, Luther, Peter Martyr, Caluini, Kemnitius, & such like, though he name them not. Lastly, he placeth some obiections, made in fauor of the Catholik doctrine, & answereth to them as well as he could. And (which I speake to his commendation) doth performe all this very briefly & clearly. So that (to speake my opinion freely) I haue not seene any book of like quantity, published by a Protestā, to contain either more matter. or deliuered in better method. And consequently more apt to deceine the simple: especially considering, that he wishal counterfeitch to come as neere vnto the Romane Church as his tender conscience will permit him, where as indeed hee walketh as wide from it, as any other noueller of this age.

Wherefore I esteemed my spare time best imployed about the discouering

ring of it, beeing (as it were) an abridgement of the principall controuersies of these times, and do endeouour after the same Scholasticall manner, without all superfluitie of words no lesse to maintaine and defend the Catholike partie, then to confute all such reasons as are by M. Perkins alledged for the contrarie.

Read this short treatise (good Christian) diligencilie, for thou shalt finde in it the marrow and pith of many large volumes, conuicted and drawne into a narrow roome. And reade it ouer as it becommeth a good Christian, with a desire to finde out, and to follow the truth, because it concerneth thy eternall saluation: and then iudge without partialitie, whether Religion hath better grounds in Gods word, more euident testimony from the purest antiquitie, and is more conformable vnto all godlinesse, good life, and upright dealing (the infallible markes of the best Religion) and speedily embrace that. Before I end this short preface, I must intreate thy patience to beare with the faults in printing, which are too many, but not so much to be blamed if it bee courteously considered, that it was printed farre from the Author with a Dutch Composer, and overseene by an vnskilfull Corrector: the greatest of them shall be amended in the end of the booke.

Before the printing of this part was finished, I heard that M Perkins was dead. I am sorie that it commeth forth too late to do him any good. Yet his worke lining to poison others, a preseruatue against it, is neuer the lesse necessary.

R. ABBOT.

IF y^e had respected the glorie of God, M. Bishop, it should haue appeared by your respect to yeeld oueraigite honor and authoritic to the word of God. God is in heauen, and wee are vpon the earth: we haue no knowledge of him, no acquaintance or dealing with him but by his word. Therein we seeke him, and find him; therein he speaketh vnto vs, and thereout we learne to speake to him. If we haue the word of God, God is present with vs; if we be without the word of God, God himselfe is absent from vs. Therefore by our honour and obedience to the word of God, it must appeare, that we truly and sincerely intend and seeke for the glorie of God. Hereby it appeareth that you, M. Bishop, in this your booke, haue not sought for the glorie of God, but rather to glorifie ^a your Lord God the Pope, as your Glosse of the Canon law most blasphemously

^a Extratrag: Io. an. 12: Cū in er in glossa: Credere dominum Deum nostrum Papam sic non potuisse statuire, et e: hereticum censere. s. r:

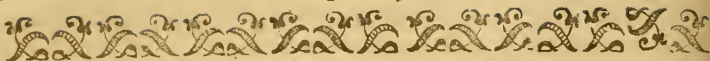
moufly hath filed him. You haue in this worke of yours vfed all manner of vnruth and falshood, to vphold and iufifie his wicked proceedings againft the word of God. Whatfoeuer God hath taught vs, whatfoeuer Chrift and his Apoftles haue deliuered, all is nothing if your Lord God the Pope, and your mafter *Bellarmines* his procter generall, do fay the contrarie. Howfoeuer fimplie and plainly they fpeake, yet they meane not as they fpeake, if the Pope and *Bellarmines* will tell you another meaning. As for your *talent*, we take it to be greater in your owne opinion and the opinion of your felioves, then it is indeed. But whatfoeuer it is, you haue abused it to the wrong of him that gaue it, not to edificatiō, but to de- ftruction, not to fortifie any in the faith, but to nourifh and harden them that depend vpon you, in error and misbeleefe; not to leade any into the right way, but to intice men to *crooked waies and leud* ^{b Prou: 2:15:} _{c Ch: 7: 27:} *paths*, which *go downe to the chambers of death*, and the end whercof is confufion and fhame; not to withdraw men from fancies, but to draw them to other fancies, from fancies in conuerfatiō, to fancies in religion; that fo beeing fed wholly with fancies, they may perifh in the end for want of true food. And indeed men that wander in fancies, are the fubieft for your malice & trechery to worke vpon. Many that liue in the opportunitie of the knowledge of Chrift, yet neglect and defpife the fame. The light fhineth into their eies, and they regard it not: God offereth himfelfe vnto them, and they fay in their hearts, we haue no delight nor pleasure in thee. Therefore beeing empty and void of truth, they lie open to be filled with error and lies; & hauing vnthankfully withholden themfelues from God, God by iuft iudgement giueth them ouer to the hands of impoftors and deceiuers, that it may be verified which the Apoftle faith, ^{d 2: Theff: 1:10:} *Because they receined not the loue of the truth that they might be faued, therefore God fhall fend them ftrong delufion that they may beleeue lies, that they may bee damned which beleeued not the truth, but tooke pleasure in vnrighteousneffe.*

Your friend of good intelligence and iudgement, that thought it very expedient that you fhould take in hand the confutation of M. Perkins booke, fpake thereof haply as *Caiphas* did of the death of Chrift, meaning it one way which was to fall out another way. I doubt not but it wil fall out to haue been very expedient which you haue done, becaufe you giue hereby occafion of difcouering your

false doctrine, & of iustifying the truth of Christ, which *M. Perkins* was carefull to maintaine. I doubt not but many by this occasion will take knowledge of your corrupt and trecherous dealing, your patching and shifring, your cosening and deluding of men, & will discern the weaknes and absurdity of that bad cause, which with glorious and goodly words you labour so highly to aduance.

As for your commendation of *M. Perkins* booke, it is but the imitation of some vaine-glorious captaines, who to grace their own victories, do set out to the vttermost the aduersaries power & prowesse, thinking their glory to be the greater, by how much the greater men shall conceiue the might and valour of them to haue bene whom they haue ouercome. You dreamed of a victorie heere, and you thought it to be much for your commendation, that your aduersary should be deemed of as great strength as any is to be found amongst vs. But we would haue you to vnderstand, that the Church of England neuer tooke *M. Perkins* booke to be a wariour in complete harnessse, or a challenger for the field, but onely as a captaine training his souldiers at home, where he wanteth much of that munition and defence wherewith he should endure the brunt of battell. He wrote it very scholerlike indeed, for an introduction onely to the true vnderstanding and iudgement of the controuersies betwixt vs and you, but knew well, that it wanted much that might haue bene added, to giue it full and perfect strength. You haue taken hereof some aduantage, as you conceiue, and yet how pittifully are you distressed many times both to vphold that which he obiecteth for you, and to answer that which he alledgeth for vs? Now if for the compiling of his booke he bestirred himselfe as the Bee, going into other mens gardens for the gathering of hony into his hieue, yet he made no Rabbines of them, to take any thing for hony, because it grew in the garden of such or such a man, but vsed carefull and aduised consideration of that which he wrote, esteeming the weight of his arguments & of his answers, that he might faithfully performe what he did vndertake. But far otherwise haue you dealt *M. Bishop*, in your *marrow & pitch*, as you call it, of many large volumes contracted and drawne into a narrow roome. You haue made *Bellarmino* specially your Rabbine, your *magister noster*, you take al vpon his word, if he say it, you will sweare it: if he haue once written it, you will write it againe without any further examination whether

it be true or false. We are beholding to you for translating so much of him into English for their sakes that doe not vnderstand the Latin tongue. But *Bellarmino* mocketh and abuseth you *M. Bishop*, as he doth euery one that giueth him any trust. Hee was a man of corrupt and euill conscience, wholly prostituted to Antichrist, and sold to his deceits, by which means he maketh you to ly many times when you do not thinke ye lie. For which cause I would aduise you when you will write any more bookes out of *Bellarmino*, to make due triall of that which hee saith. It may haply doe you good, to make you detest his fraud and falshood, and to hate that profession which cannot be vpholden but by such meanes. There is cause you should so doe, who from many large volumes can gather no better marrow, no sounder pith, then that which you haue sent vs for the *marrow and pith of many large volumes*. Your marrow is but dust, your pith is but rottenesse: there is nothing in your booke fit to satisfie the conscience of a man desirous to bee iustructed in the truth. It will I hope sufficientlie appeare, that you haue neither grounds from the word of God, nor any approoued testimony of antiquitie, to warrant any man to embrace that which you maintaine. He that readeth your booke as it becometh a good Christian to doe, and conferreth it with *M. Perkins* booke and our defence thereof, to iudge without partially, I presume he will take you for a leud and naughtie man, impudent and vnshamefast, regarding onely to vphold a side, whitouth any entire regard to learne or to teach the truth. In your *postscript* you tell vs that you are sorie *M. Perkins* being dead, that your booke commeth forth too late to doe him any good. Whereby we conceiue, that you haue a good opinion of it. But wee must tell you astouching doing him good in your sense, he was not a man so weake as to bee moued with such a toy. Indeed if hee had liued, wee need not doubt but it would haue done him much good, and beene great ioy to him, to see that in the *marrow and pith of many large volumes* there should be so little matter of moment to be saide against that which he had written, so little and so bad, as that wee hope that your *preseruatione* will become your owne poison, and the bane of that which you thought to strengthen thereby.



M. BISHOPS ANSWER
TO MASTER PERKINS
HIS EPISTLE DEDICATORIE.

M After Perkins in his Epistle Dedicatorie saith, It is a policy of the diuel, to think that our religion & the religiō of the present church of Rom, are al one in substance, or that they may be v-nited. Before I am to deliuer my opinion concerning this point, I had need to be informed what this Author meaneth by these words our Religion: For there beeing great diuersities of pretended Religions currant in the world, all contrary to the Church of Rome, how can I certamlie knowe whether of them he professeth? Wherefore (good sir) may it please you to declare what religion you understand when you say our Religion? Is it that which Martin Luther (a licentious Frier) first preached in Germanie? or rather that which the martiall minister Zuinglius contended with sword and shield to set up in Zwitzerland? or perhaps that which John Ca'uin by sedition wrought in: o Geneva, expelling the lawful magistrate thence, and by the aide of Beza (a dissolute turnecoate) spread into many corners of France? Or if by your Religion you meane onely to comprehend the Re:igion now practised in England, yet are you farther to shew, whether you understand that established by the State, or the other more refined (as it is thought by many) and embraced by them who are called Puritans, for of their leauen fauoureth that positiō of yours, That the article of Christs descent into hel crept into the Creed by negligence, and some other such like in this book. The principall diuisions of the new Gospell (to omit sundry subdiuisions) beeing famous, and receiued of diuers in England according to each mans fant asie, it is meet you expresse whether of them you speake of, that it may be duly considered how the Romane Religion and it agree, and what union may bee made betwene them. Now if you meane the hotchpotch and confusion of all these new Religions together, as by the opposition here vnto the Church of Rome, and by the articles following may be gathered, then I am cleare for you in this, that there can be no more concord between these two Religions then there is between light and darknes, faith and infidelity, Christ and Belial. Notwithstanding I thinke that the reason by you produced to, proue the impossibility of this union, is of no value, to wit, that they of
the

the Roman church haue razed the foundation, for though in words they honor Christ, yet in deed they turn him into a Pseudo-Christ, and an Idoll of their owne braine. *A verie sufficient cause (no doubt) of eternall breach and division, if it could be verified. But how proue you, that we Romane Catholikes, who belecue Iesus Christ to bee perfect God and perfect man, and the onely Redcemer of mankind, make him a false Christ and an Idoll? or before you go about to proue it, tell me (I pray you) how this can well stand with your owne definition of a reformed Catholike in your Preface? There you affirme him to be a Catholike reformed to your liking, that holdeth the same necessary heads of Religion with the Romane Church. Now can there be any more necessary head of Religion, then to haue a right faith in Christ? can any other foundation bee laid besides Iesus Christ? If then your reformed Catholike must agree with the Romane Church in necessary heads of Religion, as you hold he must: either the Romane Church razeth not the foundation, and maketh not Christ a Pseudo-Christ as you say here. or else you teach your disciples very perniciouly, to hold the same necessary heads of religion with it. But to leaue you to the reconciliation of these places, let vs examine briefly how you confirme your paradox, that the Church of Rome maketh Christ a false Christ, which you go about to proue by foure instances: The first is, because the seruant of his seruants may change and adde to his commandements, hauing so great power that hee may open and shut heauen to whom hee list, and bind the very conscience with his owne lawes, and consequentially be partaker of the spiriuall kingdome of Christ. Here are diuers reasons huddled up in one, but all of little moment: for all these severall faculties which the Pope enioyeth, being receiued by the free gift of Christ, and to bee employed in his seruice onely, and to his honour and glorie, are so farre off from making Christ a Pseudo-Christ, that they do highly recommend his most singular bountie towards his followers, without any derogation to his owne diuine prerogatiues. The particulars shall be more particularly answered in their places hereafter. Now I say in a word, that Christs Vicar cannot change any one of Gods comandements, nor adde any contrary vnto them, but may well enact and establish some other conformable vnto them, which do bind the conscience: for that power is granted of God to euery soueraigne gouernor, as witnesseth S. Paul, saying, Let euery soule be subiect to higher powers, And thus (as it is Rom. 13. in the fift verse following) of necessity, not only for wrath, but also for conscience sake. So that to attribute power vnto one that is vnder*

Christ, to bind our consciences, is not to make Christ a Pseudo-Christ, but to glorify him, much acknowledging the power which it hath pleased him to give unto men. In like manner, what an absurd illation is that, from the power to open and shut heauen gates (which all, both Catholikes & Protestants confesse to haue bin giuen to S. Peter and the rest of the Apostles) to inferre, that Christ is made a Pseudo-Christ, as who should say, the master spoiled himselfe of his supream authority by appointing a steward ouer his household, or a porter at his gates: hee must bee both master and man to, belike. And thus much of the first instance.

R. ABBOT.

Wee may well thinke that *M. Bishop* did not well enioy his wits, that would write a booke, and not know what it is where of he writeth. He hath written a whole booke, such a one as it is, purposed against *our religion*, and yet will seeme here in the beginning not to know what *our religion* is. But hee knoweth it well enough, and although by an apish imitation of the foolerie of some of his companions, he would make it seeme of many fashions & sorts, by diuersity of names, and by termes of *diuisions and subdiuisions*, yet he seeth & they all see, and by the *harmony of confessions* of all the reformed churches it appears to their exceeding great grieffe, that there is amongst them as great vniformity and consent of Religion, as euer was to be found in their confederacie and banding of themselves against religion. Yea there are many more material differences to be found amongst them, then can be reckoned amongst vs. He that would follow *M. Bishops* veine, might demand of him, what they meane by the religion of the Church of Rome, whether it bee the religion of Pope *John* the 23. who publickly maintained that^a there is no eternall life, no resurrection, and that the soule of man perisheth with his body, as doth the soule of the brute beast: or whether it be the religion of Pope *Leo* the tenth, that held all the faith of Christ to be but a fable. Whether it bee the religion of the Councell of^c Constantance, maintaining the Councell to be aboue the Pope: or the religion of the Councell of Basill, decreeing the Pope to bee aboue the Councell. Whether it be the religion of them^d that hold the virgin *Mary* to haue beene conceiued without originall sinne, or of them that hold her to haue beene conceiued in sinne. Whether it

Constantiens.
Concil. sess. 11.
Pertinaciter dixit, assertit, dogmatizauit & construxit uiam eternam non esse, neque aliam post hanc, &c.
Ba^e de Act. Rom. Pontif. in Leo 10. Quantū nobis ac ceteris nostris profuit ista fabula de Iesu Christo.
e Sess. 4. Generali concilio quilibet cuiuscunque status vel dignitatis tenens si Patris fuerit, obedire tenetur.
d Erasmi. Epist. ad oper. Hilarij. Assensurans uirginem matrem immunes à peccato originis apud Dominum: alij hec uentus est, apud Scythas orbicodaxus.

it bee the religion of *Thomas Aquinas*, that holdeth ^e that a dogge
 or a swine eating the Sacrament doth eat the verie body of Christ
 or the religion of the ^f Master of the sentences, who cannot tell
 what the dogge eateth : or the religion of them that say, as ^g *A-*
quinas reporteth, that so soone as the dogge or the man use toucheth
 the Sacrament, straightwaies the body of Christ is taken vp into
 heauen. Whether it bee the religion of ^h *Pighius* and *Catharinus*,
 who hold originall sinne to be a meere priuation : or the religion of
Dominicus a Soto, who holdeth it as his fellowes do, to be a positieue
 corruption. Whether it bee the religion of the ⁱ Diuines of *Colein*,
 who with ^k *Pighius* hold, that we are iustified by the imputed right-
 eousnesse of Christ as the Protestants, or of the rest that hold that
 wee are iustified by a formall inherent righteousness of our owne.
 Whether it be the religion of ^l *Oforius*, condemning the doctrine of
S. Austine concerning predestination: or the religion of ^m *Cesar Bar-*
ronius, who acknowledgeth the same to be true. Whether it be the
 religion of ⁿ *Alfunsus de Castro*, affirming that the Pope may erre: or
 the religion of them that affirme he cannot erre. Whether it bee the
 religion of the Iesuits, maintaining ^o that a man who is no Christian
 may bee Pope, and that stewes are as lawfull at Rome as the Pope
 himselfe : or the religion of the Seculars, that condemne these for
 wicked and false positions. Whether it be the religion of ^p *Dureus*
 the Iesuite, defending that the Church may make a booke canon-
 icall Scripture, which from the beginning was not so: or the religion
 of ^q *Andradius*, affirming that the Church hath no such authoritie.
 I might lead him along through *Bellarmines* controuersies, and
 shew how he alledgeth two, three, foure, and sometimes more opi-
 nions amongst them of sundry points of their religion, and in euery
 of them I might question, whether or which we shall take to be the
 religion of the Church of Rome? Now if hee will answer, that men
 may haue priuate opinions and followers therein, which yet may
 not be vrged as prejudiciall to the currant and commonly receiued
 doctrine of the Church, in which sort their ^r Thomist, and Scotists,
 and Occamists haue been diuided one from another in the bosome
 of their Church, then let that little discrecion that hee hath serue him
 against another time to vnderstand, that it is no preiudice to our
 religion that there is in some matters some diuersity of opinions a-
 mongst vs, or that some men be exorbitant from that which is com-
 monly

Thom. Aquin:
 p. 3. q. 80. art. 31
 ad. 3.
¹ *Sent. 4. dist. 13.*
² *U'supra.*

^h *Pigh. de pec-*
ca'to origin'a'i-
Catharin: de lapsu
h' minis &c.
 cap. 6.
ⁱ *Co'on. in Anst.*
 didg.
^k *Pigh. de fide*
 & iustif.

^l *Ofor. de Just.*
 lib. 9:
^m *Baron. Annal:*
 lib. 6.
ⁿ *Alfons. aduer.*
heret. lib. 1. cap. 4
 & 8.
^o *Declarat sa-*
cred. ad Clement.
 8. pag. 20.

^p *Dureus contra*
Whitaker. li. 1.

^q *Andrad. de*
sen's. fides Triden:
 lib. 3

^r *Alfons. de Cas-*
siro aduersus heret:
 lib. 1. cap. 7.

monly amongst vs. approued for the truth. There is an vniuersalitie of doctrine with them, for which men are esteemed of their religion, in the particulars whereof notwithstanding there are many differences, for which they will not be thought to bee one of one religion and another of another. What infinite varietie of obseruation and discipline is there found amongst their Friers and Monkes, and yet they take them to bee all of one religion? There was of old a great dissension betwixt ^f *Polycrates* the Metropolitan of the Asian Churches, and *Victor* Bishop of Rome, concerning the obseruation of the feast of Easter; betwixt ^e *Cyprian* and *Stephanus* Bishop of Rome, with their Churches one each part, about the rebaptizing of them that were baptized by heretikes; betwixt ^u *Chrysostome* and *Epiphanius* first, and after betwixt ^x *Hierome* and *Ruffinus*, concerning the condemning of the works of *Origen*; betwixt ^y *Chrysostome* and many other Bishops, concerning the often restitution of penitents to the communion of the Church; betwixt ^z *Hierome* and *Austine*, concerning *Peters* dissimulation, and yet were they neuer taken to be of diuers religions vntill this day. And what? are we then in worse case then all these, that because there is some variance betwixt some of vs in some points of doctrine, or betwixt some others in matters of ceremony and circumstance concerning the discipline of the Church, therefore we must be sorted into so many Religions as *M. Bishops* idle head can deuise differences amongst vs? This is to be contemned, as a peeuish and impetinent cauill of contentious and wrangling Sophisters, bewraying more malice then learning or wit, making shew to the vnlearned of objecting somewhat against vs, when their objection maketh more against themselves then it doth against vs. Now then if *M. Perkins* either concerning *Christs descending into hell*, or some other like matters subject to variety of opinion, were otherwise minded then standeth with truth or the common iudgement of our Church, wee do not therefore account him a man of other religion, but a maintainer of our religion, and we will say of him as *Austine* said of *Cyprian*, ^a *Therefore did he not see somewhat, that by him a greater matter might be seene*, namelie that in difference of iudgement we are not to bee contentious, but labour with all our might to preserue the publike peace and vnitie of the Church, and with modestie and loue to carie our selues towards them that in opinion dissent from vs. A notable example

whercof

^f *Euseb. hist. lib. 5. cap. 22. 23.*

^e *Cyprian. ad Pompeium. cons. epist. Stephanus et Concl. Carthag. apud Cyprian.*

^u *Socrat. hist.*

lib. 6. cap. 13.

^x *Hieron. aduer.*

Ruffin.

^y *Socrat. lib. 7.*

cap. 19.

^z *August. epist.*

19.

^a *August.*

whereof we see in *M. Caluine*, who when *Luther* vpon some matter of question, behaued himselfe somewhat intemperately against him and some others alike minded as he was, was wont to say, *Though hee should call mee diuell, yet will I do him this honour, to acknowledge him an excellent seruant of God.* As for the imputations which heere *M. Bishop* laicth vpon him and the rest whom hee nameth, we account them but as the barking of a curie dogge against a Lion; they are stale and threedbare cauils, and too well knowne to cause them that reproch that hee desireth. If *Luther* were licentious for marrying a wife, what were their Popes and Cardinals, their Bishops, and Priests, and Monks, for keeping other mens wiues, and retaining concubines and harlots of their owne? If *Zuinglius* went armed into the field to giue encouragement to his countriemen for their iust and necessarie defence, is he thereupon to bee taxed for a martiall minister, more then *Iulius* the second for a martiall Pope, who himselfe went in person against the French, and going ouer the bridge of Tiber, cast his crosse keies into the riuer, and tooke his sword in his hand, saying, *Seeing Peters keies will do no good, we will try whether Pauls sword wil serue the turne?* or then *Philip* the French Bishop in the time of king *Richard* the first, for a martiall Bishop, who bare armes against king *Richard*, and was taken in battell, in whose behalfe when the Pope wrot to the King, requesting fauour for his sonne, the King sent to him the Bishops armour with this message, *Vide an tunica filij tui sit an non, See whether this bee thy sonnes coate or not?* Nay it is no rare matter to finde examples of martiall Popes and martiall Cardinals and Bishops in the Church of Rome; & therefore we need say no more to *M. Bishop* as touching this cauill, but onlie to bid him looke at home. As for that which hee saith of *Caluins* expelling of the lawfull Magistrate out of *Geneua*, it is a verie malicious and false tale, it being verie euident, that the Bishop of *Geneua* whom hee meaneth, with his clergie, perceiuing the people to be minded for the abolishing of Popish superstition and receiuing of the Gospell, voluntarily fled from thence before *Caluins* coming to that place. Last of all, he calleth *Beza* a dissolute turncoat: but if a man should ask his wisdom, why he doth so, hee cannot tell. All the matter of this *dissolutenes* is, that being vnder twenty yeeres old, or a litle aboue, he wrote a booke of Epigrammes, in which by imitation of *Catullus* and *Ouid*, he expressed some things

more

b *Ca'uin. epi. 57.*c *Ba'cin Iul. 2.*d *Matt. Paris.*
in *Richard. 1.*

more licentiously and wantonlie then was fit. The writing thereof hee afterwards when God had called him to the knowledge of his truth ^e repented much; and when hee was requested that the same might be reprinted, denied it vterlic, and wished the remembrance thereof to bee wholly buried. In his conuersion otherwise hee was neuer to bee touched with any blemish of that lightnesse, which in those poeticall exercises hee made shew of. And is not this a great matter, that these men object so often to his disgrace? Surely if the liues of sundrie of the ancient Fathers were looked into with such eies, before they were come to Christ, there would bee found worse matters to vpbraid them with, euen by their owne confession, then this is. *S. Austin* when the Donatists dealt with him, as *M. Bishop* and his fellowes do with *Beza*, gaue answer to them thus: ^f *Looke how much they blame my fault, so much doe I commend and praise my Physition.* To which effect, I haue heard that *Beza* himself answered one as touching that calumination: *Hic homo inuidet mihi gratiam Christi, This man enuieth me the grace of Christ.* Surely, that should haue been no fault, though it had bene much greater, if hee had continued one of them. But what would they haue said, if *Beza* had done as *Ioannes à Casa* their Archbishop of *Beneuentum* did, who wrote an Italian poeme in commendation of Sodomie, and printed it at *Venice*, professing himself to be delighted with that horrible filthinesse, and that he knew no vicerie but that: or as ^h *Pope Sixtus* the fourth, who built a Stewes at *Rome* for the exercise of that vnnatural and monstrous lust? How many such filthie dogges are there found amongst the Romane Sages, who yet with them must go for sacred and holy Fathers, whilst *Beza* for a few verses written when hee was yet but a boy, must bee subiect to their reprochfull malice all his life, yea and after his death also? But the thing that troubleth *M. Bishop* indeed is, that *Beza* became a *turn-coate*, for that he cast off the liuerie of Antichrist, the badge & cognisance of the man of sinne, and betooke himselfe to the profession and seruice of Iesus Christ. VVell and happie were it for him, if he had turned his coate in the like sort, if he had put on the garment of Christ crucified; which though it might seeme base in the eies of the proud harlot of Rome, yet should make him glorious in the eies of God, and yeld him acceptation before him. Now the Articles of our Religion set downe by *M. Perkins*, he calleth the

hotch-

^e *Beza* Confes.
I p^ost. Dedicat.

^f *August. contr.
lis. Petil. lib. 3:
cap. 10: Quan-
tumcumque ille
accusat vitium
meum, tantum
ego laudo medi-
cum meum:*

^g *Bale. Act.
Rom. Pontif. in
Iulio 3.*

^h *Ibid. in Sixt.
4. ex Orat. Henr.
Agipp. ad Iona.*

hotchpoch of all these new religions, because he well knoweth, that we on all sides agree in the maintenance of these Articles, and therefore are indeed but one religion. Whereby the Reader may easily conceiue, how idle his obiection is of diuisions and subdiuisions. But of this *hotchpoch* he hath tasted, and by this time it hath made his stomach very sicke, and I belecue it will cast him into a disease from which he will neuer be able to recouer againe.

Of the religion in these articles expressed, hee confesseth, that it can admit no reconcilment with the Church of Rome, but he lieth not the reason which *M. Perkins* alledgeth of the impossibility of this vnion. His reason is, *Because they of the Romane Church haue razed the foundation, and though in words they honour Christ, yet indeed do turn him into a Pseudo Christ and an Idol of their own brain.* Against this reason *M. Bishop* alledgeth the explication that *M. Perkins* maketh of his *Reformed Catholike*, to be any one that holds the same necessary heads of Religion with the Romane Church; whereto is added by *M. Perkins*, which *M. Bishop* omitteth: *Yet so, as be pares off and reiects all errors in doctrine, whereby the same religion is corrupted.* Hereupon *M. Bishop* asketh, *Can there bee a more necessary head of Religion, then to haue a right faith in Christ?* which is very clerkeley and well applied, and sheweth him to bee a man of deep insight into dark points. Surely to haue a right faith in Christ would not be vnderstood for a *head* of religion, but for the whole effect (in a manner) and substance of it. *M. Perkins* by *necessary heads of religion*, vaderstandeth those generalities and principles whereof there is no question betwixt the Church of Rome and vs, which for the points that hee handleth, hee hath set downe vnder the name of *our consents* in the beginning of every question. These he will haue his *Reformed Catholique* still to hold with them, but to detest the absurdities and errors, which they teach in the deduction and application of these generalities. Therefore he doth not say as touching those principles, that they raze the foundation; but the razing of the foundation consisteth in the indirect vse and applying thereof. There is a generality of doctrine to which Heretikes accord, and vnder the cloud whereof many times they couer their heresies, euen as the Pelagian Heretikes hid the poison of their heresies vnder the acknowledgement of the *grace and helpe of God*, but bewrayed the same notably when they were vrged to
specific

specifie what they meant by the same grace. So doth the Church of Rom acknowledge the incarnation of Christ, his passion, death and resurrection, his ascension, and intercession at the right hand of God; but in assigning the vse and effect of all these things and the rest, they make Christ in a manner no Christ at all. *M. Bishop* therefore might easily haue seene, but that hee was willing to shew either his ignorance in not vnderstanding, or his learning in cauiling, that *M. Perkins* might well say without any contradiction, that the Church of Rome had razed the foundation, and yet with his *Reformed Catholike* still to hold those necessaric heads of religion, which still remaine in the acknowledgement and profession of the Church of Rome. Now *M. Perkins* giueth foure instances of their iustling of Christ out of his place. The first standeth in the popes vsurping of the spirituall kingdome of Christ, by changing his commandements, and adding to them: by taking vpon him to open and shut heauen to whom he will; by binding mens consciences with his decrees. But *M. Bishop* telleth vs, that Christs giuing of these faculties to the Pope, doth most highly recommend his singular bountie towards his followers, and is no derogation to himselfe. Which he telleth vs vpon his own word. But as for me, I haue read ouer the new Testament diuers times, & yet could I neuer light vpon any place where Christ hath made any mention of the Pope, or of any faculties that he would bestow vpon him. We read of Antichrist the man of sinne, that *he should sit in the temple of God*, and take vpon him to command as God; but wee finde not that Christ did euer appoint any man to execute any such place. Out of doubt Christ would somewhere or other haue spoken of it, if he had intended any such course. But *M. Bishop* taketh it to be a great glorie to Christ, to haue a Vicar here vpon earth with a triple Crowne, clothed like *Dines* in purple and fine linnen, & faring deliciously euerie day: bespangled with gold, and besparkled with Jewels, and caried about like an Idoll vpon the shoulders of men, hauing Emperours, and Kings, and Princes to attend him, to hold his stirrop, to powre him water, to kisse his foote, and all at his deuotion, either to set them vp, or to pul them downie; yea hauing power ouer heauen, and earth, and purgatorie, (the only spite is, that hee hath no power to keepe himselfe from hell) and that hee should make lawes, and giue dispensations against Gods lawes, and like

like a Lord c^osmisrule, turne all things vpside downe. O what a goodly matter had it been, that Christ should haue made al his seruants like Popes here in the world, and all other people vassals & tributaries vnto them? what a golden world would that haue been, and how much would it haue renowned the bounty of Christ? Well, M. *Bishop*, we wish you to consider throughly of the matter; we cannot see in the Gospell, but that you may as well take vpon you to be a Pope as he that is Pope, & you may as stoutly alledge for your selfe, that your Popedome doth highly recommend the bounty of Christ. But it seemeth to vs, that you do too much abridge the Popes vsing of his faculties, when you mention the employing of them onely in Christs seruice, & to his honor and glorie. Let him, M. *Bishop*, first serue himselfe, let him enlarge *S. Peters* patrimonie, and aduance the glorie of his owne seate; let him proclame Iubilees and Pardons, that he may gather gold and treasure; let him claw them that claw him, & wreake his anger vpon them that resist him: as for Christ he is but a poore man, let him attend for the reuerision, a little wil serue him. This deuice of theirs is wholie to bee derided: their words are the words of shamelesse hypocrites, not blushing to auouch the boūty of Christ in an authority, which though there were from time to time after fīue or sixe hundred yeeres diuers degrees and steppes vnto it, yet in that sort, as they now defend it, was not knowne in the world for the space of eight or nine hundred yeeres after the time of Christ: which hath no warrant of the Gospell of Christ, nor sauoreth at all of the kingdom of Christ: which the ancient Fathers neuer dreamed of, and could not haue gone without most illustrious & cleere testimony & witnesse amongst thē, if euer it had been practised in their times. Let them in all antiquitie parallell the Pope, and we will neuer open mouth further to speake against them: but because they cannot so do, let them confesse themselues to be false wretches, and him to be a Pseudochrist, a false and counterfeit Christ, in truth verie Antichrist himselfe, who by hypocrisie hath intruded himselfe to sit in the place of Jesus Christ. But M. *Bishop* telleth vs, that their Vicar cannot *change any one of Gods Commandements, nor adde any contrary vnto them*. Where wee see, that the Pope apparantlie doth that which they are ashamed to defend. They well knowe that he setteth nothing at all by the lawes of God, and that whilst he

he taketh vpon him to be the expounder thereof, he maketh what meaning he list thereof, and thereby giueth himselfe liberty to doe what he list, and yet to say, he doth nothing against the law of God

It hath bene holden for a rule among them, as *Bodin* mentioneth,

That hee is safe enough with God, who by the Pope is freed from the lawes of God. Thus haue they told vs, and according to that they haue told vs they haue practised, that ¹the Pope above law can dispense of law by the fulnesse of his power; that ^mhee can dispense against the Apostle, against the Canons of the Apostle, and against the old Testament; that ⁿit may well be maintained that he doth dispense against the Apostle Shall we not thinke that hee changeth and thwarteth

the commandement of Christ, who with a *Non obstante* taketh that away which Christ hath saide, *Drinke ye all of this: This notwithstanding* the Church doth thus and thus? Doth not he contra-

rie Gods commandement, who requireth of vs to worship Idols and Images, when God hath forbidden so to doe? When God hath charged subjects to be obedient to their princes and Governours, doth he not crosse the commandement of God, who taketh vpon him to dispense with them? for oathes of allegiance, and giueth them licence to rebell? Doth not hee make the law of God

of no effect, who giueth licence of marriage in those degrees of affinity and blood, in which God hath forbidden any marriage to be accounted lawfull; as was here done in England to king *Henry* the eight for the marriage of his brothers wife, and to *Philip* the late king of Spain, for the marriage of his owne sisters daughter? Many

such other matters are there wherein this Vicar of Rome grossly and palpably bendeth himselfe against God, and yet these hypocrites are so impudent, as that either by expositions they will seem to defend them, or else if they can find no meanes for defence, they vtterly deny them. Thus *M. Bishop* will heere make vs beleecue, that the Pope maketh lawes onely conformable to Gods lawes,

when as by that which he himselfe addeth, he proueth him therein presumptuously and arrogantly to put himselfe into the place of God. For to make lawes and publish doctrines to bind the conscience, belongeth onely to Christ, who in that respect is called

the ⁹one Lawginer, ^vone Lord, ¹one Doctour and Master. Yet *M. Bishop* maketh this a thing common to euery Soueraigne gouernour, and taketh vpon him to proue it by *S. Paul*, saying, ¹Let euery soule

bee

^k Bodin. de republ. lib. 1. cap. 8.
Qui a pontifice
maximo de iuris
legibus solutus
sit, hinc apud deū
immortalem satis
causum esse. Ca.
n. nic. re. 17.
I Decret. Greg.
de concess. pr. e.
bend. ca. 1. Propo-
suit. secundum
plenitudinem po-
testatis de iure pos-
sumus supra ius
dispensare.

^m Ibid. in glossa.
Papa dispensat
contra Apostolicū,
et contra Canones
Apostolicos, et
contra verus Te-
stamentum.

ⁿ 25. Sicut qui-
dam in glossa. satis
potest sustineri
quod papa contra
Apostolicū dispen-
sat.

^o Concil. Constan-
tens. sess. 13.

Hec non obstante.
p. 15 q. 1. Autho-
ritatem, et ibid.

Alius.

^q Iam. 4. 12:

^r Ephes. 4. 5.

^f Mar. 23. 8. 10.

^t Rom. 13. 1. 5.

be subiect to the higher powers, and that for conscience sake. But hee abuseth the words of the Apostle, which haue no intendment concerning their Vicar, but are spoken of the *higher powers*, that is, of the temporall and ciuill gouernours, either *the King as the superior,* ^{v 1. Pcc. 2. 13.} or other rulers that are sent by him, as S. Peter giueth vs to vnderstand the meaning thereof. Therefore *Chrysostome* expoundeth the words thus; *Let every soule be subiect,* ^x *though thou bee an Apostle, though thou be an Euangelist, though thou be a Prophet;* ^x *cherby informing vs, that Apostles, Euangelists, Prophets, are of the soules that are to bee subiect, and not the higher powers to which the subiection there spoken of is required. The Apostle did not write it to chalenge thereby a subiection to S. Peter, or to himselfe, but to acknowledge a subiection due to bee performed by them and other to the ciuill power. Againe, the Apostle teacheth vs for conscience sake to be subiect to the higher powers: he teacheth vs not, that the conscience is bound as touching the things themselves wherein we are to shew our subiection to the higher powers. Lawes are sayd to bind the conscience, when they tie the conscience to the things themselves which they command, as to bee perswaded of a religious and necessarie durie and seruice therein immediately performed vnto God; the transgressing whereof to bee a sinne against God, not onely mediately by not yeelding subiection to the Lawgiuer, but immediately, in the very thing it selfe, which it hath done or left vndone. It is the prerogatiue of God onely to tie the conscience in this sort, and whosoever else taketh vpon him thus to doe, hee is an vsurper against God. And thus doth the Pope bind mens consciences; he maketh his lawes matters of religion, and of the worship of God, and will haue men beleue, that in the very doing of the things which he commandeth, they immediately please God, merit at the hands of God, make satisfaction to him for their sinnes and purchase eternall life. On the other side, that in the trespasse thereof, not onely in respect of disobedience to the higher powers, but for the very not doing of the things themselves, there is sinne against God, a breach and wound of conscience, and the guilt of euerlasting death. This is one speciall matter for which we iustly detest that Romish Idol, and do chalenge him, not onely for sitting in the Temple of God, by vsurping an outward superiority in the visible state of the Church, but also for* ^{y 2. The. 2. 4:} *sitting as God in the*

temple of God by chalenging to himselfe and possessing in such sort as hath beene sayd, the consciences of men, in which God onely ought to raigne. As for Princes and temporall gouernours, if they keepe them within their bounds, they make no lawes in that kind: for causes seeming good vnto them, they require outward conformity and obedience to their lawes for conscience sake of the authority committed vnto them of God, but they leaue the conscience free from any inward opinion or perswasion of the things themselves wherein they require to bee obeyed. Heere therefore a man is outwardly bound and seruant to the law, but inwardly hee still continueth free to God, being perswaded, that the doing or not doing of such or such a thing, in and for it selfe, maketh him to God neither the better nor the worse, and therefore the thing in it selfe being eyther way indifferent to God, he yeeldeth himselfe in the outward man vpon conscience of giuing obedience to the power seruiceable and conformable to the law. And this is that *Christian liberty* which the Scripture teacheth; which is not, as some men would haue it, a licentious inimmunity in outward things to doe euery man what we list, but a freedome of the heart from any seruite opinion of any thing that wee doe. The doctrine whereof *Luther* very excellently propounded in two paradoxes, as they seemed to them that vnderstood them not, as touching conuertation in outward things, that ² a *Christian man is free from all men, a Lord and subiect to no man*; And again, that a *Christian man is a diligent seruant and vassall to all men, and subiect to al*. Inwardly in conscience he is free & bound to nothing, but saith, ^a *All things are lawfull for me*. Outwardly in conuertation hee is bound to that that is expedient and serueth for *edification*; whereby he may yeeld obedience to gouernours, loue to neighbours, instruction to the ignorant, strengthening to the weake, comfort to the strong, good example to them that are without, auoiding all scandall whereby he should cause the liberty whereof he is inwardly perswaded, to be blasphemed and slandered. Now therefore Princes in their lawes are to be obeyed vpon conscience of their authoritie, being from God; but this hinderech not, but that the Pope is iustly accused for thrusting Christ out of his place, by requiring obedience vpon conscience of the things themselves which hee commandeth. As for the opening and shutting of heauen, wee doubt not but that the Pope,

^a *Luther de libertate Christiana.*

² *1 Cor. 10. 23*

Pope, if he be the minister of Christ, may challenge the office and function thereof, according to the tenor of the commission wherewith Christ hath left it to his Church. But he not contented with that authority which Christ hath left indifferently to the ministry of the Church, immediatly from Christ himselfe deriued in common to the whole body of the Church, vsurpeth vnto himselfe a singularity in this behalfe, making himselfe in Christs steed the head from whence the power of binding and loosing is deriued to all the rest, and in that respect at his owne pleasure reseruing to himselfe a prerogatiue of speciall cases and causes, which are most for his aduantage, wherein no man may meddle but himselfe. It is true, that the master by appointing a steward ouer his household or a porter at his gates, doth not diuelt himselfe of his supream authority; but sith it is the peculiar honour of the Lord to giue that power, & to determine the offices and places of his seruants, surely he who being left but a steward of a house, will lift vp himselfe to be a Lieutenant generall of a Realme, and of a Porter will make himselfe a Potentate, and take vpon him to be euen as the Lord himselfe, he is to be taken for no other but a Traitor to his Lord, & therefore is by his fellow seruants to be resisted in his course. This is the Popes case. Hee had the keies of heauen committed vnto him in cōmon with his fellow seruants, to euery man for his part and portion of the Lords house: and to the great disturbance and disorder of the house, he hath challenged vnto himselfe the souerainty and Lordship of the whole. He hath made himselfe master of the Church, and all the rest seruants vnto him. By this extrauagant and exorbitant power he handleth all things as he list, and buseth the keies to shut them out of heauen, so farre as hee can, who in the behalfe of their master doe seeke to hinder his wicked and vngodly proceedings. What then shall we adiudge him, but Traitor to his Lord and master Iesus Christ, vsurping that which is proper to Christ alone? In a word, *M. Bishop* must vnderstand, that though the Popedome were drowned in Tiber, and Babylon were cast as a millstone into the Sea, yet Christ needeth not to be master and man too, but without the Pope, hath seruants enow to attend him in his seruice.

W. BISHOP.

Come wee now to the second: It is, that we make Christ an Idoll, for albeit we call him a Saviour, yet in vs, in that hee giues his grace to vs, that by our merits we may be our owne saviours, &c. I maruell, in whom he should be a saviour if not in vs: What, is he the Saviour of Angels or of any other creatures? I hope not, but the mischiefe is, that hee giues grace to vs, that thereby we may meru & so become our owne saviours. This is a pharse vnhheard of among Catholikes, that any man is his owne saviour, neither doth it follow of that position, that good workes are meritorious; but well that we apply vnto vs the saluation, which is in Christ Iesus, by good workes; as the Protestants auouch they do by faith onely: In which sense the Apostle S. Paul saith to his deere Disciple Timothic. For this doing thou shalt saue both thy selfe, and them that heare thee. And this doth no more diminish the glory of our Soueraigne Saviours infinite merits, then to say that we are saued by faith onely: good workes no lesse depending, if not more aduancing Christs merits, then only faith, as shall bee proued hereafter more at large in the question of merits. Now that other good mens merits may steed them, who want some of their owne, may be deduced out of an hundred places of the Scriptures, namely out of those where God saith, That for the sake of one of his true seruants, he will shew mercie to thousands, as is expressly saide in the end of the first commandement.

In like manner I answer vnto your third instance, that for Christ to haue taken away by his blessed Passion the eternall paine due vnto our sinnes, and to haue left a temporall to bee satisfied by vs, is not to make himselfe a false Christ, but a most louing, kind, and withall a most prudent Redeemer, wiping away that by himselfe, which passed our forces, and reseruing that to vs, which by the helpe of his grace, wee well may and ought to do: not onely because it were vnseemely, that the parts of the body, should be disproportionable to the head: but also because it is reasonable (as the Apostle holdeth,) that we suffer heere with Christ before we raigne with him in his kingdome. In your last instance you say, that wee make Christ our mediator of intercession to God, thinking out of your simplicity, that therein wee much magnifie him, and sing Osanna vnto him. Whereas we hold it for no small disparagement vnto his diuine dignity, to make him our Intercessor, that is, to pray him to pray for vs, who is of himselfe, right able to helpe vs in all wee can dem-

mand;

i Tim. 4.

Rom. 8.

maund; being as well God, as Man. And albeit one in thought singling out the humanity of Christ from his diuine nature and person, might make it an intercessor for vs; Yet that beeing but a Metaphysicall conceipt, so separate the nature from the person; since the Arian heresie (which held Christ to be inferior to his Father) it hath not beene practised by Catholikes, who alwaies pray our Saviour Christ to haue mercie vpon vs, neuer to pray for vs. And consequently make him no mediator of intercession, but of redemption.

R. ABBOT.

The second instance giuen by *M. Perkins*, to proue that the Church of Rome maketh Christ but euen as an Idol, giuing him a name without the substance and effect thereof, is this, that they call him a *Saviour*, and yet make him a *Saviour* onely in vs and by vs, not in himselfe or immediatly by himselfe. For this is all that they attribute vnto him, that he putteth vs in case and state, to saue our selues, and to become our owne Saviours. The meaning of the instance being plaine, *M. Bishops* question is very idle, *In whom he should be a Saviour if not in vs.* He should be a *Saviour* in himselfe, and by that that he doth himselfe, and not in vs, or by that that we doe for our selues. But to the matter, he telleth vs, that it is a phrase unheard of among Catholikes, that any man is his owne *saviour*. Which we confesse as touching the phrase and word, but yet by their doctrine they doe in truth make a man his owne *Saviour*. If they should so say in words, they well know that al Christian eares would abhorre them, and many that now admire them, would spit in their faces, and account them accursed and damnable hypocrites, who vnder pretence of doeing honour vnto Christ, do rob him of his honour, and bereaue him of the truth of that name wherein the Soueraignty of his glory doth consist: therefore they forbear the words, though that which they teach is the same in effect as if they said so. It is commonly knowne, that the effect is alwaies attributed to that which is the immediate and neerest efficient cause. We say in Philosophy, *Sol & homo generant hominem*, *The sunne and a man doe beget a man*, because by the vegetation and influence of the Sunne and heauenly powers, it is deemed that a man hath power to beget a man. Yet wee know that the Sunne or the heauen is not called the father of the child, but onely the

man by whom the child is begotten. So is it therefore in the matter that we haue here in hand. *M. Bishop* saith, that God ^a freely bestoweth his grace vpon vs in Baptisme, but all that arrive to the yeares of discretion must by the good vse of the same grace either merit life, or for want of such fruit of it, fall into the miserable state of death. God then giueth vs whereof to doe it, but we our selues of that which God giueth must effect and deserue our owne saluation. Therefore *M. Bishop* againe compareth the grace of God to a ^b Farme, which the father bestoweth vpon his Soone, who of the commodities that arise of the good vsage thereof, groweth to be able to make a further purchase at his fathers hands, euen of any thing that his father will set to sale. In which case the father cannot be said to bee the purchaser, or to make the purchase for the sonne, but the Soone is the purchaser for himselfe, though by that which his father gaue him, through the well ordering of it, hee became able to make the purchase. Seeing then that Christ doth onely giue vs that whereof we our selues are to raise merits to deserue and purchase saluation, as they teach, it must needs follow by their doctrine, that Christ is made the more remote and antecedent cause, but we our selues are properly and immediately the true causes of our owne saluation. Howsoeuer therefore they vse not the phrase, yet they teach the thing it selfe, that Christ is not our Saviour properly, but we our selues by the good vsage of his gifts, are the Saviours of our selues. Which absurdity *M. Bishop* saw, that standing to their owne grounds, he could by no meanes auoide, and therefore is content with *Pighius* (as it seemeth) for a present shift, to retire into our harbour; albeit I verily thinke, he vnderstandeth not himselfe, nor can tell, what meaning to make of that he saith. The thing that followeth of the assertion of meritorious works, he saith, is this, that by good works wee apply vnto vs the saluation which is in Christ Iesus, as (saith he) the Protestants auouch they do by faith onely. But hee should here haue told vs, how his meaning is, that this saluation is in Christ. For if he meane, (as commonly he doth) that it is in Christ, because God for Christs sake giueth vs grace whereby to merit and deserue our saluation, then he dallieth altogether, and mocketh his Reader, as if he should say, It followeth not of the position of meritorious works, that wee are our owne saviours, but that wee apply vnto our selues by good works, that whereby we

^a Of merits
sec. 1.

^b Ibid. sec. 3.

are made our owne sauours. But if he meane, as the Protestants do, when they auouch, that by faith onely we apply vnto our selues the saluation which is in Christ Iesus, that is, that this saluation is entirely in the merits of Christ, deseruing and purchasing the same for vs, and that meereley and immediatly for Christs sake God bestoweth the same vpon vs; that wee do but onely stretch soorth the hand (and that by his gift also) to receiue that which freely and of his meere mercy he giueth vnto vs, then his meritorious works are come to nought, and hee bestoweth a great deale of labour in vaine for the prooffe thereof. Wee would gladly see which way hee will shift. Surely if our good workes do but apply vnto vs the saluation which is in Christ, then they canot be said to merit saluation themselves. For that that applieth, doth not worke the effect of that which it doth applie. The hand that applieth the medicine, cannot be said it selfe to worke the cure: for if it performe the effect it selfe, to what end doth it apply another thing for the same purpose? But if our workes doe merit saluation themselves, then they doe more then apply vnto vs the saluation which is in Christ Iesus, and wee must bee said according to the absurditie before mentioned, to bee thereby our owne sauours. Let the Reader well obserue, how hee stealeth away in a cloud of ambiguous words, which notwithstanding howsoeuer he expound, do worke inconuenience to himselfe. But by his owne words he giueth answer to the place which he obiekteth of Paul, saying to *Timothie*, that ^c so doing, hee should both saue himselfe and them that heard him; that he did not meane, that *Timothy* should doe that for himselfe, by vertue whereof hee should be saued, but onely that hee should apply vnto himselfe the saluation which is in Christ Iesus. Hee was to saue them that heard him, not by meriting their saluation for them, but by preaching vnto them ^d the Gospell by which they were saued. So was hee also to saue himselfe, by continuing in the same faith and doctrine of the ^d Gospell, whereby the way of saluation is set soorth vnto vs. In the same manner *S. Peter* exhorteth the Iewes, who were pricked in their hearts at the hearing of his preaching, ^e Saue your selues from this wicked generation: namely; by receiuing and accepting the message of saluation by Iesus Christ. Wee are said to saue our selues, as we are said to feed our selues, and to cure our selues. Wee feed our selues, not by beeing food and nourishment to our selues, but by

^c 1. Tim. 4. 16.

^d 1. Cor. 15. 2.

^e Act. 17. 9.

receiuing that which is our foode. We cure our selues, not by being a medicine to our selues, but by taking and applying to vs that whereby we are cured. So we saue our selues onely by embracing Iesus Christ, by whom onely we are saued. And this wee entend, when we say, that we are saued by *faith onely*: namely, that faith onely is the instrument whereby we lay hold on Iesus Christ, in whose onely merits our saluation wholly and immediately doth consist. Which doctrine of faith wholly aduanceth the glory of Christ, because it referreth all entirely to him, not onely for that we confesse that faith is the gift of Christ, but also because we teach that it is not by any vertue of faith it selfe by which we are saued, but onely by the merit and power of Christ, whom we receiue by faith. How then doth *M. Bishop* say, that their assertion of our merits doth *no more diminish the glory of the merits of Christ, then it doth that wee say, that we are saued by faith onely*, when as they leaue so much for man to glory of in himselfe, his assenting to grace, and working therewith by his owne free will, and his well vsing thereof to merit and deserue saluation for himselfe; when as we say, that wee are saued meerly by the merits of Christ, and haue nothing in any sort to attribute to our selues, and they say, that wee are not saued meerly by the merits of Christ, but the merits of Christ do onely make vs able by free wil to deserue our owne saluation? But of this (as he saith) we shall haue further occasion to speake in the question of merits. Now here *M. Perkins* noteth it for a further absurdity of their doctrine of merits, that they doe not onely make men their owne sauours, but make one man also the sauour of another, whilest that in the want of our owne merits, we may bee partakers in the merits of the Saints. *M. Bishop* being a man of a wide throate to swallow, and of a strong stomacke to digest without any trouble all the filth of the Romish Church, sticketh not at the matter, but plainly affirmeth, that *other good mens merits may steed them that want some of their owne*; and saith, that it *may be deduced out of an hundred places of Scripture*; whereas of that hundred there is not so much as one that will yeeld him ground of any such deduction. For as for that which he alledgeth out of the first Commandement, that *God sheweth mercy vnto thousands in them that loue him, and keepe his commandements*; how he should draw mans merit from thence, where God professeth onely his mercie both to the fathers and the children,

dren, no wise man can easily conceiue. It is true, that God sometimes in the Scriptures is said for one mans sake to shew mercie to another, it is neuer said, that it is for one mās merits that he shewes mercy to another, but only for his own loue & promise sake. Thus do the people of God sometimes make mentiō of ^f *Abraham, Isaac, Iacob,* ^g *Dauid,* not as to begge of God for their merits sake, but as to vrge God with his couenant and promise, that hee made vnto these, who shewed all that mercy and loue vnto their seed, ^h *because he would keepe the oath which he had sworne vnto their fathers.* And surely seeing it was only for his mercies sake, that he respected the fathers themselves, it is vnlikely that for the fathers merits he should respect the children. ⁱ *Abraham* (saith *Occumenius*) *was not by his workes worthy of the benefits of God: hee had nothing at all, not any shew of workes, to the benefits that hee receiued of God; but was accounted worthy thereof by faith onely.* The cause of all was that which *Moses* said; ^k *He loued his fathers, therefore he chose their seede.* And what, was it for their merits that he loued them? What merits had *Abraham*, when God called him from ^l *seruing other gods,* and euen at the first gaue him ^m an absolute promise of all that mercy & goodnesse that hee shewed him afterwards? It was therefore that which the same *Moses* also saith: ⁿ *He set his loue vpon you, because he loued you:* there was nothing to moue him to loue but onely loue. To which purpose he saith by the Prophet *Malachy:* ^o *Was not Esau Iacobs brother? yet I loued Iacob & hated Esau;* signifying, that there was no cause in *Iacob* himselfe, why God should loue him more then *Esau*; and yet of meere grace and fauour he vouchsafed so to do. Here is nothing then to serue *M. Bishops* turne, that one mans merits may steed another, because these had no merits to steed themselves, but whatsoever they were, they were of mercy, and it was onely mercie wherby God bound himselfe to shew mercy to others for their sakes. And well we may wonder, but that these are impudent and shamelesse men, that they should dare so farre to aduarce the righteousnesse of man, as to make him able, not only to merit and deserue at Gods hands for himselfe, but also for other men. Wherein their peruerfnesse and iniquity is so much the greater, for that they attribute and yeeld that to the spotted & vnperfect workes and righteousnesse of man, which they wickedly deny to the immaculate and most perfect merits and righteousnesse of the

^f Deut. 9. 27.
^g Plal. 132. 10.

^h Deu. 7. 8. & 9. 5

ⁱ Occumen. in Rō.
cap. 4. Signis illis
demonstrare nis. 2.
tur per opera dig-
nū fuisse. & c.

^k Vides quod nihil
omnino habeat, ne
vestigium quide
operum ad huius
modi b. nescia que
ipse à Deo accepit
Inde ergo hic dig-
du habitus est?
Ex sola fide.

^l Deut. 4. 37.

^m To'uah 24. 2.

ⁿ G. n. 12. 1. 2.

^o Deut. 7. 7. 8.

^p Mal. 1. 2.

the Sonne of God. For they hold it absurd, that the righteousnesse and merits of Christ should be imputed and accounted vnto vs; & yet they blush not to say, that a man may haue merits of his owne, sufficient for himselfe, and an ouerplus beside to be reckened and imputed vnto others to supply their want. The Popes dispensation can apply the merits of one man to another, but the faith of Christ cannot apply to vs the merits of Christ. The Scripture teacheth the imputation of Christs merits, and that they deny: it denieth the imputing of other mens merits, and that they affirme against the Scripture. Which, beside that it teacheth an vn sufficiencie and imperfection in all the workes of men, and therefore bereaueth them of all power and ability of merit, doth also giue vs to vnderstand, that ^p the righteousnesse of the righteous shall bee upon himselfe, and therefore shall not be reckened to another: that ^a euerie man shall giue account of himselfe vnto God, and therefore shall haue nothing to doe with other mens accounts; that ^t euerie man shall beare his owne burthen, and therefore shall not haue his burthen borne by others: that the ^wise virgins haue no superfluitie of oyle which they may impart to them that want. ^Who hath by his death released another mans death, saith Tertullian but onely the Sonne of God? If thou be a sinner, how should the oyle of thy little candle bee sufficient both for thee and me? He spake it truly in the proposition, though he misapplied it to a wrong conclusion: and therefore Leo Bishop of Rome saith in like sort, that ⁿ the iust haue receiued crownes, they haue giuen none; and of the fortitude of the faithfull are grown examples of patience, not gifts of righteousnesse; neither hath any man by his end paid the debt of another man, seeing it is only our Lord Iesus Christ amongst the sonnes of men, in whom all haue beene crucified, dead, buried, and raised againe. Farre was hee from that blasphemous doctrine, which now preuaileth in the Church of Rome, that some men haue merits and gifts of righteousnesse, whereby to bee helpfull to other men. But yet *M. Bishop* telleth vs, that they that receiue this helpe must bee such as want but some of their owne. For wee must vnderstand belike, that heauen is merited by peece-meale. Some merit it quarter part, and some the one halfe, and some all, and some more then all. By which meanes it must come to passe, that some, who haue merits to keepe them from hell, and yet not enow to bring them to heauen, must hang betwixt heauen and hell, ynesse the Vicar of

† Ezech. 18: 20:
† Rom. 14. 12.

† Gal. 6: 5:

† Mat 25: 9:

† Tertull de pu-
dicat. Quis abse-
nam mortem sua
soluit nisi solus
Dei filius? si pec-
catores, quomodo
oleum facile tue
sufficere & tibi
& mihi poterit?
† Leo Epist. 81.

Acceperunt
quippe iusti, non
dederunt coronas;
& de fortitudine
fidelium exempla
nata sunt passen-
sive, non dona ui-
sive. &c. nec al-
terius quisquam
debitum suo sine
per soluit, cum
inter filios homi-
num vnus solus
Dominus noster
Iesus Christus
extiterit, in quo
omnes crucifixi,
&c.

Rome will doe them a fauour, out of his treasurie to endow them with the merits of some of the Saints, or some of the Saints themselves wil vnder take out of their superfluities to make vp that that is wanting vnto them. This secret the Diuines of Rhemes vttered, that ^x if wee haue not our owne merits, wee shall not bee holpen by other mens desertis at the day of iudgement: leaving it to be vnderstood, that if we haue merits of our owne, wee may then looke for the supply thereof in other mens merits. Wretched hypocrites, impostors, & deluders of ignorant men, who ^y when all hands shall faile (as Hierome saith) because no worke shall bee found worthy of the iustice of God, and no man liuing shall be iustified in the sight of God, yet make men believe, that some shall haue that superabundance of righteousness and merits, as that they shall be able to releue them that want merits of their owne. Is this the honor that they do to Christ, to thrust him out of place when we haue greatest need of him, and to make men trust to the imaginary merits of sinfull men? And what, shall not Christ be as ready then to succour vs as the Saints? or shall his merits bee found vsufficient to deliuer vs? or what should be the cause, that we should thus be put ouer one to be helped by another, rather thē by him that is the helper and Sauour of vs all? But this is the horrible apostasie and darknesse of the Romish Synagogue, which hath made no end of multiplying her fornications, wherewith shee hath bewitched men, and made them to doate vpon strange and monstrous fancies, and hidden from them the true knowledge of Iesus Christ, by which they should be saued.

^x Rhem. Testam. Annot. Mat. 25. 8.

^y Hieron. in Esai. lib 6. cap. 14. Cum dies iudicij vel dormitionis adueniet dissoluentur omnes manus, quia nullum opus dignum Dei iustitia reperietur & non iustificabitur, & c.

As touching the third instance, it shall not heere be need to say much. We affirme that they derogate frō the merit of Christs passion, and do make him but a Parti-Christ, in that they deny him to haue made a full and perfect satisfaction for our sins, & say, that he hath left vs in part to satisfie for the same. *M. Bishop* saith, that in the referuing of temporall satisfaction, he hath shewed himselfe a most prudent redeemer; as if his foolish braines were the measure of the wisdom of Christ, or the selfe-will concepts of carnall men were to determine the power and effect of the crosse of Christ. Christ is ^z the Lambe of God that taketh away the sinne of the world, ^z Iohn 1. 29. and if he take away our sinnes, then they remaine not by vs to be satisfied for. The forgiuenesse of our sinnes by Christ is ^a the not imputing of our sinnes; but how are they not imputed, if satisfaction there-

^a 2. Cor. 5. 10.

of be required? This falsehood of theirs hee gloseth with a truth. We must be made ^b like vnto Christ, as members to the head. We must ^c suffer with Christ, that we may raigne with Christ. But what of this? We deny not, but that by suffering, when God will and as he will, we must be conformed to Christ our head: but wee deny this conformity in suffering to be any satisfaction for our sinnes. Which as it hath no shew of proote out of those words of the Apostle, so, that it cannot otherwise be prooued, shall be shewed, God willing, in the question concerning that matter.

In the third and last instance *M. Perkins* chargeth them, that though they be content to acknowledge Christ to be a Mediator of intercession, yet they reserue to his mother the blessed Virgin, their *Queene of heauen*, an authority to rule him and commaund him there. This *M. Bishop* thinketh to be a matter of simplicity in *M. Perkins*, that he should thinke it a magnifying of Christ to acknowledge Christ a *Mediator of intercession*, whereas they make him, as he telleth vs, *no Mediator of intercession, but a redeemer*. Now in this we see his honest mind, that he is loth that *M. Perkins* should say better of them than they deserue, and will haue vs to know that they bereaue Christ of one speciall part of his office and Priesthood, which is to *make intercession for vs*. The reason is, because they must haue a dignity belonging to the Saints, and therefore because they know not how to doe it otherwise, they diuide the office of Christs mediatioⁿ, & reseruing vnto Christ, though not that wholly neither, to be our *Mediator of redemption*, do assigne the mediators^{hip} of *intercession* to the Saints. And yet the Scripture expressly telleth vs, that Christ ^d sitteth at the right hand of God to *make intercession for vs*; that ^e hee is able perfectly to saue them that come vnto God by him, seeing hee euer liueth to *make intercession for them*. Thus *S. Austen* saith, that ^f Christ prayeth for vs, and prayeth in vs, and is prayed vnto of vs. He prayeth for vs as our Priest: he prayeth in vs as our head; he is prayed vnto of vs as our God. Yea hee saith, that ^g in heauen Christ alone of them that haue bene partakers of flesh maketh intercession for vs, insomuch that ^h if *S. Iohn* should haue said, If any man sinne, ye haue me for an aduocate with the father, I make intercession for your sinnes, he should haue bene holden not for a Disciple of Christ, but rather for Antichrist himselfe. Thus hee doth not onely make Christ our Mediator of intercession, but also the onely

b Rom 8. 29.
c 2. Tim. 2. 12.

d Rom 8. 24.
e Heb. 7. 25
f Aug. in Psal. 85. Orat pro nobis, et orat in nobis, et oratur a nobis: Orat pro nobis ut sacerdos noster, orat in nobis ut caput nostrum, oratur a nobis ut Deus noster.

g In Psal. 64.
Soluti ibi ex his qui carnem gustauerunt interpellat pro nobis.
h Cons. epist. Parmen. li. 2. ca. 8.
Si Ioannes ita diceret, si quis peccauerit, aduocatum me habetis apud patrem: ego ex oro pro peccatis vestris, quis est discipulus Christi & non sicut Antichristum ipsum autueretur?

only Mediator of intercession, and therefore condemneth *M. Bishop* of wicked sacrileg, that taketh away this part of his office from him, to bestow it vpon the Saints. But this praier and intercession Christ performeth not now by vocall words, as in the time of his humiliation here vpon the earth, neither doth hee infinitelic busie himselfe by renewing his petitions & supplications to the Father when wee call vpon him, but his intercession for vs is his ⁱ appearing in the sight of God for vs; whereby as ^k the sacrifice which hee offered vpon the crosse is no lesse effectuall now, then it was the day when water and blood issued out of his wounded side, still requiring our saluation as the reward of his obedience, euen so the voice of his intercession in the daies of his flesh, still soundeth aloud in the eares of God, and by the power thereof, both wee our selues, and all our praiers and requests are most effectually recommended to his mercy. Therefore wee do not now pray to him to pray for vs, but wee ^l aske the father in his name, as hee himselfe hath taught vs, presenting still the memory of the merit and intercession that hee hath performed for vs. And because ^m the father hath giuen him power to execute iudgement euen as hee is the sonne of man, euen ⁿ all power both in heauen and earth, and ^o hath made all things subiect vnder his feete, and sette him as head (and ruler) ouer all things, to the behoofe of his Church, therefore we do not onely pray to the Father, but wee pray to him also, euen as he is the sonne of man; wee do not onely ^p offer or present him to his Fathers eyes, but we present him also to his owne eyes, that for that intercessions sake which ^q in himselfe as man hee made to himselfe as God, hee will both God and man be mercifull vnto vs. As for *M. Bishops* Metaphysicall or rather Nestorian-like and hereticall conceipte of singling out the humanity of Christ from his diuinity, to make it an intercessor for vs, let him burie it in his owne braines where it was bred; but for vs we know, that to pray to Christ to be our intercessor to the father, according to that he promiseth, ^r I will pray the Father, and hee shall giue you another Comforter, doth no more require the singling or separating of the manhood from the Godhead, then do all other his workes for our reconciliation vnto God, in which the vniõ of two natures doth alwaies giue force and strength to that which is properlie acted but in one.

ⁱ Heb. 9. 24.
^k Cyprian. ser. de
bapt. Christi &
manifestas.
Trinit.

^l Iohn 16. 23;

^m Iohn 5. 27.

ⁿ Mat. 28. 18.

^o Ephes. 1. 22.

^p Bernard. super.
Missus est. Homi;

3. Ipsum oculis
patris ipsum of-
feramus & suu.

^q August. in
Psalm 34 In me-
ipso humanitas &
in misero divini-
tatem interpellat.

^r Iohn 14. 16;

W. BISHOP.

And to come to your grievous complaint, that withall his Nother must be Queene of heauen, and by right of a mother command him there: *Who can sufficiently maruell at their unnaturall grosse pates, who take it for a disgrace to the Sonne, to aduance his owne good Mother? or else who well in his wits, considering Christs bounty to strangers and his enemies, will not be perswaded, that on his best beloued mother, he did bestow his most speciall fauours? For hauing taken flesh of her, hauing suckt her breasts, and receiued his nurture and education of her in his tender yeeres, and being as well followed of her, as of any other, Is it possible that he should not be as good to her, as to others, vnto whom he was not at all beholding? Againe, the very place of a mother, requiring prebeminence before all seruants and subiects, of what dignity soeuer: doth not the right rule of reason lead vs to thinke, that Christ the fountaine of all wisdom, replenished the blessed virgine Marie his deere Mother with such grace as should make her fit for that place? it lying in his hands, and free choice to doe it. And therefore is shee truly termed of holy and learned Antiquity, Our Lady and Queene, exalted aboue all quires of Angels. That which you impute vnto vs farther, that she must in the right of a mother command her Sonne, is no doctrine of the Romish Church, nor said in all her seruice: wee say, Shew thy selfe to be a mother: but it is not added, by commanding thy Sonne: that is your glosse, which is accursed, because it corrupteth the text, for it followeth in that place, Sumat per te preces, &c. Present our prayers to him, that vouchsafed to be borne of thee, for vs. If any prinate person by meditation, piercing more profoundly into the mutuall loue and affection, of such a Sonne towards so worthy a Mother, doe deeme her prayers as forcible in kindnesse as if they were Commandements, and in that sense call them Commandements, according to the French phrase. Vos priers me font des commandements, that may be done without derogation to Christs supreme dignity, and with high commendation of his tender affection, vnto his reuerend and best beloued mother. Wherefore to conclude this Epistle, if there be no weightier cause then this by you heere produced, why you and your adherents do not reconcile your selues vnto the Church of Rome: you may shortly (by Gods grace) become new men. For we are so farre off, from making our Sauiour Christ a Pseudochrist, or from drawing one iote of excellency from*

from his soueraigne power, merits, or dignity: that wee in the very points by you put downe, do much more magnifie him then you do. For in main-
 saining the authority by him imparted vnto his deputies, our spirittuall
 Magistrates, & of their merits and satisfaction: We first say, that these
 his seruants prerogatiues bee his free gifts, of meere grace bestowed on
 whom hee pleaseth; which is no (small praise of his great liberalitie: And
 withall affirme, that there is an infinite difference betweene his owne po-
 wer, merits, and satisfaction, and ours: wherein his Soueraigne honour
 is preserued entire to himselfe without any comparison. Now you make
 Christs authority so base, his merits and satisfaction so meane, that if
 he impart any degree of them vnto his seruants, hee loseth the honour of
 all from himselfe. Whereupon it followeth inuincibly, if you vnfaignedly
 seeke Christ Iesu: his true honour, and will esteeme of his diuine gifts
 worthily, you must hold out no longer, but vnite your selues in these ne-
 cessarie heads of Religion vnto the Catholike Church of Rome, which
 so highly exalcieth him, both in his owne excellencse, and in his singular
 gifts to his subiects.

R. ABBOT.

Heere *M. Bishop* telleth vs a goodly and a faire tale out of their
 old wiues deuotions, and sheweth himselfe more absurdlie and
 grossely superstitious, then were almost to be imagined in a learned
 man. It is strange to vs, that the Euangelists and Apostles were not
 acquainted with this high point of religion, or if they were ac-
 quainted with it, that none of them should haue regard to recom-
 mend it to the Church. Surelie, if they had been of the Romish re-
 ligion that now is, they would neuer haue done the Virgin *Mary*
 that exceeding great wrong: but because they were not so, because
 their care was, that God onely should bee aduanced according to
 his word, therefore *M. Bishop* thinketh them vnnaturall grosse pates,
 in taking it to be a disgrace to the Sonne, to aduance his owne good *Mo-
 ther*. As for vs, we honour the blessed Virgine so farre as God hath
 giuen vs warrant so to do. Wee acknowledge her a most excellent
 instrument of the grace of God, and most highly blessed aboue all
 other, in that God by her would bring him into the world, that
 should be a blessing to all other. But yet we say, that this was a blef-
 sing onelic according to the flesh, it was no spirituall and heavenly
 blef-

* *August. de
san. Virg. cap.
3* *Beatrix Maria
percipiend
fidem Christi,
quã concipiend
carnem Christi,
c. c. Maternã
propinquitas nihil
Mariæ profuisse,
nisi Christum fel
licius corde quã
carne gestaſſet.
b* *Mat. 12. 48.
Mar. 3. 33.
c* *Luk. 8. 21.
d* *Tertul. de carne
Christi. Potiores
facit alios, q̃ me
ritum prelationis
ostendit, audientia
ſcilicet verbi.
e* *Jdem a. Iuer.
Marcior. lib. 4.
Tertulius in nomi
na sanguinis in
illos quos magis
proximos pro fide
iudicaret, c. c.
Non ut veriores
ſubſtituit, ſed ut
digniores.
f* *Luk. 11. 28.
g* *Tertul. de car
ne Christi. Non
matris uterum,
q̃ ubera negans,
ſed ſcilicetiores de
ſignans, qui ver
bum Dei audiit.
h* *August. in
Ioan. tract. 10.
Mater mea que
appellatſis ſcilicet,
inde ſcilicet quia
verbum Dei
cuſtodit, non
quia in illa ver
bum Caro factũ
eſt.
i* *Epiphani. her. 79.
Colyrudian. Quo
non putarent ali
qui magis eximi
am eſſe ſanctam
Virginem, nuſſe
rem eam appellã
uit, velut pro phe
tans que futura eſſent in terra ſecularium ac hereſicon gratia, ut ne aliqui nimirum admirati ſanctam, in hanc hereſiu
cuſque deliramenta delabantur.*

bleſſing, and becauſe ſpirituall bleſſings are greater then carnal, we hold the Virgin *Mary* to haue beene greater by that that ſhee had according to the ſpirit, then by the honour that was done her according to the fleſh. Therefore *S. Auſtin* ſaith, that *a* *Mary was more bleſſed by receiuing the faith of Chriſt, then by conceiuing the fleſh of Chriſt. Her neerneſſe to Chriſt in beeing his mother had nothing boot*ed her, had ſhee not more happily borne him in her heart then in her wombe. This our Sauour himſelf confirmeth in the Goſpell, when being told as hee was preaching, that his mother and brethren were deſirous to ſpeake with him, answered as with indignation, *b* *Who is my mother, and who are my brethren? He that doth the will of my Father which is in heauen, hee is my brother and ſiſter and mother. c* *My mother and brethren are theſe which heare the word of God and keepe it: d* *He maketh theſe other of the greater worth, ſaith Tertullian, and ſheweth that the hearing of Gods word is a thing to bee preferred aboue beeing the mother and brethren of Chriſt. e* *Hee tranſſerret the names of kindred to them, whom hee rather iudgeth to be moſt neere vnto him, becauſe of faith, whom hee putteth in place of the other, not as more trulye his mother and his brethren, but as beeing of greater worth.* So againe, when a woman amidſt the companie cried out: *f* *Bleſſed is the wombe that bare thee, and the pappes that gaue thee ſucke,* to withdraw the minds of men from carnal fancie, he answered th, *Ye rather, bleſſed are they that heare the word of God and keepe it; g* *Not denying the wombe and pappes of his mother (ſaith Tertullian againe) but ſignifying them to bee more happy, that doe heare the word of God.* This happineſſe and heauenly bounty *Mary* was alſo partaker of, but hee conſidereth her reſpectiue lie onelie vnder the title of the *mother of Chriſt*. Therefore more plainly *S. Auſtin* deliuereth Chriſts answer: *h* *My mother whom ye call bleſſed, is therefore bleſſed, becauſe ſhee keepeth the word of God, not becauſe the word became fleſh in her.* *Epiphanius* further obſerueth, that when Chriſt another time ſaith vnto his mother: *Woman what haue I to do with thee? mine houre is no: yet come:* He therefore *i* called her woman, that none might thinke too highlye of the holy Virgin; as prophecying what ſhould come to paſſe in the earth by *Setts* and *hereſies*, that none admiring her (ſaith he) ſhould fall into this hereſie and the dotages thereof: ſpeaking there

as touching the heresy of the Collyridians, who set vp the image of the Virgin *Mary*, and thereto offered (*Collyridem*) a cake in the honour of her, and thereto they had their name. As touching all this blind deuotion which the Papists haue renewed to the full, hee telleth vs, that ^k it is a toy, and an old wines fable: and asketh as wee do, ^l What Scripture hath told vs anything hereof? And that we may vnderstand how leudly *M. Bishop* belieth antiquitie, in saying, that *Antiquity rearm'd the Virgin Mary, Our Lady and Queene exalted above all quires of Angels*, he reasoneth thus against that heresie: ^m Which of the Prophets hath taught, that any man is to be worshipped? much lesse a woman. And againe, ⁿ If God will not haue the Angels to be worshipped, how much more will hee not haue the daughter of *Anna* to be worshipped? And againe, ^o Let no man worship *Mary*; I say, not a woman, no not a man: this mystery belongeth vnto God, the Angels receive not any such glory. And againe, as touching the name of the *Queene of heauen*, he addeth, ^p Let not these women trouble the world: let them not say, wee do honour to the *Queene of heauen*. Wee see how *sarte Epiphanius* was from the concept of those superstitious fooleries, which *M. Bishop* here so solemnely discourseth vnto vs. We see how the Church of Rome walketh iust in the path and steppes of these heretikes, which were of old condemned by the Church. They argued, as *M. Bishop* here full simplie doth, from the *varight rule of crooked reason*: she was his best beloued mother, hee tooke flesh of her, he sucked her breasts, surelie he would bestow vpon her his *speciall fauoures*; hee would without doubt doe more for her, then for strangers, to whom he was not at all beholding: he would replenish her with such grace as should make her fit for that place which hee neuer gaue her. These are fantastickall presumptions of sillie doting women, and blind ignorant dotrels: they haue no fauour at all of the Spirit of God. They might vpon these grounds argue for the brethren and cosins of Christ, and conceiue, as the mother of *Iames* and *Iohn* did, that being his kinsmen, they should be more respected then others, and as they were neuer him in blood, so should be preferred in dignity & place, and therefore should ^q sit one at his right hand, & the other on his left hand in his kingdome. But the kingdome of Christ is not administred by such fancies, neither do carnall titles serue to giue preferment there. And as touching the blessed Virgin, *Epiphanius* further against such conceits obserueth, that

^k Ibid. Est ludibrium tota res, & anicularium fabula.

^l Quae Scriptura de hoc narrauit.

^m Quis Prophetarum praecepit hominem adorari, uel uirginem mulierem?

ⁿ Si Angelos adorari non uult, quanto magis eam que genuit est ab Anna?

^o Marianam uero adorat, non dico mulierem, imo neque uirum.

Deo debetur hoc mysterium, neque Angelus caput salem glorificationem.

^p Ne turbent orbem terrarum: ne dicant honorem uirginatae caeli.

^q Mat. 20. 21.

Christ^r permitted her not to baptize, gave her not power to blesse his disciples, did not appoint her to raigne or rule in the earth: but her only sanctification was, to be made worthy of his kingdome. It was therefore an hereticall deuce, to make her *Queene of heauen*: and it hath bene since one of the forgeries of Antichrist, to attribute vnto her a power and authority to *command the Sonne of God*. But *M. Bishop* telleth vs, that *this is no doctrine of the Romane Church, nor found in all her seruice*, yet knoweth well enough, that this was the doctrine of the Romane Church, and commonly found in all her seruice. Harlots that haue little shame, yet blush at some things: and the harlot of Rome though of an iron forehead, yet saw some things to bee so grossely blasphemous and incxcusable, as that shee could not for shame but remooue them out of the Church, when question began to be made of them. Such was that praier concerning *Thomas Becket*, which before I mentioned in the answer to the Epistle:

*Tu per Thoma sanguinem quem pro te impendit,
Fac nos Christe scandere quò Thomas ascendit.*

That is:

*By the blood of Thomas which for thee he did spend,
Make vs, O Christ, to clime whither Thomas did ascende*

Which praier was found in all their portesses, though now it bee taken out. So they were wont also very solemnely to sing throughout the whole Church of Rome:

Inbe filio, faelix puerpera

Iure matris impera

Redemptori, &c.

Bid thy Sonne, O blessed Mother,

By mothers right command our Redeemer.

This *Durans* the Iesuit acknowledgeth ^{ex libris Ritualibus}, out of their booke of rites and ceremonies, by which their Church seruice was directed. Yea *M. Bishop* himselfe verie well knoweth, that the words are not to bee denied, and therefore as *Durans* doth, so doth hee also make a fauourable construction thereof, that the Author of that praier, deemed the Virgins praiers to her Sonne, to bee as forcible in kindnesse, as if they were commandements, & in that sense called them commandements. Thus as *M. Harding* vnder a colour of ^{spirituall} sporting and dalliance; so these men vnder opinion of kindnesse, doe labour to hide open blasphemie and spirituall idolatrie. They sticke

Ibid. Non permisit ipsi dare benedictionem, non in terra imperare iussit, sed & solam ipsa sanctificationem esse dignam factam esse regno ipsius.

Durans contr. Whitaker. lib. 2. Ad libro. Ritualis confusio, ex quibus obsoleta quadam corradis.

Harding. Confut. of the Apolo. g. part. 2.

not to speake apparantly to the derogation of the Sonne of God, and then turne it to matter of iest, like him of whom *Solomon* speaketh, who ^u *faining himselfe mad, casteth firebrands, arrowes and deadly tooles, and then saith, Am not I in sport?* But how ill their sporting construction fitteeth with the humour of those times, let it appeare by another hymne of theirs, which will not bee so answered:

** Gaude matrona caelica; exultando magnifica
Deum tuum saluarem qui te fecit singularem.
Tu ancillam Iesu Christi te vocare voluisti:
Sed ut docet lex diuina, tu ipsius es Domina.
Nam ius habet & ratio, matrem praesse filio.
Ergo ora suppliciter & praecipe sublimiter,
Ut nos in mundi vespera ad regna ducat suprema.*

That is to say:

*Be glad O matron heauenly, and with reioicing magnifie
Thy God, thy Sauior who thee hath singled out in dignity.
The handmaiden of Iesus Christ, thy selfe to call thou wast content:
But thou his Lady mistresse art, as teacheth Gods commandement.
For right and reason doth require, the mother be aboue the Sonne:
Pray therefore as a suppliant, and command as a higher one,
That in the end of this worlds daies,
He bring vs to his heauenly ioies.*

*x Histor. secundum
claram
Augustens. de
commemor:
Virginis Mariae.*

*y In hymn.
Ecclesiastic.*

Heere is then right and reason, and Gods commandement to aproue and iustifie, that the Virgin *Mary* as the *Mother* should haue power ouer her sonne, and authority to command him. And to no other purpose soundeth that which *M. Bishop* acknowledgeth, as being yet in their vse, *Monstrate esse matrem; Shew thy selfe to be a mother.* Hee saith it is not added, by commanding thy sonne, but hee should haue told vs how otherwise it should be meant; because wee know not, nor can conceiue in what meaning they should request her to shew her selfe to bee his mother, but onely vpon opinion of some motherly superioritie, and authoritie to command him. For as for that which he saith followeth in that place, *Sumat per te preces qui pro nobis natus tulit esse tuus; Let him by thee receiue our prayers, who for vs yeelded to be thy sonne;* it giueth vs no light at all to the contrarie, but that shee should shew her motherly command, by causing him to accept the prayers that are made vnto

him; which he seeing, translateth the words falsly, *Present our prayers vnto him, &c.* And thus the common people were perswaded by them and specially women, that they had better hope and readier access to God, and more assured safetie by our Lady, then they had by the Sonne of God. And no maruell, when they lifted her vp into the seate of Christ, and inuested her in their publike seruice, with all the titles of mercy and grace that are proper vnto him. Now therefore, *M. Bishop*, there is cause sufficient for vs to forbear to be reconciled to the Church of Rome, which vnder pretence of magnifying Christ, hath put the Pope and the Virgin *Mari*, and the rest of the Saints in the place of Christ, and coloureth her Antichristian presumptions, and vsurpations vnder the feigned title of the gifts of Christ. You deuise what you list, and fill the Church with your abominations, and vse the name of Christ as a cloake to couer your filthinesse and shame. If they came naked in their owne likenesse, all men would detest them, and detest you for perswading them; therefore it is the policie of the whore of Babylon to offer the ² *filthinesse of her fornications in the golden cup* of the name of Christ, that the glorie of the cup may bewitch them, not to suspect any poison to be contained therein. As for vs, wee esteeme of the power, merits and satisfaction of Christ, as hee himselfe hath taught vs to esteeme; we assume no part or parcell thereof to our selues, because by the letters patents of his Gospell we haue no warrant so to doe. Because then wee vnsoughtly seeke the true honour of Iesus Christ, and cannot brooke the dishonour that is done vnto him in the Church of Rome, vnder the counterfeite termes of his *diuine gifts*, wee make choice to hearken to the voice of God, ² *Come out of her, my people, and be not partakers of her sinnes, lest ye be partakers of her plagues.*

² Apoc. 17. 4.

² Apoc. 18. 4.

M. BISHOPS ANSWER TO M. PERKINS

Preface to the Reader.

Vpon your preface to the Reader I will not stand, because it toucheth no point of controuersie: let it be declared in your next, what you meane, when you desire your reformed Catholike to hold the same necessarie heads of Religion with the Roman Church: for if the Roman Church doth erre in the matter of faith, and iustification; in the
number

number and vertue of the Sacraments; in the bookes and interpretation of the word of God; if she raze the foundation, and make Christ a Pseudo-christ, and an Idol; to omit twentie other errors in substantiall points of faith, as in this your small discourse you would perswade: there will remaine verie few necessarie heads of Religion for them to agree in. And be you well assured, that you are so wide from winning Catholikes by this your worke, to a better liking of your Religion, that you haue taken the high-way, to leade them to a farre greater dislike of it; by teaching, that in so many materiall points it differeth so farre from theirs. For all Catholikes hold for most assured, that which the most ancient, learned and holy Doctor Athanasius in his Creed deliuereth in the 2. verse: Which Catholike faith vnlesse euery man obserue wholly and inulolably (not omitting, or shrinking from any one article of it) without doubt he shall perish euerlastingly. If S. Basil that reuerend and blessed Father of the Church, doth hold it the duty of euerie good Christian, rather to loose his life, then to condescend to the alteration of any one syllable in matter of faith: you may be sure that we Catholikes cannot but cary a very base conceipt of your doctrine; who go about under the ouer-worne and threed-bare cloake of reformation, to deface and corrupt the purer and greater part of Christian Religion: specially when they shall perceiue the most points of your pretended reformation, to be nothing else but old rotten condemned heresies, new scoured up and fur-bushead, and so in shew made more saleable vnto the unskilfull, as in this treatise shall be proued in euerie Chapter.

Theod. 4. his. cap.

17.

R. ABBOT

YOur demaund, *M. Bishop*, is already satisfied before. *M. Perkins* by those necessarie heads of Religion, vnderstandeth such general grounds as stand vnquestioned betwixt vs and the Romish Church, which for the matters handled hee commonly setteth downe by the name of *our consents* in the entring of euery question. There are some maine points of doctrine to which the Church of Rome subscribeth as well as we. The Reformed Catholike is still to hold those, though hee depart from the corruptions and abominations, to the maintenance whereof the same Church of Rome doth wickedly misapply them. As for his winning of Catholikes to the liking of our Religion, I assure my selfe that you *M. Bishop* your selfe, and your friend of good intelligence and iudgement,

ment, were iealous and doubtfull thereof. His plaine debaring of the points in question, laying open the absurditie of Poperie, and clearing the doctrine on our part, from those lies and slanders wherewith in corners you labour to deprauce it, might seeme verie likely to drawe many to the knowledge and approbation of the truth. It should seeme, there was some sore, for that both you and your friend were so careful to apply a plaister; but your plaister by the grace of God wil make your sore a great deale worse, when men shal further see, how sincerely he hath dealt to deliuer truth out of the word of God and doctrine of the ancient Church, and what base geere you haue brought as *the marrow and pith of many large volumes*, for the contradicting and oppugning of it. The more and greater the points are of difference betwixt the Church of Rome and vs, the more doth it concerne your Catholikes, if they tender their owne saluation to looke into them, which if they doe, they will cease to thinke basely of our religion, and will begin to honour it, and imbrace it as the truth of God. They will see, that there is in it a true reformation indeed, a iust departure from the horrible idolatries and superstitions of the Romish Synagogue, and it shall grieue them that they haue so long dishonoured God, by holding fellowship with him who hath no true fellowship with Iesus Christ. That you thinke basely thereof, *M. Bishop*, we wonder not. He that doateth vpon a harlot, is wont to scorne and thinke basely of honest matrons. The Scribes and Pharisees thought basely of our Sauour Christ: no maruell if you doe the like of the Gospell of Christ, who liue and thrive by traditions as they did. As for *old rotten condemned heresies*, how silly a man you haue shewed your selfe in the obiection thereof, it hath appeared partly already in the answer of your Epistle, and shall appeare further, God willing, in the answer of your booke, and wee will expect hereafter, that you learne more wit, then to babble and prate of heresies, you know not your selfe what.

THE THEAME OF M. PERKINS
Prologue.

And I heard another voyce from heauen say, Go out of her my people, that you be not partakers of her sinnes, and receiue not of her plagues. Reuel. 18. 3.

M. BISHOPS ANSWERE TO M.
Perkins Prologue. Sect. I.

THe learned know it to be a fault, to make that the entrie vnto our Exordium Com-
mune. discourse, which may as properly fit him, that pleadeth against vs: but to vse that for our poeme, which in true sense hath nothing for vs, nay rather beareth strongly for our aduersarie, must needs argue great want of iudgement: Such is the sentence aboue cited out of S. Iohn by M. Perkins: for it being truly understood, is so farre off from terrifying any one from the Catholike Roman Church, as it doth vehemently exhort all to stie vnto it, by forsaking their wicked companie that are banded against it. For by the purple Harlot in that place is signified (as shall be proued presently) the Roman Empire, as then it was, the slauce of Idols, and with most bloudie slaughter persecuting Christs Saints: Those of the Church of Rome being as nearest vnto it, so most subiect to that sacrilegious butcherie. Wherefore that voyce which S. Iohn heard say, Go out of her my people, that you be not partakers of her sinnes, &c. can haue none other meaning, then that all they who desire to be Gods people, must separate themselves in faith and manners from them, who hate and persecute the Roman Church, as did then, the Heathen Emperours, and now do all Heretikes: Vnlesse they will be partakers of their sinnes, and consequently of their plagues. This shall yet appeare more plainly in the examination of the Chapter. Where I will deale friendly with my aduersarie, and aduantage him all that I can; that all being giuen him, which is any way probable; it may appeare more evidently, how little he hath to any purpose out of this place of the Apocalypse, whereof all Protestants vaunt and bragge so much both in their booke and pulpits. Well then, I will admit that in the 17. and 18. Chapters of the Reuelation by the whore of Babylon, is understood the Roman state and regiment: which in lawfull disputations, they are not

able to proue: the most iudicious Doctor S. Augustine, and diuers others of the ancient fathers, with the learned troupe of latter interpreters, expounding it of the whole corps and societie of the wicked. And as for the seauen hills on the which they lay their foundation, they are not to be taken literally: the Angell of God in the very text it selfe interpreting the seuen heads of the beast, to bee aswell seuen Kings, as seuen hills. But this notwithstanding to helpe you forward, I will grant it you, because some good writers haue so taken it: and therefore omit as impertinent that which you say in prooue of it. What can you inferre hereunto? Marry: that the Roman Church is that whore of Babylon. Faire and soft good Sir, how proue you that? Thus. The whore of Babylon is a state of the Roman regiment, ergo the Roman Church is the whore of Babylon. What forme of arguing call you me this? By the like sophistication, you may proue that Romulus and Remus were the purple Harlot, which to affirme were ridiculous; or (which is impious) that the most Christian Emperours, Constantine and Theodosius, were the whore of Babylon, because these held also the state of the Roman Empire and regiment. To make short, the feeble force of this reason lieth in this: that they who hold the state, and gouerne in the same kingdome, must needs be of like affection in religion; which if it were necessarie, then did Queene Marie of blessed memorie, and her sister Elizabeth carrie the same minds towards the true Catholike faith, because they sate in the same chaire of estate, and ruled in the same kingdome. See I pray you what a shamefull cauill this is, to raise such outcries upon. A simple Logician would blush to argue in the parties so loosely: and yet they that take upon them to controule the learnedst in the world, often fall into such open fallacies. Well then, admitting the purple Harlot to signifie the Roman state, we do say that the state of Rome must be taken as it was then, when these words were spoken of it; that is, Pagan, Idolatrous, and a hot persecutor of Christians. Such it had bene a little before vnder that bloudie tyrant Nero, and then was vnder Domitian: which we confirme by the authoritie of them who expound this passage of the Roman state. The commentarie on the Apocalypse, vnder S. Ambrose name saith, The great whore sometime doth signifie Rome, specially which at that time when the Apostle wrote this, did persecute the Church of God: but otherwise, doth signifie the whole citie of the Diuell. And S. Ierome who applieth the place to Rome, affirmeth, that she had before his dayes blotted out that blasphemie

written

written in her forehead, because then the state was Christiā, which before had been Heathen: so that unto the partie Pagan, and not unto the Church of God, hee ascribeth these works of the wicked Harlot: which also the very text it selfe doth conuince: for it hath, That she was drunk with the blood of the Martyrs of Iesus. Now the Church of Rome had not then by the confession of all men, drawne any blood of Christs Saints: but in testimonie of his truth, had poured out abundance of her best blood. Wherefore it is most manifest, that the harlot could not signifie the Church of Rome, so pure and free from slaughter: but the Roman Empire, which was then full gorged, with that most innocent and holy blood. Again, that whoore is expounded, To bee a citie which had kingdome, ouer the Kings of the earth. But the Church of Rome had then no kingdome ouer the earth, or any temporall dominion at all, but the Romane Emperours had such soueraigne commandement ouer manie Kings: wherefore it must be vnderstood of them, and not of the Church. Now to take kingdome not properlie for temporall souerainty, but for spirituall iurisdiction, as some shiflers do, is to fly without any warrant, from the nauiue signification of the word, unto the phantasticall and voluntarie imagination. And whereas M. Perkins saith, pag. 5. that Ecclesiasticall Rome in respect of state, princely dominion, and crueltie against the Saints, is all one with the heathenish Empire: hee both seeketh to deceiue, & is greatlie deceiued: he would deceiue, in that he doth apply words spoken of Rome, aboue. 1500. yeeres ago, unto Rome as it is at this day: and yet if that were granted him, he erreth fouly in euerie one of his particles. For first, touching princely dominion, the Romane Empire held then, all Italy, all France, all Spaine, all England, a great parte of Germanie, of Asia, and also of Africke. hauing their Proconsuls, and other principall Officers in all those Countries, drawing an hundred thousand millions in money, and many other commodities out of them: Wherefore in princely dominion, and magnificall state, it surmounted Ecclesiasticall Rome (which hath not temporall dominion ouer the one halfe of that one kingdome of Italie) more then an hundred degrees. And as for persecution, the Empire slue, and caused to be slaine, more Saints of God in one yeere, then the Church of Rome hath done, of reprobates and obstinate heretikes, in 1600. yeeres.

R. ABBOT.

WEe see that *M. Bishop* hath some skill in Oratory, but it seemeth he hath learned one precept about the rest of *ex-tenuation* or *diminution*, to giue semblance of making light of his aduersaries arguments, and not to be touched therewith, when notwithstanding hee is galled with them, and wounded at the heart. Of this lesson hee maketh good vse throughout his whole booke; but here in the beginning hauing his wits yet fresh, hee goeth somewhat beyond it, and will make his Reader beleue, that that text of the Apocalypse, which *M. Perkins* propounded for the matter of his Prologue, *Goe out of her my people, &c.* is so farre from making against them, as that it is an aduertisement to all men to forsake the societie and fellowship of all them that shew themselves aduersaries to the Church of Rome. The Apostle telleth vs, ^a *There must be heresies, that they which are approued may be knowne.* Because there must bee heresies, there must bee heretickes, men giuen vp to reprobate sense, obstinate and wilfull in their wicked fancies, euen then when they are ^b *condemned in themselves.* Otherwise such is the light and euidence of Scripture, in directing that admonition as a caueat against the Church of Rome, at leastwise to euerie mans eies and sight, there is that probabilitie thereof, as that a man would not beleue, but that the handling of this point should haue made *M. Bishop* to tremble and feare, and to surcease from going any further in the rest, specially seeing that for the safegard of his minion of Rome, hee is faine to goe so directly contrarie to the euidence that stood against him. Yet wee see how gloriously hee carieth himselfe heere in the beginning, and maketh shew of great largesse, and of giuing his aduersarie all the aduantage he can. But let him remember what *Solomon* saith, ^c *A man that boasteih of false liberalty, is like clouds and wind without raine.* His words shew more courage then wisdom, and hee giueth his aduersarie no aduantage at all, but what hee must haue whether hee will or not. The question is, whether *Babylon* and *the whore of Babylon* mentioned in the Revelation, be to bee vnderstood of Rome or not? Hee alledgeth out of *Austin*, and some other ancient (though not indeed so ancient) writers, and out of a learned troupe of later interpreters, as it pleaseth him to terme them, that by *Babylon* is vnderstood *the whole corps*

^a 1. Cor. 11. 19.^b Tit. 3. 11.^c Prou. 25. 14.

corps and societie of the wicked. But his maister Bellarmine hauing mentioned that exposition for answer to our obiection, leaueth it, and saith, ^d *It may be sayd, and in my iudgement better, that by the harlot it vnderstood Rome.* So had he before sayd, that *S. Iohn* declareth, *that the woman is the citie that sitteth upon seuen hils, that is* (saith he) *Rome.* The very cleere light of the truth made him to conclude, that in the description of the *whore of Babylon* Rome must necessarily bee vnderstood; he must shift otherwise as hee might, but he saw that to denie this would bee no shift. Yea and the exposition that *M. Bishop* bringeth, maketh nothing to the contrarie. For although we vnderstand that *Babylon* do import *the whole corps and societie of the wicked*, yet we are also to vnderstand, that this *corps and societie* hath a head, from whence the name is deriued to the whole body, and therefore the notification of the body, specially being a body so confused, must needs be by the description of the head. The affirming I say of *Babylon* to be *the whole corps and societie of the wicked*, doth not exclude *Rome* from being meant by *the whore of Babylon*, because *the head* is necessarily implied in *the whole body*, and *Rome* is described and set forth vnto vs, as being *the head* of that societie. And that *the head* is here properly meant, is inuincibly manifest, because the speech is here of *her that maketh all nations drunk with her fornications*, and is therefore to be distinguished from *the body of the wicked of all nations*, which are made drunke by her. But for declaring of this point *S. Austin* in sundrie places diuideth the whole body of mankind by ^e two citiez, *Babylon* and *Hierusalem*, comprehending vnder the name of *Babylon* all that liue according to the flesh, and vnder the name of *Hierusalem*, all that liue according to the spirit. ^h *The loue of the world maketh Babylon*, and the citizens thereof, *The loue of God maketh Hierusalem* and the citizens thereof. This earthly citie being the whole corps and societie of the wicked, taketh the name of it from *Babylon* the great Citie of *Assyria*, which was for the time the principall part thereof. ⁱ *In Assyria* (saith *S. Austin*) *preuailed the dominion of the wicked citie; the head thereof was Babylon, whose name, that is, Confusion, sitteth the citie of earthly kind and disposition.* That *Babylon* wholly faouered of the flesh, affecting altogether the state and kingdome of this world, full of abhominable idolatrie, couetoulnesse, pride, crueltie, vncleane and filthie lust, persecution and

d Bellarm. de Antichrist. cap. 13. secundo dicit potest, & nunc iudicatio melius per meretricem intelligi Romanam. e Ibid. cap. 5. Explicat meretricem esse urbem magnamque sedis super septem colle. A. de Romano.

f Apoc. 14. 8. & 17. 2.

g Augustus in Psal. 26. & 61. h Idem in Psal. 64. Duas istius ciuitates in facit amoris: Hierusalem facit amor dei; Babyloniam facit amor seculi. i De ciuit. de i. li. 16 c. 17. In Assyria preualet in eis dominatus impie ciuitatis: huius caput erat Babylon illa, ciuitas terrigenae ciuitatis non est apertissimum est, sed est confusio.

hatred.

hatred towards the people of God, whom it held a long time in subiection and bondage to it selfe. Now as that Babylon being the most auncient state of earthly minded men, was the head of that companie and societie of the wicked, not because all vniuersally were outwardly subiect vnto it, but because all were ioyned inwardly in conformitie of affection with it; so Rome arose vp afterward to be another head of the same bodie, ^k as it were another Babylon in the West, as *S. Austine* speaketh. ^l Babylon, saith he, was as it were a first Rome, and Rome is as it were a second Babylon, and as the daughter of the former Babylon. It was Babylon then euen from the first original of it, though as did Babylon, so Rome also should in the latter states therof grow to be in higher degree of confusion then it was in the beginning. All this the holy Ghost most plainly confirmeth in the description deliuered by ^m *S. Iohn*. First it is to be obserued, that *S. Iohn* according to the example of the Prophet *Daniel*, doth by the tearme of ⁿ a beast import some earthly kingdome, state, and government, therefore named a *beast*, to signifie the same to be led wholly with beastly & carnall affection, to those things that concerne the flesh, and sauour of the flesh. Secondly, by ^o a woman, a harlot, he noteth a citie, which is the place and palace of such a state, giuent to fornications, both spiritual by idolatry, and corporal by luxuriouse, wantonnesse & filthie lust, which sitteth and hath advancement by the preheminance of that kingdome, state, and government. Thus the Angell plainly distinguisheth the woman and the beast, when he saith: ^p I will shew thee the mysterie of the woman, and of the beast that beareth her, of which *S. Iohn* had said before, ^q I saw a woman sit upon a scarlet coloured beast. Albeit, we are so to take this distinction, as that withall we vnderstand that the same is not alwaies precisely obserued, but that the woman and the beast are vsed sometimes indifferently for the same, and either of them to signifie the whole. Now of the woman the Angell saith, ^r The woman which thou sawest, is the great citie, which raigneth ouer the kings of the earth. Againe, she is said ^s to sit upon many waters, which (saith the Angel) ^t are peoples, and multitudes, and nations, and tongues. But there was no citie that raigned ouer the kings of the earth, and ouer those many nations and peoples, but onely the citie of Rome. Rome therefore is the woman that is there meant. This appeareth further by that he noteth of the situation

^k Ibid. Roma condita velut altera in Occidente Babylonis.
^l Ibid lib. 18. cap. 2. Babylonia quasi prima Roma: Ipsa Roma quasi secundae Babylonis est: & cap 22. velut prioris filia Babylonis.
^m Apoc. 13. 1. & 17. 3. & c.
ⁿ Dan. 7. 3. & c.

^o Cap. 17. 1. 3.

^p Ver. 7.

^q Ver. 3.

^r Ver. 18.

^s Ver. 1.

^t Ver. 15.

Situation of this citie vpon the *seuen heads of the beast*, which (saith the Angel) are ^u *seuen mountaines or hills, vpon which the woman sitteth*. *M. Bishop* telleth vs, that *those seuen hills* are not to be taken generally; but that is a very witleffe shift. The Angell by way of exposition deliuereth, that by *seuen heads* are ment *seuen hills*, & wee must take it vpon *M. Bishops* word, that by *seuen heads* are not meant *seuen hills*, but somewhat else, but what, hee cannot tell himselfe. What an absurd toy is this, that the Angell so expounding it, wee should bee sent to him againe, to know what hee meaneth by *seuen hills*? But this toucheth them to the quicke, because the citie of Rome is famous for *seuen hills*, for which *Tertullian* calleth the people of Rome ^x *the native or home-borne people of seuen hills*; whereof they had their ^y *septimontium*, which was ^z *a festiuall day in the month of December, vpon which day they performed sacrifices and deuotions vpon those seuen hills*: and was so named (as *Varro* obserueth) ^a *of those seuen hills vpon which the city stood*. Seeing then there is no city in the world to which this mark of *seuen hills* can bee applied but onely the citie of Rome, they haue no way to excuse Rome from being the *whore of Babylon* here described, but onely by saying, that *those hills* are not properly to bee vnderstood; thereby bewraying the miserie of their cause to euery man that doth not wilfully yeeld himself to bee blinded by them. The Angell further expoundeth those ^b *seuen heads* to signifie *seuen kings, of which five are fallen*, saith he, *one is, and another is not yet come*: that is, saith the Rhemish Diuines, though they said it before they were aware, ^c *five were before Christ, one present, and one to come*. Whereby they crosse that absurd shift of theirs vsed in the place which we haue here in hand, that *seuen is a mysticall number, signifying vniuersally all of that sort whereof he speaketh, and that the seuen heads, hills, or kingdoms, are all the kingdoms of the world, persecuting the Christians, beeing heads and mountaines, say they, for their height in dignity about others*. For if the *seuen heads* bee taken in that generalitie of construction, then here is no place left for this diuision of *five before Christ, one present, & one to come*, because the meaning must be, *all that are past, all that are present, and all that are to come*. The other exposition which they bring, is as vaine and ridiculous as that. For as they reckon ^e *five empires, kingdoms, or states, that were persecutors of Gods people before the time of Christ, as of Egypt, Canaan, Babylon, the Persians, and*

Greeks:

^{R. Ver. 9:}

^x Tertul. Apol. cap. 35. *sp̄s Quirites, y. sam vernaculam septem collium plebem conuenio.*

^y Idem de idololat. 2. *Ibid in Annot. Rev. Laur. Septi.*

^z *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^a *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^b *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^c *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^d *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^e *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^f *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^g *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^h *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

ⁱ *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^j *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^k *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^l *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^m *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

ⁿ *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^o *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^p *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^q *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^r *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^s *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^t *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

^u *Idem de idololat. 2. Ibid in Annot. Rev. Laur. Septi.*

Greeks: so they may reckon many mores as cruelly minded towards them as these were, the Philistines, the Amalekites, the Ammonites, the Moabites, the Ismaelites, the Edonites, the Assyrians: and because there are so many more then *five*, therefore they cannot accord with the summe here, where there are but *five*. Yea and the text plainly reiecteth this manner of account, because the *seven heads* here spoken of, are *heads of one beast*, and therefore cannot be applied to diuers states. But by one of these *heads or kings*, it shall appeare what all the rest are. Of the king that was in the time of Christ and of *S. Iohn*, there is no question but that it was the Emperour of Rome, who was in a manner the king of the world, and therefore ^g gave forth commandement a litle before the birth of Christ, that all the world should be taxed. There is no other king to be spoken of at that time, but onely this king. Seeing then that the *sixt king* is *head* of the Romane state, and all the *seuen kings* are *heads* of one and the same state, it must needs bee, that those *five kings*, which were before Christ, were also *heads* of the Romane state. Now in this *sixt head*, we see that the name of *king* is not vnderstood of them onely who haue the verie title of kings, but of such as haue the place and authority of kings, that is, the highest and supreme government of the state. And as the *sixt head or king* was not onely one man, but the whole succession of the Emperours, so we must vnderstand, that the other *five heads or kings*, were not *five* seuerall men, but *five* seuerall titles and states of the highest governours of the state. And fully so many wee find in the Romane government before the Emperours and the time of Christ; which were *kings* so called, *Consuls, Decemviri, Tribunes, Dictators*, euery of which for their times successiuelly, were the supreme Officers in the Empire and kingdome of the Romans. Seeing then that this cannot be iustified in any other state or citie, but onely in the citie of Rome, it is heereby manifest againe, that Rome must be the Babylon here intended by *S. Iohn*. Furthermore this *beast* is described also to haue *ten hornes*, and those *ten hornes* are expounded to bee ^h *tenne kings*, which shall grow out of the *beast*, that is, out of the same state or kingdome. Now there was no other state, but onely the state of the Romane Empire, whence those *kings* might arise, yea and *S. Ierome* witnesseth, that ⁱ all Ecclesiasticall Writers haue deliuered, that those *ten kings* shall diuide amongst them the Romane Empire. Therefore

Bellar.

f Luk. 1. 2.

g Verf. 3.

h Verf. 1. 2.

i Hieron. in Da.

7. Dicamus quod omnes Scriptores ecclesiastici tradiderunt, &c.

decem futuros reges qui orbem Romanum inter se diuidant.

Bellarmino also confesseth, that ^k the tenne kings shall arise out of the Romane Empire, but shall be no Emperours of Rome, euen as the hornes grow out of the beast, but yet are not the beast. If then it be certaine, as it is most certaine, and cannot be denied, that the state of Rome is it whence those ten kings must grow, how can we make doubt, but that the State of Rome is it, which is here set foorth vnto vs vnder the name of Baby!ō? To say nothing, that there was no other state or government to which it can so rightlie bee applied, that it was drunken with the bloud of Saints, and of the Martyrs of Iesus Christ. The description fitteth so liuely and apparantlie, as that the auncient Fathers *Tertullian* and *Hierom* haue made vndoubted construction thereof concerning the citie of Rome. ^m *Babylon with S. Iohn* (saith *Tertullian*) carrieth the figure of the citie of Rome. ⁿ They thinke (saith *Hierome*) that the Romane Empire shall be eternal, whereupon according to the Reuelation of *S. Iohn*, in the forehead of the purple harlot is written a name of blasphemie, that is, Rome euerlasting. In another place speaking of his dwelling in Rome, he saith: *When I remained in Babylon, and was an inhabitant of the purple harlot, and lived after the law or fashion of the Romanes. And againe, writing to *Marcella* in the name of *Paula* and *Eustochium*, to perswade her to come from Rom to Bethlehem, vseth argument thereof from that which in the Reuelation is written concerning Rome: °Read (saith he) the Reuelation of *S. Iohn*, and behold what is there said of the purple harlot, and the blasphemie written in her forehead, of the seuen hills and many waters, and of the end of Babylon: and thereupon applieth to it the sentence heere prefixed, Goe out of her my people, saith the Lord, &c. Of which place *Ludouicus Vines* giueth this obseruation, that ^p *Hierome* writing to *Marcella*, thinketh that there is no other Babylon described by *Iohn* in the Reuelation, but only the citie of Rome. In another place also speaking namelie to the citie of Rome, he saith: ^q Our Sauiour in the Reuelation hath threatened a curse vnto thee. Thus they conceiued that all that is said of Babylon, of the purple harlot, of the name of blasphemie, of the seuen hills, of the many waters, of the curse threatned to Babylon, and the finall destruction of it, to be wholly vnderstood of the citie of Rome. We will therefore take nothing here of *M. Bishops* curtesie and gift, but by

^k Bellarm do Antichrist, cap. 5. Orientur quidem ex Romano imperio, sed non erunt Romani Imperatores: sicut cornua ipsa oriuntur ex bestia, sed bestia ipse non sumt. IV Cr. 6.

^m Tertull contra Iud. 105, & lib. 3. contra Marcion. Babylon apud Ioannem nostrum Romanæ urbis figuram portat. n Hieron. ad Alg. q. 11.

ⁿ Romanum imperium æternum putant. Unde in fronte purpuratæ meretricis secundum Apocalypsin Ioannis scriptum est nomen blasphemie hoc est, Roma eterna.

* Idem præfat. in lib. Didymi de Sp. sancto cum in Babylonem versaretur, & purpuratæ meretricis esset colonus, & iure Quintiana vincerem.

o Idem ad Marcellam. Lige Apocalypsin Ioannis, & quid de muliere purpurata, & scripta in eius fronte blasphemia, septem montibus, aquis multis, & Babylonem canetur exitu conuere. p Lud. Vines in August. de ciuit. Dei. lib. 18. cap. 22 Hieronymus ad Marcellam scribens xox aliam

firmat describi à Ioanne in Apocalypsi Babylonem, quam urbem Romanam. q Hieron. ad. Icuin. 4. i saluator in Apocalypsi commissarius est: 2. Maleat. Hieron

the very light of the text we will wrest it from him whether he will or not. Now this *M. Perkins* setteth downe indefinitely, that *the whore of Babylon is the state or regiment of a people that are the inhabitants of Rome, and appertaine thereto*: he concludeth not, *ergo, the Romane Church is the whore of Babylon*, but inferreth, that by other consequence afterwards; and *M. Bishop* shall see, God willing, that there is sufficient to be said for prooffe thereof. But whereas he saith, that of that assertion it followeth that *Romulus* and *Remus* were *the purple harlot*, he is much deceiued therein, because *the state or regiment of a people that are the inhabitants of Rome*, cannot be strained to import *all people* that are the inhabitants of Rome. Yet wee must let him vnderstand, that *Romulus* was the first founder of Babylon, and in him was the beginning of the first of those *seuen heads of the beast*, because he was the first king of Rome. For Rome was Babylon euen from the first originall of it, as before I noted out of *Austin*, and as appeareth in that it is described to haue *seuen heads*, and therefore must bee Babylon, not vnder one or two onely, but vnder all those heads, though wee indeed most commonly speake thereof, onely in respect of Antichrist, which is the seuenth head. So was she also from the beginning a *purple harlot*, being founded in blood and parricide, as *S. Austin* obserueth, by ^r *Romulus* his slaughter of his brother *Remus*, that he might be king alone: established by ^t rauishment of virgins & maides, allured thither vnder pretence of sports and plaies: increased by continuall slaughter and bloodshed, to that huge greatnesse which it attained vnto: though the name of *purple harlot* bee more specially giuen in respect of shedding the blood of the martyrs of Christ, and of the filthines of Antichrist, wherein he should go beyond all other that had gone before him. As for *Constantine*, *Theodosius*, and some other such like godly and Christian Emperours, though they were heads of her that is *the whore of Babylon*, yet it followeth not that they were *the whore of Babylon, or the purple harlot*, because it is not necessarie that simply all in that succession should bee of the same affection. For euen amidst the ranke and succession of idolatrous heathen Emperours, when *M. Bishop* denieth not but that Rome was Babylon, there was ^e *Philip* the Emperour, a godly and Christian Prince, so deuoted to religion, as that hee submitted himselfe to the censure of the Church. Yea and *Valerian* the Emperour in the beginning of his

^r *August. de ciu. Dei lib. 5. cap. 5.*
^t *Tir. Liu. Dec. 1. lib. 1.*

^e *Euseb. hist. lib. 4. cap. 33.*

his raigne was so well affected to Christian religion, as that his
 " Court was full of godly and devout persons, and was become a Church
 of God. Therefore though *Constantine* and *Theodosius* were godly
 princes, yet Rome might still continue Babylon, both by the re-
 mainder of those impieties that were before, and by the seedes of
 that defection that was to come, which soone began to bee sowed,
 and mightily to grow there. Whatsoever may be alledged of Rome
 for that time, it is easily to be vnderstood, that some small *interreg-
 num*, as I may tearme it, and intermission of beastly and Babylonish
 corruption and confusion, could not take away the nature and
 name of that which it had been so long before, and was soone after
 to be againe. And indeed a small time it was, that Rome continued
 in the hands of those religious and godly Princes. Necessarie it
 was in respect of those things that were afterward to bee fulfilled,
 that Christian religion should publikely be established and aduan-
 ced there, which could not bee, but that the Emperours and Prin-
 ces themselues must be Professors of Christian faith. But the chiefe
 seat of the Empire beeing by *Constantine* translated to *Constanti-
 nople* in the East, Rome within a while fell into the possession of
 other Lords. For about threescore and thirteene yeares after the
 death of *Constantine* (in which time also for some part thereof it had
 bene holden by *Constantius* and *Valentinian* the second *Arian* he-
 tickes, by *Iulian* the Apostata, and *Maximus* the tyrant) it was
 wholly taken by the *Gothes* out of the Emperours hands, and
 continued as ² *Bellarmino* also confesseth, vnto the time of *Iusti-
 nian* the Emperour, which was about the space of an hundred and
 ouereteene yeares: yea and soone after, it was distressed and taken
 againe, and the Westerne Empire wholly overthrowne, the prou-
 idence of God by this confusion giuing way by little and little to
 the Bishop of *Rome* to take vpon him, as afterwards he did, to bee
 the seuenth head of the *Romane* state. Now then we hope *M. Bishop*
 can see, that we haue no meaning to argue in that sort, that they are
 of like affection in religion who gouerne the same kingdom, nay we are
 far from arguing in that sort, as that wee rather confesse, that they
 who both are properly heads of the whore of *Babylon*, may yet bee
 diuers in religion; as were the heathen Emperours that were of
 old, from the Popes that are now. Yet vpon his loose imagination
 he censureth vs, that with such fallacies wee take vpon vs to controule

u Idem lib 7. c. 9.
 Tot a illius aula
 referta erat pijs,
 & ecclesia d. s
 facta.

x *Bellarmino* de
 Antichristo cap.
 5. *Valent, Arca-*
dian, Theod: sius
imior, & alij eo-
rum successores
vsque ad Iustina-
nian omnes Roma
caruerunt.

50 *That Rome is Babylon, and the Pope Antichrist.*

the learnedst in the world, of which whosoever they are, wee are sure that he is none, nor doe hold him a fit man to iudge who they are. But *M. Bishop*, let vs not contend who are *the best learned*. You know what we are wont to say, that *the greatest Clerkes be not alwaies the wisest men*. Solomon telleth you, *Seest thou a man wise in his owne conceipt? there is more hope of a foole then of him*. Thinke humbly of your learning, and it will haply serue you the better to learne the truth. As for our learning, thankes bee to God, it hath done you that sorrow, that you haue no cause to brag of yours, eie-ly loofers must haue their words, and hee can doe little, that cannot talke.

But now he telleth vs, that *admitting the purple harlot to signifie the Romane state*, yet *the state of Rome must bee taken as it was then when these words were spoken of it*, that is, *pagan, idolatrous, and a hot persecutor of Christians*. Here is all that he hath to say, and if this bee nothing, there is no remedy but Rome must be Babylon, the Pope Antichrist, and then what shall become of him? Now we deny not but that Rome was the *purple harlot* vnder those heathen Emperours, but we denie that in the falling of those Emperours, she should thenceforth cease to be *the purple harlot*. For *the purple harlot* described by *S. Iohn*, was so to be vnder *seuen heads*, of which by *S. Iohns* account, the Emperour was but the sixt. Sith then that Rome was *the purple harlot* vnder the Emperour, which was the sixt head, it followeth that there remained after the Emperour a *seuenth head* of the Romane state, vnder which Rome was to continue to be *the purple harlot*. That Babylon spoken of by *S. Iohn*, must bee possessed by a *beast* as head thereof, in the time of those *ten kings* to which the empire shall bee diuided, which *shall giue their power and authoritie to the same beast*. There was no such diuision of the Empire, nor any such tenne Kings in the time of those heathen Emperours. Therefore sith Rome was Babylon vnder the heathen Emperours, it must continue to be Babylon after them. Yea that Babylon must be destroyed, with that destruction which *S. Iohn* describeth at large in the 18. Chapter. But Rome was not so destroyed in the time of those heathen Emperours. Therefore it abideth still vnder the name of Babylon, expecting the time of that destruction. To bee short, it is without all controuersie, and *D. Sanders* confesseth it, that *Babylon mentioned by Saint Iohn, is the seate and citie of Antichrist*.

3 Prou 26.12

2 Apoc. 17.13.

a Sander. visib.
Eccles. Monarch.
lib. 8. demonstr. de
Ancich. 8. Ioan-
nes in Apocalypsi
dicis, Reges terre
cum Babylone
(que sedes & ci-
uita: Antichristi
est) fornicatos esse.

christ.

christ. Because therefore that Rome is that *Babylon* whereof *Saint John* speaketh, Rome must be the *seat and citie of Antichrist.* Rome was not the *seate and citie of Antichrist* in the time of the heathen Emperours. Therefore it remained afterward so to be. It appeareth therefore how vainely these men please themselves with a shadow of an answer, that Rome was the *purple harlot* in the time of the heathen Emperours, inasmuch as thereof it followeth, that shee is afterwards also the *purple harlot*, because it is apparant, that the *purple harlot* must be after the time of those Emperours, and there are not two purple harlots, but onely one. That therefore which *M. Bishop* alleadgeth vnder the name of *Ambrose*, is so farre from making any thing for him, as that it maketh wholly against him, because it prooueth, that *Rome was that great whore at that time, when the Apostle did write this.* So doth that also of *Hierome*, because it sheweth, that it was *Rome that had that blasphemie written in her forehead.* As for that that he saith, that *by the confession of Christ shee had blotted out that blasphemie*, it helpeth *M. Bishop* nothing. Shee had taken away the imputation thereof for the time, but that eclipse of the light, or rather of the darkenesse of *the beast* hindred not, as before was said, but that she might returne to be the same that she was before. Yea when presently after he saith, that *Christ in the Revelation had threatened a curse vnto her*, and in his Epistle to *Marcella* hath applyed to her, that which is said of *the destruction of Babylon*, as we haue seene before, hee giueth vs plainly to vnderstand, that his words yeeld no exception, but that Rome might still bee *Babylon*, because that *curse and destruction* but vnder the name of *Babylon*, could not befall vnto her. But *M. Bishop* hath yet some foolish reasons to perswade vs, that these things cannot be meant of the *Church of Rome.* First, *the purple harlot was then drunke with the blood of the Martyrs, but the Church of Rome had not then drawne blood of any.* Absurd shifter, that will thus goe about to delude the ynheedie and ignorant Reader. Who would thinke him in his wits to argue thus, that the *Church of Rome* now cannot bee the *purple harlot*, because the *Church of Rome* that then was, had shedde no blood of any Martyr? The *Church of Rome* then had not that *headship*, wherein shee should be the *purple harlot.* Since was afterwards to be *the purple harlot*, when shee should be fallen from that hat shee was then, and should vsurpe the state and dignity of them,

b Hieron adu. Ioum. lib. 2. Scripse inuisione blasphemians Christi confessions delesi.

by whom the blood of Martyrs then was spilt, which hauing gi-
thence done by her head the Pope, she hath played the butcher of
Gods Saints vnder him, as well as the citie of Rome did before vnder
the heathen Emperour. Hereby his other exception falleth in
like sort, because we speake not of the Church of Rome that then
was, but of that that is growne since, by degenerating from that
Church. That Church raigned not ouer the kings of the earth, nei-
ther was this latter Church of Rome to raigne ouer kings in that
sort as the city of Rome then did: it is sufficient, that by *raigning*
then ouer the kings of the earth, the place is described where the *purple*
barlot should afterwards sit, though her kingdome were to be of a-
nother kind. For that kind of government which was the Empire,
was wholly to be abolished, and those *ten kings* before spoken of,
were to arise out of the ruines thereof: but in the place of the Em-
pire another kind of kingdome was to be set vp, in name whereof
those *tenne kings* should submit themselues vnto *the beasts*. Some
title *the beast*, that is, Antichrist must haue whereby to chalenge
superioritie ouer those *tenne kings*, which, the title of Imperiall
iurisdiction being extinguished, should in likely hood be *the spirituall*
iurisdiction, which hath succeeded in the same place. Which *M.*
Bishop would gladly seeme to fasten vpon the first Church of
Rome, but alas, that Church knew no such matter; it is a meere v-
surpation long after presumed by the Pope. Now by this *spirituall*
iurisdiction, he would not deny but that the Pope and Church of
Rome hath raigned ouer the kings of the earth; onely he will not
haue it to be called *a kingdome*, and thinketh it to be but *subsisting* to
take it so. Yet *Thomas Aquinas*, who we hope hee will say was no
shifter, was put to such a shift, as that he was faine to call it not *a*
kingdome onely but *an Empire*. Who perceiuing it by constant a-
greement of all antiquitie, that in the dissolution of the *Romane*
Empire should be the arising of Antichrist, and seeing what the
case of the Empire in his time was, asked the question, *How is it*
that the nations long since are fallen away from the Roman Empire, and
yet Antichrist is not come? Where to he answereth, *that the Empire*
is not ceased, but is changed from temporall to spirituall, and that the
falling away must not be onely from the temporall Empire, but also from
the spirituall. Where if he had not beene blinded with the doating
loue of his mistresse, he would haue scene that Antichrist certainly
had.

¶ Thom. Aquin.
in 2. Thes. c. 2.
Lect. 1. Quomodo
est hoc, quia iam
diu gentes à Ro-
mano imperio re-
cesserunt & tamē
necdum venit
Antichristus?
Dicendum est,
quod nondum
cessauit, sed est
commutatum de
temporali in spi-
rituale: & idē
dicendum est
quod discessio à
Romano imperio
debet intelligi
non solum à tem-
porali sed à
spirituali.

had bene come, because the certaine and infallible token of the comming of Antichrist, which was the ruine of the Romane Empire, was apparâtie fulfilled. For it was the temporall Empire that the ancient fathers spake of, they neuer were so mad as to dreame of a spiriuall empire to be diuided to ten kings. Of the temporall and ciuill state of the Empire, it was that *Tertullian* said,^d *The decay of the Roman empire diuided to ten kings, shall be the bringing in of Antichrist.* Of the fulfilling wherof *Eberhard* Archbishop of Iuuauia, aboute three hundred and fifty yeares ago, spake thus in an assembly of the states of Bauaria: ^e *The maiestie of the people of Rome, by which the world in times past was ruled, is taken out of the earth. The Emperour is a vaine title, and onely a shadow. There are ten kings being together, who haue diuided the world, which was sometimes the Roman empire, not to gouerne but to consume it. The ten hornes, the Turkes, Greekes, Egyptians, Africans, Spaniards, French, English, Germans, Sicilians, Italians do possesse the Roman prouinces, and haue thence worne out the colonies of the Romans. A little horne is growne vp vnder these, which hath eyes, and a mouth speaking great things.* Thereof *Lyra* also saith; ^f *All kingdomes, in a manner are gone from the empire of Rome, denying to it subiection and payment of tribute; now for manie yeares hath that empire bene without an Emperour.* The empire of Rome then is long ago abolished and come to nought; all *Bellarmines* deuices cannot set it vp againe. The Empire that now is, is but a meere title; the name without the thing, and not to bee accounted so much as the shadow of the Romane empire. Yea what it is, it is the Germane, not the Roman empire; for how should he be called Emperour of Rome, who hath nothing to do in Rome? For the Pope these many hundred yeeres hath vsurped Rome, and taken it for his owne, wholly excluding the emperour from thence. ^g *The citie of Rome is ours,* saith *Adrian* the fourth, *not the Emperours: our seat is at Rome, the Emperours seat is at Aquez in Arduenna, which is a wood in France.* ^h *If a man looke to Rome & Italy,* saith *Theodoricus,* *it was indeed the seate of the ancient empire, but now the Emperour hath nothing thereof but a title onely.* So then it is but a mockery now to call him the Roman Emperour; he shal vnder the name of an Emperour, be only one of those ten kings, to whom the Empire

^d Tertul de re-
sar carna. Ro-
mani imperij ab-
scissio in decem
reges diuisa An-
tichristum super-
duces.

^e Auentin. An-
nal lib. 7. Romani
maiestas popu-
li qua olim orbis
regebat: sur, sublatâ
est de terra, &c.

^f Inuicator vana
appellatio & sola
umbra est: Reges
decem partiti de-
existant, qui
orbem terræ, Ro-

mamon quondam
imperium non ad
regendum sed ad
consumendum
partiti sunt De-
cem cornua,

Turce, Graeci,
Aegyptij, Sij, I-
Hispani, Galli,
Angli Germani,
Siculi, Itali, Ro-

manas prouincias
possident, Roma-
nosque in his
excedere colonos.
Cornu paruulum
sub his succreuit
&c.

^g Lyra. in 2:
The 1. cap. 2. A
Romano imperio
recesserunt quasi
omnia regna; ne-
gantia ei subijce-
& reddunt: tri-
butum. Iam à
multis annis im-
perium illud car-
uit imperatore:

^h Auent. Annal.
lib. 6. Apud nos
stra cum urbe
Romana est, non
Imperatoris. R-
me nostra sed s-
est, Imperatoris
est Aquis, &c:

sedes, sed nunc

^h Theodoric. à Niem. li. 2. ca. 23. Si ad Romam & Italiam respexerit, fuit illa quædam veteris Imperij
Imperator nihil de ea habet quàm rursus,

should be diuided. And hereby the Bishop of Rome is infallibly knowne to be Antichrist, because in the fall of the Empire he is risen vp, and in steed of the temporall maiestic, he hath set vp a spirituall empire and iurisdiction of his owne. As for temporall dominion, he needeth not to make him Antichrist, to haue any more but onely the state and territorie of Rome. The Emperor was the sixt, & Antichrist (the Empire being dissolved) must be the seuenth head of that Romane state, which the Pope hath long time been, and ⁱ *Bellarmino* defendeth him so to be. But to make him equall to the heathen Emperours in state and princely dominion, his *spirituall iurisdiction* hath been fully sufficient; in respect wherof ^k *all princes of the world*, as saith *Blondus* the Popes secretarie, *did honor the Pope as the highest God*; and almost all Europe did send their tributes to Rome greater, or at the least equall to the reuenues of ancient times. Yea, euen out of this realme of England there went greater reuenues to Rome, as ^l *Mathew of Paris*, and others haue noted, then were the reuenues of the Crowne. Therefore a very simple euaiuation doth *M. Bishop* vse, in saying, that by *temporall dominion* the Pope is a hundred degrees lesse then the Emperor was, when as he knoweth, that by his *spirituall empire and kingdome*, he hath benee as great, and indeed greater then euer the Emperour was. Now I would haue him to remember what his maister *Bellarmino* saith, that ^m *Antichrist shall be the last that shall hold the Romane empire, and yet without the name of the Romane Emperour*. He would not see it, but indeed he doth thereby rightly describe the Pope, who without the name of the Emperour, hath vnder another name of *spirituall iurisdiction*, holden the Empire in subiection to himselfe. This he should do, because the temporall dominion was to bee diuided to ten kings. This he hath done, & hath holden those kings vnder his obedience, and yet these men stop their eyes, and will not see him to be that that indeed he is. As for that which *M. Bishop* saith, that *M. Perkins* seeketh to deceiue, in that hee applieth to Rome at this day, that which was spoken of Rome 1500. yeares ago, hee is therein much deceiued himselfe, because those things which were spoken of Rome 1500. yeares ago, were spoken by way of prophecie, to discouer Rome vnto vs as it is at this day. His last exception is, that *the Empire slew more saints of God in one yeare, then the Church of Rome hath done of obstinate heretikes*

ⁱ *Bellar. de Rom. Pontif. lib. 5. c. 9.*

^k *Blond inflaur: Rom. lib. 3. Omnes principes orbis terrarum pontificem ut summum deum honorant & colunt &c. Maiora uel certè paria principum temporum uestigia libus Europa penè omnis tributa Romam mittit. l Math. Paris. in Henr. 3.*

^m *Bellarmino. de Antichr. cap. 15. Exiit Antichristus ultimus rex qui tenebit Romanum imperium, tamen sine nomine Romani Imperatoris.*

in 1600. yeeres. Where after the inanner of the persecutors vnder the old Empire, hee calleth them *reprobate and obstinate heretikes*, who were indeed the Saints of God. Of them the Church of Rome shew none at all, vntill by vsurpation of the Pope, shee became the seate and kingdome of Antichrist: but how she hath plated her part since, it may bee esteemed by that that *Bellarmino* himselfe reporteth, that by ⁿ eight thousand, which as *Matthew* of Paris noteth, were the Popes ^o *rosse-marked* souldiers, there were slaine at once in France a hundred thousand of the *Albigenses*, in the time of *Innocentius* the third. *Matthew* Paris againe mentioneth, that not long after, in the time of Pope *Gregorie* the ninth, there were slaine of the in *Almaine* ^p *an infinite number*, besides a great multitude of them destroyed in *Spaine*. Now these *Albigenses*, although they will not haue it so taken, were professors of the Gospell, euen of the same faith and religion which we now professe, of whom it were infinite to record, how many hundreds and thousands they haue slaine vnder the names of *Waldenses, Leonists, Lollards, Wickleuists, Hussites, Hugonots*, and such like. But of later times *Paulus Vergerius*, who himselfe had bin one of the *Inquisition*, & spake vpon good knowledge of his owne, declared that by the same verie *Inquisition* within the space of thirtie yeeres, there had bin martyred ^q a hundred and fifty thousand men and women, onely for the Gospels sake. The French *massacres* and butcheries will not bee forgotten, wherein *M. Stow* mentioneth, that ^r *the slaughters at Vassey, Paris, Sens, Tholouse, Blois, Tours, Angiers, and other places, by credible estimation reported out of France in the yeere 1562. were to the number of a hundred thousand persons, within the space of six moneths*. After which about the space of ten yeeres, followed the slaughter of *Bartlemew-tide*, most barbarous and cruell, wherein some thirty or fortie thousand were destroyed in *Paris* and other cities of France, within a verie short space, and thereupon great gratulations made at *Rome*, with processions, and other tokens of publike ioy. Thus they haue made no end of martyring the Saints of Christ, and haue equalled the crueltie of the heathen Empire to the vttermost: and yet this hypocrite beeing instructed by his master *Bellarmino*, and hauing sold himselfe to dub his lies, telleth vs, that his *Romane Church*, or the Pope the head thereof, hath not at all shed so much bloud, as by the heathen Empire was shed within the compasse of

ⁿ *Bellar. de notis eccles. cap. 18.*
^o *Math. Paris. in Joanne. an. 1213.*

^p *Jdem in Henr. 3. anno 1234.*

^q *Bale. de Aff. Rom. Pontif. lib. 7. in fine. ex Vergerio.*

^r *Stowes Annals, anno 1562. in marg.*

one yeere. The bloud that they haue shed crieth for reuenge, and they shall receiue it in due time.

W. BISHOP.

Having thus proued, that the whore of Babylon, signifieth the heathen state of Rome, and not the Ecclesiasticall: let vs now heare what you say against it. Marrie, that the distinction of the Empire of Rome, and Church of Rome is foolish, and coyned of late to serue our turne: which to be farre otherwise, I prooue out of those very Authors, who doe inirepret that harlot to signifie Rome; who are neither foolish, nor of late daies: you haue heard it before out of S. Ambrose commentaries. And farther, wee gather it out of S. Hierome, in the Epistle which you cite: for behauing resembled Rome vnto Babylon, for the multitude of the wicked, which yet remained in it: pointeth out a more pure part, saying; There is indeed the holy Church, there are the triumphant monuments of the Apostles and Martyrs, there is the true confession of Christ, there is the faith praised by the Apostle, &c. Bee not there expressed two distinct parts of Rome? Againe Tertullian who liued in the second hundred yeere, under those persecuting Emperours, saith in one place, that Babylon is a figure of Rome, in respect of her proud Empire, and persecution of the Saints. And in another, that Rome was most happie for her holie Church, vnto which the Apostles with their bloud had poured forth their whole doctrine. See a plaine distinction betweene the Heathen Empire & the holy Church of Rome; which finally may bee gathered out of the expresse word of God. Where the Church in Babylon coelest, is distinguished from the rest of that citie, which was Pagan. You say (but without any author) that Babylon there doth not signifie Rome, but either a City in Egypt, or Assyria: But Eusebius lib. 2. his. cap. 14. and S. Ierome de Eccles. script. vers. Marcus, with other Authors more worthy of credit, doe expound it of Rome. And you your selues take Babylon for Rome, where you thinke that any hold may be taken against it, as in the 17. of the Revelation, but in S. Peters Epistle they will none of it, because it would prouoe too plainely, that S. peter had bene at Rome.

Lib. cont. Iud. De
prescript. cap. 16.

i. Pet. 5.

R. ABBOT.

Wee haue heere a friuolous and idle discourse, onely to giue a mocke to the vnlearned Reader. We doubt not but that there was a difference of old to bee made betwixt the prophane state of the Empire, and the state of the Christian Roman Church, and who would goe about to make any question of that matter? Nay we say further, that there is exceeding great difference betwixt the Church of Rome that then was, and the Church of Rome that now is; because the Church of Rome that now is, is become in dominion and princely state like to the Empire that then was. And in this respect is it that *M. Perkins* calleth that a *foolish distinction*, not because it putteth difference betwixt the heathen Empire and the Church that was, but because it distinguisheth to no purpose the Empire of Rome that was from the church of Rome that now is, when as the Bishops *See* is now turned into the Emperours court, and by pre-
 tence of *spirituall iurisdiction*, the beast that now is, is become the perfect ² *image of the former beast*. Some difference there is in that the Empire was wholly Pagan, and the Church in some sort professeth Christ, but in pompe and pride, in filthinesse, idolatrie and crueltie, the church is now the same that the Empire was. He bringeth a place of *Peter* needlesly to prooue his distinction, and in that place will needs haue it, that by *Babylon* must bee meant Rome. We are well content at his offer to take it so; but so, as that he must remember that beeing once *Babylon*, it should neuer finally surcease that name vntill it caried Antichrist for the seuenth head thereof, vnder whom the abominations of it shall grow to their full measure, that that heauie destruction may fall vpon it, which God hath threatned for full vengeance.

² Apoc: 13: 11
14:

W. BISHOP.

Well M. Perkins is content in fine, to allow of that distinction, of Heathenish and Ecclesiasticall Rome, which before hee esteemed so foolish: and then will proue, that not the Heathenish, but Ecclesiasticall Rome is resembled to the purple Harlot. See what confidence this man hath in his owne shuttle wit, that now wil proue this, and shortly after disproue it: but let vs giue him the bearing. In the 3. v. The holy Ghost saith ^{Cap: 18:} *plainely, that she hath made all the world drunk with the wine of the wrath of her fornication, & yet addeth: that she hath committed fornication*

nication

nication with the kings of the earth: *But this cannot be understood of heathenish Rome, for that left all the kingdoms of the earth unto their owne religion and idolatrie: and did not labour to bring them to worship the Romane Gods, Ergo, it must be understood of Papall Rome. I answer. The Romane Empire being the head and principall promoter of all kind of Idolatrie, and maintaining, and advancing them, that most vehemently opposed themselves against the Christian religion; who with any shew of reason can deny, but they chiefe committed spirituall fornication with the kings of the earth, if not by perswading them to forsake their owne false Gods, which the Pagan Romans worship as well as they: yet by encouraging and commanding them to perseuer in that filthy Idolatry, and to resist, and oppresse the Christians where soeuer? Neither is that true, that the Romane Emperours did not labour to bring other nations to worship new Gods, when Nero and Domitian would bee worshipped as Gods, and for feare of Adrian, one Antinous his seruant, was worshipped as a God of all men: as Iustinus Martyr testifieth in his Apologie to Antonine. These words of the text then, agree very well with the Emperours, who both were Idolaters, and the chiefe patrons of Idolatrie: but can in no sort be applied to the Romane Church, which was then (as the Protestants cannot denie) a pure Virgin, and most free from all spirituall fornication.*

Euseb. lib. 4. hist. cap. 8.

R. ABBOT.

M. Perkins admitteth the distinction, without impeachment of any thing that he hath before said. He granteth them that, whereby hee giueth them to vnderstand that they gaine nothing. The argument which hee alledgeth to proue that *Rome Ecclesiasticall* is here to be vnderstood, and not *the heathen Rome*, is verie forcible & strong. For it is true that heathen Rome did not tie other nations, when they had conquered them, to their Gods and rites of religion, but did rather entertaine the religions and Gods of other nations. Which was a thing that *S. Austin* derided in them, that ^a they worshipped those Gods as their maintainers and defenders, whom they themselves had overcome, and vainlie presumed they could not be conquered, hauing before conquered them by whom they should be defended. They made not themselves any rule of religion; they thought it to bee the way to gaine both gods and men, to haue a *Pantheon* for a receptacle of all strange gods, and to fashion themselves to the rites and

^a *Aug: de ciuit. dei: lib. 1. cap. 3. Victos deo stan quan presidet ac defensores colere. &c. Magna vanitate presump-tum non posse vinci sub defen-soribus victis.*

ceremonies of other men. The instances that *M. Bishop* bringeth against this, are not to the purpose, because they are examples singular, and touch not to the perpetuall course of the Romane government. *Nero* and *Domitian* commanded themselues to be worshipped as Gods, but neither did any so before, nor did any afterwards vphold that which they commanded, neither grew any such worship vniuersally or commonly to be receiued. *Adrian* being grieued at the losse of his paramour *Antinous*, whom he had abused to filthie vnnatural lust, to do him some honor being dead whom he could not keepe alieue, named a citie in Egypt of his name *Antinoupolis*, and builded him there a temple, and commanded him here to be worshipped, but much further the worship of *Antinous* breauiled not. These examples are far from answering that which is said of the *whore of Babylon*, with speciall reference to the last state thereof, for the corruptions whereof she should finally be destroyed: *The kings of the earth haue committed fornication with her, and the inhabitants of the earth are drunken with the wine of her fornication.* ^d *All nations haue drunken of the wine of the wrath of her fornications:* ^e *she did corrupt the earth with her fornication.* But these things very apparantly agree to the Church of Rome, in which it is fully verified which *S. Hierome* saith of Antichrist, that *he shall bring all religion vnder his owne power.* The Pope hath made himselfe the master and commander of al religions; what he list to approue, must be followed; what he disliketh, must be reiected: no man must presume to contrarie that which he saith. ^g *We bind them all vniuersally with a bond of a perpetuall curse* (saith he) *who dare to thinke or teach otherwise then the Church of Rome teacheth and obserueth of the sacrament of the bodie and bloud of Christ, or of Baptisme, or of confession, matrimonie, or other sacraments of the Church.* ^h *We determine that he shall be highly accursed, what soeuer king, or bishop, or potentate, shall thinke that the sentence of the decrees of the Bishops of Rome may be violated in any thing, or shall suffer the same so to be.* ⁱ *We denounce, that it is necessarie to saluation, for every humane creature to be subiect to the Bishop of Rome.* Vnder this authoritie he hath sent abroad through the world his Iubilees, his Pardons, his dispensations, his

b Origen. contra Celsum lib. 3.
 c Apoc. 17. 2.
 d Cap. 18. 3.
 e Cap. 19. 2.
 f Hieron. in Dian. 7. Cunctam religionem sine subiectione potestati, imperatoris, de heres. cap. 2. d. vniuersos qui de sacramento corporis & sanguinis Domini, vel de baptismo, seu peccatorum confessione, matrimonio, vel reliquis ecclesiasticis sacramentis, aliter sentire aut docere non metuntur quam sacrosancta Romana Ecclesia predicat & obseruat, vinculo perpetui anathematis imrodamus.
 h 25. q. 1. Generali Constitutio regum seu episcoporum, vel potentium deinceps Romanorum. Po-

ficum decretorum censuram in quoquam crediderit vel permiserit violandam. i De maior. & obed. cap. 1. *nam. Subesse Romano Pontifici omni humane creature declaramus, dicimus, definimus, & pronunciamus, omnino esse de necessitate salutis.*

Masses, his Monkeries, his Relickes, his Agnus Deis, his hallowed beades, his holy water, his holy oyle, and a thousand such other witchcrafts and sorceries, and hath enchanted and besotted the nations to make them doate vpon the opinion of these abominations. I need not amplifie this point, the matter is plain enough, and they themselves require this obedience to be performed to that filthy beast. As for that *M. Bishop* saith of heathen Rome, *incouraging and commanding the nations to perseuere in their filthy idolatry*, neither doth that satisfie the matter, because she could not be properly called *the mother of those fornications & abominations* which she found among the nations, and onely encouraged them to perseuere therein. But the Church of Rome hath either been the deuifer of her abominations, or if they haue in any part been deuised by others, yet she hath licked all those monstrous and ilfauoured bastards to their forme. The Church of Rome, I say, that now is, we apply nothing to the Church of Rome that then was, which he fondly inculcateth without cause. The mother we confesse was a chaste matron, but the daughter is growne to be a filthy harlot.

Apoc. 18. 5.

W. BISHOP.

But that it is now become idolatrous, M. Perkins doth proue by his second reason, gathered also (I warrant you, right learnedly) out of the text it selfe, where it is said: that the tenne hornes which signifie ten kings, shall hate the whore, and make her desolate and naked: which (as he saith) must be vnderstood of Popish Rome. For where as in former times, all the kings of the earth did submit themselves to the whore: now they haue begun to withdraw themselves, and to make her desolate: as the kings of Bohemia, Denmarke, Germany, England, Scotland, and other parts. In these his words is committed a most foule fault, by grosse ouersight and ignorance in the very text. What, be England, Scotland, Denmarke, (as for Bohemia, ruled by a Catholike Emperor, it must be omitted, as also many States of Germany,) be these Kingdoms your principall pillars of the new Gospell, comprehended within the number of the ten, mentioned there in S. Iohn, which hate the harlot? Yes marry. Why then they are enemies of Christ, and Satans souldiers; for in the 13. verse it is said of these, that they shall deliuer their power vnto the beast, (which signifieth either the diuell or Antichrist) and shall

Cap. 17. ver. 16.

shall fight with the Lambe, and the Lambe shall overcome them, because he is Lord of Lords, and King of Kings. *Is not this doating in an high degree to infame so notoriously them, of whom he would speak most honour, and to make the speciall patrons of their new Gospel, the diuels captaines, and fiercely to wage battell against Christ Iesus. See, how ease of wrangling blindeth mens iudgements?*

R. ABBOT.

The direct conclusion intended by *M. Perkins* is, that *S. Iobus* propheticie was not accomplished in *heathenish Rome*, whereupon it remaineth to be vnderstood of the Church of Rome. The Argument which hee vseth to that purpose is inuincible, and *M. Bishop* cunningly ouerslippeth it without saying any thing direct'y to it. He chargeth *M. Perkins* with a most foule fault, and grosse oversight and ignorance in the text, and with being blinded with heat of wrangling, when he himselfe, poore soule, knoweth not what hee saith, or if hee doe knowe, then carrieth himselfe n ost impudently therein. The case is plaine, if we doe but consider that *the beast* and *the harlot* belong both to one, as *S. Iohn* giueth vs to vnderstand, by describing ^a *the woman to be sitting upon the beast*, in respect whereof the *Rhemish Diuines* doe name ^b *the whore, and the beast, and Antichrist* all as one: So *Ferius* their Preacher of Mentz saith: ^c *The abomination of desolation which is the kingdom of Antichrist, Iohn in the Apocalypse vnderstandeth sometimes by the beast to which the Dragon gaue power, sometimes by the woman sitting upon the beast, and making all to drinke of the wine of her fornication. S. Iohn then giueth vs to vnderstand, that ten kings should arise out of the dissolution of the Empire, as hath beene said. Of these ten kings he saith, ^d These haue one minde, and shall giue their power and authoritie to the beast. Hereupon it shall follow, that together with the beast ^e they shall fight against the Lambe, that is, against Iesus Christ. Afterward it shall come to passe, that those ten kings ^f shall hate the whore that sitteth vpon the beast, and shall make her desolate and naked, and shall eat her flesh, and burne her with fire. For, that it may appeare how they shall giue their power to the beast; and yet hate the whore, that is, submit themselues to Antichrists state and government, and yet hate the Babylon wherein he hath reigned, hee addeth: ^g For God hath put*

4 Apoc. 17 3. 7.
b Rhem. Test.
Annotat. Apoc.
13. 1.
c Ferus in Mat.
24. Abominatio
nem desolationis
que est in ierusalem
Antichristi Io-
hannes in Apoc.
17. hysti nunc quide
per Bessiam cui
draco potestatem
suam dedit, nunc
per mulierem be.
iuegit. & c.
d Ver. 1. 13.
e Ver. 1. 4.
f Ver. 1. 6.
g Ver. 17.

in their hearts to fulfill his will, and to doe with one consent, for to giue their kingdome to the beast, vntill the words of God be fulfilled. So then vntill the words of God be fulfilled, and hee haue performed what in his secret iudgement he hath thereof decreed, those *ten kings* shall submit themselues to the *whore*, to the *beast*, that is, to Antichrist raigning in his *Babylon*. But when God hath finished his worke otherwise, then the kingdome of Antichrist shall bee ouerthrowne: the kings that before were subiect, shall withdraw their obedience from him; they shall hate the *whore of Babylon*, the citie of the *beast*, of Antichrist, and hauing stript her of the state and dominion whereby shee was aduanced and raigned ouer them, they shall furiously bend themselues against her, vntill they haue vterly destroyed her. These things wee see cannot belong to the dayes of the heathen Emperours, as before is said, becauie the diuision of the Empire, and these *ten kings* were not in those times. It remaineth therefore, that the prophecie belongeth to times afterwards succeeding. Now beeing so vnderstood, as necessarily it must bee, wee see the same in part already fulfilled in the Church of Rome, and God in his good time will fulfill the rest. The Empire hath beene diuided into many Kingdoms: those kings haue all submitted their scepters to the power and authoritie of the Bishop of Rome. Hee hath plaid the Lord and tyrant ouer them, and they haue patiently suffered him so to doe. Yet God at length hath opened some of their eyes already, and they haue learned to see the deceits of Antichrist, and to hate the same. The like mercy hee will shew to the rest in his good time, and they shall ioynly apply themselues to worke the confusion of that wicked strumpet. So then they, whom God hath already called, are not now as *M. Bishop* cauilleth, the *enemies of Christ, and Sathans souldiers*; they were so, so long as they gaue their power and kingdome to the *beast*: but now they are Gods armie, and the captaines of the Lords hoste, to fight his battels against the *beast* and the *whore*, vntill they haue wrought his iudgement vpon them. Weigh the text (gentle reader) and consider well how readily it yeeldeth thee that that wee say thereof: and hereby conceiue, in what a pitifull case *M. Bishop* was, when hee was faine to passe it ouer as hee hath done. Yet his fellowes are beholding to him, that hee laicth lustily about him with words, and seemeth to haue a good courage, howsoever if he weighed the place at all, it could

could not be, but that in his owne bosome he was well priuie, that his cause was quite vndone.

W. BISHOP.

But you proceed and say, pag. 7. that we further hold, that the blood of the Saints and Martyrs was not shed in Rome, but in Hierusalem. Here is a confision of men, and matters; for we say that the blood of many Saints rehearsed in the Apoc. was shed in Rome by the tyrannicall Emperours but the martyring of those two principall witnesses, Enoch and Elias. (recorded in the eleuenth of the same) shall be at Hierusalem, as well, because the text is very plaine for it; specifying that their bodies shall lie in the streets of that great citie, where the Lord was crucified; as for that the ordinarie Interpreters of that place do so take it. But M Perkins holdeth, that the place where Christ was crucified, signifieth here not Hierusalem but Rome; because Christ was crucified here in his members: so it might as well signifie any other place of per-
secution, as Rome: the reason therefore being nought worth, he fortifieth it with the name of S. Hierome, but citeth in the margin a letter of two vertuous matrons, Paula and Eustochium. Good sir, if S. Hierome had meant that that Epistle should haue had his authoritie, hee would haue set it out in his owne name, which seeing hee thought not expedient, set the authoritie of it aside, and urge his reasons, if you thinke it worth your labour, and you shall be answered. In the meane season (I hope) all sober Christians, will take the place where our Saviour Christ was nailed on the crosse, to signifie rather Hierusalem, then Rome. And consequently, all that you haue alleadged out of Scripture, to prooue the whore of Babylon to figure the ecclesiasticall state of Rome, not so bee worth a rub.

Chap. 17.

Verf. 8.

Epist. 17.
Epist. 17.

R. ABBOT.

That which M. Perkins alledgeth, is according to their common fancie, that Antichrist shall haue his seat and kingdome at Hierusalem, & therefore shal there shed the blood of the Martyrs of Christ. For som of them percciuing, as M. Bishop might do, if his eyes were matches, that the prophecy of S. Iohn cannot be determined vnder the heathen Empire of Rome, doe post vs off to Hierusalem, there to find the whore of Babylon drunke with the blood of Gods Saints, and

4 Apoc. II. 3. 8.

and so vnderstand that which is said of the slaughter of ^a *the two* witnesses, whose bodies are said to lie in the streets of the great citie, where our Lord also was crucified. Thus because Rome is most evidently described by *S. Iohn*, they tel vs one while that these things are indeed to be referred to Rome, but vnder the heathen Emperours: and because there are some things that cannot possibly be applied to the time of the heathen Emperours, they another while put all ouer to Hierusalem, and will by no meanes admit of Rome, albeit it be most manifestly pointed out for the place thereof. But as touching the place of the death of those *two witnesses*, *M. Perkins* rightly saith, that it is not meant of Hierusalem, but of Rome. It is called *the great citie*, and what *the great city* importeth wee vnderstand by the mention of it afterwards, ^b *the great city that reigneth* over the Kings of the earth. That was Rome, and not Hierusalem, as hath bene before declared. Hierusalem was destroyed 20. yeares or more before *S. Iohn* saw this Reuelation, and ^c *was fallen into dust* for euer, as *Hierome* speaketh, *the ruines or destructions thereof shall continue vntill the worlds ende.* ^d *Euen to the end of the world*, saith *Theodore*, *the consummation of her desolation shall continue without any change.* The words of the Prophets are fully verified in her, ^e *I will breake this city as a man breaketh a potters vessel, that cannot be made whole againe.* ^f *Sion shall bee plowed as a field, and Hierusalem shall be an heape, and the mountain of the house shall be as the high places of the forrest.* Saue onely for three turrets, and a part of the wals on the West side, left to shew what a citie the Romanes had ouercome, it was so destroyed ^g *to the very foundations*, as *Iosephus* recordeth, *and laid so flat, as that men would hardly haue thought that there had bene any habitation there.* Onely *Elis* *Adrianus* the Emperour built neere vnto it another citie, which of his own name he called *Elia*, which since hath gone with Christians vnder the name of Hierusalem, but hath indeed *neither the fashion nor situation of Hierusalem*, as *Arias Montanus* noteth for the iustifying of that prophesy, and therefore is but wrongly and corruptly called by that name. Therefore there neither is, nor shall be any Hierusalem for Antichrist to raigne in, nor *streets* of Hierusalem, wherein *the corpses of those two witnesses* should lie. To prooue that Hierusalem is not there vnderstood, *M. Perkins* bringeth the testimonie of *Hieroms* epistle, written in the name of *Paula* and *Eustochium*, to

Marcella.

^b Chap. 17. 18.
^c Hieron. in Jer. lib. 4. cap. 19. *Ciuitas eorum in eternos cineres collapsa est: usque ad consummationem seculi ruina Hierusalem permansura sunt.*
^d Theodore in Dan cap. 9. *Usque ad finem seculi consummatio desolationis absque ulla mutatione permanet.*
^e Jerem. 19. 11.
^f Mich. 3. 12.
^g Ioseph. de bello Iudaico. c. 18. & 23.
^h Arias Montanus in Mich. cap. 3. *Ille que nunc Hierosolyma dicitur ab Aelio Adriano Aelia nomine constructa, neque anti quam faciem neque situm etiam retinet. Quod & obscura quaedam illius que extant vestigia & descriptio ipsa manifeste arguntur.*
 &c.

Marella. M. Bishop answereth, that if *Hierome* had meant that that epistle should have had his authoritie, he would have set it out in his owne name. Hee could not denie but that *Hierome* was the author of it, and if *Hierome* would not have had it to carrie his authoritie, he would not surely have giuen it place amongst the rest of his epistles. But that he should keepe it still vnder their names for whom he wrote it, there was a necessarie cause, because there are some circumstances in it that are appliable to them onely, and not to him. Now *Hierome* though he there denie that *great citie* to be Hierusalem, yet doth not expound it to be Rome; but that is very manifest of it selfe, because it is ¹ *the beast that shall fight against those two* witnesses and kill them, and *the beast*, as wee haue before scene, is the Romane state and government, and Rome the citie of seuen hills, the place and seat thereof. But to the contrary *M. Bishop* vrgeth, that it is said to bee *the city where our Lord also was crucified*; and that he saith, *all sober Christians will take rather to signifie Hierusalem then Rome*. Thus no man must be taken to be sober that wil not erue the Popes turne. Yet wee take our selues to be sober, and because we are so, we know that the words are not to be vnderstood of that that is not, but of that that is, and therefore not of Hierusalem, which neither is nor shall be, as hath bene said, but of Rome, which is and shall bee, vntill God bring vpon it the destruction which he hath prouounced. For that wee are not properly there to vnderstand the place *where Christ was crucified*, beside that we conieue it by the course of the whole booke, ^k which as *Hierome* saith, *spiritually to be vnderstood*, the place it selfe plainly directeth vs hereto. *The great citie*, saith *S. Iohn*, which *spiritually is called Sodom and Egypt*, where our Lord also was crucified. It is *spiritually* alied Sodom and Egypt, and it is *spiritually* the place where our Lord was crucified. Now the citie where our Lord was corporally crucified being vterly perished, there is no other *great citie* to which we haue any reason in special manner to referre it *spiritually*, but onely the city of Rome. ¹ *By authority of the Romane Empire*, ¹ *Rhem. Testam.* *the Rhemits* rightly acknowledge, *Christ himselfe was put to* ^{Annot. Apoc.} *death*, and by the same Romish authoritie the members of Christ were put to death, both in Rome it selfe, and throughout the whole world. The members of Christ are *spiritually* Christ; hee reckoneth and accounteth them as himselfe. Of the members of his mysti-

m Math. 25. 40.
 n Acts 9. 4.
 o Origen. in Ie-
 reni hom. 1. 11: Per
 singulos marty-
 res Iesus condem-
 natur. Si cōdem-
 natur Christi-
 anus pro hoc 2 in-
 tūm quōd Chri-
 stianus est, Chri-
 stus est qui cons
 demnatur.
 p Phil. 1. 10.
 q 2. Cor. 1. 0.
 r Heb 12. 13.
 s Gal. 6. 17.
 t Ibid: 2. 19.

call body, he saith; ^m In as much as ye haue done it to one of the least of these my brethren, ye haue done it vnto me. ⁿ Saul, Saul, why persecutest thou me? ^o In euery of the martyrs Iesus is condemned. If a Christian be condemned onely for that hee is a Christian, it is Christ that is condemned. Therefore those things that are done to the faithfull for the name and faith of Christ, are termed ^p Christs suffringes, ^q the death of the Lord Iesus, ^r the reproach of Christ, ^s the markes of the Lord Iesus, & therein they are sayd ^t to be crucified with Christ. Seeing then the blood of the martyrs hath been shed so abundantly in the streetes of Rome it selfe, and by authority from Rome, the like blood hath been shed and spilt in the streetes of all other cities and places throughout the world, which because they were vnder the dominion of the citie of Rome, may well bee called the streets of Rome, therefore Rome aboue all other is the place whereof it may be truly sayd, that it is the great citie where spiritually our Lord was crucified, and in the streets whereof the Lords witnesses were slaine. And that Christ was crucified at Rome, *M. Bishop* must not deny, because he must not deny that which *Ambrose* reporteth concerning *Peters* being crucified at Rome. He telleth, that ^u when the Pagan infidels sought for Peter to put him to death, the faithfull requested him that for a while he should go aside, and should reserue himselfe to instruct and strengthen the people of Christ. Whereupon at night he was going out, and seeing Christ to meete him in the gate, and to be entering into the citie, he saith vnto him, Lord, whither goest thou? ^x Christ answered, I come to Rome to be crucified againe. Peter then understood, that Christ was in his seruant to be crucified againe. Therefore he went backe of his owne accord, and when the Christians demanded the matter, he gaue them this answer, and being straightwayes taken he glorified the Lord Iesus. Sith then that in the crucifying of Peter Christ was crucified, and Peter was crucified at Rome, it cannot be denied but that Christ also was crucified at Rome, and therefore that Rome is rightly called the citie where our Lord was crucified.

u Ambros. lib 3.
 epist. 32. in Orat.
 cont. Auxent.

x Respondit
 Christus; venio
 Romam iterum
 crucifigi. Intel-
 lexit ergo Pe-
 trus quod uerum
 Christus erat cruci-
 figidus in ser-
 uulo, &c.

y Areth. in
 Apo. 11. Extra.
 ditione preconiū
 Christi inuaria.
 biliter in ecclesia
 receptum est E-
 noch uenturum
 esse cum Elia
 Thebuse.

As for that that hee saith, that the two witnesses there spoken of, are *Enoch* and *Elias*, it is a meere fable, and hath no probabilitie or likelihood of truth. Some curious heads finding mention of two witnesses, must needs vse their wits to deuise to what two particular men they might apply that name. *Arethas* saith, ^y that it was constantly receiued that they should be *Enoch* and *Elias*. But *Victorinus*, who

who was farre more ancient then *Aretas*, telleth vs otherwise.

Many thinke (they did but thinke) *that one of these witnesses is Elias, the other, either Elizeus or Moses, but they are both dead. Mary,* the death of *Jeremy* is not found; for al our ancients haue deliuered that *he other is Jeremy.* Yet *Hilary* thinketh, that hee that shall come with *Elias* shall be *Moses* and no other. Such vncertainty is there in mens presumptions, when they will determine of that which God hath said, onely by their conceits. Very probable it is, that it is in allusion to that *b that is written in the law,* as our sauour saith, *that he witness of two is true,* God therby giuing to vnderstand, that notwithstanding the fury of the beast, and the cruelty of persecutors and tyrants, yet he will neuer want *two witnesses,* that is, sufficient for the iustifying of his truth. We may otherwise though to the same effect referre it to the *c two oliue branches* spoken of by the Prophet *Zachary,* which did drop oile into the lampe that was to burne and giue light before the Lord, as to signifie that God would prouide alwaies to haue some by whom he would preferue the light of the Church, and no lesse vphold it, then by the *two oliue branches,* that is, the kingdome and the Priesthood, he did amongst the people of the Iewes. *S. Austin* in his Homilies vpon the Apocalyp, if at least he were the author of them, expoundeth *d the two witnesses* to be *the two Testaments,* whom *Beda* also followeth therein: and that we may know the vanity of that tale of *Enoch* and *Elias,* hee saith that *their conceit is wholly excluded, who thinke that those two witnesses shall be two certaine men, and that they be ascended to heauen in the cloudes before the comming of Christ.* For how, saith he, should the inhabitants of the earth reioice of the death of two, when as they should die in one City? and how should they send gifts one to another, if there be but three daies, that before they can reioice of their death, they shall haue sorrow againe of their resurrection? He gathereth out of the very text it selfe, that the place cannot be meant of two particular men, because the inhabitants through the world can haue no such reioicing of two men put to death in one place, who within three daies must rise againe, and therefore necessarily we must admit another construction thereof. That is briefly this, as more at large might be shewed, if occasion so required, that the seruants of God for the word of their testimony, the doctrine of Iesus Christ, witnessed by the old and new Testament, should be murdered and slaine in the

2. Victorin. in Apoc. 11. apud Sixt. Senens. Bibl. oth. lib. 6. anno. 346. Multitudo autem ex his testibus esse Eliam, alterum aut Elizeum aut Mosē, sed utriusque meritis sum.

Jeremie autem mors non inuenitur, quia omnes veteres nostri tradiderunt illud esse Jeremiam.

a Hilary in Matt. can. 20. Mosē et Eliam duos prophetas intelligimus praesentem aduersionem Antichristi. &c.

b Iohn 8. 17: c Zach. 4. 3. 12.

d Augustin. Apoc. hom. 8. Beda in Apoc. 11.

e August. ibid. Excluditur omnis suspicio quorundam qui putant hos duos testes, duos viros esse, & aduersionem Christi. caelum in nubibus ascendisse. Quomodo autem poterunt habitantes terram de duorum necesse gaudere, cum in una ciuitate morerentur, & si uenera uicē n. it. re, si tres dies sunt, quo ante n. gaudeant de necesse conueniunt de resurrectione?

streets and cities of the Romane Empire, and their bodies dishonorably cast forth and left to the fowles and beasts, whom yet notwithstanding God after a time certainly determined, would challenge from that despite and reproch, and make their name glorious, so that they should seeme euen to rise from death to life, and as it were from hell to be raised vp to heauen; which came afterwards to passe, when God by *Constantine* freed his Church from the persecution of that time.

W. BISHOP.

Now let vs come to the ancient and learned men, whom you cite in fauour of your exposition. The first is S. Bernard, who saith, that they are the ministers of Christ, but they serue Antichrist. Of whom speaketh that good religious Father? forsooth of some officers of the Court of Rome. Good: who were (as he saith) the ministers of Christ, because they were lawfully called by the Pope to their places, but serued Antichrist; for that they behaued themselves corruptly in their callings. And so this maketh more against you, then for you, approving the lawfull officers of Rome, to be Christs ministers. The second place is alledged out of him yet more impertinently, your selfe confessing presently, that those words were not spoken of the Pope, but of his enemy: The reason yet there set downe, pleaseth you exceedingly: which you vouch so clearly that it seemeth to beare flat against you; for you inferre that the Pope, and all others since that time, be vsurpers, out of this reason of S. Bernard. Because forsooth, that the Antipope called Innocentius, was chosen by the King of Almaine, France, England, &c. and their whole clergy, and people. For if Innocentius were an Antichrist and vsurper, because he was elected by so many Kings and people: then belike he that had no such election, but is chosen by the Cardinals of Rome onely is true Pope. This, your words declare, but your meaning (as I take it) is quite contrary. But of this matter and manner of election, shall be treated hereafter if neede require: it sufficeth for this present that you finde no reliefe at all in S. Bernard, touching the maine point, that either the Pope, or Church of Rome is Antichrist. And all the world might maruell, if out of so sweet a Doctor, and so obedient vnto the Pope, any such poison might be sucked; specially waighing well, what hee hath written vnto one of them to whom he speaketh thus, Go to, let vs yet enquire more diligently.

diligently, who thou art, and what person thou bearest in the Church of God, during the time. Who art thou? A great Priest, the highest Bishop: thou art the Prince of Bishops, the heire of the Apostles, and in dignitie *Aaron*, in authoritie, *Moses*, in Power, *Peter*, thou art hee to whom the keyes were deliuered, to whom the sheepe were committed: There are indeed also other Porters of Heauen, and Pastors of flockes; but thou art so much the more glorious, as thou hast inherited a more excellent name a-ouer them: they haue their flockes allotted to them, to each man one: but to thee all were committed, as one flocke to one man: thou art not onely Pastor of the sheepe, but of all other Pastors, thou alone art the Pastor. *And much more to this purpose, which being his cleere opinion of the Pope, how absurd it is, out of certaine blind places, and broken sentences of his together, that he thought the Pope of Rome to be neither sheepe, nor Pastor of Christs Church, but very Antichrist himselfe.*

There is a grosse fault, also in the Canon of Pope Nicholas as hee writeth it: that the Pope was to bee created by the Cardinals, Bishops of Rome. As though there were some thirtie or fourtie Bishops of Rome at once, but of the matter of election else where.

R. ABBOT.

I confesse the places of *S. Bernard* doe not serue directly to that purpose to which they are brought. In naming Antichrist, hee did not intend thereby, that we should vnderstand the Pope; yet *M. Bishop* without cause taketh aduantage of his first words, because the Pope being Antichrist indeed, nothing hindreth, but that they who by office, and calling, and dutie, are the ministers and seruants of Christ, may in action and practise perfidiously and treacherously reeld their seruice to the Pope. Antichrist shall ^a sit in the temple of God, and therefore the officers of the temple of God shall bee subiect vnto him. That which by institution is the *house of God*, shall by his occupation become *a den of thieues*: they who by dutie are subiects, shall in following him be rebels and traitors; pastors shall become beasts; watchmen shall be blindmen, and they who haue places for oue vse, shall turne them to another. Thus *S. Bernard* saith of the Cleargie of Rome: ^b *They are the ministers of Christ, and they*

a 2. Thess: 2. 4.

b Bernard in Cant ser. 33. Misistra Christi sunt & seruunt Antichristo.

serue Antichrist: the true vse of their places is the seruice of Christ, but they abuse the same to the helping forward of the kingdome of Antichrist. He describeth at large in that place the horrible corruption of the Church of Rome. ^c *A filthy contagion, saith he, is creeping through the whole bodie of the Church, by how much the more generally, so much the more desperately; and so much the more dangerously by how much the more inwardly.* He sheweth how the Pastours of Churches, Deanes, Archdeacons, Bishops, Archbishops, got their places by Simonie, and abused them to luxurie and all excess. He complaineth that ^d *the plague of the Church was inward and incurable, and that by filthy life, by filthy lustre, by filthy company, and by the matter that walketh in the darke, that is, by Simonie.* Hee concludeth thus; ^e *It remaineth, that the noone walking duet be brought forth to seduce, if there be any in Christ, yet continuing in their simplicitie. The same is Antichrist who shall counterfeit himselfe to be not onely day, but noone day, and shall be exalted above all that is called God, &c.* Again, hauing vpon another occasion after wards entred into the like discourse of the strange declination of the state of the Church, he endeth in like sort; ^f *It remaineth, that the man of sinne be reuealed, the sonne of perdition, &c.* He saw not that the Pope was Antichrist, yet he saw that the Church was then by the government of the Pope as a horse fadled and bridled, and fully furnished for Antichrist to get vp and ride vpon. Yea and it appeareth by that that *M. Perkins* secondly citeth, that he did not thinke *S. Peters* chaire to be vncapable of Antichrist, in that hee saith: ^g *The beast spoken of in the Revelation, to which is giuen a mouth speaking blasphemies, and to make warre with the Saints, possesseth the chaire of Peter, as a Lyon readie to be the prey.* He spake this indeed of the Antipope, but yet it appeareth that hee saw the time then fitting for the kingdome of Antichrist, and that Antichrist might be likely to sit in *Peters* chaire, and therefore was not farre from seeing and deeming that the Pope was Antichrist. But what hee saw not, others had seene before that time, when ^h *many in their Sermons*, as *Auentinus* saith, *did publikely denounce, that Hildebrand was Antichrist; that vnder the title of Christ, he did the businesse of Antichrist. He sitteth in Babylon*, said they, *in the temple of God; he is exalted above all that is worshipped, as if he were very God: he boasteth that he cannot erre: what soeuer he saith, he taketh it so to be the law of God.* The same *Auentinus* mentioneth, that

Eccl. serpit boni putida tabes per omne corpus ecclesie, & quo latius eo desperatus; & periculum quo interius. d. Inest. ma & infanabelis est plaga ecclesie, &c. A turpi vita, a turpi questu, a turpi commercio, a negotio denique perambulante in tenebris. e. Superest ut iam de medio fiat diuinitum meridianum ad scudandos si qui in Christi fidem sunt a hinc permanentes in simplicitate sua. p. p. est Antichristus qui se non solum diem sed etiam meridianum mentietur. f. In Psal. Qui habitat ser. 6. superest ut reuelatur homo peccati, &c. g. Idem epist. 125. Bestia illa de Apocalypsi cui dicitur est os loquens blasphemias & bellum gerere cum sanctis Petri sedem occupat, tanquam Leonem paratissimum ad praedam. h. Auent. Annal. lib. 5. Plerumque tum Hildebrandum pro concione Antichristum esse predicant: is uero Christi, inquit, Antichristi negotium agit. In Babylonia in templo dei sedet. Super omne id quod colitur extollitur quasi deus: sic se errare non posse gloriatur, &c. Quicquid dixerit, legem Dei putat, &c.

almost all good and plaine men, that dealt iustly, ingenuously, and simply did then deliuer in writing, that the kingdom of Antichrist was then begun, for that they saw that those things were then come to passe, which Christ our Saviour had spoken of so many yeares before. Long after that he bringeth in Eberhard the Archbishop of Iuuauia, of whom I spake before, saying, * Under the title of the highest Bishop, the garment of a shepheard, we perceiue, if we be not blind, a most cruell Wolfe. Hildebrand, saith he, a hundred and seuentie yeares agoe, did first vnder shew of religion lay the foundation of the Empire of Antichrist, &c. Those Priests of Babylon desire to raigne alone; they can indure no equall. Hee that is the seruant of seruants coueteth to be Lord of Lords, euen as though he were God. Hee speaketh great words as though he were God, euen that wicked man, whom they are wont to call Antichrist, in whose forehead a name of blasphemie is written, I am God, I cannot erre. Thus Mathew of Paris sheweth, how Robert Grosthead bishop of Lincoln in the time of King Henrie the third, being extremely afflicted and grieued, to see the desolation and confusion of the Church, by the practises of the Bishop of Rome, a little before his death called some of his Cleargie to him, and by argument and reason informed them, that the Pope was Antichrist, for that he was ^m a destroyer of soules, for that he by his ⁿ Non obstante violated and ouerturned all the constitutions of the holy Eathers; for that hee multiplied ^o mischeifes and inconueniences in the Church, &c. I omit many other that might be brought particularly acknowledging and testifying this point: but by these it may appeare, that both before the time of S. Bernard, and after, it was a thing amongst good men commonly beleued and spoken, that the Pope was Antichrist. Yea M. Perkins well obserueth, that the reason whereby S. Bernard proued Anacletus the Antipope to be Antichrist, proueth all the Popes since to haue bin Antichrists, because they haue not bene elected according to that forme whereby he then iustified Innocentius to be the true bishop of Rome, that is, with consent of the Emperour, the Princes of Christendome, and the whole Cleargie, beeing since chosen by the Cardinals onely. And this he further confirmeth by a decree of Pope. Nicholas the second, for the election of the Pope, that it shall be with the liking of the ^p Emperour, and performed by ^q the Cardinal Bishops, but with the consent of the rest of the Cleargie and Laitie: and if any man, saith he, bee set in the Apostolike seate

ⁱ Ibid. Pleriq; omnes boni, aper-
tè resisti, ingenui,
simplices tum in
prium Antichristi
capisse quod ea quæ Chris-
tus seruatur no-
ster tot annos an-
tè nobis cantauit
euenisse, eo tem-
pore cernebant,
memorie litera-
rum prodire.
^k Idem. lib. 7.
Sub Pont. maxi-
mi titulo, pasto-
rum pelle, lupini
scissimum nisi
caci sumus ser-
uimus. Hildebran-
di ante annos
centum & septim
aginta priuans
specie religionis
Antichristi: im-
perij fundamenta
iecit, &c. Flamin-
nes illi Babyloni-
æ soli regnare
cupiunt: ferre pa-
rem non possunt,
&c. Qui seruus
seruorum est. da-
minus dominus
perinde ac si deus
foret esse cupit,
&c. Ingenia lo-
quuntur quasi vere
Deus esset, &c.
^p Dist. 33. In
nomine saluo sem-
per honore & re-
uerentia Impera-
toris ista fiunt.
^q Electio Roma-
ni Pontificis in
potestate Cardina-
lium Episco-
porum sit: ita ut
siquis Apostolice
sedi sine premissa
concordia & cano-
nica electione
corum, ac d'inde
sequentium ordi-
nata religioforū,
Clericorum &
Laicorum con-

sensus in thronizatus, non Papa vel Apostolicus habetur.

without the foresaid concording and canonicall election of the Cardinals, and the consent of the religious states following the Cleargie and Laity, he shall not be accounted Pope or Apostolicall, but Apostaticall, which is as much to say, as Antichristian. The Popes then being not now, nor hauing beene of long time chosen by this rule, but onely by the Colledge of Cardinals, are found to be Apostataes and Antichrists by the sentence and decree of the Pope himselfe. Hitherto *M. Bishop* saith not a word, though he confesse that he knew *M. Perkins* meaning well enough, which indeed was somewhat amisse set downe, by putting the Antipope called *Innocentius* for the Pope called *Innocentius*. He had nothing wherby to excuse the Pope from being Antichrist euen by his owne decrees, and therefore putteth the matter ouer to another place, where hee neuer meant to say any thing of it. Onely in the end he chargeth *M. Perkins* with a grosse fault in citing the Canon of Pope *Nicholas*, for saying that the Pope was to bee created by the Cardinals, bishops of Rome; as though, saith he, there were some thirtie or fortie Bishops of Rome. Belike it was darke, and his eyes did not well serue him, or else he might haue seene, that *M. Perkins* did not say, by the Cardinals, Bishops of Rome, as hee hath set downe, and pointed amisse, but by the Cardinall Bishops of Rome, that is, by the Cardinals of Rome which are Bishops. For they are all Cardinals of Rome, but some are Cardinall Bishops, some Cardinall Priests, some Cardinall Deacons, and according to this distinction *M. Perkins* named the Cardinall Bishops of Rome, the Popes Canon requiring the Cardinall Bishops to bee the Electors of the Pope. As touching that which *M. Bishop* citeth out of *S. Bernard* for his opinion of the Pope, I answer him, that we doubt not, but that *S. Bernard* had a very high opinion of the Popes place; but I answer him withall, that *S. Bernard* had a higher opinion of the Popes place, then he had of the Pope himselfe. He knew well, that though the Popes place were such in the Church of Christ, as hee describeth it to be, yet the Pope by the abusing of his place, might be very Antichrist himselfe. Hee wisheth Pope *Eugenius* to remember and consider, what person, what place and office, according to his conceipt, he did beare in the Church, thereby to mooue him vpon conscience thereof to the redressing of those intolerable enormities and corruptions, that were then growne in the Church and Court of Rome. For in those bookes *De consideratione*, he doth purposely

posely bend himselfe to lay forth the deformities and abuses then preuailing: to shew how the Bishop of Rome by temperall dominion and princely pompe, did degenerate from *Peter* and the rest of the Apostles, and did rather succeed *Constantine* then him; to note the defaults and corruptions of gouernment, of iudiciall proceedings, of appeales to Rome, of the Popes dispensations, of the neglect of the punishment of offenders; to shew the neglect of the Cleargie in teaching the people, making themselues fitter for any other vse, then for that. Yea such was the horrible apostasie and iniquity raigning at that time, as that by way of complaint vnto Iesus Christ, he saith thereof with exceeding grieffe in another place, *The whole company of Christian people seemeth to haue conspired against thee; from the least euen to the greatest; from the sole of the foot to the top of the head there is nothing sound: iniquitie is gone forth from the ancients, the Iudges, thy Vicars which seeme to gouerne thy people. Alas, alas, O Lord God, for they are foremost in persecuting thee, who seeme to loue supremacie, and to beare principallitie in thy Church. They haue taken possession of the tower of Sion, they haue seized vpon the munitions thereof, and thenceforth freely and by authoritie they betray the whole citie to the fire. Their wretched conuersation is the miserable subuersion of thy people, &c. The sacred decrees and orders are yeelded to opportunitie of filthy lucre: the sauing of soules is the thing last thought of. The rest also deale wickedly against Christ, and there are many Antichrists in our times.* Now the due consideration of these words wee suppose may somewhat qualifie *M. Bishops* opinion of the words by himselfe alleadged, because hereby we plainly vnderstand, not by broken, but by perfect sentences, that whatsoeuer *S. Bernard* conceiued of the dignity and duty of the Popes place, yet that hee very well saw, that by euill vsage thereof the Popes in his time were become the very enemies and persecutors of Christ, euen they who (as he saith) were *Christ's Vicars*, and had the *supremacie and principallitie* in the Church of Christ. And so we find that the high Priest of the Iewes, who by Gods owne ordinance and institution was a figure of Christ, and sate in the place of Christ, yet by Apostasie and iniquitie became an Antichrist, a persecutor of Christ, and solemnly gaue sentence against Christ. In like sort therefore nothing letteth, but that the Pope may now be Antichrist, albeit his place had bin at the first appointed by Christ: but much more now, in that

Bernard. in conuers. d. Pauli Ser. 1. Conuerassa contra te videtur vniuersa Christianiani populi a minimo vsque ad maximum: a planta pedu, vsq. ad verticem, non est sancta vlla. Egressa est iniquitas a senioribus, Iudicibus, Vicarijs tuis qui videntur regere populum tuum, &c. Heu! heu! Domine Deus quia isti sunt in persecutione tua primi qui videntur in Ecclesia tua diligere primatum, gerere principatum Arcem Sion occupauerunt, apprehenderunt munitiones, & vniuersam deinceps liberet & possessione sine tradunt incendio ciuitatum. M: sera eorum conuersatio plebis tue miserabilis subuersio est, &c. Dati sunt sacri gradus in occasione nem turpa lucri &c. De animarum salute nouissima cogitatio est, &c. Iniqui agunt & ceteri contra Christum, multique nestra temporibus sunt: Antichristi.

his place is no diuine institution, but onely humane presumption, affected by ambition, attempted by rebellion, yeelded vnto by superstition, established and possessed by tyrannie and crueltie, by villanie and treacherie: vpholden by the deuices of Sycophants and Parasites, who haue vsed all manner falshood and deceit to iniect into the mindes of men an opinion of it. *S. Bernard* therefore by error attributed to the Pope that which indeed is none of his: and although for the credit of the Popes authoritie, he alleadge some words out of the Gospel vsed to *S. Peter*, yet he bringeth no Scripture to proue, either that that which hee giueth to the Pope in that description, did euer belong to *Peter*, or that that which in the Gospel is spoken to *Peter*, belongeth to the Pope. Hee attributeth to the Pope to be *prince of Bishops*, and *highest Bishop*, directly against the decree of the African Councell, one Canon whercof is, that *the Bishop of the first sea* (which was Rome) *should not be called prince of Bishops, or highest Bishop, or such like, but onely the Bishop of the first sea.* His error therefore is apparant in this point, by the sentence of the Councell, but it is more absurd in some other words that hee vseth, howsoeuer we presume that his meaning was more tolerable then his words. For to say as he doth, that the Pope is *by order Melchisedec, and by anointing Christ*, what construction hee would make of his owne words we know not, and *M. Bishop* by omitting those words, sheweth that he was ashamed of them, but wee know that it soundeth little lesse then blasphemie against Christ.

*Tu es princeps
Episcoporum,
summus Pontifex
& Consil. Afric.
cap. 6. Vt prime
sedis Episcopus
non appelletur
Princeps sacer-
dotum, aut sum-
mus sacerdos, aut
aliquid huius-
modi, sed tantum
princeps sedis Epis-
copus.
u Ordine Melchi-
sedec, unctioe
Christus.*

W. BISHOP.

M. Perkins hauing lightly skirmished with a broken sentence or two out of one Catholike Author, flieth to a late heretike called *Joachim*, and quoteth *Jewel* for relator of it. A worshipfull testimonie of one Heretike, and that vpon the report of another: and hee the most lying Author of these daies. As for the late Poet *Petrarch*, his words might easily be answered, but because he quoteth no place, I will not stand to answer it. But to close vp this first combate, a sentence is set downe out of the famous *Mariyr Irenæus*, that *Antichrist* should be *Latinos*, a *Romane*. Here be as many faults as words. That learned auncient Doctor discoursing of *Antichrist* his proper name, out of these words of the *Reuelation*, the number of the beast is 666. and observing the letters

of the Greeke Alphabet, (by which they do number, as we do by cyphers) saith: that among others the word Lateinos doth containe those letters which amount just to the number of 666. and consequently that Antichrists proper name perhaps might be Lateinos, but more likely it is to be Teitan, as he saith there, and lastly, that it is most uncertaine what his name shall be. See the place (gentle Reader) and learne to beware of such deceitfull merchants, as make no conscience to corrupt the best Authors: and being often warned of it, will neuer learne to amend. Irenæus leaues it most doubtfull what shall be Antichrists name: And among diuers words esteemeth Lateinos to bee the vnlikeliest. And yet M. Perkins reporteth him to say resolutely, that his name shall bee Lateinos: and then to make up the matter, turneth Lateinos, a proper name with S. Irenæus into Romane, an appellatiue, which noteth only his countrey. Fie vpon that cause, which cannot bee upholden and mainiained, but by a number of such paltry shifts.

R. ABBOT.

It followeth not that euery man who in a point of doctrine conceiueh amisse, is presently an heretike, for so many should be heretikes both of auncienter and later writers, who notwithstanding by M. Bishop himselfe are reckoned for good Catholikes. Ioachim indeed deliuered against Peter Lombard, a pernicious opinion concerning the Godhead. The councill of Laterane condemned his opinion, but because he was not wilfull in his errour, it made no heretike of him. Therefore in that councill it is noted in the margin, ^a Not Ioachim himselfe, but his booke is condemned. M. Bishop therefore is too presumptuous, to pronounce him an heretike, whom the councill did not so pronounce. M. Perkins citeth the wordes of Ioachim out of Bishop Jewels sermons, but hee is also reiected as another heretike, yea and the most lysing Author of these daies. But we would gladly haue M. Bishop to learne that point of honest ciuilitie and good manners, not to speake so rudely of them whom hee knoweth not. I dare say hee neuer read Bishop Jewel, nor doth know whether he tel truth or not; only the Magistri nostri haue told him that so he must say. And indeed it concerneth them that Bishop Jewel be taken for a lysing author, for if hee haue reported truth, then in miserable case are they. But his true & faithfull dealing wil suffici-

a Concil. Late-
ran. cap. 2 in
marg Non ipse
Ioachim, sed eius
liber damnatur.

ently

ently iustifie it selfe to them that are carefull to learne the truth, euen to the shame and confusion of these Sycophants; who labour by impeaching the truth of others, to gaine opinion and credit to their owne lies. But for this matter, if he will not take it to be true vpon Bishop *Iewe's* report, I will doe him the fauour to referre him to another author, who is liable to no exception. That is *Roger Houeden*, who writeth that *Ioachim* the Abbot in a discourse before king *Richard* the first of our land, ^bdid say concerning *Antichrist*, that he was then borne in Rome, and should be set vp aloft in the *Apostolike* sea. Then was indeede the Bishop of Rome growne to that height of insolencie and pride, as that he openly practised rebellion against the Emperour his Lord and master. Yea such was the incredible arrogancie and impudencie of this Antichristian beast, as that soone after that speech of *Ioachim*, ^c*Celestinus* the third being to crowne the Emperour *Henrie* the sixt, tooke the Crowne betwixt his two feete, and made the Emperour to bowe downe, that with his feete he might set it vpon his head, which hauing done, with one of his feet hee strooke it off againe, to giue him to vnderstand, that it was in his power againe to bereaue him of the Crowne. As for *Petrarch*, I let him passe, because though freely vttering what he thought, hee called *Rome Babylon*, & spake many things to touch the triple crowne, yet it seemeth that for feare of displeasure he was content afterwards to make the best of that hee had said. There remaineth onely *Ireneus*, who setting downe diuers coniectures as touching the name of the beast, which *S. Iohn* saith shall containe the number 666, bringeth this for one, that ^d*λατίνος* is the name imported by that number, and that Antichrist haply shall bee knowne by that name. Against this *M. Bishop* hath sundrie exceptions, and all to little purpose. First he saith, that *Ireneus* amongst diuers words esteemeth *Latinos* to be the vniuersally likeliest. But whether that be true, let the Reader esteeme by *Ireneus* his owne words. ^e*The name Latinos*, saith hee, containing the number of sixe hundred sixtise sixe, is very likely, because the truest kingdome hath that name. For they are the *Lains* that now raigne, but neither will we presume of this. *Ireneus* himselfe saith, It is very likely: *M. Bishop* telleth vs, that *Ireneus* saith, It is the most unlikely of all other: hereby let it appeare who best deserueth the name of a lying auhor. Againe, he saith that *Ireneus* meaneth it to be a pro-

^b Rog. Houed.
Annal. lib. 2.
anno 1190. De
isto Antichristo
dicit idem Ioan.
chim quod iam
natus est in ciui-
tate Romana, &
in sedo Apostoli-
ca sublimabitur.
^c Idem anno
1191.

^d λ. 30.
α. 1.
τ. 300.
ς. 5.
ι. 10.
ν. 50.
ο. 70.
ε. 200.

666.

^e *Ireneus* lib. 5.
Sed & *λατίνος*
nomen sexcentorū
sexaginta sex
numerus habens
valde uersimile
est, quoniam ue-
rissimum regnum
hoc habet vocabu-
lum: Latini
enim sunt qui
nunc regnant, sed
non in hoc nos
gloriamur.

her name, whereas wee make it an appellative. But this appeareth to be false, by the reason that is giuen by *Irenaeus* of the likelihood of the name. For if hee should haue that name of the kingdome and countrie where hee should raigne, as the words of *Irenaeus* import, then it is manifest that it should not be his proper name. Thirdlie, he alledgeth that *Irenaeus* maketh ^f *Titus* a morelikelie word. I mention not these things in the same order as hee hath set them downe, but as they yeeld themselves most conueniently to be spoken of. Now it is true that *Irenaeus* saith, that that name is ^b most worthy to be beleued, but that helpeth *M. Bishop* nothing, because that name by the Popes owne decrees ligheth fully vpon himselfe. For *Titan*, as *Irenaeus* noteth, is the name of *the Sunne*, and the Pope maketh himselfe ^b *the Sunne*, and the Emperour *the Moone*, and will haue vs to thinke, that so much as the Moone is lesse then the Sunne, so much is the Emperour inferiour to him. *Titan* is a name applied to Idols, saith *Irenaeus*, and what is the Pope but an Idol, caried vp and downe vpon mens shoulders like an Idol, bedecked like an Idol, publicly adored and worshipped like an Idol? *Titan*, saith he, is a name containing ostentation of reuenge, and who hath euer more proudly vaunted reuenge then the Pope hath done, whose stile against such as offend him vsually is this, ⁱ *We decree that hee shall be utterly accursed*: ^k *we bind him with a bond of perpetuall curse*: ^l *let him know that he shall incurre the indignation of Almighty God, and of the blessed Apostles Peter and Paul*? yea and not onely by words, but by deedes hath made euen the earth to quake, and the Princes hereof to stagger and fall vnder the burden of his reuenge. But of this name also *Irenaeus* will affirme nothing, and therefore fourthly *M. Bishop* saith, that *Irenaeus* leaueth it vncertaine and doubtful what his name shall be. And so he doth indeed, but with this direction, that ^m *the surest way and without danger, is to waite for the fulfilling of the Prophecie*. Now the fulfilling of the prophecie hath made that cleare and certaine to vs, which some did coniecture when, and could but coniecture, being so many hundred yeeres before the fulfilling of it. The number of the name of ⁿ *the beast*, that is, of Antichrist, is set downe in the thirteenth chapter Afterwards in the seuenteenth chapter, many things are further added for the better vnderstanding of all that went before. Now there wee vnderstand, that Antichrist shall be ^o *a king* that is, as before hath

f 300.
 5.
 10.
 300.
 1.
 50.

 666.
 g Omium nomi-
 num que apud
 nos inueniuntur
 magis fide dig-
 num est.
 h Decre al.
 Gregor. de maio-
 rit. & ad ca.
 foli.e. Quanta
 est inter solem &
 lunam, tanta in-
 ter Pontifices &
 reges differentia.
 i 25.9.1. Gene-
 rali.
 k Discretal. de
 heres. cap. ad an-
 telendam.
 l Extravaug de
 offic delegat. cap.
 Sedes Apostolica,
 & passim.
 m. Certius & sine
 periculo est susti-
 nere adimpletio-
 nem prophetic.

n Apoc. 13. 18.

o Apoc. 17.9.10

beene said, the highest governour of state. Wee know also by experience, that a King taketh his name of the countrie, or place, or state whereof he is king. Thus are we wont to name kings, *the king of England, the king of Denmarke, the French king, the Spanish king.* We must therefore conceiue likewise, that Antichrist being a king, must take his name of his kingdome, of the city or countrey ouer which he raigneth. The place where Antichrist shall raigne, is set forth to be ^p *the City upon seuen hills, raigning then ouer the Kings of the earth,* which is vndoubtedly the City of Rome. Antichrist therefore must haue his name from the inhabitants and people of Rome ouer whom hee is to raigne, and the name that hee taketh from them, which is *Latinus* *Latine* or *Romane*, fully expresseth the number sixe hundred, sixty, sixe. But to giue vs yet further light, it is noted that he shall be ^q *the seventh King of the Latines*, and hee shall bee together with ^r *the ten Kings*, to which the Empire of Rome shall be diuided. The sixt king of the Latines wee haue before seene was the Emperour. So then after the fall of the Emperour, and dissolution of the Empire, *the Latine king* shall be the certaine and vndoubted name of Antichrist, neither are wee to make any question, but that hee is Antichrist whosoeuer is Lord and king of the Roman state. But that the Pope hath euer since beene; and therefore doth *Turrian* the Iesuite call the Popedome, *the kingdome of the Romanes*, and *Nauarre* the Canonist termeth the Pope *regem Latinorum, the king of the Latines or Romans*; and it hath beene before shewed, that hee wholly challengeth to himselfe the right and title thereof. The Pope therefore without all doubt is Antichrist; and we know him so to bee, because after the Emperour hee is become the *Latine or Roman king*, vnder the name of the *Latine or Romane Bishop*, by which hee is renoued through the whole world. And because we see that *the seventh king of the Latines* is not one onely man, but a succession of many, as in the other governments before, therefore wee know that it was not meant that Antichrist should be one onely man, but a succession of many in one government of the Romane state. Which is the thing wherein *Irenaeus* erred, being deceiued as it seemeth by the traditions of *Rapias*, by meanes whereof, both he himselfe, and others after him by his example more readily entertained sundry fables concerning Antichrist, the pretence whereof the Papists now abuse

f ver. 9. 18.

q verse 9. 10.
r verse 18.

f *Turrian de ecclē. ordinat. ministr. lib. 1. cap. 2. Regnum Romanorum.*
r *Nauar. Manual. Confessar. in epist. dedicat. ad Gregor. 13.*

to make men looke for another Antichrist, and not to know him whom the Scripture hath described to be.

W. BISHOP.

Thus come we at length to the end of M. Perkins proofes, and re-proofes in his prologue, where we finding little fidelitie in his allegations of the fathers, bad construction and foule oversight in the text of holy Scripture, briefly great malice, but slender force against the Church of Rome, we are to returne the words of his theame to all good Christians. Go out of her my people. Forsake the enemies of the Roman Church. And as our Ancestors did the Pagan Emperours, who drew out her most pure blond, so let vs flie in matters of faith and religion, from all heretikes that of late also spared not to shed abundance of the same most innocent blond, valesse to your greater condemnation, you had leifer be partakers of her sinnes, and receiue of her plagues. And because I purpose (God willing) not onely to confute what M. Perkins bringeth against the Catholike doctrine, but some what also in euery Chapter to fortifie and confirme it: I will here deliuer what some of the most ancient, most learned, and most holy Fathers doe teach, concerning ioyning with the Church, and Pope of Rome, from whose societie Protestants labour tooth and naile to withdraw vs. And because of this we must treat more amply in the questions of supremacie, I will vse heret their authoritie onely whom M. Perkins citeth against vs. S. Bernard is cited already, S. Irenæus Scholer of S. Policarpe, and he of S. Iohn the Euangelist, of the Church of Rome writeth thus. To this Church, Libr. 3. cap. 3. by reason of her more mightie principalitie, it is necessarie that euerie Church, that is, the faithfull on all sides, do condescend and agree; in and by which, alwaies the tradition of the Apostles hath been preferued by them that be round about her.

Saint Ierome writing to Damasus Pope of Rome, saith: I following none as chiefest but Christ, do in participation ioyne with thy blessednesse, that is, with the chaire of Peter, I knowe the Church to be builded vpon that Rocke. Whosoever doth eate the Paschal Lambe out of this house, is a profane fellow, hee that is not found within the Arke of Noe, shall when the flouds arise perish: And a little after, I know not Vitalis, I refuse Meletius, I take no notice of Paulinus: he that gathereth not with thee, scattereth; that is, he that

that is not with Christ, is with Antichrist.

Marke and embrace this most learned Doctors iudgement, of ioyning with the See of Rome, in all doubtfull questions: he would not trust to his owne wit and skill, which were singular; nor thought it safe to rely upon his learned and wise neighbours: he durst not set up his rest with his owne Bishop Paulinus, who was a man of no meane marke but the Patriarke of Antioch: but made his assured stay upon the See of Rome, as upon an unmovable Rocke, with which (saith he) if we do not communicate in faith and Sacraments, we are but profane men, void of all Religion: In a word, we belong to Christ, but be of Antichrists traine. See, how flat contrarie this most holy ancient Father is to M. Perkins. M. Perkins would make us of Antichrists band, because we cleave unto the Bishop of Rome. Whereas S. Hierome holdeth all to appertaine to Antichrist, who be not fast lincd in matters of Religion, with the Pope and See of Rome. And so to conclude with this point, every true Catholike must say with S. Ambrose: I desire in all things to follow the Church of Rome. And thus much of his prologue. Afterward he taketh upon him to prescribe and shewe us how farre forth wee may ioyne with the Church of Rome, by proposing many points in controuersie betwene us and them, and in each shewing in what points wee consent together, and in what we differ. I meane by Gods grace to followe him step by step, although he haib made many a disorderly one, as well to discover his deceits, and to disprone their errors, as also to establish the Catholike doctrine, the which I will endenour to performe (by the helpe of God) with all simplicitie of language, and with as much breuitie as such a weightie matter will permis. Yet (I hope) with that perspicuity, as the meaner learned may vnderstand it, and with such substance of prooffe, both out of the holy Scriptures and ancient Fathers, as the more iudicious (to whose profit it is principally dedicated) may not contemne it.

Lib. 3. de Sacra.
cap. 9.

R. ABBOT.

What the dealing of *M. Perkins* and *M. Bishop* on each part hath been, I leaue it to the Reader to iudge by examining of both, who I doubt not will acknowledge *M. Perkins* fidelitie of allegations, true construction of holy Scriptures, and sufficient argument to make all men ielous of the Church of Rome. And seeing *Hierom* of

of old hath giuen light (as before hath been shewed) that of Rome it is said, *Go out of her my people*, and there can be thenceforth no other Rome, to which we may apply it, but onely the corrupted state of the Church of Rome: therefore he will take it (I presume) as a warning from God, to take heed of, and to eschue the filthy fornications, idolatries, and abominations of that vncleane strumpet, and will deride the sillinesse of those collections, whereby *M. Bishop* laboureth to perswade the contrarie. As for that which he saith of vs vnder the name of *heretikes*, that of late we spared not to shed abundance of their most innocent blood, it setteth forth the singular impudencie, and remorselesse malice of these notorious hypocrites. For whereas he talketh of *abundance of blood*, he well knoweth, that in five and fortie yeares of *Queene Elizabeth*, there was not so much blood of theirs shed by vs, as was of ours by them in five yeares of the raigne of *Queene Mary*. And whereas he calleth it *innocent blood*, they themselues, *M. Bishop* I meane, and his fellow Seculars, by their Proctor ^a *Watson*, haue cleared the State, as hauing iust cause to proceed against them that were put to death; against the Iesuites as immeditate actors of treason, against the Priests as being employed by them for the effecting thereof. It pleased God by that quarrell of theirs against the Iesuites, to make them witnesses of the innocencie of the State in the shedding of their blood: and by their owne mouth to make it knowne, that the Iesuits were still deuising & practising for the death of the Queen, and for the ruine and ouerthrow of the Realm, and that the Priests were vsed by them as instruments for the compassing and atchieuing of their traitorous designs, so that the nature of their fact could be no lesse then treason: and therefore what conscience may we thinke there is in this leud hireling, contrarie to their owne confession, to renew a complaint against the State, of shedding innocent blood, as if there had been no cause but meere Religion towards God, why they were put to death? But if that had beene the quarrell, many more would haue been in like sort to be touched, being openly knowne to be professors of that Religion, who notwithstanding as we know, saue only for a pecuniarie mulct for trespassing the law, liued at their owne libertie, and fully with vs enjoyed the benefit of the State. To let this passe, *M. Bishop* will now del vs somewhat out of the Fathers, to warrant our ioyning with the

*a Watson
Quodlibet.*

Church and Pope of Rome. He hath alledged *S. Bernard* before, and he is answered before. Further, he bringeth *Irenaus*, saying: *To this Church by reason of the more mightie principalitie, it is necessarie that euery Church, that is, the faithfull on all sides do agree, in which the tradition which is from the Apostles, hath been alwaies preserved of them that are about her.* Which words he alledgeth, but drawes no direct conclusion from them, nor indeed can do, but by begging that which is in question betwixt vs. It was necessarie in the time of *Irenaus*, that euery Church should accord to the Church of Rome, because therein the tradition and true doctrine of the Apostles had been faithfully preserved: but will *M. Bishop* hereof simply conclude, that it is now also necessarie for euery Church to accord with the Church of Rome? It is a question now, whether she retain the doctrine and tradition of the Apostles: nay it is out of question that she doth not so, & therefore her former commendation, is no argument, that we should approue her now. *Ierusalem* was *the citie which the Lord did chuse to place his name there.* She was a *faithfull citie*, and so long necessarie it was, that all other cities should conforme themselves to her. But ^d *of a faithfull citie* she became a *harlot*, and departed so far from her former steps, as that she crucified the Sonne of God, and killed his Saints, and in the end it was said of her by a voyce from God, as *Iosephus* recordeth, *Migremus hinc: Let vs depart from hence.* So the Church of Rome was a *Virgin*, the chaste & faithful spouse of Christ, continuing stedfastly in the doctrine by which she first became the Church of Rome, & so long as she so continued, it was necessarie for all Churches to accord with her, as for her to accord with all other Churches that had done the like. But she is since become an vnclane filth, prostituted to all maner of fornications; embred & drunken with the bloud that she hath spilt, so that now the voyce of God calleth to vs in like sort concerning her, *Go out of her my people.* Neither hath *M. Bishop* any better helpe by that that he will further alledge, that *Irenaus* mentioneth a *potent principalitie* of that Church. For that *potent principalitie* was not intended by *Irenaus* for any supremacie of the Church of Rome, but imported onely an honour yeilded vnto it in respect of the imperiall state of the Citie of Rome; which we know men of inferior townes are wont to yeeld to them that are of high & honorable cities, only for the preheminece of the place.

b *Fren: lib. 3. ca. 7. Ad hanc Ecclesiam propter potentiores principalitates: in necessitate est omnem conuenire Ecclesiam hoc est, eos qui sunt in his fidelis: in qua semper ab his qui sunt undique conserua. a est ea que est ab Apostolis tradis. 10.*

c 2. Chron. 6. 6.

d *Esa. 1. 21.*

e *Ioseph. de bello Iudaico. li. 7. c. 12*

But if the Church of Rome had had any such potent principality as *M. Bishop* intendeth in respect whereof all other Churches should yeeld subiection and obedience vnto her, then would not *Polycarpus* the Bishop of Smyrna haue refused to yeeld to *Anicetus* the Bishop of Rome in matters of differēce betwixt them, as *Irenaeus* sheweth he did before his time: neither would *Polycrates* the Bishop of Ephesus and Metropolitan of the Asian Churches haue resisted *Victor* in the time of *Irenaeus*; neither would *Cyprian* haue contradicted *Stephanus*, neither would *Aurelius* and *Austin* and the rest of the Fathers in the Councell of Carthage, haue withstood the claime of the Bishop of Rome for authority to receiue appeales made from them to him: neither would those sixe hundred and thirty Bishops in the Chalcedon Councell, haue yeelded to the Patriarch of Constantinople, according to a former decree of a Councell of Constantinople, an equality of priuiledge and prerogatiue with the Bishop of Rome. The matter is very plaine. *The Fathers*, say they, haue yeelded priuiledges to the sea of old Rome, because that was the Imperiall City. And the hundred and sify Bishops (of the Councell of Constantinople) being moued with the same consideration haue yeelded equall priuiledges to the sacred sea of new Rome, (that is, Constantinople) rightly iudgeing, that the City which is honoured with the Empire and Senate, and enioieth equall priuiledges with olde Rome, should also in Ecclesiasticall matters be no lesse extolled and magnified then it is, being the next vnto it. Thus they acknowledge the Principallitie of the Church of Rome to be nothing else, but in respect that that City was the seat of the Empire, and therefore Constantinople, being become the seat of the Empire, and in respect thereof being called *new Rome*, they gaue to the Church of Constantinople equall dignity and principality with the Church of Rome, leauing to the Bishop of Rome onely precedence of name and place. The Legates of the Bishop of Rome would faine haue had it otherwise, but the whole Councell approved the decree. Now by that that hath beene said to *Irenaeus*, the answer is plaine to that that *M. Bishop* further crieth out of *Hierome*. The true faith and doctrine of the Godhead of Christ, was then maintained by the Church of Rome against the remainder of the infection and poyson of the Arian heretic. Heereupon *Hierome* writeth to *Damasus* Bishop of Rome, to be aduertised of the vse of some words that

f *Thren. apud*
Euseb. hist. eccles.
 lib. 5. cap. 23.
 g *Ibid. cap. 22.*
 h *Hieron. in*
Catal. Script.
Ecl. in Polycrate.
 h *Cyprian. Pom.*
petuum contra
Epist. Stephani.
 i *Concil. Carth. 6.*
 & *Athanas. cap.*
 101. & c.
 k *Conc. Constantinop. 1 cap. 2*
 l *Concil. Chalcedon. Act. 15. cap. 28.*
 m *Antiquae*
Rome throno
 quod urbs illa
 imperaret. iure
 Patres privilegia
 tribuere. Et eade
 consideratione
 moti 150. Dei
 amantiissimi
 Episcopi sanctissimi
 mo vnto Rome
 throno equalia
 priuilegia tribuere, recte iudicauerunt
 quod urbem quam
 imperio & Senatus
 honorata sit,
 & equalibus
 cum antiquissima
 Romae priuilegijs
 fruatur, eius vnto
 rebus ecclesiasticis
 non secus ac illam
 extolli & magnificari, secus iam
 existantem.

m Hieron ad Damasum. Apud vos solos incorrupta Patrum seruat hereditas.

n Erasmus schol. iud.

o Hieron Epist. ad Euzr. Quid mihi proferi vultis? vobis urbis consuetudinem? quid paucitatem de qua ortum est supercilium in leges Ecclesie vindicias?
p Ibid. Si auctoritas queritur, orbis maior est vobis? vobis que fuerit Episcopus, siue Romae, siue Eugubij, siue Constantinopoli, siue Rhegijs, siue Alexandriae, siue Tani, eiusdem meriti est, eiusdem sacerdotij. Potentia diuitiarum, & pauperatis humilitas sublimem vel inferiorem Episcopum non facit, ceterum omnes Apostolorum successores sunt.

concerned that point. He commendeth the Church of Rome, ^m for that the inheritance of the Fathers (that is, the true faith) was preserved uncorrupt with them onely. For this cause doth he bind himselfe to the communion and fellowship of *Damasus*. Vpon the rocke of that faith which the church of Rome still held, he knew the Church to be built. In respect of this faith, he that went out of that house, that is, left the communion of that Church, because thereby he renounced the truth, he became prophane. In the same respect, he that gathered not with *Damasus*, being a maintainer of the true faith, he must needs be a scatterer. He could not be of Christ that refused them that tooke part with Christ, and therefore must bee of Antichrist. In this respect he renounced *Vualis*, *Milesius*, and *Paulinus*, because ⁿ they were all either knowne or suspected to be partakers of the heresie of *Arius*, and therefore very deceitfully doth *M. Bishop* alleadge, that hee would not set up his rest with his owne Bishop *Paulinus*, who was no meane man, but the Patriarch of *Antioch*: as heereby to adde a superiority to the Bishop of Rome; when as there was otherwise so apparant cause, why he should refuse so to doe. In all this therefore *Hierome* saith no more of the Bishop and Church of Rome, then he might haue said of any other Bishop and Church, professing true faith and Doctrine, as the Church of Rome then did: but very farre was he from teaching or intending any perpetuall necessity, that all Churches for euer should conforme themselues to the Church of Rome. And that hee neuer had any such meaning, let it appeare by himselfe, when being vrged with the example of the Church of Rome, hee answereth: ° *What dost thou bring to me the custome of one City? why dost thou maintaine a paucity (or fewnesse) whence hath growne proud vsurping vpon the lawes of the Church?* He had said a litle before, ^p *If we demand auctority, the world is greater then the city. Where soeuer a Bishop be, whether of Rome, or of Eugubium; whether at Constantinople, or at Rhegium; whether at Alexandria, or at Tanes, he is of the same worth, and of the same office of Bishopricke. Power of wealth, or basenesse of pouerty, maketh a Bishop neither higher nor lower, but they are all successors of the Apostles.* Thus he spake purposely in derogation of the Church of Rome, charging the same with proud domineering ouer the lawes of the Church: affirming the authority of the Churches through the world, to be greater then the authority of the Church of Rome: attri-

attributing to euery Bishop of whatsoeuer place, equalitie in office with the Bishop of Rome, because all are alike successors of the Apostles. Yea and to shew that the Church of Rome receiued no more by *Peter*, then other Churches did by the rest of the Apostles, he saith in another place: that *the Church is built upon all the Apostles, and they all receiue the keyes of the kingdome of heauen; and the strength of the Church is equally grounded upon them*. Whereby it plainly appeareth, that *Hierome* neuer meant to make the Church of Rome any such perpetuall Mistris and ruler of other Churches, as *M. Bishop* dreameth her to be. Yea but *S. Ambrose* further saith: *I desire in all things to follow the Church of Rome*. But why did *M. Bishop* giue ouer there, & not adde also that that followeth: *I desire* (saith he) *in all things to follow the Church of Rome: but yet we are also men that haue vnderstanding: and therefore what is more rightly obserued elsewhere, we also iustly obserue the same*. *S. Ambrose* being Bishop of Millaine not farre from Rome sheweth, that he yeilded a reuerend respect vnto the Church of Rome, but yet professeth, that things might be better in other places then they were at Rome, and that his Church of Millaine had vnderstanding to iudge what was fit aswell as the church of Rome, and therefore that they held not themselues tyed by any necessarie dutie to the example thereof, but would do what they thought more rightly performed in any other Church. Now then what shall we thinke of *M. Bishop*, who thus shamefully seeketh to blind his reader, by alledging one part of a sentence for his purpose, when the other part thereof expressly crosseth that for which he alledgeth it? And thus much concerning *M. Bishops* answer to *M. Perkins* Prologue. For the rest I will (God willing) follow him in like sort *steppe by steppe*, according to his owne words, in more honest and faithfull manner then he hath dealt with *M. Perkins*, and that in such sort I hope as that *the meaner learned* shall vnderstand that the learning which he would teach them is naught, and *the more iudicious* shall be able to iudge, that it is a very bad cause, to which *the marrow and pith of many large volumes* can yeeld no better defence then he hath brought.

q 7 Idem adu.
um. lib. 1. et au-
cus. super Petri
funditur Eccle-
sia: licet idysur-
in alio loco super
omnes Apostole
fiat, & cunctis
claves regni cae-
lorum accipiunt,
& ex equo super
eos Ecclesie for-
titududo solidatur.
r Ambros. de Sa-
cram. l. 3. cap. 1.
In omnibus cu-
pi sequi Roma-
nam Ecclesiam,
sed tamen & no-
homines sensum
habent: ideo
quod alii re-
ctius seruiatur,
& nos recte cu-
sodimus.

CHAPTER. I.
OF FREE WILL.

I. W. BISSHOP,

THat I be not thought captious, but willing to admit any thing that M. Perkins hath sayd agreeable to the truth, I will let his whole text in places indifferent, passe, paring off onely superfluons words, with adding some annotations where it shall be needfull, and rest onely upon the points in controuersie. First then concerning Free will, wherewith he beginneth, thus he saith: Free will both by them and vs, is taken for a mixt power in the minde and will of man, whereby discerning what is good, and what is euill, he doth accordingly chuse or refuse the same.

Annot. If we would speake formally, it is not a mixt power in the mind and will, but is a free facultie of the mind and will onely, whereby we chuse or refuse, supposing in the understanding, a knowledge of the same before. But let this definition passe as more popular.

M. Perkins. I. Conclusion. Man must be considered in a foure-fold estate, as he was created, as he was corrupted, as he is renued, as he shall be glorified. In the first state we ascribe vnto mans will libertie of nature, in which he could will or nill either good or euill; note that this libertie proceeded not from his owne nature, but of originall Iustice, in which he was created. In the third libertie of grace, in the last libertie of glorie.

Annot. Cary this in mind, that here he granteth man in the state of grace to haue Free will.

R. ABBOT.

MAister Bishop here dealeth as iuglers are wont to do, who make shew of faire play, when they vse nothing but legerdemaine. He will not be thought captious, and yet for two whole pages here in the beginning, is nothing but captious. His letting the text of M. Perkins his booke to passe whole in places indifferent, is nothing

nothing but a dismembred and mangling of the text. His *paring off onely of superfluous words*, is the paring off of such arguments and authorities as he knew not how to answer. His adding of *annotations*, the sophisticating of his reader with idle and friuolous corrections. His *resting onely upon points of controuersie*, the wrestling of those things to controuersie wherof there is no controuersie at all.

M. Perkins defineth *Free will* to be a *mixt power of the minde and will of man*, whereby esteeming what is good and what is euill, he doth accordingly chuse or refuse the same. A little to please himselfe hee giueth a snach at this definition of *Free will*, as not formall enough, onely to shew himselfe more formall then wise, the definition being more fitly exprest then that which he hath put in place of it, and he honestly is content, because it is *more popular*, to let it passe.

Whereas *M. Perkins* in his first conclusion, affirmeth in the first estate of man as he was created, a *libertie of nature*, *M. Bishop* giueth thereof this learned note: *that this libertie proceeded not from mans owne nature, but from originall iustice wherein he was created*, as if he should say, that the shining of the Sunne proceedeth not from the nature of the Sunne, but from the light of it; whereas the light is a part of the nature of the Sunne, as was original iustice a part of the nature of man, being the ^a *image and likenesse of God*, in which

^a Ephel. 4. 24.

and according to which he was created. And to say that *Free will* did proceed from *originall iustice*, is wholly against himselfe, because it must thereof follow, that in the fall of *originall iustice*, must needs be implied the losse of *Free will*, which cannot stand without that from which it doth proceed, so that man in his fall must necessarily be sayd to haue lost his *Free will*. But he should rather haue sayd, that God gaue vnto man *Free will*, as the steward and disposer of original iustice and righteousnesse, and as ^b *the ballance to turne either to or fro, the benefit that God had put into the hands and power of man*.

^b Tertul. adu. Marcion. lib. 2. Libertas est potestas arbitrij quasi liberpens emancipatis à Deo bonis.

In the third estate of man, as he is renewed, *M. Perkins* affirmeth *libertie of grace*. Carry this in minde, saith *M. Bishop*, that here he granteth man in the state of grace to haue *Free will*. Asthough either he, or any of vs had made question thereof, who all acknowledge by the Gospell that it is the worke of Christ ^c *to make vs free*, ^d *free from sinne*, ^e *free from the bondage of corruption*, that in holinesse wee may bee seruants vnto God. Nay that the reader may the more

^c Iohn 8. 36.
^d Rom. 6. 18.
^e Cap. 8. 21.

f. *August. de ciuit. dei. lib. 5. cap. 10.* Necessè est esse ut cum volumus libero uelimus arbitrio.

g. *Bernard de grat. & lib. arb. Ange'i sancti ita sunt boni ut non possint esse & mali.*

h. *Ibid. prout iudicatos ange'i ita sunt mali ut iam non valeant esse boni.*

i. *August. cont. Pelag. lib. 1. cap. 2.* Liberum arbitrium usque adeo in peccatore non perijt ut per illud peccent, maxime omnes qui cum delectatione peccant, & lib. 3. ca. 8. Non nisi ad peccatum ualeat.

k. *Idem de peccat. mer. & rem. lib. 2. cap. 6.* Ipsum liberum arbitrium ad dei gratiam hoc est ad Dei dona pertinere non ambigens, &c.

l. *Cont. 2. epist. Pelag. l. 1. cap. 8.* At uesti iam nisi diuinius liberatum adhiuerit non ualeat.

m. *Ibid. lib. 4. ca. 8.* Quid mihi obtundis liberum arbitrium, quod ad faciendam iustitiam liberum non erit, nisi ouis fuerit? Qui facit igitur oues homines ipse ad obedientiam pietatis humanas liberat uoluntates.

n. *Epist. 107. Lib. 1. cap. 10.* Gratia nostrum ad declinandum a malo & faciendum bonum liberat uoluntatem.

o. *Ibid. si uerè uolumus defendere liberum arbitrium non oppugnemus unde sit liberum.* p. *Cont. . ep. Pelag. l. 4. cap. 9.* Numquid liberum arbitrium negat hominibus quia Deo totum tribuit quod rectè uiuimus?

q. *Ibid. si uerè uolumus defendere liberum arbitrium non oppugnemus unde sit liberum.* r. *Cont. . ep. Pelag. l. 4. cap. 9.* Numquid liberum arbitrium negat hominibus quia Deo totum tribuit quod rectè uiuimus?

s. *Ibid. si uerè uolumus defendere liberum arbitrium non oppugnemus unde sit liberum.* t. *Cont. . ep. Pelag. l. 4. cap. 9.* Numquid liberum arbitrium negat hominibus quia Deo totum tribuit quod rectè uiuimus?

u. *Ibid. si uerè uolumus defendere liberum arbitrium non oppugnemus unde sit liberum.* v. *Cont. . ep. Pelag. l. 4. cap. 9.* Numquid liberum arbitrium negat hominibus quia Deo totum tribuit quod rectè uiuimus?

w. *Ibid. si uerè uolumus defendere liberum arbitrium non oppugnemus unde sit liberum.* x. *Cont. . ep. Pelag. l. 4. cap. 9.* Numquid liberum arbitrium negat hominibus quia Deo totum tribuit quod rectè uiuimus?

deerely conceiue the truth of this whole matter, we deny not *Free will* in any estate of man. For it is true which *S. Austin* saith, ^f that *whatsoeuer we will, we will the same by Free will*, because the will is not subiect to compulsion, but willet h alwaies freely, and of it owne accord, or else loofeth the nature and name of *will*. Which *freedom of will*, by original institution stood indifferent either to good or euill; yet was not to continue so, but vpon election once made to be free onely in that whereto of it selfe it should betake it selfe: free onely in euill, if it should apply it selfe to euill: free only in good, if it should make choyce to continue therein. Therefore the Angels which kept their original habitation and estate, haue their *Free will* by Gods election and grace stablished in goodnes, so that it is not inclineable to any thing that is euill. But the Angels which sinned and abode not in the truth, haue their *Free will* by it selfe, and of it selfe ^h obdured and hardened in that that is euill, so that it is not at all appliable to any thing that is good. Man therefore by sinne hath not lost *Free will*, for by ⁱ *Free will* it is that now he *sinnet h*, yea and *can nothing but sinne*. But this *Free will* that is thus *free* in sinne, hath no freedom at all, as *S. Austin* in sundry places expresseth, to righteousnesse, and to the seruice of God, vntill it be rectified and made free by *Iesus Christ*; no freedom or power at all, but what is newly and meerely ^k *the grace and gift of God*. Therefore hauing affirmed the *freedom* of the will to sinne, hee addeth that ^l *to righteousnesse, but as it is made free and helped of God, it auaieth nothing*. ^m *What tellest thou me of Free will*, saith hee, *which is the doing of righteousnesse shall not be free, except thou become a sheepe of Gods?* he then who of men maketh his sheepe, euen he maketh the wills of men *Free* to the obedience of godlinesse. ⁿ *We lost free will to loue God by the greatnesse of the first sinne*, saith hee, *but by grace our will is made free to decline from euill and doe good*. So then we doe not deny *Free will* to be righteousnesse, but yet we haue regard to that caution which *S. Austin* giueth against Pelagians and Papists, ^o *if wee will defend Free will aright, not to oppugne that whence it is made free*. What ^p *doth a man denie Free will*, saith hee, *because he attributeth it*

wholy to God that we liue well : ^a without freedome of will we cannot liue well ; for how should a man do well without his will ?) but yet this Free will to liue well is ^r a will not free (meereley & of it selfe) but made free by the grace of God. For then is ^r the will of man free indeed, when it is free from sinne : and such a free will God gaue to man in the beginning, but he lost it by his owne default, and being lost it cannot be restored, but by him that was able first to giue it. In Christ therefore it is restored vnto vs, who by his ^r free spirit giueth ^u libertie to the captiues, and openeth the prison to them that are bound, and ^x deliuereth vs from the power of darknesse, and maketh vs ^v free men vnto him. But yet so, as that hauing received but ^a the first fruits of the spirit, by whom this freedome is wrought, according to the words of the Apostle, ^b Where the spirit of the Lord is, there is libertie, the same is yet but begun in vs, so that ^c there is partly freedome, and partly bondage, not yet, whole and pure and perfect freedome. For no further is the will freed then it is renewed ; and it is renewed as yet but in part, continuing still ^d in part in the olde state . Therefore it is so made free, as that in some part we haue cause still to complain with the Apostle, ^e I am carnall, sold vnder sinne, and to pray with the Prophet Dauid : ^f Bring my soule out of prison, that I may giue thanks vnto thy name . Hence is that heauinesse and dulnesse, that waywardnesse and vntowardnesse, that retention and holding backe, that still we find in vs in the applying of our selues to spirituall and heauenly things . And as touching that wherein we are renewed and made free, it is not sufficient to vphold vs and keepe vs in the right way, but we haue still neede of the grace of God, to be assistant and helpfull vnto vs. ^g It is not enough that God hath once giuen, sayth Hierome, except he still giue : I pray to receiue, and when I haue receiued, I pray againe. Therefore the ancient church required of Pelagius to confesse, that ^h the grace of God is giuen vs to euerie act that we do. ⁱ He preuenteth vs to make vs willing, & followeth vs when we are willing, that we do not wil in vaine. And if his hand do not hold vs and vphold vs, it commeth to passe by the burden of corruptible flesh, that we are still relapsing to our

q Reuol. lib. 1. cap. 9. Tu est, ut sine illo rectè uiuere nequeamus.
r Conf. 2. epist. Pelag. lib. 3. cap. 7. Homini non libera sed Dei gratia liberatus voluntas.
s De ciuit. Dei. lib. 4. cap. 11. Ab initio uoluntati uincit esse uere liberum, cum utriusque peccatisque non seruit. Tale datum est a Deo quod miserum proprio uincio, nisi a quo datus potius reddi non potest.
t Psal. 51. 12. u Eia. 61. 1. x Col. 1. 13. y 1. Cor. 7. 22. a Rom. 8. 23. b 2. Cor. 1. 17. c August. in Joann. tract. 41. Ex parte libertatis, ex parte seruus; nondum tota, nondum pura, nondum plena libertas. d De peccat. mer. & rem. lib. 2. cap. 7. Animus quis est homo in erior nondum totus est renouatus, & in quantum nondum est renouatus, in tantum adhuc in uetustate est.
e Rom. 7. 14. f Psal. 14 2. 7. g Hieron. ad Crespianum. Non sufficit mihi quod

semel donauit, nisi semper donauerit: Peto ut accipiam, & cum accepero rursus peto. h August. epist. 106. Faciat uir gratiam Dei & adiutorium etiam ad singulos actus datus. i Enchirid. cap. 32. Nolo enim preueniri ut uel; uolentem subsequatur ne frustra uelit.

Exod. 14. 11.

22.

1 Bernard. in

Cant. ser. 8. 1. *Non est aliud anima nostra quam spiritus uadens & in rediens, si sibi fuerit derelicta.*

selues, and still readie with the ^kIsraclits to yeeld our selues to become bond againe. ^l Our soule, saith Bernard, *is no other but as a wind that passeth and returneth not againe, if it be left vnto it selfe.* Now M. Bishop do you carry this in mind, thus expressed by the phrases and speeches of the ancient Church, and leaue to caluminate our doctrine, who affirme *Free will* as farre as they affirmed it, and deny it no otherwise but as they denied it against the Pelagian heretikes. But you will hardly leaue your wont, because you see well enough, that if you take our doctrine as we deliuer it, you can deuise nothing plausibly or colourably to speake against it.

2. W. BISHOP.

M. Per. 2. Conclusion. *The matters whereabout Free will is occupied, are principally the actions of men, which be of three sorts, Naturall, Humane, Spirituall. Naturall actions are such, as are common to men and beasts, as to eate, sleepe, &c. In all which we ioyne with the Papists, and hold that man hath free will euen since the fall of Adam.*

M. Per. 3. Conclusion. *Humane actions are such, as are common to all men, good and bad, as to speake, to practise any kind of art, to performe any kind of ciuill dutie, to preach, to administer Sacraments, &c. And hiher we may referre the outward actions of ciuill vertues, as namely lustice, Temperance, Gentlenesse, and Liberalitie, and in these also we ioyne with the Church of Rome, and say (as experience teacheth) that men haue a naturall freedome of will, to put them, or not to put them in execution. S. Paul saith, The Gentiles that haue not the law, do the things of the law by nature, that is, by naturall strength: And he saith of him selfe, that before his conuersion touching the righteousness of the law, he was unblameable. And for this externall obedience, naturall men receiue reward in temporall things. And yet here some caueats must be remembred.*

First, that in humane actions (he should say morall) mans will is weake, and his vnderstanding dimme, therupon he often failes in them. This caueat is no caueat of the Protestants, but taken out of S. Thomas of Aquines. And in all such actions with S. Augustine, (you might haue quoted the place) I vnderstand the will of man, to be onely wounded

Rom. 3. 14.

Phil. 3. 6.

Mat. 6. 5.

Ezech. 29. 19.

Summe.

1. 2. q. 109. art.

4. & 8.

ded or halfe dead.

2. That the will of man, is under the will of God, and therefore to be ordered by it: Who knowes not this?

R. ABBOT.

Here *M. Bishop* giueth vs some more of his learned notes, and telleth vs, that *M. Perkins* for humane should haue said morall, whereas the name of morall actions doth not so properly comprehend all those which he meant to import by humane actions. Astouching the first caueat giuen to the third conclusion, that in humane actions mans will is weake, and his understanding dimme, &c. he noteth that this caueat is no caueat of the Protestants, but taken out of *S. Thomas of Aquinas*. He was desirous it seemeth to haue it thought, that he had looked into *Thomas Aquinas*, but he was willing withal to shew that he did not well vnderstand what he read there: for he that looketh into ^a the places which he quoteth, shall easily see, that there was little cause for him to say, that that is a caueat taken out of *Thomas Aquinas*, there being nothing directly tending to the matter of the caueat expressed by *M. Perkins*. But the Protestants might wel learn that caueat out of their owne experience, and if we had not obserued it of our selues, we could haue learned it of Philosophers, and Poets, and Historians, to say nothing of ecclesiasticall Writers, so that we neede not to seeke to *Thomas Aquinas* to borrow it from him. But what is that to the purpose, seeing we professe our selues well content *legere Margaritas ex cæno*, to gather Pearles euen out the dirt, and from *M. Bishop* himselfe to take knowledge of any thing worthy our learning, if any thing worthy our learning had bin writtē by him. *M. Perkins* saith, that in humane or morall actions, with *Austine* he vnderstandeth the will of man only wounded or halfe dead. *M. Bishop* saith, he should haue quoted the place: the place to which *M. Perkins* alludeth, I take it to be *Hypognost. lib. 3.* where *Austine* saith that man was wounded and halfe dead, ^b because his Free will had still vitall motion, but he was wounded in the ornaments of morall actions, and lost the benefite of the possibilitie of Free will, to returne vnto euertlasting life. To the other caueat, that the will of man is vnder the will of God, and therefore to be ordered by it, *M. Bishop* saith, Who knowes not this? As if men in deliuering precepts and rules of any kind of learning,

^a *Thomas Aquinas*.
12. q. 109. art. 4.
Et 8.

^b *August. Hypognost. lib. 3.*
Reclē dicitur est
feminitatis: habebat enim vitalem motum, id est liberum arbitrium subiectionem (moribus scilicet ornamentis) & longa possibiliter liberum arbitrium perditum ad vitam eternam quam perdidit. et non sufficit.

learning, did not set downe euen triuiall and common things, because howsoeuer they be common, yet they be necessarie to make a perfect worke, and alwaies necessarie for learneis, when the whole workes are needlesse to them that are already learned. And why might not *M. Perkins* bring in this *caueat* in a writing against the *Papists*, as well as *Hierome* did against the *Pelagians*: *That we may know*, saith he, *that all things depend, not upon us, but upon the discretion and will of God, the Apostle saith, I will come vnto you speedily, if the Lord will. When he saith, I will come vnto you, he sheweth his goodwill, he declareth his desire, he promiseth his comming. But yet to speake with a caueat, he saith, if the Lord will. For if any man thinke hee knoweth any thing, he knoweth not yet as he ought to know.* Yea and *S. Austine* also thought this point worth the noting against the same *Pelagians*, that ^d *the wils of men not onely for spirituall and eternall life, but as they concerne the preseruing of the creature of the world, are in the power of God, so as that he causeth them to incline whither hee will, and when he will, either for benefite to some, or for punishment to other some.* And hee thought it not vsfite to exemplifie this matter out of the ^e *bookes of Iosuah*, of the the *Kings* and *Chronicles*, how God ordereth the wils of men, for the constituting of earthly kingdomes, and maketh profitable vse and application thereof, that it should be absurd ^f *to think that God frameth the wils of men for the setting of earthly kingdomes, and that men frame their owne wils for the obtaining of the kingdom of heauen.* And will *M. Bishop* now turne off *Austine* and *Hierome*, as he doth *M. Perkins*, with *Who knowes not this?* But his notes yet are but to whet his wit: when hee is well awaked out of his sleepe, haply we shall haue some wiser stufte.

W. BISHOP.

M. P. 4. Conclusion. *The third kind of actions are spirituall more neerly, and these bee twofold: good, or bad. In sinnes we ioyne with the Papist, and teach that in sinnes man hath freedome of will. Some perhaps will say, that we sinne necessarilie, because he that sinneth, cannot but sin, and that Free will and necessitie, cannot stand together. Indeed the necessitie of compulsion and Free will, cannot stand together, but there is another kind of necessity (or rather infallibilitie) which may stand with Free will: for some things may be done necessarilie, and also freely.*

Annot.

^e Hieron. adu. Pelag. lib. 2. vt scimus non ex nobis, sed ex Dei cuncta pendere iudicio, veniam, inquit, &c. Qui enim dicit, veniam ad vos, ostendit se velle, non sicut cupere, promittit aduen. sed vt cau. vus hic loquatur, insert. si Dominus voluerit. Si quis enim putat se quid nosse, necdum nouit sicut nosse oportet.

^d August. de grat. & lib. arbit. cap. 20. Scriptura ostendit nos solum bonas hominum voluntates, &c. verum etiam quae conferuntur tibi creaturam ita esse in Dei potestate, ut eam quod voluerit, quando voluerit, faciat inclinari, &c.

^e Ibid. cap. 20. 21. ^f D. Pred. st. sanct. cap. 20. Cogitate quale sit, ut credamus ad constituentia regna terrena hominum voluntates operari Deum, & ad capessendum regnum caelorum homines operari voluntates suas.

Annot. The example of a close prisoner is not to the purpose, for it puts necessity in one thing, and liberty in another. The solution is, that necessarily must be taken for certainly, not that a man is at any time compelled to sinne, but his weaknesse and the craft of the diuell are such, that he is very often overreached by the diuell, and induced to sinne, but with free consent of his owne will.

R. ABBOT.

The comparison of a prison vsed by *M. Perkins*, is most pregnant and fit. A man walketh vp and downe in close prison, and freely moueth and stirreth himselfe; yet he hath no power to get out of prison, but for ought he can doe for himselfe is necessarily there. Euen so, man is free in sinne, and freely willeth whatsoeuer hee willeth thereto: but sinne is his prison, and hee cannot free himselfe therefrom; nay because the will it selfe is imprisoned, hee hath no will to be free, and therefore of necessity remaineth still a prisoner to sinne, till God doe change his will to make him free. But *M. Bishop* disliketh the comparison, because it puts necessity in one thing, and liberty in another, whereas to that purpose it was vsed, and to that purpose most fitly is applied, and therein nothing contained, but what is agreeable to the truth. For whereas he taketh vpon him to correct that terme of necessity, and will haue it to be called *infallibility and certainty*, he malepertly taketh vpon him to teach them that are more learned then himselfe. It is a word which *S. Austen* often vseth vpon thelike occasion, both against the Pelagians and Manichees. ^b *Man sinned by his will*, saith he, and thereupon followed a cruel necessity of hauing sinne. ^c *A cruell necessity (of sinne) grew vpon our nature by the desert of the first sinne.* ^d *Not by creation, but by corruption of nature, there is a certaine necessity of committung sinne.* ^e *After that Adam sinned by free will, we were throwne headlong into a necessity (of sinne) all that haue descended of his race.* And that this necessity doth well stand with liberty, *S. Bernard* sheweth, in calling it ^f *a voluntary and mis-free necessity, wherein neither can necessity excuse the will, because it is voluntary, nor the will exclude necessity, because it is entangled with delight therein; wherein will taketh from him all matter of defence, and necessity bereaueth him of possibilitie of amendment, and in a word, the will it selfe in strange wise causeth this necessity.*

b August. de perfect. iul. l. i.
Rat. 9 Quia peccauit voluntas secuta est peccantem peccatum habenti dura necessitas.

c Retract. lib. 1. cap. 1. Nature nostre dura necessitas merito procedentis iniquitatis exorta est.

d De nat. & gra. cap. 66. Ex vitijs nature non ex conditione nature est quedam peccandi necessitas.

e Con. Fortunat. disput. 2. Post quod libera ipsa voluntate peccauit, nos in necessitatem precipitari sumus s Bernard in

Cantic. Ser. 81. Ipsa sibi voluntas necessitate facit, ut nec necessitas cum voluntate sit excludere valeat voluntatem, nec voluntas

cum sit illicita excludere necessitatem. Fr post:

Anima sub voluntaria quadam & male libera necessitate tenetur. Et iterum post. Voluntas inexcusable & incorrigibilem necessitas facit.

necessity to it selfe. Now then because the state of sinne is such, as that there is one way *necessity* by the habit of corruption, and another way *liberty* by the free motion of the will, very rightly did *M. Perkins* to expresse the same, vse the example of a prison, that *puts necessity in one thing, and liberty in another*. And thus in righteousnesse also *necessity* and *liberty* agree, and doe not one exclude the other. For the Angels being by the grace and power of God confirmed in goodnesse, are thereby *necessarily good*, ^{so} and in such sort good, as that they cannot become euill, and yet they are *freely and voluntarily good*, because it is the will it selfe that is established in goodnesse. The same shall bee the state of eternall life to the elect and faithfull, ^h *Bene viuendi & nunquam peccandi, voluntaria foelixq; necessitas*: *A voluntarie and happy necessitie of liuing well & neuer sinning anymore*. Let *M. Bishop* take knowledge now of this manner of speech, and learne not to find fault when hee hath no cause. But he noteth, that wee must not vnderstand, that *a man is at any time compelled to sinne*: where I may answer him with his owne words before, *Who knowes not this?* And againe, that *this is none of M. Bishops cauea; but taken out of M. Perkins*. *M. Perkins* had told him so much before hand, & therefore what needed this note? For this *necessitie* groweth not of any outward force, but from inward nature, not by condition of the substance, but by accidentall corruption, which being supposed, there is a *necessitie of sinne*, as in the palsey a *necessitie of shaking*, in the hot feauer a *necessitie of burning*, in the broken legge a *necessitie of halting*, so continuing till the maladie and distemper be cured and done away. And whereas *M. Bishop* referreth this *necessitie of sinne to the weaknesse of man, and to the craft of the diuell*, hee speaketh too short in the one, and impertinently in the other. For wee are not to conceiue *weaknesse* onely, which may bee onelie a priuation, but a positive euill habite and contagion of sinne, whereby a man sinneth euen without any furtherance of the diuels temptations, by the onely euill disposition of himselfe. Which euill disposition, because it is also in the will it selfe, therefore in the midst of that *necessitie*, a man sinneth no otherwise, but as *M. Bishop* requireth to haue it said, *with free consent of his owne will*.

g Idem. de grat.
& lib arbit. sup.

h August. de perfect. iustitie

W. BISHOP.

M.P. 5. Conclusion. The second kind of spirituall actions be good, as Repentance, Faith, Obedience, &c. In which we likewise in part ioyne with the Church of Rome, and say that in the first conuersion of a sinner, mans Free will concurrith with Gods grace, as a fellow or co-worker in some sort: for in the conuersion of a sinner, three things are required: the word, Gods spirit, and mans will: for Mans will is not passive in all and euery respect, but hath an action in the first conuersion and change of the soule: when any man is conuerted, this worke of God is not done by compulsion, but he is conuerted willingly, and at the very time when he is conuerted by Gods grace, he willeth his conuersion. To this end saith S. Augustine, he which made thee without thee, will not saue thee without thee. Again, that it is certaine that our will is required in this, that we may do any thing well, (it is not onely then required in our first conuersion, if it be required to all good things which we do,) but we haue it not from our owne power, but God workes to will in vs. For looke at what time God giues grace, at the same time he giues a will to desire and will the same: as for example, when God workes faith, at the same time, he workes also upon the will, causing it to desire faith, and willingly to receiue the gift of beleeuing: God makes of the unwilling will a willing will, because no man can receiue grace viterly against his will, considering will constrained, is no will. But here we must remember, that howsoeuer in respect of time, the working of grace by Gods spirit, and the willing of it in man go together: yet in regard of order, grace is first wrought, and mans will must first of all be acted and moued by grace; and then it also acteth, willeth, and moueth it selfe. And this is the last point of consent betweene vs and the Romane Church, touching Frees will, neither may we proceed farther with them. Huberto M Perkins.

Ser. 15. de verb. Apot.

Now before I come to the supposed difference, I gather first, that he yeeldeth vnto the principall point in controuersie, that is, freedome of will, in ciuill and morrall workes in the state of corruption, and all good workes in the state of grace: for in his first conclusion distinguishing foure states of man, he affirmeth, that in the third, of man renewed or (as we speake) iustified, there is libertie of grace, that is, grace enableth mans will to do) if it please, such spirituall workes, as God requireth at his hands. Yet lest he be taken to yeeld in any thing, he doth in shew of words

contradict both these points in another place: For in setting downe the difference of our opinions, he saith: that mans will in his conuersion is not actiue, but passiue, which is flat opposite vnto that which himselfe said a little before in his first conclusion; that in the conuersion of a sinner, mans will concurrerh not passiuely, but is co-worker with Gods grace.

R. ABBOT.

M. Bishop vnderstandeth not the principall point in controuersie, and therefore thinketh that *M. Perkins* yeeldeth to the principall point in controuersie, when he doth nothing lesse. It was neuer any point of controuersie, whether man in the state of corruption haue freedome of will in ciuill or morall workes: for none of vs euer hath denyed it. Neither was it euer any point of controuersie, whether man in the state of grace hath freedome of will to good workes: for there is not one of vs but alwaiës hath affirmed it, so that *M. Bishop* knoweth not indeede what he disputeth of. As for that libertie of grace, he expoundeth it also out of his owne blind fancie, and not out of our doctrine. For we do not meane thereby, that grace enableth mans will to do, if it please, such spiriuall workes as God requireth at his hands, but that grace worketh in the will of man to please to do such spiriuall workes as God requireth at his hands. For hee doth not hang his worke ypon the suspended if of our will, but worketh in vs to will, and ^b causeth vs to do the things that he com-

^a Phil. 2. 13.

^b Ezech. 36. 27.

August. de Prae-

desti. sancti. cap. 10

Ipse facit ut illi

faciant que pre-

cepit. Et cap. 11.

Promittit scilicet

rum se ut faciat,

que iubet ut fi-

ant.

^c *August. quest.*

uer. 1. q. 14.

Quis verba sup-

primit questioni

aut imperius est

aut tergiversa-

tor, qui calumnie

magis studeat,

quam doctrine.

mandeth vs to do. But *M. Bishop* here imagineth, that *M. Perkins* contradicteth in one leafe that which he yeeldeth in another. He saith one where, that mans will in his conuersion, is not actiue but passiue. But let *M. Bishop* learne of *S. Austine*, that ^c he that concealeth the words of the point in question is either an vnlearned Idiot, or a wrangling crauen, that studieth more to canill, then either to teach or learne.

The words of *M. Perkins* are these: The Papists say, Will hath a naturall cooperation; we deny it, and say, it hath cooperation onely by grace, being in it selfe not actiue but passiue, willing well onely as it is moued by grace, whereby it must first be acted and moued, before it can act or will. Where he very plainly affirmeth the cooperation of mans will in his conuersion, but saith truely, that it is of grace it selfe, that it doth cooperate with grace. He saith, that in it selfe it is not actiue but passiue, but though in it selfe it be onely passiue, yet he acknowledgeth that

that it becommeth *actiue* also, by being acted or moued by grace. Now how is this contrary to that which hee saith in the fifth conclusion, *that mans Free will concurreth with Gods grace, as a fellow or co-worker in some sort, and is not passiue in all and euery respect? In some sort, saith he, it is a co-worker with grace, and is not passiue in all and euery respect. How is that? Mans will must first of all be acted and moued by grace, and then it also acteth, willet, and moueth it selfe. How can M. Bishop deuise to haue a man speake more agreeably to himselfe? But he plaieeth the lewd coufener; and whereas the whole point of the controuersie lieth in these words, by it selfe, or in it selfe, he guilefully omitteth the same, and maketh M. Perkins absolutely to say, that mans will in his conuersion is not actiue, but passiue, when he saith, that in it selfe it is not actiue but passiue; declaring that by grace it is made actiue. So in the other place where it is said, that mans will is a co-worker in some sort, and is not passiue in all and euery respect, he leaueth out those termes of restraint, as if M. Perkins had made the will simply and of it selfe a co-worker with grace, and not passiue in any respect. The contradiction therefore was not in M. Perkins his words, but in M. Bishops head, or rather in his malicious and wicked heart, which blind-foldeth him to make him seeme not to see that which he seeth well enough.*

5. W. BISHOP.

The like contradiction may be obserued in the other part of libertie in moral actions: for in his third conclusion he deliuereth plainly, man to haue a naturall freedome, euen since the fall of Adam, to doe, or not to doe the acts of wisdom, Iustice, Temperance &c. and proues out of S. Paul, that the Gentiles so did: yet in his first reason, he affirmeth as per- Pag. 19.
 remptorily out of the eighth of Genesis, that the whole frame of mans heart is corrupted, & all that he thinketh, deuise:h, or imagineth, is wholly euill, leauing him nonaturall strength to performe any part of morall duty. See how uncertaine the steps be of men that walke in darknes, or that would seeme to communicate with the works of darknesse. For if I mistake him not, he agreeth fully in this matter of Free will, with the Doctrine of the Catholike Church: for he putting down the point of difference, saith, that it standeth in the cause of the freedome of mans will in spirituall matters; allowing then freedome of will with vs in the state

of grace, whereof he there treateth: for he seemeth to dissent from vs onely in the cause of that freedom. And as he differeth from Luther and Caluin, with other sectaries, in granting this libertie of will: so in the very cause also he accordeth with Catholikes, as appeareth by his owne words. For (saith he) Papiests say, mans will concurrerth with Gods grace by it selfe, and by it owne naturall power: we say, that mans will worketh with grace; yet not of it selfe, but by grace: either he vnderstandeth not what Catholikes say, or else accuseth them wrongfully: for we say, that mans will then onely concurrerth with Gods grace, when it is stirred and holpen first by Gods grace. So that mans will by his owne naturall action, doth concurre in euery good worke, otherwise it were no action of man: but we farther say, that this action proceedeth principally of grace, whereby the will was made able to produce such actions: for of it selfe it was vterly unable to bring forth such spirituall fruit. And this I take to be that, which M. Perkins doth meane by those his words: that the will must be first moued and acted by grace, before it can act or will. He mistooke vs, thinking that wee required some outward helpe onely to the will, to soynewith it; or rather, that grace did but as it were untie the chaines of sinne wherein our will was fettered: and then Will could of it selfe turne to God. Not understanding how Catholikes take that Parable of the man wounded in the way, between Ierusalem and Iericho, who was (not as the Papiests onely say, but as the holy Ghost saith) left halfe, and not starke dead. Now the exposition of Catholikes is not, that this wounded man, (which signifieth all mankind) had halfe his spirituall strength left him; but was robbed of all supernaturall riches, spoyled of his originall iustice, and wounded in his naturall powers of both Vnderstanding and Will, and therein left halfe dead, not beeing able of his own strength, either to know all naturall truth, or to performe all morall duty. Now touching supernaturall workes, because he lost all power to performe them, not beeing able so much as to prepare himselfe conueniently to them: he in a good sence may be likened vnto a dead man, not able to moue one finger that way of grace: and so in holy Scripture the father said of his prodigall Son, He was dead and is reuiued. Yet as the same sonne liued a naturall life, albeit in a deadly sinne: so mans will after the fall of Adam, continued somewhat free in actions conformable to the nature of man, though wounded also in them, as not being able to act many of them, yet hauing still that naturall facultie of Free will, capable of grace, and also able, beeing first both outwardly moued, and fortified in-

wardly

Luc. 10.

Luc. 15.

wardly by the vertue of grace, to effect and doe any worke apertaining to saluation: which is as much as M. Perkins affirmeth. And this to bee the very doctrine of the Church of Rome, is most manifestly to be seene in the Councell of Trent, where in the Session are first these words in effect, concerning the unablennesse of man to arise from sinne of himselfe. Every man must acknowledge and confesse, that by Adams fall we were made so vnclene and sinfull, that neither the Gentiles by the force of nature, nor the Iewes by the letter of Moses law, could arise out of that sinfull state. After it sheweth, how our deliuerance is wrought, and how freedome of will is recovered in speciall, and wherein it consisteth, saying: The beginning of iustification, in persons vsing reason, is taken from the grace of God, preuenting vs through Iesus Christ, that is, from his vocation, whereby without any desert of ours we are called, that wee who were by our sinnes turned away from God, may be prepared by his grace, both raising vs vp, and helping vs to returne to our owne iustification, freely yeelding our consent vnto the said grace, and working with it. So at God touching the heart of man by the light of the holy Ghost, neither doth man nothing at all, receiuing that inspiration, who might also refuse it: neither yet can he without the grace of God, by his Free will, mooue himselfe to that, which is iust in Gods sight. And that you may be assured, that this doctrine of the Councell, is no other then that which was taught three hundred yeares before, in the very middest of darkenesse, as Heretikes deeme: see what S. Thomas of Aquine one of her principal pillars, hath written of this point in his most learned Summe. 1. 2. q. 109. Art. 6. Where upon these wordes of our Saviour, Ioh. 6. No man can come to me vnlesse my Father drawe him, he concludeth it to be manifest, that man cannot so much as prepare himselfe to receiue the light of grace, but by the free and vnderserued help of God, mouing him inwardly thereunto. And this is all which M. Perkins in his pretended dissent auerret here, and goeth about to proue in his siue reasons following: the which I will omit, as beeing all for vs. And if any man desire to see more to that purpose, let him read the most learned workes of that famous Cardinall, and right reuerend Archbishop Bellarmine.

R. ABBOT.

Here is another contradiction framed vpon the anuile of M. Bi-

^aLuke 16.15.

shops ignorance, whilest he vnderstandeth not, that works morally good, may be spirittually euill, and whilest they are highly esteemed with men for the substance of the act, yet may be abominable with God, by the vncleannesse of the heart. Which if he had duly considered, he might well haue seene, that both these assertions may stand together, that man hath freedome of will to doo the outward acts of morall vertues, and yet that all that man deuiseeth, frameth or imagineth is wholly euill, because his morall vertues without grace are in Gods sight but so many corruptions of good works, being poisoned in the roote of vnbeliefe, and wholly diuerted from their true and proper end; so that God hath not respect to them, because in them there is no respect at all to God. This followeth afterwards more fully to be handled towards the end of this question: but in the meane time we see how simply he collecteth of this latter point, that *M. Perkins* leaueth a man no naturall strength to performe any part of morall duty, and as if he had very wisely handled the matter, addeth his epiphonema: *So vncertaine are the steps of them that walke in darknesse*; very fitly agreeing to himselfe, who neither vnderstandeth what the aduersary saith, nor what he himselfe is to say for his owne part. Whereupon it is that he conceiueth that *M. Perkins* fully agreeth with the Romish Church in this matter of Free will, whereas they are as farre different one from the other, as heauen is from earth. The agreement forsooth is, in that *M. Perkins* granteth Free will in the state of grace. But so did *Luther* and *Caluin*, and so doe we all, as farre as *M. Perkins* doth. The Papists say, that man hath in his owne nature a power of Free will, which being onely stirred and helped, can, and doth of it selfe adioine it selfe to grace to accept thereof, and to worke with it. This is it that we denie: we say, that freedome of the will to turne to God, and to worke with him, is no power of nature, but the worke of grace; that it is in no sort of man himselfe, but wholly and onely the gift of God: that howsoeuer God doe offer grace, yet that man hath no power in himselfe, or in his owne will to assent and yeeld vnto it, but it is God himselfe that withall worketh in him to accept thereof, that to the conuersion of a sinner, there ariseth nothing from the motion of his owne will, howsoeuer assisted and helped of God, but what God by his Spirit doth worke in it.

Vpon this point onely *Luther* and *Caluin*, and wee all insist to cha-

challenge all wholly vnto God. In this respect was it that Luther said, that *Free will is, Res de solo titulo, a matter of name onely, and a bare title*, because of man himselfe it is nothing, and by it, or in it there can nothing be attributed vnto him. For *we will indeede, it is true, but God worketh in vs to will; we work, but it is God that worketh in vs to work; wee walke, but he causeth vs to walke; wee keepe his commandements, but he worketh in vs to keepe his commandements*, so that nothing is ours of our selues, but all is his onely. And this *M. Bishop* in some shew of words heere seemeth to affirme, but indeed he wholly ouerthroweth it. He saith, that *mans will then onely concurrereth with Gods grace, when it is first stirred and holpen by grace, and therefore that M. Perkins either doth not vnderstand them, or else doth wrongfully accuse them*, in that hee chargeth them to say, that *mans will concurrereth with Gods grace by it selfe, and by it owne naturall power*. But *M. Perkins* vnderstood them well enough, and doth no whit wrongfully accuse them. For *Andradius* the expounder of the riddles of the Councell of Trent, doth plainly tell vs, *that the motion of Free will, and applying of it selfe to righteousnesse, doth no more depend vpon the grace of God then the fires burning of the woode, doth depend vpon the power of God; that grace lifteth it up beeing fallen downe, and addeth strength vnto it, but that it is no lesse the efficient cause of applying it selfe to grace, then other naturall things are of all those operations whereto by force of nature they are caried*. Therefore hee compareth *Free will* to a man made fast in the stockes, who hath a power and ableness in himselfe to go, if hee bee let goe out of the stockes, and the bonds be broken that held him before that hee could not stirre. Whereby he giueth vs to vnderstand their mind, that as the fire and other naturall things beeing by the power of God vpholden in that which naturally they are, do of themselues worke their proper and naturall effects, and as a man vnbound and let goe out of the stockes walketh and goeth, not by any new worke that is wrought in him, but by his owne former naturall power; so *Free will* though entangled in the delights of sinne, and bound with the bonds thereof, yet hath a naturall power wheremy it can apply it selfe to righteousnesse, if grace by breaking the bonds, and abating the strength of sinne, doe but make way for it to vse and exercise it selfe; so that grace hauing wrought what concerneth it, they leaue it to the will *by it selfe, and by it owne naturall power, to adioyne*

^a August. de bono perseu. cap. 13. & cont. 2. eo. Pelagi lib. 4. cap. 6.

^b Andrad orthodoxy. explicat. li. 4. Li. 1. nostri arbitrij mot. o at-

que ad iustitiam applicatio non

magis à gratia Di. pendet, quam à diuina virtute

stipis exustio.

^c Cum diuina gratia iacentem

libertatem erigat

& confirmet ut resque illi addat,

quibus obstat iustitie ornamenta

completis possit,

non secus quidem sui ad iustitiam

applicacionis causa efficiens dicens

da est, ac ea que natura constant,

carum omnium operationum ad

quas nature in- pte sione feruntur.

^e Ibid. Non secus ac ligneis so'cis

deuincti, qui incedendi quidem

facultatem habent,

et si ingreati nullo mo lo possit ni

vincula rumpantur prius que motum repriment: et retardant.

it selfe to worketherwith. And this *Bellarmino* plainly testifieth, when he affirmeth, ^d that grace doth no otherwise concurre to supernaturall actions, then vniuersall causes doe to naturall, so that it doth no more in the worke of righteoufnesse, then the Sunne and heauenly powers doe in the act of generation, or the producing of other naturall effects yeelding an influence and inclination, but leauing the verie act to the will and worke of man. All which in effect *M. Bishop* himselfe afterwards expresseth, teaching that man *after the fall of Adam, hath still a naturall facultie of Free will, which being first outwardly moued, and inwardly fortified by the verue of grace, is able to effect and do any worke appertaining to saluation;* thereby giuing to vnderstand, that there is still an abilitie left in nature, howsoeuer for the present ouerwhelmed and oppressed, which being excited and stirred vp, though in it selfe it bee not sufficient to produce the effects of spirituall actions, yet hath a sufficiencie to applie it selfe to grace for the producing thereof. Which *Costerus* the Iesuite declareth, by the similitude of ^e a man fallen into a darke and deepe pit, whence he cannot get out by himselfe, nor hath care to get out, but sleepeth securely therein, till his friend come, who awaketh him out of his sleepe, and wiseth him to get out, and by reasons perswadeth him to be willing thereto, and so giueth him his hand, or reacheth to him a cord, which he taketh and laieeth fast hold on it, and yeeldeth his owne vitermost strength that he may be pulled out. To which purpose also he vseth another example, of a man ^f extremely faint and weake, lying with his face turned away from the fire or the Sunne, who is not able to turne himselfe to the fire or the Sunne, but if he haue one to helpe him, vseth his owne strength also for the turning of himselfe about to enioy the warmth thereof. Which comparisons doe plainelie shew, that they attribute vnto *Free will* a proper and seuerall worke beside that that is done by the grace of God. Whereby wee see how quilefully *M. Bishop* speaketh, when he saith, *that the wil is made able by grace to bring forth spirituall fruit, being of it self viterly vnable thereto,* because he meaneth not hereby, that grace doth worke in the will that whole ability that it hath, but that to the ability which the will naturally hath, grace offereth, and being accepted, yeeldeth only an assistance and help for the accomplishment of the worke. Which he implieth in that he saith, that the worke proceedeth principally of

grace:

^a Bellarmino de grat. & lib. arb. lib. 6. ca. 15 Sicut auxiliium generale ita concurrunt cum omnibus rebus in actionibus naturalibus, ut tamen non impediatur libertatem & contingetiam, ita speciale auxiliium adiuuans ita concurrunt ad omnes actiones supernaturales ut non impediatur libertatem: quoniam eorum profusus modo auxilia ista concurrunt.

^c Coster. Enchirid. cap. 5. Sit quisquam lapsus in fossam tenebrosam ex qua neque cogit egredi nec exire solus possit, sed in ea securus obdormiat: accedat ad eum amicus quoniam hominis misertus de somno exstatum ad egressum monentibus ut assistentur. id est: illi manum vel furem porrigat & simul conuenienter adducat in lumen.

^f Ibid. Homo languidus qui ab igne vel à lumine facie auersus ipse solus non potest conuertere: sed si accedat amicus qui iuuat & languidus ipse conuertatur ad ignem vel ad lumen: tunc solus aut ignis fruetur.

grace: not wholly but *principally*; onely because grace first occasioneth and beginneth the same, whereas otherwise they make *Free will* parallel-wise, and as it were side by side concurre with grace to the effecting of that whereto it tendeth. Yet hee will not haue vs thinke, *that they require some outward helpe onely to the will, to ioyne with grace, or that grace doth but as it were vntie the chaines of sinne, wherein our will is fettered, and then will canne of it selfe turne to God,* when indeede hee cannot well tell what hee would haue vs thinke. Wee heare him and his fellowes talke of *inward mouing, & inward fortifying*, but in truth they make all this *inward* but onely *outward*, because they still denie, that grace worketh that intrinsecall act of the will, whereby it first applieth it selfe to God, and doleaueth the will of man to make vp the worke of grace, by that that meerey and naturaly is his owne. In respect whereof *Costerus* compareth grace^h to *a staffe in a mans hand, which at his owne will hee either useth for his helpe, or throweth away,* still excluding that worke of God, whereby it is wrought in the will, to will and receiue the grace of God, and not to reiect the same. The necessity of which worke herein plainly appeareth, for that man as touching spirituall lifeⁱ *the life of God* is wholly dead, and therefore as the dead man hath no facultie or power left, whereby to doe any thing for himselfe for recouery of life againe, but his life and the life of all his parts must wholly and newly bee put into him, so man hath nothing left in nature, whereof with any helpe whatsoeuer he canne make any vse to returne to God againe, but this life must wholie and newly bee wrought in him by the grace and power of God. Now in this point *M. Bishop* stuttedh and stammereth, and knoweth not how or what to say. Man, he saith, is *but halfe dead, not starke dead,* and by and by after hee is *halfe dead in his naturall powers of understanding and will, but touching supernaturall workes, hee may in a good sense bee likened to a dead man;* and yet presently saith againe, that *in this state there is a naturall facultie of Free will, which is able beeing outwardly moued and inwardly fortified, to effect and doe any worke appertaining to saluation.* Whereby he wholly overthroweth the comparison of *a dead man,* because where there is remaining an actiue power that needeth onely to bee stirred vp and strengthened, there cannot be affirmed the state of death. But the Scripture pronounceth man absolutely dead: *The dead shall heare*

^e Andrad. ut supra. Homini semper liberum relinquatur diuine operationi prebere impedimentum, eoque vel amplecti vel repudiare.

^h Coster. ut supra. Est hec gratia in arbitrio voluntatis ut ea uti possit, et non uti, retere et abire, res quemadmodum baculus in manu conualescentis, cuius auxilio si velit ut eum sin minus poterit eum remouere.

ⁱ Ephes. 4. 18.

^k Iolin. 5. 25.

1 Ephel. 2. 1. 5.
Col. 2. 13.
m Luc. 10. 30 i
n Ambros de
pauir. lib. 1. cap.
10

o Mat. 8. 23.
p John 11. 39.
q Aug. in Ioan.
tract. 49. Surrex-
it. procesit. In
vivoque potentia
Domini erat, non
vires mortui.

r Ephel. 1. 19.
1 August cont.
Pelag & Celest.
lib. 1. cap. 37.
Gratie vocabulo
frangens multam
offensionemq;
declinans.

r Pelag. apud
Aug. ibid. lib. 1.
cap. 31. Liberi
arbitrium habere
nos dicimus quod
in omnibus bonis
operibus diuino
semper adiuvatur
auxilio

u Cap. 33. Libe-
rum sic confite-
mur arbitrium
ut dicamus nos
indigere Dei
semper auxilio.
x Cap. 35. Episto-
la nostra confite-
tur nos omnino
nihil boni facere
posse sine Deo.

y Cap. 37. Inue-
nient nos ita ho-
minis laudare
naturam ut Dei
semper gratie
ad laudem auxi-
lium.

z Cap. 2. Ana-
thema qui sentit
vel docet gratiam
Dei quia
Christus venit in
hunc mundum
peccatores saluos
facere, non solum per singulas horas, aut per singula momenta, sed etiam per singulos actus nostros non esse necessariam,
& qui hanc conantur auferre penas fortius erunas. a Hieron. adu. Pelag. 3. Sunt plerique nostrorum qui
omnia que agimus dicant fieri presidio Dei.

the voyce of the Sonne of God, and they that heare it, shall live: ¹ *They were dead in trespasses and sinnes; not ^m halfe dead, like the man that descended from Ierusalem to Iericho (to whom S. Ambrose mote fitly resembleth man falling after Baptisme, and in the state of grace) but plainely ^o dead, like Lazarus, foure daies dead, and now stinking in his graue, in whose raising up was ^q the power of Christ, not any strength of the dead man, so as that the recovering of a man to faith and spirituall life, is by ^r the same working of the mightie power of God, which he wrought in Christ when hee raised him from the dead. Which if M. Bishop did acknowledge, according to the plaine euidence of holy Scripture, hee would not thus halt betwixt grace and Free will, but would confesse, that whatsoeuer the will doth in the worke of saluation, the same is fully and wholly wrought therein by grace. But now he doth but daily with the name of Grace, as Pelagius the heretike did, onely to hide the venime and poyson of his false doctrine, ^s to abate the hatred, and avoyd the offence that should otherwise arise against him. And no otherwise doth the Councell of Trent which he alleadgeth for his warrant, the doctrine whereof is the very same with the Pelagian heresie, being taken with these corrections and limitations wherewith Pelagius and his followers did abridge and explaine themselves. For they denied not a necessitie of the grace of God, Pelagius himselfe plainely saying, ^t *Wee say that wee haue a Free will which in all good workes is alwaies assisted with the helpe of God; ^u Wee so confesse Free will, as that we say that we alwaies stand in need of the helpe of God: ^x Wee can do no good at all without God: ^y We so praise nature, as that we alwaies adde the helpe of the grace of God.* And that we may see that he first trod the path for the Councell of Trent to follow, hee sticketh not to pronounce ^z *Anathema to every one that thinketh or saith, that the grace of God whereby Christ came into this world to saue sinners is not necessarie, not onely every houre and every moment, but to every act of ours, and they that goe about to deme it shall be punished for ever.* So doth the Pelagian heretike affirme to Hierome; ^a *There be very many of ours who say, that all things that we doe, are done by the helpe of God.* By this acknowledgement of grace Pelagius deluded the Bishops of the Easterne Churches, before whom he was conuented, and*

by that meanes was acquitted and dismissed, as having taught nothing against the truth. For as *Austin* noteth, ^b *When they heard him confesse the grace of God, they could imagine no other grace, but what they were wont to read in the booke of God, and preach to the people of God.* Which grace by this occasion the same *S. Austin* in diuers and sundry places directeth to bee that ^c *whereby wee are Christians and the children of God; and being predestinate are called, iustified, and glorified: ^d whereby we are iustified to be iust men: ^e which maketh the doctrine of God profitable vnto vs: ^f whereby hee doth not onely shew vs the truth, but also inspireth loue. ^g whereby we are iustified, that is, whereby the loue of God is shedde abroad in our hearts by the holy Ghost which is giuen vnto vs; ^h whereby we are made good; ⁱ whereby the excellencie of heauenly glorie, is not onely promised, but also beleeued and hoped for; nor wisdom onely reuealed, but loued, and euery thing that is good is not onely aduised, but (fruitfully and effectually) perswaded.* This onely grace and no other did they vnderstand to be the grace of *Christ*, whereby as touching the worke of our saluation, God is all in all, while it of him and by him, meere by his gift we are whatsoeuer we are towards him, so that although ^k we will, and we worke, and we walke, and we runne, yet it is God that worketh in vs, to will, and to worke, and to walke, and to runne, and in all these things we haue nothing but what wee haue of him, that there may bee no exception to the *Apostles* question, ^l *What hast thou that thou hast not received? and if thou haue received it, why dost thou boast as if thou hadst not received it?* But this grace *Pelagius* could by no meanes endure: he thought it absurd, that all should be ascribed to God, and therefore would needs deuise a course of grace that might giue way to the *Free will* of man. The contriuing of which course, if we duly consider from point to point, wee shall see, that it most fully correspondeth and accordeth to that doctrine of grace and *Free will*, which is now taught in the *Church of Rome*; onely the specialties thereof their schoole diuines haue directed them to expresse somewhat more distinctly then he hath done. And first they tell vs of *grace preuenting, exciting and stirring up*, whereby saith the *Councell*, without any desert of

^b *August. epist. 95. Hu audisse verbum (hominem) Dei gratia adiuuari, &c. Catholici antistes nullam aliam Dei gratiam intelligere poterunt, nisi quam in libro Dei legere & populus Dei predicare consueverunt.*

^c *Ibid. Gratia qua Christiani & si ij Des sumus. Et postea: Qua predestinatus vocamur, iustificamur, glorificamur.*

^d *Epist. 105. Qua iustificati sumus ut homines iusti essemus.*

^e *Epi. 107. Agnoscimus gratiam que facit prodesse doctrinam.*

^f *Cor. 13. lib. 1. cap. 13. Ut non ostendat tantummodo veritatem, verum etiam inferiori charitatem.*

^g *Ibid. cap. 10. Qua iustificamur, id est, qua charitas Dei diffunditur in cordibus nostris, &c.*

^h *Con. 2. Epist. Pelag. lib. 4. cap. 6. Hec est gratia Dei boni faciens.*

ⁱ *Con. Pelag. &c. v. supra.*

^{cap. 10.} *Istam aliquando sicutur qua futurę glorie magnitudo non solum promittitur, verum etiam creditur & speratur; nec mouetur solum sapientia, verum etiam & amatur, nec facitur solum omne quod bonum est, verum etiam persuadetur.* ^k *De grat. & lib. arbit. cap. 16. Certum est nos velle cum volumus, sed ille facit: velle minus, &c. Certum est nos facere cum facimus, sed ille facit: ut faciamus, &c.* ^l *1. Cor. 4. 7.*

Of Justification. sc̄. 32.
Of Merits.

sc̄. 1. & c.

m. *Coster. de lib. arbit. Hec gratia praeueniens non est illa quae in anima hominis inhabitans iustum constituit & sed impulsus tantum & motio Sp. sancti adhuc foris degens. qui stat ad ostium cordis pulsans, nondum admissus ad eum domicilium.*

n. *Bellarmin. de grat. & lib. arbit. lib. 6. cap. 15. Nihil est aliud nisi suscipio quae non determinat voluntatem sed inclinatur per modum proponendi obiecti.*

o. *Pelag. apud August. cont. Pelag. & Celest. lib. 1. cap. 10.*

Operatur in vobis velle quod bonum est, velle quod sanctum est dum nos terrenis cupiditatibus deditos, multorum more animalium tantummodo praesentia diligentes futurae gloriae magnitudinem & praemiorum sollicitatione succendit, dum reuelatione sapientiae in desiderium dei stupentem suscitatur voluntatem: dum nobis suadet omne quod bonum est. p. Ibi. cap. 7. Adiuuat nos Deus per doctrinam & reuelationem suam dum cordis nostri oculos aperit, dum nobis ne praesentibus occupemur futurae demonstrat, dum diaboli pandit insidias, dum nos multiformi & ineffabili dono gratiae celestis illuminat.

ours we are called, that by his grace raising vs up, and helping vs, wee may be prepared to returne to our iustification. Where we are to note *M. Bishops* errour in his owne principles, who sundry times calleth the grace of first iustification* *the first grace*, forgetting that there is a former grace, to which he himselfe referreth their works of preparation, and here bringeth the councill describing it as precedent to iustification. But of this *presenting grace* *Costerus* the Iesuite saith, that^m it is not that that dwelleth in the soule to make a man iust, but it is onely the impulsion and motion of the holy Ghost, being yet without; and standing knocking at the doore of the heart, not being as yet let in. This he expresth by the comparison of a friend finding a man in a deepe pit, as before was said, and perswading him by diuers reasons to be willing to be pulled out. Therefore *Bellarmin* saith, thatⁿ it is but onely a perswading which doth not determine the will, but inclineth it in manner of a propounding obiect. This grace *Pelagius* describeth in this sort: ° He worketh in vs to will that that is good, to will that that is holy, whilest finding vs giuen to earthly lusts, and like brutt beasts louing onely present things (note that hee excludeth all former merits as the councill doth) he enkindleth our minds with the greatnesse of the glory to come, and with promise of reward: whilest by reuealing his wisdome, he raiseth up our astonished will to the desire and longing after God; whilest he perswadeith and exhorteith vs to all good things. And againe to the same purpose he saith: P God helpeth vs by his doctrine and reuelation, whilest he openeth the eyes of our hearts, whilest hee sheweth vs things to come, that we may not be holden with things present; whilest he laieth open vnto vs the snares of the diuell; whilest he enlighteneth vs with the manifold and vspeakable gift of his heauenly grace. Thus hitherto they agree as touching this *presenting grace*, both calling that by the name of *grace*, which the auncient Church disclaimed vnder that name, because they vnderstood *grace* to be meant of that onely, whereby God himselfe maketh vs to bee that that hee calleth vs to bee, and here is nothing but propounding, perswading, exhorting, stirring, enkindling, enlightening, moouing, knocking, but leauing it to vs, either to ac-

cept or reiect that that is propounded and perswaded, and * both resting the acte and effect of all vpon man himselfe, yeelding to his motion when it is at his owne discretion to doe otherwise. For *M. Bishop* here telleth vs out of their learning, that there is in vs a naturall facultie of Free will, to which this propounding & perswading is vsed, *to which it is left so giue to these motions either admission or repulse.* It is left in the power of the will, saith *Bellarmino*, either to consent to God calling and perswading, or not to consent vnto him. Now saith *Cisterius*, *He that by Free will admitteth of this grace, by the helpe of it* (not becing yet any spirituall renewing grace, but onely as the friend (as before was laid) reaching his hand, or giuing a coard to the man in the pit) he prepareth himselfe by beleeuing, hoping, repenting, and performing workes of pietie, to receiue the grace of iustification. So that before iustification, and without any inward or inhabitant grace of regeneration, euen by Free will receiuing onely a helpe which is without it, a man hath faith, hope, repentance, loue, by which, and for which (as *M. Bishop* afterwards disputeth) God is induced and moued to bestow vpon vs his iustifying grace. All this matter *M. Bishop* in the thirteenth Section of this question setteth downe thus: *God by his grace knockes at the doore of our hearts: he doth not breake it open, or in any sort force it, but attendeth, that by our assenting to his call, we open him the gates, and when hee he with his heauenly gifts will enter in* Whereby it appeareth, that with them the first inuiscible act of mans conuersion is of himselfe, and an act of his owne Free will, occasioned by God, but acted by man himselfe, because the act of grace on Gods part being compleat, there remaineth a distinct and seuerall act of the will of man for admitting of that grace of God, vpon admitting wherof followeth the endowment of the gifts of God, by which thenceforth Free will worketh according to the will of God. All this *Pelagius* also taught as they do, affirming a power of nature consisting in Free will, which power (becing not sufficient of it selfe) God alwaies assisteth with the helpe of the foresaid grace. By his law, by his Scriptures, which we read or heare, he worketh that we may be willing; but to consent or not consent, is so ours, as that if we will, we do so; if not, we cause that the worke of God amitteth nothing. Now then he that vseth

* *Ibid. cap. 4. Nosstrum est, quia hec omnia uertere etiam in nialiam possumus: Concil. Trid. Sess. 6. cap. 5. Neque homo ipse nihil omnino agit, inspirationem illam recipiens, quippe qui illam et abijcere potest.*
 q *Coster. ut supr. Relicta uoluntate, a se libertas, equa fieri potest, ut uel suscipiantur influxus diuini uel repulsiua patiatur.*
 r *Bellar. de grat. & lib. arbit. lib. 5. cap. 29. In potestate uoluntatis relinquatur consentire uocanti et suadenti uel non consentire.*
 s *Coster. ib. Qui hanc gratiam admittit, eadem adiutus progreditur ulterius, ut credendo, sperando, penitendo, ad iustificationis gratiam se pareat.*
 u *Of Iustification. Sect. 21.*
 t *Pelag. apud August. contra Pelag. & Celest. lib. 1. cap. 4. Ipsam possibilitatem gratie sue adiutus semper auxilio.*
 u *August. Epist. 107 Per legem, seu Scripturas susus Deus operatur ut uelimus, sed eius consentire, uel non consentire, et a nostrum est ut supra cap. 32.*

1 si uoluntas fiat: si autem uoluntas, nihil in nobis operationem Dei ualere faciemus. x *Contr. Pelag. ut supra cap. 32.*
 3. *Qui currit ad Deum, et ab eo se regi cupit, id est, uoluntatem suam ex eius uoluntate suspendit, qui se adherendo ugeter uisus cum illo fit spiritus, non hoc nisi de arbitrio efficit libertate. Qua qui bene utitur, ita se totum tradit Deo in membra suam mortificat uoluntatem, ut cum Apostolo possit dicere, Vno autem, &c. ponitque cor suum in manu Dei et illud eius uoluntate. Dum esse desinat.*
 his

his Free will aright, saith hee, he runneth vnto God, and desireth to be guided and directed by him, and hangeth his will vpon the will of God, to whom being ioyned by cleauning stel vnto him, he becommeth or is made one spirit with him: he so committeth himselfe wholly to God, and mortifieth all his owne will, that with the Apostle he may be able to say, Now I liue, yet not I, but Christ liueth in me: he putteth his heart into Gods hand, that God may incline it whither it shall please him. Here is Free will yeelding assent to God, and from thence (by assistance of grace which he also, as we haue heard, acknowledgeth in his meaning, which is the same with the Papists, to be necessaric alwaies, and in all things,) there follow the workes of preparation, which hee expresseth by tearmes of running vnto God, desiring to be guided by him, mortifying our owne will putting our heart into Gods hand, hanging our will vpon Gods will. Now hereupon will hee haue to ensue the iustifying grace and gift of God, which hee signifieth by becomming one spirit with God, by hauing Christ to liue in vs, by hauing God to incline our hearts whither it pleaseth him. ¶ A great helpe of grace indeed, saith *Austin*, that God incline our hearts whither he will; but this so great helpe as he (*Pelagius*) doeth, we then merit (or obtaine) when without any helpe, onely by Free will, we runne to God, desire to be guided by him, &c. That these merits going before, we may so obtain grace, that God may incline our heart whither hee will. And this is also the very selfe same dorage, that now possesseth the Church of Rome. For if *M. Bishop* will except, that they doe not affirme their workes of preparations to be without any helpe of grace, onely of Free will: I answer him, that no more did *Pelagius*, who accursed them (as hath bene said) who held not the grace of God to be necessaric to euery acte. But yet in that meaning, wherein *S. Austin* speaketh of the helpe of God, as whereby the thing it selfe is wrought in vs, wherein wee are said to bee helped, they say, as *S. Austin* chargeth *Pelagius* to haue said, that their preparations are without any helpe of grace, and onely of Free will, because there is for the time of this preparation no inhabitant or renewing grace, no habitual quality or gift of grace that should be the worker thereof. They onely teach, as *Pelagius* did, a grace though internal in respect of the man, yet to the will onely externally assistant, moouing and directing it for the doing of these things, but meerey the will it selfe is the doer of them. Which hereby also is apparant, for that if they were properly the effects of

grace

¶ *August. ibid.*
Magnum profecto diuine gratie adiutorium, ut cor nostrum, quod voluerit Deus, ipse declinet: sed hoc tam magnum adiutorium, sicut ipse desipit. tunc meremur, cum sine ullo adiutorio non nisi de arbitrij libertate ad Dominum currimus. &c. et his precedentibus meritis sic eius consequamur gratiam, ut cor nostrum quo voluerit, ipse declinet.
¶ See after in *Sc. A. 15.*

they should by their doctrine bee *meritorious ex condigno*, whereas now they are denied so to be, and thereby are denied to be the proper effects of grace. And hence *M. Bishop* thinketh to haue another difference betwixt the Pelagians and them, because *Pelagius* affirmed *merits* before the grace of iustification, and they doe not so. But this will not serue his turne, because *Bellarmino* confesseth, as the truth is, that the Fathers in condemning *Pelagius* for affirming *grace to be giuen in respect of merits*, did vnderstand *merit* when any thing is done by our owne power, in respect whereof grace is giuen, though the same be not *merit ex condigno*. Such are their works of preparation, which are done by our owne power in that meaning as the Fathers spake, as hath bene said, because they are no proper effects of renewing grace, and are defended by them to bee the cause for which God bestoweth his grace vpon vs. They defend therefore that which was condemned in the Peligians, that *the grace of God is giuen according to our merits*, & that we first giue somewhat by Free will, for which grace is to be rendred for reward. They say as the Peligians did, *We worke to merit, that God may worke with vs*. Yea they professedly teach, that their preparations are *merits*, though not *ex condigno*, yet *ex congruo*, because by the rule of their schooles, *it is merite, or standing with reason, that whilset a man well vseth his owne power, God according to his more excellent power doe worke more excellently*. They thinke themselves well discharged, for that they put no merits before the first grace, as they call it, whereas therein they say no more then *Pelagius* did. He made the first grace *a thing common both to the wicked and to the godly, to Pagans and Christians, to beleeuers and infidels*, consisting in motions and illuminations, offered to all, and left to euery mans *Free will*, to accept or reiect them, euen^f so doe they. They say, that before that first grace there are no merits at all precedent: euen so said he, affirming the calling of God, *whilset he findeth vs giuen to earthly lusts, and like bruis beasts louing onely present things*, as his owne words haue told vs. But the first grace or preuenting grace, before which the Fathers say there are no merits in iustifying grace, *is the grace whereby he maketh vs to walke, so obserue, to doe what he commandeth*, whereby hee himselfe worketh the effect of that, which either by outward instruction, or inward motion and illumination he doth commend vnto vs: Before this grace they place their merits or works of preparation, thereby to

^a Bellar. de grat. & lib. arbit. lib. 5. cap. 5. Gratiam Des secundum merita nostra dari in eligunt Patres cum aliquid sit proprijs viribus ratione custus datur gratia, etiamsi non sit illud meritum de condigno.
^b August. cont. r. 2. Epist. Pelig. lib. 4. cap. 6. Priores vique dare quod libet ex libero arbitrio ut sit gratia in retributione pro premio.
^c Ibid. Nos facimus ut mereamur cum quibus faciat Deus.
^d Thom. Aquin. 1. 2. q. 114. art. 6. in Corp. Congruum est, ut dum homo bene vtitur virtute sua, Deus secundum superexcellens in virtutem excellentius operetur.
^e Aug. Epist. 106. Hec intelligitur de deo ipso gratia in actu, que Paganaeque Christianis, impijs & pijs, sicut ubi atque vniuersis communis est.
^f Bellar. de grat. & lib. arbit. lib. 2. cap. 3. Lumen gratiae omnino prius est.
^g Aug. cont. r. 2. Epist. Pelig. lib. 4. cap. 6. File facit ut ambulemus, ut obseruamus, ut faciamus. Hac est gratia bonum faciens, non haec misericordia praeciuens nos.

^b Contr. Pelag. & Celsi lib. 1. ca. 23.

¹ Enchir. cap. 32.

^k August. de na.

& grat. cap. 39.

Possibilitatem humane nature ita defendit, ut homo per Liberum arbitrium etiam sine Christi nomine saluus esse posse credatur.

¹ Andrad. Ortho.

explic. lib. 3. Sine

lege Mosis & E-

uangelica nobis

per Christum da-

ta sola lege natu-

re permittit si-

isse Deo gratia

iustificatos &

saluatos: & prius

unicum Deum

religio. & venerati

sunt: in ipso

spes suas omnes

colocarunt: illi

perpetuo placere

studuerunt, ab

illo virtutum re-

munerationem

sperarunt.

^m Arist. de mun-

do. Cic. de Nat.

Dm. Nemo vir

magnus sine ali-

quo assistu divi-

no unquam fuit.

Neminem nisi

iuuante Deo, tale

fuisse creden-

dum est.

ⁿ Aug. de inat.

& grat. cap. 2.

Si per naturam

iustitia (nulle fi-

de passionis Chri-

sti & resurrectionis

ergo Christus gra-

ui mortuus est.

^o Ibid. cap. 2.

Ecce quod est

crucem Chri. sti

enacuare, sine illa

quenquam per naturalem legem & voluntatis arbitrium iustificari posse contendere.

^p Prosp. de lib. arbit. Ostendere

voluit inter boni & mali contrarias suasiones, ita omnem hominem propria discretioni esse commissum ut ei non plus à

Deo praesidium quam à Diabolo sit periculi.

obtaine it, contrarie to the words of the Apostle, as *S. Austin* witnesseth: ^h *Not of workes, lest any man should boast: and againe, If it be of grace, it is not of workes.* And heerein their iniquitie is the greater, in that they borrow the termes of a distinction of ⁱ *grace preuenient* and *subsequent* from *S. Austin*, and apply it otherwise then he meant it, to the maintenance of an heresie, which he oppugned by it. Thus *M. Bishop* for his life cannot imagine a better accord, then there is betwixt *Pelagius* the Hereticke and their Councell of *Trent*, both avouching, and by fraudulent deuiCES maintaining the power of nature and Free will against the truth of the grace of God. And to assure vs that they attribute thereto as much as *Pelagius* did, ^k *who so defended the power of nature, as that a man without the name of Christ might be saued by Free will,* *Andradus* telleth vs, out of the secrets of that Councell, that they also hold, ¹ *that heathen Philosophers, hauing no knowledg of the law or of the Gospell of Christ, were iustified and saued onely by the law of nature; that they religiously worshipped one God, put all their trust in him, hoped for reward of their vertues from him, yet all this by the grace of God he saith, which Pelagius also would say, but both teaching no other grace but what the heathens themselves confessed, that ^m neuer any man prooued great and excellent without some diuine instinct: so that Aristotle, & Tully, and such other acknowledging the same, must now bee taken for Preachers of the grace of God.* Wherein we may wonder at their impudencie, that doubt not to affirme a thing so plainly absurd, and so resolued against by *S. Austin* in his defences against the Pelagians, concluding by imitation of the Apostles words, that ⁿ *if by the law of nature there be righteousnesse without the faith of the passion and resurrection of Christ, then Christ died in vaine.* And againe, that ^o *to affirme, that a man may be iustified by the law of nature and Free will, is to make the crosse of Christ of no effect.* But by all this wee see, that their speech of *grace* for conuerting of man to God, is but collusion and meere Pelagian hypocrisie, as whereby indeed they attribute no greater a worke to God in bringing man to righteousnesse, then to the diuell in bringing man to sin. Which beeing condemned in the ^p Pelagians as a horrible impietie and blasphemie, yet by *Cotterus* the Iesuite in his *Enchiridion*, is manifestly acknowledged to

be their meaning, ¹ that as the diuell by temptation and suggestion toucheth our minds, and knocketh at the doore of the heart, and seeketh to moue the will to consent to sinne, which notwithstanding is at it owne libertie to admit or reiect the same, so are the influences of Gods preuenting grace, whether suddaine or more constant, which do beate and knock at the heart, but so, as it is left in the libertie of the will to accept, or refuse, euen in as plaine termes as Pelagius said, ² that to consent to God consisteth in mans Free will, and that by libertie of nature hee doth so if he will. This paines I haue taken to vnhood *M. Bishop* and his Councel of Trent, & to make good that that I haue before affirmed, that the Church of Rome now maintaineth the heretic of Pelagius which anciently was condemned by the Church of Rome. That which he alleadgeth out of *Thomas Aquinas* is of the same stampe, neither can his antiquitie of three hundred yeeres adde any grace to that which eight hundred yeares before him was vniuersally condemned by the whole Church. Whether *M. Perkins* his reasons doe destroy their assertion of Free will, vpon determining the state of the question in the next section it shall appeare.

q Coster. Enchirid. cap. 5 Sicut dæmon tentatione mentem nostram praua cogitatione & concupiscentie meue tangit ac pulsat afflicterq; conuertit voluntatem ut in peccatum consentiat, quæ sua libertate motiones has omnes & admittere potest & reijcere: ita sunt in nobis diuini quædam influxus aliquando quidem repêti, aliquando constanter, qui cor nostrum pulsant, reuera interim voluntati sua libertate qua fieri potest ut vel suscipiantur vel

epu'sam patiantur. r *Agust. Epist. 107.* Consentive hominib; libero arbitrio constitutum est, &c. Libertate naturalis si vult facit, si non vult, non facit.

G. W. BISHOP.

Now the very point controuersed, concerning Free will, *M. Perkins* hath quite omitted, which consisteth in these two points, expressed in the Councell: First, whether we doe freely assent vnto the said grace, when it is offered vs, that is, whether it lie in our power to refuse it; And secondly, when we concurre and worke with it, whether we could if we listed refuse to worke with it. In both which points we hold the affirmative part, and most sectaries of this time the negative. Of which our Author is silent: only by the way in his fourth reason, toucheth two texts of *S. Paul*, which are commonly alleadged against Free will.

R. ABBOT.

This true point of the controuersie is contained in the proposition of the Pelagians, that ² to consent to the Gospel is not the gift of God. *Aug. ep. 107.* Vt Evangelio consentiamus est donum Dei, sed hoc nobis est à nobis, id est, ex propria voluntate, quam nobis in nostro corde non operatus est ipse. God

^b Idem de grat. Christi cont. Pelag. & Celest. lib. 1. cap. 25.
^c Idem. ibid.

Non solum Deus posse nostrum donavit atque adiuuat sed etiam velle & operari operatur in nobis.

^a De predest. sancti. cap. 20.

Cum Deus vult aliquid fieri quod non nisi voluntibus hominibus

oportet fieri, inclinatur eorum corda ut hoc velint, eo scilicet inclinante, qui in nobis mirabili modo & ineffabili operatur & velle.

Et de bono persuer. cap. 23. sic in potestate habet cor nostrum &c.

^c De predest. sancti. cap. 10. per hoc ut promissa sua Deus possit implere non est in Deo sed in hominis potestate.

¹ Ibid. Filios promissit Deus Abraham qui fidei eius vestigia sequebantur.

² Prosp. de vocat. gent. lib. 1. cap. 3. Credituros promissit &c. reconciliandos promissit, obdituros perseveraturos, &c.

^b August. ibid. Non de nostris voluntatis potestate, sed de sua predestinatione promissit. Promissit enim quod ipse facturus fuerat,

non quod homines; quia etsi faciunt homines bona que pertinent ad colendum Deum, ipse facit ut illi faciant que precepit, non illi faciunt ut ipse faciat quod promissit.

men illi faciunt ut ipse faciat quod promissit.

God, but that this we have of our selves, that is to say, of our owne will, which he hath not wrought for us in our hearts. For thus you have, *M. Bishop*, all this while affirmed, that grace having performed and done what appertaineth to it for the conversion of man, there is behind a distinct and proper act of the will, which either by consenting and yielding maketh good, or by dissenting and refusing maketh frustrate all that grace hath done. This you all inculcate and beat vpon that, that when God hath wholly done his part, it is in mans will either to make or marre; and so doe plainly teach with *Pelagius*, that God doth helpe ^b *possibilitatem natura*, our naturall power, that we may be able to consent and will, but actually to consent and will, is left still free to our owne will and choice. And thus, *M. Bishop*, you your selfe informe vs, when propounding the first part of the question, *Whether we do freely assent vnto grace when it is offered vs, that is, whether it lie in our power to refuse it*, you hold affirmatiuely, that by *Free will* wee assent vnto grace, having it in our power and choice to refuse the same. Whether this bee so or not is the point, and wee resolve with *S. Austin*, ^c *that God doth not onely giue vs, and helpe vs to be able to will and to worke, but also worketh in vs to will and to worke*: hee doth not so offer vs grace, as to leaue vs to assent vnto it if we will, but himselfe worketh also in vs to bee willing, and to giue our assent vnto it, who ^d *so hath our hearts in his power, as that in wonderfull and unspeakeable manner hee worketh in vs to will that good that we cannot have but with our will*. And whereas you say that it lieth in our power to refuse the grace of God, you thereby subiect ^e *the accomplishment of the promise of the grace of God, to the power and will of man*: so that if man list, it shall take place; if man list not, it shall not take place. ^f *God promised children to Abraham, that should follow the steps of his faith*. ^g *He promised them forgiveness of sinnes, obedience, perseverance, the feare of him*. He offereth grace to that purpose, where if it lie in mans power to refuse the same, then it must be in mans power whether the promise of God shall be fulfilled or not. But God did ^h *not make that promise vpon the power of our will, as foreseeing what wee would doe, but vpon his owne purpose, determining what he himselfe would doe, causing men to doe what he hath commanded, not having from men to per-*

forme

forme what he hath promised, because he intended such a grace, not as whereby man may attaine to righteousesse if he will, but whereby it is wrought in him to will and love the same; ^k he having in his power the wils of men more then they themselves haue. In a word, man by nature hath in him to resist and refuse the grace of God: to this his power serueth, and doth not serue to doe otherwise. But God ouerruleth this power, and worketh in him not to refuse his grace, and when God worketh in man not to refuse, it cannot be said, that to refuse is in the power of man; not that God maketh man iust against his will, but ^l he taketh away from him hardnesse of heart, whereby he did refuse, and is ^m altogether inflexible towards God, and giueth him a new heart, a heart of flesh willing to obey, whereby a man groweth to bee as aduersie to sinne, as hee was before to righteousnesse, and entreth to that state which Saint Iohn describeth, ⁿ Every one that is borne of God sinneth not, neither can he sinne, that is, serue sinne, giue himselfe altogether ouer to sinne, because hee is borne of God, which is heere the happie beginning of the euerlasting blessed state of Gods elect; ^o Non posse peccare, non posse bonum deserere, to be freed from all possibilitie of sinne, or forsaking that good that God hath yeilded vnto vs by Iesus Christ. Now hereby wee see how absurdly *M. Bishop* propoundeth the second part of this question, when we concurre to worke with grace, whether wee could, if wee list, refuse to worke with it. For who doubteth but if wee list, we doe refuse? but therefore the worke of grace is that wee shall not list to refuse the worke of grace, but that our list shall bee to submit our selues vnto it. ^p Where Christ praieth for Peter that his faith might not faile, will any man dare to say that it might faile if Peter list to haue it faile, that is, would not haue it to perseuere vnto the end? As if Peter could list or will in any sort otherwise then Christ had praied for him, that he might will. For who knoweth not, that Peters faith should faile if the wil of faith should faile in him, and continue, if that should continue? But because the wil is prepared by the Lord, therefore the praiser of Christ for Peter could not be in vaine, whereby hee praied that he might haue vs the faith a most free, most strong, inuincible and perseuering will. This is the worke of grace to all the faithfull: it standeth

ⁱ Idem de corrept. & grat. c. 11. Secunda plus potest, qua fit etiam vs velit.

^k Ibid. c. 14. Magna habet in potestate voluntas hominum, quam ipsi suos.

^l De predest. sine. c. 8. A nullo dicitur corde respicitur: ideo quippe tribuitur vs cordis dicitur a primis affectibus.

^m De grat. & lib. arbit. cap. 14. Cor lapidem aduersus Deum omnino inflexibile est.

ⁿ 1. Ioh. 3. 9.

^o Aug. de corrept. & grat. c. 11. Prima libertas voluntatis erat posse non peccare: non ipsa multo maior erit non posse peccare, &c.

^p August. de corrept. & grat. ca. 8. An aulebis dicere etiam rogante Christo ne desiceret fides Petri, deserviam fuisse si Petrus eam diceret voluisset, hoc est, si eam vsq; in finem perseuerare voluisset? Quasi aliud Petrus velle vellet quam pro illo Christus rogasset ut velle?

Nam quis ignorat tunc fuisse peritiam fidem Petri, si ea que fides erat voluntas ipsa desierit, & per mansuram si eadem eo usq; man-

neret? sed quia preparatur voluntas a Domino, ideo pro illo non posset esse inanis oratio. Quando rogauit ergo ne fides eius diceret, quid aliud rogauit, nisi ut haberet in se liberrimam, fortissimam, inuictissimam, perseuerantissimam voluntatem?

not vpon their *list* to refuse the grace of God, for then they certainly giue it ouer, but ⁹ *hee puiteth his feare into their hearts, that they shall not depart from him.* Now the question being truly and rightly propounded, *whether God hauing fully done his part for the conuersion of a sinner, it remaine free to his owne will, either to accept or refuse this grace*: the reasons vsed by *M. Perkins* are very effectuall and strong to proue the contrarie, and it was *M. Bishops* cunning to passe by them, because he knew not any probable answer to giue vnto them. His first reason sheweth the vniuersall corruption of mans heart, ¹ *the whole imagination whereof God testifieth to bee onely euill continually; so that* ¹ *flesh sauoureth of nothing but enmitie against God, and is not subiect to the law of God, nor indeed can be.* If mans heart be onely euill and enmitie against God, then can it not be truly said, that there is in it any naturall facultie of *Free will*, to assent and yeeld it selfe to the grace of God. If it bee *not subiect to the law of God, nor indeed can bee*, shall wee say by plaine contradiction, that it hath in it wherety to assent and giue it selfe in submission vnto God? *Free will* requireth integritie in iudgement of vnderstanding, in election of will, in obedience of affection; but here man is vtterly disabled in all these. What faculty of iudgement hath hee to conceiue and approoue the things of God, who in all his thoughts is *onely euill*, and in his very *wisedome* is enemie vnto God? ¹ *Euery man is a beast by his owne vnderstanding, his minde altogether* ² *darknesse and ignorance*; and as he auaieth nothing that offereth light to the blind, or bringeth him into the clearest Sunne-shine, vnlesse hee can make him see; so it booteth not that God doth set his light before man, and causeth it most cleerely to shine vnto him, vnlesse hee ³ *open the inward cie* of the soule, and *make him to vnderstand*; not leaue him to vnderstand if hee will, but *make him to vnderstand*. To this purpose is the second reason of *M. Perkins*, that ⁴ *the naturall man perceiueth not the things of the spirit of God; that they are foolishnesse vnto him; that hee cannot know them because they are only spirituall, that is,* ² *by the spirit to be discerned.* If there be no free wil in spirituall things, without iudging and discerning, and vnderstanding thereof, and there bee no discerning or vnderstanding thereof, but onely by the ³ *spirit and minde of Christ*, surely in nature there can bee no *Free will* that can bee helpfull vnto vs, to the attainment of spirituall life, and the power ther-

g Jerem. 32. 40.

r Gen. 6. 5.

s Rom. 8. 7.

e Jerem. 10. 14.

u Ephes. 4. 18.

x Psal. 119. 18. 27.

y 1. Cor. 2. 14.

z Vers. 10. 12.

a Vers. 16.

of serueth but to condemne for follie the counsels and instructions thereto tending, the wisdom whereof it is not able to apprehend. Let grace doe what may be done, yet nature perceiue nothing of the spirit, if the same spirit of grace worke not therein to perceiue. Now where the vnderstanding is capable, yet what peruerfenesse and crofnesse still remaineth in the will? It hood-winketh the minde, and maketh it seeme to it selfe not to see when it doth see; it shutteth the gates, and intercepteth the passages of the vnderstanding, shunning to admit any thing whereby it should be checked and interrupted in it course; *it hateth and is afraid to vnderstand, that it may not be vrged to doe when it doth vnderstand.* Yea where the conscience is conuicted by knowledge and vnderstanding, yet the will being entangled with it owne respects, how mightily doth it struggle and fight against God? and neuer ceaseth fighting, till God doe *heale the rebellions of it*, not by putting it in case to yeeld if it will, but working in it to will and to yeeld vnto him. And when will hath now begun to yeeld, what vntowardnesse doth it finde in the affections, which as a swift and mightie streame, doe euery while ouerbeare both the iudgement of the vnderstanding, and the resolution of the will, so that *wee cannot doe the things that we would.* The peruerfenesse whereof, if it preuaile so much with men iustified and in the state of grace, as that it causeth many bitter lamentations for ouersights thereby committed contrarie to the intendment of the will, how much more doe they like flattering Dalilaes, binde all our strength, and ouercome all the power of nature, when the will as yet hath receiued no fortification of inward grace to resist and fight against them? Seeing therefore the heart is on the one side so blinde that it cannot see, and on the other side so peruerse, as that one while it will not see, another while crofseth what soeuer it doth see, wee may well say as *S. Austin* doth: *What good may a man doe out of a heart that is not good? but to haue our heart good, we must looke to him that saith, I will giue you a new heart, and will put into you a new spirit:* so that till the heart be renewed and made good, there is no doing good, and therefore no assenting to the grace of God. The third argument of *M. Perkins* he omitteth with the rest, and yet lighting vpon some idle deuice afterwards, he thought good to set it downe in stead of an objection, which shall be examined in the place which he hath giuen

b Aug. de verb. Apost. serm. 13. Impia mens adit etiam ipsam intellectum, et homo aliquando nimium mente peruersa timet intelligere, ne cogatur quod intellexerit facere.

c Ose. 14. 5.

d Gal. 5. 17.

e August. contr. duas epist. Pelag. lib. 4. cap. 6. Quid potest homo facere de corde non bono? ut au em habentis cor bonum; Dabo inquit, &c.

it. The fourth reason is taken from that that *the Scripture in the conversion of a sinner ascribeth all to God, and nothing at all to mans Free will*, as appeareth from the termes of *new birth*, *new creation*, *regeneration*, &c. Whereby is argued, that as man conferreth nothing to his generation and birth; so neither doth hee to his regeneration and new birth. As man doth nothing for himselfe in his creation, so hath hee nothing whereby to stead himselfe to become a new creature. Whereto agreeth the definition of the ancient Church: *wee in no wise suffer, nay according to wholesome doctrine, wee forbid, whether in our faith or in our workes, to challenge to our selves any thing as our owne*. Wee haue to challenge nothing as our owne; and therefore it is not our act of *Free will*, but Gods worke in vs to assent to the grace of God. How then doth *M. Bishop* say, that this is nothing against him, who saith in effect the same that *Pelagius* did, *It is of God that we are able to doe or speake or to thinke any thing that is good: but to doe, or to speake, or to thinke, it is our owne*, because, if wee beleue him, the grace of God leaueth it to our owne *Free will*, either to accept or refuse, to doe or not to doe, to worke with it, or not to worke. *M. Perkins* fift reason is taken from the iudgement of the ancient Church; which how far it auaieth wee shall see anon: but hee that well weigheth these reasons, and the circumstances of them, as *M. Perkins* hath set them downe, will surely thinke, that either *M. Bishop* was not well awake, or his wits heere in the beginning of his booke were not yet well come to him, when he passed them ouer with this opinion, that *they were all for them*. But hee thought hee had a long way to goe, and was loth in the beginning to put himselfe out of breath.

7. W. BISHOP.

The first: I haue (saith hee) laboured more abundantly then all they, yet not I, but the grace of God which is in me, attributing the whole worke to grace. To which I briefly answer, that they doe corrupt the text, to make it seeme more currant for them: the Greeke hath only *He sumemot*, which is, with mee, not, which is in mee, so that the words in true construction make much more for vs then against vs. Saint Paul affirming the grace of God, which was working with him, to haue done these things: And so Saint Augustine, whom they pretend to follow

most

f John 3. 3.
g Gal. 6. 15.
h Tit. 3. 5.

i Fulgent. ad Monimum. l. 1. Nullatenus finimus, imo salubriter prohibemus tam in nostris fide, quam in nostro opere, tanquam nostrum nobis ali-quid vindicare: k Aug. contr. Pelag. 6. Celsi. li. 1. cap 25. Quod possumus omne bonum facere dicere, cogitare, illius est qui hoc posse amavit; quod vero bene vel agimus, vel loquimur, vel cogitamus, nostrum est.

1. Cor. 15.

De grat. & lib.
arb. cap. 15.

most in this matter, expoundeth it. Yet not I, but the grace of God with mee; that is, not I alone, but the grace of God with mee. And by this, neither the grace of God alone: neither hee alone, but the grace of God with him: thus S. Augustine. The like sentence is in the booke of Wisdome. Send that (wisdome) from thy Holy heauen, that it may be with me, and labour with me. Cap. 9.

R. ABBOT.

Corruption of texts is not wont to be but for aduantage. It is no aduantage more to vs to reade ^a the grace of God which is in mee, then to reade the grace of God which is with mee. The ancient father Hierom readeth it both waies: one where, ^b the grace of God which is in me: another where, ^c the grace of God which is with mee, as be-
twixt which in effect there is no difference. To reade, the grace of God which is in mee, though it doe not heere literally answer the Greeke, yet hath no other meaning but what the Apostle elsewhere iustificth by the same phrase of speech; ^d Now I liue; yet not I, but Christ liueth in mee: yea and in the same place immediatly before, we haue literall example of it; ^e His grace which is in me. The words in true construction, saith M. Bishop, make much more for vs then against vs. And why so? Forsooth because S. Paul affirmeth the grace of God which was working with him, so haue done these things. But how is that for them? For if his meaning bee, that because it is said, that grace did worke with him, therefore it must bee also vnderstood, that hee did worke with grace, hee must remember that hee hath said before, ^f By the grace of God I am that I am, and therefore that it was of grace it selfe, that hee did worke with grace. As if he should haue said, I haue laboured more abundantly then they all, yet I can attribute nothing to my selfe herein; but all to grace, because it is the worke of grace in mee whatsoener I haue done, in working with grace. ^g Fearing least the worke should bee ascribed to himselfe, saith the Scholiast, hee referreth it to the grace of God. To which purpose the same Apostle elsewhere saith: ^h I haue whereof to reioice in Christ Iesus, in the things that pertaine to God: for I dare not speake of any thing which Christ hath not wrought by mee, &c. Where Photinus thus obserueth; ⁱ He sheweth that nothing is his, but all wholly is Christs. If all whole bee of Christ, then is no part to bee ascribed

a 1. Cor. 15. 10.

b Hieron. adu.
Jouinian. lib. 2:
c Idem. ad prin-
cip. explanat.
Psal. 44. & adit.
Pelag. lib. 2.

d Gal. 2. 20.

e 1. Cor. 15. 10.
in xpo est dicitur
in his ipis.

f Ibid.

g Oecumen. in 1:
Cor. cap. 15. I' er-
tus ne rectum
opus sibi attribue-
retur. gratia
Dei ipsum fert
acceptum.h Rom. 15. 17.
i Photinus apud
Oecumen. in Ro.
cap. 15. ostendit
quod in his erat
in suis sed totum
Christi.

to the *Free will* of man. The Pelagians urged this place to the Corinthians with the same pretence that *M. Bishop* doth. Let him take the answer of *Orosius* as spoken to him: *Thou heedlesse presumptuous man, what dost thou looke at that he saith, with mee? Marke well that he hath first said, Not I. Bewixt, not I, and, with mee, cometh in the midd st, the grace of God, whose indeede it is both to will and to worke for the making of a good will, albeit the will bee the will of man. Wherefore he was bolde to say, with mee, because hee had said not I. So then the grace of Gods power workeith in the will of man, which hath giuen to it to will the same. Whereupon the conscience of man professeth and saith, not I, but the grace of God giueth him that hee may say, with mee. Paul then saith and may say, with mee, but it is not by any proper act of his owne Free will, but by the onelie gift and worke of grace, whereby he attaineth to say, with mee. And no otherwise would *S. Austine* haue spoken, if hee had not fallen into hucksters hands, who vse him onely for aduantage, and not for truth. For hauing in hand to shew, that God calling vs, and iustifying vs onely by his grace, vscth thenceforth our will and worke to accompanie his grace, in going forward with the worke of our saluation, giueth for example hereof the Apostle *S. Paul*, who professing that by Gods mere grace hee was all that hee was towards God, sheweth that hauing receiued this grace, it was not idle in him, but he laboured more abundantly then all the rest, but adding, yet not I, but the grace of God with mee; ¹ that is, saith *Austine*, not I alone, but the grace of God with mee; and therefore neither the grace of God alone, nor hee himselfe alone, but the grace of God with him. Now the next words are; But that hee was called from heauen, and by that mightie and most effectuall calling was conuerted, *Gratia Dei erat sola, it was onely the grace of God.* Which words *M. Bishop* hath fraudulentlie concealed, as being expresse against him, and clearing this whole point most manifestly on our part. Our conuersion is onelie by the grace of God, as *Austine* saith *S. Pauls* was; *Free will hath no part therein.* Wee say as hee saith, that the will of man beeing conuerted and renewed by grace, doth afterwards apply it selfe to worke with grace, and so there is not onelie the grace of God, nor onelie the will of man, but the grace of God accompanied with the will of man, not as by any proper worke of the will it selfe, but by the worke*

k Oros. Apolog. de arbit. libert. Quis incaute presumptor aspici. quia dixerit, mecum. Attende quia promiserit, Non ego, Quapropter in hoc dicitur uerba, Non ego, & mecum, gratia Dei media est; cuius est uerbum & uelle & perficere pro bona uoluntate etiam me uoluntate hominis. Unde & ille confisus est ut dicitur, mecum, quia dixerat, Non ego. In uoluntate ergo dominus gratia dominus uirtutis operatur. quae & hoc ipsum uelle donauit. Ita conscientia hominis proficitur ut dicitur, Non ego; gratia Dei largitur ut mecum.
¹ *Aug. d. grat. & li. arbit. cap. 5. f. d. est, non solum sed gratia Dei mecum; ac per hoc: nec gratia Dei sola, nec ipse solus sed gratia Dei. ut autem de uolo uerba uerba & cum magis na & efficacissima uocamine conuertitur. ut gratia Dei erat sola, & c.*

worke of grace, by which it was first conuerted. Therefore the same *S. Austine* elsewhere mentioning those words, *By the grace of God I am that I am*, saith thereupon: ^m *This is the first mercie, after* ^m *De p. red. & grat. cap. 1. Hec est prima misericordia quam libere voluntatis opera consequuntur. Sed vs Pauli uocationem bona opera sequuntur, quid ait: Et gratia eius, &c.* which doe follow the workes of Free will. But that good workes might follow after the calling of the Apostle, what doth hee say himselfe; And his grace was not in mee in vaine. There is no Free will then to righteousnesse, before a man can say, *By the grace of God I am that I am*. Thereby the will is made free, and thereby it worketh with grace to bring foorth the fruites of all good workes. So that *Saint Austine* leaueth vs this place verie strong to prooue that both our conuersion, and our working with grace, when wee are conuerted, is altogether and wholly to bee attributed vnto grace. Heereby the other place is cleared, if it were ought worth.

S. W. BISHOP.

The second text is. It is God that worketh in vs, both to will and to accomplish. Wee grant that it is God, but not hee alone without vs: for in the next wordes before, *Saint Paul*, saith: *Worke your saluation with feare and trembling. So that God worketh principally by stirring vs up by his grace, and also helping forward our will, to accomplish the worke; but so sweetlie and conformably to our nature, that his working taketh not away, but helpeth forward our will to concurre with him. Againe, the whole may bee attributed vnto God, considering that the habits of grace infused, bee from him as sole efficient cause of them, our actions indued also with grace, beeing onely dispositions and no efficient cause of those habits: but this is an high point of schoole Diuinitie, verie true, but not easilie to bee conceined of the vnlearned.* ^{Phil. 2. v. 13.}

R. ABBOT.

S. Austine in expresse termes contradicteth *M. Bishop*, saying, ^a *ut uelimus sine nobis operatur: without vs he worketh in vs to will.* And so ^b *S. Bernard* also saith, that *the creating of vs to freedome of will, is wrought without vs.* Our will is the subject wherein it is wrought, but the efficient cause thereof is onely the grace of God. This *M. Bishop* denieth, because the Apostle in the words immediatlie before ^a *Aug. de grat. & lib. arbit. cap. 17.* ^b *Bernard. de grat. & lib. arbit. Certe (in libertatem uoluntatis) facta est sine nobis.*

fore saith, *Worke out your saluation with feare and trembling.* But the Apostle when he biddeth them to worke, biddeth them to do it with feare and trembling. And why is that? *The Apostle addeth the cause, saith S. Austine: for it is God that worketh in you to will and to worke, of his owne goodwill. If then God worke in thee, it is by the grace of God that thou workest well, not by thine owne power.* How peruenly then doth *M. Bishop* deale, that when the Apostle vseth the latter words to expoundeth former, he will take the former words to crosse the latter? Men are to bee called vpon by exhortation to doe good workes, but yet they are to knowe, that the effect of exhortation, is the worke of grace. True, saith *M. Bishop.* it is of grace, but not of grace onely: for *Free will* also hath a part. But *S. Austine* telleth, that *it is more affectie for vs to attribute all wholly to God, and not committe our selues partly to God, and partly to our selues: and true faith requireth this in the defending of one God, that whatsoeuer is his, we make it onely his: for so shall it be accounted his, if it be accounted onely his.* If God do worke in vs to will, let vs acknowledge it to bee his onely, and none of ours. God worketh principally, saith *M. Bishop,* by stirring vs up by his grace, and also helping forward our will to accomplish the worke, but so sweetly and conformably to our nature, that his working taketh not a ray, but helpeth forward our will to concurre with him. Heere is stirring up the will, and helping forward the will, and no more but what the Pelagians confessed, as I haue shewed before: but why doth he make it so daintie, to say as the Apostle saith that *God worketh in vs to will?* Hee nameth grace, which is but a grace if wee will, but wee require the grace which the Apostle teacheth, whereby *God worketh in vs to will.* Hee saith, that *God doth not take away our will.* So did *Pelagius* say: *that God doth not work holinesse in vs without our will.* Wee answer, that our will is the subiect wherein God worketh, as before was said, but it is no part of the efficient cause, whereby it is wrought in vs to will. The Arausicane Councell determineth, *that if any man doe maintaine, that God expecteth our will that we may bee purged from sinne, and doth not confesse, that by the infusion and operation of the holie Ghost it is also wrought in vs to bee willing to bee purged, he resisteth the Apostle, in that hee preacheth according to wholesome doctrine, that it is God which worketh in vs, both to will & to worke, of his goodwill.* This *M. Bishop* maintaineth: he saith that *God offereth grace to that purpose, but expecteth our will to*

make

Aug. in Psa. 65.
Subiecti causam.
Deus est enim,
&c. Si ergo Deus
operator in te,
gratia Dei bene o-
peraris non viti-
bus tuis.

d De hom. perso-
neram. cap. 6. Tu-
tiones vniuersi. si
toti Deo datus,
& non nos illi ex
parte & nobis ex
parte committimus.

e Tertul. aduers.
Hermog. Vt et as
sic vnum Deum
exigit d. semel. lo-
ut sol. us sit quic-
quid ipsius est: ita
enim ipsius est si
fuerit solus.

f Aug. c. ntr. Pel.
& C. c. lib. 1. ca.
7. Dicimus eam si-
ne voluntate no-
stra nequaquam
in nobis perficere
sanctitatem.

g Concil. Arausi-
can. 2. cap. 4. Si
quis v. a peccato
purgemur volun-
tatem nostram,
Deum expectare
contendit: Non
autem ut etiam
purgari velimus
per sancti Spiri-
tus infusionem &
operationem in
nobis fieri confite-
tur, resistet Apo-
stolo, &c.

make good that grace to our selues: he confesseth that God *stirreth and helpeth forward our will*, but cannot endure to say, that it is God that worketh in vs to will. He answereth yet further, *that the whole may be attributed to God, because the habits of grace infused, be frō him as sole efficient of thē, our actiōs endued also with grace, being only dispositions, & no efficient cause of those habits.* But herein he absurdly triesth, by altering the state of the questiō. For the controuersie is not of the efficient cause of infused grace, but of the efficient cause of our receiuing that grace. We say, that the holy Ghost worketh the same immediat'y in our will; they say, that the grace of God and the Free will of man make ^h *one efficient cause* of the receiuing thereof. They say, that God offereth his grace with condition *if we will*; but we say, that God without putting vs to condition of our wil, worketh in vs to will, and where he expresth a condition doth himselfe performe the same ^l *giving what he commandeth, and* ^k *himselfe making vs to do what he requireth to be done.* The words of the Apostle are plain for vs, and as plaine against them. Now it should seeme that their diuinitie is verie low, where it is so high a point, and not easie for the vnlearned to conceiue, that God is the onely efficient cause of all infused grace. But I take it to be but a point of *M. Bishops* cunning thus to speake, yet his learning will gaine but small credit thereby.

^h Andrad. Orth. explicat. lib. 4. Ex gratia & libero arbitrio una causa constituitur nostre ad iustitiam applicatiōnis.

^l Aug. Confess. l. 10. cap. 29. Da quo i iubes.

^k De predest. sanct. cap. 11. Deus facit, ut illa faciamus. Ad Ephes. 1. 2.

9. W. BISHOP.

One other obiection may be collected out of M. Perkins third reason against Free will, which is touched, as hee saith, by the holie Ghost, in these words: When we were dead in sinnes. If a man by siene become like a dead man, he cannot concurre with God, in his rising from siene.

Ans^w. Sure it is, that he cannot, before God by his grace hath quickened, & as it were, reuiued him, to which grace of God, man giues his free consent. How can that be, if hee were then dead? Marry you must remember what hath been said before: that albeit man in sinne be dead in the way of grace, yet hee liueth naturallie, and hath Free will in naturall and ciuill actiōs: which will of his being by grace fortified, & as it were lifted vp vnto a higher degree of perfection, can then concurre and worke with grace to faith, and all good workes necessarie to life euerlasting. (As for examp^e) a Crab tree stocke hath no abilitie of it selfe, to bring forth apples, & therefore may be tearmed dead in that kinde of good fruite: yet let a sience of apples be grafted into it, and it will beare apples: euen so albeit our soure corrupt nature of it selfe be unable to fructifie to life euerlasting

Cap. 1.

uerlasting yet hauing receiued into it the heauenly graft of Gods grace, it is enabled to produce the sweete fruite of good workes: to which alludeth S. Iames: Receiue the ingrafted word, which can saue our soules. Againe, what more dead then the earth? & yet it being tilled and sowed, doth bring forth, and beare goodly corne: now the word and grace of God is compared by our Saviour himselfe vnto seede, and our hearts vnto the earth that receiued it: what maruel then if we otherwise dead, yet reuiued by this linely seede, do yeeld plenty of pleasing fruit?

Mat. 13.

R. ABBOT.

Ephes. 2. 1.

This obiection *M. Bishop* saith, hee collecteth out of *M. Perkins* third reason against *Free will*, whereas it is indeede the whole matter of that third reason. He would haue kept due order, and haue answered the rest as well as this, but that hee doubted hee should haue answered the rest as badly as he hath done this. Hee propoundeth the obiection at his owne liking, and cutteth off what hee list. If man by sinne become like a dead man, he cannot concur with God in his rising from sinne. For this the words of the Apostle are alleaged by *M. Perkins*, *When we were dead in sinnes. M. Bishop* answereth sure it is that he cannot, before God by his grace hath quickened and as it were reuiued him, to which grace of God man giueth his free consent. Which answer, who is so blind as that hee cannot see how absurdlie it crosseth it selfe? Man must giue his free consent to grace, that he may be quickened thereby; and yet man cannot consent or concur with God, before he be quickened by grace. If man cannot consent or concur with God before he be quickened, then the consent of of his owne *Free will* cannot bee the efficient cause of his quickening, because that that cometh after, cannot be the cause of that that necessarily goeth before, and the effect is neuer the cause of it own cause. And this is indeede the verie truth, iustified by *M. Bishops* owne words, against his will. But his whole discourse driueth the other way, that a man not yet quickened, must by *Free will* giue consent to grace, and concur with God, that hee may be quickened; because though grace be offered, yet it taketh no effect vntill our *Free will* doe make way for it, and doe adde it owne indeauour and helpe to the worke thereof. Which is all one as to require of a dead bodie to giue consent, and to put to it owne helpe for the restoring of it selfe to life againe. Yet hee thinketh to cleere the matter of all impossibilitie: for asking the question againe, *How can that*
be,

bee (namely, that man should giue his free consent to grace) if hee were then dead? he answereth, *Marry you must remember what hath been said before, that albeit man in sinne be dead in the way of grace, yet hee liueth naturally, and hath Free will in naturall and ciuill actions.* But what is this to the purpose, seeing that *spiritually* hee still continueth a *dead man*? Yea but *this will of his beeing fortified and lifted vp to a higher degree of perfection, can then concur and worke with grace to faith & all good workes necessarie to life euerlasting.* Where he doth but runne in a ring, and in other words repeateth the same answer, still sticking fast in the briers, wherein he was tangled before. For how is this will to be fortified and lifted vp to a higher degree of perfection? Hee hath told vs before, by grace, and that to grace man must giue his free consent. So then he telleth vs that Free will cannot concur and worke with grace, except by grace it be first fortified & lifted vp to a higher degree of perfection: and yet it cannot be fortified by grace, and lifted vp to a higher degree of perfection, except it first concur with grace. I may here againe iustly returne vpon him his owne words, *See how uncertaine the steppes are of men that wilke in darknesse, &c.* Now the Reader will obserue that the obiection is of man dead as touching Free will or righteousnesse, and he answereth of naturall Free will onely fortified and lifted vp to a higher degree of perfection. What fortifying is there of a dead man, and how should he be lifted vp to a higher degree of perfection, except hee first recouer life? Why doth hee by babling and trifling bobbe his Reader, and make shew to say something, when indeed to the purpose he saith nothing at all? The argument still standeth impregnable. Man is not onely weake and vnperfect, but dead, not halfe dead, but wholly dead in sinne, and therefore by *S. Austine* likened to the *Skm mouites son beeing dead*, whom the Prophet *Elizeus* raised from the dead. He must be made *aline from the dead*, before he can concur with grace. Which if *M Bishop* confesse, or because he cannot deny, therefore hee must confesse also, that as the dead man hath nothing whereby to helpe himselfe to receiue life againe, so man spiritually dead, *inwardly in soule dead*, hath nothing in him, no facultie or power of the soule, whereby hee can any way further the recouerie of his owne life. But to fill vp the measure of his folly, he will set forth this matter vnto vs by a comparison. *A Crab. vñe stocke* (forsooth) *hath no ability of it selfe to bring forth apples, and therefore*

^b Aug. contra du-
as Epist. Peta. lib.
4. cap. 5. & de
verb. s. Apost. Ser.
11.

^c Rom. 6. 13.

^d August. de ver. b.
Domi. ver. 18.
Mortuos ex va-
cat vbi nisi in-
tus in anima e

therefore may be tearmed dead in that kind of good fruite: yet let a fiance of apples be grafted into it, and it will beare apples: euen so (saith he) albeit our sowre corrupt nature of it selfe be unable to fructifie to life euerslastingly, yet hauing receiued into it the heauenlie graft of Gods grace, it is enabled to bring foorth the sweete fruite of good works. *Similes habent labra laetucas*: as his doctrine is, so must his similitudes needs bee, crabbed and crosse. Is the Crab-tree stocke dead to the bringing foorth of apples, which by it owne naturally life without alteration, continueth life, and giueth nouriture and increase to the fiances and grasses of apples, that are engrafted and implanted vpon it? which receiueth nothing at all of the grasses or fiances, but ministereth vnto them that, wherby they bring foorth fruite? Is this the condition of the grace of God in vs, that wee giue it sappe and strength in vs to bring foorth good fruite vnto God? And yet the Crab-tree stocke in the receiuing of the new grasses is meeclie and wholie passiuē, and not actiue in any sort. The engrafting thereof is altogether the worke of the gardiner or husbandman. Yea and that they bring foorth such or such fruite, they haue it not of the stocke, but altogether and onely of their owne kinde. Therefore we must likewise say, that the nature of man in the receiuing of the graft of grace, is altogether passiuē and doth nothing thereto, and when ^e the superfluitie of maliciousnesse beeing cast away and cut off, the same grace vlceth our naturall powers to the bringing foorth of the fruite of good workes, the commendation of the fruite ariseth only from the grasse; from grace it selfe and the power thereof, not by the stocke, but by it selfe, digesting and turning all to the nature and qualitie of it selfe. So that his owne comparifon doth most effectuallly serue to strengthen our part, and to ouerthrow his owne. But as he vseth it, it fauoureth very rankly of the Pelagian heresie. For Pelagius made of the power of nature, ⁱ a fertile and fruitfull roote, which out of the will of man did bring forth diuersly, and might as the dresser thereof list, either bee garnished with the flowers of vertue, or else grow wild with the thornes of vice. Wherby as S. Austine noteth, he made one and the same roote, both of good and euill workes, euen as M. Bishop doth by his Crab-tree stocke, contrarie to the truth of the Gospell, and the doctrine of the Apostle. For in the Gospell wee read of ^o a good tree, and an euill tree, and that the good tree cannot bring foorth euill fruite, nor the euill tree good fruite. ^h The good

e Iam. 1. 21.

ⁱ August. contra Pelag. & Colest. li. 1. ca. 8. Habemus possibilitatem vtriusque paritatis à Deo iustitiam velut quandam, ut ita dicam, radicem fructiferam atque fecundam, quae ex voluntate hominis diuersa generat & pariat, & quae possit ad proprii cultoris arbitrium vel nitere flore virtutum, vel sentibus horreare vitiorum.

Vbi n. n. intuentis quid loquatur v. nam eandemque radicem constituit bonorum & malorum, contra Euegelicam veritatem. & c.

g Mat. 7. 17. 18. ^h Quid est bonus homo nisi voluntatis bone, hoc est, arbor radice bone? Et quid est homo malus nisi voluntatis male, hoc est, arbor radice male?

tree is a tree of a good root, and the euill tree a tree of an euill root, not both of the same root. The tree of a good root is the man of a good will: the tree of an euill root is the man of euill will, not growing both vpon the Crab-tree stocke of *M. Bishops Free will*. Whereby wee are giuen to vnderstand, that for the bringing foorth of good fruit, it sufficeth not to haue any thing ingrafted in vs, but we our selues must become gaffes, to bee implanted into a new stocke, and to grow vpon a new root. Wee must be engrafted into *the true Vine Iesus Christ*, by him to bee purged from the corruption that wee haue drawne from our old root, and to liue wholly by his spirit, that we may bring foorth fruit, not according to our own nature and kind, as other gaffes doe, but according to a new life and nature, that we receiue by being ieiued vnto him. *M. Bishop* is of another mind; he will haue *Christ* to bee ingrafted vpon the Crab-tree stocke of our *Free will*: hee seeth no necessitie to leaue his old root to be engrafted into *Christ*. As for the place of *S. Iames*,^k *Receiue the engrafted word*, &c. it availeth him nothing at all: for it doth not import in any wise, that the word of God ingrafted in our naturall *Free will*, doth bring foorth fruit vnto God, but onely telleth vs in what sort the word of God is to bee receiued of vs, that it may saue our soules: namely, that it must be inwardly wrought in our hearts, that it may become to vs ^l *the immortall seede*, whereby through faith wee are ^l *begotten and borne againe, and* ^m *created anew in Iesus Christ*, which is not done ⁿ *by the will of man*, that is, by *Free will*, but God ^p *of his owne will hath begotten vs*, and that so, as that though ^q *Paul plant, and Apollo water, yet God onely giueth the increase, and neither he that plante, he is any thing, nor he that watereth*, (which is in vaine spoken if he that is planted or watered be any thing by his owne *Free will*) but God onely that giueth the increase. Another comparison he vseth of the earth *What more dead, saith he, then the earth? and yet it being tilled and sowne, doth bring foorth and beare goodly corne*. Whereof he maketh application thus: *Now the word and grace of God is compared by our Sauiour to seed, and our hearts to the earth that receiue it. What maruell then if we otherwise dead, yet reuined by this liuely seed, do yeeld plentie of pleasing fruit?* Where wee see how loth he is that the Pelagians in any absurdity should goe beyond him. As before hee made one root, so heere he maketh one ground of *Free will*, common and indifferent to good and euill, and which is strange, maketh it as natural

ⁱ Ioh. 15. 1.^k Iam. 1. 21.^l 1. Pet. 1. 23.^m Iam. 1. 18.ⁿ Ephes. 2. 10.^p Ioh. 1. 13.^q Iam. 1. 18.^r 1. Cor. 3. 6.

tirall to this ground or earth to bring forth fruit of the seed of Gods word, as it is to the tilled ground to yeeld corne of the seede that is sowne vpon it. Moreover, of *grace* he maketh no other matter but *the seed*, which is, *the word of God*, ^r *the law and doctrine, and exhortation*, euen as Pelagius did; and that by this *seed* of Gods word *Free will* is reuiued, to bring forth plentie of pleasing fruit. But our Saviour Christ in the Gospell maketh foure sorts of ground, and thereof one onely *good ground*, which is not good of it selfe, but made good, hauing nothing in it whereof to bring forth fruit of the seed of Gods word, ^s *untill the spirit be powred vpon it from above, that of a wildernesse it may become a fruiisfull field*. So that *the grace of God* consisteth not in *the seed* of the word, but importeth a spirituall and heauenly influence of the blessing of God, altering and changing the nature of the soile of mans heart, that it may bee fit to receiue the seed, and to fructifie thereby. For otherwise the Scripture teacheth vs, that mans heart is a ^t *stonie heart*, that his ^u *forehead is brasse, and his necke an iron sinew*, and that to bestow labour vpon him by the word of God, is but as to wash ^x *an Ethiopian or a Leopard*, to take away the *blacknes and spots of them*, or to ^y *plow vpon the rocke*, where there is no entrance neither for plow nor seed. Therefore how focuer the *seed* be sowne, it auaileth nothing, neither can the will of man fructifie thereby, vntill it do ^z *heare and learne of the Father to come to Christ*, ^a *that is, vntill it receiue a gift of the Father whereby to beleue in Christ*, ^b *it being meant not of the very earth*, saith Austin, ^b *but spirituallly which is said: The Lord will yeeld his sweetnesse, and our land or earth shall giue increase*, as to note, that not by any power of our *Free will*. but onely by his sweet and heauenly dew, ^c *the raine of righteousnesse*, ^d *the raine of blessing*, which hee raineth vpon vs, we bring forth fruit of the seed of the word of God.

10. W. BISHOP.

Hauing hitherto explicated the state of the question, and solued such objections as may be gathered out of M. Perkins against it, before I come to his solution of our arguments, I will set downe some principall places, both out of the Scriptures and ancient Fathers, in defense of our doctrine, because he proposeth but few for vs, and misapplieth them too.

First then, God saith to Caine: If thou do well, shalt thou not receiue

r August. contr. Pelag. & Celest. lib. 1. cap. 7. & Epist. 107. Gratian Dei posit in lege at que doctrina.

f Esa. 3. 2. 15.

t Ezech. 36. 26.

u Esa. 48. 4.

x Jerem. 13. 23.

y Amos 6. 12.

z Job. 6. 4. 5.

a August. de Predest sanct. cap. 8.

Nil est aliud quam donum accipere à Patre quo credat in Christum.

b Idem de peccat. mer. & remis. lib. 2. cap. 17. Sciat

quàm verè non de terrastria, sed spirituatiler dicitur fit, Dominus dabit, &c.

c Ose. 10. 12.

d Ezech. 34. 26.

ceiue a reward? But if thou doe euill, thy sinne will presently bee at the gates, but the appetite of it shall bee vnder thee, and thou shalt beare dominion ouer it. *Heere is plaine mention made of the power, which that euill disposed man Caine had, not to sinne, if he had list'd; which was (no doubt) by the assistance of Gods grace, and on the other side, that grace did not infallibly draw him to good, but left it to his free choice, whether he wou'd follow it or no. And because they, who seeke out all manner of starting holes, wrest these words, of ruling and bearing sway, as spoken of his brother Abel, and not of sinne: first, to see their iniquitie, marke the text, where is no mention of Abel, neither in that verse, nor in the next before; but expresse mention is made of sinne in the next words before: therefore those Pronounes (that are to be referred to the words next before) must needs in true construction be referred to sinne, and not to his brother. Besides this plaine construction of the text, S. Augustine followeth saying as it were to Cain, Hold thy selfe content, for the conuersion of it shall bee to thee, and thou shalt rule ouer it. What (saith he) ouer his brother? God forbid, that so wicked a man should rule ouer so good: Ouer what then? but he shall rule ouer sinne. See how manifestly that worthy Doctour hath presented their caull. And if:: were need, I might ioine with him that most skilfull Father in the Hebrew text, S. Hierome, * who in the person of God expoundeth it thus: Because thou hast Free will, I admonish and warne thee, that thou suffer not sinne to overcome thee, but doe thou overcome sinne.*

Lib. 15. de ciuit. Dei, cap. 7.

* In quaest. Hebraic.

R. ABBOT.

M. Perkins, he saith, proposed but few places for them, and misapplied them too; and therefore he will himselfe set downe some principall places, both out of the Scriptures and Fathers, in defense of their doctrine. But what ill happe had hee at first to light vpon an example, whereby as Anstyn noteth, it is so manifest, ^a that howscuer God himselfe doe speake to the sense of man, either to his outward or inward senses, yet if he doe not by inward grace rule and worke the mind, all the preaching of truth auaileth nothing, and that it is the holy Ghost that must worke inwardly, that the medicine may auile that is outwardly applied.

^a August. de ciuit. Dei. li. 15. c. 16. Spiritus sanctus operatur intrinsecus ut valeat aliquid medicinae que adhibetur extrinsecus. alioquin etiamsi Deus ipse utens creatura sibi subiecta in aliquo specie humana sensus alloquatur humanos, &c.

nec interior e gratia mentem regat atque agat, nihil prodest homini omnis predicatio veritatis. Facit hoc Deus, à vasis misericordie, et à vasa discernens, &c. Et cap. 7. Hoc ipsum cum Deus locutus esse: ad Cain quidam profuit, &c.

Which

6 Prosper. de vo-
cat. Gen. li. 1. c. 9.
Profunditas illius
questionis per li-
beri arbitrij velle
& nolle non solui-
tur, quia licet in-
set homini bonum
nolle, tamen nisi
donatum, non ha-
bet bonum velle.
c. Aug. de unitat.
Eccles. cap. 5. Hoc
predico atq; pro-
pono, ut queque
aperta & mani-
festa deligamus. &
ca. 15. Nec ita ut
ea colligant & co-
memorent: que ob-
scure vel ambigue
vel figurate dicta
sunt, que quisque
sicut voluerit in-
terpreteretur ad
sensum suum. Ta-
lia enim recte in-
telligi non pos-
sunt, nisi prius
ea que aperta sim-
plicitate sunt, firma
fide recitentur.
d. Genes. 1. 16.

e. Chrys. in Genes.
hom. 18. Ne putes
licet: tuum aduer-
satus sum sacrifi-
cium ob pravam
mentem, fratrisq;
oblationem accep-
tam habuerim ob
sanam intentionem,
quod idem primatu-
te deservit, & pri-
mogeniturae digni-
tate a te auferam.
Nam licet honore
ego illi proficiamus
fuerim, acceptaque
fuerint illius do-
na, verum ante ad-
te conuerso illius,
et u ipsius domi-
naberis. Atq; post
nec arum hoc per-
mitto, ut primo-
geniturae privile-
gijs gaudeas, il-
lunque sub tua potestate & dominione esse inteo.

Which is a worke whereby God putteth difference betwixt the ves-
sels of mercie and the vessels of wrath; so that the question why one
receiveth the grace of God and another doth not, *is not answered*
by the unwilling or nilling of Free will, as to say, one by free will
would when God offered grace, the other would not, but by Gods
working that in the one which he worketh not in the other, who
both haue by nature to will and refuse, but neither haue to will but by
the gift of God; whereas with *M. Bishop*, the worke of God is the
same to both, neither doth God make the difference betwixt man
and man, offering himselfe alike to all, but man by Free will either
receiving or refusing, maketh difference betwixt himselfe and o-
ther men, God himselfe spake to *Cain*, yet was he not the better
for it. *M. Bishop* telleth vs, that the reason was in his owne Free
will, whereby he had it in his owne power, at his owne list to con-
uert and turne to God, and that God did signifie so much by say-
ing vnto him, *that the desire of sinne should be vnder him, and he*
should beare dominion ouer it. Where he should haue had regard
to the proofe of his doctrine, *to make choice of plaine and manifest pla-*
ces, as S. Austins rule is, not of such as being figurative or obscure, may
be expounded and taken diuersly. There are sundry expositions of
this place deliuered by the ancient fathers, and therefore there is
no necessitie to urge vs to take that exposition which he alledgeth.
First, *Chrysostome* expoundeth the place according to the true mean-
ing thereof, that God hauing by *d* the same phrase of speech con-
stituted before the superioritie of the husband ouer his wife, doth
here yeeld to the first borne a superioritie and kinde of Lordship
ouer the rest of his brethren, which heere he signifieth to *Cain*, hee
would not infringe, to giue him occasion that way of offense to-
wards his brother, howeuer hee accepted his brothers sacrifice
better then his, albeit ready to accept his sacrifice also if hee offe-
red in the like sort as his brother did. *Thinke not, that because I*
haue refused thy sacrifice because of thy corrupt minde, and haue accep-
ted thy brothers sacrifice because of his upright and sound heart, there-
fore I will deprive thee of thy superioritie, and take away from thee the
honour of thy birthright. For albeit I haue honoured him, and haue
nec arum hoc permitto, ut primo-
geniturae privile-
gijs gaudeas, il-
lunque sub tua potestate & dominione esse inteo.
der

der thy power and rule. Against this exposition *M. Bishop* giueth an exception, that there is no mention of *Abel*, neither in that verse, nor in the verse next before; but expresse mention is made of sinne in the next words before: therefore those pronounes (that are to be referred to the next words before) must needs be referred to sinne, and not to his brother. But if his skill had serued him to consider, that the Hebrew word there for *sinne* is in the feminine gender, and the pronounes relatives in the *masculine* gender, hee would haue learned thereby to except against this exception, and rather say, that the pronounes relatives must needs be referred to his brother, and not to sinne. And so the Greeke Translators did take it, *the turning of H I M shall bee to thee, &c.* So doth *Arias Montanus* translate it, being himselfe a Papist, yet that way incomparably more faithfull then commonly Papists are, *The desire of H I M shall bee to thee*, that is, in thy power, and thou shalt haue rule ouer *H I M*. Another exception he taketh from *S. Austin*s exposition of those words, who not acquainted with the Greeke and Hebrew Text, and finding in the Latine the pronounes *eius* and *illius* indifferent to the masculine or feminine gender, not thinking it fit in such meaning as hee conceived thereof, to attribute to *Cain* a dominion ouer his brother *Abel*, construeth the place as touching *sinne*, and deliuereth two interpretations thereof, but no way according to *M. Bishop*s meaning, nor any way fit to serue his turne: the more leaudly doth hee deale, to make *S. Austin* the patron of an opinion, which as appeareth in all this discourse, he did so highly and inwardly detest. One exposition of his is in the reading of the words thus: *Ad te conuersio eius sit: let the conuerting or turning of it bee to thee, and thou shalt rule ouer it: as willing him to turne his sinne vpon himselfe, to accuse himselfe thereof, to know that hee was not to attribute his sinne to any other but himselfe, and therefore not to defend it, but to repent and to aske pardon of it, and that this was the way to subdue it, and to become master of it.* Thus God left him not, as hee saith, without a commandement iust and holy and good, but in him giueth example, as was before said, how the commandement auaieth nothing from the mouth of God himselfe, where hee himselfe worketh not within, but which hee commandeth. To this agreeth in effect the exposition of *Ambrose*, though taking the words by way of accusation, which *Austin* construeth by way of precept or exhortation.

f. תשובה sinne.

g. תשובה the desire of him, or his desire, and ו: ouer him.

h. ἡ ἀποστροφή αὐτου.

i. *August. de ciuit. Dei, lib. 5. cap. 7. Potest ita intelligi ad te conuersio conuersionem esse debere peccati, ut nulli alij seruetur: sibi tribuere debere quod peccat, &c. Tunc enim dominatur quisque peccato, si ut sibi non defendendis presumpsit, sed puniendo subiecit, &c.*

A Ambro. de Cain
 & Abel. li. 2. ca. 7.
 In te reuertitur
 crimen quod à te
 cepit. Non habes
 in quo necessitatē
 magis quam men-
 tem tuam arguas.
 In te retorquetur
 improbitas tua, tu
 princeps illius es:
 Bene ait, Tu prin-
 ceptus es illius. Ete-
 nim impietas ma-
 gis et quaedam est
 delictorium, &c.

1 Aug. ut supra.
 Cum commo a fuer-
 erit pars ipsa car-
 nalis ad aliquid
 perperam commit-
 tendum, si acqui-
 escatur, Apostolo
 dicenti, Ne exhi-
 beat membra,
 &c. ad mentem
 dominā & vitia
 conuertitur ut
 subdit ratio do-
 minatur.

m Prosper. de vo-
 cat. gent. li. 2. ca. 4.
 Tu es hic error est,
 tuumque peccatum.
 Quiesce, et noli in-
 insistentem fratrem
 mouere: ad te poi-
 us tua culpa reuo-
 cetur. Noli peccato-
 regnum in te dare,
 sed tu potius in
 ipsum sume do-
 minatum. Pœni-
 tendo enim nec
 in maius facinus
 progredieris, & ab
 eo in quo te dolēs
 displicuisse mun-
 daberis.

n Hieron. tradit.
 Hebr. in Genes.
 Quia liberi arbi-
 trij es, moues ut
 non tibi peccato-
 rum, sed tu peccato
 dominetur.

The sinne, saith God, returneth vpon thee which began of thee. Thou hast not wherein to blame necessitie more then thine owne minde. Thy wickednesse is turned backe vpon thee; thou art the beginner of it. Rightly doth hee say, thou art the beginner of it; for impietie is a mother of sinnes, &c. Thus hee maketh God in those words to accuse Cain of sinne, not to attribute to Cain Free will for conuerting vnto God. The other exposition of Austin is in reading the place, **A**d te conuersio eius erit, &c. The conuerting or turning thereof shall be to thee, and thou shalt rule ouer it, vnderstanding sinne to be meant of carnall concupiscence or lust, and making the construction thus, that when carnall concupiscence is moued or stirred to commit any wicked thing, if a man rest and harken to the Apostle, saying, Let not sin reign in your mortall bodjes; giue not your members weapons of vnrightheousnesse vnto sinne, then it being tamed and ouercome, is conuerted and turned to be in subiection to the minde, that reason may haue the rule and dominion ouer it. Therefore he taketh it, as if God had willed Cain to giue ouer that which by his owne wicked desire and lust he had intended, and if he did resist it, it should turne and yeeld to him, and whilest it was not suffered to worke without, it might bee the better accustomed not to stirre within. Prosper bringeth these latter

expositions all into one, as if God had said to Cain, **T**his is thy error and thy sinne; be quiet, and be not moued against thy harmlesse brother; rather let thy sinne be charged vpon thy selfe: yeeld not to it that it should reign in thee, but do thou take on thee the dominion & rule ouer it. By repenting, thou shalt not goe to any further wickednes, & thou shalt be reformed in that wherein thou shalt grieue that thou hast offended me. Thus heere is counsell and commandement to Cain, but no assertion of Free will; and by Cains going forward in his wicked course, we see that Free will auaileth nothing to true obedience, and keeping of Gods commandement. Now then that **M.** Bishop can finde nothing in Austin, let vs see what Hierome hath to iustifie Cains example to be the maintenance of Free will. Hierome hath indeede the words and exposition which hee allegeth: **B**e-cause thou hast Free will, I admonish and warne thee, that sinne do not ouer-rule thee, but that thou ouer-rule sinne. But that this neither helpeth him, nor hurteth vs, it will easily and plainly appeare, if wee consider what was accorded before betwixt him and vs. For wee denie not Free will in morall and ciuill outward actions, as hath beene

beene before acknowledged by him. For in vaine were education
 and lawes, and exhortations, and all precepts and directions of
 life, if there were not left in man a power to conforme himselfe
 outwardly to the prescriptions thereof. God hath left in nature
 some outwardmost lineaments, some vnperfect shadowes and por-
 traiture of his image, for the preserving of publike order and so-
 cietie amongst men, which could not stand, if men for feare or
 shame, or other respects, could not containe and bridle themselues
 from those mischiefes and villanies, whereto corruption of nature
 doth incline them. To this the words of *Hierome* are to be refer-
 red. For *Cain* was now contriuing and plotting the murder of his
 brother. There was now no law to terrifie him from the accom-
 plishing of that which he had intended, but God himselfe taketh vp-
 on him to set before him the horrour of his fact, and to reclaime
 him from proceeding any further. If therefore we doe with *Hierome*
 referre the words here questioned, to sinne, God speaketh to *Cain*
 to this effect: Why art thou so much offended that thy brother is
 better accepted then thy selfe? Why art thou thus mooued with
 enuie towards him, and intendest mischiefe against him? If thou
 doest well as he doth, assure thy selfe thou shalt be accepted as well
 as he. But if thou doe wickedly, if thou goe forward with that hor-
 rible villanie that thou hast conceiued, know for a sūretie, that thy
 sinne shall lie waiting for thee at the doore, and shall neuer cease
 to attend and follow thee, till it haue brought vpon thee iust re-
 uenge. Wherefore I aduise thee to giue ouer, bridle thy passion,
 be master thus farre of thine owne affections; let not enuie carrie
 thee forward to commit so monstrous and vnnaturall a fact: it is
 yet in thine owne power, and therefore stay thy selfe, and giue no
 further way to this bloody desigement, to be sorrie when it is too
 late. Thus much, and no more, doe *Hieromes* words expresse vnto
 vs, and wee doubt not but *Cain* had *Free will* as touching commit-
 ting of this cruell act. For if some man had stood in his way with a
 sword drawne, to slay him if hee should attempt the killing of his
 brother, who doubteth but that it would haue made him hold his
 hands? which hee could not, if hee had not had in him power and
 libertie to forbear. And if *M. Bishop* meant no more when hee
 speaketh of *Cains power not to sinne, if hee had listed*, we would ac-
 knowledge the same with him: but he would hereby prooue a *Free*
will

o Aug. de Spir. &
 lit. cap. 28. Non
 vsquedeo in ani-
 ma humana ima-
 go Dei detrata est,
 vt nulla in ea ve-
 rit lineamenta
 extrema remanse-
 rint.

Origen. contr. Ce-
 lum. l. 4. Impossi-
 bile vt eius imi-
 gine lineamenta
 in totum deleant-
 tur, &c:

p Chrys. in Ge-
 hom. 18. Scichet
 ab initio quod
 fratrem hic ado-
 riturus esset, &
 ideo antea verbis
 reprimis.

will to good, wheretō hee saith, *Cain had the assistance of Gods grace, which yet did not infallibly draw him to good, but left him to his free choice, whether he would follow it or not.* For prooffe whereof there is no shew of any syllable, either in the text, or in the other testimonies which he hath alleged. For as touching *grace*, wee finde heere none but that which the Pelagians spake of, to counsell and aduise him, whereas the true grace inwardly worketh whatsoever outwardly is counselled or aduised. And whereas he saith, that *grace doth not infallibly draw to good*, it is true indeede of his Pelagian grace, which consisteth onely in the *commandement*; but the true grace of God doth *infallibly draw to good*. ¹ *No man*, saith our Sauour Christ, *can come vnto me, & that is to say, beleene in me, except my Father which hath sent me draw him*: therby importing, that all that are drawne of the Father do come vnto him, that is, do beleene in him, because ² *to be drawne of the Father vnto Christ, is to receiue a gift of the Father whereby to beleene in Christ*; so that ³ *they which beleene not are not drawne at all*. Therefore our Sauour addeth in the next words; *Euery one that heareth and leaureth of the Father, that is, euerie one that the Father draweth, commeth vnto me*. Now *M. Bishops drawing leaureth a man at his free choice whether hee will follow or not*. He saith as the Pelagians did, ⁴ *If he will, he doth so; if he will not, hee doth not*: or as the Donatists, ⁵ *If he will, he beleueneth; if he list not, he beleueneth not: if hee will, he perseuereth; if he will not, he perseuereth not*. These were the progenitors and predecessors of his faith. But the true drawing *grace*, finding a man ⁶ *resisting, drawing backe, unwilling, persecuting the faith as Paul did,* ⁷ *conuerteth his will to the faith; of unwilling, it maketh him willing; of resisting, it maketh him consenting; of an oppugner of the faith, it maketh him a louer thereof.* Let *M. Bishop* acknowledge this *grace*, if hee will speake of *grace* as the Scripture speaketh: this is the onely true *grace*; and this *grace Cain* was neuer partaker of, and therefore being left to his owne will, hee did not what hee might haue done, in giuing eare to the warning and aduice that was giuen him of God.

¹ Joh. 6. 44.
² Aug. contr. duas
 epist. Pelag. lib. 1.
 cap. 19. Venire ad
 me intelligitur
 credere in me.
³ De praedest. sanct.
 cap. 8. Nihil est
 aliud quam donū
 accipere à patre,
 quo credas in
 Christum.
⁴ Prosper. de va-
 cat. gent. li. 2. ca. 9.
 Qui non credunt,
 nec trahuntur ut om-
 nino.
⁵ Aug. epist. 107.
 Libertate natura-
 li si vult, facit: si
 non vult, non facit.
 Verse 45.
⁶ Idem de vnir.
 Eccles. cap. 9. Cū
 arbitrio liberò ho-
 mo creatus est, &
 si vult, credit in
 Christum: si non
 vult, non credit.
⁷ Hieron. aduers.
 Pelag. lib. 3. Qui
 trahitur, non sponte
 currit, sed aut
 retrechans & tar-
 dus, aut iniustus
 adducitur.
⁸ Aug. contr. duas
 epist. Pelag. li. 1. ca. 19
 Quis trahitur si
 iam volebat? Et
 tamen nemo vau-
 nit nisi velit. Tra-
 hitur ergo miris
 modis ut velit ab
 illo qui nouit intus in ipsis hominum cordibus operari, non ut homines quod fieri non potest nolentes credant, sed ut volentes ex nolentibus fiant. Et lib. 4. cap. 9. Ex repugnantibus consentientes, ex oppugnantibus amantes.

II. W. BISHOP.

The second is taken out of this text of Deut. I call this day (saith Cap. 30. 19. Moser) heaven and earth to witness, that I haue set before you, life, and death, benediction, and malediction, therefore chuse life, that thou maist liue and thy seed. Which words were spoken in vaine, if it had not beene in their power, by the grace of God, to haue made choise of life : or if that grace would haue made them doe it infallible, without their consent.

R. ABBOT.

Moses saith, ^a I haue set before you life and death, &c. Therefore a Deut. 30. 19. chuse life that thou maist liue. These words, saith M. Bishop, were spoken in vaine, if it had not beene in their power by the grace of God, to haue made choise of life. Where hee still goeth on with his Pelagian deuce, yeelding no more to grace, but onelic adiunare possibilitatem, to help the power of man, that whereas the power of man is not sufficient, it may by grace bee made able to make choise of life, but yet so, as that still it resteth in the will, whether to make vse of this power or not. But by the true grace of God, man not onely hath power to chuse, but indeed doth chuse the way of life. And although man haue no power in himselfe whereof hee can make vse to make this choise, yet the words of God are not therefore spoken in vaine, because the word & the preaching therof is the instrument whereby God worketh in man to chuse life, whilest through the spirite it taketh effect ^b according to the purpose and grace of God. Hee saith by the ministerie of the word, chuse life, and by his grace ^c openeth the heart to attend to that which he saith, and in the meane while ^d giueth repentance, ^e giueth faith, ^f giueth the spirite of wisdom and reuelation, ^g giueth to knowe the mysteries of the kingdome of heauen, ^h giueth a new heart, ⁱ giueth the feare of God, and all things wherein consisteth the choise of life. He saith, chuse life, but so, as that hee telleth vs alio, ^k Ye haue not chosen me, but I haue chosen you, as if hee should say, that it is not by our Free will, but by his chusing of vs that wee make choise of him. ^l It is of God, saith Prosper, that man maketh choise of the way of God, and ariseth from his fall; and against allelection or choise proceeding of Free will innvincibly resisteth the sen-

^b 1. Tim. 1. 9.
^c Act. 16. 14.
^d 2. Tim. 2. 25.
^e Phil. 1. 29.
^f Ephie. 1. 17.
^g Mar. 13. 11.
^h Ezech. 36. 26.
ⁱ Ierem. 32. 40.
^k Joh. 15. 16
^l Prosper. de vocatione gent. lib. 1. ca. 9. Ex Deo est ut homo vitam Deo eligat & surgat à lapsu &c. Et post. Contra omnem electionem de libero arbitrio venturam inuictissimè illa resisteret sententia dicentis Apostoli: Quis est qui resistit &c.

in Au. de prædest. sanct. cap. 5. quod nisi ab illo qui se d. seruit ab alio cui non donauit quod donauit tibi?
in Jæm. de perfect. iustit. prop. finem. Inspirat elegantis charitatem
Aug. epist. 107. Vocati one illa alia atq. ue secreta sicut magis sensu ut eidem legi atque doctrine accomoder assensu.
p. Bernard. de grat. et lib. arbit. Non quod vel ipse consensus ab ipso sit, &c. facit volente, hoc est voluntati sue consentiente.
q. In Cant. ser. 57 Illius desiderium tuum creat, & quod tu eius propterea sermone admittere iude est quod ipse se inat in rare.

ence of the Apostle, saying, *Who separateth thee? what hast thou that thou hast not received?* *M. Bishop* saith, *My Free will, my choice hath made difference betwixt mee and another man; because when God made offer of life to vs both alike, I by Free will made choice thereof, and hee refused. But the Apostle telleth him, no. If hee haue made choice of life, it is no worke of Free will, it is a thing received.* *m* *Of whom,* saith *S. Austin,* *but of him who hath not giuen to another that which he hath giuen vnto thee? Who,* as hee also answereth the Pelagian heretike obiecting the same place, *n* *inspireth the loue whereby we chuse.* He addeth further, that vainely it should bee said, *Chuse life, if grace would haue made them doe it infallible without their consent.* Where wee may wonder at his absurde manner of speech. Who was euer so madde, as to say that God maketh a man to chuse life *without his consent,* which is the same as if hee should say, that hee should make him consent without consent, for how should chusing be without consenting? Wee deny not consent, but we say with *S. Austine,* *It is God who by his secret calling worketh the mind of man to giue consent.* We say with *S. Bernard,* *Consent is not of man himselfe, but God maketh a man willing, that is, consenting vnto his will.* *q* *It is his desire of thee, that causeth thy desire of him, and that thou art forward to receiue his word, it commeth of his forwardnesse and hastning to enter into thee.*

12. W. BISHOP.

Into these two places of the old Testament (one under the law of Nature, and the other under Moses law) let vs couple two more out of the new Testament.

The first may be those kind words of our Saviour vnto the Iewes: Ierusalem, Ierusalem, &c. how often would I haue gathered together thy children, as the henne doth her chickens vnder her wings, and thou wouldst not? Which do plainly demonstrate, that there was no want, either of Gods helpe inwardly, or of Christs perswasion outwardly, for their conuersion: and that the whole fault lay in their owne refusing, and withstanding Gods grace, as these words of Christs do plainly witness, And thou wouldst not.

R. ABBOT.

If M. Bishop were put to the framing of an argumēt from this place,

place, and to bring in this conclusion, that *man hath Free will to conuert and turne to God*, I suppose it would trouble him verie sore. The words do rather import, that howsoeuer Christ himselfe be amongst vs and speake vnto vs, yet our *Free will* auaieth nothing to make vs to hearken to him, but wee still refuse and rebell, vntill God do worke it in vs to obey and to hearken to his call. And thus *Moses* to giue a reason why the people of Israel profited not by the sight of so manifold signes and wonders, which the Lord had done before them and for them, saith, ^a *The Lord hath not giuen you an heart to perceiue, and eies to see, and eares to heare vnto this day.* Christ speaketh those words out of his humane affection; hee sheweth his loue towards them as man, hee signifieth his paines and labour bestowed amongst them, and what occasion hee had to complaine, as *Esay* had foretold, ^b *I haue laboured in vaine, I haue spent my strength in vaine & for nothing.* The words do no more import *Free will* then all other places of Scripture, that doe declare and set forth the rebellion of mans nature against God. But yet *M. Bishop* telleth vs, that hereby it is signified that God vsed all means that concerned him for the sauing of them, and they by their *Free will* crossed his purpose heerein. *The words*, saith he, *do plainly demonstrate that there was no want either of Gods helpe inwardly, or of Christs perswasion outwardly, for their conuersion.* But they doe not demontrate so much, yea by diuers places of the Gospell wee see they are verie farre from that demonstration. For if therewanted no inward helpe for their conuersion, how was it said by our Sauour Christ, ^c *Thou hast hid these things from the wise and prudent of the world:* ^d *To them it is not giuen to know the secrets of the kingdome of heauen:* ^e *all things are to them in parables, that they seeing may see and not discern, and they hearing may heare and not understand, least at any time they should turne, and their sinnes should bee forgiven them?* How was it said by the Euangelist *S. Iohn*: ^f *Therefore could they not beleene, because Esay saith againe: Hee hath blinded their eies and hardened their heart, that they should not see with their eies, nor understand with their heart, and should bee conuerted and I should heale them?* How doth *S. Paul* say; ^g *The election hath obtained, but the rest haue bene hardened, according as it is written, God hath giuen them the spirite of slumber, eies that they should not see, &c.* These things beeing so apparant and plaine, how doth *M. Bishop* tell vs

^a Deut. 29:4.^b Esai. 49.4.^c Mat. 11 25.^d Cap. 13. 11.^e Mar. 4. 11. 12.^f Job. 12. 39.^g Rom 11. 7.

that there wanted no helpe of God inwardlie for their conuersion, but the want was onelic in their owne Free will? Surelie ^h where God is willing to saue, as S. Austin saith, there no will of man resisteth. For to will or to nill, is so in the power of him that willerb or nilleth, as that it neither bindereth the will of God, nor ouerruleth his power, because euen of the wils of men he maketh what hee will. ⁱ In no wise may wee thinke, saith hee, that the Almighty God would haue any thing to come to passe, and that the same doth not come to passe; who if hee doe what soeuer he will both in heauen and earth, as the truth instructeth vs, surely had no wil to do what soeuer he hath not done. If therefore God had willed the conuersion of the people of Ierusalem, and had inwardly yeelded them grace for their conuersion, it had followed infallibly that they had bene conuerted, neither should the frowardnesse of their will haue defeated the purpose of his will. ^k My counsell shall stand, saith hee, and I will doe what soeuer I will: therefore of the children of Ierusalem, whom soeuer God would gather, hee certainly did gather. His will was to gather ^l a remnant according to the election of grace. Ierusalem would not, but resisted the will of God, and hindered so much as in it lay, the gathering of this remnant of her children. ^m But though Ierusalem would not, yet God gathered whom hee would, and to them hee yeelded his infallible sauing grace, whereby he worketh to will and to do, and giueth the gifts before mentioned of repentance; faith, knowledge, and such like, without which there is no conuersion, and the giuing whereof is our conuersion vnto God. Which seeing God gaue not to Ierusalem, saue onelic to his remnant, it is absurdly said by M. Bishop that there was no want of Gods helpe inwardly for their conuersion. Their refusing and withstanding was the fruite of Free will, which howsoeuer God do otherwife offer grace, hath nothing in it selfe, whereof to doe otherwife.

13. W. BISHOP.

The last testimonie is in the Reuel. where it is said in the person of God: I stand at the doore and knock, if any man shall heare my voice and open the gates, I will enter into him, and will sup with him, and he with me. Mark well the words: God by his grace, knocks

at the doore of our hearts, he doth not breake it open, or in any sort force it, but attendeth, that by our assenting to his call, we open him the gates, and then so, he with his heauenly gifts will enter in: otherwi'e he leaues vs. What can be more euident in confirmation of the freedom of mans will, in working with Gods grace?

R. ABBOT.

Here *M. Bishop* doth somewhat plainly shew himselfe, and assur-
 eth vs that it is not without cause that wee haue hitherto accused
 him of the Pelagian heresie. The grace which for fashion sake hee
 speaketh of, is no other but such as whereby God knocketh at the
 doore of our hearts, but worketh nothing in our hearts, till we first
 of our selues assent to let him in. He attendeth till we open him the
 gates, and then he with his heauenly gifts will enter in; which was the
 damnable error of the Pelagians, that Gods grace and gifts are be-
 stowed upon the precedence of our will and workes. But wee haue heard
 before out of the Araulicane Councell, that ^a if any man say that God
 expecteth or attendeth our will, and doth not confesse that God worketh
 in vs to will, hee gainesayth the doctrine of the Apostle. Which is the
 same as to say, if any man say that God attendeth for our opening
 the gates vnto him, and doth not confesse that God himselfe ope-
 neth the gates vnto himselfe, hee is contrarie to the doctrine of the
 Apostle. ^b The entrance of Gods calling is wrought or procured by the
 grace of God himselfe; he knocketh with one hand & openeth with
 another, ^c breaking the gates of brasse, and smiting the barres of iron in
 sunder, and howloeuver mightily he knocke, we neuer heare, we ne-
 uer open till he open and make entrance for himselfe. It is hee that
^d openeth the heart, hee ^e openeth the vnderstanding, hee ^f openeth the
 eies, he openeth ^g the eares, hee openeth ^h the lips, hee openeth ⁱ the doore
 of faith; and why then doth *M. Bishop* say, that hee attendeth till wee
 open? He doth not attend our assenting to his call, but ^k by his calling
 which is according to his purpose, he worketh in the hart of mē, that they
 be are not the Gospel in vaine, but do conuert, and turne & receiue it not
 as the word of man, but as it is indeed the word of God. And whereas he
 saith, that God doth not break open the doores, it is not alwaies true. For
 God sometimes with great violence atlaunteth the hart, & ^l by terror
 & feare pulleth men out of the fire, & as with a mightie hammer bre-
 keth the pride, & rebellio of the wil, fighting & stirring against him,
 when

^a Araulicane.
 Concil. 2. cap. 4.
 Supra sect. 8.

^b Aug. cont. iulian.
 epist. Pelag. lib. 4.
 cap. 6. Aditus di-
 uine uocationis
 ipsa Dei gratia
 procuratur.

^c Psal. 107. 15.
 d Act. 16. 14.

^e Luk. 24. 45.
^f Plal. 119. 18.

^g Job. 33. 16.
^h Psal. 50. 15.

ⁱ Act. 14. 27.
^k Aug. de predesti-

sanct. cap. 19.

Deus operatur in
 cordibus hominū

et occasione illa se-

culum tum propo-

sitionem, ut in ma-

nū er audiant Eu-

angelium, sed eo

audito conuertuntur
 & credunt,

exipientes non
 ut uerbum homi-

num, sed sicut est
 uerū uerbum Dei.
^l Jud. ver. 23.

in Act. 9. 4.
 Aug. contr. du-
 as Epist. Pelag. li.
 1. cap. 19. Non
 aut duxerit, ut il-
 lic aliquo modo
 intelligamus pre-
 cedere voluntate.
 Quis trahitur,
 &c. ut supra sect.
 10.
 Idem. de pre-
 dest. sanct. cap. 20.
 Ostium ergo aper-
 tum est in eis, qui-
 bus datum est, ad-
 versarij autem
 multi ex eis qui-
 bus non est datum.

when men are in the height of their insolencie madly raging a-
 gainst him, hee striketh them to the ground, as hee did the Apostle
 S. Paul, and by astonishment ouercommeth and subdueth them
 vnto himselfe, thus, *n* not leading them as vpon their precedent will,
 but drawing them; not to beleue against their wils which is impossible,
 but of unwilling to become willing. In a word, when God knocketh,
 the doore is opened in them onlie to whom it is giuen, but they to whom
 it is not giuen are still aduerse, and they neuer open: and therefore
 M. Bishop saith amisse, that God attendeth that we open him the gates,
 or otherwise leaueth vs. Neither doe the words alledged serue for
 confirmation of the freedome of mans will, telling vs onely what must
 be done that God may enter, but not importing, that wee doe it by
 any power of Free will.

14. W. BISHOP.

To these expresse places taken out of Gods word, let vs ioin the te-
 stimony of those most auncient Fathers, against whose workes the Pro-
 testants can take no exception. The first shall be that excellent learned
 Martyr Iustinus in his Apologie, who vnto the Emperour Antonine
 speaketh thus: Vnlesse man by Free will could flie from foule disho-
 nest deedes, and follow those that be faire and good; hee were with-
 out fault, as not beeing cause of such things as were done. But wee
 Christians teach, that mankind by free choice, and Free will, doth
 both do well and sinne.

To him we will ioin that holy Bishop and valiant Martyr Irenæus,
 who of Free will writeth thus: Not onely in workes, but in faith also,
 our Lord reserued liberty and freedome of will vnto man: saying, Be
 it done vnto thee according to thy faith.

I will adde to that worthy company S. Cyprian, who vpon those
 words of our Saviour, Will you also depart? discourseth thus: Our Lord
 did not bitterly inueigh against them, which forsooke him, but ra-
 ther vsed these gentle speeches to his Apostles, will you also goe
 your way: and why so? Marrie obseruing and keeping (as this holy
 Father declareth) that decree, by which man left vnto his libertie
 and put vnto his free choice, might deserue vnto himselfe, either
 damnation or saluation. These three most aunciens, and most skilfull
 in Christian religion, and so zealous of Christian truth, that they spent
 their

Lib. 4. cap. 73.

Ioan. 6.
Lib. 1. Epi. 3.

their blood in confirmation of it, may suffice to certifie any indifferent reader, what was the iudgement of the auncient and most pure Church, concerning this article of Free will: specially when the learnedst of our Adversaries confesse all Antiquity, (excepting onely S. Augustine) to haue beleued and taught Free will. Heare the words of one for all. Mathias Illiricus in his large, long lying historie, hauing rehearsed touching Free will, the testimonies of Iustine, Irenæus, and others, saith, In like maner Clement Patriarch of Alex. doth euery where teach Free wil, that it may appeare (say these Lutherans) not onely the Doctōrs of that age to haue bene in such darknesse, but also that it did much increase in the ages following. See the wilfull blindness of heresie. Illyricus confessing the best learned in the purest times of the Church, to haue taught Free will: yet ha' rather beleue them to haue been blindly led, by the Apostles and their best Schollers who were their Masters, then to espie and amend his owne error. These principall pillars of Christs Church were in darknesse belike as Protestants must needs say: and that proud Persian, and most wicked Heretick Manes (of whom the Manichees are named) who first denied Free will, began to broach the true light of the new Gospel.

Cent. 2. cap. 4.
col. 59.

R. ABBOT.

M. Bishop held it to bee the best course for him *clauum clauo pel-
lere*, to drive out one nail with another, not answering the places
which *M. Perkins* alledged out of the Fathers, but onelie crossing
them with other places. Nay, hee so passed them ouer, as that frau-
dulently and falsly hee would make his Reader beleue, that they
made all for him. But marke I pray thee gentle Reader, when *M.
Bishop* driueth all to this, that when God hath done his worke for
mans conuersion, it is left to mans free choice, whether to will the
same or not, doth it make for him, or is it not against him which *M.
Perkins* citeth out of *Austin*, that ^a man therefore willeth, because God
worketh in him to will? Surelie if man therefore will, because God wor-
keth in him to will, then Gods worke doth not leaue man to the
free choice of his owne will. When *M. Bishop* saith, that there is in
man a naturall facultie of Free will, which being stirred up and fortified
is able to do any act appertaining to saluatiō, doth the same *S. Austin*
agree with him when he affirmeth, ^b that man lost Free will to the
lose

^a Aug. de corrup.
& grat. cap. 12.

Ideo sic uolunt,
quia Deus opera-
tur ut uelim.

^b Epist. 107. Libe-
rum arbitrium a d
deligendum Deum
primum peccati
graduate perdi-
dimus.

6 Bernard. de grat.
lib. arb. Totum
ex gratia.

d J. n. Martyr.
Apol. 2. Ne quis
nostra dicta sic ac-
cipiat, quasi Eati
necessitatem affe-
ramus, & que si-
unt ideo fieri,
quia predicta sūt:
explicabimus hoc
quoque, &c.
e Aug. contra du-
as Epist. Pelag. lib.
2. cap. 6. & in P. sa.
140 & de ciuit.
Dei. lib. 5. cap. 1.
f Hominem libero
arbitrio, liberaque
voluntate & pec-
care & recte age-
re docemus.
g Prosper de vo-
cat. Gent. lib. 2. ca-
9. Virtus nolenti-
um nulla est.
h Aug. Epi. 107.
ut supra Sect. 1.
i Idem de grat. &
lib. arbit. cap. 14.
Non defensores,
sed instatores &
precipitatores li-
beri arbitri.
k Iust. in. ut supr.
ἐν τρέπον τῆν ἀρ-
χὴν ἢ καὶ ὅτι οὐκ ἐ-
πίνοιστε, ἅ αὐτοὺ
ἀρρομθε τρέπον
διὰ τὸ ἐλεῆσαι τοὺ
ἀθεομάνους τὰ
αὐτοῦ ἀρετὰ καὶ
ἀσθαρίαι καὶ
σωμοσίας κατε-
ξιοῦσθαι. τὸ μὲν
ἄρξῃν ἄρξῃν γὰρ
ἄρξῃ, ἐκ ἡμετέροι
ἂν, τὸ ἃ ἐξικολω-
θεῖται οἷς εἶλον
αὐτῶ ἀθεομάνους
διὰ αὐτοῦ εἶδο-
ρήσασθαι λογιῶν
διωξάμεσθαι, πειθεῖ
τὸ καὶ οἷς πῖσιν
αὐτῶ ἡμῶν.

loue of God by the greatnesse of Adams sinne? When hee attributeth mans conuerſion but onely principally to grace, and blameth vs for that wee attribute the whole worke to grace, doth S. Bernard agree with him, when hee saith, *e* that it is wholly of grace that wee are new created, healed, ſaued? By these it is easie to make application of the rest; but we may looke for good answers at his hands hereafter, who in the beginning being so directlie oppugned, would seeke thus in a cloud to steale away. But if M. Perkins were able to say nothing against him, we must think hee is able to say for himselfe exceeding much. Yet his first authority out of *Iustinus Martyr*, maketh nothing at all for him: for being written to an heathen Emperour, it toucheth onely morall and externall actions, in which we deny not but that God hath left some freedome and libertie to mans will, as before hath been declared. His verie^d drift there, is to condemne the wicked fancies of Astrologers and Stoike Philosophers, who did hang all vpon *e* destinies and constellations, and fatall necessitie, and thence sought excuse of their lewde and abominable actions. And if we will more largely extend the words, yet are they nothing for M. Bishops urine. *f* We Christians, saith he, do affirme, that by free choice, and Free will, mankind doth both doe well and sinne. And so much wee affirme also, that man by free choice and Free will doth well, for there *g* is no vertue where a man hath no will to that hee doth: but we say still against M Bishop, that this is not that Free will that he requireth: it is not a power of nature, but wholly the effect of grace: *h* It is the grace of God whereby mans will is made free, both to eschue euill and do good; and they that teach any other Free will, they are *i* not the defenders, but the puffers up and break-neckes of Free will. And no otherwise did *Iustine Martyr* conceiue thereof, as appeareth by these words in the same Apologie: *k* In like sort as God created vs when wee were not, so do wee thinke that hee vouchsafeth them of immortallitie and being with him, who willinglie make choice to do those things that are pleasing vnto him. But to haue being at the first, it was not of our selues. In like sort then to choose and follow what is pleasing to him by those reasonable powers which hee hath giuen vs, it is by his perswading and moning of vs to the faith. In which words hee plainly confelleth, that Free will to righteoufnesse is wholly the gift of grace, and no more of our selues, then it was at first to create our selues. The place of *Irenæus* auaileth him as little, who disputing in like

like sort against them that held, that men by an immutable necessitie of created nature, are some good and some euill, proueth, that good and euill consist in election and will, and that this appeareth, ¹ *by that the Apostle, and before him our Sauiour Christ, did giue counsell to doe some things, and from some other things to abstaine.* Afterwards he sheweth, *that not in workes onely, but also in faith our Sauiour reserved to man libertie and freedome of will,* meaning that it is ² *not by any compelling violence that a man either beleeueth or worketh, but* ^m *by condition of nature he is such as may either beleuee, or not beleuee; and when he beleueeth, it is by his will that he beleueeth, and by a power of the will that he hath to beleuee: yet so, as that we must say with S. Austine, ⁿ Sed ea potestas nulla est nisi a Deo datur; but that power is none, except it be giuen of God.* We may not take Irenaeus to be so grosse, as to thinke faith to be of our owne power, which the Scripture so plainly telleth vs, is *the gift of God.* And as the places that he aliegeth are farre from any such purpose, ^p *According to thy faith be it vnto thee: ^q All things are possible to the beleuer;* so hee himselfe elswhere out of the words of the Apostle, ^r *I know that in me, that is, in my flesh, dwelleth no good thing; plainly affirmeth, ^s that the good which belongeth to our saluation, is not of our selues, but of God, and that the grace of our Lord Iesus Christ is our deliuerer,* that is, the thing whereby we are made free. Therefore he praiech for the Heretikes, against whom he wrote, that ^t *they might not continue in the pit which they had digged, but might be conuered to the Church, and that Christ might bee formed in them, and that they might know the only true God and Lord of all.* Whereby it appeareth, that he did not take repentance, and faith, and conuersion to God, to be matters of our Free will and power, but the mercifull gifts of God, and therefore by praier to be begged at his hands. The place of Cyprian soundeth very harshly, but yet being taken in that sense wherein the Fathers commonly spake before the Pelagian heresie, namely, to affirme against the Manichees an act of mans will both in good and euill, so that by his will and election it is that either hee is good or euill, it importeth nothing against vs, because wee denie not the act and election of mans will, but onely teach, that this act and election of the will is nothing at all of it selfe, as touching righteoufnesse, but only what it is by being corrected and re-ctified by the grace of God. Our Sauiour faith to his Disciples, *Will*

¹ Iren. li. 4. ca. 72.
Si non in nobis esset facere haec, nisi non facere, quam causam habebat apostolus, et multo prius ipse Dominus consummare dare?

² Non de viuentia cogens.

^m Aug. de Praedest. sanct. cap. 5. Posse habere fidem sicut posse habere charitatem natura est hominum: habere autem fidem sicut habere charitatem gratia est fidelium. Vid. Prosp. de vocat.

ⁿ Gen. lib. 2. cap. 7.

^p Aug. Retract. lib. 1. cap. 22.

^q Ephes. 2. 8.

^r Mat. 8. 13.

^s Mar. 9. 23.

^t Rom. 7. 18.

^u Iren. lib. 3. ca. 22.

Significans quantum non à nobis sed à Deo est bonum saluum nostrum. Et iterum:

Miser ego homo, &c. Deinde infert liberatorem gratia Dei, &c.

^v Job. c. 46. Nos precamur non persequere eos in foueam quam ipsi fouerunt, sed segregari ab huiusmodi matre &c. & legitur etiam eos generari conuerso ad ecclesiam Dei, & formari Christiani in eis &c. & cognoscere eos fabricatorem huius universi situati, &c.

^u Lib. 1. ep. 3. Ser-
uans legē quā ho-
mo libertati suae
reluctus, & in pro-
prio arbitrio con-
sistutus sibi: ip-
si, vel mortem ap-
petit, vel salutem.

^x Aug. contra 2.
Epist. Pelag. lib. 4.
cap. 9. & de Pre-
dest. sanct. cap. 1.
& de bono persequ.
cap. 19. &c.

^y Cyp. ad Quir.
lib. 3. cap. 5. In
nullo gloriamur
quanto nostrum
nihil sit.

^z Lib. 2. Epist. 2.
Dei est, Dei est
omne quod possi-
mus: inde polle-
mus, inde tolle-
mus.

^a Cypria. in Oras.
Dominic. Admo-
nensur infirmita-
tis & imbecillita-
tis nostrae, dum sic
rogemus ne quis se
insolenter extol-
lat, ne quis sibi su-
perbē atque arro-
gantē aliquid as-
sumat, ne quis aut
confessionis aut
passionis gloriam
suam uicet, &c.
ut dum praecedet
& submissa con-
fessio, & datur ro-
tum Domino.

quicquid supplici-
ter petitur, ipsius
pietate proficitur.

^b August. de bono
perseuer. cap. 67.
Nihil nobis reli-
quit, in quo tan-
quam in nostro
gloriamur. Siqui-
dem & ut non

discedamus à Deo non ostendit, dandum esse nisi à Deo, cum poscendum ostendit à Deo. Qui enim non infertur in tenta-
tione, non discedit à Deo. Non est hoc omnino in uiribus Liberi arbitrij quales nunc sunt, fuerat in homine antequam
caderet, &c. Praef casum autem hominis non nisi ad gratiam suam Deus uoluit pertinere, ut homo accederet ad eum,
nosque nisi ad gratiam suam pertinere uoluit, ut homo non recederet ab eo. ^c Ibid. cap. 6. Tutiores uicimus si totum Deo da-
uimus, non autem nos illi ex parte & nobis ex parte commisitimus. Quod uidit iste uenerabilis Martyr, &c.

ye also goe away? ^a He obserueth the law (saith Cyprian) whereby man
lest to his libertie, and put to his owne will, (not deserueth, as M. Bishop
falsely translateth, but) desireth to himselfe either death or saluation:
importing heereby, that man freely and by his owne will maketh
choice to continue with Christ vnto saluation; but not affirming,
that mans owne will is heerein free of it selfe, or hath of it owne,
whereby to make this choice. And that he was of farre other mind
then so to thinke, appeareth by his owne words, ^x often cited by
Austin against the Pelagians: ^y Wee are to glorie of nothing (namely
as touching righteousnesse) because therein nothing is our owne. ^z It
is of God, saith he, all that we can doe: of him it is that we liue; of him it
is that we haue any power. But most direct to this purpose is it which
hee noteth as touching the petition of the Lords praier, *Leade vs
not into temptation*, that wee are therby ^a put in minde of our owne
frailties and weaknesse, and that for perseuering and continuing with
Christ to the glorie of confessing him, and suffering for his sake, it is whol-
lie to be ascribed vnto God, and wee are not to assume any thing proudly
to our selues. Whereof S. Austin collecteth (as before) against the
Pelagian heresie, that ^b Cyprian leaueth vs nothing wherein to glorie
as our owne; that he sheweth, that not to depart from God, is no other-
wise but giuen of God, in that he teacheth, that it is to be begged of God
for hee that is not led into temptation, doth not depart from God. This,
saith he, is not in the strength of Free will as now it is. It was in man be-
fore his fall, but after the fall of man God would not haue it belong saue
onely to his grace, that wee come vnto him; neither would he haue it be-
long saue onely to his grace, that we doe not depart from him. Thus hee
conceued and obserued as touching Cyprians meaning out of Cy-
prians owne words, and bereaueth M. Bishop of Cyprians war-
rant for that, which he would father vpon him by some words ob-
scurely vttered in another place. ^c Cyprian that worthy Martyr saw
well enough, saith he, that we liue most in safetie, when we ascribe all to
God, and do not commit our selues partly to God, and partly to our selues.
By these three therefore M. Bishop hitherto hath gained nothing,
but by Cyprian, whose words seeme to make most for him, he gai-
neth least of all. But now hee vttereth the confession of some of our

best learned, that all *Antiquitie* (excepting onely *S. Austin*) beleued and taught *Free will*. To this purpose he allegeth a place out of the Centuries, which he calleth a *large long lying historie*; marry speaking but by roate as children doe, or as the *Clowne* did of *Aristides*, who giuing his voice to the banishment of the same *Aristides*, and being asked of him vnknowne, ^d whether he knew him against whom ^d hee gaue his voice, answered, that hee knew him not, but it was trouble ^d unto him to beare him tearmed a *iust man*. For so *M. Bishop* knoweth not the Centuries, (alas poore man, what should hee meddle with such great bookes?) but hee hath heard that Protestants were the Authors thereof, and that is enough to warrant him to giue his voice against them. But his fellowes know, that they haue good cause to speake well of the Authors of those Centuries, because by them they haue been able to say more for themselves then euer they were before: so faithfully did those men deale in the compiling of that storie. Now they say indeed, as hee allegeth from his Author, that *Clement Alexandrinus* doth euerywhere teach *Free will*, and that not onely the Doctors of that age were in such darknesse, but also that it did much increase in the ages following. Where taking the matter to be simply, as they say, and as *M. Bishop* doth obiekt, what doth hee ^e gaine more by that obiection, then the *Pelagians* did? ^e who defended their obstinacie by antiquitie, and affirmed, that none of all the *Eccllesiasticall Writers* that were before, did so expound the Scriptures, as *Austin* did, namely, against the *Free will* and merits of man: and that examining the opinions of the more ancient Fathers, they were found to be in a manner all of one minde against him. But this hee tooke to be no sufficient argument, but freely professeth of his doctrine, ^f I know that no man without error could dispute against it. He excuseth the ancients that were before him; ^g that before the heresie of the *Pelagians* began, they had not any such neede to deale much in that question, and therefore what they thought of the grace of God, they touched but briefly and by the way, in some places of their workes, but stood more upon those things which they handled against other enemies of the Church. Yet he saith, that by their supplications and prayers it plainly appeared what grace doth, because they could not haue asked of God those things

^d Plutarch. Apophtheg.

^e Prosper. Epist. ad August. Objectionem suam uelut late defendit. A nullo unquam Eccllesiasticorum ita esse intellecta ut nunc sentiamus, affirmant.

^f August. de bono perfector. c. 18. Hoc scio, neminem contra istam Prædeterminationem, nisi errando disputare potuisse.

^g De prædest. sanc. ca. 14. Priusquam ista heresis oriretur, non habuerit necessitatem in hac difficili ad solutionem questione versari, &c. unde factum est, ut de

gratia Dei quid sentirent, breuiter quibusdam scriptorum suorum locis & transiuntur attingerent, immorarentur uero in ea que aduersus alios inimicos Ecclesie disputabant, &c. frequentationibus aut orationibus simpliciter apparebat Dei gratia quid ualere. Non enim poscerentur à Deo que præcepit fieri, nisi ab illo donaretur, ut fierent.

whicb

h De homo perse-
uer. cap. 23. Non
oraret Ecclesia, ut
daretur infideli us
fides, nisi Deum
crederet, & auer-
sas & aduersas
hominum ad se
concurrere volun-
tates: nec oraret
Ecclesia ut perse-
craret in fide
Christi, nisi crede-
ret Dominum sic
in potestate habere
cor nostrum, ut
bonum quod non
tenemus nisi pro-
pria voluntate,
non tamen tona-
mus, nisi ipse in
nobis operetur &
welle.

i Ibi. c. 20. Di-
dicimus singulas
quasque hereses
inualisse Ecclesie
proprias questio-
nes: contra quas di-
ligentius defende-
retur Scriptura
diuina, quam si
nulla talis necessi-
tas cogeret. Quid
autem cregit loca
Scripturarum,
quibus predestina-
tio commendata
est copiosius & e-
nucliatius isto no-
stro labore distendi.
nisi quod Pelagia-
ni dicunt. & c.

k Ibid. cap. 19
l De nat. & gra.
cap. 61.

m Prosper. de lib.
arbit. Nullius au-
thoritatibus testimo-
nium de libello
Pastoris.

n Ruffin. in expo-
sit. Symbol. apud

Cyprian. o Aug. de homo perseuer. cap. 19. Ista tales antique Doctores dicentes non esse aliquid de quo tanquam de nostro quod nobis Deus non dederit, gloriemur, nec ipsum cor nostrum & cogitationes nostras in potestate nostra esse, et totum dantes Deo, atque ab ipso nos accipere confitemes, ut permansuri conuertamur ad eum, ut id quod bonum est, nobis quoque videatur bonum, & quod uelimus illud, ut honoremus Deum, & recipiamus Christum: ut ex inde uotis efficiamur deo: i & religio, ut in ipsam Trinitatem credamus, & consitemur etiam uoce quod credimus, hec utique gratia Dei tribuitur, & c.

which he hath commanded to be done, but that they held that the doing thereof is the gift of God: ^h that the Church would not haue praied to God, as it alwaies did, to giue men repentance, faith, obedience, perseuerance, but that it belscued, that God so hath our heart in his power, as that hee worketh in vs to will the good that wee cannot haue without our will. He further obserueth, that ^l all heresies haue brought their seuerall questions into the Church, by occasion whereof, as touching those points, the truth of Scripture was the more diligently defended, and that by occasion of the Pelagian heresie, the places of Scripture concerning Predestination and grace of God, were by his labour more plentifully and plainly defended then they were before. And to conclude, out of all Antiquitie before him, he bringeth only ^k foure or siue testimonies out of Cyprian, Ambrose, and Gregorie Nazianzene, whereby to iustifie what he taught. Now by this answer of *Austin* to the Pelagians, *M. Bishop* and his fellows must receiue their answer. If it were no prejudice to him, that the Fathers before him taught otherwise then he did, it is no prejudice to vs teaching the same that hee taught. Hee professed himselfe ^l to bee free in the writings of any such men, and that it was the Scripture only to which hee was bound, without refusall to giue consent: why then doth *M Bishop* seeke to bind vs in a matter wherein *S. Austin* refused to bee bound? *Prosper* being vr- ged by the Pelagians with a sentence out of the booke of the *Pastor*, reiected it ^m as a testimonie of no authority, albeit Antiquity had ⁿ so accounted of that booke, as that they had ioined it to the booke of the new Testament, and did reade it publikely in their Churches: and doth *M Bishop* thinke it much, that wee reiect some few testi- monies alleged by him of farre lesse authoritie then that was? But yet *Austine* found in these few testimonies of the more ancient Fa- thers, sufficient to iustifie both for him and vs, ^o that we haue nothing whereof to glorie as ours, which God hath not giuen vnto vs; that our heart and thoughts are not in our owne power, but Gods: that all is to be ascribed vnto God, and that we must confesse, that we receiue all wholly of him, as touching our conuersion to God, and continuing with him: that it is wholly the gift of grace, the gift of God, which of him we haue, and

not of our selues to will that that is good: to receiue Christ, to beleene in God, and by voice to confesse that which wee beleene. And surely howsoeuer those more ancient Fathers spake obscurely of *Free will*, and some of them questionlesse meant amisse, yet for the most part their speeches being applied, as I said before, against heathen Astrologers, and wicked heretikes, excluding mans will wholly from being any cause either of good or euill, they spake worse then they meant, and if wee will take their words with those qualifications and constructions, wherewith *S. Austin* cleared some speeches of his against the Manichees, as ^p before was shewed in the answer to *M. Bishops* ^p *Sett. 6.* Epistle, they shall easily be reconciled to the truth. Therefore in them also that speake most amisse, we find sometimes a right and true acknowledgement of the grace of God. Who was a greater Patron of *Free will* then *Origen*? who yet notwithstanding confesseth, ^q that our will sufficeth not for the hauing of a cleane heart, but that wee haue need of God to create the same in vs, and that therefore he that knoweth how to pray, saith, Create in mee a cleane heart, O God: that the true knowledge of God by his mercie and grace is granted onely vnto them who are predestinate to liue worthie of him whom they know: that whatsoeuer is in vs worthy our reioicing, is not our owne, but the gift of God. Yea where he affirmeth, that there is in euery soule a strength of power and freedome of will, whereby it may doe euery thing that is good; yet further to expresse his mind hee addeth, that this benefit of nature was cropped by meanes of sinne, and was turned aside to shame and lasciuiousnes; but that the same being repaired by grace, and restored by the doctrine of the word of God, doth giue that sweet saour which God the first Creator put into it, but the trespassse of sinne had taken away. Where it appeareth plainly, that in speaking of *Free will*, his purpose was to shew what mans will is by condition of creation, & to what it may be repaired by the grace of God, not what power it hath of itselfe in this state of corruption, to open to God when hee knocketh, or to assent to God when he calleth. And thus *Clemens Alexandrinus* affirming *Free will* against the heretikes *Valentinus* and *Basilides*, who thought that men by an essentiall state of nature were some good, some euill, some faithfull and some vnfaithfull, so as that the will of man is nothing at all either way, yet referueth due

^q *Orig. contr. Cels. sum. l. 7.* Nostri propositi una res est: sufficiens ad hoc, ut mundum cor habeamus, sed Deo est opus qui tale nobis creet: idcirco qui scit precari, dicit, Cor mundum, &c.

^r *Ibid.* Bonitate ac humanitate Dei, & diuina ipsius gratia concedi ut cognito Dei diuitaxat his qui ad hoc predestinati sunt, ut cognito Deo dignè uiuant, &c.

^s *In Matt. cap. 13.* Quod gloriosum dignum est, et nostrum non est, sed donum est Dei.

^t *In Caus. Hom. 4.* Sed quis hoc nature bonum preparationis occasione descriptum, vel ad inominam, vel ad lasciuiam fuerat inflexum, ubi per gratiam reparatur, &

in doct. Trinitatis uerbi Dei restituitur, odorem reddis sine dulcō illius quom primus Conditor Deus imderat, sed peccati culpa subtraxerat.

^u Clem. Alexand. *Sir. m. l. i. Oportet mentem habere sanam, &c. ad quod maxime diuina opus habemus gratia, recteque diuina, castaque & munda animi affectione, & Patris ad ipsum attractione.*

^z August. de corrept. & grat. ca. 1. *Liberum arbitrium & ad malum & ad bonum facientium consistens est nos habere: sed in malo faciendo inuisus, peccati autem seruus: in bono autem liber esse nullus potest, nisi fuerit liberatus ab eo qui dixit, Si vos filius &c.*

^y Rom. 6. 17:

^z Iren. lib. 3. ca. 1. *Euangelium nobis in Scripturis tradiderunt Apostoli eo uocatum & fundamentum fidei nostre futurum.*

^a Esa. 8. 20.

^b Aug. cont. duas Epist. Pelag. lib. 3. cap. 9. *Excogitauerunt Manicheorum detestabili nomine imperitos quos potuerint deterrere ne aduersus eorum dogmata peruersissima aures accommodans ueritati.*

place to the grace of God, saying, ^u*We haue speciall need of Gods grace, and true doctrine, and of chaste & pure affection, and of the Fathers drawing vs to himselve.* Where by affirming the *Fathers drawing vs to himselve*, hee plainly excludeth the voluntarie opening and assenting, and yeelding of *Free will*, because *drawing* (as before was shewed out of *Austine*) importeth that there is no will in vs, till God of vnwilling doe make vs willing. Let one speech of *Austine* serue to cleare all this matter. ^a*We must confesse (saith hee) that we haue Free will both to doe euill and to doe good.* This is the common assertion of the Authors whom *M. Bishop* opposeth against vs: but let vs take the words following withall, and by them expound the same assertion. *For euill-doing euery man is free from righteousnesse, and the seruant of sinne, (there hee hath alreadye Free will) but in that that is good no man can be free, except hee be made free by him that saith, If the Sonne shall make you free, then are ye free indeed.* If any of them thought otherwise, they erred in that they thought: neither learned they so to thinke of the Apostles, or their best scholars, as *M. Bishop* idely talketh, but either borrowed it of heathen Philosophers, or presumed it of themselues. And whatsoeuer they thought or meant, their manner of speaking was not Apostolike, neither learned they it by the word of God: and therefore those times were not the purest times, which had thus in phrase and speech varied from that ^y*character and forme of doctrine, whereto the Church was first deliuered.* And if *M. Bishop* will say, that they learned these things of the Apostles, then he must condemne *Saint Austine*, and the whole Catholike Church of that time in which *Austine* liued, for teaching otherwise then they taught: which if he will not doe, he must perforce acquit vs as well as him, and let the blame rest vpon them to whom it doth appertaine. Whom we account no further to bee *Pillars of Christs Church*, then they themselues continued built vpon the Gospell, which Christ hath made ^z*the pillar and forresse of our faith*: neither doubt we to say of them that they were in *darknesse*, where the ^a*word of the law and testimony* did not giue them light. Now for conclusion, he vpbraideth vs againe with the heresie of the Manichees, onely to shew himselve a perfect scholar of the Pelagian schoole. For so did the ^b*Pelagians* object to *Austine* and other Teachers of the Catholike Church, that they tooke part with the Manichees, and defended their heresie in

the denying of *Free will*. They called them *Manichees*, and of themselves said, that they dealt for the *Catholike faith* against the *prophane opinion of the Manichees*, only to colour their owne heresie and enmitie against the grace of God, by falsely vpbraiding their aduersaries with another. But *S. Austin* answered them, *The Manichees deny, that to man being made good. Free will became the beginning of euill: the Pelagians say, that man being become euill, hath a will sufficiently free for the doing of the commandment of good. The Catholike Church condemneth them both, saying to the Manichees, God made man iust; and to the Pelagians, If the Sonne shall make you free, then are you free indeed. Let M. Bishop turne the name of the Pelagians into Papiſts, and take this answer to himselfe. The Pelagians and Papiſts are not therefore to be approoued, because they condemne the heresie of the Manichees, but are therefore to be detested, because they haue set vp another heresie of their owne. Two errors (saith S. Austine) may be contrarie one to the other, and both to be detested, because they are both contrarie to the truth. So is it with the Manichees and Papiſts: and wee take the course that the ancient Church did to condemne them both. But of this matter I haue spoken sufficiently before in answering his Epistle, and therefore need not heere to stand vpon it.*

15. W. BISHOP.

Here I would make an end of citing Authorsties, were it not that Caluin saith, that albeit all other ancient Writers be against him, yet Saint Augustine as he vaunth, is cleerely for him in this point: but the poore man is fouly deceiued, as well in this, as in most other matters. I wil briefly prooue, and that out of those workes which S. Augustine wrote after the Pelagian heresie was a foot: for in his others, Caluin acknowledgeth him to haue taught Free will. Of our Freedome in consenting to Gods grace, he thus defineth: To consent to Gods calling, or not to consent, lieth in a mans owne will. Again: Who doth not see euery man to come, or not to come by Free will? but this Free will may be alone, if he do not come, but it cannot be helpen, if he doe come. In another place, that we will (do well) God wil haue it to be his and ours; his, in calling vs; ours, in following him. Yea more: To Christ working in him, a man doth cooperate, that is, worketh with him, both his owne iustification, and life euerlasting. Will you beare him speake yet more formally for us? Wee haue dealt with your brethren

c Jbid. lib. 2. ca. 1
Pro Catholica fide
contra Mani-
chæos sicut loquuntur
profanitate
confessionem Ori-
entium Episco-
porum videntur
exposcere, &c.

d Ibid. c. 2. Mani-
chæi negant homi-
nini bono ex libe-
ro arbitrio fuisse
initium mali. Pe-
lagiani dicunt cri-
ani hominem ma-
lum sufficienter
habere liberum ar-
bitrium ad faci-
endum præceptum
bonum. Catholici
utroque redar-
guunt, &c.

e Ibid. possunt duo
errores inseri se-
se contrarij, sed
ambo sunt dete-
standi, quia sunt
ambo contrarij
veritati.

2. Inst. ca. 2. q. 4.

De spir. & lit. 34.
De gra. Chr. 14.
Ad Simpli. qu. 2.
Tract. 72. in 10-
an. Epist. 47.

thren and ours, as much as we could; that they would hold out and continue in the sound Catholike faith, the which neither denieth Free will, to euill or good life, nor doth attribute so much to it, that it is worth any thing without grace. *So according to this most worthy Fathers iudgement, the sound Catholike faith doth not deny Free will, as the old Manichees, and our new Gospellers doe; nor esteeme it without grace able to doe any thing toward saluation, as the Pelagians did. And to conclude, heare S. Augustines answer vnto them, who say, that hee, when hee commendeth grace, denieth Free will: Much lesse would I say, that which thou lyingly dost affirme me to say, Free will to be denied, if grace be commended; or grace to be denied, if Free will be commended.*

R. ABBOT.

Caluin indeed confesseth, as the truth is, that the ^a ancient Writers, saue onely Austin, haue written so diuersly and intricate, or obscurely of Free wil, as that hardly a man can gather from them any certainty as touching that point. But yet he saith further, that ^b albeit they went too farre sometimes in extolling Free will, yet hee dareth to affirme that they aimed at this marke, to turne man altogether away from the confidence of his owne strength, and to teach him to make the repose of his strength in God onely. But whereas Caluin thinketh that Austin is cleare for him in this point, M. Bishop saith, the poore man was foulely deceived as well in this, as in most other matters. Where I cannot but smile to see how euery ignorant brabler will haue a snatch at Caluin, when he in the meane time going like a stately Lion, shaketh them off like cures, and dasheth them against the walles. If Caluin were so poore a man, alas what shal we thinke of M. Bishop? What shall we make of him but a begger outright? Yet hee taketh vpon him to proue, and that out of those workes which S. Austin wrote after the Pelagian heresie was a foot, that the same Austin taught Free will. And wee denie not, but that hee did so, and in that meaning wherein he taught it, we are ready to affirme it. Yea let him remember that Caluin professeth, that ^c if any man will vse the name of Free will without the corrupt meaning of it, hee will not game say him; onely because it cannot be retained without danger of euill vnderstanding, he wisheth it to be forb:rne, and in that respect wee for the most part doe forbearc

^a Institut. lib. 2.
cap. 2. Sect. 4.

^b Ibid. Sect. 9.

^c Ibid. Sect. 8.

forbeare it. But this *Free will* in true meaning, is no facultie of nature, as *M. Bishop* will needs haue it, but ^d it belongeth to the grace of God, to the gifts of God, not onely the beeing of it but the conuerting of it vnto God. And verie truly doth the same *S. Austine* argue, that ^e if we haue of God (by nature) a *Free will*, which may be eithergood or euill, and haue of our selues a good will (by consenting or applying it when God calleth to that that is good) then better is that that we haue of our selues, then that that we haue of God. Which because it is absurd, wee must needs acknowledge, that a good will, that is to say, *Free will* to faith and righteousnesse, is not of our selues, but of God onely. But *M. Bishop* alledgeth *Austine* affirming, that ^f to consent to Gods calling, or not to consent, *propria voluntatis est*, belongeth to mans owne will. But rather he should say, *proprie voluntatis est*, that is, it concerneth properly the will: the place by changing of a letter beeing vndoubtedly corrupted, *S. Austins* purpose there, beeing onely to note the will to be the subiect, not the cause of this consenting. To consent hee meaneth is an act of the will, which howsoeuer God worketh in the will to doe, yet the will it is that doth it, but that the will consenteth by a power of it owne, hee meaneth not: yea he himselfe plainly euicteth the contrarie in the words immediatly going before. For what is it to consent, but *velle credere*, to beewilling to beleene? And ^g God it is (saith hee) that worketh in vs to beewilling to beleene. Therefore it must needs bee, that God worketh in man to giue consent. Mans will consenteth, it is true: ^h *sed preparatur voluntas à Domino*: but the will is framed or prepared of the Lord. Faith is in the power of man: ⁱ *sed nulla est potestas nisi à Deo*, but there is no power but of God. It is in mans will, when God hath giuen him to will: it is in mans power, when God hath giuen him power. And more then this, howsoeuer wee read the words, *S. Austine* intended not. For full and certaine assurance whereof, *M. Bishop* should haue remembred, that *S. Austine* himselfe reporteth it as an error which hee had somerimes holden, ^k that to consent to the Gospell when it is preached is of our owne will, and that we haue that of our selues. From which error hee professeth he was reclaimed by those words of the Apostle: ^l *What hast thou that thou hast not receiued?* For if it bee of our owne will that we consent, then somewhat we haue of our selues which we haue not receiued. Hee should further haue remembred, that *S. Austine* noteth it as the error of the Pelagians, that ^m to consent,

^d Aug. de peccat. mer. & remis. lib. 2 cap. 6. *Ipsum liberum arbitrium ad gratiam Dei, hoc est, ad dona Dei pert. nec nõ ambigo, nec solior: nisi, sed etiam ut bonum sit, hoc est, ad faciendã Domini mandata conuertatur.*
^e *Ibid.* cap. 18. *Si nobis libera quẽdam voluntas ex Deo est, que adhuc potest esse vel bona vel mala, bona verò voluntas ex nobis est, melius est id quod à nobis, quam quod ab illo est.*
^f De spirit. & lit. cap. 34.
^g *Ipsum velle credere Deus operatur in homine.*
^h *Contra duas Epist. Pelag. lib. 1. cap. 18. & lib. 2. cap. 8. & de predest. sanct. cap. 5.*
ⁱ De spirit. & lit. cap. 31.
^k De predest. fact. cap. 3. *Ut predictum à nobis Euangelio consentire non nostrum esse, & nobis ex vobis esse arbitrabar. Quoniam meum errorem nonnulla opusculi mei satis indicant a se Episcopatum meum ser. p. a.*
^l 1. Cor. 4. 7. in Epist. 107. *Consentire, vel non consentire, id est nostrum est nisi velimus.*

or not to consent is in our selues. and of our selues, so that if we will, we do so: or if we will not, we cause that the worke of God nought auaieth in vs. *M. Bishop* therefore doth amisse, to make *Austin* a patron of that opinion which he reformed as an error in himselfe, and condemned as an error in other men.

The second place that he alledgeth, in *Austins* true meaning is altogether against him. ^a *Who doth not see* (saith he) *that euery man cometh or cometh not arbitrio voluntatis, by his will?* (Let it be as *M. Bishop* saith, by *Free will*;) *But this will may be alone* (saith he) *if hee come not; but it cannot be but helped if he do come.* Where shewing that our coming or not comming to *Christ* is acted by our wil, he giueth to vnderstand, that our will is of it selfe free to refuse to come: but that the *Free will* whereby we doe come, is the gift of *God*, euen as our *Sauour Christ* teacheth vs, saying: ^a *No man can come vnto mee, except it be giuen him of my Father.* And therefore the same *S. Austin* elsewhere reasoneth with a man in this sort: ^p *Thou sayest vnto mee, I am come to Christ by my Free will, I am come by mine owne wil. Why art thou proud of this? Wilt thou know that euen this also was giuen thee? Heare him that called thee: No man commeth vnto me except my Father draw him. For* ^q *when God will haue a man do that which is not to be done but by the will, he in an unspeakable and wonderful sort worketh in him to will.* But *M. Bishop* perhaps groundeth vpon that that *S. Austin* saith, that the wil of man is helped if he do come, as importing that man doth somewhat of himselfe, but yet is not fully sufficient without helpe. Where to I answer againe, that man doth somewhat, but not of himselfe, & *God* helpeth man doing somewhat, but so, as that that wherein hee helpeth him is of *God* also, so that *Gods* helping of vs doth alwaies presuppose a worke of his owne in vs, which he alone and wholly doth without us. *Without vs* (saith *Austine*) *he worketh in vs to will, and worketh with vs, or helpeth vs when we do will: the will is changed from euill to good, and helped when it is good. He prepareth the good will that is to be helped, and helpeth it when it is prepared.* ^u *Free will to righteousnesse is first made free, and then helped.* Herein then standeth *M. Bishops* error, that hee joineeth man to *God* in the first framing of the will to come to *God*, so that for the performance hereof, as *God* is mans helper, so man is also *Gods* helper, not by that that *God* hath now wrought in man, but by that that man hath naturally of his owne: and there-

^a Contra Pelag. & Celsi. lib. 1. cap. 14. Quis non videat & venire quoniam & non venire arbitrio voluntatis? sed hoc arbitrium potest esse plenum si non venit, non potest autem nisi adiutus esse si venit. o Ioh. 6. 67.

^p August. Quomodo venisti? & Veni in ius, libero arbitrio: voluntate propria veni. Quid rursus? & tu nisse, quod & hoc presertim est tibi? Ipsi sum aucti vocari? Nemo venit ad me & c.

^q De Predest. sanct. cap. 20. supra Secti. 6. r De grat. & li. arbit. cap. 17. Vt velimus sine nobis operari: cum autem volumus, nobiscum cooperatur. s Ibid. cap. 20. Ex mala mutatur in bonam, & cum bona fuerit adiutur.

r Enchir. cap. 32. Hominis voluntatem bonam & preparat ad inuadendam, & adiutat preparatam.

^u Contra duas Epist. Pelag. lib. 2. cap. 8. Ad iustitiam nisi diuinitus liberat un aditumque non valet.

fore God helpeth man for his saluation, if man by his *Free will* help God for the sauing of himselfe: but if man withdraw his helpe, the helpe of God auaieth nothing. But the true helpe of God which *S. Austine* teacheth, is that whereby God himselfe worketh in vs, that whereby we are helpfull vnto him, neither doth he helpe any thing in vs, but what hee himselfe hath wrought and prepared in vs to be helped. And therefore hee maketh a distinction of two kindes of helpe. ^x *Aliud est adiutorium, sine quo aliquid non fit, & aliud est adiutorium, quo aliquid fit.* There is a kind of helpe, without which a thing is not done, and there is another kinde of helpe by which a thing is done. There is a helpe without which a thing is not done, but though that helpe bee had, it followeth not thereupon that the thing is done, because some other helpe is wanting, without which that helpe auaieth not. *Without foode wee cannot liue, and yet though food bee had, he liueth not thereby that will die, or maketh away himselfe.* Such was the helpe of God to *Adam* in *Paradise*, ¹ *without which he could not continue though he would, by which he might continue if he would;* but was left to his owne will, either to continue by this helpe, or by forgoiug it to fall away. Such the *Papists* say the *helpe of God* is to vs, by which we come to *Christ*, and continue if we will: but both for comming and for continuing it is left to our *Free will*, either to vse it, or refuse it: so that it is in vs whether it shall be a helpe or not. But ² *the helpe of the grace of Christ* is such, as whereby the thing is certainly effected, for which it is a helpe; not such as whereby wee come to *Christ*, or continue with him if wee will, but which maketh vs to vsull: so that it is first a meere gift of that, of which afterwards it becommeth a helpe. For example hereof *Saint Austine* saith, that ³ *blesednesse is a helpe by which when it is giuen, a man is forthwith blessed.* Thereby giuing to vnderstand, that this helpe is the giuing of the thing wherein God is said to helpe vs. So that *Gods helpe* for our comming to *Christ*, is the gift of God wherby we doe come: his helpe for our beleeuing, is his very gift whereby wee doe beleue: his ^b helpe for our perseuering and continuing with *Christ*, is his gift, whereby wee doe perseuere, and no other but perseuere and continue to the end. And this helpe doth *Saint Austine* meane in the place cited by *M. Bishop*. *The will cannot but bee holpen, if a man come to Christ,* meaning, that mans will cometh not to *Christ*,

^x De corrept. & grat. cap. 12.
^y Fbsd. cap. 17.
 Adiutorium per quod posset (si uellet) & sine quo non posset perseueranter bonum tenere quod uellet.
^z Fbid. Est in nobis per hanc gratiam non solum posse quod uolumus, uerum etiam uelle quod possumus.

^a Cap. 12. Beatus uero cum data fuerit continuo fit beatus: adiutorium est enim non solum sine quo non fit, uerum etiam quo fit propter quod da ut.

^b Ibid. sanctis tale adiutorium perseuerantie datur, ut eis perseuerantia ipsa donetur, non solum ut sine isto dono perseuerantes et se non possint, uerum etiam ut per hoc donum non nisi perseuerantes sint.

except God giue vnto the will to will and to come, that is, to beleeue in him. And therefore he addeth, ^c *And so helped, as that hee not onely know what is to be done, but doe also that which hee knoweth:* which in the Chapter before hee hath thus expressed, that ^d *to them which are called of purpose, God at once giueth both to know what they should do, and to do what they know.* Gods helping therefore is no other but his *giuing*: and by this second place *M. Bishop* gaineth as little as he gained by the first.

As little aduantage hath he by the third place, nay, we see therein a notable peece of fraud and falshood in concealing the former part of the words, which should cleere the latter. ^e *In one sort, saith Austine, God yeeldeth to vs to will; in another sort hee performeth the thing that we will. That wee will, hee would haue it to be his and ours: his in calling; ours in following. But the thing that we will he alone performeth, that is, to be able to doe well, and for euer to liue in blisse.* Where plainly he affirmeth, that it is God that doth or performeth both the one and the other; hee maketh vs to will, and hee maketh good to vs the thing that our will desireth. How then will hee haue it to bee ours that we will or are willing, but by his working it in vs to bee ours? It is the act of our will when wee do will, and so ours, but yet it is Gods, because hee worketh in vs to will. It is *his in calling, ours in following*; but it is his also that we follow, because he maketh vs to follow. For how do we follow when he calleth, but ^f *by willing and beleeuing*? And no man can beleeue, ^g *except it bee giuen to him to beleeue, and* ^h *that there is a yeelding or assenting of the will, it is hee that giueth it, saith Austine in that verie treatise, it is he that granteth it; so that although wee will, and wee runne, and this willing and running bee ours, yet as the Apostle saith; it is neither of him that willeth, nor of him that runneth, but of God that sheweth mercy.* Concerning which words, it is worth the while to obserue what Saint *Austine* writeth in the same discourse, whence *M. Bishop* taketh this obiection, and within a verie few lines after, and thought worthy to remember in diuers places of his workes. *M. Bishop* saith as all his fellowes, that all is not of God, but somewhat belongeth to mans *Free will* for his conuersion vnto God, which yet sufficeth not vnlesse it bee helped by the grace of God. But *S. Austine* saith,

^c Et sic aduatum
ut non solum quid
faciendum sit sci-
at, sed quod scie-
r t etiam faciat.
d Cont. Pelag. &
Celestib lib. 1. cap. 13.
Si docet eos Deus
qui secundum pro-
positum vocati
sunt simul donant
& quod agant sci-
re, & quod sciunt
agere.

^e Ad Simplic. q.
2. Aliter Deus
prestat ut velle-
mus, aliter prestat
quod voluerimus:
ut velimus & si-
um voluit esse &
vstrum: suum
vocando, nostrum
sequendo. Quod
a. & in voluerimus
quod prestat, id
est, posse bene age-
re & semper bea-
te viuere.

^f Prosper. de vocat
geni. lib. 2. cap. 9.
sequaces fide &
voluntate.

^g Aug. car. duas
epist. Pelag. lib. 1.
cap. 19.

^h Ad Simplic. q. 2
Vt sit natus vol-
untatis ille tri-
bit, ille largitur.

ⁱ Rom. 9. 16.

* If therefore onely it be said, It is not of him that willeth, nor of him that runneth, but of God that sheweth mercie, because the will of man alone is not sufficience, except it be helped by the mercy of God, it may be also thus said, that it is not of God that sheweth mercy, but of man that willeth, because the mercy of God alone sufficeth not, vntlesse there be adioined the consent of the will of man. More effectually doth hee expresse it in another place. 1 If therefore it be said, It is not of him that willeth, or of him that runneth, but of God that sheweth mercy, because it is done by both, that is, by the will of man, and by the mercy of God, as if it were said, the will of man alone sufficeth not, ift here be not also the mercy of God, then also the mercy of God sufficeth not, if there be not also the will of man: and by this meanes, if it be rightly said, It is not of him that willeth, but of God that sheweth mercy, because the will of man alone availeth not: why is it not on the contrarye rightly said, It is not of God that sheweth mercy, but of man that willeth, because the mercy of God alone availeth not? Now if no Christian man will dare to say so, it remaineth that we vnderstand it therefore said, It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Vt totum Deo detur, that all wholly may be attributed to God, who preparerh or maketh the good will of man. What could be more notably spoken to ouerthrow all Popish assertion of mans Free will? which seeing S. Austine gaue M. Bishop occasion to note in the verie place whence hee tooke his objection, wee must needsthinke him a man of a scared conscience, that would thus wilfully bend himselfe against an apparant truth. In a word, I answer his objection out of Austine by the words of Hierome, hauing reference to the same sentence of the Apostle: *To will, and to nil* (according to godlinesse) *is ours; but euen that that is ours, is not ours without the mercy of God.*

His fourth place of Austine, is that *Christ working in man, man himselfe doth cooperate, that is, worketh together with him his owne iustification and life euertlasting.* An idle objection, because by that verie place, if it were discussed, it should appeare which the same S. Austine for a full answer expressly saith elswhere, *that God ma-*

At Simplic. q. 2: si propterea solum dictum est, Non volentis, qui a voluntas hominis sola non sufficit, ut iussu rectoris, vniuersum nisi adiuuu mir misericordie Dei, potest & hoc modo dici, Igitur non misericordie est Dei sed voluntas est hominis, quia misericordia nisi confensus voluntatis eius non sufficit nisi consentus voluntatis eius addatur. At illud manifestum est frustra nos volentis Deum misericordie illud autem nescio quemodo dicitur frustra Deum misericordie nisi vos volentis. 1 Enchirid. ca. 32. Si propterea dictum est, Non volentis, & c. quia ex viroque fit id est, ex voluntate hominis & misericordia Dei, ut sic dictum accipiatur, Non volentis, & c. anquam diceretur non sufficit sola voluntas hominis, si non sit etiam misericordia Dei, non sufficit ergo sola misericordia Dei nisi etiam voluntas hominis: ac per hoc fit rectoris

dictum est, Non volentis hominis sed misericordie est Dei quia id voluntas hominis sola non implet, cur non dicitur nisi rectoris dicitur, Non misericordie est Dei sed voluntas est hominis quia id misericordia Dei sola non implet Porro si nullus Christianus dicere audebit, Non misericordie est Dei sed voluntas est hominis ne Apostolo aperte iussu conradicat, velut ait propterea rector dicitur et eligatur, Non volentis, & c. ut totum Deo detur qui hominis voluntatem bonam & preparat a iuuandam & auctori preparatam. Hieron. epist. ad Demetriad. Velle & nolle nostrum est, ipsaque qual voluntas est sine Dei misericordie nostrum non est. 2 Augustin. Ioh. 1. 12. Operante in se Christo cooperatur sibi cum eternam ac iustificationem suam. 3 In Ps. 77 Dei gratia non solum operatur remissionem peccatorum, sed etiam cooperantem sibi facit spiritum hominis in opere bonorum & rectorum.

with the spirit of man to cooperate, or worke together with him in doing of good works, so that this cooperating, or working together with God, attributeth nothing to the will of man, but what is the proper effect of the grace of God.

¶ Epist. 47. Catholica fides neque liberam arbitrii negit, sive in vitam malam sive in bonam, neque tantum ei tribuit ut sine gratia Dei valeat aiquod, sive ut ex malo convertatur in bonum, sive ut in bono perseuerantur proficiat, sive ut ad sempiternam perveniat.

¶ Retract. lib. 1. cap. 15. In quantum libera est in quantum liberata est. ¶ Con. duas epist. Pelag. lib. 1. cap. 3. Et De corrept. & grat. cap. 1. Liberum in bono non esse quod liberator non liberauerit. In bono liber esse nullus potest nisi fuerit liberatus.

¶ Epist. 47. Boni ipsam bonam voluntatem per Dei gratiam consecuti sunt. Et post. Gratia intelligitur voluntates bonorum ipsas ex malis bonas facere, ipsas etiam quas fecerit custodire: & ante, Omnia que ad mores nostros pertinent quibus recte vivimus à patre nostro qui in cælis est docuit esse poscenti, ne de libero presumentes arbitrio a divina gratia decedamus.

In the fifth testimony he saith, that *Austin* speaketh yet more formally for them, but let him conceive of the forme as he will, wee are sure he is farre from the matter of *S. Austins* speech. ¶ The sound Catholike faith, saith hee, neither denieth Free will, whether to euill life or to good, neither attributeth so much to it, as that it auaileth any thing without grace, either to bee converted from euill to good, or by perseuerance to go forward in that that is good, or to attaine to the euerlasting good. Now we whom *M. Bishop* termeth new gospellers, but yet out of the old Gospell doe affirme, according to the true meaning of *S. Austin*, that there must be a *Freewill* either in euill or good life. For a man cannot be either good or euill against his will, and if hee be willingly that that hee is, it is by *Free will*, because the will is alwaies *Free*, and cannot but be *Free* in that that it willeth. But the will of man is of it selfe *Free* in that that is euill; to that that is good, ¶ it is so farre onely *Free*, as it is made *Free*; ¶ neither can any man in this respect bee free whome the purchaser of freedome hath not made free. Wee say therefore that the *Free will* of man auaileth nothing without grace, that is in *S. Austins* construction, auaileth nothing but by that that grace worketh in it, either for conuerting vnto God, or perseuering in that whereunto it is conuerted. And therefore as *S. Austin* in the epistle cited speaketh, ¶ It is by grace that good men haue obtained a good will, and grace must be understood to make the wills of men of euill good, and to preserue the same when it hath so made them; and of our Father which is in heauen wee are to begge all things wherby wee liue well, least presuming of *Free will*, wee fall away from the grace of God. If all things, then are we to begge of him to open, to yeeld, to assent, to receiue his grace, and therefore these things cannot be attributed to the power of our owne *Free will*. Now *M. Bishop* meerey abuseth *Austin*, as if he had meant, that *Free will* hath a power and abilitie of it owne to righteousnesse, but that this power is not sufficient, is not strong enough without grace adioyned to it, whereas *S. Austins* meaning is to chalenge wholly to grace, whatsoeuer the will of man doth, so that it doth nothing but what grace worketh

keth in it to doe. ² *Of that as touching which wee are somewhat in the faith of Christ, how much soeuer it be, we may take nothing to our selues, but we must giue the glory of all vnto God.* The new gospellers therefore according to the doctrine of the auncient Gospell, detest the Manichees for denying *Free will* in sinne and euill; and detest also Pelagians and Papists, for attributing to *Free will* an ability and power of it owne, whereby to apply it selfe to righteoufnesse; which whereas *M. Bishop* saith the Pelagians affirmed *without grace*, I haue before shewed, that he saith vnto, and that the Papists doe now teach in that behalfe the verie same that the Pelagians did. To the last place the answer is ready by that that hath bene said; *Free will* and *grace*, are not the one excluded by the other, neither is the one denied in the affirming of the other, if we make the one the cause of the other, as *Austine* doth, and teach it to bee the worke of *grace* to make the will *Free*. But *grace* is denied in the preaching of *Free will*, if as touching saluation it be affirmed to haue any *freedom* which it hath not of *grace*, or any thing at all bee attributed vnto it which is not the effect of *grace*. For ^u *man doth not by freedom of will attaine to grace, but by grace obtaineth freedom of will*; and though it be in the will, and by the will, that we receiue *grace*, yet ^x *in all men the will of God himselfe is the cause of the receiuing of the grace of God*

¹ De ver. Apost. ser. 1. Nihil ex eo quod aliquis sumus. si tamen in eius fide aliquid sumus quantum tuncque sumus nihil nobis arrogamus, ne quod accepimus perdamus; sed in eo quo accepimus, illi gloria demus:

^u De corrupt. & grat. cap. 8. Voluntatis humanae non libertate consequitur gratiam sed gratia potius libertatem.

^x Prosper de vocat. gent. lib. 1. cap. 5. Omnibus hominibus percipiende gratiae causa voluntas Dei est.

16. W. BISHOP.

Now in few words I will passe ouer the objections which he frameth in our names: But misapplicth them.

First objection. *That man can do good by nature, as giue almes, do iustice, speake the truth, &c. and therefore will them without the helpe of grace.* This argument wee vse to prooue libertie of will in ciuill and morall matters, euen in the corrupted state of man, and it doth demonstrat it: and *M. Perkins* in his third conclusion doth graunt it. And his answer heere is farre from the purpose; for albeit (saith hee) touching the substance of the worke it bee good, yet it faileth both in the beginning, because it proceeds not from a pure heart, and a faith vnfaun- ded: and also in the end, which is not the glorie of God.

Answer. It faileth neither in the one nor other: for that almes may issue out of a true naturall compassion, which is a sufficient good fountaine

to make a worke morally good: faith and grace do purge the heart, and are necessaric onely for good and meritorious workes: Again, being done to releue the poore mans necessity, God his Creator and Master, is thereby glorified. And so albeit the man thought not of God in particular: yet God being the finall end of all good, any good action of it selfe, is directed towards him, when the man putteth no other contrarie end thereunto.

R. ABBOT.

It was a caution giuen by the Pelagians, ^a that wee may not so attribute to God all the merits or good workes of holy men, as that wee ascribe to the nature of man nothing but that that is euill. This caution the Papist, not willing in any thing to swaue from the Pelagian heresie, doe very religiously obserue. For the prouing of Free will they obiect vnto vs that man can doe good by nature, as giue almes, doe iustice, &c. and therefore can will these things without the helpe of grace. *M. Bishop* saith they vse this argument to prooue libertie of will in ciuill and morall matiers. But therefore very lewdly do they ^b vse it against vs, and exclaime that wee by deniail of Free will, make lawes and exhortations and instructions of no effect, when as wee denie not liberty and freedome of will in morall and ciuill actions. Yet of such workes wee say, that although in morall and ciuill life they stand for good, yet spiritually and with God they are not good workes but euill, because howsoeuer there is the outward matter and substance, yet there wanteth the inward forme and life whereby they should haue the condition of good workes. Heereof *M. Perkins* saith, that the good thing done by a naturall man is a sinne in respect of the doer, because it failes both for his right beginning, which is a pure heart, a good conscience, and a faith vnfained, as also for his end, which is the glorie of God. But saith *M. Bishop*, it faileth neither in the one nor in the other, for that almes may issue out of a true naturall compassion, which is a sufficient good fountaine to make a worke morally good. Where I wonder whether he did well aduise of that he saith. For if naturall compassion be a sufficient good fountaine to make a worke morally good, then because bruit beasts haue true naturall compassion, and true naturall affections, wee must needs attribute to them vertuous and morall actions. But *S. Austin* was not of *M.*

Prosper. de lib arbit. Proclamas cauendum esse ne si a Deum omnia sanctorum merita referamus, ut nihil nisi quod malū est humane ascribamus nature.

^b *Prosper. Enchirid cap. 5.*

Bishops mind when he said, ^c *Beleeue in him that iustifieth the vngodlie, that thy workes may be good workes. For I will not call them good workes, so long as they proceede not from a good root. Faith then, by Saint Austins iudgement, is the good root whence good workes must grow: and if they grow not from this root, they cannot be called good. And this hee learned of the Apostle, teaching vs, that ^d without faith it is impossible to please God, and that ^e whatsoeuer is not of faith, it is sinne. And therefore of naturall compassion, he saith, that ^f although in it selfe it be a good worke, yet he vseth this good worke amisse, that vseth it unbeleeuingly, and doth it amisse, that doth it unbeleeuingly. Now hee that doth any thing amisse, saith hee, sinneth therein; and therefore the good workes which unbeleeuers doe are Gods, who vseth to good purpose them that are euill: but to them that doe them they are sinnes, in that they doe good things amisse, because they doe them with an unbeleuing, that is, with a foolish and corrupt will. Wherein he accordeth with the Apostle, saying, that ^g to unbeleeuers all things are vncleane, because euen their minde and conscience is defiled. And thereto Prosper alluding, saith, that ^h in the minde of the vngodly albeit there bee found many commendable things, yet there dwelleth no vertue but all their workes are polluted and vncleane, whilest therein they are subiect to him who did first fall by apostasie from God. Therefore M. Bishops distinction of good workes and meritorious workes, is an idle and vaine presumption, there being no workes meritorious at all, nor any workes good, but onely such as are done in the faith of Christ. The other circumstance required by M. Perkins in good workes, is the end wherto they are referred. For Austin rightly saith, ⁱ that workes are not esteemed by the actions, but by the ends, so that when a man doth a thing wherein he seemeth not to sinne, if he doe it not for that end for which he should doe it, that which hee doth becommeth thereby sinne. Now the true and proper end of all good workes, and which maketh them good, is the glorie of God, of which the Apostle saith, ^k Whether ye eat or drinke, or whatsoeuer ye doe, doe all to the glory of God; and of which Prosper telleth vs, that ^l albeit a*

^c Aug. in Psa. 31. Crede in eum qui iustificat impium, ut possint opera tua esse opera bona; nam nec bona illa appellauerim, quando non de ueritate bona procedunt.

^d Heb. 11. 6.

^e Rom. 1. 4. 2. 3.

^f Aug. 1. contra Iulian. li. 4. cap. 3.

^g Est misericordia ipsa pro seipsam

^h naturalis compassione opus est bonum, etiam isto

ⁱ bono male utitur qui infideliter utitur, & hoc bonum male facit

^j qui infideliter facit. Qui autem male facit ali-

^k quid prodest operat. Ex quo colligitur etiam ipsa bona opera que faciunt infideles, non ipsorum esse,

^l sed illius qui bene utitur male ipsorum autem esse

^m peccata, quibus & bona male faciunt, quia ea non fidei, sed infidelitatis, loc est, fluita & noxia faciunt voluntate.

ⁿ Tit. 1. 15.

^o Prosper. de lib. arbit. Patet in imperium animas nullam habitare uirtutem, sed omnia opera contra inuicem esse a que pollutat,

^p Multa laudabilia reperuntur etiam in ingratu impiorum, que ex natura quidem procedunt; sed quoniam ab eo qui natura non uoluit, recte ferunt, uirtutes esse non possunt. i. Aug. cont. Iulian. lib. 4. cap. 2. Non enim, nisi esse, si de finibus a uis de formis esse uirtutes. &c. Cum si aque facit homo aliquid uis peccare non uidetur, si non propter hoc facit, propter quod facere debet, peccare conuincitur. k. 1. Cor. 10. 3. l. Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^q Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^r Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^s Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^t Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^u Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^v Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^w Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^x Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^y Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^z Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{aa} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{ab} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{ac} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{ad} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{ae} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{af} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{ag} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{ah} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{ai} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{aj} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{ak} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{al} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{am} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{an} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{ao} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{ap} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{aq} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{ar} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{as} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{at} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{au} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{av} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{aw} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{ax} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{ay} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

^{az} Prosper. de uocat. G. m. lib. 1. cap. 2. Est in bono mo. plus agit, malè ad hoc uiuit, si non in gloriam Dei uiuit.

man live in good behavio^r, yet he lieth still an euill life, if he liue not to the glorie of God. But heere to belongeth the knowledge of God, which is, ^m as it were the leauenthat seasoneth the whole life of man.

And this knowledge of God must bee by the word of God, so that ⁿ they who without the word of truth doe worke or speake any thing, are as they that strue to goe without feet. And it must breede the loue of God, because ^o chastitie, and so the like, are not vertues except they be done or obserued for the loue of God. And in the loue of God consisteth the worship of God, ^p without which worship of the true God, euen that that seemeth to be vertue is sinne, and therefore it offended *Austin*, and he retracted it as a thing misse-spoken, that hee had said ^q that the Philosophers shined with the light of vertue, who were not endued with truspeticie or religion towards God. A part of which pietie it is in all our good workes, to haue a respect vnto him, to doe them for his sake, thereby intending to serue, and obey, and to please him, so that ^r vaine is euery action, and euery speech that hath not somewhat inwardly for God, and for the commandement of God: and ^s when vertues are referred to themselues, and desired onely for themselues, and not for some other respect (to God) they are swelling and proud, and are not to be accounted for vertues, but vices. And this respect to God must acknowledge him to bee the giuer of all our vertue and goodnesse, and that wee doe but serue him with his owne, so that ^t although to clot be a naked man, or any other such like worke, by it selfe be not a sinne, yet of such a worke not to glorie in the Lord, and not to referre it to him as the Author of it, none but a wicked man will denie it to be a sinne. Now these conditions and circumstances required to make a worke good, it may bee that a man minding to doe a seruise, may commit an offense, if he doe not first learne in what sort he should doe it. Which a man cannot learne by Free will, and by the law of nature, and therefore offendeth euen in those things wherein hee seemeth outwardly to doe well. But *M. Bishop* telleth vs, that in such workes God is glorified, because albeit the man thought not of God in particular, yet God being the finall end of all good, any good action of it selfe is directed towards him, when the

^m *Arnob. contr. gent. lib. 2. Cognitionis Dei fermentum quoddam est vite.*

ⁿ *Clemen. Alexand. in Protrept. Qui absque ueritate operantur aliquid uel loquuntur, sunt similes ijs qui conantur ingredi absque pedibus.*

^o *Idem. Str. mat. lib. 3. Nec castitas est bonum & ex virtute, nisi fiat propter dilectionem in Deum.*

^p *Prosper. de uocat. gent. lib. 1. cap. 3. Sine cultu ueri Dei etiam quod uirtus uideatur esse peccatum est, nec placere uolus Deo sine Deo potest.*

^q *Augustin. Retract. lib. 1. cap. 3. Displicet mihi quod philosophos non uera pietate praeditos dixi uirtutis luce fuisse.*

^r *Origen. in Numer. hom. 25. Iuuenis est omnis actus, & omnis sermo in quo non est intrinsecus aliquid pro Deo & pro mandato Dei.*

^s *August. de ciuit. Dei, lib. 19. cap. 25. Virtutes cum ad seipsas referuntur, nec propter aliud expetuntur, etiam tunc iniuste & superbe sunt.*

^t *Idem contr. Julian. Pelag. lib. 4. cap. 3. Non quia per seipsum factum quod est opere nudum peccatum est, sed de tali opere non in Dominum glorians solus impius negat esse peccatum. Et ante: Cum non ad suum autorem referuntur dona Dei, hoc ipsi mali his uentis afficiuntur iniuste.*

^u *Arnob. in Psal. 26. Fieri poterit ut obsequendi uoto offendam, si qualiter debeam aucte non discam.*

man putteth no other contrarie end thereunto. Where we may iustly wonder, that so absurd a fancie should preuaile with him, that God should bee glorified there where hee is neither thought of nor knowne, and that actions should be directed to God, where there is nothing to direct them; that mens actions are the directors of themselves, and that though a man haue no meaning to glorifie God, yet hee doth glorifie him, so long as hee propoundeth not to himselfe a contrarie end. These are *M. Bishops* dreames, and vpon the credit heereof wee must belecue, that the Gentiles knowing none but idoll gods, yet did glorifie God in those workes wherein they did not put a contrary end: nay, the bruit creatures doe direct their workes of naturall compassion to the glorie of God, for their naturall compassion is a sufficient good fountaine to make their workes good, and they propound no end contrarie to the glorie of God. But *S. Austin* telleth vs, that *it is the intent that maketh the worke good, and that it is faith that directeth the intent*; and therefore where there is neither intent to glorifie God, nor faith to direct the intent thereto, there cannot bee any glorifying of God, neither can the worke that is done bee called a good worke. *M. Bishop* therefore doth amisse to ioine with the Pelagians, *to bring in a kinde of men, which without the faith of Christ, by the law of nature can please God. This is it*, saith *S. Austin* to them, *for which the Church of Christ most highly doth detest you. I will end this point with the resolution of Origen: Every good worke, saith he, which men seeme to doe, except they doe it in the worship of God, in the acknowledgement and confession of God, it is but bootlesse and vaine. I will boldly say that they doe all in vaine, if they doe it not in faith: they doe all to no purpose, except they doe it in the acknowledgement of one God the Father, and in the confession of his onely begotten Sonne Iesus Christ, and by the enlightning of the holy Ghost. He that doth a worke of righteousness be- g a stranger from the true worship of God, and from true faith, he doth it to no good, he doth it in destruction, it profiteth him not, it helpeth him not in the day of wrath. Whereof the Apostle is witnesse, saying, What*

x Aug. in Ps. 31.
Bonum opus in-
tento facit: in-
tent ionem fides
dirigit.

y Contr. Iulian.
Pelag. lib. 4. ca. 3.
Introducens ho-
minum genus,
quod Deo placere
possit, sine fide
Christi, lege na-
ture. Hoc est

vnde vos maximè
Christiani dese-
statur Ecclesia.

z Origen. in Iob.
lib. 1. Omne opus
bonum quod nisi
fuerint homines
facere, nisi in Dei
cultura, nisi in
Dei agnitione at-
que confessione f-
cerint, sine causa
faciunt & super-
uacua. Audem er-
dicam, omnia gra-
tu faciunt, si non

file fecerint: sine causa agunt nisi in agnitione vnius Dei patris & in confessione filij eius Domini nostri Iesu Christi, & illius: nat ione Sp. S. nisi hoc fecerint. Omnem iustitiam qui solum a vera Dei cultura atque vera fide fecerit, gratis fa-
cit, in perditione facit, non prodest ei, non adiuvat eum in die ire, &c. Ad quod testis est Apostolus: Omne quod ex fide,
&c. Quare? Qua bona fecisse videntur non quesita file, non quesita agnitione eius propter quem hoc fecerunt. A quo
um accipiet merce tem? Ab eo quem non requisit, quem non agnouit, cui non credidit, quem non est confessus, non ac-
ceperit: ab eo remunerat ionem, nisi iudicium, & iram, & condemnationem &c. Sic enim mihi est delectabile hominibus sine
re, sic mihi est delectabile neque acceptum Deo absque fide iurans.

soeuer is not of faith is sinne. Why so? because he hath not the faith and knowledge of him for whose sake hee should doe it: For of whom shall hee receiue reward? Of him whom hee hath not sought after, whom hee knoweth not, whom he beleueneth not, nor confesseth? He shall receiue no reward of him, but iudgement, and wrath, and condemnation. For as nothing is delightfome to vs without light, so is nothing delightfome or pleasing to God without the light of faith. Onely this I will adde, that God to such actions amongst the Gentiles gaue temporall rewards for temporall respects, not to shew any approbation thereof in respect of himselfe, to whom the doers thereof had no respect, but only to entertaine the liking thereof, for the common good of mankinde, and for the maintenance of ciuill order and societie, which God would vse to such ends, and in such sort as pleased him for the benefit of his Church. And therefore euen them who most excelled in the renowme and commendation of these vertues, God sometimes gaue ouer temporally also to such ends as to the world seemed vnworthie to their former life, to shew that hee stood not in any sort bound to them for the vertues, if wee so call them, wherein they had not respected him, in that he would neither be the defender of them in this world, nor the rewarder of them in the world to come.

17. W. BISHOP.

2 Obiection. *God hath commanded all to beleene and repent: therefore they haue naturall Free will, by vertue whereof, being helped by the spirit of God, they can beleene. The force of the argument consisteth in this, that God being a good Lord, will not command any man to doe that which he is no way able to doe.*

Answer. *M. Perkins answereth in effect (for his words bee obscure) that God commandeth that which wee bee not able to performe, but that which wee should doe. Then I hope hee will admit that hee will enable vs by his grace to doe it, or else how should wee doe it? God surely doth not binde vs by commandement to any impossible thing: hee is not tyrant, but telleth vs, that his yoke is sweeter, and his burden easie. And Saint Iohn witnesseth, that his commandements are not heauie. Hee was farre off from thinking that God would tie any man by law to doe that which hee was altogether vnable*

unable to performe. This in the end M. Perkins himselfe approveth.

R. ABBOT.

Where they obiekt, that God commandeth all to belecue and repent, and therefore that all haue *Free will* to doe that which hee commandeth, *M. Perkins* answereth, that the argument is not good, because God by such commandements doth not shew what men are able to doe, but what they should doe, though of themselves they cannot doe it. Which answer why *M. Bishop* calleth *obscure*, I know not, but that his head haply fell out to bee somewhat cloudie when hee came to consider of it. Yet hee replieth, then I hope that hee will admit, that he will enable vs by his grace to doe it, or else how should we doe it? We will admit, that God by his grace enableth whom hee thinketh good, to doe his commandements for the state of his life so farre as hee thinketh good, and to them onely the yoke of Christ is sweet, and his burden easie, and his commandements not grieuous, because of him^a they receive a gift whereby they become not grieuous vnto them. And to these the vse of the law and commandements doth properly belong, which God did not deliuer as expecting that any man could fulfill the same, but thereby to bring mento the knowledge of sinne, and of condemnation thereby due vnto them, that by this meanes he might moue them whom he would call, to apprehend that meanes of saluation which he had promised in Iesus Christ; who by his spirit giuen vnto them^c delights in the law of God as touching the inner man, but by the rebellion of the law of sinne, are holden backe in this life from attaining to the perfect righteousness of the law. To the rest the law is a conviction of sinne, no helpe of righteousness; whilst God^d by vnsearchable, but iust iudgement, denieth to them that grace, which to others he vouchsafeth, because^e he sheweth mercie to whom hee wil, and whom he wil he hardeneth. Albeit that man is vnable to fulfill the law, it is not any default of God, but of man himselfe, and therefore there was no cause why^f the iust God should diminish any thing of the rule of righteousness, though vnrighteous man had by sinne disabled himselfe of the performance thereof; the righteousness of God I say, required, that God should iustifie himselfe from seeming to approue any sinne by the defect of the commandement, howso-

^a Aug. de perfect. iustitia. Cui graua sunt, intelligat se nondum accepisse donum quo graua non sint.

^b Amb. in Galat. cap. 3. Lex ad hoc data est, ut peccatores reos se facerent apud Deum. Manifestatis enim peccatis suis, conclusi sunt, ut se excusare non possent, sed querebant misericordiam, &c.

^c Rom. 7. 23.

^d August. de bono persecut. cap. 14.

^e Rom. 9. 18.

^f Aug. de peccat. meriti. & remiss. li. 2. ca. 16. Neque peccatum eris si quis iustus iubeatur v: non sit. Et iterum, Quomodo non vetatur permissum si peccatum est?

euery man could not iustifie himselte from sinne by the keeping of it. But of the end of Gods giuing the law and the possibility of keeping it, there will bee occasion afterwards to entreate more largely, and therefore with this brieffe answer I referre that point to his due place.

18. W. BISHOP.

3. *Obiect.* If man haue no Free will to sinne or not to sinne, then no man is to be punished for his sinnes, because he sinneth by anecessitie, not to be auoided.

He answereth, that the reason is not good; for though man cannot but sinne, yet is the fault in himselfe, and therefore is to be punished. Against which, I say that this answer supposeth that which is false, to wit, that a man in sinne cannot chuse but sinne: For by the helpe of God, who desireth all sinners conuersion, and thereunto affoordeth grace sufficient, a sinner in a moment may call for grace and repent him, and so chuse whether he will sinne or no, and consequently hath Free will to sinne, or not to sinne: And that example of a bankrupt is not to purpose; for he cannot when he will satisfie his creditors, who content not themselues with his repentance, without repay of their mony, as God doth.

Now concerning the force of this argument, beare Saint Augustines opinion, De duab. animab. contr. Manich. in these words: Neither are wee heere to search obscure bookes to learne, that no man is worthie of dispraise or punishment, which doth not that which hee cannot doe: for (saith hee) doe not shepherds vpon the downes sing these things? Doe not Poets vpon the stages act them? Do not the vnlearned in their assenblyes, and the learned in their libraries, acknowledge them? Doe not masters in their schooles, and Prelats in their pulpits, and finally all mankinde thorowout the whole world, confesse and teach this, to wit, that no man is to bee punished, because hee did that which he could not chuse but doe? Should hee not then (according to S Augustines censure) bee bitted out of all honest companie of men, that denieth this so manifest a truth, confessed by all Mankind? How grosse is this heresie, that so hoodeth a man, and hardeneth him, that he be learned, yet hee blusheth not to deny roundly, that which is so euident in reason, that euen naturall sence doth teach it vnto shepherds, God of his infinite mercie, deliuer vs from this strange light aft be new Gospell.

R. ABBOT.

As touching ciuill and outward actions, wee doubt not, as before is said, but that God hath left a liberty and power to the will of man, and therefore iustly are they punished, who runne wilfully into enormous actions from which it is in them to forbear. And this addeth much to the iust condemnation of man, that euen in those things wherein he hath power to doe otherwise, yet he carieth himselfe frowardly and rebelliously against God. And yet of outward actions in some degree, *Hierome* rightly obserueth, ^a that a man can forbear to sin if he will at a time or in some place, or by some let of bodily weakenes, or so long as the mind is intent and heedie, but he soone findeth, that wholly not to sinne it is not possible. To speake then indefinitely of sinne, it is true that man left in the power of his owne Free will cannot chuse but sinne. For how can hee chuse but sinne, who of himselfe is nothing but sinne? Yea we know, that the corruption of sinne lieth as a punishment vpon the whole nature of man, and therefore is said to haue befallen by the iust reuenge of God, and is called ^c *Pœnalis uisitas*, a pœnall uisitationesse, or subiection to sinne. Now if it be as it were a prison or punishment, it is not in our choice to bee rid thereof, because a man cannot rid himselfe of a prison or punishment, which he hath drawne vpon himselfe. And therefore doth *Saint Austin* affirme it to bee ^d the punishment of man by condemnation, to approoue falsehood for truth, so as to erre against his will, and being vexed with the griefe of the bond of the flesh, yet not to bee able to temper himselfe from libidinous actions. Thus haue we heard him before to aouch ^e a necessitie of sinning, and this necessitie hee acknowledgeth in some part to continue still in the state of grace, ^f alleging therefore the words of the Prophet *Dauid*: ^g *De necessitatibus meis educ me: Deliuere mee from all my necessities.* And therefore vainly doth *M. Bishop* except, that by the helpe of God a sinner may call for grace and repent him, and chuse whether he will sinne or no. For in men conuerted, it is true that they cannot chuse but sinne; in repentant men it is still true that they cannot chuse but sinne. For the forbearing of this or that action doth not put a man in case to chuse to sinne, but though hee arise one way, yet the law of sinne holdeth him still vnder a necessitie to fall another way, vntill ^h this euill necessitie be taken away, and full

^a Hieron. contra Pelag. lib. 3. Dicitur posse hominem non peccare si uelit pro tempore, pro loco, pro imbecillitate corpora, quam diu intus est animus, &c. Quod si se paululum remisit, &c. dicit fragilitatem suam, &c. multa se non posse cognoscit.

^b Aug. de nat. & grat. cap. 34.

^c Idem. de perfect. iustit. Rat. 9.

^d De nat. & grat. cap. 67. ex lib. 3. de lib. arbit. ca. 18.

^e Apprehare falsa pro ueris ut erret inuitus, & resistenti atque in-

quente dolore carnalis uinculis non posse à libidinosis operibus temperare, non est natura

influxu hominis, sed pœna damnati.

^f Sect. 3.

^g De nat. & grat. cap. 66.

^h Psal. 14. 18.

ⁱ August. de nat. & grat. c. 66. Operantur e gratia, &c. & mala necessitas remouebitur, & libertas plena trahitur.

i Idem. in Ioann. tract. 41. Quando plena atque perfecta libertas erit? Quando nulle in- inuicæ: Quando nouissima mi- mica destructur mors.
h Hieron. epist. ad Ctesiph. Licet a- lius non fuerit, sa- men potest esse qui esse uoluerit.
l Ibid. Quæ est ar- gumentatio ista, posse esse quod nunquam fuerit, &c. & dare cui- libet quod in Pa- triarchis, & Pro- phetis, & Apo- stolis nequeas ap- probare?
m 2. Pet. 3. 9.
n Joh. 6. 39.
o Ezech. 33. 11.
p Hebr. 6. 17.
q Psal. 147. 19.

libertie granted, which shall i then bee, when wee shall see him face to face. Or if *M. Bishop* will say otherwise, let him bring vs foorth the man that can chuse to sinne; the man that can doe more then euer Patriarch, or Prophet, or Apostle, or Euangelist could doe. For if they could chuse to sinne, why did they sinne? or if they did not sinne, why did they say, *Forgiue vs our trespasses*? If hee will needs follow the Pelagian deuce, that *though no man be indeede without sinne, yet a man may be so if he will*, I will answer him with *Hieromes* words, *What a reason is this, that that maybe that neuer was, and that hee should yeeld that to I know not whom, which in the Patriarkes, and Prophets, and Apostles he cannot prooue*? Repentance therefore and conuersion so altereth the course of a mans life in the maine, as that euen in the way of righteousness it still leaueth in him a necessitie of sinne. Neither doth this conuersion stand indifferent to all, as hee dreameth, nor doth God affoord to all sinners grace sufficient to bring them to repentance. He noteth for his purpose the place of *Peter*, that *God would not haue any to perish, &c.* but let him take the whole words, and they will cleere themselves, *He is patient TO- VWARDS VS;* not willing that any (namely of vs) should perish, but that all (of vs) should come to repentance. He speaketh of Gods elect, of them whom he hath chosen to make vp the body of his Church, of whom our Sauiour Christ saith, *This is the will of the Father that hath sent mee, that of all that hee hath giuen me I should lose nothing, but should raise it up at the last day.* Of these hee will haue none to perish, but doth patiently beare til he haue accomplished the number that he hath decreed for himselfe. So did God say by the Prophet, *As I liue, saith the Lord, I desire not the death of a sinner, but rather that he be conuerted and liue:* but he said it to the house of Israel; he said it not to the Philistims; he said it not to the Babylonians, the Ammonits, the Moabits, &c. It was not for their sakes that he sware, but *willing to shew to the heires of promise the stableness of his counsell, he bound himselfe by an oath.* Therefore to those peoples he gaue not the meanes of conuersion, *he gaue his word vnto Iacob, his statutes and ordinances vnto Israel; he dealt not so with any other nation.* How then doth *M. Bishop* say, that God affordeth to all sinners grace sufficient for their conuersion? Will he say that the beholding of heauen and earth, and such other naturall motiues, were sufficient to bring men to repentance? Hee may dally with vs, that in them- selves

selues they were such as might sufficientlie auail to mooue men ; but what is that to the purpose , so long as to the state and condition of man they were not sufficient ? The light of the Sunne is a sufficient light , and yet it is not sufficient to make a blind man see. What were all thsoe motiues and occasions whatsoeuer they were , but euen as a good lesson to a dead man ? And what , will hee terme those meanes of conuersion by the name of *grace* ? Away , away with this Pelagian conceipt , and let vs acknowledge the truth as *S. Austine* doth ; *Communis est omnibus natura , non gratia : Nature is common to all , but grace is not so.* It is but *' a glassie trick of wit , as hee saith , to deuise a grace that is common to all : it maketh a faire shew , but it is soone crackt.*

Aug de verb. Apost Ser. 11.
Uidet e acumen sed vitium.
Quis illicet uariat , sed frangitur ueritate.

Now *M. Perkins* , alledging that because it is by mans owne default that hee cannot chuse but sinne , therefore hee is notwithstanding iustlie punished , bringeth for declaration thereof the example of a bankrupt , who is not therefore freed from his debts because he is not able to pay them , but the bills against him stand in force , because the debt comes through his owne default. But *M. Bishop* saith , that this example is not to the purpose , because the bankrupt cannot , when he will , satisfie his creditors , who content not themselues with his repentance , without repay of their money , as God doth. How many miles to London ? a poke-full of plummes. What is this to the purpose , that God is content to remitte his debtors without satisfaction ? for so creditors also deale sometimes with bankrupts when they haue nought to pay : but is this any thing against that which *M. Perkins* saith , that by the example of a bankrupt , it appeareth that a man may iustly bee punished for that which now hee cannot helpe , because by his owne default hee is runne into it ? The creditor may remit all if he will , but otherwise the bills of debt are iustlie liable against him who by default and negligence is come to that passe that hee hath nothing to pay. And yet in his exception there are two absurdities implied. For it is absurd that hee saith that God doth remitte and pardon his debtors without satisfaction. There is no man reconciled to God , but by tendring a full and perfect satisfaction , which because hee hath not to do of his owne , therefore by faith hee pleaderth the paiement of his suretie Iesus Christ , *' who bare our sinnes in his body upon the tree ; that in him wee might haue redemption through his blood , euen the forgivnesse of our sinnes.*

1. Pet. 2. 24.
Eph. 1. 7.

* 2. Theff. 1. 2.

† Ephē. 2. 8.

‡ Ad. 5. 31. & 11.

18.

* Aug. de pred. sct.

sanct. cap. 6. & de

bono persuer. cap.

14. Alijs prepara-

tur alijs non prepa-

ratur voluntas

à Domino. Illis

qui veritatis ex-

hortationem obedi-

entier audiunt,

ipsū donum Dei

daturū est, hoc est,

obediēter audire:

illis autem qui

non sic audiunt

non est daturū.

† Aug. de diab. u.

animab. cont.

Manich. ca. 1.

Nemo uinpera-

tione supplicio re-

dignus est qui id

non faciat quod

facere non potest.

‡ Come ista can-

tant & in monti-

bus pastores & in

theatris poete,

&c.

* Ibid. cap. 12. Pec-

cati reum teneri

quoniam quia

non fecit quod fa-

cere non potuit

summe iniquita-

tis est & infanti.

† Ibid. cap. 11.

Peccatum est vo-

lunt as retinēdis

vel consequēdis

quod iusti ia ve-

rat, est & unde li-

berum est abli-

nere.

* Retract. lib. 1.

cap. 15. Id defini-

tum est quod ian-

timum modo peccatū

est, non quod est

etiam pena pecca-

ti. Nam quando

tale est ut idem sit

& pena peccati

quantum est quod

uult uolunt as

sub dominante cupiditate, nisi forte se p̄s est ut oret auxiliū, &c.

Now ^x all men haue not faith, and therefore all men cannot pleade this satisfaction for themselves, and yet without this faith there is no repentance that can auaille to bring vs vnto God. And seeing both ^y faith and ^z repentance are the gifts of God, which ^a hee giueth to some, and to other some doth not giue, it is an other point of absurditie to subiect the gift of God to the arbitrarie will and power of man, as if man haue in him to beleue and repent when-soeuer himselfe will. But against this *M. Bishop* for conclusion bringeth a place of *Austine* against the Manichees, that ^b shepheards and poets, and learned, and vnlerned, and schoolemasters, and prelates, and all mankind confesse, that no man is worthy of dispraise or punishment, which doth not that which hee cannot doe. Nay, to helpe the man somewhat, I will adde more out of the next chapter to that which hee citeth; ^c That a man should bee holden guiltie for not doing that which hee could not do, it is a point of iniquitie and madnesse to affirme. Now what a strange matter is this, that shepheards and poets, and all sorts of men, should see reason to affirme this, and yet *M. Bishop* perforce should be driuen to denie it? For let vs aske him in his owne profession and doctrine what hee thinketh of children dying vnbaptized? Hee will giue vs a peremptorie answer, that questionlesse they are damned. But what haue poore infants done why they should bee damned, or how could they auoid that for which they are damned? Tell vs *M. Bishop*, how could they chuse to bee other then they bee, and if they cannot chuse but bee that they are, how can it stand with your rule, that they should bee condemned for beeing that which they cannot chuse but bee? Perforce he must take a fall in his owne trippie, neither can hee giue an answer as touching this point, which doth not yeeld vs a full answer against himselfe. But *S. Austine* himselfe cleereth this point for vs, who, vsing the words cited by *M. Bishop* to iustifie a definition of sinne which hee had set downe against the Manichees, that ^d sinne is a desire of retaining or obtaining that which iustice forbiddeth, and whence it is in a mans liberty to abstaine, telleth his Reader in the perusing of that place in his Retractions, that hee spake there of that ^e which is onely sinne, and is not also the punishment of sinne. For in that sinne which is also the punishment of sinne, how little is it that the will can doe against concupiscence or lust hauing dominion ouer it,

and therefore by reason hereof a man cannot do that that he should doe, neither can hee but doe that that he should not doe, which yet ceaseth not to bee a sinne and subiect to punishment, because hee hath purchased this condition to himselfe, by the merit of a former sinne. For *Adam* had it in his power not to sinne, and yet did sinne by doing that which he ought not to doe, and was in his power and libertie not to do, and for this cause was giuen ouer as a prisoner to sinne, that thenceforth he could not doe what he ought to doe, nor could chuse but doe what hee should not doe. Therefore the same *Austin* asking, if that rule that he hath set downe be true, how *in-* *fants become guiltie, and are so holden, answereth, that it is by being borne of him who did not that that was in his power to doe.* In a word, man is not worthy of punishment for not doing that which hee cannot doe, except hee haue disabled himselfe for the doing of it; but if he haue disabled himselfe, as indeed he hath by the first sinne, then is he iustly punished, both for not doing that which hee once could, but now cannot doe, and for doing that which hee once could, but now cannot chuse but doe. Which being a case very euident, and sundrie times deliuered by *S. Austin*, in retracting the like places against the *Manichees*, may wee not wonder at the absurd follie of this man, who for conclusion braueth in his termes, as if he had eard the matter very cleere, when indeede like an ignorant cauiller, he himselfe vnderstandeth not what he saith? We respect not what natural sense doth teach to shepherds, but we cannot but thinke him an ill shepherd ouer the flocke of *Christ*, who taking vpon him to bee a Doctour of Diuinitie, is so ignorant in a principle of religion, which by the word of God euery shepherd should know. God make him wise to see his owne folly, and then hee will submit himselfe in obedience to that truth which now in his ignorance seemeth vnto him a strange light of a new Gospell.

Ibid. Cur parvuli tenentur rei? Respondetur, quia ex eius origine tenentur qui non fecit quod facere potuit, diuinitus scilicet seruare mandatum.

CHAPTER 2.

OF ORIGINAL SINNE.

I. W. BISHOP.

M. PERKINS FIRST CONCLUSION.

Pag. 18.

They say, naturall corruption after Baptisme is abolished, and so say wee: but let vs see, how farre forth it is abolished. In Originall sinne are threethings. First, the punishment, which is the first and second death: second, guiltinesse, which is the binding up of the creature vnto punishment: third, the fault, or the offending of God: vnder which I comprehend our guiltinesse in Adams first offense, as also the corruption of the heart, which is a naturall inclination and pronenesse to any thing that is euill, or against the law of God. For first we say, that after Baptisme, in the regenerate the punishment of Originall sinne is taken away: For there is no condemnation (saith the Apostle) to them that are in Christ Iesus.

Rom. 8. 1.

For the second, that is guiltinesse, we further condescend and say, that it is also taken away in them that are borne anew. For considering there is no condemnation to them, there is nothing to bind them to punishment. Yet this caueat must be remembred, namely, that the guiltinesse is remooued from the person regenerate, but not from the sinne in the person. But of this more heereafter.

Thirdly, the guilt in Adams first offense is pardoned. And touching the corruption of the heart, I auouch two things. First, that the verie power and strength, whereby it raigneth in man, is taken away in the regenerate. Secondly, that this corruption is abolished (as also the fault of euery actual sinne past) so farre forth as it is the fault and sinne of the man in whom it is. Indeed it remaines till death, and it is sinne, considered in it selfe, so long as it remaines; but it is not imputed to the person. And in that respect, is as though it were not, it being pardoned. Hitherto M. Perkins.

Annotations vpon our Consents.

First, wee say not, that the punishment of Originall sinne is in it,

or any part of it, but rather a due correction, and as it were an expulsion of it: this is but a peccadillo; but there lurketh a serpent in that caveat; that the guiltinesse of Originall sinne is removed from the person regenerate, but not from the sinne in the person. The like he saith afterward of the fault, that it is a sinne still in it selfe, remaining in the man till death, but it is not imputed to him, as being pardoned. Heere be quillets of very strange doctrine: the sinne is pardoned, and yet the guiltinesse of it is not taken away. Doth not a pardon take away from the fault pardoned, all bond of punishment due vnto it, and consequently all guiltinesse belonging to it? Who can denie this, vnlesse hee know not, or care not what he say? If then Originall sinne be pardoned, the guiltinesse of it is also removed from it selfe. Againe, what Philosophie, or reason alloweth vs to say that the offender being pardoned for his offence, the offence in it selfe remaineth guiltie? as though the offense separated from the person, were a substance subiect to law, and capable of punishment. Can Originall sinne in it selfe die the first and second death, or be bound vp to them? What senselesse imaginations be these? Againe, how can the fault of Originall sinne remaine in the man renewed by Gods grace, although not imputed? Can there be two contraries in one part of the subiect at once? Cant here be light and darknesse in the understanding, vertue and vice in the will at the same instant? Can the soule be both truly conuerted to God, and as truly auerted from him at one time? Is Christ now agreed to dwell with Belial, and the holy Ghost content to inhabit a body subiect to sinne? All which must be granted, contrary to both Scripture and naturall sense, if we admit the fault and deformitie of sinne to remaine in a man renewed, and endued with Gods grace: vnlesse wee would very absurdly imagine, that the fault and guilt of sinne were not inherent and placed in their proper subiects, but were drawne thence, and penned up in some other odde corner.

Remember also, Gentle Reader, that heere M. Perkins affirmeth the power, whereby the corruption of the heart raigneth in man, is taken away in the regenerate: which is cleane contrarie vnto the first proposition of his first reason following, as shall be here prooued.

R. ABBOT.

It was not M. Perkins intent heere to set downe any exact or formal description of Originall sinne, but only so to touch it, as might
serue

ferue to leade him to the point that was to bee disputed of. But out of that which he saith it ariseth, that *originall sinne* is a common guilt of the first sinne of man, inferring as a iust punishment, an vniuersall distortion and corruption of mens nature, and euilasting destruction both of bodie and soule. Concerning the matter therefore he propoundeth three things in *Originall sinne* to bee considered, the siane, the guilt, and the punishment. Where *M. Bishop* being like a man of glasse, afraid of being crackt where he is not touched, would for more assurance giue vs a note, and I warrant you it is a wise one. *We say not*, saith he, *that the punishment of Originall sinne is in it, or any part of it, but rather a due correction, and as it were an expulsion of it.* Where hee putteth mee in minde of a speech that I haue heard concerning an outlandish Mathematicke Reader, whose tongue hauing out-runne his wits, and making a discourse of hee knew not what, asketh his hearers at length, *Intelligitisne? Doe yee vnderstand mee?* they answered him, *No. Profectò nihil miror*, saith he, *neque enim ego intelligo meipsum: Marry I doe not maruell, for neither do I vnderstand my selfe.* Such a lecture doth *M. Bishop* heere reade, which no man else vnderstaudeth, nor he himselfe. If he had vnderstood what *Originall sinne* is, and that *concupiscence* being a part of *Originall sinne*, is also a punishment thereof, (corruption of nature which is one part, arising from the guilt of the first sinne, which is the other part) hee would not so vnaduisedly haue denied, that the *punishment of Originall sinne is also a part thereof*, especially finding *S. Austin* in so infinite places affirming, that *concupiscence* is in such sort a *sinne*, as that it is also a *punishment of sinne*; and of what sinne, but that which *Adam* in person committed by action, and is ours *originally* by propagation? But that either this punishment of *Originall sinne* which is the corruption of nature, or the following punishment thereof, which is the first and second death, should bee called *expulsion of originall sinne*, we lacke some *Oedipus* to resolue vs. Sure I am that *M. Bishop* vnderstood not what he said, nor can giue vs any answer to make it good. Such learned men haue we to doe with, which are so deepe in their points, that they know not what they say. Now hee that vitereth such riddles himselfe, might easilie pardon another man in a speech though distasting to him, yet in it selfe very easie to be vnderstood. What a stirre doth he make at that that *M. Perkins* saith, that *in the regenerate the guiltinesse is remooued from the person,*

person, but not from the sinne in the person? The meaning is plaine, that the *sinne* is pardoned to the man regenerate, and therefore cannot make him guiltie, but yet in it selfe and in it owne nature, it continueth such, as that setting aside the pardon, it were sufficient still to make him guiltie and to condemne him, as shall bee afterwards auouched out of *Austin*, to euerlasting death. The pardon acquitteth the man, but yet it cannot alter the nature of the sinne: it setteth a barre against the effect, but take away the barre, & the cause is as strong as it was before. His idle and wast words, and fighting with a shadow, I let passe: if he were not a senselesse man, that that *M. Perkins* saith in the plaine meaning thereof, would neuer seeme to him any senselesse imagination. But he goeth further; *How can the fault of Originall sinne remaine in the man renewed by Gods grace, although not imputed? Why M. Bishop? what hindereth I pray you? Can there be two contraries, saith he, in one part of the subiect at once? And why not? What? hath not his Philosophie taught him, that contraries are incompatible onely in their extremes? Did hee neuer read, that contraries when they strue to expell one another, doe it not in a moment, but by degrees; and though one be stronger then the other, yet the weaker still hath that latitude which the stronger hath not gained? Thus are there in the regenerate man, ^a the law of sinne and the law of the mind, the former rebelling against the latter; ^b the flesh and the spirite the one contrarie to the other, as the Apostle speaketh, and that in one part of the subiect, as shall appeare. ^c Can there be light and darknesse in the vnderstanding, saith he? Why, did *M. Bishop* neuer read of ^c a darke day? or will he reason thereof, if it be day, it cannot bee darke; or if it be darke it cannot be day? And if hee can see that light and darknesse may meeete together in a day, can he not see that light and darknesse may also bee together in the vnderstanding? One where our Sauour Christ commendeth the light of his Disciples; ^d *Blessed are your eyes, for they see*: another where he condemneth their darknesse, ^e *Hane ye eies and see not?* By light of vnderstanding Peter saith, ^f *Thou art Christ the sonne of the liuing God. Blessed art thou Simon, saith Christ, for flesh and bloud hath not reuealed this vnto thee, but my Father which is in heauen.* ^g The same Peter by and by also bewraieith darknesse of vnderstanding, giuing Christ occasion to say vnto him, ^h *Get thee behind mee Satan; for thou vnderstandest not the things that are of God, but the things.**

^a Rom. 7. 23.

^b Gal. 5. 17.

^c Zephani. 1. 5.

^d Mat. 13. 16.

^e Mar. 8. 18.

^f Mat. 16. 16.

^g Jbid. ver. 23.

things that are of men. ^b *Contraria erant adhuc in Petro*: There were contraries as yet in Peter, saith Origen, truth and falshood: he spake by truth one way; hee spake by falshood another way. In a word the Apostle telleth vs, that *we knowe but in part, wee prophecie but in part, wee see through a glasse darkly*, or as the masters of Rhemes translate it, *in a darke sort*. How can that bee, but that there is still some darknesse in the vnderstanding which yet in part hath received light? Hee goeth further, *Can there be vertue and vice in the will at the same instant?* Yes *M. Bishop*, for whatsoeuer is wanting of perfect vertue, as there is not perfect vertue, there is vice remaining together with vertue. The inner man wherein is the will of man, is renewed as the Apostleth telleth vs, *from day to day*. *S. Austin* verie rightly argueth thereof, *that he that is renewed from day to day, is not yet all renewed, and therefore in part he is old still*. Now from what is he renewed but from vice, and whereto is hee renewed but to vertue? If then the will bee not yet wholly renewed to vertue, then vice as yet in part remaineth with vertue in the will, from whence as yet in part the will remaineth to be renewed. Therefore our will carieth vs stil contrarie waies; ^m *One way wee will because we are in Christ: another way we will because we are still in the world*. Therefore the Apostle calling the Corinthians *Saints*, yet anon after telleth them, that *they are carnall and walke like men*. Therefore our Sauiour saith to his Disciples one where, ⁿ *Ye are cleane by the word that I haue spoken vnto you*. Another where he saith: ** You beeing euill do knowe to giue good gifts to your children*. Yet againe, *Can the soule bee truly converted to God*, saith he, *and as truly auerted from him at one time?* No *M. Bishop*: but yet in the soule converted to God, remaineth a part of that infection, wherby ^p *Lots wife* beeing gone out of Sodome, looked backe to the place from whence she came; so that ^q *the children of God albeit they be mooued by the spirit of God, and as the children of God doe go forward towards God, yet by their owne spirit, as the children of men, through some humane motions, they fall backe to themselues, and thereby commit sinne*. Therefore they of whom we cannot doubt but that they were converted vnto God, yet found somewhat in themselves, for which they saw that they had cause still to pray ^r *to be conuerted*. Again, *Is Christ*, saith he, *agreed to dwell with Belial?* Wee answer him, No: ^s *there is no agreement betwixt Christ and Belial,*

and

^b Orig. in Matth. tra. 1. 3. *Contraria sibi adhuc erant in Petro, veritas & mendacium*
De veritate dicitur, Tu es Christus, &c. Ex mendacio dixit, Propitius tibi esto, &c.
ⁱ 1. Cor. 13. 9. 12.

^k Aug. epist. 29. *Id quod minus est quam debet, ex vicio est.*

^l Aug. de peccat. merit. & veniss. lib. 2. ca. 7. *Qui de die in diem renouatur, nondum totus est renouatus, & in quantum nondum est renouatus, in tantum adhuc in vicijs staret est.*

^m Idem in Ioan. tra. 8. 12. *Aliud volumus quia sumus in Christo, & aliud volumus quia sumus adhuc in hoc seculo.*

ⁿ Iohn 15. 3.
^o Match. 7. 11.
^p Gen. 19. 26.

^q Aug. Enchirid. ca. 64. *Sic spiritus Dei excitantur, & tanquam filij Dei proficiunt ad Deum, ut etiam Spiritu suo maxime aggravante corruptibili corpore tanquam filij hominum quibusdam motibus humanis deficiant ad seipsos, & ideo peccent.*

^r Psal. 85. 4.
Lament. 5. 21.
^s 2. Cor. 6. 15.

and therefore doth Christ come to dwell in vs, that *Belial* may be dispossessed & driuen out. And therefore *where there is* (by Christ) *forgiuenesse of sinnes, the diuell without doubt is expulsed out of the heart of the sinner.* But yet there remaine still the venomous seedes of his planting, *a neecessitie of sinne*, by the aduantage whereof *this tempter fighteth against vs*: *will we, will we, this Iobusise* for the time dwelleth *with in our borders*: *hee my bee subdued, but he cannot utterly be destroyed.* Last of all, *Is the holy Ghost*, saith he, *content to dwell in a bodie subiect to sinne*? Againe we answer him, *No*: for *sinne doth not reigne in the bodies of the faithfull*, that they should be subiect vnto it, *in obeying the lusts thereof*. *For so long as they liue, sinne must needs haue a being in them*; it is tempting, it is enticing, it neuer ceaseth vrging and prouoking from day to day: but yet *the kingdome therof is abolished, because the law of the spirit of life hath freed them from the law* (that is, the kingdome and power) *of sinne and of death.* But if hee meane *subiect to sinne*, of the *hauiug of sinne*, then the Apostle telleth him, *I am carnall, sold vnder sinne*, *a captiue vnto the law of sinne that is in my members*, so that *if we say we haue no sinne, we deceiue our selues, and there is no truth in vs.* So then some of his collections wee denie, not being consequents of our doctrine, but his owne vaine and idle amplifications: the rest that are direct to the point wee affirme, as I haue declared, and whatsoeuer his *naturall sence* conceiueth thereof, the Scripture iustificth, that *the fault and deformitie of sinne* (though not in former degree) *remaineth in a man renewed and endued with Gods grace.* And what doth he thinke of himselfe *I maruell*? is he a man renewed and endued with Gods grace? What, and *no fault*? *no deformitie of sinner remaining in him*? *no spot*? *no wrinkle*? Wee wonder that a troupe of Angels commeth not from heauen to applaud him, and to conuey him as a great iewell out of the world. But had he grace to know himselfe, he would soone perceiue, that this *fault of sinne* is not *penned up in an odde corner of him*, but possesseth all his corners, and spreadeth it selfe as an infection ouer the whole man. And surely he that well considereth this booke of his, will bee of opinion, that doubtlesse there is some deformed matter in him, that could yeeld so much absurditie and vnto truth as he hath contained therein. As for his *Remember*, he telleth vs that wee shall meet with it againe, and therefore I will referre it to his due place.

^r Berna. in Cantic. Serm. 6. *Ibi peccatum remittitur, ibi proculdubio diabolus de corde peccatoris expellitur.* Et August. contr. Iulian. l. 6. ca. 8. *Expressio demoniorum est remissio peccatorum, &c.*

^u Aug. de nat. & grat. ca. 66. *Ceramen est aduersus tentatorem de ipsa contra nos necessitate pugnantem.*

^x Bern. in Cantic. Ser. 58. *Velus nobis intra sinu tibus: sibi uari potest, sed non ex terminari.*

^y Rom. 5. 12.

^z Aug. in Ioann. tract. 41. *Quamdiu uisus necesse est esse peccatum in membris tuis.*

^a Rom. 8. 2.

^b Rom. 7. 14.

^c Ver. 21.

^d 1. Joh. 1. 8.

3. W. BISHOP.

Let vs now come vnto the difference which is betweene vs. The Catholikes teach, that Originall sinne is so farre forth taken away by baptisme, that it ceaseth to bee a sinne properly: the effects of it remaining, are an imperfection and weaknesse, both in our vnderstanding and will, and a want of that perfect subordination of our inferiour appetite vnto reason, as was, and would haue beene, in Originall iustice: which make the soule apt and ready to fall into sinne, like vnto tinder, which although it be not fire of it selfe, yet is fit to take fire: yet say they, that these reliques of Originall sinne be not sinnes properly, vnlesse a man doe yeeld his consent vnto those euill motions. *Master Perkins teacheth otherwise:* That albeit Originall sinne be taken away in the regenerate in sundry respects, yet doth it remaine in them after Baptisme, not onely as a want and weaknesse, but as a sinne, and that properly, as may be prooued by these reasons: *S. Paul saith directly,* It is no more I that doe this, but sinne that dwelleth in me, that is, originall sinne. *The Papists answer,* That it is called there, sinne improperly, because it commeth of sinne, and is an occasion of sinne. *I approue this interpretation of S. Paul, as taken out of that ancient and famous Papist S. Augustine, who saith expressly:* Concupiscence, (whereof the Apostle speaketh) although it bee called sinne, yet it is not so called because it is sinne, but for that it is made by sinne: as writing is called the hand, because it is made by the hand. *And in another place repeating the same, addeth:* That it may also be called sinne, for that it is the cause of sin: as cold is called slothfull, because it makes a man slothfull: so that the most profound Doctour S. Augustine is stiled a formall Papist by M. Perkins, and shall be as well cursed for it by the plaine circumstances of the place: For, saith he, that S. Paul there takes sinne properly, appears by the words following, That this sinne dwelling in him, made him to doe the euill which he hated. *How proues this, that sinne there must be taken properly? it rather proues, that it must be taken improperly: for if it made him do the euill which he hated, then could it not be sinne properly: for sinne is not committed, but by the consent and liking of the will. But S. Paul did not like that euill, but hated it, and thereby was so farre off from sinning, that he did a most vertuous deed in resisting and*

Rom. 1. 7.

Lib. 1. contr. duas
epist. Pelag. ca. 10.Lib. 1. de nuptijs
et concup. cap. 23.

ouercomming

overcomming that euill. As witnesseth Saint Augustine, saying, Reason sometimes resisteth manfully, and ruleth raging concupiscence; which being done, wee sinne not, but for that conflict are to be crowned.

Lib. 2. de Gen.
cont. Manich.
cap. 14.

The first circumstance then alleged by M. Perkins, doth rather make against him then for him.

R. ABBOT.

M. Perkins alleging the words of S. Paul, *It is no more I that doe it, but sinne that dwelleth in me*, thereby to proue that concupiscence in the regenerate still retaineth the nature of sinne, saith that the *Papists* answer, that it is called sinne there improperly, because it commeth of sinne, and is an occasion of sinne. M. Bishop saith, that he approoueth this interpretation, as taken out of that ancient and famous *Papist* Saint Austin, and addeth, that the most profound Doctor S. Austin, as by Master Perkins styled a formall *Papist*. But he speaketh this out of a weak head and shallow wit, that cannot vnderstand so profound a Doctor as S. Austin is. What S. Austins opinion was as touching this point, we shall examine heereafter in the ninth section, where occasion is more fully offred to speake thereof. In the meane time, that S. Austin was no *Papist*, is plainly shewed in the African Councell, where were assembled two hundred and seuentene Bishops of those parts, and Austin one of them, to whom Boniface the first, then Bishop of Rome, sent his Legates, desirous to haue an oare in their boat, and challenging to himselfe a supremacie ouer their Churches. But they all with one consent (let him remember that Austin was one of them) resisted this proud attempt: and whereas the Bishop of Rome alleged and shewed the Nicene Canons yeelding him that supremacie, they smelling his fraud, and perceiuing that hee had falsified and corrupted the Canons, sent as to others, so namely to the Patriarkes of Antioch, Alexandria, and Constantinople, for the certaine and vndoubted Copies thereof. Vpon the sight whereof, this peece of knauerie being discovered, they wrote backe first to Boniface, and after to Celestinus, that they would not admit any such iurisdiction; that they would end their causes within themselves; that they would allow of no appeales to the Bishop of Rome; and wished him, that hee would thenceforth forbear to trouble
them

Rom. 7. 17.

African Councill
cap. 101. 105.

them any more with his Legates. Wherein they crossed a special point of Poperie, which is the maine prop of all the rest: and this act of theirs was held to be so preiudiciall to the Sea of Rome and authoritic of the Pope, as that *Boniface* the second affirmed, that *in pride* they did that which they did against the Church of Rome, *by the instigation of the diuell*. It appeareth then hereby, that *S. Austin* was no Papist, neither was hee so, as shall appeare in that point which we haue heere in hand. In the meane time, against the answer of the Papists, that *sinne* is improperly taken by the Apostle, when he calleth *concupiscence* by the name of *sinne*, *M. Perkins* alledgeth the circumstance of the place, as first *that S. Paul saith, that this sinne dwelling in him, made him doe the euill which he hated*. Where to proceed orderly, and to giue light to his whole disputation, it is first to be resolved what *concupiscence* is, and what *sinne* is: for very vncertainly shall we argue that *concupiscence* is *sinne*, vnlesse by definition of both we make it appeare how they accord in one. By *concupiscence* therefore we vnderstand the remainder of the originall corruption of nature, after baptisme, in the state of regeneration and new birth. For man by nature is wholly vncleane and sinfull, there is nothing in him but that that is euill, nothing but *enmitie against God*. Whence it is that *Chrysostome* saith, that *man naturally is not onely a sinner, but also wholly sin*, and *hath in him all manner of euill*. Now this corruption which naturally ouerfloweth and drowneth the whole man, by the spirit of regeneration is abated, and the strength thereof broken, but so, as that still there remaineth a grievous infection of it, which continually crosseth and resisteth the worke of the holy Ghost, and *fighteth against the soule*, by soliciting and enticing it vnto sinne. In this remnant of corruption which we call by the name of *concupiscence* or *lust*, we are to consider both the *habitus*, which is the confirmed euill qualitie, and also the immediate actions, and affections, and motions thereof. For *beside the euill motion*, as *S. Austin* saith, *there is within an euill, from whence this motion doth arise*. And this *euill* continueth when there is no act or motion thereof; as when a man is asleepe, and the mind & thought no way stirreth, yet the inward corrupt qualitie sticketh still, euen as a man is truly said to be *timorous* & *fearfull*, when yet for the present time he feareth nothing. Now the question heere is of both these, both the sticking euill qualitie, and the first and immediate

c Bonifac. 2. epist. ad Eulali. Concil. tom 2. Aurelius Carthaginensis Ecclesie olim Episcopus cum collegis suis infligante Diabolo superbire, temporibus predecessionum nostrorum Bonifacij atque Celestini contra Romanam Ecclesiam cepit.

d Rom. 8. 7.

e Chrysost. op. imperfect. in Matth. hom. 37. Omnis homo naturaliter non solum peccator est, sed etiam totum peccatum. Idem habet ex varijs in Mass. locis homil. 23.

f Ibid. op. imperfect. homil. 24. Homo omnia mala habet in se.

g 1. Pet. 2. 11.

h Aug. contr. Inl. Pelag. lib. 6. ca. 8. Præter istum motum inest homini malum, unde surgit hic motus.

i Ibid. Sicut inest timiditas homini timido etiam quando non timet.

mediate motions and stirrings thereof, before they be apprehended and consented vnto by the will. For many times euill cogitations and thoughts arise in the heart, which yet a man checketh, and for which he is grieued at himselfe, and reprocueth himselfe, and by no meanes will yeeld way vnto them. Of these therefore, together with the fountaine whence they spring, the controuersie is, whether they doe properly vndergoe the name of sinne. Now what sinne is, the Apostle Saint *Iohn* briefly instructeth vs, saying, that *sinne is the transgression of the law*. His word is *anomia*, which signifieth all *privation or defect*, whereby wee come short of that that is commanded or required by the Law. To which purpose the Apostle Saint *Paul* telleth vs, that *by the law is the knowledge of sinne*, and that *he had not knowne sinne but by the law*. For how is sinne knowne by the law, but by that wee vnderstand it to bee sinne, whatsoeuer declineth or swarueth from the law? euen as the Apostle for example addeth, that *he had not knowne lust to bee sinne, except the law had said, Thou shalt not lust*, presuming it as granted, that it is sinne whatsoeuer is forbidden by the law. And this the Apostle Saint *Iohn* further confirmeth, in that he saith, that *all vnrigh- teousnesse is sinne*. For what is *vnrigh- teousnesse*, but the *transgres- sion of the law*, which is the *rule of righ- teousnesse*? If then *all vnrigh- teousnesse be sinne*, and *all transgression of the law be vnrigh- teousnesse*, then *all transgression of the law is sinne*. The heathen Orator *Tullie* could say, that *peccare, to sinne, is as a man would say, to goe with- out, or beyond the bounds or lines*. Wee are listd and bounded by the law of God: it draweth vs lines, within the compasse whereof we are to keepe our selues. What is it then to sinne with vs, but to breake the bounds prescribed vnto vs, and to goe beside that which we are directed by the law? Therefore saith *Origen*, *This is the nature of sinne, if any thing be done, which the law forbiddeh to be done*. *Oecumenius* out of the ancient Commentaries of the Fathers saith to the like purpose, that *sinne and transgression of the law doe agree together, and that rightly Saint Iohn did make them both one*. So *Gregorie* Bishop of Rome calling *transgression of the law* by the name of *iniquitie*, as the vulgar Latine translateh it, saith, that *betwixt sin and iniquity, that is, betwixt sin and the transgression of the law, S. Iohn doth witnessse that there is no difference*. In like sort *Bede* saith, that *all that swarueh from the rule of righ- teousnes is sin*. *Casari- um* the brother of *Gregory Nazianzene* telleth vs, that *hec taketh*

1. Ioh. 3. 4.

1 Rom. 3. 20.

Cap. 7. 7.

1. Ioh. 5. 1. 4.

Tit. Paradox. 3.

Est peccare tan- quam transire lineas.

Orig. in Ro. c. 7.

Peccati natura hec est, si fiat quod lex fieri vetat.

Oecum. in 1. Io- an. ca. 3. Conueni- unt in se, & circa idem sunt.

Ritè discipulus Domini vringue in idem commu- tauit.

Greg. Moral. lib. 11. cap. 21. Inse- peccatum & in- quitatem nihil di- stare perhibet Io- annes, qui ait, peccatum est in- quitas.

Bede in 1. Ioann. 3. Omne quod ab equitatis ratione discrepat, in pec- catis numeratur.

Casar. dialog. 3. apud Nazianzen.

Peccatum mihi esse videtur omnis alicuius virtu- em respiciens con- natus & resp. g- nantia.

it, that sinne is all assay of resistance, and all repugnancie against vertue. Saint Austine saith, that ^u therefore a thing is sinne, because it ought not to be done, and that ^x to doe any thing amisse, is to sinne. Againe hee defineth ^y sinne to be euery thing that is said, or done, or coveted against the euerlasting law of God. Yea Thomas Aquinas saith, that ^z to sinne is nothing else but to transgresse the commandements of God. In a word, the curse of God belongeth to nothing saue to sinne onely. But the curse of God belongeth to euery swaruing from the law of God: for ^a cursed is hee that continueth not in all things that are written in the booke of the Law to doe them. Therefore euery swaruing from the lawe of God is properly and truely reckoned to be sinne. And surely this is a truth so apparant and eident, as that we may wonder, not at the blindness, (for vndoubtedly they see it well enough) but at the extreame peruersenesse and impudencie of the Papiſts, that so stiffely stand in the deniall thereof. Now then the question being whether *concupiscence or lust in it selfe be sinne* in the regenerate man, the resolution is very readie and plaine, and the answer manifestly apparant, that because euery diuerting or swaruing from the lawe is sinne, therefore concupiscence must necessarily be sinne, in as much as it is a declining from the lawe, saying: *Thou shalt not lust*. And therefore doth the Apostle say, that he knew lust to be sinne, (as before was noted) because the law said, *Thou shalt not lust*. Hee calleth and termeth it *sinne* againe and againe, so as that wee may wonder, that he should call it *sinne, sinne*, and yet his meaning should be, that it is not *sinne*. For as Tertullian saith: ^b *A cuius habitum quid diuertit, pariter & a vocatuius recedit*: Looke from the being and nature whereof a thing departeth, it departeth also from the name and calling thereof. If therefore concupiscence had lost the nature of sinne, it should consequently also bee deprived of the name. But now whereas *M. Perkins* alledged the words of the Apostle, that *sinne dwelling in him, made him to doe the euill which hee hateth*, *M. Bishop* telleth vs, that contrary to *M. Perkins* purpose and intention, those words doe proue, that *sinne must bee there taken improperly*. And how so I pray you? For (saith he) if it made him to doe the euill which he hated, then could it not be sinne properly; for sinne is not committed but by the consent and liking of the will. Where by AEquiocation of termes, hee meereiy abuseth his Reader. For the committing of
 sinns

^u Aug de nat. & grat. cap. 14. Jileo est peccatum quia non debet fieri.

^x Contra Iulian. lib. 2. cap. 3. Quis male facit aliquid profecto peccat.

^y August. cont. Faust. Manich.

lib. 2. cap. 27. Peccatum est factum, vel delictum, vel concupitum, aliquid contra legem eternam.

^z Thom. Aquin.

1. 2. q. 109. art. 4.

in corp. Nihil est aliud peccare quam transgredi divina mandata.

^a Gal. 3. 10.

^b Tertul. aduers. Hermogen.

sinne is properly vnderstood of the externall act and accomplish-
ment thereof, and this indeed cannot bee without the consent and
liking of the will. But *the doing euill* of which the Apostle spea-
keth, is no externall act, but onely the internall *motion of concu-*
piscence. For we may not vnderstand the Apostles words of *doing*
the euill wh. ch he hated, and *doing that which hee would not,* as if hee
had said, *he would haue bene chaste,* and yet was an adulterer; or would
haue bene mercifull, and yet was cruell: or would haue bene godly, and
yet was vngodly, or such like. but his meaning is, *Volo non concupis-*
cere, & concupisco: My will and desire is to haue no act, no mo-
tion of concupiscence, and yet I haue so. I would not haue so much
as any cogitation, any affection, any thought, any inclination or
passion of desire tending to euill, and yet I cannot preuaile to be
without them. Now therefore *M. Bishop* did amisse to breede
ambiguity by chaunging of the tearmes, and to put vpon the A-
postle a suspicion of other meaning then indeed he had. But if his
meaning be as it should bee, that no euill can bee done, which
may truely bee called a sinne, without the consent and liking
of the will, hee saith vntruely, and doth therein but walke in the
steppes of the Pelagian Heretikes. *Saint Austine* answered them,
and we answered him, that *it is sinne, when either therq is not charity,*
which ought to bee, or it is lesse then it ought to be, whether it may bee a-
uoyded by the will, or cannot be auoyded: that is to say, whether it bee
with the will or against the will. And whereas hee had defined
sinne against the Manicheesto bee *the desire of retaining or obtai-*
ning that which iustice forbiddeth, and whence it is in mans liberty
to forbear, as if there were no sinne but what the will by it owne
liberty doth approue and yeeld vnto, he sheweth that he there de-
fined, *that which is onely sinne, and is not also the punishment of sinne.*
So hauing affirmed *that in no sort it is sinne which is not voluntary*
he giueth the same restraint againe, that *that sinne onely must there*
bee vnderford, which is onely sinne, and is not also the punishment of
sin: as thereby it giuing to vnderstand, that that sinne which is the
punishment of sinne, as is concupiscence or lust, is rightly and tru-
ly so called, though it haue not the consent and approbation of the
will. It was *voluntary onely by the will of him,* by whom sinne
was first committed, and from him it is become *originall and bere*

minis mala voluntate contractum, factum est quod: modo hereditarium.

ditary onto vs. *M. Bishops* exception therefore is nothing worth, neither doth it let, but that *concupiscence* being a part of *originall sinne*, is properly called sinne in the regenerate, though it bee without the consent and liking of the will. He saith, that because the Apostle hated it, therefore it is no sin: but we say, that therefore the Apostle hated it, because it is sin. For the Apostle hated it according to God, neither would he hate any thing but what God hateth. And God hateth nothing in man but sin: that therefore which the Apostle hated in himselfe was sin: yea what is it to do euill, but to sinne? The name of euill we know, is vsed of annoyances and inconueniencies, of crosses & grieuances, but the doing of euill is neuer affirmed but of sin. Now to lust, the Apostle telleth vs, is to do euill. To lust therefore is to sinne. And because the act and motion of lusting is sinne, therefore the habit of *concupiscence* or lust is a habit of sinne also, because the action alwaies hath his nature and denomination from the habit and qualitie from whence it doth proceed. Yet *M. Bishop* saith, that the Apostle therein was so farre from sinning, as that he did a most vertuous deed, in resisting and ouercomming that euill. But the Scripture calleth the resisting of that euill, ¹ the fighting against sinne, and will *M. Bishop* say, that because we fight against it, therefore it is not sin? See what accord here is. The Scripture saith, that it is sinne against which we fight. *M. Bishop* saith, that we doe a vertuous deed in fighting against it, and therefore it is no sin. As for the place of *S. Austin*, it helpeth him nothing at all. Reason sometimes manfully bridleth and restraineth *concupiscence*, being moued or stirred: which when it doth, non labimur in peccatum, wee fall not into sinne. Which is not a rule in the regenerate only, but also in the vnregenerate, so that heathen Moralists for the auoiding of sins, haue deliuered it for a precept: ^m Ratio praeit, appetitus obtemperet: Let reason rule, and let lust obey. Yea that moralime which *S. Austin* profecuteth in the place alleged, comparing pleasure or temptation to the tempting serpent, *concupiscence* to *Eue* the woman, and reason to *Adam* the man, was borrowed from the allegories of ^a *Philo* the Jew, who would thereby shew, that *concupiscence* should bee kept in from being tempted, and though by temptation it were seduced, yet that reason should subdue it, that it might not runne to any further euill, as it desireth to doe. Now when this is done by an vnregenerate man, and either a Jew or a heathen man bridle his passions and affections, that thereby hee fall not into sinne,

will

¹ Heb. 12. 4.^m Tul. Offio. 12.^a Philo. Iud. Allegor. leg. 1. 1. & 2.

will *M. Bishop* conclude hereof, that those passions and affections which he bridleth are no sinne? Hee will not deny the same to be sinne in the vnregenerate man, and yet *S. Austines* words so farrefoorth do indifferently concerne both. He vnderstandeth sinne morally onely, and as it is reputed with men, who account no sinne at all, but either in the performance of the act, or in the resolution and purpose of the will. *We fall not into sinne*, that is, into any morall or actuall sinne, into any outward sinne, euen in the like sort as *S. James* saith, that *concupiscence when it hath conceived, bringeth forth sin*, when yet he did not meane, but that concupiscence also it selfe is sinne, as shall afterwards appeare.

3. W. BISHOP.

Now to the second. O wretched man that I am who shall deliuer me from this body of death? *Here is no mention of sinne: how this may be drawne to his purpose, shall be examined in his argument where he repeateth it: so that there is not one poore circumstance of the text which he can find, to proue S. Paule to take sin there properly. Now I will proue by diuers, that he speakes of sinne improperly.*

First by the former part of the same sentence. It is not I that do it, all sinne is done and committed properly by the person in whom it is: but this was not done by S. Paul: ergo.

Secondly out of those words: I know there is not in mee, that is in my flesh, any good: *And after:* I see another law in my members, resisting the law of my mind. *Thus sinne properly taken is seated in the soule: but that was seated in the flesh, ergo it was no sinne properly.*

The third and last is taken out of the first words of the next Chapter: There is now therefore no condemnation to them that are in Christ Iesus, that walke not according to the flesh, &c. *Whence I thus argue: there is no condemnation to them, that haue that sinne dwelling in them, if they walke not according vnto the fleshly desires of it: therefore it is no sinne properly: For the wages of sinne is death, that is, eternal damnation.*

R. ABBOT.

Now to the second, saith he, and when hee hath done, saith nothing of it, but putteth it ouer to the handling of the argument, and therefore

fore there will we also examine his examination. But though he shift off the one circumstance with ignorance, and the other with saying nothing, yet as if he had very effectually done what he pretendeth, he inferreth, that *not one poore circumstance of the text could be found to proue, that S. Paule tooke sinne there properly, marry hee will bring vs diuers, to proue that he taketh sin improperly.* Wel then, let vs see what these diuers proofes be: wee doubt they are like his answers; the one very bad and the other starke naught. *First hee will proue it by the former part of the sentence, It is not I that doe it. Al sinne (saith he) is committed properly by the person in whom it is: but this was not done by S. Paule, ergo.* But we deny his *minor* proposition, and it is a together absurd and senselesse. How should concupiscence doe any thing in *S. Paule*, which is not done by *S. Paule*? Can the accident of the person be an efficient cause of any thing by it selfe without the person? The accident is but the instrument of the person, and wha: the accident doth, the person doth it by the accident.

And therefore accordingly *S. Paule* saith, ^a *I am carnall sold vnder sinne: I do that I would not: the law of my members leadeth me captiue to the law of sinne: I in my flesh serue the law of sinne:* ^b *euē I my selfe in my mind serue the law of God, and in my flesh the law of sinne.*

^b *August. de verb. Apost. Ser. 5. Adhuc concupisco, & utique etiam in ipsa parte ego sum.*

Non enim ego alius in mente et alius in carne. Sed quid igitur ipse ego? Quia ego in me et ego in carne: ex utroque unus homo. Igitur ipse ego, ego ipse mente seruo &c.

^c *Ibid. Mens regit caro regit: ut & magis sum ego in ea quo rego, quā in eo in quo regor.*

This *S. Austine* well obserued: ^b *Euē in that part that lusteth, it is I also: for here is not one I in the mind, and another in the flesh. Why doth he say, I my selfe, but because it is I in the mind, and I in the flesh, euē one man of both these. Therefore I my selfe, euē I my selfe in mind serue the law of God but in my flesh the law of sinne.* But yet though being but one and the same person, he diuideth him'selfe as it were into two parts, being in part renewed, and in part yet continuing olde. And hereupon he saith, *It is not I that doe it;* that is, not *I* according to that that is renewed in me: and yet *I* according to that whereby *I* am still carnall and sold vnder sin: not *I* according to the inner man, wherein *I* delight in the law of God, and yet *I* according to the flesh whereby *I* am still captiue to the law of sinne: of which flesh *I* say not *I*, because *I* account my selfe that that *I* iny to bee, and which *I* shall euer be, not that which though it be my selfe, yet is that *I* would not bee, and which *I* labour not to bee, and therefore stroue to destroy and put off, as being without it to liue for euer. ^c *I may rather say, I, in that wherein I rule, then in that wherein I am ouerruled; therefore I say, it is not I that doe it, and yet it is I in both.* *M. Bishop* therefore

therefore by his first circumstance proueth iust nothing, and euen as litle proueth he by the second. Which he taketh out of those words,^d *I know that in me, that is, in my flesh dwelleth no good thing:*

^d ver. 18.

and after, I see another law in my members resisting the law of my mind.

Here of he argueth thus: *Sinne properly taken is seated in the soule, but that was seated in the flesh, ergo it was not sinne properly.* Which is the

same as if a man would argue thus, that the true Pope hath his consistorie chaire in Rome, but the Pope that now is hath his consistorie in the Laterance Church, therefore he that now is, is not the true Pope. For what is *flesh* as the Apostle speaketh thereof, but a part of the soule; the soule it selfe, so farre as yet in part it is not regenerate? What, is *M Bishop* so absurd, as to thinke *concupiscence* to be seated in the *flesh*, as the *flesh* is diuided against the *soule*? Nay,

the *soule* it selfe hauing cast off the yoke of obedience to God, and betrayed it selfe to the temptations of the diuill for the gratifying and pleasing of the *flesh*, is become a seruant to that that should haue bene a seruant vnto it, and being abiected to sensuall, and carnall, and earthly desires, is wholly called by the name of *flesh*, to whose seruice it doth addict it selfe. Thus saith *Origen*, that^e *the soule being become of more grosse disposition, by yielding it selfe to the passions of the bodie, is said to be become flesh, and taketh the name of that on which it bestoweth it most desire.* And againe:^t *Animas nostras incarnauimus: We haue turned our soules into flesh.* So saith *Austine*, that^b *the Scripture called man himselfe, that is, the nature of man by the name of flesh: and called those the workes of the flesh, which yet are the proper vices of the mind, and belong not to that wh. ch we properly call the flesh.* And so doth God himselfe say of man wholly, that^h *he is flesh*, and our Sauiour in the Gospell opposing *flesh* to the *spirit*,ⁱ *That which is borne of the flesh, is flesh; and that that is borne of the spirit, is spirit*, giueth to vnderstand, that all goeth vnder the name of *flesh*, that is not borne againe and renewed by the *spirit*.

Now therefore as touching *concupiscence*, *Saint Austine* telleth vs that^k *it is said that the flesh lusteth, because that the soule lusteth according to the flesh.* Yea *Cyprian* doubted not to say, that he held it to be vnproperly said, that the *flesh* lusteth against the *spirit*, because it is

^e *Origen de princip. lib. 3. cap. 4. Anima cum carnis sensus fuerit eff:cta ex eo quod corporis passionibus se subdat, &c. caro dicitur eff:cta. & inde nomen trahit, in quo plus studij vel propoliti gerit.*

^f *Idem in Psal. 38. hom. 2.*

^g *August. de ciuitatib. Dei. lib. 14. cap. 2. Sape ipsi hominem, id est naturam hominis carnem intucipat. Et post: In operibus carnis inuenimus illa quibus animi vitia significantur & voluptate carnis aliena.*

^h *Genes. 6. 3. i Ioh. 3. 5. k Aug. de perf. Iustit. Ret. 17 & contr. Iulian. lib. 5. cap. 5. Quia carnaliter anima concupiscit.*

^l *Cyprianus Prolog. de cardinal. Christi operibus. Quod caro aduers. spiritum & spiritum aduers. carnem contendere dicitur & repugnare impropriè dictum arbitror, quia solus nomen huius est quod secum rixatur, &c. Et post*

^m *Præ: Corpore sic videtur anima, sicut Faber mulco vel incude in qua format omnium turpitudinum idola, & fabrica ut quælibet quar: in cunquo voluptatum simulachra. Non est caro cicitatrix peccati, nec inuentrix malitiae, nec cogitatus format, nec dispositio agendi, sed officina est spiritus, quia in ea & per eam quæcumque assilauit, peragitur, & consummatur.*

the soule onely that is at strife with it selfe. For the flesh is no director of sinne, no deuiser of wickednesse: it frameth not the thought, nor disposeth what shall be done, but is as the shop or workhouse of the soule, which in it and by it performeth whatsoeuer it desireth: vsing the body as the Smith doth his hammer or anuile, framing thereupon the idols of uncleannesse and pleasure. Seeing therefore, as here it is plaine, concupiscence is seated in the soule, which for the corruption thereof is called by the name of flesh, so that the Apostle by flesh in himself meaneth nothing but the soule according to the remainder of original infection, which still did sticke fast vnto him, *M. Bishop* by his second circumstance proueth nothing but that concupiscence is truly & properly affirmed to be sin. Which had bene very readily tohaue bene perceiued by any man, if he had framed his argument as he should haue done: Sinne properly taken is seated in the soule; but concupiscence is not seated in the soule: for this euery man would haue presently seene to be absurd. But he to blind his Reader chose rather to say, *Concupiscence is seated in the flesh*, whereas notwithstanding the flesh as it is the seate of concupiscence cannot haue any reasonable vnderstanding but of the soule. But now the third circumstance I trow will do the deed. That he taketh out of the first verse of the eighth Chapter. *Now there is no condemnation to them that are in Christ Iesus, that walke not after the flesh.* Whence, saith he, I argue thus: *There is no condēnation to them that haue sinne dwelling in them, if they walk not according to the fleshly desires of it, therefore it is no sinne properly: for the wages of sinne is death, that is eternall damnation.* As if he should say, God for Christs sake doth not impute this sinne, therefore it is no sinne. God to them that are in Christ doth pardon this sinne, ergo, it is not properly sinne. And so he might likewise argue of *Daniels* adulterie, *Peters* denying & abiuring of his maister, *Pauls* persecuting of the Church that none of these were properly sins, because to the being in Christ, there is no condēmatiō for any of these things. Such drunken sophistrie are we troubled with, and drawne by the importunity of ignorant buzzards to spend time in the refuting of such arguments as rather deserue to be chastened with a whip, then to be graced with an answer. The matter is plaine to the that are willing to vnderstand. There is no condēnation to them that are in Christ Iesus; it is true: and yet who is there of them that are in Christ Iesus, but confesseth vnto God, that there is that

in him for which hee might iustly bee condemned? To them that are in Christ, for Christs sake it is forgien and pardoned: it is not imputed vnto them: but it is still such, as if it were imputed, it should be sufficient to condemne them to euerlasting death. Therefore the Apostle saith of concupiscence, not for his consenting to it, which he disclaimeth, but for the hauing of it dwelling in him, that ^m it slue him, that (n) by the commandement it wrought death in him. that by it he had ^o a body of death. How so, but that knowing that the wages of sinne is death, hee knew himselfe thereby in case of death, if God should deale with him for it as in extremicie, and yet in iustice he might do. Therefore doth S. Austin say, that euen in the regenerate ^p concupiscence is such and so great an euill as that only because it is in them, it should hold them in death, and draw them to euerlasting death, but that the bond of the guilt thereof is loosed in Baptisme by the forgiuenesse of all our sinnes. It is therefore such in it selfe to which death is due, but yet to them that are in Christ it proueth not vnto death, because it is forgien vnto them for Christs sake. Thus wee haue seene an end of M. Bishops circumstances, and nothing yet to proue, but that concupiscence by the Apostle is properly called sinne. And to proue that it is so, because he saith there is not one poore circumstance to^o that purpose, I would haue him to examine these. First, that by the law the Apostle saith, hee knew concupiscence to bee sinne. For it is sin properly whatsoeuer by the law is conuicted to be sinne. Secondly, that it wrought death vnto him: and nothing but sinne could make him to find his selfe thereby in case of death. Thirdly that he saith, sinne, that it might appeare sinne, wrought death in mee, thereby affirming, that by working death it did appeare to be that indeed which in name it is called, as Occumenius expresth those words, ^q that all in all it might be made manifest to be that that it is. Fourthly hee saith, that ^r this sin was exceedingly a sinner by the cōmandemē: for so the words are according to the originall, and so saith Irenaeus, by allusion to that place, that ^s the law did testifie of sinne that it was a sinner. Now sinne is not a person it selfe, that it should bee said to bee a sinner, but hereby is signified what man is by this sinne, namely of concupiscence; and that is, exceedingly a sinner. But a man cannot be a sinner, but by that that is properly sinne: therefore concupiscence making a man a sinner by the first motions thereof, euen without consent,

^m Rom. 7. 11.
ⁿ Verf. 13.
^o Verf. 24.

^p August. cont. Lulian. lib. 6. cap. 5 Tale ac tam magnum malum tantum quia inest quomodo non teneret in morte & pertraheret in ultimam mortem, nisi & vinculum eius in ea quae est in Baptismo peccatorum: omnium remissione solueretur.

^q Occumen. in Rom. cap. 7. ut quod est totum in toto fiat manifestum.

^r Καθ' ἑαυτοῦ ἀμαρτωλός.

^s Iren. lib. 3. cap. 20. Lex testificans de peccato quosdam peccator est.

consent, is properly a sinne. And thus much for circumstances of the place.

4. W. BISHOP.

Now to M. Perkins Argument in forme as hee proposeth it. That which was once sinne properly, and still remaining in man, maketh him to sinne, and intangleth him in the punishment of sinne, and makes him miserable, that is sinne properly : But Originall sinne doth all these. Ergo.

The Maior, which (as the learned know) should consist of three words, containes foure severall points, and which is worst of all, not one of them true.

To the first; that which remaineth in man after Baptisme, commonly called Concupiscence, was neuer a sinne properly: but onely the materiall part of sinne, the formall and principall part of it, consisting in the deprivation of Originall iustice, and a voluntary auersion from the law of God, the which is cured by the Grace of God, giuen to the baptized, and so that which was principall in Originall sinne, doth not remaine in the regenerate: neither doth that which remaineth, make the person to sinne, (which was the second point,) unlesse he willingly consent vnto it, as hath bene proued heretofore: it allureth and intiseth him to sinne, but hath not power to constraine him to it, as M. Perkins also himselfe before confessed. Now to the thurd, and intangleth him in the punishment of sinne: how doth Originall sinne intangle the regenerate in the punishment of sinne if all the guiltinesse of it bee remoued from his person, as you taught before, in our Consent? Mendacem memorem esse oportet: Either confesse that the guilt of Originall sinne is not taken away from the regenerate, or else you may vsay this, that it intangleth him in the punishment of sinne. Now to the last clause, that the reliques of Originall sinne make a man miserable, a man may be called wretched and miserable, in that he is in disgrace with God, and so subiect to his heauie displeasure: & that which maketh him miserable in this sence, is sinne: but S. Paul taketh not the word so here, but for an unhappy man exposed to the danger of sinne, and to all the miseries of this world, from which we should haue bene exempted, had it not bene for Originall sinne, after which sort he useth the same word. If in this life onely we were hoping in Christ, we were more miserable then all men: not that

the good Christians were farthest out of Gods fauour, and more sinfull then other men: but that they had fewest worldly comforts, and the greatest crosses. And thus much in confutation of that formal argument.

R. ABBOT.

M Perkins his proposition consisteth of foure points. *M. Bishop* saith, that of these foure points there is not one true. Which if it be so, it was *M. Perkins* good hap to light vpon such an aduersarie, as of foure seuerall points, all as hee saith vnttrue, is not able to disprooue one. The first point is, that *Concupiscence* was once properly sinne, which *M. Perkins* presumed as agreed and granted, because the question betwixt vs and them, is of *Concupiscence* after baptisme, as if in the vnbaptised there were no question but that concupiscence is sinne. But *M. Bishop* here altereth the state of the question, telling vs that *Concupiscence* was neuer properly sinne, and thereby shewing that hee doth but colorably alledge and incerely abuse *S. Austin*, who before Baptisme in no sense denieth but that *Concupiscence* is truly sinne, and continually affirmeth it to be so. And thus he maketh the Apottle wholly to dally in naming sinne. sinne, where there is no sinne indeed, neither after Baptisme, nor before. But that which hath beene sayd both of the nature of sinne, and of the circumstances of the Apottles text, to prooue that *concupiscence* after baptisme is sinne, doth much more proue, that the same is sinne before Baptisme, and it shall yet further appeare, if God will, in that that followeth. In the meane time here we are to obserue, how *M. Bishop* falsely charging *M. Perkins* with foure vnttruths in his argument, in declaring the first of those foure, doth himselve deliuer foure vnttruths indeed. *Concupiscence*, saith he, was neuer properly sinne, but onely the materiall part of sinne: the formall and principall part of it consisting in the deprivation of Originall iustice, ano a voluntary auersion from the law of God. Where first hee erreteth, in that he maketh Originall iustice to consist onely in the integritie of the will, and the forme of sinne to stand onely in the auersion of the will from God, by the losse of the same Originall iustice, whereas Originall iustice was in truth the integritie of all the parts of man, not tubiecting the flesh to the mind, and the mind to God, but the whole man to God; the image whereof is set forth vnto vs in the

comman-

commandement, ^a *Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soule, with all thy thought and strength.* The forme of sinne therefore is not onely in the auersion of the will, but in the auersion of any part, or power, or facultie of the soule: if in any of these there bee a declining from the law of God, it is the sinne of man. Now because (b) *so long as there is any matter of concupiscence to bee yet bridled and restrained, God cannot be loved with all the soule* (for how can God haue all the soule, so long as concupiscence hath any part?) therefore in the remainder of any matter of concupiscence, there is sinne; because ^c *it is sinne when either there is not love at all, or it is lesse then it should be, and it is lesse then it should be, when it is not with all the soule.* Therefore doth S. *Austin* define sinne to be ^d *hominis inordinatio atque perversitas: a disordered and perverted condition of man.* Of man he saith, not only of the will of man, and therefore if in man there bee any disordered, or mis-conditioned affection, the same is sinne. But concupiscence which is a rebellion of the law that is in the members, against the law of the mind, is a disorder in man, and therefore necessarily must be holden to be truly sinne. A second error he committeth, in that making *concupiscence* onely the materiall part of sinne, hee appropriateth it to the inferiour, sensuall and brutish parts and faculties of the nature of man, and to the resistance thereof against the superiour and more excellent powers of the will, and reason, and vnderstanding, whereas *concupiscence* truly vnderstood importeth the vniuersall habite of auersion from God, and a corruption spread ouer the whole man, and defiling him in all parts and powers both of body and soule. And therefore doth the Apostle expound *the conuersation in or according to the lusts or concupiscences of the flesh*, to be ^e *the fulfilling of the will of the flesh and of the minde*, which hee could not doe, but that *concupiscence* signifieth also the prauitie and corruption of the mind, such as the Apostle S. *Peter* also maketh it the fountaine of all ^f *the corruption that rageth in the world.* And thus amongst *the works of the flesh*, which are the fruits and effects, and as it were the streame of that fountaine of corruption, are reckoned those things which haue their proper seate and being in the highest parts of the soule, as are ^g *idolatry, heresie, witchcraft, enuie, hatred, pride*, which being acts of

concupiscence and sinfull lust, yet are so farre ^h from being tied to

^a Mat. 12. 10.
Luk. 10. 27.

^b *August. de perfect. iustit. Rat. 17. Cum est aliquid concupiscencie carnalis quod vel continedo fruetur non omnimodo ex tota anima diligitur Deus.*
^c *Ibid. Rat. 15.*
^d *Ad Simplic. quest. 2. Est peccatum hominis inordinatio atque perversitas; id est a praeiustiore conditore auersio et ad condita inferiora conuersio.*

^e Ephes. 2. 3.

^f 2 Pet. 1. 4.

^g Gal. 5. 30. 21.
^h *August. de ciuit. Dei lib. 14. cap. 2.*
ⁱ 3.

the

the inferiour parts of the soule, which haue their occupation properly in the flesh, as that some of them, and that specially *pride and enuie*, are noted to bee the finnes of the Diuell, who hath no communion or societie with the *flesh*, and therefore in the name and nature of *concupiscences*, are meerey the vices and corruptions of the minde. Yea *S. Austin* acknowledgeth, that ^l *concupiscence is nothing else but the will of man corrupted and seruing sinne*, and that the temptation of *concupiscence* is nothing else but ^k *the temptation of a mans owne euill will*. So saith *S. Bernard*, ^l *It is in my will that I continue to doe against the law of God, for mine owne will is the law in my members rebelling against the law of God; mine owne will is found contrary to my selfe*. Whereby it appeareth, that *concupiscence* which is *that rebelling law of sinne*, is a deprauation of the will also, and not to be restrained to the brutish and sensuall affections of the inferiour part. Nay *Hierome* noteth, that it signifieth ^m *all the passions or perturbations of the soule, whereby wee ioy or sorrow, feare or desire*, which are holden to be ⁿ *the originals and beginnings of all finnes and vices*, which although Poets and Philosophers haue taken to arise of the *flesh*, yet ^o *Christian faith, saith Austin, teacheth otherwise, that we are not to attribute these vices of euil life altogether to the flesh*, that is, to the sensuall part, lest that of all the finnes thereof wee acquit the diuell, because hee is without flesh. Another error of his is, that hee maketh the priuation of Originall iustice, and auersion of the will to be the principall matter of Originall sinne. For the principall matter in Originall sinne, is the ^p *guilt of Adams sinne*, ^q *in whom wee all haue sinned, and in him haue all receiued the sentence of damnation*. For that must bee accounted the principall, which is the cause of all the rest; and it is the guilt of the first sinne, that is the cause of whatsoever further sinne originally cleaueth to vs, which together with death it selfe is the punishment of that first sinne. His fourth error is as touching the cure of Originall sinne, which hee maketh to be such, as if Originall iustice were wholly restored, and all auersion of the will from God wholly taken away. Which is so palpably false, as that wee may wonder that hee had so little feeling of conscience, as that for shame hee would write it to the world. For if there bee that

ⁱ Idem. Retracl. lib. 1. c. 15. Ipsa cupiditas nihil aliud est quam voluntas, sed viosa, peccat'q' seruens.

^k De bono persever. ca. 6. Qui in temptatione sine male voluntatu non infertur, in nullam prorsus infertur. Nulquis enim tantatur à concupiscencia sua, &c.

^l Bernar. in Cant. Serm. 81. Voluntate persisto agere contra legem.

Nam mea voluntas ipsa est lex in membris meis, legi diuine recalcitrans. Mihi ipsi mea ipsius voluntas contraria inuenitur.

^m Hier. ad. Algas. quest. 8. Nos per concupiscenciam omnes perturbaciones anime significatas putamus, quibus mœremus, & gasdemus, inuenimus & concupiscimus.

ⁿ Aug. de Civit. Dei, lib. 14. cap. 3. Originis omnium peccatorum atque uitiorum.

^o Ibid. Non omnia vitia inique vitia tribuenda sunt carni, non ab his

omnibus progremus diabolum qui non habet carnem. P 1 Retracl. lib. 1. cap. 15. Peccatum eos dicimus ex Adam originis trahere, id est eius reatu implicatos, & ob hoc pane obnoxios deceneri. q Bernard. in aduent. Dom. serm. 1. In Adam omnes peccauimus, & in illo sententiam damnationis accepimus omnes.

cure that he speaketh of in the Baptized, how is it that there is so little effect or token thereof? How is it that after Baptisme there remaineth so great crookednesse & peruersenesse of nature, which we find commonly to bee no lesse then from the beginning men haue complained of? How is it that it is *rsorare and hard a matter to be trained to goodnes; so easie & ready a matter to become naught?* that to the one we attaine with much difficulty, albeit we vse all the good helps thereto that may be vsed; the other is so familiar to vs, as that without any teacher, without any example to instruct vs, wee can learne it of our selues? Why doth he viter these absurd paradoxes so contrarie to the common sense and experience of all men? It is true that in Baptisme there is a medicine applied for the curing of this Originall maladie, which medicine taketh effect according to the purpose of the grace of God. It doth not by and by worke in all; it worketh in some sooner, in some later, as he thinketh good to giue it effect, by whom it was first applied. Sometimes after many yeares he maketh the same workefull by his effectuall calling, which from infancy hath lien as it were fruitlesse, as if it neuer had bene done. But when it doth worke, it worketh not all at once; it worketh but by degrees; it hath still somewhat ^f to *renew from day to day*, and neuer effecteth a full and perfect cure so long as we liue heere. This followeth afterward to bee prooued at large, and therefore I will but briefly propound it in this place. Now all these fancies hath *M. Bishop* vitered in answering the first point of *M. Perkins* his argument. Let vs now come to the second point. *M. Perkins* saith, that *concupiscence maketh a man to sinne*, *M. Bishop* saith, it doth not *make a man to sinne unlesse hee consent vnto it*. But the Apostle telleth vs that *concupiscence* doth make a man *to doe euill*: and it hath bene shewed that that *euill is sin*, euen before there be giuen any consent vnto it. This *euill* consisteth in *euil motions and thoughts*, which arise in vs whether we will or not, neither ^u are our *harts and thoughts* in our owne power for the auoiding thereof, but that euen *vnawares they ouercast the mind*, and throw it *downe to the earth whilest it is tending towards heauen*, & that *runneth in the fancy which we make speciall labour to putt out*. Ye a oftentimes they grow to that absurditie and wickednesse, as that we could not beleue but vpon our owne experience, that there were in vs so corrupt a spring, as to yeeld so loathsome and filthy streames; which make

r Cypriande Cardinal, Christi operib. in Prologo. Ommino rarum est & difficile fieri bonum: facile & prouum est esse malum. & hac sine magistro sine exemplo doctrina statim à pubescentibus annis imbutur & docemur.

f 2. Cor. 4. 16.

r Epiphan. her. 64 Origen. Obrepimus circa cor nostrum etiam non volentibus nobis, &c. u Ambr. de suza seculi. lib. 3. ca. 1. Non in potestate nostra est cor nostrum & nostre cogitationes que in prouasio offuse mentem animumque confundunt atque alio trahunt quam tu propuleris, &c. Ipso in tempore quo eleuare mentem paramus, insertis in anibus cogitationibus ad terrena plerumque deijcitur. Et paulo prius: ut quod studeas vitare, hoc cogites animoque voluas.

make the true faithfull man ashamed of himselfe, and to condemne himselfe in the sight of God, howsoeuer nothing thereof appeare to the eyes of men. But with *M. Bishop* these things are nothing; he will neuer cry God mercie for any such, because he hath therein done him no trespass; yea the Trent Councell telleth vs, that herein is *x nothing that God hateth, nothing that hindereth vs from* x Concil. Trident. Sess. 5. In venia nihil odit Deus; nihil eos ab ingressu caeli commutat. *entring into heauen.* Which seeing God requireth *all the thought* to be bestowed in his loue, and thereby denounceth it to be a sinne to haue any of our *thoughts* wandring away from him, these men would neuer thus affirme and teach, but that *y a spirit of y slumber* hath closed their eyes, that they see not that truth, against which they haue resolved to bend themselues. The third point of *M. Perkins* argument is, that *concupiscence intangleth a man in the punishment of sinne.* This *M. Bishop* saith, is contrarie to that that he had sayd before, that *the guilt of Originall sinne is taken away in the regenerate.* But here is no contrarietie, because in the continuall rebellion of *concupiscence*, a mans conscience seeth punishment, thereby due vnto him if God should require the same, but yet by faith comforteth himselfe, that it is remitted vnto him for Christs sake. And that which *M. Perkins* spake, he spake it out of the Apostles words, who of *concupiscence* saith, that *z it wrought death z Rom. 7. 13.* *in him*, that is, made him in himselfe guiltie of death, and thus intangled him in the punishment of *sinne*, although in Christ he saw deliuerance, because *a there is no condemnation to them that are in a Cap. 8. 1.* *Christ Iesus.* Let *M. Bishop* therefore discharge *M. Perkins* of the lie, and take the whetstone to himselfe, as being farre more iustly due vnto him. The last point of the argument is, that *concupiscence maketh a man miserable*, taken out of the words of the Apostle, *b Wretched man, or miserable man that I am, who shall deliuer me from b Rom. 7. 24.* *the bodie of this death. or from this body of death?* *M. Bishop* here-to answereth, that *miserable* is vnderstood two maner of waies, either by being in disgrace with God, or by reason of the danger of sinne, and the miseries of this world. But of the danger of sinne the Apostle acquitteth him selfe. *c The Lord will deliuer me from c 1. Tim. 4. 18.* *every euill worke, and will preserue me vnto his heauenly kingdome,* and *d neither things present, nor things to come shall separate us from d Rom. 8. 39.* *the loue of God.* As for the miseries of this world, they are here drawne in by head and shoulders, there being here no shew of any matter

matter that should mooue the Apostle thus to complaine in respect thereof. But the thing is plaine, that he calleth himselfe *miserable*, as *S. Austin* plainely teacheth, by reason of *an inward euill qualitie whereby the will being good, could not auail to doe the good that hee would.* He calleth himselfe *miserable*, by reason of that from which he desired to be deliuered, which is *the body of death.* Now *the body of death* is that which before he hath called *the bodie of sinne*, and elsewhere *the body of the sinnes of the flesh.* By *the body of sinne* is vnderstood *concupiscence*, which is as a body consisting of many members and parts, which are the diuers lusts of diuers sinnes, and thereby is a *body of sinnes*, euen consisting of all maner of sinnes. For wee may not heere vnderstand *the body* properly, as of the bodie which dieth, as if the Apostle had desired a dissolution and end of life, because *every one that dieth is not thereby deliuered from the body of death.* For *the death of the body separateth (the wicked) from the body, when yet the vices and sins thereby gathered do sticke fast, so which iust punishment remaineth due.* Therefore when he praieith to be deliuered from *this body of death*, *De vitijs corporis dicit, he meaneth it of the vitious affections of the body.* *By concupiscence is it that this our body of death is so called.* So *Oecumenius* saith, that the Apostle desireth to be deliuered from *the concupiscences which are in the bodie, and which are death vnto vs, and do cause a spirittuall death.* *It is a bodie of death*, saith *Origen*, wherein *sinne dwelleth which is the cause of death.* *Ambrose* saith, that the Apostle calleth his body a *body of death*, *because we all are borne vnder sinne, and our very beginning is in trespasse*, acknowledging as touching the corruption of sin, that what it was in the beginning, the same in part it continueth still. *Epiphanius*, or rather *Methodius* saith, that the Apostle heere meaneth *sinne dwelling by concupiscence in the body, from the bad imaginations & thoughts whereof he wisheth to bee deliuered, accounting the same death and destruction it selfe.* *Bernard* saith, that it was *the law of sinne, euen concupiscence standing as a wall betwixt God and him, that made him cry out, who shall deliuer me from the body of this death?* In concupiscence then standeth *this body of death*; and because by *this body of death* it is that the Apostle calleth himselfe *miserable*, it is *concupiscence* that

e Aug. contr. Italian. lib. 6. cap. 7. Nonne concedis hominem miserum quicumque ille fuerit aduersus talem clamasse quia: em, velle adiacet mihi, &c. (qua voluntas bona aut non ibi sit, aut valere nihil possit.)

f Rom. 6. 6.

g Col. 2. 11.

h Aug. de perfect. iustis. Rat. 17. De corpore mortis huius non omnis liberatur qui finit hanc vitam.

i De nat. & grat. cap. 55. De corpore mortis corporis separatur, sed contra illa ex illo vitia cohererent, quibus iusta pena debetur.

k Ibid.

l De Temp. ser. 45. Per concupiscenciam dictum est hoc nostrum mortis corpus.

m Oecumen. in Ro. cap. 7. Ex corporalibus aetionibus spiritualium mortem inducentibus: a concupiscencijs que in corpore sunt, quaeque mors nobis sunt:

n Orig. ibid. Corpus mortis appellatur in quo habitat peccatum quod mortis est causa.

o Ambros. apud Aug. cont. Italian. li. 2. Omnes homines sub peccato

nascimur, quorum ipse ortus in vitio est, &c. Ideo Pauli caro corpus mortis erat, &c. P Method. apud Epiphani. her. 64. Non corpus hoc mortem sed peccatum inhabitans per concupiscenciam in corpore dicit, &c. q Bernard. in Cant. serm. 56. Ipse est carnis concupiscencia, &c. Hoc sane uno interiecto pariete non longe peregrinabatur a Domino. Unde & optabat, clamans, Quis me liberabit, &c.

maketh him miserable, which therefore *S. Austin* calleth *miserā legem, the miserable law of sin*, not as being it selfe capable of misery, but *per metonymiam*, because it maketh vs miserable, or because we are miserable by it. Thus therefore the Apostle acknowledgeth himselfe miserable in himselfe, not as holding himselfe to be in disgrace with God, but as finding in himselfe that for which he deserueth so to be, & should be, but that God in Christ is mercifull vnto him, not to impute the same. And what is it but a misery, to haue as it were a filthy carion tied fast to him, still breathing out noysome stinke? to be continually troubled with an importunat enemy, giuing him no rest, and wearying his soul from day to day? nay, to cary about with him *euē an army of diuers and sundry lusts*, drawing one this way, and another that way, fighting against him on the right hand, and on the left, bereauing him of his ioy, whilest in most earnest meditations they carry him away whether he will or not from that wherein his delight is. If outward crosses do make a man miserable, much more this inward distraction & affliction, which gallerth the strings of the hart, & vexeth the very spirit and soule, more then the bitterness of death it selfe. If *M. Bishop* knew this affliction, hee would think there were cause enough therein to make him crie out, *Miserable man that I am, &c.* But his benumbed heart feeleth it not, and therefore he speaketh of these matters but as a Philosopher in the schooles, without any conscience or sense of that hee saith, and to a formall argument, as he calleth it, giueth these mis-shapen and deformed answers.

1. August. de Temp. porc. ser. 45.

1 Idem. cont. Julian. Pelag. lib. 2. Exercitium quoddam uariarum cupiditatum in rase met ipsum debellat.

5. W. BISHOP.

Now to the second. Infants baptized, die the bodily death before they come to the yeeres of discretion: but there is not in them any other cause of death, besides Originall sinne, for they haue no actual sion, and death is the wages of sinne, as the Apostle saith, death entred into the world by sinne.

*Rom. 5. x
Rom. 5.*

Ans. The cause of the death of such Innocents, is either the distemperature of their bodies, or externall violence: and God who freely bestowed their liues vpon them, may whē it pleaseth him as freely take their liues from them, especially when he meanes to recompence them with the happy exchange of life euerlasting. True it is, that if our first parents had not sinned, no man should haue died, but haue bene both long preserved in Paradise, by the fruit of the wood of life, and finally translated with-

our death into the Kingdome of heauen: and therefore is it sayd most truly of S. Paul, Death entred into the world by sinne. But the other place, The wages of sinne is death, is fouly abused, for the Apostle there by death understandeth eternall damnation, as appeareth by the opposition of it to life everlasting: and by sinne there meaneth not Originall, but actuall sinne, such as the Romans commued in their infidelity, the wages whereof, if they had not repented them, had bene hell fire: now to infer that Innocents are punished with corporall death for Originall sin remaining in them, because that eternall death is the due hire of actuall sinne, is either to shew great want of iudgement, or else very strangely to peruert the words of holy Scripture. Let this also not be forgottē, that he himselfe acknowledged in our Consent: that the punishment of Originall sinne was taken away in Baptisme from the regenerate: how then doth he here say, that he doth die the death for it?

R. ABBOT.

The example of infants dying after Baptisme before they come to yeares of discretion, is rightly alledged to proue that sinne remaineth after Baptisme, because where there is no sin there can be no death. To this *M. Bishop* sendeth vs a most pitiful and miserable answer, that the cause of the death of infants is not sin, but either the distemperature of their bodies or externall violence. Thus hee would maintaine a priuiledge to infants against the words of *S. Iohn*,^a If we say we haue no sinne, we deceiue our selues; that they may say, we say we haue no sinne, and we doe not therein deceiue our selues: and though we die, yet it is not by reason of sin that we die, but either by the distemperature of our bodies, or externall violence. But if *M. Perkins* had sayd as he might haue sayd, Infants after Baptisme are subiect to distemperature of body, and externall violence, and death following, all which are the proper effects of sinne; therefore they are not without sinne, in what a wofull case had *M. Bishop* bene, and how had he bene put to his shifts to deuise an answer? Surely *S. Austin* saith, that *b* we suffer not any thing in this life, but by reason of that death which we deserued by the first sinne. And so saith *Origen* verie rightly, that *c* death and aliother frailtie in the flesh was brought vpon vs by the condition or state of sin. Therefore distemperature, & weaknesse, and sicknes, and suffering of externall violence, are no lesse arguments of sinne then death itselfe, and how then doth hee make these

Rom. 5.
Rom. 6.

a 1. Ioh. 1. 8.

b August. in Ps.
37. Non aliquid
patimur in ista
uita nisi ex illa
morte quā merui-
mus primo peccato
c Origen. in Leuit
hom. 1. Nobis ho-
minibus vel mors
vel reliqua omnis
fragilitas in carne
ex peccati conditi-
one superdicta
asit.

these the causes of death without sinne, when they are no otherwise the causes of death but by reason of sinne? But hee addeth further, that *God who freely bestowed their lives on them, may when it pleaseth him as freely take their lives from them.* But yet if there be no sin, and if it be as the Trent Councell saith, that *there is nothing in them that God hateth, nothing that hindreth them from entring into heauen,* why then doth God without cause take away their life, and not rather without death receiue them vnto himselfe? why doth he not immediatly ^{d 1. Cor. 5. 4.} *cloth them upon that mortality may bee swallowed vp of life?*

This is a myltery to *M. Bishop*, & he cannot tel what to say thereof. But the dying of baptized infants, sheweth that there is still in the *a corruption of flesh and blood,* by which the sentence of the Apostle taketh hold of them, ^{e 1. Cor. 15. 50.} *° flesh and blood cannot inherite the kingdome of God, neither shall corruption inherite incorruption.* The cause of their death is the putting off of this corruptiõ, the dissolution & full mortification of the body of sin, that this slough being cast off, and mortalitie changed into immortality, & corruption into incorruption, they may be fit for the inheritance of the kingdome of God. Thus *Epiphanius* bringeth in *Methodius* disputing against *Proclus* the Origenist, that ^f *God as the true Physitian hath appointed death for a medicinable purgation for the utter rooting out and putting away of sinne, that we may be made faultlesse and innocent;* and that as a goodly golden image sightly and seemely in all parts, if it be broken and defaced by any meanes, must be new cast and framed againe for the taking away of the blemishes and disgraces of it, euen so man, the image of God, being maimed and disgraced by sinne, for the putting away of those disgraces, and the repairing of his ruines and decayes, must by death be dissolved in to the earth, thence to be raised vp againe perfect and without default.

Now if *M. Bishop* will not learne it of vs, yet let him learne it of these ancient Fathers, that sin is the cause of death, euen in them to whom notwithstanding it is forgiven & pardoned for Christs sake. But he goeth further, *True it is that if our first parents had not sinned, no man should haue died, but both haue bene long preserved in Paradise by the fruit of the wood of life: and finally translated without death into the kingdome of heauen.* But since they haue sinned, what? Marry it is most truely said by *S. Paul*, *Death entred into the world by sinne.* Well then, if it entred by sin into the world, doth it continue in the world by any other thing then by which it first entred? Nay, as it

f *Epiphanius*. *her. 64*
ex *Methodio*. *In*
auxiliariis medi-
camentis modum
ab auxiliatore no-
stro & verè me-
dico Deo ad era-
dicacionem pecca-
ti ac deletionem
assumpta est mors
&c. *¶* *Instar medi-*
camentarie pur-
gationis mortem
Deus lendimentis
quo sic omnium
culpabilis & in-
noxii immundum
&c. videtur ve-
lut si quis summus
opifici statuum
pulchram ex auro
aut a'ia materia
à se constructam
maxime consuet
mutat am repen-
tè conficitur à
pessimi quolens
hominis, &c.

entred by sinne, so sinne is the onely cause of the continuing of it, and without sinne there is no death: in the failing of the cause must needs be a surceasing of the effect. Now to shew that death is the proper effect of sin, *M. Perkins* alledgeth the words of the Apostle, *The wages of sinne is death.* But *M. Bishop* saith, that this place is foully abused by him. And why so? Forsooth the Apostle here *by death meaneth eternall damnation.* And what then? Doth he therefore not meane bodily death also? Surely the Apostle alludeth to that that God said to our Father *Adam* in the beginning: *In the day that thou shalt eat of that forbidden tree, thou shalt die the death,* thereby threatening vnto him both the first and second death. And in that meaning hath the Apostle spoken of death in the chapter going before, that *by sinne came death, &c.* Therefore *M. Bishops* great maister *Thomas Aquinas* telleth him, that when the Apostle immediately before saith, *the end of those things is death,* he meneth by death ^h *both temporall and eternall death.* An other exception is, that *sinne* is here taken onely for *Actuall sinne*; which is a fiction meerly absurd and vaine. For it is a proposition vniuersall concerning all sinne, and so vsed vniuersally by al writers: and if it be true of *Actuall sinne*, that the wages of sinne is death, much more is it true of *Originall sinne*, which is the filthy and corrupt fountaine whence all actuall sins do spring. And that we may know that *M. Bishop* himselfe is of no other mind, he himselfe hath vsed it in the section next saue one before this, concerning *Originall sinne*, arguing that if *Originall sinne* were properly sinne in the regenerate, then it should cause death vnto them, because *the wages of sinne is death.* Whereby it appeareth, that he speaketh but at all aduenture, and to serue the present turn, without any conscience or regard of that he speaketh, whether it be true or false. He hath bene brought vp in *Bellarmines* schoole, and of him hath learned to care no further, but onely to say somewhat, though it be starke naught. Now for conclusion of this point he saith, *Let not this be forgotten, that hee himselfe acknowledged in our Consent, that the punishment of Original sinne is taken away in Baptisme from the regenerate.* True, & what then? *How then,* saith he, *doth he say here, that he doth die the death for it?* But he saith not so, neither is it so: for if hee should die the death for *Originall sinne*, hee should die also the eternall death, which notwithstanding by *Christ* is taken away. This death.

3 Gen 2.17.

h Tho. Aquin. in Rom. cap. 6. Peccata de se natura sunt inducere mortem temporalem & eternam. Et in marg. sine peccati mors tam temporalis quam eterna.

death therefore to the regenerate is not in the nature of a punishment, but rather of a medicine, as hath beene already said, for the viter dissolving, and mortifying, and destroying of the bodie of sinne, that onely righteousnesse may liue in them. It followeth as a wages of sinne according to the words of the Apostle in it owne nature due vnto it, though now payed for other end then it was before.

G. W. BISHOP.

M. Perkins *third reason*: That which lusteth against the spirit, & by lusting tempteth, and in tempting intiseth and draweth the hart to sinne, is for nature sinne it selfe: but concupiscence in the regenerate is such: *Ergo*.

Ans^w. *The first proposition is not true: for not euery thing that intiseth vs to sinne, is sinne: or else the Apple that allured Eue to sinne, had bene by nature sinne: and euery thing in this world one way or another tempteth vs to sinne: according vnto that of S. Iohn: All that is in the world, is the Concupiscence of the flesh, and the Concupiscence of the eyes, and Pride of life: So that it is very grosse to say that euery thing which allureth to sinne, is sinne it selfe, and as wide is it from all morall wisdom to affirme, that the first motions of our passions bee sins. For euen the very heathen Philosophers could distinguish betweene sudden passions of the mind and vices: teaching that passions may be bridled by the understanding, and brought by due ordering of them into the ring of reason, and so made vertues rather then vices. And that same text which M. Perkins bringeth to perswade these temptations to bee sinnes, proues the quite contrary. God tempteth no man; but euery man is tempted when he is drawne away by his owne concupiscence, and is allured: after when concupiscence hath conceiued, it bringeth forth sinne: Marke the words well. First, Concupiscence tempteth, and allureth by some euill motion, but that is no sinne, untill afterward it do conceiue, that is, obtaine some liking of our will, in giuing eare to it, and not expelling it so speedily as we ought to do the suggestion of such an enemy. the which that most deepe Doctor S. Augulline sifieth ou very profoundly in these words: When the Apostle S. James saith, euery man is tempted, being drawne away and allured by his Concupiscence, and afterward Concupiscence when it hath conceiued, bringeth forth sin: Truly in these words, the thing brought forth is*

1. Epi. 2.

Jacob. 1.

Lib. 6. in. Jul. cap. 5.

distinguished, from that which bringeth it forth. The dam is concupiscence, the sole is sinne. But concupiscence doth not bring sin forth, vnlesse it conceiue, (*so then it is not sinne of it selfe*) and it conceiueth not, vnlesse it draw vs, that is, vnlesse it obtaine the consent of our will, to commit euill. *The like expofition of the same place, and the difference betweene the pleasure tempting, that runneth before, and the sin which followeth after, vnlesse we resist manfully, may be seene in S. Cyril, so that by the iudgement of the most learned ancient fathers, that text of S. Iames cited by M. Perkins, to proue concupiscence to be sin, disproueth it very soundly: to that reason of his, Such as the Fruit is such is the Tree: I answere, that not concupiscence, but the will of man is the Tree: which bringeth forth, either good or bad fruit, according vnto the disposition of it: concupiscence is onely an intiser vnto bad.*

Lib. 4. in Ioh. 2. 15.
cap. 15.

R. ABBOT.

Against *M. Perkins* first proposition, *M. Bishop* saith, that *not euery thing that enticeth vs to sinne is sinne*. But therein he saith vntruely, if he meane as he should do, of that that is in man himselfe. It is generally true that there is nothing that tempteth or enticeth to sinne, which hath not it selfe the nature of sinne, either as the subiect or as the thing it selfe, so that concupiscence because it cannot be said to be the subiect, must necessarily be holden to be sin it selfe. His exceptions to the contrary are very fond. First, that then *the apple that allured Eue to sinne had bene by nature sinne*: and secondly, that *euery thing in the world one way or another tempteth vs to sinne*. But where hath he euer read, that *the apple*, if it were an apple, *temptedor inticed Eue*? Did the apple any thing more then it did before, or was it any other then it was before? Surely there was no change in the apple, but the change was in her selfe, and therefore as it did not tempt her before, so neither could it bee said to tempt her in that temptation. And what is this, but to make God the tempter, who was the maker of the apple, contrary to the words of *S. Iames*, that *God tempteth no man to euill*? Which wee must likewise say of all other things in the world, if it be true that *M. Bishop* saith, that *they tempt vs to sinne*. For though God himselfe immediately do not tempt vs, yet if the creatures of the world do tempt vs, the accusation redoundeth to him, because in the creatures there is nothing but his worke. They are fair and beautiful, they are pleasant to sight and

α Jam. 1. 13.

and vse, but do they therefore tempt to sin? Did the Sun tempt the heathen idolaters to worship it? Did *Thamar* tempt *Amnon* to filthines, or *Susanna* the wicked elders? Nay, as *S. Iames* telleth vs, it is our own sinfull lust that tempteth vs to abuse the good creatures of God, which theſelues tēpt vs not, but rather as *S. Paul* teacheth vs, ^d they growe and trauaile in pain, because they are subiect to our vanity, and therefore ^e wait when the sons of God shalbe reuealed, that they may be deliuered from the bondage of our corruption, into the glorious liberty of the sonnes of God. But he alledgeth to his purpose the words of *S. Iohn*: All that is in the world is the concupiscence of the flesh, and the concupiscence of the eies and pride of life. Where if we consider the Apostles words as they lie, we shall see how iustly it may be returned to himselfe, which a little before he said of *M. Perkins*, that either he sheweth great want of iudgement, or else verie strangelic peruerteth the words of holy Scripture. The thing that he hath to prooue, is that euerie thing in this world tempteth vs to sin. The words of *S. Iohn* are, ^e All that is in the world, the lust of the flesh, the lust of the eies, the pride of life, is not of the Father, but of the world. He speaketh of the things of the world, which are of the Father, because they are his creatures: *S. Iohn* speaketh of the things of the world, which are not of the Father. He speaketh of the world, which is the creature and frame of heauen and earth, & all things therein: *S. Iohn* speaketh ^h not of the world in that meaning, but of the world of mākind corrupted & defiled with sinne, according to which the vnregenerate are called ⁱ the children of this world, and as our Sauour Christ saith, that ^k the world hated him because he testified of it, that the workes thereof are euill. And doth he not then, thinke you, bring vs a good prooffe, th at euerie thing in the world tempteth vs to sinne? The meaning of *S. Iohn* is plaine, that in the world, that is to say, in the men of this world, there is nothing but corruption, the lust of the flesh, the lust of the eies, the pride of life, and the following of all these, all which are not of the Father, nor haue accord with him, but are of men themselues, & perish together with themselues. What is this then but profanely and lewdly to abuse the word of God, thus to cite it to prooue a fallhood, when it hath not so much as any shew of that for which it is cited? If it be grosse to say, that whatsoeuer allureth to sinne is sinne, I am sure it is much more grosse, that he hath said for the disprouing of it. He addeth further, that it is as wide from all morall wisdom to affirme

b 2 Sam. 13. 2.

c Dan. 13. 8.

d Rom. 8. 22.

e Ver. 20.

f Ver. 19. 21.

g Ioh. 2. 16.

h Aug. cont. Iulian. lib. 4. cap. 13.

i Nouimus Ioannē non mundum istū,

id est, cœlum & terram & omnia que in eo subsistant, ut sunt reprehendisse cum diceret, Omnia que in mundo sunt, &c.

k Luk. 16. 8.

l Joh. 7. 7.

that the first motions of our passions be sins. But wee iudge not of these things by morall wisdom, which is the wisdom of this world, because ¹ the world by it owne wisdom knoweth not God in the wisdom of God; wee esteeme heereof, as God by the foolishnesse of the Apostles preaching hath taught vs to beleue. And out of their preaching we haue learned to say as *S. Austine* did, that ^m lust it selfe by it selfe is verily iustly accused or blamed in the very motions of it, wherein it is resisted that it exceede not, and that ⁿ howsoeuer in this conflict of the spirite against the flesh we get the better, yet if in the verie motions & affections of our thought, we say that we haue no sinne, we deceiue our selues, and there is no rub in vs. But saith he, heathen Philosophers could distinguish betweene sudden passions of the mind and vices. But what is it to vs what heathen Philosophers haue distinguished, seeing Christian Philosophers haue taught vs to call these passions, ^o vices, inward vices, viciousnesse, vicious affections, vicious concupiscences, or lusts? Let *M. Bishop* follow Philosophers if he please; as for vs we say in these questions of Diuinity, as *Tertullian* said, that ^p Philosophie is but a sawcie interpreter of Gods nature and disposition, & that Philosophers are ^q the Patriarches of heretikes. Wee take our instructions out of *Solomons* porch, not out of the porch of *Zeno*; from Hierusalem, not from Athens; and there we haue learned to call it sinne whatsoeuer swarweth from the law of God, as before hath bene declared. Yea but *M. Bishop* will proue out of that verie text which *M. Perkins* alleageth, that concupiscence is not sinne. ^r Every man, saith *S. Iames*, is tempted when hee is drawne away by his owne concupiscence, and is allured: afterward concupiscence when it hath conceived, bringeth forth sinne. Marke well the words, saith hee. First concupiscence tempteth and allureth by some euill motion, but that is no sinne, vntill afterward it do conceiue. But how doth hee proue that by any argument out of *S. Iames* his words? What, is it not sin because *S. Iames* doth not expressly call it sin? VVhy then neither shall the consent be sin, because *S. Iames* expresseth the consent first, and afterwards interreth the bringing forth of sinne. But though *S. Iames* doe not call it expressly sinne, yet *S. Paul* doth. For what *S. Iames* speaketh of concupiscence, stirring vpp euill motions, and thereby tempting and entising, the verie same *S. Paul* expresseth in these words, ^s Sinne wrought in mee all manner of concupiscence. Which is the same as if hee should haue said, that concupiscence which is the habite of sin, did stir vp in him

1. Cor. 1. 21.

^m Aug. cont. Iulian. lib. 4. cap. 2. Ipse per se ipsam libidinē rectissimè omnino suis ipsi motibus accusatur quibus ne excedat obstititur.

ⁿ Ibid. lib. 5. cap. 5. Quam uulget in isto conflictu superiores sinus, &c. tamē ipsi certe uoluntate cogitationis motibus & affectibus si diximus quia peccatum non habemus, &c.

^o See alter Sect. 9.

^p Tertul. de prescript. adu heret. philosophia temeraria interpres diuine nature & dispositionis.

^q Idem. cont. Hermogen. Hereticorum patriarche philosophi.

^r Iam. 1. 4.

^s Rom. 7. 8.

all maner of euill motions and affections to tempt him thereby. The same Apostle saith, ¹ *Let not sinne raigne in your mortall bodies, that yee should obey it in the lusts thereof,* calling it by the name of sin, ^{Cap. 6. 12.} where it raigneth not, nor is obeyed in the lusts of it. Hee distinctly noteth *sinne*, and the *lusts* of it, and the *obeying*, that is, consenting to those lusts, and so plainly sheweth, that in the roote, and from the beginning it is sinne. Thus the faithfull elsewhere are warned to take heede not to be hardened ² *by the seducing (or deceitfulnesse)* ^{Heb. 2. 13.} of sinne, where it is also plaine, that it is *sinne* which seducth and enticeth, euen as the Apostle saith, ³ *Sinne seduced mee (or deceiued mee)* ^{Rom. 7. 11:} and thereby *slue mee*, giuing to vnderstand, that the *seducings* and ⁴ *enticings*, that is, the first motions of concupiscence, are so farre *sin*, ^{Aug. contra Iulian lib. 6. ca. 5. Profectò in his ueris partus à pariente distinguitur. Partus est concupiscencia, partus peccatum. Sed concupiscencia non parit nisi conceperit: Nec concepit nisi illerit, hoc est, ad malum perpetrandum obmuerit uolens assensit.} as that thereby hee felt himselfe in himselfe to bee but a dead man. Thus the Apostle *S. Paul* thwarteth all that *M. Bishop* gathereth out of *S. James* his words: but yet *the most deepe Doctor S. Austine* ⁵ *sifteth out the matter very profoundly* for him. And indeede he sifteth well, but leaueth to *M. Bishop* nothing but the very branne. y *In these words* (saith hee) *the birth is distinguished from that that bringeth forth. That that bringeth forth is concupiscence, the birth is sinne. But concupiscence bringeth not forth except it conceiue. So then,* (saith *M. Bishop*) *it is not sinne of it selfe.* But we deny his argument: for a mother bringeth forth a woman, and yet shee her selfe is a woman also. A woman bringeth not forth a woman, except she first conceiue, and yet shee is a woman before shee doe conceiue, and sinne bringeth not forth sinne, except by consent it first conceiue, and yet it is sinne before conception. There is nothing in *Saint Austins* words, but it indeth well with that that before hath beene said, that *concupiscence* beeing the habite of *sinne*, doth by gaining the consent of the will, bring forth actuall and outward sinnes, which is the true meaning of that place of *James*. And that he did not otherwise conceiue, but that *concupiscence* is *sinne*, *M. Bishop* might very well haue seene, if he had but read the words a few lines before the place which he citeth, where speaking of the same beeing in vs, hee saith, ² *It should not onely be in vs, but also greatly hurt vs, but that the guilt thereof is acquitted by the forginnesse of our sinnes.* Wee would haue *M. Bishop* tell vs, how it should hurt vs if it bee not sinne: for wee suppose that there is nothing in man that can hurt him, but onely sinne, especially the hurt beeing such, as *S. Austine* anon after spea- ³ *ibid. Non tantum in se, certum & grauius obesse: nisi reatus qui non obstruxerat per reuersionem peccatorum soluitur.*

keth of, ^a to draw vs, onelie by beeing in vs, to euerlasting death. The place of Cyril affirmeth the being of lust ^b ante peccandi actum, before the actuall sinne, but hath nothing for *M. Bishops* turne to prooue, that lust also is not sinne, nay in the words immediatly following, he proueth that it is sinne, affirming, that ^c by circumcision wee should learne, that we shall not be cleane, vnlesse we cast out of our mind all filthy lust. For if lust it selfe do make vs vnclane, it must needes be sinne, because nothing can make a man vnclane but onelie sinne. That which *M. Perkins* addeth to illustrate this point, *Such as the fruit is, such is the tree*, was verie fitly spoken to the matter in hand. For the fruite hath it whole nature and qualitiè from the tree, neither is it any thing, but what it is by that that it receiueth from thence. If therefore the actions of concupiscence be sinne, concupiscence which is the tree, must needes haue the nature and condition of sinne. But *M. Bishop* answereth, that not concupiscence, but the will of man is the tree. Which is all one as if hee should haue said, that not the will of man, but the will of man is the tree. For it hath beene before shewed, that concupiscence is nothing else, but the corrupted will of man, which doth not bring foorth euer euill or good indifferentlie, but is of it selfe an enticer only vnto bad, vntill God do create it anew, and by his owne hand doe worke in it to will that that is good. In a word, the holy Scripture as on the one side it calleth the motions of concupiscence, ^d the lusts of the flesh, so it calleth also the effects and deeds of those lusts, the works of the flesh; thereby shewing, that concupiscence signified by the name of ^e flesh, and importing the corruption of the whole mind and will of man, is rightlie said to be the tree or euill roote whence all euill workes, & all wickednesse do spring.

7. W. BISHOP.

But *S. Augustine* saith, that concupiscence is sinne, because in it there is disobedience against the rule of the mind, &c. I answer, that *S. Augustine* in more then twenty places of his workes teacheth expressly, that concupiscence is no sinne, if sin be taken properly: wherefore when hee once calleth it sinne, he taketh sinne largely as it comprehendeth, not onely all sinne, but also all motions and enticements to sinne: in which sence concupiscence may bee termed sinne: but it is so called very seldome of *S. Augustine*, but more commonly an euill, as in the same worke is to be seene euidently, where he saith: That grace in Baptisme doth

Lib. 5. contr.
Iulian. cap. 3.

Lib. 6. cap. 5.

^a Quantum quia
est, pertraheret
et vltimam mor-
talia.
^b Cyrilus Iorn.
lib. 4. cap. 51. Per-
ueni cupiditas an-
te peccandi actum
insidat.
^c Hoc enigma-
te perdiscimus
nullo nos pasto
mundos vngquam
futuros nisi omni
turpem ex animo
cupiditatem ejci-
amus.

d 1. Pet. 2. 11.

e Gal. 5. 9.

doth renew a man perfectly, so farrefoorth as it appertaineth to the deliuerance of him from all manner of sinne; but not so, as it freeth him from all euill: so that *concupiscence remaining after baptisme, is no manner of sinne, in S. Augustines iudgment: but may be called euill, because it prouoketh vs to euill. To this place of A. Augustine, I will ioine that oher like, which M. Perkins quoteth in his fourth rea-* Tract. 11. in Ioan.
son: where he saith, that sinne dwelleth alwaies in our members. The same answer serueth, that sin there is taken improperly: as appeareth by that he seates it in our members: for according vnto S. Augustine and all the learned, the subiect of sin being properly taken is not in any part of the body, but in the will and soule, and in the same passage he signifieth plainly, that in baptisme all sinnes and iniquitie is taken away, and that there is left in the regenerate, onely an infirmity or weaknesse.

R. ABBOT.

That place of *Austin* doth very pregnantly shew, that *concupiscence* is truly and properly called *sinne*, and giueth a reason thereof out of the true nature of *sinne*, which before hath bin declared. *As* 2 Aug. 1. contr. In ian. lib. 5. ca. 3. Sic non excitas cordis & peccatū est quō iā Deum non creditur, & pœna peccati quæ cor superbiū digna animaduersione puniuntur, & causa peccati, cōm malū alicuius cecitatis errore committitur: ita concupiscētia carnis alicuius quam bonus concupiscit spiritus, & peccatum est quia inest illi inobediētia contra dominū iā mem'ū, & pœna peccati est, quia cellū est meritū inobediētiæ: & causa peccati est defēssione conscientis vel contagione nascēti.
blindnesse of heart (saith he) *is both a sinne whereby man beleueth not, and the punishment of sinne, wherewith the pride of the heart is iustly reuenged; and the cause of sinne whilest any euill is committed by the error of the hart so blinded: so the concupiscence of the flesh, against which the good spirit desireth, is both sinne, because there is in it a disobedience against the rule of the mind, and the punishment of sinne, because it was rendered to the desert of him that obeyed not, and the cause of sinne either by the default of him that consenteth vnto it, or by infecting of him that is borne of it. Concupiscence then is sinne, as blindnesse of heart is sinne. But blindnes of heart is properly sinne, therefore concupiscence is to also. Rebellion against the law of the mind, whereby is meant the law of God, is properly sinne, as before is shewed. But concupiscence is a habit of Rebellion against the law of God: it is therefore properly to be accounted sinne. And whereas Austin when hee denieth concupiscence to bee sinne, saith it is therefore called sinne, because it is the punishment of sinne, and the cause of sinne, heere he affirmeth that it is not only the punishment of sinne, and the cause of sinne, but other-*
wise also sinne, and therefore properly and truly sinne. But M. B. Baptelleth vs,
saith, that Austin in more then twentie places of his workes teacheth expressly, that concupiscence is no sinne, if sinne be taken properly.

perly. Yet *S. Austine* in those twentie places saith nothing of sinne properly or vnproperly taken, and indeede taketh sinne vnproperly, when he denieth concupiscence to bee sinne, as anon shall appeare. He saith further, that when *Austine* calleth concupiscence sinne, hee taketh sinne largely, as it comprehendeth not onely all sinne, but also all motions and enticements to sinne, and so it may be tearmed sinne. And this large taking of sinne, we say is the proper taking of it, and thereby concupiscence is properly called sinne. But the motions and enticements to sinne, being the same with concupiscence, we see what a proper secret he hath heere deliuered, that concupiscence may bee tearmed sinne, as sinne is taken largely, so as to comprehend concupiscence. A learned note. But because the reason that he hath before deliuered is starke naught, hee should haue giuen vs heere a better reason, why the name of sinne is not properly to bee vnderstood, when concupiscence is called sinne. He telleth vs, that with *Austin* it is more commonly called an euill, and indeede it is true, that verie often hee so calleth it, but yet such an euill, as maketh a man euill, so that by reason thereof, ^a though a man be a Prophet, a Patriarch, an Apo-

^a Hieron. aduer. Pelag. lib. 3. Quā- si aliquis, quam- uis Propheta, quā- uis Apostolus, dicitur esse à Do- mino Salvatore: Si uo: cum sitis mali &c.

stle, yet (saith *Hierome*) it is said vnto them by our Saviour, If yee be- ing euill do knowe to giue good gifts to your children, &c. Now there is nothing that maketh a man euill, but that which is properlie sinne.

Concupiscence therefore is properlie a sin. But of this shall be spoken more at large anon. Onely heere it is to bee obserued, how *M. Bishop* vnderstandeth it to bee an euill, because it prouoketh vs to euill. So hee will haue it no otherwise called an euill, then it is called sinne. It is sinne, because it prouoketh to sinne; and so euill, because it prouoketh to euill, and so indeede properlie shall be neither sinne nor euill, whereas *S. Austine* acquitting it in some meaning from the name of sinne, leaueth it simplie and absolutelie in the name and nature of euill, as shall appeare. To this place hee bringeth ano her testi-

^b *August.* in Io- an. Tract. 41. Quamdiu uisus necesse est esse pec- ca tum in membris tuis.

^c 1. Ioh. 1. 8.

mony of *Austine*, which *M. Perkins* alleageth in the fourth reason, and giueth to it a verie vnproper answer. ^b So long as thou liuest (saith *Austine*) of necessary sinne must bee in thy members: sinne is there al so taken vnproperly, saith *M. Bishop*. And yet *S. Austine* deduceth that assertion from the words of *S. Iohn*: ^c If we say wee haue no sinne, we deceiue our selues, and the truth is not in vs, allcaging the one, and concluding the other by occasiō of the words of our Saviour Christ,

^d Joh. 8. 34.

^d He that committeth sin is the seruant of sinne, and the seruant abideth

not in the house for ever. For hereupon he asketh the question, *what hope then haue wee, who are not without sinne?* and answereth at large, that sinne, though according to the words of *S. Iohn* we cannot be without it so long as we liue licere, yet shall not hurt vs if wee do not by suffering it to raigne, make our selues seruants vnto it, because hee onely that *committeth sinne* by course and practise of euill conuersation, is the *seruant of sinne*, that is to say, of inward corruption. Now therefore if we will follow *M. Bishops* construction, wee must vnderstand *S. Iohn* also of sinne vnproperly taken, and affirme contrarie to the auncient receiued Maxime of Christian faith, that if *sinne* be properly taken, it may be truly said of some men, that they are without *sinne*, because hee saith it is not true of *sinne* properly taken, that so long as a man liueth, it must needes be in him, as *S. Austine* speaketh. Now hee will proue, that *sin* is there vnproperly taken, because *S. Austine* placeth it in the members: For according to *S. Austine* and all the learned, the subiect of *sinne* properly taken, is not in any part of the body, but in the will and soule. Where wee may iustly smile at his ridiculous and childish ignorance. Why, *M. Bishop* is *concupiscence* any other wise in the members of the bodie, but onely by the soule? *Iulian* the Pelagian was not so grosse, but that hee knew, that *the flesh is said to lust*, because the soule lusteth according to the flesh, which *S. Austine* confirmeth and saith, that *it is the soule it selfe, which by it owne motions which it hath according to the spirit, is contrarie to other motions of it owne, which it hath according to the flesh: and by it owne motions which it hath according to the flesh, is contrarie to other motions of it owne, which it hath according to the spirit, and that therefore the flesh is said to lust contrary to the spirit, and the spirit contrarie to the flesh. Who knoweth not this, saith he to Iulian, which thou like a great Doctor so often tellest vs?* And what, doth not *M. Bishop* knowe it, that will bee taken for so great a Doctor in the Church of Rome? Let me tell him once againe, that the *soule* is the proper and immediate subiect of *concupiscence*, that *to lust is an act of a nature endued with life and sense*, which the body is not of it selfe, but onely by the *soule*: and therefore that that exception of his maketh nothing to the contrarie, but that *S. Austine* by *sinne* in the members, doth vnderstand that that is properlie and truly called *sinne*, to say nothing of that I haue before declared, that by *concupiscence* is also vnderstood the will it selfe, thral and subiect vnto

e Aug. contra Iulian. lib. 6. ca. 5. Quia carnaliter anima concupiscit. Ibid. Motibus suis anima quos habet secundum spiritum aduersatur alijs motibus suis quos habet secundum carnem, aduersatur alijs motibus suis quos habet secundum carnem, aduersatur alijs motibus suis quos habet secundum spiritum, &c.

fin. For conclusion of this point hee addeth, that *S. Austine* in the same passage signifieth plainly, that in baptisme all sinne and iniquity is taken away, and that there is left in the regenerate onely an infirmitie and weaknesse. But it is his singular impudencie to alledge *S. Austine* so directly contrary to his whole drift and purpose in that place, which is, as before was said, to shew, that sinne is in vs whilett wee liue, onely that it may not hurt vs we must haue care that wee make not our selues the seruants of it. Whereas hee saith, that iniquitie is taken away, hee meaneth it of the guilt thereof, which ceaseth in the regenerate by the forgiuenesse of their sinnes, but otherewise hee himselfe affirmeth and approueth *Ambrose* affirming the same, that *it is an iniquity in vs, that the flesh lusteth against the spirit, albeit it be not suffered to ouercome.* He saith, that the iniquitie beeing taken away, there remaineth an infirmitie, but not taking infirmitie in that sense as *M. Bishop* doth, for a meere weaknesse: but for that that hee himselfe elsewhere expoundeth it, when hee saith, that *ignorance and infirmitie are the vices which do hinder the will, that it moueth not to doe good, or to abstaine from euill;* which hee calleth elsewhere *the penalties of euerie soule of man.* Whereby it appeareth, that by infirmitie hee meaneth that vitioussnesse and corruption of mans nature, which ensued of the first sinne, whereby it is disabled to the doing of good and forbearing of euill, which in part is cured in regeneration, but yet in part hee saith is remaining still. Thus *M. Bishop* wee see, maketh the best inist he can with words, because in matter hee can light vpon nothing to serue his turne.

8. W. BISHOP.

Aug. Epist. 25.

M. Perkins 4 reason is taken from the record of the ancient Church: Charitie in some is more, in some lesse, in some none, the highest degree of all which cannot bee increased, is in none, as long as a man liues vpon earth: & as long as it may be increased, that which is lesse then it should be, is in fault: by which fault it is, that there is no iust man vpon earth, that doth good and sinneth not, &c. For which also though we profite neuer so much, it is necessarie for vs to say, Forgiue vs our debts, thoug all our worst deedes and thoughts be alreadie forgiuen in Baptisme. Answer. That heere is neuer a word touching concupiscence, or to prooue Original sinne to remaine af-

ter Baptisme, which is in question: but onely that the best men for want of perfect charity, do often sinne venially, which we graunt.

R. ABBOT.

S. Austin saith, that a perfect charity which can now no further be increased, is in no man so long as he liueth here. And so long as it may be increased, saith he, surely that that it is lesse then it should be. Ex vi-
t10 Est, us by reason of some vice, corruption, default. M. Bishop answereth, that here is neuer a word of concupiscence, or so prone Originall sinne to remaine after Baptisme. But if he had meant honestly, he should haue told vs what is meant by that vitium, call it vice or blemish, or staine, or corruption, or default, or all these. If it bee not vnderstood of concupiscence and the continuing blot and staine of Originall sinne, he should haue told vs what we are otherwise to vnderstand by it. But he could deuise nothing else whereof to vnderstand it, and therefore is content with a very homely and beggarly shift to passe it ouer, that forsooth there is nothing said of concupiscence, when yet that that is said cannot bee meant of any thing elie. And that it is so meant, S. Austin himselfe plainly confirmeth vnto vs by the like sentence in another place. ^b If in Abel (saith he) there were wherein the loue of God might and ought to be increased, that that was too lustie, ex vitio erat, was by reason of some vice or corruption. And this he sheweth to be the same that the Apostle speaketh of when he saith, Let not sinne raigne in your mortall bodies, &c. This sinne he tearmeth vitium, and saith: ^c By this vice or corruption the eye is cast whither it ought not to be, and if it go forward and preuaile, adultery is committed. Againe he addeth, Hoc peccatum, id est, hunc vitiosa affectionis appetitum, qui magna ex parte frenarunt &c. This sinne, that is to say, this lust of vitious affection, they who haue for the most part bridled haue deserued to be called iust. And thus very often he calleth concupiscence a vice, and the motions thereof vices, as before was said. Now in the place cited, S. Austin addeth, as touching the effect of this vice: ^d By reason of which vice there is not a iust man upon earth, that doth good and sinneth not. By reason of which vice, no man liuing shall be iustified or found iust in the sight of God. By reason of which vice, if we say wee haue no sinne, wee deceiue our selues &c. Which two latter clauses M. Bishop very treacherously and falsly

August. Epist.
29. Plurissima
charitas que iam
non possit augeri,
quamdiu hic homo
vixit, est in mem-
bris: quamdiu autē
augeri potest, pro-
fecto illud quod
minus est quam
debet, ex vitio est.

b De na. & gra.
cap. 38. Si in A-
bel in isto charitas
Dei adhuc erat,
quo posset & de-
beret augeri,
quicquid minus e-
rat, ex vitio erat.
c Ex hoc vitio
mittitur et di-
mittitur oculus
quo non oportet.

d Epist. 29. Ex
quo v. vitio non est
iustus super ter-
ram, &c. Ex quo
vitio non iustifi-
cabitur. &c.

hath left out: because he saw them wholly contrary to all that hee saith. For if by reason of this vice of concupiscence, wee cannot say that we haue no sinne, then it must needs follow that concupiscence is truly *sin*. If by reason of this vice, *no man liuing shall bee found iust in the sight of God*, thē this vice, that is to say, *concupiscence*, is *sin*, because nothing hindreth a man from being iust in the sight of God but onely sinne. And this taketh away the other part of his answer, th^e S. *Austine* onely saith, that *the best men for want of perfect charity doe often sinne venially*. For by their doctrine, *veniall sins* hinder not a man from being iust in the sight of God, whereas the vice of which S. *Austin* speaketh, is such as hindereth iustice, so that by reason thereof no man liuing shall be found iust in the sight of God. *M. Perkins* therefore rightly alledged this place, to proue that concupiscence is *sinne*, and *M. Bishop* in answering it, sheweth himselfe a man of wretched and euil conscience, who being so shut in with the truth, as that he knew not which way to resist, yet wold rather by falshood and collusion shift it off, then renounce the errors, to the maintenance whereof he hath wickedly sold himselfe.

D. W. BISHOP.

M. Perkins hauing thus strongly (as you see) fortified his position with that one sentence of S. *Augustine* (which hath also nothing for his purpose) in steede of all antiquitie: confesseth ingenuously, that S. *Augustine* in sundry places denieth concupiscence to be sinne: but expounds him to meane, that it is not sinne in that person, but in it selfe: which is already confuted: for sinne that is an accident, and so properly inherent in his subiect, cannot be at all, if it be not in some person and the sinne of the same person. But if the Protestant Reader desire to bee well assured of S. *Augustines* opinion in this point: let him see what their Patriarch *John Caluin* saith of it: where thus he writeth: Neither is it needfull to labour much in searching out what the old Writers thought of this point, when one *Augustine* may serue the turn: who with great diligence hath faithfully collected together all their sentences. Let the readers therefore take out of him, if they desire to haue any certainty of the iudgement of antiquity. *Hitherto somewhat honestlie: What followeth?* Moreouer betweene him and vs, there is this difference: that hee truly dares not call the disease of concupiscence a sinne, but to expresse it, is content to vse the word of infirmity, then

loe doth he say, that it is made sinne, when the act of our consent doth ioyne with it. But we hold that very thing to be sinne, where-with a man is in any sort tickled. *Obserue first, good Reader, that S. Augustines opinion with him carrieth the credit of all antiquity. Which is the cause that I cite him more often against th:m. Secondly, that he is fluty on our side: teaching concupiscence not to be sinne, vnlesse we do consent vnto it. Lastly learn to mislike the blind boldnesse of such Masters: who hauing so highly commended S. Augustines iudgement in this very matter, and aduised all men to follow it, doth notwithstanding flie from it himselte: presuming that some would be so shallow-witted as not to espie him, or else content to relie more vpon his onely credit, then vpon the authority of all the auncient Fathers. For a tast of whose consent with S. Augustine in this question, I will heere put the sentences of some few, that I neede not here after retorne to rehearse them.*

S. Chrysostome saith, Passions be not sinnes of themselues, but the vnbridled excelsse of them doth make sins. And that I may for example sake touch one of them: Concupiscence is not a sinne; but when passing measure it breakes his bounds, then loe it is adultery; not in regard of concupiscence, but in respect of the excessiue and vnlawfull riot of it. *Honil. 11. in epi. 2. ad Rom.*

S. Bernard (whom *M. Perkins* often citeth against vs, and therefore may sometimes be alledged for vs) hath these words: Sin is at the dore, but if thou doe not open it, it will not enter in: lust tickleth at the heart: but vnlesse thou willingly yeeld vnto it, it shall doe thee no hurt: withhold thy consent, and it preuaileth not. *Serm. de sex. tribul.*

*S. Aug. and S. Cirill, haue bene cited already, S. Hier. and S. Greg. shall be hereafter: who with the confession of Calvin, may serue sufficiently to proue, that approued antiquity is wholly for vs. And if any desire to know the founder of our aduersaries Doctrines in this point, let him read the 64. heresie recorded by that ancient and holy Bishop Epiphanius: where he registreth one Proclus an old rotten sectary so haue taught, that sinnes are not taken away in Baptisme, but are onely couered, which is as much to say, as sinne remaineth still in the person regenerate, but is not imputed to him. Which is iust *M. Perkins*, and our Protestants position.*

R. ABBOT.

If *M. Perkins* had no better fortified his positions, then *M. Bishop* doth his answers, he should with vs haue bin holden for too weake

a man to meddle in controuersies of diuinity. But as *Tertullian* said, that *it is no where more easie thriving thē in the camp of rebels, where to be only, is to be in pay*, so may we say, that it is no where more easie writing then amongst hereticks and rebels against the truth, where to write onely is sufficient to commend a man; it is no matter how or what hee write. Such a writer is *M. Bishop*: a bad one, God knowes: but we can look for no better of him then the matter will afford him. He saith, that *M. Perkins* had but one sentence of *S. Austine* for the maintenance of his position, and that nothing for his purpose: but *M. Perkins* hath alledged more then he hath answered, and it seemeth, that that one sentence was to the purpose, which he could no otherwise shift off, but by leud dissembling and concealing of that; wherein *S. Austine* with maine streame doth runne against him. Againe he telleth vs, that *M. Perkins* confesseth ingenuously, that *S. Augustine* in sundry places denieth concupiscence to be sin, and we confesse as much, and expound *S. Austines* meaning as he doth, that *it is not sinne to the person*, not that in it selfe it is not sinne. But *this*, he saith, *is already confuted*; and we say that his imagined confutation is already reconfuted. But he giueth vs a reason why it cannot be so. For *sinne that is an accident, and so properly inherent in his subiect, cannot be at all, if it be not in some person, & the sin of the same person*. And we answer him by *S. Austine*, that it is sinne in the person, and *the sinne of the person* by inherent quality and disposition, but it is not *the sinne of the person* by account of guilt and imputation. For the approouing whereof *M. Perkins* alledged two places out of *Austine*, which *M. Bishop* honestly passeth ouer, as if hee had not seene them, but they will meete with him againe anon. In the meane time he bringeth vs in our *Patriark*, as he calleth him, *John Calvin*, referring his Readers to *S. Austin*, to know by him the iudgement of antiquity, concerning this matter of concupiscence. Where I answered him, that we honour *Caluin* indeede as a singular instrument of God, for the restoring of the light of his truth, and ouerthrowing of the throne of the purple whoore of Rome, but we make him no patriark, wee follow him no further then he approoueth vnto vs, that he is a follower of Christ: wee tie not our selues to him, but vse our liberty to dissent from him, and to censure him where hee hath gone awry. But *M. Bishop* and his fellowes haue their *Patriark* indeede, to whom they binde themselves

a *Tertul. de pre-*
script. Nisquam
facilius proficitur
quam in castris
rebellium, ubi ipsi
esse illis promereri
est.

selues, Antichrist the man of sinne, the enimie of Christ, whose dirt they must bee content to eate, and to brooke all the filth of his abominations, and ^a though hee leade them to hell, yet no man may dare say unto him, *Sir why doe yee so?* Well, Calvin saith, that *Austine* hath diligently gathered the iudgement of antiquitie, and what then? forsooth hee saith further thus: that ^b betweene *Austine* and vs there may seeme to bee this difference, that he dares not call the disease of concupiscence by the name of sinne; but we hold it to bee a sinne that a man is tickled with any lust or desire against the law of God. Whereupon *M. Bishop* giueth his Reader these obseruations; first that *S. Austines* opinion carrieth with Calvin the credite of all antiquity, which is the cause, saith hee, that I cite him more often against them; which indeede hee hath full clerkly and profoundly done, so as that I presume, I may assure the Reader that hee hath scarcely euer read ouer one booke of his. Secondly, saith he, that he is flatly on our side: but therein hee reckoneth before his host; for Calvin saith to the contrarie, that ^c *Austine* differeth not so much from our doctrine, as in shew hee seemeth to doe, and that hee varieth but little from our opinion. Lastly, saith hee, learne to mislike the blinde boldnesse of such masters. But if Calvin were blind, alas for poore *M. Bishop*, what can he see? and yet though hee can see but little, hee is as bold as blind bayard, and doubteth not to vilifie him, to whom he might verie well be a scholler yet many yeeres. Calvin iustlie commendeth *Austines* iudgement, and aduiseeth all men to follow it, and in substance flieth not from it himselfe, though in termes hee somewhat differ. Neither did hee presume vpon shallow wits not to bee espied, knowing well that the whole rabble of the court of Antichrist, would vse their deepest wits for the sifting of that hee should write, but in the conscience of integritie and faithfulness, he despised all their barkings and malicious furie, and with the inuincible sheeld of truth beareth off all the poisoned darts of their reproches. Hee neuer taught men to rely vpon his authoritie, but by authority of the word of God and testimonie of the auncient Church, he laboured to establish the faith of Christ, yet making men witnesses onely, not authours or dictators of the truth, and therefore not doubting to censure them, where they swarue from the authoritie of the word of truth. But now because *M. Bishop* will perswade vs, that *S. Austine* is wholly on their part, let vs somewhat more at large examine his opinion

^a Dist. 40. ff. Papa.

^b Calvin. Institutio. li. 3. ca. 3. Sect. 10.

^c Ibid. sect. 12.

and iudgement in this behalfe. Which although it may bee suffici-
 ently perceiued by those things that haue beene scatteringlie alled-
 ged already, yet fully to remoue this cauill, let vs here lay together
 what shall be found necessaie for the clearing thereof. And first, we
 are to obserue, that *sinne* is considered two manner of waies; one
 way as it is opposed to *righteousnesse*; another way as it is opposed
 to *forgiuenesse of sins*.^o Sinne properly taken, as euerie mans vnder-
 standing giueth him, is opposite to *righteousnesse*, and so whatsoeuer
 is contrarie to *righteousnesse*, is *sinne*. Thus haue we before descri-
 bed the nature of *sinne*, and according to this description *concupis-*
cence in the regenerate, being^d *contrary* to *righteousnesse* is *sinne*,
 neither euer came it into *S. Austines* heart to thinke otherwise. But
 he considereth *sinne* in the proper effect of *sinne*, as it maketh *guilty*,
 so that whatsoeuer is *forgiuen* is no *sinne*, because *forgiuenesse* taketh
 away the *guilt of sinne*. So long as the *guilt* remaineth, though the
 thing bee past and gone, wherof or whereby the man is *guilty*, yet
 he vnderstandeth the *sinne* to remaine still. If the *guilt* bee taken a-
 way, though the thing still continue the same, by which the man
 became *guilty*, yet hee taketh it not to bee in the nature of *sinne*, be-
 cause the nature of *sinne* is to mak *guilty*. The occasion of which
 construction was giuen him by the Pelagian herctickes, the prede-
 cessours of the Papists, who when hee taught against them Origin-
 all sinne, and the remainder of that blot of naturall corruption in
 the regenerate, as we doe, tooke occasion to cauill against him, that
 hee^e said, that *baptisme* did not giue remission of all sinnes, neither did
 take away faults, but onely haue them, so as that the rootes were still
 sticking, from whence other sinnes should grow againe. *S. Austine* the
 better to clear this matter to popular vnderstanding, affirmeth,
 that *baptisme* doth take away all *sinne*, because that albeit *concupis-*
cence of the flesh were still remaining, yet it did not remaine in the
 nature of *sinne*, because the *guilt* thereof in *baptisme* was remit-
 red. ^f It is *forgiuen*, saith hee, not so as that it is not, but so as that
 it is not imputed for *sinne*. ^g In the regenerate, when they receiue *for-*
giueneesse of all their sinnes, the *guilts of this concupiscentie*, though

d Rom. 7. 23.

Gal. 5. 17.

e Auguſt. cont.

diu. epist. Pelag.

lib. 1. cap. 3. Dicitur

inquit. baptiſma

non de re omnem

indulgentiam pec-

catorum nec au-

ferre crimina ſed

radere, ut omnium

peccatorum rad. ces

in mala carne te-

nearunt, quaſi ra-

forum in capite

capillorum, unde

creſcant iterum

reſecanda peccata

f De nupt. et con-

cupiſc. lib. 1. ca. 25.

Dimittitur non

ut non ſit, ſed ut

in peccatum non

imputetur.

g Ibid. cap. 26. In

eis qui regenerantur

in Chriſto, cum

remiſſionem acci-

piunt proſus om-

nium peccatorum

vniuſque neceſſe eſt,

ut reatus etiam

liuius licet manen-

tis adhuc concu-

piſcentie remitta-

tur, ut in peccatis

non imputetur.

Nam ſicut eorum

peccatorum, que

manere non poſſit

quoniam cum ſunt

preterita, reatus

tamen manet, et

miſi remittatur in

eternum in meli-

ficillius concupi-

ſcentie quando remittitur reatus auferitur. Hoc eſt enim non habere peccatum, non eſſe reum peccati. Nam ſi quiſquam

verbi gratia feterit adulterium etiam ſi nunquam deinceps faciat reus eſt adulteri donec reatu. iſtius indulgentia remittatur. Habet ergo peccatum, quamuis illud quod aduſit iam non ſit, niſi cum tempore quo factum eſt preterit, &c. Manent ergo peccata, niſi remittantur. Sed quomodo manent ſi preterita ſunt, quia preterierunt actu, manent reatu? Sic itaque fieri e conſtario pot eſt ut etiam illud maneat actu pretereat reatu.

it selfe still continue, is remitted, so as that it is not imputed for sinne. For as of those sins which cannot continue, because when they are done they are past, yet the guilt still abideth, and except it be pardoned, shall abide for ever: so the guilt of concupiscence when it is pardoned, is taken away, though it selfe abide. For not to have sinne is all one as to say, not to be guilty of sinne. He that hath committed adultery, though he doe it no more, is still guilty till he be pardoned. Therefore he hath his sinne still, though that which he hath committed now is not in being, being past with the time wherein it was done. Such sinnes therefore remaine except they be forgiven. But how doe they remaine being now past, but because they are past as touching their act, all being, but remaine still as touching the guilt? Even so, saith he, it may well be, that concupiscence of the flesh remaineth still as touching the act, all being, but yet as touching the guilt is past and gone. He calleth this concupiscence ^h a damnable pollution & uncleannes, wherewith the nature of man is defiled, and for which it is condemned. And he saith thereof, that ⁱ not the euill it selfe, but the guilt that is gathered thereof, is taken away in baptisme; that this sinne is ^r dead, as touching the guilt wherein it held vs: that ^l the guilt thereof which we haue drawne by generation, is pardoned by regeneration, & therefore now it is not sinne. Thus when Iulian objected to him, that if concupiscence were euill, then the baptised should be without it, he answered, that ^m the baptised is voided of all sinne, not of all euill. Which saith he, is more plainely spoken thus, He is voided of the guilt of all euill, not of all that is euill, affirming the guilt onely to be taken away, but that the euill that before made him guilty, remaineth still. Therefore he saith, that ⁿ concupiscence is not called sinne, in such manner as sinne maketh guiltie, because the guilt thereof is released in the Sacrament of regeneration. The places are infinite, wherein hee speaketh to the same effect, that ^o the law of sinne, the bond of the guilt thereof being loosed, continueth still: that ^p the law of concupiscence is still abiding, but the guilt there is released: that ^q God healeth the corruption of man, from the guilt forthwith, but from the infirmity by little and little: that ^r the law of sin is remitted and pardoned in baptisme, but not ended: that ^s the vices of concupiscence are cured by the grace of Christ, that they hold vs not in guilt, but that they remaine for vs to fight with and conquer, and last of all, to bee perfectly healed:

h Ibid. cap. 23.
 Propter damnabile
 vitium, quo vitia-
 ta est natura hu-
 mana damnatur.
 i Contra Iulian.
 Pelag. lib. 2. Est in
 homine aliquid
 mali, quod non ip-
 sum sed reatus qui
 ex illo contractus
 fuerat, auferitur in
 Baptismo.
 k Ibid. Mortuum
 est in eo reatus quo
 nos tenebat.
 l Contra duas E-
 pistolae Pelag. lib.
 1. cap. 13. Reatus
 eius generati one
 trahitur, regenera-
 tione dimissus est:
 & ideo iam non
 est peccatum.
 m Contr. Iulian.
 lib. 6. cap. 5. Bap-
 tismus caret om-
 ni peccato, non om-
 ni malo: quod ple-
 nius et a dicitur,
 caret reatu omni
 malorum, non om-
 nibus malis.
 n Ibid. lib. 2. Non
 eodem modo ap-
 pellatur peccatum
 quod facit reus, &
 prius: Cuius ma-
 nentis reatus in
 sacrosancte remis-
 sio est.
 o De peccat. mer.
 & remiss. lib. 1.
 cap. 39. Ipsa lex
 peccati soluitur a
 suis vinculis ome-
 net. &c.
 p Ibid. lib. 2. cap.
 28. Manente ipsa
 lege concupiscen-
 tia reatus in sol-
 uitur.
 q Contr. Iulian. lib.
 2. Sicut ut in
 a reus statim ab

infirmate paulatim. & Ibid. Remittitur in Baptismo lex peccati, non sine re. Ibid. lib. 5. cap. 5. Vitia ista curantur,
 prius ut reatus non teneant, deinde ut constituti non vincant: postremo ut omni ex parte sanata nulla omnino remaneat.

not to be at all, still beating vpon this, that there is still remaining the same thing that was before, the law of sin before, the law of sin still: euill before, euill still: a vice or corruption before, a vice and corruption still, onely the guilt taken away, and thereby onely denied to be sin. Now in this we contend not with *Austin*, nor *Austin* with vs:

we shall easily accord with him, that concupiscence in the regenerate is not sinne, as sinne importeth and impliceth guilt, because the guilt thereof is remitted and pardoned. But setting aside the respect of guilt, and considering sinne as it is opposite to righteousnes, doth he in that respect acquit concupiscence from the condition of sinne? No verily: for he acknowledgeth, that *though it be not called sinne in that sort, as that it maketh guilty, yet it is called sinne, for that by rebelling it laboureth to draw vs into guilt*. And when *Iulian* the Pelagian tooke hold of that that he saith, that *concupiscence and rebellion of the flesh, was iustly laid as a punishment vpon the disobedience of man*, and hereupon a gued that then it was no euill, but rather a thing to be commended, as Gods seruant for reuenge vpon him that had deserued it, to refute his colligation, answereth, that it is not onely the punishment of sinne, or the cause of sinne, but also very sinne it selfe, *because there is in it a rebellion against the law of the mind, and therefore that vainly he inferred, that concupiscence because it was a punishment was to be commended*. Where to say that *S. Austin* taketh sin vnpopely, as *M. Bishop* doth, is to make him to speak very absurdly if we consider the occasion whereupon he speaketh. But to shew, that concupiscence though in respect of guilt it be not sin, yet otherwise it is truly so, he calleth it in the regenerate *a pardoned sin, a sin conquered & destroyed; a sin forgiven, couered, not imputed*: and out of *S. Ambrose* *a dead sin*, becau'e (saith he) *it is dead as touching the guilt wherein it held vs, & being dead yet rebelleth vntil by accomplishment of burial it be healed*. So then as touching guilt it is conquered, destroyed dead, and it is not sin, but by rebellion it liueth; & therein it is truly sin. And therefore doth he paint it out euen in the regenerate, with such names and termes, as do plainly conuict it to be sinne. He calleth it *a vice, lust of vicious affection, vicious concupiscence, viciousnes or corruption*, and what doth vitiate, defile, corrupt the soule, but onely sinne? He calleth it *a disease, a diseased affection of the flesh, a pestilence, a wound and contagious filth*, and what other

2 Contr. Iulian. lib. 2. Non eade^m modo appellatur peccati quo facit rem. sed quod sit reatus vni^{us} hominis facti^{us}, & quod rebellando nos irabere nititur ad reatum.
 u Contr. Iulian. lib. 5. cap. 3. sup. sect. 7.
 x De pecca. mer. & rem. lib. 2. cap. 8. Peccata remissa superati^{us} peremptum.
 y De nupt. & concup. lib. 1. ca. 33. Peccatum illud quod remissum & tatum est, & non imputatur. Et lib. 2. cap. 34.
 z Contr. Iulian. li. 2. Quia mortui estis eo reati quo nos tenebat, & de nec sepulture perfectione sanentur, rebentur & martium.
 a De nat. & grat. cap. 38. Vni^{us} est, & in se affectus apparet.
 b De nupt. & concup. lib. 1. cap. 31. Vitiata concupiscencia.
 c Epist. 54. Ab omni viti^oitate.
 d De nupt. & concup. lib. 1. cap. 9. In hoc morbo. Et cap. 2. Vbi est morbidus carnis affectus. Ab ea peste morlogu^o sanata
 e De Temp. Ser. 145 Vni^{us} tabe. Et. contr. Iul. lib. 6. cap. 7. Quodam operante contagio, id est, concupiscencie affectu.

disease, or pestilence, or wound & contagiō of man is there Spiritually but only *sin*? He calleth *this law of sin* a filthy law, a miserable law, not for that it hath a being by it selfe to be filthy and miserable; but because we by it are in our selues filthy and miserable, which nothing can cause but onely *sinne*. He calleth it *an euill, euill concupiscence, an euill quality, an affection of euill quality, and what euill quality is there of the soule, what Spirituall euill, but onely sin*? Hee calleth the first motions and affections thereof *inward vices, vice borne and bred in vs, vices from the guilt whereof we are freed, foolish and hurtfull desires, viciois desires, euill and filthy desires, vnlawfull concupiscences,* and how do these termes agree to them if they be no *sinne*? He calleth it *a distrustfull disobedience,* and saith that *it is an iniquity that the flesh lusteth against the spirit, though the guilt thereof be acquitted and all disobedience and iniquitie is sinne.* Hee saith, that *there is euill in an euill desire, though a man consent not to it for euill* And whereas there are two sorts of euils, *malia peccatoria & vltoria euils of sin and euils of punishment and reuenge,* that wee may know that in naming *concupiscence euill,* he meaneth an euill of *sinne*: he citeth the words of *Hilarie,* that *though the Apostles were cleansed and sanctified by the word of faith, yet our Saviour teacheth that there was not wanting in them euilnesse, stinnesse by the condition of our common originall, in that he saith, If you being euill do know to giue good gifts vnto your children. Where very evidently we are taught, that of Originall sinne there remaineth still in the regenerate such an euill, as whereby they are still euill: so that though they be freed by participation of the grace of God, yet they be still euill by reason of the vices of human infirmity till all be healed à vitiōitate, from corruption, &c.* Now though sometimes the name of *euill* be otherwise vsed then of *sinne* yet neuer is a man called *euill* by any *euill,* but that that is *sin.* Crosses and afflictions are euils, but by these euils, or for these euils, no man is called *euill.* But concupiscence is such an *euill,* as whereby a man is *euill,* and for which the regenerate man is still truly called *euill:* and therefore is a *sinfull euill;* an *euill* that is truly and properly a *sinne.* Therefore *Saint Austine* maketh it an *euill* in the same kind and

f De Temp. lib. 1.
Legem factam, legem miseram.
g Contr. Iulian. lib. 6. cap. 5. non est malus? quia neget esse malum? E. ibid. cap. 7.
Qualitas mala. De nup. & concup. iust. l. 1. ca. 25.
Affectio male qualitatis. h Contr. Iulian. lib. 2. Cuius bellie merito in vltoria. Aduersus in-generateda vicia bellum gerunt. Pius a quorum reatu absoluta sinne. Desideria stulta & noxia. i De nup. & concup. lib. 1. ca. 25. viciose desideria. Et cap. 27. Dilectia mala & carpitia. k In lo. n. Tr. 41. Filicitate concupiscencie in carne tua. l De ciuit. Dei lib. 1. cap. 25. Illa concupiscencialis inobedientia, que in moribundis membris habitat. m Contr. Iulian. lib. 2. & lib. 6. cap. 8. sup. sect. 7. n Rom. 5. 19. o 1. Joh. 1. 17. p Contr. Iulian. lib. 4. cap. 2. Desiderii mali malum est, est in se non consentit ur. q Tertul. cont. Marcion. lib. 2. r Contr. Iulian.

lib. 2. ex Hilar. in Psal. 118 Samech Ipsi Apostoli verbi licet fidei iam emundatis atque sanctificatis, non desse tamen malitiam per conditionem communis nobis originis docuit, dicens. Si vos cum sitis mali, &c. l Epi. 54. Ipse Dominus euos dicit bonos propter participatōnem gratie diuine, eodem etiam malos dicit propter vitiā infirmitatis humane, donec totum quo consistitis ab omni vitiōitate sanctorum transeat in eam vitam, ubi nihil omnino peccabitur.

1. *Contra Iulian. lib. 6. ca. 5. Quis ita infans & demens, qui cum peccata mala esse sciat, ut neget esse in animo concupiscentiam peccatorem, etiam si aduersus eam concupiscentie spiritus peccata conceperit ac parere non sinatur?*
 Tale porro ac tam argutum malum, tam iniquum est, ut si quomodo non mereretur in morte, & periret in ultimarum mortem, nisi & eius vitium in illa que fit in baptismo peccatorum omnium remissione selueretur?
 2. *Contra Iulian. lib. 2. ex Hilari. in Psal. 118. Gmel.*
 Nos in hoc terreni & morticini corporis habitaculo mundos esse non posse.
 3. *Ibid. ex homil. quaenam de lib. sancti Iob. Memores & conscij illi ipsa corporis vitiorum omnia esse materiam, pro qua polluti & sordidi nihil in nobis mundum, nihil innocens obinemus.*
 4. *Ibid. pugnandi necessitas contra malum, non substantiam, sed substantiæ vitium.*
 5. *Contra Iulian. Epist. Pelag. lib. 1. cap. 11. Apostolos discimus à prauarum libidinum consensione liberos*
 6. *et c. a Iu. Ioan. tract. 41. Faciebat vs concupiscentia non consentire. Vide Bernard. in Cantic. Ser. 56. b De nat & grãd. ap. 36. Omnes sancti si interrogari possent una voce clamassent, si dixerimus quia peccatum non habemus, &c.*

nature, as sinne is euill when he saith, *Who is so madde, as that confessing sinnes to be euill, he will deny the concupiscentie of sinnes to be euill, albeit by reason of the spirit lusting against it, it be not suffered to conuenie and bring foorth sinnes?* And to take away all exception, and at once to strike the matter dead, he addeth that *it is such and so great an euill, as that onely for being in vs, it should hold vs in death, & draw vs to euerlasting death, but that the bond thereof is loosed in baptisme by the forgiuenesse of all our sinnes;* euen as he had said a little before, *that it should not only be in the faithfull, but also greuously hurt them, but that the guilt thereof which had bound vs, is loosed by the forgiuenesse of our sinnes.* Which onely words might suffice to declare vnto vs S. Austines mind, that he neuer thought, but that *concupiscentie* is sinne. in that meaning, wherein we here dispute of sinne. For if it be such an euill, as that saue onely that the *guilt* thereof is pardoned it should greatly hurt vs, and so hurt vs, as that it should draw vs vnto euerlasting death, it cannot be denied to be truly sinne, because nothing could bring vs to euerlasting death, but onely sinne. And yet more fully to shew this, and to prooue against Iulian the blot and stain of Original sinne remaining after baptisme, he alledgeth further out of Hilary, *that we cannot be cleane in the tabernacle of this earthly and carion body; that our bodies are the matter of all vices, by reason whereof being polluted and defiled, we have nothing in vs innocent, nothing cleare, nor as to condemne the substance of the bodie, but vitium substantiæ, the vitious quality of the substance, and to signifie that therewith we still continue in part stained and defiled, so long as we continue vpon the earth. Now there is nothing whereby we are unclean polluted, defiled, but onely sinne. Seeing therefore by the remainder of Original sinne, that is, by concupiscentie we continue after baptisme unclean polluted & defiled, it followeth necessarily, that concupiscentie after baptisme is properly and truly sinne. And if concupiscentie be not sinne without consent, then by S. Austines judgement the Apostles must be said to liue without sinne. For he affirmeth of them, that they were *free from any consent to euill Insts,* meaning it after they had received that great measure of the holie Ghost. And so much he affirmeth particularly of the Apostle *Paul* But to affirme that the Apostles were free from sinne, is *contrary* to the doctrine of S. Austine. Concupiscentie therefore by S. Austines*

iudgement must necessarily bee sinne. And hereto agree also the iudgements of the rest of the Fathers. *Cyprian* calleth it in the regenerate ^c a corruption, the furnace of Babylon, a domesticall euill, of which they will be ashamed, who desire with pure heart to see the king in his beaucie: a raging beast of stinking breath, to bee tied vp with iron chaines in the furthest passages of the soule. Hee saith againe of the ^d holy Prophets and Priests, that they wanted neither Originall nor personall sinne, and thereby confesseth that in holy men Originall sinne continueth still. *Ambrose* calleth *concupiscence* euen in the regenerate; ^e a defilement of nature, iniquitie, the worker of default and trespasse, the seed plot of sinnes, an euill roote, an affection of errorr *Bernard* in the like sort, calleth it ^f a contamination, a blot, a contagion, a pestilent poyson, a man fold pestilence, the cherishment of all nauogbtinesse, a furnace strongly burning with the affections of ambition, auarice, enuie, wilfulnesse, lewdnesse, and all vices. Hee againe inaketh it euen by it selfe, ^g a wall, which so long as it is in vs excludeth and shutteth vs out from God; as of *Paul* for example he saith, that this one wall hindred his soule from the sight and embracing of his beloued Sauiour. By all which the Reader may esteeme, what consciences they had in the Council of Trent, that set it downe to the world as an article to be beleued, that *concupiscence* is ^h not a thing that God hateth, that it is not a thing that hindreth from entering into heauen. These speeches cannot bee thus applied to anie thing but sinne. We haue no cause to be ashamed of any thing before God but onely sinne. God cannot but hate all spirituall corruption, all filthinesse, all iniquitie, all contagion and vncleannesse of the soule, and seeing *concupiscence* is a wall that shutteth vs out from God, it must needs be sinne, because nothing can diuide vs from God but onely sinne. Now therefore as touching the two places which *M. Bishop* citeth in the second section, where in *S. Austine* denieth *concupiscence* to be sinne, the answer is plaine by *Austine* himselfe: ⁱ *Quia remissa est in remissione peccatorum, non iam regeneratis in peccatum repugnat: because it is forgiven to them for sinne. It is sinne in it owne nature, but because the guilt thereof is pardoned, therefore and in that respect onely it is not accounted sinne.*

ser. 56. Pauli anime ab aspectu & complexu dilecti vnus tantum modo paries obstitit, videlicet lex peccati. Ipsa est carnis concupiscencia, & c. paries primus concupiscencia: secundus: consensus, & c. h. Council. Trident. Sess. 5. In renatu nihil quod adus Deus, nihil ab ingressu caeli remouetur. ⁱ De nups. & Concupis. lib. 2. cap. 34.

c. Cypri. de rat. circumcis. Huius con' agio corrup' solus; Baly' omic' formax, domesticum malum, de quo erubescunt quicunque mundo corde regem in decore suo videre desiderant: infamius bestia corrupti ambel' ut, catenis ferretis in v'itius anime recessibus alliganda. d. Idem. de reuun. et ten' at. Christi.

Nec origini nec personali caruere delicto. c. Ambros. de Apo. David. ca. u. Deplo'auit in se David iniquitatem a nature. Et ibid. ca. p. 13. Iniquitas operatrix culpe & delicti: radix & seminum peccatorum, mala radix affectus erroris.

f. Bern de sex tribulat. Quod in homine purum ab hac macula, immo ab hoc contagio potius inueniri; Tribulatio dum resistitur contaminatio non concupiscencia repugnat. De corde exit pestiferu' virus. Huic multisarie resistere. Fomes totius nequicie. Fernax ambitionis, & c. omnium deniq; vitiorum affectibus vehementer accensa.

g. Bernard. in Cant.

And hereby the answer is plaine to that other cauill which they borrow also from *S. Austin*, that ^k for concupiscence or the desires and motions thereof, we do not say forgie vs our trespasses so long as we giue no consent vnto them. For the reason that *S. Austin* giueth of that assertion, is ^l because the guilt thereof is already taken away in Baptisme: because the same are already forgiven and pardoned in Baptisme, thereby insinuating, that concupiscence and the motions thereof in themselves are such, as for which we should say, forgie vs our trespasses, but that therefore we doe not say so, because we beleue that they are already pardoned and forgiven vnto vs. Now it is one thing to say, that wee aske not forgiveness thereof, because it is forgiven already; another thing to say, as *M. Bishop* and his fellows do, that it is such in it selfe as needeth no forgiveness. Whereby it plainely appeareth, that they wholly abuse *Saint Austin*, and wrest him to surre other purpose and meaning then was intended by him. And yet this is a thing whereof he himselfe also made some doubt. He propoundeth it as his owne priuate opinion. ^m So farre as I can perceiue, saith he, it is so. It seemeth to mee so ⁿ Nisi fallor: if I be not deceiued, it is so, and dareth not, as he saith, ^o reprehend them, who did affirme that iust men might in this life be so free without sinne, as to be free from consent to any desires of sinne, who, because they should haue nothing else for which to say forgie vs our trespasses, must needs say so for the very first motions and lusts thereof. And surely we dare not altogether assent to *Austin* in this behalfe, because we cannot conceiue, but that the acts and motions of concupiscence being new from day to day, must be accounted new trespasses from day to day, and therefore from day to day giue vs occasion to say, *forgie vs our trespasses*. Yet doth he aduantage the Papists no whit at all, because by his very question hereof it appeareth, that he doubted not, but that euill concupiscences are in themselves such, as for which we should say, forgie vs our trespasses, when propounding whether for euill concupiscences we pray so vnto God, hee maketh the ground of his question this, because in Baptisme they are already pardoned. And thus I hope I haue by this time made it appeare to *M. Bishop*, that *S. Austin* in this point was no Papist, and that though in the signification of a word he differ from vs, yet in the very matter resolved the same that we do, and that both he and the rest of the

k Epist. 200. Si nulli eorum adhiberemus assensum non esset unde diceremus patris nostro qui in celis est. Dimite nobis &c.

l Con. 2. epist. Pelag. lib. 1. cap. 13. Nec propter ipsius cuius iam reatus lauacro regenerationis absque scriptis est dicunt in ordine Baptizati, Dimitte nobis, &c. Et cont. lit. Petal. lib. 2. ca. 103. Neque de his peccatis hoc petimus que nobis in Baptismo iam dimissa sunt.

m In Psal. 118. conc. 3. Quantum quidem ego sapere possum. *n* De perfect. iusti prope finem. Quod nisi fallor non esset opus dicere.

o Non audeo reprehendere, quamquam nec defendere ualeam.

Fathers of the Church plainly agree with vs, that *concupiscence* in the regenerate hath the proper nature and condition of *sinne*. But yet he will not yeeld, because he hath yet somewhat further to alledge out of the Fathers for the prooffe of that he saith. And first he alledgeth *Chryostome*, saying, *Passions bee not sinnes of themselves, but the unbridled excesse of them doth make sinnes. For example, Concupiscence is not a sinne, but when passing measure it breakes his bounds, then to it is adulterie; not in respect of concupiscence, but in respect of the excesse and unlawfull riot of it.* But heere he playeth the iugler againe, and by equiuocation meerly abuseth his reader. For *Chryostome* speaketh of passions as they are naturall, and by God implanted in man in his creation, and common to all men; and not of passions as they are the remainder of Originall sinne in the regenerate. There were passions in Christ, *anger, sorrow feare,* and such like, yet in Christ there was no *sinne*. And thus doth *Chryostome* speak of *concupiscence* (which for distinction sake should rather be translated *desire*) as it is a naturall affection, not as it is a humane corruption: as it is Gods creature, not as it is mans default: as it is *unus aliquis affectuum, some one of the affections,* not in that sort as we question it, as it is the common disorder of them all. The distinction of *concupiscence*, which *Tertullian* useth, serueth fitly in this place, that there is *concupiscence reasonable and unreasonable.* Reasonable he calleth that which is naturall, which from the beginning was wrought in the soule by God the reasonable author and maker thereof. Unreasonable he saith, is that which befell by the instinct of the Serpent and thenceforth grew into the soule, and became in a sort naturall: not of that nature which is of God, but of that which the diuell hath brought in *Concupiscence* as it importeth the naturall act of *desiring*, he rightly affirmeth to haue bene in Christ, and that in vs of it selfe it is no sinne. And thus is *Chryostome* to be vnderstood when he saith, that *affections are not sinne of themselves, but that it is the unbridled disorder thereof that causeth sinne.* Thus as hee saith, *concupiscence* referred to the naturall desire of the male to the female, is of it selfe no sinne, because it is the worke of the God of nature. But our question heere is of that *concupiscence* or the remainder of that *concupiscence* which grew by the instinct of the serpent, whereby all our desires are by another nature growne disordered and euill, which disorder we say in part continueth stil in the

p Chrysost. Ro. hom. 13. Illi affectus peccatum haudquaquam erant, sed illorum inmodica ratio est. frenata hoc efficiebat. Verbi gratia ut unus aliquem affectum illorum per ralemus; Concupiscencia peccatum quidem non est: cum ea modum non seruet. &c. ita res ea in adulterio non erumpit, non ab ipsa iudem concupiscencia sed ab illius immo- dica cupiditate.

q Ibid.

r Tertullian in de Anima. cap. 6.

Rationale quod anime a primordio est ingentum a rationali videlicet auctore. Irrationale e posterius intelligendum est, ut quod acciderit ex serpentis instinctu a que exinde inobuersa in anima ad instar iam naturalitatis &c. non ex ea natura que a Deo est, sed ex illa quod diabolus induxit.

&c. Non semper ex irrationali cõfenda sunt in genitum & concupiscencia iusum, &c.

regenerate, and is not by *M. Bishop* as yet freed from being sinne. The place of *S. Bernard* answereth it selfe: *'Sinne is at the door, but unlesse thou open it shall not enter in.* If sinne bee at the doore, why doth *M Bishop* denie it to be sinne? What he saith first, *sinne is at the doore,* he repeateth againe in these words, *lust tickleth at the heart.* If *lust tickling at the heart* bee sinne at the doore, how doth hee conclude by this place, that *lust is no sinne?* He saith, that *M. Perkins* often citeth *S. Bernard* against them, and therefore he may bee sometimes alledged for them: but if he doe alledge him no better then here he hath done, his labour shall bee better saued then so idly bestowed. But he doth not onely cite him impertinently, but also very lewdly. For in that very sermon is it wherein *Bernard* so describeth *concupiscence,* as before was said, calling it a defilement, a contagion, a blot, a pestilent poyson, &c. and saying thereof, *What can there be found in man cleane from this blot, free from this contagion?* thereby plainly conuincing that it is sin, because, as hath bin before said, nothing defileth, blotteth, infecteth the soule but onely sinne. *S. Austin* & *S. Cyril,* he saith haue bin cited already, & I hope he hath had a full answer to those citations. As for *Hierome* and *Gregorie,* when we heare what it is that he will oppose out of them, he shall haue our further answer; but neither they nor *Caluins* confession do proue at all that *approoued antiquity is wholly for them,* as hee fondly presumeth without cause. But now fortooth to hit the naile on the head, If any, saith he, *desire to know the founder of our aduersaries doctrine in this point, let him read the 64. heresie recorded by that ancient and holy Bishop Epiphanius.* And what shall he read there? Forsooth, hee registreth one *Proclus* an old rotten sectarie, to haue taught, that sinnes are not taken away in Baptisme, but are onely couered; which is as much to say, as sinne remaineth still in the person regenerate, but is not imputed to him; which, saith he, is iust *M. Perkins* and our Protestants position. Now, he that had stood by him when he read this matter in *Epiphanius,* might very well haue said to him, *Animus est in patinis: your mind is on your mustard-pot:* ye reade ye know not what. For that which he alledgeth of *Proclus* was not deliuered by *Proclus,* but by *Epiphanius* is recorded out of a speech of *Methodius* a Catholike and godly Bishop against *Proclus.* Yet this hee thought a fit matter wherwith to delude his liege and soueraigne Lord, hauing before mentioned it in his Epistle dedicatorie to the kings

I Bernard, ser. de sex tribulat. Peccatum in foribus est: nisi apertus aperis, non intrabit: appetitus in corde prius, sed sub te est: nisi sponte cesseris, non nocet.

kings most excellent Maestie, in the answer whereof I have set downe the words of *Methodius* at large, and the heretical fancie of *Proclus* against which they were directed. Now because the words to which he alludeth, are the words of *Methodius*, and approued by *Epiphanius*, let it be remembred, that *Methodius* and *Epiphanius* two ancient and holy Bishops haue taught, that sinne is not taken away in Baptisme, but is onely conered, that is, that sinne remaineth still in the person regenerate, but is not imputed vnto him, and so as *M. Bishop* himselfe confesseth, haue taught iust the same that *M. Perkins* and the Protestants do now teach.

10. W. BISHOP.

Now let vs come vnto the arguments, which the Church of Rome (as *M. Perkins* speaks) alledgeeth to proue Concupiscence in the regenerate, not to be sinne properly.

1. *Obiect.* In Baptisme men receiue perfect and absolute remission of sinne: Which being pardoned, is taken quite away, and therefore after Baptisme, ceaseth to be sinne: *M. Perkins* answereth, that it is abolished in regard of imputation, that is, is not imputed to the person, but remaines in him still. This answer is sufficiently (I hope) confuted in the Annotations vpon our consent: in confirmation of our Argument, I will adde some texts of holy Scripture: First, He that is washed, needeth not but to wash his feete, John 13. for he is wholly cleane. Take with this, the exposition of *Saint Gregorie the great, our Apostle*; He cannot (saith he) be called wholly cleane in whom any part or parcell of finnes remaineth: But let no man resist the voyce of truth, who saith, hee that is washed (in Baptisme) is wholly cleane: therefore there is not one dramme of the contagion of sinne left in him, whome the cleanser himselfe, doth professe to be wholly cleane. The very same doth the most learned *Doctor S. Ierome* affirme: saying: How are we iustified and sanctified, if any sin be left, remaining in vs? Again, if holy *Dauid* say, Thou shalt wash me, and I shall be whiter then snow: how can the blacknesse of hell still remaine in his soule? briefly it cannot bee but a notorious wrong vnto the precious blood of our Saviour, to hold, that it is not as well able to purge and purifie vs from sinne, as *Adams* transgression was of force to infect vs. Yea the *Apostle* teacheth vs directly, that wee recover more
Epist ad Occant.
Psal. 50.

by Christs grace, then we lost through Adams fault, in these words: But not as the offence, so also the gift, for if by the offence of one, many died; so much more the grace of God, and the gift in the grace of one man Iesus Christ hath abounded vpon many. If then wee through Christ, receiue more abundance of grace then wee lost by Adam, there is no more sinne left in the newly baptized man then was in Adam in the state of innocency, albeit other defects, and infirmities doe remaine in vs, for our greater humiliation and probation, yet all filth of sinne is cleane scourd out of our soules, by the pure grace of God powred abundantly into it in Baptisme: and so our first Argument stands insoluble.

Now to the second.

R. ABBOT.

This argument as it was long ago vrged by the Pelagians, so in them long ago hath receiued a full answer. It was rightly sayd by S. Austin to them: *Whosoeuer doth derogate or detract from Baptisme that which now we receiue by it, corrupteth Christian faith: but he that euen now attributeth to it that, which by it indeede but yet hereafter we are to receiue, cutteth off Christian hope.* Wee confesse that Baptisme doth seale vnto vs the full remission and forgiuenesse of all our sinnes: that thereby we are ingrafted into Christ, to become members of his body, and to be made partakers of his spirit, that by the sanctification of the same spirit sinne may be destroyed and decayed in vs from day to day, that the corruption of the old man being wholly put off in death, perfect righteousnesse may thenceforth take place for euer at the resurrection of the dead. But this doth not satisfie M. Bishop: he will haue it, that Originall sinne is not onely forgiuen in Baptisme, but also quite taken away; and therefore reiecteth M. Perkins answer, that it is abolished as touching imputation, but that otherwise it remaineth still. Yet the answer fully accordeth with S. Austin, that *not it selfe, but the guilt of it is taken away in Baptisme: that it remaineth as touching the actual being, but is taken away as touching the guilt.* Now his confutation heereof must needs bee a very poore one, that thus directly crosseth S. Austins assertion, and hath no further warrant but his owne bare word. We haue examined that before, but here in confirmation of his

^a August. cont. 2.
epist. Pelag. li. 3.
ca. 2. Quisquis
baptismati dero-
gat quod modò
per illud accipi-
mus, corrumpit fidem:
quisquis autem
tam nunc et tri-
buit quod quidem
per ipsum sed iamò
postea accipiuri
sumus amputat
spem.

^b Cont. Iulian.
lib. 2. Malum quod
non ipsum sed rea-
tus eius auferitur
à baptismo.
^c Ibid. lib. 6. ca. 8.
Manet actus, pre-
terijt reatus.

his argument he will adde some texts of holy Scripture And first he alledgeth the words of Christ, ^d *He that is washed, needeth not but to wash his feet, but is wholly cleane.* Where wee may wonder, that the mans wits should so much faile him, thus to cite a place directly against himselfe. For Peter, to whome Christ there speaketh, had bene baptized before, and yet hee needed to be washed still, inso-much that our Sauour saith to him, ^e *If I wash thee not, thou shalt e* ^e *Ver. 8.* *haue no part in mee.* Therefore the vncleanness of sinne was not wholly taken away in Baptisme, but remained in part still to be taken away. Nay, in the very place it selfe the exception is plaine. For it namely specifieth, that he that is washed *hath still neede to washe his feete*; and that he is not in such sort *wholly cleane*, but that his *feete* are still vncleane. And what are these *feete*, but the corrupt affections and lusts of *sinne*, whereby wee still cleaue to the earth, and haue a remainder of fleshly and earthly conuersation? Of these the Apostle saith, ^f *Mortifie your members which are upon the earth, fornication, vncleanness, wantonnesse, euill desire, conuou-snesse.* ^g *Thus did the Apostle speake to baptized men*, saith *Austin.* *How then doth the baptized man mortifie fornication, which now hee commiteth not, but by fighting against the desires thereof, and not consenting to them, which are not yet wanting, though daily they be diminished.* Now if by reason of these earthly teete, these corrupt desires being a part of originall infection, wee haue still neede to be washed, it followeth, that by reason of these desires wee are still vncleane, euen by the hauing of them, though wee giue no consent vnto them. Now *Ambrose* expressly expoundeth this place of a remainder of *Originall sinne*, from which still after Baptisme wee remaine to be cleansed. ^h *Peter was cleane*, saith he, *but yet he was still to haue his feete washed.* For he had still the *sinne* that commeth by *succession* from the first man, whom the serpent beguiled and perswaded him to error. Therefore his *feete* are washed, that those hereditarie *sinnes* may be taken away: For our owne *sinnes* done by our selues are released in Baptisme. Where speaking of men baptized in elder yeares, as Peter was, he plainelie signifieth, that what *sinnes* they haue by their owne action, they are in Baptisme wholly abolished, but that *Originall sinne*, as touching the matter and corruption of it, is still dwelling in vs, and that we haue still neede to be washed and cleansed therefrom. And this *S. Austin* giueth to vnderstand,

d Ioh. 13. 10.

e Ver. 8.

f Col. 3. 5.

g Aug. cont. Iulian.

lib. 6. cap. 5.

Iam baptizatus

dicebat Aposto-

lus, Mortificate,

Ecce. Quomodo

ergo mortificat

baptizatus forni-

cationem quam

non iam perpetrat

nisi cum desideria

eius quibus non

consentit expug-

nat, que in bene-

facientibus et om-

nino non forni-

cantibus nec con-

sensione nec opere

etsi non desunt ta-

men quotidiè in-

ueniunt?

h Amb. de de ijs

qui in nauis

myl. ca. 6. Miu-

dus erat: Petrus,

sed plantam lauce-

re deb: bat.

Hab: bat enim

primo hominis de

successione pecca-

tionis quando cum

supplantauit ser-

pens & persuasit

errorum.

who.

who writing vpon those speeches of Christ, asketh the question, ^lWho is there in this life so cleane, as that he is not more and more to be cleansed or made cleane? and so affirmeth that the faithfull are here, *mundi & mundandi: cleane*, but yet so as that in part they remaine still to be cleansed, accordingly as the Apottle exhorteth the faithfull, ^kLet vs cleanse our selues from all filthinesse of the flesh and of the spirit, and grow vp to full holinesse in the feare of God. But heere *M. Bishop* alledgeth *Gregorie*, affirming by those words of Christ, that he that is washed hath not any thing remaining of his sinne, &c. Which words *Gregorie* indeed hath, but altogether to other purpose then *M. Bishop* citeth them, disputing in that place against some who held ^lpeccata in Baptismo superficte tenuis dimitti, that sinnes in Baptisme are but superficially pardoned. Against them hee alledgeth the words of Christ here spoken, and inferieth, ^mSi igitur peccata in Baptismo fuditus minime dimittuntur, &c. If then sins be not altogether forgiven in Baptisme, how then is hee wholly cleane that is washed? For he cannot be said to be wholly cleane, to whom any thing is remaining of his sinne. And to that meaning he saith, that there is nothing remaining to him of the contagion of his sinne, comparing the guilt of sinne to a contagion or infection, where with the person is still touched after that the fact is past and gone, vntill by forgiveness it be taken away. Now let these words be referred to the drift whereto they were written (which being expressed in the next words before, *M. Bishop* hath very guilefully concealed) and they haue nothing in them contrary to our assertion. For we deny not, but that sins are fully and wholly pardoned to the regenerate: wee deny not, but that the guilt thereof is quite taken away, and therefore by *Gregories* testimonie *M. Bishop* auaieth nothing. The very like doth *Ambrose* say, ⁿSinne can haue no portion in a man whom forgiveness of sinnes hath swallowed up, who yet plainly affirmeth the remaining of Originall sinne it selfe after the pardon thereof, as before is said. Now we may not thinke that *Gregorie* was so simple, as that hee saw not in the words of Christ, that hee that is sayd to bee wholly cleane, hath an exception set downe as touching his feete, and therefore could not intend any further, but that hee is wholly cleane, as touching the guilt, yet partly still vncleane by remainder of corruption. To *Gregorie* he addeth *Hierome*, but the words which he alledgeth are a meere forgerie. Hee hath borrowed them from

i Aug in Joan. tract. 80. Quis est in hac vita sic mundus ut non sit magis magis mundandus?

k. 1. Cor. 7. 1.

l Gregor. lib. 9. epist. 39. Siqui sunt qui dicunt peccata in Baptismo superficte tenuis dimitti, quid est hac predicacione infidelis? m Si igitur peccata in Baptismo fuditus minime dimittuntur, quomodo is qui totus est, mundus est totus? Totus enim mundus dici non potest cui de peccato aliquid remansit. Sed nemo resistit voci veritatis que ait, Qui totus est, &c. Nihil ergo ei de peccati sui contagione remanet, que totum fatetur mundum ipse qui redemit. n Ambros. in Pf. 118. Ser. 18. Culpa in eo habere non potest portum, nem quem absorberit remissio peccatorum.

Bellarmino of trust, and *Bellarmino* hath deceiued him, as hee will do any man that putteth any trust in him. *Hierome* in the ° epistle cited by him, speaketh somewhat of Baptisme, in behalfe of one who had had two wiues, one before he was baptizd another after, and was thereupon questioned whether he might be Bishop or not, because the Apostle saith, that a Bishop should be the husband of one wife. He disputeth at large, that if Baptisme take away sins, much more it should take away the imputation of that that is no sin, but neither hath the words which *M. Bishop* alledgeth, nor any other that can serue *M. Bishops* turn. It is further alledged that *Dauid* saith, *Thou shalt wash me and I shal be whiter then snow: how then, saith he, can the blacknesse of hell remaine in his soule?* But let me aske him, if Originall sinne be taken quite away in the regenerate, how then cometh it to passe, that *Dauid* hauing receiued the effect of Baptisme in the Sacrament of Circumcision, and now a long time continued in the state of grace, doth yet complaine of Originall sinne, and doth mention it as the fountain of those enormous sins, which in that Psalm he bewaileth and bemoneth vnto God? *Behold, saith he, I was born in iniquitie, and in sinne bath my mother concerned me.* Why doth he thus^r confesse, as *Ambrose* saith, *the filth bosh of speciall, & also of common,* that is to say, Originall sinnes, if there were now no Originall sin in him to be confessed? And as for that which *M. Bishop* vrgeth, the same *Ambrose* telleth vs therof, *that he is made whiter then snow, to whom the fault is pardoned,* who yet assi meth the continuing of Originall sinne in him that is pardoned, as we haue seene before. He was therefore whiter then snow, as touching imputation and guilt, when the fault was pardoned, according to the saying of *Austin*, that *all the commandements of God are reputed as done, when that is pardoned that is not done.* But yet whē he had heard it deliuered vnto him by the Prophet *Nathan*, that *the Lord had taken away his sinne,* he prayed notwithstanding, *Create in me a cleane heart; renew in me a right spirit, wash me and I shal be whiter then snow,* thereby acknowledging an vncleannesse in himselfe, from which he had still neede to be renewed and washed; from which when he should be washed he should be whiter then snow, but from which no man is so fully washed in this life, but that he hath need still to pray to be washed and clenfed more and more. For what is it by washing to be made whiter then snow, but to be made without spots, or wrinkle,

o *Ad Oceanum.*p *Psal. 51. 7.*q *ver. 5.*r *Ambros. Apolog. Dauid. ca. 12.*

Peccatorum specialium atque communium coluuiis conficitur.

s *Ibid. Supra nireem dealbatur cui culpa dimittitur.*t *Aug. Restrict. li. 1. c. 19. Omnia mandata facta deputantur, quando quia non si igitur citur. ur. Sam. 1. 3. x *Psal. 51. 7. 10.**y *Eph. 5. 27.*

z Aug. de nupt
& concupis. lib. 1.
cap. 34. *Et exi-
bit eam sibi non
in isto seculo sed
in futuro, non hi-
bentem maculam.
&c.*

a Basili. In Esa. cap.
1. *Nec usque adeo
sufficiens per se est
regenerationis la-
uacrum ut totum
promoueat ad al-
borem nitidum aut
lancem, sed & opera
requiritur: nec
perfunctoria aut
qualicunque dili-
gentia est opus ad
hoc ut lauacrum
quidem sit effici-
uum puritatis &
expurgationis a
sordibus, &c. Et
quemadmodum
in tineturis quod
reperitur vicibus
ac multo cum la-
bore instansum
est, insturam ex-
citit pressus in-
herescens, &c.*
Ad eundem se ha-
bet modum anima
sanis peccatorum
suppurata, & in
habitudine consti-
tuta malitie. Ista
enim mali assue-
tudo vix ac mul-
to negotio potest
elui, &c.

6 Eph. 1. 3.
c Aug. de correp-
& grat. cap. 11.
d Eph. 2. 6.
e Aug. de bap-
t. lib. 1. cap. 4.
f Tertul. de resur-
rect. carnis. Con-
templatio est spei
in hoc spatio per
fidem, non presen-
tatio, nec possessio
sed expectatio.
g Rom. 8. 24.

or any such thing? But to bee made without spot or wrinckel,^z befallerth to no man in this life as S. Austin well obserueth. Therefore no man in this life becommeth whiter then snow, by being free from all inter-nall blot of vncleannesse and sinne. And therefore to take away from M. Bishop all matter of cauill, Basit plainly saith, that^a the wa-shing of Baptisme sufficeth not to bring a man to the whitenes of snow, but that there needeth also great labour and diligence, and that as to make a perfect and abiding colour, there needeth often dipping & much paines, so is it also in the soule corrupted with the filth of sinne, & beeing in a habite of euill, that hardly and with much ado it can bee washed and cleansed from it. But saith M. Bishop, it is a notorious wrong to the pre-cious blood of our Sauour Christ, to hold, that it is not as well able to purge and purisie vs from sinne, as Adams transgression was of force to infect vs. And what doth he say therein more then we also say? We acknowledge as much, and not onely so, but we saie further as hee saith, that, we recouer more by Christs grace, then we haue lost by Adams fault, according to the words of the Apostle which he citeth to that purpse. What inferreth he now hereof? If then, saith he, we through Christ receiue more abundance of grace then we lost by Adam, there is no more sin left in the newly baptized man, then was in Adam in the state of innocency. But this conclusion followeth not. For although wee recouer more in Christ then we lost in Adam, yet wee do not pre-sently receiue the same. God hath^b blessed vs in Christ with all man-ner spirituall blessings in heauenly things, but wee haue not as yet the fruition thereof. Christ hath recouered for vs immortality and in-corrption, yet mortality and corruption hitherto continue still. The grace of Christ doth not onely yeeld vs the state which Adam had *Posse non peccare*, to haue power not to sinne, but also a higher per-fection^c *non posse peccare*, to bee without possibility of sinne, and yet who seeth not, that we haue not attained to this perfection? God hath^d raised vs. up together with Christ, and made vs sit together in heauenly places: ^e *Nondum in se* in spe, not yet indeede but in hope, saith S. Austin. Thus haue wee receiued more in Christ, then wee haue lost in Adam, not yet actually and indeede, but in assurance of hope. ^f *Our state heere*, saith Terullian, is a contemplation of hope through faith, not a presenting of things to vs: it is not possession but ex-pectation. And this the Apostle confirmeth, saying, that^g we walke by faith and not by sight; that wee are saued in hope, but hope which is

seene is no hope; that^h wee waite for the adoption, euen the redemption of our bodies, the redemption of possession, as it is rightly called, to the praise of his glory. How is it that hauing already receiued adoption, wee yet looke for the adoption; that be already redeemed, we yet looke for a redemption; that being regenerate in Christ, we yet expect a regeneratiō, but because the fruit & effect & substance of our adoption, redemption, regeneration, the adoption, redemption, regeneration of possession remaineth yet vnperformed vnto vs? We receiue now ^h a first fruits, and some small beginnings, as for a tast, so for a pledge & assurance of the rest, but ^l in comparison of that that shall be at the resurrection, the life that now is, is but euen dung, as *S. Austin* saith. Therefore *M. Bishop* stretcheth the present effect of Baptisme too farre, when hee saith, that in the man newly baptized, there is no more sinne left then was in Adam in the state of innocency. This is no Catholique doctrine; it is meere heresie, it is but the dreame of the Pelagians. So they said, that ^m men in Baptisme are perfectly renewed, and ⁿ that they cannot be called the sonnes of God vnesse they be made altogether without sinne. And this by *M. Bishops* doctrine, is not onely gained by the Sacrament of Baptisme, but also renewed euery while by their Sacrament of penance. *M. Bishops* absolution, if we beleue him, will set a man for the present as free from sinne as Adam was in the state of innocency. Fic vpon these lewd paradoxes: why do they delude simple soules with these hereticall positions, which they themselues in their own consciences must necessarily condemne? We haue heard before, how *Basil* condemneth this assertion of perfect puritie attained in Baptisme. In the like sort doth *Hilary* teach, that ^o wee may not thinke that there is restored in the Sacrament of Baptisme, that perfect innocencie and puritie that is worthy of heauenly life, but that there is remaining after the water of Baptisme the cleansing of perfect puritie, which by the grieuance of death shall purge vs from the blot and society of that carion wherewith wee are now blended. Thus *Epphanius* alledgeth out of *Methodius* against *Proclus* that ^p sinne by enlightning grace is not taken quite away, for then men should not sinne after Baptisme; it is therefore holden in and quieted (in the Baptized) by faith but is not yet pulled up by the roots. But most notably of all other doth *S. Austin* determine this point against the plagian heresie.

h Verſ. 13.
 i Eph. 1. 14.
 iic ἀπολυτρωσις
 τῆς περιποιήσεως.

k Rom. 8. 23.
 l Aug. de Tempore. Ser. 49. In comparatione resurrectionis steruus est tota vita quam gerimus.

m Cont. duas epist. Pelag. lib. 4. cap. 7. Dicunt Baptisma perfectè homines inuonari.

n Epist. 106. Filios Dei non posse uocari nisi omnino absque peccato sumant effecti.

o Hilary in Psa. 118 Gmel: Si quis exiitmet sibi in Sacramento Baptismi perfectam

illam innocentiam & celestis uite dignam reditiam paritatem, Ioanuem Baptistam dixisse recolat, Ego quidem, &c. Est ergo quantum licet existimare per-

fectè illius emanatio puritatis etiam post Baptismi aquas reposita que nos per meritis inuirtiam à labe morticinis & societate purgabit, &c.

p Epist. lxxi. 64. Alioqui post illuminationem non coningeret nos iniusta facere, ut ipse peccato peritus successit à nobis

ablato, &c. Quare constat conuerſi quidem ac sepius per fidem nunc

peccatum, ut ne fructus peccatorum producat; non autem radicem tollit.

tikes, affirming still that in Baptisme there is nothing perfectly yeelded vnto vs but onely the forgiveness of sinnes. ⁹ Our renewing, saith hee, *beginneth at the remission of sinnes, and so farre as a man mindeth the things of the spirit, so far he is renewed, but the rest is done in hope for the time till it may be done indeed.* And albeit there be in Baptisme a totall and full forgiveness of sins, yet if in the mind it selfe which is the inner man, there were in Baptisme a perfect newnesse, the Apostle would not say, *Though our outward man be corrupted, yet our inward man is renewed from day to day.* For he that is renewed from day to day, is not yet wholly renewed, and so farre as hee is not yet renewed, so farre is he yet in his olde estate. Therefore the Apostle exhorteth the faithfull baptized to put off the old man, &c. which they should not bee warned to doe, if in Baptisme it were perfectly done already. Againe he saith, that ^r a man by spirituall regeneration is wholly in hope, but indeed is yet but in part renewed, and proposeth it for a thing, ^r specially to be regarded and remembered, that onely forgiveness of sinnes is full and perfect in Baptisme, and that the quality of man is not forthwith wholly changed, but that the spirituall first fruits in them that go well forward by newnesse encreasing from day to day, doe turne or change to the same that which is old according to the flesh, untill there bee renewing of the whole. Now how doth this stand with that which *M. Bishop* affirmeth, that not onely the guilt of sinne is taken away by forgiveness, but also the whole blot and deformity thereof is quite abolished in Baptisme, and full and perfect righteousness atchieved therein? If onely forgiveness of sinnes be full and perfect in Baptisme, then there cannot bee sayd to be a full and perfect abolishing of sinne it selfe. It is false therefore which hee saith, that *in the man newly baptized there is left no sinne, no more sinne then was in Adam in the state of innocencie.* To which purpose hee addeth further, that albeit other defects and infirmities doe remaine in vs, for our greater humiliation and probation, yet all filth of sinne is cleane scourged out of our soules, by the pure grace of God poured abundantly into it in Baptisme. Which now how farre it is from truth, it appeareth by that that hath bene already sayd. I

q. August. de peccat. m. r. & rem. lib. 1. cap. 7. Remissio incipit a remissione omnium peccatorum. Et in quantum quisque spiritualia sapit qui iam factus est in tantum renouatur. cetera uero in se facta sunt donec etiam in re fiat, &c. In Baptismo quantum uis tota & plena sit remissio peccatorum, tamen si in ipso anno qui est homo interior perfecta in Baptismo nouitas fieret non diceret Apostolus, Et si exterior, &c. Professo enim qui de die in diem renouatur nondum totus est renouatus, & in quantum nondum est renouatus in tantum adhuc in uetustate est, &c. Et hoc ut faciat iam baptizatos fideles; ad horatur, quod adhuc momentis non essent, si hoc in Baptismo iam perfectum factum esset.

r Ibid. cap. 10. Homo totus in se iam & iam in re ex parte in regeneratione spiritualis renouatus.

s Ibid. cap. 27. Il-

ud precipue attendere ac meminisse debemus tantum modo peccatorum omnium plenam perfectamque remissionem Baptismo fieri homini. us uero ipsius qualitatem non totam continuo mutari, sed spirituales primitias in bene proficentibus de die in diem nouitate crescentibus commutare in se quod carnaliter uetus est donec totum renouetur.

will here adde only the words of *Hilary*, who saith, *We haue us now a matter mingled with vs, which is subiect to the law of sinne and death and that in the house of this mortall and weake flesh, we gather a blot of corruption by the society hereof, and vntill the body bee glorified into the nature of the spirit, there cannot bee in vs the nature of true life; that this world is not the land of the lining, but that wee are heere still to bee cleansed by reason of being blended with the carion (of concupiscence) and that this was the thing figured in the law, where a man was vnclene for touching any dead body.* Surely if in this life wee remaine still in case to be cleansed, if there be still a blot of corruption by reason of concupiscence still cleauing fast vnto vs, and it can be no other wise till the body bee glorified into the nature of the spirit, then it is vtterly false, as indeed it is, to say that in *Baptisme* all filth of sinne is cleane scoured out of our soules. But wheteas all men find by experience both in theselues and others, that there is a wonderfull prauity and corruption of nature still continuing, whereby wee are all forward to that that is euill, and altogether backward and vntoward to goodnesse, to prevent the obiection hereof, *M. Bishop* acknowledgeth a remainder of somewhat, but hee qualifieth the opinion thereof with fauourable and gentle termes. He saith, that *defects and infirmitie* remaine in vs, marry, in no case must wee thinke them to bee finnes. But these *defects and infirmitie* are such, as for which it is true of vs which *Saint Austin* saith, *Re sumus adhuc filij irae, spe non sumus.* By reall state and being we are still the children of wrath; it is in hope as touching which we are not so. How are we yet the children of wrath, but by hauing in vs the matter of *that wrath wherewith wee were all borne*, which what is it but onely sinne? These *defects* then and *infirmitie*, what are they properly and in truth but onely sinne? But *M. Bishop* in vsing these termes alludeth to *S. Austin*, who oftentimes so calleth concupiscence and the lusts and motions thereof; which if he did in the same meaning as *S. Austin* doth, there should bee no matter of great questiō betwixt him & vs. For *S. Austin* calleth *concupiscence vitium*, a defect, not as vnderstanding thereby as the English word importeth, a meer priuation and want of somewhat that should be, but a positieue euill quality that ought not to be, a vicious & corrupt condition of man, (such a defect, if we wil so call it) let vs call it a corruption, as he himself expoundeth it) as *by reason wherof* the same *S.*

Hilary. in *Psal.*
vii. 8. *Gime!* Habemus etiam nunc admixtam nobis materiam que mortis legi atque peccati obnoxia est. Et in huius caduce carnis infirmitate; dominatio corruptionis labē ex eiu consortio mutuat, ac nisi glorificatio in vitam spiritus corpore vite vere in nobis non potest esse natura. &c.
Scit hanc munditiam sciem religionem non esse virtutum: scit nos adhuc secundum prafigurationem legis emundandos esse. Nunc enim admiscetur mortificatio & in lege cuiusque mortuus conuersetur, immundus est, &c.

u Augustin
Psal. 37.

x In Psal. 10:
Ira enim quae omnes nati sumus, ira de propagine inquiratis, de massa peccati.

v De lib. arbit. lib.
3. cap. 14. Fru
nomen maxime
filis esse corrup.
tio:
z Epist. 19. Sa.
pra. Sect. 8.

a De civit. Dei. li. 12. cap. 3.
 b Con. Jul. li. 2.
 c De perfect. iust. Rat. 17. sup. sec. 4.
 d Cōt. Jul. li. 4. c. 2.
 In quantum inest nocet: nisi non ad pendendi de sorte sanctorum, tamen ad suscipiendam spiritualem delectationē sanctorū vocantur, illa de qua dicit Apostolus. Cor. 13. c. 6.
 e De perfect. iust. Rat. 15. Supra d. c. 3.
 f De nupt. & cō. cap. l. c. 23.
 g Ibid. Propter quod dicitur, propter hoc & diabolus diabolo subingatur.
 h Con. Jul. li. 2. Quis mortuum est in eo reatus quo nos tenet. at. i. Ibid.

Austin saith, that no man living shall be found righteous in the sight of God, as we have seene before. It is vitium, such a defect, as where. by a the nature of man is vitiated and corrupted, and so farre as it is corrupted is euill, and there is nothing that maketh an euill man, but onely sinne. It is b defectus à iustitia, a defection or swaruing from righteousness, hindring, that wee loue not God with all our soule, d diminishing that spirituall delight that we ought to haue in the law of God, and e it is sinne when there is not that loue in vs that ought to bee, or the same is lesse then it ought to be. But it is not onely after Baptisme that S. Austin giueth to concupiscence this name of vitium, a defect, or rather a vice or vicious qualitie: hee calleth it from the beginning f vitium quo vitata est natura humana: a vice or vicious qualitie wherewith the nature of man is vitiated and defiled. Now before Baptisme there is no doubt but S. Austin by vice importeth sinne, because for it he saith, & the nature of man is condemned, and is under the power of the diuell, and the thing being still the same, how should it after Baptisme bee no sinne? A be: after Baptisme he calleth it h vitium mortuum, a vice or vicious quality that is now dead, because, saith he, it is dead as touching the guilt wherewith it held vs, but otherwise it liueth still. Hee calleth the lusts thereof i vitia à quorum reati absoluti sumus: vices from the guilt whereof we are released, importing still, that saue the guilt they are still the same that they were before. Therefore albeit hee forbear the name of sinne after Baptisme, in respect that they haue not the effect of sinne to make guilty before God, because they are already pardoned, yet he cannot bee supposed otherwise to exclude them from the nature and name of sinne. They did make guilty before, and should make guilty still, but that they are pardoned, which cannot agree but to sinne onely. And this did Pighius a friend of M. Bishops see very well, k that it is impossible, that the nature of sinne, and the nature of concupiscence abiding still the same, that concupiscence before Baptisme should be sinne, and after Baptisme should bee no sinne. Now as both before Baptisme and after Baptisme it is called by S. Austin a defect, so is it also called, infirmus, as, an infirmitie, languor, a faintnesse or weakenesse, not growing of a bare priuation, as I said before, but of a vicious constitution, a corrupt and euill habite, which therefore he compareth to a l corrupt and noysome distemper of the body, wherby diseases are propagated

k Pigh. de peccato Orig. cont. 1. Ut vna eademq; materia e. equitatis & iustitiae regula, id e. aliqui in se manentis nunc proxi, primo verèq; peccatiua si: vna non sit fieri prorsus non potest. 1 Aug. de nupt. & concupisc. l. 2. c. 34. Sicut malus corpore valens, id e. Et cōt. Jul. li. 5. c. 7. Quodam operite contagio, id est, concupiscen. e. afficitur, sicut de parentibus moribilibus morbida soboles procreantur.

pagated in generation from the parents to the children. The Apostle expresseth the whole corruption of mans nature by the name of *infirmity* or *weaknesse*, when he saith, ^m *When wee were yet infirme or weak, Christ died for vs.* Whereas *S. Austin* witnesseth the Apostle, by ^a *infirmie* or *weak*, meaneth the same as he doth when hee saith immediately, *ungodly sinners, enemies vnto God. Infirmities therefore implieth and importeth sinne, ungodlinesse, enmity against God.* Thus doth *Austin* say, that ^o *infirmity seemeth a light matter, but yet sometimes it is such as that it is called impiety.* And thus doth he call the penall disease of Original sinne, ^p *an infirmity*, as before was sayd. This is ^q *languor quo bene viuendi virtus perijt, the fainting weaknesse whereby wee lost the power of liuing well, otherwise by him termed, r vulnus quod vulnerat ipsam vitam quarectè viuebatur; a wound that woundeth that life whereby man should liue aright.* This *infirmity* *S. Austin* acknowledgeth euery where to continue still. ^s *It is not, he saith, wholly consumed in Baptisme: t of it and for it wee haue still cause to cry, Haue mercy vpon me, for I am weak; u with it we are still to wastle and strue so long as we here liue, which being the same that it was before, x contrary to the spirit of God, y rebelling against the Law of God, though the guilt thereof bee pardoned, must needs in it selfe be sinne, as it was before.* And thus much of *M. Bishops insoluble argument*, containing nothing in it against vs, which the ancient Church doth not wholly disauow.

m Rom 5.6.
n Ang. epist. 59.
Hos dixit infirmos quos impio: quos infirmos, eos peccatores. &c.
o De Trinit. lib. 3 cap. 10. Leue aliquid videtur infirmitas, sed aliquando talis est ut impietas nominetur.
p De peccat. mer. & remiss. lib. 2. cap. 17.
q De nupt. & concupisc. lib. 2. ca. 34 r Ibid.
s De peccat. mer. & remiss. l. 2. cap. 7. Non ex qua hora quisquam baptizatur omnia vetus infirmitas eius absumitur.
t Cont. 2. epist. Pelag. lib. 3. cap. 3.
v Pronos hoc dicens miserere mei Domine quoniam infirmus sum.
u Ibid. Hec infirmitas cum qua usque ad corporis mortem defectu & profectu aeternante contendimus. x Galathians 5. 17.

II. W. BISHOP.

2. *Obiect.* Euery sinne is voluntary, and not committed without the consent of man: but this concupiscence whereof we talke, hath no consent of man: but riseth against his will: therefore is no sinne. *M. Perkins answereth:* That such actions, as are vsed of one man towards another, must be voluntary, but sinne towards God may be committed without our consent. For euery want of conformitie vnto the law, euen in our body, although against our will, be sinnes in the Court of conscience. *Reply:* Full little knowes this man what belongeth to the Court of conscience: the secret fault is indeed be examined, but nothing is taken for sinne by any one learned in that

facultie, which is done without a mans free consent: all of them holding with S. Augustine: That sinne is so voluntary an euill, that it cannot be sinne, which is not voluntarie: And to say with M. Perkins that any want of conformitie to reason in our body is sinne, is so absurd, that a man might (if that were true) bee damned for a dreame, how well soeuer disposed he went to sleepe: if he chance to dreame of uncleannesse, whereupon doth ensue any euill motion in his flesh. This paradoxe of sinning without a mans consent, is so contrary vnto both naturall and supernaturall reason, that S. Augustine auerreth, Neither any of the small number of the learned, nor of the multitude of the vnlearned to hold, that a man can sinne without his consent. What vnlearned learned men then are start up in our miserable age, that make no bones to denie this, and greater matters too?

R. ABBOT.

To the obiection heere propounded, *M. Perkins* hath giuen a double answer. To the one *M. Bishop* replieth, making choice of that that his wit would best serue him to play vpon: but to the other, which is the same that *S. Austin* vsed against the same obiection of the Pelagian heretikes, he vseth not a word. Let vs aske *M. Bishop* him selfe, What, is there not sinne in infants before they be baptized? He will tell vs that there is. But then wee vrge him with their owne rule, Euery sinne is voluntary; but that that is in infants vn baptized is not voluntary, because they haue no act of will, therefore that that is in infants vn baptized is no sinne. Will he not here say as *M. Perkins* doth, according to *S. Austines* doctrine, which indeed is true, that the sinne that is in infants is a voluntary by the will of him that first sinned, but not by the will of them to whom it is originall: that it is now ^b naturall to man, but yet the beginning of it was by the will of man? Which answer when hee hath giuen vs, let him take it backe againe to himselfe, that the sinne of concupiscence is voluntarie by the will of him by whom it first came, not by our will: and that if he meane that to bee voluntary which is by the act of a mans owne will, his rule is true onely in actuall finnes, and not in sinne Originall whereof we dispute. But of this point I haue answered sufficiently before in the question of ^c Free will, and need no further hereto stand vpon: only I wish
she

Lib. 3. de lib. arb.
cap. 17.

Lib. de vera Re-
lig. cap. 14.

2. Aug. Retract.
lib. 1. cap. 13. S. n.
pra. Sect. 2.
b De ciuit. Dei.
li. 12. ca. 3. Quod
vitiū consuetu-
dine nimis epro-
gressu roboratum
naturaliter inole-
uit, à voluntate
sumpsit exordium

c Sect. 18.

the Reader to obserue, how *M. Bishop* hath here foisted in, that sin is not committed without mans consent, whereof *M. Perkins* mentioned nothing. And therefore as *Austine* said to *Iulian*, objecting how should sinne be ascribed to that person, which hath neither will nor power to sinne, so do I answer to this scholar of *Iulian*, that ^d it is one thing to speake of committing sinnes of a mans own: another thing to speake of the contagion that commeth by anothers sinne. Our speech is heere of a sinne, that without any consent or act of ours, is deriued vnto vs by contagion from our father *Adam*, which though it bee ours without any consent of ours, and against our wils doth tempt vs and entice vs, yet we confesse cannot be perpetrated and committed, but by the consent and liking of the will. *M. Bishop* if hee had meant honestly, should haue accordingly propounded the objection, as *M. Perkins* did, that the answer might be seene to be direct and plaine, as indeed it is. But hee thought that was not for his turn: he knoweth that by truth and simplicity he cannot thrue with bad wares, and therefore must vse shuffling and shifting for the uttering of them. But let vs now see what his reply is to *M. Perkins* answer to that objection. *M. Perkins* saith, that the proposition, that every sin is voluntary is a poluicke rule pertaining to the courts of men, and doth not hold in the court of conscience, which God holdeth in mens hearts, in which every want of conformity to the law, is made a sinne. To this *M. Bishop* answereth full wisely: Little knows this man, what belongeth to the court of conscience: there secret faultis indeed be examined, but nothing is taken for sin by any one learned in that facultie, which is done without a mans free consent. Where when *M. Perkins* hath spoken of a court of conscience kept by God, he answereth, of a court of conscience kept by men, and those, as we must vnderstand him, his owne fellowes, and so to the purpose answereth nothing. In Gods court of conscience, ^e euill thoughts defile a man: what they do in their courts of conscience, it skilleth not. In Gods court of conscience, ^f to lust is to sin, because the law hath said, Thou shalt not lust: it is a signe that they haue no conscience, that keepe a court of conscience to iudge against that that God hath iudged, that to lust is no sinne. In Gods court of conscience, ^g all vnrighteousnesse is sinne, and therefore all transgression of the law, because it is vnrighteousnesse, is sinne: if their court of conscience determine otherwise, it must abide the censure of his court, and receiue check and charm from thence.

d Cont. Iulian. li 6 ca. 4. Aliud est perpetratio priorum, aliud alienorum contagio delictorum.

e Mar. 15. 19.

f Rom. 7. 7.

g 1. Iohn 5. 17.

Deut. 6. 3.

In Gods court of conscience is required^h all the heart, and all the mind, and all the soule, and all the strength, and the true informed conscience for not giuing all, resteth conuicted of sinne: what court of conscience doe they keepe, that giue bur a part in steed of all, and yet haue a conscience to say, that they sinne not therein? What court of conscience do they keepe, that frame Gods commandements to their conscience, and not their conscience to Gods commandements? whose conscience is like the bed of *Procrustes* the giant; whatsoeuer God saith, that is too short for it, they haue a racke to stretch it longer: whatsoeuer God saith, that is too long for it, they haue an axeto cut it shorter. *M. Bishop* did amisse, in steed of a court of conscience kept by God, to tell vs of a court of conscience kept by them. But if we will speake of a court of conscience for resolving cases of conscience, we may well esteeme by that that we see, that *M. Perkins* did much better know what belongeth to the court of conscience then *M. Bishop* doth. As for those learned in that facultie, of whom he speaketh, all whelps of the same foxe, what they thinke it is nothing to vs, but more learned then they are do know, as hath bene shewed, that sinne may be without consent of the will, nay against the will of him in whom it is sinne. For euill motions and thoughts arise in the regenerate man against his will, and it hath bene sufficiently proued, that such euill motions and thoughts are sinne: and who is there that hath a feeling conscience, that doth not condemne himselfe in the arising thereof, and aske God forgiveness, that his mind hath bene ouertaken and caried away into such thoughts, howsoeuer he haue preuented the consent and liking of them? But saith *M. Bishop*, to say with *M. Perkins* that any want of conformity to reason in our body, is sin, is so absurd, that a man might if that were true, be damned for a dreame, how well soeuer hee went to sleepe, if he chance to dreame of vncleanness, whereupon doth ensue any euill motion in his flesh. Where he hath turned conformitie to Gods law, into conformity to reason: and maketh *M. Perkins* to talke of conformity in the body, who mentioneth nothing of the body, onely that he may make way thereby to a dreaming answere of an vncleane dreame. Which dreames notwithstanding are a very strong argument, of a pollution and vncleanness of nature yet habitually remaining, and a very proper effect thereof, which it is Gods mercy not to impute vnto vs, for ⁱif the most high should impuse the same, saith

i August. cont.
 Fulian. lib. 4. ca.
 2. Cum sopitos deludunt omnia sensus n: scio quomodo etiam caste anime in turpes labuntur assensus: que si imputaret Altissimus, quis videret castus?

saith S. Austine, who should live chaste? *M. Bishop* maketh nothing hereof, but *S. Austine* saith, that such dreams are breach of chastity, and therein sinne if God should impute the same. And therefore hee saith, that when ^k concupiscence thus in sleepe stealeth a consent, when chaste soules hereby fall into consent of filthinesse, they mourne & grieue thereat when they are awake. He teacheth his hearers ^l not to to think much to aske God mercy for it, when concupiscence so snareth them to do that to them when they are asleepe, which it cannot doe when they are awake. And this he himselfe becometh to God concerning himselfe, ^m not only the delights, but also the consent and act that he admitteth in his sleep, calling those lasciuious motions a sicknesse of the soule, & saying that the soule therein committeth a filthinesse of corruption, and lamenting that in this kinde of euill he continued vnperfect still. Wherby it appeareth, that whatsoeuer *M. Bishop* deeme of these dreaming fancies & consents, yet that they are indeed a sinfull corruption and vncleannesse of the soule, such as God abhorreth, albeit to the faithfull he imputeth them not. And this haply God would haue to be considered in that, that by the law he was vncleane, from whom by such fancies ⁿ the seed of generation had issued by night, the outward vncleannesse seruing to aduertise of that that is within. And to the clearing of his whole point, that *sin* may be where the will consenteth not, we may very probably make application of sundry other pollutions that are noted in the law of *Moses*, arising of those things which were either natural or casuall, without any procurement thereof by the will. Which *Gregory* plainly approueth, when speaking of the womans monethly^o diseate, for which by the law shee was vncleane, he saith thereof, that ^o it is no sin, because it commeth naturally, but yet because nature it selfe is so corrupted, as that without any furtherance of the will it is seene to be polluted, of sinne came that infirmity, wherein the nature of man may take knowledge, in what case it is become by the iudgement of God, whilst man that sinned by his will, doth now beare the guilt of sin by that that he is against his will, euen by ^p the delight (of concupiscence) which he beareth in him against his will, as hee expresseth it afterward. Let *M. Bishop* therefore learne, that there is a pollution and vncleannesse which is not voluntary to him that is thereby vncleane, but lieth as a punishment vpon the nature

k *Ibid.* Sequendo ab eis uis uel in somnis iuratur a conscientiam, cum euigilauerint genere committit et inter genitum dicere.

Quomodo impleta est anima mea illi nisi nibus?
l *De Temp.* ser. 45. Aliquando ista concupiscencia sic insidiatur sensibus ut faciat dormientibus quod non potest uigilantibus: pudet hic innoxari, sed ne pigeat in deum precari in Confess. ib. 10. cap. 10. In somnis occurrant mihi rationum imaginem non solum ut sine ad delectationem, sed etiam ut utique ad conscientiam factumque sinallamur &c.

Potens est manus tua sanare omnes languores anime mee, &c. Perpetrat istas corruptelarium turpitudines, &c. Lugens in eo quod incontinentia sui &c. n *Leuit.* 15. 16. o *Gregor.* apud Bedam hist. eccles. gent. Arg. l. b. 1. cap. 27. Resp. 10. Mensurus conscientibus mulieribus non aliqua culpa est uide licet quia non uultus accidit, sed tamen.

quasi natura ipse ita uisitata est, ut etiam sine uoluntate

r. etis in lio uideatur esse polluta, ex culpa uenit vitium in quo seipsa qualis per iudicium facta sit humani uisita cognoscit, ut homo qui cum pami sponte perpetrans reatum culpa porce immittit. p. l. b. Resp. 1. in fine Capitulo ex delectatione quam portas immittit.

of man for that sinne, that voluntarily was committed in the beginning by man. Which serueth him for answer to those two places of *Austin* which he alledgeth, two as he citeth them, but indeed but one, and that in the booke and chapter which hee quoteth last; for in the other place *Austine* hath no such words. He saith indeed, that ^q sinne is so voluntary an euill, as that in no wise it is sin if it be not voluntary, and this is so manifest, as that neither the smal number of the learned, nor the multitude of the vnllearned do dissent therefrom. But as he saith so, so he himselfe telleth vs in what meaning hee saith it, which *M. Bishops* learning should not haue bene ignorant of. ^r It must be vnderstood of that sinne, saith he, which is onely sinne, not which is also the punishment of sin; that is to say, of Actuall, not of Originall sinne. But it is Originall sinne whereof we here dispute, and therefore by *S. Austines* owne interpretation, those words make nothing against vs: albeit Originall sinne also was voluntary by the will of the first man, as before was said. Now therefore the vnllearned learned men of whom he speaketh, are learned enough, to see that he wanted not onely learning, but discretion also thus to vrge against vs a laying of *Austine* against the Manichees, which the same *Austine* to salue it against the Pelagians, hath expounded in our behalte directly against him.

12. W. BISHOP.

The third reason for the Catholikes is this: Where the forme of any thing is taken away, there the thing it selfe ceaseth: but in baptisme, the forme of Originall sinne is taken away, ergo *M. Perkins* shifteh in assigning a wrong forme: affirming vs to say, that the forme of Originall sinne is the guiltinesse of it: which we hold to be neither the forme, nor matter of it, but as it were the proper passion following it. See *S. Thomas*: who delu:reth for the forme of Originall sinne, the priuation of Originall iustice, which iustice made the will subiect to God.

The deordination then of the will, Mistres and commander of all other points in man, made by the priuation of originall iustice, is the forme of Originall sinne: and the deordination of all other parts of man, (which by a common name is called concupiscence, as that learned Doctor noteth,) is but the materiall part of that sinne, so that the will of the regenerate being by grace through Christ rectified, and set again in good order

^q *August. de vera relig. cap. 14. supra sect. 2.*

^r *Retraſt. lib. 1. cap. 13.*

1. 2. q. 2. art. 3.

der towards the law of God, the form of Originall sinne, which consisteth in deordination of it, is taken quite away by baptisme, and so consequently the sinne it selfe, which cannot be without his proper forme, as the argument doth conuince.

R. ABBOT.

Of the first proposition of the argument there is no question, because the essentiall forme giueth to euery thing to be that that it is. The question then is, wherein consisteth the forme of sinne; what it is that giueth to it properly the nature & name of *sin*. *M. Bishop* saith, that *M. Perkins* misseeth in assigning a wrong forme: yet he assigneth in their behalfe the same forme that *S. Austine* doth, and inasmuch as they make *S. Austine* the ground of their opinion, there is great reason, that they should vnderstand *sinne* in the same manner as *S. Austine* doth. But heerein appeareth their singular falshood, and they shew plainly, that they alledge him but only for a color, knowing that if they take *sin* in the same meaning as he doth, their opinion cannot stand. Why do they bring vs *Austin* to proue for the, that *concupiscence* is no *sinne*; when in one meaning it is that he denieth it, and they deny it in another? *S. Austine*, as before I haue shewed, placeth the nature of *sinne* in the effect of it, which is, to make a man guilty. When it doth not so; he vnderstandeth it not to be *sinne*, opposing *sinne* not to *righteousnesse*, as we vnderstand it in this question, but to *remission and forgiuenesse of sinnes*. He saith, that ^a to be guilty of *sinne*, is to haue *sinne*; not to be guilty of *sinne*, is to haue no *sinne*. ^b The baptized is without all *sinne*, but not without all euill, that is, saith he, he is without the guilt of all euill, not without the euill it selfe. And thus much in infinite places he giueth to vnderstand. So farre therefore as *sinne* implieth *guilt*, he denieth *concupiscence* in the regenerate, to whom it is forgiuen, to bee any longer *sinne* because they are not thereby holden *guilty*, and in this we gainsay him not, because it is but as if he should say, that though in it selfe it be *sinne*, yet to the faithfull it is as it were no *sinne*, because it is not imputed for *sinne*, whereto willingly wee accord. But the question is, whether in it owne nature it bee not such, as that it should make *guiltie*, saue onely that it is pardoned, and that

^a August. de nupt
et concup. lib. 1.
cap 26. supra.
sect. 9.
^b Cont. Iulian. li.
6. ca. 5. supra.
sect. 9.

did *S. Austine* neuer deny, as before hath beene prooued: he confesseth it to be ^c such an euill, as should draw vs vnto euerlasting death, onely for being in vs, but that the guilt thereof is remitted. Now this cannot be affirmed of any thing but that that is properly and truly sinne, and therefore it cannot be doubted, but that *S. Austine* did take concupiscence to be sinne, according to the true and proper vnderstanding of the name of sinne. This true and proper nature of sinne, is before shewed to consist in a defect, obliquity or swauing from the law of God. For the law of God is the true image and description, and perfect rule of righteousness, and euery declining from the rule of righteousness is vnrighthousnesse, and ^d all vnrighthousnesse is sinne; therefore euery declining from the law of God, is sinne. And this is so true, as that ^e *Pighius* in his time a maine pillar of the church of Rome, doth fully approue it, and maintaineth it with all his might, that it is a true and perfect definition of sinne, which *S. Iohn* hath set downe, that sinne is the transgression of the law. Now because the law requireth not onely outward actions, but also the inward fixed disposition and quality of righteousness; not onely works of charity, but also the inward habite of charity; whence all such works are to proceed, it followeth, that if there bee a contrary quality or habite, the same is sinne, because it is a declining from the law. Seeing therefore concupiscence not onely in the first acts & motions of it, but euen habitually is ^f defectus à iustitia, a defecting or declining from righteousness, as *S. Austine* calleth it; seeing it is a very habituall ^g enmity and rebellion against the law of God, all *M. Bishops* learning cannot auoid it, but that it must necessarily be concluded to be sinne. But yet to giue some shew of auoiding it, he sendeth vs to *Thomas Aquinas*, to learne of him now in the end of the world another forme and definition of sinne, which is, the deordination of the will; so that howsoeuer other faculties and powers be distorted and corrupted, yet must we thinke there is no sinne so long as there is an integrity and right disposition of the wil. Which position is absurdly false, because the loue of God requireth ^h all the heart, all the mind, all the soule, all the thought and strength. ⁱ It endureth not that any streame should bee drawne from it, by the deriuing whereof it should any way bee diminished. But the will of man is not the whole man, and therefore albeit there bee supposed a rectitude and integrity of the will, yet is not sinne hereby excluded, if there

^c *Ibid* ut supra.

^d *1. Iohn* 5. 17.
^e *Pigh. de peccat. origin. cont. 1. Propria veraque peccati rationem Johannes explicat; peccatum est iniquitas, &c. id est, obliquatio à rectitudine que nobis lege prescribitur aut legis transgressio.*

^f *August. cont. Iulian. lib. 2.*

^g *Rom. 7. 23. et 3. 7.*

^h *Deut. 6. 5.*

Luc. 10. 27.

ⁱ *August. de doctr. Christi. lib. 1 ca. 22.*

Niellum a se ritulum duci extra

patitur, cuius deriuatione minuat.

tur.

be a defect or failing in any other part. Yet that beeing graunted to *M. Bishop*, he is no whit the neerer to his purpose hereby. For if the deordination of the will be sinne, then concupiscence is sinne, because concupiscence is the deordination of the will. For it hath bene before declared, that ^k *concupiscence is nothing else but the will of man corrupted and serving sinne*, and therefore the remainder of *concupiscence* in the regenerate, is nothing else but a remainder of the corruption of the will, and according to that remainder, *a serving of the law of sinne*. Whereas then he affirmeth, that in baptism *the deordination of the will is taken quite away*, it appeareth hereby that he is wholly deceiued, because so long as concupiscence remaineth, so long still there remaineth in part *a deordination of the will*. And indeed that *rectifying of the will* which he affirmeth, is but an *Idea*, a meere fantastickall speculation, contrary to the common sight and experience of all men. The defendour thereof sheweth a will naughtily resolu'd against conscience and truth. All men find, all men see and feele in themselves and others a great distortion; a crookednes, a crookednes and vntowardlinesse of will. And if there be that cure and healing of the will of which he speaketh, what hindereth that there is not perfect righteousness? For ^l *there should be perfect righteousness*, saith *S. Austine*, *if there were so great will as sufficeth for so great a matter*. And that *the will is lesse hereto then it ought to be*, ^m *ex vitio est, it is by reason of* ⁿ *a corruption, an imperfection whereby there is somewhat wanting to the perfection of it*. And if there be still a *corruption*, and a want of perfection in the will, then the will is not yet fully rectified; and because the will is not yet fully rectified, sinne remaineth still, for sinne saith *M. Bishop*, is the deordination of the will. But it is further to be obserued, that to the perfect rectifying of the will, belong cleare light of vnderstanding, and perfect delight of loue. For ^o *therefore haue men no will to that that is iust, either because they know it not to be iust, or because they delight not in it*. For so much the more earnestly do we will any thing, by how much the more certainly we know how good it is, and more earnestly are delighted therein. Therefore ignorance and infirmities (the one in the vnderstanding, and the other in the will it selfe, being the two penalties of enery soule of man) are defaults or corruptions hindring the will both in the doing of that that is good, and eschewing of that that is euill. So long then as these defaults of ignorance and infirmity

^k Retraht. lib. 1. cap. 15. Ipsa cupiditas nihil est aliud quam voluntas vitiosa peccatoque seruient.
^l De spur. et. lit. cap. 3. Fieret (per secula iustitia) si tanta adhiberetur voluntas quantum sufficit dare rei.
^m Epist. 29.

ⁿ De lib. arbit. lib. 3 ca. 14. Vitij nomen maxime solent esse corruptio.
^o Quod perfectioni nature, deesse perspexerit, illocas vitium.
^p De peccat. meritis. emiss. lib. 2. cap. 17. Nolunt homines facere quod iustum est siue quia latet aut infirmis: siue quia non delectat.
Tanto enim quodque volentibus volumus quantum certis quam bonum sit volumus, eoque delectamur ardentius. Ignorantia igitur & infirmitas vitia sunt que impediunt voluntatem ne moueat. ut ad faciendum opus bonum vel ab opere malo abstinendam.
^q De nat. et grat. cap. 67. Parat. is omni anime. ignorantia & infirmitas.

do remaine so long there cannot be a perfect rectifying of the will. But *ignorance and infirmity* are not taken away in baptisme. Therefore baptisme doth not wholly take away the deordination of the will. Of the former of these, it is manifest which *S. Ambrose* saith, *All the Saints are in a shadow so long as they are in the body: they do not see perfectly, but know in part onely.* He learned it of the Apostle saying *We know in part, we prophecy in part; we see through a glasse darkely.* And if it might be so said of the Apostles, how much more is it to be vnderstood of the common condition and state of men? We cannot but acknowledge much blindness, much error, much imperfection of knowledge, and therefore resolve that the vnderstanding cannot giue due information to the will. And so long as we are thus weak in knowledge, all other things must needs be vnperfect in vs, because we cannot loue beyond that we know, nor delight beyond our loue. Therefore our loue is vnperfect, our desire is vnperfect, our delight is vnperfect, and yet not onely because our knowledge is vnperfect, but also because we haue yet receiued not the perfection, but *the first fruits onely of the spirit*, by whom all these things are effected in vs. For this cause *S. Augustine* euery where acknowledgeth, that this *default of infirmity* continueth still in the regenerate, and that there is not perfect newnesse in the mind and inner man, as we haue seene before; by reason whereof the will is distracted and diuided in it selfe, and by one motion of it selfe fighteth against another, whilest *we will one way, because we be in Christ, & will another way, because as yet we are in this world.* Now sith there is not by baptisme perfection of knowledge to direct the will, and the will it selfe by corruption yet remaining is infirme and weak to the loue and delight of the law of God, it cannot be but absurdly said which *M. Bishop* saith, that the will in baptisme is *fully rectified and set in order againe towards the law of God.* Or if the meaning be, that it is *rectified and set in order*, but yet not fully and perfectly, then he saith as we say, that *the deordination of the will* continueth yet still in part, and because sinne consisteth in the *deordination of the will*, therefore *sinne* by baptisme is not altogether and wholly done away. Thus we see him very hardly bested, that making choise himselfe, yet he cannot find one corner where he can in safety throwd himselfe.

*g Ambrosius
Psal. 118. ser. 3.
Omnes sancti in
umbra sunt
quandiu sunt in
corpore non per-
fecte vident sed
ex parte cognos-
cunt.
1. Cor. 13. 9.*

f Rom. 8. 23.

*r Augustin. in Ioh:
tract. 81. supra
lect. 1.*

13. W. BISHOP.

4. *Obiect.* Lastly saith *M. Perkins* for our disgrace, they alledge that we in our Doctrine teach, that Originall sinne after baptisme, is only clipped or pared like the haire of a manshead, whose roots remaine in the flesh, growing and increasing after they bee cut as before. *His answer is*, that they teach in the very first instant of the conuersion of a sinner, sinne to receiue his deadly wound in the root, neuer after to be recovered. *Conferre this last answer with his former doctrine* (good Reader) *and thou maiest learne what credit is to be giuen to such Masters, no more constant then the wind.* Heere sinne is deadly wounded in the root, there it remaineth still with all the guiltinesse of it, although not imputed, there it still maketh the man to sinne, intangleth him in the punishment of sinne and maketh him miserable: *All this he comprehended before in this first reason, and yet blusheth not here to conclude, that he holdeth it at the first:* Neither clipped nor pared, but pulled vp by the roots: *Indeed they doe him a fauour, who say that he holdeth sinne to be clipped, and as it were razed, for albeit haire razed grow out againe, yet is there none for a season: but this Originall sinne of his is alwaies in his regenerate, in vigour to corrupt all his works, and to make them deadly finnes. But let this suffice for this matter.*

R. ABBOT.

This obiection they haue borrowed of the Pelagian heretikes, who altogether denying Originall sinne, and acknowledging onlie sins actuall by voluntary imitation and custome, defended that those being pardoned and forgiuen in baptisme, a man was made fully and perfectly without sinne. When therefore the Catholike Bishoppes and Pastours of the Church, did teach that after baptisme there was *concupiscence* still remaining, whence did grow euill motions and lusts, tempting and entiting to sinne and wickednesse, they heereupon fell to cauilling in this sort, that *sinnes* a *August. cont. duas epist. Pelag. lib. 1. cap. 13. supra sect. 9.* *ben were not wholly remited, and that Baptisme did not take away finnes, but onely rare them and shauie them so, as that the rootes did* *Fill stroke*, whence other finnes should grow againe in like sort to bee cut off. Now, this Saint *Anstine* denieth, and teacheth that

R.

baptisme

b Dicimus baptis-
ma dare omnium
indulgentiam pec-
catorum & auferre
crimina non ra-
dere, ut omnium
peccatorum radices
in mala carne te-
neantur.

c Sed de ista carnis
concupiscentia sai-
li eos credo vel sa-
lere, cum qua ne-
cesse est ut etiam
baptizatus et hoc
si diligentissime
proficit et spiritu
dei agitur pia me-
te constet.

d Ambros. Apo-
log. David cap. 13.

e Ang. de verb.
Dom. serm. 12^o.

f Idem de verb.
Apost. ser. 6. Hoc
peccati nomine ap-
pellas unde oritur
cuncta peccata
id est, ex carnis
concupiscentia.

baptisme giuech to the regenerate ^b remission and release of all sins, and doth not pare off fautes (crimina, fautes of behaviour & conuersation) but doth wholly take them away, because of actuall finnes, which onely and no other they acknowledged, there remaineth nothing when the same are forgiuen and pardoned. But as touching concupiscentia, saith hee, I hold that they are deceued and do deceiue others, with which the regenerate hath still to fight, albeit he haue well profited, and be guided by the spirit of God. Yet this he saith, is no sinne to him, that is, it is not imputed for sinne, because the guilt thereof drawn by generation, is remitted and forgiuen by regeneration. Now this concupiscentia, as S. Ambrose saith, is ^d mala radix, an euill roote; ^e radix omnium malorum, the roote of all euils, saith Austine, euen as charity is the roote of all goodnesse: ^f from which roote of concupiscentia he saith againe, that all finnes do spring and grow. Thus S. Austine confesseth, that albeit there be remission of finnes in baptisme, and nothing remaining of any actuall finnes, yet the roote of Originall sinne continueth still, which being the same that it was before, must needs be sinne as it was before, albeit in respect that the guilt thereof is released, hee forbeareth to call it by the name of sinne. But of this roote M. Perkins further saith and that rightly, that though it bee in substance the same that it was before; yet in extent and power and strength, it is not the same. It holdeth not the whole man captiue as before; the yoke thereof is broken: the kingdome of it is dissolved; it is as an enemy conquered and disarmed, not hauing the ^g members at commandement, to be the weapons of vnrightheousnesse vnto sinne, as before it had. In the first instant of the conuersion of a sinner, saith he, sinne receiveth his deadly wound in the roote, neuer afterward to be recovered. Now here M. Bishop though he know not well what to say, yet to shew both his wit and his honesty, would not forbear to say somewhat. He wisheth the Reader to conferre this last answer of M. Perkins with his former doctrine, bearing him in hand, that he shall find him no more constant then the wind. And why so? Forsooth he saith here, that sinne is deadly wounded in the roote, & hath said before, that sinne remaineth still with all the guiltinesse of it, though not imputed. But what contradiction is there betwixt these two, that sinne is deadly wounded, and yet remaineth still? What hindereth, but that that which is deadly wounded, may truly be said to remaine still? S. Austine so speaketh: ^h It is dead as touching the guilt where-

g Rom. 6. 13.

h August. cont.
Iu' an. lib. 2. sup. 14.
sect. 9.

where.

wherewith it held vs, and vntill it be healed by perfect burial, it still rebelleth being dead. Yea but *M. Perkins* saith, it remaineth still with all the guiltinesse of it, although not imputed. But I answer him, that he abuseth *M. Perkins*, who for this matter stopped this wranglers mouth in the answer last before, and he dissembleth it as though he saw it not. The guilt of *sin* he saith remaineth *potentially*, not *actually*, that is, it remaineth such as that in it owne nature it is sufficient to make a man guilty, but yet it doth not so, because the guilt thereof is remitted and pardoned, which *S. Austine* manifestly proueth, as I haue said before. He doth not say then, that it remaineth with *all the guiltinesse* of it, though not imputed, because it cannot bee said to remaine with *all the guiltinesse* of it, but it must also be said to be imputed. Therefore in this whole disputation he confesseth with *S. Austine* as touching actual guilt, that Originall sinne is wholly and fully dead to the regenerate, but yet remaineth still to rebel though it be dead. And yet as touching rebellion, it hath also receiued a deadly wound, because it hath not now the same power to rebell, as it had before to raigne, and if sometimes it do gather power againe, yet doth it neuer totally or finally recouer the kingdome that it had, or preuaile vtterly to separate the faithfull from the loue of Christ, as naturally it doth, but by the first stroke and wound that it receiued by the grace of Christ, becommeth in the end euery way and altogether dead, and is vtterly abolished, neuer to be againe. He further alleageth, that *M. Perkins* first saith, that *concupiscence* maketh a man to sinne, intangleth him in the punishment of sin, and maketh him miserable; and yet here blusseth not to conclude, that hee holdeth it at the first neither clipped nor pared, but pulled vp by the rootes. But where doth he find this conclusion in *M. Perkins* words? Surely the paper whereon hee wrote this, would haue blushed if it had had a forehead, for very shame, to cary the report of so manifest a lie. But let the paper doe what it will, *M. Bishop* blusseth not; for if he had been a man of a blushing face, he had wanted the name of being the writer of this booke. What, *M. Bishop*, is it all one to bee deadly wounded in the root, and to bee pulled vp by the roots? *M. Perkins* saith not any where that *concupiscence* or sinne is pulled vp by the roots, but as a man hauing receiued a deadly wound, yet liueth afterwards for the time, and stirreth and moueth, euen so *concupiscence* though it receiue a deadly wound, wheteof in the end it

dieth, yet liueth, and strugleth, and rebelleth for the time, stirring vp many noisome and euill motions and lusts, from the consent whereof no man can say that he is altogether free, and therein maketh a man to sinne, and intangleth him in the punishment of sinne, and maketh him miserable, in such sort as before hath beene declared. I may heere turne *M. Bishops* words vpon himselfe, *Learn here, gentle Reader, what credit is to be giuen to such Masters as he is.* To such Masters did I say? nay to such remorselesse beasts, who make no scruple or conscience to lie, to falsifie, to depraue those things against which otherwise they can haue nothing to except. As for that which he glanceth at in the end, that concupiscence defileth all the workes of the regenerate, so that though they be in themselues good workes, yet they are stained with that, which though it be not imputed, yet is in it selfe mortall and deadly sinne, it hath beene in part already declared and prooued in theⁱ answer to his Epistle Dedicatory, and shall be more fully handled in his due place in the question of iustification, where he professedly disputeth of that matter.

i Sect. 19.

CHAPTER 3.
OF THE CERTAINTIE OF
SALVATION.

I. W. BISHOP.

M. PERKINS FIRST CONCLVSION.

WEE hold and beleue, that a man in this life, may be certain of saluation: and the same doth the Church of Rome teach. Pag. 37.

M. P. 2. Conclu. We hold, that a man is to put certaine affiance in Gods mercy in Christ for the saluation of his soule: and the same holdeth the aforesaid Romane Church.

M. P. 3. Conclu. 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: & in this the Papists agree with vs. *Not so Sir.*

M. P. 4. Conclu. They go further and say, that a man may be certaine of the Saluation of men, and of the Church, by Catholike faith: and so say we.

M. P. 5. Conclu. They hold, that a man by faith may be assured of his owne saluation, through extraordinary reuelation; *In this sence onely the first conclusion is true.*

M. P. 6. Conclu. The sixt, and second bee all one: that we may be assured of our Saluation, in regard of God that promiseth it: though in regard of our selues, & our own indisposition we cannot.

THE DISSENT.

1. **W**EE hold, that a man may be certaine of his saluation in his owne conscience even in this life, and that by an ordinary and speciall faith. They hold, that a man is Certaine of his Saluation, only by hope, both hold a certainty, wee by faith, they by hope.

2. We say our certainty is infallible: they, that it is onely probable.

3 Our confidence in Gods mercy in Christ, commeth frō certaine and ordinary faith, theirs from hope: *False. Thus much of the difference, now let vs come to thereasons, to and fro.*

R. ABBOT.

In this first diuision *M. Bishop* giueth vs only some brieue notes which need not to be stood vpon. In the third conclusion hee denieth their agreement with vs, but if he vnderstand it as *M. Perkins* doth of *ordinary assurance*, he had no cause to deny it. For seeing in the first conclusion of *dissent*, he graunteth *Certainty or assurance by hope*, and requireth therewith *doubting*, yea affirmeth still that it cannot be without *doubting*, what reason had he to denie the conclusion, beeing indifferently propounded of *assurance* afterwards more particularly to be distinguished, but that hee well knew not what he was to say? But in that conclusion, he should haue taken knowledge what manner of *Certainty or assurance* of Salvation it is that we teach, not such as whereby a man is meereley secure, and made absolutely out of doubt, but such as many times is assaulted and shaken with many difficulties, and feares, and doubts, which oft do intricate and perplexe the soule of the righteous and faithful man. Which notwithstanding arise not of the nature and condition of faith, as if it ought so to be, but of the frailty and corruption of our euill nature, by reason whereof faith is not such as it ought to be. For the true and proper worke of faith, is to giue to the beleeuer a stedfast and vnmouceable assurance of the loue of God, that he may fully enjoy the comfort thereof without interruption or let; and whatsoeuer is aduerse and contrary to this assurance and comfort, is to be accounted the enemy of faith. Therefore it is not the office of faith to cherish and maintaine such feares and doubts, but to resist them, to fight against them, and so much as is possible to expell them and driue them out. But yet by reason of the strength of our naturall corruption and the weakenesse of our faith, we attaine not to this, and how much the weaker our faith is, so much are we the further from it. So that the case standeth betwixt faith and doubting, as it doth betwixt righteousness and sinne. For there is true righteousness in the faithfull, and sometimes it mightily preuaileth, and the conscience euen gratulateth

lateth it selfe, and reioiceth in the vse and practise thereof. But anon it beginneth to find defect, the temptations of sinne iustle it aside, the man stumbleth & falleth, and the light whereby he shined before as a starre in the firmament, becommeth eclipsed and darkned, and he seemeth to himselfe not to be the man that he was before. Neither doth this seldome fall out, but euen daily is there a vicissitude and change by turnes, euery day bringing his griefes of infirmity and weaknesse, and sometimes giuing occasion of great lamentation and mourning, by great and grieuous trespassse against God and men. But God that ^a *commandeth the light to shine out of darknesse*, and can of a poyson make a preseruatiue, turneth these infirmities to their good, making them by experience of sinne, to loue righteousness the more, and to become more wise and wary against temptation, and in rising to take the better heede not to fal againe. Euen in like sort the case standeth with the assurance of faith, wherein is a comfortable testimony of the loue of God towards vs which we receiue as ^b *Elias* did his meate from the hands of the Angell, securing our selues to goe in the strength thereof vnto the mount of God, and that ^c *thereby we shall be kept through the power of God vnto that salvation, which is prepared to be shewed in the last time*. But yet in the course thereof there is much variety and change by reason that wee apprehend not this assurance directly and immediatly as a principle, but by consequence and collection as a conclusion, so that being subiect to alteration in the apprehending of the premisses, there must necessarily be an alteration in the apprehending of the conclusion. Our cies are not alwaies alike intent to the word of God; wee doe not alwaies alike conceiue the promises of God, nay temptation sometimes hideth them out of our sight. The effects of grace doe not alwaies appeare the same, yea sometimes they seeme to be quite ouerwhelmed with contrarie effects. Morcouer in nature it selfe is a voluntary shrinking and relinquishing of the comfort of faith, through the seedes of vnbeliefe that originally are sowne in vs, so that the ground of our owne hearts is euery while casting vp objections and questions, as mire and dirt, to trouble ^d *the spring of the waters of life*, that they runne not so pure and cleare as otherwise they should doe. By all which occasions it commeth to passe, that the daies of faith are as the daies of the yeere, some faire, some foule; one while a sunne-

^a 2. Cor. 4. 7.^b 1. King. 19. 7. 3.^c 1. Pet. 1. 5.^d Iob. 7. 38.

shine sommer, another while a long and tedious winter, sometimes no more but a storme and away; one while cast down as it were to hell, another while seeming to bee as it were in the courts of heauen, where is assured standing and no falling; sometimes labouring and strugling, some other times triumphantly reioycing; but in all perplexities and distractions conceiuing still what it hath felt, and striving to attaine to the same againe. And as a child affrighted runneth to the father, looking for defence and helpe of him, euen so in the middest of all feares and temptations, faith is still running vnto God, stil importuning of him, calling vpō him, expostulating with him, casting it selfe still vpon him, depēding vpon his aid, and expecting of him that things become otherwise then presentlie they are, and seldome going so far, but that it seeth a glimse at least of light in darkenesse, of hope in despaire, of comfort in distresse, of life in death, of heauen in hell, or if it lose the sight thereof, yet recouereth it soone againe. Of all which wee see pregnant

example in the distresses and temptations of the Saints, which for our instruction and comfort, are recommended vnto vs in the word of God. And this God doth, to the intent that being in some sort for the time put off from him, wee may take the faster hold when we returne againe; that the tast of his loue may be the sweeter, and our ioy thereof the greater, when out of these floods of temptations we arriue vnto it; that *affliction may bring foorth patience, and patience experience, and experience hope neuer to bee ashamed, whilest by this meanes the loue of God as touching the assurance therof towards vs, is more and more fixed abroad in our hearts by the holy Ghost which is giuen vnto vs.* This haue I set downe the more largely, good Christian Reader, for thy sake, that thou maiest vnderstand hereby what manner of certaintie and assurance it is that we defend; that thou maiest know that it is the property of true faith to giue this assurance, and that our assurance is the greater, by how much our faith is greater, and the weaknesse of our assurance the weakenesse of our faith; that so thou maiest see what it is whereunto thou art to strue, reioicing in that that thou hast attained vnto already, and for that that is behind praying as the Apostles did, *Lord increase our faith;* not being discōforted at the feeling of thine imperfection, because it is the cōmon frailty of Gods children, and faith that it may be strong, must haue time and occasion to grow, and

e Rom. 5. 3.

f Luc. 6. 75.

and haply seemeth weake to thee when it is strong to God; but alwaies resoluing, that those sparkels of true light which God hath kindled in thee shall neuer be quenched, and thy little graine of faith, euen ^b *little as a graine of mustard seed*, shall yet be strong enough to cast all *mountaines into the sea* that shall rise vp to diuide betwixt God and thee. As for *M. Bishop*, it is no maruell if being an enemy of faith, he be vnacquainted with the secret of faith, the ioy of the faithfull being ^h *as a garden inclosed, and a spring and fountaine shut & sealed up to be private to themselves*; ⁱ *a gracious raine, which God hath put apart for the refreshing of his owne inheritance*. What maruell is it if hee know not that ^k *newname which no man knoweth but he that receiveth it*, because the ^l *world knoweth not nor receiveth that COMFORTER the spirit of truth*, by which it is written, yet grudgeth at the sheepe of Christ, that they should feed in pastures which they know not, or should bee said to know that which they cannot conceiue or vnderstand. And this is the cause that he talketh so rudely and absurdly of the hope of saluation in all this discourse, ouerthrowing the whole doctrine of the Gospell, crossing the whole vse of faith and of the word of God, and speaking no otherwise of this question then a Philosopher, or Jew, or Pharisee would do, as heereafter we shall see. In the meane time to go forward with his briefe notes, he telleth vs in the fift conclusion of consent, that only in the *sence* there exprest, the first conclusion is true, that is, that onely by extraordinary reuelation a man may be certaine of his saluation, which being the maine point of the controuersie, I referre to the proesse of this discourse. At the sixt conclusion he noteth, that *the sixt and second are all one*, but the *tautology* was in his head, not in *M. Perkins* writing. For the second conclusion serueth to note the efficient and materiall causes of saluation, whereupon our assurance resteth, which is *the mercy of God in Christ*; but the sixt serueth to note the manner of our apprehending thereof. To the third conclusion of dissent, he noteth that it is false, namely that our confidence in Christ commeth from certaine and ordinary faith. But we say that it is true, and now he ad must ioine vpon that issue.

g Mat. 17. 20
Mar. 11. 13.

h Cant. 4. 13.
Bernard. Epist.
107. Est fons signatus cui alienus non communicat;
solius tunc qui in mentibus Deum tation oritur, &c.
i Psal. 68. 9.
k Reuel. 2. 17.
l Iohn 14. 17.

2. W. BISHOP.

Here M. Perkins contrary to his custome giueth the first place to our reasons, which he calleth objections, and endeauoureth to supplant them: and afterwards planteth his owne. About the order I will not contend, seeing he acknowledgeth in the beginning that he obserueth none, but set downe things as they came into his head. Otherwise hee would haue handled Iustification before Saluation. But following his method, let vs come to the matter.

The first Argument for the Catholike party is this.

I. *Obiect.* Where is no word of God, there is no faith, for these two are Relatiues. But there is no word of God: saying, *Cornelius beleeue thou, Peter beleeue thou that thou shalt be saued:* therefore there is no such ordinary faith, for a man to beleeue his owne particular saluation.

M. Perkins answer.

Although there bee no word of God to assure vs of our particular saluation: yet is there an other thing as good, which counteruailles the word of God, to wit, the Minister of God applying the generall promises of saluation vnto this and that man. Which when hee doth, the man must beleeue the Minister, as hee would beleeue Christ himselfe, and so assure himselfe by faith of his saluation.

Reply. Good Sir seeing euery man is a liar, and may both deceiue, and be deceiued, and the Minister telling may erre, how doth either the Minister know, that the man to whom he speaketh is of the number of the elect; or the man be certaine that the Minister mistaketh not, when hee assur eth him of his Saluation? To affirme as you do, that the minister is to be beleeued as well as if it were Christ himselfe, is plaine blasphemy: equalling a blind and lying creature vnto the wisdom and truth of God. If you could shew out of Gods word, that euery minister hath such a commission from Christ, then had you answered the argument directly, which required but one warrant of Gods word: but to say that the assurance of an ordinary ministers word counteruailles Gods word, I cannot see what it wanteth of making a pelting minister Gods mate. On the other side, to auerre that the minister knowes who is predestinate (as it must be granted, he doth if you will not haue him to lie when hee saith to Peter, thou art one of the elect,) is to make him of Gods priuy Councell,

cell, without any warrant for it in Gods word: Yea S. Paul not obscurely signifying the contrarie in these words, The sure foundation of God standeth, hauing this seale: our Lord knoweth who bee his, and none else, except he reueale it vnto the. 2. Tim. 2. 19. M. Perkins then flieth from the assurance of the Minister, and leaues him to speake at randon, as the blind man casts his club; & attributeth all his assurance vnto the partie himselfe, who hearing in Gods word, Seeke ye my face, in his heart answereth: Lord I wil seek thy face: And then hearing God say, Thou art my people, saith again: The Lord is my God. And then lo without al doubt he hath assurance of his Saluatiō. Would ye not think that this were rather some seely old womans dreame, then a discourse of a learned Man? How know you honest man, that those words of God spoken by the Prophet 2000. yeares past to the people of Israell, are directed to you? Mine owne heart, good Syr, tels mee so. How dare you build, upon the persuasion of your own hart any such assurance? When Jerem. 17. as in holy writ it is recorded: Wicked is the heart of man, and who shall know it? Are you ignorant, how Saül before he was Saint Paul, being an Israelite, to whom those words appertained, perswading himselfe to be very assured of his faith, was notwithstanding foully deceiued, and why may not you farre more unskilfull then he, bee in like manner abused? Moreouer suppose that this motion cometh of the holy Ghost, and that he truely saith, The Lord is God, how long knoweth hee that he shall be able to say so truely? When our Sauionr Christ Iesus assureth vs that many be called, but few of them are chosen to life euerlasting; how knoweth he then assuredly, that he being once called, is of the predestinate? M. Perkins saith, that hee who beleueth, knoweth that he beleueth: Be it so; if he beleue aright, and medle no further then with those things, which bee comprehended within the bounds of faith: But that the Certainty of Salvation is to be believed, is not to be begged but proued, being the maine question: he saith further, that he who truely repenteth, knoweth that hee repenteth: hee knoweth indeed by many probable coniectures, but not by certaintie of faith: as witnesseth that holy person: If God come to me, (as hee doth to all re- Iob. 9. pentant sinners, I shall not see him, and if he depart away from me, I shall not vnderstand it: Which is sufficient to make him thankfull, yea if he receiued no grace at all, yet were he much beholding vnto God, who offered him his grace, and would haue freely bestowed it vpon him, if it had not beene through his owne default. And thus our first Argu-

ment stands in his full strength and vertue, that no man can assure himselfe by faith of his Salvation, because there is no word of God that warranteth him so to do.

R. ABBOT.

He was beholding to *M. Perkins*, that their reasons being no better then they be, he did vouchsafe here to giue them the first place. By the first of these reasons, they labour to defeate vs of all profitable vse of the word of God, denying vs libertie to beleue anything particularly of our selues, because the word of God doth no where speake namely and particularly to any of vs. *M. Perkins* rightly answereth, that God hath appointed the ministerie and preaching of his word, for the particular application thereof, whilest thereby it is layed to the hart and conscience of euery particular man, so as that by the word of Christ deliuered out of the Gospell by the minister, Christ himselfe in effect saith, *Cornelius* beleue thou, and thou shalt be saued, *Peter* beleue thou, and thou shalt be saued. *M. Bishop* somewhat deformeth the answer by his butcherly and slouinly handling of it, as his manner is, but thogh in more words, it is to the same meaning that I haue mentioned. Now *M. Perkins* intended not in that answer, that the minister speaketh to euery man particularly one by one, but that speaking to the assembly, he laboureth to make euery man conceiue of that that is spoken as particularly spoken to himselfe. For the word of God being as a Proclamation in writing common to all, the minister is as the *voyce of the crier*, to giue notice to that congregation, that the matter of the Proclamation concerneth them and euery of them, saying in effect. ^a *To you is the word of this Salvation sent*. ^b *Vnto you hath God raised up his sonne Iesus, and hath sent him to blesse you, in turning euery one of you from your iniquities.* ^c *Now then wee are Ambassadors for Christ; as though God did beseech you through vs, we pray you in Christs steed that ye be reconciled to God.* ^d *Amend your liues euery one of you, &c.* Therefore as euery man conceiueth the proclamation, according to the matter of it, no lesse to concerne him, then as if it had bene spoken in paticular to him alone, so doth the minister leaue euerie man alike interested in the message of Salvation; what he saith to all men, he saith to euerie

him.

^a Act. 13. 26.

^b Cap. 3. 26.

^c 2. Cor. 5. 20.

^d 1. Act. 2. 28.

man; what to penitents, to euery penitent ; what to beleeuers, to euery beleeuer ; what to sinners, to euery sinner. Therefore sometimes he speaketh in the singular number as to one, that it may be knowne that he speaketh to any or euery one. ^e *Awake thou that sleepest, and stand up from the dead, and Christ shall giue thee light.* ^e Eph. 5. 14.

^f *If thou shalt confesse with thy mouth the Lord Iesus, and beleeue in thy heart that God raised him from the dead, thou shalt be safe,* ^f Rom. 10. 9.

euery thou, or thou, or thou, or whosoever it be amongst you. Thus God gaue his Law to all Israel, speaking to all, as if he had spoken namely and particularly to euery one, ^g *Thou shalt haue none other gods: Thou shalt not make to thy selfe any graven image: Thou shalt not take the name of the Lord in vaine, &c.* ^g Exod. 20. 3.

euery man was therein to conceiue that hee himselfe was spoken to. Thus the message both of life and death, both of Saluation and damnation is deliuered, that thereby euery man particularly may take knowledge of his owne estate. Therefore a man duely hearing the word of God, and receiuing it not as the word of the minister, ^h *not as the word of man, but as it is indeed the word of God,* ^h 1. The 2. 3.

and accordingly beleuing it as from God, from that which he beleeueth generally, frameth a conclusion to be beleeued priuately as touching himselfe : The Minister saith, ⁱ *Except ye repent, ye shall perish.* ⁱ Luc. 13. 3.

This he beleeueth, and therefore beleeueth as touching himselfe, Except I repent, I shall perish. The Minister saith ^k *Repent and beleeue the Gospell,* ^k & ^l *ye shall be saued.* ^l Mar. 1. 15. & 16. 15. 16.

This he beleeueth, and therefore also beleeueth of himselfe, If I repent and beleeue the Gospell I shall be saued. Now the Minister sometimes hath occasion to speake to some one man alone, and then hee himselfe out of the generall deduceth a particular to that one man, as *Paul* doth to the iayler, ¹ *Beleeue thou in the Lord Iesus and thou shalt be saued.* ¹ Act. 16. 31.

For by what authority *Paul* spake this to the iayler, by the same authority doth the Minister in the like case speake the same to any other man. For *Christ* said nothing namely as touching the iayler, that if hee did beleeue he should be saued, but onely said, ^m *whosoever beleeueth shall be saued.* ^m Iohn 3. 15.

Thence the *Apostle* inferreth : *Beleeue thou and thou shalt be saued,* because *whosoever beleeueth shall be saued.* Vpon the same warrant therefore the Minister saith to any man vpon the like occasion, *Beleeue thou and thou shalt be saued.* This, whether spoken publikely or priuately the conscience of the hearer apprehendeth,

this

this hee beleueth, and therein beleueth not the minister, but the word of Christ, and because hee beleueth in Iesus Christ, and by the word of Christ beleueth that *whosoever beleueth in him shall be saued*, therefore hee beleueth concerning himselfe that he shall be saued. Thus much is implied though not expressed in *M. Perkins* answer. Now let vs heare what *M. Bishop* saith to the contrarie, and there wee shall heare not one wise word.

Good Sir, saith hee, *seeing euerie man is a lier* (as *M. Bishop* namely for example) *and may both deceiue and bee deceiued, and the minister telling may erre, how doth hee know that the man to whom hee speaketh is of the number of the elect?* I answer him: Good Sir, *M. Perkins* no where telleth you that the minister taketh vpon him to knowe that the man to whom hee speaketh is of the number of the elect, but doth onely assure him, that if hee beleue in Christ hee shall be saued; and therein the minister knoweth, and the man to whom he speaketh knoweth *that he mistaketh not, when vnder this condition he assureth him of saluation*, because he assureth him not vpon any deceiueable word or warrant of his owne, but vpon the vndeceiueable word and warrant of Christ, that *whosoever beleueth in him shall not be confounded*. He goeth on: *To affirme as you doe, that the Minister is to bee beleued as well as if it were Christ himselfe, is plaine blasphemy*. I answer him againe, To talke as you doe, you knowe not what, is the part of a bragging Sophister, not of a learned diuine. For *M. Perkins* doth not affirme that the minister is to bee beleued as well as Christ himselfe, but that the word of the Gospell preached by the minister, is to bee beleued as if Christ himselfe did here personally speake, because it is the word of Christ himselfe, who when hee saith, *whosoever beleueth shall be saued*, doth therein say, *Cornelius*, beleue and thou shalt be saued; *Peter* beleue and thou shalt be saued; or if he meane not so, cannot truly say, *whosoever beleueth shall be saued*. And for this hee hath the warrant of Gods word, and commission from Christ, because being for Christ a minister of the Gospell, his office is to preach the Gospell, and it is the word of the Gospell, that *whosoever beleueth in Christ shall haue euerlasting life*. Therefore this is not to say, that the ministers word counteruailes Gods word, or to make euerie pelting minister Gods mate, as the paltry shaueling prateth, but it is to challenge assent and credit to the word of God, to the Gospell

* Rom. 9. 33.

of Christ, vpon which onely and not vpon the minister, the faithfull beleueer doth rely himselfe. But to quit *M. Bishop* with a question we will ask him, Good Sir, may *Iohn a Stile* beleuee that you haue authority from Christ to giue him absolution of all his sinnes? You will vndoubtedly tell him, Yes, that he must so in any case. But *Iohn a Stile* asketh againe, I pray Sir, where doth Christ speake of you or of me? For I do not find in the Gospell that euer Christ made mention of either of vs. *M. Bishop* will tell him, that Christ said to the Apostles, & to all priests their successors, *Whose soeuer* o John 20.23. *sinnes ye remit, they are remitted*, and because hee is a Priest, therefore this authority belongeth to him. So then because Christ hath sayd to all Priests, *whose sinnes ye remit they are remitted*, though he sayd it to farre other purpose then *M. Bishop* practiseth it, therefore *Iohn a Stile* must beleuee that *M. Bishop* hath authority from Christ to absolue him from all his sinnes. Now will not *M. Bishop* be so fauourable to vs, as that from a generall we may inferre a particular, as well as he? Surely if when Christ said, *Whose sinnes ye remit they are remitted*, hee spake in effect of *M. Bishop* and *Iohn a Stile*, we see no reason why we should not be permitted the like construction, that when Christ saith, *Whosoever beleueeth in me shall not perish but haue euerlasting life*, he saith, and by the minister may be reported to say in effect to this man or that man, Beleuee thou in the Lord Iesus and thou shalt haue eternall life. This matter need not so many words, but that we haue to do with impudent wranglers, who being blinded with malice are as farre from commo discretion as they are from truth. Whereupon it is that in the next words hee cauilleth againe, as if *M. Perkins* had said that the minister knowes who is predestinate, or did say to *Peter*, for example, *Thou art one of the elect*, whereas hee hath not a letter or syllable to giue any shew hereof, but onely expresseth a conditionall assurance by the word of the Gospell to this man, or that man, or whomsoeuer, that if he repent and beleuee the Gospell, he shall be saued, the minister not taking vpon him to know that any man truly repenteth or beleueeth, which God onely can know, but leauing the man to apprehend the promise vpon conscience of his owne repentance and faith in Christ. Therefore all this idle talke of *M. Bishops* is but for want of matter, as his alledging of the words of the Apostle, to proue that whereof there is no question made, that

that the Lord onely knoweth who are his, and none else but only as it is reuealed from him. He goeth on and telleth vs, that *M. Perkins* flieth from the assurance of the minister, and leaues him to speak at random as the blind man casts his club. But *M. Perkins* flieth from nothing that he had before sayd, but still leaueth the word of Christ onely preached by the minister in Christs name, to be the onely assurance for the faithfull to build vpon. Neither doth the minister speak at random, but certainly and definitely he affirmeth, by the same word to him that repenteth and beleueth, that he shall be saued, though he know not who it is that shall repent or beleue and so be saued; and therefore in that respect, if *M. Bishop* will needs haue it so, speaks at random euen as the blind man casts his club, not knowing whom he shall strike; as the fisherman casts his net, not knowing what fish he shall catch; no otherwise then the Apostles did, at whose preaching some beleued, other some blasphemed and beleued not, according to that which *S. Austin* saith, ^p *Many heare the word of truth; some of them beleue it, some contradict and speake against it.* So therefore the minister as touching the effect of preaching, speaketh vncertainly, not knowing where the seed shall grow, but yet certainly deliuering, that wheresoeuer it shall bring forth the fruit of faith, it shall also bring forth eternal life. Which assurance hee giueth by the word of Christ, and the faith of the hearer thence apprehendeth, and thereof concludeth assurance to himselfe. Thus doth *M. Perkins* referre the assurance to the ministry of the word, and thus to the party, and no otherwise after then hee had done before. But to distinguish true assurance of the heart from carnall presumption and floating fancies swimming in the head, he noteth it to be accompanied with the spirit of grace and of prayer, or rather to issue therefrom, by which the heart is seasoned and conformed to the voice of God, as that his word doth still rebound from it by ioyfull acceptance and affectionate desire, and prayer, and purpose, and promise of that that is vitered thereby. So that when God saith, ^q *Seeke ye my face,* the faithfull soule answereth to God, *Thy face Lord will I seeke.* When God saith, ^r *Thou art my people,* it soundeth from it backe againe, *Thou art the Lord my God.* When Christ saith, ^s *If thou beleue, all things are possible to him that beleueth,* it answereth, *Lord I beleue, helpe my unbeleefe.* When God requireth to ^t *doe his will,*

^p *August. de pre. doct. sanct. cap. 6.*

^q *Psal. 27. 8.*

^r *Zach. 13. 9.*

^s *Mar. 9. 23.*

^t *Psal. 40. 7. 8.*

it saith to him, *Lo I come o my God, I am content to do it, yea thy law is within my heart.* This is the fruit and effect of that ^u *spirit of adoption, which* ^{u Rom. 8. 16.} ^{x 1. Joh. 3. 6.} *giueth witnesse to our spirit, that we are the Sonnes of God, and ^z beareth record that God hath giuen vnto vs eternal life.* Which we doe not wonder, that to *M. Bishop* it seemeth rather *an old womans dreame, then a discourse of a learned man,* because ^y *the things of God seem but babling and foolishnesse* to prophane and carnall men. And out of that prophaneesse issueth that speech of his that followeth, *How know you, honest man, that those words of God spoken by the Prophet 2000. yeares past to the people of Israel are directed to you, &c.* Where many an honest and faithful soule is ready to answer him, *Good Sir,* because ^z *whatsoeuer things were written before-time, were written for our learning, that we through patience and comfort of the Scripture, might haue hope,* and because I find that the Scripture it self doth apply to euery of Gods faithfull people, that that was said to *Isaiah,* ^a *I will not faile thee nor forsake thee,* and teacheth thereupon euery faithfull soule to say as *Dauid* did, ^b *The Lord is on my side, I will not feare what man can doe vnto me,* therefore I ^c *hauing obtained mercy to be faithful,* doe in like sort take to my selfe whatsoeuer God hath any where spoken for the comfort of his elect, & the rather because I know that God ^d *being one Father of all,* carieth without respect of persons, the like regard to al his children. Neither is it mine own hart that giueth me this assurãce; for mine owne heart could minister no such comfort vnto me, but being cast downe with the acknowledgement of mine own misery, God gaue me a heart to hearkẽ to the voice of Christ, deliuered by the minister out of the Gospel, ^e *Come vnto me all ye that labor & are heauy laden and I will refresh you,* and I found in him indeed that *refreshing and ioy* ^f *that no man shall take from me.* And though I be a sinner, yet that dismaieeth me not, for ^g *Christ came into the world to saue sinners,* repentant sinners, of which by the grace of Christ I am one. And though *Paul* were deceiued when, he builded himselfe vpon himself, yet when he built vpon Christ, as I do, he was not deceiued. And whereas you aske me, Sir, whether I know how long I shall say so, I must tell you that my assured trust & confidence is, that God will neuer forsake the worke which he hath begun, because he hath said, that ^h *he that beleueth in Christ, shall neuer be confounded or asbamed,* that is ⁱ *his hope shall not be deceiued,* and Christ hath taught me that ⁱ *his sheepe which beare his voice, of which I am one, shall neuer perish,* but that he will giue vnto them eternall life. And howsoeuer I know that the wickednesse & corruption of mine owne heart is such, that being left vnto my self, I should soone fall away frõ God, yet I looke vnto that promise

Jer. 32. 40 mise that God hath made to all his faithfull seruants, *I will put my feare into their hearts, that they shall not depart from me,* resting my selfe not only
Phil. 3. 12. in this, that I haue apprehended Christ, but much more in that *that he hath apprehended me;* not only in this, that I know God, but much more in this,
Gal. 4. 9. *that I am knowne of God.* Neither doth it touch mee that you say, that many are called but few are chosen, for many are called which come not indeed though they seeme to come, and thereby shew that they are not chosen, but there is a calling, *whereby God so calleth, as that he maketh a man to beleue,* of which Christ saith, *Every one that heareth & learneth of the Father commeth vnto me, & of which S. Paul saith: Whom he hath predestinate, he hath called, and whom he hath calleth, he hath iustified and glorified.* Of which inward and effectual calling, he hath made me partaker, opening the eares of my soule to hearken vnto him, & subduing the affections of my heart to the obedience of his will. And becaue *the gifts and calling of God are without repentance,* therefore I rest vndoubted, that *if I liue, I shall liue vnto the Lord, and if I die I shall die vnto the Lord, & whether I liue or die, I am the Lords;* neither shall any thing separate me from the loue of God, which is in Christ Iesus our Lord. Thus many an honest faithful christian would answer *M. Bishop.* & stop his mouth as the poore
Ruffin. hist. lib. 1. cap. 3. simple man did the mouth of the proud Philosopher in the Councell of Nice, that he could not tell for his life what to reply against him. But let vs aske him in the behalfe of this honest man, whereas hee saith *afterwards,* that he beleueth that he shall haue life euerlasting, if he fulfill that which Christ taught the yong man in the Gospel, to wit, if he keep all Gods commandements, how he knoweth that those words of Christ spoken to the yong man so many hundred yeares past, are directed vnto him, or that ther is any such cōdition made with him, that if he keep the commandements he shall enter into life. Looke by what rule he shall answer vs that that condition belongeth to him; hat if he keep the cōndements he shall enter into life, by the same rule doth the *honest man* take vpon him to beleue, that because he beleueth in Christ he shall haue euerlasting life. By the same rule doth he hearken to all the promises of God as pertaining to him. By the same rule doth he interest himselfe in all the gracious & louely speeches, wherwith God from time to time hath cōforted his people, & therefore as occasion serueth he putteth himself into the person & condition of the saints & faithfull that formerly haue bin, into their ioies & sorows, & hopes, & feares, & prayers, & complaints, taking vnto himselfe those answers and assurances that God hath at any time giuen vnto them, resolving of all the rest that which in one case the

Apostle exēplifieth of that that was written of the iustificatiō of *Abrahā*,² that those things were not writē for thē only but for vs alson which beleeue as they haue done, that we may be assured that God will be the same God to vs as he hath bin to thē. As for certainty of perseuerāce & testimony of predestinatiō & election, more followeth to be said hereafter. But here he confessieth, that he that beleeneth knoweth that he beleeueth; wherof we infer, that then he knoweth and beleeueth that he hath eternall life, because ¹ they that beleeue in the name of the Son of God, are to know that they haue eternal life: which is not to be excepted from being within the bounds of faith, because *S. Iohn* hath so deliuered by the word of faith, & therefore that: he certainty of saluatiō is to be beleeued, is not begged but proued, & shal yet further be proued if God wil. *M. P.* saith, that he that truly repēteth, knoweth that he repēteth. *M. B.* answereth, that he knoweth it indeed by many probable coniectures, but not by certainty of faith, as if we made our repētance & faith the matters of our faith to beleeue that we beleeue, or to beleeue that we repēt, i. likely talking he knoweth not what. Our faith & repētāce are not matters of faith, but matters of cōscience & feeling, which in our affections we discern & know; & finding the same in our selues, do beleeue the word of God, that he that repēteth & beleeneth in the Son of God hath euerlasting life. As for that which he saith, that a mā knoweth his repētance no otherwise but by probable cōiectures, it is a ridiculous deuce. He that repēteth knoweth further thē by cōiecture the woūd of his own hart, & the grieuance that he hath towards himself, by the cōsciēce of his owne sin. Surely if he himself had euer truly repēted, he wold make it no questiō whether he that repēteth doth know himself to repēt or not, but hicher-to he hath bin vnacquainted, what either repētāce or faith do mean; God giue him the true knowledge thereof before it be too late. But to proue that a mā knoweth not his own repētāce but by probable cōiectures, he brings a piace of *Iob* most absurdly & impertinētly: *If god come to me I shal not see him, & if he depart frō me I shal not vnderstād it:* which words of *Iob* rightly trāslated,² *Whē he goeth by me I see him not, & whē he passeth by I perceiue him not,* do serue to set forth to vs the vnsearchableness of the waies & works of God, which we are not able to cōprehēd euē in those things which are by vs & before vs, & wherin he seems most neerly to approach vnto vs. But let vs takē the words as he reads thē, & I pray thee gētle Reader to obserue in what sort he vseth thē. The thing that he wold proue, is that a mā knoweth not his own repētāce but by probable cōiectures: & how is proued?

Because we see not nor vnderstand Gods cōing to vs or departing frō vs. Wherupō he inferreth, *which is sufficient to make a man thākful: yea though he receiued no grace, yet were hee beholding to God who offered him his grace, & wold haue freely bestowed it on him, if it had not bin through his owne default.* Now what is that that is sufficient to make the man thākful? that he knoweth not his own repētaſe? that he neither seeth nor vnderſtādeth Gods cōing to him nor departing frō him? If gods visitatiō be not perceiued nor vnderſtood, what thāks can there be or conuictiō of vnthākfulnes? Doth a man thank God & not know for what, or whether there be any thing or not to thāk him for? how doth he know any default in this case, or cā say that God offered him any grace, or that he wold freely haue bestowed the same vpō him? Out of doubt his wits were a woolgathering whē he wrot this, or else his hād outrā his head; yet haply he thought it good enough for them to whō he ment it, who muſt think of their ghōstly father that he speaks most lernedly wñ they vnderſtād him least. But let me answer him to the place, that indeed we se not God, nor perceiue him cōing to vs, or departing frō vs, but yet we feel him working in vs, & as *Ber.* noteth by the alteratiō that we find in our selues, take occasiō to say

a Bernard.

b Cypr. Prolog de cardinalibus Christi operibus. Quo modo fulgur nubes disfrangit & repentina conuulsio non tam illuminat quam hebetat oculum, ita aliquando nescio quo motu tangens & tangi te sentis, etiam tamen qui te tangit non intueris. Dicuntur tibi quaedam verba arcana in rufecus que effere non sufficiunt, ut dubitare non possis, quia iuxta te est in id intra te qui te sollicitat, nec tamen sic uti est se tibi videndum concedit.

c Hieron. in Job. cap. 9. Dicit quod venientis Dei presentia sit quando homini innoescit & quando occulitur quasi abentis absentia indicatur.

d Mar. 1. 15.

e Ioh. 3. 15. 16.

a Haec est mutatio dextera excelsi: This chāge cometh of the right hād of the most high: Of this visitatiō Cypriā speaks most fitly for our purpose
b As the lightning breket the clouds, & the suddē shining therof doth not so much enlightē as dul the eie, so sōtimes thou art touched with I know not what motiō, & feelest thy self to be touched, & yet seeſt not him that toucheth thee. There are inwardly spokē to thee certaine secret words, which thou art not able to utter; so as that thou cāst not doubt but that he is neer thee, ye eñe within thee which doth sollicit thee, & yet doth not yeeld thee to see him as he is. Which words plainly shew, that though a mā see not God either cōing or departing, yet he certainly knoweth & perceiueh in himselfe the work of God. Therefore of the very words which *M. B.* cites *Hier.* saith; *that the presēce of God cōing to a man, is whē he becōmeth known to him, & his hiding of himself is termed the absence of him as going away;* in neither of which we are able sufficiētly to cōceiue or cōprehēd him. Wherby we may see with how great discretiō this place was broght to proue that gods work in mās repētaſe, is not certainly known to him. Now therefore the word of God is warrāt to a faithfultmā to assure himself of his saluatiō. For it bidderh him to *d beleene the Gospel; & the gospel is, that whosoener beleeueth in Ch. shal haue euerlasting life:* he is therefore to beleue, that whosoener beleueth in Christ shal haue euerlasting life. He is therefore to beleue

of himselfe, that because hee beleueth in Christ hee shall haue euerlasting life. Or if hee doe not beleuee of himselfe, beleueing in Christ that he shall haue euerlasting life, he beleueth not the Gospell, that *whosoener beleueth in Christ shall haue euerlasting life.* And thus the strength of *M. Bishops* argument is verie feeble, neither is it onely vaine in it selfe, but hee hath dealt as absurdly in the handling of it.

3. W. BISHOP.

The second is. It is no article of the Creed, that a man must beleuee his owne Salvation, and therefore no man is bound therunto.

M. Perkins answereth. That euerie article of the Creed contains this particular faith of our owne Salvation, namely three: First (*saieth hee*) to beleuee in God, is to beleuee that God is our God, and to put our trust in him for our Salvation.

Answer. I admit all this, and adds more (that *M. Perkins* bee no longer ignorant of the Catholike knowledge of the Creed) that wee must also loue him with all our heart and strength: thus wee understand it more fully then hee: Yet finde not out that thirteenth article, Thou must beleuee thine owne particular Salvation. For albeit, I beleuee and trust in God, yet not being sure of my loue towards him, I am not assured of Salvation, for as *S. Iohn* testifieth, Hee that loueth not, abideth in death.

1. Iohn. 3:

So I answer to the second article named by *M. Perkins*, that is, I beleuee that God of his infinite mercy, through the merits of Christs passion, doth pardon all those, who being heartilie sorie for their sinnes, do humble confesse them, and fullie purpose to leade a new life: that I my selfe am such a one, I do verily hope, because I haue as farre forth as I could, to my knowledge performed those things which God requires of mee, but because I am but a fraile creature, and may perhaps not haue done all that so well as I ought, or am not so well assured of that, which by Gods helpe I haue done, I cannot beleuee it, for in matter of faith (as you shall heare shortly) there can be no feare or doubt.

The like answer is giuen to the article of life euerlasting. I beleuee that I shall haue life euerlasting, if I fulfil that which our Saviour taught the young man, demanding what hee must doe to haue life euerlasting: to witte, if I keepe all Gods commandements, but because I am not assured that I shall doe so (yea the Protestants (though falsly) assure vs, that no man by any helpe of Gods grace can so doe,) I remaine in feare.

But (saith *M. Perkins*) the diuell may so beleene the articles of the Creed, unlessse we do apply those articles to our selues. First, I say the diuell knowes to be true all that we do beleene, and therefore are said by *S. Iames* to beleene, but they want a necessarie condition of faith, that is a godly and deuout submission of their vnderstanding vnto the obedience of faith, and so haue no faith to speake properly. Againe, they trust not in God for Salvation, nor in deauour not any manner of way to obtaine Salvation, as Christians doe, and so there is great difference betwene their beleeve in the articles of the Creed, and ours.

R. ABBOT.

To this argument *M. Perkins* iustlie saith, that the pillars of the Church of Rome doe not vnderstand the Creed, who hauing corrupted all points of Christian faith, must needs frame the articles of the Creed to the same corruption. Whether they were the Apostles or other after them, that layed together this brieve of faith, they intended not therein a narration of common historie, but a profession of priuat hope. And that may appeare by the phrase wherein they haue expressed this beleeve; I BELIEVE IN GOD THE FATHER; I BELIEVE IN IESVS CHRIST; I BELIEVE IN THE HOLY GHOST. For well doth *M. Perkins* note, that to say, *I beleene in God*, is all one, as to say, *I beleene that God is my God*, and I haue an assured confidence and trust in him to be saued by his mercie. *M. Bishop* mentioneth the answer in superficiall and generall termes, that to beleue in God is to beleue that God is our God, and to put our trust in him for our Salvation, and in this sort admitteth it, but to that purpose as *M. Perkins* spake it, hee will by no meanes admit it, because so to admit it, should be to grant the point in question. He can bee content that we in common beleue God to be *our God* by right of soueraignty and authority, but he will not endure that any man shall say as *M. Perkins* intended, *I beleue that God is my God*, by affection of loue. He will like well enough that wee put our trust in him for our Salvation, so as to looke to be saued by him if wee bee saued, and haply to carry some probable opinion that we shall bee saued, but in no case will suffer vs to conceiue so of our selues, as to say with the Apostle, *God hath not appointed vs to wrath, but to ob-*

taining


taines Saluation by the meanes of Iesur: as *M. Perkins* meant. To beleue that God is our God, is to beleue that he is our life, our peace, our strength, our deliuerance and Saluation; not only that he is these things in himselfe, but that he is indeed the same to vs, assuredly perswading our selues, that because God is ours, therefore what soeuer is his is ours, that is, for vs and for our vse, his mercie, his power, his prouidence, to watch ouer vs, and to preserue and keepe vs to himselfe both in life and death. This did God import when by his new couenant he bound himselfe to his heires of promise, saying, ^b *I will be their God, and they shall be my people*, whereupon they shall bee imboldned to say, ^c *Lo this is our God, we haue waited for him, and he will saue vs; we will reioyce and bee ioyfull in his saluation.* And thus doth *S. Austin* teach vs to make ^d *God our God, to make him, our possession*, as he speaketh, and therefore without doubting to say vnto God, *Thou art my God, because hee saith to our soule, I am thy saluation.* And indeed no man can with a true heart say vnto God, *Thou art my God*, whose soule doth not with inward comfort heare God saying vnto him by his word, *I am thy saluation.* Seeing therefore that *M. Bishop* cannot deny, but that to say, *I beleue in God*, is as much as to say, *I beleue that God is my God*, he must grant, that for a man to professe to beleue in God, is to professe the assured beleefe of his owne saluation. The first degree of faith is *credere Deum*, to beleue that God is. 1. The second degree is *credere Deo*, to beleue God, that is, to beleue that his words and promises are true. But *credere in deum*, 2. to beleue in God, addeth further to trust in God according to that word and promise, and to beleue the same, not onely generally and indefinitely, but particularly and to his owne vse, firmly resolving that God will do to him according to that that he hath promised, and therefore to his repentance and faith, according to his promise will giue euerlasting life. Thus *Eusebius Emisenus* distinguishing those phrases rightly, saith, that *no man is approved to haue beleued in God, but hee that hath deuoutly trusted in him*, which is that that the Prophet *Dauid* nameth, *to put trust in his mercie*, whereby we stedfastly expect at his hands, and of his meere goodnesse, to receiue all things for our safety and Saluation. But *M. Bishop* making shew to admit that which *M. Per-*

^b Jerem. 31. 33.
^c Esa. 25. 9.

^d *August. in Psa.*
32. conc. 2. *An te-*
meri dicimus sa-
ciendo nobis De-
um possessione
et c. Deat anima
secura dicit,
Deus meus est tu,
qui dicit anime
nostrae salus tue
ego sum, &c.

^e *Euseb. Emis. sen.*
de sym. hom. 2.

kins saith, addeth more that he might not be ignorant of the Catho-
like knowledge of the Creede, that we must also loue God with all our
heart and strength, and thus saith that they vnderstand it more fully
then we do. Where we may obserue what a wise construction he
maketh for himselfe. For he telleth vs by and by that he is not
sure whether he loue God or not, and afterward againe that cha-
ritie is seated in the darke corner of the will, and a man cannot be
sure that it is in himselfe. So then because to belecue in God, is
to loue God with all his heart and strength, and *M. Bishop* doth not
know whether he loue God or not, it must needs follow that for
ought he knoweth, he doth but lie so often as he saith, *I beleue in
God*. This doth he gaine by his vnderstanding this point more fully
then we do. But we respect not here any largenesse or fulnesse, but
rather proprietic of vnderstanding. It is true in deed that Saint
Austin sometimes declareth *beleueing in God* by the loue of God,
and other such signes and tokens thereof, not as properly to de-
fine what it is to *beleue in God*, but rather to shew who they
are that truely doe beleue in GOD, that men may not flatter
themselues with opinion of beleueing, when indeed they doe
not beleue. Thus doth hee say, that ^f *to beleue in God is to
cleaue vnto God, to worke well with him, working that that is good in
vs; that* ^g *be that beleueth in Christ both hopeth in Christ and lo-
ueth Christ*; that ^h *to beleue in Christ, is in beleueing to affect, in be-
leueing to loue Christ*. But it is one thing to describe a thing by
adioyned properties and effects, another thing to define it out
of the nature and propriety of it selfe. Wee doubt not but that
faith and loue are alwaies conioined, and true beleefe in God
doth alwaies infallibly bring forth the loue of God, but yet as
diuers members of the body necessarily concurring for the per-
fecting of the whole, haue euery one their seuerall office, the
eye to see, the eare to heare, &c. so these vertues of the soule,
namely faith and loue, though they alwaies meeete and neuer are
diuided, yet in office and act are distinct each from other, nei-
ther is to beleue the same as to loue, nor to loue the same as
to beleue. For wee do not make the question that Christ asked
the man that had bene blind, ⁱ *Beleuest thou in the Sonne of
God; to be the same with that that he demaunded of Peter, ^k *Louest
thou mee? Now therefore to beleue in God, is in it selfe to haue a
full**


^f *Augusti in Psal.*
^{77.} *Adhaerere ad bene
coopetandum bona
operanti Deo.*
^g *De verb. dom.*
^{ser. 61.} *Ille credit
in Christu qui ex-
sperat in Christu
ut diligit Christu.*
^h *In Ioan. tract.*
^{29.} *Quid est cre-
dere in eum?
Credendo amare,
credendo diligere,
&c.*

ⁱ *John. 9. 35.*

^k *Cap. 21. 15.*

full assurance and assured trust in him that he will saue vs, and accordingly the summe of that that I professe to beleeu in the Creed is that God is my God and father by the mediation of Jesus Christ, through the sanctification of the holy Ghost, whereby hee hath made me a member of his Catholike Church, which is the communion and society of his Saints, to which, and all the members whereof, and so namely to me, he will giue remission and forgiveness of finnes, and a happy resurrection of the body, to be partaker with the soule of euerlasting life. And that this is a matter of be-
David saying, I beleeu to see the goodnesse of the Lord in the land of the liuing. Which what is it else but to say, *I beleeu mine owne Saluatiō.* And let him learn of *Fulgentius*, that it was not proper to *Dauid* only to say so; for *the iust liuing by faith*, saith he, *boldly saith, I beleeu to see the goodnes of the Lord in the land of the liuing.* Let *S. Austin* also teach him this matter of belee: *God hath promised thee, O man, that thou shalt liue for euer. Dost thou not beleue it? Beleue it, beleue it; for that that he hath already done for thee, is a greater matter then that that he had promised.* To the same effect *Cyprian* speaketh, *God hath promised vnto thee when thou departest out of this world, immortality and eternity, and doest thou doubt thereof? This were not to know God: this is to offend Christ the maister of beleeuers with the sinne of vnbeleefe? this is for a man being in the house of faith to be without faith.* So that by *Cyprians* iudgement to haue faith, is for a man to beleue his owne Saluation, and not to beleue his owne Saluation, is to bee without faith. But *Saint Bernard* handleth this point most pregnantly of all other. *It is necessarīe for the to beleue, that thou canst not haue forgiveness of finnes but by the mercie of God, and that by no works thou canst obtaine eternall life, vnlesse it also be giuen thee. But these things are not sufficient, nay they are to bee accounted but the beginning and as it were the foundation of faith. Therefore if thou beleuest that thy finnes cannot bee put away, but by him to whom onely thou hast*

IPsal. 27. 13.
 m Fulgent. ad
 Monach. lib. 3. l. u-
 ltu ex fide vinctus
 fiducialiter dicat,
 Credo v dere bona
 Domini, &c.
 n August. in
 Psa. 148. Quia
 tibi promise De-
 us o homo mortu-
 us? Quia victu-
 rus es in eternum:
 Non credis? Cre-
 de crede: Plus est
 in quod fecit quā
 quod promise.
 o Cyprian. de n. or-
 talis. Deus tibi de
 hoc mundo rece-
 denti immortalit-
 atem pollicetur
 atque eternitatē,
 & tu dubitas? hoc
 est Deum omnino
 non nosse; hoc est
 Christū credentū
 magistrum peccato-
 rum incredulitatē
 offendere; hoc est
 in ecclesia consti-
 tuta fidem in
 dono fides non ha-
 bere.
 p Bernard. in An-
 nuaciat. ser. 1.
 Necessē est primo
 omnium credere
 quod remissionem

peccatorum habere non possit nisi per indulgentiam Dei, &c. postremo quod eternam vitam nullū potes operibus promereri nisi gratis detur & illa, &c. Verum hæc non omnino sufficiunt: sed magis inuitum quoddam & velut fundamentum fidei sunt habenda. Ideoque si credis peccata tua non posse deleri nisi ab eo cui soli peccasti bene facis; sed adde adhuc vti & hoc credas quia per ipsum tibi peccata donantur. Hoc est testimonium quod perhibet in corde nostro Spi. sanctū dicens, Dimissa sunt tibi peccata tua. Sic enim arbitrat̄ur Apostolus gratiā iustificari hominem per fidem. Sic & de vita æterna habere necessē est testimonium spiritus quod ad eam suscipiuntur munere pertinetur.

sinned

finned thou doest well, but add here: to beleene, THAT BY HIS
 THY SINNES ARE FORGIVEN THEE. This is the testimony
 that the holy Ghost giueth in our heart, saying, Thy sinnes are forgiven
 thee: for thus doth the Apostle define, that a man is freely iustified by
 faith. So also as touching eternall life, it is needfull that thou haue the
 testimony or witnesse of the spirit, THAT THOU SHALT COME
 VNTO IT BY THE GIFT OF GOD. Heere then it is plaine,
 that without any thirteenth article of the Creed, the faith whereby
 the Apostle saith a man is iustified, is such a faith as wherby I be-
 leeu mine owne Salvation; wherby I beleeu that my sinnes are
 forgiven me, and that I shall attaine by the very gift of God vnto
 euerlasting life. But saith *M. Bishop*, I beleue and trust in God; Yet
 not being sure of my loue towards him, I am not assured of Salvation.
 Where hee plainly sheweth, that hee hath no loue towards God, be-
 cause where loue is, it cannot but be certainly felt and known, and
 if he loued God, hee could not but assure himselfe thereof. Now
 therfore it is no maruell, that hee hath no assurance of saluation,
 when there wanteth in him the certaine and infallible effect of that
 faith whereby he should be assured of Salvation. For true faith is the
 fountaine of our loue towards God, whilest beleeuing God to bee
 such and so mercifull vnto vs, it swalloweth vp our affections, and
 draweth our loue and deuotion vnto him. Which is not vnfelt in
 vs, but by the feeling thereof in our selues, we gather a further con-
 firmation and assurance to our selues, that we are beloved of God.
 Both which *S Bernard* well declareth, saying of the faithfull man:
 ¶ *A vile worme and worthy to be hated euerlastingly, yet assureth him-
 selfe that he is beloved, because he feeleth himselfe to loue; nay because
 he first feeleth himselfe to be beloved, therefore he is ashamed not to loue
 againe.* So againe he saith that *the loue of God breedeth in the soule
 loue towards God, and by feeling it selfe to loue, it is also out of doubt
 that it selfe is beloved.* Now what a miserable case is *M. Bishop* in,
 that neither is sure of his loue towards God, nor dare assure him-
 selfe of Gods loue towards him? If he had not a senselesse and dead
 heart, he could not but much grieue and lament at his owne estate.
 And yet forsooth he telleth vs, that *he doth beleue and trust in God;*
 but therein he lieth vnto God. For *he doth not beleue in God, that
 doth not place the confidence of his felicity in God only;* which he doth
 not place in God onely, but partly in God and partly in himselfe.

Hee

q Bernard. epist.
 107. Permissi vi-
 lissimus & odio
 dignissimus senti-
 pterno, tamen
 confidit amari,
 quia sentit amare;
 vno quia se amari
 presentit non re-
 damare confundi-
 tur.
 r Idem in Cant.
 ser. 69. Amor
 Dei amorem ani-
 me parit. &c.
 Ex eo quod se di-
 ligere sentit etiã
 diligi non ambigit
 s Cyprian. de du-
 plici marty. Non
 credit in deũ qui
 non in eo solo col-
 locat totius felici-
 tatis suae fiducia-
 m.

Hee doth not trust in God, that doth not rely wholly vpon Gods mercy, and thereby looke for that at his hands for which hee trusteth in him, so as to account himselfe deceiued by him if he faile thereof, which neuer hath befallen to any, nor shall befall that doth put his trust in God. *M. Bishop* diuideth this trust betwixt God and himselfe, and so trusteth in God, as that he maketh that for which he professeth to trust in God, to hang chiefly vpon himselfe, and therefore no maruell if he haue no assurance of Salvation, because he incurreth rather the curse denounced by the Prophet, ¹ *Cursed is the man that trusteth in man, and maketh flesh his arme.* For what doth he else when he leaueth the whole work of God, as wee haue heard before, to be confirmed and made good by his own free will? Now as touching that other article of beleeuing in Christ, to haue by his merits remission of finnes, *S. Austin* teacheth vs, that ^u *to beleeu in Christ is to be united vnto Christ, to be made one with him, to be incorporated, so be members of his body.* He expoundeth it to be all one with that which Christ saith in the Gospell, of ^x *eating his flesh & drinking his blood,* which whosoever doth, ^y *dwelleth in Christ and Christ in him, he hath eternall life, and Christ will raise him vp at the last day.* Thus the Gospell of Christ instructeth vs, and hee that beleueth in Christ, because he beleueth the Gospell, must beleue that he is a member of Christ, one with Christ and Christ with him; that he dwelleth in Christ, and Christ in him, that Christ hath giuen vnto him eternall life, and will raise him vp at the last day; being assured, that as a head wil not suffer a member of it owne body to perish, which it hath in his power to preserue; so Christ hauing made him a member of his body, and hauing power to saue him, will not suffer him to perish, but as a faithfull Mediatour will performe that charge, which ^z *the will of the heauenly father hath laid vpon him, that of all that he hath giuen him he should loose nothing, but should raise it vp at the last day.* Now *M. Bishop* saith, that he beleueth that God for the merits of Christs passion, doth forgieue them that are heartily sorie for their finnes, and humbly confesse them, with a full purpose of a new life. And this he hopeth that he hath done, but he cannot assure himself that he hath done it, or that he hath done it so well as he ought to do, and therefore cannot beleue the forgouenesse of his finnes. Where we see, that the merits of Christs passion is not sufficient in his opinion, to purchase for him the forgouenesse of finnes, but it must further

¹ Ierem. 17. 5.

^u August. in Ioan.

tract. 29. & de

verb. dom. ser. 61.

Credendo in carn

ire & membrus

eius incorporari.

& c. Quoquo modo

unetur in eum &

membrum in cor

pore eius efficitur.

^x Idem in Ioan.

tract. 26. Credere

in Christum, hoc

est manducare pa

nera & sicut.

^y Iohn. 6. 53. 56.

^z Iohn. 6. 39.

there hang vpon the sufficiency and perfection of his owne repentance. It is not enough that he trulie repent, vnlesse he repent *so well as hee ought to do*, that his repentance may deserue the pardon that he seeketh for. But we for our parts know and confesse, that our repentance, our faith, our righteousnesse, are neuer such *as they ought to bee*: we are short and vnperfect in the sorrow for our sinnes; our purposes of newe life and amendement of our defaults, proue oftentimes like *the morning dew* that is quickly dried vp. And therefore it is not the value and woorth of our repentance that we rest vpon to meritt pardon and forgiuenesse, but wee require a sinceritie and truth thereof, faithfully to craue the same, beeing but as the paine and grieue which maketh to seek the medicine whereby it is eased; as the hunger and thirst which maketh to craue the foode whereby it is releued; as the feeling of beggerie and want, which maketh to seeke the treasure and riches by which it is supplied. Which supplie and releefe spiritually we find in this, that *we are iustified freely by the grace of God, through the redemption that is in Christ Iesus, whom God hath set forth to be an atonement for vs* (not by the merit of our repentance) *but by faith in his blood.* ^c *Freely, for god a mercy, for nothing*, as the Rhemists expound the word *gratis*, willing to shew a little truth in giuing the right signification of the word, but craftilie suppressing the same truth, and plainly contradicting it by a colourable glosse deuised against the text of the Apostle, and against the signification of the word, which force of truth hath wrested from themselves. ^d *Freely*, saith *Ambrose*, *because hauing no works, nor yeelding any requit all euen of the gift of God, we are iustified by faith onely.* ^e *Freely*, saith *Chrysostome*, *because he vselh heereto no workes of ours, but requireth faith onely.* And he requireth *faith onely*, onely as a hand whereby wee receiue, not as a worke whereby wee deserue this forgiuenesse of our sinnes, that so the true penitent may firmly expect it in Christ onely by beleeuing, not hang in suspence of it by beeing in doubt of vn-sufficiency in repenting; God hauing therefore appointed it to be ^f *by faith that it may bee of grace, that the promise* (thereof) *may bee sure* (not in it selfe, not with God; who doubteth but in that respect it is sure enough? but) *to all the seede*, that is, to euerie one that beleueeth; the promise beeing that *through the name of Christ, euerie one that beleueth in him shall haue forgiuenesse of sinnes.* Which faith, though it bee yet but weak and little

^a Ofc. 6. 4

^b Rom 3. 24.

^c *Rhem. Testam.*
Explicat. of certain words: in the end.

^d *Ambros. in Rom.*
ca. 3. *Gratis quia nihil operantes, neque vicem reddentes sola fide iustificati sunt dono Dei.*

^e *Chrys. in Rom.*
boox. 7. *Nullis ad hoc usus operibus sed fidem tantum exigens.*

^f Rom. 4. 16.

^g Act. 10. 43.

little, and sometimes interrupted with feares and doubts, yet God accepteth it and cherisheth it, that by more experience it may grow to more strength, neither is it true which *M. Bishop* saith, that in matter of faith there is no feare or doubt, as anon after shall appeare. In the meane time he further addeth as touching the article of *Eternall life*, that he beleueth he shall haue it, if he shall keepe all Gods commandements, but because he is not assured that he shall so do, he remaineth in feare. And very iustly may he be in feare that looketh for eternall life vpon no other condition then he doth. The Apostle indeed doth plainly debarre him from all hope and expectation thereof, when he saith^h *So many as are of the workes of the law, are under the curse, for it is written, Cursed is euery one that continueth not in all things that are written in the booke of the law to doe them.* Where he plainly taketh it for graunted, that no man continueth in all things that are written in the law, that is, that no man keepeth all Gods commandements, and therefore concludeth, that he that for eternall life dependeth vpon keeping all Gods commandements, cannot auoid the curse. Yea, but Christ saith to the young man in the Gospel, ⁱ *If thou wilt enter into life, keepe the commandements.* It is true; but Christ saith it to induce the young man to the knowledge of himselfe, and very ill is it applied to seduce men from the true acknowledgement of the faith of Christ. The young man asketh *what he might do to inherit eternall life?* Our Sauour Christ referreth him to the law, as ^k *the Schoolemaster to traine him vnto Christ*, that finding it ^l *a thing impossible for the law to giue him life*, and therefore casting off all vaine confidence of the righteousness thereof, hee might bee fitted to embrace ^m *the faith of that name, in which onely life and Salvation is offered vnto vs.* Which it plainly appeareth this young man conceiued not, by reason of a presumption that he had by misunderstanding the law, that he had obserued the law. The vaine opinion wherof to discouer, our Sauour biddeth him to sell all & giue to the poore, promising him treasure in heaven, and willing him in the meane time to come and follow him, that it might appeare how far he was frō that loue of God & his neighbour which the law required, in whose heart the loue of riches bare so great a sway, as that he could not be content at Gods cōmandement vpo promise of heavenly treasure, to bestow the same to the necessity of his neighbour. Now if he had rightly esteemed of,

himselfe

h Gal. 3. 10.

i Mat. 19. 17.

k Gal 3. 25.

l Rom. 8. 3.

Gal. 3. 21.

m Acts. 4. 12.

himselfe how farre he was from being answerable to the righteousness of the law, he would haue profited by the words of Christ, and haue taken occasion thereby to come to Christ for the obtaining of eternall life, the true meanes whereof he directeth when he saith, *This is life eternall, to know mee the onely true God, and Iesus Christ whom thou hast sent.* Which knowledge of Christ seeing this man had not, without which *M. Bishop* himselfe I hope will say there is no eternall life, surely euen by his owne grounds it must be absurd, to say that Christ by these words did simply intend to direct him a way for the obtaining of eternall life. And if he will say, that he was indeed first to beleue, and then by faith to keepe the commandements, thereby to enter into life, the Apostle taketh exception against that, when citing the words of the Prophet, *The iust shall liue by faith,* he inferreth, *Now the law is not of faith, but saith, Hee that doth these things shall liue in them.* For if the law saying, *He that doth these things, shall liue in them,* do not accord with the faith of Christ, then it is not for them to professe the faith of Christ, in the doing of these things, that is, in the keeping of the commandements to expect the obtaining of eternall life. Yea, *the grace of the Gospell is made void if it bring Christ to the law,* saith *Tertullian*, which he learned of the Apostle, saying, *Ye are voided of Christ, ye are fallen from grace that will be iustified by the law.* Therefore he saith: *If they which bee of the law be heires, then faith is made void, and the promise is made of none effect: If the inheritance bee by the law, it is no longer by promise. But God hath giuen it by promise, and therefore faith beleeueth that God hath giuen vnto vs eternall life, and this life is (not in our keeping the commandements but) in his sonne, and in him only we are to expect it, that from the beginning to the end wee may still confesse, that eternal life is the gift of God through Iesus Christ our Lord.* The commandements of God therefore are now laid before vs, not as the condition for obtaining of eternall life, but as the way to walke in vnto eternall life, assured vnto vs by the free promise and gift of God. And of this promise and gift of God the keeping of Gods commandements is a part, who hath said, *I will put my law in their hearts, and in their minds will I write them; I will put my spirit into them, and will cause them to walke in my statutes, and to keep my iudgements and doe them.* Whereto agree the words of the Apostle, *We are his workmanship, created in Christ Iesus vnto good works, which God hath*

John 17. 3.

Gal. 3. 11.

p Tertull. de pre-
scrip. Euangeli-
gratia Euangelica
si ad legem Chri-
stum redigit.
q Gal. 5. 4.
r Rom. 4. 14.
s Gal. 3. 18.

John 5. 10. 11

Rom. 6. 23.

x Jerem. 31. 33.
y Ezech. 36. 27.

z Ephe. 2. 10.

hath prepared for vs to walke in. Which workmanship when by the grace of God it is begun in vs, albeit by reason of many imperfections it be not such, as that by the vertue thereof we may expect eternall life, yet our faith receiueth further confirmation and assurance thereby, that hee that hath wrought this beginning of life, will goe forward therewith to the end, and hauing made vs partakers of one part of his promise, will make vs also partakers of the other, taking these first fruits of sanctification, as an earnest and pledge from him of the performance of the whole. Therefore albeit wee well know, that we do not keep the cōmandements of God as we ought to doe, yet wee doe not for that cause stand in doubt of eternall life, but finding our hearts truly affected towards God, ^a *hungring and thirsting after righteousnesse*, vnfaignedly hating sinne, and groning vnder the burden of it, ^b *hangmg so fast on*, we comfort our selues, that God hath made the light of his Saluatiō to shine vnto vs, resolving according to his promise, that this Sunne rising though it bee not yet fully cleere, and may haply sometimes be ouercast with clouds, yet shall neuer haue any night, but that excepting our godly indeauours, pardoning our defects and wants, forgiuing vs all our sinnes, hee will ^c *perfect the good worke which hee hath so graciously begun in vs*, so that the true faithfull soule may alwaies boldly say, ^d *Thy loving kindnesse and mercy, shall follow me all the daies of my life, & I shall dwell in the house of the Lord for euer*. Now because *M. Bishop* laiceth no other but a rotten foundation, no maruell if hee build no other but a tottering and shaking house; because hee looketh to haue life grow out of his keeping of the commandements, which is as a reed continually shaken with the wind, no maruell if hee denie to himselfe any stedfast assurance and trust of attaining thereunto. But yet it is a fallhood of his to charge the Protestants with affirming, that no man by any helpe of Gods grace can keep Gods commandements. The Protestants onely say, that God giueth vs not that fulnesse of grace whilest heere we liue, as that we can fully and perfectly keepe the commandements of God so as to bee justified thereby, but they deny not, but that all the faithfull according to the degrees and measure of grace receiued, doe in a measure keepe Gods commandements, and as grace is increased, so they increate in the keeping of the commandements, and that this grace shall yet further renew and sanctifie them, in such sort, as that in the end corruption & sin being

^a Mat. 5. 6.^b Heb. 1. 2. 1.^c Phil. 1. 6.^d Psal. 23. 6.

being wholly abolished for euer; they shall be fullie conformed to that image of righteousnesse that God hath described in the lawe. But of this heereafter. In the meantime wee see by that that *M. Bishop* hath told vs of faith, that the Church of Rome indeed teacheth no other faith but the same that diuels haue. Which being objected by *M. Perkins*, hee laboureth to cleare, but saith nothing to serue the turne, but by ouerthrowing that which he buildeth otherwhere. He saith, *that the diuels knowe all to be true which wee beleue, but yet do want a necessarie condition of faith, which is a godly & deuout submission of their vnderstanding to the obedience of faith, and so haue no faith to speake properly.* But if godly and deuout submission of the vnderstanding to the obedience of faith, be a necessarie condition of faith, as hee telleth vs heere, so as that which is called faith without this is not *properly so called*, how then standeth it which elsewhere he determineth, that faith trulie and properly so called, may be without *charity and good works*? For what *godlinesse*, what *denotion*, what *submission or obedience* can there be where *charitie* is not? *Godlinesse*, *denotion*, *submission*, *obedience*, what are they but *good workes*? If then faith properly so called, cannot bee without these, then it is true which wee say, that true faith can neuer bee without charity and good workes. But that hee denieth in the other place, and with common consent they all denie it. Therefore he must denie that which heere he himselfe saith, that *godly and deuout submission of the vnderstanding to the obedience of faith, is a necessary condition of faith properly so called*, and so, as yet there is no exception but that their faith is the same with the diuels faith. But taking this which he saith, which indeed is true, though he by no meanes must stand to it, that *godly and deuout submission, &c.* is a *necessary condition of true faith*, yet because it is but a condition adioined, and not the verie nature of faith it selfe, surely vnlesse hee describe faith in other sort then hee doth, hee answereth yet nothing as touching the very act of faith, but that the faith of diuels is all one with their faith. His other exception is, that *the diuels trust not in God for Salvation, nor indeaunour any manner of way to obtaine it as Christians do.* Which is euen as vaine as the former was, because hee answereth nothing to put difference as touching faith it selfe, he himselfe still denying that *trust in God for a mans owne Salvation*, is any part of faith. But he should haue answered directly to the point, what there is in the

very nature of faith it selfe, whereby their faith is to bee distinguished from the faith of diuels, whereof he is not able to giue vs any certaine answer. And to be short, all that hee hath here said is but framed for a shew, to serue for present shift, because hee dareth not deny but that there hath bin and are many desperate rakehels (yea of their Popes and Cardinals there haue not wanted such) in whom there is no godly or deuout submission of understanding to the obedience of faith, no trust in God for Salvation, no indeanour to obtaine it, who yet haue had their Catholike faith, to belecue that Christ hath died, and risen againe, and that by his blood there is forgiuenesse of sinnes, though not for them, yet for them that repent: so that in that which he saith hitherto, there is nothing at all whereby to put difference betwixt their faith & the diuels faith, and hereafter we shall see, that he is able to say no more then here he hath said.

4. W. BISHOP.

M. Perkins in his first exception graunts: That commonly men do not beleue their Salvation, as infallibly as they doe the articles of the faith (yet saith he) some speciall men do. pag. 54.

Whereof I inferre by his owne confession, that our particular Salvation is not to be beleued by faith, for what soeuer we beleue by faith, is as infallible as the word of God, which assureth vs of it. Then if the common sort of the faithfull do not beleue their Salvation, to be as infallible as the articles of our Creed, yea as Gods owne word, they are not by faith assured of it. Now that some speciall good men, either by reuelation from God, or by long exercise of a virtuous life, haue a great Certaintie of their Salvation, we willingly confesse: but that Certaintie doth rather belong to a well grounded hope, then to an ordinarie faith.

R. ABBOT.

M. Perkins rightly saith, that the Scriptures in this matter of faith & assurance, do direct vs the duty of faith, what it ought to do, and what we are to pray and labour for, though we do not all and alwaies attaine vnto it. Secondly, that though commonly men do not with the like assurance beleue their owne Salvation, as they do the doctrine of faith expressed in the articles of the Creed, yet

that some speciall men do so, as did *Abraham*, and the Prophets, and Apostles, and martyrs of God in all ages, who without doubting laied downe their liues for the testimony of God, and for the name of Christ, assuring themselues to receiue a better resurrection. And so we make no question, but that by the same spirit that certified them, many faithfull also now do receiue the like certificate of eternall blisse, and are thereby ready if occasion serue to doe the same that they haue done. Now because he saith that commonly men do not so infallibly belecue theirowne saluation, though some speciall men do, hereof, saith M. Bishop, *I inferre by his owne confession, that our particular Saluation is not to be beleued by faith.* But of his confession followeth no such illation. For he cannot conclude, that therefore our own Saluation is not infallibly to be beleued by faith because men do not comonly so belecue it, but rather that it is so to be beleued by faith, because some speciall men do belecue it so, for that in those speciall men is example to the rest, what they ought to strue vnto. But saith *M. Bishop. Whatsoeuer we belecue by faith, is as infallible as the word of God that assureth vs of it.* And we grant that it is as infallible in it selfe, but not alwaies so in our apprehension & feeling. And if he will say that it is alwaies as infallible to vs and our vnderstanding and conscience, he speaketh very falsely and absurdly: for there are diuers degrees of faith, ^a little faith, ^b great faith; ^c full assurance of faith, euen as a weake eie and a strong eie. And as a weake eie seeth but weakly and vnperfectly, and a strong eie seeth strongly and more fully discerneth the thing seene, so a little faith belecueth faintly, though truly, greater faith belecueth more stedfastly; full assurance of faith ^d belecueth vnder hope euen against hope. The disciples of Christ said vnto him, ^e *We beleue & know that thou art Christ the Sonne of the liuing God.* Which in it selfe was infallibly true, and yet they did not so infallibly apprehend it, but that this faith was soone shaken: and because they did not yet infallibly belecue it, our Sauour telleth them, that therefore he forewarned them of his death & resurrection, that ^f *when it was come to passe they might beleue,* namely as *S. Austine* saith, ^g *that he was Christ the Sonne of the liuing God. Which, as he addeth, they should not beleue not with a new faith, but with a faith increased, which was quailed in his death, but repaired in his resurrection. For they were not without this faith before, that he was the Sonne of God, but when it came to passe which he*

^a Mat. 8. 26.
^b Cap. 15. 28.
^c Rom. 4. 21.
^d Ibid. ver. 18.
^e Iohn 6. 69.
^f Ibid. ca. 14. 29.
^g August. in Ioan. tract. 79. Quo vis-
 so illud fuerant
 credituri quod ip-
 se esset Christus fi-
 lius Dei viuis, &c.
 Creditur autem
 hoc no fide noua
 sed aucta, aut cer-
 te cu mortuus esset
 desecta, cum resur-
 rexisset resecta.
 Neque enim eum
 Dei filium non &
 ante credebant, sed
 cum in illo factu
 est quod ante pre-
 dixit, fides illa que
 tunc quando s'lis
 loquebatur fuit
 parua & cum mo-
 veretur pond iam
 nulla & reuixit
 & creuit.

foretold, that faith which when he spake vnto them was little and small, and when he died in a manner none, both renewed and increased. It was faith that made^b Peter vpon Christs word to step into the sea to go to Christ vpon the waters, beleuing that he should be safe; but yet he beleued it not infallibly, & the faintnesse of his faith made him begin to sink, so that being vehemently afraid, hee cried out vnto Christ for help, saying *Master, saue me*. Therefore our sauior faith to him,ⁱ *O thou of little faith, wherefore didst thou doubt?* In which sort; when another time the disciples were afraid, by reason of a tempest vpon the sea, & awaked him being asleepe, saying vnto him, & *Master saue vs we perish*, he answered them, *Why are ye feareful, ô ye of little faith?* in both these places shewing that *little faith*, such as now the faith of the Apostles themselves was, doth not make a man so infallibly to beleue, as that he is therby wholly voided of feare and doubt; yet sheweth it selfe to be true faith, in that the same feare & doubt maketh him alwaies to run to Christ, as expecting succour & strength in him. Such is the faith wherby the common sort of faithful men do beleue their own particular Saluation, truely and effectually to the comfort of their soules, yet not so fully and infallibly, as to be altogether freed from feare and doubt. For it is to be obserued, which was intimated before, that matters of faith concerning our own Saluation, doe consist partly in principles deliuered by the word of God, & partly in conclusions thence deriued to our selues. Now albeit faith sometimes do wauer and stagger, as touching the very principles themselves and immediate words of God, yet because the truth & certaintie thereof is more easily and better conceiued, they are for the most part more familiarly & readily beleued. But the conclusions, because of themselves they are vnknown and haue their light onely from the principles, are not so firmly apprehended as the principles themselves, whilst doubts haply may be cast, least there be any error committed in the application and vse thereof. It is a principle deliuered for assurance of Saluation;ⁱ *Beleeue in the Lord Iesus Christ and thou shalt be saued*. Heereupon the faithful man inferreth to himself, *I beleue in the Lord Iesus Christ, therefore I shall bee saued*. In this either confusely or expressly inferred, he comforteth himself, & reioiceth in God, & in hope hereof cheerefully serueth God, calleth vpon his name, & in patience expecteth the reuealing of his Saluation. And yet sometimes it falleth

^b Mat. 14. 28.

Verf. 31.

^k Cap. 8. a 5.ⁱ Acts 16. 7.

out that he questioneth his faith, and not seeing such effect thereof as he supposeth there ought to be, maketh doubt least haply he be deceiued, and though the principle be true by which he first beleueed, yet is ielous least he haue misapplied it to himselfe. Thus somtimes by other temptations true faith is assaulted and greatly shaken, so that he that greatly reioyced in the Saluation of the Lord, by hasty cogitations is ouer taken and brought to say as *Dauid* in that case did, ^m *I am cast out of the sight of thine eies*. This was the manner of the Apostles faith at first, and this manner of faith and assurance do we teach, and do teach men to pray with the Apostles, ⁿ *Lord increase our faith*, that from weaknesse of faith and slender assurance, we may grow to strength of faith and full assurance, as the Apostles did. In the meane while therefore it is false and contrary to the word of God which *M. Bishop* saith that the faithfull haue not by faith assurance of Saluation, vnlesse they beleuee it to be as infallible as the word of God it selfe. Now for conclusion he confesseth, *that some either by reuelation from God, or by long exercise of virtuous life, haue a great Certaintie of Saluation*, but that, he saith, *doth rather belong to a well grounded hope, then to an ordinarie faith*. But we answered him, that there is no well grounded hope, but that which is grounded vpon *ordinarie faith* and beleefe of that that is hoped for. For hope is the proper effect of ordinary faith, and nothing else, as we shall see heerafter, but a patient expectation of that that we beleuee shal be, and if we do not beleuee that it shal be, we cannot be said to hope for it in that sense wherein the scripture teacheth hope. Of *ordinarie faith* it is that the Apostle saith: *Being iustified by faith, we haue peace towards God through Iesus Christ our Lord, by whom we haue accesse through faith vnto this grace wherein we stand and reioyce under the hope of the glorie of God*, thereby shewing, that to reioyce under the hope of the glory of God, is the effect of an *ordinarie faith*, whereby wee are assured of peace with God. Of *ordinary faith* *S. Iohn* speaketh where hee saith, ^p *These things haue I written vnto you that beleuee in the name of the Sonne of God, that ye may know that ye haue eternall life*. By *ordinary faith* therefore the faithfull are (not vncertainly to hope, but assuredly) *to know, that they haue eternall life*. But it is heere to bee obserued, that *Maister Bishop* affirmeth not onelie of that Certaintie that is gotten by long exercise of vertuous life, but also of that that

m Psal. 31. 27.

n Luk. 17. 5.

o Rom. 5. 1.

consequenter
 p 1. Iohn 5. 13.

as by revelation from God, that it rather *belongeth to hope then to ordinarie faith*, writing he wist not what himselfe, because if he be asked the question, he will not deny, but that whatsoeuer God hath reuealed is to be beleued by ordinarie faith, because he saith afterwards that it is the Catholike faith, that is, ordinarie faith *to beleeue all that to be true which God hath reuealed*. Howsoeuer the reuelation be extraordinary, as we knowe he intendeth it, yet it is ordinarie faith by which a man beleueeth such extraordinary reuelation, so as that neither that assurance that is had by this extraordinary reuelation, is altogether free from feares and doubts, shaking sometimes the confidence of that which a man hath receiued immediately from the oracle of Gods owne mouth, or by speciall messengers directed from God for certificate in that behalfe. Which is to be seene in the examples of *Abraham*, and *Isaac*, and *Dauid* and others, to whom God had giuen speciall promise of his protection and fauour, and yet vpon occasions they haue bewraied great infirmitie in the apprehension thereof. And if this befall to faith in those things that are extraordinarily reuealed, much more we may assure our selues that it befallerh there, where we haue no other but ordinarie reuelation by the written word of God. Therefore on euerie side *M Bishops* assertion is false, that there can be no assurance by faith of our owne Salvation, valesse wee beleue it with the like infallible Certainty, as we do the truth of the word of God.

5. W. BISHOP.

The third reason for the Catholikes, is, that wee are bidden to pray daily for the remission of our sinnes. But that were needlesse, if wee were before assured, both of pardon and Salvation.

Mat. 5.

M. Perkins answereth, First, that we pray daily for the remission of new sinnes committed that day. *Be it so* What needs that, if we were before assured of pardon? *Marric* (saith he) because our assurance was but weak and small, our prayer is to increase our assurance. *Good Sir*, do you not see how you overthrow your selfe? If your assurance be but weak and small, it is not the assurance of faith, which is as great, and as strong, as the truth of God.

Wee giue God thanks for those gifts which wee haue receiued at his bountifull hands, & desire him to increase, or continue them if they may be lost. But to pray to God to giue vs those things wee are assured of by

faith, is as fond and frivolous, as to pray him to make Christ our Lord to be his sonne, or that there may be life everlasting to his Saints in heauen, of which they are in full and assured possession. And so these three Arguments by M perkins propounded here for vs, are very substantiall and sufficient, to assure euery good Christian, that he may well hope for Salvation doing his dutie, but may not without great presumption, assure him by faith of it.

R. ABBOT.

The comfort of the faithfull mans prair, is the same assurance that David had, ^a When I call upon the Lord, hee will heare mee, it being a promise of God to his people, ^b Call upon me, and I will heare thee: in which sort our Saviour Christ giueth vs encouragement to pray, saying, ^c Whatsoener ye aske in my name, that will I do, that the Father may be glorified in the Sonne. Therefore S. Iohn saith, ^d This is the assurance that we haue of him, that whatsoener we aske according to his will he heareth vs, and if we know that he heareth vs, we know that we haue the petitions that wee aske of him. Being therefore bidden to pray for the forgiuenesse of sinnes, and hauing the promise of God, ^e I will be mercifull vnto them, and their sinnes and iniquities will I remember no more, we beleue and by faith stand assured, that when we do pray to haue our sinnes forgiuen vs, God heareth vs and giueth vs pardon and forgiuenesse thereof. We doe not then reach at randon the assurance of the forgiuenesse of sinnes, but in such tenure and forme as we are directed by the word of God, according to which S. Austine saith of himselfe, ^f By the grace of God I am freed, I know, that I enter not into temptation, and that I am heard saying with my fellowes, Forgiue vs our trespasses. ^g For this therefore, that is, ^h for forgiuenesse of sinnes, shall euery one that is godly, saith David, make his prair vnto thee in a time when thou maist be found, so being assured that in the great water floods they shall not come nigh him. Our faith then assureth vs not of forgiuenesse of sinnes without prair, but that God forgiueth vs when we pray; so that his obiection being framed to our doctrine aright, is as if he should say, Seeing faith assureth vs of forgiuenesse of sinnes when we craue it of him by prayer, what need wee pray? Which was one of Wrights drunken reason; whereby hee would haue laied an absurditie vpon our Church, being himselfe an absurd-

^a Psal. 4. 3.
^b 50. 15.

^c Iohn 14. 13.
^d I. Iohn 5. 14.

^e Ierem. 31. 34.

^f August. con. Iulian. Pelag. lib. 6. ca 5. Qua gratia liberor, ut scio, ne intremint in oratione, & c. atque ut exaudiat cum confortibus meis, dicens, Dimittite nobis, & c.
^g Psal. 12. 6.
^h August. 1. in Psal. 31. Pro hac: pro ipsa venia peccatorum.

blind.

blind-asinus, and not vnderstanding what wee say. But to make the matter more plaine, it is to bee noted, that in three respects we continue daily to aske of God forgiveness of sinnes, of which *M. Perkins* hath noted two. First, as *S. Austine* saith, *because we daily commit offence, wee haue neede daily to crave pardon.* But what needs that saith *M. Bishop*, if wee were before assured of pardon? I haue answered him, that our assurance before hand and alwaies is, that our prayer obtaineth it at Gods hands. Therefore wee pray, and by faith doe rest assured, that vndoubtedly we haue that for which wee pray. Secondly, we pray for forgiveness, not for that we haue no assurance thereof, but for that wee desire greater assurance and more comfortable feeling of it, that as forgiveness with God is full and perfect, so the same may accordingly bee sealed in our hearts. Our faith being weake giueth but weake assurance, and therefore wee begge of God that our hearts may be enlarged, that *the testimony of the spirit* may more freely sound vnto vs, *Thy sinnes are forgiven thee.* Now here saith *M. Bishop*: *Good Sir, do you not see how you overthrow your selfe? And why so? Forsooth if your assurance be but weake & small, it is not the assurance of faith, which is as great and strong as the truth of God.* But good Sir, we haue already shewed you, that therein you tell vs a senselesse and vnlkely tale. The truth of God is alwaies alike, not subiect to alteration, neuer increased or diminished; but our faith is greater and lesse, sometimes hath a full and sometimes a wane, and to vs the truth of God is according to our faith, and according to our apprehension and feeling of it. Wherein we are variable and diuers, euen after the manner of *Peters* faith, of whom *S. Austine* saith: *Peter was the paterne of vs all; sometimes he beleuech, sometimes he wauerech; one while he confesseth Christ to be immortal, an other while he is afraid lest Christ should die.* The poore distressed man saith in the Gospel, *Lord I beleene, helpe my unbeliefe.* He saith, *I beleene; therefore there is faith,* saith *Austine*: *helpe my unbeliefe, saith hee; therefore there is not yet full and perfect faith.* If there be true faith, and yet with faith a remainder of unbeliefe, then the assurance of faith cannot be said to be as great and strong as the truth of God; yea the vntooth heereof is so palpable and grosse, and contrary to the common experience of all beleeuers, as that we may iustly marvel at the wilfull absurditie of this man in the assertion of it.

1 August. de vera & fals. panni. ca. 5. Quia quodidiana est offensus oportet ut sit quod amantiam remissio

1 Bernard. in Annunciat. ser. 1. super. x. fell. 3.

1 August. de ver. Dom. ser. 13.

Illam videte Petrum qui tunc erat: figura vestra, modo fides, modo timor; modo animam suam conficitur modo sume: ne moriatur.

m Mar. 9.

1 August. de verb. Dom. ser. 36 Credens quis, ergo est fides. Sed ad iura incredulitas non est plena fides.

The third reason of our praying continually for forgiveness of sinnes, is for the obtaining of the fruit & effect thereof. For so long as we ^o *walk by faith and not by sight*, we still pray for the sight of that as touching which we haue now but the comfort of faith & hope. We beleue that we are redeemed both in body and soule, yet still we *p* *sigh in our selues, waiting for the adoption euen the redemption of our bodies.* ^q *Ioy that thou art redeemed,* saith Austinē, *but not yet in reall effect; in hope, or as touching hope, be without all doubt. If thou shalt not now groane in hope, thou shalt not attaine to the reall effect.* Thus then by prayer we sigh and groane for our redemption, who yet by faith beleue that already we are redeemed. So therefore albeit we beleene that God hath forgiven vs our sinnes, yet still wee pray for forgiveness of sinnes, that that may appeare to vs which we now beleue. The Prophet *David* giueth vs to vnderstand, that *forgiveness of sinnes is blisse and happiness*, and therefore a freedom from all misery and sorrow. We still liue in misery and sorrow, and seeme wholly strangers to all title of blissefull state. Therefore being still in case as if our sinnes were not forgiven vs, we still pray for forgiveness of sinnes, that *as we haue heard so we may see*, and by effects may discern and enjoy the same forgiveness. But here *M.* Bishop telleth vs, that *to pray to God to giue vs those things we are assured of by faith, is as fond and frivolous, as to pray him to make Christ our Lord to be his Sonne, or that there may bee life everlasting to his Saints in heauen, of which they are in full and assured possession.* Which is so fond and frivolous a speech, as that well wee may perswade our selues that it neuer came from any wise man. For matters of faith are of diuers sorts. Some already fully acted and done, and those we onely beleue, we doe not pray for them, as the creation of the world, the birth, and death, and resurrection of Christ, and other such like. Other some are beleued, as designed and pronounced by God, but not yet fully acted and effected to vs, which we so beleue, as that still we pray for them till they bee effected, prayer being nothing else but *the streame or riuier of faith*, & an issue of the desire of that which ioyfully we beleue. A notable example whereof we see in *David*, who when God had sent *Nathan* to him, to certifie him that he would stablish the kingdom for euer in his house & posterity, albeit he beleued & ioyfully accepted the tidings hereof, yet forbearth not therefore to pray that it might be so

^c Now

o 1. Cor. 5. 7.

p Rom. 8. 13.

q August. in
Plal. 37. G. uide te
redemptum, sed
nondum re: spe
securus esto. Etc-
nim si non gem-
ueris in spe, non
peruenies ad rem.

r Plal. 32. 1.

of faith. 1.

2.

s August. de verb.
Dom. ser. 26.
Ostendit fidem
fontem esse orati-
onis, nec posseire
riuum ubi caput
aque sicatur.

Now therefore, saith he, *confirm for ever the word that thou hast spoken concerning thy servant and his house, and do as thou hast said.* For thou O Lord of hosts hast revealed unto thy servant, saying, *I will build thee an house; therefore hath thy servant bene bold to pray this prayer unto thee. Therefore now let it please thee to blesse the house of thy servant, that it may continue for ever before thee; for thou O Lord God hast spoken it.* Where wee plainly see him praying vnto God, that that might bee, whereof hee was assured by faith, vpon the promise of God that so it should bee, and not onely so, but did therefore pray, because God had revealed vnto him that it should be so. And doe wee not thinke that *David* beleued the word spoken to him from God by the same Prophet, when hee had admonished him of his grieuous trespasse, and he repented, *The Lord hath taken away thy sinne; and yet after wards hee praiceth, Haue mercy vpon me, O God, after thy great goodnesse, according to the multitude of thy mercies doe away mine offences.* Our Saviour Christ beleued that his *sheepe shall neuer perish*, and therefore that the Father would keepe them, and none should take them out of his hands, and yet hee praiceth, *Holy Father keepe them in thy name, euen them whom thou hast giuen mee.* Hee was assured by faith that God would deliuer him from death, *that hee would not leaue his soule in hell, nor suffer his holy one to see corruption; yet in the daies of his flesh did offer up supplications with strong crying and teares to him that was able to saue him from death, and was also heard in that which hee feared.* Hee was assured by faith that God would glorifie him; yet hee praiceth, *Now glorifie me O Father with thine owne selfe.* The Apostle *S. Paul* was assured by faith, that *the Lord would deliuer him from euery euill worke, and preserue him vnto his heauenly kingdome; yet hee ceased not to pray, Leade vs not into temptacion, but deliuer vs from euill.* Wee beleue by faith, and are assured that Christs kingdome shall come; yet we dailie pray, *Let thy kingdome come.* Thus therefore albeit by faith in the promise of God, wee now rest assured of the remission of sinnes, yet because it is not yet revealed, wee stil pray, *Forgiue vs our trespasses*, that wee may enioy by reality and possession, what wee beleue wee already haue in Gods affection. Now albeit those three arguments hitherto bee idle and vaine conceits, yet for conclusion he commendeth them for *substantiall and sufficient, to assure euerie good Christian that hee well may hope for Salvation*

doing

doing his dutie, but may not without great presumption assure him of it by faith. But it hath beene already shewed, that doing of auncie can yeeld vs neither faith nor hope truly so called, becaue wee come so short of the doing of it. Therefore Hierome rightly saith, that if wee consider our owne merits, wee must needs despaire. But God would haue the promise to be sure, not according to our merits, but according to his mercie. Hee would haue it to depend vpon his promise and his oath, that by two immutable things wherein it was impossible that God should lie, wee might haue strong consolation, which can be but very weake, yea none at all, so long as wee hang it vpon any other thing. It is therefore a wicked presumption to hope for Salvation by vertue of our owne doings, but the presumption that groweth of faith, is a commendable presumption. It is a good presumption, saith Ambrose, to presume, not vpon thine owne worke, but vpon the grace of Christ. Such a presumption S. Austine teacheth. Whatsoeuer there is about thee, or in thee to presume of, cast it from thee, and let God be thy whole presumption, or presume wholly vpon God. Namely in that sort as S. Ambrose teacheth by occasion of Davids words, Receiue mee according to thy word. It were a matter of intollerable presumption, saith he, to say to God, Receiue me, but that hee addeth the promise of God; as if hee should say, Thou hast caused vs to presume, we challenge thee vpon thine owne bond. This is the presumption of true faith, whereby wee withdraw our eies from our selues, and cast them wholly vpon God, assuredly beleeuing that wee shall receiue, becaue wee beleuee in him that promiseth. Therefore Gregorie saith, By presuming of grace and life, the righteous sing of that iudgement which all the vnrigheteous are afraid of. Let M. Bishop then learne, that there is a godly presumption of Salvation and eternall life, which becaue it cannot arise of any sufficiency of our workes, must necessarilie bee grounded vpon faith alone. Wherein notwithstanding faith receiueth comfort and strength by the good fruits and effects of grace, in the feare and loue of God; in faithfull care and conscience of duty towards God and men, becaue albeit of themselves they cannot be presumed of, yet being fruits of faith, euen in their beginnings & imperfections, are tokens of Gods secret election, foretokens of future happinesse, so that

o Hieron. in Esa. l. 17. cap. 64. Si consideremus merita nostra desperandum est.

Aug. in Psal. 88. Non secundum merita nostra, sed secundum illius misericordiam firmata est promissio.

o Heb. 6. 13.

o Ambros. de Sacrament. li. 5. ca. 4. Presume non de operatione tua, sed de Christi gratia, & c. Bonus presump-

o Aug. in Psal. 85. Quicquid est circate vel in te vnde possis presumere, abijce à te, & tota presumptione tua Deus sit.

o Psal. 119. 116.

o Ambr. in Ps. 118. Ser. 15. Intolerande presumptioni vide: eum Deo dicere, suscipe me, nisi promissum eius adiungeres, hoc est, ut auderemus ipse scisci, in ote chirographo conuenimus.

o Greg. Magn. in Exec. hom. 22. Per presumptionem gratie & vite cantant iusti iudicium quod iniusti omnes perimescunt.

o Bern. de grat. & lib. arbi. Occulta predestinatio vis indicia, sunt eius felicitatis presagia.

that a man *called to God by feare, and framed to righteousness by love, o Idem epist. 107.
Voca' ius quisque
per timorem,
iustificatus
per amorem, pre-
sumit se quoque
esse de numero
beatorum. presumeth that he is of the number of them that shall be blessed. M. Bishop is not acquainted with true faith, and protesteth that he knoweth not whether he haue any feare or loue of God, and therefore no maruell that he is a stranger to this presumption, and doe take that to be an vnlawfull presumption, which indeed is nothing but true faith.

G. W. BISHOP.

To these I will adde two or three others, which M. Perkins afterwards seeks to salve by his exceptions, as he termes them. To his first exception I haue answered before. The second I will put last for orders sake, and answer to the third first, which is :

The Catholikes say, we are indeed to beleue our Salvation on Gods part, who is desirous of all mens Salvation, very rich in mercie, and able to saue vs, but our feare riseth in regard of our selues, because the promises of remission of sins depend vpon our true repentance: *Vnlesse you do penance ye shall all perish.* And the promise of Salvation, is made vpon condition of keeping Gods commandements. *If thou wilt enter into life keepe the Commandements.* Againe, No man shall be crowned, except he combat lawfully. Now we not knowing whether we shall well performe these things required by God at our hands, haue iust cause to feare lest God doe not on his part, performe that which he promisseth vpon such conditions. *To this M. Perkins answereth,* That for faith and true repentance, euery man that hath them knoweth well that he hath them. *To which I reply,* that for faith being rightly taken, it may be knowne of the party that hath it, because it is a light of the understanding, and so being like a lampe, may bee easily seene: but true repentance requires besides faith, both hope and charitie, which are seated in the darke corners of the will, and cannot by faith be seene in themselves, but are knowne by their effects: which being also uncertaine, doe make but coniectures and a probable opinion, so that place of S. Paul may be omitted where hee saith: Proue your selues whether you be in faith or no. 1. Cor. 13. Because we accord that it may be tried by us, whether we haue faith or no: although I know well, that Saint Pauls words carry a farre difference. But let that passe as impertinent. 1. Cor. 2. 12. To the other. That we haue receiued the

the spirit which is of God, that we might know the things which are giuen of God. *What things these are which the spirit reuealeth to vs,* S. Paul teacheth in the same place, That which the eye hath not scene nor care hath heard, &c. God hath prepared for them, that loue him: but to vs God hath reuealed by his spirit: *All this is true: but who they be that shall attaine to that blessed Banquet by God so prepared, God onely knoweth, and by his spirit reuealeth it to very few.* And will you learne out of S. Ierome that ancient Doctor the cause why: Therefore (*saieth he*) it is put ambiguous and left vncertaine, that while men are doubtfull of their Saluation, they may doe penance more manfully, and so may moue God to take compassion on them.

In 3. capit. Ion.

R. ABBOT.

The condition of repentance is required, not as whereby wee worke our Saluation, but whereby we seeke it, and that not by the keeping of the commandements, wherein we all faile, but in Christ alone by faith in him, whence followeth a measure of keeping Gods Commandements, and of striving lawfully vnto him, not as any proper cause of Saluation, but as parts and tokens and preparations of and to that Saluation which wee receiue and haue by Christ alone. Now heere *M. Perkins* bringeth in the Popish Doctors, affirming that wee cannot be assured that wee haue true faith and repentance, because wee may lie in secret finnes, and so want that which we suppose our selues to haue. *M. Perkins* answereth, that hee that doth truly repent and beleue, knoweth that hee doth so. To this *M. Bishop* replieth, that faith being rightly taken, may be knowne of the party that hath it, but true repentance cannot. But how must we conceiue of faith when it is rightly taken? Forsooth hee telleth vs that it is a light of vnderstanding, and so being like a lampe may be easily scene. But true faith is not only a matter of vnderstanding, but a mixt action of the vnderstanding and will, and consisteth not onely in knowing, but in seeking, and desiring, and embracing the thing that wee vnderstand. Therefore *Oecumenius* obserueth, that the faith recommended by S. Paul beside steadfast assent, importeth a further matter proceeding out of the affection. So wee saw before that *Bernard* maketh it to be such as whereby a man beleue

a Oecumen. in
epist. Iac. cap. 2.
Consecrationem ex
affectu proceden-
tem cum firma
assensu nomine fi-
dei vocamus.

ueth that his finnes are forgiuen him. Which *M. Bishop* might
 haue learned also of *Ferus* one of their owne Prophets, though a
 more faithfull Prophet then commonly theirs are, who saith, that
b to beleue is to trust that God for Christ sake wil not impute our finnes. ^a *Ferus #*
 But that we may see the spirit of giddinesse wherewith this man is
 carried vp and downe, he himselve but a little before hath told vs,
 that *godly and deuout submission of the vnderstanding to be obedience*
of faith, is a necessary condition of faith properly so called Faith then is
 not only a *light of vnderstanding*, but implieth godlinesse, deuotion,
 and submitting of the vnderstanding to the obedience of faith,
 which because it cannot bee without repentance, hope and chari-
 tie, it necessarily followeth, that if a man knoweth that hee hath
 faith, he knoweth also that he hath godlinesse, deuotion, obedi-
 ence, repentance, hope, charity, and so *M. Bishops* reply euen by
 himselve is vtterly ouerthrowne. And to this purpose *S. Austin*
 telleth vs, that *a man cannot beleue in Christ without hope and loue*,
 and *S. Bernard*, that *the separation of charitie is the death of faith*,
 and *Origen*, that *hope cleaueth inseparably vnto faith*. Then if a
 man know that he hath faith, he cannot bee ignorant that he hath
 also hope and charity, without which there is no true faith. It is
 therefore a meere fiction of *M. Bishop*, that a man may know that
 he hath faith, but he cannot know that hee hath true repentance,
 because repentance requireth hope and charity, which forsooth
 are seated in the *darke corners of the will*, and cannot certainly be
 discerned. What a fond toy is this, that a man hopeth, and know-
 eth not that he hopeth: that he repenteth, and knoweth not that he
 repenteth: that he loueth, and knoweth not that he loueth? Surely
 where these things are, they are knowne: and if they be not known,
 it is because they are not. For *the spirit of man knoweth the things*
that are in man; hee discerneth what is in himselve, though not al-
 wayes the measure and quantity thereof. Otherwise how deth
S. Iohn say: *By this wee know that wee are translated from death to*
life, because we loue the brethren? How shall we know that we are
 translated from death to life, because we loue the brethren, if we
 cannot know that we loue the brethren? ^b *Let a man looke into*
his heart, and see if he haue charitie, and then let him say, I am
borne of God, saith *S. Austin*, but to what end, if a man cannot see
 and know whether he haue charitie or not? The same *S. Austin*
 saith;

b Ferus in Mat.

cap. 27. Credere

est considerare D. i.

per Crisostom

per at a non im-

putaturum.

c. August. de verb.

Don. ser. 61. Quis

fidei habet sine

spe & dilectione,

Christum esse cre-

dit, non in Christi

credit.

d Bernard in Ca.

serm. 24. Mors fi-

dei separati est

charitatis.

c Origen in Ro. ca.

4. Scienis fides si

inseparabiliter

colerere.

h. August. in Iohn

epistol. 5. At-

tendit in certu-

det si habeat cha-

ritatem, & hunc

dicat natu suu

ex Deo.

f 1. Cor. 2. 11.

g 1. Ioh. 3. 14.

i De ver. Apost. ser. 6. Si quis spiritum Christi non habet, non se fallat hic non est eius. Et adiuuante ipsius misericordia, spiritum Christi habemus, ex ipsa dilectione iustitiae, integre fide, catholica fide, spiritum Dei nobis inesse agnoscamus.
2. Cor. 13. 5.

saith: *If a man haue not the spirit of Christ, let him not deceiue himselfe, he is none of Christs. Behold, saith he, by the helpe of Gods mercie we haue the spirit of Christ. By the loue of righteousnesse and true faith, the Catholike faith, we know that there is in vs the spirit of God.* How shall we know by the loue of righteousnesse that the spirit of God is in vs, if we cannot know that there is in vs the loue of righteousnes? But to infringe that idle deuize, *M. Perkins* alledgeth the words of *S Paul*, *Proue your selues whether you are in the faith.* For to what end is this spoken, if we cannot know whether we are in the faith or not? But *M. Bishop* saith, that *they accord that it may be tried whether a man haue faith or not*, importing therefore that the place is nothing against them. But he may not so auoid it; for the *being in the faith* whereof the Apostle speaketh, signifieth more then hee intendeth thereby. Which appeareth plainly by the words which the Apostle addeth: *Know ye not that Christ is in you, except ye bee reprobates?* thereby shewing that to *proue a mans selfe whether hee bee in the faith*, is to *proue whether Christ bee in him*, because the *faith* of which hee speaketh is that *lively faith, whereby Christ dwelleth in our hearts.* And *if Christ be in you*, saith the same Apostle, *the body is dead as touching sinne, but the spirit is life for righteousnesse sake*, which cannot bee without repentance, hope, charity, and such other vertues wherewith the spirit of Christ endueth them in whom Christ doth dwell. Hee therefore that knoweth himselfe to be in the faith, as the Apostle meaneth it, knoweth Christ to bee in himselfe; hee knoweth himselfe to bee dead to sinne, and aliuie to righteousnesse, and that he is not without repentance, hope, chaitie, and other vertues wrought in him by the spirit of Christ. As for that other meaning of the place which *M. Bishop* speaketh of, if hee had set it downe, I doubt not but we should haue taken him at dietherin, as well as we do in all the rest. To the other place of the same Apostle, that *we haue receiued, not the spirit of this world, but the spirit which is in God, that we may know the things that are giuen vnto vs of God*, he answereth, that the Apostle meaneth it of those things whereof he there speaketh, *The things which neither eye hath seene, nor eare hath heard, &c. God hath prepared for them that loue him, &c. but who shall attaine to that blessed banquet*, saith he, *by God so prepared God onely knoweth, and reuealeth it by his spirit to*

very

i Bernard. in octa. uaz Pasch. ser. 1.
Ea commendatur fides per quam Christus in cordibus nostris habetur.
m Rom. 8. 10.

1. Cor. 12.

very few. Which answer of his giueth him no euasion at all. For if we do vnderstand the words concerning the ioyes of heauen, and that blessed banquet of which hee speaketh, the Apostles words must support, that we know the same to be giuen vnto vs. For how shall we be said to know the things that are giuen vnto vs of God, if we do not know that they are giuen vnto vs? Neither may we conceiue it as he doth, to know that such things are prepared for the faithfull and righteous; for that the diuels themselves also know. *Balaam* a wicked castaway knew so much when he said, ⁿ *Let my soule die the death of the righteous, and let my latter end be like vnto his.* *Saul* knew so much, when ^o he prophesied, as the ^p *Iewes* say, of the world to come, of the rewards of the iust, and punishments of the vniust. We haue therefore received the spirit of God, that wee may know not onely that such things are prepared of God, but that we may know that God hath giuen the same vnto vs. But the Apostle there meaneth not onely the ioyes and blisse of heauen, but all the gifts of God, whereby the same are wrought and effected vnto vs. The originall of all which gifts is the giuing of Christ vnto vs, whereof the Prophet speaketh, ^a *Vnto vs a child is borne, and vnto vs a sonne is giuen, in whom all the promises of God are yea, and are in him Amen,* for his sake first made, and in him performed; whom the Father giuing to vs and for vs, ¹ *hath together with him giuen vs all things, the gift of the spirit, the gift of repentance, the gift of faith, the gift of righteousnesse, the gift of loue, the gift of suffering for Christ, the gift of all things pertaining to life and godlinesse, the gift of eternall life.* All these things *Oecumenius* compiseth when he expoundeth the things which eye hath not seene, &c. to bee ^d *Christ and the Salvation which is wrought by his incarnation,* euen as *Chrysostr* doth vnderstand the same of ^e *the surprising of the world by the foolishnes of preaching* (as the world accounteth it) of the conuersion of the *Genites*, of the reconciliation of God to men, and the great benefits that should come thereby, euen as the Apostle saith, ¹ *all manner spiritual blessings in heauely things.* In a word we are to vnderstand in the Apostles words, ² *the vnsearchable riches of Christ preached vnto the Gentils, a mystery which from the beginning of the world was hid in God, & not opened to the sons of men,* etc had not seene it, neither had mans hart conceiued it nay; to the very ^h *Angels, principallities and powers,* it was not known, so that when it was done, ⁱ *they did euen desire and*

n Numb 23.10.
o 1.Sam.10.10.
p Hieron. tradit
Hebraic. in lib.
Regum. Prophe-
tisse eum sibi Ju-
dæi dicunt de fu-
turo seculo, de
Gog & Magog, &
de premijs iustori-
& pœnâ impioru.
q Ela. 9.6.
r 2. Cor. 1.30.
s Rom. 8.32.
t 1. Joha 4.13.
u Act. 5.31.
x. Eph. 2.8.
y Rom. 5 17.
z 2. Tim. 1.7.
a Phil. 1.27.
b 2. Pet. 1.3.
c Rom. 6.23.
d Oecumeniu.
1. Cor. a 2 *Quæ*
preparauit Deus
&c. Christum vi-
de licet & salutem
quæ per incarna-
tionem facta est.
e Chry. in Cor. 1.
bon. 7. Quoniam
per eam quæ vide-
tur esse stultitia
predicatio or-
bem terre superar-
bit, & gentes all-
cientur, et Dei ad-
hominis erit: recõ-
calato & intra-
mobili accedent bo-
na.
f Eph. 1.3.
g Cap 3. 5. 8 9.
h Verse 10.
i 1. Pet. 1.12.

delight

delight to looke into it. The accomplishment of which riches is the glorie & ioy of heauen, which yet we know not nor can conceiue, as the Apostle S. *Iohn* saith, *Now are wee the sonnes of God, but yet we knowe not what we shall be*, we know not the glory and happinesse that he hath prepared for vs; for we are *now dead, and our life is hidden with Christ in God, but when Christ which is our life shall appeare, then shall we also appeare with him in glory; for we know that when hee shall appeare wee shall be like vnto him, for wee shall see him as he is.* In the mean time the Apostle saith, that *by the spirit we know the things that are (alreadie) giuen vs of God*, not by speculation onely of vnderstanding, but by practicke, and experimentall, and effectuall knowledge, *whereby we are made partakers of the diuine nature, and renewed to the image of him who first created vs.* These things therefore we know in our selues, when wee know the things that are giuen vs of God, and consequently doe know our faith, repentance, hope, loue, in which consisteth that newnesse and communion with God. As for the blisse and glory of heauen, though yet we know it not, yet we know that God hath giuen vnto vs the interest and title of it already, and by faith doe stand assured through the spirit, that he will in due time giue vs the full sight and fruition of it. Which indeed none can know but they that haue it reuealed vnto them from God, but God reuealeth it by the spirit in his word to all those that doe beleue in him. As for the place of *Ierome* which *M. Bishop* alledgeth to the contrary, it sheweth his wretched vnfaithfulnesse, but maketh nothing against vs. *Ionas* had preached destruction to Niniue within fortie daies. The King of Niniue calleth his people to repentance, to sackcloth and ashes, to fasting and mourning, and crying mightily vnto God; for *who knoweth*, saith he, *if God will turne and repent and turne away from his fierce wrath?* thereby signifying, that albeit God had by peremptorie sentence threatned their destruction, yet by repentance and earnest intreaty they might happily find mercy. Hereupon *Hierome* saith, *That that is said, Who knoweth if God will turne, is therefore set downe vncertaine and doubtfull, that whilest men are doubtfull of their safetie, they may the more earnestly repent, and the rather moue God to take mercie on them.* Now what a reason is this, that because God threatning destruction to wicked and vngodly men, leaueth it in doubt whether he will spare them, that they may the more earnestly

k 1. Iohn. 3. 2.

1 Col. 3. 3. 4.

m 1. Per. 1. 3. 4.

n Col. 3. 10.

o Ionas 3. 9.

p Hieron in Ion.
cap. 3. Illud quod
dicitur, Quis scit,
& c. ideo ambigui
ponitur & incertum,
ut dum homines
dubij sunt de salute
fortius agant
penitentiam & magis
ad misericordiam
prouocent Deum.

earnestly repent and call for mercy, therefore the faithfull and godly man whome God hath deliuerd from euerlasting destruction, and called to the hope of euerlasting life, should stand in doubt of that Salvation that God hath promised vnto him? The very place and occasion of the speech might haue made *M. Bishop* to forbear to vse the same to that purpose that hee hath done; but that he is still like his master *Bellarmino*; so that it carrie some shew, it neuer skilleth whether it be right or wrong.

7. W. BISHOP.

Another reason of this uncertaintie, yeeldeth Saint Augustine in these wordes: In this place of temptation, such is our infirmite, that assurednes might engender pride. *To this agreeth S. Gregorie, saying*: If we know our selues to haue grace, we are proud. *So that to strike downe the pride of our hearts, and to humble us, and to make vs trauaile more carefully in the workes of mortification, God doth not ordinarily assure men at the first of their owne Salvation: but to cheere vp their hearts on the other side, doth put them in great hope of it, like to a discreet and good Lord, who will not at the first entrance into his seruice, infeofe his seruant in the fee simple of those lands, which after upon his good deserts he meaneth to bestow on him. This is a nother kinde of Doctrine, then that which M. Perkins in his last supply deliuered, to wit*: That if wee regard our owne indisposition, wee must despaire, because wee bee not worthy of his mercy. *Not so good Sir: Because wee know that hee bestoweth mercy upon the unworthy, at the first iustification of a sinner, but will not admit into the Kingdome of heauen any unworthy, but giues men grace while they liue to worke, that they are made worthy of his heauenly Kingdome, according to that*: They shall walke with me in whites, because they are worthy, *but of this more fully in the chapter of Merits.*

De cor & gra. cap. 13.

Lib. 9. moral. ca. 17

Apo. 3. 4

R. ABBOT.

The place of *Austine* is true, as touching immediate and perfect assurance, such as is free from all assault and impeachment of doubt and feare. For this is a place of temptation and weaknesse,

as he truly saith, by reason whereof as wee neuer attaine to a perfection of righteousness against sinne, so wee neuer attaine to a perfection of assurance against doubting. But yet as wee haue a measure of true righteousness against sinne, wherein we doubt not but God accepteth vs, so haue wee also a measure of true and comfortable assurance against all feare and doubt, whereby our hearts doe rest perswaded, that God for euer will preferue vs. Thus God as a wise and carefull father both giueth comfort to his children, and yet prouideth to keepe them within their bounds, that tasting the ioy of his Salvation, and finding it thenceforth bitter and greuous vnto themselues to bee distracted by perplexities and feares from the quiet enjoying thereof, they may the more carefully endeavour to cleaue fast vnto him, and beware of doing any thing that should interrupt their ioyfull peace. He knoweth how ready we are by the corruption of our nature to abuse the comforts and assurances that he giueth vnto vs, and therefore so ordereth the same, as that sometimes out of our nature, sometimes by other afflictions they are nipped and sneaped, that they growe not proud and ranke to the decaying and destroying of themselues. And as sometimes by his admirable wisdom he maketh sin the whetstone of righteousness, so by affliction & trouble of mind, by distrusts and fearefull doubts, he whetteth and sharpeneth our faith and assurance, which by fighting increaseth, and the longer it wrastleth the stronger it waxeth whilest ^a *faith* (specially when it is assaulted) *powreth forth praier, and powring forth of praier obtaineth further strength of faith.* And as a man in danger of drowning catcheth for hold to saue himselfe, so whilest the comfort of life maketh offer to goe from vs, we take the better hold thereof, and it becommeth so much the more precious and deare vnto vs. But as wee doe not approue sinne, for that it is vsed sometimes for a helpe of righteousness, so no more doe wee commend doubting, for that it is vsed for the increase of faith, but as against the one so against the other wee fight and labour to abandon it wholly from vs, that wee may say, ^b *Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, &c? Nay in all these things wee are more then conquerers through him that loued vs. For I am perswaded that neither life, nor death, nor things present, nor things to come, nor any creature shall bee able to separate vs from the loue of*

God.

^a *August. de verb. Dom. ser. 36. Fides fundit orationem, suspiratio impetrat fidei firmitatem.*

^b *Rom. 8. 35.*

God which is in Christ Iesus our Lord. Thus therefore we so take the words of *Augustin*, as that we leaue place for that which elswhere he saith, that *God saith to the soule of the faithfull*, *I am thy Salvation*, whereupon it is boldly to say to him, *Thou art my God, which*, saith he, *is no rashnes or presumption, but affection of desire and sweetnesse of hope.* For that voice of God whereby hee saith to our soule, as *Dauid* for himselfe prayeth, *I am thy Slauation*, what is it else but *the spirit that giueth witness to our spirit that wee are the sonnes of God*? The words of *Gregorie* if there bee any such, for in the place by him cited they are not, may import, how ready our corruption is to misconuert the graces and gifts of God, but to deny to the faithfull man the knowledge of Gods grace in himselfe, is to bereaue him of all stedfast hope, and to quench in him all true conscience of thankfulness towards God, because he cannot hope, that knoweth nothing whereupon to hope, nor hartily giue thanks that knoweth not whether hee haue cause to giue thanks or not. And how doth *S. Iohn* say, *By this we know that we are in him and he in vs, because he hath giuen vs of his spirit*, if we do not know that he hath giuen vs of his spirit? and how should wee not know that wee haue receiued grace, if we know that we haue receiued the spirit of grace? But of this matter sufficient hath bene spoken in the former section, Now whereas *M. Bishop* saith that *God doth not ordinarily assure men at the first of their owne Salvation*, if he meane that God doth not at the first offer any such assurance, hee saith vtruly. For God speaketh by the same word in the beginning and in the end, and therefore both in the beginning and in the end, giueth the same assurance, although our faith being perhaps weake, doth not by and by so fully & firmly lay hold thereof. Therefore whereas he compareth God to a *master who wil not at the first entrance into his seruice in feoffe his seruants to the fee simple of those lands which after vpon his good deserts he meaneth to bestow vpon him*, he doth wrong to the maiesty of God, thus to limit his bounty to the prouident and wary courtes of men, occasioned, partly by their ignorāce, & vncertainty of other mens future condition, & partly by their impotency and vnableness to preuent & help that, that haply may proue amiss. For mā knoweth not what the behavior of his seruants hereafter wil be, whereas he intēdeth his gift no otherwise to him but vpon his good behavior, neither is it in his power to better it, if he become of worse quality

c *Augustin*. in *Psalm*.
32. Non est ista temeritas: affectus est desiderij; dulcedo spes. Dicit anima, omnino securā dicat, Deus meus es tu, qui dicit anima, salus tua ego sum.

d *Pla.* 35. 3.
e *Rom.* 8. 16.

f 1. *Iohn.* 4. 13.

then he expected: but God from the beginning knoweth our mould and making, and that there is no good qualitie to be expected of vs, but what the power of his owne hand graciously worketh in vs, and therefore his promise is what he will doe for vs, not what he would haue vs to do for our selues, and as he freely giueth vs the inheritance, so taketh vpon himselfe ^{to} make vs meete to be partakers of his inheritance. To which purpose *S. Austin* notably speaketh, wholly ouerthrowing *M. Bishops* comparillon; ^h God promised to men fellowship with God, immortality to vs beeing mortal, iustification to vs beeing sinners, glorification to vs being abiects and castaways. Whatsoeuer hee promised, hee promised to vs being unworthy, that it might not bee promised as a wages or reward for works, but beeing grace by name, might be gratis and freely giuen, because to liue iustly, so farre as man can liue iustly, is not a matter importing mans merit but the benefit and gift of God. Let *M. Bishop* therefore learne hereby, that God doth not rest vpon our good behaiour to infeofe vs to the fee simple of the land of the liuing, but that good behaiour it selfe is a part of that blessing whereto by his free promise he hath infeofed vs. The originall of which infeofement consisteth in the grace of Gods election, the liuerie and seisin in the grace of his adoption, wherein he hath made vs his children and ⁱ heires as touching hope of euerlasting life, which therefore we expect by title of inheritance, not by purchase of merit, hauing receiued for ^k earnest and pledge thereof the spirit of Christ, sanctifying and preparing vs thereunto. Which sanctification notwithstanding he so measureth out vnto vs whilest wee liue here, as that he leaueth vs nothing whereof to glory in our selues: but when we measure our selues to his iudgement, we see still that there is that corruption remaining in vs for which he might take occasion iustly to condemne vs, that therefore ⁱ wee may know at that day, as *Saint Bernard* saith, that, not for the workes of righteousness which we haue done, but of his owne mercie he hath saued vs. Rightly therefore doth *M. Perkins* say, that in regard of our selues and our owne indisposition wee haue to despaire of our Salvation, euen to the very death, as beeing unworthy thereof. But saith *M. Bishop*, Not so good *Syr*, because we know that he bestoweth mercy vpon the unworthy in the first iustification of a sinner. But what is that to giue vs hope, to say that God in Baptisme sheweth mercie to vs though

Col. 1. 12.

h August. in Ps.
109. Promisit ho-
minibus diuinita-
tem, mortalibus
immortalitatem,
peccatoribus iusti-
ficationem, abiectis
glorificationem.
Quicquid promisit
indignis promisit,
ut non quasi operi-
bus merces pro-
mitteretur sed
gratia à suo nomi-
ne gratis daretur;
quia hoc ipsum
iuste vivere in-
quatum homo po-
test iuste vivere
non meritis
humani sed bene-
ficij diuini est.

ⁱ Tit. 3. 7.

^k Ephes. 1. 14.

l Bernard in Cass
serm. 50. Ut scia-
mus in die illa
quia non ex operi-
bus iustitie, &c.

though vnworthy, if it bee true which hee addeth, that *hee will not admit into the kingdome of heauen any vnworthy*; when as after Baptisme we are all so farre from being worthy thereof? Nay saith hee, *God giues men grace while they liue to worke that they are made worthy of his heauenly kingdome*. But where is that man that hath receiued so great grace, as that he may be thought to be made worthy of the heauenly kingdome? *Iohn Baptist saith of Christ, ^m I am not worthy to loose the latchet of his shoe*; and who is hee then of whome it may bee said, that hee is worthy to raigne with Christ in his kingdome of glorie? The Centurion of whome Christ gaue testimony, that *hee found not so great faith, no not in Israel*, yet confesseth of himselfe, *I am not worthie that thou shouldest enter vnder my rooffe*; who is he then of whome we may be perswaded that he is worthie to enter vnder the rooffe of heauen? *¶ No man sheweth such conuersation of life, saith Chrysostome, as that hee is worthy of the heauenly kingdome, but this is wholly the gift of God*. How then shall we belecue *M. Bishop*, that any man so worketh, as that thereby hee is made worthy of the heauenly kingdome? As for the place which hee citeth out of the Reuelation, it is at large to be handled, as is this whole point concerning worthinesse, in the question of *Merits*, and therefore thither I referre the Reader for the explication thereof.

^m Mar. 1. 7.

ⁿ Mar. 8. 10.

^o Ver. 8.

^p Chrysost. in Col. hom. 2. Nemo talem vitæ conuersationem ostendit ut regno dignus esse possit, sed hoc totum est donum Dei.

S. W. BISHOP.

The fift reason for our opinion is taken out of M. Perkins second exception, to wit; howsoeuer a man may bee assured for his present state, yet no man is certaine of his perseuerance to the end. ¶ And therefore, although we might be assured of our Iustification, yet can we not be certaine of our Salvation. For hee onely that perseuereth to the end, shall bee saued. M. Perkins answer is, that praier doth assure vs to perseuer to the end: for God bids vs pray, that wee fall not into temptation, and promiseth an issue fourth: So then the assurance depends upon praier, and not upon our former faith. What then if wee doe not pray so as wee should? may not the enemy then, not onely wound, but kill vs to? it cannot bee denied: and therein, as in diuerse other workes of pietie, many haue beene too too slacke, as the pitifull fall of thousands haue taught vs. Oh saith M. Perkins, it cannot bee, that hee which

¹. Cor. 10.

was once a member of Christ, can euer after bee wholly cut off. O shamelesse assertion, and contrarie to many plaine texts, and examples of holie Scriptures: Doth not our Sauiour say in expresse words, That euerie branch in me not bearing fruit, he wil take it away? And againe, If any abide not in me, he shall be cast forth as the branch, & shall wither, and bee cast into the fire: which doth demonstrate, that some which were members of Christ, be wholly cut off, and that for euer. Are we not by faith made members of Christ by our aduersaries owne confession? and doth not our blessed Sauiour say, expounding the parable of the sower, That the seed which fell vpon the rocke, doth signifie them, who with ioy receiue the word, and these (saith hee) haue no roote, but for a time they belecue, and in time of temptation reuolt? Doth not S. Paul in expresse termes say, That some hauing faith and good conscience, expelling good conscience; haue made shipwrack of their faith? of whom were by name, Hymenæus and Alexander. The like, That in the last daies, some should reuolt from the faith: Againe, That some for couetousnesse sake, had erred from the faith. And for example amongst other, take Saul the first king of Israel, who was at his election (as the holie Ghost witnesseth) so good a man, that ther was no better then hee in all Israel, and yet became reprobate, as is in Scripture signified. The like is probable of Solomon, and in the newe Testament of Iudas the traitor, & Simon Magus whom S. Luke saith, that he also himselfe beleued, and after became an Arch-heretike, and so died: the like almost may be verified of all Arch-heretikes, who before they fell, were of the faithfull.

R. ABBOT.

This argument were somewhat worth, if God hauing made vs partakers of his grace did thenceforth leaue vs to our selues and to our owne keeping, for then there were not onely casualtie but certaintie of our falling away from him. But looke by what our faith assureth vs of present standing, by the same and as farre it secureth vs against future falling, the assurance of faith beeing that ^a neither things present nor THINGS TO COME shall separate vs from the loue of God, which is in Christ our Lord. It looketh vpon God as a carefull father, who himselfe ^b teacheth all his children that they may bee sure to learne; as a good shepheard that ^c so gathereth his flocke

Ioh. 15.

Luc. 8.

1. Tim. 1. 19.

3. Tim. 4.

1. Tim. 6.

1. Reg. 19.

1. Reg. 15. & 16.

Act. 8.

^a Rom. 8. 38.^b Esa. 54. 13.

Ierem. 31. 33.

^c Ier. 23. 3 4.

flocke as that none of them shall be lacking : as a good husbandman, d Esa. 27. 3.
 that so fenceth ^d his vineyard and keepeth it night and day, that none e Mat. 16. 18.
 assaile or hurt it; as a ^e rocke strong and sure, so that the gates of hell f 1. r. 32. 40.
 shall not preuaile against the Church of the faithfull, that are founded g. 1. ubi c. 23. 37.
 and built vpon it. It looketh vnto Gods promise, ^f I will put my h Iohn. 17. 11. 20.
 feare into their hearts that they shall not depart from mee, whereby it i Pet. 1. 5.
 expecteth perpetuall and assured establishment from him alone. It k August. de
 looketh vnto the mediation of Christ, who hath not prayed for l bono persever.
 Peter only, that ^b his faith might not faile, but ^h for all that beleue in cap. 7. supra. Of
 him; Holy Father keepe them in thy name: whereupon the Apostle free will Sect. 14
 Peter telleth vs, that ⁱ wee are kept by the power of God through faith l Idem ad artic.
 vnto Salvation. Hee that keepeth vs by faith, must necessarily bee sibi falsis impos.
 vnderstood to preferue and keepe our faith, not by any power of art. 12. Nec que
 ours, but by his owne onely power, ^k who since the fall of man will illuminatus obce-
 not haue it to belong to any thing but his onely grace, that either we come cat. nec que adifi-
 vnto him or do not afterwards depart from him. In a word, faith seeth cauis destruit, nec
 in the word of God that the worke of grace is irreuocable, and que plantauit ue-
 standeth fast and inuiolate for euer; ⁿ neither doth God blind them uellit. Sine pam-
 whom he hath enlightened, nor destroy what he hath builded, nor plucke tenia enim sunt
 vp what he hath planted, because the gifts and calling of God are dona & uocatio
 without repentance, ^m that is, they are firmly established to bee without any Dei.
 change, so that ⁿ whom he hath called and iustified, them he glorifieth, m De predest.
 because ^o he calleth and iustifieth none but whom hee hath predestinated sanc. ca. 16. ad off.
 vnto glorie; and therefore it followeth, that hee giueth them perse- sine mutatione sta-
 uerance for the attainement of the said glorie. ^p The Father, faith bulster fixa sunt.
 Ambrose, that was the giuer cannot reuoke his gifts, nor put away him n Rom. 8. 30.
 from the grace of his fatherly affection, whom he hath entertained and o August. de pre-
 received by adoption. ^q For such is the grace of God, saith Chrysostome, digit. sancti. ca. 17.
 it hath no end, it neuer determineth, but still proceedeth to greater bene- Non alios sed quos
 fits. Which is not wont to be so in the gifts of men: for a man hauing ip- predestinatus; ip-
 tained an office, an honor or principality, hath no perpetuity therein, sos & uocauit; & c
 but is soone bereft of it. For albeit the hand of man do not take it away, p Ambrosi. de Ju-
 yet death will, which speedily shall ouertake him. But the good gifts which cob. & uir. beat. li.
 God giueth are not so, as from which neither man, nor time, nor any power 1. cap. 6. Num Deus
 pater ipse qui con-
 sua uoluntate, et
 quos adoptione
 suscepit eos ad pa-
 tris affectus gra-
 tiam elegit.
 q Chrys. in Rom.
 hom. 9. Tuis ipsa
 Dei gratia si uicem
 nullam habet, ter-
 minum non nouit,
 sed & ad maiora
 semper progreditur
 a que progreditur
 Id quod non ita in
 hominibus uide-
 mus; uosbi gratia,
 affectus est quis magistratum, gloriam, principatum: tamen in eo perpetuus non manet, sed confestim ab eo e currit.
 Nam ut honorem illum humana manus non recipiat, certe superueniens mors omnino e rapta est. At que diuina largi-
 tur haudquaquam talia sunt à quibus uidelicet: non homo, non tempus, non uicem aduersarum rerum, non ipse diabolus, non
 mors intrinsecus, deurbare non poterit, quam uel mortis cum sumus, tum demum sumus ea passus sumus, at que adeo quis pro-
 grediamur magis, eo maioribus affectis sumus.

affectus est quis magistratum, gloriam, principatum: tamen in eo perpetuus non manet, sed confestim ab eo e currit.
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 grediamur magis, eo maioribus affectis sumus.

of aduersities, nor the diuell, nor death approaching can remoue vs, yea when we are dead, we do more assuredly possesse the same. In a word^r it is impossible, saith Origen, that that which God quickneth should bee slaine, either by himselfe or any other. It is true then that hee (onely) that perseuereth to the end (shall bee saved, but it is true also that God giueth perseuerance vnto Saluation to all them to whom he hath giuen the true faith of Saluation, ^r such a gift of perseuerance, as not onely without which they cannot perseuere, but by which they doe no other but perseuere, or by which they doe certainly perseuere, so as that their faith doth neuer finally faile, neither shall their end find it but continuing in them. As touching this point M. Perkins answered very effectually, that wee pray that God would not suffer vs to bee wholly ouercome of the diuell in any temptation, when we say, *Leade vs not into temptation, and that to this petition we haue a promise answerable, that God with temptation will giue an issue, and therefore that the diuell howsoeuer he wound the faithfull, yet shall neuer bee able vnterly to ouercome them.* Whereto M. Bishop very idly replieth according to his maner, by a falthic of diuision, that then the assurance dependeth vpon prayer, and not vpon our former faith. But let him take the same answer in effect againe, that the assurance still dependeth vpon faith, which^r faith is the fountaine of prayer, which prayer beggeth of God as Christ hath commanded, *Lead vs not into temptation*, which to whomsoeuer it is graunted, ^u he by the gift of God perseuereth in that sanctification which by the gift of God he hath receiued, because no man faileth of perseuerance but by beeing led into: *temptation*: and concerning temptation the Apostles words import the promise of God to all the faithfull, ^x *God is faithfull, who will not suffer you to bee tempted aboue your strength, but together with the temptation will giue the issue, that ye may be able to bear it.* Whercupon S. Ambrose saith most notably to the purpose wee haue in hand, ^y *Therefore doth the Apostle say, that God is faithfull and will not suffer them to be tempted aboue their strength, because he hath promised to giue the kingdome of heauen to them that loue him, and must needs giue the same because hee is faithfull. For that cause*

therefore he will be present to them being in trouble for his sake, and will not suffer so much to be laid upon them as is not to be suffered, but either will cause the temptation to cease, or if it be long, will giue strength to endure it: otherwise he shall not giue that which he promised, because the party suffering shall be overcome, being a man subiect to infirmity, and so shall not bee to receiue the promise. But because God is faithfull which hath promised, he helpeth him, that he may fulfill his promise, and no more is permitted to be laid upon him, then it is knowne to God that he is able to beare, so that he is not suffered to be tempted the fourth day that is knowne not to be able to be endure beyond the third day. So then by this fathers iudgement, the Apostle in those words giueth to vnderstand, that God hauing promised to the faithfull the kingdome of heauen, doth so provide, as that he may performe vnto them his promise, which he should not performe, if either their own lightnes or any aduerse power should preuaile to make them vncapable thereof, and therefore he suffereth them not by any temptation to be taken away from him, but giueth them constancy and perseuerance whereby they wade out of the floods thereof, that they neuer bee drowned in them. This is the promise of God, and this promise faith apprehendeth, and accordingly praieth and beleueth according to the promise, that it shall obtaine that which it praieth for, and therefore shall not by any temptation be vtterly ouerthrowne. But *what then*, saith M. Bishop, *if we pray not so as we ought? may not the enemy then not onely wound but also kill vs?* We answer, Yes indeed M. Bishop, he would so, and both faith & praiere, and al would faile, if God were not the keeper and maintainer thereof. But it hath bene before said, that *faith is the fountaine of praiere*, and therefore God in the keeping of our faith, continueth our praiere, because the streame cannot faile, so long as the fountaine faileth not. Praiere is the breath of faith, which neuer ceaseth to breath, so long as it is aliue. Prayers are the beames of faith; if the light of faith be not quenched, it certainly sendeth forth his beams of praiere.² *Christ therefore hauing praied for his, that their faith may not faile, it shall neuer faile finally in any of them.* And therefore they shall neuer vtterly giue ouer to pray vnto him, that it may be fulfilled to thē which is promised, *everyone that calleth vpon the name of the Lord, shall be saved.* And surely God wanteth not meanes whereby to preserue and continue both the one & the other, not onely by instruction & aduertisement of the word & sacraments, but also by correction and discipline of crosses

² August. de conu. rept. & grat. ca.

12. Pro his interpellante Christo ne deficiat fides eorum sine dubio non desinet usque in finē.
a Rom. 10. 13.

crosses and afflictions, and many greivances of temptations, by which as occasion serueth, he fretteth off the rust, & bloweth away the ashes of carnal security; by occasion whereof as children affrighted or greiued, runne to their father for succor, so are we moued to go by praier vnto God, according to the saying of the Prophet *Esay*: *b Lord in affliction they haue visited thee, they haue powred forth a praier when thy chastisement was vpon them.* Albeit therefore of our selues we easily grow slack both in praier, and in all other works of piety & godlinesse, yet God prouideth to the contrary, to keepe the fire of his spirit continually burning in our hearts, *c opening our eares by his corrections, to cause vs to cease from our (euill) enterprises, and to heale our pride, and to keepe back our soule frō the pit:* which is the same that the Apostle saith: *d When we are iudged, we are chastened of the Lord, that we may not be condemned w^{it}h the world.* And whereas *M. Bishop* alledgeth, that *thousands pitifully fall away*, we answer him, that they which finally fall, did neuer truly stand, though they seemed to stand, nor euer did truly beleue, though they seemed to beleue, but euen of their fals doth God also make vse, to make those that are truly his to stand the faster, striking thereby a dread & feare into their hearts, wherby they abhorre to think of that befalling in thēselues, which hath befallen in the other, that they may the more instantly call vpon him, and embrace the meanes whereby they should firmly apprehend & take hold of him. We say the same that *M. Perkins* doth, that it cannot be that he that is once indeed a member of Christ, can ener after be wholly cut off. But this disliketh *M. Bishop* much, so that he exclaimeth, *O shamelesse assertion!* Where we may more iustly cry out of him, *O shamelesse man,* that maketh Christ lesse affectionate & kind to the spirituall members of his mysticall body, then he himself is to the earthly members of his own naturall body. *M. Bishop* wil not suffer any member of his body to putrifie & rot away, if he can saue it; and wil he make vs beleue, that Christ suffereth his mēbers to rot away frō him? Shal we think that Christ doth lesse respect a faithfull soul, thē any of vs doth respect a finger or a toe? *e Can Christ comdemn thee,* saith *Ambrose* to the true beleeuing man, *whom he himselfe hath redeemed frō earth, and whose life he knoweth to be the reward of his own death? Wil he not say, What profit is there in my bloud, if I comdemn him whō I haue saued?* He is faithful & wil not deny himself; he wil not vndo that which he hath done, nor blot out his owne name, or suffer it to be blotted out, which he hath

b *Esā* 26.16.

c *Job*.33.16.17.

d *1. Cor.* 11.32.

e *Ambros.* de *Lacob.* & vit. *beat.* l. 1. ca. 6. *Poteris ergo ille te damare quē redemit a morte, pro quo se obtulit, cuius vitam mortuus sine mercedem esse cognoscit? Nōne dicit, Quae utilitas in sanguine meo, si damno quē ipse saluauit?*

written by his spirit, in the hart of euery one that beleeueth. He will not dismember himselfe, or receiue a maime in that ^f *body which* (generally in the whole, & respectiue in euery part) *is the fulnes of him* ^f Eph. 1. 23. *that filleth all in all.* Seeing therefore euery true beleeuer is truly a member of this body, & helpeth to make vp this fulnesse of Christ, it cannot be that Christ should suffer any true beleuer to perish but quickeneth & cherisheth euery such member with his spirit of life, & healeth the wounds and sicknesses therof, that it may neuer die. But of this point further in the section next (sue one, here it shall suffice to examine those texts & examples of holy Scriptures, which he saith are contrary to that that *M. Perkins* here affirmeth. Which if they be *many* and *plaine*, as he saith, we may thinke him a very silly man, that of those *many* could make no better choice then he hath done. The first place is that of our Sauour Christ, ^e *Euery branch in me not bearing* ^e Joh. 15. 2. *fruit, he will take away.* Wherein the Reader may easily see, that he doth but only abuse the simplicitie and ignorance of such as cannot espie his fraud. He telleth vs of *taking away the branches that beare no fruit*, wherasthe matter in question is of the perseuerance of those branches that do bring forth fruit. We doubt not but the *branches* which beare no fruit shalbe *taken away*, but we speake of *branches*, which as touching *present state* do bring forth fruit, & of the our Sauour addeth, ^h *Euery brāch that beareth fruit, the father purgeth it that it may bring forth more fruit.* The branch thē that beareth fruit shal perseuer, & shall neuer be cut off, because the *Father purgeth it that it may bring forth more fruit.* But *M. Bishop* will vrge that Christ saith, *Euery branch in me*; therby to signifie, that euē those branches which do not beate fruit are in Christ, and yet are cut off & taken away. But there is no necessitie of any such construction: the words are rather to be taken as we read thē, *Euery branch that beareth not fruit in me.* For euery man is compared to a *branch*, & naturally we are al brāches of a wild vine, as we grow frō the corrupted stocke of *Adam*, & bring forth none but sowre & vsauourie fruit, so that to bring forth good fruit we had need to be transplanted & remoued from the stocke of *Adam*, to be ingrafted into Christ. And this may the words of Christ impote, that the Father taketh & destroieth euery branch that stil cōtinueth to bring forth fruit in *Adā*, and is not implanted into Christ to bring forth fruit in him. Which construction if we follow, as it carieth most prebability, then here

is nothing said of any to be cut off that is a *branch* in Christ the true vine, but of *branches* taken and cast away that are not in him. But yet granting him that reading of the words which he desireth, yet he is no whit the nearer to his purpose thereby. For men are diuersly vnderstood to be in Christ; some by semblance & shew, other some in deed and truth: some by outward calling & profession only; other some by graçe and inward regeneration: some according to the flesh, and in the eie of the Church, other some according to the spirit and power of Christ, and in the eie of God. The Church is *the floore* wherein is both corne and chaffe; *the field* wherein groweth both wheat & tares; the *net* that catcheth al sorts of fishes both good & bad; the *pasture* where feed both *sheepe* and *goates*: the *banquet house* that entertaineth al guests that com both clothed & vn-clothed, al yet comming vnder the name of *friends*; al saying, *Lord, Lord*; al professing themselues to take part with Christ, ⁱ al *children by communion of Sacraments*, whereby there is in them a shew of godlinesse, but many *thornes by malignity of behauiour*, whereby they deny the power thereof: all *sheepe* in outward complement & complement to the Church, but ^k many *wolues* in sheepes clothing, lying in wait to make a spoile. Now we are to distinguish them that truly are in Christ, from them that are not so. Of them that truly are in Christ & in present state of iustification, our speech here is, that they can neuer wholly be cut off; the rest we know are cut off from that *which they seemed to haue*, but indeed had not: which if they had had indeed as they seemed to haue, ^m they should haue had more giuen, that they might haue abundance, and not be cut off from that they had. It is therefore nothing against vs, which *M. Bishop* alleadgeth, that *fruitlesse branches*, which in deede are not in Christ, though they will seeme to be, are cut off from seeming any longer to be that which in truth they neuer were. Every one that truly is a *branch* in Christ, bringeth forth triut in him, & every *branch* that bringeth forth fruit, the *Father* purgeth that it may bring forth more fruit. Every one therfore that is truly a *branch* in Christ, as every true beleuer is, shall continue a *branch* in him for euer, that it may be verified which the Prophet saith, ⁿ Such as be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth euen in age and shall be fat and flourishing. By this the answer is plaine to the other place; *If a man abide not in me, he is cast forth as a branch, and shall wither*

and

i Augusti. de unit. eccles. cap. 13. Vnde appellat spinas nisi propter malignitatem morum? Et eandem vade filis nisi propter communionem sacramentorum? Et cap. 12. Propter sacramentum que cum sanctis communiter habeat in eis est quedam forma pietatis cuius virtutem ne-

ganr.
k De bapt. cont. Donatist. lib. 6. c. 1. Characterem dominicum multo et lupi et lupus interfingunt qui videtur quidem in eis esse, veritatem ad illam ouem que est iam ex multis una est non pertinere morum suorum fructibus consuevit.

l Luk. 8. 18.

m Mat. 13. 12

n Plal. 92. 13.

and be cast into the fire. For thereby is imported what befalleth to them, who carying semblance to be in Christ, beare no fruit in him, who because they are not truly that which they seeme to bee, therefore abide not in that which they seeme, and either by death or by other occasion become *corporally separated from the Church, to which they before (but onely) seemed to bee coupled.* It is true then that if a man abide not in Christ, though for the time he seeme to be in Christ, he is cast forth and perisheth: but it followeth not therefore, that any man that faithfully beleueth in Christ, and therefore truly is in Christ, doth not abide in him. Nay our Sauiour himself teacheth vs the contrary when he saith: *He that eateth my flesh and drinketh my blood abideth in me and I in him.* For what is it to eat the flesh of Christ and to drinke his blood, but *to beleue in Christ; to be partakers of his passion, and with comfort and vse to lay up in our minds that his flesh was crucified and wounded for vs?* Euery one then that truly beleueth in Christ, eateth his flesh & drinketh his blood and therefore abideth in Christ, and Christ in him. No man therefore that truly beleueth in Christ, is euer cut off or cast forth to wither or to be throwne into the fire. Now to an indifferent Reader I might alledge, and it easily appeareth by the vse of that terme of *adiding*, that by *adiding in Christ*, is meant our very *being in Christ*, which is therefore so expressed, because no man is in Christ truly and indeed, but the same abideth in him for euer. So that the meaning of Christs words shall bee, If any man be not truly ingrafted into me as the true vine, to grow vpon mee, and to bring forth fruit by me, he is cast forth as a dead and vnprofitable branch, and shal come to nought. But it booteth not to alledge this to a wrangler, who whatsoeuer appeare othewhere, will not heere vnderstand it otherwise then to serue his owne turne. Against him therefore the other solution is plaine, that whosoever beleueth in Christ, the same abideth in him, and therefore shall neuer be cut off, so that yet he is farre enough from any demonstration, to proue any *who are truly members of Christ, are wholly and for euer cut off from him.* Let vs see whether the rest will afford him any better demonstration. *Are we not by faith*, saith he, *made members of Christ by our aduersaries own confession?* Yes *M. Bishop*, but yet not by euery kind of faith; for *S. James* saith, *The diuels beleene*, and yet they are not thereby the members of Christ. We are made the members of Christ only by

o. August. epist. 59
Separantur multi
ab ecclesia, sed cum
moriuntur, qui ta-
men cum uiuunt
per sacramentis
comunionem uni-
tatisque Catholice
videntur ecclesie
copulati.

p. Iohn 6. 56.

q. August. in Iohn
tract. 25. 26.

r. De doct. Christ.
lib: 2. cap. 16. Figu-
ra est praeiens
passioni Domini
esse communican-
dum, & suauiter
arque uoluer re-
codendum in me-
moria quod caro
eius pro nobis cru-
cifixa & vulnera-
sa sit.

1 Tim 2. 19.

by true and liuely faith, whereby Christ dwelleth in our hearts, of which it is that the Apostle saith, ^c *Ye are all the Children of God by faith in Christ Iesus* You will not say *M. Bishop*, that by euery faith a mā is spiritually made a mēber of Christ, because you say that there is *faith without charity*, and you dare not say that without charity a man may be a member of Christ. Which being so, how vainly doth he alledge, that ^u *our Sauour faith in the parable of the sower concerning them that receiue the word in stonie ground, that with ioy they receiue the word, but haue no root, and for a time beleue, and in time of temptation reuolt?* For though it be said that they *beleue*, yet it followeth not that they beleue with that faith whereby they should become the *members of Christ*. For *Herod* in that sort beleued the word preached by *John Baptist*, ^x *whom he reuerenced as a iust and holy man, & heard him gladly, and did many things accordingly*, and yet hee was not therefore a member of Christ. By conuiction of conscience men oft times receiue the word, and cannot but beleue & acknowledge the trueth thereof when yet they embrace it not with affection of loue, and therefore haue not that ^y *faith which worketh by loue*, which onely is true faith. And how can he perswade vs that true members of Christ are by Christ himselfe compared to the *stonie ground*? Wee are perswaded that onely the *good ground* are the true members of Christ; as for the rest they are ^z *as bad humors in the body* as *S. Austin* saith, but members they are not. And how should there be true *faith* in them of whom Christ saith; *They haue no root*? Can true faith grow where there is no *root* for it to grow vpon? Nay *S. Austine* telleth vs, that *faith* it selfe is ^a *the root* whence all good fruit doth grow, and how can they be said to haue true faith, of whom it is truly said, that *they haue no root*? To be short, these are said to beleue (but) *for a time*, but of them that truly beleue, it is said, ^b *Whosoener beleueth in him shall not be confounded*, and therefore their faith shall neuer faile. The next place is lewdly falsified by him, alledging that *some hauing faith and a good conscience, expelling good conscience, haue made shipwracke of their faith*, whereas *S. Paul* saith not, that *they had faith and a good conscience*, but instructeth *Timothie* for the fighting of a good fight, ^e *to haue faith and a good conscience, which (good conscience) some, saith he, reiecting haue made shipwrack concerning the faith, of whom are Hymeneus and Alexander*. Where by *faith* as *Oecumenius* obserueth, he meaneth

c Gal. 3.26.

u Mat. 13.20.1

x Mar. 6.20.

y Gal. 5.6.

z Augustin. in Ioan.
tract. 3. Infr. scē 7.
10.a J dem. in Psal. 31
Laudo fructum
boni operis, sed in
fide agnosco radi-
cem.

b Rom. 9.33.

e 1. Tim. 1.19.

a faith and beliefe concerning doctrine, and understandeth conscience as touching conuersation; which conscience of good life, saith he, they reiecting, made shipwracke of faith. For when a man liueth wickedly, he maketh shipwracke concerning faith. For men, that they may not be troubled with the terrour of things to come, labour to perswade their owne minds, that those things are lies which with vs are spoken concerning the resurrection and iudgement to come. S. Pauls words then import that they had professed the faith, that is, the doctrine of faith, the doctrine which in Christianity we beleue and professe, but they held not ^e the mysterie of faith in a pure conscience, they liued lewdly and wickedly in the profession of the faith; their consciences were fraught with the guilt of following their owne vngodly lusts; and therefore they renouced the faith, the doctrine of God, that they might not thereby find any crosse or checke in their damnable and wicked courses. What is this to that true faith, whereby we beleue in Christ to iustification and righteoufnesse; whereby we repose the trust and confidence of our Saluation in him, and do truely call vpon the name of the Lord? That they had not this faith it is plaine, because S. Paul saith plainely, that they reiected a good conscience; for a ^f good conscience is alwaies an inseparable companion of an *vnfained* faith. The greater is the impudency of this brabler, who saith as out of the Apostle, that they had a good conscience, whereas the words of the Apostle are directly contrary to that hee saith. The other two places are of the same sort, ^g some in the last daies shall reuolt from the faith, and ^h some for conetonsnesse, haue erred from the faith, meaning by faith the doctrine of the Church, as where it is said, ⁱ some of the Priests were obedient to the faith; and againe, ^k He preacheth the faith which before hee destroyed, and againe, ^l Rebuke them sharply that they may be found in the faith, and therefore in the former of those two places, he opposeth to faith ^m the doctrines of diuels, that so faith may be known to signifie the doctrine which is of God. That reuolt then is frō the faith of publik preaching which wicked men make shew to receiue onely by hypocriticall & fained faith; not frō faith of priuate conscience wher by onely true belecuers make vse of the faith of publique preaching, to their own comfort & Saluation, which is therefore called *the faith of Gods elect*, because it is found in none but only the *elect*. Thus therefore his places to reue not his purpofse, let vs see now the examples which he allegeth.

d Oecumen. in 1. Tim. 1. Eadem dicitur que est circa dogmata; conscientiam vero que circa conuersationem est. Quam inquit conscientiam que est de re. Et uisendo repellentes nonnulli? Vbi enim quis reprobi uisus est: am circa fidem uas fragilis facis Siquidem ne serore futurorum cruciatur, suo animo persuadere nititur mendacia esse quecumque apud nos de resurrectione ac iudicio dicuntur.

^e 1. Tim. 3. p.

1. Tim. 4. 3.

^g 1. Tim. 1. 5.
 ^h Cap. 6. 10.

i A& 6. 7.

^k Gal. 1. 22.

^l Tit. 1. 13.

^m 1. Tim. 4. 1.

• Tit. 1. 1.

First he bringeth *Saul*, who he saith at his election was so good a man as that there was no better then he in *Israel*, & yet became a reprobate. But his translation is false; for by the very circumstance of the place it is manifest, that the holy Ghost there describeth the goodnesse of *Sauls* person, not the goodnesse of his condition. Our translation readeth according to the truth of the text, that ^e he was a goodly yong man and a faire, so that among the children of *Israel* there was none goodlier then he: from the shouldders upward he was higher then any of the people. Which last words doe plainly shew whereto the rest are to be referred. So *Pagnine* translateth it, and sheweth that the Hebrew writers do so take it, neither doth there appeare any thing whereby we may conceiue spiritually any goodnesse in him at all, being from the first, crosse and thwart to the commandement of the Lord. The second example is of *Salomon*, of whom he saith, that it is probable that he also was a reprobate. But that is not probable; nay, it is altogether vnprobable, that so notable a figure of Christ, ^pwhom the Lord loued, and in token thereof gaue him a name ^q *Iedidiab*, that is, *beloued of the Lord*; of whom in figure of Christ he said, ^r *I will be his father and he shall my Sonne*, whom it appeareth in the *Canticles*, he acquainted so inwardly with the riches and secrets of his grace, that he, I say, should after be vtterly reprobate and cast away. For although God suffered him very grieuouly to fal, that by the distraction of that kingdome thereby occasioned, it might appeare that the kingdome promised was not accomplished in him, yet it is more then probable by that that we read in his book of *Ecclesiastes*, or the *Preacher*, that he wrot that booke as a monument and token of his conuersion and repentance, wherein he tooke vpon him the person of a ^f *Preacher*, for redresse of that which he had offended in the person of a *King*. Further, he citeth to his purpose the examples of *Iudas the traitor* and *Simon Magus*, of whom *Saint Luke* saith, that hee beleened. Where wee may wonder at at his notable impudency, or rather impiety, that he maketh *Iudas* and *Simon Magus* once members of *Iesus Christ*. Of *Iudas* our Sauiour Christ saith, when he was at the best, that ^t he was a diuel, and *S. Iohn* out of the experience of his whole conuersation, that ^u hee was a sheefe, thereby shewing that it neuer was with any true heart that he followed Christ, but onely to make a commodity to himselfe. Of *Simon Magus*, *S. Luke* saith indeed, that ^x hee beleened, but

so

* 1.Sam.9.2.

P 2.Sam.19.24.

q Verf.25.

r 2.Chri.22.10.

f Ecclef.1.12.

t Joh.6.70.

u Cap.12.6.

x Act.8.13.

so as that Peter perceiueth amidst his beleeuing, that *y his heart was* Ver. 21. 13.
not right in the sight of God, that he was in the gall of bitternesse, and
in the bond of iniquity, whereby it appeareth, that his beleeuing was
no more but ^z a bare assenting, as Oecumenius calleth it, to the do- z Oecumen. in
ctrine of faith, and not that true and effectuall beleeuing whereof epist. Jacob. cap.
we speake. Such members of Christ doth he make, doing wrong z Et de simplici
to Iesus Christ, onely to hide his owne shame, that hee might not assensu filium de-
*be thought to maintaine a wrong. The like he affirmeth of all Arch- corre so. emus.
beretikes, that first they were of the faithfull, expressely contrary to
that which S. Iohn saith, ^a They went out from vs, but THEY VVERE 1. Iohn 1. 19.
NOT OF VS: for if they had bene OF VS, they would haue continued
with vs. Which being so plainly affirmed by the Apostle, we may
maruell that M. Bishop should say the contrary, but that he hath har-
nessed his face & his consciēce, that it may be no blush nor scruple
to him, to auouch one lie for the vpholding of another. What his ex-
ception is to that place of Iohn, we shall see in the next section but
*one, where he hath taken vpon him the answer of it.**

9. W. BISHOP.

But what need we further prooffe of this matter, seeing that this is co-
sengerman, if not the very same, with one of that infamous heretike Io-
uinians erroneous articles, condemned and registred by S. Heirome, and Heres. 82 lib. 2.
S. Augustine, who held, that iust men after Baptisme could not sinne, and cont. Iouin.
if they did sinne, they were indeed washed with water, but neuer receiued
the spirit of grace: his ground was, that he which had once receiued the
spirit of grace, could not sin after, which is iust M. Perkins proposition:
so that to uphold an error, he falleth into an old condemned heresie.
And which is yet more absurd, in the next confirmation, he letteth slip at
once a brace of other heresies, these be his words: And if by sinne one
were wholly seuered from Christ for a time, in his recouery he is to
be baptized the second time. Where you haue first rebaptizing, which
is the principall error of the Anabaptists, and with all the heresie of the
Nouatians, who held, that if any in persecution denyed Christ after bap-
tisme. there was no remedy left in Gods church for their recouery, but
must be left to God: so saith M. Perkins, for that of rebaptizing, bee
seemes to bring in ex absurdo: so that the common saying is verified
in him, (one absurditie being graunted, a thousand follow after.)

But doth he know no other meanes then Baptisme to recouer one cut off from Christ? bath he forgotten that corrupted sentence of the Prophet wherewith they begin their Common praiere? What houte soeuer a sinner doth repent him of his sinne, &c With them repentance, and with vs the Sacrament of Penance, serue a man at any time of his life to be reconciled to Christ.

R. ABBOT.

We may here take knowledge of the absurd folly of this prater, who hauing before chalenged *M. Perkins* for affirming that *sinne is alwaies in the regenerate corrupting alhis works*, goeth about here to lay vpon him an imputation of maintaining, that the regenerate cannot sinne. Surely both these cannot stand together, and if *M. Perkins* hold the one, he must needs be a stranger to the other. But thus hee bableth without feare or wit, neuer regarding how one part of his speech hath coherence with the other. As touching *Iouinian*, if he simply taught that which *Hierome* and *Austine* affirme, that the regenerate cannot sinne, he erred greatly therein, and we ioine with *Austine* and *Hierome* in the condemning of that opinion. But if they did misunderstand his opinion, and that he held onely this, as in likelihood he did, that the regenerate cannot finally and vtterly fall away by sinne, or sinne that sinne which is vnto death, and onely meant as *S. Iohn* doth, *Whosoeuer is borne of God sinneth not, neither can he sinne, because he is borne of God*, he erred no whit at all, nor affirmed any thing therein, but what *Hierome* and *Austine* haue affirmed as well as he: and *M. Bishop* knew well enough, that it is this onely that *M. Perkins* deliuered: not that the regenerate cannot, or do not sinne, whose fals wee confesse to be very many, and to themselves very grieuous from day to day, but that the regenerate doth not so sinne, as vtterly to bee cut off from Christ; that the faithfull man doth neuer finally or wholly fall away from the grace of God. To which purpose *S. Bernard* saith: *The Lord knoweth who are his, and the purpose of God abideth vnmoueable. Although Dauid be branded with the brand of horrible sinnes, although Mary Magdalen be fraught with seuen deuils, although Peter the chiefe of the Apostles, be drowned in the depth of denying his maister Christ, yet there is none that can take them (or plucke them)*

a 1 Iohn 3.9.

b Bernard. de
tripl. coherent.
vincul. &c. Nostit
Dominus qui sunt
eius, & propositū
Dei manet immo-
bile. Et si horren-
dorum criminum
notā Dauid inu-
ritur, et si Maria
Magdalene septē
demonijs cumu-
latur, et si princeps
Apostolorum in
profundum mega-
rionis submergi-
tur, non est tamē
qui de manu Dei
pōssi eruetur.

them out of the hands of God: not that it is incident to the faithfull, to walke in malicious and wilfull sinne, but when by occasion or temptation he falleth, the Lord ^{c Luc. 22.61.} looketh vpon him as he did vpon Peter, that hee may repent; the ^{d Psal. 37.24.} Lord putteth vnder his hand, and listeth him vp againe. Wee see therefore how little trust is to bee giuen to him, who sticketh not to deliuer so manifest and apparant vntruth. Hee is like the carriers horse, that brooketh not to goe out of his accustomed way: we had had no book of him, if he had bene tyed to speake nothing but what is true. Now *M. Perkins* for assertion of the perseuerance of the faithfull, addeth further, that if a man be a member of Christ, he cannot be *wholly cut off*, not so much as for a time, much lesse for euer. For if he could *wholly* be cut off for the time, then at his returne hee ought to be baptized againe, which beeing absurd to affirme, it followeth that a man cannot *wholly be cut off*. In which confirmation *M. Bishop* saith, that *hee hath let slip a brace of other heresies*. VVhere we may conceiue, that he was mightily a-dreamed of heresies the night before hee wrote this, and they ranne so thicke in his head, that he imagined euery man that he met with, to be an hereticke. Surely *M. Bishop*, if he haue *let slip a brace of heresies*, he hath let them slip out of your collars, and therefore you must take them to your selues; for his they are not. You say by and by after, that *he bringeth in that of rebaptizing ex absurdo*, and if he bring it in as an absurdity, then it is not likely that it should slip from him. Full wisely therefore do you say, that the *common saying is verified in him, one absurditie graunted, a thousand follow after*, when the absurditie graunted is yours and not his, that *a man is wholly cut off from Christ, hauing been a member of his body*, whereuppon hee inferreth, that there should then be a necessity of rebaptizing, as a consequence of your absurdity, not as an assertion of his owne. A man would scant thinke you well in your wits, to handle a matter so crossely and vntowardly as you do. As touching the matter, albeit litterally it bee true, that *a man being wholly cut off from Christ, must necessarily be baptized to enter him againe*, yet in that sense, wherein we here speak of *cutting off from Christ*, namely concerning spirituall and inward grace, I confesse ingenuously that there is no necessity of that consequence which Maister *Perkins* inferreth thereupon. If a man be *wholly cut off from Christ*, hee hath no interest in Christ, nor

Christ in him ; the bond of baptisme is dissolued, neither doth there stand any relation thereby betwixt Christ and him. For if there stand any tiall or bond betwixt Christ and him, then is hee not wholly cut off. Supposing then a man after baptisme to bee wholly cut off, which cannot bee till finall impenitencie haue for euer diuided him from the body of the Church, but this yet being supposed, there should be a necessitie of baptizing him againe, to giue him admission into the societie of Christs Church. For that this cannot be done by *M. Bishops* sacrament of penance, hee himselfe must needs confesse, because their sacrament of penance is as they call it, *secunda tabula post naufragium*; and he that is so wholly cut off, wanteth the first, without which the *second* hath no place. Or if he doe not want the first, if he doe not want the title of baptisme, then he is not wholly cut off, which is the thing to bee supposed. The Church of Rome holdeth, that baptisme leaueth in the soule, *indelebilem characterem, a character or print that can neuer bee disprinsed*. But suppose the same to bee defaced and disprinted, and then I suppose that Master *Bishop* will grant, that there is a necessitie to be baptized againe. It cannot be, saith hee, and so say we, that it cannot be, that a man baptized should wholly bee cut off from Christ, but that by outward calling Christ and his Church hath interest in him during life, so as that by true repentance, without any further baptisme, he is restored againe; yet vpon supposall it followeth which wee haue said. Now if Master *Perkins* spake vpon this supposall, it should so follow indeede, but the drift of the matter in hand necessarily draweth vs to another vnderstanding. For when wee say that the regenerate man is neuer wholly cut off from Christ, wee meane it as touching inward and spirituall grace, that it neuer so defecteth, but that there is still *a seede* thereof remaining, that shall grow againe. Yet if we suppose it to be true, which the Papists say, that inward grace of regeneration may be vtterly extermined for the time, I do not conceiue that it should thereof follow, that another baptisme should be needfull for being restored againe. For by the mark of Christ first set vpon him, Christ shall still stand entituled to him, & it shall be his sin in the mean time, that he applieth not himselfe to him, whose by right he ceaseth not to bee. And if a man in hypocrisie receiue baptisme, so as that hee becom-

becommeth not thereby at all the member of Christ, yea and thenceforth for the time runne into Paganisme or heresie, we will not hold that if he be afterwards truly conuerted, hee should neede for the making of him a member of Christ, to be secondly baptized, but that baptisme before receiued, now commeth to vse and effect, and yeeldeth that spirituall fruit which it did import before. So therefore though it be supposed that the grace of Christ in any man be vtterly razed and defaced, yet shall it not follow, that hee shall be baptized a second time, but baptisme before receiued shall returne to the same vse that it had before, not by *the* counterfet *Sacrament of penance* deuised by men, but by true and faithfull repentance directed by God, whereof not by a *corrupted sentence*, as this cauller obiecteth, but by a true expressing of the Prophets meaning, we say in the beginning of our common praier, ¹ *At what time* ² *soeuer a sinner doth repent him of his sinne from the bottome of his heart,* ³ *I wil put al his wickednesse out of my remembrance, saith the Lord.* As for the *Sacrament of penance*, it is a bastard salve of a false Surgeon: it closeth wounds; and healeth none, but leaueth them to fester and corrupt vnto euerlasting death. There is in it a speciall policie of Satan, to hold men in opinion of forgiuenesse of sinnes where it is not, that they may neglect to seeke it where indeed it is. To come to an end of this matter, whether way *M. Perkins* meant this *cutting off from Christ wholly*, I will not precisely say; but whether way soeuer he meant it, it auaieth *M. Bishop* nothing at all, if haply he did erre in inferring a necessitie on their part, to maintaine an heresie or heresies of others, by maintaining a peruerse opinion of their owne. From which heresies (of Anabaptists and Nouatians) he well knew that we are farre enough; onely he would name them, that wee might vnderstand that hee had heard somewhat thereof.

10. W. BISHOP.

But we must answer vnto that of S. Iohn: They went out from vs, ^{1. Ioh. 2.} but they were not of vs; for if they had been of vs, they would haue continued with vs. *I answer: If they went out from vs, they were before with vs, which confirmeth our assertion, that men may depart from their faith and Christs profession: but such men were not indeede of*

the number of the elect, of which Saint Iohn was, for then either they would have continued with them in the Christian faith, or else by hearty repentance would have returned unto it backe againe, which is Saint Augustines owne exposition. And these bee the Arguments for the Catholikes, which M. Perkins through his confused order toucheth here and there. To which I will adde, one taken out of the words of S. Paul: But thou by faith dost stand, be not too highly wise, but feare, if God hath not spared the naturall boughes, least perhaps he will not spare thee neither. And againe: : Worke your Salvation, with feare and trembling. There bee aboue an hundred such texts in holy writ, wherein the Holy Ghost exhorteth vs to stand in feare of our Salvation, out of which I thus frame my argument.

No man must stand in feare of that, of which he is by faith assured, But the faithfull must stand in feare of their Salvation. Ergo they be not assured of it by faith.

The Minor or second proposition is plainely proued by these places cited before: the Maior is manifest: there is no feare in faith, he that feareth, whether the thing be assured or no, cannot giue a certaine assent thereunto: Dubius in fide infidelis est. Put the case in another article to make it more eident: He that feareth, whether there be a God or no, do we esteeme that he beleeueth in God? So he that feareth whether Iesus Christ be God, is he a Christian? hath he a true faith? You must needs answer, no. So he that feareth whether he shall be saued or no, can haue no faith of his Salvation.

R. ABBOT.

The place of S. Iohn doth fully ouerthrow that which M. Bishop laboureth to build, inuincibly prouing, that reuolters and renegates wholly falling away from Christ, were neuer of the faithfull, though for the time outwardly they held profession with them. For if they had beene of vs, saith hec, they would haue continued with vs, therein implying this rule, that they that once are of the faithfull, do certainly continue with them, so as that they neuer wholly and finally depart from them. For as falling starres were neuer starres indeed, though they seemed to be starres, so apostataes and backsliders were neuer faithfull indeed, though they seemed so to be.

De bono per se.
cap. 8.

Rom. II 20.

Phil. 2. 12.

be. But heere Maister Bishop answereth, *If they went out from vs, they were before with vs.* Bee it so, but yet as the gloffe saith, ^a *by tale and account, not by woorth; by participation of sacraments, not by fellowship of loue.* This place then proueth, that men may depart from the profession of the faith of Christ, but it confirmeth not his assertion, that the faith of any doth euer faile, that is truly faithfull in the profession of the faith of Christ. And therefore it is but one of his iuglers tricks, to make his Reader beleue that the place confirmeth his assertion, when in truth it doth directly contradict it. If those reuolters had had true faith, Saint *Iohn* would not haue said, *They were not of vs;* for he is of the faithfull, whoso-euer is indued with true faith. But, saith hee, *S. Iohns* meaning is, that such were not of the number of the elect, and this is *S. Austines* exposition. And we acknowledge *S. Austines* exposition to be true: ^b *They were not of them, because they were not called according to purpose, because they were not elect in Christ before the foundations of the world: because they had not obtained any lot (or portion) in him, because they were not predestinate, according to the purpose of him who worketh all things.* But because they were not such, therefore they were neuer truly faithfull. For if they were not called by purpose, then did they neuer truly beleue, because ^c *by that calling it is that a man doth beleue.* Now, ^d *by his calling God calleth no other but whom he hath predestinate:* therefore onely the predestinate doe beleue. And no other doth God iustifie, but whom he hath called with that calling, therefore onely the elect are partakers of iustification; and if onely the elect be iustified, then all that are iustified do certainly perseuer, because the elect do neuer fall away. Now if backsliding reprobates were neuer partakers of iustification, then were they neuer of the body of the faithfull, howsoeuer in outward appearance they seemed to be. And this the same *S. Austine* verie notably confirmeth, when hee saith of reprobates; ^e *None of these doth God bring to spirituall and healtfull repentance, whereby man in Christ is reconciled vnto God, whether he yeeld them patience for longer or shorter time.* And as he excludeth them from true repentance

^a Thom. Aqu. in 1. Joan. ca. 2. ex glossa. Erant de ecclesia, numero non merito sacramentorum perceptione, non charitatis communiōe.

^b August. de bono persec. ca. 8.

Non erant ex cetero, quia non erant secundum priuspositum uocati: non erant in Christo electi ante constitutionem mundi: non erant in eo sorte consecuti: non erant predestinati secundum propositum eius qui uniuersa operatur.

^c Idem de pred. sanct. cap. 16. Quia uocatione fit ciuens.

^d Ihu. cap. 17. Quos predestinauit ipse & uocauit illa scilicet uocatione secundum propositum. Non ergo alios sed quos predestinauit ipse & uocauit: nec alios sed ista uocauit, ipse & iustificauit, nec alios sed quos predestinauit, uocauit.

nit, iustificauit, ipse & glorificauit, &c.

^e Cont. Iulian. Pelag. lib. 5. cap. 3. Istorum neminem ad lucis ad patientiam salutem & spiritualem qua homo in Christo reconciliatur Deo, sine illis ampliore patientiam (quam electis) sine non impari p. abeat.

Cont. aduersar.
leg. & prophet. lib.
2. ca. 11. Qui non
omnium sicut iste
ait, sed eorum quos
ante prescius &
predestinavit de-
lecta dimittit.
g Origen. cont.
Cels. lib. 7. Con-
ceditur cognitio Dei
duntaxat: his quia
ad hoc predesti-
nati sunt ut cog-
nito Deo dignè
uiuant.

So doth he also from forguennesse of finnes, saying, that *God forgiveth the finnes, not of all, but of them whom before hee foreknew and predestinated.* Origen yet goeth further, and saith, that *the knowledge of God* (meaning the true and effectuall knowledge of God) *is granted onely vnto them, who are hereto predestinate, that knowing God they may liue worthy of him.* Now if reprobates neuer haue any true knowledge of God, if they be secluded from repentance, faith, iustification, & forguennesse of finnes, then these things are proper onely to the elect, which do certainly perseuer; and our assertion is true, that where there is true repentance, faith, iustification, knowledge of God, there infallibly followeth perseuerance to the end. Saint *Iohn* therefore when hee saith, *They were not of vs*, as he meaneth that they were not of the elect; so he meaneth that they neuer were of the number of true beleeuers, neuer true members of Christ, or of the spirituali body of the Church, which if they had beene, hee concludeth for vs, that they should haue so continued, and not in that sort haue vtterly fallen away.

In August. de cor-
rept. & grat. ca. 9.
Filij Dei propter
susceptam vel tē-
poraliter gratiam
dicuntur a nobis,
nec sunt tamen
Dei.

i Ibi. Cum filij
Dei dicunt. Non
erant ex nobis,
&c. quid aliud di-
cūt, nisi non erant
filij, etiam quando
erant in professio-
ne & nomine filio-
rum?

k Iohn 1. 13.

Therefore doth Saint *Austin* expound the words of them, *who for grace temporally received, are of vs called the children of God, but yet are not so to God*, affirming plainly, that with God they are not children, though wee call them so, because they seeme no other to our sight. And to the same purpose he addeth soone after: *They were not of vs, what meaneth it, but they were not children of God when they went under the profession and name of children?* Now if they were neuer children of God, then were they neuer truly regenerate; for by being borne of God, they must needs haue beene the children of God. Neither euer had they true faith: for *so many as beleeued in him, he gaue a dignitie (or prerogative) so be the sonnes of God.* Therefore when he saith of such, that *they were in goodnesse, they were in the faith*, it must be vnderstood as touching outward profession, and to the iudgement of the Church, and by assent and approbation of iudgment and vnderstanding, but neuer by integritie & soundnesse of affection, or true regeneration of the heart. Which may appeare by the exposition that he maketh thereof vpon that epistle of *S. Iohn*, where speaking of those apostataes he saith: *So are they in the body of Christ as euill humors in our body.* No members then, no parts of the body, but *as euill humors in the body*, of which some are more kind & lesse offēsiue, other altogether vnkind and

l August. in 2a
Ioan. ir. act. 3. Sic
sunt in corpore
Christi quomodo
humores mali;
quando euomun-
tur tunc releuan-
tur corpus.

and hurtfull, euen as of these temporizers in the Church, some come neerer to the true faithfull, other some are wholly wicked and dissembling hypocrites, but of them all it is true,^m *Temptation pro-*

ueth that they are not of vs. When temptation befallt to them, euen as it were by occasion of a wind, they flie out, because they were not corne.

They might seeme to be corne: but indeede they were but chaffe: they had a semblance, but they had not the realtie of the state of children. *M. Bishops* exposition therefore auaieth nothing, but that it still standeth true which we affirme, that true faith as it assureth of present state, so doth assure also of future perseuerance, to the end that God may performe to euery beleeuer that which he hath promised, that *he shall not perish but haue euertlasting life.* But because he cannot preuaile by answering, he will make futher trial what he can do by arguing, taking for ground the words of *S. Paul*, first to the

Romans, ^a *Thou standest by faith, be not high minded but feare:* se-

condly to the Philippians, ^o *Worke your Salvation with feare and trembling.* And to make the better shew he saith, that there are a-

boue a hundred such texts in holy writ, wherein the holy Ghost exhorteth vs to stand in feare of Salvation. But if they be such texts as these which he hath here alledged, they are admonitions against carnall presumption, and no discouragements to true faith to stand assured of Salvation. The Scripture speaketh diuersly of feare, and he doth but dally vpon that equiuocation. There is a doubting and dis-

tracting feare, which God forbiddeth, as being the enemy of all spirituall comfort and assurance of faith: and there is an awfull and regarding feare, which God commendeth as the vndiuided compa-

nion of true faith. As we vnderstand feare to be opposit to faith, we heare God appointing his ministers to call his people from it. ^p *Say*

unto the fearefull, Be you strong, feare not, behould your God commeth with vengeance, he will come & saue you. ^q *Feare not, for I am with thee; be not afraid, for I am thy God; I will strengthen thee and helpe thee, and sustaine thee with the right hand of my iustice.* And againe, ^r *Feare not, for I haue redeemed thee; I haue called thee by name, thou art mine. When thou passest through the waters, I will be with thee, that they do not ouersw thee: when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.* ^s *Feare not,*

for thou shalt not be ashamed, neither shalt thou be confounded. ^t *In righteousnesse shalt thou be established, and be farre from feare, for it*

shall

^m *Ibid. Tentatio
probat quia non
sunt ex nobis.*

^o *Quando illius ve-
ratio uenit: ue-
lut occasione uen-
it uolant foras
quia grana non e-
rant.*

ⁿ Rom. 11. 20.

^o Phil. 2. 12.

^p Esa. 35. 4.

^q Cap. 41. 10.

^r Cap. 43. 1.

^s Cap. 54. 4.

^t Vcrf. 14.

u Verse 17.

shall not come nere thee. ^u This is the heritage of the Lords seruants, whose righteousnesse is of me, saith the Lord. These gracious and comfortable speeches the Lord vseth to the faithfull, that vnder him they may rest in full assurance of safety, without all feare or doubt, because he promiseth to preuent all those occasions whence any feare or doubt should rise. Whereupon it is that Zacharie saith, that ^x he hath deliuered vs out of the hands of our enemies to serue him without feare, and Christ is said to haue died ^y that hee might deliuer them who for feare of death were all their life time subiect to bondage. And the Apostle S. Paul accordingly saith, ^z that wee haue not receiued the spirit of bondage to feare any more, but the ^a spirit of adoption to cry Abba, Father: that God hath not giuen vs the spirit of feare, but of power, and of loue, and of a sound mind. There is no greater bondage then feare of death, which representeth to a man nothing but ghastlinesse and horreur, when hee is vncertaine therein what shall become of him. Therefore Christ hath deliuered his from this bondage of feare, and that they may rest stablished in the assurance

x Luke. 1. 74.

y Heb. 2. 15.

z Rom. 8. 15.

a 2. T. m. 1. 7.

b Luke 12. 32.

of Saluation, saith vnto them, ^b Feare not little flocke; for it is yours Fathers pleasure to giue you the kingdome. The Church of Rome biddeth Christs flocke to stand in feare of their owne Saluation; but Christ the maister of the flocke saith, Feare not little flocke; it is the fathers pleasure to giue you the kingdome. Thus when he saith to his disciples, ^c Why are ye fearefull, O ye of little faith, and to Peter, ^d O thou of little faith, wherefore didest thou doubt? hee sheweth that faith importeth an assured beleefe of a mans owne safetie, and forbiddeth feare and doubt, as contrarie thereunto. Now therefore when the Scripture commendeth feare, it importeth not any such feare as should in the faithfull shake the assurance of Saluation;

c Mat. 8. 26.

d Cap. 14. 31.

^e { nay the faithfull man because he findeth in himselfe that feare, doth thereby gather the grater assurance to himselfe. It is with euerie faithfull man as it was with Job, ^e the punishment of God is fearefull vnto him; hee dreadeth the iudgements and threatnings which God hath denounced against pride and vnthankfulnesse, against rebellion and contempt of God, knowing assuredly that the same shall be performed, and that God will make it appeare that hee hath not spoken in vaine. Therefore hee aborreth the courses of the wicked, and walketh not in their waies, but labouring in righteousnes, standeth fully resolved, that God wil saue him from that

e Job. 31. 23.

destru-

destruction that hee hath provided for them. Neither doth hee dread the sentence of God onely in respect of eternall destruction, but also in respect of temporall plagues and iudgements, where-with he chastneth his owne children, when they behaue themselves wantonly and vnderisfully towards him. In the inflicting whereof God hath regard to make them by the smart therof much more to dread his eternal wrath, that they may cease and shunne the waies whereby they should bee in danger to incurre the same. Now in this sense doth the Apostle in the first place recommend *fear* to the Churches of the Gentiles, and specially to the Church of Rome, that whereas God had reiected the Jewes, because of their *reiecting the word of God*, and they now by *faith did stand*, 1 Aas 13.46. that is, by obedience to the faith and preaching of the Gospell, had receiued the calling and state of the people of God, & his Church, they should learne by the example of the Jewes to be wise and warie for themselves, trembling at the fearefull wrath that was befallen vpon them, and therefore not flattering themselves in the opinion of their outward calling as the other before had done, but labouring to do those things which might bee correspondent to the grace and mercy which GOD had vouchsafed vnto them. Which if they did neglect, God would *take away his kingdome* 8 Mat. 21.43. from them, as he did from the Jewes, and they should lose that glorie wherein now they tooke vpon them to reioyce. To the verie same purpose doth he admonish the Corinthians, that the Israclites had the same calling, & in effect the same Sacraments that we haue, and yet when they behaued themselves vnthankfully & wickedly, God did not forbear to punish them, whereof he had made record in holy Scriptures for example vnto vs; and heereupon concludeth, *Let him that thinketh he standeth, take heed lest he fall*. h 1. Cor. 10.12. Whereby he giueth to vnderstand, that outward standing and professing of the faith, without inward grace and feare of God issuing into a godly life and conuersation, is not standing indeed; but seeming to stand, and therefore that hee that glorieth therein, if he be afraid to fall, must lay a better foundation for himselfe to stand vpon. These aduertisements true faith heareth, and apprehendeth the same to make vse thereof; it is afraid to fall, and therefore shunneth that security and reioycing in outward state wherein they, that applaud themselves without correspondencie of inward

ward affection and godly conuersation doe meereley delude themselves. Whereby it commeth to passe, that in the publicke desolations of Churches for the contempt of dutie towards God, yet whosoeuer hath beleueed the word of God, and feared his iudgement, though lapped in the folds of outward calamities, yet is saved from that damnation which hee was fearefull by contempt to runne into. To be short, as a man vpon the top of a high tower is afraid to fall, and trembleth to thinke thereof, when notwithstanding being enuironed with the battlements, he is without danger of falling, and not afraid that hee shall fall: so the true beleueer trembleth with the horrour of the conceit of falling away from

God, knowing the end of them to be most vnhappy that so doe, when yet hee reposeth assured trust in God, that being compassed about with his protection, and dwelling vnder his defense, he himselfe shall be preserved for euer. Vnder whose defense that wee may dwell, there is another feare necessary, whereby we are drawn away from presuming of our own strength, that we may be *strong in the Lord (onely) and in the power of his might.* And of this feare are we to vnderstand the latter place cited by *M. Bishop*: *Worke your Salvation in feare and trembling. In feare and trembling*, that is, in humilitie, in due acknowledgement of your owne frailtie, in fearing to bee left to your owne selues, in depending wholly vpon God; For, saith hee, *it is God that worketh in you both to will and to doe*: the adding of which reason plainly sheweth, that *feare and trembling* is to be taken in that meaning as

I haue expressed. And in that sort *S. Austin* doth expound it: *Therefore doth S. Paul say with feare and trembling, lest attributing to themselves that they worke well, they should bee proud of their good workes, as if they were their owne: therefore as if one had asked him, why doest thou say, with feare and trembling, he giveth reason of those words, saying, For it is God which worketh in you both to will and to doe.* In sundry^m other places doth hee expound those words to the same effect. So doth *Prosper* also say, that the Apostle by those words^d doth admonish vs against the danger of that pride, whereby a man of a good worke reioiceth in himselfe rather then in the Lord. Here is nothing then that the faithfull should stand in feare of their owne saluation, but onely that they should feare to commit themselves to themselves, in working to the accomplishment of the sal-

uation

i Ephes. 6. 10.

Phil. 2. 12.

1 Aug. de grat.

& lib. arbit. c. 9.

Ideo cum timore

& tremore ne sibi

tribuendo quod

boni operantur

de bonis tanquam

suis extollantur

operibus. Tanquam

ergo interrogat

Apostolus, & di-

ceretur ei, Quare

dixisti cum timore

& tremore,

horum verborum

rationem reddidit,

dicens, Deus

est enim, &c.

^m De nat. & grat.

ca. 27. De corrept.

& grat. cap. 9. in

Psal. 65. & 118.

concl. 31.

^m Prosper. apud

Ambros. ep. 84.

Vigilant tentato-

rum insidias, ut

vbi proficis deuotio,

subrepat elatio,

& ut homo de

bono opere in se

potius quam in

Domino glorietur.

Sed sollicitudo

nos Apostolus

contra hoc periculum

mones dicentis,

Cum timore

& tremore, &c.

uation to which God hath called them, and should remember, that all is to be expected of Gods mercie, whence only it is that either we will or do any thing that is good. Which *fear* is so farre from giuing vs cause to doubt of Salvation, as that it much rather serueth to strengthen the assurance thereof, whilest it maketh vs to rest onely vpon God, and not vpon our selues, knowing that our Salvation dependeth not vpon any thing which we can do for our selues, but vpon him ^o *who hath wrought* (and so will worke) *all* ^o *our workes for vs*, and will not leaue that vnperfect which he hath begun. And when sometimes we forget this *fear*, and incline to trust in our selues, and say with *David*, ^p *I shall neuer be removed*, he ^p *leaueth vs to the triall of our owne strength*, so as that wanting his support, wee fall and runne into enormous offense, thereby to bee the better instructed how little safetie wee haue in our owne defense, and therefore how necessarie it is for vs to depend whollie vpon his grace. Thus the Apostle *Peter* presuming too much of himselfe, and being left thereupon to himselfe, fell euen to the denying and abiuring of his master Christ, that hee in himselfe and wee in him might learne, that ^q *by his owne might shall no man bee* ¹ *strong*, and that euill would our state bee, if our safety did not rest onely and altogether in the Lord. Thus therefore in both places cited by *M. Bishop*, and in many other we read of *fear*; to *fear* the iudgements and threatnings of God, which the faithfull alwaies doth, because *faith* beleueth them; to *fear* to trust in our selues, which euerie faithfull man also doth, because *faith* it selfe importeth trust in God: but we no where reade any thing whereof to gather that which hee affirmeth, that the faithfull ought to stand in *fear* of their owne Salvation. Now therefore his argument is easily answered; for the *minor proposition*, which he saith is *plainly prooued by the places cited*, is meereley false, and hath no prooffe at all, either by those places or any other. And how absurdly doth he abuse his Reader, that whereas the proposition by him to bee prooued is not expressed in the places alledged, hee notwithstanding skippeth ouer with meere quoting of them, without shewing how the matter to be proued is to be inferred thereof. But such pretie shifts doe best become the cause that he hath in hand. About the *maior proposition*, whereof there is lesse question, hee bestoweth a little paines to little purpose: *No man must stand in feare of; bat of which by faith*
he

he is assured. Which we grant, as it importeth a dutie, that no man ought to haue any feare of that which he is taught to beleue, but we deny that which he saith for the prosecutiō or explication thereof. For it is false, that there *is no feare in faith*, that is, that there is no faith where there is feare, or feare where there is faith. For, whē our Sauior Christ vpbraideth his disciples with *fearefulnes & doubting* and yet attributeth vnto them *little faith*, as before is alledged, hee plainly sheweth, that *little faith* is subiect to *feare* and *doubt*, and yet ceaseth not thereupon to be *faith*. He saith that *hee that feareth cannot giue certaine assent*. We answer him, that our *assent* is according to the measure of our faith; *little faith* yeeldeth but weake assent, but yet it is a true assent, whereby wee embrace that where-to we assent. The truth of which faith and assent hereby appeareth euen in feare, because feare causeth it to fall to prayer, which what is it else, but as it were the casting forth of the armes of faith, to catch hold of him in whom it beleueth, as expecting succour and helpe of him? for *how shall they call upon him in whom they haue not beleued?* Thus the *faith* of the disciples appeared in the places euen now cited, when their *feare* made them to go vnto Christ and say to him, *Master, saue vs*, which they would not haue said, but that they beleued to haue safety and deliuerance by him. Whereas therefore *M. Bishop* alledgeth the old sayd saw, *Dubius in fide infidelis est; he that is doubtfull in the faith, is an infidell or unbeleuer*, we tell him that it is true in him that wholly and absolutely doubteth. But there is a difference to be made betwixt him that absolutely doubteth, and him that weakly assenteth, and in assent is only interrupted with some feare or doubt. For which interruption I trow *M. Bishop* will not say, that the disciples of Christ were *faithlesse*, when Christ himselfe expressly acknowledgeth their *faith*. And thus, by reason the seeds of all impiety lie still hidden in the corruption of our nature, it commeth to passe, that faith sometimes is assaulted with doubts, euen in the maine and principall articles of our beleefe, and out of our owne sinfull condition we question vpon occasion the godhead, the power, the wisdome, the prouidence; the iustice and mercy of almighty God, when yet our faith doth not wholly relinquish the assent thereof. Which though in generality it more seldome come to passe, yet in application of our generall faith to particular occasions, we many times goe halting

halting and lame, and stagger somewhat at that whereof our faith should giue vs full assurance by the word of God. Thus did ^t *Sarah* cast doubt of Gods promise as touching the hauing of a child, who yet is said ^u *through faith to haue receiued strength to conceive when she was past age, because shee iudged him faithfull that had promised.* Thus did ^x *Moses* call in question the power of God, as touching prouiding flesh for the people of Israel when he promised ^z so to do. So ^y *Dauid* and ^z *Habacuk* staggered as touching the prouidence God, and his care of iust and righteous men. So I shewed before how the disciples vpon the death of Christ were in aammering concerning the godhead of Christ, and the hope of redemption by him which before they had imbraced. Yet we do not thinke, that such doubts and ammerings did in these men wholly extinguish the light of true faith. In like sort therefore we also resolue, that the faith whereby we belecue our owne Salvation, is not by and by ouerthrowne, because sometimes the assurance thereof is shaken and interrupted with casting of feares and doubts. And thus the argument which hee added for supplie of those which *M. Perkins* brought, is found to be of as little, indeed lesse worth then all the rest, and it well appeareth that *M. Perkins* was better able to speake for *M. Bishop*, then *M. Bishop* is able to speake for himselfe.

II. W. BISHOP.

To these inuincible reasons grounded vpon Gods word, let vs ioine some plaine testimonies, taken as well out of the holy Scripture, as out of the ancient Fathers. First, what can be more manifest to warrant vs, that the faithfull haue not assurance infallible of their Salvation, then these words of the holy Ghost: There be iust (and therefore faithfull) and wise men, and their works be in the hand of God, and neuertheless a mā doth not know whether he be worthy of hatred or loue, but all things are kept vncertaine for the time to come. Where is then the Protestants certaintie? And because one heretike cauillesh against the Latine translation saying, that a word or two of it may be otherwise turned, heare how S. Ierome, who was most cunning in the Hebrew text, doth vnderstand it. The sence is (saith he) I haue found the works of the iust men, to be in the hand of God, and yet themselves not to know, whether they be loued of God or no.

Commentum
hanc locum.

R. ABBOT.

To his former *invisible* reasons, we shall haue now some further testimonies adioyning, that make as little for him as his reasons haue done. And first he alledgeth a place of *Saloman*, *A man doth not know whether he be worthie of hatred or loue, but all things are kept vncertaine for the time to come.* But he knew well that the translation of this place might iustly be excepted against, which indeed is very false. He saith that *one heretike* cauilleth against it; but neither is hee one onely, nor an heretike, neither doth hee cauill, but iustly reiecteth it by warrant of the originall text, so as that *M. Bishopps* owne friends doe translate the words farre otherwise then he alledgeth them. The Hebrew word for word according to the Septuagint translated by *Hierome*, is thus; ^a *Also loue, also hatred, a man knoweth not all in the face of them.* The obscurity of which words hath caused men very diuersly to conceiue of the true meaning thereof. One construction is made by *Olympiodorus*, that ^b *he that yet saoureth the things of man, and hath not sincerely giuen himselfe to God, knoweth not what things are worthie to be loued, and what to be hated.* Another exposition hee alledgeth taken from the translation of *Symmachus*; ^c *A man knoweth not whether upon some change he shall find him louing or kind whom he now hateth, or shall haue cause to be afraid of him whom hee now loueth.* With least mutation or change we translate the words thus, *A man knoweth not loue or hatred (that is, who is loued or hated) by all that is before them, and then the meaning is plaine; that by outward things, by the things that are before our face, a man knoweth not whether he be beloved or hated of God; wherof the reason followeth, because all things come alike to all, and there is the same condition (outwardly) to the iust and to the wicked &c.* And to this effect the translation of *Symmachus* tendeth, though *Olympiodorus* gathered otherwise thereof. ^d *Moreover a man knoweth not loue or hatred, but all things are vncertaine before them, because the like things befall to all, both to iust and vniust.* Which translation as *Hierome* approueth, so he confirmeth also the meaning of it, saying, ^e *Whereas he saith that there is the same condition to all, he meaneth it of affliction or death, and that therefore men know not the loue of God or his hatred towards them.*

And

^a Eccles. 9. 1. Et quidem charitate non est cognoscens homo omnia in facie eorum. Hieron.
^b Olympiod. in Eccles. ca. 9. Qui adhuc sapit que hominis sunt neque plane Deo se irradidit, nescit discernere o iudicio que dilectione sui digna que odiosa.
^c Ibid. Nescit homo si quem nunc maxime odit, mutatis vicibus amicum & beneficium sit experturus, cuius ratione an timendum sibi quandoque sit ab eo quem nunc amare persequitur.
^d Symmach. apud Hieron. in Eccles. cap. 9. Insuper neque amicitias nec ne inimicitias scis homo, sed omnia coram eis incerta, propterea quod omnibus eveniunt similia iusto & iniusto.
^e Hieron. ibid. Quod autem ait, Evenit est unus omnibus iusto & impio sine angustiis sui mortis significat eventum, & idcirco nec charitate Dei eos inesse nec odium.

And thus indeed true it is as *M. Bishop* citeth out of *Hierome*, that a man cannot esteeme by any outward state whether he beloued or hated of God; for neither doe the righteous onely prosper, neither are the wicked only crossed and afflicted, but the wicked flourish many times more gloriously then the iust, & the hand of God often lieth heauier vpon the iust then vpon the wicked & vngodly, and both are subiect to death, both are laied in the graue, without any appeatance or shew of difference betwixt the one & the other. But this maketh nothing against vs; for although by the eye the beleuer cannot discern the loue of God towards himselfe, yet that hindereth not but that by faith he apprehendeth and embraceth the same. And thus *S. Bernard* excepteth against that place, being so translated as *M. Bishop* readeth it. *Being sure of Gods ableness to saue vs, how do we to be assured of his will thereto? for who knoweth whether he be worthis of loue or hatred? who hath knowne the mind of the Lord, or hath bene his counsellor? But here faith must helpe vs; here Gods truth must be our succour, that that which lieth hidden concerning vs in the heart of God our father, may by his spirit be reuealed vnto vs, and his spirit by the testimonie thereof may perswade our spirit that we are the children of God, and that by calling and iustifying vs freely by faith.* Thus though we take the place translated as *M. Bishop* alledgeth it, yet by *S. Bernards* iudgement it auaieth him nothing, because albeit otherwise we cannot know whether wee be beloued or hated of God, yet by faith & by the spirit of God, that secret is reuealed vnto vs, that we are the children of God and beloued of him. Onely that we take that *worthinesse of the loue of God*, to be meant of Gods acceptation and vouchsafing to thinke vs worthis, because otherwise the place so translated soundeth a manifest vntruth and contrary to the Scripture. For if we speake simply of worthinesse, who doth not know himselfe *worthy of hatred*; what faithfull man doth not say as *Daniel* said, *8. To thee O Lord belongeth righteousness, but vnto vs* (reckoning himselfe for one) *belongeth confusion of face.* *Dauid* saith, *h Enter not into iudgement with thy seruant, O Lord, for in thy sight no man liuing shall be iustified.* *i* *If thou straitly marke what is done amisse, who shall bee able to stand?* It is false then to say that a man knoweth not whether he be *worthie of loue or hatred*, for hee knoweth or should know himselfe *worthie to be hated*, but yet by faith a man beleueth himselfe in

8 Bernard in dedie eccles. 17. 5. Sed de possibilibus te iam certi de voluntate quid aequus? Quis scit si est dignus amore an odio? Quis nouit sensum Domini, aut quis consiliarius eius fuit? Hic iam pland fidem nobis subuenire necesse est, hic oportet succurrere ueritatem ut quod de nobis latet in corde patris nobis per ipsius spiritum reueletur & spiritus eius testificans persuadeat spiritui nostro quod si uis uisus.

8 Dan. 9. 7.

8 Psal. 143. 2:

i 130. 3.

k Bernard. epist.
107. Supra sect. 3

Christ to be beloued, though he know, that in himselfe hee worthily deserueth to be hated. And so *S. Bernard* againe saith of the faithfull, *A vile worme worthy of euerlasting hatred, yet is confidently perswaded that he is beloued, because he feeleth himselfe to loue.* Thus *S. Bernard* both waies contraieth *M. Bishop*, affirming that the faithfull man knoweth himselfe worthy to be hated, and yet by faith confidently presumeth that he is beloued of God. As yet therefore we haue no prooffe that the faithfull man ought to stand in feare of his owne saluation.

12. W. BISHOP.

1. Cor. 4.

Another plaine testimony is taken out of S. Paul, where hee sheweth that it is not in vs to iudge of our owne iustice, but we must leaue to God the iudgement of it, these be the words: I am not guilty in conscience of any thing, but I am not iustified herein, but he that iudgeth me is our Lord, therefore iudge not before the time vntill our Lord do come, who also wil lighten the hidden things of darknes and will manifest the counsell of the heart, and then the praise shal be to euery man of God. So that before Gods iudgement by S. Pauls testimony, men may not assure themselues of their owne iustice, much lesse of their Saluation, how innocent soeuer they find themselues in their owne consciences. See vpon this place S. Ambrose, S. Basil, Theodoret on this place, who all agree, that men may haue secret faults, which God onely seeth, and therefore they must liue in feare, and alwaies pray to bee deliuered from them. For the rest, let S. Augustines testimony (whom our aduersaries acknowledge to be the most diligent and faithfull register of all antiquitie) be sufficient. This most iudicious, and holy Father thus defineth this matter: As long as we liue here, we our selues cannot iudge of our selues, I doe not say what we shall be to morrow, but what we are to day. And yet more directly: Albeit holy men are certaine of the reward of their perseuerance: yet of their owne perseuerance, they are found vncertaine. For what man can know that he shall perseuer, and hold on in the action & increase of iustice vntill the end, vnles, by some reuelation he be assured of it from him, who of his iust, but secret iudgement doth not inform all men of this matter, but deceiueth none: So no iust man is assured of his Saluation by his ordinary faith: by extraordinary reuelation,

Serm. 5. in Psal.
118. De constitut.
moras. cap. 2.

De verb. Domini.
serm. 35.
De ciuit. Dei lib. 3.
11. cap. 12.

some

Some men may be assured, the rest are not. Which is iust the Catholicks sentence. And because S Bernard is by our aduersaries cited for them in this point, take his testimony in as precise termes as any Catholicke at this time speaketh, Thus he writeth: Who can say, I am one of the elect, I am one of the predestinate to life, I am one of the number of the children? Who (I say) can thus say, the Scripture crying out against him: A man knoweth not, whether he bee worthy of loue or hatred? Therefore we haue no certainty, but the confidence of hope doth comfort vs, that wee bee not vexed at all with the perplexity of this doubt. *The word of God (according to S. Bernard) crieth out against all them, that certainly assure themselves of their Salvation: whereon then doe they build their faith that belieue it?*

Serm. 1. de Sep-
tuag.

Ecclesi. 9.

R. ABBOT.

The summe of his argument in this place is, that we are vncertaine of our owne righteousnesse, and therefore can haue no certainty of our owne Salvation. To proue the vncertainty of our righteousnesse, he alledgeth the words of the Apostle, *I am not guilty to my selfe in any thing, yet am I not therein iustified.* Where it is worth the noting, that whereas the Apostle saith by expresse negatiue, *I am not iustified thereby,* he maketh as if the Apostle had meant I cannot tel whether I be iustified or not. It may be I am iust, it may be I am not iust. If I be, my iustice shall merit heauen: If I be not, I know not what may haply become of me. But the Apostle neuer made any such doubt; he well knew, that the clearenesse of his conscience was not it that could yeeld him iustification before God. He knew it to be true which S. Austin saith, that *according to the most entire rule of Gods truth; no man liuing shall bee found iust in the sight of God,* and therefore professeth that *hee accounteth all things but losse for the excellent knowledge of Christ Iesus our Lord, for whom saith he, I haue counted all things losse, and doe iudge them to be dung, that I might winne Christ, and might bee found in him, not hauing mine owne righteousnesse, which is by the law, but the righteousnesse which is by the faith of Christ, euen the righteousnes which is of God by faith.* Here is then a renouncing of his own righteousnesse, and an acknowledgement of iustification and righteousnes onely by faith in Christ. A notable fruit of which faith it was so to walk, as

a Cor. 4. 4.
Of this place
see further the
fourth Section
of the next que-
stion, concerning
Iustification.b August. de pec-
cat mer. & remiss.
lib. 2. cap. 19.
Quantum ad in-
tegritatem regu-
lam veritatis eius
pertinet, non in-
stificabitur, &c.
c Phil. 3. 8.

¶ That he could say, *I am not guilty to my selfe in any thing*, in which
 sort he speaketh else where, ^d *This is our reioycing, euen the testimo-*
 ny of our conscience, *that in simplicitie and godly purenesse, not by carnal*
 wisdom, *but by the grace of God, we haue had our conuersation in the*
 world. Of which testimony of conscience S. Iohn saith, ^e *If our hearts*
condemne vs not (but that we are of the truth) then haue we boldnesse
towards God, and shal. before him assure our hearts. Whereby we are
 taught, that to walk with a good conscience in the faith of Christ,
 ministreth great boldnes and assurance towards God, and there-
 fore that the Apostle in the place cited protesteth the innocency
 of his conscience, was far from professing to stand in doubt of his
 own Salvation, yea, and were not *M. Bishop* a man of an iron face,
 he would not attribute to the Apostle any such doubt. For the true
 vnderstanding of the place we are to obserue, as appeareth by the
 processe of this Epistle, that there were diuisions and part-takings
 amongst the Corinthians, some magnifying one of their teachers,
 and some another, and they willingly accepting the applause and
 praises of their followers, and each thinking highly of himselfe a-
 boue the rest. Now the Apostle vnder his owne name, and the
 names of *Apollo* and *Cephas*, instructeth those teachers against this
 vain affectation of human applause: he wisheth thē to be content
 to be reckoned each with other the Ministers of Christ, & therein
 to haue a care to deale faithfully towards him whose stewards they
 are, endeauouring to their vttermost to please the Lord, not thin-
 king the better of themselves for that men magnifie them aboue
 others, becaus men know thē not, nor can duly esteem of thē. Nay
 how should other iudge of vs; when we cannot sufficiently iudge
 of our selues, who in our greatest innocency as seemeth vs, yet can-
 not iustifie our selues to God, & when to our selues we are guilty
 of nothing, yet with him are found guilty many waies; because he
 seeth in vs that that we see not in our selues; & espieth iniquities
 and defaults where we by our sight can descry none, so that to his
 sight haply they are found superiours to vs, whom we think to be
 our inferiours: & they are approued for the better, whō mē's iudgements
 take to be the worse, & therefore reiecting the vain glorious
 cōmendatiōs of partially affected mē, we are to refer our selues who-
 ly to the iudgment of the Lord. And thus are those words expound-
 ed by those very authōrs whō *M. Bishop* citeth, not that mē may
 haue se-

secret faults, which perhaps may hinder their being iust, but that the best haue secret faults at least, by reason whereof in themselves they are not iust. Thus *Ambrose* taketh it; *The Apostle was not to himselfe guilty of default, but because he was a man, he confessed himselfe a sinner, knowing that Iesus onely is the true light who did no sinne, neither was there guile found in his mouth, and that he onely is found iust, who was indeed free from falling.* The words of *Theodore* are not so plaine, but *Basil* evidently maketh the Apostle to say; *I offend in many things which I know not, as it is writtē, who knoweth how oft he offendeth? For although we sinne many wayes, yet we do not know (or we are not ware) of many of our sinnes.* The Apostles words then import not a doubt, but an absolute deniall of his being iust, euen by the testimonie of *M. Bishop* owne records. And this shall further appeare in the next question, vpon further examination of the same words. *M. Bishop* therefore must change his antecedent proposition, and not say, We are vncertaine of our owne iustice or righteousnesse, but rather, Wee are certaine and sure, that in our selues we are not iust. And if hereof he will conclude, that we must therefore doubt of our owne Salvation, wee must tell him that his argument holdeth not. Indeed if our salvation were to stand vpon our owne righteousnesse, wee were not onely to doubt, but wholly to despaire of our owne Salvation; because by inherent iustice, as shall be shewed, no man shall bee iustified in Gods sight. Euen in our greatest perfection, when wee looke vnto our selues and our owne righteousnesse, we are subiect to that amased distraction which the Apostle describeth, euen to say, *Who shall ascend into heauen?* as if Christ were not ascended to make way for vs: and *Who shall descend into the deepe?* as if Christ had not died to deliuer vs from thence: we can neuer satisfie our selues, how either to escape the one, or to attaine the other. Therefore we according to the promise of the Gospell, rest the assurance of Salvation vpon faith in Christ, fully beleeuing that his merit is our righteoussnesse, and that by the verue thereof we are accepted vnto eternall life. Which sith *M. Bishop* knew well enough, it was but an idie vagarie of his, to alledge this so impertinently for an argument against vs. Now as touching the testimonies that he further alledgeth, the first of them is nothing to the matter in hand, to say nothing that hee quoteth it from a place where it is not found, and where it is found

¶ Ambrosius in
2. Paral. 1. 8. ser. 5.
Delicti et in seculis
sibi non. rat. sed
quia homo erat
peccatore se fate-
batur, sciens unū
esse Iesum tantum
verum qui pecca-
rum non facit, &c.
ipsum solum ius-
tificari qui vobis
alius esset &
lapsus.

¶ Basil. in Con-
stit. in myst. cap. 1.
Hoc est, multa
peccata que nos in-
colligo; unde &
Propheta dixit:
Delicta qui in-
colligo? &c. I. r-
ces multa pecca-
ta. plura tamen
delictorum no-
firum unū pro-
mus.

h Rom. 10. 9

is not *Austins*, though it be in an homily amongst his. The Author of chole words speaketh to the same purpose as the Apostle did, to dissuade from taking delight in the praises and commendations of men, because they cannot know what commendation should be due vnto vs. Yea saith he, *So long as we liue here, we our selues cannot iudge of our selues, I say not what we shall be to morrow, but what we are to day: how much lesse then should we be moued with other mens iudgements then with our owne conscience, which giueth testimony vnto vs? for our conscience should be our glory.* We are not then vpon other mens opinions of vs to swell in opinion of our selues; we do not for the present sufficiently conceiue our owne imperfections and defaults, which with God may detract from vs much of that which men attribute vnto vs; we know not whether God may suffer vs to fall, as he doth many times his dearest children, to staine that commendation and vaine glory that we take too great pleasure in: but all this hindereth nothing but that faith is assured by the word of God, that God will neuer suffer it so to faile, or vs so to fall, as to fall vtterly away from him. The other place of *Austin* speaketh indefinitely of all, who * *to our sight liue iustly and godly, with hope of future immortality, who though they be (all) sure that there is a reward of perseuerance, yet are not (all) sure to perseuere,* because all are not indeed the same that to our sight they seeme to be. Onely they are assured thereof, as he saith, *whom God assureth by reuelation from him; who doth reueale it by faith, through the spirit in our vocation and iustification, as we haue heard before out of S. Bernards words.* The same *S. Austin* saith to his hearers, *If there be in you faith, which worketh by loue, euen now ye belong to them that are predestinated, called, iustified* Now sith the faithful by *S. Austins* iudgement do belong to them that are predestinated, called, iustified, it followeth by *S. Austins* iudgement, that they are to be assured that they belong to them that shal be glorified, and therefore shal certainly perseuer, because *whom God hath predestinated, called, iustified, them he hath glorified,* as the Apostle saith. And therefore doth *S. Austin* will the faithfull man *to beleuee that he shall liue for euer,* as before was shewed, and if he must beleuee to liue for euer, he must beleuee also to perseuer; not doubting thereof, because what *Christ* saith in the Gospell to one, *belongeth to euery one,* *According to thy faith, so be it vnto thee.* Such is then the certainty and assurance that we teach, not as commonly

i *August. homil.*

35. *Quamdiu
viximus hic, de
nobis nisi nos ipsi
iudicare non pos-
sumus, non dico
quod eras erimus
sed quod hodie si-
mus. Quanto mi-
nus debemus mou-
eri iudicij alie-
nus quam de con-
scientia nostra
que nobis perhibet
testimonium?*

*Nam gloria nostra
debet esse conscien-
tia nostra.*

k *Aug. de ciuit.*

Dei lib. 11. cap.

12. *Quos vide-
mus iuste ac pie-
cum spe future
immortalitatis
hanc vitam ducere,
&c. Licet de
sua perseuerantie
primo certi sunt
de ipsa tamen
perseuerantia sua
reperiuntur in-
certi, &c.*

l *Quis sciat, &c.*

*n si aliqua reuelatione
ab illo fiat
certus qui de hac
re iusto la. entiq;
iudicio non omnes
instruit sed neminem
fallit.*

m *De ver. Apof.*

*ser. 16. Fides que
per dilectionem
operatur si est in
vobis, iam pertinet
ad predestina-
tionem, vocatos, iu-
stificatos.*

n *Rom. 8. 30.*

o *August. in*

Psal. 148. Supra

Seet. 3.

p *Mat. 9. 29.*

monly we vnderstand certainty and assurance by sense or by reason, by euidence and plaine appearance, wherby directly and immediately we know the thing wherof we are assured (this certainty and assurance *S. Austin* denieth, and so do we) but an assurance of faith, wherby by signes & arguments we beleue by the word and promise of God, that so it shall be, & rest assured that so it shall be, because we do beleue. And this is ordinary faith, wherby God ordinarily in some measure reuealeth the secret of his election to the faithfull Neither is there any necessity to restraine *S. Austines* words to extraordinary reuelation, as *M. Bishop* doth. That former certainty *S. Bernard* also denieth in the words alleged by *M. Bishop*, but we haue before seene how he aoucheeth the certainty of faith against the words cited in the place here alleged, *A man knoweth not whether he be worthy of loue or of hatred.* No man by any apprehension or light of flesh and blood can say, I am one of the elect, I am one of the predestinate: no man by iudgement of reason or humane knowledge can conceiue it, but yet as he saith in the very place here cited, *there are certain manifest signes & tokens of saluation, such as that it is without all doubt that he is of the number of the elect, in whom those tokens do remain.* Of which signes he speaketh thus in another place: *How should God leaue his elect without testimony (of their election?) or what comforts might there be vnto them wauing carelessly betwixt hope and feare, if they did not find the fauour to haue some testimonie therof? The Lord knoweth who are his, he only knoweth whom he hath chosen from the beginning: but what man knoweth if he be worthy of loue or hatred? But if, as certaine it is, that certainty be denied vnto vs (in such sort as before was said) how much the more delightfull shall they be, if wee can find any tokens of this election? For what rest can our soules haue, so long as it hath yet no testimonie of it owne predestination? Therefore it is a word to be beleued, and worthie by all meanes to be receiued, whereby the witnessse and testimonie of our saluation is commended vnto vs.* Thus hee denieth that absolute certaintie that before I mentioned, but denieth not that certaintie of faith which is gathered from such signes and tokens as by the word of God are deliuered vnto vs, which he giueth to vnderstand is such as whereby we are kept from that wauning and waucering betwixt hope and feare, which *M. Bishop* requirerth to take place in euery faithfull man. And this certainty is

*¶ Bernard. in
sermone. ser. 1.
Data sunt signa
quedam & uerba
cuius m. n. i. s. a. fe-
licis ut inuoluntari-
tate sit cum esse
de numero electo-
rum in quo ca-
signa permanse-
rim.*

*¶ Id. in id. oblatio.
Pasche. ser. 2.*

*Quomodo sine te-
stimonio nos electos
suos dicit Deus?
an certe quodam
an esse poterat
conferretio in ter-
spira & metum
sollicitudine anxia
fluctuantibus. si
nulum omnino e-
le. li. m. su. et estis-
monium h. b. ore
mereret? Nonit
Dominus qui sunt
eius, & solum ipse
scit quos elegit
a p. n. p. o. Quis
uero scit hominum
se esse dignos amo-
re uel alio?*

*¶ Quod si uerum
est certitud. no-
bis omne nega-
tur, nunguid non
tando delict. abili-
ora erunt si cui
sunt electionis
huius signa possi-
mus inuenire?*

*¶ Quam enim re-
quiem habere po-
t. est spiritus s. o-
s. r. diu. prede-
stinatio: i. o. u. s. i. s. i.
nullum ad huc te-
stimonium reue-
re?*

*¶ s. l. e. i. p. n. d. e.
sermo & omni
accep. i. o. e. d. n. s.
quo saluati estis
nonis enim ex-
dantur.*

*¶ Quomodo sine te-
stimonio nos electos
suos dicit Deus?
an certe quodam
an esse poterat
conferretio in ter-
spira & metum
sollicitudine anxia
fluctuantibus. si
nulum omnino e-
le. li. m. su. et estis-
monium h. b. ore
mereret? Nonit
Dominus qui sunt
eius, & solum ipse
scit quos elegit
a p. n. p. o. Quis
uero scit hominum
se esse dignos amo-
re uel alio?*

*¶ Quod si uerum
est certitud. no-
bis omne nega-
tur, nunguid non
tando delict. abili-
ora erunt si cui
sunt electionis
huius signa possi-
mus inuenire?*

*¶ Quam enim re-
quiem habere po-
t. est spiritus s. o-
s. r. diu. prede-
stinatio: i. o. u. s. i. s. i.
nullum ad huc te-
stimonium reue-
re?*

Idem de Euang. s. p. panem. ser. 3. Tria sunt que sic roborant & confirmant cor nostrum, ut nulla uis gentium merito rum, nulla consideratio proprie uilitatis, nulla aestimatio celestis beatitudinis ab altitudine spei deicere possit in casum iterum. Tria considero in quibus: oia spes mea consistit, charitatem adoptionis, ueritatem promissionis, potestatem redditiuum. Marmureo iam quantum uoluerit insipientis cogitatio mea, dicens, Quis enim es tu, aut quanta est illa gloria, quibusue meritis hanc obtinere speras? Et ego fiducialiter respondo, scio cui credidi, & certus sum quia in charitate nimia adoptauit me, quia uerax in promissione, quia potens in exhibitione, &c.

such as that Bernard himself thus expresseth it in himselfe: There are three things which do so strengthen and stablish my heart, as that no want of merits, no consideration of mine owne vilenesse, no estimation of the heauenly blisse, can cast me downe from the height of my hope, being fast rooted therein; I consider three things, I say, in which my hope wholly consisteth: the loue of God in adopting mee, the truth of his promise, and his power to performe the same. Let my foolish thought now repine and murmure us much as it will, saying, Who art thou, and how great is that glorie, and by what merits dost thou hope to obtaine the same? And I will boldly answer, I know whom I haue beleued, and I am certaine or sure, because hee hath adopted mee in great loue, because he is true in his promise, because hee is of power to make good the same. Thus Saint Bernard expressly affirmeth a certainty of faith, and speaketh so like a Protestant, as that if he were now aliue, hee should at Rome be condemned for an hereticke as well as wee. Hee was not of the mind that *M. Bishop* saith, that the word of God crieth out against them that by faith take assurance of their saluation, but only denieth that there is any assurance of saluation to be taken from our owne immediate and absolute knowledge and apprehension thereof, which we also confesse as well as he.

7. W. BISHOP.

If it may be permitted to ioin some moderne opinions with ancient, badde men with good, I could prooue by the testimony of euery principall sect of this time, that all other sectaries were deceiued in this their perswasion of their saluation. For both Lutherans, Calvinists, and Anabaptists (to omit the rest) do hold euery one of themselues assured of their saluation, and yet each sect holdeth euery one not of his owne band assured of damnation: so that by the sentence of the Lutherans, all Calvinists, and Anabaptists, are miserably deceiued when they assure themselves of their saluation: In like maner, if the Anabaptists be true censurers, both Lutherans, and Calvinists, and all other, not of their heresy, erre fouly, when they beare themselves in hand that they shall be saued. Certaine it is therefore by the consent of all the world, that very many who assure themselves of saluation, are indeed assured of damnation.

R. ABBOT.

A fooles bolt is soone shot. *Bad men*, saith he, *with good*: but of all those *bad men* are there any so bad as he & his fellow Seculars haue described the Iesuites to be, and the Iesuites them? Let vs turn the argument then vpon themselves: The Secular Priests hope for saluation, yet the Iesuites hold them for proud men, contentious, irregular, scandalous, and in a word for schismatikes, and therefore in case of damnation. So the Iesuites hope for saluation; yet the Seculars, though being brought in case to leap at a crust, they now dissemble it, hold them for very villaines, the notable impostors and coliners of the world, for very rakghels and diuels incarnate, for heretikes, and what not? Thus *M. Bishop* hath been conceited; thus hath *Watson* in his *Quodlibets* discovered them, and thereby to be assuredly in state of damnation also. Their grounds therefore on both sides are false, whereby they conceiue any hope of saluation. Yea, & in the body of their vnity amongst their Popes, their Cardinals, their Bishops, and the rest, there are many who vpon false grounds do hope for Saluation. Is it an argument therefore that they haue no true grounds, wherupon to build the hope thereof? The Turks hope for saluation by their superstitions, the Iewes hope for saluation by their traditions, and both take the Papists to be damned; and wil *M. Bishop* take this to be any impeachment of their hope? So therefore although Papists & Anabaptists, and such other absurd heretikes do think the faithfull to be in state of damnation, yet this nothing hindreth, but that the faithfull themselves, vpon the grounds that God hath laid before them, should stand assured of saluation. As for that which he saith of *Lutherans* and *Caluinists*, it is but the casting of his gall, the bitternes wherof remaineth only to himselfe. We ioy not in any such titles, nor loue to diuide our selues as Popish Monkes and Friars do, by the names of men. And in that difference of opinions that is betwixt them that are so called, there is none that is soberly minded, that doth preiudicate the others hope towards God, but rather by vnic of faith in the maine, learneth of the Apostle to say, ^{Phil. 3. 15.} *If any bee asberwise minded (then he ought) God will euen reueale the same vnto him.* There may be difference of opinions betwixt good men, as it fell

fell out of old betwixt *Cyprian* and *Stephanus* Bishop of Rome, betwixt *Hierome* and *Austine*, betwixt *Chrystome* and *Epiphanius*, and sundry others, yea and the same may grow to some egernelle and anger whilest each maintaineth his owne conceit. But *S. Austines* rule ought to be remembered: *b* There may be brauls, as there have been sometimes betwixt brethren, betwixt Saints and holy men, as betwixt *Barnabas* and *Paul*, but not to breake concord of heart, not to destroy charity and love. Which rule so long as we retaine, and doe follow the truth in love, as the Apostle exhorteth, God doth pardon our error, and will in his good time bring our darknes into light, that in the end^d wee may all meet together in the unitie of faith and knowledge of the sonne of God, to be^e of one mind and of one iudgement, which we all ought to strieve vnto. This mind *Cyprian* bare in his priuate opinion of rebaptizing, saying to them that were assembled in counsell with him,^f Let vs every man deliuer what we thinke of this matter, iudging no man, nor seuering any man from the right of our communion for being minded otherwise. With this mind *Austine* said to *Hierome*,^g If it may be that wee may search or reason betwixt vs any matter, whereby without bitteresse of discord our hearts may be fed, let vs so doe. But if I cannot say what I thinke is to bee amended in thy writings, or thou in mine, without suspicion of enuie, and breach of friendship, let vs giue over these matters, and fauour our owne life and saluation. Let knowledge which puffeth vp haue the lesse, that there may be no offense to lone which edifieth. They who in the profession of one true religion, doe prosecute their differences with other minde, doe bewray their owne corruption, and breake that unitie of the spirit, that should be preferred by the bond of peace. Seeing therefore we beare this mind in some difference of opinions, it is nothing else but *M. Bishops* malice to inferre thereof, that we each to other denie the hope or assurance of saluation. But his conclusion of al this babblement is a wise one, *Certaine it is therefore that very many who assure themselues of saluation, are indeed assured of damnation.* For what is it to the question, if any by carnal security dreaming of saluation, haue in the end failed of that, which rashly and without ground they haue presumed of? we doubt not but many presumptuous hypocrits & heretiks come to noughr, who for the time by vain opinion haue flattered themselues in the false hope of that which they neuer imbraced by true faith: but the

b *Augustin* in
Psal. 33. Non
possunt nisi exister-
re rixae aliqua
quomodo inter
fratres & inter
sanctos exierunt
inter *Barnabam*
& *Paulum*, sed
non iure occide-
runt concordiam,
non que in erro-
merent charitate.
c *Ephes.* 4. 15.
d *Vers.* 13.
e 1. *Cor.* 1. 10.

f *Cyprian* in con-
cil. *Carthag.* De
hac ipsa re quid
singuli sentiamus
proferamus, ne-
minem iudican-
tes nec a iure com-
munionis aliquem
si diuersum senserit
amouentes.
g *August.* *Epist.*
15. Si fieri potest
ut inter nos que-
ramus & destera-
mus aliquid quo
sine auariidine
discordie orde-
mistra pascantur,
stat. Si autem non
possum dicere
quid mihi emen-
dandum videatur
in scriptis tuis,
nec tu meis sine
suspensione inuidie
aut lesione amicitie,
quiescamus ab his & nosire
vire saluatiq; par-
camus. Minus
certe assequitur
illa que instat,
dum non offendetur
illi que edificat.

h *Ephes.* 4. 3.

fall of them in whom there neuer was any true faith, no whit impeacheth the assurance of them, who truly and vnfaignedly do beleue.

14. W. BISHOP.

With the testimonies of the ancient Doctors for vs, I pray thee gentle Pag. 57.
 Reader, conferre those which M. Perkins in his sixth reason alleadgeth
 against vs. First, S. Augustine in these words. Of an euill seruant, thou De verb. Domini
 art made a good child: therefore presume not of thine owne doing, serm. 28.
 but of the grace of Christ. It is no arrogancy, but faith to acknow-
 ledge, what thou hast receiued, it is not pride, but deuotion. *What*
word is here of Certainty of Salvation? but that it belongeth to a faith-
full man, to confesse himselfe much bound to God, for calling of him to
be his. Which euery Christian must do, hoping himselfe so to be, and be-
ing most certaine, that if he be not in state of grace, it is tong of himselfe,
& no want on Gods part. The second place hath not so much as any shew
of words for him, thus he speaketh: Let no man aske another man, but
returne to his owne heart, and if he finde Charity there, he hath se-
curity for his passage, from life to death Tract. 5 in. Epist.
What need was there to seeke 1022.
charity in his heart, for security of his Salvation, if his faith assured him
thereof, therefore this text maketh flat against him.

R. ABBOT.

The words of *Austine*, or rather of *Ambrose* (for he indeed is the
 author of them) are these, *O man, thou didst not dare to lift thine eyes*
to heauen; thou didst cast them to the earth, and upon the sudden thou
receiuedst the grace of Christ: all thy sinnes are forguen thee. Of an
euill seruant thou art made a good sonne. Presume therefore not of thine
owne working, but of the grace of Christ. For by grace ye are saved faith
the Apostle. Here therefore is no arrogancy, but faith to speake of that
which thou hast receiued, is not pride, but deuotion. To which words
Matter Bishop answereth, What word is here of Certainty of Sal-
nation, when as expressly against his assertion it is affirmed, that
the faithfull regenerate in Christ, doth presume, that his sinnes are
forguen him, that hee hath receiued the grace of Christ, that hee is
made the child of God, and that this is no arrogancie, no pride, no
vnlawfull presumption, but a matter of faith, a matter of deuotion
and a good presumption, as he calleth it afterwards. Now all these

scilicet ait. Non ergo hic arrogantiæ est sed fides, predicare quod accepit non est superbi sed deuotio.

things

things he comprehendeth vnder the name of *Saluation*, citing to that purpose the words of the Apostles, *By grace ye are saved*. For how doth the Apostle say, *By grace yee are saved*, as of a thing done already, but for that we are made partakers of the forgiuenesse of sinnes, haue receiued the grace of Christ, and are become the children of God? Therefore in presuming of these things, as *Ambrose* willethe the faithfull to do, we consequently presume, and stand assured of our owne Saluation, because in these things our Saluation is begun, as appeareth by the words of Christ concerning *Zachew*:

^b Luc. 19.9.

^b *This day saluation is come to this house, because this man is become the sonne of Abraham.* And whereas *M. Bishop* saith, we may not presume hereof, because we know not our owne works or righteousnesse, *S. Ambrose* telleth vs, that this is not to be presumed of our own works, but of the grace of Christ, the true calling whereof is such, as maketh vs that whereunto we are called, because we are thereby call:d, not at the eare only, but inwardly, and in the heart. Therefore them that are thus truly called, *S. Ambrose* willethe not coldly to hope, according to the manner of *M. Bishops* hope, where feare is as strong as hope, but faithfully and deuoutly to presume that they are in the state of grace; not with doubting to thinke, that if they bee not so, it is long of themselues, but to resolute that without themselues they are so, indeed, onely by the grace of God. We may well thinke that it was a frosty morning, that made *M. Bishop* to make so cold construction of so effectuall and plaine words. But in the next place cited out of *Austine*, he goeth beyond himselfe. Let vs take the whole words as he hath them, vpon these words of *S. Iohn*; ^c *By this we know that we are translated from death to life, because we loue the brethren.* Hereupon saith he, ^d *What doe we know? that we are translated from death to life. Whereby doe we know it? Because we loue the brethren. Let no man aske of another man; let him returne to his owne heart: if he finde there loue to the brethren, let him be without doubt that he is passed from death to life. He is now on the right hand. Let him not regard that his glory is now hid; when the Lord shall come, then his glory shall appeare. For he is aliuie, but yet as in the winter; the root is aliuie, but the branches are in a manner dry. Within is the pith that liueth, within are the leaues, within are the fruits, but they looke for a summer. Therefore we know, that we are translated from death to life, because we loue the brethren.* Where we see both by the

^c 1. Ioh. 3. 14.
^d *Augustin*
Joan. tra. 7. 5
Quid nos scimus?
Quia transuimus de morte ad uitam. unde scimus? Quia diligimus fratres.
Nemo interroget hominem: redat unusquisque ad cor suum. Si ibi inuenerit charitatem fratrum securus sit, quia transiit de morte ad uitam.
Iam in dextra est. Non attendit quia modo gloria eius occulta est: cum uenerit Dominus tunc apparet gloria eius.
Uiget enim sed adhuc in hyeme: rugit radix sed quasi aridi sunt rami.
Janus est medulla que uiget: inuis sunt folia arborum, inuis fructus, sed alitem expectant. Ergo nos scimus, &c.

text it selfe, and by the exposition of this auncient Father, that by loue towards them that are our brethrē in the faith of Iesus Christ we are to take knowledge and assurance of our being translated from death to life, that is, of our own saluation, & that so as to be *without doubt* thereof, & yet this wrangler doubteth not to say, *This place hath not so much as any shew of words for him.* The point in question is affirmed, not in ambiguous and doubtfull words, but euidently and apparantly, and yet hee goeth away with, *This place hath not so much as any shew of words for him, nay, this text maketh but against him.* But why so, I pray you? *What need was there,* saith he, *to seeke charity in his heart for securitie of his Saluation, if his faith assured him thereof?* But why doth he not answer to the point? Doth not *S. Austin* teach the faithfull an assurance of Saluation, be it by faith, be it by charity, let not that here be the question? Is there to the faithfull by *S. Austines* iudgement, any assurance of Saluation? He could not tell how directly to deny it, & yet with a Romish and impudent face passeth it ouer, as if there were no such thing. The onely shift that he insinuateth, is this, that this assurāce spoken of by *S. Austine*, is by charity, and not by faith. But what then, is there assurance by charity? No such matter; for hee hath told vs before, that charity is seated in the *darke corners of the wil,* and we cannot tell whether we haue it or not: And so whereas the Apostle, and by him *S. Austine* say, that *we know that we are translated from death to life, because we loue the brethren,* hee contrariwise saith: We cannot know that we are translated from death to life, because we cannot know that we loue the brethren, in both points absolutely contradicting both the one and the other. But to his foolish question I answer him, that the affirming of the assurance of faith, is no deniall of the means & helps from which it gathereth and increaseth this assurance. Faith giueth assurance of Saluation by the word of God; not onely by apprehending the promises of life & Saluation, but also by obseruing such marks & tokens as the word of God setteth down, to describethē to whom this saluation doth appertain, which whē a man findeth in himself, his faith thereby giueth him the cōfort of saluation, because it beleueth that which the word of God hath deliuered, concerning them in whō those signs & marks are found, Therefore it doth not onely look to that which Christ saith, that *whosoever beleueth shall haue euerlasting*

e Sect. 6.

f Ioh. 3. 16.

life,

g Iohn 8.47.

life, but because Christ also saith, *He that is of God, heareth Gods word*, therefore the faithful man delighting in the word of God, beleeueth concerning himself, that he is of God. Because the Apostle saith, *Every one that calleth vpon the name of the Lord shall be saued*, therefore the faithful man vnfaignedly calling vpon the name of the Lord, beleeueth of himself that he shalbe saued. And so whereas S. Iohn saith, that *we know that we are translated frō death to life, because we loue the brethren*, it is our faith wherby we take this knowledge, that we are translated from death to life, because we loue the brethren; for how should we know it, but that our faith, beleeueth that which the word of God hath taught vs in that behalfe? How idly then doth he argue, that we need not seeke for charity for assurance of Salvation, if we be assured thereof by faith, when charity it selfe is appointed for a helpe of that assurance which wee haue by faith; whē from charity it is in some part that faith by the word of God, conceiueth a reason of that assurance? But by his answers to these places, the Reader may esteeme of his wilfulnesse in al the rest. How miserable is the case of those men, who being so fast bound with the bonds of truth, as that they know not which way to stirre, yet haue no heart, nor conscience, to giue assent to that which they are no way able to resist?

15. W. BISHOP.

Sup. 3. cap. Mat.

The next Author he citeth is S. Hylarie, in these words: The Kingdom of heauen which our Lord professed to be in himself, his will is that it be hoped for, without any doubtfulness of vncertain will (at all, is an addition) otherwise there is no iustification by faith, if faith it selfe be made doubtfull. First, he saith, but as wee say, that the Kingdome of heauen is to be hoped for, without any doubtfulness; for we professe Certainty of hope, and deny onely Certainty of faith, as M. Perkins confesseth before. And as for faith, we say with him also, it is not doubtfull but very certain. What maketh this to the purpose, that a man must beleeue his own Salvation, when S. Hilary speakeith there of faith of the resurrection of the dead. His last Author is S. Bernard: Who is the iust man, but he that being loued of God, loues him againe? which comes not to passe but by the spirit, reuealing by faith the eternall promise of God, of his Salvation to come, which

Epist. 107.

reuelation is nothing else, but the infusion of spirituall grace, by which the deeds of the flesh are mortified, the man is prepared to the kingdome of heauen, together receiuing in one spirit, that whereby he may presume, that he is loued and loues againe. *Note that he saith the reuelation of the spirit, to be nothing else but the infusion of spirituall graces, and comfort, whereby a man hath some feeling of Gods goodnesse towards him, by which (he saith) he may presume, but not beleeue certainly, that he is loued of God. But let S. Bernard in the same place interpret him self, there he speaketh thus, as I cited once before: It is giuen to men to tast before hand, somewhat of the blisse to come, &c. Of the which knowledge of our selues now in part perceiued, a man doth in the meane season glory in hope, but not yet in security. His opinion then is expressly, that for all the reuelations of the spirit made by faith vnto vs, we are not assured for Certainty of our Salvation, but feele great ioy, through the hope wee haue beere after to receiue it.*

R. ABBOT.

The words of *Hilarie* are very plaine, that *without doubting we are to hope for the kingdome of heauen*, and that it is the will of *Christ* that we do so. Whereof he addeth a reason, *Otherwise there is no iustification by faith, if faith it self become doubtful*, which if we will accommodate to that that goeth before, it must import thus much, that we cannot by our faith be iustified, to the obtaining of the kingdome of heauen, if we do not vndoubtedly beleeue to obtaine the same. *M. Bishop* answereth first, that *Hilarie saith but as they say*. No doth? Why, do they say that *without doubting we must hope for the kingdome of heauen*? He saith yea, but forgetting the prouerb, that *a liar must beare a braine*. For in the lease before he hath set it downe for a principle, confirmed as he saith, by aboue an hundred texts of holy writ, that *the faithfull must stand in feare of their owne Salvation*. There cannot bee certaine and vndoubted hope, where there is a necessity of feate. If a man must stand in feare; then can he not hope without doubt. Thus he knoweth not what he saith, nor what to say; We must feare, and we must not feare; we must doubt, and we must not doubt: there is Certaintie, and there is no Certaintie. Whereas he saith that *M. Perkins* confesseth, that they profess:

a Hilar. in Mat. cap. 5 Regnum celorum vult Dominus sine aliqua incerte voluntatis ambiguitate sperari: alioquin iustificatio ex fide nulla est si fides ipsa sit ambigua.

b Sec. 10.

professe certaintie of hope, he speaketh to that purpose somewhat, but so as that he confesseth that certaintie to be as they affirme it, onely probable and coniecturall, and not that which is here spoken of, which is *without doubting*. These words therefore are directly contrarie to that which they say, because here it is sayd that wee must *without doubt hope for the kingdome of heauen*, whereas they say, we must neuer so hope for it but that we must feare and stand in doubt. Whereas he maketh a difference betwixt *certaintie of hope*, and *certaintie of faith*, it is nothing to this place. For when *Hilarie* for reason of that he saith, that *we must hope without doubting*, bringeth in, that *faith if it be doubtfull doth not iustifie*, he plainly sheweth that he confoundeth *faith* and *hope*, and taketh them here both for the same, and importeth that we are to beleue to be made partakers of the kingdome of heauen, which is the same as to beleue our owne Salvation. But *saith M. Bishop*, *Hilarie there speaketh of the faith of the resurrection of the dead*. Verie lewdly and vnhonestly: for there is not a word there spoken of the resurrection of the dead, but onely to shew how *Christ confirmeth his to the vndoubted confidence and hope of those good things which are to come, and shall continue for euer*. And that he may yet further vnderstand that *Hilarie* by hope meaneth otherwise then they doe, he saith in another place; *that the accomplishing of our blisse requireth a hope that is without feare or doubt*. We have thereto neede of the confidence of a firme and constant opinion, and an vchangeable minde, because to be confident is more then to hope. We are therefore to be confident therein, least the wrath of God waxing hot, do suddenly destroy vs from the right way. For he is faithfull who saith, *He that beleueth in me, shall not be indged, but shall passe from death to life*. By which words it appeareth manifestly, that the true hope is not, as *M. Bishop* taketh it, a probable and likely conceit ioyned with vncertaintie and feare, but a confident hope, a settled and constant hope, beleueing stedfastly without feare or doubt to receiue that life and blisse that *Christ* hath promised. At the next place of *Bernard* hee againe very wilfully shutteth his eies, and refuseth to see that which hee cannot chuse but see. What can be more directly spoken to the matter in hand, then *that the spirit by faith revealeth to a man the eternal purpose of God concerning his owne salvation to come*? Why doth he deny to

c Confirmare nos
in spem bonorum
aeternorum (sila-
ciam futurorum)
laborat.

d In Psal. 2. in
fine. Non trepidat
spem neque ambi-
quam perfectio be-
atitudinis exigit.

Confidentia ad id
opus firme opinio-
nis scilicet & in-
demutabili volun-
tate; quia plus sit
confidere quam
sperare. Confiden-
dum ergo est ne
nos a via iusta
exardescens breui
ira Dei deperdat.

Fidelis enim est
qui ait. Qui cre-
dit in me, &c.

e Bernard. epist.
107. Reuelante
spiritu per fidem
hominem aeternum
Dei propositum
sper salute sua
futuro.

a man to beleue his owne Saluation, when the Spirit by *faith* reuealeth to him the purpose of God, that he shall be saued? Here is no ambiguitie of words, here is an expresse affirming of the point in question, that *the spirit by faith reuealeth to a man the euerlasting purpose of God concerning his owne Saluation.* What haue wee now for answer hereof? Note, saith he: *that he saith the reuelation of the spirit, to be nothing else but the infusion of spirituall grace.* But what is that to the purpose what this reuelation is? Why doth he not answer to the point, that *the spirit of God by faith reuealeth vnto a man the purpose of God concerning his owne Saluation?* Let that reuelation be howsoeuer, it is sufficient for vs that God by his spirit reuealeth to a man that, whence he hath to beleue his owne Saluation. Now *Bernard* indeed declareth this^r reuelation to bee nothing else but the infusion of spirituall grace, by which whilest the deeds of the flesh are mortified, a man is prepared to the kingdom which flesh and blood inherite not, receiuing together in one spirit, both whereby hee may presume that he is loued, and doth also loue againe. But this impeacheth nothing that we say, nay it serueth wholly to strengthen our assertion. For how doth *faith* by the infusion of spirituall grace, apprehend the purpose of God concerning our Saluation, but in that it beleueth by the word of God, that they to whom such and such graces are giuen, are the children of God, and shall be saued; that they who are called and iustified, shall also bee glorified? And thus *S. Bernard* at large declareth in that Epistle, that *at the rising of the sunne of righteousnesse (in our iustification) the secret that was hidden from the beginning, concerning them that are predestinate and shall bee blessed, beginneth to appeare out of the depth of eternity, whilest a man called by the feare of God, and made iust by loue, presumeth that he is one of the number of the blessed, knowing that whom hee hath iustified them hee hath also glorified: that^h a man is to take for the declarer of that secret the spirit iustifying him, and thereby testifying to his spirit, that he is the child of God; thatⁱ in his iustification he is to take knowledge of the counsell of God, and that therein he beginneth to know euen as hee is knowre, there being giuen to him to perceiue somewhat before hand of his future blisse, accordingly as hee hath lien hid frō euerlasting*

f Que sancte en-
latio non est aliud
quā infusio gra-
tie spiritūali, per
quam dñm facta
carnis mortificā-
tur, homo ad reg-
num preparatur
quod caro & san-
guis non possent,
simul accipiens in
vno spiritu &
vnde se presumat
amatum, & vnde
redamet ne gratis
amatus sit.

g Sic ad ortum so-
lis iusticie sacri-
mentum abscondi-
tum a seculis de-
predestinatis &
beatificandis e-
mergere quodam-
modo incipit ex
abyssu eternitatis,
dñm quisq; vo-
catus per timorē,
iustificatus per a-
morem, presumit
se quoque esse de
numero beatorū,
scilicet nimirum
quis quis iustifi-
catus est. &
magnificatur.
h Hæc homo
huius ætatis in-
dicem sperare un-
nulli. hanc enim cog-
it ipse testificatur in
spiritus tuo quod

filius Dei & ipse sit. Agnosce consilium Dei in iustificatione tua. i. Id quisq; accipit in iustificatione sua et incipit & ipse cognoscere sicut & cognitus est, cum videlicet datur & ipse presentive a quo datur sua ipsius futura beatitudine, quemadmodum ab æterno latuit in predestinatione, plenius apparuit in beatificante.

in God by whom he was predestinate, and shall more fully appear in the same God, when he shall make him blessed. This is the revealing that Saint Bernard speaketh of by infusion of spirituall grace: this we approue and confirme, and hereof before I noted, that faith to strengthen it selfe in the assurance of Salvation, looketh to those fruits and effects of faith and of the grace of God, which are set downe as signes and markes of them to whom the promises of Salvation do belong. But now *M. Bishop* cuerturneth all that *Bernard* speaketh in this behalfe; for whereas he seateth downe the feare of God, repentance, charitie, praier, purpose of new life, as the things whereby that reuelation, is performed vnto vs, he denieth that there can be any such reuelation, because repentance, the feare of God, charitie and such like are seated in the darke corners of the will, and a man knoweth not whether he haue the same or not. A man, he saith, may hope that he is in the state of grace, and must thinke that if he be not so, it is long of himselfe, but he cannot know that he is so. Thus *S. Bernard* teacheth, that God of his great goodnesse bringeth the heart of man into his wonderfull light; but *M. Bishop* keepeth him in horrible darknesse, where a man awake and in his right wits, can conceiue nothing but dread and feare. Therefore it is but for a shift that here he maketh *Bernard* to say, that by infusion of grace a man hath some feeling of Gods goodnesse towards him; for how can he haue any feeling of Gods goodnesse towards him by infusion of grace, when he cannot know that he hath any infused grace? *Albert Bernard* doth not say only, that a man hath some feeling of Gods goodnesse towards him, but that to the iustified man, it is giuen to haue a fore-feeling of his owne blisse. Therefore he so presumeth that he is beloued of God, as that he certainly beleueth it. For a man is certainlie to beleue what the spirit of God reuealeth. But the spirit reuealeth to the iustified man the purpose of God concerning his owne Salvation. He is therefore certainlie to beleue, that he is beloued of God and shall be saued. And so *S. Bernard* saith that he acknowledgeth himselfe to be the child of grace, that he hath the triall and prooffe of the fatherly affection of Gods goodnesse towards him; that he perceiueth, & confidently resolueth that he is beloued of God that he presumeth himselfe to be of the number of the blessed. And what is it to presume but to take for certaine, and certainlie to beleue that that is true whereof we doe presume? But saith *M. Bishop*: Let *S. Bernard*

interpret

*h. Agnoscat se
merito quidem
non iam in esse
gracie filium,
quippe qui patrem
nam erga se diuini
boni atque ex-
peritur affectum,
et c. se confiteri a-
more, presentem
amorem, et c. presu-
mit se esse de nu-
mero beatorum.*

interpret himselfe in the same place. Be it so; but I will translate for him, vnlesse he could translate more faithfully then he doth.¹ *It is giuen to the iustified man, saith Bernard, to haue some fore-feeling of his own blisse to come.* And what? wil M. Bishop deny him to belicue that which S. Bernard saith he doth in part already feele? Yea, but it followeth:^m *Of which knowledge of himselfe now already perceiued in part, he for the time reioyceth in hope, but not yet in security.* And what of this? Marry, saith he, *his opinion then is, that for all the reuelations of the spirit made by faith vnto vs, we are not assured for our Salvation, but feele great ioy through the hope we haue hereafter to receiue it.* But he hath a very wrong opinion of Bernards opinion. What? because a man reioiceth not in security for the present, doth it follow that he hath no assured Certainty of Salvation to come? And what? is there not assured Certainty to be conceiued of that that is reuealed by the spirit of God? Surelyⁿ *the spirit is truth, & we are fully to assure our selues of that that is reuealed thereby, as before was said: And if there be no assurance, what glorying or reioycing can there be?* He saith, that *we feele great ioy through the hope we haue hereafter to receiue it.* But what ioy can there be of that, of which as he saith we must continually stand in feare? If there be no assurance, there can be no ioying or glorying; if there be ioying & glorying, it must arise from Certainty and assurance. S. Bernard in y phrase of reioycing, or glorying in hope, alludeth to the words of the Apostle,^o *We reioyce or glory vnder the hope of the glory of God.* Vpon which words Chrysostome obserueth, that by the word *glorying*, the Apostle declareth what mind he is to beare that hath tied his faith to God. *For he must haue a full persuasion, saith he, not only of the things that are already giuen, but also of the things to come, as if they were already giuen. For a man gloryeth or reioiceth of those things which he hath in hand. Because therefore the hope of the things to come, is as sure and certaine as the things already giuen, the Apostle saith, wee alike reioyce thereof.* So then Saint Bernard by the same phrase teacheth the iustified man as touching Certainty of expectation to glorie in hope of the blisse to come, as if the same were already giuen vnto him. Therefore he saith of him in the same epistle:^q *Hee glorieth in the hope of the glory of the sonnes of God, which now euen neere at hand with open face he beholdeth, leaping for ioy at this new light and saying,*

^l Datur ipsi presentire aiquid de sua ipsius futura beatitudine.

^m De qua tamen iam percepta sumus: ex parte notitia, interim qui lens glorie: ut in spe, non tunc inueni in secus: a. e.

ⁿ 1. John 5. 6.

^o Rom. 5. 2.
^p Chrysost. in Rom. hom. 9.
 Gloriamur est, ut intelligas quili animo praeditum cum esse oportet, qui silent suam Dio obstrinet. Neq; enim illa solam plures persuasimem factam esse oportet de iis que dicitur sim, sed de futuris tanquam iam datur. Gloriat ut enim quis super iis que iam in manu habe. Quoniam: quia reu futurum in spe sic si magis atque euolens: ut iam uala u, quod inquit & super illis gloriamur.

^q Ep. R. 107. post med. Quoniam: quia reu futurum in spe glorie: ut inueni in secus: a. e.

rum Dei quam iam nimirum e uicino reuelata facie exultans non in lumine speculatur, & dicit

The light of thy countenance is sealed upon vs, O Lord, thou hast put gladnesse in my heart. Now therefore whereas he saith he glorieth in hope, but not yet in security, wee must not thinke that by denying securitie he ouerthroweth reioycing in hope, but signifieth that much conflict remaineth for the attainment of that, which notwithstanding certainly & vndoubtedly he hopeth for He denieth him so to reioyce, as if there were no further dangers to be feared, no further opposition to be expected, no further temptations to be endured, no further enemies to be resisted, and importeth that there is much fighting and wrastring, much care and sorrow, many perplexities and troubles yet to be forecast and looked for. We may not then be secure, as if there were nothing any more to trouble vs, but we may be secure, and without doubt of an happy issue & deliuerance from all troubles, and this is the hope that wee reioyce in. Therefore *S. Austin* saith, as before was cited: *Loy that thou art redeemed, but yet not in reall effect: as touching hope be secure (be without feare.)* So againe: *If a man haue in his heart loue towards the brethren, let him be secure (let him be without doubt) that hee is passed from death to life.* And thus doth *Cyprian* describe the condition of faithfull Christians, *There is with vs strength of hope and steadfastnesse of faith, and amidst the ruines of the decaying world a courageous mind, and constant vertue, and patience, alwaies ioyfull, and a soule alwaies secure (or without doubt) of God to be our God.* To be short, how farre *Saint Bernard* was from denying the securitie of particular faith and hope, appeareth by that that before hath beene said in the twelfth section, whereby it is plaine that it was not his purpose here to require that necessity that *M. Bishop* doth, of doubt & feare.

16. W. BISHOP.

This passage of testimonies being dispatched, let vs now come unto the five other reasons, which *M. Perkins* produceth in defense of their opinion.

The first reason is, That in faith there are two things, the one is an infallible assurance of those things which we beleue: This we grāt and here hence prone (as you heard before) that there can bee no faith of our particular Salvation, because we bee not so fully assured of that, but that we must stand in feare of losing it, according to that, Hold that which thou hast, lest perhaps another receiue thy crown. But the

second

r. August. in
Psal. 37. Spe securus esto.
s. Idem. in epist.
Io. in tract. 3. supra
Sect. 14.
e. Cyprian. cont.
Deme. r. P.iget
apud nos spei robur
& firmitas
fidei & inter ipsas
seculi habent is
ruinas erecta
mens, & immobilis
virtus & nunquam
nisi leta patientia
& de Deo suo
semper anima se-
cua.

second point of faith, p^roves all out of question. For (saith M. Perkins) it doth assure vs of remission of our sinnes, and of life cuerlasting in particular. *Prove that Sir, and we need no more.* It is proued out of S. Iohn: As many as receiued him, he gaue them power to be made the sonnes of God, namely, to them that belecue in his name. *This text commeth much too short: he gaue them power to be the sonnes, that is, gaue them such grace, that they were able, and might if they would, be sons of God, but did not assure them of that neither: much lesse that they should so continue vnto their lines end. I omit his vsanory discourse of eating, and beleueing Christ, and applying vnto vs his benefits, (which he might be ashamed to make vnto vs, that admit no part of it to be true) I confesse that therein faith hath his part, if it be ioyned with charity, and frequentation of the Sacraments. This is it which S. Paul teacheth,* That not by the works of Moses law, but by faith in Christ Iesus we receiue the promises of the Spirit, & shall haue hereafter the performance, if we obserue those things which Christ hath commanded vs. *But what is this to Certainty of Salvation?* But (saith he) it is the property of faith, to apply Christ vnto vs, & proues it out of S. Augustine, Beleeue, and thou hast eaten: *Again, Send vp thy faith, and thou maiest hold Christ in heauen: &c. To which, and such like authorities, I answer, that we finde Christ, we hold Christ, we see Christ, by faith, beleueing him to be the sonne of God, and redeemer of the world, and Iudge of the quicke and the dead: and we understand, and digest all the mysteries of his holy word. But where is it once said, in any of these sentences, that we are assured of our Salvation? we beleuee all these points and many more: but we shall be neuer the neerer our Salvation, vntil we obserue Gods cōmandements: The seruant which knowes his Masters will, and doth it not, shall be beaten with many stripes. Then you are my friends (saith our Saviour) when you shall do the things which I command you: which we being vncertaine to performe, assure not our selues of his friendship, but when to our knowledge we go as neere it as we can, and demand pardon of our wants, we liue in good hope of it.*

Iohn 1.

Gal. 3.

Tract. 15. in Iohn.

Luk. 12. Iohn. 15.

R. ABBOT.

M. Perkins affirmeth, that the nature of true faith standeth not only in an *vnfallible*, but also in a *particular assurance* of remission of sins & life cuerlasting. *Vnfallible assurāce* M. Bishop acknowledgeth,

but thence will conclude against *particular assurance of our own Salvation, because*, saith he, *we be not so fully assured of that, but that we must stand in feare of losing it.* This he saith he hath proued before, but his prooffe thereof is already disproued: onely heere for supply hee bringeth the words of Christ to the Church of *Philadelphia*; ^a *Hold that which thou hast, lest another receiue thy crowne.* Which supply of his, is euen according to the maner of his former prooffe: he nameth a place, and so leaueth it; be it right or wrong, what is that to him? If yee aske him how he inferreth that that he would proue hereby, you must pardon him, he cannot tel. It is very doubtfull what may here be imported by *the crowne*: whether the Angel, that is, the Bishop of the Church of *Philadelphia* bee particularly warned to take heed of forgoing or losing any of them whom he should account, as *S. Paul* speaketh, ^b *his ioy and crowne of reioycing at the comming of Iesus Christ*: or whether the same Church be generally admonished to take heed of losing *the crowne* of the publike calling and grace of God. For so God to signifie the establishing of his kingdome of grace amongst the Iewes, amongst other words saith: ^c *I set a beauiifull crowne vpon thy head.* To which honour done vnto them, when they yeilded not correspondance of dutifull obedience and thankfulness to God, our Saviour Christ foretold them, that ^d *the kingdome of God* (which was their *crowne*) *should be taken from them, and giuen to a nation that should bring forth the fruit thereof.* The like we take to bee the importment of *the crowne* in this place; and that the Church of *Philadelphia* is admonished to take heed, lest by relapsing from her goodnesse and vertue, she should lose the honour of the condition, and state of a Church which God had called her vnto: euen as the Church of *Ephesus* is before threatned; ^e *I will come against thee shortly, and will remoue thy candlesticke out of his place, except thou repent*: the *candlesticke* in the one place being meant of the same, which by *the crowne* is intended in the other. But if Master Bishop will needs vnderstand *the crowne* to be meant of Salvation and life eternall, we answer him, that this *crowne* being proper to Gods elect, cannot be lost by them to whom it is assigned; yet so as that withall we say, that God in his wisdom hath appointed a meanes, whereby hee will preferue them that they may not lose *the crowne*. To this end he vseth many exhortations and admonitions, many ter-

^a Reuel. 3. 11.^b Phil. 4. 1.
1. Thes. 2. 19.^c Ezech. 16. 12.^d Matth. 21. 43.^e Reuel. 2. 5.

rours and feares, many corrections and chastisements, whereby hee hedgeth and compasseth them in, that whereas by relinquishing their faith and obedience, they should indeede runne into hauock and ruine of themselues, they may hereby be wrought to perseuere and continue therein, to the obtaining of *the crowne*. Thus his Master^r *Bellarmino* confesseth, that this place hath his vse in respect of them who notwithstanding by Gods predetermination are holden that they cannot lose the *crowne*. If then we doe so vnderstand *the crowne*, yet the place auaieth *M. Bishop* nothing: but being so taken, how one man should haue the *crowne* and by his losing it, another should receiue it in place of him, all his wit and learning is not able to resolue vs. This place therefore maketh nothing against the *particular assurance* of faith, but for prooffe therof *M. Perkins* hath brought that that is very pregnant and cleare. First, hee allegeth the words of Saint *Iohn*: *As many as receiued him, to them he gaue power to be the sonnes of God, euen to them that beleene in his name*. Where he argueth, that *to receiue Christ*, and *to beleene in Christ*, doe both import the same thing, because the one of them is put for the exposition of the other. Now *to receiue*, is to take in particular to a mans selfe, to applie to himselfe, to apprehend or lay hold of, for conueying a thing to himselfe. Because therefore *to beleene in Christ* is *to receiue Christ*, it followeth, that *to beleene in Christ* is to take Christ, to apprehend him, and lay hold of him with all his benefits, for conueying & applying of him particularly to a mans selfe; *to beleene* particularly for himselfe, to make vse of Christ, according to that the Scripture describeth him, to himselfe. True faith therefore according to the measure of it, assureth infallibly, not in the general only by principle, but in particular also by conclusion & application to it selfe. This being the collection that we make from this place, and plainly noted by *M. Perkins*, *M. Bishop* to it answereth nothing, either his eies dazeling that he could not see, or his wits failing that he knew not what to say. But to delude the Reader, he will say somewhat to the place, though he say nothing to the purpose; yet that which he doth say, he saith out of the schoole of *Pelagius* the heretike, and not out of the doctrine of Iesus Christ. *He gaue them power; that is, saith he, he gaue them such grace, that they were able, and might if they would be the sons of God.*

^r Bellarm. de
gra. & lib. arbit.
lib. 2. cap. 13. Re-
mota si non perse-
ueraret. &c. a-
mittere coronam
suam, sed hac ad-
monitione prier-
rius &c. sine di-
bit fortissimè re-
nebit quod habet,
& comoditandè
perueniet ad co-
ronam quã non
habet.

⁸ Iohn 1. 12.

But what? Did he giue them to be able onely, and did he not giue them to will also to be the sonnes of God? Did hee leaue them to their own will, either to be or not to be the sons of God? Of them to whom he gaue this power, he saith, that ^h they are borne, not of the will of the flesh, nor of the will of man, but of God, who not of our will, but ⁱ of his owne will begat vs by the word of truth, that wee should be as the first fruits of his creatures; and will *M. Bishop* goe about to perswade vs, that it is at our own will that we are begotten and borne againe? The power here spoken of, should rather be translated a prerogative then a power, and therefore *Cyril* expresseth it by the terme of ^h a supernaturall dignitie, and affirmeth, that therby is meant ⁱ the adoption and grace of God, which is not such as *Master Bishop* speaketh of, whereby it is onely giuen vnto vs ^m to be able if we wil, but also to wil, not only wherby we may be, but wherby we are the sonnes of God, as before hath been declared in the question of *Free will*. And whereas he addeth: *He did not assure them of that neither, much lesse that they should so continue vnto their lines end;* he should vnderstand, that by ⁿ the true grace of God that comfort is ministred vnto the faithfull, to say as *Saint Iohn* directeth them; ^o Behold what loue the Father hath giuen vnto vs, ^{*} that wee are called, and are the sonnes of God: Euen now are we the sonnes of God, and we know that when he shall appeare, we shall be like vnto him; thereby teaching the effect of faith, both to giue assurance of present state, and of perseuerance also to future glorie. But all this *Master Bishop* hangeth vpon the will of man, hauing learned of his father *Pelagius*, to ascribe to God ^p the power whereby wee are able to be or maybe, but to our selues the willing and acting of our adoption, whereby we are indeed the sonnes of God. But of this thus briefly, as being beside the matter here in hand, and the question of *Free will* being debated at large before. To shew somewhat further that point of particular assurance; *Master Perkins* addeth, that *Christ* setteth forth himselfe, as the bread of life and water of life, and commendeth vnto vs the eating of his bodie, and the drinking of his blood, and maketh this eating and drinking the same as to beleue in him. Hence he inferreth a proportion betwixt eating and beleueing, that as he that eateth receiueth and taketh to himselfe the meat that he eateth, & digesteth the same to the nourishment of euery part, euen so he that beleueeth doth by his faith

^b Ioh. 1. 13.

ⁱ Iam. 1. 18.

^h *Cyril. in Ioan.*
lib. 1. cap. 13. Ascendimus ad supernaturalem dignitatem per Christum.

1 Cap. 14.
m *August. de corrept. & erat.*
cap. 11. Est in nobis per hanc gratiam non solum posse quod volumus, verum etiam velle quod possumus.

ⁿ 1. Pet. 5. 12.

^o 1. Ioh. 3. 1.

^{*} *Et filij Dei nominemur & simus. Vulgat.*

^p *August. cont. Pelag. & Celest.*

lib. 1. ca. 3. Possibilitatem (qua potest homo esse iustus) datam conficitur a creature nature: voluntatem & electionem nostram esse asserit.

as the hand, and mouth, and stomach of the soule, receiue & take vnto him Iesus Christ with all his benefits, to become particularlie his strength, and comfort, and nourishment vnto euerlasting life. Now all this speech of *eating, and beleeuing, and applying vnto vs the benefits of Christ*, *M. Bishop* saith hee omitteth as an *vnfauouried discourse*; but the reason is because pearles are vnfauorie to swine, and grosse Capernaïtes know no eating of Christ but by the mouth, nor receiuing of him but into the bellie. But most ridiculous is that which hee addeth, *Hee might be ashamed to make (this discourse) vnto vs that admit no part of it to bee true*. For so might I briefly reiect his whole booke with the same words, that *he might be ashamed to write the same to vs that admit no part of it to be true*. Hee should vnderstand, that *M. Perkins* had in hand to write that that is the truth, and not that that they would admit to be true, who are sworne to Antichrist to maintaine his vntruthes. And seeing hee hath so pregnantly shewed thereby the nature of true and liuely faith, not by any inuention of his owne, but out of the very words of Christ, *M. Bishop* might himselfe bee iustly ashamed to answer it so childishly and simply as he hath done. *I confesse*, saith he, *that faith hath his part therein*. But Saint *Austine* attributeth to faith not onely a part therein, but to be the thing it selfe, euen the eating and drinking of the bodie and blood of Christ. [¶] *To beleeue in Christ*, saith hee, *is soeate the bread of life: he that beleeueth, eateth*. Why doth hee refuse to speake as Saint *Austine* speaketh, but that like a carnall *Anthropophagus* hee referreth it to the mouth and to the bellie to *eat the flesh of Christ, and so drinke his blood*, not listening to that that *M. Perkins* had alledged vnto him out of the same *Austine*, *Why preparest thou thy teeth and thy bellie? beleeue and thou hast eaten*. But faith, he saith, hath his part therein, *if it be ioined with charitie and frequentation of the Sacraments*. Which if of his is very idle to vs, who hold no true faith but that *which worketh by charitie*, and seeketh after the Sacraiments, as being *the seales of the righteousnesse of faith*, the very proper vse whereof is to giue particular assurance to the faithfull of the mercy God towards them in Iesus Christ. For as in humane contracts and gifts somewhat commonly is deliuered by earnest or seale for confir-

¶ *Aug. in Joan. tract. 26. Credere in Christū hoc est manducare panem vitium.*

¶ *Ibid. tract. 25.*

¶ *Gal. 5. 6.*

¶ *Rom. 4. 11.*

confir-

confirming and sure-making of the maine, so hath God thought good in his couenants & promises of grace, to appoint his Sacraments particularly to be vsed and applied to euery man, that euerie beleeuer knowing Christ by the same Sacraments to bee figured and offered vnto vs, may take knowledge by the deliuerie thereof, that Christ is his to eternal life by faith in his name; it being in effect said vnto him thereby; Thou beleueest the promises of God in Christ concerning grace and forgiuenesse of sins vnto everlasting life: take this for seale and assurance, that by thy faith in Christ the whole benefit thereof appertaineth vnto thee. Therefore Christ saith very effectually, *Take, eat, this is my body: Drinke ye, this is my blood,* as by the Sacrament deliuering himselfe vnto vs, and in himselfe the whole fruit and benefit of that that he hath done for vs. Why doth he deliuer these *seales of the righteousnes of faith* particularly vnto me, but that he would haue me know, that the promises of righteousnes are therby through my faith sealed particularly vnto me? Thus therefore faith ioined with *frequentation of the Sacraments*, doth so much the more effectually minister vnto vs this comfort of particular assurance towards God. Al this is vnsauoury to *M. Bishop*; but let vs leave him to his acornes and draffe, and let him leave this feeding to them who therein haue learned to *taste how gracious the Lord is*. Now to shew that the vse of faith is to receiue, *M. Perkins* allegeth the word of Saint Paul, that *through faith we receiue the promise of the spirit*, importing thereby that faith is as it were *the hand*, into which, being holden forth vnto God, he giueth the spirit which he hath promised: that faith apprehendeth and embraceth the promise of God concerning this gift of his spirit, and that thereby we become partakers thereof. To this also *M. Bishop* answereth nothing, onely he will seeme to allege the words, and wholly peruerteth them. For whereas the Apostle maketh *the spirit* the thing promised, hee citeth the place, as if the spirit were named as the promiser. And whereas the Apostle speaketh as of a thing^y already performed to them to whom he wrote, hee citeth it as of a thing surely to be performed, & that with a condition, *if we obserue those things which Christ hath commanded*, whereas the spirit is promised, not *if we obserue*, but *to cause vs to keepe his statutes and obserue his iudgements and do them*. Yet hereupon he demandeth, *What is this to*

^a 1 Pet. 2.3.

^z Gal. 3.14.

^y *Ibid.* vers. 2.

^z Ezech. 36.27.

the Certainty of Salvation? I answer, that it is so strong to prooue the Certainty of Salvation, as that against it he could finde nothing more safe for himselfe, then to say nothing to it. For if to beleue in Christ, be to *receiue Christ*, and so to receiue him, as that thereby we eate the flesh of Christ; and drinke his blood, the beleuer hath this for a certainty deliuered vnto him by Christ himselfe, that *he hath eternall life, and that Christ will raise him vp at the last day.* For *whosoever eateth my flesh, taith Christ, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.* The beleuer therefore by his faith conceiueth a particular certainty and assurance of his owne Salvation, and is thereby ^a *to know that hee hath eternall life.* Now to shew the effect of faith, *M. Perkins* bringeth sundry places of *Austin, Ambrose, Chrysostome, Tertullian, Bernard,* that by faith we touch Christ, we lay hold of him, we finde him, we see him, we eate him, we digest him. Whereto *M. Bishop* answereth full wisely, *we finde Christ, we hold Christ, we see Christ by faith, beleeuing him to be the sonne of God, and redeemer of the world, and Iudge of quicke and dead, thereby making this finding, and seeing, and holding, and digesting of Christ by faith, to bee no other thing but what is incident to the diuell, because all these things the diuell beleueth, and knoweth as well as he.* But to see the giddinesse of his head. reeling and staggering he knoweth not whither, he saith, *we finde Christ, we hold him, and see him, we eate him, wee digest him by beleeuing thus and thus, when hee hath plainly giuen vs before to vnderstand, that for all his beleeuing, hee cannot tell whether he haue any thing to doe with Christ, whether hee haue receiued the grace of Christ, whether hee haue any true repentance, hope, charitie, and such like, without which, Christ is neither holden, nor had at all.* But such darknesse is fit for them who leaue the waies of God, and make choice to tread the Labyrinthes and maze-rounds of their owne brain-sicke imaginations. To his question *where it is once said in any of these sentences, that we are assured of our Salvation:* I answer him, that it followeth of that for prooffe whereof these sentences were alleaged. For if the office of true faith be not onely generally to beleue, but also particularly to apply that which it beleueth, as hath been shewed, and all those speeches alledged doe import, then it followeth that according to the measure of it, it yeeldeth a particular assurance of Salvation

^a Ioh. 6. 54.

^b I: Iohn 5. 13.

uation to euery one that doth beleue. *We beleue, saith he, these points and many more, but yee we shall bee neuer the neerer our Saluation, vlesse we obserue Gods commandements.* But if we beleue as the Scripture teacheth vs to beleue, wee are thereby the neerer our Saluation, though we doe not obserue Gods commandements, in that sort, and to that end as he intendeth. For therefore doe we beleue in Christ, therefore doe we seeke him, take hold of him, eate him, drinke him, digest him, that in him wee may finde the comfort of Saluation, which otherwise we cannot find for want of the keeping of Gods commandements. Therefore saith the Apostle, ^c *Euen we haue beleued in Christ, that we might be iustified by the faith of Christ, and not by the works of the law,* (not by our keeping of Gods commandements) *because that by the works of the law, no flesh shall be iustified.* And in this respect we are not *uncertaine of performing Gods commandements,* as *M. Bishop* speaketh, but very certaine, that we neuer doe or can performe them, hauing continually cause to demand pardon of our wants, and therefore neuer finding any assured trust of Saluation, so long as wee ground it here-upon. But although wee deny any such keeping of Gods commandements, as may serue for the purchase of our iustification and Saluation, yet wee acknowledge a keeping thereof as a fruit of our iustification, and a part of the worke of our saluation, because ^d *we are Gods workemanship created in Christ Iesus vnto good works, which he hath prepared for vs to walke in.* And this keeping of Gods commandements our Sauour hath recommended vnto vs, as *M. Bishop* alledgeth: and of it *S. Iohn* saith, ^e *He that saith, I know him, and keepeth not his commandements, is a liar, and the truth is not in him.* But this keeping of Gods commandements, cannot bee seuered from the *finding, and receiuing, and holding, and eating, and digesting of Christ,* becaue no man receiueh or eateth Christ by faith, but who liueh by him, and in whom he liueh, that he may say, ^f *Not I now, but Christ liueh in me, and that I now liue in the flesh, I liue by the faith of the Sonne of God, who hath loued me and giuen himselfe for me.* Very idly therefore in this behalfe doth *M. Bishop* tell vs, that by the one we are neuer awhit the neerer without the other, when the one can no where be without the cōpany of the other. Now of this keeping of Gods commandements, and perseuerance therein, true faith, as before hath beene shewed, resteth assured,

because

because God hath so promised, and so farre are wee from being doubtfull of Saluation by any doubt thereof, as that we rather gather hence greater strength of assurance, by that wee perceiue the beginning of that good worke of God in vs, whereby he fitteth & prepareth his vnto euerlasting life.

17. W. BISHOP.

The second reason is, Whatsoeuer the holy Ghost testifieth vnto vs, that certainly by faith we must belieue: but the holy Ghost doth particularly testifie vnto vs our Saluation: *ergo.* The first proposition is true. The second is proued thus: *S. Paul* saith, the spirit of God beareth witness with our spirit, that we are the children of God. The Papists to elude this reason alledge, that it doth indeed witness our adoption, by some comfortable feeling of Gods fauour toward vs, which may often be mistaken, whereof the Apostle warneth vs when he saith, beleeue not euery spirit, but trie the spirits, whether they be of God or no. But (*saith M. Perkins*) by their leaue, the testimony of the spirit, is more then a bare feeling of Gods grace. For it is called the pledge and earnest of Gods spirit in our hearts. And therefore it takes away all doubting, as in a bargaine, the earnest giuen puts all out of question. *I answer first out of the place it selfe, that there followeth a condition on our parts to be performed, which M. Perkins thought wisdom to conceale. For S. Paul saith that the spirit witnesseth with our spirit, that we are the sonnes of God, and coheires of Christ, with this condition, If yet we suffer with him, that we may be glorified with him. So that the testimonie is not absolute, but conditionall, and then if we faile in performance of the condition, God stands free of his promise, and will take his earnest back againe. And so to haue receiued the earnest of it, will nothing auail vs, much lesse, assure vs of Saluation.*

This is the direct answer to that place although the other bee verie good, that the testimony of the spirit, is but an inward comfort and joy, which breedeth great hope of Saluation, but bringeth not assurance thereof. This M. Perkins would refute, by the authoritie of S. Bernard; in the place before cited, see the place, and my answer there.

Rom. 8.

1. 1oh. 4.

1. Cor. 1.

Epist. 107.

R. A B O T.

To shew that the holy Ghost doth particularly testifie our adoption and Salvation, and therefore that we are by faith to beleeue the same, *M. Perkins* alledgeth the words of the Apostle, *We have received the spirit of adoption whereby wee crye, Abba, Father. The same spirit beareth witnes with our spirit that we are the sonnes of God.* Which words so expresse and plaine, might be sufficient to stoppe the mouthes of these bragging sophisters, but that they measure the portion of Gods children by their owne carnall sense and conceit, and being destitute of true faith, and of the spirit of God, are no more fit to iudge hereof, then blind men are to iudge of colours. It is apparent that the faithfull have a testimony of the holy Ghost, bearing witnes with their spirit that they are the sonnes of God. Let him wrest and wrie this testimony, while he will, it will not serue the turne, vnlesse hee make it such, as whereby the spirit beareth witnesse with our spirit that wee are the sonnes of God. Hee saith that it is a good answer of theirs which *M. Perkins* mentioneth, that *the testimonie of the spirit is but an inward comfort and ioy which breedeth great hope of Salvation, but bringeth not assurance thereof.* But this is no good answer, because it is not answerable to the words of the Apostle, who speaketh of such a witnes of the spirit, as whereby it is witnessed vnto vs, that wee are the sonnes of God. Let him remember what *S. Austin* sayeth: *b where the matter is manifest we are not to adde our meaning to the sense of holy Scripture: For this comes not of humane ignorance but of froward and wilfull presumption.* Here is a plain assertion of a witnes giuen to our faith, that we are the sonnes of God. Now his *comfort and ioy* is but a matter of perhaps, a matter of very vncertaine and doubtfull hope, wherein he confesseth it may bee he mistaketh, and indeed hath no cause but to thinke that hee doth mistake; which notwithstanding it be had, hee thinketh it a presumption for a man to perswade himselfe, that he hath therby any certaine witnes that hee is the child of God. But *c the spirit that beareth witnes*, as *Saint Iohn* saith, *is truth*, being *d the spirit of truth*, and therefore being sent for *e a Comforter*, surely in comforting hee telleth or testifieth nothing but the truth. If then the
 Spirit

^a Rom. 8, 15, 16.

^b August. cont. In i. l. 5. cap. 2. Ubi manifesta res est scripture diuine sensui nō sū sensum addere non debemus: non enim hoc sit humana ignorantia sed pr:sumptione peruersa.

^c 1. Joh. 5. 6.^d Joh. 14. 17.^e Verbe 16.

spirit of God beare witness to vs that wee are the sonnes of God, we know that it is true, and we are sure that indeede wee are the sonnes of God. Now this witness of the spirit, albeit by some it be taken to consist in the fruites of sanctification, as by *Ambrose* ^f in leading a life fitting to the name of the sonnes of God, whereby through the spirit the fathers marke is seene in vs: and by *Origen*, in ^g doing all things (towards God) not for feare, but for love of him as a father, and by *Bernard*, ^h in that God raising vs from dead workes doth giue vs the workes of life; in that he calleth vs by feare, and frameth vs to righteousnesse by love, yet most properly is declared by the Apostle himselfe to stand in the true spirituall inuocation and calling vpon the name of God, whereby vpon all occasions as children to a father, we make our recourse vnto him. (i) Because ye are sonnes, God hath sent forth the spirit of his sonne into your hearts, crying, *Abba, Father*. When therefore God doth send forth his spirit into our hearts, crying, and making vs to crye, *Abba, Father*, the same is a witness to our spirit that wee are the sonnes of God, because for no other reason doth God send forth this spirit into our hearts, but because wee are sonnes. When God giveth vnto vs this light and feeling that he is our Father, there followeth necessarily a certificate that we are his children, because these as relatives mutually depend one vpon another. And this is a certificate and testimonie that cannot be counterfeited, and wherein there is no errour. For neither the spirit of man himselfe nor any other spirit can giue him that spirituall eye of the inner man whereby to looke vpon God as a Father; that sincere, and single and pure affection, and inuocation wherewith the faithful soule tendereth it selfe vnto God, but onely the spirit of God himselfe. It is no way incident vnto vs to haue in heart and conscience that familiar and louely accessie vnto the throne of grace, ^k but vpon conscience of the spirit dwelling in vs, as *Saint Hierome* speaketh. Wee know there is otherwise a formall course of praying, and wee doubt not but *M. Bishop* daily mumbleth a ta ke and ordinarie thereof, as Iewes and Heretikes are wont to do, but that is rather saying of prayers then praying indeed: true and faithful prayer, and the crying of the heart vnto God, *Abba, Father* is a further matter, and a thing peculiar onely to the sonnes

f *Ambros. in Rom. cap. 8. Dignam v. tambuic*
 cori exuberant,
 & hoc est testimonium filiorum. si in eu per spiritum videtur signa paternum.

g *Origen. ibid. confirmat spiritum nostrum quod inquit filij Dei cum iam nihil inest timori, id est, nihil propter amorem patris peccatum gerimus sed propter cuncta persequimur.*

h *Bernard. epist. 107. Sic reuera sic cuius filij spiritus testimonium perhibet spiritui nostro quod filij Dei sumus, & non cum suscitans ex operibus mortali largitur opera vna, &c. vocatus per timorem, &c. supra Set. 15.*

i *Gal. 4. 1.*

k *Hieron. in Gal. cap. 4. Nunquam audetimus dicere Patrem, &c. nisi de conscientia spiritus habitantem in nobis.*

of God, and this¹ *spirit of prayer* a true witness vnto them, that they are the *sonnes of God*. But *M. Bishop* to take away the force of this prooffe, answereth further out of the place it selfe, *that there followeth a condition on our part to be performed, If yet we suffer with him, that we may be glorified with him*. Which words the Apostle indeed vseth in the next verse, but vpon other occasion, and to other end, then as to impeach or question that testimony of the spirit, which by an entire and absolute assertion hee hath here expressed. For hauing affirmed that *the spirit testifieth with our spirit that we are the sonnes of God*, he inferreth, *If we be sonnes, then are we also heires, euen heires of God, and ioynt-heires or fellow heires with Christ*. Now how this fellowship with Christ is performed, hee declareth by adding those words; *if yet we suffer with him, that we also may be glorified with him*. Thus are wee ioynt-heires with Christ, saith he, if we attaine to our inheritance the same way that he did, being first partakers with him in sufferings, as wee shal afterwards be in glorie. *M. Bishop* therefore doth amisse to tie those words as a condition to the former words, which naturally serue for explication of the latter. But admitting the speech to be conditionall, it doth nothing preiudicate the assurance of the faithfull, because thereby God instructeth them which way hee himselfe will bring them to himselfe, not what hee will leaue them at vncertaintie to doe for their comming vnto him. He expresseth a condition, the performance whereof faith expecteth from himselfe, because^m of him it is giuen vnto vs for Christs sake, not onely to beleeue in him, but also to suffer for his sakeⁿ being strengthened with all might through his glorious power, to all patience and long suffering with ioyfulnessse. To this end, as^o the sufferings of Christ abound in them, so he causeth their consolations to a bound through Christ, and their^p hope is stedfast in his behalfe, because they know that as they are partakers of the sufferings, so they shall be also of the consolation, that the greouance of the one may be the more easily borne by meanes of the ioy and sweernesse of the other. In a word, faith resteth vpon that that is written,^q *He hath sayd, I will not faile thee, nor forsake thee: therefore we may boldly say The Lord is on my side, I will not feare what man can do vnto me.* He hath predestinated vs to be made like vnto the image of his sonne, and therefore^r hauing

recci-

¹ Zechar. 12. 10.
Tiemel.

^m Phil. 1. 29.
ⁿ Col. 1. 11.

^o 2. Cor. 1. 5.

^p Ver. 7.

^q Heb. 13. 5.
^r Rom. 8. 29.
^s Bernard. epist.
107. *Habes spiritum huius arcani indicem.*

received the spirit to reueale vnto vs, as Saint Bernard saith, *this secret* of his predestination, we stand assured that accordingly he will accomplish in vs the image of his Sonne, that together with him we may beare the crosse, and together with him also we may weare the crowne, and therefore will so order all things, as that there shall be *nothing to come that shall separate vs from the loue of God which is in Christ Iesus our Lord.* Now the spirit as he is the reuealer of the secret, so is he the earnest of the effect of Gods predestination, by the gift whereof God giueth vnto vs the certaine assurance of all the rest that remaineth to be giuen. *It is the pledge of the inheritance promised, and as a hand-writing (or bond for assurance) of everlasting Salvation, not vpon vncertaintie, if we do thus or thus, but framing vs to bee and to doe whatsoeuer belongeth to the attainment thereof, making vs the temple and house of God; being the worker of holinesse in vs, that he may bring our bodies to eternitie, and to the immortalitie of the resurrection, whilest in himselfe he accustometh them to be tempered with heauenly vertue, and to be accompanied with the diuine eternitie of the holy ghost.* Therefore God doth neuer take this earnest backe againe, because it is so *the earnest of our inheritance vntill the redemption of possession* as that it is an earnest also that in the meane time God *stablisheth vs in Christ*, and that *hee hath created vs euen for this thing*, namely to clothe vs with immortality and eternall life. To be short, God in giuing earnest for assurance of the end doth thereby vndertake against all lets and impediments that should hinder the atchieuing of that that is earnested thereby, and therefore as *Chrysostome* saith, *the things present which thou hast attained already, do assure vnto thee those things that are yet to come.* As for the words alledged out of Saint *John*, that *wee beleuee not every spirit, but trie the spirit whether they be of God or not*, as if wee were willed to bee distrustfull of the reuelation and testimonie of the spirit that wee are the sonnes of God, least by any false spirit wee be abused and deluded, they are verie absurdly wrested and forced to that purpose, beeing very apparently a caueat against false prophets speaking out of their owne spirite, and yet pretending the spirit of Christ, as is verie plaine by the reason added in the next

Rom. 9. 38.

¶ Titul. de Tri-
nit. Hic est pignus
promissæ heredi-
tatis & quasi chi-
rographum quod-
dam eterne salutis
cui nos Deus facit
templum & no. e-
ius efficiat domus
inhabita' & corpo-
ribus nostris datus
& factus esse effe-
ctus, quod agens
in nobis ad aeterni-
tatem & ad resur-
rectionem immor-
talitatis corpora
nostra producat
dum illa in se af-
ficiat cum ce-
lesti virtute mis-
cers. & eius spiri-
tus sancti diuina
attributione firmari.
x. h. 1. 13.
y. 2. Cor. 1. 21. 22.
z. Can. 5. 5.
a. Chrysostom. Rom.
hom. 9. Præsentia
& que iam affe-
ctus et de futu-
ris tuis fidei. cas.
b. 1. John 4. 1.

wordes, *For many false Prophets are gone abroad into the world.* And yet if we admit them as meant of this *testimonie of the spirit*, they are so farre from seruing their turne, as that they make altogether againtt them. For if in that behalfe wee bee willed to *trie the spirits whether they bee of God or not*, then it followeth that there is a way whereby to trie the same. And if there bee a meanes whereby to trie whether the spirit that testifieth vnto vs that wee are the sonnes of God, bee of God or not, then there is a meanes for vs to bee assured that wee are the sonnes of God. For if by triall wee finde that the spirit that so testifieth is of God, then because the same spirit is true, we cannot make question but that we are indeed the sonnes of God. So therefore we resolve of that testimony whereof the Apostle speaketh, whereby *the spirit beareth witnesse with our spirit that we are the sonnes of God*. Bee it that some men by false opinions and imaginations of carnall security doe heerein deceiue themselves, yet as it is no reason for a King to doubt whether he be a King, for that franticke and melancholik persons are falsly so perswaded of themselves; and as a goldsmith doth not therefore doubt whether gold bee gold; for that some vnskilfull man taketh copper in steed of gold; so no reason is it that they who haue receiued the vndoubted testimonie of the spirit, shining vnto them out of the true light of the word of God, should therefore cal in question the truth therof, because many me are mocked with false presumptions, which they themselves haue builded out of their owne braines. The testimonie of the spirit is certainly knowne and felt where soeuer it is found, neither can any spirit worke in any mans heart any liuely counterfeit thereof, as before was sayd. Therefore it standeth firme and sure againtt all *M. Bishops* exceptions, that there is a testimonie of the spirit, whereby according to the measure of our faith we stand assured that wee are the sonnes of God.

18. W. BISHOP.

The third reason is, That which we must pray for by Gods commandment, that we must beleue: but euery man must pray for Salvation; therefore we must beleue that we shall haue Salvation. The proposition hee confirmeth thus: In euery petition must bee two things: one a desire of the thing we aske; another a particular faith to obtaine it, which is proued by Christs words: Whatsoeuer you shall request when you pray, beleue that you shall haue it, and it shall be done. Mar. 11.

This Argument is so proper for their purpose, that we returne it vpon their owne heads: We must pray for Salvation, therefore we are not yet assured of it: For who in his wits, praieeth God to giue him that, whereof he is assured already? And a godly act of faith it is, in that praier to beleue that God will giue that, which he is assured of before hand: such foolish petitions cannot please God, and therefore after their doctrine it is to be denied, that any faithfull man may pray for his Salvation, but rather thanke the Lord for it. But to answer directly, he who praieeth, must beleue he shall obtaine that which he praieeth for, if he obserue all the due circumstances of praier, which be many, but to this purpose, two are required necessarily: the one that he who praieeth be the true seruant of God, which first excludeth all those that erre in faith, touched in these words, What you of the faithfull shall desire when you pray, shall be giuen you: The other is, when we request matters of such moment, that we perseuer in praier, and continue our sute day by day, of these sutes of eternall Salvation, wee must take these words of our Saviour to be spoken: We must alwaies pray, and neuer be weary: and then no doubt, but wee shall in the end receiue it. But because we are in doubt, whether we shall obserue those necessarie circumstances of praier or no, therefore wee cannot be so well assured to obtaine our sute, although wee be on Gods part most assured, that hee is most bountifull, and readier to giue, then wee are to aske Luce 18.

But saith Master Perkins, S. Iohn noteth out this particular faith, calling it, Our assurance, that God will giue vnto vs, whatsoeuer we aske according to his will. But where finde we that it is Gods will, to assure euery man at the first entrance into his seruice, of eternall 1. Iohn 5.

Saluation? Is it not sufficient to make him an assured promise of it, upon his faithfull service and good behauiour towards him?

R. ABBOT.

The argument is very pregnant and cleere. Christ hath taught vs to *beleeue that we shall haue that that we pray for*. We are to pray for forgiveness of sinnes, and eternall life. Wee are therefore to beleeue that we shall haue forgiveness of sinnes, and euerlasting life. Nay saith *M Bishop, we must pray for our Saluation, therefore we are not yet assured of it*. He forbore to answer strictly by the very termes of the argument, because therein his notable impudencie and wilfull contradiction to the words of Christ had very notably appeared. For then he must haue answered thus, Wee must pray for our Saluation; therefore we must not beleeue that wee shall haue Saluation, directly against the words of Christ, instructing vs to beleeue that wee shall haue that that we pray for. But to take that which hee doth say, I answer him againe, that our praying for Saluation, is an argument that wee are not yet assured of it by possession; but it hindereth not but that wee are assured thereof in hope. Wee are not assured of it as a thing in present, but yet wee are assured of it as a thing to come. As for his conceipt, that wee are not to pray for any thing that wee haue assurance to obtaine, the folly and blinde ignorance therein bewraied, is sufficiently discovered before in the fifth Section. Wee beleeue the promise of God as touching our Saluation, not doubting but that hee will make vs partakers thereof, according to his promise, to those that doe beleeue in him, but as yet wee enioy not this Saluation. Hee leadeth vs on in the hope and desire of it, and by our praier wee vtter our desire, still resolving that hee will effect it, but yet still begging and crauing till hee doe effect it. So then wee thanke God that hee hath called vs to this hope, and we reioyce therein; but still wee begge the accomplishment of that that hee hath taught vs to hope for. But to leaue this as handled before, hee will further giue vs, as hee saith, *a direct answer*, and that is, *that hee that praieeth must beleeue hee shall obtaine that which hee praieeth for, if hee obserue all the due circumstances of praier*. But wee answer him, that it is not for the perfection

Mar. 11. 7.

fection of our prayers, that God accepteth vs but for the true affection of our hearts. We many times faile in the due circumstances of prayer, and much faintnesse and weaknesse wee shew therein, when yet we belecue that God mercifully respecteth vs therein by the intercession of Iesus Christ. Now of these circumstances he setteth downe two as necessarily required, the one that he that praicth *be the true seruant of God*: the other that hee *perseuere in prayer*. And what of these? Marry saith he, *because we are in doubt whether we shall obserue those necessary circumstances of prayer or no, therefore we cannot be so well assured to obtaine our suit*. Behold he is in doubt whether he be the true seruant of God, or nor, and we may therein see the blindnesse wherein Popery holderth men, not discerning the misery of their owne estate. He knoweth no faith but what is incident to diuels and damned men: he cannot tell whether he haue any true hope towards God, any loue, any true repentance, whether he be the true seruant of God, whether God heare or regard his prayer, but walketh altogether in the darke, and knoweth not whither he goeth. But true faith yeeldeth a man whereof to say, ^b Behold, O Lord, for I am thy seruant: ^c I am thy seruant, O giue me vnderstanding, that I may keepe thy commandements. ^d Enter not into iudgement with thy seruant, &c. As for perseuerance in prayer, faith expecteth it also of him that ^e prepareth the heart, and ^f poureth vpon vs the spirit of grace and of prayer, ^g which maketh request for vs (that is, ^h maketh vs to make request for our selues, and inspireth into vs the affection of prayer) with sighes and groanes that cannot be expressed. If the faithfull man in these things depended vpon himselfe, hee should haue iust cause to feare and doubt his owne perseuerance; but hee saith with the Apostle, *I know whom I haue beleued, and I am sure that he is able to keepe that which I haue committed vnto him against that day*, euen my selfe, my faith, my hope, my prayer, my soule, my life, knowing my selfe to be a very vn safe keeper of my selfe. Yea hee praicth also for perseuerance: and because hee is willed to beleue that he shall haue that that he praicth for, therefore hee beleueth that he shall perseuere, and the word of Christ assureth him that he shall so doe, because he saith; ^k *Belueue that yee shall haue it, and it shall be done vnto you* To which purpose Saint Bernard well saith; ^l *In the benedictions of God, looke how farre thou treadest the foote of thy faith, so*

^b P sal. 116. 16.
^c 119. vci. 125.

^d 143. vci. 12.
^e P sal. 10. 17.

^f Zach 12. 10.
^g Rom. 8. 26.
^h August. epist. 105. *Quia interpellare non facit, & nobis interpellant & gemendi inspirat effectum.*
ⁱ 1. Tim. 1. 12.

^k Mar 11. 24:
^l Bernard in Cant ser. 32. *In bonis Domini quod tu fides in pben per exercit, catonm p p hieba.*

^m Cyprian. lib. 2. ep. 6. Dat credentibus tantum quantum se credit capere qui sumit.

farre thou shalt possesse. For as Cyprian saith, ^m God giueth to them that beleene, so much as he that receiveth beleueth himselfe to receiue.

Hee doth therefore vndoubtedly perseuere in faith and prayer, who praying for persuerance, beleueth that he shall receiue the same. And this is further confirmed by the words of Saint Iohn :

^a 1. Ioh. 5. 14. 15.

^u This is the assurance that we haue in him, that if we aske any thing according to his will he heareth vs, and if we know that he heareth vs, what soeuer we aske, we know that we haue the petitions that we haue desired of him. To which M. Bishop answereth : But where doe we find that it is Gods will, to assure euery man at the first entrance into his seruice of eternall Salvation ? Where the limitation that he vseth at the first entrance into his seruice before also deliuered, is but an idle trick of his vagaring wit. For the question is not of assurance at the first entrance into Gods seruice, but whether first or last there be any assurance at all. For he denieth whether in the entrance or in the continuance that God by faith doth giue any man assurance of his own Salvation. Or if that be not his meaning, but that though not at the first entrance, yet afterwards God doth by faith giue that assurance, let him tell vs, and we shall be glad that he hath so faire forth forsaken the doctrine of his Romth mistresse. But because that is his meaning, he must acknowledge his absurd folly, in making a shew of exception in words, where hee intended none. As for vs, wee say indeed, that God euen at the very first entrance into his seruice, offereth vs this assurance. For euen at the very first entrance he saith, as he did to theaylor, ^o Beleeue in the Lord Iesus Christ, and thou shalt be saved : and from the beginning our faith as it is greater or lesse, so either strongly or weakely apprehendeth and imbraceth this assurance. And in this assurance wee labour and endeouour to grow, and to goe on ^p from faith to faith, from ^q strength to strength, till wee learne to stand as it were vpon the battlements of heauen, and to set the world at defiance, saying, ^r Who shall lay any thing to the charge of Gods elect ? Who shall separate vs from the loue of Christ, &c. But that answer of his is otherwise also a ridiculous and vaine shift. Where doe we finde that it is Gods will to assure euery man of eternall Salvation ? Marry speaking of them that beleue, euen in the very place alledged, M. Bishop, if you dissemble it not. By other places wee are taught to pray for forgiveness of sinnes, for Salvation, for eternall life, and

^o Acts 16. 31.

^p Rom. 1. 17.

^q Psal. 84. 7.

^r Rom. 8. 33.

you deny not but that wee are thus to pray according to the will of God. By this place we haue assurance, and are taught to know that we haue the petitions that we desire of him; and therefore that according to our prayer, we haue forgiveness of sinnes, we haue Salvation and euerlasting life. Speake strictly to the point Master Bishop, let vs haue no shifting of words. We haue assurance to know, that we haue what we aske of him according to his will. It is according to his will that we aske of him forgiveness of sinnes and eternall life. We haue therefore assurance, and are to know, that wee haue forgiveness of sinnes and life eternall. Master Bishop is dumbe, and to this hath nothing more to say; but goeth forward to aske the question, *Is it not sufficient to make him an assured promise of it vpon his faithfull seruice and good behauiour towards him?* I answered him, No, it is not sufficient: For God made that promise by the former couenant, *He that doth these things, shall liue in them,* and it auailed not; *for they continued not in my couenant, and I regarded them not, saith the Lord.* Therefore God made another couenant and promise, not like the former, not conditionall vpon faithfull seruice and good behauiour, but absolute and without exception, the performance whereof should depend wholly and only vpon his mercy; so that he would not expect as of vs, but did vndertake to giue vs and to worke in vs, whatsoeuer faithfull seruice and good behauiour should be necessary thereunto. Therefore he saith, *I will put my lawes in their minds, and in their hearts will I write them, and I will be their God, and they shall be my people; they shall all know me; for I will be mercifull vnto their vnrigh- teousnesse, and I will remember their sinnes and their iniquities no more.* So that although comparing the one part of the worke of our Salvation with another, the latter is vsually tied to a condition of the former, and God accordingly proceed in the execution thereof, yet if we entirely consider the whole, it issueth absolutely out of the purpose and promise of God, who intending the end, disposeth and worketh himselfe whatsoeuer belongeth to the accomplishment and attainment of the end. Inasmuch therefore as true faith expecteth all of God, and on Gods part M. Bishop confesseth we are most assured, it must follow that by true faith we stand assured of Salvation, because God is neuer wanting to doe that that appertaineth vnto him.

¹ Gal. 3.12.
² Heb. 8.9.

³ Ver. 10.

19. W. BISHOP.

The fourth reason is, Whatsoever God commandeth, that a man must and can performe. But God commandeth vs to beleue our Salvation: ergo, we must beleue it.

The proposition is true, yet commonly denied by all Protestants, for God commands vs to keepe his commandements; and they hold that to be impossible: but to the assumption: That God commands vs to beleue our Salvation is proued (saith M. Perkins) by these words: Repent and beleue the Gospell: Spectatum admissi, ritum teneatis amici: Where is it written in that Gospell, beleue your owne particular Salvation? shew vs once but one cleere text for it, and wee will beleue it. I doe beleue in Christ, and hope to be saued, through his mercy and merits, but know well, that vnlesse I keepe his words, I am by him likened to a foole; that built his house vpon the sands. Hee commands me to watch and pray, lest I fall into temptation: and elsewhere warneth me to prepare oyle to keep my lampe burning against his comming, or else I am most certaine to be shu out with the foolish Virgins. An hundred such admonitions finde we in holy Scriptures, to shake vs out of this security of our Salvation, and to make vs vigilant to preuent all temptations of the enemy, and diligent to traie our selues in godly exercises of all vertue.

Mat. 71

Mat. 26.

Mat. 25.

R. ABBOT.

The proposition, saith he, is true, and yet as he propoundeth and vnderstandeth it, it is not true, nor was euer intended by M. Perkins to be true, and iustly is it denied by all Protestants, that wee can performe whatsoever God commandeth, as in the next question God willing shall appeare in the handling of that point. But the proposition as M. Perkins expresth it is, *Whatsoever wee are commanded in the Gospell, that we must and can performe.* The reason whereof hee taketh from a distinction of the commandements of the law and the Gospell, because the Gospell is the ministry of spirit & life, giuing vs to do whatsoever it doth command, which the law doth not. Now M. Bishop confoundeth Law and Gospell, and maketh the proposition generall and without exception,

tion, being still desirous to shew himselfe like himselfe. But that God in the Gospel commandeth vs to beleue the remission of our finnes, and life everlasting, Master Perkins sheweth by the words of Christ; *Repent and beleue the Gospell*, being the brieft summe of the ministry and preaching of Christ, and the same in effect, as if hee had said, Repent you of your finnes, and beleue the tidings that God hath sent vnto ycu, of the forgiveness thereof by Iesus Christ, through faith in his name. For the declaring of which point, hee sheweth, that to beleue the Gospell, is not onely generally to beleue, that Christ is a Sauiour, and that the promises made in him are true, for then the diuels may bee said to beleue the Gospell, and we suppose that Master Bishop hath more wit and grace, then to say that Christ in saying, *Beleue the Gospell*, did commend nothing to vs, but what the diuels may doe, and therefore that the repentant is hereby willed particularly to beleue for himselfe, to haue the forgiveness of his finnes by the blood of Iesus Christ. Which declaration being very effectuell to the point, this Hickscorner because hee knew not what to answer to it, passeth ouer with *Spectatum admissi?* &c. and *Where is it written in that Gospell, beleue your owne particular Salvation? shew vs once*, saith he, *but one cleere text for it, and we will beleue it*: euen as the Iewes said of Christ, *Let him come downe from the crosse, and wee will beleue in him*.^a Though hee had come downe from the crosse, yet would they not haue beleued in him, because they had seene him doe greater works then that, and yet they did not beleue; and euen so Master Bishop, whatsoeuer is shewed him, remaineth still *b like the deafe adder, that stoppeth his eares, refusing to heare the voice of the charmer, charme he neuer so wisely*. But tell vs *M. Bishop* in what sense it is, that the repentant man is willed to beleue the Gospell? Do not make the *beleuing of the Gospell*, a thing incident to the diuell, because we shall then hold you a partaker with the diuell. This you would haue told vs, and not onely haue recited the place, but spoken to that that was inferred vpon it, had you not resolved to play the part of a lewd sycophant, and sought to carry the matter with bare words. The Gospell is *c the glad tidings of great ioy, that vnto vs a Sauiour is borne*; *d vnto vs a child is borne, vnto vs a sonne is giuen*: *e that is, vnto vs that do beleue*. To beleue the Gospell, is to beleue this, and how doe I beleue, vnto vs, if I be-

^a Mat. 27. 42.^b Psal. 58. 4.^c Iuk. 2. 10. 11.^d Esay 9. 6.^e Ambros. de f.

de lib. 3. cap. 4.

Propheti dicit,

Nobis, hoc est,

credentibus, non

incredulis.

leue

leeue not vnto me? Therefore by *beleeuing the Gospell*, I beleue that Christ is borne and giuen a Sauour vnto me, ^fto saue me being one of his people ^gfrom my sinnes, and from the wrath to come. The Gospell is, that ^hthrough the name of Christ euery one that beleueth in him shall haue forgiuenes of sinnes; i euery one that beleueth in him, shall not perish, but haue euerlasting life. If I beleue the Gospell, I beleue this, and therefore because I beleue in Christ, I beleue that I shall haue forgiuenesse of sinnes, that I shall not perish, but haue euerlasting life. If I beleue in Christ, and yet beleue not this, that I haue euerlasting life, I beleue not the Gospell, because the Gospell saith, ^kHe that beleueth in him, hath euerlasting life. ^lHe that beleueth not God, saith S. Iohn, hath made him a liar, because he beleueth not the record that God witnessed of his Sonne, and this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne. Vnto vs, saith he, namely vnto vs that beleue in the name of the Sonne of God; as afterwards he expoundeth it. If then I beleue in the name of the Sonne of God, and do not beleue that God hath giuen vnto me eternall life, I make God a liar, in not beleeuing the record that God hath witnessed of his Son. Therefore he addeth, ^mThese things haue I written vnto you, that beleue in the name of the Sonne of God, that ye may know that ye haue eternall life. Where is now this pelting Sophister, that asketh vs where it is written in the Gospell, ⁿto beleue our owne particular Salvation? It is written there, where it is written to them that beleue, ^oto know that they haue eternall life. But saith he, I beleue in Christ, and hope to be saued through his mercy and merits. But take heed you lie not, M. Bishop, take heed you lie not vnto God. You haue told vs before, that ^pto beleue in God, is to loue God with all your heart, and that you are not assured of your loue towards him. How then can you dare to say, that you beleue in God? You haue told vs that ^qhope and charity are seated in the darke corners of the will, and that you haue but a coniecture and probable opinion thereof in your selfe, and why then do you here tell vs an vncertaine tale of you know not what, that you hope to be saued through the mercy and merits of Christ? Again, whereas you say that you hope to be saued through the mercy and merits of Christ, you therein againe dissemble with Christ, because notwithstanding the mercy and merits of Christ, you hang your Salvation vpon that that you are to merit, and doe
for

^f Mat. 1. 21.

^g 1. Thesl. 1. 10.

^h Acts 10. 43.

ⁱ Iohn 3. 15.

^k Ibid ver. 36.

^l 1. Iohn 5. 10.

^m Ver. 13.

ⁿ Sect. 3.

^o Sect. 5.

for your selfe, and make your owne *Freewill* the finisher and perfecter of that that by Christ is only but begun. You will haue the mercy and merits of Christ to serue to make you able to saue your selfe; and if you doe so, you will thanke your selfe, but you will haue nothing further to thanke Christ for. And so whereas you would auoid to be like *unto the foole*, you shew your selfe a foole outright, building so, as that you know not whether you build or not; you know not whether you haue any foundation, to build vpon, or any matter to build with; you know not if you haue builded any thing, whether the same be likely to stand or fall, and what is this else but to be a foole? As for vs, we know that we must keepe his words, that he commandeth vs to watch and pray, to prepare our selfe to keepe our lamps burning, and such like; but these admonitions serue not to shake our faith, but rather instruct and sharpen it. They doe not propound conditions for vs to performe to make vp the worke of God in vs, but aduertisements and instructions what those lawes are, whereof God hath said, ^p *I will put my lawes in their hearts,* ^q *and cause them to keepe my statutes,* faith being hereby moued to begge of God, ^r *to giue what he commandeth,* and assured that he will to the end performe what he hath promised: and seeing in his visitations and corrections, his fatherly providence and care to effect the same, whilest thereby he awaketh vs out of our security, and causeth vs to make vse of the admonitions of holy Scripture, to fight against the diuell and sinne, and to exercise our selues in all godlinesse and vertue.

^p Jer. 31. 33.
^q Ezech. 36. 27.
^r August. de
 spir. & lit. ca. 13.
 Lege operum actis
 Deus, fac quod
 iubeo: lege fidei
 de: ut Deo, Da
 quod iubet. J. eo
 ex: m iubet lex et
 admo: nea: quid
 faciat: fides..

20. W. BISHOP.

The first and last reason is this, The Papists teach assurance of hope, Rom. 5. euen hence it followeth, that he may be infallibly assured, for the property of a true and liuely hope, is neuer to make a man ashamed. *Answer.* Hope indeed of heauen, makes a man most couragiously beare our all stormes of persecution, and not be ashamed of Christs Crosse, but to profess his faith most boldly before the bloody tyrants of the world, our hearts being by charity fortified and made invincible. *And this is that which the Apostle teacheth in that place: and saith before,*

Vcl. 2

before that the faithfull glory in the hope of the sonnes of God, and doe not vaunt themselves of the Certainty of their Salvation. This Certainty of hope, is great in those that haue long liued virtuously, specially when they haue also endured manifold losses, much disgrace, great wrongs and iniuries for Christs sake for he that cannot faile of his word, hath promised to requite all such with an hundred fold. But what is this to the Certainty of faith, which the Protestants will haue euery man to be endued with at his first entrance into the seruice of God: when as S. Paul insinuateth, that godly men partakers of the holy Ghost, yea after they haue tasted the good word of God & the power of the world to come, that is, haue receiued besides faith, great fauours of Gods spirit, and felt as it were the ioyes of heauen, haue after all this so fallen from God, that there was small hope of their recovery?

Heb. 6.

R. ABBOT.

This last reason taken from the doctrine of the Papists concerning hope, I doe not hold to haue been fitly applied against them. For with them, as there is not that faith, so neither is there that hope which the Scripture teacheth, neither can they bee said to teach assurance of hope, who professedly deliuer, that a man must alwaies stand in feare and doubt of that that hee should hope for, and that he hath no more but onely a probable opinion of any thing in himselfe, whereof to conceiue hope. Therefore the Councell of Trent saith, that ^a as no man may doubt of the mercy of God, and of the merit of Christ, so euery man whilest he considereth his owne infirmitie and undisposednesse, hath to stand in feare of his owne being in grace. So Andradius affirmeth, that their ^b hope is alwaies ioined and coupled with feare and doubt: not onely meaning that it is so, but also that it ought so to be, accordingly as Master Bishop hath before deliuered, though vncruily, ^c that there are about an hundred texts in holy writ, whereby to proue, that the faithfull must stand in feare of their owne Salvation. The Certainty of hope therefore that Master Bishop nameth, by occasion that it was named to him, is nothing elle indeed but meere vncertainty, it being a thing senselesse to reckon a Certainty, where a man is bound to stand in feare. So that their hope is but a conceit of selfe-seeing probability, whereby they

^a Concil. Trident. Sess. 6 cap. 9 Si- cut nemo plus de Dei misericordia, &c. dubitare debet, sic quilibet dum seipsum suamq; propriam infirmitatem & indispositionem respicit, de sua gratia formidare ac timere potest.
^b Andr. Or. thod. explicat. lib. 6. sub finem. Firmitas est spes ut semper cum metu & dubitatione consistat sic & consolata.
^c Sect. 10.

they imagine that haply it may be well with them, but yet doubt lest it be otherwise; in no other sort then vulgarly men talke of hope, where they haue but small ground for that they hope. But the hope which the Scripture speaketh of is another matter, importing a patient and constant expectation of that that wee beleue we shall receiue. Faith beleueth the promises of God concerning forgiveness of sinnes, concerning our blisse and happiness to come. It beleueth that God vndoubtedly will make good whatsoeuer he hath promised, but as yet wee see not the effect and performance thereof. Hope therefore expecteth and waiteth, looking for the Lord to reueale his righteousness, and to make the truth of his word and promise fully to appeare, and in this expectation is content with patience to beare the crosse, and to endure the afflictions and troubles that are incident to the faith and profession of the name of Christ. Thus saith *Chrysostome*, that ^d what faith getteth in beleeuing, that hope presumeth of in enduring and suffering. This hope therefore is not vncertaine and doubtfull, but by the direction of faith, fully resoluech of the accomplishment of that that it hopeth for. It is not, as *Hilarie* well noteth, ^e a presuming of things vncertaine, but an expectation of things knowne vncouers. For that cause is it that *Saint Paul* saith, that ^f hope maketh not ashamed. Which *Master Bishop* not vnderstanding, expoundeth as if the Apostle had said, that it maketh a man not to be ashamed of the crosse of Christ; but *Saint Paul* respected a further matter, to signifie the infallible assurance and Certainty of hope, that it neuer putteth a man to shame, it neuer giueth him occasion to bee ashamed, as hauing hoped for that whereof in the end he is deceived. ^g He is ashamed, saith *Austine*, that faileth of his hope. Who is put to shame but he that saith, I haue not found that that I hoped for? ^h They that hope, saith *Theodoret*, and are deceived of their hope, doe blush and are ashamed thereof. Therefore saith *Saint Austine*, ⁱ We are certaine of our hope: for our hope is not vncertaine, that we should doubt thereof. Yea, so are we certaine thereof, as that *Saint Paul* saith, ^k We reioyce vnder the hope of the glory of God, as being no lesse assured thereof, then if we were already in possession of it, as ^l before I shewed, that *Chrysostome* expoundeth that place farre otherwise then here *Master*

^d Chrysost. brom. de file. spe. c. clxxxvii. Quicquid fides credendo acquirit, hoc spes suscipiendo presumit.

^e Hilar. in Psal. 64. Spem oportet non ex inani esse presumptam, ne magis sit incertorum presumptio quam expectatio cognis orum.

^f Rom. 5. 5.

^g August. in Psal. 36. conc. 3. Confunditur quem fallit spes: qui dicit, quod sperabam non inueni.

^h Theodo. in Rom. cap. 5.

ⁱ August. in Psal. 37. Certi sumus de spe: non est enim incerta spes nostra, ut de illa dubitemus.

^k Rom. 5. 2.

^l See 1. 19. 2. Chrysost. in Rom. loc. 9.

^m Heb. 3. 6.

^a Cap. 10. 22.

^o Rom. 4. 18.

^p 1. Pet. 1. 25.

^q Ephes. 3. 20.

^r Cap. 1. 20.

^f Cap. 2. 5.

^c Phil. 1. 6.

^u Bernard. in
Cant ser. 68. Non
est quod iam
queras quibus
meritis speremus
bona, presertim
cum audis apud
prophetam, Non
propter vos, &c.
^v Ezech. 36. 22.

Bishop doth. Which ^m confidence and reioycing of hope, groweth from that which the holy Ghost termeth ⁿ πληροφορία πίστεως, full assurance of faith, whereby setting aside the respect of our owne impeachmentments of our selues, wee belecue with *Abraham* ^o vnder hope, euen against hope, resting vpon his promise who hath taken vpon him to be ^p the shepheard and *Bishop* of our soules, and ^q is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs. Whereby as he hath already wrought in vs thelike great worke as ^r he wrought in *Christ*, when he raised him from the dead, in that he hath ^r raised vs up, being dead in trespasses and sinnes, vnto the life of God, so we rest ^r perswaded, that hauing begun this good worke in vs, he will performe it good untill the day of *Iesus Christ*. ^u Neither is it for anymanto aske, saith *Bernard*, vpon what meritis we hope for this good, seeing we heare by the *Prophet*, ^x Not for your sakes, but for mine owne sake will I doe it, saith the Lord. Now *Master Bishop* admitting after his fashion, an vncertaine Certainty of hope, demandeth, *What is this to the Certainty of faith, which the Protestants will haue euery man to be endued with, at his first entrance into the seruice of God?* Where againe we see how pretily *Master Bishop* can busie himselfe with a feiter: These termes of *first entrance into the seruice of God*, are but the playing of his braine; hee would faine seeme to say something thereby, when indeed he saith nothing: For not onely at *first entrance*, but in the whole continuance of the seruice of God, hee leaueth a man as a ship in a storme, and hanging betwixt heauen and hell, howsoeuer not doubting, but that God for his part holdeth him fast to draw him to heauen, yet still affrighted lest himselfe should loose his hold, and fall into hell, nay not knowing whether he haue any hold of God, or God of him, because hee cannot certainly know whether he haue any hope, or charitie, or repentance, or praier, which being seated in the darke corners of the will, cannot otherwise then probably be discerned. But as touching his question, *what is Certainty of hope to Certainty of faith?* I answer him, that being truly vnderstood, it maketh much to the prouing of it. For hope goeth not beyond faith, because as I haue said, hope is but the patient waiting for that, which faith beleueth we shall haue. What faith doth not assure vs we shall haue,

we cannot by hope expect and looke for. There can therefore be no Certaintie of hope, but it must presuppose a Certaintie of faith, assuring vs of obtaining what we must hope for. But saith Maister Bishop, Saint Paul insinuateth, that godly men partakers of the holie Ghost, and hauing tasted the good word of God, and the powers of the world to come, yet after all this haue fallen away from God. But I answer him, that he saith more of them then Saint Paul did, for he calleth them not *godly men*, though haply for the time they seemed to be so. Men may be partakers of the temporarie gifts of the holie Ghost, and may tast of the good word of God, and of the powers of the world to come, as *Judas* did while he was yet an Apostle, of whom notwithstanding in the middest of these gifts our Sauiour saith, that *he was a diuell*. The like is to be said of them who shall say at that day, *Lord haue not we prophesied in thy name, and in thy name cast out diuels, and done many miracles?* who yet in the meane while, as our Sauiour signifieth, haue bene *workers of iniquitie*. And what lesse can we say of *Balaam*, who in the spirit saw so much concerning the state and hope of the people of God, as made him enamoured thereon, and to cry out, *Let my soule die the death of the righteous, and let my last end, belike vnto his; b he seeth no iniquitie in Iacob, neither doth he see any transgression in Israel; c how godly are thy tents, O Iacob, and thy habitations, O Israel;* who notwithstanding bewrayed himselfe to haue a wicked heart, bewitched with couetousnesse, willing for mony to haue cursed the people whom the Lord directed him to blesse. Men may haue great gifts, and much reuelation and knowledge of the way of truth, and be touched farre with the conceipt of that they know, who yet are voide of true faith and regeneration of the heart, and therefore in the end because *d they haue no roote*, doe certainly fall and slide away. Whose fall, because they neuer truly stood, though they seemed so to doe, is not to impeach or weaken the assurance of them to whom God hath giuen by true faith to stand indeede. As for that which Maister Bishop saith of such, that *they haue receiued faith, and great fauours of the spirit &c.* it is but his owne commentarie, and wee accordingly regard it. Hee affirmeth of their faith, that which the Apostle affirmeth not, and though they receiued some fauours of the spirit, yet they neuer found the fauour

^y John 6. 70.
^z Mat. h. 7. 22.

^a Numb. 23. 10.
^b Ver. 21.

^c Cap. 14. 5.

^d Mat. 13. 21.

e Ephes. 1. 14.

f Cap. 4. 30.]

g Rom. 11. 29.

to receiue him as ^e an earnest vnto them of the heauenly inheritance, or by him to be ^f sealed vnto the day of redemption, which if they had, they should neuer being once sealed haue bene vnsealed againe, because in this respect ^g the gifts and calling of God are without repentance, and neuer subiect to any change.

CHAP.



CHAPTER 4.
OF IUSTIFICATION.

I. W. BISHOP.

Because M. Perkins sets not downe well the Catholikes opinion, I will helpe him out, both with the preparation and Iustification it selfe, and that taken out of the Councell of Trent. Where the very words concerning preparation are these: Men are prepared and disposed to this iustice, when being stirred vp, & helped by Gods grace, they conceiuing faith by hearing, are freely moued towards God beleeuing those things to bee true, which God doth reueale and promise, namely, that he of his grace doth iustifie a sinner through the redemption that is in *Christ Iesus*. And when knowledging themselves to bee sinners, through the feare of Gods iudgements, they turne themselves to consider the mercie of God, are lifted vp into hope, trusting that God will be merciful vnto them for Christs sake: and beginning to loue him as the fountaine of all iustice, are thereby moued with hatred and detestation of all sins. Finally, they determine to receiue baptisme, to begin a new life, and to keep all Christs commandements. Self. 6. c. 6.

After this disposition, or preparation, followeth iustification, and for that euery thing is best known by the causes of it all the causes of Iustification are deliuered by the councell in the next chapter, which briefly are these. The finall cause of the Iustification of a sinner, is the glory of God, the glory of Christ, and mans owne Iustification: the efficient is God: the meritorious, *Christ Iesus* Passions: the instrumental is the Sacrament of Baptisme: the onely .formall cause, is inherent iustice, that is, Faith, Hope, and Charity, with the other gifts of the Holy Ghost, powred into a mans soule at that instant of Iustification. Of the iustification by faith, and the second iustification shall be spoken in their places.

So that we agree in this point, that iustification commeth of the free grace of God through his infinit mercies. and the merits of our Sauiours Passion, and that all sinnes, when a man is iustified, be pardoned him.

The point of difference is this: that the Protestants hold, that Christs Passion and obedience impued vnto vs, becommeth our righteousnesse

(for the words of iustice and iustification, they seldome vse,) and not any righteousnesse, which is in our selues. The Catholikes affirme, that those vertues powred into our soules (speaking of the formal cause of Iustification) is our iustice, & that through that, a man is iustified in Gods sight, & accepted to life euerlasting. Although as you haue seene before, we hold that God of his meere mercy through the merits of *Christ Iesus* our Sauior, hath freely bestowed that iustice on vs. Note that *M Perkins* comes too short in his second rule, when he attributeth the merits of *Christ's* sufferings to obedience; whereas obedience if it had bene without charitie, would haue merited nothing at Gods hands.

ABBOT.

The doctrine of the councell of Trent concerning preparation to Iustification, is the very heresie of the Pelagians, as may appeare by that that before hath bene said therof in the question of a *Free will*. Out of the free will of man only stirred vp and helped by grace; b not any intrinsecal or infused, but only outwardly assisting grace, which is no more but what *Pelagius* himselfe acknowledged, they deriue faith, hope, loue, repentance, the feare of God, the haired of sinne, and purpose of new life, whereby he prepareth and disposeth himselfe to receiue in his iustification another faith, hope, charitie, and other gifts of the holy Ghost, then to be powred into his soule. Whereby though they will not seeme so to do, yet in deed they run into the affirming of that, which if *Pelagius* had not denied & condemned, he had bene condemned himselfe, *gratiam Dei secundum merit a nostra dari*, that the grace of God is bestowed upon vs according to our merit. In which sort *Bellarmaine* saith that *faith iustifieth by way of merit*, that faith in it manner doth merit forgiveness of sinnes, applying thereto some speeches of *Austine*, which to that purpose were neuer meant. In setting downe the causes of Iustification out of the Councell, he committeth an absurd error, in saying that the *small cause of the Iustification of a sinner, is mans owne Iustification*, as if it selfe could be the *small cause* of it selfe, whereas the council nameth in steed thereof *eternall life*. Whereas he saith, that they agree with vs in this point, that *iustification commeth of the free grace of God, through his infinit mercies, and the merits of our Sauiour's Passion*, he doth but sophisticate and mocke his Reader. For if Iustification be

a Sect. 5.

† *Coster. Enchirid. cap 5. Hec gratia impulsus tantum & non in spiritu aliter foris degenerati: liberum arbitrium auxilio Deo nequum in habet in se sed momentis & adiuuantis se preparat ad iustificationem.*
 † *August. epist. 105.*
 † *Bellarmin. de Iustificatione lib 1. ca. 17*
 Fides iustificat per modum dispo-
 sitio. & non in merito remissionem peccatorum suo quodam modo

of the free grace of God, then it is not of works, according to that of the Apollle, *° If it be of grace, it is not of workes, otherwise grace is no grace.* But he afterwards professedly disputeth, that his *works of preparation* are the very cause of Iustification. It were odious to refuse the name of the free grace of God, and therefore formally he nameth it; but by the procelle of this discourse it will appeare, that he meaneth nothing lesse then to make it free. That our Iustification and righteousnesse before God, standeth not in any inward vertues and graces powred into our soules, but in the imputation of Christs obedience and righteousnesse made ours by faith, shall be proued vnto him, God willing, by better arguments then he shall be able to disprouue. But that we are not to expect much of him for disprouing, hee himselfe here sheweth vs by a silly note, in which he telleth vs, that *M. Perkins comes too short in his second rule, when he attributeth the meritis of Christs sufferings to obedience; whereas obedience, saith he, if it had been without charity, would haue merited nothing at Gods hand.* Wherein what doth hee but giue checke to the Apostle, in that he saith; *† By the obedience of one shall many be made righteous?* For to him he might likewise † Rom. 5. 19. say, that he comes too short in attributing to Christs obedience, that many by it are made righteous; whereas by his obedience, if it had beene without charity, many could not haue beene made righteous. But the mans simple ignorance appeareth in this diuiding of obedience from charitie, whereas *charity* is the very mother of obedience, neither is there any true obedience, but what issueth therefrom. And therefore *M. Perkins* well noted, though *Master Bishops* narrow eies beheld it not, that *Christ in his obedience shewed his exceeding loue both to his Father and vs.* But wee must be content to beare with many such idle and bootlesse notes.

2. W. BISHOP.

And whereas M Perkins doth say, that therein wee raze the foundation, that is, as he interpreteth it in his preface, we make Christ a Pseudochrist, we auerre, that herein we do much more magnifie Christ, then they doe: for they take Christs meritis to be some one, that they doe but euen serue the turne so deface sinne, and make men worthy of the eyes of heauen? Nay it doth not serue the turne, but onely that God doth not

impute sinne unto vs. We contrariwise do so highly esteeme of our Sauiours inestimable merits, that we hold them wel able to purchase at Gods hands, a farre inferior iustice, and such merits as most all men are capable of and to them do giue such force and value, that they make a man iust before God and worthy of the kingdome of heaues, as shall be proued. Againe, they doe great iniurie to Gods goodnesse, wisdom, and iustice in their iustification for they teach that inward iustice, or sanctification, is not necessarie to Iustification; Yea, their Ring-leader Luther saith That the iustified can by no sins whatsoeuer (except hee refuse to belecue) lose their saluation. Wherein, first they make their righteous man like (as our Sauiour speaketh) to sculchers whitened on the out side with an imputed iustice, but within, full of iniquity and disorder. Then the wisdom of God must either not discover this masse of iniquity, or his goodnes abide it, or his iustice either wipe it away, or punish it: But (say they) he seeth it well enough, but couereth it with the mantle of Christs righteousness. Why, can any thing be hid from his sight? it is madnesse to thinke it. And why doth he not for Christs sake deface it, and wipe it cleane away, and adorne with his grace that soule whom he for his Sonnes sake loueth, and make it worthy of his loue and kingdome? What, is it because Christ hath not deserued it? So to say, were to derogate from the infinite value of his merits. Or is it for that God cannot make such iustice in a pure man, as may be worthie of his loue and his kingdome? And this were to denie Gods power in a matter that can be done, as we confesse that such vertue was in our first father Adam, in state of innocencie. And M. Perkins seems to grant, That man in this life at his last gaspe may haue such righteousness. If then we had no other reason for vs, but that our iustification doth more exalt the power and goodnes of God, more magnifie the value of Christs merits, and bringeth greater dignity vnto men: our doctrine were much better to be liked then our aduersaries, who cannot allege one expresse sentence, either out of holy Scriptures, or ancient Fathers, teaching the imputation of Christs righteousness vnto vs, to bee our iustification, as shall be scene in the reasons following, and doe much abase both Christs merits, and Gods power, wisdom, and goodnesse. Now to their reasons.

Pat. 77.

R. ABBOT.

It is truly said by Master Perkins, that the Church of Rome in teaching Iustification by workes, doth raze the very foundation of

of Christian faith, and maketh Christ but a counterfeit and false Christ, because as saith the Apostle, ^a *If righteousnesse be by the law, then Christ died in vaine.* Therefore peremptorily he denounceth, ^{a Gal. 2. 21.} *Ye are abolished from Christ; ye are fallen from grace whosocuer are iustified by the law.* Yet *M. Bishop* tel'eth vs, that *they do therein much more magnifie Christ then we do.* But I answer him, that they do truly magnifie Christ, who yeeld him that honour to say or teach nothing of him but what he hath reuealed and taught of himselfe. They do not magnifie Christ, who measure and describe him by the foolish presumptions of their owne shallow and short wits. As for vs, we do not make the effect of Christs merits to serue onely that fiine is not imputed vnto vs, as this sycophant cauil-
 leth, but affirmē the same to be such, as that for his sake, and ^c *in him God blesseth vs with all manner of spirituall blessings in hea- c Ephes. 1. 3.* uenly things, and that ^d *he is made vnto vs of God wisdom, right- d 1 Cor. 1. 30.* eousnesse, sanctification and redemption, that is, all in all, *that he that reioyceth may reioice (onely) in the Lord.* But of his magnifying Christs merits, we may rightly say as Saint *Austin* vpon occasion said to the Donatists, ^e *They are the words of men, extolling e Aug. con. 1. 1. Per il. lib. 2. ca. 84.* the glorie of man under the name of Christ, to the abasing of the glorie of Christ himselfe. Christ forsooth hath purchased for them iustice and merits of such force and value, as that they make them iust before God, and worthy of the kingdome of heauen. These are gallants that thinke scorne to receiue the reward of heauen as a poore man doth an almes, but will needs haue whereof to say I am iust, I haue iustly and worthily deserued heauen. Foolish hypocrit, that affirmeth that of the merits of Christ, which neither he nor any of his can shew to be performed in himselfe, nay which his owne conscience controleth by experience of himselfe. The word of God teacheth vs no such iustice or merit: they themselues finde it not in them-
 selues; their Iesuits and Priests, to say nothing of the rest, which are the teachers hereof, are men in the eyes of the world notori-
 ous for treacherie, for villanie, for cosinage, for vncleane and fil-
 thy life, and so one by another discovered to be; yea and of their
 followers a great number that prate of their mérits, are knowne
 for extortioners, whoremongers, drunkards, swearers, prophane
 and vile persons, and yet must wee needs beleue that they are

endued with such *iustice and merits*? Nay, we rather beleue that the iust iudgment of God is vpon them, to deliuer them vp to sinne, who thus wilfully yeeld themselues to such palpable illusions of *the man of sinne*. But by this meanes Christ with them after baptisme is no otherwise a Sauour, but because he giueth such iustice as whereby it is in their power by *free will* to saue themselues, and by their merits to purchase and deserue heauen. This is it Maister Bishop, for which wee iustly detest you, as wicked peruerterers of the Gospell of Christ, and subuerterers of true faith. Thus in seeming to set vp Christs merits, you pull them downe, and set vp your selues in steede of Christ. But the Gospell teacheth vs to acknowledge Christ immediately and wholly our righteousnes and saluation, ^f *in whom* and not in our selues, wee are made the righteousnesse of God, that is, iust in the sight of God, in that his obedience and righteousnesse performed and wrought in our name, and for our behoofe, is imputed vnto vs ^e *by faith in his blood*. But so, as that this *saluation* to which he entitleth vs by faith in him, consisteth not onely in the remission of finnes, or in the not imputing thereof, but also in ^h *destroying the body of sinne*, and restoring in vs the image of God, ⁱ *in righteousnesse and holinesse of truth*, he hauing giuen himselfe ^k *to purge vs to be a peculiar people vnto himselfe*, and ^l *to make vnto himselfe a glorious Church, not hauing spot or wrinkle or any such thing*. And all this Christ will effect vnto vs, but he will do it according to his owne will, not according to Popish fancie. All this is now *in fieri, non in facto esse*, it is begun and in doing, but it is not yet finished and done: it shall bee fully perfected at the resurrection of the dead. In the meane time he bringeth vs not to perfect righteousnesse in our selues nor giueth vnto vs a full immunity from sinne, that he may take away from vs all occasion of reioycing in our selues, that as Saint Augustine noteth, ^m *whilst no man liuing is found iust in the sight of God, we may allwaies owe thankes giuing vnto his mercie, and by humilitie may be healed from swelling pride*, and ⁿ *that we may know*, as Saint Bernard saith, *at that day, that not for the works of righteousnes which we haue done, but of his owne mercie hee hath saued vs*. Now therefore we doe no wrong to Gods goodnesse, wisdome, iustice, in our iustification, as Maister Bishop fondly chargeth vs, because we teach

f 2. Cor. 5. 21.

g Rom. 3. 25.

h Cap. 6. 6.

i Eph. 4. 21.

k Tit. 2. 14.

l Eph. 5. 27.

m Aug. de peccat.

merit. & remiss.

lib. 7. cap. 13. *U-**dum non iustifi-**ca'tur in conspectu**cius viuens, actio-**num gratiaru sem-**per indulgentia**ipsius debeamus,**& sic ob illa pri-**uoriam id est, a**timore superbiae**sancta humilitate**seruamur.*

n Bernard. in

Can. ser. 50. *U-**sciam. in die il-**la qua non ex o-**peribus iusticie**quod seruimus nos,**sed pro misericor-**dia sua saluos nos**fecit.*

iustifica-

iustification in the same sort as God himselfe hath taught it vs, inferring sanctification as an immediate and necessarie effect, but not containing it as an essentiall part. Wee hold sanctification to be *necessary to iustification* in this sense, that the one cannot be without the other, and that no man is iustified by the righteousness of Christ, who is not also sanctified by the spirit of Christ; but we denie sanctification to be necessarie to iustification in *Master Bishops* meaning, as to be any cause or matter of it. As for the place of *Luther* wretchedly falsified by him, the true purpose of it onely is to shew the worke of Gods grace to be irrevocable in them vpon whom hee hath set the marke of his election, and hath iustified them by faith in Christ, to whom as *Saint Austine* saith, *euē their very sinnes doe worke for good*, and thereof is made as it were a triacle and *preservative against sinne*; so that, as *Bernard* saith, *though Dauid bee branded with the blot of horrible sinis, and Peter bee drowned in a depth of denying his Master, yet there is none that can take them out of the hand of God*, who because hee will preserue them, therefore preserue their faith, and continueth in them his spirit of sanctification, and though by occasion they fall, yet they neuer so fall, but that *his seed remaineth in them*, and *his hand is vnder to lift them vp againe*. Now because wee affirme the inward sanctifying of the heart to be alwaies an infallible consequent of iustification, there is no place for that obiection of his, that we make *the righteous man like to sepulchers, whited without with an imputed Iustice, but within full of iniquitie and disorder*. The imputation of righteousness both outwardly and inwardly is our iustification before God, and by sanctification the iustified man both outwardly and inwardly becommeth other in qualitie then he was before, so that although sinne in part be still remaining to lust and rebell, yet it is brought into subiection that it raigneth not, and being checked and resisted that it may not bring forth fruit, a man is not by it reputed *full of iniquity and disorder*. But of this sufficient hath bene said before, by occasion of the same cauill in his epistle to the King. Here as he giueth further occasion, we tell him, that that remainder of sin in the regenerate, is *covered with the mantle of the righteousness of Christ*, and so *S. Austine*, as we haue seene before, calleth it *peccatum relictum*,

^o Aug. Soliloq. ca. 28. *Quibus omnia cooperantur in bonum, etiam peccata ipsa.*

^p Bernard. de triplici coher. clarior. vincul. & gl'usim. Of Certaintie of Salvation. Sect. 9.

^q 1. Joh. 3. 9.
^r Psal. 37. 24.

^s Sect. 179

^t Aug. de inipe. & concup. lib. 2. cap. 34.

sinne covered or hidden. But saith hee, it is madnesse to thinke that any thing can bee hid from the sight of God. Wee answer him, that God seeth it well enough with the *eye of his knowledge*, but by reason of that couerture *wil not see it with the eye of his iudgement*: he seeth it with a *discerning*, but seeth it not with a *reueing eye*, euen as it is said, *He seeth no iniquity in Iacob nor beholdeth transgression in Israel*. But hee demandeth, *Why doth hee not deface it and wipe it away, and adorne the soule with grace?* &c. Hee hath his answer before: I will heere quit him onely with Saint *Austines* words, *God is in hand to heale all, but hee doth it at his owne discretion, and receiveth not of the sicke man an order for his cure*. Againe he asketh, *Hath not Christ deserued it?* We tell him, yes; Christ hath deserued it, and for his merits sake it shall be done, but we must expect the time that God hath appointed for the doing of it. Christ hath deserued for vs to bee wholly freed from mortality, corruption, and death, as before was said, but mortality, corruption and death yet continue still. When mortality, corruption and death shall bee abolished, then shall sinne also wholly and for euer be taken away. Last of all hee demandeth, *Is it because God cannot make such iustice in a pure man?* I answer him out of *Tertulian*, *If wee will so abruptly in our presumptions conceiue opinion, wee may faine what we list of God, as if he had done it, because he could doe it. Hee could haue made man with wings to flie, but yet hee hath not done it. You should prooue plainely out of the Scriptures that he would so doe.* As for worthinesse, it is but a matter of conceit and fancie. No creature can contend vpon worth with the Creator. If *Adams* worth were such as hee speaketh of, he had bene worthie to bee preferred, and hee may as saucilie dispute with God, that he did him wrong in suffering him to fall. As for that which hee alledgeth as out of *Master Perkins*, *that man in this life at his last gaspe may haue such righteousnesse*, it is a deuice of his owne, neither doth *Master Perkins* say any thing that should yeeld him any such construction. For conclusion, hee telleth vs, that *their doctrine is better to bee liked then ours, if for no other reason, yet for that it doth more exalt the power and goodnesse of God, more magnifie the value of Christs merits, and bringeth greater dignitie vnto men*. Where the vaine man seeth not, that by the one part of his speech hee crosseth the other. The thing whereto

▪ *Augustin* 1. Pf. 31. Nolu aduertere. Tecta quare? ut non uiderentur. Quid erat De: uidere peccata nisi iure peccati?

▪ *Numb.* 23. 21. *Y Aug.* d. nat. & grat. cap. 27. Hoc agit Deus ut sanet omnia. s. d. a. et iudicio suo, nec ordinem sanandi accipit ab aegro. o.

▪ *Tertulian* aduers. Praxeam. Si tam abrupte in presump: ionibus nostris hac sententia utamur. quid dicit de Deo confingere poterimus, quasi fecerit quia facere potuerit. Potuit Deus pennis hominem ad uolantum instruxisse; non tamen quia potuit strum efficit. &c. Probare aperte debetis ex Scripturis.

the true doctrine of the Gospell tendeth, is intirely the honor and glorie of God, but their doctrine forsooth serueth to bring dignity vnto men. But in that it bringeth dignitie vnto men, it detracteth from the glorie of God, whose light is most cleerely seene in our daiknesse, ^a his power in our weaknesse, his goodnesse in shewing mercie to vs that are euill, his ^b righteousnesse in the confession of our shame; the worth of Christs merits in the true acknowledgement of our vnworthinesse and want of merits. God hath appointed vs to be ^c for the praise of the glorie of his grace, and therefore so disposeth, ^d that no flesh shall reioice in his presence, and ^e that he only may be exalted at that day. Therefore ^f when the iust King shall sit upon his throne, who shall glorie that he hath a cleane heart, or reioice that hee is free from sinne? Our plea then must not bee merit and worth, but only ^g to finde mercy with the Lord. But the thing that they seeke for, as *M. Bishop* telleth vs, is the dignity of man, as indeed it is. They labour to set vp their owne righteousnesse against the righteousnesse of God. They extoll their owne merit, their owne worth. The merit of Christ only yeeldeth matter of grace to their Free will to worke vpon, and thereby they worke for themselves, they merit for themselves, they saue themselves; but in seeking this glory to themselves, they purchase their owne shame. What we can allege for imputation of Christs righteousnesse vnto vs to bee our Iustification, will appeare in that that followeth.

^a 2. Cor. 12. 9.
^b Dan. 9. 7.
^c Ephes. 1. 6.
^d 1. Cor. 1. 29.
^e Ecl. 1. 11.
^f Aug. epist. 29.
*Cum rex iustus
 sederit in throno
 qui glorietur
 se castum habere
 cor? &c.*
^g 1. Tim. 1. 18.

3. W. BISHOP.

M. Perkins first reason is this, That which must be our Righteousnesse before God, must satisfie the iustice of the Law which saith, Do these things and thou shalt liue: but there is nothing that can satisfie that iustice of the law, but the righteousnesse and obedience of Christ. *Ergo.*

This reason is not worth a rush, for when hee requireth that our iustice must satisfie the iustice of the Law, I demand what Law hee meaneth? If Moses Law, of which those words, Doe this, and thou shalt liue, are spoken; then I answer with the Apostle, That you are euacuated, or abolished from Christ, that are iustified in the law: that is, he is a Iew and no Christian, that would haue Christian iustice answerable to Moses law.

Gal. 5.
 Gal. 5.
 Gal. 5.

If M. Perkins would only that men iustificed, must bee able to fulfill Christs law, I then grant, that they so be, by the helpe of Gods grace, which will neuer faile them, before they faile of their duties. But saith M. Perkins: That iustice of man is vnperfect, and cannot satisfie the iustice which God requires in his law, and proues it out of Esay, who saith, All our righteousnesse is as a menstruous, or defiled cloth. I answer, that the holy Prophet speaketh those words in the person of the wicked, and therefore are madly applied vnto the righteous. That hee speaketh of the wicked of that nation and of that time, appeareth plainly by the text it selfe. For hee saith before, But loe thou hast beene angrie, for wee haue offended, and haue beene euer in sinne. And after: There is no man that calleth vpon thy name, and standeth vp to take hold by thee. And although the words bee generall, and seemes to the vnskilfull to comprehend himselfe also, yet that is but the manner of Preachers, and specially of such as become Intercessors for others, who vse to speake in the persons of them, for whom they sue: for if he had reckoned himselfe in that number, hee had said, when he said, There is none that call vpon thy name, when as hee immediately calleth vpon him in most vehement sort for mercie; all which the best learned among them marking, confesse that this sentence cannot bee alleged aganst the verine of good workes. Hence gather, how dexterously M. Perkins handleth holy Scripture. That which the Prophet spake of some euill men, of one place, and at one time, that he applicth vnto all good men, for all times, and all places.

R. ABBOT.

This reason, saith M. Bishop, is not worth a rush, but I am sure that his answer is not worth a rush, as wherein wee may see the absurd blindness of these men who take vpon them to be the only masters of the world. That, saith M. Perkins, which must bee our righteousnesse before God, must satisfie the iustice of the Law, which saith, Doe these things and thou shalt liue, inferring heereof, that because no righteousnesse of ours doth answer the iustice or righteousnesse commanded in the Law, therefore no righteousnesse of ours, but only the imputed righteousnesse of Christ is our iustification before God. For answer to this M. Bishop demandeth

Isay 64.

Luther and
Caluin on this
place.

mandeth *what law he meaneth*, whether *Moses law* or *Christs law*? But we make to him a counter-demaund, *What he meaneth by Moses law*, and what by *Christs law*? He should more plainly haue declared his distinction if he would haue made an answer of it; but that that we conceiue of it is. that by *Moses law* he meant: the *ceremonies of the law*, by *Christs law* the *morall law of the commandments* commonly so called. But had hee so little vnderstanding of the law, as to thinke that of the *ceremoniall law* it was said, *Do this and thou shalt liue*? Surely the ceremonies of the law were but ^a *a handwritting against vs*, because they were an acknowledgment of uncleannesse, and sinne, and trespasse against that law that saith, *Do this and thou shalt liue*; and because an acknowledgement of sinne, therefore a conuiction of guilt of death incurred thereby, and yet could yeeld no remedy against death, being afterwards ^b *disanulled because of the weaknesse and unprofitablenesse thereof*; so farre should wee bee from thinking that of the ceremoniall law it should be sayd, *Do this and thou shalt liue*. The yong man deman-
deth of Christ, *What good thing shall I do that I may haue eternall life*? Now look of what law our Sauior answereth him, as *M. Bishop* hath cited before, ^d *If thou wilt enter into life, keepe the commandments*, of the selfe same law doth he answer another to the same question, vpon recital of a brieft of the commandments, *This do*
and thou shalt liue, namely of the morall law, to which it hath refer-
rence^e where it is first spoken, as appeareth by that that followeth for declaration of it. Of which also it is rehearsed by ^g *Ezechiel* the Prophet, and is by the Apostle *Saint Paul* further alledged to shew the difference betwixt ^h *the Righteousnesse of the law and the Righteousnesse of faith*. *Moses*, saith he, *thus describeth the Righteousnesse of the Law*, that *the man which doth these things shall liue thereby*. ⁱ *The law is not of faith: but hee that doth these things, shall liue in them*. Of which law hee saith; ^k *By the law commeth the knowledge of sinne*: that it saith, ^l *Thou shalt not lust*; that hee consenteth to it that it is good, that hee delighteth in it as touching the inner man; that the ^m *summe thereof is*; *Thou shalt loue thy neighbour as thy selfe*, all which doe vndeniably point out vnto vs the morall law, as both ⁿ *Saint Austine* and ^o *Saint Hierome* out of the same and such like places haue expressly affirmed.

P. Gal. 3. 10.

q Ver. 11. & cap.
2. 16.

r Cap. 5. 4.

I Esa. 64. 6.

c Ver. 10.

Of the same law therefore he saith, ^PSo manie as are of the workes of the law are under the curse, for it is written, Cursed is every one that continueth not in all things that are written in the booke of the law to do them. And because no man continueth in all, hee concludeth hereof, ^qthat by the law no man is iustified in the sight of God; that by the workes of the law no flesh shall be iustified. Now of the selfe same law doth he say that which *M. Bishop* hath cited for the cutting of his owne throat, ^r*Ye are abolished from Christ whosoever are iustified by the law*, thereby teaching vs to resolute, that Justification by Christ, and Iustification by the workes of the law, cannot possibly concurre in one. Now whereas the Apostle for auouching Iustification only by faith in Christ, taketh it for a ground, that no man fulfilleth the Righteousnesse of the law, *M. Bishop* that he may be wholly thwart and crosse vnto him, affirmeth, that by the helpe of Gods grace men are made able to fulfill the law to bee iustified thereby. Against which assertion, to prooue that the Righteousnesse of the regenerate and faithfull is not such as that it can answer the iustice and Righteousnesse required in the law, *M. Perkins* alledgeth the common confession of all endited by the Prophet *Esay*: ^c*All our righteousnesse is a menstruous or defiled cloth*. For if the righteousnesse commaunded by the law bee most exact and perfect, and no righteousnesse is performed by vs but what by our weakenes and corruption is blemished and stained, then can no righteousnesse of ours satisfie the commandement of the law. But *M. Bishop* answereth, that the Prophet speaketh these words in the person of the wicked of that nation and that time, and therefore that they are madly applied vnto the righteous. Where a man would wonder that he should be so mad as to imagine that prayer to be vttered in the person of wicked men, or that wicked men should make mention of any their Righteousnesse vnto God. And as for the time, it fitteth not the age wherein the Prophet himselfe liued, but was prophetically written in respect of a time long after succeeding. Hee foresaw in the spirit the desolation of Ierusalem, and the temple, and that whole land, and thereupon putteth himselfe into the person of the faithfull, and maketh himselfe as one of them that should liue at that time. This is very apparent by the Prophets words ^c*Thine holy Cities lie wast, Sion is a wilderness, and Ierusalem a desert; The house of our Sanctuary and of our glory, where*

our fathers praised thee, is burnt up with fire, and all our pleasant things are wasted. This praier then was to serue for a direction to the faithfull that then should be, to make their mone vnto God, and to intreat mercie at his hands. And very answerable to this propheticall praier is the praier of the Prophet *Daniel*, made presently at that time. For whereas *M. Bishop*, to prooue that the Prophet speaketh in the person of the wicked, allegeth those words ^a *Lo thou hast been angry, for we haue offended and haue euer beene in sinne*, the Prophet *Daniel* likewise saith, ^b *We haue sinned, and haue committed iniquity and done wickedly*; ^c *O Lord righteousnesse belongeth vnto thee, and vnto vs open shame*: ^d *We haue not obeyed the voice of the Lord our God, to walke in his waies*. &c. And whereas he allegeth the other words, ^e *There is no man that calleth vpon thy name, and standeth vp to take hold of thee*, the Prophet *Daniel* in like sort saith: ^f *We haue not made our praier before the Lord our God*. Both of them say, *We haue offended, We haue sinned, We haue not prayed*, as shewing plainly that they so spake of other men as that they implied themselves also. Nay saith *M. Bishop*, that is but the manner of Preachers, and specially of such as become Intercessours for others, who vse to speake in the persons of them for whom they sue. Where he maketh the holy Prophets and seruants of God as very hypocrites to God as hee himselfe is, as if they tooke vpon them to accuse themselves to God when they intended nothing lesse. But to driue him out of this hole, the Prophet *Daniel* saith of himselfe, that in that praier ^g *hee confessed his owne finnes, and the finnes of his people*, and why should *Daniel* the Prophet be said to confesse *his owne finnes*, and not the Prophet *Esay*, or those iust and faithfull in whose person *Esay* spake? Nay both the one and the other spake out of the true affection of the faithfull at all times, who alwaies finde in themselves defects and defaults, wherby they find iust cause in confession of finnes to ioine themselves with other men, euen as the Prophet *Esay* elsewhere doth: ^h *Woe is mee: I am a man of polluted lippes, and I dwell in the midst of a people of polluted lippes*. But saith *M. Bishop*, if hee had reckoned himselfe in that number, he had lied in saying, *There is none that calleth vpon thy name, because he immediately calleth vpon him in most vehement sort*. As if they in whose name the Prophet speaketh,

^a Esa. 64. 5.

^b Dan. 9. 5.

^c Ver. 7.

^d Ver. 10.

^e Esa. 64. 7.

^f Dan. 9. 13.

^g Dan. 9. 20.

^h Esa. 6. 5.

speake, might not without a lie by words of the present time deplore the vniuersall neglect of calling vpon God, which had bene amongst them, as *Daniel* acknowledgeth, and for the most part continued still, though God had stirred vp some of their hearts now to make supplication vnto him: or as if they that did pray might not find in themselves that faintnesse and want of heart and spirit, as might cause them in this behalfe to accuse themselves vnto God. Wee cannot doubt but that there were many faithfull and godly amongst the Iewes in that time of their desolation, yet in those faithfull and godly there was that default to be found, as that God said of them, ^c *There is none to guide her among all the sonnes that shee hath brought forth; there is none that taketh her by the hand of all the sonnes that shee hath brought vp.* In a word, the Prophet in saying, *There is no man that calleth vpon thee,* might note a publike contempt of calling vpon God, without exception against himselfe, as where he saith, ^e *No man calleth for iustice, no man contendeth for truth,* and such like, and yet could not say, *Wee haue sinned, wee haue all bene as an uncleane thing,* without intendment of himselfe. Last of all, hee allegeth that *the best learned among vs* (quoting *Luther* and *Caluin* on this place) *doe confesse that this sentence cannot be alledged against the vertue of good workes.* What *Luther* saith vpon the place, I know not, not hauing the booke at hand, but ^b otherwhere hee doth allege it against the vertue of good workes. *Caluin* giueth his opinion, that it doth not so properly serue to that purpose, but his reason is of lesse waight, then that it should take from vs a prooffe in the very words so cleere and pregnant as this is. But if *Luther* and *Caluin* on our side doe denie it, let him take ^h *Pighius* and ⁱ *Ferus* of his owne side confessing and acknowledging that this place doth make against the vertue of good workes, both of them alleging it for an argument against the perfection thereof. Or if they beare no sway with him, let him heare them whose authoritie hee may not well disclaime. *Origen* saying thus, ^k *Who will glorie concerning his Righteousnesse, seeing hee beareth God saying by the Prophet, All your Righteousnesse is as a clóth of a menstruous woman: Hierome* thus, ^l *By thy mercie wee shall bee saued,*

^c Esa. 51. 18.

^e Esa. 59. 4.

^g Assert. artic. 31

^h Pighi conrou.
de fide & iustifi-
ca.

ⁱ Ferus in Ma.
cap. 70.

^k Orig. in Rom.
cap. 3. Quis vel
super iustitia sua
gloriabitur cum
sualet Deum per
Prophetam dicen-
tem, quic omnis
iustitia vestra sicut
annus mul-
eris mensis nate.

^l Hieron. in Esa.
cap. 64. Quicquid
videtur habere
iusticie panno
mensis nate mul-
eris comparatur.

4 W. BISHOP.

1. Cor. 4.

But he will amend it in the next, where he proues out of Saint Paul, that a cleare conscience (which is a great part of inherent iustice,) can nothing helpe to our iustification: I am priue to nothing in my selfe, and yet I am not iustified thereby. Here is a verie pretie peece of cofnage. What doth the Apostle say that he was not iustified by his cleere conscience? nothing lesse: but that albeit he saw nothing in himselfe to hinder his Iustification, yet God who hath sharper eye-sight, might espie some iniquitie in him, and therefore durst not the Apostle affirme himselfe to be iustified, as if he should say, if there hee no other fault in me: in Gods sight, then I can find by mine owne insight, I am iustified, because I am guiltie of nothing, and so the place proueth rather the uncertaine knowledge of our Iustification, as I haue before shewed.

Pag. 18.

But M. Perkins addeth, that we must remember, that we shall come to iudgement, where rigour of iustice shall be shewed. We know it well, but when there is no condemnation to those that by Baptisme be purged from Originall sinne, as he confesseth himselfe: the Apostle to teach in our consents, about Originall sinne, what then needeth any iustified man greatly feare the rigorous sentence of a iust Iudge? And Saint Paul saith himselfe in the person of the iust: That hee had runne a good race &c. and therefore, there was a crowne of iustice laid vp for him, by that iust Iudge, and not onely to him, but all them that loue Christs comming. And concerning both, *Inherent Iustice* and the ability of it, so fulfill the law, and what law, heare this one sentence of S. Augustine.

Serm. 18. de verb. Apost.

Hee that beleueth in him, he hath not that iustice which is of the law, albeit the law be good, but he shall fulfill the law, not by iustice which hee hath of himselfe, but which is giuen of God, for charitie is the fulfilling of the law, and from him is this charity powred into our hearts, not certainly by our selues, but by the holy Ghost which is giuen vs.

R. ABBOT.

There is none so ready to call *harlot* as is the *harlot*, none so ready

readier to obiect cosinage to another as he that is the cosiner himselfe. I pray thee, gentle Reader, whether wilt thou rather thinke to be the cosiner, him that saith that the Apostle, laying, *I am not thereby iustified*, doth meane as he saith, *I am not thereby iustified*, or him that wil make thee beleue that the Apostle thereby meane, I cannot tell whether I be iustified or no. Indeed cosiners commonly vse colours, and labour for craftie and cleanly concei-
uance, but *M. Bishop* is none of those that make daintie of the matter; he sticketh not in euery mans sight to cut the purse: that which in euery mans eies is expressly denied, he maketh no bones at all to turne into a matter of question and doubt. The place hath bene sufficiently handled in the former question, ^a *Of the Certaintie of saluation*; here I will onely set downe what *Gregorie* Bilshop of Rome conceiued of this place. ^b *Of times*, saith hee, *our very Righteousnesse being brought to the examination of the Righteousnesse of God is vnrightrousnesse*, and it is loathsome in the seueritie of the Iudge, which in the opinion of the worker shineth bright. Whereupon *Saint Paul* when hee said, *I am guilty to my selfe in nothing*, by and by added, *but I am not iustified thereby*: who forthwith insinuating the cause why hee was not iustified, saith, *But hee that iudgeth me is the Lord*. ^c *As if hee should say, Therefore doe I denie my selfe to be iustified by my being guiltie of nothing, because I know my selfe to be more neerely sifted by him that iudgeth mee,* ^d *Because euen our perfection is not without fault, vnlesse the se- uere Iudge doe with mercie weigh it in the strict ballance of his exa- mination.* Againe hee saith of the same place: ^e *Beholding the strictnesse of Gods iustice, wee are iustly afraid of those very workes, which we thought we did with strength. For our Righteousnesse being brought to the internal rule, if it find seuerie iudgement, by many creekes of wryings and turnings offenderh against the most inward (or perfect) Righteousnesse. Whence the Apostle Paul seeing himselfe to haue the bones (that is, euen the strength) of vertues, and yet these bones of his did tremble at strict examination, saith, I am guilty to my selfe in nothing, yet am I not thereby iustified.* ^f *As if hee should say, I remem- ber I haue done the things that bee right, but yet I presume not of any merit, because our life is brought to the censure of him before whom the very bones of our strength are troubled. Thus by the iudge-*

a *Secl. 12.*
 b *Greg. Mora. lib. 5. cap. 8. Super ipse iusti sa nos, ra ad examen diuine iustitie deducta multitas est, p foras in distri- one iudicij quod in asmat ioue fulget operantia.*
 c *Asi dicat: Idcirco in eo quod nihil mihi consci- sum iustificat me abnegat, quia ab eo qui me iudi- cat examinatus me subicius scio.*
 d *Quia & ipsa nostra p. strictio cu pa non caret, nisi hanc suerna iudex in subre- lance. examinatus in seculo diu de- p. ferat.*
 e *Ibid. cap. 23.*
 Distinctionem di- uine iustitie con- temple uires etiam de istis opib. u- re peritissimum que nos for. sa e- gisse put. banu. Dicitur namque ad internam regulam nostram relictum si distinctionem iudicij inuenit, nullu terit uerum su- rum iudicij in ra- tionam recte uer- nem impugit.
 f *A. si dicere, Re. f. esse me re. lo. a tamen de merito uer- presume; quia ad*

eius examen uita nostra ducitur sub quo ustra fortitudinis & ossa turbantur.

ment of him whose iudgement *M. Bishop* by no meanes may refuse. *S. Paul* plainely denieth himselfe to bee iustified, because though he knew nothing by himselfe, yet he had to do with him, who in his very best workes, much more in many secret sinnes, could find sufficient to condemne him. And this is the true meaning of those words, that howsoever a man, if it be so, know nothing by himself, yet the Lord hath matter enough against euery man, that he may be iustified in that which he hath said, ^g *that no man living shall be iustified in his sight.* But yet the same Apostle who here saith of himself, *I know nothing by myself,* namely as touching any vnfaithfulnesse in the stewardship that God had committed vnto him, which was the matter spoken of, yet in other respect found cause to say of himselfe, ^h *I am carnall; sold vnder sinne;* ⁱ *I do not the good which I would, but the euill which I would not, that doe I.* ^k *I see another law in my members, rebelling against the law of my mind, and leading me captiue to the law of sinne that is in my members.* *O wretched man that I am, who shall deliuer me from the body of this death!* So that heere is a further fault committed by *M. Bishop*, in that he vrgeth the words of the Apostle as simply and generally true, which were meant onely respectiuelly, as if he had absolutely said that he knew nothing at all against himselfe, when he meant it as touching any default in his seruice and charge that Christ had imposed vpon him. Now *M. Perkins* to take away the opinion of our owne Righteousnesse, and to shew that wee haue no other but the Righteousnesse of Christ to rest safelie vpon, allegeth, as *Gregory* doth, the rigour and seuerity of Gods iudgment, which admitteth of nothing but what is exact and perfect, according to the rule of iustice prescribed vnto vs. Where *M. Bishop* sheweth himselfe a very stupid and senselesse man, not moued with the ^l *terrors of the Lord*, and the dread of that iudgement which the very Angels tremble at. *We know it well,* saith he. Yea doe? but what is then your refuge & defense? Marry, *seeing there is no condemnation to them that by Baptisme be purged from Originall sinne,* as, saith he, *M. Perkins* himselfe confesseth the Apostle to teach, *what then needeth any iustified man greatly feare the rigorous sentence of a iust Iudge?* Wherein hee notably abuseth *M. Perkins* for the hiding of his owne shame. For neither the Apostle, nor *M. Perkins* doe teach, that by Baptisme we are purged from Originall sinne, but

g Psal. 143. 2.

h Rom. 7. 14.
i Ver. 19.

k Ver. 23.

l 2. Cor. 5. 11.

but onely that in baptisme it is remitted and pardoned, so that though it continue still in vs, yet the faithfull are not thereby holden guilty before God. So then by forgiveness of finnes through the imputation of Christs merits and obedience, it is that *there is no condemnation to them that are in Christ*, it is not for that there is nothing in them for which otherwise they might iustly be condemned. Surely they that rightly know themselves, do know that in themselves there is that still being, for which God might iustly cast them away, if he should iudge the in themselves, but their comfort & hope is that for Christs sake it is not imputed vnto them, that they shall stand before Gods iudgement seate in the veile of his innocency and most perfect Righteousnesse, and in him shall haue eternal life adiu'dged vnto them. But with *M. Bishop* the case is farre otherwise. *There is no condemnation*, because there is nothing worthy of condemnation, all iustice, all innocencie, no impurity or vncleannesse, *no more sinne then was in Adam in the state of innocency*, as he hath^m before spoken in the question of *Originall sinne*. May wee not maruell that an hypocrite should thus securely flatter himselfe, being occasioned to bethinke himselfe of that dreadfull and fearefull day? *We are purged from Originall sinne*, saith he: *what needes then any iustified man greatly to feare the rigorous sentence of a iust iudge?* But farre otherwise thought *Saint Austine* when hee sayd, as wee heard before, *When the iust king shall sit upon his throne, who shall glorie that he hath a cleane heart, or that hee is free from sinne? What hope then is there*, saith he, *unlesse mercie bee exalted above iudgement?* And what? in the rest of his life hath the iustified man no cause greatly to feare the rigorous sentence of a iust iudge? no sinne, no trespass, for the rigorous sentence of a iust iudge to take any hold of? Wee haue seene before, that our best workes will not endure severity of iudgement, how shall wee then quile by reason of our finnes? *S. Austine* saith very well, *Whoso liueth here, how soeuer iustly hee liue, wo vnto him if God enter into iudgement with him.* And fully answerable hereunto is that which *Gregorie* saith, *Not the very elect how soeuer they excell in iustice, shall be able to approue themselves innocent if they bee narrowly sifted in iudgement.* But most effectual to the purpose is that of *Hierome*, *When the day of iudgement or of death shall come, all bands shall be dissolved, because there shall no work be found*

in selfe. 10.
n. *August. epist.*
29. *Cum rex iustus* sed in throno quis gloriabitur se castum habere cor. aut quis gloriabitur se esse immunem a peccato? *Que igitur spes est nisi superexultet misericordia iudicium?*
o *Aug. in Psal.* 42. *Quicumque hic vivit quantum vult esse vivat velle si cum deo in iudicium iratur Deus.*
p *Greg. Moral. li.* 8. c. 21. *Que nullo iustus tolleat. nunquam sibi ad iudicium velle elevis sufficiens si distribuit iudicio requirantur.*
q *Hieron. in li.* 1. c. 1. *Quam aie iudicet et demeritis advenit. dicitur enim omne iudicium rationis admodum. Dicitur et peccata etc.*
o *Omne quod in cor. sua in iudicium velle etc. et peccata sua.*

worthie of the iustice of God, neither shall any man liuing bee iustified in his sight. Whereupon the Prophet saith, O Lord, if thou markest iniquities, who shall endure it? every heart and soule of man shall faint and feare by reason of the conscience of his owne sinne. And will *M. Bishop* notwithstanding say, what needeth any iustified man greatly feare the rigorous sentence of a iust iudge? The best is, that he leaue no man to make vse of that which he sayeth, because he will giue no man leaue to assure himselfe that he is iustified. Yea to make his matter good, hee alledged that Saint *Paul* saith, that he had runne a good race, &c. and therefore there was a crowne of iustice layed vp for him by that iust iudge, &c. Of which place we would gladly haue knowne how he maketh application to his purpose. The Apostle maketh mention of a crowne of iustice layed vp for him, and to be rendered vnto him by a iust iudge, but he doth not say that he needeth not to feare the rigorous sentence of a iust iudge. God is a iust iudge as well when he iudgeth by lawes of mercie, as when he iudgeth by lawes of extremitie; as well in the law of faith, as in the law of workes; but the rigorous sentence of this iust iudge is onely when he iudgeth by the law of workes. By the law of faith God forgieue and pardoneth, he considereth with fauour, and ^tif there be a willing mind it is accepted according to that a man hath, not according to that that he hath not, and all this he doth as a iust iudge, because by law he doth whatsoeuer he doth. But in the rigor of the law which is the law of workes, he remitteth nothing but requireth all to ^tthe vitermost farthing; nothing please but what is exact, and perfect, and fully answerable to the rule. *S. Paul* then expected that God as a iust iudge would yeild vnto him the crowne, not by the law of workes, but by the law of faith, wherein God ^u crowneth in mercy and louing kindnesse, because this crown is a crowne of iustice, ^x not of *Pauls* owne iustice, saith *S. Bernard*, but of the iustice of God For it is iust with God to pay that he oweth, and he oweth that which he hath promised. And this is the iustice, saith he, vpon which the Apostle presumeth, euen the promise of God. Now verie much doth *M. Bishop* mistake, to thinke that God rendereth by the rigorous sentence of a iust iudge, that which as a iust Iudge hee rendereth by promise according to the law of faith. In a word it toucheth the Apostle *Paul*, which Saint *Austine* sayeth vnto God: *y* If thou wilt deale as a rigorous iudge, and not as a

mercifull

^r Rom. 3. 27.

f 2. Cor. 8. 12.

t Mat. 5. 26.

u Psal. 103. 4.

x Bernard. de

grat. & lib. arbit.

sub finem. Coron. x

iustitie Dei

non sic. Iu-

stum est quippe

ut reddat quod

debet: debet au-

tem quod pol-

licitus est. Et

hic est iustitia de

qua presumit A-

postolus, promissio

Dei.

y *Austine*. in Psal.

129. Si nobiscum

fueris iudex a-

g re volueris, non

in. misericors pater,

quis stabit ante

faciem tuam?

mercifull Father, who shall stand in thy presence? The place of *Austin* by him cited maketh nothing at all against vs, nor helpeth him at all. He would thereby proue *Inherent iustice*, and we deny it not; only we say, that in this life we are farre from the perfection of it. In this life we are ² *travellers to it, not dwellers in it, nor possessors of it.* as *Saint Austin* speaketh in the same Sermon, misquoted by *M. Bishops*, the eighteenth for the fifteenth. ³ *I thinke it is all one, for a man to say, I am iust, saith he, as to say, I am no sinner*; and who is there living that can so say? Therefore aduisedly he saith, *implebit legem, he shall fulfill the law, not, he doth fulfill.* He now fulfilleth it in part, but shall perfectly fulfill it when charity shall bee perfect, which is *the fulfilling of the law, which shall bee in no man so long as hee liueth here.* Therefore in another place hee bringeth in the Apostle himselfe, saying, ⁴ *My weaknesse fulfilleth not the law, but yet my will commendeth the law*, referring it to the commandement, *Thou shalt not lust.* This is the state of our Righteousnesse here, rather a desire to fulfill the law, then any perfect attainment of our desire. And thus *M. Bishops* answer to the first argument is indeed not worth a rush.

2. *Augu^s de verb. Apost. ser.*
 15. *Uxi^o ei, non habitato, es, non possesiner.*
 2. *Ibid. ser. 16.*
Puto hoc esse dicere, Iustus sum, quod est peccator non sum.
 b *Rom. 1. 3. 10.*
 c *Aug. epist. 29:*
Plenissima charitas quamuis hic homo uiuat est in nemine.
 d *Ide^m de verb. i Apost. ser. 5. Non implet legem in firmatus mea sed laudas legem uoluntas mea.*

5. W. BISHOP.

Now to the second argument. Hee which knew no sinne, was made sinne for vs, that we might be made the Righteousnesse of God, which is in him: Hence *M. Perkins* reasoneth thus: As Christ was made sinne for vs, so we are made the Righteousnesse of God in him: but Christ was made sinne by imputation of our sinnes, he being most holy: Therefore a sinner is made righteous, in that Christs Righteousnesse is imputed vnto him. *I denie both propositions; the former, because it hath a comparison in the manner of our Iustification, with the sinne which Christ was made for vs: for in the text of the Apostle there is no signification of a similitude that Christ was so made sinne, as we are made iust. That is then M. Perkins vaine glosse, without any likelihood in the text. The other proposition is also false, for Christ was not made sinne by imputation, for sinne in that place is taken figuratiuely, and signifieth according to the exposition of ancient Fathers, An host or Sacrifice for sinne: which Christ was truly made; his body being sacrificed on the Crosse for the discharge*

2. Cor. 5.

400 *Righteousnesse before God is imputed, not inherent.*
charge of sinne, and not by imputation.

How these words of the Apostle, Iustice of God, are to bee understood, (see S. Augustine. One place I will cite for all: The iustice of God (saith he) through the faith of Christ Iesus, that is by faith where- with we beleue in Christ : for as that faith is called Christs, not by which Christ beleuees, so that iustice is called Gods, not where- by God is iust : both of them, faith and iustice, be ours, but there- fore they are termed Gods, and Christs, because through their liberalitie they are giuen to vs. Which interpretation may be confir- med out of that place of S. Chrysostome, which M. Perkins citeth say- ing, It is called Gods Iustice, because it is not of workes, but of his free gift. So that it is not that which is in God himselfe, but such as he bestoweth vpon vs; and that iustice of it selfe is pure, and wanteth no verue to worke that for which it is giuen, to wit, to make a man righ- eous. S. Anselme a right veruious and learned Catholike Arch-bishop of ours shall be answered when the place is quoted.

R. ABBOT.

The words of the Apostle are plaine ; yet *M. Bishop* denieth that there is any signification of a similitude that Christ was so made sinne as wee are made iust. *M. Perkins*, to approue that there is a similitude, alleged the exposition of *Anselmus* : *Hee was made sinne that wee might bee made Righteousnesse, not our owne but Gods, not in our selues but in him, as hee was made sinne, not his owne but ours, not in himselfe but in vs.* *M. Bishop* answereth, that *Anselme* shall be answered when the place is quoted. He was loth of his labour to search for it, being lett vnquoted by *M. Perkins*, because he saw that all his wit could not deuise what to say against it. But when he will answer, he must not answer *Anselme* only, but *Austinallo*, from whom *Anselme* borrowed that exposition, as he vsed to doe very much. *He then was made sinne*, saith *Austin*, that wee might be made Righteousnesse, not our owne but Gods, nor in our selues but in him, euen as he by the similitude of sinfull flesh wherein hee was crucified, did shew fourth sinne, not his owne sinne but ours, not being in him, but in vs. In which words we see it plainly affirmed, which *M. Bishop* denieth, that the Apostle in those words did inrend a comparison betwixt Christs being made sinne, and our being made Righteousnesse, that as Christ not being a sinner, yet was reputed as a sinner

Tract. 24 in Joh. 1. 20. ad Honorat. cap. 30. Item in T'sal. 30. Conc. 1. De Spirit. & lit. c. 9.

a. Anselm. in 2. Cor. cap. 5. Ille peccatum ut nos iustitia, non nostra, sed Dei, non in nobis sed in illo; sicut ille peccatum non suum, sed nostrum, nec in se, sed in nobis.
b. August. Enchirid. c. p. 41. Ipse ergo peccatum ut nos iustitia, non nostra, sed Dei, non in nobis sed in ipso, sicut ipse peccatum non suum sed nostrum, nec in se sed in nobis, constitutum similitudine carnis p. carnis in qua crucifixus erat demonstrat.

finer for our sakes, and for the sinne that is in vs, so we not being in our selues iust and righteous, yet are reputed iust and righteous for his sake, and for the Righteousnesse that is in him. To this purpose the exposition of *Hierome* was also brought in, and the place quoted. Hee omitted to answer to *Anselme*, because the place was not quoted: but why did he ouerpasse the other place cited directly to the point, but because he intendeth nothing but treacherie and falshood, and wilfully shutteth his eies against apparent truth? The words of *Hierome* are as cleere as the Sunne:

Christ being offered for our sinnes, tooke the name of sinne, that we might be made the Righteousnesse of God in him, not ours, nor in vs. c Hierou in 2. Cor. cap. 5. Christiis pro peccatis nostris oblatu peccati nomen accepit, ut nos efficiemur iusti: a Deo in ipso, non nostris, nec in nobis.

Where it is euident, that the Righteousnesse whereby we are iustified before God, is not any Righteousnesse that is in vs, but it is the Righteousnesse of Christ imputed vnto vs, euen as our sinne was imputed vnto him. Now then it should seeme that it was not *M. Perkins* his vaine glasse to make this comparison, but it was some likelihood thereof in the text, that made all these to conceiue thereof as *M. Perkins* did. As touching the other proposition, *But Christ was made sinne by imputation of our sinnes*, hee saith that it also is false, and denieth that *Christ was made sinne by imputation*. But how then, if not by *imputation*? Forsooth by *being made a sacrifice for sinne*. But how was he made a *sacrifice for sinne*, if not by hauing *sinne imputed vnto him*? The ancient writers well obserued in the description of the sacrifices of *Moses* law, that the *sacrifice for sinne* was sometimes called by the name of *sinne*. As where *Moses* saith,^d *He shall lay his hand upon the head of the sinne*, that is, of the sinne offering; and *he shall slay the sinne*, that is, the sacrifice for sinne. Now because they found the name of *sinne* to bee thus giuen to the *sacrifice for sinne*, therefore where it is said of Christ that he was *made sinne for vs*, they tooke the meaning to bee this, that he was *made a sacrifice for sinne*. Which being admitted, helpeth *M. Bishop* nothing, because there is yet question to be made, why the *sacrifice for sinne* should it selfe bee called by the name of *sinne*? Surely it could bee for no other cause, but because the sinne of the man for whom it was offered, was imputed to the dumbe beast in figure of Christ, and it was to die as if it had committed the sin. Therefore the man that had sinned was appointed ^e *so lay his hand upon the head* of his offering, as it were there to

^d Leuit. 4. 29.

^e Leuit. 1. 4.

Theod. in Leuit.
 iust. Qui r-
 nam offerbat,
 in ponebat super
 caput eius manus,
 tanquam suas ip-
 su operationes ip-
 pro quibus hostiam
 offerbat.
 * Leuit. 16. 21.
 g Origen. in Le-
 uit. lib. 1. Peccata
 generis humani
 in se sunt super
 corpus suum.
 h Ela. 53. 6.
 i 1. Pet. 2. 24.
 k Hieron. in Psal.
 87. Fram & pro-
 cellam sinuorum tu-
 quas in genibus
 effusus eras su-
 per me inuixisti,
 qui peccata eorum
 suscepit.
 l August. in Psal.
 22. Delicta nostra
 sua delicta fecit,
 et iustitiam sua
 nostram iustitiam
 faceret.
 m Elias Cretens.
 in Gregor. Naz-
 anzen. Orat. 5.
 n Chrysost. in 2.
 Cor. hom. 11.
 o Ibid. Iustum
 fecit peccatorem
 ut peccatores fa-
 ceret iustos.

lay his sinne. So saith *Theodoret*,ⁱ He that brought the sacrifice layed
 his hands vpon the head thereof, as to lay vpon it his owne workes for
 which he offered the sacrifice. Thus doth God himselfe expresse
 the meaning of that ceremonie: * *Aron shall put his hands vpon
 the head of the goat: and confesse ouer him all the iniquities of the chil-
 dren of Israel, and all their trespasses in all their sins putting them vpon
 the head of the goate: so the goat shall beare vpon him all their iniqui-
 ties.* Sith Christ then was made a sacrifice for sinne, it followe-
 h that the sinne of them for whom he was sacrificed, was layed vpon
 him, and imputed to him. Therefore *Origen* to apply that figure
 saith, that^b *Christ layed the sinnes of mankind vpon his owne bodie.*
 And thus the Scripture teacheth vs: ^b *All we like sheepe haue gone
 astray, &c. and the Lord hath layed vpon him the iniquities of vs all.*
ⁱ *He hath borne our sinnes in his body vpon the tree.* Thus *Hierome*
 bringeth in our Saviour Christ, saying, ^k *Thou hast brought vpon
 me that wrath and storme of thy furie, which thou wast to powre forth
 vpon the nations, because I haue taken vpon mee their sinnes.* How
 are our sinnes layed vpon Christ, how did he beare them, how
 hath he taken them vpon him, but by hauing the same imputed
 vnto him? Therefore *Saint Austin* saith: ^l *Hee made our sinnes his
 sinnes, that hee might make his Righteousnesse our Righteousnesse.*
God made him sinne, that is, saith Elias Cretensis, ^m *He suffered him to
 die as a sinner because of our sinne.* But *Chrysostome* goeth yet
 further, not onely ⁿ *he made him sinne, that is, hee suffered him to be
 condemned as a sinner, but also* ^o *he made the iust a sinner,* saith he,
ⁱ *that he might make sinners iust.* All which speeches can no other-
 wise be made good, but by granting the imputation of our sinnes
 to be layed vpon Iesus Christ, especially the last, which seemeth
 verie hardely spoken, but yet the Fathers doubt not thus to
 speake to signifie this imputation, as shall appeare further here-
 after in the eleuenth Section. Now as touching that which he
 citeth out of *Saint Austine*, to declare what *Saint Paul* meaneth by
the iustice or righteousnesse of God, there is nothing in that ex-
 position that maketh against vs. For we also say, that *the iustice
 of God* is meant, not that whereby God himselfe is iust, but
 whereby hee iustificth vs. For Christ needed not for himselfe
 to be made vnder the law, so to performe the Righteousnesse
 thereof for his owne Iustification before God, being other-
 wise

wife simply and absolutely iust; but what hee did, hee did it for our sakes, that we therby through faith in him should be iustified in Gods sight. And this iustice or righteousnes we acknowledge to bee giuen vnto vs by Gods free liberalitie and bountie, euen as Christ himselfe is giuen vnto vs, and therefore are we said therein, *to receiue the abundance of grace, and of the gift of righteousnesse.* Which cannot be vnderstood of *inherent iustice*, because we doe not yet receiue the abundance of that gift, but only *the first fruits*, it being such, as that *S. Austine* saith thereof, so long as wee liue here, that *'it rather consisteth in forgiveness of sins, then in perfection of vertues.* Which being so, albeit his exposition contain nothing material againt vs, yet we hold the same not so properly applied to the thing which he there expoundeth. For we doe not thinke that *the iustice or righteousnes of God* is so called only for that it is the gift of God, but because thereby we are iustified, thereby we are iust and righteous in the sight of God. Which because we are not by *inherent iustice*, as *S. Austine* euery where confesseth, it followeth that *the righteousnes of God* must be vnderstood of another kind of righteounesse, which is that whereof the Apostle instructeth vs, whereby *'the Lord imputeth righteousnesse without works,* according to the words of *Dauid*: *'Blessed is the man whose unrighteousnesse is forgiven, and whose sinne is covered Blessed is he to whom the Lord imputeth no sinne.* Therefore the Greeke Scholiast expounding *the righteousnes of God* to be that *that is giuen of God*, further sheweth what that gift is: *"The iustice or righteousnesse of God is iustification and release, or deliuerance from sinnes, from which the law could not deliuer vs.* And so *Chrysostome*, though he say as *M. Bishop* citeth, that *iustification is of grace*, that is, of Gods free gift, yet with all faith, that *'the righteousnes of God is so called, because it is not of workes, inasmuch as it is necessary that there be no spot found.* Where he presupposeth that there cannot be found any righteounities of workes, but such as is spotted and defiled, and therefore importeth that *the righteousnesse of God*, which must bee without spot, can by no meanes be vnderstood of the righteounesse of workes. Neither doth it helpe *M. Bishop* any whit, that *inherent righteousnes is pure of it selfe*, as it is the gift of God, because though it bee pure of it selfe, and in the worke of God, yet it is soiled in the puddles of our corruption, and receiueth a blemish by our crooked & vntoward

vising

p Rom. 5. 17.

q Cap. 8. 23.

r Aug. de c. i. De i. lib. 19. ca. 7. *Si iustitia non habita est in hac vita, ut iustitiam remissione peccatorum corles quam perfectionem intuemur.*

f Rom. 4 6.

i Psal. 32. 1.

ii Decumen. in Rom. ca. 3. iustitia Dei est iustificatio & absolutio seu liberatio à peccatis à quibus non potuit lex liberare

x Chrysost. in 2. Cor. hom. 11. Dei est ista iustitia quando non ex operibus, quanto necessarium est ut in nullam mercedem inueniatur.

vſing of it, and is neither giuen to that end, nor is ſufficient to yeeld vs iuſtification in the light of God. Hitherto therefore the argument ſtandeth good: As Chriſt was made ſinne, ſo wee are made righteousneſſe. Chriſt was made ſinne by imputation of our ſinne. We are therefore made righteous by the imputation of his righteousneſſe.

6. W. BISHOP.

Rom. 5.

M. Perkins *third reaſon*. As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhal many be made righteous. Marke here a compariſon between the firſt and ſecond *Adam*. Hence I reaſon thus: As by the diſobedience of *Adam* men were made ſinners, ſo by the obedience of Chriſt are they made righteous: but men are made ſinners by imputation of *Adams* ſinne vnto them, and not onely by propagation of naturall corruption: *Ergo*, by imputation of Chriſts iuſtice wee are made righteous.

Answer. *The compariſon I allow, becauſe it is the Apoſtles, and deny that men are made ſinners by imputation of Adams fault; and ſay, that euery one deſcended of Adam by natural propagation hath his own perſonall iniquity ſticking in them, which is commonly called Originall ſin, and an high point of Pelagianſme is it, to denie it. For albeit we did not taſte of the forbidden fruit in proper perſon, yet receive we the nature of man, polluted with that infection really, & not by imputation. And ſo the compariſon ſerues not at all M. Perkins turn, but beareth very ſtrongly againſt him, it being thus framed: As by Adams diſobedience many were made ſinners, euen ſo by Chriſts obedience many ſhal be iuſtified: This is his *Maior*. Now to the *Minor*. But by Adams diſobedience they were made ſinners, by drawing from him euery one his owne proper inherent iniquity, in like maner we are iuſtified by Chriſt, not by imputation of his iuſtice, but by our inherent iuſtice, which is powred into our ſoules, when we are in Baptiſme borne anew in him. See what penurie of poore arguments they haue, that to make ſome ſhew of ſtore, are forced to propound ſuch as make manifeſtly againſt them.*

R. ABBOT.

This argument Maſter *Bishop* could no way auoid, but by ſhewing

ing himselfe either impudently wilfull, or absurdly ignorant: and surely if his knowldege be no better then he here expresth, he hath ill bettowed those *thrice seven* yeers that he hath before spoken of, in the studie of Diuinitie, and were best to set himselfe to schoole againe. The case is very cleere, that if wee be *sinners* by the imputation of *Adams sinne*, then are we also *righteous* by the imputation of the righteousnesse of *Christ*. Therefore he denieth that we are *made sinners by the imputation of Adams sinne*. Yea, but *M. Bishop*, you should then haue told vs how it is true, that the Apostle saith, that *by Adams disobedience wee are made sinners*. For how should we be *sinners* by his disobedience, but for that his *disobedience* is imputed vnto vs? *Bellarmino* saith, and he therein saith truly, that *Adams sinne is imputed to all his posteritie, as if all had committed the same*. Hee allegeth to that purpose *Saint Bernard*, saying, that *Adams sinne is our sinne, and by the iust, though secret, iudgement of God, is imputed vnto vs*. Hee saith againe in another place, that *Adams sinne is communicated vnto vs by imputation; that it is imputed to all that are borne of Adam, and calleth it the imputation of Adams disobedience*. If *Adam* then by disobedience were holden a *sinner*, and his disobedience is imputed vnto vs, as if we our selues had disobeied, it must needs follow, that by the imputation of the same disobedience, we also are *sinners* as well as he. Therefore doth the Apostle say, that *in him, that is, in Adam, all haue sinned*. If in *Adam* all haue sinned, then in *Adam* all are *sinners*, in *Adam* all are guiltie of sinne. To which purpose *Saint Bernard* saith, *In Adam wee haue all sinned, and in him wee haue all receiued the sentence of damnation*. So *Saint Austine* also saith, that *the debt (or trespasse) of our first parents, did binde all their posteritie after them*. *Adam* then bare the person of all mankind, either standing to stand for all, or falling to fall for all, being to beget children according to his owne image, either wherein hee should continue if he did continue, or whereto hee should fall if he did fall. Therefore *when he sinned, we all being in his loines, as Bellarmino* saith, *sinned in him and by him*, and his sin by imputation lieth vpon vs al. But saith *M. Bishop*, every one descended of *Adam* by natural propagation, hath his own personal iniquity sticking in him, which is commonly called *Original sinne*. In which words he somewhat toucheth the reputation of his scholarship, in that he hath not learned

a Rom. 5. 19.
 b Bellarm. de Amissis grat. & sicut peccati lib. 4. cap. 10 Peccatum Adams ita posteris omnibus imputatur, ac si omnes idem peccatum patraissent.
 c Bernard Domin. prima post Epiphani. ser. 1. Nostra est culpa & nobis iust. Dei iudicio imputabatur licet occulto.
 d Bellar. ibid. lib. 5. cap. 17. Communicatur per imputationem. Omnis enim imputatur qui ex Adam nascitur.
 e Rom. 5. 12.
 f Bernard. de auent. Dom. ser. 1. In Adam omnes peccauimus. & vni eorum eum denuo. omni acceptus omni.
 g Aug. de Trin. lib. 1. cap. 12.
 Peris iam prioribus debet omnibus posteris ob. gente. h ibid. et supra.

to put difference betwixt *personall* and *Originall sin*, which writers commonly distinguish one from another. For *personall sinne* is that which groweth from the person whose sinne it is, and is taken to be that which we call *actuell sinne*; but *originall sinne*, is that, which being *actuell and personall* to the first man, is deriued by propagation, and thereby becommeth naturall to all the rest. Thus *Cyprian* mentioneth them as diuers, when speaking of the Patriarches and Prophets, and other iust and holy men, he saith ⁱ *they neither wanted originall nor personall sinne*. So *Bellarmino*, *M. Bishop* good Master, seuereth them, in saying, that ^k *Originall sinne is no lesse truly and properly sinne then personall, and that Adams sin in him is called actuell and personall, but in vs originall*. It is wonder that so great a man as *M. Bishop* should be ignorant in this point. But now what will he make of this *originall sinne*? *Marry*, saith he, *we receiue the nature of man polluted with that infection really, and not by imputation*. Indeed we receiue the nature of man *polluted with infection*, but doth your learning serue you no better, but to make *infection* the whole matter of *originall sinne*? You should know, that *originall sinne* containeth ^l *reatum & maculam*, first a *guilt* of actuell transgression, and consequently a *blot of infection*. For of this *infection or pollution of nature* *S. Austin* in infinite places doth rightly obserue, that it is ^m *so a sinne, as that it is also a punishment of sinne*. Now a *punishment* presupposeth a *guilt* of that *sinne* whereof it is a *punishment*. For ⁿ *it is no iustice, as Austine saith, that the punishment should passe without the sinne*. Seeing therefore the punishment of the sinne of *Adam* is lying vpon vs, it must necessarily follow, that there is lying vpon vs an imputation of the sinne. And so the same *S. Austin* saith, that *we are holden enwrapped in the guilt thereof, and thereby are holden subiect to the punishment*. *M. Bishop* the we hope wil learn hēceforth to see that it ariseth of *imputation*, that we receiue the nature of man polluted really with infection. But by this meanes he is now become in a pitifull case, hauing no way left to auoid the argument, but that it standeth firme and sure, that as from *Adam* we are first sinners by imputation, and consequently sinfull by corruption, so from *Christ* we are first iustified by imputation, & consequently renewed to inherent iustice by sanctification. In moment of time both these concur together, but in *order of nature* there is first righteousnesse by imputation, and thereby is way made to inward regeneration

i *Cyprian. de ieiunio & ientat. Christi. Nec originalis nec personali carere delicto.*
 k *Bellarmino. ut supra. Originale peccatum non minus uerū & propriū peccatum est quam personale.*
 In *Adamo actuale & personale, in nobis originale dicitur.*

l *Bellarmino. de Anus. grat. & statu peccati. lib. 4. cap. 10.*
 m *August. Retract. lib. 1. ca. 15.*
 n *Peccatum sale ut idem sit & pena peccati.*
 o *Idem cont. Iulian. lib. 2. Non erat iustum sine crimine transire scripturam.*
 p *Idem. Retract. lib. 1. cap. 15. Dicitur eos reate eius implere or & ob hoc pauē obnoxios detineri.*

ration. At this argument they are all faine to hoodwinke themselves, because they cannot truly describe the state of originall sinne according to their owne grounds, but they giue it way inevitably to proceede against them. They will haue it, as *M. Bishop* here telleth vs out of *P. Bellarmine*, that the Apostles meaning is, that we are *made sinners by inherent corruption*. But we tell them, and they can by no meanes auoid it, that the condition of being *sinners by inherent corruption*, because it is a punishment of sinne, must presuppose vs to be formerly *sinners* otherwise, and that is onely by imputation. As therefore we are first sinners by imputation from *Adam*, so are we first iustified by imputation from *Christ*, regeneration to inherent righteousness following of the imputation of the righteousness of *Christ*, euen as inherent corruption followeth of the imputation of *Adams* sinne, as before was said. And hereof *S. Bernard* speaketh most notably: *Why should not righteousness be of another seeing guilt is of another? It is another that maketh me a sinner, it is another that iustificieth from sinne: the one in his seede, the other in his blond. Is there sinne in the seede of a sinner, and is there not righteousness in the blond of Christ? But thou wilt say, If there be a righteousness of any ones, what is that to thee? Be it so: but then let the fault also be whose it is, what is that to me? Shall the righteousness of the righteous be upon himselfe, and shall not the wickednesse of the wicked be upon himselfe? It is not meete that the sonne should beare the iniquity of the Father, and be denied to be partaker of the righteousness of his brother.* In which words we see that most clearly he affirmeth, both the imputation of *Adams* sinne to condemnation, and the imputation of the righteousness of *Christ* accordingly to iustification. I will conclude this point with the words of *Chrysostome*: *If a Iew shall say vnto thee (put case he had said, If a Papist shall say vnto thee) How is all the world saved it being onely Christ that hath done righteously, thou maist answer him, How was the whole world condemned, when it was onely Adam that obeyed not?* The matter of our condemnation then is in the one, & the matter of our saluation in the other, corruption of nature being consequently drawne by generation from the one, as a part of our condemnation; and sanctification to holinesse consequently deiued by faith and regeneration from the other, as a part of our saluation. And now he may well see that our arguments be not *poore*,

p. D. Bern. de grat. o. lib. ab. l. i. c. 1. 1.
 q. Bernard. epist. 190. Cur in aliud de iustitia cum aliud de reatu? Alius qui peccatorem constituit, alius qui iustificat a peccato: alter in semine, aliter in sanguine. An peccatum in semine peccatoris & non iustitia in Christi sanguine, inquit, si cuius est quid ad te? Ego sed si etiam culpa cuius est, quid ad me? An iustitia iusti super eum erit, & impietas impij non erit super eum? Non conuenit filium portare iniquitatem patris & fratrem fieri exortem iustitiae.
 r. Chrysost. in Rom. hom. 10. Si tibi Iudaeus dixerit, Quo pacto uno riute agente Christo uniuersum orbem saluum: si illius est, possit illi respondere, Quo pacto uno non obediente Adam uniuersus orbis condemnatus est?

408 *Righteousnesse before God is imputed, not inherent.*

nor make against our selues, as he pretendeth, but his answers are such penurious and poor shifts, as that now they are once discouered, we expect from him no further maintaining of them.

7. W. BISHOP.

*Lib. 2. de. Justif.
cap. 7.*

His fourth reason. The Papists make Christs obedience their satisfaction, but satisfaction is equall to iustice, therefore they must make it as well their iustice as satisfaction. For the Maior he citeth Bellarmine. I haue read the Chapter, and find no such words. further I say, there is a great difference betweene satisfaction from mortall sinnes, and iustification: for satisfaction cannot be done by vs; for the guilt of mortall sinne is infinite, being against an infinit Maiestie, and so no creature can make full satisfaction for it: wherefore the infinite valour of Christs satisfaction is necessarily required, who hauing taken away the guilt of eternall punishment, due to sinnes, leaueth vs his grace to satisfie for the temporall paine of it, as shall be in his due place declared more at large.

Again, a man must needes haue his sinnes pardoned, and grace giuen him, before he can make any kinde of due satisfaction, for he must be in the state of grace before he can satisfie, wherefore he must neede: stie to the benefit of Christs satisfaction: There is nothing like in iustification; for first to make a man iust in Gods sight, requires no infinit perfection, but such as a meer mā is very wel capable of, as al must needes confesse of Adam in the state of innocencie, and of all the blessed Soules in heauen who be iust in Gods sight. Neither is it necessarie to be infinit, for to be worthy of the ioyes of heauen, which be not infinite as they are enioyed of men or Angels, either of whom haue al things there in number, weight, and measure. Briefly, it is a most easie thing for one man to pay the debts of another, but one man cannot bestowe his wisdom or iustice on another, and not credible, that God (whose iudgement is according to truth) will repute a man for iust, who is full of iniquitie: no more then a simple man will take a Black moore for white, although he see him cloathed in a white sme of apparell.

I. W. BISHOP.

In true and right vnderstanding, satisfaction is fully equivalent to iustification, and that that is our satisfaction, is also our iustification before

before God. For declaration whereof, it is to bee obserued, that sinne consisteth partly in commission, partly in omission: partly in doing that that we ought not to doe, partly in not doing that that we ought to doe. Satisfaction then for sinne must serue to acquit both the one & the other: it must take away what we haue done, and supply what we haue not done, or else it cannot bee called a satisfaction. Therefore as on the one side in the euill that we haue done, we are reputed as if it neuer had beene done; so on the other side, in the good that we haue not done, we are reputed as if al had beene done. Accordingly *S. Austine* saith, that *all the Commandments of God are reputed to be done, when that is pardoned that is not done.* Our satisfaction therefore is our iustification with God, because thereby we are reputed as if we had performed all the righteousness of God. And so doth *Bernard* make them both one, when saying, *There is the righteousness of another assigned to him, who wanted of his owne,* he addeth to expresse the same, *the satisfaction of one is imputed vnto all, euen as hee alone hath borne the sins of all.* But more clearly is it euicted by the words of the Apostle, who, where *Dauid* pronounceth the man *blessed, to whom the Lord forgueth his sinnes,* saith, that he *describeth there the blessednesse of that man to whom the Lord imputeth righteousness without works;* giuing thereby to vnderstand, that *forgiuenesse of sinnes is the imputation of righteousness without works.* If therefore in satisfaction there bee forguenesse of sinnes, then is there also *iustification,* that is, the imputation of righteousness without workes. Now then sith *Bellarmino* confesseth, that the merit and obedience of Christ is our satisfaction, he must acknowledge it also to be our iustification, that is, the thing whereby, and for which we are reputed iust in the sight of God, because thereby we are reputed, as hauing perfectly fulfilled all the commandments of God. *I haue read the chapter in Bellarmine, saith M. Bishop, and find no such words.* But he was drowie belike when he read it; let him read it better when he is well awake, and then he shall finde that *Bellarmino* saith, that *in true meaning it may be said, that the merits of Christ are imputed vnto vs, for that they are given vnto vs of God, and wee may offer the same to Gods the Father for our sinnes, in respect that Christ hath taken vpon him the burden of satisfying for our sinnes.* Where what doth hee but acknowledge that Christ according to the burden taken

vpon

a Aug. Retract. lib. 1. ca. 19. Omnia merita sua. Ela deputantur, quando quicquid non sit ignoscitur.

b Bernard. epist. 197. Assignata est ei aliena iustitia quae currit sua. c Satisfactio unius omnibus imputatur, &c.

d Psal. 32. 1. c Rom. 4. 6.

f Bellarm. de Justis sub 2. ap. 7. Si solum collent nobis iustitias Christi merita, quia nosi loventur. Et potest esse de partibus offerre per se in nostris. et in Christi iustitias super se non sunt. et pro parte iustitias. magis de partibus. et in nostris. et in Christi iustitias.

vpon him, hath in his merits made satisfaction for our finnes? but in his folly like *M. Bishop*, because he vnderstandeth not himselfe, will not haue them imputed for our righteousnesse before God. His differences betwixt saluation & iustification are impertinent, because that iustification which he speaketh of, is not our iustification before God, as shal appeare. Briefly therefore to touch what he saith, *the guilt*, saith he, *of mortall sinne is infinite, being against an infinite maiestie*. But therefore the guilt of all sinne is infinite, neither is there any sinne but what is mortall, because all sinne is against an infinite maiestie. Therefore to all sinne *the infinite valour of Christ's satisfaction is required*, which because it is infinite, is absurdly by *M. Bishop* restrained to the taking away only of the *guilt of eternall punishment*; for that that is infinite admitteth no restraint. Wherefore that which he addeth of our satisfaction for temporal paines, is a meere fable; neither without nor in the state of grace can we make satisfaction to God for any sinne. Iustification hee saith *requires no infinite perfection*, and it is true indeed as he meaneth it, but the true iustification requireth an infinite perfection and worth, to purchase vnto sinners forgiveness of sins, attonement with God, regeneration of grace, and euerlasting life, which none could doe but onely the sonne of God. And whereas hee saith, that *there is not any infinite perfection necessary to be worthy of the ioies of heauen*, he wonderfully deceiueth himselfe vpon a false ground. There is no infinite perfection necessarie to come to the enjoying or possessing of the ioies of heauen, but there is an infinite perfection necessarily required to be *worthy* thereof, because that that is finite can haue no proportion and worth to that that is infinite, and therefore the finite perfection of man cannot be worthy of the infinite ioies of heauen. But saith *M. Bishop*, *the ioies of heauen are not infinite, as they are enioied of men or of Angels, either of whom haue all things there in number, weight, and measure*. Wherein hee againe mistaketh much, because the ioies of heauen as touching time and continuance, are infinite, and come within no bounds or compasse of number or measure, in which sort the damned beare the infinite wrath of God, according to the guilt of sin, being not thereof capable in any other sort. Which being so, it would be knowne of *M. Bishop* or some of his, how it should come to passe, that the perfections of men in the state of grace, should

should be of sufficient worth to purchase the infinite ioyes of heauen, and the satisfactions of men in the state of grace, should not be of the like sufficient worth to purchase deliuerance from the infinite paines of hell. But in this we shall hereafter haue occasion further to appose him. Here he goeth on and telleth vs, that *it is a most easie thing for one man to pay the debt of another*, and we willingly admit it to be true. But then what wee were in debt vnto God for want of wisdome and iustice, what hindereth but that Christ our surety might pay the same? If he pay for vs what we want for our selues, then his payment acquitteth vs of all imputation of our want. And surely though a man bestow not his wisdome or iustice vpon another, yet nothing is thereto let, but that what one man by wisdome or iustice doth for another, the same should stand good for him for whō it is done. But we would gladly know of *M. Bishop*, if his holy harlot mother haue instructed him so far, how it should stand with reason, that they by the Popes indulgences, should be made partakers of the merits and good works one of another, and that it should be against reason, that we by the ordinance of God should be partakers of the merits & righteousnesse of Iesus Christ. The Abbats of the Cistercian Friers being gratified in a request by the King of France, are said by *Matthew Paris*. ^g *to haue granted vnto him the speciall participation of their good works*. The Friars here in England made men beleue, that they ^h *gaue them participation of all the masses, praiers, fastings, watchings, preachings, abstinences, indulgences, labours, and all good works that were done by the brethren of their order here in England*. With what face doe these wretches deny, that to the righteousnesse and merit of the Sonne of God, which thus blasphemously and lewdly they attribute to the blinde deuotions, and imagined righteousnesse of sinfull and wicked men? Yea, but saith *M. Bishop*, *it is not credible that God whose iudgement is according to truth, will repute a man for iust who is full of iniquity, no more then a simple mā wil take a Black-moore for white. although he see him in a white suit of apparell*. And indeed it is not credible, that God wil repute him to be inherently iust, whō he hath taught to acknowledge himselfe a sinner, but credibly it is & true, that God doth accept as iust for Christs sake, & by forgiveness of sins impute righteousness vnto him, whō he seeth in himself to be vnrighteous. *Althas are iustified by Christ, saith Austin, are iust, not in thē selues, but in him*

g *M. Paris. in Henrico 3. anno 1244. Speciale suorum bonorum operum et participationem concesserunt.*

h *Out of the copie of a pardon granted by the Carmelite Friars in London anno 1517.*

i *August. in Ioan. 1. 1. Omnes qui per Christum iustificati sunt, non in se sed in illo. Si in se interrogat, Adam suus in deo iustificatus, Christus part.*

⁂ Bernard in Cant.
ser. 6. 1. Et in me
quidem aperit (lu-
stria tua) multi-
tudinem peccato-
rum, in te autem
quid nisi pietatis
thesauri, inulti-
as bonitas?

1 Cant. 1. 4.
⁂ Theod. in Cant.
Ego sum Achio-
pissus.

⁂ Ambros. de his
qui inuit. myser.
cap. 7. Nigra per
fragilitatem con-
ditionis humane,
decora per grati-
am: nigra quia ex
peccato eribus, de-
cora fidei sacra-
mentis.

⁂ Iustus in Cant.
num. 8. Nigra
confessione pecca-
torum: oris uolosa
gratia sacramen-
tibus.

⁂ Bernard. in Cant.
ser. 25. Potest spon-
sa cum pulchritu-
dine uisus com-
positiouis uen-
non carere nigre-
dimis, sed sine in
loco peregrinati-
onis sue. Alioquin
erit cum eam sibi
in patria exhibe-
bit non glorie
gloriosam, non ha-
bitum maculam
aut rugam, aut
aiquid inuisi-
molis. Et uerò
nunc si diceret
quia nigredini-
non haberes, sup-
sams duceret. &c.

⁂ Cant. 1. 7.
1 Cap. 4. 1.

⁂ Ezech. 16. 14.

⁂ Bernard. in Cant.
ser. 38. Ego te di-
ca pulchram, sed
me. r mulieret,
⁂ def. ex parte.

If a man asks of them in themselves, they are Adam: if in him, they are Christs. It should not then seeme so strange to *M. Bishop*, that men, though being vniust in themselves, yet by faith should be reputed iust & righteous in Christ. And surely *S. Bernard* plainly saith, *⁂ Thy righteousness covereth in me a multitude of sins, but in thee O Lord, what but the treasures of pietie, the riches of goodnesse?* Thus he is content to acknowledge himselfe a *blacke-moore*, blacke in himselfe, but clothed with the white sure of Iesus Christ. So doth the Church the spouse of Christ say of her selfe, *1 I am blacke, O daughters of Ierusalem, but comely*, that is, saith *Theodoret*, *⁂ I am a Blacke-moore*, not only for that she hath been, but also for that she still in part is: *⁂ blacke* (saith *Ambrose*) *⁂ by frailtie of humane condition, comely by grace, blacke because she is of sinners, comely by the sacrament of faith: ⁂ blacke* (saith *Iustus*) *⁂ by confession of sinnes, comely by the grace of the sacrament.* This is the beauty of the Church for the time, not her being without sinne, but remission and forgiveness of sinnes, testified by the sacraments of Christ, being pledges of the redemption that she hath obtained in him. And her of *Bernard* well saith, that *P in the place of her pilgrimage, with the comeliness of her feature, she wanteth not her mole or spot of blacknesse. It shall bee otherwise in her country* (saith hee) *when the bridegroom of glory shall make her to himselfe a glorious Church, not hauing spot or wrinkle, or any such thing. But now if she should say she hath no blacknesse, she should deceiue her selfe, and there were no truth in her.* And yet we see, that euen now the bridegroom speaking to her, saith, *⁂ O thou fairest among women: 1 Behold thou art faire my loue, behold thou art faire.* She is *1 faire by his beauty which he hath set vpon her*, but remaineth yet still a *Blacke-moore*, by that that she hath remaining of her selfe. Therefore he saith, *O thou fairest*, but yet addeth, *amongst women.* *S. Bernard* telleth the meaning, *2 I call thee faire, but amongst women, that is, in part or partly faire*, thereby giuing againe to vnderstand, that partly she continueth a *Blacke-moore* still. And what? doth *M. Bishop* thinke it amisse to confesse so much of himselfe? doth he take it in skorn to be likened to a *Blacke-moore*? Let him be well assured, that if he thinke scorn to confesse himselfe a *Blacke-moore*, he shall neuer be any of them that shall be clothed in white. Nay, because being a *Blacke-moore*, and very blacke, he setteth nought by the white garment of Iesus Christ; let him know

that his shame and nakednesse lieth open, and his filthinesse continueth lothsome & hateful in the sight of God. As for his exaggeration, I omit it, because it is but the running ouer of his vncleane mouth, which ceaseth not to cry, *full of iniquitie, full of iniquisie*, of him whom Christ hath begun to purge from iniquitie, and framed in conuersation to depart from iniquity, as we professe of euery on that is iustified by faith in him.

I. W. BISHOP.

M Perkins *last reason is taken from the consent of the ancient Church, and yet citeth, (sparing one two lines) nothing out of any ancient writer, nor out of any other, but out of only S. Bernard, who lived 1000. yeeres after. Christ. so that he signifieth that there is little reliefe to be had in antiquity. Which Caluin declareth more plainly, for he commonly setting light by all other in this question, referreth also S. Augustine, saying: Yea not the sentence of Augustine himselfe is to be receiued in this matter, who attributeth our sanctification to grace, wherewith we are regenerate in newnesse of life by the spirit. And Kemnitius, in the first part of his examination of the Council of Trene saith, We contend not how the Fathers take iustification. And a little after: I am not ignorant that they spake otherwise then we do of it. Therefore M. Perkins had reason to conient himselfe with some few broken sentences of latter writers. But was S. Bernard (trow you) in this one point a Protestant? Nothing lesse. His words be these: The iustice of another is assigned vnto man, who wanted his owne: man was indebted, and man made payment, &c. But better let his own reason there cited, serue for exposition of his former words: which is this: For why may not iustice be from another, as well as guiltinesse is from another? Now guiltinesse from Adam, is not by imputation, but euery one contractts his owne, by taking flesh from him; euen so iustice is from Christ powred in so euery man that is borne againe of water and the holy Ghost. In the second place he saith, That mans iustice is the mercifulnesse of God: that is, by Gods free grace and mercy it is bestowed vpon vs. With S. Bernard in the third place we acknowledge, that we haue no iustice of our own, that is from our selues, but from the goodnes of God, through the merits of our blessed Saniours passion: reade his first sermon vpon these words of the Prophet Isay: Vidi Dominū, &c.*

Lib. 3. Inslit. cap. 11. num. 15.

Epist. 109.

Ser. 1. Super 1/4sam.

There you shall see him speake plainly of inherent iustice, and how it is a distinct thing from the iustice of Christ. Another broken peece of a sentence, there is cited out of S. Augustine : Christ made his iustice our iustice. That is, by his iustice he hath merited iustice for vs, as he expounded himselfe. What is this, the iustice of God, and the iustice of man? The iustice of God is here called that, not whereby God is iust, but that which God giueth to man, that man may be iust through God.

In Psal 12.

Tract. 27. in Ioan.

R. ABBOT.

*S. Bernard may be sufficient to testifie vnto vs, the doctrine and consent of the antient Church, vnlesse M. Bishop can charge him to haue departed therefrom; which because he dares not doe, lest haply he should make an heretike of him, whom his holy Father hath made a Saint, hee must needs yeeld, that antiquity hath acknowledged the imputation of the righteousnesse of Christ, because S. Bernard hauing so learned of antiquity, hath giuen expresse testimony and witness of it. Yea, but Master Bishop telleth vs, that Calvin plainly declareth, that for this there is little reliefe to be had in antiquity, who commonly setting light by all the rest, in this question reiecteth also Saine Austine. Now hee citeth certaine words of Calvin very lewdly falsified, and wrested from the purpose to which they were spoken. The thing that Calvin there speaketh of, is the signification of the name of grace. Hee taxeth the Master of the sentences for his misconstruction of it, who, he saith, though taking vpon him to follow Austine, yet varied from him, both obscuring and corrupting him. But the schoolemen that came after, he condemneth much more, for that they neuer gaue ouer, till they were growne in a maner to Pelagianisme. Hereupon he addeth, *And indeed the sentence of Austine, or at leastwise his manner of speaking, is not in all respects to be receiued. For although he doe notably bereaue man of all commendation of righteousnes, and do ascribe it wholly to the grace of God, yet he referreth grace to sanctification, whereby through the spirit we are borne againe to newnesse of life. Compare these words, gentle Reader with those that M. Bishop hath cited, & consider whether thou maiest dare hereafter to trust him vpon his word. Calvin noteth Austine, only for some vnproper vnderstanding, or vsing of the name of grace, as meaning thereby the grace of**

sancti.

^a Calu. Instit. lib. 3. cap. 11. sect. 15. *Ac ne Augustini quidem sententia vel salutem loquendi ratio per omnia recipienda est. Tamen si enim egregie hominē omni iustitie laude spoliēt ac totam Dei gratie transactionem ad sanctificationem referret, quia in vite nominatam per spiritum regeneramur.*

sanctification, whereas the scripture by grace meaneth the free mercy of God, accepting vs freely in Christ by the forgiveness of our sins, and this *M. Bishop* citeth, as if *Calvin* had affirmed, that *Austines* opinion had ben wholly against him, as touching justification by the righteousness of Christ. In like sort he abuseth *Chemicus*, whose words in the former place are these, ^b *We contend not against the Fathers, albeit they commonly take the word (justifying) for that renewing whereby the works of righteousness are wrought in vs, whereas according to the Scripture, they rightly and conveniently deliuer the doctrine, how and for what a man is reconciled vnto God, receiveth remission of sins, and adoption, and is accepted vnto euerslasting life.* In the other place he saith, ^c *I am not ignorant that the Fathers do often use the word (iusticie) in this signification, (namely to make inherently iust) but the question is of the propriety of tongues.* He confesseth that the Fathers sometimes do somewhat differ from vs, as touching the signification of the word, but rightly & truly affirmeth, that as touching the matter & point of doctrine they teach the same that we do. Surely if betwixt the Papists and vs there were no greater difference, then onely about the meaning of a word, we would not loose our time nor spend our labour friuolously and idly to contend against them. But they abuse the Fathers mistaking of a word to the ouerthrowing of the doctrine approoued by the Fathers. And yet the Fathers when they place *iustification in the forgiveness of sinnes*, as many times they doe, and teach that by the righteousness that is in vs being defectiue and vnperfect, ^d *no man liuing shall be iustified in the sight of God, as they alledge out of the Psalme, they doe neither in matter of doctrine, nor meaning of the word depart from that that is maintained by vs.* *S. Austine* saith; *Iust it is that the debtors (or trespassers) whom the diuell held, should be let goe free, beleeuing in him whom hee slew without debt (or trespassse.) This is it that we are said to be iustified in the blood of Christ.* ^e *Wee are iustified in his blood, in that we are freed from all sinnes; and freed from all sins, for that the Son of God who had no sin was slaine for vs.* So *Theodoret* giuing the mening of the words of the Apostle, *we are iustified freely, &c.* maketh it to be this, ^f *Bringing faith onely, we obtaine the forgiveness of our sins.* *Origen* maketh these words, *Thy sins are forgiven*

^b Chemic. Exam. Concl. Trident. de iustific. Patribus licet verbum (iustificare) accipiant pro renouatione qua efficiuntur in nobis per sparsum opera iustitie, non mouemus licet, ubi iuxta scripturam recte & commodè tradunt d. Erima quomodo et quare personis Deo recõ- estletur &c.
^c Patro: quidem verbum iustificare in hac significatione (sape vsurpata non ignoro, sed de proprietas e linguarum questio est.

^d Psal. 143. 2.

^e Aug. de Trin. lib. 3. cap. 14. V-
trique iustit est vt
debitores quos te-
nebat libera duos in-
tãtur, credentes
in eum quem sine
vllodeli occidit:
hoc est quod iustifi-
cari dicimur in
sanguine Christi.
^f Ibid. cap. 16. Iu-
stificatio plane in
eo quod à peccatis
omnibus liberati:
liberati autem à
peccatis omnibus

quoniam pro nobis est Dei filius qui nullum habebat occisus.
missio: in peccatorum consequimur.

^g Theodoret. in Rom. cap. 3. Sola fide allata re-

thee,^h the pronouncing of the iustificatiō of the woman, who with her teares washed the feet of Christ. S. Bernard saith, that *our being iustificied freely by faith*, which the Apostle speaketh of, consisteth in *beleewing that our sinnes are forgiven vs.* But most fitly to the purpose he saith in another place,^k *Where there is reconciliation, there is forgiveness of sinnes, and what is that but iustification?* Now according to this construction of iustification, they are wont to deliuer, that *mans iustice or righteousnesse, is to hope or put trust in him in whom is forgiveness of sinnes; that our righteousnesse in this life is rather forgiveness of sinnes, then perfection of vertues; that the onely hope of all the godly growing under this burdē of corruptible flesh in the infirmity of this life, is this, that we haue an aduocate with the Father Iesus Christ the iust, and he is the propitiation for our sinnes, as S. Austine* speaketh: that *when we are iust when wee confesse our selues sinners, and our righteousnesse consisteth not of our merit, but of the mercie of God, as Hierome saith: that we are not to reioyce that wee are iust, but that we are redeemed; not that we are without sinne, but that our sinnes are forgiven vs; not in the good that we haue done, or that any other man hath done for vs, but that Christ is our aduocate with the Father, that the blood of Christ was shed for vs, as Ambrose saith; that Christ is our righteousnesse in the forgiveness of our sinnes, and that Gods forgiveness (or pardon) is mans righteousnesse, as S. Bernard saith.* Now what do we teach otherwise then all these haue taught, when we say, that we are reputed iust by the forgiveness of our sinnes, and that this is our iustification in the sight of God? For what are we but *iust* in the sight of God, when there is taken from vs the imputation of all sinne? Surely *to be iust* is the same as *not to be a sinner*; and *in the way of faith they to whom their sinnes are not imputed, are accounted not sinners.* Therefore it followeth that they are accounted *iust*. Yea as was before alledged, *all the commandements of God are reputed to be done, when that which is not done is pardoned.* But hee who is reputed to haue done all the commandements of God, is reputed iust. He therefore to whom God pardo-

h Origen, ad Rom. cap. 3.

i Bernard in Annunciat. ser. 1.

Creue quia per ipsum tibi peccata donatur. Sic enim arbitratur Apostolus gratia iustificari hominē per fidem.

k Idem epist. 190. Pro reconciliatio, ibi remissio peccatorum, quod ipsa nisi iustificatio?

l August. in Psal. 33. iste est modus humane iusticie, ut ut a maioribus quam unlibet proficiat, quia sine defecto esse non potest in hoc non delinquit, dum sperat in eum in quo est remissio delictorum.

Idē de ciu. Dei lib. 19. cap. 27. ut supra secti. 5.

m Idem in cont. 2. epist. Pelag. lib. 3. cap. 5. Omnium

propterea, &c. Spes unius est quod aduocatum habemus &c.

n Hieron. adu. Pelag. lib. 1. Iustus sumus quando non peccatore: faciemur & iustitia nostra non ex proprio merito sed ex Dei constanti misericordia.

o Ambrosius de Jacob. &c. Non gloriabor quia iustus sum, sed gloriabor quia redemptus sum. Gloriabor non quia uacuis peccati sum, sed qui mihi remissa sunt peccata. Non gloriabor quia profus au: quia profus mihi quisquam, sed quia pro me aduocatus a patre Christus est. sed quia pro me Christi sanguinis effusus est.

p Bernard. in Cant. ser. 22. Iusticia in absolutione peccatorum. q Ibid. ser. 2. Hominis iusticia indugentia Dei. r August. de uerb. Ap. st. ser. 16. Puto hoc esse dicere, Iustus sum, quod est, Peccator non sum. s Idem in Psal. 118. conc. 3. Iusticia pro non peccatis habentur quibus peccata non imputantur. t Idem Retract. lib. 1. cap. 19. ut supra secti. 7.

neth, that which he hath not done is reputed iust. ^u In the way of faith if any thing be committed by stepping out of the way, for the waies sake it is not imputed, and a man is taken as if he had not done it. Yea, ^x all that God hath determined not to impute, is all one as if it had neuer bin. Now he that is taken as if he had neuer done amisse, is reputed iust. Whosoeuer therefore is in the way of faith, is reputed iust. And thus much is included in the sayings of the Fathers, wheresoeuer they teach forgiveness of sinnes, who therby to expresse our justification learned of the Apostle himselfe, who saith, that we are *justified through the redemption that is in Christ*, and expoundeth that redemption by ^z forgiveness of sinnes, and in the not *imputing of sinne*, vnderstandeth ^z the *imputing of righteousness with our works*, as before was said. Now forgiveness of sinnes is veilded vnto vs by vertue of the merit & righteousness which Christ hath wrought for vs, who ^b was given for vs, and ^c gave himselfe for vs; who was ^d made under the law to redeeme vs, and therefore is ^e iust or righteous for vs; who ^f shed his blood for vs, ^g died for vs, ^h rose againe for vs, and whatsoeuer he hath done, hath done for vs. And if for vs the Son of God haue ⁱ fulfilled all righteousness and obedience to his Father, who had no need to vndergo any such seruice for himselfe, should it not be strange that the same should not bee reckoned and imputed vnto vs? Very iustly it is accounted ours, whatsoeuer he hath done for vs, no lesse then if we our selues had performed the same for our selues. And this is the imputation of Christs righteousness which wee maintaine, by which our sinnes are couered and hidden, that is, pardoned & forguen, and we are consequently reputed iust, even by the iustice or righteousness of Christ, because in the righteousness of Christ is the forgiveness of our sins. But why do they reiect *imputation of righteousness*, which, as we haue seene before, the spirit of God so expressly recommendeth vnto vs, and by the very phrase importeth that wee are not righteous in our selues? Surely it were ^k no matter of grace (or fauor) as Origen well noteth, that to a iust or righteous man his righteousness should be reputed for righteousness. But it is a matter of fauour and grace that God reputeth vs iust. It must therefore of necessity be by other meanes then by the righteousness that is in vs, which can be no other but the imputation of the righteousness of Christ, that it may be verified of him which is written, ^l This is the name wherby

^u Idem in Psal. 118 con. 7. Significat a. de iusticie committitur propter uiam non imputatur. Et languens non fuerit operatus acceptus.
^x Bern in Cant. 23. Omne quod malis ipse non imputare decreuerit sic est quasi non fuerit.
^y Rom. 3. 24.
^z Ephes. 1. 7. Col. 1. 14.
^a Rom. 4. 6. 7. 8.
^b Rom. 8. 3. 32.
^c Tit. 2. 1. 4.
^d Gal. 4. 5.
^e Bern in Cant. ser. 70. Iustus probantibus.
^f Luk. 22. 10.
^g 1. Thess. 5. 10.
^h Act. 3. 26.
ⁱ Matt. 3. 15.

^k Origen in Rom. cap. 4. Quod uidebitur gratiae iusto reputari iustitiam ad. iustitiam?

^l 1. Cor. 12. 6.

they shall call him, *The Lord our righteousnesse*. Thus saith *Ambrose*,
Christ is righteousnesse, and of that that is his, he hath giuen vnto vs
to haue fellowship with him: hee hath indeed clothed vs with the co-
uer of his fleece, & bringeth vs into the house of euerlasting saluation.

And hereof he intimareth a comparison, which *Pighius* himselte
 could not but approue, that as *Iacob* receiued the blessing and in-
 heritance in the garments and apparell of *Esau* his elder brother,
 to whom the same did properly belong, so we receiue the blessing
 of God, and are accepted to eternall life in the garment of the
 righteousnes of Christ by faith in him, whilest thereby we obtaine
 the forgiuenes of our sinnes. *Isaac smelled the saour of Iacobs gar-*
ments, (namely which Rebecca his mother had put vpon him of
his brother Esau.) Haply, saith he, it importeth this, that wee are
not iustified by works, but by faith, because the infirmity of flesh is a hin-
drance to works, but the brightnesse of faith ouersadoweth the errour
of our workes, as which obtaineth the forgiuenesse of our sinnes. This
ouersadowing is our safety; this hiding & couering of our errors
and imperfections, which disgrace and blemish all our righteous-
nesse and workes, and what haue wee to couer and hide the same,
but onely the fleece of the merit of Iesus Christ? And this point
Saint Bernard, as he was most abundant in spirituall meditation,
so hath most cleerely and diuinely set forth vnto vs, and saue that
we know with whom we haue to deale, we should hold it almost
incredible, that there should be that impudencie in any man, as
with so wretched and beggerly answers, to goe about to shift off
so plaine and manifest proofes. There is the righteousnesse of ano-
ther, saith Saint Bernard, assigned vnto him that wanted of his owne.
 The righteousnesse then that is assigned vnto vs, is anothers, and
 not our owne. Yea, but let his owne reason, saith Master Bishop,
 serue for exposition of his former words. Be it so, and what is that
 reason? Forsooth this, saith hee, *For why may not iustice bee from*
another, as well as guiltinesse is from another? Indeed Saint Ber-
nard vseth these words; but how are they fitted to Master Bishops
turne, when as it is expressly said, aliunde iustitia, aliunde reatus,
righteousnesse is elswhence or of another; guilt is elswhence or of a-
nother? For if it be of anothers iustice that a man is iust, and of a-
nothers guilt that he is guilty, then is there imputed righteousnes
and imputed guilt. Nay, saith he, guiltinesse is not from Adam by

m *Ambros. in Ps.*
 118. for. 18. Ipse
 iustitia est & no-
 bis de suo dedit sui
 habere consortium
 n *Idem de Aduers.*
 l. 6. 2. cap. 8. verè
 nos tegmine vel-
 leris sui vestiuit
 & in domum in-
 trodudit eterne
 salutis.

o *Pigh. controuer.*
 De fide & iusti-
 ficat. one.

p *Ambros. de*
Iacob, & c. li. 2.
 cap. 2. Oderatus
 est odorem vesti-
 menti orum. For-
 tasse illud est
 quia non operibus
 iustificamur, sed
 fide: quoniam
 carnalis infirmi-
 tas as operibus im-
 pedimento est;
 fides autem clari-
 & is factorum ob-
 umbrat errorem
 que meretur ve-
 niam delictorum.

q *Bernard. epist.*
 190. ut supra,
 Sect. 9.

r *Ibid.*

imputation, but every one contracts his owne by taking flesh from him.

Babbling sophister, if every one contract guilt from Adam by taking flesh from him, tell vs what it is whereof every one is guilty? Is it not of Adams sinne, *in whom all haue sinned*? To be borne in sinne is the punishment of sin, and there can bee no punishment but by former guilt, and there can bee no former guilt but of the sinne of Adam. It remaineth therefore that our first guilt is by the imputation of Adams sinne, and consequently that our Iustification is by the imputation of the Righteousnesse of

Christ, as on both sides hath been already more largely handled in the sixt Section. I say nothing here more, but what *Austin* saith as touching infants new borne, *They haue committed nothing in the branch, but in the root they are perished and lost*. To the second place cited by *M. Perkins*, he hath somewhat to answer by means of *M. Perkins* disadvantage to himselfe: *It sufficeth mee for all Righteousnesse, only to haue him mercifull unto mee to whom onely I haue sinned*. But what is the mercy here intended by *S. Bernard*? That appeareth by the other words, *Gods pardon is mans Righteousnesse*. The mercie of God then that sufficeth for all Righteousnesse is in the forgiveness and pardon of our sins. But *M. Perkins* translating the words, *mans righteousnesse is the mercifulnesse of God*, gaue *M. Bishop* an advantage to say, as if *Bernard* had spoken of Inherent righteousnesse, that *by Gods free grace and mercy it is bestowed upon vs*. But *S. Bernard* doth not say that mans Inherent righteousnesse by the gift of God, but Gods forgiveness of mans sinnes, is the righteousnesse of man in the sight of God: and if the place had been rightly translated, he had been further put to his shifts for answer to it. In the third place hee was quite grauelled, and knew not which way to get out, and therefore mentioneth nothing of it, lest the Reader should plainly discern him to be a liar. But I will do him the fauour to set it downe once againe. *I will sing of the mercies of the Lord for ever*, saith *Bernard* *Shall I sing of mine owne Righteousnesse? Lord, I will remember (or will make mention of) thy Righteousnesse only: for that is mine also. For thou art made unto me Righteousnesse of God. Am I to stand in feare lest one (Righteousnesse) be not sufficient for vs; both? It is not a short cloake, such as cannot couer two. This Righteousnesse being large and euerlasting, shall largely couer both thee and me. And*

Rom 5.13:
 t Aug. de verb. Dom. ser. 30. In rano nisi a illic commiseris, sed in radice perierit. u Bern. in Cant. ser. 23. Sufficit mihi ad omnem iustitiam solum habere propitium illum cui solus peccavi.
 x Ibid. Non peccare Dei iustitia est; bonum iustitia indulgentia Dei.
 y Bern. in Cant. ser. 61. Ego quique in serico dicit Domini in eternum canabo Nunquid iustitias meas? Domine memorabor iustitie tue solum. Ipsa est enim & mea, nempe factus es tu mihi iustitia a Deo. Nunquid verendum ne non una ambobus sufficit? Non est pallium breue quod secundum prophetam non possit operire duos. Et se pariter et me operiet: largitur erga & eterna iustitia. Et in me quidem operiet multos iudicium peccatorum; in te erit nisi peccatus i beato, diuitias boni; atq.

*in me verily it couereth a multitude of sinnes, but in thee what but the treasures of pietie, the riches of goodnesse? Now what doth Saint Bernard heere intend? Marrie saith M. Bishop, that we haue no iustice of our owne, that is, from our selues, but from the goodnesse of God, through the merits of Christs passion. Yea but what is that iustice that he meaneth, that we haue from the goodnesse of God? Forsooth he telleth vs, that it is Inherent iustice, and that Saint Bernard speakeith thereof elsewhere, as a distinct thing from the iustice of Christ. What, and is that all that S. Bernard here saith? Giue ouer, M. Bishop, giue ouer for shame; striue no longer against your cōscience: your owne heart told you here, that you played the part of a leaud and wilfull man. The Righteousnesse here spoken of, is but one, and onely one: it is a Righteousnesse sufficient both for Christ and vs; it couereth both Christ and vs; it couereth in vs a multitude of sinnes, and in him the riches of mercy, and is this meant of Inherent righteousnesse? Is our inherent righteousnesse sufficient both for Christ and vs? doth it couer both Christ and vs? But why doe I thus debate with a man altogether void of conscience and shame? S. Bernard expressely testifieth the one Righteousnes of Christ, which onely we are to make mention of, as being sufficient both for him and vs, couering in vs a multitude of sins, so as that by it we are accepted for iust in the sight of God. But to make his matter seeme the better, hee referreth the Reader to the first Sermon of Bernard vpon the words of Esay, *Vidi Dominum*, there to see somewhat of Inherent iustice, whereas in that Sermon he hath nothing at al to that purpose, so that I should haue thought it mistaken, but that the margin and the text haue cited it both alike. And that it may appeare that he doth but gull and abuse his Reader, it is in the fifth of those very Sermons that S. Bernard hath affirmed, that ² our Righteousnesse, if we haue any, is not pure, and is by the Prophet compared to a defiled cloth, as before was shewed: whence it followeth ineuitably, that our Inherent righteousnes is not that whereby we stand as iust in the sight of God. The sentence of *Austine* was not cited broken, but whole: ² He hath made our sinnes his sins, that he might make his righteousnesse our righteousnesse. M. Bishops honesty appeareth as it is wont to doe, in leauing out that part of the sentence which should giue light to the rest; otherwise Saint *Austins* meaning would be plaine, that as Christ hath made our sinnes his, so*

² Bern. de verb.
Esa. ser. 5. V's sup-
pra 67. 3.

² Aug. in. Psa. 22.
Delicta nostra sua
delicta fecit, ut ius-
titiam suam no-
stram iustitiam fa-
ceret.

he hath made his Righteousnesse ours, which is onely by imputation. As for his exposition it is altogether absurd, becaule Christ by *meriting Inherent iustice or righteousnesse for vs*, hath not made his Righteousnesse ours, which is the thing that *S. Austin* affirmeth, but hath giuen vs, a Righteousnesse of our owne. The exposition of the *iustice of God* which he citeth out of *Austin*, is wholly impertinent, becaule the Righteousnesse of Christ, of which he saith that *Christ made his Righteousnesse our Righteousnesse*, is the Righteousnesse which Christ wrought for vs in his owne person, not that which God worketh in vs for his sake. The sinne was wrought by vs, the Righteousnesse by him: he tooke to him our sinne, and imparted his Righteousnesse vnto vs. And this Righteousnesse imputed vnto vs, is truly sayd to be that *which God giueth to man, that man may be iust through God*, so that therein *S. Austin* howsoeuer saith nothing that is contrarie to our defence.

9. W. BISHOP.

Now let vs come to the reasons of Catholikes, which M. Perkins calling the objections, proposeth for them, to proue, that the iustice which God bestoweth vpon vs, is Inherent, and not imputed.

OF INHERENT IUSTICE.

First object. As one man cannot bee made wise, valiant, or continent by the wisdom, valour, or continency of another, so one man cannot be made iust, by the iustice of another. *M. Perkins answereth*, That one mans iustice cannot bee made anothers, no more then life or health, but Christs iustice may, who by couenant of grace is made euery mans owne, with all his gifts.

Reply. *This answer salueth not the difficulty any whit at all, for Christs wisdom, power, and other gifts are not imputed vnto vs, as it is eident. Why then is his iustice more then the rest? wee confesse that in a good sense all Christs gifts are ours, that is, they were all employed to purchase our redemption, and we do daily offer them to God, that he will for his Sonnes sake more and more wash vs from our sinnes,*
and

and bestow his graces more plentifull vpon vs : thus are all Christs riches ours, so long as we keep our selues members of his mystical body, but this is nothing to the point which the argument touched, how one man may formally be made iust by the iustice of another, rather then wise by the wisdom of another.

R. ABBOT.

a Sect. 6.

We haue^a before heard it confessed by *Bellarmino*, that the sin of *Adam* is imputed to all his posterity, as if euery man had committed the same himselfe, neither can they truly describe the state of *Originall sinne* out of the doctrine of their owne schooles, but they must confesse so much. Now let them resolute vs, how one man may be reputed to haue sinned in the sinne of another, and we will resolute them how we may be reputed to haue wrought all Righteousnesse in the Righteousnesse of Christ. Surely as *Adam* did beare the person of all mankind, and ^b*we all were that one man*, as *S. Austin* saith, and therefore what he did was as done by all and euery one, so did Christ beare the person of all the elect and faithfull, and was accounted as them all in one, ^c*not one that made the forfeiture, and another that made the satisfaction, because one Christ is both the head and the body*, and therefore what hee did, likewise was as done by all and euery one. *M. Perkins* therefore rightly said that Christ being made ours by the couenant of grace, wee one with him, and he with vs, albeit the Righteousnesse inherent in him cannot be inherent in vs, that we thereby should be inherently iust, yet by imputation the same is deriued vnto vs, and we thereby and for his sake are accepted, as if wee were inherently iust in most perfect and high degree. But saith *M. Bishop*, *the wisdom and power of Christ, and his other gifts are not imputed vnto vs: why then his iustice more then the rest?* I answer him, that that onely is imputed vnto vs which by the couenant of grace is to be imputed, which onely hath reason of imputation. Although Christ be wholly ours, that is, for vs and for our vse vnto Saluation, yet by imputation he is ours onely, in that which by way of humiliation and obedience he hath vndertaken and performed for vs. That, I say, is imputed vnto vs of Christ, which Christ is meeely and onely for vs; what he is absolutely of himselfe, it is not imputed vnto vs, albeit

^b *August. de peccat. mer. & remiss. lib. 3. cap. 7. Adhuc omnes ille unus fuerunt.*

^c *Bernard. epist. 190. Non alter qui sefecit alter qui satisfacit, quia caput & corpus unum est Christus.*

beit his infinite wisdom and power, and prudence, and whatsoever hee is of himselfe, haue concurred to the doing of that that should be imputed vnto vs, and doe concurre to the effecting and maintaining of those benefits, which of that imputation are to arise vnto vs. But the wisdom and power of Christ, as they are in his humane nature a part of the image of God, and of that righteousness whereby man should be wise to know, and able to doe what concerneth him towards God, are impured vnto vs as a part of his Righteousnesse, and thereby he acquitteth our ignorances and errors, our weakneses and frailties, that the same stand not against vs in the sight of God. And thus one may be reputed wise by the wisdom of another, and iust by the iustice of another, because where any thing is in nature of duty and debt, it is at the discretion of him to whom it is due, to accept one mans performance thereof for discharge of the other. Yea, but saith *M. Bishop*, *this is nothing to the argument, how one man may be formally iust by the iustice of another.* And I answered him, that their obiection is a formall foolery, grounded vpon a witlesse supposall of that which no man is so witlesse as to imagine. Wee say that a man may be formally iust two manner of waies. A man is one way *formally iust in qualitie*, another way *formally iust in law*. *Formally iust in qualitie*, is he in whom is found the perfect inward forme and qualitie of iustice and Righteousnesse without spot or staine; and thus it were absurd indeed, to say that a man may be *formally iust* by the iustice of another, because the inherent quality of one subiect, cannot become the inherent quality of another. But in *course of law and iudgement*, the forme of iustice is, not to be subiect to crime or accusation, and he is *formally iust*, against whom no action or accusation is liable by law. Now it is true indeed that euery one that is *formally iust in qualitie*, is also *formally iust in law*; but yet a man may be *formally iust in law*, who by inherent forme and qualitie is not iust. For in this sort a man becommeth iust by pardon and forgiuenesse, because pardon being obtained, the law proceedeth no further, and all imputation of the offence in law, is taken away as if it had neuer been committed. And this is the state of our iustice and Righteousnesse in the sight of God, that through the imputation of the merit and satisfaction of Iesus Christ our sinnes are forgiuen vs, and thereby no accusation is liable against vs, either as hauing
done

d Rom. 8. 33.

done what we ought not to doe, or not done what we ought to do, according to the words of the Apostle, *Who shall lay any thing to the charge of Gods elect?* if we respect inherent qualitie, there is inough to charge him with, but by forgiuennesse of sinnes the same becometh as if it had neuer been. In a word therefore, we are not *formally iust in quality*, if God iudge vs thereby, being stained and defiled in all the Righteousnesse that we haue; but we are *formally iust in law*, by the imputation of the Righteousnesse of Christ, for that thereby a satisfaction is interposed, and our sinnes are remitted and pardoned, so that there is no let but that God mercifully for his sake accepteth vs vnto euerlasting life.

IO. W. BISHOP.

2. *Obiection.* If we bee righteous, or iust by the Righteousnesse of Christ imputed vnto vs, then is euery iust man as righteous as Christ himselfe, hauing the same iustice his, which is Christs, but that is too too absurd, *Ergo: M. Perkins answer.* Christs Righteousnesse is not applied vnto vs in the same measure as it is in Christ, in him it is infinite, but of it so much is applied to this or that man, as will serue for his iustification. And to helpe this answer forward, I wil adde his marginall note, euen as any starre partakes the whole light of the Sunne, with the rest so farre forth as the light makes it to shine.

Reply. *That which is applied of Christs iustice, to this or that man, is either infinite, and then the man is as iust as Christ: for there can be no greater then infinite in the same kind. Or it is not infinit, but is a certaine measure as he seemeth to grant, and then it is no part of Christs infinite iustice, for all the parts of an infinite thing are infinite, according vnto true Philosophie. It remaineth then that a certaine limited portion of iustice is deriued out of Christs infinit iustice, and powred into this or that man, as in his owne example, The light of euery starre is receiued from the Sunne beames: yet is not the light in the starre, the same which is in the Sunne, for one accident cannot be in two subiects so farre distant, neither is it of like vertue to lighten the skies, as it is euident: but is a farre dimmer light, somewhat like vnto that of the Sunne from whence it came. Euen so in our iustification from the Sonne of iustice Christ Iesus, certaine beames of particular iustice are*
conneced

conueied into this or that mans soule, whereby it is both lightned by faith, and inflamed by charity: but there is exceeding difference between their two iustices, more then there is betweene the light of the Sunne, and the light of a starre; which S. Augustine in expresse tearmes deliuereth, saying: How much difference there is betweene the light that doth lighten, and that which is lightened, that is, the Sun and the starre light, so much difference is there betwene the iustice that doth iustifie, and that iustice which is made by that iustification: to wit, betweene the iustice of Christ, and that which is in every good Christian.

Lib. 22. conf.
cap. 15.

R. ABBOT.

M. Bishops learning might here haue informed him, but that his will outranne his wit, that the righteousnesse of Christ, as he is man, is not infinite, because it is the Righteousnesse of a finite creature, which is not capeable of that that is infinite. True Diuinity distinguisheth the things of the manhood, from the things of the godhead, the one finite, the other infinite; thereby to vphold the integritie of two natures in the one person of Iesus Christ. Yea, and the righteousnesse of the manhood of Christ, as I conceiue, may two waies be considered, either absolutely as in himselfe, or respectiue as for vs. The absolute Righteousnesse of Christ, though it be finite, yet is next to that that is infinite, being aboute all the righteousnesse of men and Angels, in that the^a spirit^a was giuen him without measure, and therefore his perfections were the vtermost that a creature in any sort can be capeable of. But the respectiue or dispensatiue Righteousnesse of Christ, is that whereby he is^b iust for men, as S. Bernard speaketh; the righteousnesse which he performed for vs in fulfilling the law, ^c being made under the law to redeeme vs. According to this Righteousnesse therefore it is true, that by the imputation of the Righteousnesse of Christ, we are as righteous as Christ, not absolutely, but as Christ was for vs in fulfilling the law. The infinite value and force of which Righteousnesse in Christ, arose not from any infinitenesse of it selfe, being but the righteousnesse of the law, which is but the description of that image of God to which man was first created, and ought to be in man, but it arose from the infinitenesse of the person

^a Iohn 3. 34.

^b Bernard. in
Cont. ser. 70. li-
tus pro homi-
nibus.

^c Gal. 4. 4.

person of him by whom it was performed, being both God and man, and thereby is of that large extent to iustifie all, and to purchase euerlasting life to all that doe beleeu in him. Rightly therefore doth *M. Perkins* say, that the righteousnesse of Christ is not applied to euery particular man according to the infinite value of it selfe, because that infinitenesse proceeded not of the nature of it selfe, but according to that measure whereby it appertaineth to vs, which is described in the law. Neither is his comparison of the Sunne and the starres further to be strained, but onely to shew that euery thing that receiueth from another, receiueth according to the stint and measure of it selfe: he neuer meant that the righteousnesse of Christ which is imputed vnto vs, is deriued to vs to be actually inherent in vs, as the light of the Sunne is deriued from it to be actually inherent in the starres. Yet we deny not, but that the beams of inherent Righteousnesse are deriued vnto vs by regeneration and new birth through the spirit of Iesus Christ, but that is not the Righteousnesse here spoken of, and *M. Bishop* might take occasion out of his owne words to call it a *dimme light*, as indeed it is more dim and darke then that by it wee can finde the way to God and euerlasting life.

II. W. BISHOP.

The third reason for the Catholike party. If men be made truly and really iust by Christs iustice, imputed vnto them, in like manner Christ should be made really vniust, by the iniquitie and sinnes of men imputed vnto him. For there is no reason to the contrary, but one may as well be made vniust by imputation, as iust; especially considering that euill is made more easily, and more waies then good. M. Perkins answer is, that we may say Christ was a sinner truly, not because he had sinne in him, but because our sinnes were laid on his shoulders. That reason is naught, for he is not truly a sinner, that paie the debt of sinnes, which an innocent and most iust person may performe: but hee that either hath sinne truly in him, or is so by imputation stricken, that the sinnes are made his owne really, and he in all-cases to bee dealt wihall, as if he sinned himselfe: as they hold that one iustified by imputation of Christs iustice, is really in Gods sight iust, and is both loued in this life, and shall be rewarded in the next, as if he were truly iust indeed: But to auouch

our Sauiour Christ to bee so a sinner, is to say that he was aueried from God, the slauē of the diuell, and sonne of perdition, which is plaine blasphemie. That sentence out of the Prophet, He was counted with sinners, is expounded by the Euangelists, that hee was so taken indeed, but by a wicked Iudge, and a reprobate people. And therefore if you allow of their sentence, range your selfe with them, as one of their number. S. Chrysostome by him produced, confirmeth the same, saying, that God permitted him to be condemned as a sinner, not that hee was one truly Christ I know is called sinne by S. Paul, but by a figure, signifying that he was a sacrifice for sinne as hath bene before declared. The same blessed Apostle when he speaketh properly, affirmeth in plaine termes, that Christ was tempted like vnto vs, in all things excepting sinne. 162. 53.

R. ABBOT.

M. Perkinsyeeldeth, that as we are called righteous by the Righteousnesse of Christ, so Christ might be called a sinner by our finnes, not by hauing the blemish and corruption thereof, but onely the guilt and imputation, euen as hee becommeth truly a debtor that vndertaketh anothers debt. M. Bishop saith, that an innocent and most iust person may pay the debt of sinne, and such a one do we acknowledge the Sonne of God to bee, who yet being iust and innocent, might by M. Bishops owne confession, bee termed (being rightly vnderstood) a sinner, because he saith that he may be called truly a sinner, who is so by imputation strooken, as that the finnes are made his owne really, and he in all cases to bee dealt with as if he had sinned himselfe. For thus was the case with Christ, who really though not inherētly, took vpon him our finnes, by vnder-taking really as in our person the guilt thereof, and therefore being dealt with as if hee himselfe had committed the same. Therefore doth Hierome apply these words to Christ, ^a Thou hast brought vpon mee that wrath and storme of thy furie which thou wast to poure out vpon the nations, because I haue taken vpon mee their sins. So Hilarie saith that ^b all the terror of the tempest that raged against vs, lighted (or lay) vpon him. Therefore in right meaning to say that Christ was made a sinner in the bearing of our finnes, is not to affirme that Christ was aueried from God, the slauē of the diuell,

^a Hieron in Psal.
87. Et supra
167. 5.

^b Hilar. in Psal.
68. Omnis in eius
terror desessente
in nos tempesta-
tu incubat.

and sonne of perdition, as *M. Bishop* ignorantly collecteth, because these are consequents onely of inherent corruption and sinne, whereby a man is borne in sinne, according to the depraved image of him of whom hee is borne, and not euery one to whom sinne is imputed, but *whoformer committeth sinne is of the diuell*. Therefore the Fathers in that sense that here is spoken of, haue not forborne to terme *Christ a sinner*, in respect as hee tooke vpon him the imputation of our sinnes. So saith *Oecumenius*. *Christ was greatly a sinner, as who did take vpon him the sinnes of the whole world, and make them proper to himselfe. For that Christ was a sinner heare the Apostle, He made him sinne for vs, &c.* Vpon which words of the Apostle *Chrysostome* also saith, not only as *M. Bishop* citeth, that *God permitted him to be condemned as a sinner*, but also as *M. Perkins* alledgeth, though *M. Bishop* vnhonestly dissembleth it, *He made the iust a sinner, that he might make sinners iust*. In like sort *Hierome* as in one place he saith, that *Christ accounteth our sinnes his sinnes*, so in another place he affirmeth, that *Christ did professe himselfe a sinner, in that he bare our sinnes*. So saith also *Saint Austin*, *Christ after a sort sinned in thy infirmity: hee mentioned thy sinnes out of his owne mouth, and called them his sinnes*. All this the Prophet *Esay* confirmeth when he saith, *He was counted with the transgressors*, which was not onely by a wicked iudge and a reprobate people, as *M. Bishop* mentioneth, but in that *God made him sinne*, *God counted him with sinners*, and therefore layed vpon him the curse of sinners, in that he was *hanged on a tree*, for the *curse of God is vpon him that is hanged*. Therefore the Prophet in the same place saith, that *the Lord did lay vpon him our iniquities; the Lord would breake him & make him subiect to infirmities*, that we may vnderstand that *God did not onely leaue him to the hands of men, but himselfe counted him with sinners*, by the bearing of our sinnes, and therefore dealt with him himselfe accordingly, so that he had cause to cry out, *Thine indignation lieth hard vpon me; and thou hast vexed me with all thy stormes; Lord why abhorrest thou my soule, and hidest thy face from me? Thy wrathfull displeasure goeth ouer me, and the feare of thee hath vndone mee*. Yet as touching the person of *Christ* in himselfe, we acknowledge it as farre as *M. Bishop*, that he was *excepted from sinne*, that hee was *holy, harmelesse, undefiled, separated from sinners*: and because to apply

a 1. I. h. 3. 8.
d Oecumenius in
Heb cap. 9. Et
nim Chr. Ius ve
hemer peccator
erat, ut qui totius
mundi peccata as
sumpterat sibi que
propria peccata,
&c.

Quod enim Chr.
Ius peccator fuer
m audi, Eum qui
peccatum, &c.

e Chrysost. ut su
pra lect. 5.
f Hier. in Psal. 21
Peccata nostra sua
reputat.

g Idem in Psal.
37. Peccatorem se
profiteor qui pec
cata nostra portauit.

h August. in Psal.
37. Tanquam peccato
re tua Christus. Mod
enim peccata tua
tanquam ex ore
suo dicebat &c. et
dicebat sua.

i Eia. 5. 1. 2.

k Gal. 3. 13.

l Act. 5. 10.

m Luc. 21. 27.

n Eia. 53. 6. 10.

o Psal. 84. 6.

p Applied to

Chr. by Atha
nat. D. interpret.

q Plal. by Arnob.

r and Hierome in

Plal. 87.

s o Ver. 14.

t p Ver. 16.

u q H. b. 4. 15.

v r Cap. 7. 26.

vnto Christ the name of a sinner in what sort soeuer is subiect to misundersanding and offense, we wholly forbear the same, and as though a man by taking vpon him another mans debt, be become a debtor, yet we call him not a debtor, but a *surety*, and doe name what befalleth him to befall him by *suretyship*, and not by *debt*, so doe we content our selues to say with safetic, that Christ did *bear our sinnes*, and *suffered for our sinnes*, or with the Apostle, *was made sinne for vs*, but the name of sinner wee doe not giue vnto him.

12. W. BISHOP.

4. *Obiect.* If a man be righteous onely by imputation, he may together be full of iniquity: whereupon it must needs follow, that God doth take for iust and good, him that is both vniust and wicked: but that is absurd, when Gods iudgement is according to truth. Here M. Perkins yeeldeth, That when God doth impute Christs iustice vnto any man, he doth together sanctifie the partie, giuing Originall sinne a deadly wound. And yet elsewhere he said, That Originall sinne, which remained after iustification in the partie, did beare such sway, that it infected all the workes of the said partie, and made him miserable, &c. But it is good hearing of amendment, if he will abide in it. Let vs goe on.

Of Originall
sinne. Pag. 31.

R. ABBOT.

It had beene strange if M. Bishop could haue set downe this argument without *full of iniquitie*; for it had not otherwise sufficiently filled his mouth. But we deny, that if a man be *righteous only by imputation* (speaking as wee doe of perfect righteousnesse in the sight of God) it must follow, that he is stil *full of iniquitie* as before, because iustification in the sight of God by the imputation of Christs merits, is alwaies accompanied with the sanctification of the holy Ghost, whereby *the inward qualitie of the man*, though not wholly, yet in part, is altered and changed, and is thenceforth

^a Aug de peccat
mer. & remis. lib. 2.
cap. 27. Homi-
nis qualitate
non totam conser-
uauit mutari, &c.

further to be renewed *from day to day*. In part, I say, because together with this sanctification there is still a remainder of *originall corruption*, by the touch and staine whereof the holinesse and newnesse that is wrought in vs is defiled, and standeth in need of mercie and fauour to accept it; which made *Gregory* the Bishop of Rome to say, *b All the righteousnesse of man is prooued to be vnrigh-*
teousnesse if it be strictly iudged: therefore a man needeth prayer after
Righteousnesse, that that which being sified might quail, by the onely
mercie of the Iudge may stand for good. For although it be true that
Originall sinne haue receiued a deadly wound, yet it followeth not
 thereof, that it is straightwaies wholly dead. It is dead indeed, *c as*
touching the guilt o' it, as Austine saith, but it is not yet dead as tou-
 ching corruption and infection, and therefore doth indeed infect
 the workes of the regenerate, and by lusting and rebelling giueth
 him occasion to cry out with the Apostle, *d Miserable man that I*
am, who shall deliuer me from the body of this death? This *M Perkins*
 vniformely teacheth: he doth not here amend what hee had said
 before, because in the former place there was nothing to amend,
 and therefore it was but *M. Bishops* dreame, that made him ima-
 gine a contradiction there where all things well agree and stand
 together.

23. W. BISHOP.

5. Obiect. *Our fifth reason is inuerted by M. Perkins, but may*
be rightly framed thus: Christ restored vs that Iustice which wee
 lost by *Adams* fall: But by him we lost inherent iustice: Ergo, By
 him wee are restored to Inherent iustice. *The Maior is gathered*
out of Saint Paul, who affirmeth, that wee receiue more by Christ
then wee lost by Adam: and is Saint Irenæus, and Saint Augustines
most expresse doctrine, who say, How are wee said to bee renewed,
if we receiue not againe which the first man lost, &c Immortalitie
 of the body we receiue not, but we receiue iustice, from the which
 he fell through sinne.

b Greg. Mor. al. lib.
9. cap. 11. Omnis
humana iustitia
iniustitia esse con-
uincitur si distri-
ctè iudicetur. Pre-
ce ergo pesti iusti-
tians indige, ut
que succumbere
discussa poterat,
sola iud. & pietate
conualescat.
c Aug. cont. Iul-
an. lib. 2. Mor uii
est in eo reatu quo
nos tenebat. &c.
d Rom. 7. 24.

Rom. 5.

Lib. 3. cap. 20. lib.
6. de gen. 24. 26.
 25.

R. ABBOT.

This objection proueth nothing that we deny, being vnderstood according to the meaning of *Austin* and *Irenaeus*, whom he alledgeth. Christ came to restore to vs that which we lost in *Adam*. But in *Adam* wee lost inherent iustice. Therefore Christ came to restore the same. We affirme the same, and say that what Christ came to doe, he beginneth to doe, and to bring to effect in euery man that is iustified, but in no man doth he perfect it so long as we continue in this life, and therefore inherent iustice is not such in any man here, as that thereby he can be found iust in the sight of God. Now therefore whereas *M. Bishop* saith, that *Christ restored vs that iustice which we lost by Adams fall*, if hee meane it as the Apostle doth when he saith, that ^a *God hath quickened vs together with Christ, and hath raised vs up together, and hath made vs sit together in the heauenly places in Christ Iesus*, that is, ^b *not yet really, but in hope*, as *S. Austin* speaketh, we admit the proposition to be true, and it is nothing against vs. But if his meaning be, that Christ hath really and already in possession restored vnto vs what we lost in *Adam*, the proposition is absurdly false, and all this discourse tendeth to prouethe contrary.

^a Ephes. 2. 6.

^b August de bapt. cont. Donat. tit. lib 1. cap. 4. Non diu iure sed in spe.

14. W. BISHOP.

The sixth and last reason for Catholikes is, The iustice of the faithfull is eternall, dureth after this life, and is crowned in heauen; but Christs imputed iustice ceaseth in the end of this life. Ergo.

M. Perkins answereth. First, that imputed Righteousnesse continueth with vs for euer, and that in heauen we shall haue no other. Secondly, that perhaps in the end of this life, inward Righteousnesse shall be perfect, and then without perhaps it shall be most perfect in heauen. So that one part of this answer ouerthroweth the other. Wherefore I need not stand upon it, but will proceed to fortifie our parte, with some authorities, taken both forth of the holy Scriptures, and ancient Fathers. The first place I take out of these words of Saint Paul:

1. Cor. 6.

And these things certes, were you, (Drunkards, Couctous, Fornicators, &c.) But you are Washed, you are Sanctified, you are

*S. Chryso. A. mbr.
& Theophilac. in
hunc locum.*

Iustified in the name of our Lord Iesus Christ, and in the Spirit of our Lord: Here Iustification by the best interpreters iudgement is defined, to consist in those actions of washing vs from our sinnes, and of infusion of Gods holy gifts by the holy Ghost, in the name and for the sake of Christ Iesus.

Tit. 3.

The like description of our Iustification is in S. Paul. Of his mercy he hath saued vs by the lauer of regeneration, and renewing of the holy Ghost, whom hee hath powred into vs abundantly, through Iesus Christ our Sauior, that being iustified by his grace, we may be heires in hope (and not in certainty of faith) of life euerlasting. Where the Apostle inferring that being iustified by his grace, declareth that in the words before he had described the same Iustification, to consist in our new birth of Baptisme, and the renewing of our soules, by the infusion of his heavenly gifts, which God of his mercie did bestow upon vs for his Son Christs sake. Many other places I omit for breuity sake, and will be content to cite fewe Fathers, because the best learned of our aduersaries doe confesse that they be all against them, as I haue shewed before.

*De peccat. merit.
& r. m. (cap. 15.
Epist. 85. lib. 17.
de Trinit. cap. 7.
Lib. 6. de Trinit.*

First, Saint Augustine saith, That this iustice of ours, (which they call righteousnesse) is the grace of Christ, regenerating vs by the holy Ghost; and is a beauty of our inward man. It is the renewing of the reasonable part of our soule. And twenty other such like, whereby he manifestly declareth our iustice to be inhered, and not the imputed iustice of Christ. Let him suffice for the Latine fathers. and Saint Cyril for the Greeks, who of our Iustification writeth thus. The spirit is a heate, who as soone as he hath powred charity into vs, and hath with the fire of it, inflamed our minds, we haue euen then obtained iustice.

R. ABBOT.

a Eccles. 19. 14:

^a There is a subtiltie that is fine, saith Ecclesiasticus, but it is unrighteous, and there is that wresteth the open and manifest law. M. Bishop is none of thole that deale finely, that will cogge by arte, and will lie, and yet not seeme to lie: what he doth he will doe outright, and will lie so as that euerie man may see him to be a liar, that he may not be taken for other then indeed he is. Tell vs M. Bishop, where is it that M. Perkins saith, that in heauen we shall haue

no other but imputed iustice or Righteousnesse? where doth he make any shew or semblance of saying so? Eie, *M. Bishop*, fie for shame; leaue this lying and belying of men, a good cause needeth no such meanes for the vpholding of it; they that in apparent vntruth see you thus wilfull and shamelesse, cannot but take you for a cosiner in all the rest. *M. Perkins* saith, that imputed Righteousnesse continueth for euer, but doth he say that in heauen there shall be no other, who plainely saith, that sanctification shall be perfect in the world to come? Wee shall for euer enjoy eternall life, by vertue of that whereby we are first admitted vnto it, because thereby wee are admitted to it to enjoy it thereby for euer. But hee who by his meric purchased for vs eternall life, purchased for vs also to bee made meete for the enjoying of it, and therefore shall then make vs vnto himselfe b a glorious Church, no: hauing spot or wrinkle or any such thing, but c God shall be all in all. Whereas hee maketh *M. Perkins* to say, that perhaps inward Righteousnesse shall be perfect in the end of this life, he againe abuteth him: for he asketh the question onely as a supposition, what if it bee so, but maketh no perhaps that it is so; denying that if it were so we could bee iustified thereby. The rest of this section as touching the maine drift of it is altogether impertinent, tending to proue Inherent iustice, which wee denie not, but onely the perfection thereof in this life. But whereas hee seeke h to make good, that our iustification consisteth therein, hee commeth much too short, and one of his proofs directly proueth the contrary. For when the Apostie saith, d You are washed, you are sanctified, you are iustified, vndoubtedly he meant not by iustification and sanctification to import one and the same thing. But there is no question, but that by sanctification is ment inherent iustice. Therefore inherent iustice cannot bee vnderstood in iustification. And this is apparent by those very authors whom hee himselfe citeth for exposition of the place, as namely *Chrysostome*, saying, e He washed vs; and what, did he so onely? Nay, but hee also sanctified vs; and not this onely, but also he iustified vs: very plainely putting difference betwixt iustification and sanctification, and expounding iustification in the next words to be this, liberari à peccatis, to bee deliuered from sinnes. So doth *Theophylact* also expressly referre iustification to forgiveness of sinnes: f When he had first washed you, and by iustification had pardoned you, forthwith also hee be-

b Ephc. 5. 27.
c 1. Cor. 15. 28.

d 1. Cor. 6. 11.
e Chrys. in 1. Cor. cap. 6. hom. 16.
Ab. iust. nos: mund. quid? stir hoc solun? Minimi, sed sanctificauit. neque hoc etiam, sed iustificauit. At qui liberari à peccatis magnum munus est, mundati em se eorum innumeris implentur bonis.
f Theop. in 1. Cor. ch. 6. Non sic sanctificauit. Quis peccato? iustificauit inquit. Cum enim prius vos abluisset & in ista condonasse, mox & sanctificationem contulit.

flowed sanctification. Occumenius likewise seuereth them as Chrysostome doth: *He hath not onely washed you, but also sanctified you; and not that only, but also iustified you.* He citeth Ambrose also, but Ambrose saith not one word, to import that *Iustification* should be construed of inherent iustice. *In baprisme all sinnes being done away, the beleuer is washed, is iustified in the name of the Lord, and by the spirit of our God is adopted to be a sonne of God.* Now we may see what credit is to be giuen to this gamester, who shewing his cardes in packe, telleth vs he hath wonne the game, when he hath nothing at all to helpe for the winning of it. As for the other place to *Titus*, *That being iustified by his grace, &c.* there is no argument to proue the contrary, but that the Apostle may comprehend the whole worke of *sauing vs*, which he before mentioneth, vnder the name of *Iustification*, as the maine point whereupon dependeth all the rest. But more properly we may take it in the third place, as in the former text to the Corinthians, distinguished from the sanctification and renewing of the holy Ghost, and expressing the other speciall effect of the *washing of the new birth*, consisting in the *forgiveness of our sinnes*. The places of *Austin* and *Cyrl* being spoken of inherent iustice begunne in this life, not denied by vs, say nothing against vs. How trecherously and falsly he dealeth in saying, that the best learned of our side doe confesse, that the *Fathers* be all against vs, hath been shewed before, and it shall appeare God willing throughout this whole booke, that there is no cause for them so to say.

15. W. BISHOP.

The second difference about the maner of Iustification.

WE all agree in generall, that faith concurrerh to our Iustification, but differ in three points. First, how faith is to be taken. Secondly, how it worketh in our iustification. Thirdly, whether it alone doth iustifie.

Concerning the first point, Catholikes hold a iustifying faith to be that Christian faith, by which we beleene the articles of our Creed, and all other things reuealed by God. The Protestants auerre it to be a particular faith, whereby they apply to themselves the promises of righteousness, and of life euerlasting by Christ. This to be the true iustifying faith, Master Perkins saith he hath proued already: hee should haue

What manner of faith it is whereby we are iustified. 435

haue done well, so haue noted the place, for I know not where to seeke it: but he will here adde a reason or rwaime.

1 Reason. The faith whereby we liue, is the faith whereby we are iustified: but the faith whereby we liue, is a particular faith, whereby we apply Christ to our selues, as Paul saith, I liue, *that is spiritu-* Cal. 2. 20.
ally, by the faith of the Sonne of God, which faith he sheweth to be a particular faith in Christ, in the words following, Who hath loued me, and giuen himselfe for me particularly.

Answer. The Maior I admit, and deny the Minor: and say, that the prooffe is not to purpose. For in the Minor he speaketh of faith, whereby we apply Christs merits unto our selues, making them ours, in the prooffe Saint Paul saith onely, that Christ died for him in particular. He makes no mentio of his apprehending of Christs iustice, and making of it his own, which are very distinct things. All Catholikes beleene with Saint Paul, that Christ died, as for all men in generall, so for every man in particular, yea and that his loue was so exceeding great towards mankind, that he would willingly haue bestowed his life, for the redemption of one only man. But hereupon it doth not follow, that every man may lay hands upon Christs righteousnesse, and apply it to himselfe (or else Turkes, lewes, Heretikes, and euill Catholikes, might make very bold with him) but must first doe these things which he requires at their hands, to be made partakers of his inestimable merits: as to repent them heartily of their sinnes, to beleene and hope in him, to be baptized, and to haue a full purpose to obserue all his commandements. Which M. Per- Pag. 154
kins also confesseth that all men haue not only promised, but also vowed in baptisme. Now because we are not assured that we shall performe all this, therefore wee may not so presumptuously apply unto our selues, Christs righteousnesse, and life enerlasting, although wee beleene that he died for every one of vs in particular. That which followeth, M. Perkins, hath no colour of probability: that, Saint Paul in this manner of belife, that is, in applying to himselfe Christs merits, was an example unto all that are saued. See the places, good Reader, and learne to be- 1. Tim 1. 16.
ware the bold unskilfulnesse of sectaries. For there is not a word sou- Phil 3 15.
ding that way, but onely how he hauing received mercy, was made an example of patience.

R. ABBOT.

That the effect of true faith is particularly to apply, hath beene handled before in the question of *the Certainty of Saluatiō*: but yet the place so requiring, *M. Perkins* though fit heere to set downe some few reasons for further prooffe thereof. The first whereof is grounded vpon the words of *S. Paul*:^a *I liue by the faith of the Son of God, who hath loued mee, and giuen himselfe for mee.* *M. Bishops* exception is, that *S. Paul* speaketh not of faith, whereby we apply *Christ's merits* or iustice vnto our selues making them ours, but saith onely that *Christ* died for him in particular. But what? is not the death of *Christ* a part, yea and a principall part of the merit of *Christ*? With vs it is so, and *M. Bishop* we suppose when he is well aduised, conceiueth no otherwise. If then the *Apostle* speake of faith, apprehending and applying vnto vs particularly the death of *Christ*, he speaketh of faith, apprehending and applying vnto vs particularly the merit of *Christ*. And all parts of the merit of *Christ*, are parts also with vs of the righteousnesse of *Christ*. As his obedience in being baptized for vs was his^c righteousnesse, so his^d obedience in dying for vs, was his righteousnesse also. Therefore faith applying vnto vs particularly the death of *Christ*, applieth vnto vs particularly the righteousnesse of *Christ*. Now *M. Bishop* telleth vs, that *all Catholikes* beleene with *S. Paul*, that *Christ* died as for all mē in general, so for euery man in particular of his exceeding great loue towardes mankind. But tel vs further *M. Bishop*, was that all that *S. Paul* meant, that *Christ* loued him as he loued all men; he died for him as he died for all men? Was this *S. Paul's* faith, *Christ* loued me as he loued *Iudas* the traitour; he died for me as he died for *Simon Magus*? It is written concerning *Esaus*,^e *I haue hated Esau*, and in him a patterne of all reprobates is set forth vnto vs; and might *Esaus* say as well as *Paul*, *Christ* hath loued me, and giuen himselfe for me? Indeed as *S. Austin* saith, *as touching the greatnesse and sufficiency of the price, & one cōmon cause or condition of mankind, the blood of Christ is the redemption of the whole world*; but yet as he further addeth, *there is a propriety of this redemption on their part from whom the Prince of this world is cast forth, and who are not now vessels of the diuell but members of Christ, neither did he bestow his death vpon mankind, that they also that were not to be regenerated, should belong to his redemption.* *Christ* in his death

^a Gal. 2. 20.^b *Ambrosius*, in *Pf.*118. ser. 3. *Baptizatus* pro nobis.^c *Mat.* 3. 15.^d *Phil.* 2. 8.^e *Rom.* 9. 13.^f *August.* ad artic.

sibi falso im-

positi ar. 1. Quod

ad magnitudinem

et pertinet ad pretij

et quod ad vnam

pertinet causam

generis humani,

sanguis Christi

redemptio est toti-

us mundi. & c.

Redemptionis

proprietas haud

dubie potest illos

esse de quibus prin-

cip. lusus mundi

missus est foras. e.

2. non in membra

diaboli, sed in sa-

luta Christi. Cuius

meriti non imperfa

est humano generi

ut ad redemptionem

eius etiam qui

regenerandi non e-

rant: potius est,

& c.

death intended a price of such extent in value and worth, as should be of power and ablenesse to saue ail, and therefore should be offered indifferently to all; but yet in *loue* he paid this price only for them, to whom of loue he entended fruit and benefit thereby, in loue he gaue his^s soule or life a redemption for many, he shed his blood for many, ^h not for all, saith Hierome, *but for many, that is, for them that should be willing to beleene*, who are, ⁱ so many as are ordained vnto eternall life. If he had loued *Iudas*, he would haue loued him to the end, because ^h whom he loued, he loued to the end. If hee had loued vniuersally al, he would haue praied for al, but now there is a world of men, of whom he saith, ^l *I pray not for the world, but for them which thou hast giuen me^m out of the world*; that we may know that there is ⁿ a world which God loueth, euen ^o the world which Christ hath gained by his blood, which is, ^p the Church of God, the same Church being reckoned ^q a speciall kind of vniuersality, as it were a whole world redeemed or deliuered out of the whole world; and that there is a world of which Christ saith, ^r *I am not of the world, and I pray not for the world*, which therefore he cannot be vnderstood to loue: and according to this difference, the Church of Smyrna writeth that ^t *Christ suffered for the saluation of the whole world of them that are to be saued*. Properly therefore to speake of the intendment of Chrills death, he died not generally for all, but onely for them that were to be saued thereby. Therefore *S. Austine* hauing mentioned the words of the Apostle, ^u *Who spared not his owne Sonne, but gaue him for vs al*, asketh the question, ^v *But which vs? Euen vs*, saith he, *whom he hath foreknowne, predestinated, iustified, glorified, of whom it followeth, Who shall lay any thing to the charge of Gods elect? So S. Ambrose,* ^y *Though Christ died for all, yet specially he suffered for vs, because he suffered for his Church*. For the elect then Christ hath died in peculiar and speciall wise, to giue vnto them the benefit that should arise of his death: for them only he hath giuen himself in loue, with purpose to make them partakers of his loue. And in this meaning it is, that the Apostle saith, *Christ hath loued me, and giuen himselfe for me*, which because it is the voice of faith, it followeth that by faith we haue particular application of Chrills loue towards our selues, and doe beleene, that hauing giuen himselfe for vs, and being giuen vnto vs, he is wholly ours; the merit and righteousnesse that he hath performed in giuing himselfe to liue and to die

g Mat 10. 29.
 & 26 23.
 h Hieronim Mar.
 21. Non dixit pro
 omnibus, sed pro
 multis, in est, pro
 his qui crede et ro-
 luntur.
 i Act. 13. 48.
 k Ioh. 13. 1.
 l Cap. 17. 9.
 m Veif 6
 n Cap. 3. 16.
 o August. in 1.
 l an tract. 1.
 p Propt. ut lo per a-
 torum lo. us
 mundi quem suo
 sanguine compa-
 rat. 1.
 q Act 10. 28.
 r Presp. de voc.
 Gen lib. 1. cap 3.
 Populu Dei spe-
 cialiu quadi cen-
 se ut vniuersitat.
 ut de toto mundo
 totus mundus li-
 beratus. & de om-
 nibus hominibus
 omnes homines xi-
 dentur assumpti.
 r Ioh. 8. 23.
 t Cap. 17. 9.
 u Euseb. hist. eccl.
 lib. 4. cap. 15.
 Pro: o: us suan-
 dorum mundi
 saute passio est.
 u R. m. 23.
 x Aug. in Ioh. n.
 trac. 45. Sed qui-
 bus nocet? Pro: fi-
 tis. pred. iustis. et
 iustificatis, glorifi-
 catis. de quibus
 sequitur, Quis ac-
 cuset eos?
 y Ambro. in Luc.
 c. 7. Est qui pro
 pro: uisus pro:
 fut est. pro: uis
 amon ipe aiter
 p. in ista omnia pro:
 Eccl. 1. 2. 2. 2. 2.
 67.

for vs, is ours, to the forgiuenesse of our sins and euerlasting life. Now then euery true beleeuing man hath by the Gospell this boldnesse ministred vnto him, to make application to himselfe of the death of Christ, & the benefit therof; and yet it followeth not that Turkes, Iewes, heretikes, leaud Catholikes may make bold with Christ in that behalfe, because they haue not faith whereby to conceiue this boldnesse; and wee cannot but wonder, that so drunken a conclusion should proceed from him that carrieth the name and reputation of a learned man. *They must first, saith he, doe those things which he requireth at their hands, to be made partakers of his inestimable merits, as to repent heartily of their sins, to beleeu and hope in him. First, saith he, they must doe these things, but hauing so done, may they then apply vnto themselues the merit & righteousness of Christ? If so, then he saith nothing against vs, who teach no faith to saluation, but according to the rule of Christ; ² Repent and beleue the Gospell; no remission of sins, but according to the like rule, that ² repentance and remission of sins are preached in the name of Christ; and againe, ^b Repent and be baptized every one of you in the name of Iesus Christ for the remission of sins. We say with Austine, ^c No man runneth to the forgiuenesse of sinnes, but hee that is displeasing to himselfe: and againe, ^d No man entreth into the bodie of the Church, except he be first slaine; he dieth as touching that hee was, that hee may bee that that hee was not.* Now if hauing done these things, he may not yet apply vnto himselfe the righteousness and merit of Christ, then *M. Bishop* doth but trifle and mock his Reader, in saying, *first* he must doe these things. And yet how doth he say that a man thus doing, *is made partaker of Christs inestimable merits*, if he may not apply the same vnto himselfe? *Mary*, saith he, *we are not assured that we shall performe all this; herfore we may not so presumptuously apply vnto our selues Christs righteousness.* But what if we know that we haue done all this, may we then applic vnto our selues Christs righteousness? His meaning is, that we may not, because, as we haue heard, he denieth wholly the imputation of the righteoutnes of Christ; & therefore doth but spend his wit in affigning the cause why we may not apply the same, to be because we are not assured of doing the things mentioned by him. But if he be not assured of his repentance, faith, hope, &c. no maruel if he faile of all other assurance towards God; yet let him not bee like the dogge

^a Mar. i. 15.

^a Luke 24. 47.

^b Acts 2. 38.

^c *August. in Psal. 41. Nemo currit ad remissionem peccatorum nisi qui displicet sibi*

^d *Idem in Psal. 133. In ecclesie corpus nemo intrat nisi prius occisus: moritur quod fuit ut sit quod non fuit.*

dogge in the manger: if he can make no vse of Christ himselfe, let him not be snarling and biting at them that doe. As for the places alleged by *M. Perkins*, to shew that *Paul* is vnto vs an example of beleeuing, the former of them is plaine: *° Brethren be followers of mee, and looke on them that walke so as ye haue vs for an ensample.* If in the faith and doctrine of Christ wee be to follow *Paul*, then by our faith we are to belecue of our selues as he beleued of himselfe, and what he wrote in that behalfe, we are to take it as written for our learning, not as a matter particular and peculiar to himselfe. The other place is most notable, where *Paul* first propoundeth it as *° a true saying, and worthy by all meanes to be receiued, that Iesus Christ came into the world to saue sinners.* He addeth, *Of whom I am chiefe*, that is, of which sinners whom Christ would saue I was a chiefe, I was the formost man, *° not in time but in badnesse*, as *S. Austine* expoundeth it. *Notwithstanding for this cause I was receiued to mercie*, saith he, *that Iesus Christ should shew on mee being the chiefe, all long suffering, to the ensample of them that should in time to come beleue in him vnto eternall life.* Now how doth the place import, that *Paul* should be an ensample to them that beleue in Christ, but that all that beleue in Christ, may learne in him not to be dismayed at the greatnesse and grieuousnesse of their sinnes, whereof they haue seene the like in him, but with him to receiue that true saying, that *Christ came into the world to saue sinners*, and therefore resolue that hee would saue them as hee had saued him, that they should not feare to say euen as he could say, *Christ hath loued me, and giuen himselfe for me.* *h* Hee confesseth himselfe such a sinner, saith *Austine*, as that therefore no sinner may despaire of himselfe, because *Paul* obtained pardon. It was not therefore the vnskilfulnesse of a sectarie, but true diuinitie that made *M. Perkins* to make that vse and application of the Apostles words, but it was *M. Bishops* absurditie, to say that the place importeth onely, that *Paul* was made an example of patience, without expressing how or what patience he meaneth, there being no patience there spoken of, but the patience of Christ, bearing with men long in great and fearefull sinnes, and yet at length of his owne mercy calling them to be partakers of his saluation.

Phil. 3. 17.

1. Tim. 1. 15.

Aug. in Psal. 70. Primus non tempo. sed max. ligni: a. e.

h Aug. de Temp. ser. 49. Talem se peccatorem confitetur fuisse, et omnis peccator propterea de se non despret, quia Paulus meruit sperare. 8

16. W. BISHOP.

M. Perkins 2. Reason. That which we must aske of God in praier, that we must beleue shall be giuen vs : but in praier wee must aske the merits of Christs righteousnesse to our selues. *Ergo.*
Answer. *Of the Maior much hath been said before: here I admit it, all due circumstances of praier being obserued, & deny that we must pray, that our Sauiour Christ Iesus merits may be made ours in particular, for that were greatly to abase them : but good Christians pray, that through the infinite value of those his merits, our sins may be forgiven, and a iustice proportionable vnto our capacitie, may be rowred into our soules, whereby we may lead a vertuous life, and make a blessed end. But it is goodly to behold, how M Perkins proueth th. it wee must pray, that Christs righteousnesse may be made our particular iustice, because, saith he, We are taught in the Pater noster, to pray in this manner : Forgiue vs our debts, & to this we must say Amen, which is as much to say, as our petition is granted. I thinke the poore mans wits were gone a pilgrimage when he wrote thus. Good Sir, cannot our sinnes or debts be forgiven, without we apply Christs righteousnesse to vs in particular? We say yes. Do not then so simply beg that which is in question, nor take that for giuen, which will neuer be granted. But a word with you by the way Your righteous man must ouer-skip that petition of the Pater-noster (forgiue vs our debts) for he is well assured, that his debts be alreadie pardoned. For at the very first instant that he had faik hee had Christs righteousnesse applied to him, and thereby assurance both of the pardon of sins, and of life everlasting. Wherefore he cannot without infidelitie, distrust of his former iustification, or pray for remission of his debts : but following the famous example of that formall Pharisee, in lieu of demanding pardon, may well say, O God I giue thee thanks, that I am not as the rest of men, extortioners, vniust, aduouterers, as also these Papists : fearing the remission of my sins, or the certaintie of my saluation, but am well assured thereof, and of Christs owne righteousnes too, and so forth. But to go on with M. Perkins discourse. Here we must note, that the Church of Rome cutteth off one principall duty of faith ; for in faith (saith M. Perkins) are two things: first, knowledge reuealed in the word, rouching the means of saluation : secondly, an applying of things knowne vnto our selues,*
 which

which some call assiance: the first they acknowledge. So then by M. Perkins owne confession, *Catholikes haue true knowledge of the means of saluation; (then he and his fellowes are miserable.)* The second which is the substance and principall they deny.

Answer. *Catholikes teach men also to haue a firme hope, & a great confidence of obtaining saluation, through the mercy of God, & merits of Christs Passion, so they performe their duty towards God, and their neighbor, or else die with true repēiance. But for a man at his first conuersion, to assure himselfe by faith of Christs righteousnesse, and lifeauerlasting without condition of doing those things he ought to do, that we Catholikes affirme to be, not any gift of faith, but the haynous crime of presumption, which is a sinne against the holy Ghost, not pardonable, neither in this life, nor in the world to come.*

See S. Th. 2. 2. q.
1. art. 1.

R. ABBOT.

The *Major* proposition he graunteth, yet with this limitation, *all due circumstances of praier being obserued* But his circumstances as he intendeth them, are but a Labyrinth to intricate and perplexe the consciences of men, and to bereaue them of all ioy and comfort of their praiers. We beleue that ^a *God is nigh vnto all them that call vpon him in truth.* Wee know that many are the weakenesses and imperfections of our praiers, many our distractions in that deuotion, but yet we beleue that God respecting the truth, and not the measure of our hearts, pardoneth the same for Christs sake, who is our high Priest, ^b *to beare the iniquity of our holy offerings, to make them acceptable before the Lord.* To the *Minor* proposition he answereth, that *we must not pray that Christs merits may bee made ours in particular, for that were greatly to abase them.* As though the Prophet *Dauid* did abase God in making him his in particular saying, ^c *The Lord is my rocke and my fortresse, my God and my strength, my shield, the borne of my saluation, and my refuge,* with infinite other speeches of the like sort. As though *Thomas* did abase our Saviour Christ in calling him, ^d *My Lord and my God* We do no iniurie to God to make him ours in particular, because he hath said, as to *Abraham*, so to euery one of the seede of *Abraham*, ^e *I will be thy God.* We do no iniurie to men, because wee do not thereby make him our peculiar, but leaue him the same to others, that hee is to vs as
curry

a Psal. 145. 18.

b Exod 28. 38.

c Psal. 18. 2.

d Iohn 20. 28.

e Gen. 17. 7.

f. Aug. in Psal. 32
 conc. 2. Ipse sit he-
 reditus nostris,
 possessio nostra.
 An forte temere
 dicimus faciendo
 nobis Deū posses-
 sionem cum sit
 Dominus, cum sit
 Creator? Non est
 ista temeritas; af-
 fectus est desiderij
 & dulcedo spei.
 Dicit anima, om-
 nino securā dicit;
 Deus meus es tu,
 qui dicit anime
 nostre, salus tua
 ego sum. Non fa-
 ciet iniuriā cum
 hoc dixerit, immo
 faciet si non dixe-
 rit.
 g Bernard in Cāt.
 ser. 69. Anima
 Deum videns
 haud secus videt
 quā si sola vide-
 atur a Deo.
 h Chrysoſt in Ge-
 ne. hom. 34. Pec-
 care hoc est amori
 ut ex cōmuni-
 bus propria faciat.
 i Ib. d. Proprietate
 a morem in eius id
 quod factum est
 omnibus mihi pro-
 priam facio.
 k Aug. l. de vi-
 sit. infirm. lib. 2.
 cap. 2. Tuus est
 et tu. unius loquor
 ad meum Iesum
 quā ad aliquem
 sanctorum spiri-
 tum Dei.
 l Bern. in Cant.
 ser. 61. Nisi quōd
 no erat de mem-
 bris Christi nec
 prius in nobis ad cō-
 de Christi merito
 et sic presens
 ver, suum dederat
 quod illius esse,
 tanquā rem capi-
 su in membris.
 m Ibid. Ego fideiter quod ex me mihi deest usque
 in po mihi ex visceribus Domini, quoniam misericordia effluunt.

every man enioieth the light of the Sunne to his owne vse, without impeachment thereof to the vse of any other man. ^f Let God, saith Austine, be our possession, our inheritance. What do we unadvisedly in making God a possession to our selves, he being our Lord & Creator? It is no rashness or unadvisedness; it is affection of desire, it is sweetness of hope. Let the soule boldly say, Thou art my God, to him that saith to our soule, I am thy saluation. It shall do no wrong in saying so; nay it shall do wrong in not saying so. And thus S. Bernard saith, that ^b the soule that looketh upon God, doth no otherwise looke upon him, then as if it selfe only were looked upon of God. For ^h this is the property of loue, as Chry- sostom saith, to make proper to a mans selfe that that is commō; which he speakerh by occasiō of the Apostles words hādled in the former section, Christ hath loued me, &c, where hee saith, that the Apostle ⁱ upō his loue to Christ, doth make proper to himselfe that that was done for all. Accordingly S. Austine saith, ^k I speake more safely & more sweetly to my Iesus then to any of the holy Spirits or Angels of God. Now do all these speeches tend to the abasing of God, and of his Sonne Iesus Christ? Did S. Austine, or whosoever was the Author of those words, abase Christ in naming him *my Iesus*? If not, what abasing then is it of the merits of Christ, that we should make them particularly ours? But to shew him his folly, S. Bernard saith that ^l but that Cain was not of the members of Christ, nor had any thing to do with the merit of Christ, to presume the same to be his, he wold haue called that his that was Christs, as the member doth that that is the heads, plainly giuing to vnderstand, that the faithfull man being a member of Christ, doth cal that his that is Christs, & pre sumeth the merit of Christ to be particularly his. And therefore he saith in the next words, ^m Whatsoeuer is wanting vnto me of my selfe, I boldly take it vnto me out of the bowels of the Lord Iesus, because they runne out with mercy. What should let then but that we may pray that the merits of Christ may be made particularly ours, and accepted as particularly a satisfactiō for vs to the forgiveness of our finnes? Nay, saith M. Bishop, good Christians pray that through the infinit value of Christs merits our finnes may be forgiven vs, &c. But I pray, M. Bishop, how do you thinke your finnes particularly forgiven, but by the patticular application of his merits, his passion, death, and resurrection, and his sitting at the right hand of God, to make ino

tercession for vs? Can a medicine worke without being applied particularly to him in whom it is to work? How do you pray that a *justice proportionable to your capacity*, as you very nicely and gingerly describe it, may be giuen particularly to you for Christs sake, that is, as we take it, in regard of that that Christ hath done, as generally for others, so particularly for you, but that you take it, that Christ hath done the same particularly for you, as wel as for other particulars? And but that your wits outrunne you, and leaue you to say you know not what, what is this but to apply the merits of Christ particularly to your selfe? Otherwise it may be said vnto you, what haue you to doe particularly with Christ, that for his sake you aske any thing particularly for your selfe? Surely wee cannot aske any thing of God for Christs sake, but by supposing a particular relation betwixt Christ and vs, depending vpon that that he hath done and merited for vs. But Maister *Perkins* to shew that in our praier, we aske the merit of Christs righteousnesse to our selues, alledgerh the petition of the Lords praier, *Forgiue vs our trespasses*. For what is forgiuenesse of sinnes, but a thing merited by the righteousnesse & obedience of Christ? Our Sauour saith in the Gospel, that *his blood is shed for the forgiuenesse of sinnes*. When then wee n Mat. 16. 28. begge forgiuenesse of sinnes, what do we but begge to our selues the fruit of the bloodshedding of Iesus Christ? The righteousnesse of Christ containeth the whole obedience that Christ performed to his Father, both in liuing & dying, to be the satisfaction for our sinnes. And if there be no forgiuenesse of sinnes, but onely by his satisfaction for vs, what do we when we craue forgiuenesse of sinnes, but craue the application of Christs righteousnesse vnto vs, that it may bee accepted for our satisfaction to the forgiuenesse of our sinnes? Now to our praier *M. Perkins* noteth, that we adde *Amen*, as a word of confirmation vnto vs, that God heareth our petition, and graunteth the same according to the promise that hee hath made vnto vs. Which hee saide not onely of himselfe, but alledged to that purpose the saying of *Austine*, affirming, that *Amen* o Auguſt. de Temp. ser. 182. in these petitions signifieth, that that which is craved of the Lord, is undoubtedly graunted, if wee stedfastly hold fast the covenant of our last condition or creation, which is our faith in Christ Iesus. Amien in his petitionibus significat indubitanter a Domino conferri quod petitur, si vltima conditionis pactum firmiter teneatur.

writing of these things, neither would he haue conceiued that he had begged the thing in question, but rather proued it, vlesse hee will say, that there can bee forgiuennesse of sinnes without the satisfaction and merit of Christ, which what is it to vs, but by being particularly applied vnto vs, and accepted to our vse? As for our righteous man, as he calleth him, he hath no warrant to omit to pray for the forgiuennesse of his sinnes, because he is no otherwise taught to beleue it, but as he praieth for it. But in praying for it, he hath assurance from Christ to beleue the obtaining of it, who saith, *What soeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.* Of this sufficient hath bene said before in the question of *the Certaintie of Saluation*, and I list not here to follow him in an idle and impertinent vagarie. Onely I maruell that his head should goe so farre awry, as to apply to vs the example of the Pharisee, being so farre different from vs. For the Pharisee was outright a Papist, auouching inherent iustice, and presuming thereof in himselfe, although by the gift of God euen as the Papists doe. Nay, Maister *Bishops* righteous man goeth beyond the Pharisee, saying, I thanke thee, O God, that I am iust *before thee, cleane and whiter then snow, no more sinne left in me then was in Adam in the state of innocency, and therefore worthy of thy kingdome and of the ioyes of heauen, not needing greatly to feare the rigorous sentence of a iust iudge; and if I do not certainly know it, yet I hope that I am so;* and not like these Protestants, whose *righteous man is like vnto sepulchers whited on the outside with an imputed iustice, but within full of iniquity and disorder.* Let him heere take knowledge of his descriptiõ of their righteous man out of his own words, & thereby know himselfe to be some degrees abouethe absurdity of the Pharisee. But the righteous man whom we teach, is such, as the auncient Fathers many times describe out of the words of Solomon, as they did reade them: *The iust man in the beginning of his speech, is an accuser of himselfe.* When hee cometh into the presence of God, he beginneth his speech with acknowledging his owne vnworthinesse & sinne. His righteousness he knoweth to be such, as leaueth him still to say with David, *Enter not into iudgment with thy seruãt, O Lord; for in thy sight no mā liuing shal be found righteous. He falleth seuen times a day, and daily praieth for forgiuennesse, and so continueth till God manifest the effect of his praier, being well*

p Mar. 1. 24.

q Sect. 5. & 18.

r Cha. 2. sect. 10.

f Cha. 4. sect. 2.

t Ibid. sect. 4.

u Cha. 3. sect. 3.

& 14

x Cha. 4. sect. 2.

y Prou. 18. 17.

Fustus in principio sermonis accusator est sui. Hieron. cont. Pel. lib. 1.

z Psal. 143. 2.

a Prou. 24. 16.

Uu' 24.

well assured in the meane time vpon the promise of God, that God heareth him, and will make it appeare that he hath not praied in vain. But to let this go, *M. Bishop* taketh it for an aduantage to him, that *M. Perkins* cōfesseth, that *the Church of Rome* acknowledgeth a knowledge reuealed in the word touching the meanes of saluation. But what doth it aduantage him, that the Church of Rome hath that which the diuels haue? They know that the means of saluation is by Christ crucified, dying, rising again from the dead, by faith, by the sacramēts, but they haue not the vse of this knowledge, wherein consisteth the life therof. No more hath the Church of Rome, which professing generally the meanes of saluation to bee in the crosse, & death, & resurrection of Christ, in faith, and in the sacraments, doth in the special vse & application therof, wholly overthrow all, frustrateth the crosse, & death, & resurrection of Christ, peruerteth the faith, corrupteth the sacraments, blendeth & mingleteth the Gospel with her own traditions, deuileth other meanes of saluation, & wickedly maketh the people to trust therein. Now if it follow that we erre miserably, as he saith, because they do thus know the means of saluation reuealed in the word, it must follow that they also erre miserably, because all other heretiks know the means of saluation in that sort as wel as they. And indeed they do erre miserably, who go from the word, as touching the vse and effect of that means of saluation which they learn from thence, and cōrrary to the word, tie the same to other supplemēts, which they theselues haue borrowed of human deuce. Now the *firme hope and great cōfidence*, wherof he answereth to the 2. point mentioned by *M. Perkins*, is a meere collusion. He maketh it *firme* on Gods behalf, but on our side most infirm & vncertain, because by his rules a man cānot tell whether he haue any true repentance, or faith, or hope, or charity, or any thing else wherupon his hope should stād, which he stil hāgeth vpon mans worthines & disposition of himself, & leaueth it in the power & choice of his own *free wil*. But true faith beleeueth ^b *the promise of God to be firme and sure, not vpon our merits, but vpon his own mercy*, & accordingly embraceth the same, not with an vncertain cōditiō if we do this or that, but with full assurance that God^c according to his promise wil keep vs in his feare, to do that which we ought to do, & when by frailty we fall, will in mercy looke vpon vs as he did vpon ^d *Peter*, & wil cause vs to rise

^b Aug. in P^{sa}.
88. Non secundum
merita nostra, sed
secundum misericordiam
firmiter est promissum
^c Ierem. 32. 40.
^d Luk. 22. 61.

e 1. Ioh. 5. 11.
 f Ambrosi. de sa-
 cram. lib. 5. cap. 4.
 Presume non de
 operatione tua,
 sed de Christi
 gratia. Bona
 presumpcio.
 g August. de
 verb. Dom. ser. 7.
 Gratia mea ple-
 nis es, quia nō de
 virtute tua, sed
 de gratia mea
 presumpstisti.
 h Hieron. in Mat.
 ca. 12. Qui ma-
 nifeste intelligens
 opera Dei, cum ac
 virtute negare
 non possit, eadem
 stimulat inui-
 dia calumniatur,
 & Christum, Dei-
 que verbum, &
 opera Sp. sancti
 dicet esse Beelze-
 bub: isti non di-
 mittentur neque in
 presenti seculo,
 nec in futuro.

againc. And this hope and assurance God offereth vnto vs, euen from our first conuersion for Christs sake, and thenceforth we accordingly expect euclasting life, not for our owne sakes, but *in Christ*, by vertue of his righteoufnes, obedience, and merit, and of the purchase that he hath made in our behalfe. Neither is this any vnlawful presumption, but *a good presumption*, as *S. Ambrose* spea- keth, and that *because*, as *S. Austine* saith, *wee presume not vpon our owne vertue or power, but vpon the grace of God*. As for his charging of vs in respect heereof with sinne against the holy Ghost, it is but a scape of his ignorance, who as it seemeth, vnderstandeth not what is meant thereby. What his schoolemen haue written therof, it is nothing to vs, but let him learne by *Hierome* how to vnderstand it out of the text it selfe. *He*, saith hee, *who vnderstanding mani- festly the workes of God, when he cannot gaine say as touching the power, doth yet of enuie calumniate the same, and affirmeth Christ, and the word of God, and the workes of the holy Ghost to be of the diuell, to him it shall not be forgiven, neither in this world, nor in the world to come*. This is a dreadfull sinne, and let *M. Bishop* take heede, the light of God so cleerely shining as that it cannot but dazle his eies, that he doe not intangle himselfe in the guilt thereof, by wilfull opo- sition against the truth.

17. W. BISHOP.

Master Perkins *third reason is drawne from the consent of the an- cient Church, of which for fashion sake to make some shew, hee often speaketh, but can seldome finde any one sentence in them that fits his purpose, as you may see in this sentence of Saint Augustine, cited by him*. *Augustine saith, I demand now, doest thou belecue in Christ, O sinner? thou saiest, I belecue: what, beleueest thou that all thy sinnes may freely be pardoned by him? thou hast that which thou beleueest. See, here is neither applying of Christs righteoufnes vnto vs by faith, nor so much as beleueing our sins to be pardoned through him, but that they may be pardoned by him. So there is not one word for M. Perkins. But S. Bernard saith plainly, that we must beleue that our sins are pardoned vs. But he addeth not by the imputed righteoufnes of Christ. Againc, he addeth conditions on our party, which M. Perkins craftily consealeth. For Saint Bernard grameth, that we may beleue*

De verbis Domi-
 ni. ser. 7.

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our finnes to be forgiven, if the truth of our conversion meete with the mercy of God preventing us, for in the same place he hath these words: So therefore shall his mercy dwell in our earth, that is the grace of God in our soules, if mercy and truth meet together, if iustice and peace embrace and kisse each other. Which is as S. Bernard there expoundeth it, if we stirred up by the grace of God, do truly bewaile our sins and confesse them, and afterward follow holinesse of life and peace. All which M Perkins did wisely cut off, because it dashed cleane the vaine glosse of the former words.

His last authority is out of S. Cyprian, who exhorteth men, passing out of this life, not to doubt of Gods promises, but to beleue that we shall come to Christ with ioyfull security.

Answer, S. Cyprian encourageth good Christians dying to haue a full confidence in the promises of Christ, and so do all Catholikes, and bid thē be secure too on that side, that Christ will neuer faile of his word & promise, but say that the cause of feare lies on our owne infirmities: And yet bids them not to doubt, as though they were as likely to bee condemned as saued, but animates them, and puts them in the good way of hope, by twenty kinds of reason.

R. ABBOT.

The drift of Saint *Austine* in the place alledged, is to shew, that we are ^a to presume of God onely, not of our selues, and to attribute all that we are (towards him) wholly to his grace. If thou presume of thine owne worke, then is it a wages paid, not a grace giuen vnto thee. But if it be grace, then it is freely giuen. Hereupō follow the words alledged: *b* I demaund now, O sinner, dost thou beleue Christ? Thou saiest, I beleue. What dost thou beleue? That all thy finnes may be pardoned freely by him? By which words he would import, that the sinner is to beleue, that in Christ onely there is enough to yeeld him forgiveness of finnes, and therefore that hee is to presume onely vpon him. Which if he do, Saint *Austine* telleth him, *Thou hast that which thou beleuest*, and addeth, *O grace freely giuen*. Now *M. Bishop* should here haue told vs, what it is that *S. Austine* telleth the beleuing sinner that he hath: what that grace is that he saith is here freely giuen vnto him. For if it be forgiveness of sins, as indeed it is, then the words import, that the sinner beleuing in Christ for the

^a Aug. de verb. Dom. ser. 7. Elegit de me presumetes, non de se
^b Totū gratiæ solum per reputa. Si de tuo opere presumis ergo merces tibi reiditur, non gratia condonatur. Si autē gratia est, gratis datur.
^c Interrogauit, Credo, o peccator, Christe? Dico, Credo Quā credi? Gratia uanueris peccata tibi propter ipsum potē remitti? Hic loquitur quid credis? O gratia gratis datur.

forgiuenesse of finnes, and relying wholly vpon him, alluredly hath that for which he beleeueth, and therefore is not to doubt thereof. And herein he alludeth to that in the Gospell, where Christ asketh the blind men; *Beleue ye that I am able to doe this*, to draw frō the, whether they did attribute so much to him, as to expect so great a benefit from him. When therefore they answered, *Yea, Lord, be touched their eies, saying; According to your faith so be it vmo you*. So with *S. Austine* the word *may* serueth to challenge a sufficiency to Iesus Christ, and to exclude other meanes of forgiuenesse of finnes, not to question the beleefe of the forgiuenesse thereof, which hee so resolutely affirmeth to him that beleueth, and can be no otherwise but by the applying of the righteousnesse, the merit, the satisfaction of Christ, because we cannot beleue it but onely thereby. The place of *Bernard* is very impudētly shifted off. First, by altering the question, which is not here, by what wee beleue our sins to be forgiuen, but whether it be the property of a iustifying faith, to beleue particularly the forgiuenes of a mans own finnes. Now *S. Bernard* saith, that *d for a man to beleue that he cannot haue forgiuenesse of finnes, but by Gods pardon, is but the beginning & foundation of faith. Therefore, saith he, if thou beleue that thy finnes cannot be done away but by him to whom onely thou hast sinned, thou doest well; e but go further yet, to beleue that by him thy sins are forgiuen thee. This is, saith he, the testimony that the hly Ghost giueth in our heart, saying, Thy finnes are forgiuen thee. For thus doth the Apostle suppose that a man is iustified freely by faith.* Of imputed righteousnesse enough hath bene said before: the point here is of particular faith, whether a mā beleue his owne finnes to be forgiuen him. *S. Bernard* saith yea, and saith it so plainly, as that *M Bishop* could not tell for his life what directly to answer to it. But forsooth *S. Bernard* addeth conditions on our party, saith he, which *M Petkins* craftily concealeth, and here he bringeth words following a mile after, where *S. Bernard* hath broken off the point formerly in hand, which was to set forth the condition of a true iustifying & sauing faith. And what I pray are the conditions that he addeth? *Forsooth truth of conuersion, bewailing of our finnes and confessing them, and afterwards following holines and peace.* Where we see a glosing scophant, which will make the simple Reader beleue, that he giueth an answer when indeede he giueth none. For when we teach the beleefe of the forgiuenesse

c Mat. 9. 28.

d Bernard in An-
nunciat. ser. 3. In-
tium quoddam &
velut fundamen-
tum fidei.

e Sed adde adhuc
ut & hoc credas
quia per ipsum ti-
bi peccata donatur
Hoc est testimo-
nium quod perhi-
bet in corde nostro
Sp. sanctus, dicens
Dimittuntur tibi
peccata tua. Sic e-
nim arbitratur
Apostolus gratis
iustificari hominē
per fidem.

of sinnes, do we teach a man vnconuerted to belecue the same? The penitent sinner confessing and bewailing his sinnes to God, and carefull as hauing felt the sting of sinne, thenceforth to auoid the same is the proper and onely true subiect of this dilputation of iustification by faith. We denie that faith hath place in any other man, and therefore denie that any other can haue the true beleefe of the forgiuenesse of his sinnes. Of the conuerted man then, of him that truely repenteth and forsaketh his sinnes, *S. Bernard* saith, and we say, that the faith whereby he is iustified, is a faith whereby he particularly beleeueth the forgiuenesse of his owne sinnes. What is *M. Bishop* now but a wrangling Sophister, that thus in a mist of idle discourse, seeketh to steale away, wherein deede he is so fast holden that he cannot vntie himselfe? In like sort he dealeth with the other place of *Cyprian*, who encouraging faithfull Christians against the terrour and feare of death, saith; *God hath promised immortality vnto thee, when thou departest out of this world, and dost thou wauer and doubt thereof? This is not to know God, this is by the sinne of unbeliefe, to offend Christ the maister of beleeuers; this is for a man being in the Church, to be without faith in the house of faith.* The words are manifest. Hee propoundeth the promise of God particularly: requireth the same accordingly to be beleued; not to beleue it so, he affirmeth is to be *without faith in the house of faith.* God promiseth *to thee*, and dost thou doubt? this is not to haue faith. *Cyprian* then teacheth such a confidence in the promises of Christ, as is to bee without all wauering or doubt. Yea saith *M. Bishop*, *we are secure on Christes side, that he will neuer faile of his word and promise, but the cause of feare lies vpon our owne infirmities.* Thus he is like the mother that strangleth her child so soone as she hath brought it forth. He setteth vp *confidence* with one hand, and throweth it downe with another; nay, he setteth it vp with one hand, and throweth it downe with both. What is it to vs, that Christ is true of his word, if we may not beleue that his word doth appertaine to vs? what confidence can it yeeld, that Christ faileth not of his promise, so long as wee must feare lest our infirmities disable vs of hauing any part therein? And would *Cyprian* talke so idly, to bid men not wauer or doubt, when they might answer they had cause to feare and doubt, by reason of their owne infirmities? Would he bid men not doubt to go out of the world, because of

Cyprian. de Mortal. Deus tibi de hoc mundo recidens immortalitatem pollicetur. & tu dubitas & fluctuas? Hoc est. De hominibus non posse: hoc est. Christum credentium magistrum peccato incredulitatis offendere: hoc est. in ecclesia consistit: ut uisum fides in domo fides non habere.

the promise of God, when their owne infirmities might be a sufficient cause to make them feare their departure out of this world? But *Cyprian* knew well that wee can haue nothing but feare from our selues, and therefore teacheth vs to build our selues wholly vpon the promise of God, that howsoeuer our owne infirmities do offer vs occasion of distrust, yet resting vpon the truth of God, we beleue with *Abraham*^s *under hope against hope*, that God will performe what he hath spoken, for his owne sake, as he saith by the Prophet, ^h*Not for your sakes, but for my holy names sake I will doe it, saith the Lord.* Yea, but wee bidde them not doubt, saith Master Bishop, *as if they were as likely to be condemned as saued.* But how so, when they see and know in themselues that for which they may be condemned, and cannot know any thing whereupon they may rest the hope of saluation? For you say, Master Bishop, that a man cannot tell whether hee haue repentance, hope, charitie, praier, whether he be iustified, and in the state of grace or not, and therefore how should he but thinke himselfe more likely to bee condemned then otherwise? You say you *animate them, and put them in the good way of hope, by twenty kinds of reasons.* But how can you put them in hope when you teach them to feare? That one reason whereby you impose feare, carrieth more sway in the conscience, then all those twenty kindes of reasons, whereby you persuade hope. And when you teach that a man cannot tell whether he haue any hope or not, what can there rest but horrour and despaire, at leastwise anguish, perplexitie, trembling and feare, saue only in consciences that are benumbed and astonished, and haue no feeling of themselues? In a word, in death there can bee no hope, but setting aside the respect of our selues, to depend vpon the promise of God, and to say with *Hilary* out of the Psalme, *Our hope is in the mercy of God for ever and euer.*

g Rom. 4. 18.

h Ezech. 36. 22.

h Hilary in Psal.
31. *Spes nostra*
in misericordia
Domini in seculum
& in seculum
seculi.

18. W. BISHOP.

M. Perkins hauing thus confirmed his owne partie, why doth he not after his manner confute those reasons which the *Catholikes* alleage in fauour of their assertion? Was it because they are not wont to produce any in this matter? Nothing lesse: It was then belike, because he knew not how to answer them. I will out of their store take that one principall

What manner of faith it is whereby we are iustified. 45-1

pass one, of the testimonie of holy Scripture, and by that alone sufficiently prooue, that the faith required to Iustification, is that Catho'ike faith, whereby we beleene all that to be true, which by God is revealed, and not any other particular beleeuing Christs Righteousnesse to be ours. How can this be better knowne, then if we see, weigh, and consider well, what kinde of faith that was which all they had, who are said in Scriptures to be iustified by their faith.

S. Paul saith of Noe, That he was instituted heire of the iustice, which is, by faith. What faith had hee? That by Christs Righteousnesse he was assured of Saluacion? No such matter, but beleened, that God according to his word and iustice, would drowne the world, and made an Arke to save himselfe and his familie, as God commanded him. Heb. 11.7.

Abraham the Father of beleeuers, and the paterne and example of iustice by faith, as the Apostle disputeth to the Romans: What faith he was iustified by, let S. Paul declare, who of him and his faith hath these words: Hee contrarie to hope beleueth in hope, that hee might be made the Father of many Nations, according to that which was said vnto him; So shall thy seede bee as the starres of heauen, and the sands of the sea: and he was not weakned in faith, neither did he consider his owne bodie, now quite dead, whereas hee was almost an hundred yeeres old; nor the dead Matrice of Sara, in the promise of God he staggered not by distrust, but was strengthened in faith, giuing glory to God, most fully knowing, that whatsoeuer hee promised, he was able also to doe, therefore was it reputed to him: to iustice. Loe, because he glorified God in beleeuing, that old and barren persons might haue children if God said the word, and that whatsoeuer God promised, he was able to performe, hee was iustified. The Centurions faith was very pleasing vnto our Saviour, who said in commendation of it, That he had not found so great faith in Israel. What faith was that? Marrie, that hee could with a word cure his seruant absent: Say the word only (quoth he) and my seruant shall be healed. Rom. cap. 4.

S. Peters faith so much magnified by the ancient Fathers, and highly rewarded by our Saviour, was it any other, Then that our Saviour was Christ, the Sonne of the liuing God? And briefly let S. John that great Secretarie of the holy Ghost, tell vs what faith is the small end of the whole Gospell. These things (saith hee) are written that Math. 8.

that

that you may belecue that Iesus is Christ the Sonne of God, and that beleeuing you may haue life in his name *With the Euangelist the Apostle S. Paul accordeth very well, saying, This is the word of faith which wee preach, for if thou confesse with thy mouth our Lord Iesus Christ, and shalt belecue in thy heart that God raised him from death, thou shalt be saued. And in another place: I make knowne vnto you the Gospell, which I haue preached, and by which you shall be saued, vnlesse perhaps you haue beleueed in vaine. What was that Gospell? I haue deliuered vnto you that which I haue receiued, that Christ died for our sinnes, according to the Scriptures, was buried, and rose againe the third day, &c. So by the verdue of S. Paul, the beleefe of the articles of the Creed, is that iustifying faith, by which you must be saued. And neither in Saint Paul, nor any other place of holy Scriptures, is it once taught, that a particular faith, whereby we apply Christs Righteousnesse to our selues, and assure our selues of our saluation, is eueher a iustifying, or any Christian mans faith, but the very naturall act of that vgly Monster, presumption: which being laid as the very corner stone of the Protestants irreligion, what morall and modest conuersation, what humility and deuotion can they build vpon it?*

R. ABBOT.

What the reason was why *M. Perkins* here propounded no objections of the Papists, *M. Bishop* might haue conceiued, because hee had ^a before noted and confuted the best that are alledged by them. If he had not so done, yet it should not be likely that hee had therefore omitted them, because hee knew not how to answer them, because this which *M. Bishop* bringeth for their principall reason, is but a very weake and simple reason. The thing that he would proue therby, is, that iustifying faith is that *Catholike faith*, as he calleth it, whereby we beleuee all that to be true which God hath reuealed. Hee abuseth the name of *Catholike faith*, whereby hath been wont to be imported the true and sound doctrine of the Catholike Church, comprised in bookes, taught in Pulpits and schooles, professed by the mouth, which a man may preach to others, and himselve bee void of iustifying faith. Thus *Vigilius* faith, hauing discoursed of some points of doctrine, ^b *This is the Catholike*

Rom. 10.

I. Cor. 15.

a Chap. 3. Of the
Certainty of
saluation.

b *Vigil. cont.*
Euseb. lib. 1.
Hec est fides &
pr. fessio Catholi-
ca, quam Apo-
sto's tradiderunt,
Martyres roborau-
erunt, & fideles
tricusque custodi-
erunt.

Catholike faith and profession which the Apostles deliuered, the Martyrs haue confirmed and the faithfull keepe vntill this day. Iustifying faith is the priuate act of the heart and conscience of the man that is iustified, which though it be grounded and built vpon it, yet cannot but absurdly bee termed the Catholike faith. But *M. Bishop* perhaps by Catholike faith meaneth that iustifying faith, whereby he and his fellow Catholikes must hope to bee iustified. By which meanes he hath matched the diuel with himselfe and his Catholikes, and hath made him a Catholike. For if it bee the only faith of a Catholike to belecue all that to bee true which God hath reuealed, what hindereth the diuell to bee a Catholike, seeing he beleeueth, and to his greefe well knoweth, that all is true that is reuealed by God? This is that which we rightly call *historicall faith*, the obiekt whereof is the word of God in generall, and it is no more but *credere Deo*, to beleue God in that which hee speaketh, which is incident to diuels and damned men. This *historicall faith* is presupposed and included in *iustifying faith*, but the proper obiekt of *iustifying faith* is *God in Christ, reconciling the world vnto himselfe*; or the promise of Gods mercy to vs in Christ Iesus, whereby we doe not only beleue the promise in generall to be true, but do trust in God, and expect good at his hands, according to that promise for Christs sake. This faith therefore is called *the faith of Christ*, that is whereby wee beleue in Christ, and is further exprest to be *faith in his name*, *faith in his blood*. Of which *S. Austin* saith; *The faith of Christ is to beleue in him that iustifieth the vngodly; to beleue in the Mediator, without whose meanes we are not reconciled vnto God; to beleue in the Saviour, which came to seeke and to saue that which is lost; to beleue in him that saith, without me ye can do nothing.* This is the faith whereby wee are saued, and whereby all the faithfull haue been saued from the beginning of the world. To which purpose *S. Austin* againe saith. *The same faith saued the righteous of old that now saueh vs, that is, the faith of the man Iesus Christ the Mediator betwixt God & men, the faith of his blood, the faith of his crosse, the faith of his death and resurrection.* Thus by faith *Abel* in his lambe beheld; *the lambe of God that taketh away the sinnes of the world*, and thereby his sacrifice was accepted, and in that respect is Christ called *the lambe that was slaine from the beginning of the world*. But here *M. Bishop*

c 2. Cor. 5. 19.
d Rom. 7. 21.
Phil. 3. 9.
e Ad 3. 16.
f Rom. 3. 25.
g Aug. in Ioan. tract. 15 Fides Christi est credere in eum qui iustificat impium: credere in meliore rem sine quo interpositio non reconciliatur Deo: credere in saluato rem qui venit querere a que saluare. &c.
h Aug. de nat. & grat. cap. 44. Ea fides iustos sanauit antiquus que sanat et nos id est, med a: ore Dei & hominum bonum Iesu Christi, fides sequens eius, fides in eu eius fides mentis & resurrectionis eius. i 1. Ioh. 1. 29.
k Apoc. 13. 8.

1 Heb. 11. 7.

vndertaketh to tell vs, and therefore let vs heare of him according to the depth of his diuinity, *what kind of faith that was which all they had who are said in Scriptures to be iustified by their faith.* And first he beginneth with *Noe*, of whom it is sayd, that *he was made heire of the righteousnesse which is by faith.* But what faith was that? *Hee beleeued, saith hee, that God according to his word and iustice would drowne the world, and made an Arke to saue himselfe and his familie, as God commanded him.* And what? in the drowning of the world and making of an arke to saue himselfe, did *Noe* consider nothing but the drowning of the world and the making of an arke to saue himselfe? *S. Austin* calleth the Arke, ^m *the Sacrament of the Arke*, and in a sacrament or mysteric did the faith of *Noe* see no more but onely what his eyes did see? ^a *In sacraments, as Chrysostome saith, we do not see that which we beleene, but we see one thing and beleene another.* *Noe* then in the Arke did beleene that which he did not see, which what it was, *S. Peter* giueth vs to vnderstand, when he maketh our *baptisme* the thing that ^o *answereth the type and figure of the Arke*, which, saith he, *saueth vs by the resurrection of Iesus Christ.* The Arke then was to him a figure and seale of the same, whereof *Baptisme* is a figure and seale to vs; ^p *a seale of the righteousnesse of faith, of ^q the righteousnesse of God by the faith of Iesus Christ, to all and upon all that doe beleene.* His deliuerance temporally was a figure of that spirituall saluation, which both he and we haue by the washing away and forgiuenesse of our finnes, by the blood, and death, and resurrection of *Iesus Christ*, and in the beleefe hereof was it that he was made heire of the righteousnesse of faith. In the second place *Abraham* is brought forth, whose faith *M. Bishop* constructeth to be no more but this, that *he beleeued that old and barren persons might haue children if God sayd the word, and that whatsoever God promised he was able to performe.* Where if he had looked into the Apostles words with the eyes of a doctor of diuinity, hee would haue found *the seed* there spoken of to be *Christ*, as the same Apostle elsewhere expoundeth it, *Christ* in person as the head, and all the faithfull gathered as members into one bodie with him, ^r *the head and the bodie making one whole Christ*, as *S. Austin* speaketh. *God* promised vnto *Abraham* a *seed*, wherein ^s *all the nations of the earth should bee blessed.* Herein *God* would make him ^t *the heire of the world, and ^u a father of many nations,*

m Aug. cont.

Fault. Manich. lib.
19. cap. 12. Sacra-
mentum arce. e in
qua Noe domus
a di. suo liberata
est.

n Chrysost. in 1.
Cor. hom. 7. Myste-
rium appellatur
quoniam non id
quod credimus in-
uenimus, sed quod
alibi videmus, alibi
credimus.

o 1. Pet. 3. 21.

p Rom. 4. 11.

q Cap. 3. 22.

r Gal. 3. 16.

s Aug. in Psal.
53. Totus Christus
caput & corpus,
& post. Christus est
totum corpus
Christi.

t Genes. 15. 2.

u Rom. 4. 13.

x Ver. 16. 17.

sions, not to that seed only which is of the law, but to that also which is of the faith of Abraham, that we may know that a spirituall seed is heere to be vnderstood, which should become the children of Abraham, by walking in the steps of the faith of our father Abraham, and so should be made partakers of the blessing with him. The performance of all this promise of blessing to Abraham and all the nations of the earth, stood vpon his hauing of a son, which God had promised vnto him. The barrenesse of Sara, and the old age both of Abraham and her, might seeme to deny al hope of hauing a son: but yet Abraham rested secure in the affiance of the power of God, not doubting but that God was able, and would giue him a son of whom Christ should come, to bee vnto him that blessing that God had promised. This was the thing that Abrahams faith respected, and to which the Apostle referreth it, speaking of a promise that was to be sure, not to Abraham only, but to all the seede both of beleeuing Iewes and Gentiles; who are also called heires of the promise, to the performance whereof, to shew vnto them the stablenesse of his counsell, God bound himselfe by an oath, that by two immutable things, wherein it was vnpossible that God should lie, (his promise and his oath) we might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs. Of what? that old and barren persons may haue children if God say the word? O base and abie& conceit of so diuine and heavenly a matter! Nay but of the blessing, which as the Apostle noteth before, God did sweare vnto Abraham, and vnto that seede which hee would multiplie vnto him, by faith to bee blessed together with him. Thirdly, he allegeth the faith of the Centurion, of which our Sauiour testifieth, that he had not found so great faith in Israel. And what was that faith? *Marris*, saith hee, that he could with a word cure his seruant absent. Say the word only, quoth he, & my seruant shall be healed. But did he onely beleue that by saying the word Christ could cure his seruant? Surely he beleued somewhat else that made him to beleue that: he beleued somewhat else that made him to say, *Lord I am not worthy that thou shouldest enter vnder my rooffe.* He would not thus haue said with so great faith and humilitie, saith *S. Austin*, but that he did already beare Christ in his heart. Wee doubt not but he had conceiued of Christ that he was the Son of God, the Sauiour of the world, and with this faith came vnto him.

^y Ver. 12.

^z Ver. 16.

^a Heb. 6. 17.

^b Mat. 8. 10.

^c Aug. de verb. Dom. ser. 6. Nequa hec doceret cum tant a fide & humilitate nisi iam illum quem timebat intrare domū suam, corde gesta- rit.

The

The profession of his faith is here mentioned according to the present occasion. It followeth not, that because the act of faith is no further expressed here, therefore there was nothing further in his faith for his justification towards God. Yea we hope *M. Bishop* will not say, that he could be justified without beleeuing the remission of sinnes by the bloud of Iesus Christ, which yet is not expressed here; and therefore what doth he but absurdly and childishly to bring vs this example to shew what is meant by justifying faith? In the other places as touching beleeuing that *° Iesus is Christ the Sonne of God*, the question is, what is meant by beleeuing that *Iesus is Christ*. If no more but an act of vnderstanding barely to assent vnto it, then the diuels professe as much, *° O Iesus of Nazaret, I know thee who thou art; euen the holy one of God*. But that we may not make that beleefe a matter common to the diuell, wee must vnderstand it to be a compounded action, not of the vnderstanding onely, but of the heart, of the will and affections, as appeareth by the third place which to this purpose he citeth; *° If thou confessest with thy mouth the Lord Iesus, and beleeuest with thy hart that God raised him from the dead, thou shalt be saved; for with the heart man beleueth vnto righteousnesse, &c.* So to the Eunuch desiring to be baptized, *Philip* saith, *° If thou beleeuest with all thine heart, thou maiest. I beleue*, saith hee, *that Iesus Christ is the Sonne of God*. Beleefe therefore in these speeches, importeth such a beleefe, as whereby Christ is to our heart that which we beleue him to be; whereby we beleue to our owne vse and comfort, that which we beleue. It is such a faith as desireth, seeketh, embraceth, holdeth, ioyeth in that which it beleueth, because therein it seeth and apprehendeth peace; whereby we so beleue that Iesus is Christ, as that according to that we beleue him to be, we beleue in him, and put our trust and confidence in him. This is implied in the words *that Iesus is Christ*, that is, the promised Messias and Saviour, in whom is promised vnto vs, and in whom we looke to finde blessing, peace, immortality and euerlasting life. Notably to this purpose *Saint Austin* saith; *° This is to beleue in Christ, euen to loue Christ, not as the diuels beleued and loued not, and therefore albeit they beleued yet said, What haue we to doe with thee, thou Sonne of God? But let vs so beleue, as that we beleue in him losing him, and let vs not say, What haue we to doe with thee, but rather let vs say, We belong*

d Mat. 16. 16.
Iohn 20. 31.

c Mar. 1. 24.

f Rom. 10. 9.
g Act. 8. 37.
h Aug. in Psal.
130. Hoc est credere in Christum diligere Christum, non quomodo demones credebant, sed non diligebant Christum, & ideo quararis crederet, dicebant, Quid nobis & tibi est, fili Dei? Nos autem sic credamus ut in ipsum credamus, diligentes eum & non dicamus, Quid nobis & tibi est, sed potius dicamus, Ad te peruenimus, & redemisti nos. Omnes qui sic credunt tanquam lapides sunt viuis de quibus templum Dei edificatum est, & tanquam ligna impunita a quibus arca illa composita est que in diluuium mergi non potuit.

belong to thee, thou hast redeemed vs. All that thou beleue, are as lively stones of which the temple of God is builded, and as those neuer putrifying planks, and timber, whereof the Arke was compacted that could not be drowned in the flood. Such a faith must *M. Bishop* confesse to be ment in the places by him alledged, that with *Austin* he may make a difference betwixt the faith of true Christians and the faith of diuels. By this the answer is plaine in the last place, which mentioneth only the subiect and matter of the Gospell, but of the manner of beleeuing expresseth nothing. Only in that it is said that *Christ died for our sinnes*, there is implied a particular application of that which by the Gospell we beleue, as where the same Apostle saith; *He was deliuered (to death) for our sinnes, and rose againe for our iustification*, which we cannot bee said truly to beleue, vnlesse we beleue our selues to be redeemed and iustified from our sinnes by the death and resurrection of Iesus Christ. Now then wee deny not, but that the beleete expressed in the articles of the Creed, is that *iustifying faith* by which we must be saued, yet not according to that historicall meaning which *M. Bishop* maketh of them, but according to that true meaning of *beleeuing in God*, which the Scripture teacheth, whereby a man can truly say, *I beleene in God*, which *M. Bishop* cannot tell whether he can say or not, and therefore we are sure that hee cannot say. But though he cannot say it, yet let him not repine at vs that can; and if he list not to haue any part in that faith, whereby hee should apply to himselfe the righteousnesse and merit of Christ, to the assurance of the forgiuenesse of sinnes and euerlasting life, let him leaue it vnto vs, and wee will ioy therein, and make it indeed the corner stone of our religion, because thereby Iesus Christ is our *foundation and corner stone*, of whom we presume all things towards God, who can presume nothing of our selues. But at his conclusion of this point I could not but smile, where mentioning this faith layed as the corner stone of our religion (which the sycophant, as the Popes parrot to speake what he teacheth him, termeth *irreligion*) he inferreth, this being so *what morall or modest conuersation, what humility and deuotion can they build upon it?* It made me call to minde the morall and modest conuersation of their Popes, the humility and deuotion of the most of their Cardinals and Bishops, the sweet and cleanly life of their Votaries, both religious and secular, and by them to consider what

what good fruits *M. Bishops* faith hath brought forth amongst them. It made mee remember a storie that I haue heard out of *Boccace* of a conuerted Iew, of whom hee that conuerted him would by no meanes heare that he should goe to Rome, fearing that the sight of the behauiour that he should see there, would make him renounce *Christianity* againe. It made mee thinke of the nobles of the Sultan of *Babylon*, who seeing enormous behauiours so to abound at Rome, refused to become Christians, saying, ^k *How can water both sweet and salt flow out of one fountaine? Where Christians are bound to draw at the fountaine of Iustice, there they find a poysoned brooke.* It made me call to mind the good vsage and behauiour of the Spaniards in the west Indies, where by their extreme villanies and cruelties they haue made the name of *Christian religion* to stink amongst those poor and vnbeleeuing soules. It made me consider the humility, and deuotion, and great vertue that the *Iesuites* and *Seculars* bewrayed the one of the other, in the late contentions that were amongst them. It put me in mind of the morall & modest conuersation of *Weston* the *Iesuite* and his fellowes, in hunting the diuell in *Sara Williams*, and many pretty trickes about that matter. Surely *M. Bishop* if the faith and religion which we professe, did bring forth such ugly monsters as your Popes haue bene, or did nourish such execrable villanies & filtheries as are practised amongst you, we might iustly grow suspicious of it. But thanks bee to God, that though our fruits be not such as they ought to be, yet the face and state of our Church and common welth is such, as that we may boldly tell you, that it is not for a harlot to compare with an honest matrone, not for you to make comparison betwixt vs and you.

19. W. BISHOP.

The second difference in the manner of iustification, is about the formal act of faith, which M. Perkins handleth as it were by the way, cuttedly. I will be as short as he, the matter not being great. The Catholikes teach, as you haue heard out of the Councell of Trent, in the beginning of this question, that many acts of faith, seare, hope, and charity doe go before our iustification, preparing our soule to receiue into it from God through Christ that great grace.

M.Per-

^k Mat. Paris in
Henrico. 2. Quia
Romae tot scatur-
runt enormita-
tes dicebāt: Quo-
modo ex vno fonte
aqua dulcis et
salsa poterit ema-
nare? Vbi Christi-
ani fonte iustitiae
haurire tenentur,
inueniunt laticem
toxicatum.

M. Perkins *Doctour* like resolues otherwise, That faith is an instrument, created by God in the heart of man, at his conuersion, whereby he apprehendeth and receiueth Christs righteousnesse, for his iustification.

This ioyly description is set downe without any other probation, then his owne authoritie that deliuered it: and so, let it passe as already sufficientely confuted. And if there needed any other disprooffe of it, I might gather one more out of his owne explication of it, where he saith, that the couenant of grace is communicated vnto vs, by the word of God, and by the Sacraments. For if faith created in our hearts, be the onely sufficient supernaturall instrument, to apprehend that couenant of grace, then there needs no Sacraments for that purpose, and consequently I would faine know by the way, how little infants, that cannot for want of iudgment and discretion haue any such act of faith, as to lay hold on Christ his iustice, are iustified? Must we without any warrant in Gods word contrarie to all experience beleue that they haue this act of faith, before they come to any understanding?

R. ABBOT.

By those acts of faith, feare, hope, charitie going before iustification, the Councell of Trent doth expressly consort it selfe with *Pelagius* the heretike. *This faith, feare, hope, charitie*, we must know not to be the effects or workes of any *infused grace*, which before iustification is none, but they are the proper acts of mans *free will*, onely assisted by some externall or outward grace, as they by collusion call it, which as I haue shewed before in the question of *Free will*, *Pelagius* the heretike affirmed and graunted as well as they. But hereby they directly crosse the rule of *S. Austin*, that *good workes follow in a man being iustified, but they go not before iustification*. He saith they *do not go before*, they say they *do go before*, onely they are not properly meritorious. Meritorious they are also *in some sort*, but not properly meritorious *ex condigno*, as the new faith, hope, and charitie are in the iustified man. Let the Reader well obserue, that there is one faith, hope and charitie before iustification; another faith, hope and charitie infused when a man is iustified. But of that wee shall heare more anon. Heare the speciall matter is as touching *M. Perkins* his description of *faith to be an instrument supernaturall*.

a Sect. 5.

b *August. de fide & oper. cap. 14. Sequuntur iustificationum non procedunt iustificationum.*
c *Bellarmin. de iustific. lib. 1 ca. 17. Prius sua quodam modo in se ut remissione peccatorum.*

pernatural created by God in the heart of man at his conversion whereby he apprehendeth and receiveth Christs righteousnesse for his iustification. This *M. Bishop* saith, is set downe without anie prooffe, and is alreadye sufficiently confuted: but where? Surely we haue seene much for prooffe on *M. Perkins* side, but *M. Bishops* confutation yet we haue not seene. Yea where *M. Perkins* did notably demonstrate this act of faith out of the Gospell, *M. Bishop* passed it ouer without anie further answer but onely to say, *He might be asbamed to use this discourse to vs, who admit no part of it to be true*, in which sort he might easily answer any thing that he list not to admit for truth. But what is it that he would haue to be proued? For that faith is an instrument to apprehend & receiue, it is plaine, because it is *the hand* which we stretch to heaven to take hold of Christ and to hold him sitting there; it is *the mouth* whereby we eat and drinke Christ; because *to beleene is to eat*: it is *the stomach* whereby we digest him, for *he is to be digested by faith*; it is *the foot* whereby we enter possession of the benefits of Christ, and possesse so farre as we stretch the same: it is *the vessell* whereinto God putteth the oyle of his mercy. & By faith, saith *Austin*, we receiue Christ: it is *by faith*, saith *Ambrose*, that we touch Christ; and *looke how much faith we bring to receiue*, saith *Cypryan*, so much we draw of the abundant grace of God. This being plaine, the question then must be of the thing that is to be receiued. Now the thing to be receiued, is the thing whereby we are to be iustified. The thing whereby we are to be iustified is the obedience of Christ, for *by the obedience of one*, saith the Apostle, shall many be made righteous; and what is the obedience of Christ, but the righteousnesse of Christ? The righteousnesse of Christ then is the thing to be apprehended and receiued for our iustification. And how should we be *made the righteousnes of God in him*, but by apprehending & receiuing a righteousnesse which is in him? He is called the *Lord our righteousnesse*, not who maketh vs righteous only, but who himselfe is *our righteousnes*, and how should he be *our righteousnes*, but by his righteousnesse? Therefore in apprehending and receiuing Christ by faith, we apprehend & receiue the righteousnesse of Christ to be our iustification before God. But I need not stand vpon this; for seeing through this whole Chapter we shall proue, that we receiue no gift of inherent righteousnesse, whereby we can be iustified in the sight of God, it followeth, as is also proued, that the

right-

d Ebap. 3. sect. 16

e Aug. in Ioan. tract. 50. Quomodo in uerbo absentem? quomodo in celum manū mittam, ut ibi sedentem teneam? fidem mitte & tenuisti.

f Ibid. tract. 25. Qui credit manducat.

g Tertul. de resur. car. fide digierend.

h Bernard. in Cant. ser. 22 In lous Domini

quatenus fiducie pedem perrexeris eatenus possidibis.

i Idem in Anunc. ser. 3. Dominus o'cum misericordie nisi in uase fiducie non ponit.

k Aug. de verb. Dom. ser. 33. Fide illum accipimus.

l Ambros. in Psal. 43. Fides talis est quo tangitur Christus.

m Cypryan. lib. 2. epist. 2. Quam uera fidei capitis afferimus, tantum gratie inundantis haurimus.

n Rom. 5. 15. o 2 Cor. 5. 21.

p Ierem. 23. 6.

righteousnesse which wee receiue by faith for iustification, is the merit and obedience of Christ imputed vnto vs. Now *M. Bishop* telleth vs, that he can gather a disproofe of all this out of *M. Perkins* owne explication. For, saith he, *if faith created in our hearts, be the onely sufficient supernaturall instrument to apprehend: the couenant of grace, then there needes no Sacraments for that purpose.* But such disproofes will make men thinke that hee is runne not out of his learning only, but also out of his wits. If he will apply that answer to *M. Perkins*, it must bee thus, If faith bee the onely instrument whereby wee apprehend Christ, what neede wee any Sacraments to offer him vnto vs? And why did he not as well say, what neede there any word of God to that purpose? for his disproofe standeth as good in the one as in the other. But *M. Perkins* setteth both downe, as meanes on Gods part to offer Christ vnto vs, not as instruments or meanes on our part to apprehend and lay hold of Christ, and notably obserueth, how the giuing of bread and wine to the feuerall communicants in the Lords Supper, is a pledge and signe of Gods particular giuing of Christs body and bloud with all his merits, to euerie of them by faith in him. Yea, saith *M. Bishop*, *but how then are infants iustified, who cannot haue any such act of faith?* I answer him, that infants dying, are iustified and saued meere by vertue of the couenant and promise of God, to which they are entitled by the calling and faith of their parents, and in right whereof they are baptized and entred into the body of the Church, God hauing said, *I will be thy God and the God of thy seede.* For where the offer of the couenant hath no place, there the meanes of acceptance cannot be required, but by meere and absolute gift righteousnesse and life are giuen, and in the Sacrament sealed vnto them, who according to the purpose of the grace of God, are by inward regeneration made the seede of the faithfull, according to the intendment and meaning of the couenant. Yet nothing hindereth, but that we may conceiue, that God calling infants fro hence, doth in their passage by the power of his Spirit, giue them light of vnderstanding, and knowledge, and faith of Christ, as an entrance to that light and life which after by Christ and with him they enioy for euer. Who when hee will, maketh babes and sucklings to praise him, and euen in young children sometimes in our sight, sheweth the admirable fruit of his grace in their death, far beyond

q Gen. 17. 7

that their yeeres are capeable of. As for infants baptizd and continuing to elder yeeres, they are not alwaies iustified in being baptizd, but God calleth them, some sooner, some latter; some at one hour, some at another, according to his good will and pleasure, and when the medicine long before applied, beginneth to worke the effect that doth appertaine vnto it.

20. W. BISHOP.

But to returne vnto the sound doctrine of our Catholike faith, M. Perkins finds fault with it, one that wee teach faith to go before iustification, whereas by the word of God (saith he) at the verie instant, when any man beleeueth first, hee is then both iustified and sanctified. What word of God so teacheth? Marrie this: He that beleueth, eateth and drinketh the body and bloud of Christ, and is already passed from death to life. I answer, that our Saviour in that text speaketh not of beleewing, but of eating his body in the blessed Sacrament, which who so receiveth worthily, obtaineth thereby life euerlasting, as Christ saith expressly in that place. And so this prooffe is vaine.

Ioh. 6. 54.

Now will I prooue out of the holy Scriptures, that faith goeth before iustification, first by that of S. Paul: Whosoeuer calleth on the name of our Lord shall bee saued, but how shall they call vpon him, in whom they do not beleue, how shall they beleue without a preacher, &c. Where there is this order set downe to arrive vnto iustification. First, to heare the preacher, then to beleue, aftermard to call vpon God for mercie, and finally mercie is granted and giuen in iustification: so that praier goeth betweene faith and iustification. This Saint Augustine obserued, when he said: Faith is giuen first, by which we obtaine the rest. And againe: By the law is knowledge of sinne, by faith wee obtaine grace, and by grace our soule is cured. If wee list to see the practise of this recorded in holy writ, read the second of the Acts, and there you shall find, how that the people hauing heard S. Peters Sermon, were striken to the hearts, and beleued, yet were they not straight way iustified, but asked of the Apostles what they must doe, who willed them to do penance, and to be baptizd in the name of Iesus, in remission of their sinnes, and then lo, they were iustified, so that penance and baptisme went betweene their faith, and their iustification.

*De predest. sanc.
cap. 7.
De spirit. & lit.
cap. 30.*

In like maner Queene Candaces Eunuch, hauing heard S. Philip, announcing vnto him Christ, beleued that IESVS CHRIST was the Sonne

Sonne

Sonne of God (no talke in those dayes of applying vnto himselfe Christs righteousnes,) yet was he not iustified, before descending out of his chariot he was baptized. And three daies passed betweene S. Pauls conuersion and his iustification, as doth evidently appeare by the history of his conuersion. Act. 8.
Act. 9.

The second fault he findeth with our faith, is that we take it to be nothing else, but an illumination of the mind stirring up the will, which being so moued and helped by grace, causeth in the heart many good spirituall motions. But this (saies M. Perkins) is as much to say, that dead men onely helped, can prepare themselves to their resurrection. Not so good Sir, but that men spirituallly dead, bee quickned by Gods spirit, may haue many good motions, for as our spirit giueth life vnto our bodies: so the spirit of God by his grace animateth, & giueth life vnto our soules. But of this it hath bene once before spoken at large, in the question of Free will.

R ABBOT.

We are so to affirme the effect of iustifying faith, as may make good what the Scripture hath deliuered concerning it. Which because the Church of Rome doth not, in making faith precedent in time to iustification and grace, M. Perkins iustly findeth fault therewith. Our Sauour saith, ^a *He that heareth my word and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but is passed from death to life.* Our passing frō death to life, is our iustification. If euery one that beleeueth bee passed from death to life, then euery one that beleeueth is iustified: or if there be any that beleeueth, & yet is not iustified, then it is not true of euery one that beleeueth, that he is passed from death to life. To this place M. Perkins alluded though he quoted it not, but M. Bishop thought it safest for him to say nothing of it. To the other place his answer is a simple shift. *He that beleeueth eateth and drinketh the body and bloud of Christ.* I answer, saith M. Bishop, that our Sauour in that text speaketh not of beleeuing, but of eating his bodie in the blessed Sacrament. But wee answer him againe, that if Christ speake of eating in the sacrament, then it must follow, that whoso-euer is not partaker of the sacrament of the body and bloud of Christ is excluded from life, because our Sauour expressly saith, ^b *Except ye eat the flesh of the sonne of man, and drinke his bloud, yee*

^a Ioh. 5. 24.
^b Ioh. 6. 53.

have no life in you. But so to say is absurd and false, as in the example of the crucified these and many other, is apparant and plaine. Againe the Sacrament was not instituted long after, and will *M. Bishop* exclude any faithfull, that after this time died, before that institution from that eating of the flesh of Christ and drinking of his blood, which Christ heere recommendeth for the hauing of eternall life? *S. Austin* saith, that *c* in baptisme we are made partakers of the body and blood of Christ, so that though one die before he come to the Sacrament of the Bread and the Cup, yet is he not deprived of the participation and benefit of that Sacrament, seeing he hath found that already which that Sacrament signifieth. The Apostle testifieth, that the fathers of the old Testament did *d* all eate the same spirituall meate, and did all drinke the same spirituall drinke, not the same one with another, as the *c* Rhemists for a shift expound it, but *e* the same that we do. For *g* I find not, saith *S. Austin*, how I should understand, The same, but the same that we eat. Therefore they also did eate the flesh of Christ and drinke his blood. But their eating and drinking was not the participation of the Sacrament. Therefore Christ by eating his flesh and drinking his blood, doth not import any thing tied to the participation of the Sacrament. Yea the whole course of that text giueth vs plainely to vnderstand, that Christ by eating his flesh and drinking his blood, meaneth the same as by beleeuing in him. Therefore doth *S. Austin* by the one expound the other. *h* Beleeue and thou hast eaten; he exhorteth vs to beleeue in him; for to beleeue in him, that is to eate the bread of life; he that beleeueth, eateth. And so saith hee of the fathers eating and drinking, that this *i* spirituall meate and drinke was receiued by faith, and not by the body. Now if beleeffe in Christ bee imported by eating and drinking the flesh and blood of Christ, then *M. Perkins* prooffe was not vaine, but *M. Bishop* hath shewed himselfe a vaine man, to giue so vaine an answer without any prooffe therof at all. Without doubt *k* whosoever eateth the flesh of Christ and drinketh his blood, hath eternall life. But no man hath eternall life, but he that is iustified and sanctified. Whosoever therefore eateth and drinketh the flesh & blood of Christ is iustified & sanctified. But our beleeuing in Christ is our eating of his flesh and drinking of his blood. So loone therefore as we beleeue in Christ, we are iustified & sanctified, that it may be true which the Apostle saith, that *l* the righteousnesse

c Beda in 1. Cor.
10. ex August.
ser. ad infant. es.

d 1. Cor. 10. 3. 4.

e Rhem. Annot.
1. Cor. 10.
f Ang. in Jo. in.
tract. 26. spiritua-
lem eandem
quam nos.
g Idem de vilit.
pœnit. c. 1. Eun-
dem non inuenio
quomodo intelligā
nisi eundem quem
manducamus &
nos.

h Aug. in Ioan.
tract. 25. Crede &
manducasti. Ibid.
tract. 26. Hortans
ut credamus in
eum. Credere enim
in eum, hoc est mā-
ducare panem vi-
uum. Qui credit
manducat.
i Idem de vilit.
pœnit. Fide capie-
batur, non corpore
hæretabatur.
k Ioh. 6. 54.

l Rom. 3. 22.

nesse of God by the faith of Iesus Christ, is to all and vpon all that do beleue, which cannot be said, if any beleue vpon whom there yet is not the Righteousnesse of God to iustifie him before God. The proofes that hee allegeth to the contrarie, are very simple and slender. First hee allegeth the words of *S. Paul*, ^m *Who soeuer shall* ^m *Rom. 10. 13.* *call vpon the name of the Lord, shall be saued, but how shall they call vpon him in whom they haue not beleued? &c.* Where of iustification we heare not a word, nor is any thing purposely meant thereof. For the words which the Apostle citeth out of the Prophet *Ioel*, touch not the order of iustification, but import a promise to them that are iustified by faith in Christ, and accordingly doe call vpon the name of the Lord, that in the calamities and confusion of the world God will preserue them to bee partakers of euerlasting saluation. Now wee grant that by *order of nature* there is a precedence of faith to iustification, but we denie all prioritie in respect of *time*. And whereas *M. Bishop* auoucheth, that *praier goeth betwixt faith and iustification*, beside that it is not proued by the Apostles words, it is very vntrue and false. For there can bee no true praier without ⁿ *the spirit of grace and of praier*, without ^o *the spirit of adoption, whereby we cry, Abba Father.* ⁿ *7. ach. 12. 10.* ^{vulgar.} *The spirit of adoption and* ^o *grace is the spirit of sanctification.* ^o *Rom. 8. 15.* ^{Gal. 4. 6.} It followeth then that wee pray not but by being first sanctified, and because sanctification is consequent to iustification, it must follow also, that iustification goeth before praier, so that in praying for the forgiuenesse of sins, it commeth to passe with vs which the Prophet saith, ^p *Before they* ^p *Esa. 65. 24.* *call I will answer them.* Let *M. Bishop* order the matter how he will, yet this must alwaies stand good, that faith in the first instant of the being of it, gaspeth vnto God by praier, as the thirstie land, and together therewith receiueth blessing of God. God tieth not himselfe to *M. Bishops* order, but where he giueth faith, in the gift thereof he beginneth with it the whole effect and fruit of faith. As there is no flame without light, but in the beginning of the flame there is iointly a beginning of light, and yet in nature the flame is before the light; so is there no faith without iustification and sanctification, and in the first act of faith iointly we are iustified and sanctified, albeit in order of nature faith is precedent to thē both. Thus are the speeches vnderstood that he allegeth out of *Austin*, and thus they are true, & make nothing at all to serue for the purpose

pose to which he allegeth them. No more doe those other examples that he bringeth of the baptisme of the people conuerted by *Peters* sermon, of the Eunuch and the *Apostle Paul*. He proueth thereby, that there was some time betwixt their beleeuing and their being baptized; but proueth not that there was any time betwixt their beleeuing & their being iustified. For he must vnderstand, that we do not tie the iustification of a man to the act or instant of his baptisme, and of all these doe affirme, that they receiued the sacrament of baptisme as *Abraham* did the sacrament of circumcision. After iustification, ^a *he receiued the signe of circumcision, as the seale of the righteousnesse of faith which he had when hee was uncircumcised.* Euen so did these receiue the signe of baptisme as the seale of forgiveness of finnes, and of the righteousnesse of faith, which they had embraced and receiued before they were baptized. We reade of *Cornelius* and his companie, that ^t *the holy Ghost came on them, they receiued the holy Ghost* when they were yet vn baptized, and doth *M. Bishop* doubt but that they were iustified? *Constantine* the Emperour was not baptized ^f till neere his death, and shal we say that til then he was neuer iustified? *Valentinian* was ^e not baptized at all, and yet *Ambrose* doubted not of his iustification. Very idly therefore and impertinently doth *M. Bishop* bring these examples, and gaineth nothing thereby to his cause. I omit his penance in stead of repentance only, as a toy that he is in loue withall. It is the plaine doctrine of their schooles, ^u *that no penance is to be iniointed vnto men in baptisme, or that are to be baptized for any finnes whatsoeuer, because that should bee a wrong to the passion and death of Christ, as if it were not sufficient for full satisfaction for the finnes of the baptized.* Seeing therefore *S. Peter* in the place alleged, expressly directeth his speech to them that were to be baptized, *M. Bishop* and his fellowes would forbear there to translate *doing of penance*, but that, poore men, they are afraid they shall bee all vndone, vnlesse they make the Scripture say somewhat by right or by wrong for *doing of penance*. Whether in those daies there were talke of applying Christs righteousnesse, appeareth I hope sufficiently in this discourse. The other fault which *M. Perkins* here findeth with the Romish doctrine, is, that they make faith nothing else but an illumination of the mind, stirring up the will, which being so moued and helped by grace, causeth in the heart many

^a Rom. 5. 11.

^t Act. 10. 44. 47.

^f Euseb. de vita
Constant. lib. 4.

^e Ambros. de obi-
tu Valentin.

^u Tho. Aqu. p. 3.
q. 68. ar. 3. in corp.
Ei qui baptizatur
pro quibuscunque
peccatis, non est al-
liqua satisfactio
iniungenda: hoc
enim esset iniuri-
am facere passioni
et morti Christi,
quasi ipsa non es-
set sufficiens ad
plenariam satis-
factionem pro
peccatis baptiza-
torum.

What manner of faith it is whereby we are iustified. 467

good spirituall motions. *M. Bishop* putteth in (*by grace*) onely to delude the Reader, because hee vnderstandeth heereby no other grace, but the same that *Pelagius* did, as before hath been said. But hereof *M. Perkins* rightly said, that it is as much as if they should say, that a dead man onely helped, can prepare himselfe to his resurrection. *Not so good Sir*, saith *M. Bishop*, *but that mens spirituallly dead, being quickened by Gods spirit, may haue many good motions.* I answer, you say true, good Sir, when a man is quickened by Gods spirit: but can a man be quickned before he be quickned? We suppose that the iustifying of a man is the quickning of him, and not we only, but you also, in the five and twentieth section following, doe hold that our iustification is the *translating of vs from death to life.* Before iustification then wee are not quickened, nor receiue any infused or inhabitant grace of the spirit of life, wherein spirituall life consisteth. Therefore to auouch *many good spirituall motions* before iustification, is to auouch grace without grace, life without life, the spirit without the spirit, and a quickening of vs before we are quickened. Which because it cannot be, it is true that *M. Perkins* saith, that by your doctrine you make a dead man prepare himselfe to his resurrection. What you haue said in the question of *Free will*, I hope hath his answer sufficiently in that place.

21. W. BISHOP.

The third difference, saith *M. Perkins*, concerning faith, is this. Page 84.

The Papists say, that man is iustified by faith, yet not by faith alone, but also by other vertues, as the feare of God, hope, loue, &c. The reasons which are brought to maintain their opinion, are of no moment. Well, let vs heare some of them, that the indifferent Reader may iudge, whether they bee of any moment or no.

FIRST REASON.

Many finnes are forgien her, because shee hath loued much: Luke 7.47.
whence they gather, that the woman there spoken of, had pardon of her sins, & was iustified by loue. *Answer.* In this text, loue is not made

made an impulsive cause, to moue God to pardon her sinnes, but only a signe, to shew that God had already pardoned them.

Reply. Obserue first, that Catholikes do not teach, that she was pardoned for loue alone, for they vse not (as Protestants do) when they find one cause of iustification, to exclude all, or any of the rest: but considering that in sundry places of holy writ, iustification is ascribed vnto many severall vertues, affirme, that not faub alone, but diuers other diuine qualities concurre vnto iustification, and as mention here made of loue, excludeth not faith, hope, repentance, and such like: so in other places, where faith is only spoken of, there hope, charitie, and the rest must not also be excluded. This sinner had assured beleefe in Christs power to remit sins, and great hope in his mercy, that he would forgine them: great sorrow and detestation of her sinne also she had, that in such an assembly did so humbly prostrate her selfe at Christs feet, to wash them with her teares, and to wipe them with the haire of her head. And as shee had true repentance of her former life, so no doubt but shee had also a firme purpose to leade a new life. So that in her conversion, all those vertues met together, which we hold to concurre to iustification, and among the rest, the preheminnence worthily is giuen to loue, as to the principall disposition. Shee loued our Sauour as the fountaine of all mercies, and goodness; and therefore accounted her precious ointment; best bestowed on him; yea, and the humblest seruice, and most affectionate shee could offer him, to be all too little, and nothing answerable to the inward burning charitie which shee bare him. Which noble affection of hers, towards her diuine Redeemer, no question, was most acceptable vnto him, as by his owne word is most manifest: for he said, That many sinnes were forgiven her, because shee loued much. But M. Perkins saith, that her loue was no cause that moued Christ to pardon her, but only a signe of pardon giuen before: which is so contrary to the text, that a man not past all shame, would blush once to affirme it. First Christ saith expresly, that it was the cause of the pardon: Because shee had loued much. Secondly, that her loue went before, is as plainely declared, both by mention of the time past, Because shee hath loued; and by the euidence of her fact of washing, wiping, and anointing his feete: for the which saith our Sauour, then already performed, Many sinnes are forgiven her. So that here can be no impediment of beleeuing the Catholike doctrine, so clearly deliuered by the holy Ghost, vnlesse one will be so blindly led by our new Masters, that he will beleene no words of Christ, be they neuer so plane,

plaine, otherwise then it please the Ministers to expound them. And this much of the first of those reasons, which M. Perkins said were of no moment.

R. ABBOT.

I wished thee, gentle Reader, before to obserue that which here plainly thou seest, that by the Romish doctrine there is one faith, hope, charity before iustification, which must prepare a man in iustification to receiue, and is the cause for which in iustification he doth receiue another; a faith, which is the cause why God endueth him with faith; a hope, which is the cause for which God endueth him with hope; a charity, which is the cause for which God bestoweth vpon him the gift of charity. A strange doctrine, and the same for which *Pelagius* was of old condemned, ^a that vpon our ^{a August. ep. 1. 16} merits the grace of God is bestowed vpon vs. *M. Bishop* will say that they make no merits of these; yet he himselfe knoweth that their schooles do make them *meritis ex congruo*, though not *ex condigno*, merits which are of force to moue God, and which it is conuenient that God should respect, though they do not fully deserue grace. And this merit ^b *Bellarmino* himselfe affirmeth, as before was said. But let vs know why they account them not properly ^{b Bellarm. de iust. lib. 1. cap. 17. Fidei suo quodam modo meretur remissionem peccatorum iustificat per modum dispositionis ac meriti.} merits. The reason indeed is, because they say they are not the effects of any infused grace; for they make them intrinsically the acts onely of mans *free will*, though adioyning the shew of a counterfeit grace, which doth as it were put a hand vnder the arme to helpe lift it vp for the acting thereof. Yet *M. Bishop* at randon not knowing what he saith, calleth the *diuine qualities*, contrary to the doctrine of his owne schooles. For it faith, hope, and charity before iustification be *diuine qualities*, and essentially the works of grace, there can nothing hinder, but that they should bee as properly meritorious as those infused graces, wherein they affirme iustification to consist. But now he must vnderstand, that the Fathers did not take merit so strictly, as that they giue him way to shift off from himselfe the assertion of *Pelagius*. They vnderstood it so largely, as that ^c if a man can but plead a iust excuse for his delinere ^{c August. epist. 175. Si excusatio iusta est quisquis ea vitatur non gratis sed merito liberatur.} he that vseth it is not delinere by grace but by merit; if there be but ^d a good will before grace, then grace is not grace, but is giuen vpon merit. ^{d Cons. 2. epist. Pro merito videlicet voluntatis bene: ac sic gratia non sit gratis sed sit ibid. & c. gratiam Dei secundum meritum a natura.} And if he wil say, that they affirme not any good will before grace,

e Cha. 1. sect. 5.

f Bellarm. de grat.
 & li. arbi.
 lib. 6 cap. 5. Gra-
 tiam secundum
 merita nostra da-
 ri intelligunt pa-
 tres, cum aliquid
 sit proprijs viribus
 (etiamsi non sit
 meritum de con-
 digno) ratione cu-
 jus datur gratia.

g Luk. 7. 47.

h August. hom. 23
 O Pharisee, ideo
 parum diligis
 quia parum tibi
 dimitti suspicaris
 non quia parum
 dimittitur, sed
 quia parum putas
 esse quod dimittit-
 ur.

let him remember, that *Pelagius* affirmed such a preuenting grace as they do, but *S. Austine* professeth to know no grace, but iustifying grace, as hath bene shewed^e before, so that if before iustifying grace, there be any good will or good worke, then the grace of God is not freely giuen, but by merit, according to the doctrine of *Pelagius*. Yea, *Bellarmino* himselfe confesseth, that the^f *Fathers* do understand the grace of God to be giuen by merits, when any thing is done by our owne strength, in respect whereof grace is giuen, though the same be not any merit de condigno, of condignity or worth. Such are the faith, hope, and charity, that they teach before iustification, which therefore as I haue said, are denied to be merits de condigno, because they proceede from our owne strength. Yea, say they, but not without the helpe of God. But so *Pelagius* also said, as wee haue shewed in the place before quoted in the question of *Free wil*, and therefore in that they say nothing to free themselves from saying that which the *Fathers* condemned in *Pelagius*, that according to our merits the grace of God is bestowed upon vs. And this *M. Bishop* will proue by the example of the woman, who in the *Pharisees* house washed the feete of *Christ*, of whom our *Sauour* saith;^g *Many sinnes are forgien her, because she hath loued much*. She was iustified therefore, saith he, because of her loue. *M. Perkins* answereth, that that because importeth not any impulsue cause of the forgiveness of her sinnes, but onely a signe thereof, as if *Christ* had said, It is a token that much hath been forgien her, because shee loueth much. But *M. Bishop* like to bad disposed persons, who face the matter most boldly, where their cause is worst, saith, that this is so contrary to the text, that a man not past all shame, would blush once to affirme it. The text of it owne accord yeeldeth this construction & no other. The creditour forgiveth to one five hundred talents, to the other fifty: whether of them will loue him more? Hee, saith the *Pharisee*, to whom hee forgauē most. Heere is loue expressly set downe, as a thankfulness following after, in respect of a forgiveness gone before. *Christ* then in effect inferreth thus, Thou hast giuen me smal tokens of thy loue, since my entring into thy house, but thus and thus hath she shewed her loue. What is the cause?^h O thou *Pharisee*, therefore thou louest little, because thou thinkest that little is forgien thee: not because it is little, but because thou thinkest it to be but little. But this woman knoweth that much hath bene for-
giuen

giuen her, therefore shee loueth much. And this exposition is apparentlie confirmed by the words which Christ addeth, *To whom a little is forgiven, he doth loue a little*: which if we will fit to the words going before, *Many sinnes are forgiven her, because shee hath loued much*, we must make the meaning of these former words to be this; But shee loueth much; it is a signe therefore that much hath bene forgiven her. In this meaning *Ambrose* maketh this woman a figure of the Church of the Gentiles, ⁱ *to which there was more forgiven, because she was indebted more, but being mindfull of this grace, hath paid so much the more (in loue) by how much the greater mercy she had obtained.* And to the same sense doth he expound it, ^k writing vpon the place, euen as *Basil* also doth, when alluding to that place, he saith: ^l *To him that oweth more, more is forgiven, that he may loue the more.* So doth *Hierome* take it, saying, ^m *Of two debtors, to whom more is forgiven, he loueth more; thereupon our Sauour saith, Many sins are forgiven her, because shee hath loued much*; which cannot hang together, if loue bee taken for an effect of forgiveness in the one speech, and a cause thereof in the other. But now wee expect, that *Master Bishop* so peremptorily reiecting that exposition, should giue vs some greater reason of the denying of it. *First*, saith he, *Christ saith expressly that it was the cause of the pardon, because she had loued much.* But his learning should teach him, that the word *because* doth not alwaies note an antecedent cause, but somerimes a succeeding effect or signe. As where our Sauour Christ saith of the diuell, ⁿ *he abode not in the truth, because there is no truth in him*; he did not meane to say, that the cause of his not abiding in the truth, was because now there is no truth in him, but that hereby as by an effect & signe, it appeareth that he abode not in the truth. So where he saith; *I haue called you friends, because all things that I haue heard of the Father I haue made knowne vnto you*; hee maketh this imparting of all things to them not a cause, but a token of accounting them his friends. Which being euident and plainc, *M. Bishops* first reason hindereth nothing, but that Christs words may well be vnderstood, that he nameth the womans loue only as a signe & token of many sinnes to bee forgiven vnto her. And to take it otherwise as he doth, ouerthroweth the rule that is deliuered by *S. Augustine*: ^p *Good works begin from the time that wee are iustified, wee are not iustified for any good workes that goe before.* His second reason is

i Ambro. de Tolia cap. 2. *Plus remission est ecclesie quia plus debebat; sed & ipsa plus soluit, &c.* Memor gratie eo plura soluit, quo plus meruisse.

k In Luc. cap. 7. *Basil. exhort ad basism. Plus debens plus remittitur et velen. entius amitt.*

m Hieron. adu. Iovin lib. 3. *De duobus debitoribus cui plus dimittitur plus amat. Unde & saluator ait, &c.*

n Ioh. 8. 44.

o *Jbid. cap. 13. v. 15*
ὁ πᾶσι τοῖς
&c.

p *Aug. epist. 130. cap. 30. Ex bonis operibus qui iusti fuerunt, non quae per se efficiunt iustitiam.*

lesse worth, and he sheweth therein either his ignorance or his negligence. For whereas he arguerh out of the Tenses, that her loue is express'd by the time past, *she hath loued much*, and her forgiveness by the time present, *Many sinnes are forgiven her*, importing that the former cannot be the signe, and therefore must needes be the cause of that that followeth, if hee had bene so carefull as to looke into the Greeke text, he should haue founde that her forgiveness of sinnes is exprest also by the time past, by the Atticke preterperfect tence *ἀποκατα*; *Many sinnes haue bene forgiven her, because she hath loued much*; albeit it should not haue noted necessarily a present act, but a continuation of the benefit, if it had bene expressed in the present tence. The exposition therefore alledged, beeing direct, and arising simply out of the text it selfe, what reason hath *M. Bishop* to force another, which plainly thwarteth that which Christ after saith, *Thy faith hath saued thee*? To conclude, let him take for his reproofe, that which *Origen* saith; *For no worke of the law* (and therefore not for her loue) *but for faith onely doth Christ say to the woman, Thy sinnes are forgiven thee, and againe, Thy faith hath saued thee*: and let him learne to condemne his own presumption, in that he taketh vpon him so rashly to define, that which hee is not able, by reason to make good. As for the Ministers, they are verie simple men, if they cannot better approoue their expositions and doctrines then he hath done.

In *Origen ad Rom. cap. 3. Ex nullo legis opere sed pro sola fide ait ad eam: Remittuntur.*

22. W. BISHOP.

Gal. 5. 6.

• 2. *Reason.* Neither Circumcision, nor prepuce, auaieth any thing, but faith that worketh by charity. Hence Catholikes gather, that when the Apostle attributeth iustification to faith, hee meanes not faith alone, but as it is ioyned with charity, and other like vertues, as are requisite to prepare the soule of man, to receiue that complete grace of iustification. *M. Perkins answereth, that they are ioyned together*: But it is faith alone that apprehendeth Christs righteousness, and maketh it ours. It vseth charity as an instrument to performe the duties of the first and second table, but it hath no part with faith in the matter of our iustification.

Reply. *That is hath the chiefest part, and that faith is rather the instrument and handmaid of charity; my prooffe shall be out of the very*

instrumēt to receiue. But yet faith receiuing all of God, vseth charity, as the means to make return of it selfe to God againe, & by charity, as a working hād performeth all the duties cōmanded of God, to the honor and glory of God. This therefore the Apostle intendeth in the place alledged, that faith hauing alone iustified vs by receiuing the gift of righteousness, which is by the merit of Iesus Christ, doth not stay there, but goeth forth by charity, to serue God, to serue one another, and to shew our selues thankfull vnto God. And wonder it were, that the Apostle hauing before professedly disputed the matter of iustification, & referring the same wholly to faith, should here crosse all that he hath before said, and tell vs, that not onely faith, but loue also must concurre to make vp our iustification before God. Marke it well, gentle reader, that where the Apostle purposely speaketh of the meanes of iustification, *M. Bishop* can finde nothing to proue, that we are iustified by loue, nothing pleaded but onely faith; but heere where the Apostle describeth only the condition of the faith by which we are iustified, here he will finde somewhat whereby to plead against the Apostles former doctrine, yea, and will proue, that loue hath not onely a part, but *the chiefest part* in our iustification, and *that faith is rather the instrument or handmaid of charity*. How much is he beholding to his Maister *Bellarmin*, that hath taught him such a trick, and furnished him with a deuce, which neuer any Father Greeke or Latine, neuer any translatour could light vpon, till his admirable wit had found it out? We may well think that such a head could not but deserue a Cardinals hat. Forsooth the text proueth, that *life and motion is given to faith by charity*. But how so? ^a *Marry the Greeke word*, *εργασίαν* being *passive*, doth plainly shew, that faith is *moued, led, and guided by charity*. But what? must we, *M. Bishop*, vpon *Bellarmines* word and yours take this, without any further authority or warrant so to do? Indeede it is true, that the Greeke word sometimes is taken *passiue*, but by the Apostle is more often vsed in the *actiue* signification, and in this place was neuer before by any Father Greeke or Latine taken otherwise. Yea, the spite is, that the vulgar Latine interpreter to whom they are tied by the Councell of Trent, crosseth this deuce, for he readeth as we doe, *Fides qua per charitatem operatur*, *faith which worketh by loue*. But there is a trick to salue that too; for saith *Bellarmin*, ^b *the word* (*opera-*

^a *Bellarmin. de iustific. lib. 2. cap. 4.*

^b *Illustrat. operatur) passive) accipiendum est, non a. line.*

operatur must be taken *passiuely*, not *actiuely*. Now what block-heads were the Diuines of Rhemes, that could not see so much, or would omit so materiall a prooffe against the heretikes? for they haue translated as wee do, *faith which worketh by loue*. But they were bashfull; they thought *Bellarmino* could carie out the matter with his name and countenance, but it would be condemned for a great fault in them. *Better it is for some man to steale a horse, then for another to looke ouer the hedge*. They knew well, that euerie childe would crie out vpon them for leud men, if they had translated *operatur* *passiuely*, in as much as neither their owne interpreter in any other place, nor any other Latine author hath euer vsed it in that sort. Againe, they saw that a very grosse and palpable absurdity would thereupon haue ensued, which on their owne part cannot be denied. For if they had translated, *faith which is wrought by loue*, then it would haue followed, that *loue* by which faith is wrought, must needs be before faith, whereas they all acknowledge that faith hath the first being, according to that which *M. Bishop* a little before alledged out of *Austin*, *faith is giuen first, by which we obtaine the rest*. Which beeing a principle in diuinitie, and accorded on both sides, they could not tell how to make good, if they should haue said that *faith is wrought by loue*. Now *M. Bishop*, though for the rest he would aduenture vpon his Maisters credit, yet durst not follow him so farre, as to translate *operatur* *passiuely*, but onely beatech about the bush, and telleth vs; that the Greeke sheweth, that faith is *moned, led, and guided by charity*. Wherein he doth wrong to the Rhemists his country-men, to whom for countries sake he should haue done that honour, to stand to their translation. Yea, and he abuseth his Reader, in that he doth not directly translate the place; which if he had done, he durst not translate it, to giue that meaning that now he maketh of it. Which meaning of his cannot in any sort be true, because it is faith which first heareth, & beleueth, and receiueth the words of God, & thereby prescribeth vnto charity the way that it is to go, and the duty that it is to performe, without which what is charity, but a wild & a wandering affection, easily swaruing and caried away from the due respect and loue of God? so that by faith it is that charity pleaseth God, and ^d *without faith it is vnpossible to please God*. Now seeing with God we cannot thinke, that the greater is accepted for the ^d *lesse*.

c Sect. 10.
August. de praedest. sanct. ca. 7.

lesse, but rather the lesse for the greater, not the mistresse (so to speake) for the handmaides sake, but rather the handmaid for the mistresse sake, we must needs make faith not *the handmaid*, as *M. Bishop* doth, but the mistresse, because by faith it is that charity is acceptable vnto God. But he telleth vs, that *S. James* doth demonstrate charity to be the life, and as it were the soule of faith, when he saith, *Euen as the body is dead without the soule. so is faith without charity*. But he wrongeth his Reader, in citing thus faillly the words of *S. James*. For *S. James* saith not, *so is faith without charity*; but *so is faith without workes*. Now charity cannot be without workes, but if there might not be workes without charity, *S. Paul* would not haue said, *Though I feede the poore with all my goods, and though I giue my body to be burned and haue not loue, it profiteth me nothing*. Charity is inwardly the affection of the heart, seene onely to God: but workes are outwardly visible and apparent to man, and therefore there is a difference to be made betwixt charity and workes, which wholly ouerthroweth all that *M. Bishop* here goeth about to proue. For the faith whereof wee heere dispute, is inward in the heart, because with^e *the heart man beleueth vnto righteousnesse*. But that which is without, cannot be the life or soule of that which is within, nay it selfe hath from within all the life that it hath, and if it receiue not life from within, it is altogether dead. Workes therefore being outward, and issuing from within, if they be true, can by no meanes be said to be the life of faith that is within. But that which *S. James* saith, he saith it of *workes*. He saith nothing therefore, to proue that *charity* is the *life and soule* of faith. But how then, will he say, doth *Saint James* make *workes*, as it were *the life and soule of faith*? Very well, according to that meaning of faith which he there intendeth. For he speaketh of *faith*, as it is outwardly professed to men. *Thou sayest thou hast faith; shew me thy faith: I will shew thee my faith*. Now in this respect, *workes* are rightly said to be *the life of faith*; not *charity*, but *workes*, because charity cannot be discerned by the eies of men, but workes of behauiour and conuersation are discerned. Yea, there may be a profession of the faith and workes thereunto correspondent outwardly, when yet there is neither faith nor charity within. Yet where it is so, men outwardly to men and to the Church, go for no other but liuing members of the Church, vntill such time as the winde of

e 1. Cor. 13. 3.

e Rom. 10. 10.

e 1. Jam. 2. 14. 18.

temptation bloweth them away, and discouereth them to haue been but chaffe, when in semblance they seemed to be good corn. But where there is outward profession of faith, and there is not conuersion therunto agreeing, a man is accounted but a dead branch fitte to bee cut off; his profession wanteth that that should giue it life and grace; he is euerie mans by-word and reproch, his hypocrisie is detested of all men, and therefore is much more lethesome vnto God. In a word, *S. Paul* speaketh of faith in one meaning, as it is inward in the heart to God: *S. Iames* speaketh of faith in another meaning, as it is outward in the face to men. If we vnderstand it according to *Saint Paul*, it is faith that giueth life to all the rest, as afterwards shall further appeare. If we vnderstand it according to *Saint Iames*, workes are the life of faith, and giue it name and being, because a man is not accounted faithfull for his words, vnlesse there be also workes agreeable to his words. Now therefore *Master Bishops* comparison, whereby hee would make charitie as the life and soule, and faith as the body, cannot bee made good out of this place, nay indeede it cannot bee made good at all. For that which must bee as the *life and soule*, must bee the internall and essentiall forme of the thing. But ^h *charitie* is to *faith* a forme only extrinsec. all and outward, not an inward forme, *faith* Bellarmine, *not giuing it his being, but only his mouing, actiuitie, and working*. Charitie therefore cannot bee called the life and soule of faith. Now because it is but an outward and accidentall forme, the mouing and working that it giueth vnto faith, is but outward and accidentall. For the proper and naturall act and motion of a thing, cannot proceed from an accidentall forme. Faith therefore hath it own inward & essentiall forme, whereby it hath life & being within it selfe, & whence proceedeth a motiō & working that is proper to it selfe. And thus doth the Apostle set it down distinctly, as a vertue absolute in it self, whē he saith, *Now abide these three, faith, hope, and loue*. Where to say that *faith* is as the *body*, & *loue* as the *soule*, is to make the Apostle to speake absurdly, as if a man for two should reckon a body & a soule. According to this distinctiō doth the scripture still set forth *faith* in the nature of faith, to be the instrument of our iustificatiō before God, euen according to that life & soule that is, that proper & essentiall forme, whereby it hath the being of faith, which yet in iustifying vs, receiueth charity as an accidentall forme

^h Bellarm. de iustificat. lib. 2. cap. 4.
 l'oma fides extrinsec. a, non intrinsec. & que dicit illi non est sic sed ut moueatur; scilicet res actiua & operans.

ii. Cor. 13. 13.

to be vnto it an instrument for moouing and stirring abroad, in the performance of all duties recommended vnto vs both to God and men. Thus *Bellarmino* perforce wresteth from *M. Bishop*, yea and from himselfe also, this assertion of faith, being likened to the body, & charity to the soule. Yet *M. Bishop* once againe will assay to prouoc it by *S. Paul*, making charity a more excellent gift then faith, reckoning *faith, hope, and charity*, & concluding, *the greatest of these is charity*. But this testimonie auaieth him nothing at all; for it followeth not, that because the eie is a more excellent member then the eare, therefore the eie is as the life and soule to the eare, or the eare the instrument of the eie. No more doth it follow, that because charitie is a more excellent gift then faith, therefore it should bee the forme and life of faith, or faith the instrument of charitie. It followeth not, that because the eie is more excellent then the eare, therefore for the vse of hearing, it should be more excellent then the eare. No more doth it follow, that because charitie is more excellent then faith, therefore for the vse of justification it must excell faith. Faith and charitie respectiuely haue the preferment each of other. If we respect latitude of vse, charitie is more excellent then faith, as which is extended euery way to God, to Angels, to men, and by which all the gifts of God which he bestoweth vpon vs, are made profitable to other men, so as that *ke vnprofitably he hath all*, saith *Austin*, *who wanteth that one whereby hee should vse all*.¹ No gift, saith *Chrysostome*, is perfect or conuenient without charitie. What soeuer grace or gift a man hath obtained, being destitute of charity, it will not stand; because what soeuer God imparteth or giueth, either is perfected by charity, or without charitie, it commeth to no effect or vse. But if we consider a man priuately in himselfe, and for his owne vse, faith is more excellent then charity, as wherein originally standeth our cōmunion and fellowship with God; ^m by which *Christ dwelleth in our hearts*; into which as a hand God putteth al the riches of his grace for our saluation; and by which whatsoeuer else is in vs, is commended vnto God. We haue nothing in vs pure, nothing cleane, nothing but what is corrupted & defiled, but faith salueth all, healeth all, setteth *Christ betwixt God and vs*, that for his sake hee may bee mercifull vnto vs. Againe, if we respect latitude of time & cōtinuance, charity is to be preferred before faith. For faith is but for a time, and when

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¹ *Aug. de verb. Dom. ser. 18. uersa inutiliter habet, qui unum illud quo uniuersis utatur non habet.*
Chrysost. hom. de fide, spe & charit. Nulium charisma sine charitate perfectum est; nullum donum sine charitate aptum. Qui quid enim charismatus aut doni quisque meruerit, de seruum charitate non stabit. Omnia enim que Sp. sanctus det, notis aut imperitis aut donat aut charitate perfectiuntur, aut sine charitate efficiunt nullum sortitur.
^m *Ephes. 3. 17.*

the promise of God, which is the matter or subiect of it, shall be fully accomplished, the vse of it shall cease. But charity and loue abideth for euer, and shall continue betwixt God and vs an euerlasting bond. Therefore *Origen* saith, ⁿ *Onely loue it is that neuer faileth therefore it is more excellent then prophecie, then faith, then knowledge, then martyrdom.* Only charity is eternal, saith *Chrysostom*, because with God it is in the saints: for that cause it is the greater. The same reason *S. Austine* also giueth, ^p *because*, saith he, *when a man is come to things eternall, these two (faith and hope) failing, charity shall remaine more increased, and better assured.* In few words to resolute *M. Bishop* in this behalfe, we say that ^q *the end is more excellent, then those things which pertaine to the end:* The end of our faith & iustificatiō is charity, that is, the full restoring of vs to the image of God the very summe and effect whereof is loue. Absolutely therefore to speake it is true, that loue is greater & more excellent thē faith. But when we speake of the meanes of iustification & attainment of that saluation, wherto perfect charity and righteousnesse doth belong, then faith must be preferred as the greater and more excellent, faith onely beareth sway therein, and this slender & weak charity which here we haue, is of no effect or moment therunto. To saue a man, I say, faith is the greater; in man being saued charity is the greater. Till faith haue finished our saluation, loue must yeeld to faith; When faith hath fully saued vs, it shall haue an end, but loue which simply is the greater, shall abide for euer. Now as touching the place of *Austine*, he speaketh there of faith according to vulgar vnderstanding, in like sort as *S. James* doth. He speaketh of a faith that *may be without charity*, which true faith cannot be. ^r *Godly faith*, saith the same *Austine*, *will not be without hope and charity.* For ^s *if a man haue faith without hope and loue*, saith he, *he beleeueth Christ to be, but he beleeueth not in Christ.* But that onely is the true iustifying faith, wherby a man beleueth in Christ, which taketh not his life and force of loue, but incorporating vs into Christ, receiueth of him ^t *the spirit of loue*, and by Christ giueth life and force to all the fruits and workes thereof. Faith then as it is professed to men, may be without charity, but being without charity, it profiteth nothing, nor can stand vs in any steed with God: but true faith is neuer diuided from charity, nor can bee, and therefore of it *Saint Austine* speaketh not. That which he would

ⁿ *Origen. in numer. hom. 14. Solo charitas mansurura excidit; ideo super prophetiam, super fide, super scientia super ipso etiam martyrium charitas habenda est.*

^o *Chrysost. hom. de fide, spe & charit. Solo charitas eterna est, quia cum Deo in san. Et est: ideo maior est.*

^p *August. de doct. Christ. lib. 1. ca. 39. Quia cum quisque ad eterna peruenit, disubue illis decedentibus charitas auctior & certior permanet.*

^q *Aristot. Topic.*

^r *August. epist. 85. Pia fides sine spe & charitate esse non vult.*

^s *Idem de verb. Dom. ser. 61. Si fidem habet sine spe & dilectione, Christum esse credit, non in Christum credit.*

^t *2. Tim. 1. 7.*

seeme to inferre, is without any premisses, and apparantly false by the very words heere questioned. For if *faith worketh by loue*, then faith is the worker, that is, the mouer and commauder, and *loue* the instrument by which it worketh, and as absurd it must needs be, to say, that *charity or loue* is the commauder, and *faith* the instrument, as to say, the axe is the commauder of the Carpenter that heweth with it, or the Carpenter the instrument of the axe. For conclusion of this section, Maister Bishop wil giue vs a reason to proue, that *in the worke of iustification charity hath the chiefest place*. First he asketh full wisely, whether that worke of iustification by faith, *be done for the loue of God, and to his owne honour or no?* Iustification is the worke of God, who is *the iustifier of him that is of the faith of Iesus*. His question is this, whether God doe iustifie vs for the loue of God? But I answer him, that the finall end of our iustification, is the honour and glory of God; who hath *predestinated vs to be adopted through Iesus Christ vnto himselfe, to the praise of the glory of his grace*. And what of that? *Marry then hath charity the principall part therein*, saith he, *for the directing of all to the honour and glory of God, is the proper office and action of charity*. But therein hee deceiueth himselfe, for the Apostle hath expressed it as the very proper office and act of faith, *To giue glory vnto God*; & therefore *Moses and Aaron* at the waters of Itrise, are said *not to haue sanctified the Lord*, that is to say, not to haue giuen him glory, because *they beleeued him not*. For *not to beleeuue God, is to make him a liar*, which is the reproch and dishonour of God; but to beleeuue God, is to ascribe vnto him, truth, and power, and wisdom, and iustice, and mercie, and whatsoeuer else belongeth vnto him. Therefore *Arnobius* saith, that *to do well belongeth to the glory of man, but to beleeuue well, conserueth the glory of God*. *By works*, saith Chrysostome, *we obey God, but faith enertaineth a haecete opinion concerning God, and glorifieth, and admireth him much more then the shewing forth of workes*. *Workes commend the doer, but faith commendeth God onely, and what it is, it is wholly his*. For it reioyceth in this, *that it conceiueth of him great things, which do redound to his glory*. And whereas our Sauour in the Gospell teacheth vs, that our good workes do glorifie God, saying, *Let your lights so shine before men, that they may see your good workes, and glorifie your father which is in heauen*, he saith, that it is of faith that our good workes do glorifie

God.

u Rom. 3. 26.

x Ephe. 1. 5. 6.
y Rom. 4. 20.
z Num. 20. 12.
a 1. I. In 5. 10.
b Arnob. in P'sal.
129. Bene facere
ad gloriam homi-
nis, bene credere ad
gloriam Dei perti-
net.
c Chrysoft. ad
Rom. hom. 8. Qui
mandata illius
implet obedit ei:
hic autē (qui ere-
dit) conuenienter
de ea opinionem
accipit, eumque
glorificat atque
admiratur nullo
magis quam operū
demonstratio. Illa
ergo gloria eius
est qui rectē factū
aliquid prastite-
rit. hec autem
Deum ipsum glo-
rificat ac quoniam
est tota ipsius est.
Gloriatur enim ob
hoc quod magna
quedam de eo ce-
cipiat que ad glo-
riam eius redun-
dant.

God.^d behold, saith he, it appeareth that this commeth of faith. *M. Bishops* argument therefore maketh against himselfe, and proueth that we are iustified rather by faith then by charity, because it is faith principally that yeeldeth honour vnto God. The last place alleaged out of *Austin*, is nothing against vs; for although we defend that a man is iustified by faith alone, yet wee say that both faith, hope, and charity must concurre, to accomplish the perfection of a Christian man, whereof anon we shall see further.

d Ibid. Ecce hoc fidei esse apparuit.

23. W. BISHOP.

The third of these trifling reasons, is perversly propounded by *M. Perkins* thus. Faith is neuer alone, therefore it doth not iustifie alone: That this argument is fondly framed, appeareth plainly, in that that *Catholiks* do not deny, but affirme, that faith may be without charity, as it is in all sinful *Catholiks*, we then forme the reason thus. If faith alone be the whole cause of iustification, then if both hope and charity were removed from faith (at least by thought, and in conceipt,) faith would neuertheless iustifie. But faith considered without hope and charity, will not iustifie: ergo, it is not the whole cause of iustification. The first proposition cannot be denied of them, who know the nature and propriety of causes, for the entire and total cause of any thing, being (as the Philosophers say) in act the effect must needs follow, & very sense teacheth the simple, that if any thing be set to worke, and if it doe not act that which it is set too, then there wanted some thing requisite. And consequently that was not the whole cause of that worke.

Now to the second proposition. But their imagined faith cannot apply to themselves *Christ*s righteousnesse, without the presence of hope and charity. For else he might be iustified without any hope of heauen, and without any loue towards God, and estimation of his honor, which are things most absurd in themselves: but yet very well fitting the Protestants iustification, which is nothing else but the plaine vice of presumption, as hath bene before declared: Yet to avoid this inconuenience which is so great, *M. Perkins* granteth, that both hope and charity must needs be present at the iustification, but doe nothing in it, but faith doth al, as the head is present to the eie, when it seeth, yet it is the eie alone that seeth. Here is a worthy peece of Philosophy, that the eie alone doth see, whereas in truth it is but the instrument of seeing, the soule being the principal cause of sight, as it is of al other actions of life, sense, & rea-

son: and it is not to purpose here, where we require the presence of the whole cause, and not onely of the instrument all cause. And to returne your similitude vpon your selfe, as the eie cannot see without the head, because it receiveth influence from it, before it can see, so cannot faith iustifie without charity, because it necessarily receiveth spirit of life from it, before it can do any thing acceptable in Gods sight.

R. ABBOT.

He may indeede very iustly call them *trifling reasons*, if at least *trifles* may carry the name of reasons. As for this reason it is not peruersely propounded by Maister Perkins, but in such sort, as some of Maister Bishops part haue propounded it vpon supposal of our assertion, that *faith can neuer be alone*. But as he propoundeth it himselfe, the termes of his argument being declared, the answer will be plaine, and he shall be found a Sophister onely, and no sound disputer. It is therefore to be vnderstood, that *remouing or separating* of things one from the other, is either *reall* in the subiect, or *mentall* in the vnderstanding. Reall separation of *faith* and *charity* we wholly denie, so as that true faith can no where bee found, but it hath *charity* infallibly conioyned with it. *Separation mentall* in vnderstanding and consideration, is either *negatiue* or *prinatiue*. *Negatiue*, when in the vnderstanding there is an affirming of one, and denying of another, and the one is considered as to be without the other: which vnderstanding in things that cannot be really & indeed separated in the subiect, is false vnderstanding, and not to be admitted. *Separation prinatiue* in vnderstanding is, whē of things that cannot be separated indeed, yet a man vnderstandeth the one, and omitteth to vnderstand the other: considereth the one, and considereth not the other. Thus though light and heate cannot be separated in the fire, yet a man may consider the light, and not consider the heate: though in the reasonable soule, *vnderstanding*, *reason*, *memory*, and *will*, and in the sensitiue part the faculties of *seeing*, *hearing*, *smelling*, &c. cannot be remoued or separated one from the other, yet a mā may cōceiue, or mind one of these, without ha-
 uing consideration of the rest. Now if *M. Bishop* by *negatiue separation*, do remoue *hope* & *charity* frō *faith*, so as that his mening is, that if *faith* alone do iustifie, thē thogh there be neither *hope* nor *charity*

yet faith will neuerthelesse iustifie, his *maior* proposition is false. For though it be true, that *the totall cause of any thing being in act, the effect must needs follow*, yet from the total cause can we not separate those things, together with which it hath in nature his existence and being, and without which it cannot be in act for the producing of the effect, though they conferre nothing thereto; because that is to denie the being of it, and the destroying of the cause. But if his meaning be, that if *faith alone* do iustifie, then though we consider not *hope & charitie* as concurring therewith, yet it selfe doth iustifie, we graunt his *maior* proposition for true, but his *minor* is not true. We say, that *faith considered without hope and charity* (that is, hope and charity not considered with it) *doth iustifie*. Then saith he, *a man may be iustified without any hope of heauen, and without any loue towards God, or estimation of his honour*. True say I, if his meaning be, that *the hope of heauen, or loue of God, and estimation of his honour* be excepted only *prinatuely*, and onely not considered with faith as causes of iustification. But if his meaning bee, as it is, that a man then is iustified without hauing any hope of heauen, or loue towards God, or estimation of his honour, hee plaieith the part onely of a brabler, inferring a reall separation of those things in the subiect, which the argument supposeth onely respectiuey separated in the vnderstanding. Here is then no presumption in the *Protestants iustification*, but *M. Bishop* is much to be condemned of *presumption*, that hauing left his head at Rome, and broken his braines in contending against the Iesuites, he would notwithstanding take vpon him to be a writer, and do it so vainely and idly as he hath done. According to that that hath bene said, *M. Perkins* answereth, that though faith be neuer subsisting without hope and loue and other graces of God, yet in regard of the act of iustification, it is alone without them all, euen as the eye in regard of substance and being is neuer alone, yet in respect of seeing it is alones for it is the eye onely that doth see. *Here is* (saith *M. Bishop*) *a worzhie peece of Philosophy, that the eye alone doth see*. Why I pray, what is the default? Marry *the eye is but the instrument of seeing*, saith hee, *the soule being the principall cause of sight, as it is of all other actions of life, sense and reason*. But did not your sense and reason serue you to vnderstand that *M. Perkins* meant accordingly, that the eye alone doth see, that is, that the eye alone of all the members & parts, is the instrument

instrument of seeing, and proportionably that faith alone of all the vertues and graces of the soule, is the instrument of iustification? As the soule then seeth only by the eie, so the soule spiritually receiueth iustification by faith alone. If his head had stood the right way, he might very easily haue conceiued that *M. Perkins* in saying that *the eie alone doth see*, did not meane to exclude the soule that seeth by the eie, but only all other parts of the body from being conformed with the eie in the soules imploiment and seruice for that vse. And that that *M. Perkins* saith therein, is directly to the purpose, because the question is not here of the whole cause of iustification, but onely of the instrumental cause. Of the efficient & final cause of iustification there is no questiō, which is, God in Iesus Christ, for our saluation and the glory of his name. The materiall cause we say and haue proued to be the merite and obedience of Christ. The formall cause is Gods imputation, apprehēded and receiued by vs. The instrument of this apprehension we say is fath alone, which is the very point here disputed of. But here he will returne the similitude vpon vs; *the eie cannot see without the head, because it receiueth influence from the head before it can see*. Be it so: no more can faith iustifie without Christ, Without God, whose ordinance & gift it is, of whom it hath it force and power, being by him as peculiarly appointed to iustifie, as the eie is to see. The eie is a natural instrument, receiuing his influence frō the head wherof it is naturally a member and part: but faith is an instrument supernatural; not any naturall part or power and faculty of the soule, but the instinēt and worke of God, and therefore receiueth all the force and influence that it hath, from the spirit of Iesus Christ. But he maketh other application hereof. *So cannot faith iustifie without charity, because it necessarily receiueth spirit of life frō it, before it can do any thing acceptable in Gods sight*. So then charity is the head, and faith the eie, and we must needs take it so, because *M. Bishop* hath told vs that it is so. But if it be so, then it should be as strange a matter to see faith without charity, as it is to see an eie without an head; as strange that charity being extinguished and gone, there should remaine a faith whereby to beleeue; as that the head being dead, there should remaine an eie whereby to see. But that that giueth influence and life to an other thing, must needs haue a priority to that that receiueth it. charity hath no priority to faith, but charity

it selfe is obtained by faith. For ^a faith is the beginning to bee ioyned vnto God. ^b Faith is first giuen, by which the rest is obtained; ^c which being first giuen vnrquested, at the request thereof all other benefis or good things doe ensue and follow. ^d Faith is the roote and foundation of good works; from which unlesse they grow, they are not to be called good; ^e euen that root of righteousness wherby the Lord imputeth righteousness without works, which receiuing the dew or shoure sticketh in the ground that thence the branches may spring which bring forth the fruits of good works. Faith is ^f the nest wherin we are to lay our works, that we may hatch them vnto God. Faith is ^g the mother of a good will, and iust and righteous conuersation. Our faith in Christ is ^h Christ in vs, and ⁱ that heauenly Sun is either impaired or increased vnto me, saith *Ambrose*, according to my faith. In a word, *S. Austin* telleth vs, that ^k faith is the soule of our soule, & what is that to say, but the life of all our life? It is faith then, and not charity, that giueth influence to al the rest, euen to charity it selfe; as faith increaseth, so other graces are increased; as faith decreaseth, so other graces decrease: the life of faith is our life: the strength of faith is our strength: if our faith be weake, there is nothing else wherby we can be strong. Therefore *M. Bishop* goeth much awry (yet no otherwise then hee is wont to do) in assigning to charity to giue the spirit of life and influence to faith, when as it is by faith that we ^m receiue the spirit which is the author of al spiritual life and grace, & on which all our state dependeth towards God.

24 W. BISHOP.

The fourth reason, if faith alone do iustifie, then faith alone wil saue, but it wil not saue, ergo. *M. Perkins* first denieth the proposition, & saith That it may iustifie, and yet not saue: because more is required to saluation then to iustification, which is false: for put the case that an innocent babe die shortly after his baptisme wherin he was iustified, shal he not be saued for want of any thing? I hope you will say yes: euen so any man that is iustified, if he depart in that state, no man makes doubt of his saluation, therefore this first hist was very friuolous. Which *M Per.* perceiuing flies to a second, that for faith alone we shall also be saued, & that good works shal not be regarded at the day of our iudgement. Then must those words of the holy Ghost so often repeated in the Scriptures, be razed out of the text. God at that time wil render vnto euery man according to his works. But of this more amply in the question of merits.

a Eccles. 15. 11.
b Aug. de pred. s. sanct. cap. 7. Fides prima datur, ex qua impendentur cetera.
c Prop. de voc. gen. lib. 1 cap. 6. Cum fides data fuerit non petunt istius iam petitionibus bona cetera consequuntur.
d Aug. in Psal. 31. Laudo superedificationem boni operi: sed agnosco fidei fundamentum: sicut radicem. Nec vobis illa (opera) propter lacrimam quadammodo de radice bona procedant.
e Origen. in Ro. cap. 4. Fides tanquam radix omnino suscepto heret: in anime solo vbi surgant rami qui fructus operum ferant: nulla scilicet radix iustitiae qua Deus accepto fert iustitiam sine operibus.
f Aug. in Psal. 83. Fides nidus est pilulorum: uorum: in hoc nido operare operatus.
g Prop. de voc. gen. li. c. 8. Fides bene uoluntatis est: iuste actione est genitrix.
h Aug. in Ps. 120. Christus in corde vestro fides est.
i Ambr. in Luc. li. c. 21. M. hi soli ille celestium neque fide uel meritis uel augetur.
k Aug. in Joan. tract. 49. Unde mer. in anima? Quia fides non est. Ergo anima non

anima fides est. I. Cyprian. ad Quirinum. lib. 3. cap. 43. Tantū possumus: quantum credimus. n. Galat. 3. 14.

R. ABBOT.

^a Tertul. de pœnit.
Horum bonorum
unus est titulus sa-
lus hominis crimi-
num pœnitentiam
abolitione præ-
missa.

Tertullian rightly saith,^a *the saluation of man is the one title of all the benefites of God, forgiuenesse of sinnes being put in the first place.* If saluation be the whole, and iustification but a part, then more is required to saluation then to iustification, because more is required to the whole then to a part. Vnder saluation we comprehend both iustification and sanctification in this world, & life and blisse eternall in the world to come. The first act of our saluation is our iustification; but God hauing by iustification reconciled vs vnto him, goeth forward by sanctification ^b *to make vs meet to be partakers of the inheritance of the Saints in light.* To iustification belongeth onely faith; to sanctification all other vertues and graces, wherein consisteth that ^c *holinesse without which no man shall see the Lord.* His exception as touching infants dying after baptisme, is very idle. They are not onely iustified by forgiuenesse of sinnes, but also sanctified by the spirit of grace; neither is there any man iustified to the title of eternall life, but the same is together also sanctified to the possession thereof, and therefore hath more to saluation then onely iustification. But as touching the very point, his *minor* proposition is false. We say, that we are saued also by faith onely, according to that that before J alledged out of Origen, that ^d *for faith only Christ said to the woman, Thy faith hath saued thee.* Hath saued thee, faith he, as a thing already done, according to the vsuall phrase of the Scripture in that behalf. For so it is said of Zaccheus, ^e *This day saluation is come to this house.* So saith the Apostle, ^f *He hath saued vs, and called vs with a holy calling;* ^g *of his owne mercy he hath saued vs.* The reason whereof is, because in iustification, as I haue said, our saluation is begun, and in that wee are iustified wee are saued, Christ therein being giuen vs, and in him the interest and title of eternall life thenceforth by that right onely to be continued and performed vnto vs. Being then iustified by faith alone, wee are saued by faith alone, the gift of sanctification to holinesse and good works being necessarily cōsequent, nor as by vertue wherof we are to be saued, whom the Scripture pronounceth to be already saued, but as the processe of Gods worke, for accomplishment of that saluation, whereto in iustification we are begotten, and in way of inheritāce intituled by faith alone. We are saued by faith alone, faith

M. Perkins

^b Col. 1. 12.

^c Heb. 12. 14.

^d Origen in Ro.
cap. 3. sup. scilicet. 21.

^e Luke 19. 9.

^f 2. Tim. 1. 9.

^g Tit. 3. 5.

M. Perkins, because faith alone is the instrument whereby we apprehend Christ, who onely is our saluation. Where obserue, gentle Reader, what *M. Bishop* maketh of that speech, that *for faith alone we are saued, and that good works shall not be regarded at the day of our iudgement. Os impudens.* Where doth *M. Perkins* say, that *good works shall not be regarded at the day of our iudgement?* What? a Doctor of diuinitie to lie? wilfully to lie? What is this but meere varlettric, to abuse his Reader, not beeing carefull haply to looke into *M. Perkins* booke, but taking it vpon his word. But if thou haue *M. Perkins* booke, I pray thee to looke to the obiections and answers set downe in the end of this question of Iustification, which *M. Bishop* hath vnHonestly left out; and there in the answer to the sixt Obiection, thou shalt find these words, *In equitie the last iudgement is to proceed by works, because they are the fittest means to make triall of euery mans cause, and serue fitly to declare whom God hath iustified in this life.* By which words thou maicst esteeme how little faith or credite is to bee yeilded to this wretched man, who doubteth not heere with manifest falshood, to affirme that *M. Perkins* faith, that *good works shall not bee regarded at the daie of our iudgement.* And by the same words the solution is plaine to the words which he alledgeth; for God shall render to the faithfull ^b according to their works, because good workes are the proper markes whereby God will take knowledge of them that are iustified and saued onely by faith in Christ. For whom God hath iustified and saued, vpon them he fetch the seale and marke of his Spirit, working in them another nature, and ⁱ creating them in Christ Iesus vnto good works, whereby he will thenceforth know them to belong to him, and thereby at that day will put difference betwixt them and other men. So that to speak of *saluation* in that sort as we commonly vnderstand it, for the finall blisse and saluation that we expect in heauen, faith alone in it selfe is not sufficient to saluation, because though we bee interested to it onely by faith, yet somewhat else is required to prepare vs and fit vs to bee partakers thereof. And to speak of saluation in grosse, faith alone excudeth not sanctification and good workes, but includeth them, as a part of that saluation whereof we are made partakers by faith alone, so that rightly are we said to bee saued by faith alone, because nothing else doth giue vs any title, and it selfe alone doth giue vnto vs all other things.

^b Matt. 16. 27.

ⁱ Ephes. 1. 10.

things that are necessaric to saluation.

25. W. BISHOP.

5. Reason. There bee many other vertues, vnto which iustification and saluation are ascribed in Gods word: therefore faith alone sufficeth not. The Antecedent is prooued, first of feare it is said: He that is without feare, cannot be iustified. We are saued by hope. Vnlesse you do penance, you shall all in like sort perish. We are translated from death to life, (that is iustified) because we loue the brethren. Againe of Baptisme: Vnlesse you bee borne againe of water and the holy Ghost, you cannot enter into the kingdome of heauen. Lastly we must haue a resolute purpose to amend our euill lines: For we are buried together with Christ by baptisme into death, that as Christ is risen from the dead, &c. so we may also walke in newnesse of life. To all these and many such like places of holy Scripture, it pleased M. Perkins to make answer in that one: You are saued by hope: to wit, that Pauls meaning is only, that we haue not as yet saluation in possession, but must waite patiently for it, vntill the time of our full deliuerance; this is all. Now whether that patient expectation, which is not hope, but issueth out of hope, of eternall saluation, or hope it selfe bee any cause of saluation, he saith neither yea nor nay, & leaues you to thinke as it seemeth best vnto your selfe. S. Paul then affirming it to bee a cause of saluation, it is best to beleue him: and so neither to exclude hope or charitie, or any of the foresaid vertues from the worke of iustification, hauing so good warrant as the word of God, for the confirmation of it.

Ecclesia. 1.

Rom. 8.

Lu. 13.

1. Ioh. 3.

Rom. 6.

Rom. 8.

R. ABBOT.

Iustification before God is no where in all the Scripture ascribed to any other vertue saue onely faith: the promise of saluation is sometimes adioined to other vertues, as fruits & marks of them whom God hath saued, but neuer as causes thereof, as in the question of merits shall appeare. We may well thinke that M. Bishop was heere shrewdly put to his shifts, that in all the Scripture could find no plainer proofes to serue his turne. M. Perkins propounded but one place for them; hee thought himselfe to lay on loades, and yet cannot bring vs any thing whereby it is said that wee are iustified, but onely faith. His first place is taken out of an Apocryphall Scrip-

Scripture, and yet such as it is, it saith nothing for him. First his translation is false; for the words as their owne *Arias Montanus* translate them, are these, ^a *A man giuen to much anger cannot bee iustified*; that is, cannot bee acquitted of doing amisse, cannot be cleared of committing offence, because as *S. James* saith, ^b *the wrath of man doth not accomplish the right consesse of God*, euen in like sort as the same *Ecclesiasticus* after saith, ^c *he that sweareth vainely shall not be iustified*: and againe, ^d *a vittualler shall not bee iustified of sinne*. For so is the Scripture wont continually to vse the word of *iustifying* for acquitting, cleating, discharging, holding or pronouncing guiltlesse and innocent, approuing, allowing, acknowledging for iust, and such like, as where it is said, ^e *which iustifie the wicked for reward*; ^f *shall I iustifie the false ballance? he willing to iustifie himselfe &c.* Secondly therefore if the words be taken as he translateth them, *he that is without feare cannot be iustified*, he is as farre off from his purpose. For the words import to the same effect, that he that is without feare shall not be found innocent, he shall not be found free from great sinne, because the want of feare maketh a man bold to runne into all sinne: but a verie senslesse man is he that would go about hereby to proue, that a man is iustified by feare. Againe he bringeth the words of Christ, ^h *Unlesse ye repent (doe penance, saith he, according to their foolerie) ye shall all likewise perish*. And what of this? *Ergo* forsooth a man must bee iustified by doing of penance. Yea? and is doing of penance a matter of iustification now? But *Ambrose* sayeth, that the Apostle calleth them *the blessed, of whom God hath decreed, that without labour, or any obseruation they are iustified with God onely by faith: there being required of them no labour of penance but onely to beleue*. Why then doth *Master B. shop* tell vs, that we are iustified by doing of penance? Our Sauiour spake nothing there in their behalfe, and verie absurdly doe they applie that that was meant of inward conversion and repentance, to outward and ceremoniall obseruation of doing penance. As for repentance, it setteth foorth the subiect capable of iustification by faith, but is it selfe ouely an acknowledgment of sinne, no healing of our wound. The feeling of paine and sicknesse, causeth a man to seeke for remedie, but it is no remedie it selfe. Hunger and thirst maketh a man to desire and seeke for foode, but a man is not sed by being hungrie.

a Eccles. 1. 27.
 b S. Iacobus 1. 2.
 c Eccl. 2. 17.
 d Eccl. 2. 17.
 e Eccl. 2. 17.
 f Eccl. 2. 17.
 g Eccl. 2. 17.
 h Eccl. 2. 17.

e Eccl. 5. 23.
 f Mich. 6. 11.
 g Luk. 10. 29.

h Luk. 13. 3.

i Ambros. in Ro.
 cap. 4. Deo: dicit
 de quibus hoc
 fauisset Deus, ut
 sine labore et a-
 liqua obseruatio-
 ne sola fide iustifi-
 ficentur apud
 Deum. In patib.
 10. Nihil ab his
 requisitum a peni-
 tentia et operibus
 tantum in con-
 ditione.

By repentance we know our selues, we feele our sicknesse, we hunger and thirst after grace, but the hand which we stretch foorth to receiue it, is faith onely, without which repentance is nothing but darknesse and despaire. As for vs, we hold it a very mad conclusion to say *Except ye repent ye shall perish*, therefore we are iustified by repentance: We rather see by repentance, that we haue nothing in our selues whereby to be iustified, and therefore learne to relie wholly vpon Christ, that we may be iustified by faith in him. The next place that he allegeth is a most notable falsification. *We are translated*, saith he, *from death to life, because we loue the brethren;* Whereas the words of *S. Iohn* are; *ⁱ We know that we are translated from death to life, because we loue the brethren*, making our loue of the brethren a signe whereby we know that we are translated frō death to life, not the cause for which we are translated frō death to life. And in this sort doth *S. Austin* expōūd it; *ⁱ We know. What do we know? That we haue passed from death to life. Whereby do we know it? Because we loue the brethren.* Which is very plaine; also by comparing the tēses in which the Apostle expresth the one & the other. For he nameth our translating from death to life in the^mpreterperfect tense, as a thing before done, but our loue towards the brethren in theⁿpresent tense, as a thing which now we do. *We know that we haue passed, or God hath translated vs from death to life, because we loue the brethren.* But our louing the brethren now cannot be the cause of that that God hath done before. It is therefore a token onely whereby we are to know what God hath done. And to take it as *M. Bishops* doth, is the doctrine of *Pelagius*, that the grace of God is giuen vnto vs according to our meritis, as before is shewed. The next place is of *Baptisme*, as he saith, *⁰ Except a man be borne againe of water and of the spirit, he cannot enter into the kingdome of God.* But we can hardly yeeld that this place is precisely to be vnderstood of baptisme; because it is not true, that except a man be baptized, he shall not enter into the kingdome of God, but it is infallibly true which *Christ* saith, that except a man be borne againe of water and of the holy ghost, he shall not enter into the kingdome of God. Verie wel is it obserued by *Bernard*, that our Sauiour saith, *ⁱ He that beleeneth and is baptized, shall be saned; but doth not say, he that is not baptized, but onely, he that beleeneth not shall be damned.* The thiefe was not baptized vpon the crosse, but yet *Christ* saith,

ⁱ Joh. 3. 14.

ⁱ Aug. in epist. 1
Ioan. tract. 5.

Nos scimus.
Quid nos scimus? Quia tristissimus de morte ad vitam. Unde scimus? Quia diligimus fratres. Ἐν ὄν μεταβέβηκαμεν ἐκ τοῦ θανάτου, &c. ἡμεῖς ἀπομνησθῆμεν.

⁰ Joh. 3. 5.

p Bernard. Epist. 77. Videne forsē ob hoc saluati erim diceres. Qui crediderit & baptizatus fuerit, saluus erit, caute & vigilant er nō repeterit. Qui vero baptizatus non fuerit, sed tantum, qui verō, inquit, non crediderit condemnabitur.

This day shalt thou bee with me in paradise. Valentinian the Emperour was not baptuzed, and yet Ambrose saith, because he desired it, he receiued it. S. Arstin acknowledgeth as touching them that are of elder yeares and do belecue, that baptisme is inuisibly fulfilled in them, when not any contempt of religion, but a point of necessity excludeth the mysterie of it. Which dispensation we cannot conceiue what warrant hee had to giue to elder yeares that should not make the same good to infants also, when the faith of the parents by which they are interested to baptisme, craueth the same for them, & only by preuention inuincible they are deprived of their desire, it being deemed a thing belonging to the mercifulnes of God, that grace should yeeld, that the faith of others should be available for the so whom yeares yet do not yeeld to beleue themselues. But hereby it appeareth, that that speech of Christ is not simply to bee vnderstood of baptisme, because then baptisme should bee simply necessary to saluation both in old and yong. Yet admitting it to be meant of baptisme, we say his argument is very vaine; and to say, baptisme is necessarie so saluation, therefore we are not iustified by faith alone, is all one as if he should say, It is necessary to saluation to bee iustified by faith alone, therefore we are not iustified by faith alone. For baptisme, as I said before, is the seale of the righteousnesse of faith, wherein God setteth before vs, and by which he giueth and sealeth and assureth vnto vs the washing away of our sins, and the accepting of vs for iust and righteous by the merit and bloudshedding of Iesus Christ onely by faith in him. It is not then the washing away of the filth of the flesh, that is, the outward ceremony, for which baptisme is necessary to saluation, but the spirituall grace, which is iustification by faith alone. This God offereth in baptisme, and wee by faith receiue the same, but wee shall do amisse to put baptisme it selfe in place of that that is offered thereby. Wee eat the meate out of the dishes and vessels wherein it is set before vs, but it is absurd thereupon to say, that we are fed by the dishes also, and not onely by the meate. It is Christ onely who in the word and Sacraments is set forth vnto vs to be our righteousnesse, and by faith onely, we therein receiue him to be our righteousnesse and euerlasting life; but absurd it is heereupon to say, that the Sacraments themselves are things wherein our righteousnesse doth consist. Now therefore except a man in baptisme be borne againe, becoming a member of Christ

q Luk 23.43.
r Amb. de obit.
Faler in. Cerid
quia poposent ac-
cepit.
f Aug. de bap-
t. cont. Donat. lib. 4.
cap. 22. Tunc im-
pletur inuisibilit-
cum mysteriū bap-
tismi non contem-
ptu religionis sed
articulu necessi-
tatis excludit.
r Berna d. epist.
77. Dignum est et
ad Dei spectat
benignitatem, ut
quibus fidem et as-
denegat propriam,
gratia prodesset
concedat alienam.

u Rom. 4. 11.

x 1. Pet. 3. 21.

and the child of God through forgiveness of sinnes onely by faith in him, by vertue thereof receiving the spirit of adoption, & being thereby quickned to newnesse of life to walke therein, hee cannot as Christ saith, enter into the kingdome of God. And hereby it appeareth, that his other place as touching walking in newnesse of life is impertinently alledged, the words importing no more then what we teach, that *newnesse of life* is alwaies and necessarily a consequent fruite of justification, though neuer any precedent cause thereof. But the place of greatest moment for their part, was that that *M. Perkins* propounded for his obiectiō. *We are saued by hope.* As touching this place *M. Bishop* saith, that *M. Perkins* saith neither yea nor nay, but leaues the reader to thinke as it seemeth best vnto himselfe, whether hope be any cause of saluatiō, and yet *M. Perkins* words are plainely these, *We are not saued by hope because it is any cause of our saluatiō.* The meaning of *S. Paul* as he declareth is this, *We are saued by hope;* that is, we haue our saluation in hope, but not yet in act: we enioy it in expectation, but not yet in possession. In which sort he saith in another place, that *being iustified by the grace of God wee are made heires as touching hope of eternall life.* We haue not yet the fruition of eternal life, but yet in hope we are inheritors thereof. And hence did *S. Austin* take the ground of that exception which many times he vseth by distinction of that that we are *in hope*, and that that we are *indeed* or *in reall being*. Whereof hee speaketh directly to declare the meaning of these words of the Apostle, *we haue now the first fruits of the spirit, whence we are (reipsa) indeed the sonnes of God, but for the rest, as (spe) in hope wee are saued, as in hope we are renewed, so are wee also the sonnes of God: but because (reipsa) indeed we are not yet saued, therefore we are not yet fully renewed: we are not yet the sonnes of God, but the children of this world.* Again he saith, *a* *A man wholly in hope, and partly also in act or indeed is renewed in spirituall regeneration.* Of the Church being without spot or wrinkle; *b* *Then shall that be performed indeed, to which now by profiting we walke in hope.* Thus of Gods raising us vp together with Christ, and setting us together with him in heavenly places, *c* *He hath not yet done it really, but in hope.* *d* *Really we are yet the children of wrath, saith he, but in hope we are not so.* *e* *Reioyce that in body thou art redeemed, not yet indeed, or in reall effect, but in hope we are out of doubt:* By al which it is plaine, that the Apostle named not hope as a cause of the saluation.

¶ Tit. 3. 7.

2. Aug. de pec. mer. & remis. l. 2.

c. 8. Primitias spe

nunchabamus

unde iam filij Dei re

ipsa facti sumus:

in ceteris vero spe

ficit salus, sicut

innouati, ita & filij

Dei: re autem

ipsa quia nondum

salui, ita nondum

plene innouati,

nondum etiam filij

Dei sed filij seculi

a Ibid. cap. 10. Ho-

mo totus in spe

iam, et iam in re

ex parte regenerati-

one spirituali

renouatus.

b Epist. 57. Tunc

perficitur in re,

quod nunc proficere

do ambulatur in

spe.

c De bapt. cont.

Donat. lib. 1. c. 4.

Nondum in re

scia in spe.

d In Psal. 37. Re-

sumus adhuc filij

ira. spe non sumus

c Ibid. Gaude te

redemptum corpo-

re, sed nondum re-

spe securus esto.

uation that we hope for, but only to signifie the not hauing as yet really of the thing whereof the hope we haue embraced. And it hath no sense, that hope should be made a cause of the thing hoped for, because the very name of hope importeth some former ground or cause from whence we conceiue our hope, & by vertue whereof we expect that which we hope for, and doe not therefore hope to obtaine it, because we hope. Thus *M. Bishop* hath neither *S. Paul* nor any other testimony of Scripture, whereby to giue warrant, that either hope or any other vertue, hath any part in the worke of iustification, but only faith. As touching the nature of hope ^a before hath bene spoken, and it hath bene shewed, that as ^a *Cap. 3. sect. 20.* the Scripture vnderstandeth it, it is nothing else but a patient and constant expectation of that which we by faith in the promise of God doe assuredly belecue shall come vnto vs.

• 26. W. BISHOP.

To these authorities & reasons, taken out of the holy Scripture, let vs ioin here some testimonies out of the ancient Church reseruing the rest vnto that place, wherein Master Perkins citeth some for him, the most ancient and most valiant Martyr Saint Ignatius, of our iustifications writeth thus: The beginning of life is faith, but the end of it is cha-^{Epist. ad Philip.} ric, but both vnited and ioined together, do make the man of God perfect.

Clement Patriarsh of Alexandria saith: Faith goeth before, but ^{Lib. 2. Sc. om.} *fear doth build, and charity bringeth to perfection.*

Saint Iohn Chriostome Patriarch of Constantinople, hath these ^{Hom. 70. in Mat} *words: Least the faithful shold trust that by faith alone they might be saued he disputeth of the punishment of euill men, and so doth he both exhort the Infidels to faith and the faithfull to liue well.*

S. Augustine crieth out as it were to our Protestants, & saith, Heare ^{Lib. 3. Hypogouf.} *o foolish heretik, and enemy to the true faith. Good works, which (that they may be done, are by grace prepared, and not of the merits of free will) we condemne not: because by them, or such like, men of God haue bene iustified, are iustified and shall be iustified. And, Now let vs see that which is to be shaken out of the hearts of* ^{De fide & opor;} *the faithfull: Least by euill security they lose their saluation, if they* ^{cap. 14.} *shall thinke faith alone to be sufficient to obtaine it.*

Now the doctrine which M. Perkins teacheth is cleane contrarie.

For (saith he) A sinner is iustified by faith alone, that is, nothing that man can doe by nature or grace, concurrereth thereto as any kind of cause but faith alone. Farther he saith, that faith it selfe is no principall, but rather an instrumentall cause, whereby we apprehend and apply Christ & his righteousnesse for our iustification. So that in fine we haue, that faith so much by them magnified & called the onely and whole cause of our iustification, is in the end become no true cause at all, but a bare condition, without which we cannot be iustified. If it be an instrumentall cause, let him then declare what is the principall cause, whose instrument faith is? and chuse whether he had leither to haue charity, or the soule of man without any helpe of grace.

Conditio sine qua non.

R. ABBOT.

Of his five proofs there is but only one that maketh any mention of iustification by works. The two first were surely put in but only to fill vp a roome; for there is not so much as any shew of any thing against vs. For although we defend, that a man is iustified by faith only, yet do we not make faith onely the full perfection of a iustified man. In the naturall body the heart onely is the seate and fountaine of life, and yet a man consisteth not only of a heart, nor is a perfect man by hauing a heart, but many other members and parts are required, some for substance, some for ornament, which make vp the perfection of a man; whereof if any be wanting, it is an imperfection, so that ^a if but one ey-brow be shauen, as *S. Austine* saith, though in a maner nothing be taken from the body, yet it causeth a great blemish vnto it. Euen so is it in the iustified man; faith onely is the seate and fountaine of spiritual life, because as the quickning faculty & power of the liuing soule dwelleth in the heart, so Christ who is our life dwelleth in our faith, or in our hearts by faith; but yet we consist not spiritually of faith onely, but many other vertues and graces are required to make vp the perfection of a Christian man, to which as to the other members from the heart, so from faith life is imparted and communicated, that in them wee may be aliue to God. Thus then *Ignatius* saith not purposely of iustification, but by occasion of commending faith and loue, that *b* faith is the beginning of life, &c. Which maketh for vs altogether against him. For if faith be the beginning of life, then by faith we first

^a *Aug. de ciuit. Dei lib. 11. ca. 22. Si unum radatur supercilium, quam propemodum nihil corpori & quam multum detrahatur pulchritudini?*

^b *Ignat. Epist. ad Ephes. for which M. Bisirop following his Master Bellarmine, misquoth, Ep. ad Philippenses.*

first liue. By faith therefore we are iustified; for to be iustified, as *M. Bishop* confessed in the former section, is to be translated from death. Now as naturall birth draweth not only guilt but also corruption; as hath bene before shewed, so faith wherein is our new birth, giueth not onely forgiuenesse of sinnes to iustification, but also sanctification to holinesse and newnesse of life, the summe whereof is *charitie*, because *charitie* is the epitome and brieft of the whole law, and herein further is accomplished our perfection towards God; so as that *faith and lone united and ioyned together, do make perfect the man of God*. The place of *Clemens Alexandrinus* is the same, and needeth no further answer. With *Chrystostome* wee say, that faith alone sufficeth not absolutely, though faith alone suffice to iustification. *Charitie* and good workes are necessarie to the perfection of a iustified man, but he is not by them made a iustified man. Therefore the same *Chrystostome* saith of *Abraham*, *That a man that is without workes should be saued by faith, it should be no strange matter, but that he that hath made himselfe renowned by his good workes should yet not be iustified thereby but by faith, this is wonderfull, and doth greatly set forth the power of faith*. *S. Austin*, in the place by him alleged, if it were *S. Austin*, auoucheth good workes to iustifie them that are iustified, that is, to approue them iust; but condemneth the auouching of any workes whereby to obtaine iustification, and purposely in that place d sputeth against it. *d By workes no flesh shall be iustified in the sight of God, because the righteousnesse of God by his preventing mercy, through the faith of Iesus Christ, is apparent upon all that do beleene. I therefore the Apostle saith, we are iustified freely by the grace of God. Put not thine owne workes before it, nor glorie thereof, because by workes no flesh shall be iustified before him*. if no workes go before iustification, then *M Bishops* cause, as too weake, must go to the wals, because then we cannot be said to be iustified by workes; for being iustified before, we cannot be sayd properly to be iustified by workes that follow after, and if neither by works before nor after, then not at all. It followeth therefore, that when *S. Austine* saith in that place, that *men of God are iustified by good workes*, he must needs meane as *Thomas Aquinas* saith *S. Iames* doth, *quantum ad manifestationem iustitia*, by way of manifesting and declaring that a man is iustified, so as that contrarie to *M. Bishops* assertion, they are only signes and tokens of a iustified man, not any

c *Chrysad Rom.*
hom 8 Fide saluari cum qui opera non habet, nihil fortasse fuerit insolentia. cetero verò qui rectè factus se conspicuus in fecerit, non ex ipsis sed ex fide iustum fieri, hoc scilicet admirabile est & quod maxime fidei potentiam manifestat.

d *Agust. Hypo-*
pognost. lib. 3. Ex operibus no iustificabitur omnis caro coram illo quia iustitia Dei præsentu misericordie per fidem Iesus apparuit super omnes qui crederunt. Idèd & subintendem inquit, iustificati grati per gratiã Dei. Neli ei præponere opera propter, a n ex eis iustificare, quia ex operibus non etc.
e *Thom. Aquin.*
Gal. cap. 3. lect. 4.

causes of iustification. Therefore *S. Austin* saith againe anon after, *Iustification hath bene giuen, is giuen, and shall be giuen to them that beleue, by the faith of Iesus Christ.* Now that which he saith in the words cited by *M. Bishop*, he saith it not as to the Protestant, but to the Pelagian heretike the brother of the Papist, for affirming good workes of mans free will before the iustifying grace of God, for which the iustifying grace of God is bestowed vpon him. Which opinion *S. Austin* hauing confuted, bringeth in the heretike objecting thus, *Thou wilt say, Dost thou then condōne the good workes of free will, in that thou saiest that right consnesse is not due by workes? If so, why then doth the Apostle command vs to abound in good workes? To which he answereth: Hearken thou foolish heretike and enemy of the true faith. We condemne not the good workes of free will, which that they may be done, are prepared by the preuenting of grace vpon no merite of free will, and the same preuenting grace causing, directing & effecting that they do abound in free will, because by such men of God haue bin, are, & shall bee iustified in Christ. But by diuine authority wee condemne the workes of free will which are put before grace, and are extolled for vs by these as it were merites to be iustified in Christ.* Where verie plainly by the name of the workes of free will, hee excludeth all workes before the grace of iustification, from being any causes thereof, & only in men of God, who are first iustified that they may be men of God; affirmeth a iustification by works in that sense as *S. Iames* speaketh thereof, which, as I haue said, is nothing else but a declaration and testimonie of their being formerly iustified by the faith of Iesus Christ. In what sense he speaketh of free will, it hath bene shewed before in the question of that matter, and that hee acknowledgeth no free will to righteousness, but onely that that wee doe, which is made free by the grace of God. To the last place of *S. Austine* we willingly subscribe, condemning them *who thinke that onely faith is sufficient to obtaine saluation, and do neglect to liue well, and by good workes to keepe the way of God;* which last words seruing plainely to open *S. Austins* meaning, *M. Bishop* very honestly hath left out. We teach no such faith as *S. Austin* there speaketh of. We teach onely such a faith as iustificieth it selfe alone, but is neuer found alone in the iustified man, neuer but accompanied with holinesse and care of godly life, and therefore condemne those as spirits of Satan, which teach a faith sufficient to obtaine saluation without any regard of

*S. August. super
Iustificat. 20. per
d. in Iesu Christi
act. est, datur da-
bitur credentibus.*

*g. libel. Ergo inq̄-
e damnas of orz
liberi arbitrij bo-
na quia dicitur in
sufficiam ex operibus
non debent? &c.
h. Auli heretice
stulte & inimice
fides veritate. O-
pera liberi arbitrij
bona que ut fiant
preparantur per
gracie preuentum
nullo libero arbitrij
merito et ipsa fide
cientie gubernante
& perficiuntur ut
abundant in libero
arbitrio non dam-
natus, quia ex his
homines Dei iusti-
ficantur & iustifi-
cantur & iustifi-
cabantur in Chri-
sto. Dominamus
vero aut orita e
diuina opera liberi
arbitrij que gra-
tie preponuntur,
& ex his tanquam
meritis in Christo
iustificari extol-
lantur.
i. De fide & oper
cap. 1. a. Si ad eam
(fide) em) iobin n.
dam sufficere solā
fide n putauerint;
bonū autem vitē
re & bonis operi-
bus vitam Dei te-
nere neglexerint.*

living well. The summe of our doctrine *S. Austin* himselfe setteth downe in the very same Chapter, that good workes ^h follow a man being iustified, but are not precedent to iustification. Now therefore in all these speeches there is hitherto nothing to crosse that which *M. Perkins* hath affirmed, that nothing that man can doe either by nature or grace concurrerth to the act of iustification as any cause, but faith alone. Of works of nature there is lesse questiō, but of works of grace, of workes of beleeuers the Apostle specially determinerth the question, that we are not iustified thereby, as shall appeare. *M. Perkins* further saith, that *faith is but the instrumentall cause of iustification*, as whereby we apprehend Christ to be our righteousnesse, and neuer doth any of vs make faith the onely and whole cause of iustification in any other sense. We make not the verie act of faith any part of our righteousnesse, but only the merit and obedience of Christ, apprehended and receiued by faith. But by this meanes *M. Bishop* saith, that faith is become no true cause at all, but a bare conditiō without which we cannot be iustified. But that is but his shallow and idle conceipt; for the necessarie instrument, especially the liuely instrument, is amongst the nūber of true causes, not being *causa sine qua non*, a cause without which the thing is not done, but a cause whereby it is done. *Causa sine qua non* is termed *causa stolidi & otiosa*, a foolish & idle cause, because it is only present in the action, & doth nothing therein. It is not so with faith, but as the eie is an actiue instrument for seeing, and the ear for hearing, &c. so is faith also for iustifying; and *M. Bishops* head was scant wise, to make a principal instrument a foolish and idle cause. But hee asketh then, *whose instrument faith is?* and maketh his diuision, that either it must be *charity*, or the soule of man without any help of grace. We answer him, that it is the instrument of the soule wrought therein by grace, being ^l the gift of God, and ^m the first gift, as before we haue heard out of *Austin*, whereby we obtaine the rest, and therefore whereby we obtaine charity also, so that his diuision goerh lame, and neither is faith the instrument of charity, nor yet of the soule without grace, but of the soule therein & thereby endued with the grace of God.

^l Ephes. 2. 8.
^m Aug. de prede. 8.
 sanct. cap. 7.

W. BISHOP.

But to come to his reasons. The first is taken out of these words: As Moses lift vp the serpent in the desert, so must the sonne of man

bee lift vp, that whosoever beleueth in him, shall not perish, but haue life euerlasting. True, if he liue accordingly, and as his faith teacheth him: but what is this to iustification by onely faith? Marrie M. Perkins drawes it in after this fashion. As nothing was required of them who were stung by serpents, but that they should looke vpon the brazen serpent: so nothing is required of a sinner, to deliuer him from sinne, but that he cast his eyes of faith vpon Christs righteousness, and apply that to himselfe in particular. But this application of the similitude is onely mans foolish inuention, without any ground in the text. Similitudes be not in all points alike, neither must bee stretched beyond the verie point wherein the similitude lieth, which in this matter is, that like as the Israelites in the wildernesse stung with serpents, were cured by looking vpon the brazen serpent: so men infected with sin, haue no other remedy, then to embrace the faith of Christ Iesus: All this we confesse, but to say that nothing else is necessary, that is quite besides the text, & as easily reiected by vs as it is by him obruded without any authority or probability.

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Similitudes M. Bishop saith, must not be stretched beyond the verie point wherein the similitude lieth, but Christ himselfe heere directeth vs to conceiue wherein the similitude lieth. Christ himselfe expresseth, that in their looking vpon the Serpent was figured our beleeuing in him. What shall we then conceiue, but as they only by looking were cured of the sting, so we only by beleeuing are cured of sinne. So S. Austin saith; ^a As they that beheld that Serpent, were healed of the sting of the Serpents, so they who by faith behold the death of Christ, are healed of the sting of sin. And againe, A Serpent is looked vnto that a Serpent may not preuaile, & a death is looked vnto that death may not preuaile. In like sort doth Chrysostome expresse the similitude: ^b There by bodily eyes men receiued the health of the body; beere by spirituall eyes they obtaine forgiveness of all their sinnes. So saith Cyril, ^c He is shewed (hereby) to be the giver of eternall saluation to them that by true faith do looke vnto him. ^d He teacheth (sayth Theophylact) that sith the Iewes beholding the image of the brazen Serpent did escape death, much more we looking vnto him crucified and beleeuing, shall escape the death of the scoule. Thus they simply tooke the words of Christ, and made the cure to consist as on the one side

^a Aug. in Joan. tract. 12. Quomodo qui intubantur serpentem illi sanabantur a morsibus serpentum. sic qui inuentur fide mortem Christi sanatur a morsibus peccatorum. Attenditur mors ut nihil valeat mors.

^b Chrys. in Joan. hom. 26. Filii corporis oculis spectantes corpus salutem: hic incorporeis peccatorum omnium remissionem consecuti sunt.

^c Cyril. in Ioan. li. 2. cap. 20. Respicentibus in eum fide

sincera eterna salutis largitor ostenditur. ^d Theophyl. in Ioan. cap. 3. Multo magis ad crucifixum respicientes & credentes anima mortem effugituros.

in looking, so on the other side in beleeuing. *M. Bishop* saith, that the meaning is, *that men infected with sinne, haue no other remedy then to imbrace the faith of Christ Iesus.* Wel then: if no other remedy, then that is the onely remedy. If that be the onely remedy, then for remedy there is nothing necessarie, but only that. And if any thing else be necessarie, then the cure is not performed by that, nor to be ascribed vnto it; for a cure cannot be said to be done by one thing, when that doth not cure without another. But as there to *looking*, so heere the cure is ascribed to *beleeuing*. It is therefore to be ascribed to nothing but faith onely. As for that which hee further requireth by his corrections & exceptions, it is but a part of the cure which is performed by faith onely. For whatsoeuer is necessary in vs to eternall life, followeth of true and liuely faith, and is ministred vnto vs in Christ Iesus, when by faith wee haue imbraced him.

** Our hearts are purified by faith; † by faith we receiue the promise of the spirit; and ‡ the law of the spirit of life which is in Christ Iesus deliuereth vs from the law of sinne and of death,* that it may neither preuaile against vs to condemnation, nor any further reigne ouer vs in conuersation, which being the gift of God, is not to be alledged to impeach the free bestowing of the grace of God.

e Act. 15. 9.

f Gal. 3. 14.

g Rom. 8. 2.

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His 2. reason is collected of exclusiue speeches (as he speaketh) used in Scriptures. As wee are iustified freely, not of the law, not by the law, not of works, not of our selues, not of the works of the law, but by faith: all boasting excluded: only beleue. *These distinctions, whereby workes and the law, are excluded in the worke of iustification, include them much: that faith alone doth iustifie.*

Gal. 2. 16.

Luk. 8. 50.

It doth not so: for these exclusiue speeches do not exclude feare, hope, and charity, more then they exclude faith it selfe. Which may be called a work of the law, as well as any other vertue, being as much required by the law as any other. But S. Pauls meaning in those places is, to exclude all such workes, as either Iew or Gentile did, or could bragge of, as done of themselves, and so thought that by them, they deserved to bee made Christians. For he truly saith, that all were concluded in sinne, and needed the grace of God, which they were to receiue of his free mercy, through the merits of Christ, and not of any desert of their owne; And

that to obtaine this grace through Christ, it was not needfull, nay rather hurtfull to obserue the ceremonies of Moyses law, as Circumcision, the obseruation of any of their feasts, or fasts, nor any such like worke of the law, which the Iewes reputed so necessary. Againe, that all morall workes of the Gentiles could not deserue this grace, which workes not proceeding from charity, were nothing worth in Gods sight. And so all workes, both of Iew and Gentile, are excluded from being any meritorious cause of iustification, & consequently, all their boasting of their owne forces, their first iustification being freely bestowed upon them. Yet all this notwithstanding, a certaine vertuous disposition is required in the Iew and Gentile, whereby his soule is prepared to receiue that great grace of iustification: that say we, is faith, feare, hope, loue, and repentance, that (say the Protestants) is faith onlie. Wherefore say wee, as the excluding of workes, and boasting exclude not faith, no more do they exclude the rest, faith being as well our worke, and a worke of the law as any of the rest, and all the rest being of grace, as well as faith, and as far from boasting of, as faith is selfe. Now that out of S. Luke, beleue onely, is nothing to the purpose. For hee was bid beleue the raising of his daughter to life, and not that Christs righteousnesse was his: and faith alone may be a sufficient disposition to obtaine a myracle, but not to obtaine iustification, of which the question onely is.

Consider now good Reader, whether of our interpretations agree better with the circumstance of the text, and the iudgement of the ancient Fathers. The texts see thou in the Testament. Take for a tast, of the Fathers iudgement, S. Augustines exposition of those places of S. Paul of one of the chiefest of which, thus he speaketh: Men not vnderstanding that which the Apostle saith, We esteeme a man to be iustified without the law, thought him to say that faith sufficed a man although he liued euill, and had no good workes: which God forbid, that the vessell of election should thinke. And againe.

Therefore the Apottle saith, that a man is iustified by faith, and not of workes, because faith is first giuen, and by it the rest (which are properly called workes, and in which we liue instly) are by petition obtained.

By which it is manifest, that S. Paul excluding the workes of the law, and the workes done by our owne onelie forces, doth not meane to exclude good workes, which proceede from the helpe of Gods grace.

R. ABBOT.

R. ABBOT.

If iustification be affirmed of faith, & denied to all other things, it should seeme likely that the meaning of the Scripture is, that by *faith onely* we are iustified. *M. Bishop* answereth, that *those exclusive speeches of the law, and works of the law, do no more exclude feare, hope, charity, then they exclude faith it selfe, because it is a worke of the law as well as any other vertue.* But yet the Apostle teacheth vs, that the promise is ^a *therefore of faith, that it may be of grace, and, b if it be of grace, it is not of workes,* and therefore expressly severeth *faith* from ^a *workes,* as elsewhere he maketh a distinction betwixt ^c *the law of workes,* and *the law of faith,* so that *M. Bishop* in confounding faith with the workes of the law, speaketh flatly contrary to the Apostle. For the *faith of Christ,* though it be accidentally reduced to the law, yet is not originally intended in the law, because Christ who is the object of our faith, is in order of nature consequent to the law. For life is first propounded in the law; which when it cannot be obtained there, Christ is consequently giuen and offered vnto vs, that we may haue life in him. But we further tell him as before, that we attribute not our iustification to faith for it selfe, or as it is an act or worke, as if it were any part of our iustice or righteousness, but as the heart giueth life to the body, not by the substance of it selfe, which is but flesh as the rest of the body is, but by the vitall and quickning power of the soule that is seated therein; & as the hand feedeth the body, not as being it selfe the foode of the body, but by receiuing and ministring vnto it the meat wherewith it is sustained, euen so faith iustificeth and giueth life, by receiuing Christ to be our righteousness and life, in him ^d *receiuing forgiveness of sinnes, and d* *inheriance amongst them that are sanctified vnto eternal life.* But *M. Bishop* telleth vs, that *the Apostles meaning in those places is, to exclude all such works as either Jew or Gentile did or could bragge of, as done of themselves, & so thought that by the they had deserved to be made Christians.* A goodly toy. For sooth after they had bene Christians a long time, they began to dispute & reason the matter, whether it were for the works that before they had don, that they were made christiā? whether they had deserved by their works to be made Christians, ^e *when they had their conuersation in the lusts of the flesh, in fulfilling the wil of the flesh, & of the mind, walking according to the course of this world* and

a Ro. m. 4. 16.
b Cap. 11. 6.
c Cap. 3. 27.

d Act 26. 18.

e Eph. 2. 3.

and after the Prince that ruleth in the aire, the spirit that worketh in the children of disobedience, as the Apostle describeth the condition both of Iewes and Gentils, before they were partakers of the grace of Christ. Were the Christians then of so slender vnderstanding as that they should make question of their deserts in that estate? Was that the thing so much laboured by the false Apostles, to perswade men that for their former deserts they were become Christians; and had the Apostle so much businesse to weane them, and withhold them from the conceit and opinion of such deserts? What should a man spend time and labour to refute so ridiculous, so senselesse and absurd deuices? Who would thinke that *M. Bishop*, a Doctor of Diuinitie by title, should be so simple a man, as that his Master *Bellarmino* could gull him, and gudgeon him with so vain a tale? The matter is plaine. After that men had accepted the faith of Christ, and were become ^f*brethren and disciples*, there came vnto them the false Apostles, and preached vnto them, ^g*Except ye be circumcised after the manner of Moses, ye cannot be saved*. They sought to perswade men, that to the faith of Christ they must adde the obseruation of *Moses* law. Heere was no question, whether by any deserts they were become Christians, but being now Christians, what it was wherein they should repose themselves for iustificatiō and saluation. The Galathians were amongst others intangled by those false Apostles, and hauing before ^h*receiued the Gospel*, ⁱ*hauing bene baptized into Christ*, ^k*hauing receiued the spirit*, yea and ^l*hauing suffered many things for the Gospell*, yet were brought to the adioining of circumcision and the law to the faith of Iesus Christ, to be iustified thereby. This the Apostle inueyeth against, and reducing the state of the question from the ceremonies of the law to the whole law, determineth not concerning the Popish first iustification, but concerning iustification wholly, concerning men beleeuing already, and in the state of grace, that they must be ^m*iustified by faith, and not by the workes of the law*, yea *without the workes of the law*; yea, and saith, ⁿ*we haue beleeued in Christ, that we might be iustified by the faith of Christ, and not by the workes of the law*. The Papist saith, we beleeu in Christ, that we may be iustified by the workes of the law; but the Apostle saith, we beleued in Christ, that we might be iustified by the faith of Iesus Christ, and not by the workes of the law; & giueth a reason, why we that beleue in Christ

f Act. 15. 1. 10.

g Ver. 2.

h Gal. 1. 9.
i Cap. 4. 27.
k Cap. 3. 2.
l Ibid. Ver. 4.

m Ro 3. 20. 28.
Gal. 3. 11.

n Gal. 2. 16.

cannot be iustified by the works of the law, ^o because by the works of the law, no flesh shall be iustified. And whereas the Papist againe saith that by Christ and by his grace we are enabled to fulfill the law to be iustified therby, the Apostle peremptorily denounceth, ^p *Ye are abolished from Christ; ye are fallen from grace whosoever are iustified by the law.* And that we may vnderstand what law he meaneth, *S. Hierome* hauing mentioned those words, that by the workes of the law, no flesh shall be iustified, saith thereof, ^q *Which that thou maicst not thinke to be spoken onely of the law of Moses* (that is, the ceremoni- all law) *but of all the Commandements which are contained vnder the one name of the law, the same Apostle writeth, saying, I consent to the law* (or delight in the law) *of God, as touching the inner man.* But of that before in the third section. Hereby then it appeareth that being members of Christ, and baptized into him, our iustification still consisteth not in works, but onely in the faith of Iesus Christ. But *M. Bishop* by a new qualification, telleth vs, that *all works both of Iew and Gentile, are excluded from being any meritorious cause of iustification.* Not then from being any cause, but only from being any meritorious cause. For he hath before told vs, that that *vertuous disposition* of which he here speaketh, is the cause of iustification. But if they be causes, how then is it true that he saith here, that *the first iustification is freely bestowed?* For ^r *freely*, as the *Rhemists* tel vs, is as much to say, as *for nothing*; and if it be bestowed for this vertuous dispositions sake, then it is not bestowed *for nothing*, but for hope, for charity, &c. Thus they turne and wind this way and that way, and can find nothing whereupon to stand. *Saint Austine* giueth it for a rule, that ^s *the grace of God shall not be grace in any sort, except it be free in euery respect.* And how is it free in euery respect, if our works of preparatiō or disposition be properly the causes for which it is bestowed vpon vs? and what is it but a mockery, to say that the Apostle so often absolutely determining against iustification by works, should meane notwithstanding that workes are the very causes of iustification, only that they are not meritorious causes? Yet we haue heard, how *Bellarmino* maketh them ^t *quodam modo, in some sort* meritorious also, and that their Schooles haue commonly receiued them so to be, so that in this respect also, they do but dally with the Apostle. But tell vs *M. Bishop*, are those *vertuous dispositions* of yours the workes of grace, or onely of free will?

o Ibid.

p Cap. 5. 4.

q Hieron. ad Cresiphon. Quod ne de lege Moysi tantum dictum putet, & non de omnibus mandatis que vno legis nomine continentur; idem Apostolus scribit, thicens, consentio legi, &c.

r Sect. 21.

s Rhem. Testam. ex. licitation of words in the end. Gratii.

t August. con'r. Pelag. & Celesti. l. 2. cap. 24. Non enim gratia Dei gratis erit illo modo nisi fuerit gratuita omnimodo.

u De iustificat. lib. 2. cap. 17.

If they be of grace, as you commonly soist in the name of grace in speaking of them, what hindereth thē from being meritorious, seeing it is grace you say that addeth *merit* vnto *works*? If they be of *free will*, then *all works of our own forces* bee not excluded from iullification, which before you say the Apostle intendeth. If he say that *freewill* is helped by grace, let him tell vs, what hee meaneth therein by *grace*, and we shall find him a meere Pelagian heretike, as before is said. He goeth on further, and saith, that *as the exc'nding of works and boasting excludeth not faith, no more doth it exclude the rest.* How so? MARRY *faith is as well our worke, and a worke of the law as any of the rest.* But that is false as we haue already seene; and again, *faith with vs doth not iustifie as a work, as both faith, hope and charity doe with them, but only as the instrument of our iustification to be apprehended and applied thereby.* *All the rest,* saith he, *are of grace as well as faith.* But being before iustification, how should they be of grace, seeing before iustification ther is no infused grace? and why are they not meritorious, as hath bin said? Againe, he saith, that *the rest are as farre from boasting of as faith.* But therein he flatly contradicteth the Apostle, who affirmeth, that *boasting is not excluded by the law of works, but by the law of faith.* And the thing is plaine; for he hath somewhat to boast of, who doth any thing, for which the grace of God is bestowed vpon him, but in faith there is nothing to boast of, because the act of faith is, to belecue that God doth al through Christ onely for his mercies sake; it is it selfe wholly the gift of God and attributeth nothing to it selfe or to vs, but all wholly vnto God. But *M. Bishop* cannot be said to exclude boasting, in as much as he must confesse, as hath been before said, that his works of preparation are intrinsically the works onely of *free will*, and doth make the *free will* of man in all the worke of iustification concurrent with the grace of God, yea so far as that man hath to glory, that by his free will the grace of God taketh his due effect, it being in his power either to accept, or refuse the same. Whereas he excepteth against the place of *Luke*, *onely belecue*, as nothing to the purpose, he sheweth that he hath not learned rightly to conceiuetherof. Let *S. Austin* teach him, that *al the miracles which Christ did corporally, do serue for our instruction, that we may receiue of him that that shall not passe away, nor go from vs in the end: that by these temporal things which were seen, he*

y Luk. 8. 50.
 z Aug. de verb.
 Dom. ser. 18. No-
 uerimus omnia
 miracula que
 corporaliter fecit
 ualere ad admo-
 nitionem nostram
 ut percipiamus
 ab eo quod non est
 transitorium neq;
 i sine. eb. xxi. um:
 e. post. Per ista
 temporalia que
 uidebantur edi-
 ficati: si filiam ad
 illa que non uide-
 bantur.

edified

edified and buildd faith to the things which were not seen. Christ therefore yeelding here to faith only a miracle for the recouery of bodily life, doth instruct vs, that to faith onely he also yeeldeth the work of his power, for the raising of vs vp to the spirituall life of grace. The man indeed was bid, as *M. Bishop* saith, to beleue the raising of his daughter to life, but therein he was bid also to beleue, that it is Christ by whom we are spirituallly raised vp from death to life, in being reconciled vnto God by the not imputing of our sinnes, through the righteousnesse and merit of the same Iesus Christ imputed vnto vs. He saith, that *faith might be sufficient to obtaine a miracle*, but I answer him, that that miracle was a benefit importing a further benefit, and all the benefits of Christ are obtained in like sort, so that our Sauour Christ still referring them that seeke vnto him to faith, for the obtaining of bodily health, doth also referre vs to faith, for the obtaining of soules health. Now how his interpretation heere deliuered agreeth with the text of Scripture, the Reader I hope can well consider by that that hath bene said. As for the places of *Austin*, if his sight had not failed him, I suppose he would not haue alledged them, the one of them being nothing at all against vs, and the other directly against himselfe. We say, *a God forbid that the Apostle should thinke, that faith sufficeth a man although he liue euill, and haue no good workes.* Nay, wee say further, God forbid that hee should thinke that there is any true faith in them that liue euill, and haue no good workes. Wee haue often enough said, that a true iustifying faith is neuer separated from godly life, and that faith that is without good workes, is onelie called faith with men, but indeede and with God it is not so. In the other place *Saint Austine* bringeth in the Apostle, saying, *b that a man is iustified by faith, and not of workes.* But how accordeth this with that that *Maister Bishop* saith, that a man is iustified by his workes, as well as by his faith? *By faith and not by workes*, saith *Saint Austine* out of the Apostle; *both by faith & workes*, saith *M. Bishop* out of his owne braines. *S. Austine* giueth the reason, *c Because faith is first giue by which the rest are obtained, which are properly called workes, in which a mā liueth righteously.* Wherby he importeth that faith is first giuen, that thereby we may be iustified, & thence follow good workes, in which we liue well: according to his rules before deliuered: *d They follow a mā being iustified, they go not*

a Aug. de grat. & lib. arbit. cap. 30.

b De predest. scilicet. cap. 7.

c Ibid. Quia in se prima datur ex qua impetuntur cetera qua propria opera nuncupantur in quibus iuste uiuunt.

d De fide et operibus. cap. 14. Sequitur iustificatio non procedunt iustificandum.

before

e. Roiss. 20 ep.
30. huc huc me pi-
uit bon: o: era
ex quo iustifica-
mur: ne qua p: e-
cefferunt: iustifi-
catur.

before to iustification: when they begin when we are iustified, we are not iustified for them going before. Then plainly it appeareth by *S. Austines* iudgement, that iustification is the beginning of good workes; and if iustification be the beginning of good workes, then by no meanes can it be said, that good workes are any cause of iustification. Hee excludeth not then good workes, which proceed from Gods grace, as *M. Bishop* saith, but hee denieth that there are any good workes before iustification, because hee knoweth no grace but iustifying grace, & therefore directly crosseth *M. Bishops* assertion of good workes before iustification, which are the causes for which we are iustified.

29. W. BISHOP.

Maister Perkins third argument. Very reason may teach vs thus much: that no gift in man is apt as a spirituall hand, to receiue and apply Christ and his righteousnes vnto a sinner, sauing faith: loue, hope feare, repentance, haue their seuerall vses, but none of them serue for this end of apprehending, but faith onely.

Answer. *Mans reason* is but a blinde mistris in matters of faith, and hee that hath no better an instructor in such high mysteries, must needs know little. But what if that also faile you in this point? then euery man cannot but see how naked you are of all kind of probability. I say then that reason rather teacheth the contrary. For in common sense, no man apprehendeth and entreth into the possession of any thing, by beleeuing that he hath it. For if a man should beleeu that he is rich, of honour, wise, or vertuous: doth hee thereby become presently such a one? nothing lesse. His faith and perswasion is no fit instrument to apply and draw these things to himselfe, as all the world sees. How then doth reason teach me, that by beleeuing Christs righteousnesse to be mine owne, I lay hand on it, and make it mine? Againe Christs righteousnesse (according to their owne opinion) is not receiued into vs at all, but is ours onely by Gods imputation: what neede we then faith, as a spirituall hand to receiue? If they say (as *M. Perkins* doth) that faith is as it were a condition required in vs, which when God seeth in vs, he presently imputeth Christs righteousnesse to vs, and maketh it ours, then will I be bold to say, that any other vertue is as proper as faith, to haue Christ applied vnto vs: there being no other aptnesse requisite in the condition selfe,

selfe, but onely the will and ordinance of God: then euery thing that is shall please him to appoint, is alike apt: and so M. Perkins had smal reason so say, that faith was the onely apt instrument to apply to vs Christs righteousnesse.

Moreover, true diuine reason teacheth me, that both hope & charity, do much more apply vnto Christians all Christs merus, and make them ours, the faith: For what faith assureth me of in generall, that hope applieth vnto me in particular: by faith I beleene Christ to be the Sauerour of all mankind: by hope I trust to be made partaker of that saluation in him. But charity doth yet giue me a greater confidence of saluation: for by the rule of true charity, as I dedicate and imploy my life, labours, and all that I haue to the seruice of God, so all that God hath is made mine, so farre forth as it can be made mine, according vnto that sacred law of friendship, Amicorum omnia sunt communia. And therefore in true reason, nether by faith, nor any other verities, wee take such hold on Christs merits, nor haue such interest in his inestimable treasures, as by charity: which S. Augustine vnderstood well, when he made it the modell, and measure of iustification: saying, That Charity beginning, was iustice beginning: Charity encreased, was iustice encreased: great Charity, was great Iustice: and perfect Charity, was perfect Iustice.

De iust. & gra.
cap. vii.

R. ABBOT.

M. Perkins alledgeth, that very reason may teach vs, that faith onely iustificeth, because there is no gift in man that hath the property of apprehending and receiuing, but faith onely. To this M. Bishop answereth, that mans reason is a blind mistresse in matters of faith. Wherein he saith truly, and indeede is the cause why he himselte writeth so blindly as he doth, and measureth high mysteries by carnall and base conceipts. And surely it seemeth that his reason was very blinde, who gaue so blinda reason against that which Maister Perkins saith, being spoken not out of the reason of man, but as the reason of a faithfull man, may esteeme by direction of the word of God. No man entreteth into the possession of any thing, saith hee, by beleeuing that he hath it; for if a man beleene that he is rich, doth hee thereby become rich? I answer him, no: but though a man by beleeuing himselte to be rich, doe not become rich, yet if to a poore begger a great man say, If thou wilt take

my word, and referre thy selfe to me, and depend vpon my fauour and good will, I will make thee rich; doth he not by giuing credit to his word commit himselfe to him, entertaine his fauour, accept his offer, and become owner of that that is promised vnto him? What is it whereby we accept of promise, but onely believe? Now all that our question is of, consisteth of *promise*, & in all the benefits of God we are ^a *the children of promise*, ^b *beues by promise*, ^c *heires of promise*, expecting all things by the gracious promise of God; ^d *by promise is be partakers of the diuine nature*, ^e *the blessing by promise*, ^f *the spirit by promise*, ^g *the inheritance by promise*, ^h *life eternall by promise*, ⁱ *by promise a new heauen & a new earth, where in righteousnesse dwelleth*, all which ^k *promises in Christ are, yea and in him Amen*, for his sake first made, and for his sake to be performed also. Now seeing God hath taught vs, that ^l *by faith we obtaine the promises*, that ^m *we receiue the promise of the spirit through faith*; that ⁿ *the promise (of blessing is giuen by the faith of Iesus Christ to them that belecue*, that ^o *as we beleue, so shall it be vnto vs*, that ^p *whatsoeuer we desire when we pray; if we beleue that we shall haue it, it shall bee accordingly vnto vs*, why is it strange to *M. Bishop*, that in beleueing according to the word and promise of God, to bee partakers of those things which he hath promised, we should bee said to become partakers thereof? In those mad presumptions fondly alledged by him, there is no beleueing, because there is no ground whereupon to beleecue, but when God promiseth, and seeth the effect of his promise to the beleueing of it, not to beleue that in the beleueing of it wee are parakers of that which we beleue, is to make God a liar, and to frustrate that which he hath promised. Sith then God hath promised Christ vnto vs, to be ^q *our righteousnes*, and that ^r *by the faith of Iesus Christ*, that is, by beleueing him to be that vnto vs which God hath promised, surely in beleueing him to bee our righteousnesse he is our righteousnesse, and ^s *wee are made the righteousnesse of God in him*. And this is indeede not by receiuing Christs righteousnesse really into vs, but by hauing righteousnesse imputed vnto vs for his sake. For we receiue the righteousnesse of Christ euen as we receiue himselfe, who so becommeth ours, as that ^t *wee abide in him and he in vs*; ^u *we are members of his body, of his flesh, and of his bones*, we are really and truly by the power of his spirit, one with him and he with vs, and yet he is not personally & bodily brought vnto

a Gal. 4. 28.
 b Cap. 3. 29.
 c Heb. 6. 17.
 d 2. Pet. 1. 4.
 e Gal. 3. 14. 16.
 f Ephe. 1. 13.
 g Gal. 3. 18.
 h Tit. 1. 2.
 i 2. Pet. 3. 13.
 k 2. Cor. 1. 20.

l Heb. 11. 33.
 m Gal. 3. 14.
 n Ibid. ver. 22.

o Mat. 8. 13.
 p Mar. 11. 24.

q Jerem. 23. 6.
 r Rom. 3. 22.

s 2. Cor. 5. 21.

t Iohn 6. 56.

u Eph. 5. 30.

vnto vs. Faith seeketh Christ, and findeth him, and holdeth him in the virgins wombe, in the manger, in the garden, vpon the crosse, in the graue, in his resurrection & ascension vnto heauen, and in his now sitting at the right hand of God to make intercession for vs. Euery where faith embraceth him, and in euery of these seeth him to be ours, as hauing vnderaken and atchiued all these things for our sakes. Euen so the righteousnesse & merit of Christ is spiritually, but really ours within and without, in spirit, & soule and body, to cleanse and sanctifie vs vnto God. But, saith he, *if it be ours by Gods imputation, what need we then faith, as a spirituall hand to receive it?* A foolish and idle question; as if he should say, If I giue food to a hungry man, what need hath he either of a hand to take it, or a mouth to eat it? He himselfe saw that the answer is ready, euen the same that *Ambrose deliuereth* ^x *God hath so decreed: it is thus appointed of God;* God requireth faith, to which he will impute the righteousnesse of Christ. Where we may wonder at the absurd boldnes of this blind haiaird, who telleth vs hereupon, that *he will be bold to say, that any other vertue is as proper as faith, to bring Christ applied vnto vs.* What *M. Bishop*, will you be bold to say, that any other vertue is as proper to apply Christ vnto vs, as that which God himselfe hath appointed for that vse? Is not *the will and ordinance of God* sufficient to restrain your presumption & bouldnes, & to shut your mouth from rüning ouer in this sort? He saith, that *there is no other aptnesse requisite in the condition it self. but only the will and ordinance of God* But shal we be so impious, as to thinke that the *wil & ordināce of God* without cause appointeth one cōdition whē as wel it might appoint another, or appointeth any thing to be don which is not more fitly don that way that he appointeth, then any other way? The apostle telleth vs, ^y *Therefore it is by faith, that it may be of grace,* importing that faith is appointed as the fittest meanes, wherby to set forth the grace of God again. he addeth for another reason, ^z *That the promise might be sure to all the seed.* For no other-
wise can we rest assured of the promise of God, but as it is of grace, who in our works can find nothing wherupō to assure our selues. By faith therefore we beleue it to be of grace, that with cōfortable assurāce we may firmly expect the blessing which God hath promised vnto vs. Another reasō with *S. Paul*, why faith is specially appointed, is ^a *to exclude boasting.* So saith *Ambrose*; ^b *God hath made choice*

x Ambrosius in Rom. ca. 3. 6. Sic decretum a Deo hoc sanxit Deus. Et in 1. Cor. cap. 1. Hoc constituitur est, &c.

y Rom. 4. 16.

z Ibid. a Cap. 3. 27. b Ambrosius in Gal. 43. Maluit Deus ut salus hominis sine operibus quam operibus quereatur. neque gloriaretur in suis factis.

that saluation should be gotten rather by faith then by works, that no man should glory in his owne doings. It is therefore for the speciall aptnesse of faith, that God hath appointed it to be the instrument for applying vnto vs the whole benefit of Christ. Yet *M. Bishop* telleth vs, that *true diuine reason teacheth him, that both hope and charity doe much more apply Christs merits vnto vs then faith doth.* But it is indeed a dreaming and vnreasonable fancy, and not any true diuine reason that hath taught him so. For whereas he saith, *the hope applich in particular what faith beleueth in general,* it hath been before shewed, that the office of true faith is to make this particular application. And indeed there can be no true hope in any man, where there is not first a faith to apply the benefit of Christ particularly to himselfe. For though I beleue that Iesus is a Sauiour, yet what ground haue I thereby to hope for Saluation, vnlesse I beleue that he hath saued me; that *he hath loued me and giuen himselfe for me?* Surely vnlesse I beleue for my selfe, I cannot hope for any thing for my selfe, saue onely at vncertaine aduventure, and without ground. Now *M. Bishops* hope being no other, how can he be said therby to apply that to himselfe, whereof hee is still to stand in feare whether it bee his or not? But to come neerer to the point, the question here is of applying the merits of Christs vnto vs. Now the merit of Christ is that that Christ hath already done for vs. But hope respecteth that onely that is futurely to be done. Hope therefore can in no sort be the instrument to apply vnto vs the merit of Christ. Neither can charity serue vs for that vse, because I cannot presume of that that is anothers, vpon any conscience of my loue towards him, but vpon confidence onely of his loue towards me. Howsoeuer I seeme to imploy my self to the seruice of God, yet it giueth me nothing whereof to presume with him, vnlesse I beleue that of his loue hee doth accept my seruice, and will reward the same. Bee it as *Master Bishop* saith, that *all things are common amongst friends,* but before we can build thereupon, wee must haue it resolued vnto vs, that God taketh vs for his friends, which can bee no otherwise but by faith onely, *God hauing set forth Christ to bee an attonement* (to make vs friends with God) *through faith in his blood.* Faith then must first apply vnto vs the merite of the blood of Christ, before there can bee any friendshippe betwix

e Gal. 2.20.

d Rom. 3.25.

betwixt God and vs. And although being now in friendship with Christ, our loue may giue vs encouragement & comfort, to make vse to our selues of that that is his, yet it is not by our loue, that we take it to make vse therof. For the act of loue is don only *extramittendo*, by issue and passage from vs to Christ, and therefore it must be somwhat else whereby we receiue and apply from Christ to vs. To be short, wee wonder what application *M. Bishop* can make by charity, who plainly professeth that he cannot tell whether he loue God or God loue him; who saith that hope and charity are seated in the darke corners of the will, and a man hath but onely coniectures, and a probable opinion of the being thereof in himselfe. What shall he then make bold of in name of friendship with Christ, who knoweth not whether he be a friend to Christ, or Christ to him? As for the saying of *Austine*, why he alledgeth it I know not; vnlesse it be that he were onely desirous to say somewhat out of *Austine*. *S. Austine* noeth, that inherent iustice consisteth in charity, which is the summe of the law, which is the rule of iustice. According therefore to the measure of our charity greater or lesse, so is the measure of our righteousness. We say the same, but what is this to shew that charity is the fittest instrument to apply vnto vs the merit of Christ? But that he may not dreame of iustification before God, by any perfection of charity here, let him remember what *Saint Austine* hath laid thereof, that *perfect charity is in no man so long as he liueth here; that the lesnesse thereof so that it ought to be, is by reason of a default or corruption in vs, by reason whereof, no man liuing shall be iustified in the sight of God.*

e Chap. 3. Se 3. 6. & 11.

f Aug. epist. 29. Supra. cap. 2. sect. 3.

30 W. BISHOP.

M. Perkins fourth reason is taken from the iudgment of the auncient Church: They are blessed, to whom without any labour or worke done, iniquities are remitted. So no workes or repentance is required of them, but onely that they beleue. *To these and such likewords, I answer.*

Ambrosius Rom.

First, that it is very uncertaine, whether these Commentaries be Saint Ambroses.

Secondly, that that Author excludeth not repentance, but onely the

workes of Moses law, which the Iewes held to be necessary: as circum-
cision, and suchlike, see the place, and confer with it that which he hath
written in the same worke, upon the fourth to the Hebrewes, where he
hath these words: Faith is a great thing, and without it, it is not possible
to be saved, but faith alone doth not suffice: but it is necessary, that faith
worke by charity, and conuerse worke by of God.

M. Perkins next authority is gathered out of S. Austine. There is
one propitiation for all sinners, to beleue in Christ. True, but where
is it, that we neede nothing else, but to beleue?

3. Hefichius saith; Grace which is of mercy, is apprehended by
faith alone, & not of workes: that is, we do not merit by our works
done before grace, any thing at Gods hand, but of his mercy re-
ceiue both faith and iustification.

4. Bernard hath: Whosoever thirsteth after righteousness, let
him beleue in thee: that being iustified by faith alone, he may
haue peace with God.

Answer. By faith alone, he excludeth all other meanes, that either
Iew or Gentile required, but not charity, which his very words include:
for how can we abhorre sinne, and thirst after iustice, without charity?
and in the same worke he declareth plainly, that he comprehendeth
abrayes charity, when he speakes of a iustifying faith: saying, A right
faith doth not make a man righteous, if it worke not by charity.
And againe: Neither works without faith, nor faith without works
is sufficient to make the soule righteous.

5. Chrysostome, they said, he who rested on faith alone, was ac-
cursed: but Paul sheweth, that he is blessed who rested on faith
alone. Answer. He speakes of the Iewes who held Christians accursed,
because resting on the faith in Christ, would not obserue with all Mo-
ses law: the Apostle contrariwise denounceth them accursed, who would
ioyne the ceremonies of Moses law with christian religion, and so
faith alone there excludeth onely the old law, not the workes of charity:
so he mangleth pittifully a sentence of S. Basils saying: Let man ac-
knowledge himselfe to want true iustice, and that he is iustified on-
ly by faith in Christ: If a man know himself iustified by faith in Christ,
how can he acknowledge that he wants true iustice? His words truly re-
peated are these: Let man acknowledge that he is vnworthie of
true iustice: and that his iustification comes not of his desert, bu: of
the meere mercy of God through Christ. So that by faith alone

De verb. Ap.
ser. 40.

Leuit. li. i. ca. 2.

Sup. Car. ser. 22.

Sam. 24.

Gal 3.

Gal 5.

De Humil.

Saint Basil treating of humility, excludes all merit of our owne, but no necessarie good disposition, as you may see in his Sermon de Fide, where he proues by many texts of holy Scripture, that charity is as necessarie as faith.

M. Perkins last testimony is out of Origen: Who proues (as M. Perkins said) that only beleeuing without workes iustificieth, by the example of the Theefe on the Crosse, of whose good works there is no mention. Rom. 3.

Answer. Origen excludeth no good disposition in vs to iustification, but faith, that a man may be saued, without doing outwardly any good workes, if hee want time and place: as the Theefe did, who presently vpon his conuersion was put to death, which is good Catholike doctrine: but that you may perceiue how necessarie the good dispositions before mentioned, be to iustificatiō, you shall find if you consider wel all circumstances, not one of them to haue been wanting in that good Theefes conuersion. First, that he stood in feare of Gods iust iudgement, appears by these his words, to his fellow, Doeft thou not feare God, &c. He had hope to be saued by Christ, out of which he saide: O Lord remember me, when thou comest into thy Kingdome: By both which speeches is shewed also his faith both in God, that he is the gouernor and iust iudge of the world, and in Christ, that he was the Redemer of mankind. His repentance and confession of his fault, is laid down in this: And we truly suffer worthily: His charity towards God & his neighbor, in reprehending his fellows blasphemie, in defending Christs innocencie: and in the midst of his greatest disgraces, and raging enemies, to confesse him to be King of the world to come: out of all which we may gather also, that hee had a full purpose to amend his life, and to haue taken such order for his recoverie, as it should please Christ his Sauiour to appoint. So that he lacked not any one of those dispositions, which the Catholike Church requires to iustification. Now that, that great Doctor Origen meant not to exclude any of these good qualities, out of the company of faith, is apparant, by that which he hath written on the next Chapter: where he saith: That faith cannot bee imputed to iustice, to such as Rom 4. beleue in Christ, vnlesse they do withall put off the old man: and a little before more plainly saying: I thinke that faith is the first beginning of saluation, hope is proceeding in the building, but the top and perfection of the whole worke is charitie.

and, *non operibus sed fide* &c. *non operibus sed fide* &c. *non operibus sed fide* &c.
 R. ABBOT.

To set downe the places alledged out of *Ambrose*, is sufficient to discover the bad and euill conscience of *M. Bishop* in the answering of them; and to shew what a one hee is indeede in all the rest of his answers. First, ^a *they are iustified free lie*, saith he, *because working nothing, nor making any requitall, they are iustified by faith alone through the gift of God*. The second is this; ^b *They are blessed to whom without any labour or worke their iniquities are forgiven and sinnes covered, no worke of penitencie being required of them, but onely to beleue*. Thirdly, he saith, ^c *this is appointed of God, that he that beleueth in Christ, shall be saued without workes freely, by faith alone, receiuing forgiveness of sinnes*. I pray thee now gentle Reader to marke well his answer to these allegations: First, he saith, that it is very uncertaine whether these Commentaries be *Ambroses*. It is true indeede; that some make question of the Prefaces that are inserted to the severall Epistles, but of the Commentaries themselves, saue onely vpon the epistle to the Hebrewes, I knowe no man that doubteth. Their ^d *Sixtus Senensis* reckoneth them for the workes of *Ambrose* for their part, and our ^e *Centuristes* for our part, and on both sides they are alwaies cited in his name. There is no doubt but they are the workes of a verie auncient writer, if they were not his, and therefore that can make little to acquit Master *Bishop* of crossing the ancient Church, vnlesse hee canne giue vs a better answer. But that we shall haue, namelie, *that that Ambour excludeth not repentance, but onely the workes of Moses lawe, which the Iewes held to bee necessarie, as circumcision and such like*. Short and sweete: this hee hath told vs, and if wee will fare better, wee must take the paines to goe further. But let him remember that the point in question is of being iustified by faith alone, which *Saint Ambrose* there directly and fully affirmeth, *by faith onely, by faith onely, it is required onely to beleue*. Now though the ceremoniall workes of *Moses lawe* be excluded from iustification, yet if we be iustified by any other workes, wee are not iustified by faith onely or alone. He excludeth not repentance, saith he; but let vs request him to turne vs these words into English: *Nulla ab his requisita pœnitentie opera nisi tantùm ut credant*. We take it to be this, *there being required of thẽ no labour or worke of penitency or repentance, but onely to beleue*.

^a *Amb. of. in Ro. cap. 3. Iustificati sunt gratis quia nihil operantur neque vicem reddunt. res sola fide iustificati sunt: dono Dei.*

^b *Idem. cap. 4. Manifestè beatè sunt quibus sine labore vel opere aliquo remittuntur iniquitates & peccata reguntur, nulla ab his requisita pœnitentie opera nisi tantùm ut credant.*

^c *Idem. in 1. Cor. cap. 1. Hoc constitutum est à Deo ut qui credit in Christum saluus sit sine opere, sola fide gratis accipiens remissionem peccatorum.*

^d *Sixtus Senensis. biblioth. sanct. l. 4. e Centur. Magdeburg. lib. 4. cap. 10.*

beleene. He meaneth indeed by *penitēcy*, that which publikely was don, & for which men were called *pœnitentes*, *penitents*, as after ward appeareth, but by excluding such works of penitency, it appeareth that it was not his meaning to exclude only circumcision & such other ceremonies of *Moses* law, and therefore that *M. Bishops* answer is a verie absurd and broken shift. Marke the wordes gentle Reder *Working nothing, nor making any requitall, without any labour or worke, no worke of penitency required, without workes, and freely, and by faith alone*, all sounding that *a mans workes do not iustifie him, but his prompt faith*, as the same *S. Ambrose* speaketh in another place. As for the words which he bringeth to crosse the other, they are no way contrarie to vs. We say as he saith, that *faith alone sufficeth not*, & yet we say as hee also saith, that *faith sufficeth to iustification*. For it is one thing to say what sufficeth to iustification, another thing to say what sufficeth to the perfection of a Christian and iustified man. The place alledged out of *Austine* inferreth our assertion, though it expresse it not. If it bee *our propitiation*, that is, our iustification, to beleue in Christ, then onely to beleue in Christ doth iustifie. If not, then it cannot be said to be our iustification to beleue in Christ. For where the effect belongeth to many causes alike, there it cannot be singularly attributed to any one. His answer to the words of *Hesy chius* is impertinent; for *Hesy chius* beside that hee saith, that grace is not merited because it is of mercy, telleth vs also what it is whereby the same is apprehended, and that he saith is *faith alone*. ⁵ *Grace* which is of mercie is apprehended by *faith alone and not of workes*. If grace be not apprehended by workes as *Hesy chius* saith, why doth *M. Bishop* tell vs that it is apprehended by workes? If it be apprehended by *faith alone*, why doth hee tell vs that it is not apprehended by faith alone? Be it that our workes before grace doe not merit our iustification, yet if by workes we be iustified as well as by faith, then it is not true which this Father saith, that *the grace* of iustification is apprehended by *faith, and not by workes*. The words of *Saint Bernard* are plainly spoken of the imputed righteousness of Iesus Christ, by occasion of the Apostles words, that Christ is ^h *made unto vs of God wisdom, righteousness, sanctification & redemption*. ⁱ *Righteousness*, saith he, by forgiveness of *sinnes*, & for prosecuting thereof faith of Christ, ^k *so sweete a sauour of thy righteousness is every where spread abroad, as t'hou art not only*

f. Ambrosii in Psal. 43. Non facta sunt unquamque iustitia, sed fides prompta.

g. Hesy chus in Leuit. lib. 4. cap. 14. Gratia & compassio ne prebatur, & si ac comprehenditur sola, non ex operibus.

h. 1. Cor. 1. 30. i. Bernard in Cant. ser. 22. Iustitia in absolute peccatione totum.

k. Iustitie tue gratia spergitur, et non solum istius sed & ipsa dicaris iustitia, et iustitia iustificans. Tam va idus denique es ad iustificandum, quam nullus ad ignoscendum. Quamobrem quisque pro peccatis compunctus esset et fide iustitiam credit in te qui iustificis impium, et solum iustificat per fidem per eum habet ad Deum.

called

called righteous, but also righteousnesse it selfe, and a iustifying righteousnesse. As strong thou art to iustifie, as thou art ready to forgive. Whosoever therefore being pricked with his sinnes hungreth and thirsteth after righteousnesse, let him beleue in thee who iustificiest the ungodly, and being iustified by faith only he shall haue peace with God. *M. Bishop* telleth vs, that *S. Bernard* by faith alone excluded all other means that either *lew* or *Genile* required, but not charitie. Vaine man, what had *S. Bernard* heere to doe either with *Iewes* or *Geniles*? He spake to *Christian* and faithfull brethren, to whom he had no occasion to giue any caueat either against *Jewes* or *Gentiles*, but instructeth them what to do being pricked and greued with sinne, euen to hunger and thirst after righteousnesse, not meaning by righteousnesse inherent righteousnesse, as *M. Bishop* doth, but that righteousnes which consisteth as he had before expounded it, in the forgivenesse of sins. Therefore he teacheth to beleue in *Christ*, who is our righteousnesse, ¹ a righteousnesse, as hee speaketh againe, that forgiveth sinnes; the forme of which righteousnesse hee expresseth thus; ^m Remember not the offences of my youth and my ignorances, and I am righteous or iust. Thus *S. Bernard* saith, that a man is iustified by faith alone, and shall we be so mad as to thinke, that in saying a man is iustified by faith alone, his meaning was as *M. Bishop* affirmeth, that a man is iustified by faith and charitie, that is to say, not iustified by faith alone? And did *S. Bernard* think that a man hath charitie before he haue charitie? For seeing as *M. Bishop* telleth vs, the gift of charity is infused and powred into vs in iustification, surely to say that by charitie a man is iustified, is to say, that by charitie the gift of charitie is powred into him. Which if it be absurd, then let him be content that *S. Bernard*'s meaning be, as indeed it is, that a man is iustified by faith alone, & let him take charitie for a gift of the iustified, & not for any fore-running cause of iustification. Now that the righteousnes there spoken of is not meant of inherent righteousnesse it is very plain, in that *S. Bernard* in the words following createth severally therof vnder the name of sanctificatiō. His counter-places are impertinent. What *S. Bernard* therein saith, we say:

A mans beleuing aright, except it worke by loue, doth not set him right or straight; and againe, Neither faith without workes, nor workes without faith, doe suffice to the rectitude or straightnesse of the minde. True it is, as I haue often said, that to the full rectifying and perfecting

*Iustitia donans
delicta sub finem.*

*in Delicta intenu-
tus meae & igno-
rantias meae ne
me memora & ius-
tus sum.*

*in In Cant. ser. 24.
Non facit hom. nō
rectum fides etiam
recta que non ope-
ratur ex dilectione
O Nec fides sine
operibus nec opera
sine fide iustificunt
ad animi rectitudi-
nem.*

them doth he teach to acknowledge themselves to be iustified by faith alone. But whosoever they had bene, how crossely doth *M. Bishops* bad disposition carry him to *Basil* words? *Basil* saith: *Let a man acknowledge himselfe destitute of true righteousnesse, and to be iustified onely by faith in Christ.* *M. Bishop* saith, a man is not destitute of true righteousnesse, but hath vertuous good dispositions and preparations, by which he is to be iustified, and not by faith alone. But no maruell that they crosse others, who are so tangled with the truth, as that they know not how to speake, but to crosse themselves, still blowing both hot and cold; freely, and yet for workes; for nothing, and yet for something; no merit, and yet in some sort merit; of meere mercie, and yet somewhat to moue God beside his mercie. But to giue some colour to that that he saith, he telleth vs, that *Basil* in his Sermon de Fide proueth by many texts of Scripture, that charity is as necessarie as faith. Be it so, yet he doth not say, that we are iustified by charity. We say, as he there saith, that *Love is the badge & cognizance of Christian men*; much commended vnto vs by our Sauior, as a marke whereby he will haue vs to be knowne to be his disciples. We say further, that it is as necessarie as faith, to the full perfection of a Christian man, and yet we say it hath nothing to do in the act of iustification. To his question as touching the words alledged, *If a man know himselfe iustified by faith in Christ, how can he acknowledge, that he wants true iustice?* I answer him, that a man acknowledgeth himselfe to want in himselfe true inherent iustice, confessing himselfe to be sinfull and corrupt, when yet he wanteth not that iustice or righteousnesse of which *S. Paule* saith: *To him that worketh not* (that is, *who hath no confidence by workes*) *but beleueth in him that iustificieth the vngodly, his faith is reputed for righteousnesse*; and so as *Basil* saith, *he is iustified by faith alone, the loue of the Father, and the righteousnesse of Christ the Sonne conering the multitude of his finnes*: so that they are as if they had neuer bin, and he as if he had offended nothing, as before hath bene declared. *Origen*s testimony which is the last of al, declareth plainly the same that *Basil*s doth, that *the iustification of faith alone is sufficient*. (so that a man onely beleuening is iustified, though there haue bene no good worke performed by him. For example hereof he alledged the thiefe on the crosse, to whom for faith alone *Christ* said, *This day shalt thou be with me in paradise.* *A. Bishop* answereth againe, that *Origen* excludes no good

1 Basilus de fide
Charakter et in-
signis Christiano-
rum.

1 Rom. 4. 5.
2 Occumen. in
Rom. 4. Et quereb
oper. bñs saluatiō
non habet.
3 Bern in Cant.
ser. 23. Charitas
pateris ipsius coe-
perit multitudine
in peccatorum.
Et ser. 61. Iusti-
fia in me ope-
rati multitudine
peccatorum.
4 Orig. in Rom.
cap. 2. Dicit si suffi-
ciere filius fidei iu-
stificatiōem, ita
ut credens tan-
tummodo quis iu-
stificetur etiamsi
nulla ad eo operis
sua sit expectum.
5 Pro. 14. fide aut
et 1. 19. Amō di-
no 11. 3. &c.

good disposition in vs to iustification. A strange matter, that these Fathers should haue so little discretion still to be vrging *faith alone*, *faith alone*, and yet should meane to leaue a place to *M. Bishops good dispositions*, whereby *faith alone* is ouerthrowne. But he addeth out of his master *Bellarmino*, that *faith is opposed to outward works*, so that *Origen's* meaning is, *that a man may be saued without doing outwardly any good works, if he want time and place*. And what are those outward works? Forsooth *Bellarmino* nameth to *fast*, and to *giue almes*. Absurd Friar, as if there were no outward good works to be done, but only fasting and giuing of almes. *M. Bishop* here vnder the name of *dispositiōs*, setteth forth vnto vs many good works of the *chiefe* in that thort time of his being vpo the crosse, *the feare of God, hope, faith, repentance, confession of finnes, loue towards God and his neighbour, in reprehending his fellowes blasphemy, and defending Christs innocency*, and yet of him *Origen* affirmeth the same that *Chrysostome* did before of *Abraham*, that not for any works, but he was iustified by faith alone. *Christ did not enquire concerning him, faith he, what he had wrought before, nor did looke what work he performed when he had beleued: but being to goe into Paradise, to kee him to accompany him, being iustified onely by his confession*, that is, by his faith which he vttered & shewed by his confession of Christ. The other example there alleadged by *Origen*, maketh the matter as plaine, which is of the woman in the Gospel, that washed Christs feet with her teares, and wiped them with the haire of her head, whose good works *M. Bishop* hath noted also ^b before: to whom notwithstanding ^c *not for any work of the law, but for faith onely*, saith *Origen*, *Iesus said, thy finnes are forgiven thee: and againe, Thy faith hath saued thee*. Yea but *Origen* saith, ^d that *faith cannot be imputed to iustice, to such as beleue in Christ, vnlesse they doe with all put off the old man*. And we say no lesse, that iustification cannot be separated from sanctification; but where the one is, there is the other also: and yet it is distinctly to be considered what belongeth to the one and what belongeth to the other. He correcteth the opinion of them, who thinke profession of faith to be faith, and thereupon saith as we do, that to such their faith, because indeed it is no true faith, cannot be reputed for righteousnesse. Therefore of faith he said before: *Do not thinke, that he that hath such a faith, as whereby being iustified, he hath to reioice with God, can together therewith haue*

^a Super hoc non requisit: Dominus quid prius natus esset, nec expectauit quid operis cum credidisset, expressit, sed sicut confessione iustificationem comitem sibi Por. iustum ingressurus assumptis.

^b Sect. 21.
^c Origen. ibid.
Ex multis legis operibus, sed pro sola fide.

^d Idem in c. 4.
^e Ibid. Ne putet quod si quis habeat talem fidem ex qua iustificatus habet gloriam aput Deum, possit sine eum ex habere & inuisti. am. si enim quis credit quod Iesus est Christus ex quo natus est, & qui natus est ex Deo non peccat, manifestum est, quia qui credit Iesu Christo non peccat: quod si peccat, certum est quia non credit ei, &c. Certum est enim qui vero credit, opus fidei & in iustis operibus & in bonitate.

unrighteousnesse. For if he that beleueth that Iesus is Christ, be borne of God; and he that is borne of God sinneth not, it is manifest, that hee that beleueth in Iesus Christ, sinneth not; and if he doe sinne, (that is, giue himselfe to sinne) it is certaine that he beleueth not. Certaine it is, that he that truly beleueth, doth worke the worke of faith and righteousness, and of all goodnesse. Thus he saith as we do, that true faith cannot be separed from godly life: so that a man cannot haue fellowship with Christ by iustification, who by sanctification also hath not fellowship with him. But the roote of all is faith, by which alone we are iustified, and so the barre of sinne is taken away, that diuided before betwixt God and vs, that so the sanctifying spirit of God may haue accessse vnto vs, to worke in vs the good worke of God, and so to prepare vs to that inheritance, to the hope wherof he hath called vs. As for the other place that he citeth, it is the same in effect with that of *Ignatius* before alleaged and containeth nothing but what we also teach, as hath beene declared there.

E self. 26.

31 W. BISHOP.

The third Difference of Iustification, is how farre forth good works are required thereto.

Master Perkins saith, That after the doctrine of the Church of Rome, there be two kinds of Iustification: the first, when of a sinner one is made iust: the which is of the meere mercy of God through Christ, without any merit of man, onely some certaine good deuotions of the soule, (as the acts of Faith, Feate, Hope, Charity, Repentance,) go before to prepare (as it were) the waie, and to make it more fit to receiue that high grace of iustification.

The second Iustification is, when a iust man by the exercise of vertues is made more iust: as a child new borne, doth by nouiture grow day by day bigger: of this increase of grace, Catholiks hold good works to be the meritorious cause.

M Perkins first granteth that good works do please God, and haue a temporall reward.

2. *That they are necessary to saluation, not as the cause thereof, but either as markes in a way to direct vs towards saluation: or as fruits and*

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and signes of righteousness, to declare one to be iust before men: al which he shufflith in, rather to delude our arguments thē for that they esteeme much of good works, which they hold to bee no better then deadly finnes.

The maine difference then betweene vs consisteth in this: whether good works be the true cause indeed of the increase of our righteousness, which we call the second iustification: or whether they bee onely fruits, signes or markes of it.

R. ABBOT.

Here *M. Bishop*, it seemeth, did not well like that *M. Perkins* should do the Church of Rome that wrong, to make her better then indeed she is: for whereas he had said, that they exclude all workes from the first iustification, and confesse it to bee wholly of grace, *M. Bishop* reformeth his error by adding, that certaine good deuotions of the soule, (as the acts of faith, feare, hope, charity, repentance,) go before to prepare the way to iustification, all which it hath bene his drift hitherto to proue to be properly and truly the causes thereof. Now as touching the point in hand, *M. Perkins* obserueth three things accorded vnto by vs, in the recirall whereof *M. Bishop* vseth his wonted guise of deceit and fraud. First, we graunt, that good works do please God, and are approued of him, and therefore haue reward: which we intend both temporall and eternall, but he mentioneth it as if we affirmed no other, but onely temporall reward. Secondly, we say that they are necessarie to saluatiō, not as causes either conseruant, adiuuant, or procreant, but either as consequent fruits of that faith which is necessary to saluation, or as marks in a way, or rather the way it selfe leading to saluation. Thirdly we say, that the righteous man is in some sort iustified by workes, as *S. Iames* saith that *Abraham* was iustified by workes, that is declared and made manifest to be iust. And this he acknowledgeth to be in some sort also before God, for that it pleaseth God by our workes to take the sight and knowledge of our faith; albeit we forbear so to speak, both for auoiding confusion in this disputation of iustification properly vnderstood in the sight of God, and also for that the same phrase in the Apostles writing of that point, sounds another way. This last *M. Bishop* here cōcealeth, fearing lest
it

it should preuent him of some of his cauels, but that which he doth alledge, he saith is *(huffed in rather to delude their arguments, then that we esteeme much of good workes, which (he saith) wee hold to bee no better then deadly finnes.* Thus the glosing sycophant still playeth his part, still peruerting somtimes our saying, sometimes our meaning. Where hee cannot oppugne that which we teach, he will make his Reader beleue, that we meane not as we say. We see no such difference betwixt them and vs, betwixt their liues and ours, but that we may well be thought to esteeme good workes, as much as they do. We would be ashamed to be such as their stories haue described their Popes, and Cardinals, and Bishops, nay, as *M. Bishop* and his fellowes haue described the Iesuites to be. Whereas he saith, that we account *good workes no better then deadly finnes,* he very impudently falsifieth that which wee say. VVe affirme the good workes of the faithfull to be glorious and acceptable in Gods sight for Christs sake, being done in his name, and offered vpon the altar of faith in him. The imperfection thereof is accidentall, and taketh not away the nature of a good worke, but onely maketh it an vnperfect good worke: which imperfection notwithstanding were sufficient to cause the work to be reiected, if in rigor and extremity God should weigh the same; which hee doth not, but mercifully pardoneth it for Christs sake. Seeing then the blemish set aside, we acknowledge it to remaine intirely a good worke, being the work of the grace of God, to be accepted and rewarded of God, with what conscience doth this brabler say, that of good workes wee make no better then deadly finnes? As touching the question propounded by him, it consisteth of two parts: the one, of the increase of righteousnesse: the other, of the cause of that increase. VVe say, that the righteousnesse wherby we are to be iustified before God, admitteth no increase, because it must bee perfect righteousnesse: for perfect righteousnesse consisteth *in indiuisibll,* if any thing be taken from it, it is not perfect: and if it be not perfect, it cannot iustifie before God. Now by *M. Bishop* it appeareth, that the inherent righteousnes which they say is infused into a man in his first iustification, is vnperfect, because it remaineth afterwards to be increased. Of the same inherent iustice wee also make no question, but that there is an encrease thereof to bee expected and laboured for, and that we are therein to thriue and grow from day to day : but
hence

hence we argue, that it is not that that can make a man iust in the sight of God: for the defect that is thereof, is not by a meere priuation, but by admixtion of the contrarie: ^a *ex vitio est, it is by reason of some corruption, as S. Austin saith.* Yea, ^b *there is sinne, as hee again saith, when charity (that is inherent iustice) is lesse then it ought to be.* But where sinne is, a man cannot bee said to bee iust in the sight of God. Therefore by the Popish imagined first iustification, a man cannot be iustified in the sight of God: no, nor by their second iustification, because it neuer groweth to that, but that it is still capable of increase. It remaineth therefore, that we are iust in the sight of God only by the righteousnes of Christ, which is without increase, being fully absolute and perfect according to the pre-script forme of the law, the same being vnder taken for our sakes, and performed in our name. But whereas we acknowledge the increase of inherent righteousnesse, there groweth a question of the cause of this increase. The Romish doctrine is, that the grace of God is *like vnto a staffe put into a mans hand to stay him, and that it is left to his free will either to vse this staffe to keepe him vp, or to leaue it and so to fall.* Free will then (say they) vsing well the grace that it hath receiued, deserueth thereby an increase of iustice and righteousnesse. Thus they stil hang all vpon the merit and free wil of man: they thinke scorne to haue any thing of gift, but one way or other will deserue all. But the doctrine of truth teacheth vs to conceiue all to be of grace, both the first gift of sanctification, and all the succeeding increase thereof. For although it bee true, that God to the thankfull receiuing and vsing of his gifts, doth adde greater measure thereof, according to that of our Sauior: ^c *To him that hath shall be giuen,* that is, saith *S. Austin,* ^e *To them that vse well that which they haue receiued,* yet that which is added, is but ^g *grace for grace,* and ^h *the rendring of one gift to another gift,* God himselfe giuing himselfe occasion by one gift, of the bestowing of another. As he giueth faith, and to faith giueth that for which we belecue; as he giueth vs to pray, and to our prayer giueth that for which we pray: so in all the rest he giueth grace, and giueth to vse well the grace that he hath giuen; and to the well vsing thereof giueth also further measure and increase of grace, that both in the gift and in the increase all praise and glory may redound to him. The meanes in vs whereby this increase is wrought vnto vs, is our faith; which,

^a August. Epist. 39.

^b Idem. de pers. iustit. Peccati sum est cum non est charitas quae esse debet, vel minor est quam debet.

^c Coester. Enchi. cap. 5. Est haec gratia in arbitrio voluntatis, quoniam admodum baculus in manu consultantis. cunctis auxiliis velis videri: sin minus poterit eam remouere.

^e Mat. 25. 29.

^f Aug. de iust. Christi. lib. 1. ca. 1. Dabitur habentibus, id est, cum benigne datur videntibus eo quod accipiunt.

^g Ioh. 1. 16.

^h Fulgent. ad Monim. lib. 1. Dona sua donis suis reddis.

i. Ambros. in Luc.
ca. 1. 11. 10. Mibi
fide mea Solus ille
caelestis, vel inuisi-
bilis, vel augeur.

as it first receiveth the spirit, so receiveth also the increase of it, whil-
lest by the growth thereof we grow more into Christ, and thereby
are more and more partakers of his life. *That heavenly Sunne, saith
Ambrose, is increased or diminished vnto me according to my faith.* Now
the to determine the point wherupon we are heere to insist, it is not,
whether inherent righteousness may be increased, for that we de-
nie not; nor whether good works be meritorious causes of the in-
crease of it, for that belongeth properly to the questiō of merits: but
the question is, whether in the increase of righteousness, which they
tearme second iustification, we grow to any such perfection, as that
thereby we may be found perfectly iust in the sight of God, by ver-
tue and force thereof to be accepted vnto everlasting life.

32. W. BISHOP.

M. Perkins pretends to proue, that they are no cause of the increase
of our iustice: and yet frames not one argument directly to that pur-
pose, but repeates those objections, and proposeth them now at large,
whi hwe made before against the first iustificatiō: the which although
impertinent to this place, yet I will solue them first, and then set downe
our owne.

We conclude that a man is iustified by faith, without the works
of the law.

Answer. *The Apostle there speaketh of the iustification of a sinner:
for he saith before, that he hath proued, both Iew and Greeke, to bee vn-
der sinne; and that all haue sinned, and need the glory of God: wherefore
this place appertaines not vnto the second iustification, and excludes on-
ly eüher works of the law, as not necessary vnto the first iustification of a
sinner: against the Iewes who thought and taught them to be necessary,
or else against the Gentils any work of ours, from being any meritorious
cause of that first iustification: for we acknowledge very willingly (as you
haue heard often before) that euery sinner is iustified freely of the mee-
grace of God, through the merit of Christ onely, and without any merit
of the sinner him, selfe: and yet is not a sinner (being of years of discretiō)
meerly passive in that his iustificatiō, as M. Perkins very absurdly saith
for in their owne opinion he must beleue (which is an action) and in ours
not only beleue, but also Hope, Loue, and Repent: and this kind of iusti-
fication excludeth all boasting in our soule, as well as theirs. For as they
must grant, that they may not brag of their faith, although it be an act*
of

of: heirs so necessarily required at their iustification, that without it they could not be iustified: euen so let them think of the rest of those good preparations, which we hold to be necessary, that wee cannot truly boast of them, as though they came of our selues: but we confesse all these good inspirations, as all other good, to descend from the bounteous liberality of the father of lights: and for the yeelding of our consent to them, we can no more vaunt, then of consenting vnto faith: all which is no more, then if a man be mired in a lake and unable of himselfe to get out, would bee content that another of his goodnesse should helpe him out of it. Yet obserue by the way, that S. Paul forbiddeth not all glorying or boasting: Rom. 5. 2. Cor. 10. For he glorieth in the hope of glory of the Son of God, and in his tribulations. Again: He defineth that we may glory in measure, and that he might glory in his power, and that he was constrained 2. Cor. 12. to glory in his visions and reuelations. So that a good Christian may glory in our Lord and in his heauenly gifts, so as to be in measure & due season, acknowledging them from whence they come. But to boast and say, that either God needed vs, or that our good parts were cause that God Eph. 1. called vs first to his seruice, is both false and viterly unlawfull.

So that by grace ye are sau'd through faith, and that not of our selues, it is the gift of God, not of works lest any man should boast himself, is nothing against our doctrine of iustification, but too too ignorantly or maliciously cited against it: and not also with S. Augustin, that faith is there mentioned, to exclude all merits of our works, which went before and might seeme to the simple to haue beene some cause, why God bestowed his first grace vpon vs: but no virtuous dispositions requisite for the better preparation to the same grace: and therefore very fondly doth M. Perkins inferre, that in that sentence S. Paul speaketh of works of grace, because in the text following he mentioned good works. Whereas the Apostle putteth an euident distinction betweene those two kinde of works, signifying the first, to be of our selues: the second, to proceede from vs as Gods workmanship, created in Christ Iesus, and the first, he calleth Works simply: the second, Good works, prepared of God for vs to walke in after our first iustification. What grosse ignorance then was it, to take these two so distinct manner of works for the same, and to ground himselfe so boldly vpon it?

R. ABBOT.

The question intended by M. Perkins is expressly propounded, how
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farre fourth good works are required by iustification : namely before God, which he determineth thus, that they are required, not as causes for which we are iustified, either in the beginning of grace, or in the proceeding thereof, but onely as effects and fruits of iustification. Which although it be implied in that that before hath been said, of being iustified by faith alone, yet neither as touching first nor second iustification, is directly handled by *M. Perkins*, but onely in this place. Here therefore he disputeth wholly as touching iustification before God, that good works concurre not as any causes thereof, and bringeth his arguments directly to that point. First the Apostle saith, ^a *We conclude that a man is iustified by faith without the works of the law.* *M. Bishop* excepteth against this place, as meant of the first iustification of a sinner, not appertaining to the second iustification. But we find but one iustification spoken of by *S. Paul*, both beginning and continuing in faith : for being still sinners, so long as here we liue it must needs be, that that which the Apostle saith of the iustification of a sinner must still appertaine vnto vs, & therefore that both firstly and lastly we are iustified by faith without the works of the law. And if there were any second iustification, that whit the Apostle saith must necessarily be taken to belong to it. For hee writeth these things to the Romans, to the Galathians, which long before had beleued and beene baptized, and yet now still informeth them, that their iustification is by faith without the works of the law : stil he saith, ^b *If righteousnesse be by the law, Christ died in vaine* : yea he proueth by the Prophets words, not that the sinner onely, but ^c *the iust shall liue by faith*, as *Hierome* mentioning out of the vulgar Latin translation of the Psalmes, these words : ^d *He will saue them for nothing*, addeth, ^e *No doubt but he meaneth the iust, who are not saued by their owne merit, but by the mercy of God.* But it is further to be noted, that he bringeth in *Abraham* for an example of this iustification, euen then when he had long been the seruant of God, and shewed singular deuotion & obedience vnto him. He bringeth for another example the Prophet *Dauid*, a man according to Gods own heart, who from his childhood had been called of God, yet now still acknowledging his blessednes to consist in the ^f *Lords imparting of righteousnesse without works.* It is euident therefore that *M. Bishops* exception is vn sufficient, & that not only at a mans first entrāce into the state of grce, which he calleth the first iustificatiō, but

^a Rom. 3. 28.

^b Gal. 2. 21.

^c Cap. 3. 11.
^d Psal. 55. 7.
 vulg. lat. Pro ni-
 hi o saluos faciet
 eos.

^e Hieron. aduer.
 Pelag. lib. 2.
 Haud iustum
 quoniam iustus qui
 non proprio meri-
 to, sed dei saluan-
 tur clementia.
^f Rom. 4. 6.

but afterwards also a man is *iustified by faith without the works of the law*, and therefore works can be no meritorious cause of any second iustification. His acknowledgement, that a *sinner is iustified freely of the meere grace of God, through the merit of Christ only, without any merit of the sinner himselfe*, is a meere collusion and mockery. For if a man be iustified by workes, then it is not by meere grace. He saith ^{85:7. 21.} before of the woman that washed the feet of Christ, that her loue and other vertuous dispositions were causes why she was iustified, and determineth still, that *hope, feare, repentance, charity*, concur as causes thereof. Yea but (saith hee) they are no meritorious causes; there is the *merit of Christ only, and no merit of the sinner himselfe*. So then iustification is by workes, but not by merits. But we see the Apostle resolueth against workes, of merits he saith nothing: hee speaketh of that that is, not of that that cannot be; workes there may be, but merit there can be none, as is afterwards to be declared. See then the madnesse of these men: the Apostle saith, ^{b Gal 2. 16. Ephel 2. 9.} *Not by worker*; yes, say they, it is by workes, but it is not by merits: the Apostle saith, ^{i Rom. 11. 6.} *If it be of grace, it is not of workes*, yes, say they, it is both by grace and by workes, but it is not by merits. Thus impudently they confront the Apostle, and seeke to tye vpon him a flat contradictiō to that he saith. They will seem to vphold grace, by excluding merit, when as the Apostle testifieth, they plainly ouerthrow it by affirming workes, because (as hath bene before alledged out of *Austin*) *grace is not grace in any respect, except it be free in euery respect*. Yea neither do they wholly exclude merit, but affirme the same ^{k in k Bellar. de iust. lib. 7. cap. 17.} *in some sort*, euen in their first iustificatiō, as I haue before diuers times obserued out of *Bellarmino*. Thus they play fast and loose, and wold faine say, but cannot well tell what to say. With *Pelagius* they are ashamed to omit the grace of God, and yet they so teach it, as that they make it of no effect. Now because our iustification is meerly by the gift of God, therefore *M. Perkins* saith, that the sinner in his iustification is meere *passive*, meaning, that we do nothing at all, wherein consisteth any part of our righteousness with God. *M. Bishop* saith, that this is *absurd, because a man must beleue, and to beleue is an action*. But it is absurd onely to an absurd and ignorant man, who vnderstandeth not what he readeth. To beleue is an action, but he hath had occasion enough to know and vnderstand if ignorance had not blinded him, that wee place no part of

righteousnesse in the very act of faith, but in the thing receiued thereby. Christ onely is our righteousnesse, and him we receiue by faith. God iustificeth, we are iustified. God imputeth righteousnesse, to vs it is imputed: God then is the agent, we the subiect whereon he worketh, patients, receiuers, and no way workers of that which is our righteousnesse before God. And to this his vnderstanding should leade him in that iustification which they maintaine. For although they say that by faith, hope, charity, repentance, which are actions, they obtaine iustification, yet the very habite of iustice is with them a thing meereley infused of God, & not the act of man himselfe. Therefore as touching the very habit of iustice a man must be onely passiue, not actiue, in the same sense as *M. Perkins* speaketh, onely a receiuer, and not at all a worker thereof. But now hee telleth vs, that the iustification which they so teach, wrought and procured by hope, feare, loue, &c. *excludeth all boasting as well as ours.* But that cannot be: for the Apostle telleth vs, that *boasting or reioycing is not excluded by the law of works, but by the law of faith.* So long as any thing is attributed to our workes in this behalfe, wee haue somewhat to gloiy in, as that by our workes, and for our workes sake we haue obtained that which we haue. The Apostle saith, that *if Abraham were iustified by workes, hee had whereof to glorie or reioyce;* and therefore it is not true, that iustification being attributed to workes, we haue nothing wherof to reioyce or boast our selues. Neither doth *M. Bishops* explanation help the matter at all, that *we cannot boast of those preparations, as though they came of our selues:* because we see the Pharisee in the Gospell to glorie of that, which notwithstanding he confesseth to be the gift of God: *O God I thanke thee,* saith he, *that I am not as other men are.* But by his words of these *good inspirations descending from the father of lights* he doth but abuse his Reader, dealing only colourably, as *Pelagius* the hereticke was wont to doe. For they make God the occasion only, and not the true cause of them. They make him externally an assistant to them, but the internall producing and proper originall of them, is of the *Free will* of man, which is the cause why they affirm these workes that go before iustificatiō not to be meritorious, as they say those are that follow after. For if they made them essentially the workes of grace, they could haue no colour to attribute merit to the one, and to deny it to the other. Yea *M. Bishop* himself

1 Rom. 3. 27.

2 Rom. 4. 2.

8 Luc. 18. 11.
August. in Psal.
31. Cum dicebat
gratias tibi, sate-
batur ab illo se
accepisse quod
hab. bat. Hieron.
adiu. r. Pelag. li. 3.
Ille gratias agit
Deo quia ipsius
misericordia non
fit sicut ceteri ho-
mines &c.

apparently excludeth them from being the works of grace, in that presently after he calleth the grace of iustification, *the first grace*, as being ignorant of the language of their own schooles, whereas these works are said to goe before, to prepare vs for the receiuing of iustifying grace. In these works of preparatiō therefore there is apparently some what attributed to man, whereof he hath to glory in himselfe : for that howsoeuer being helped of God, yet hee doth somewhat himselfe, for which God bestoweth vpon him the gift of iustification. Yea *M. Bishop* plainly ascribeth to him somewhat whereof to reioice, in that he ascribeth it to him *to cōsent to the grace of God*. Yea but a man, saith he, *can no more vaunt of consent to these works, then of consent to faith*: true, and therefore if either way hee haue any thing of himselfe, he hath somewhat whereof to boast. *M. Bishop* therefore buildeth vp his own glory in both, so acknowledg- ing the grace of God both in faith and works, as that al is nothing, but by the free wil of man. Now we on the other side, together with the auncient Church, *suffer not, nay, we viterly forbid, that either in our faith, or in our worke, we challenge to our selues any thing as our owne*. But in the iustification of faith boasting or reioicing is excluded, not onely for that faith and all consent of faith is wholly the gift of God, but also for that to faith nothing at all is ascribed for it selfe, but onely to Christ who is receiued thereby, and is it selfe a meere acknowledgment, that we haue all that we haue of the so- ueraigne bountie and mercy of God, only for his owne sake, & not for any thing that is in vs. Now therefore we hence argue against *M. Bishops* iustification, that that is the only true doctrin of iustificati- on, by which mans boasting or reioicing is excluded. By the do- ctrine of iustification by workes, mans boasting is not excluded. Therefore the doctrin of iustification by works, is not the true do- ctrine of iustification. As for his comparison of a man *mired in a lake, and content that another should helpe him out*, it saoureth verie strongly of the stinke of the Pelagians, leauing in a man both will and power for the helping of himselfe; whereas the Scripture affir- ming vs to be *P d: ad in tres passēs and sinnes*, bereaueth vs altogether

o Fulgen. ad Mo-
sum. lib. 1. Nul-
ten u sumus, im-
mo saluiter pro-
libemus tam in
nostra fide quōm
in nostro opere
sanquam n. sumus
nobis aliquid
vendere.

p Ephe. 2.11.

paines to deserue well, as *M. Bishop* saith, at his hands whose seru-
 uant he is, and by couenant to merit heauen. Hereto hee worketh
 partly by grace, as he saith, and partly by free will, and therefore
 hauing merited and deserued, he hath somewhat in respect of him-
 selfe wherein to glory and reioice : whereas the course that God
 taketh is, [¶] *that we may know at that day, as S. Bernard* saith, *that not*
for the workes of righteousnesse which wee haue done, but of his owne
mercy he hath saued vs. For this cause albeit hee could haue per-
 fected vs at once, and euen at the first haue reformed vs to full and
 vnspotted righteousnesse to serue him accordingly, yet hath hee
 thought good to leaue vs groning vnder a burthen of sin, and vnder
 many infirmities and imperfections in the seruice that we doe
 vnto him, that the sight of our foule feet may still pull down our
 Peackstaile, and we may alwaies fully know, that we are to giue
 all the honour and glory of our saluation to God alone. But *M.*
Bishop telleth vs, that *all glorying and boasting is not forbidden*, and
 we acknowledge the same, for else the Apostle wold not haue said,
[¶] *He that glorieth, let him glory in the Lord.* Our glorying or reioi-
 cing mult be with the acknowledgement of his goodnesse, & to
 the magnifying of him, & not of our selues. He that exalteth him-
 selfe as the Pharisee did, in that which he confesseth to be the gift
 of God, reioiceth against God. But *M. Bishop* offendeth both
 waies : he attributeth not all vnto God, but somewhat at least to
 the free wil of man. Againe, it is not entirely the glory of God that
 he respecteth, but *the bringing of dignity vnto men*, as he hath before
 exprest. Therefore albeit he wil not haue a man *boast and say, that*
his good parts were the cause that God called him first to his seruice, yet
 he maketh no exception, but that a man may boast of the good
 workes that he hath performed in seruing him, and may glory that
 his good parts therein are the cause why God adiudgeth heauen vn-
 to him as iustly deserued, which is that against which the Scripture
 wholly driueth, teaching vs to confesse that which *Austin* doth, that
[¶] *not for performance of merits, but in mercy and louing kindnesse the*
soule of man is crowned : and to say with *Hilary* [¶] *That wee are what*
we were not ; that we shall be, what wee are not, it hath no other cause
at all, but onely the mercy of God. Againe, hee will not haue vs
 boast and say, that God needed vs for our selues, but wee must
 needes say with *Tertullian* : [¶] *There is none but needeth him, of*
 whose

¶ *Bernard Cant.*
Ser. 50. Vt scia-
mus in die illa,
quia non ex operi-
bis iustitie que
fecimus nos, sed
pro misericordia
sua saluos nos
fecit.

¶ *1. Cor. 1. 31.*

¶ *3. Pet. 2.*
 ¶ *Aug. Hypog. lib.*
 3. *Intellige, in*
miseratione et
miseratione et
in factione meri-
torum animam
coronari.
 ¶ *Hilary. in Psal.*
 135. *Quod su-*
mus qui non sui-
mus, quod erimus
quod non sumus,
causam aliam non
habet nisi miseri-
cordie Dei.
 ¶ *Tertul. aduer.*
Hermog. Nemo
non eget eo de ca-
usis vestris.

whose he vseth anything. Their doctrine of *free will* maketh God to stand in neede of vs, because by it God bringeth not the worke of our saluation to passe, but at our will. It is in the power of our free will, either to helpe it or hinder it, either by admitting or rejecting the grace of God. For the performance therefore of his purpose and promise, God must stand in need of our will, to consent to his worke, or else it succeedeth not. For the auoiding of which absurdity, we must confesse, that God vseth nothing in vs, for the effecting of our saluation, but what he himself graciously worketh in vs. Our consenting, our beleeuing, our willing, our working, all is of God, and nothing is there therein that we can call ours. Now therefore it is plaine, that *M. Perkins* did not *ignorantly* and *maliciously*, as this ignorant wrangler speaketh, but *iudiciously* and *truly* apply against them the place to the Ephesians, *By grace ye are saued through faith; not of your selues, it is the gift of God; not of workes, least any man should boast.* Where the Apostle ascribing all to grace through faith in Christ, taketh exception generally against workes, and giueth to vnderstand, that they are effects, not causes of saluation, because God hauing first by faith put vs in the state of saluation, doth consequently create vs anew in Christ Iesus, vnto good works. *M. Bishops* exception is, that the Apostle there excludeth onely *the workes that bee of our selues*, before wee bee iustified. But that his exception is very vaine, appeareth plainly by that the Apostle for reason of that that he saith, *Not of workes, least any man should boast*, addeth in the next words, *For wee are his workmanship created in Christ Iesus vnto good works, which God hath prepared for vs to walke in.* Where one way to vnderstand *workes* in the one sentence which is to be proued, and another way to vnderstand *good workes* in the other sentence which is the prooffe, is to make the Apostle to vtter as reasonlesse reasons as *M. Bishops* idle head is wont to doe. For what sense were it to say, wee are not saued by workes that are of our selues before we be iustified, because wee are Gods creation and workmanship in the good workes that wee doe after our iustification? But the Appostles meaning is very euident, we are not saued by any good workes that we doe; for our good workes are none of ours, but they are his workmanship in vs, by whom we are saued, who hauing by his calling entitled vs to saluation, hath prepared good workes as the way for vs to walke in, to the same salua-

saluation. It was not then *M. Perkins* ignorance, to take two distinct manner of workes for the same, but *M. Bishops* absurd shifting, to make a distinction of workes there where the sequell of the text plainly conuinceth, that there is no difference at all. But wee would gladly know of him, to which manner of workes he referreth his *ueruons dispositions*? To the latter hee cannot, because, they proceede from vs as Gods workmanship created in Christ Iesus, which we are not till we bee iustified, and they are for vs to walke in after our iustification. If to the former, then we see they are by the Apostle excluded from iustification. So in neither place doth he say any thing of them, and because he knew them not, he hath wholly left them out. He was vndoubtedly to blame to conceiue so little vertue in *Master Bishops veruons dispositions*, as not to think them worth the speaking of. But it is woorth the noting, to what fashion hee by his deuce hath hewed the words of the Apostle: *Not by workes, least any man should boast*; that is, not by workes that are of our selues, but yet by *ueruons good dispositions and workes of preparation*, which are partly of God, and partly of our selues; and yet, as I haue before said, thy make the essentiall production of these workes of preparation, to bee onely of our selues, because as yet there is ² *no infused or inhabitant grace*, whence they should proceede; and therefore out of their owne grounds it must follow, that the same workes of preparation are heere excluded by the Apostle. But see the singular impudency of this man, who maketh *S. Austin* a witness of his *ueruons dispositions*, who hath not in the place alleaged by him, so much as any semblance or shew for prooff thereof. Note with *S. Austin*, saith he, *that faith excludeth al merits of our workes, but no veruons dispositions for preparation to grace*. Lewd Sophister, where is that note found in *S. Austin*? In what words is it set downe? What? still lie, and nothing but lie? *S. Austine* forsooth maketh the Apostle to exclude all merits of our workes which went before, and might seeme to the simple to haue bene some cause why God bestowed his first grace vpon vs, but not all workes; for there are workes of preparation, which Doctor Bishop, no simple man I warrant you, defendeth to be the cause why God bestoweth vpon vs his first grace. Will he make *S. Austine* the author of so absurd and impious a gloss? *S. Austine* vnder the name of *merits* wholly excludeth workes, vnderstanding by *merits* any thing going

*z. Cofter. Enchirid.
cap. 5. Hominis
liberum arbitriū
auxilio Dei nec-
essario in habitū
sed mouetur et
ad usum in se pre-
parat ad iusti-
ficationem, non
solum patiendo
sed operando &
& zendo.*

going before iustification that should bee vnto God a motiue or cause to bestow his grace vpon vs, as I haue shewed^a before. Therefore he doth nor direct the words of *S. Paul* onely against *merits*, but simply against works, that he affirmeth *b* a man to be iustified without workes precedent or going before; that he teacheth that not for any good worke past, a man attaineth to the iustification of faith; that a man is not iustified by workes that go before faith, meaning by faith not a faith which is before iustification, but the faith in which our iustification is begun, as appeareth very plainly by that that he saith in another place, *c* If we haue no righteousnes, we haue no faith; but if we haue faith, we haue also some part of righteousnesse already. And thus perpetually he excludeth all workes going before iustification, from being any causes thereof, and still maketh iustification the beginning of all good works, so as that *d* without the grace of God (which with him is no other but the grace *e* whereby we are iustified) wee can in no sort thinke or do anything according vnto God. Of *M. Bishops* vertuous dispositions before iustification, hee neuer speaketh word, nor euer giueth intimation of any such, nay he condemneth the *Pelagians* for affirming the same, as wee haue seene in the question of *f* Free will.

a Sec. 21.
 b August. li. 83.
 quist 76. Et nemo
 meriti u priorum
 bonorum operum
 arbitretur se ad
 donum iustifica-
 tionis peruenisse.
 dicit posse homi-
 nis sine operibus
 praeuentibus iu-
 stificari per fide:
 dicit de operibus
 quae fidem praece-
 dunt.
 c Idem de verb.
 Apost. ser. 16. Si
 iusticia nihil ha-
 bemus nec fidem
 habemus. Si fidem
 habemus iam ali-
 quid habemus iu-
 stitiae.
 d Idem epist. 46.
 Sine illa cogitare
 aliquid vel agere
 secundum Deum
 vlla ratione omni-
 no non possumus.
 f Sec. 5.

c Epist. 105. *Nullam gratiam commendat Apostolus, quia iustifica: i sumus ut homines iusti essemus.*

33. W. BISHOP.

Now to his second reason. If you be circumcised, you are bound to the whole law. Hence thus he argueth: If a man will be iustified by workes, hee is bound to fulfill the whole law, according to the rigour of it. That is *Paules ground*: But no man can fulfill the law, according vnto the rigour of it: ergo. No man can be iustified by workes. He that can apply the text prefixed vnto any part of the argument, Erit mihi magnus *Apollo*: *Saint Paul* onely saith in these words: That if you be circumcised, yee are bound to keepe the whole law of *Moses*. *Maister Perkins*, That if a man will be iustified by workes, hee must fulfill the rigour of the law: Which are as iust as *Germanes lips*, as they say: But *M. Perkins* sayes, that it is *Saint Pauls ground*: but he is much deceived, for the *Apostles ground* is this: That circumcision is as it were a profession of *Iudaisme*, and therefore he that would be circumcized, did make himselfe subject vnto the whole law of the *lawes*. Of the possibilities of fulfilling
 she

Gal 5.

the law, because M. Perkins toucheth so often that string, shal bee treated in a distinct question, as soone as I haue dispatched this.

R. ABBOT.

a Gal. 5.3.

b Ver. 2.

c August. cont.
Faust. Man. lib. 19
cap. 17. Certa per-
nicios si in huius-
modi legis operi-
bus putarēt suam
spem salutemque
conseruare.

d Ver. 4.

e Cap. 3. 10.

The force of the sentence alledged, that ^a he that is circumcised is bound to keepe the whole law, dependeth vpon the verse going before, and that that followeth after. He saith before, ^b If ye bee circumcised, Christ shall profit you nothing, by one particular giuing to vnderstand what was to be conceiued of the rest, that ^c it was certaine destruction for them to thinke, that their hope and saluation was contained in such workes of the law, because thereby they were secludded from hauing any benefit in Christ. Which as he hath namely spoken of circumcision, as being a speciall matter then spoken of, so he saith it in the verse after of the whole law; ^d Ye are abolished from Christ, whosoever are iustified by the law, ye are fallen from grace. If then in any part of the law a man seeke to be iustified, he is thereby voided of the grace of Christ. Being abandoned from Christ and his grace, he hath no meanes of iustification and saluation, but by the law. He cannot be iustified by the law, but by perfect obseruing of it, because it is said, ^e Cursed is euery man that continueth not in all things that are written in the booke of the law to doe them. What then is said of circumcision, belongeth to all the workes of the law. He that seeketh to be iustified by the workes of the law, he is bound fully and perfectly to obserue the same, and if he be any where a trespasser, he cannot be iustified by the law. And rightly doth M. Perkins say, that this is the ground of that which the Apostle saith of circumcision, as he shall well perceiue, that obserueth how through the whole Epistle hee disputeth generally against iustification by the law, to disprooue the doctrine of the false Apostles, vrging for iustification circumcision and other ceremonies of the law. Therefore in the words alledged, this argument is implied; He that wil be iustified by the law, is bound to fulfil the whole law: He that seeketh to be iustified by circumcision, seeketh to be iustified by the law: hee is therefore bound to the perfect obseruation of the whole law. As for that which M. Bishop saith, that *circumcision is as it were a profession of Iudaisme*, it is a very idle and fleecelisse answer. For what is *Iudaisme*, but a profession of iustification

by

by the law, the Jewes ^f seeking righteousness not by faith, but as it were ^f Rom 9. 12. by the works of the Law. Circumcision therefore is a profession of iustification by the law; against which the Apostles ground is, as hath beene said, that he that professeth to be iustified by the law, doth tie himselfe to obserue it without any breach, being by the law guilty of death, if he be found to transgresse in any sort. Now that there is no ablenesse in vs to fulfill the law, so as to be iustified thereby, it shall appeare God willing, in the place where Master *Bishop* promisseth to treate thereof.

34. W. BISHOP.

M. Perkins third argument. Election to saluation is of grace without works: wherefore the iustification of a sinner is of grace alone without works: because election is the cause of iustification.

Answer. That election is of grace without works, done of our owne simple forces, or without the works of *Moses Law*: but not without pro-
uision of good works issuing out of faith, and the helpe of Gods grace, as shall be handled more largely in the question of merits.

R. ABBOT.

Here *M. Bishop*, to answer the argument, auoucheth a plaine point of Pelagianisme, that Gods selection is vpon foresight of our good works, directly contrary to that which the Apostle defineth in the example of *Iacoby*,^a Before the children were borne, and when they had done neither good nor euill, that the purpose of God according to election, might stand not by works, but by him that calleth, it was said, the elder shall serue the yonger, as it is written, I haue loued *Iacob*, and haue hated *Esau*.^b Where, saith *S. Austine*, if the Apostle would that either the good works of the one, or the euill workes of the other that were to come should be understood, he would not haue said, Not of works, but woul haue said, for the workes that were to come, and so would haue put the matter out of question. ^c The Pelagians said, as he obserueth, that of them being not yet borne, God therefore hated the one, and loued

^a Rom. 9. 11.
^b August. Enchi- cap. 98. Quam re-
sifutura opera vel
bona huius vel
mala illius que
Deus vniq; pre-
sciebat vellet in-
telligi. nequaquam
discreti, non ex o-
peribus, sed discreti
ex futuris operi-
bus, eoque modo
istam solueris
questionem. &c.
^c Idem epist. 130.
præcul. lib. 1. Quis

Ideo, inquit Pelagiani, nondum natorum alium olerat, alium diligebat, quia futura eorum opera
istam accusatum sensum Apostolo esse iuste non miretur?

the other, because hee did foresee their works to come. Who would not wonder, saith hee, that this witty conceit should be wanting to the Apostle? But his resolution euery where is, that Gods election is the cause of our good works, not the foresight of our good works the cause why God elected vs. To that purpose he alleadgeth the words of the Apostle, ^d He hath chosen vs in him before the foundations of the world, that we should be holy, and without blame before him throughout lone; ^e not saith he, because we would be, but that we should be; not because he foreknew that we would be so, but that we might bee so by his election of grace. The like hee obserueth of the same Apostles words concerning himselfe, ^f I haue obtained mercy of the Lord to be faithful, not for that the Lord did foresee that he would be faithful, but by his mercy made him so to be. It were too long to alleage all that might be alleadged out of *Austine* as touching this point, but Master *Bishop* hauing very nicely touched it, deferreth the rest to the question of *merits*, where he saith nothing directly to it. It seemeth he was ielous of the matter, and therefore was loth to wade too farre, least it should too plainly appeare, that *Pelagius* and he are both fallen into one pit.

35. W. BISHOP.

The fourth argument. A man must be fully iustified, before hee can doe a good worke: and therefore good works cannot goe before iustification. True, not before the first iustification of a sinner. But good Sir, you hauing made in the beginning of this last Article, a distinction betweene the first and second iustification; and hauing before discussed the first, and the second now remaining, and expecting you, why did you not say one word of it, the matter being ample and well worthe the handling? Albeit you will not willingly confesse any second iustification as you say: yet had it beene your part at least to haue disproued such arguments, as wee bring to proue a second iustification: Yee acknowledge that there be degrees of sanctification; but these degrees must be made downeward of euill, worser and worst: for if all our sanctification and best works be like vnso defiled cloues, and no better then deadly sinnes as you hold, else-where, let any wise man iudge what degrees of goodnesse can be lodged in it. Againe, how absurd is that position, that there is but one iustification, whereby they take fast hold on Christs righ-

d Ephes. i. 4.
e De predest. sancti. cap. 8. Non quia futuri eramus sed ut essemus. Et cap. 19. Non quia iustos tales nos esse presciuit, sed ut essemus tales per ipsam electionem gratie. &c.
f 1. Cor. 7. 25.
Aug. epist. 105.

eousnesse, which can neuer after bee either loosed or increased. Why then do you with your brother Iouinian maintaine, that all men are equally righteous? If it so be, let him that desireth to see you well confessed, read S. Hierome, S. Ambrose, S. Augustine, S. Gregory. At least we must needs uphold, that a man is as iust and righteous at his first conversion, as at his death how godly a life soeuer he leaue: against which I will put downe these reasons following.

Lib. 2. con. Iouin.

Epist. 81.

Epist. 57.

Hom. 15 in

Ezech.

R. ABBOT.

If there can bee no good works before the first iustification of a sinner, what shall we thinke of *M. Bishops* vertuous dispositions and works of preparation? What are they vertuous, and yet are they not good? Nay, he hath called them ^a before good qualities, good dispositions, good preparations, and what were they good then, and now are they not good? Tell vs, *M. Bishop*, your mind: are your works of preparation good works, or are they not good? If they be not good, then you haue spokē vntruly before in calling them good. If they be good, then it is vntruth that you say heere, that no good works go before the first iustification of a sinner. Either in the one or in the other you must needs confesse, that you haue said amisse. Now here he quarrelleth with Maister *Perkins*, as if he had said nothing to the matter in hand, which is as hee saith of the second iustification, whereas Maister *Perkins*, though noting their distinction of first and second iustification, yet hath in hand wholly to exclude works from iustification, whence it must follow, that they haue no place in any second iustification. And the argument heere propounded, directly ouerthroweth his second iustification, though hee would not see so much. For if a man can doe no perfect good works till he be fully iustified, the can he do no perfect good works till the second iustification be fulfilled. For a man is not fully and perfectly iustified, till hee haue attained to full and perfect iustice. Iustice is not full and perfect, so long as any thing remaineth to be added vnto it. There is still something to be added in their second iustification, till it come to his full terme. Therefore till then a man is not fully iustified. Now the iustice that is not perfect, if it be respected in it selfe, cannot bee pleasing vnto God. It can therefore bring forth no good works to merit at Gods hands.

a Sect 30. & 32.

There

There can therefore be no good workes, whereby a man should merit their second iustification. *M. Bishop* after his manner briefly reciteth the argument, & hauing so done, very scholerlike answereth to the conclusion, graunting it in one sort, when the premises inferre it in another, and yet braueth and faceth, as if the matter were wholly cleare for him. Iustification, as *M. Perkins* saith, wee make but one, but yet wee make *degrees of sanctification, not euill, worse and worst*, as this cauiller fondly dreameth, but good, and better & best, according to the measure of Gods spirit bestowed vpon vs, but yet so, as that to the good, & better, and best that is in this life, there cleaueth a blemish and staine, which would cause the worke to be condemned, but that it is graciously accepted, and the imperfection thereof mercifully pardoned for Christs sake, as shall appear in the handling of that matter. He calleth the affirming of *one iustification perfect at first, and not after to be lost, an absurd positio*; but it is not absurd, but to absurd men, to whom the truth it selfe is absurd. There is in the sight of God but one iustification onely by faith in Christ, vnder the couerture whereof wee stand thenceforth acceptable vnto God, both in our persons, and in our workes of obedience vnto euerlasting life. In that sense as to present vs iust before God, there is no other iustification. That that is further, is but *declaratiua*, a iustification so called, whereby we are iustified and declared to be iustified men. The true iustification properly so called, cannot be lost, because ² *whom God iustificeth he also glorifieth*, nor increased, because the righteousness of Christ is alwaies vniforme and alike. By this righteousness being the same to all, all are equally righteous, but by the different grace of sanctification in inherent righteousness, some are more righteous & some lesse: and if *Iouinian* maintained the contrary, hee erred, and therefore those Fathers whom *M. Bishop* citeth, doe not course vs at all, but say the same that we do, & we that they, neither is it any other but his grosse ignorance, so absurdly to mistake one thing for another. We say, that there is equality of righteousness in one respect, and he bringeth the Fathers affirming against *Iouinian* what we confesse, that there is difference of righteousness in another respect. According to that former righteousness by imputation of the merit and obedience of Christ, a man is as righteous the first day of his conuersion, as he is in the end of his life, howsoeuer as touching

sanctification and inherent righteoufnesse, he grow much, and therein be renewed from day to day.

36. W. BISHOP.

First, that of the Revelations: Let him that is iust be yet iustified: or as your text hath it: He that is righteous, let him be more righteous: and that of, feare not to be iustified euen vntill death: do con-^{Cap. 9.} ^{Eccle. 1. 9.} sence, that there are more iustificatiōs then one, and that a man may increase in iustification and righteoufnes vntill death. Which is confirmed where it is said: That the path of a iust man proceedeth, as the light ^{Pro. 4.} doth vntill it be perfect day: which is degrees more and more. and S. Paule teacheth the same, where he saith to men that giue almes plentifully: That God will multiply their seed, and augment the increases of the fruites of their iustice. Further, S. James doth most effectually ^{2. Cor. 9.} prone this increase of righteoufnes, and the second iustification, in these words: Abraham our father, was he not iustified by workes, offering Isaac his son vpon the altar. That he speaketh of the second iustification is euident: for Abraham was iustified before Isaac was borne, as it is most manifest by the Scripture it selfe: and by that heretocall act, of not sparing his onely and intirely beloued Sonne, his iustice was much augmented. And the Apostle himselfe seemeth to haue fore-^{Cap. 1.} seene all our aduersaries cauillation, and to haue so long before preuented them. First, that common shift of theirs (that this work was a signe, or the fruite onely of his faith, and no companion of it, in the matter of iustification) is formally confuted: for the holy Ghost speaking distinctly of both his faith and worke, and ioyning them both in this act of iustification, attributeth the better part of it vnto his worke, thus: Seekest thou that faith did worke with his workes; and by the workes the faith was consummate and made perfect. Which he doth after fitly declare by a similitude, comparing faith to the body, and good works to the soule: which giue life and lustre to faith, otherwise faith is of little valne and estimation with God. Which S. Paule also teacheth at large, among other speeches including this: That if he should haue al faith, and wanted charitie. he were nothing. And comparing faith and charitie to-^{1. Cor. 13.} gether, defineth expressly, that charitie is the greater vertue, which charitie is the fountaine of all good workes. And so by this preferring these works of charity before faith, he doth stop the other starting hole of the

Gen. 22.

Protestants, that Abraham for sooth was iustified before God, by onely faith. but was declared iust before men by his workes: For if God esteeme more of charity, then of our faith, a man is more iustified before God by charity, than by faith. Againe, in the very place where this noble fact is recorded, to shew how acceptable it was to God himselfe, it is said in the persone of God: Now I know that thou louest me: and to conuince all obstinate cauiling, is it not said that his faith did in this very fact cooperate with his workes, and that the worke made his faith perfect: which coniunction of both of them together, doth demonstrate that he speaketh of his iustification before God: adding also; That he was therefore called the friend of God: which could not haue bene, if thereby he had bene onely declared iust before man: and this doth S. Augustine reconcile the two places of the Apostles, S. Paul and S. James, which seeme contrary. S. Paul saying that a man is iustified by faith without workes, and S. James, that a man is iustified by workes and not by faith onely. That S. Paul speaketh of workes which go before faith, such as we of our owne forces, without the helpe of grace are able to do: and such he saith not to deserue our final iustification. But S. James disputeth of workes, which follow faith, and issue out of our soules, now garnished with grace, and such he holdeth vs to be iustified by, that is, made more and more iust: See the place. He saith directly, that we are iustified, and that this iustice doth in crease, whiles it doth proceede and profit.

Lib. 83. Quest.
 a. 76.
 Ser. 16. de verb.
 Apost.

R. ABBOT.

The exhortation of S. Iohn is, that he that hath walked in righteousness and innocencie, and thereby approoued his profession of the faith of Christ, should still continue his course, and go forward to iustifie and approue himselfe to the consciences of all men, by the same vertuous and godly life. The words haue their reference to outward conuersation, & iustification is to be vnderstood of the same that S. James speaketh of, & that is before men, and in example of outward life. To inward holinesse and purity the other part of the sentence is to be referred, *He that is holy, let him be sanctified still*, that is, let him adde to his sanctification, let him be more and more renewed, let him still be *putting off the old man, and putting on the new*; let him still cleanse himselfe from all defilement of the flesh and of the spirit, and finish (or perfect) his sanctification in the feare of God.

a Eph. 4. 22. 24.
 b 2. Cor. 7. 1.

S. Iohn

S. Iohn wold not by both those speeches import one thing, & therefore seeing the latter without doubt importeth inward righteousnesse, the other must needs be applied to outward works. As for that of Ecclesiasticus it is nothing to vs, who admit no canonically authoritic of that booke; yet it proueth nothing for *M. Bishop* nor against vs, the words truly translated being these: ^c *deserre not till death to be iustified*; that is, put not off till death to repent & to seek forgiuenesse of thy sinnes, according to that which in the former verse he hath said; ^d *Humble thy self before thou be sicke, & whilest thou maiest yet siene, shew thy conuersion*. Here is nothing at all to proue two iustifications in that sense that we here speak of, as whereby a man being first iust, becōmeth more iust before the iudgement seat of God. Increase and growth of inherent righteousnesse wee acknowledge & require in all faithfull Christians, & his paines is idly bestowed in the proof therof. We know what our Sauiour saith, ^e *Eueris one that beareth fruit in me the Father purgeth, that he may bring forth more fruit*; what *S. Peter* exhorteth, ^f *to grow in grace and in the knowledge of our Lord and Sauiour Iesus Christ*. We teach men to say with *S. Paul*: ^g *Not as though I had already attained or were already perfect, but one thing I do: I forget that which is behind, & endeavour my selfe to that which is before, & follow hard toward the marke, &c.* We teach with *S. Bernard*; ^h *In the way of life not to go forward, is to go backward, and againe; not to increase is to decrease; where a man beginneth not to care to be better, there he giveth ouer being good at all*. Hee neede not therefore to proue this matter vnto vs, who teach it much more faithfully & carefully then they do. The place of *Iames* proueth no other iustification but what we confesse, that is, an approving & declaring of his faith and iustification. His works are a testimonie that the Scripture hath truly and rightlie said of him, ⁱ *Abraham beleued God, & it was imputed vnto him for righteousness*. Now *M. Bishop* shold haue told vs in what other meaning it can be taken, that *S. Iames* saith, that in his works the Scripture was fulfilled, that saith, *Abraham beleued God, and it was imputed vnto him for righteousness*. For if his workes were but the fulfilling of that Scripture, how absurdlie doth *Master Bishop* goe about to prooue in his workes an augmentation of that which by that Scripture is imported formerly to be done? If his workes were but the fulfilling of that that was said of his iustification before, how doth hee

^c Eccles. 18. 21.^d Ver. 20.^e Ioh. 15. 21.
^f 2. Pet. 3. 18.^g Phil. 3. 12.^h Bernard in P^ro-
u. ser. 3. In uia
uite non progredi
est regredi.ⁱ Epist. 123. N^o ille
proficere est desice-
re.^k Epist. 91. N^o i in-
cipis uolle fieri
uolens, ubi est uiam
desinis esse bonu.
^l Iam. 2. 23.

thereby seeke to proue a second iustification? Now the former testimonie of his iustification is to be considered, which was long after Gods first calling of him, ^m when he had shewed his singular faith and obedience vnto God, in going out of his own country at the word of God, when he had long called vpon the name of the Lord, built many altars vnto him, done him much seruice: when he had long travelled from place to place vnder his protection. For after all this, yet was he not iustified by his works, but onely of his ⁿ *belceuing the Lord*, it is testified, that *it was imputed vnto him for righteousness*. We would haue *M. Bishop* to tell vs, whether *Abraham* before the time that this testimony was giuen him, were a iustified man or not? he cannot denie it, because *Abraham* had done many good works: & he hath before said, that there can be *no good workes before the first iustification*. If he were iustified before, then it appeareth, that to a man already iustified, not his workes, but his faith is counted for righteousness; and because it cannot be thought that by one meanes he was iustified before, and by another now, it must needs be, that as before to be iustified, so now still beeing iustified, his faith is counted to him for righteousness, according as it is written. ^o *The iust shall liue by faith*. Now if after he were iustified; he did continue still to be iustified by faith, then to speake properly as we do of iustification in the sight of God, there is one onely iustification whereby a mans ^p *faith is imputed to him for righteousness*, as the Apostle speaketh. It must needs therefore follow that *S. Iames* speaketh of iustification in some other meaning then the Apostle *S. Paul* doth: what that meaning is let him learne, not of vs, but of the ancient Church: ^q *Had Abraham no workes?* (saith *Photinus*) *God forbid. Verily he had workes, so as that if hee had beene brought in iudgement with the men with whom hee liued, hee had easily beene iustified, and preferred before them: but that by his workes hee should bee iustified before God, as worthe of the dignity, kindnesse, and gift that was yielded vnto him, he would neuer haue attained to it, but he had it by faith onely. Heereby, saith he, the resolution is manifest, how Saint Paul saith, that Abraham was iustified by faith, and Saint Iames, that he was iustified by workes. Heere is a plaine distinction and difference deliuered, that Saint Paul saith, that by faith only a man is iustified before God: but thae it is before men, & with men that S. Iames meaneth a man is iustified by workes. And this*

m Gen. 12. & seq.

n Gen. 15. 6.

o Hab. 2. 4.

p Rom. 4. 5.

q Pho. apud

Oecumen. in Rom.

cap. 4. Non habuit

Abraham opera

et absi. Opera

siquidem habuit,

ut si cum homini-

bus qui simul cum

eo, versabantur si-

isset in iudicio

constitutus faceret

iustificatus fuisset,

illisque an eposi-

tus: verum ut

coram Deo ex suis

operibus iustifica-

retur tanquam

dignus & equalis

sepe prebens digni-

tatis cum ea que

inde precebat

beneficentia & di-

no, nequaquam fu-

isset illam affectu-

rus. Unde ergo his

dignus est habitus

ex sola fide, &c.

Solutio patet ex his

quomodo hic qui-

dem (Paulus) ex

fide est iustificatus

fuit: Abraham,

dignus autem la-

retibus ex operibus.

distinction is very plainly intimated by *S. Paul*, when he saith, *† If Abraham were iustified by workes, he had to reioice, but not with God.* He denieth not but *Abraham* was iustified by workes, and that he had wherein to glory, and to stand vpon his iustification, but yet *not with God.* Hee might do it in respect of men, but *with God* hee could not do it. So saith *Origen* vpon those words, hauing first put difference betwixt iustification by faith scene onely to God, and iustification by workes which may be approoued of men: *† If Abraham were iustified by workes, he hath the glory which commeth by workes, but not that which is with God.* And this distinction is apparant also by *S. Austine*, who speaking as touching inherient iustice and righteousnesse of workes, saith, *† So long as we liue in this life, no mā is iustified; but in the sight of God. Not without cause was it that Dauid added, In thy sight: For it may be that a man may be iustified in the sight of men; but let him speake as touching Gods sight, and no man liuing shall be iustified in thy sight.* Where lieth *S. Austine* as touching iustification by workes, denieth that any man in this life is iustified in the sight of God, it must necessarily follow that that iustification which is by workes, must not be vnderstood in the sight of God, but onely in the sight of men. Now then to speake of iustification before men, as *S. James* doth, it is true that both faith and workes do concurre and ioine in the act of iustification. The faith that inwardly in the heart iustificieth to God, and is outwardly professed with the mouth to men, is not sufficient to approoue a man outwardly to men, and to the Church of God, to the sight and conscience whereof, euery faithfull man is bound to acquit and cleare himselfe, vnlesse it bee accompanied and adorned with vertuous and vpright conuersation. In this respect therefore it may be said, that the better part in some sort is attributed to workes, that faith is made perfect by workes; that faith is as the body and good workes as the soule, and that faith without workes is dead, euen as the body is dead without the soule. Men specially haue an eie to workes, and thereto attribute more then to words. Hee is taken for a halting and halfe Christian, that maketh shew of faith, and liueth not accordingly. Men account him as a carion, a dead carkasse, loathsome, & detestable; he is euery mans byword, as I said before, & his name continually carrieth reproach with it. Hereby it appeareth also, that faith though haply it be in the heart, yet is here re-

† Origen. in Rom. ca. 4. Abraham si ex operibus iustificatus est. habet quidem gloriam ex operibus uenturam sed non illam que apud Deū est. † Aug. de Temp. ser. 49. Quamuis uiuatur in hęc uita nemo iustificatus est, sed in conspectu Dei. Non frustra a d. d. d. In conspectu tuorum nisi quia potest esse iustificatus in conspectu hominum. Refert in conspectu Dei: Non iustificabitur in conspectu tuo omnino uiuenti.

pected onely as it is professed to men. For it cannot bee that the worke of the hand should giue life to the faith of the heart, but rather receiueth life from it. Yea, *M. Bishop* himselfe telleth vs, that charity within is the life of faith within, and therefore works which are without cannot be said to be the life of faith, but as faith it selfe also is without. There may be works whereby a man outwardly may *u* *iustifie himselfe to men*, as the Pharisees did, which yet are dead works, because there is neither faith nor charity to giue them life from the heart. Now *S. Iames* must so be vnderstood, as that not charity which is habitually & inuisibly within, but works which are outward and apparent, must be the life of faith. He speaketh therefore of faith, as it is outwardly professed, which hath it life, and grace; and honour amongst men by the outward fruits of good works correspondent to it selfe. Very guilefully therefore doth *M. Bishop* turne his speech from works whereof *S. Iames* speaketh, to charity, there being here so different a consideration to be had of the one and of the other; yea, he himselfe naming *charity the fountaine of good workes*, and thereby importing that *charity as the fountaine* differeth from the good workes that issue therefrom. The place that he alledgeth to the Corinthians, *x* *Though I haue all faith, &c.* is nothing to this purpose, because wee speake here of a *faith* that is common to all the faithfull, but the Apostle there speaketh of a *faith* that is peculiar onely to some, wherof he hath said in the chapter going before, *y* *To one is giuen the word of wisdom, to another the word of knowledge, to another is giuen faith*, meaning the *faith* whereby miracles are wrought, as he himselfe addeth, *Though I haue all faith, so that I could remooue mountaines, &c.* His purpose is to teach men not to bee proud of speciall gifts of the spirit, but to respect the end and vse thereof, which is performed by loue, without which they are onely idle shewes. As touching the comparison of faith and charity, there hath bene enough said² before. For our present state *faith* hath the preferment, and all in all hangeth vpon our *faith*, which is the heart and life of whatsoeuer else is in vs towards God. It is *faith* that giueth God his glory, that acknowledgeth him to be that that hee is; that so setteth him before vs, as to draw all our affections vnto him, our loue, our feare, our hope, our delight, our selues wholly both body and soule. The promises of God in speciall manner are made to them

u Luk. 16. 15.

x 1. Cor. 13. 2.

y Cap. 12. 9. 10.

z Sect. 21.

them that beleue and trust in him. Therefore that God esteemeth more of our charity then of our faith, is not the Apostles assertion, but *M. Bishops* fond collection, and that which the whole course of Scripture doth gainesay. But supposing it to be so, the consequence that *M. Bishop* draweth therefrom is very ridiculous: *If God esteem more of charity then of our faith, a man is more iustified by charity, then by faith.* As if he should say, A man esteemeth more of his eyes then of his eares, therefore he heareth better with his eyes then with his eares. A thing may simply and absolutely be preferred before another, and yet the other in some respect & vse may be preferred before it. Thus may it very well be said as touching this comparison of faith with charity as before is said. Further he alleageth, that God to shew how acceptable *Abrahams* fact was to him, saith, *Now I know that thou louest me.* The true text is, *Now I know that thou fearest me:* but thus *M. Bishop* shuffeth and shifteth the best he can, to gaine somewhat to charity against faith; but this is nothing to his purpose how soeuer. It pleaseth God who knoweth the heart & whatsoeuer is within vs, yet to take vpon him the knowledge of our loue, faith, feare, &c. by the fruits thereof. Hereby he will try vs, he will approue vs, and giue testimony & witness vnto vs, and so shall he do at the last day. But what will *Bishop* inferre hereof? If that that hee would proue be that that hee saith, that it was acceptable vnto God, wee will easily grant him so much, and so send him backe againe as wise as he came. If he would proue heereby that *Abraham* was iustified before God by his works, let him consider his argument well, God tooke knowledge of *Abrahams* fearing him by his works; therefore *Abraham* was iustified by works in the sight of God. But if we follow the construction that *S. Austin* often maketh of those words, this collectiō wil appeare much more absurd. *God*, as he saith, *knoweth all things before they come to passe.* It was not now that God first knew that *Abraham* feared him. Therefore as *the spirit* is said, *pray and groane*, because he maketh vs to pray and groane, so he saith, that *God* is said to know when as hee maketh vs to know. *Now I know* then is as much as if he had said, *Now I haue made thee to know, or I haue made it to be knowne that thou fearest me.* *M. Bishops* argument then come to this, God made *Abraham* to know by his worke in offering his sonne *Isaac*, that he was one indeed that feared God; therefore *Abraham* was iustified by his works

2 Gen 22. 12.

b. *August. cont.*
Maximus. lib. 3.

ca. 19.

c. *Genere dicitur*
spiritus qui nos
genere facit, sicut
dixit Deus, Nunc
cognouit, quomodo
cognoscere hominē
fecit.d. *Ibid. lib. 1.*Nunc cognouit ad
est, nunc cognosce-
re se fecit.e. *de Genes. ad*
lit. lib. 1. cap. 9. feci
ut cognosceret. &c.

in the sight of God. But he will now conuince all obstinate cauilling, and to that end saith, that it is said, that *Abrahams faith in this fact did cooperate with his works, and that the worke made his faith perfect.* And what of that? *This coniuention of them both together, doth demonstrate that he speaketh of his iustification before God.* This is as he said before, *ust as Germanes lips, nine mi. e asunder.* He ioineith faith and works together, therefore hee speaketh of iustification before God. The argument much better serueth vs; If he had spoken of iustification before God, as *S. Paul* doth, hee would haue spoken of faith only as he doth: but because he ioineith faith and works together, it plainly appeareth, that he speaketh not of the same iustification, whereof *S. Paul* speaketh, and therefore must be vnderstood of iustification before men. Well, his friends are beholding to him for his good wil, but he is able to stand them in little steede. Yet to helpe the matter, *it is added,* saith he, *and he was called the friend of God.* But why did hee not alleadgethe whole text, *Abraham beleeued in God, and it was impused to him for righteousness, and he was called the friend of God,* and so conclude thereof, therefore he was iustified by his works in the sight of God? He might as well inferre it of the one as of the other; and if the one part of the sentence be against his purpose, what sense was there in him to seeke for it in the other? The meaning is euident and plaine, that it appeared by *Abrahams* obedience and works, that it was not without cause said of him, *Abraham beleeued God, and it was impused to him for righteousness, and that he was called the friend of God.* *The tree is knowne by his fruits,* and *Abraham* by his fruites is iustified, and proued to be a good tree. Now it is not hereby onely declared, that he was iust before man, as this wrangler cauilleth, but it is heereby declared vnto men, that he truely beleued, and by his faith was iustified before God. To bee short, in the text there is not so much as one word, or peece of word, whereby *Master Bishop* can make it good, that *Saint Iames* speaketh of iustification in the sight of God. But because the text will not, *Saint Austine* is brought to proue it, who speaketh neuer a word to that effect. *M. Bishop* very lewdly falsifieth his words, and maketh him to say that which hee doth not say, nor euer meant to say. Hee speaketh the idle dreames of his owne head, and propoundeth them to his Reader vnder *Saint Austines* name.

The very words of *Austin* are these: ^f *The sentences of the two Apostles Paul and James are not contrarie one to the other, when the one saith, that a man is iustified by faith without works, and the other saith, that faith without workes is vaine, because the one speaketh of workes that goe before faith, the other of workes which follow faith* Here is no mention of first or second iustification, not so much as the name of *iustification by workes*, much lesse any expounding of the meaning of it; not a syllable in all that Chapter, whence he should deriue that meaning of iustification, which he setteth downe for *Austins*, to be *made more and more iust.* Nay, I remember not in my reading, that *Austin* any where in any meaning affirmeth iustification by workes, but onely in his *Hypognosticon*, the words where of are before hand, led: which worke though we commonly cite vnder *Austins* name, yet there is no man much conuersant in *Austin*, but will easily conceiue by the phrase and stile, that it is none of his, to say nothing, that in his *Retractions* he maketh no mention of it. The words that here he speaketh out of *S. James* are, that *faith is vaine without workes*, hereby willing it to be vnderstood, that though faith do iustifie without any workes going before, yet where it iustifieth, it hath alwaies good workes thenceforth accompanying it, and that that faith which is not thus accompanied with good workes, is not ^e *that healthfull or sauing faith which the Gospell commendeth*, nor doth iustifie him in whom it is: ^h *For he that is iustified by faith, faith he, cannot but thenceforth worke righteously, though he attaine to iustification without hauing wrought any thing righteously before.* The intent that *S. James* had in alleading the example of *Abraham*, he noteth to be this, ⁱ *to shew that good workes ensued or followed his faith.* The drift of his speech is against them, who ^k *so tooke it to be said (by faith without workes) as that they thought, that when once they had beleeued in Christ, albeit they wrought euill, and liued wickedly and leudly, yet they might be saued by faith.* The error of these men he reformeth thus: ^l *It is not so to be vnderstood, (that a man is iustified by faith without workes) as that hauing receiued the faith, if he liue, we should call him iust, although he liue amisse.* By which phrase of *receiuing the faith* it appeareth, that there is onely that *faith* heere meant which consisteth in outward profession & receiuing of baptisme, which is farre from that faith to which the holy Scripture attributeth iustification and saluation. In all which speech *S. Austine* saith nothing.

f August. lib. 83. quest. 76. Non sunt ibi contraria dionum Apostolorum sententia Pauli & Iacobi, cum dicit vnus iustificari hominem per fidem absque operibus; & alius dicit inueniri per fidem sine operibus, quia sic dicit de operibus que fidem precedunt, hic de his que fidem sequuntur.
g August. de file & oper. cap. 14. Saluti illa placet Euingelica.
h Lib. 83. quest. 76. supra. Nam iustificatus per fidem non potest, nisi iuste deinceps operari, quamuis nihil antea operatus iuste ad iustificationem peruenit.
i Fidem eius bona opera consecuta esse demonstrat.
k Qui fide acceperunt deum (per fidem sine operibus) ut putarent, cum semel in Christum credidissent, etiamsi male operarentur & flagitiosae ac facinorose vixerent saluos se esse posse per fidem.
l Non ita intelligendum est ut accepta fide si vixerit, dicamus unum iustum etiamsi malus vixerit.

nothing against vs, nothing which we auouch not as well as he, but onely that vnder the name of *iustification*, he containeth not only *forgiueneſſe of ſins*, wherein *iustification* properly conſiſteth, but that alſo which we diſtinctly call *ſanctification*, conſiſting in the inward renewing of vs to holineſſe and righteousnes, which the Scripture plainly diſtinguiſheth as we doe. In the other place alleadged, he notably oppugneth that which *M. Biſhop* would faine maintaine. He toucheth three things appertaining to our ſaluation, which towards it, we haue already attained; *Predeſtination*, *vocation*, *iustification*. Of this laſt he ſaith, ^m *What is meant by being iuſtified? Dare we ſay that we haue this third thing already? And is there any man that dares ſay, I am iuſt? for I thinke it to be all one to ſay, I am iuſt, as to ſay, I am no ſinner. If thou be bold ſo to ſay, S. Iohn meeteth with thee ſaying, If we ſay we haue no ſinne, wee deceiue our ſelues, &c. what then? haue we nothing of righteouſneſſe, or haue we? But yet we haue not all. Let vs then ſeek after this: for if we haue ſome part, and ſome part wee haue not, let that increaſe which we haue, and that ſhall be implied which wee haue not.* He plainly confeſſeth that by that iultification which he ſpeaketh of, we haue but ſome what of inherent righteousneſſe, and that we haue ſtill ſome what of ſinne, and therefore that we are not as yet ſo iuſt by that iultification, as that thereby we may ſtand for iuſt in the ſight of God, becauſe we can not ſtand for iuſt in his ſight before whom perforce we muſt confeſſe our ſelues to be ſinners. But *M. Biſhop* teacheth farre otherwiſe, as wee haue ſene before, that a man by baptiſme is made as voide of ſinne as *Adam* was in the ſtate of innocency, and therefore hath no need greatly to feare the rigorous ſentence of a iuſt iudge. Now of that righteousneſſe that we haue *S. Auſtin* ſaith, that it is to grow and increaſe, that wee ⁿ *are to be thankfull for that we haue, that that may be added which we haue not, &c.* We teach in the like ſort, but yet withall we teach as he doth, that it neuer ſofarre increaſeth in this life, but that it leaueth vs ſtill to confeſſe our ſelues ſinners, and therefore that it neuer bringeth vs to that, as that we can thereby be iuſtified in the ſight of God. This is the point. Increaſe of inward and inherent righteousneſſe we ſay there ought to be, and is: no man doubteth, no man maketh queſtion of it; but wee denie that wee merit any iuſtification by our workes, or grow by our owne righteousneſſe, to be reputed iuſt before the iudgement ſeat of God, neither doth

m Aug. de. ver.
Apoſt. Ser. 16.
Quid eſt iuſtifica-
ra? Audemus
dicere, iam hoc
tertium habere
nos? Et erit quiſ-
quam noſtrum
qui audeat dicere,
Iuſtus ſum? Puto
enim hoc eſſe, Iu-
ſtus ſum, quod eſt,
Peccator non ſum.
Si audeat hoc dicere,
occurrit tibi loar-
ni: ſi dixerimus,
&c. Quid ergo?
Nihil habemus de
iſtius, an habere-
mus? ſed non to-
tum habemus. Hoc
ergo queramus,
&c.

n Ibid Grati ſi-
mus ex eo quod
habemus, ut ad-
ditur quod nos
habemus.

Saint *Austine* euer affirme the same.

37. W. BISHOP.

Nothing then is more certain and cleare, then that our iustification may daily bee augmented: and it seemeth to me, that this also bee granted in their opinion. For they holding faith to bee the onely instrument of iustification canot deny, but that there are many degrees of faith, it is so plainly taught in the word: O ye of little faith! And then a little after, I haue not found so great faith in Israel: and, O Lord increase our faith, and many such like, where many different degrees of faith are mentioned. How then can the iustification which depends vpo that faith not be correspondent vnto that diuersitie of faith, but allone? Againe, Master Perkins deliuereth plainly, That men at the first are not so well assured of their saluation, as they are afterward: if then in the certainty of their saluation, which is the prime effect of their iustification, they put degrees, they must perforce allow them in the iustification it selfe. And thus much of this question. The obiections which M. Perkins makes for vs in this Article, do belong either to the question of merits or of the possibilitie of fulfilling the law, or to the perfection of our iustice: and therefore I remit them to those places: and wil handle the two latter points, before I come to that of merits.

Mat. 8.
Luc. 19.

Page 54.

Page 101.

R. ABBOT.

That inherent righteousnesse may bee increased wee confesse, but wee deny that our iustification before God consisteth therein, but onely in the merit and obedience of Christ, which needeth no increase, because it is fully absolute and perfect in euery respect in it selfe. But *Master Bishop* according to his ignorance, telleth vs that there must needs bee diuers degrees of iustification in our meaning, because there are diuers degrees of faith, and diuers degrees of assurance of saluation. But wee answer him, that that necessary followeth not, because although the instrument whereby wee receiue, is in some stronger, and in some weaker, yet the thing receiued is one and the same to both. The price of redemption in the shedding of the bloud of Christ, is one and alike to all and euery faithfull man, but yet it

is not alike apprehended by euery one. There is perfect righteousness required of vs, and the same is yeelded vnto vs in Christ. There may be a difference in vs, but Christ cannot be diuided, neither is there in him any difference from himselfe. Where he goeth, he goeth whole; and therefore what he is to the strong, the same is hee to the faint and feeble soule. There is greater assurance and lesse assurance, but the matter wherof each doth take assurance, is the whole mercy of God in Christ.

38 W. BISHOP.

Whether it be possible for a man in grace, to fulfill Gods law.

M After Perkins argueth, that it is vnpossible: first, for that Paule tooke it for his ground, that the law could not bee fulfilled. *Admit it were so.* I then would answer, that he ment, that a man helped onely with the knowledge of the lawe, cannot fulfill the law: but by the ayde of Gods grace, he might be able to do it. *Which I gather out of S. Paule, where he saith, that that which was vnpossible to the lawe, is made by the grace of Christ possible.*

2 *Obiect.* The liues and works of most righteous men, are imperfect and stained with sinne; ergo quid? Of this there shall bee a severall Article.

3 *Obiect.* Our knowledge is imperfect, and therefore our faith, repentance, and sanctification is answerable. *I would to God all our workes were answerable to our knowledge, then would they bee much more perfect then they are. but this argument is also impertinent, and doth rather proue it possible to fulfill the law, because it is possible to know all the law. Then if our workes be answerable to our knowledge, we may also fulfill it.*

4 *Obiect.* A man regenerate, is partly flesh, and partly spirit, and therefore his best workes are partly from the flesh. *Not so, if we mortifie the deedes of the flesh by the spirit, as the Apostle exhorteth.*

R. ABBOT.

The denial of the possibility of keeping Gods commandement, or of fulfilling the law is not absolutely meant. God forbid, that we should say, that God hath commanded any thing vnpossible to be

hee done. Wee belecue that *Adam* was created in state to fulfill all the righteousnesse of the law. We belecue that *Christ* in our nature hath fulfilled the same for vs, and that we by *Christ* in the end shal fullie be restored to the perfection thereof. In the meane time also we keep the commandements of *God*, and frame our liues according to the line and rule thereof, and heerein we labour and trauell to grow and increase from day to daie: but we attaine not to perfection heere; that which we do is more in will then in work; more in desire then in deede. In the midst of our righteousnesse we condemne our selues of sin; we carry our vncleannesse in our hands, and thereby do yeeld confession thereof to the Lord: if we will say that we fulfill the law, our owne mouth shall condemne vs, who accordingly as we are taught do daily aske forgiuenes for our transgressions of the law. There is no man so long as hee liueth, but must confesse, that hee is too weake to the bearing of that burthen, and commeth much short euery maner of way of that that is required by the law. And this *S. Paul* took indeede for the ground of his whole disputation against iustification by the law. For rightly hee saith: *If there had bene a law giuen which could haue giuen life, then righteousnes should haue been by the law.* He taketh it for granted, that the law could not giue life, not be cause it was defective in it selfe, but because by our defect we were not capeable of the life that was offered thereby; euen as the Sunne cannot giue light to the blind, not for any want that is in it, but because the blind hath not meanes to make benefit and vse of the light that most cleerely shineth from the Sunne. Which reason the Apostle more plainly declareth o-
 therwhere, when he saith, that *it was impossible for the law* (name-
 ly, to iustifie and saue vs) *because it was weakened by the flesh.* Where-
 by hee signifieth, that the default resteth vpon our weaknesse and the corruption of our sinfull flesh, whereby wee are vnable in any sort to attaine to that righteousnesse, and perfect integritie and innocencie that the law requireth of vs. Now if flesh doe hinder the law from being able to iustifie vs, then so long as flesh continueth, there must needs be still a weaknesse of the law in that behalfe. But so long as here we liue there is still *the flesh lusting against the spirit,*
 and *rebelling against the law of the mind.* Wee can neuer therefore whilest wee liue attaine to the fulfilling of the lawe to bee iustified thereby. This remainder of flesh doth argue, that wee haue yet re-
 ceiued

Gal. 3. 21.

b Rom. 8. 3.

c Gal. 5 17.
d Rom. 7. 23.

e Gal. 3. 10.

ceiued the grace of God, but onlie in part. It hath begun to heale vs, but a great part of our disease and weaknesse continueth still. We are therefore as yet but in part only enabled thereby to fulfill the law, and if we keepe it but in part, we keepe it not so as to bee iustified by the law, because by the sentence of the law, *cursed is euerie man that continueth not in all things that are written therein.* This meaning the Apostle plainly deliuereth, neither doth *M. Bishop* gather any other meaning from him, but by the corrupting of his words; alleadging him, as if he had said: *That that was impossible to the law, is made by the grace of Christ possible.* But why doth he put in that vnder the Apostles name, which the Apostle doth not say? he neither saith, nor meant to say, that to fulfill the law, *is made possible by the grace of Christ*, but rather that in Christ, that iustification is supplied vnto vs, which it is vnpossible should be yeilded vnto vs by the law. And how could hee gather that meaning from him, when he could not but knowe, that notwithstanding the grace of Christ, he affi. meth still in part a remainder of that impediment by which it was vnpossible before to fulfill the law. But of this text there will be further occasion to speake in the three and fortieth section. The second reason alleadged by *M. Perkins* against the opinion of fulfilling of the law, is that *the lines and warkes of the most righteous men are vnperfect and stained with sinne.* *M. Bishop* verie quipperly demandeth, *Ergo quid?* he knew the ergo well inough, *Ergo* no man can fulfill the law. For if the most righteous faile in that behalfe, when it followeth, that generally all are excluded from that power. If all must confesse themselves to be vnperfect, if all must acknowledge themselves to be sinners, then all must confesse, as I said before, that they faile of the performance of the law. The connexion would haue been considered here, but *M. Bishop* pretily passeth it ouer vnder pretence of a severall article, for the handling of the proposition: what he saith of that we shall see anon *M. Perkins* third reason is taken from the imperfection of our knowledge: for it cannot be but our faith, our loue, our repentance, our sanctificatiō must be vnperfect, so long as we haue but vnperfect knowledge to direct vs in all these things. *M. Bishops* answer to this consisteth of two parts: the one whereof is an acknowledgement against himselfe, the other, an assertion of apparent and manifest vnruth. *I would to God* (saith hee) *our workes were answerable to our knowledge,*

ledge, then would they be much more perfect then they be. He confesseth then, that our workes are not perfect, according to that that we do know; and if they be vnperfect to that knowledge that we haue, and our knowledge come farre short of that concerneth vs by the lawe, then must our workes be very farre from perfection, and we farre from being truly said to fulfill the law. But *M. Bishop* according to his skill denieth in the second part of his answer, that our knowledge is vnperfect, expressly contrarie to that which the Apostle saith: *We know in part, we prophesie in part, we see through a glasse darkely. We find it and know it, that there are many ignorances and errors in the best. We all (saith S. Anstine) offend in many things, whilest we thinke that that which we do either please to God, or doth not displease him, when as afterward's we learne, that it is not pleasing vnto him, and do repent thereof.* He that knoweth thee, (saith he in another place) loueth thee more then himselfe, and leaueith himselfe to come vnto thee, that he may reioyce in thee. Hence is it, Lord, that I loue thee not so much as I ought to do, because I do not fully know thee: becau'e I know thee but a litle I loue thee but a litle, and therefore do but a litle reioyce in thee. There is no man in this life that knoweth himselfe, but knoweth well that he hath cause to pray still with the prophet *Dani*, *Teach me thy statutes,* *teach me O Lord the way of thy statutes:* *give me understanding that I may learne thy commandements.* *grant me understanding, that I may know thy testimonies.* If so great a Prophet were still to be thought, were still to learne, were still begging of God the vnderstanding and knowledge of his commandements; how vaine a man is *M. Bishop* to make it so possible a matter for a man being yet couered in part with the vaile of flesh, to attaine to the full and perfect knowledge of the law. Of this argument he saith, that it is impertinent; but giueth no reason why he so saith. *Saint Austine* against the assertion of perfection in this lifeⁿ produceth imperfection of knowledge as an impediment thereof: and *Hierome* saith, *that no man in this holy can haue all verities, because we know but in part, and prophesie but in part*; and if imperfection of knowledge do hinder veritie, and the perfect fulfilling of the law, how doth he make it an argument impertinent to say, Our knowledge is yet vnperfect, therefore we are yet vnperfect to the fulfilling of the law. But we must pardon his vnperfect knowledge, which if it had bin according to his

will,

1. Cor. 13. 9. 12
 g. *Aug. de*
 11. r. & 12. ca. 36.
 In multis offendimus omnes, in partibus Deo quoniam diligimus plene vel non diligimus quod facimus, & postea Cum de reuerentia: quid non placeat parum modo deprimitur v'ignosca.
 h. 7. de soliloq. cap. 1. Qui spiritus cognoscit te, amare te p'is, n' se, relinquit se & venit ad te, & gaudeat de te.
 Hinc est Domine quod non tantum diligo quantum debet, quia non plene cognosco te. Quia parum cognosco, parum deigo. & qui a parum te diligit, parum te amat.
 i. Phil. 11. 9. 12.
 k. Ver. 33.
 l. Ver. 73.
 m. Ver. 127.
 n. *Aug. de*
 spir. & lit. cap. 36.
 o. *Hier. ad Pe. a. lib. 1. Nullus sanctorum in ista terra perfectus est: etiam illi qui se habere volunt, quoniam esse peccata cognoscunt, &c.*

will, vndoubtedly we should haue seene some more skill in his answers then now we do. *M. Perkins* fourth and last reason is taken from that that before hath bin said, that the regenerate man in this life is still partly flesh, and not wholly spirituall, and therefore his best workes saue partly of the flesh. *Not so*, saith *M. Bishop*, if we mortifie the deedes of the flesh by the spirit. But I answer him, Yes euen so, because though by the spirit we mortifie the deedes of the flesh; yea we do not thereby put off the flesh, nor so subdue it, but that it *lusteth against the spirit, so as that we cannot do the things that we would*, and therefore cannot fulfill the law. Now if we attaine not to that that we would, our will also being yet vnperfect, so that we will not so perfectly as we should, how farre must we needes thinke our selues to be from that integritie and vprightnesse, which we should performe according to the perfect rule of righteousnesse that is laid before vs in the law? But of this further when we come to the point as touching the perfection, and purity of our workes.

Gal. 5. 17.

39. W. BISHOP.

But these trifling arguments belong rather vnto the next question: I will helpe M. Perkins to some better, that the matter may be more thoroughly examined. Why go ye about to put a yoke vpon the Disciples necks, which neither we, nor our Fathers were able to beare? *these words were spoken of the law of Moyses, therefore we were not able to fulfill it.*

A& 1. 15.

I answer first, that that law could not be fulfilled by the onely helpe of the same law, without the further ayde of Gods grace.

Secondly, that it was so burdnesome, and cumberous, by reason of the multitude of their sacrifices, sacraments, and ceremonies, that it could hardly be kept with the helpe of ordinary grace: and in that sence, it is sayd to be such a yoke, as we were not able to beare. Because things very hard to be done, are now and then called impossible. Now that Iosue, Dauid, Iosias, Zachary, Elizabeth, and many others, did fulfill all the law, is recorded in holy Scripture: wherefore it is most manifest, that it might be kept.

Ios. 1. 11
4. Reg. 14.
A& 13.
4. Reg. 23.
Luk. 1.

R. ABBOT.

A more trifler then *M. Bishop* I thinke is seldome to be found. If

M.

M. Perkins arguments were as trifling as hee hath giuen them answers, he might haue done well to haue spared his labor bestowed in the writing of that booke. Before hee haue giuen any one good answer to the reasons onely by the way alledged by *M. Perkins*, he taketh vpon him to bring other of his owne indeed out of our books, that he may shew himselfe as wise in answering the one, as hee hath done already in the other. Wee are wont to alledge the words of *S. Peter*, that ^a *the law was a yoke which (saith he) neither we nor our Fathers were able to beare.* Whence euen by the very words it must needs follow, that we are not able to fulfill the law. *M. Bishops* answer is, that *that law could not be fulfilled by the onely helpe of the same law, without further ayde of Gods grace.* As though they had not the grace of God, who notwithstanding complained of the law, as of a yoke too heauy for them to beare euen in that state of grace. Therefore we will say to *M. Bishop*, as *Orosius* did to the Pelagian hereticke: ^b *Samuel, Elias, Elizeus, Esay, Ieremy, Daniel, Zachary, all those holy ones either Iudges or Kings, or Prophets were vndoubtedly our Fathers, and Peter affirmeth, that none of the Fathers, no nor themselves, that is, the Apostles being Iewes, could beare the burthen of the lawe, but were saued by the faith of Christ according to the helpe of grace. What, had not all these holy Fathers thinkest thou the helpe of God? Having then the helpe of the grace of God, yet they still acknowledged the law to be a heauier-burthen, then that they were able to stand vnder the waight therof. To this purpose he vrgeth the hereticke with that which is written in the law: ^c *Thou shalt loue the Lord thy God with all thy heart, &c.* ^d *Answer, saith he, not to me but to God not with thy voice, but with thy conscience, whether thou so loue God with all thy heart, as that thou neuer admit any thought therem, that may be conceiued to be without the feare and loue of God: whether thou so follow him with all thy soule, as that hauing once vnder taken the crosse, thou be neuer caried for the time to fall into any delight or contentment of pleasure, &c.* Where as hee sheweth how far it is beyond our power to keepe our selues within the lists & bounds of this commandemen: so he taketh away *M. Bishops* second exception, that the law was thus called a yoke, &c. in respect of the sacrifices, sacraments, and ceremonies by the multitude, whereof hee saith, that it was so burdensome and comberous, as that it could hardly be kept by the helpe of ordinary grace. For if the law bee there vnder*

^a Acts 15.10.

^b Oros. Apo' eg. de arbit. libert. Samuel, Elias, &c. Patres sine dubio nostri sunt: & neminem Patrum Petrus affirmat, sed neque semel ipso's cui essent Iudei onus legis ferre pctu sse, sed fide Christi secundum spem gratie fuisse saluatos. An forsè secundū te omnes ipsi sancti Patres Dei adiutorium non habebant?

^c Deut. 6.7.
^d Oris. ibid. Respōdē, non mihi sed Deo; non voce sed conscientia, si ita ex toto corde Deū ai ligis, ut nullam anquam in eo cogitationem que absque timore & dilectiōe Dei intelligi possit admittas: ita in totā animā sequeris, ut suscepta semel cruce in nullam penitentiā oblectationem habita ad tepus recundari succedat &c.

stood, which saith, *Thou shalt loue the Lord thy God, &c.* as *Orosius* declareth, then it is false which *M. Bishop* saith, that that speech is to be referred to the ceremonies of the law. But the reader is well to obserue the manner of his speech: *It could hardly be kept.* It could then or might be kept, though hardly be kept. No question then but some did keepe it if it might be kept. But the yoke of which *S. Peter* speaketh, is such as none was able to beare. It is not then to be vnderstood of the ceremonies of the law. And indeed there is no doubt, but that the ceremoniall law, by ordinary grace of God, as touching the outward practise thereof, might exactly be performed. The multitude of those obseruations is equalled in the Romish Church, and yet they haue nimble fellows that can attaine to all. But out of *M. Bishops* words we will argue *a minori ad maius*; if the law of ceremonies were so heauy a yoke, which consisted only in outward obseruations, how much heauier is that that giueth law to the whole man, to all his thoughts, and words, and deedes, taking exception against any thing either inwardly or outwardly, whereby we step aside from the rule thereof? And yet hee as a man void offense & conscience, saith of the ceremonies, that they could very hardly be obserued: but of the rest of the commandements, that they are very possible & easie to be kept, as we shall see anon. In the meane time to proue it, he bringeth exāple of diuers, who he saith did fulfill all the law: but hee is preuented and bereaued of those examples by *Cyprian*, who saith of all those excellent men & Priests, and Prophets before Christ, that *being conceived and borne in sinnes, they were neither without originall nor personall fault, and there was found in them all either ignorance or vn-sufficiency, by which going astray they sinned and stood in need of the mercy of God, by which being instructed and restored, they gaue thanks to God, and confessed that much was wanting unto them to perfection of righteousness, and trusting in God presumed not to attribute any soundnes to themselves.* As touching them all, we must answer the same that *S. Austine* answered the Pelagian hereticks: *By the testimonies of the Scripture which we beleene as touching their commendations, we beleue this also that no man liuing shall be found iust in the sight of God, and that therefore hee is requested not to enter into iudgement with his seruants.*

Cyprian. de Ieiun. & cent. Christi. Fuerat & ante Christum viri insignes, Prophetæ, Sacerdotes, sed in peccatis concepti & nati, nec originali nec personali carere delicto, & inuenta est in omnibus vel ignorantia vel insufficientia, in quibus erronei peccauerat & egesserunt misericordia Dei, per quam edocti & restituti gratias egerunt Deo, & ad plenam utilitatem iustitiae multum sibi deesse confessi sunt, & sperantes in Deo nullam sibi soluti ad attributa re presertim seruati.
S. Aust. de peccat. & remiss. lib. 2. cap. 18. Scripturam testimonij quibus de illorum laudibus credimus, hoc etiam credimus, non iustificari in conspectu Dei omnem viuentem, & ideoregari ut inret in iudicium cum seruis suis,

Whereby what we meane when we request it, the same *S. Austine* sheweth: ^b Stand not with me in iudgement, by exacting of me all that thou hast commanded, and all that thou hast charged vs. For thou shalt find me guilty if thou enter into iudgement with me. This *S. Austine* maketh the common confession of all the seruants of God, that they do not fulfill al, and *M. Bishop* saith of them whom he nameth, that they did fulfill all. The Pelagians alledged amongst others, *Zacharie* and *Elizabeth*, as *M. Bishop* doth, because it is laid of the:

^b Both were iust before God, and walked in all the commandements & ordinances of the Lord without reproofe. *S. Austine* answereth them,

ⁱ It is spoken as seemeth to me, as touching a commendable & prayse-worthy conuersation amongst men, whch no man could iustly call into quarrell of accusation or crime, which therefore they are said to haue had before God, because they therein did not deceiue men by any dissimulation, but as they appeared to men, so they were knowne to the eyes of God. Therefore he maketh of that which was said of them, no more

but that which the Apostle saith of himself, ^k As touching the righteousness of the law I was unrebukable, when as yet he was not called to the grace of Christ. ^l What comendable thing is spoken of the, saith he, which is not comprehended in that which the Apostle professed of him: else when as yet he had not beleened in Christ, that according to the righteousness that is in the law, he was without reproofe. ^m In being said in the Scripture to be without crime or reproof, saith *Orosius*, is not imported a testimonie of perfection, but an example of conuer'ation.

It is manifest therefore, that that which is written concerning them, is not to be drawne to the auouching of that fulfilling of the lawe which *M. Bishop* here defendeth for iustification before God. Yea, and it is further to be noted, that *Zachary* was a Priest, and the Priests manner was, ⁿ first to offer sacrifice for his owne finnes, & then for the peoples. *Zachary* therefore offered sacrifice for his owne sins. But ^o sinne is the transgression of the law: if *Zachary* then were a transgressor of the lawe, it is false that *Master Bishop* saith, that he fulfilled the whole law. Still therefore it standeth good against all subuerters of truth, as touching the morall law, that in respect of iustificatio it is a yoke which neither *Iosue*, nor *Dauid*, nor *Iosias*, nor

g Id. de Tern. 5. r. 42. Ne res m. cum in iust. exigendo à ne omnia que precepisti et omnia que iustifisti. Nā me inuenies reū, si in iudicium intraueris mecum etc. h Luk. 1.6.

i Aug. contra Pelag. & Celest. lib. 1. cap. 48. Dilectum est quantum mihi uideatur secundum.

quamdam in uer homines conuersationem probabilē atque laudabilem, quā nullus hominū iusti posses in accusationi, et circumstantiis nis querelam uocare.

Quam propterea in conspectu Dei habuisse referuntur, quia in ea homines nulla diffinitione sallebant, sed ue apparebant humilitas: ita notierant oculis Dei.

k Phil. 3.6.

l Aug. de pecca. mer. & remis. lib. 2. cap. 13. Quid de illis laudabile dilectum est, quod non in eo comprehenditur quod de se.

o Apostolus cum in Christum non tum credidisset professus est, etc.

m Oros. A. 9. o. g.

de arbit. libert. Sine crimine dici quoniam & sine querela non est perfectionis testimonium, sed conuersationis exemplum.

n Heb. 7. 17. o 1. Iohn. 3. 4.

Zachary and Elizabeth, nor any of those others whom *M. Bishop* meaneth haue bene able to beare, and therefore wee haue nothing to rest vpon, but onely the faith of Iesus Christ to bee iustified in him.

40. W. BISHOP.

Rom. 7.

To will is in mee, but I finde not how to performe: *If S. Paule could not performe that which he would, how can others?*

Answer. He speaks there of auoiding all euill motions and temptations which he would willingly haue done, but he could not: marry he could well by the assistance of Gods grace, subdue those pronocations to sinne, and make them occasions of vertue: and consequently keepe all the commandements, not suffering those passions to leade him to the breach of any one of them. The like answer we make vnto that obiection, that one of the ten commandements forbids vs to couet our neighbors goods, his wife, or seruants, which (as they say) is vnpossible: but wee hold, that it may be well done, vnderstanding the commandement rightly, which prohibitech not to haue ill motions of couetousnesse and lecherie, but to yeeld your consent vnto them. Now it is so possible for a man by Gods grace to refraine his consent from such wicked temptations, that *S. Augustine* thinketh it may be done of a mortified vertuous man, euen when he is asleepe: and testifieth of himselfe, that waking he performed it.

Lib. 10. conf. cap. 7.

R. ABBOT.

a Rom. 7. 18.

b Ver. 12.

c Ver. 7.

M. Bishop hath a good facility in propounding our arguments, but hee hath very ill hap in answering of them. *S. Paul* would willingly haue auoided all euill motions, saith he, but he could not. Therefore say we, he could not fulfill the lawe. He could subdue those pronocations to sinne, saith hee, and not suffer them to leade him to the breach of any of the cōmandements: when, say we, the very pronocations themselves are a breach of the cōmandements. For what is it whereof the Apottle saith, as is alledged, ^a *To wil is present with mee, but I finde not how to performe that that is good?* It is euen the commandement, whereof he hath said before, ^b *The commandement is holy, and iust, and good*: for instance whereof and clearer euidence, hee setteth downe the commandement ^c *Thou shalt not lust*, which he still profecuteth vnder the name of good. *Paul* then confessech, that though he

he had a will to keepe and fulfill the law, and namely, the commā-
dement, *Thou shalt not lust*, yet he could not find meanes to attain
to that perfection, and why then doth *M. Bishop* attribute to him,
the keeping of all the cōmandements, so as not to be led to the breach of
any one of them.^d *The law would haue him not to lust in that it saith?*
Thou shalt not lust; and he was willing not to lust, but yet he did lust; how
then should we say, that he did fulfill the law? If the law forbid euil
motions and prouocations, and it is not possible for vs to auoid them,
or to free our selues from them, it must follow, that it is not possible
for vs to fulfill the law. But we forsooth do not *vnderstand the com-*
mandement rightly, which *M. Bishop* telleth vs doth not prohibe euil
motions of comētousnesse and lecherie, but onely consent vnto them. So
then the law saith, *Thou shalt not lust*, but *M. Bishop* saith; Yes, thou
maiest lust without any sinne, but thou maiest not consent vnto thy
lust. But farre otherwise *S. Austin* saith, that *the law in saying, Thou*
shalt not lust, doth set downe that there shall be no concupiscence to be
restrained and bridled. Therefore he saith: *The perfection of vertue*
is that which the law saith, Thou shalt not lust: this now (in this life)
cannot be fulfilled. And againe, *To fulfill the law, is not to lust: and*
who is there liuing that can so do? It is manifest then by *S. Austin*, that
that commandement requireth a perfection, which in this world
we neuer are able to attaine vnto, because it doth not onely forbid
consent, but euen the very hauing of any euil motions or affecti-
ons contrary to the law. And by those motions we do not onely
breake the commādemēt, *Thou shalt not lust*, but we faile of yeel-
ding loue to God with all our heart, with all our soule, &c because euil
motions & lusts do occupie some part of the heart and soule, and
withhold the same from God. Therefore *S. Austin* saith againe ^b so
long as there is any part of carnal concupiscēce by continencie to be bri-
dled, God is not perfectly loued with al the soule: for the flesh lusteth not
without the soule, although the flesh be said to lust because the soule lu-
steth according to the flesh. Now therefore albeit it be true, that a
man may resist such euil motions, and deny consent vnto them, yet
is he not ther by freed frō trāsgression of the law. But yet *M. Bishop*
falsely alledgeth *S. Austin* to that purpose, who in the place ⁱ cited,

d *Augu. 1. le*
nupt. & concup.
lib. 1. cap. 27. Lex
non vult. ut con-
cupiscam, que di-
cit. non con-
cupiscet. Et ego
non lo concupiscere.
concupiscere no-
lebat, & tamen
Concupiscerat.
e *Idem Epist.*
200. In sustitia
nomiam consum-
mata perseveran-
ter pr scientes
ad eius consum-
mationem quan-
doque venientis
v's peccati con-
cupiscencia non
cohibenda atque
fronanda, sed
nulla sit Hoc
enim posuit lex
dicendo. Non con-
cupiscet.
f *De Temp. Ser.*
45. plentudo est
virtutis, quod lex
dixit. Ne concu-
piscas Hoc modo
impleri non po-
test.
g *Ibid. Ser. 49.*
Hoc dicit. legem
implere, hoc est,
non concupiscere.
Quis ergo hoc,
qui vult. potest?
h *Aug. de perf.*
sust. Cum est ali-
quid concupiscē-
cie carnalis, quod
vel continendo
frangitur, non
omnimodo ex-
ta anima disgi-
tur deus. Neque
enim caro sine
animis concupis-
cis. quamuis caro
concupiscere di-
catur. quia car-
nalter animis

concupiscit. i *Augu. Confess. lib. 10 cap. 30. Sept' eism in somnis resistimus, &c. Potem est maris tua abundantiare
gratia tua isfctio: motus etiam mes sopors exanguere, &c. Lugens in eo quod inconstitutus sum, & sperans perfe-
cturum e in me misericordias tuas usque ad pacem plenariam quam habebunt tecum iniqua & exitiosa mea cum
absorptaueris mors in victoriam.*

not the seuenth as he quoteth, but the thirtieth Chapter, affirmeth indeed that sometimes men resist those cōcupiscences euen in their sleepe, that it is in Gods power to make him alwaies so to do. He signifieth his longing desire after that puritie and perfection, but his expectation of it onely then, *when death shall be swallowed into victorie*, howsoever God be able, if so it were his pleasure, to giue it euen now also in the meane time. And indeed there is no man liuing to whom can be attributed that perfection, to be altogether and wholly free from consent of sinfull lust. There is no man that fighteth so warily, but that sometimes, yea many times he receiueueth grieuous wounds, and findeth cause to cry mournfully vnto God for the cure thereof. A man resisteth in one thing, and is ouertaken in another; at one time he checketh those corrupt desires, with which as nets he is strongly intangled at another. This is the state of all flesh, and of this we haue cause to complaine, so long as we liue here.

41. W. BISHOP.

We do offend in many things: and if we say, we haue no sinne, we deceiue our selues. *But if we could obserue all the law, we should offend in nothing, nor haue any sinne, ergo.*

Answer. *I graunt that we offend in many things: not because it is not possible to keepe them, but for that we are fraile, and easily led by the craft of the diuell into many offences which we may auoyde, if we were so warie and watchfull as we ought to be: againe, although we cannot keepe our selues from veniall offences, yet may we fulfill the law, which is not transgressed and broken, unlesse we commit some mortall sinnes. For veniall sinnes, either for the smalnesse of the matter, or want of consideration, are not so opposite to the law, as that they violate the reason, and purport of it, although they be somewhat disagreeing with it. But of this matter more fully in some other place.*

R. ABBOT.

There is no doubt, but if all impediments were taken away, whereby we are hindered from keeping the commandements of God, it should be possible enough, perfectly to fulfill the same.

It

It is true which *S. Austine* saith, that ^a it is not by any default of the lawe that wee fulfill it not, but by default of the wisdom of the flesh, which as the *Apostle* saith, is ^b enmity against God, and is not subject vnto the law of God, nor indeede can bee. Wee are by our frailtie led into many offences, (saith *M. Bishop*) and wee might auoide the same, if wee were so warie and watchfull as wee ought to bee. But so long as this frailtie hangeth vpon vs, and by the weakenesse and corruption of flesh, wee are not so warie and watchfull as wee ought to be, why doth hee attribute vnto vs a power and ablenesse to fulfill the law? And what is that that hee saith, but euen the deuice of the *Pelagian Heretickes*, who affirming, ^c that a man may bee without sinne if hee will, and beeing demanded who they were whom they tooke to be without sinne, by a wily shift answered, that they said not what men are, or what they haue beene, but what they may bee. Euen thus *M. Bishop* beeing vrged by the confession of the *Apostles* themselues, that in many things wee all offend and sinne, that is, doe trespassse and breake the commandements of God, confeiseth it to bee true, but yet notwithstanding saith, that it is possible to keepe them. But as *Hierome* answered the *Pelagians*, so wee answer him, ^d What a reason is this, that that is possible to be which neuer was, and may be done, which thou bearest witness that neuer any man did, and to giue to euery man that which in the *Patriarkes*, and *Prophets*, and *Apostles*, thou art not able to make good? To be short, as it is not possible for a man being feeble, and weake, and sicke, to beare a burthen, which notwithstanding being recovered and fully cured, he can beare with ease: so it is not possible for vs, so long as wee are compassed about with corruption and frailtie, to obserue & keepe the lawe and righteousnesse thereof, which yet beeing deliuered from all bondage of corruption and sinne, wee shall easily attaine vnto. His second shift is as absurd as the former, that though we cannot keepe our selues from veniall offences, yet we may fulfill the law, because it is not broken but by mortall sinnes. But the law it selfe saith, ^e Cursed is euerie one that continueth not in all things that are written in the booke of the lawe to do them. Therefore concerning all sins the sentence of the *Apostle* must stand good, that ^f the wages of sinne is death. So our Sauiour *Christ* testifieth, ^g He that breaketh one of the least of these commandements, and teacheth men so, hee shall be called the least in the kingdom of heauen, that is, saith *S. Austine*, ^h he shall not

^a Aug. de Spir. Et lit. cap. 19. Non vitio suo non implebitur lex sed vitio prudentia carnis.

^b Rom. 8. 7.

^c Hieron Epist. ad Crespionem. Hominem posse esse sine peccato. si velit.

^d C. Cum ab eis querimus, qui sint quousq; peccato sunt nota strophæ et dare cupiunt veritatem, se non eos dicere qui sint vel fuerint, sed qui esse possint.

^d Ibid. Quæ est argumentum ista posse esse quod nunquam fuisse? Possit fieri quod nullum fecisset? dare nescio cui quod in Patriarchis & Prophetis, & Apostolis fuisse nequeat probare?

^e Gal. 3. 10.

^f Rom. 6. 23.

^g Mat. 5. 19.

^h Aug. in Ioh. tract. 122. Consequens est, ut qui minimus est in regno caelorum, non sit res in regno caelorum.

enter into the kingdom of heauen. But we will demand of *M. Bishop*, are those veniall sinnes forbidden by the law or not? If they be not forbidden, then they are no sinnes: for ⁱ where there is no law, there is no trespassse, and ^k sinne shall be no sinne, if God do not forbid the being of it. But if they be forbidden, how doth he say, that to do them is no transgression of the law? for what is it but a transgression of the law to do that which the law forbiddeth to be done? The Apostle saith, that ^l by the law commeth the knowledge of sinne. Veniall sinnes then by the law are knowne to be sinnes: how are they knowne to be sinnes by the law, but that they violate the reason and purport of the law? But let *S. Iohn* here stop *M. Bishops* mouth: ^m Whosoever committeth sinne, transgresseth also the law; for sinne is the transgression of the law. Veniall sinne (as he tearmeth it) is sinne; therefore veniall sinne is the transgression of the law: he therefore that committeth onely those which he calleth veniall sinnes, cannot be said to fulfill the lawe.

42. W. BISHOP.

Lastly, it may bee objected, that the way to heauen is streight, and the gate narrow: which is so true, that it seemeth impossible to bee kept by flesh and bloud: but that which is impossible to men of themselves, is made possible and easie too, by the grace of God: which made Saint Paul to say I can do all things in him, that strengtheneth and comforteth me: and the Prophet Dauid, After thou (O Lord) hadst dilated my heart (and with thy grace set it at libertie) I did runne the waies of thy commandements: that is, I did readily and willingly performe them. Of the louing of God with all our heart, &c. shall bee treated in the questison of the perfection of iustice.

R. ABBOT.

Heere *M. Bishop* maketh the commandements of God, not onely possible, but possible and easie too. But I answer him againe, as Hierome did the Pelagian heretike: ^a Thou saiest, the commandements of God are easie, but yet thou bringest foorth no man that hath fulfilled them all. Tell me, saith he, are they easie, or are they hard to be done? If

^a Hier. ad Cresc. Facilia dicuntur Dei esse mandata, & tamen nullum proferre potes qui uniuersa compleuerit. Responde mihi, facilia sunt, an difficilia? si facilia, profer qui impleuerit, & cur Dominus in Euangelio, Intrate, inquit, per angustam portam? si autem difficultes, cur ausus es dicere, facilia esse Dei mandata que nullus impleuerit?

ⁱ Rom. 4. 15.
^k Aug. de pecc. mer. & rem. lib. 2. ca. 16. Neque peccatum erit si quid erit: si non diuisis in beatum ut non sit.
^l Rom. 3. 20.

^m 1. Joh. 3. 4.

Phil. 4.
 Psal. 118.

they be easie, shew vs who hath fulfilled them, and why our Saviour saith in the Gospell, Enter in at the strait gate? But if they be hard, why dost thou dare to say that the commandements of God are easie which no man hath fulfilled? Thus Hierome plainly excepteth against his answer to those words of Christ; for they to whom Christ speake, h those words, were and are men endued with the grace of God, and yet hee giueth them to vnderstand, that the gate of life shall be strait and narrow vnto them. Therefore *S. Austine* saith, that *the way of veritie is hard, and though the grace of God do help, yet is not to be traueled without labour and paines.* Now if it be so hard a matter, and so full of trauaile and paines, to compass that *small and vnperfect righteousnesse* which here wee haue, is it an easie matter with *M. Bishop*, to atchieue that absolute and perfect righteousnesse that is described in the law? Some help he thinketh to haue in that the *Apostle* saith; *I am able to do all things in Christ, or by the helpe of Christ that strengtheneth mee.* But the *Apostle* himselfe excludeth him from that helpe, in that he so plainly testified of himselfe, that he could not find how to performe the good that he would, as we haue seen before, yea & telleth vs, that though *the spirit* be in vs *lusting against the flesh*, yet by reason of the *flesh lusting against the spirit*, we cannot do the things that we would. He that could do all things, yet could not repell the *buffeting Angell of Satan*, by whom he was greuously afflicted, nor was thought able to withstand the temptations of pride and vaine glory, vpon *the abundance of his revelations*, as appeareth in that this sting of Satan was occasioned to bridle him therefrom. The place it selfe plainly sheweth the meaning of it selfe, that he was enabled to all things, that is, to the enduring of all things that concerned him in the seruice that he had in hand, that neither abounding nor wanting neither sulnes nor hūget should hinder him frō going on therein for the preaching & testifying of the Gospell, & for enlarging and cōfirming of the Church of Christ, accordingly as elsewhere hee saith, *I suffer all things for the elects sake.* But the restraint that *Bernard* vscth is not to be omitted. *He is able to do all things, that is, all which it is behoouefull that he be able to do.* Now what is behoouefull, it is not for *M. Bishop* to presume, but for God himselfe to determine, who hath not thought fite to bring vs to perfection in this life, that he may haue the whole glorie of our saluation in the life to come. The wordes of *Dauid*

b Aug de predest. & grat. ca. 9. Ad dūm est vultus iter. & quoniam ad inuā e gratia D. 1. 2. sine labore gradū dūm.
c Idem. cont. 2. ep. T. elag. lib 3. c. p. 7.
Ista parua iustitia. Et epist. 200. Iustit. a nondum consummata.
d Phil. 4. 23.

e Gal. 5. 17.

f 1. Cor. 12. 7.

g 1. Tim. 2. 10.
h Bern. de dilig. Deo In illo omnia potest que tamen posse profici.

i Phil. 119.

k Rom. 7. 23.

l 24.
m 2. Cor. 3. 17
n Rom. 8. 23.

o Il. b. 12. 1.

p Matt. 16. 41.

are as little helpfull vnto him, ⁱ *I will runne the way of thy commandments, when thou hast set my heart at libertie.* So farre as we are at libertie, so farre we runne, and so fast we runne. But we attaine not to that libertie yet, but that beeing ^k *holden captiue to the law of sinne which is in our members,* we haue still cause to crie, ^l *Who shall deliuer vs (or set vs at libertie) from this body of death?* ^m *Where the spirit of the Lord is, there is libertie.* We haue receiued as yet only ⁿ *the first fruites of the spirit.* We haue yet therefore but the first fruites of liberty, and there is still remaining somewhat ^o *that presseth downe, and sinne hanging fast on,* so that wee cannot runne without much hinderance and many falls, and the ^p *willingnesse of the spirit* findeth alwaies a let by *the infirmitie and weaknesse of the flesh.*

43 W. BISHOP.

Rom. 8.

Cap 5:

Mat. 11:

Rom. 13.
Mat. 22.

Hauiug now confuted all that is commonly proposed to proue the impossibilitie of keeping Gods commandements, let vs now see what we can say in prooffe of the possibility of it: First, S. Paul is very plainly for it, saying: That which was impossible to the law, in that is weakened by the flesh, God sending his Sonne in the similitude of flesh, of sinne, damned sinne in the flesh, that the iustification of the law might be fulfilled in vs, who walke not according to the flesh, but according vnto the spirit. See how formally he teacheth, that Christ dying to redeeme vs from sinne, purchased vs grace to fulfill the lawe, which before was impossible vnto our weake flesh. Againe, how farre S. Iohn was from that opinion, of thinking Gods commandements to bee impossible, may appeare by that Epistle: And his commandements be not heauie. Which is taken out of our Sauours owne wordes: My yoke is sweete, and my burthen is light. The reason of this is, that although to our corrupt frailty, they be very heauie: yet when the vertue of charitie is powred into our hearts by the holy Ghost, then lo, do we with delight fulfill them. For as the Apostle witnesseth: Charity is the fulnesse of the law. And, Hee that doth loue his neighbour, hath fulfilled the law: Which Christ himselfe teacheth, when he affirmeth, That the whole lawe and prophets depend vpon these two commandements, of louing God, and our neighbour. Now both according vnto our opinion and the Protestants, a man regenerate and in the state of grace, hath in him the vertue of Charity: wee hold it to bee
the

the principall part of inherent iustice: they say that their iustifying faith can neuer be separated from it: so that a righteous man beeing also indued with charity, is able thereby to fulfill the whole law. Let vs adioyne vnto these Authorities of holy write, the testimonie of one auncient Father or two. S. Basil affirmeth: That it is impious and vngodly, to say

*Serm in elict,
Attende 161.*

that the commandements of the spirit be vnpossible. S. Austine defineth, that we must beleue firmly, that God being iust and good, couldnot command things that be impossible for vs to fulfill: The reason may be, that it is the part of a tyrant, and no true lawmaker, to commaund his subiects to do that vnder paine of death, which he knowes them no way able to performe: for those were not to be called lawes, (which are to direct men, to that which is iust, but suares to catch the most diligent in, and to bind them vp to most assured perdition. Wherefore it was afterward decreed in an approued Councell of Arausican, as an article of faith, in these words: This also we beleue according to the Catholike faith, that all men baptized by grace there receiued, with the helpe and cooperation of Christ, can, and ought to keepe and fulfill those things which belong to saluation. The principall whereof are after our Sauours owne determination, to keepe the commandements: If thou wilt enter into life,

*De nat. & gra.
cap. 96.*

a Can. vii.

Mat. 19.

This by the way concerning the possibility of fulfilling the law.

R. ABBOT.

M. Bishop hath a good opinion of that that he hath done, and if his fellowes do not accept it accordingly, no doubt but he will thinke they do him great wrong. As for vs we may by his leaue thinke that that we see, that he hath babled much, and said as good as nothing, and that he is far from being a man to take vpon him the confuting of any thing that is defended on our part. But now leauing his confuration, he goeth in hand with prooffe of a possibility in vs to fulfill the law. And first he alledgeth to that purpose the words of S. Paul in some part handled before, ^a That that was vnpossible to the law, in as much as it was weake because of the flesh, God sending his owne Sonne in the similitude of sinfull flesh, and for sinne condemned sinne in the flesh, that the iustification or righteousness of the law might be fulfilled in vs, who walke not after the flesh but after the spirit.

a Rom. 8. 3.

spirit. Now of this place he saith, that it formally teacheth that Christ dying to redeeme vs from sinne, did purchase vs grace to fulfill the law which before was impossible to our weak flesh. But he is still so full of formality, that we can finde little matter in any thing that he saith. How hath Christ purchased grace for vs to fulfill the law in that sense as here we speake of fulfilling the law, when as the grace of Christ doth still leaue remaining in vs a weaknesse of flesh, to which the Apostle saith, it is a thing vnpossible to fulfil the law? All *M. Bishops* teeth cannot vntie this knot. If weaknesse of flesh hinder the fulfilling the law, then so long as we liue here the grace of Christ neuer putteth vs instate to fulfill the law, because it neuer taketh from vs the weaknesse of the flesh. His commentarie therefore is nothing woorth, and because it is but his owne, we make very small account or reckoning of it. The caule of our not fulfilling the law continueth still, and therefore we must referre the benefic here expressed to some other thing, then our fulfilling of the law. That the Apostie noteth first in saying, that *Christ condemned sinne*, comparing it thereby to a prisoner, a robber or murderer brought to the barre, and there receiuing sentence of condemnation and death, that thenceforth it should be bereaued of all action or accusation, of all plea or power against vs. This Christ hath done for vs by purchasing for vs the forgiuenesse of sinnes, whereby *b the Lord imputeth righteousness without workes*, because as *S. Austine* saith, *c All the commandments of God are reputed to be done, when that that is not done is pardoned*. Now when all the commandments of God are reputed to be done, *the iustification of the law is fulfilled in vs*. For what is *the iustification of the law*, but the iustification which the law might seeme to intend and propound vnto it selfe, that we might be acquitted of sinne, and accepted vnto life? Thus the auncient Fathers expound it for *d the scope, the end, the thing destinated by the law*, which when the law could not attaine vnto, Christ performed it vnto vs by the forgiuenesse of our sinnes. *e He paid our debts*, saith Theodoret, *and performed that which was the scope of the law. f What was the end of the law*, saith Oecumenius? *That we should not be subiect to the curse. By Christ then that which was the scope of the law, was brought so effect in vs*. So Chrysostome, *g That which was the iustification of the law, not to be subiect to the curse, Christ hath effected vnto vs*. Last of all *Ambrose* saith,

b How

b Rom. 4.6.

c Aug. Retract. lib. 1. ca. 19. Omnia Deo mandata facta deputantur quando quicquid non sit ignoratur.

d Theophylact. in Rom. ca. 8 Iustificatio legis id est, exus ipse & distinctio.

e Theodoret ibid. Nostrium debitum exoluit & legis scopum perficit.

f Oecumen. ibid. Quis est finis legis? Vt non a seimus maledictioni obnoxii. Per Christum quidem in effectum deductus est in nobis legis scopus.

g Chrysost. ibid. hom. 13. Que legis erat iustificatio non esse executioni obnoxii. At ibi perficit Christus.

^h How is the iustification of the law fulfilled in vs, but when there is giuen vnto vs forgiveness of all our sinnes? The Apostle therefore by the iustification of the law, vnderstandeth not inherent righteousnesse, but signifieth that that iustification which the law intended, but through our default could not make good vnto vs by inherent righteousness, Christ hath performed, in purchasing for vs forgiveness of sinnes, by which wee are reputed iust and blamelesse in Gods sight, and accepted to be inheritours of euerlasting life. Now *S. Ambrose* to the former words addeth, ⁱ That a man being iustified by the taking away of his sinnes, may appeare in his mind seruing the law of God, whereby hee noteth that to iustification by forgiveness of sinnes, is adioined regeneration to inherent righteousness, which he calleth afterwards *a signe of iustificatio*. And this we denie not, but do alwaies most religiously teach the same; onely wee denie that this is that, wherein consisteth our iustification before God, but it is a sequell and signe thereof, and wee neuer attaine to the perfection of it whilest we liue here. And if wee will either directly or vnderstand it in these words, wee must take thereof that which *S. Austin* saith, that ¹ God so worketh in his Saints, labouring in the temptatio of this life, as that there is yet for him largely to adde vnto them asking or craving of him, and mercifully to pardon them when they confesse it vnto him; yea, so as the same *S. Austin* elsewhere saith, ^m as that our righteousness in this life rather consisteth in forgiveness of sinnes, then in perfection of vertues. Now therefore though the place be vnderstood of inherent righteousness, yet it maketh not for *M. Bishops* turne, because it proueth onely, that Christ shall restore vs to the perfect righteousness of the law, which we affirme, that hee beginneth in this life, and shall fully accomplish in the life to come; but it proueth not that which he desireth, that in this life wee are enabled by the grace of Christ, to the perfect fulfilling of the righteousness of the law. To the other places that he alledgeth, that *the commaundements of God are not heauie; that the yoke of Christ is easie, and his burden light*, he himselfe in effect setteth downe the answer. *To our corrupt frailty*, saith he, *they be very heauy*. True; and therefore so long and so farre as this corrupt frailty continueth, so long and so farre the commaundements of God are still heauy vnto vs, which must needs be till that which ⁿ shall be sowed in corruption and weaknesse, shall be rearsed againe in

h Ambros. lib. d.
Quomodo impia.
tur. n. nobis iustifi-
catis nisi cum
datur remissio
omnium peccato-
rum

i Ibid. Et sablatie
peccatis iustifica-
tus apparet men-
te seruans lega-
Dei.

k Ibid. Signum ius-
tificati non hoc
est in homine, ut
per id quod iustifi-
catus apparet esse
silius Dei.

l Aug. de sp. &
lit. ca. 36. Sic ope-
ratur iustificati-
onem in sanctis su-
is in huius vite
temptatione labo-
rans. Ita ut tamen
sic & quod peten-
tibus largitur adij-
ciat & quod con-
sistentibus clemen-
ter ignoscat.

m Idem de ciui.
Dei. li. 19. cap. 27:
Ipsa iustitia no-
stra tantum est in
hac vita ut potius
permissione pecca-
torum consuet quā
perfectione vniuersa-
tum.

n 1. Cor. 15. 42.
43.

incor-

incorruption and power. When the vertue of charity, saith he, is powred into our soules, then we do with delight fulfill them. True, so farre forth as charity is powred into our soules. But so long as there is carnall concupitence, there cannot be perfect charity to take full delight in the law of God, because carnal concupitence euen by very being in vs, as S. Austine saith, doth abridge or diminish that spirituall delight of holy minds, of which the Apostle saith, I delight in the law of God, as touching the inner man. Then shall bee perfect righteousness, saith he againe, that is, perfect keeping of the commandements of God, when there shall be perfect health; then perfect health, when perfect charity: then perfect charity, when we shall see him as he is. In the meane time loue keepeth the commandements of God, but yet vnperfectly, because it selfe is but vnperfect, euen as a lame man goeth, but yet halteth in his going. To bee short, the same. S. Austine well obserueth, that God could not haue said that his commandements are not heauy, but that there may be an affection of heart to which they are not heauy. Therefore when a man shall bee conuerted vnto God with all his heart, and with all his soule, he shall finde the commandements of God not heauy vnto him. But that affection, that conuersion is yet but begun. So long as concupitence possesseth any part of the soule, all the soule is not yet conuerted vnto God. Very vainely therefore doth M. Bishop deale, when from that which we haue yet but in part for the fulfilling of the law, he inferreth the fulfilling of the whole law. But to make vp the matter, he bringeth some authorities of the auncient Church, as much to his purpose, as that that he hath said already. That that Basil saith, that it is impious to say, that the commandements of the spirit cannot be obserued (for so the words are) is spoken of those things, which by no means can be done. As where the spirit saith, *Looke to thy selfe*, if a man will expound it of bodily looking and viewing of himselfe, it is that that cannot be done. For the eye, as he saith, cannot see it selfe, it cannot see the head, nor the back, nor the face, nor into the bowels. Now it were wickednesse, as he saith, to say that the spirit commandeth any thing in this sort. But we say not so of the commandements of God; for we teach that by the grace of Christ we fulfill them in part already, and shal do it perfectly when the impediment which is the remainder of original corruption shall bee done away. But so long as the flesh lusteth against the spirit, so that we cannot do the

Aug. cont. Iulian lib. 4. cap. 2. In quantum vest nocet ad minuendam spiritualem delectationem sanctarum mentium, illa scilicet de qua dicit Apostolus: Condelector legi Dei, &c.

p. Idem de perfect. iustit. Rat. 8. Tunc erit plena iustitia quando plena sanctorum: tunc plena sanctorum quando plena charitatis: tunc plena charitatis quando videmus sicui est.

q. Idem de nat. & grat. cap. 69. Gestio non potestesse diminutus dicit, graua non sunt nisi quia potest esse cordis affectus cui graua non sunt.

t. Ibid. Cenuerfus quisque ad Dominum Deum suum ex toto corde suo ex toto animam suam mandatum Dei non habebit graue. Basil. in illud, Attendite tibi.

Impium est dicere spiritui praecepta seruare non posse.

things that we would, so long it is vnpossible for vs to obserue the righteousnesse of the law, according to the full measure and perfection thereof. Hereby the answer is plaine to the place that hee alledgeth out of *Austine*. For wee beleue that God hath not commaunded any thing vnpossible, meaning as he doth, absolutely and wholly vnpossible. We say as he saith, "There is no example of perfect righteousnes amongst men, and yet it is not vnpossible. For it might be performed if there were so great will put to it as is sufficient for so great a matter. And there should be so great will, if on the one side nothing were hidden from vs of those things which belong to righteousnesse, and on the other side the same did so delight the mind, as that that delight did overcome al other impediments of pleasure or paine. Which that it is not so, is not to be referred to any impossibility of the thing, but to the iudgement of God." For God, as he saith afterwards, wanteth not power so to assist the will of man, as that euen now righteousnesse may in euery sort be made perfect in him. And if it were the will of God that euen now this corruptible in any man should put on incorruption, & hee would appoint that he should liue heere immortal amongst mortal men, so as that all oldnesse being utterly consumed, there should be no longer any law in the members to rebel against the law of the mind, & that he should so know God as the Saints heereafter shall know him, who would be so mad as to affirme that God cannot do it? But why hee doth it not, somewhat there is in the secrecie & depth of his iudgement, that euery man: he euen of the iust may be stopped in their owne praise, and not be opened but to the praise of God. Thus therefore the commandements of God are not vnpossible to be done, because God can make vs able perfectly to fulfill the same. Yea, it is in his power euen in this life to bring vs to this perfection, if it were his will and pleasure so to doe. But in his wisdom he hath thought good to giue vs in this life only some tast and beginnings therof, whereby we very well see and vnderstand, that there is no impossibility in the rest. The reason why he doth so is, because hee will haue vs, yea euen the most iust and righteous of vs, full to vnderstand by our defects, that our saluation is not of our merits or works, but onely of his mercy. But in his due time hee will giue vs fully

u. Aug. de sp. & lit. cap. 35. Sine exemplo est in omnibus perfecta iustitia & tamen in possibili non est. Fieri enim si tanta voluntas adhibere: ut quanta sufficit tantae rei. Esse autem tantam si & nihil est: unaque pertinet ad iustitiam nos letet, & ea sic delectant animum, ut quicquid aliud siue voluptas siue dolor impedit alectatio illa superaret. Quod ut nisi non ad impossibile a: em, sed ad iudicium Dei pertinet.

x. Ibid. cap. 36. Nullo modo dicendum est Deo deesse possibilitatem qua voluntas sic adiuuetur humana ut iustitia omni ex parte modo perfectatur in homine. Quandoquidem si non veli: in quoquam etiam hoc corruptibile induere incorruptionem, atq; hinc: ut homines mortu-

us eum habere vivere minimè mortuum, ut tota penitus vetustate consumpta nulla lex in membris eius repugnet legi mentis, deumq; & hinc: presentem in cognoscit: sic eum sancti postea cognoscunt sicut. quis demens audeat affirmare non posse? Sed quare non facit, & c. est aliquid: non abditio & profundo iudicio: ut, ut etiam iustorum omne ei asserunt in laude sua, & non aperitur nisi in laudem Dei.

y *Flid. Primum
preceptū iustitie
quo iubetur dili-
gere Deum ex to-
to corde &c. in illa
uita complebimus
facie ad faciem.
Sed ideo nobis hoc
etiam nunc pre-
ceptum est ut ad-
moneamur quid
fide exposcere, quō
spē premittere, et
obliuiscendo que
retro sunt, in que
anteriora extende-
re debeamus.*

to be satisfied with that righteousnesse, with the taſt onely where-
of he now prouoketh rather then aſſwageth our hunger and thirſt.
Euen y the great commaundement of righteousnesse to loue the Lord
our God with all our heart, with all our ſoule, with all our minde, where-
to is conſequent that other of louing our neighbour as our ſelfe, we ſhall
fulfill in that life when we ſhall ſee face to face. But therefore euen now is
that commanded vnto vs, that we ſhould thereby be aduertised what to
aſke and pray for in faith, to what to ſend our hope before vs, & to what
to follow hard forward, forgetting that that is behind. Now therefore
as it is moſt eaſie for a man that hath ſound and perfect cies to diſ-
cerne the light, which yet is impoſſible for him that is blinde, ſo
long as he continueth ſo; ſo when God ſhall perfectly reſtore vs to
our ſpirituall health and ſtrength, it ſhall bee eaſie and delightfull
vnto vs, to keepe all the righteousnes which God hath comman-
ded, but ſo long as we continue in this weakenesse and frailty, we
can by no meanes bee ſaid to attaine to the perfection of the law.
But heere *M. Biſhop* vnſtringeth his tongue againſt God, and ſaith
that it is the part of a tyrant, not of a true lawmaker to commaund his
ſubieſts to doe that vpon paine of death, which hee knowes them no way
able to performe. A ſilly fooliſh man, that by his brainefick fancieſ
meaſureth the wiſedome and righteousnesse of God, and taketh
vpon him preſumptuouſly, to giue law vnto God in what ſort hee
ſhall make lawes for men. But God is able in this behalfe to acquit
himſelfe, that he may be iuſtified in his ſayings, and found clear when
he is iudged. For the iuſt God was not in making of lawes, to re-
gard mans ableneſſe but his owne righteousnesse, and therefore to
forbid all ſinne, that hee might not ſeeme to approue any, and to
commaund all righteousnesse, that hee might not ſeeme to neglect
any. It ſhould not haue bene known to be ſinne which he had not
regarded to forbid, nor taken for righteousnesse which hee had
not vouchſafed to commaund. Was it fit that the rule of righte-
ouſneſſe ſhould haue bene abridged in fauour of mans ſinne, when
the want of power to fulfill the law, was not by Gods default in
creating man, but by mans diſabling himſelf in turning away from
God? But *M. Biſhops* folly and ignorance appeareth heerein very
plainly, for that the ſcripture teacheth vs that the vſe of the law, we
not being able to fulfill it, was to be ^a our ſchoolemaſter to traîne vs
vnto Chriſt. God had not any opinion in giuing the law of our
perfor-

^z Rom. 3. 4.

^a Gal. 3. 24.

performance thereof, but hee intended it to be as a glasse for vs to see our selues, and to conceiue thereby our owne estate, that finding our selues to be miserable and vicerly lost in our selues, we might the more readily accept of the saluation that is freely offered vnto vs by Iesus Christ. Thus saith the Apostle againe, *b Christ is the end of the law for righteousnesse to every one that beleeueth*. Therefore *S. Austine* saith, that *the intent of the law reproving vs is this, to make vs for our misdoings to flie to the grace of the mercifull God, where what we doe amisse may be pardoned, and by the helpe of the same grace may not be done.* To some part whereof wee are come already by repentance and amendment of life, and mortification of fleshly lusts, but yet not so, but that still wee do many things amisse, and stand in neede of pardon. The law in the meane time serueth vs for a patterne of true righteousnesse, teaching vs what wee are to strive vnto, what the purity is whereunto God hath called vs, that though in the prison of corruptible flesh, we cannot fully answer the same, yet we may still be labouring towards it, sighing & groaning at that infirmity and disease that hindreth vs from it, praying instantly vnto God to bring vs to it, that his grace and mercy may in the end make vs partakers of our desire, and thenceforth wee may neuer do amisse. *Why should not this perfection bee commanded to man*, saith *Austine*, *although no man haue it in this life? For we cannot runne aright, if we know not to what to runne. And how should wee know if by no commandements it were declared vnto vs?* Againe he saith: *The Pelagians* (he might haue said the Papists) *thinke they know some great maister when they say, God would not command that which he knew could not be done by man.* Let *M. Bishop* take knowledge of his obiection vsed of old by the Pelagian heretickes. *S. Austine* answereth, *Whoknoweth not so much? But therefore doth hee command some things which we cannot do, that we may know what we are to aske of him. It is faith which by prayer obtaineth that which the law commandeth.* The commandements of God then are not vnpossible; for if they were vnpossible, we could neuer hope to attain to the keeping of them. But now we pray vnto God that he will, and according to his promise we beleue that he will bring vs to that state of innocency and perfection, wherein wee shall fully answer the image of perfect righteousnesse, which is set before vs in the law. In the meane time there is a let that hindereth vs, and

b Rom. 10. 4.

c Aug. de nat. & grat. cap. 12. Haec est intentio legum arguentis ut prop- ter ea que pepe- ram sunt confu- giatur ad gratiam. Dominus miseran- tus, &c. ubi et re- mittantur que male sunt &c. eade gratia iuuante non fiunt.

d Idem de perfect. iustis. Rat. 17. Cur non preciperetur homini ista perfe- ctio quamuis eam in hac vita nemo habeat? No enim recte curritur si quo currendum est nesciatur. Quomodo autem sciretur si nullis preceptis ostende- retur?

e De grat. & lib. arbit. cap. 16.

Magnum aliquid Pelagiani se scire putant quando dicunt. Non iube- ret Deus quod sci- ret ab homine non posse fieri.

f Quis hoc nescit sed deo iubet aliquis que non possumus ut scia- mus quid ab illo petere debeamus. Ipsa est fides que orando imperatur quod lex imperat.

holdeth vs backe, that it is not possible for vs so long as it continueth, to do those things which yet are possible to bee done. The Arausican Councell saith nothing of fulfilling the law, but speaketh generally of doing those things which *belong to saluatiō*. Now to our saluation it belongeth to know and confesse, that ^{by the} *workes of the law no flesh shall bee iustified in the sight of God*. To our saluation belongeth an humble acknowledgement of our vnablenesse to satisfie the law, true repentance of our sinnes, the faith of Iesus Christ, that by him and in him wee may haue supply of that wherein we were found defectiue by the law. In a word, it is the way to exclude vs from saluation, to place our affiance and trust of obtaining the same in our fulfilling of the law, the Apostle telling vs, that ^{so many as are of the workes of the law, are under the curse, because it is written, Cursed is euery one that continueth not in all things that are written in the booke of the law to do them, whereas there is not a man iust upon earth that doth good, and sinneth not.} The words of Christ, ^{If thou wilt enter into life, keepe the commandements,} were spoken to the young man, to the same end to which the law generally was giuen, to giue him occasion to measure and know himselfe by the commandements, that so he might seeke the way of saluation in Christ, which in the law being a transgressor further of he could not finde. But of these words enough hath bene said before in the question of ^{the certainty of Saluation}. For conclusion of this point, to quit *M. Bishop*, I will alledge the words of *S. Bernard*, ^{It was not unknowne to the commander, that the weight of the commandement doth exceede the strength of man; but hee held it expedient, that hereby men should bee aduertized of their owne vn-sufficiencie, and that they should know to what end of right consues they should labour to their vttermost. Therefore by commanding things vnpossible to vs, he hath not made vs trespassers, but humbled vs, that euery mouth may be stopped, and all the world may bee made subiect to God. For receiuing the commandements, and feeling our owne defect and want, we shall cry to heauen, and God will haue mercy vpon vs, and we shall know at that day that not for the workes of righteousness which we haue done, but of his own mercy he hath saued vs.} In which words he giueth vs to vnderstand, that God had reason sufficient to giue

g Rom. 3. 20.

a Gal. 3. 10.

j Eccle. 7. 22.

k Mat. 19. 17.

i Cha. 3. Sed. 3.

m Bernard in

Cant. ser. 50. Non

lasunt preceptorē

precepti pondus

humanus excede.

ro vires sed iudi

cauit vile ex hoc

ip. o. sua ipsa in-

sufficiencia aduo-

neri, et ut forent

sane ad quem ius-

titia a finem nisi

pro viribus opor-

teret. Ergo man-

dandū impossibilia

non prouerba o-

re. fecit sed huma-

les, ut omnes ob-

struarēt & sub-

ditus fiat to us

mandus Deo. Ac-

cipiens es quippe

mandata: ut & se

veritas def. Cum e-

amabimus in colum

& miseretur nostri

Deus, & sciemus in

die illa quia non ex

operibus iustitie que

fecimus nos sed secun-

dam misericordiam

suaam salua. nos

fecit.

the law, though he knew it vs possible for vs in this state of mortality and weaknesse, perfectly to fulfill the law.

44. W. BISHOP.

Now that iust mens workes be not sinnes: which I prooue first, by some works of that pattern of patience, Iob: Of whom it is written, that notwithstanding all the diuels power and craft in tempting of him, He continued still a single harted and an vpriight man, departing from euil, and preferuing his innocency. If he continued an innocent, hee sinned not: Again, if in all these instigations to impatience, hee remained patient: these his workes were perfect. For S. Iames saith, Esteeme it my brethren all ioy, when you shal fall into diuers temptations: knowing that the probation of your faith worketh patience: And let patience haue a perfect worke, that you may bee perfect and entire, failing in nothing.

That good workes be no: stained with sinne.

Cap. 3.

Cap. 1.

2. King David thus by the inspiration of the holy Ghost speaketh of himselfe, Thou hast (O Lord) prooued my heart, thou hast visited me in the night, thou hast tried me in fire, and there was no iniquity found in mee. It must needs then bee granted that some of his workes at least were free from all sinne and iniquity. And that the most of them were such, if you heare the holy Ghost testifying it, I hope you will beleue it: reade then where it is of record, That David did that which was right in the sight of our Lord (and not onely in the sight of men) and turned from nothing that hee commaunded him all the dayes of his life, except onely the matter of *Vrias* the Hebrithite.

Psal. 16.

3. Reg. 15.

3. The Apostle affirmeth. That some men doe build vpon the onely foundation Christ Iesus, gold, siluer, and pretious stones: that is, being choise members of Christs Catholike Church, doe many perfect good workes, such as being tried in the furnace of Gods iudgement, will suffer no losse or deriment, as hee there saith expressly: Wherefore they must needs bee pure, and free from all dross of sinne, otherwise hauing bene so prooued in fire, it would haue bene found out.

1. Cor. 3.

4. Many workes of righteous men please God: Make your bodies a quick sacrifice, holy & acceptable to God: the same offering spirituall.

Rom. 12.

1. Pet. 3.

Phil. 4.

all sacrifices acceptable to God. And S. Paul calleth almes bestowed on him in prison, an acceptable sacrifice of sweet favour, and pleasing God. *But nothing infected with sinne (all which hee hateth deadly) can please God, and be acceptable in his sight: God of his mercy through Christ doth pardon sin, or as the Protestants speake, not impute it to the person: but to say that a sinfull worke is of sweet savour before him, and a gratefull sacrifice to him, were blasphemy: wherefore wee must needs confesse, that such works which so well pleased him, were not defiled with any kind of sinne.*

Mat. 5.
1. Tim. 6.
Ephes. 2.

Finally, many workes in holy writ be called good, as, That they may see your good workes: To be rich in good workes: We are created in Christ Iesus to good workes: but they could not truly be called good workes, if they were infected with sinne. For according to the iudgment of all learned Divines, it can be no good worke, that faileth either in substance, or circumstance, that hath any one fault in it: for bonum ex integra causa, malum ex quolibet defectu. Wherefore wee must either say, that the holy Ghost calleth euill good, which were blasphemy, or else acknowledge, that there be many good workes free from all infection of sinne.

R ABBOT.

The wise man hauing prefixed this title, *That good workes bee not stained with sinne*, which we say they be, taketh vpon him in his text to proue, *that iust mens workes be no sinnes*, which no man saith they be. We must beare with him, because his vnderstanding doth not serue him to take that for gold, wherein there is any drosse: for if it did, he would easily conceiue that the staine of mans sinne doth not destroy or take away the nature of the good worke which in man & by man is wrought by the grace of God. But leauing that peece of his folly, let vs examine his proofes, that good workes be stained with sinne, And first he will proue it by the example of *Iob*, because it is said of him, that ^a *he continued still a single hearted and an vpright man, departing from euill, and preserving his innocencie.* But it were very hard to say, how *M. Bishops* purpose should be made good out of these words. We find here a relation of *Iobs* goodnesse, but we find nothing to proue, that that goodnesse of his was no way touched or stained with sin. Now the reader is to vnderstand, that this comendation of *Iob* set down in the 1. Chapter, & after repeated in the 2. chapter to shew his constancy therein, was of old vrged by the

a Iob. 2. 3.

Pelagian heretikes, as now by *M. Bishop* to proue the perfection of the righteousnesse of man. But *S. Austine* well weighing the circumstance of the text, how it is withall said, *There is none like him in the earth*; and considering what *Iob* elsewhere saith; *b How should a man be iust before God?* answereth him in this sort; *c According to a measure of humane conuersation, God giueth him this so great testimony of righteousnesse, but he himselfe being afraid of himselfe, according to that rule of righteousnesse, which as he can be seeth wub God, knoweth in truth that so it is, that there shal not a man be found iust before God.* Thus he saith againe, that *d he was commended in comparison of men liuing upon earth.* Hereby then it appeared that there is nothing in these words of *Iobs* commendation, that auaieth *M Bishop* any whit at all. Which that it may the better appeare, *Iob* saith of himselfe as the vulgar Latine translateth, *e I was afraid of all my workes.* Whereof what we are to conceiue, we may esteeme by that that *Gregory Bishop* of Rome speaketh by occasion of other words of the same *Iob*, that *f the holy man because he saw all the merit of our vertue to be faulty, if it be strictly iudged by him that iudgeth within, saith rightly, If I will contend with him, I shall not be able to answer him one for a thousand.* To which purpose he saith afterwards againe, that *g man is not able to answer to God, questioning or reasoning with him, because if he be sisted without fauour, the life euen of the iust quieteth him that examination.* This made *Iob* afterward to say of himselfe againe: *h Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth.* Whereupon *Hierome* saith against the Pelagians: *i Behold our Iob so innocent and without reproofe, with what end of righteousnesse he is crowned, that he standeth in need of mercy at Gods hands.* By all which it may appeare, how impertinently *M. Bishop* alledgeth the words of *Iames*, to affirme the perfection of *Iobs* workes. Yea, what a mad connexion doth he make? *S. Iames* saith, *k Let patience haue a perfect worke that you may be perfect and entire, failing in nothing.* Therefore if *Iob* remained patient, then his workes were perfect. He should vnderstand that a man may remaine patient, and yet his patience not altogether perfect, being resisted and interrupted by the weaknesse and rebellion of the flesh; euen as came to passe in holy *Iob*, as may appeare by many of his owne speeches, and by the reproofe that God vsed to him in the end; *l Is this to learne, to strine with the al-*

b Cap 9. 2.
c Aug. de peccat. meriti. & remiss. lib. 2. ca. 10. *Secundū modū conuersationū humanarū perhibet ei Deus tam magnū iustitię testimoniū. ipse autē se metueniē ex regula illa iustitię quā sibi potest consistere apud deū. in ueritate scit quia ita est quia non erit homo iustus ante deū.*
d *Ibid. ca. 12. Ex hominum qui uertice sunt coparatione laudatur*
e *Iob 9. 28. Re-rebar omnia opera mea.*
f *Grego. Moral. lib. 9. ca. 1. Sanctus uir quia omne uirtutis nostrę meritum uirtutū esse cōspexit: si ab interno arburo districtē iudicetur, rectē subiacuit, si uolucro &c.*
g *Iud. cap. 8. Interrogationi illius homo respondere non sufficit, quis si remota in uoc pietatē et discreti ut in illo examine cū istorum uita succumbit.*
h *Iob. 39. 37.*
i *Hieron. cont. Pelag. lib. 2. Ecce Iob coller immaculatus & sine querele quā in iustitię sine coram uisus misericordia Dei indignat.*
k *Jam. 1. 4.*
l *Iob. 39. 35.*

mighty? he that reprooueth God, let him answer to it. Therefore the remaining of patience doth not proue it selfe to be perfect; much lesse proued it the perfection of other workes. *The perfect worke of patience* intended by saint James is *perseuerance*, whereby we continue and grow forward to that perfection which our Sauour Christ setteth as a marke for vs to aime at, ^m *be ye perfect as your heavenly Father is perfect*: but yet still finde cause so long as we liue here, to say with the Apostle, ⁿ *Not as though I were already perfect*. If matter Bishop thinke that here we can be perfect and entire lacking nothing, let him remember what Saint Hierome saith, ^o *To haue all things and to want nothing is a matter of his vertue who did no sinne, neither was guile found in his mouth*. Let him not therefore dreame of it, ^p *till we all meete together vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ*. But as touching perfection more hereafter.

That which he alledgeth spoken by *Dauid* concerning himselfe, is absurdly forced to his purpose, whilest he vrgeth it as simply & generally spoken, which was spoken onely in a special respect. ^q *There was no iniquitie found in him* as touching any imagination or practise against *Saul*, whereof he was vniustly and wrongfully accused; but other wise simply speaking of himselfe, he saith, ^r *Mine iniquities are gone ouer my head, and as a weighy burden they are too beauiie for me*. ^s *O Lord if thou be extreame to marke iniquities, who shall abide it? Enter not into iudgment with thy seruant, O Lord, for in thy sight no man liuing shall be iustified*. Hereby therefore it is plaine also that that which is said of *Dauid*, that ^u *he turned from nothing that the Lord commanded him all the daies of his life, but onely the matter of* *Vriab the Hittite*, is to bee vnderstood according to the occasion whercof it is spoken, the text setting downe before the wickednesse of *Abyam* in his reigne and gouernement ouer the Kingdome of Iudah, sinning himselfe by publike idolatrie, and causing the people also to sinne with him. To him his Father *Dauid* is opposed, as touching lawes and publike gouernement, and direction of his people, that he turned not aside from the commaundements of the Lord, nor caused any publike scandall or offence, but onely in commanding the death of *Vrijab* the Hittite, for colouring the adulterie committed in priuate with his wife.

^m Mat. 5. 48.

ⁿ Phil. 3. 12.

^o Hieron. cont. Pelag. lib. 1. Oratio habere & nullo indigere virtutis est eius qui peccatum non fecit nec inuenit in se in ore eius dolus.

^p Eph. 4. 13.

^q Psal. 17. 3.

^r Psal. 38. 4.

^s 130. 3.

^t 143. 2.

^u 1 King. 15. 5.

As touching the third prooffe that hee bringeth out of Saint Pauls wordes to the Corinthians, it is apparent by the place it selfe, that it is verie absurdly wrested. For Saint Paul speaketh there of *building* by the preaching of the Gospell, as is cleare by the wordes immediatlie going before; ^x *According to the grace of God giuen vnto mee, as a skilfull Master builder I haue laid the foundation, and another buildeth thereon; but let euery one take heed howe hee buildeth vpon it.* Then signifying the foundation whereupon the building is to stand to bee Iesus Christ, hee persecuteth that caueat, giuing to vnderstand, that there shall be a triall of the worke of euerie builder, whereby losse shall growe to them who are not carefull to build such matter as is proportionable to the foundation. Hee therefore that buildeth *gold, and siluer, and precious stones*, that is, true faith and doctrine according to Christ, his worke shall abide the triall of the word of truth, and his labour shall haue reward. But if any man build vpon Christ *timber, hay, and stubble*, that is, the trash of humane traditions and superstitions, *the fire*, that is, ^y *the word of Doctrine*, as *Chrysostome* expoundeth it, shall consume it; by the word of the Gospell that which hee hath builded shall bee reprobued and reiected, and hee shall lose both his labour and reward. This is the verie direct and plaine meaning of the Apostles wordes, fully agreeing with the circumstance of the text. But Master Bishop perforce and against the haire, draweth the text to be construed of workes; and like to a sorie husband, who for a penny present gaine neglecteth a shilling profite another way, for the gaining of a present small aduantage, is content to bereaue himselfe of that that should steede him much more in another cause. For whereas they are wont generally to alledge this place, and to expound *the fire* heere spoken of, for the maintenance of Purgatorie fire, hee for a shift heere turneth Purgatorie fire into the *furnace of Gods iudgement*, and so striketh downe a maine pillar of the Popes Kitchen, and endangereth ^z *the craft whereby hee and his fellows haue their goods*. Surely if Purgatorie fire doe not burne here, it is hard to say how they will get it a chimney wherein to burne any other-where. But to the point, it hath bene already shewed, that there is no gold or siluer of our workes, wherein there

^x 1. Cor. 3. 10.

^y Chrysost de penitenti. hom. 8. §. ne examinemus; verbo scilicet doctrine.

^z Act. 17. 15.

is not found some drosse if triall bee made thereof in the furnace of Gods iudgement; no stones so precious wherein the Jeweller of heauen doth not find speckes and flawes, if he precisely take view of them, so that ^a *woe to the commendable life of man*, saith *S. Austine*, if God set mercie aside in the iudging of it, and therefore all pray that God will not enter into iudgement with them. The gold notwithstanding & siluer, and pretious stones which we build in our good works, through Gods mercie shall abide and haue their glorie; the drosse thereof the fire of repentance shal consume, whilest we aske and obtaine of him pardon and forgiuenesse of all our imperfections and wants, of all that *timber, and hay, and stubble* of carnall and earthly affections, with the dust whereof our feet haue been soiled, and beraied in walking the path of the faith of Christ. Yea he that ^b *baptizeth his with the holy Ghost and with fire*, will by this fire purge from vs and our works this drosse and corruption more and more, till he bring vs out of the furnace as the pure and perfect gold to be glorious before him for euer & euèr. To be short, the fire of Gods iudgement mitigated and aswaged with the water and dew of his mercie, shall at that day giue approbation and testimonie of righteousness to the good works of his seruants, so as that because they are true gold which that fire consumeth not, they shal not for some drosse receiue any losse or detriment therein, but fully receiue that reward in the hope and expectation whereof they haue laboured in the Lord. Therefore though we would vnderstand these words of the works of holy men, as without forcing them we cannot, yet is there nothing whence *M. Bishop* can inferre that which hee intendeth, that good works are wholly free from all drosse and staine of sinne. As little hath he for his purpose in his next argument. *Many works of righteous men please God*, saith hee, *but nothing infected with sinne can please God*. Nothing indeede if it be considered as infected with sinne; and therefore good works being touched and infected with the contagion of sinne, before they can please God, must haue some meanes to take away the guilt and imputation of the sinne.

There was ^c *iniquity in the holy offerings of the children of Israel*, but the high Priest did beare the iniquity to make the offerings acceptable before the Lord. There is iniquity in our holy offerings, our spirituall sacrifices, but Christ our High Priest hath borne the iniquitie, and they are ^d *acceptable to GOD by Iesus Christ*.

Not

^a Aug Confess. lib.
9. cap. 17. *Vae citi-
am Lindabili vite
hominum si remota
misericordia dis-
cretas eam.*

^b Mat. 3. 21.

^c Exod. 28. 38.

^d 1. Pet. 2. 5.

Not by themselves, or by their own perfection, but by Iesus Christ, being perfumed with the sweete incense of his obedience, who ^{e Ephes. 5. 2.} for us (to make vs acceptable both in our selues and in our works) hath giuen himselfe an offering and a sacrifice of a sweete smelling sauour vnto God. Therefore by the pardoning and not imputing of sinne, through the redemption of Christ, both the person and the worke are pleasing in Gods sight, neither is the same to bee called a sinnefull worke, as *M. Bishop* tearmeth it, because it is in substance a good worke, and the fruit of the good spirit of God, and the default and imperfection is onely an accident to the worke. Briefly wee are to lay vp in our hearts that which the Prophet saith: ^{f Psal. 103. 13.} As a father pitieth his children, so is the Lord mercifull vnto them that feare him: for he knoweth whereof wee be made, and remembreth that we are but dust. And therefore as a father accepteth the readinesse and obedience of his child to that that he commandeth, though he doe the thing perhaps but rawly and rudely: so is God pleased through Christ with the good intendment & indeauour of his children, for the doing of that that hee requireth, though by the weaknesse of the flesh, much halting and lamenesse, and imperfection appeare in that which they do.

By this appeareth the vanitie of his argument taken from the name of good workes, which he saith could not be trulie called good, if they were infected with sinne. For as the offerings were truely called holy offerings, in which notwithstanding there was some blot of iniquity: so are the workes of the faithfull truely called good works, in which notwithstanding there is a staine of the same iniquitie and sinne. They are good in the substance of the deede, good in the originall of the grace and spirit of God from whence they proceede, good in the will & indeauour of the person by whom they are done, good in the acceptation of God, in whose name and seruice they are done: but yet they haue a blemish of euill ^{g Ambros. apud August. contra Iulian. lib. 2. La- be: corporee corrupcionis.} by reason of the blot of bodily corruption growing fast to, as *Ambrose* speaketh, ^{h Hilary. ibid. Cor- pora nostra viti- rium omnium ma- : eria pro qua pol- lut: et: for adu: ni- bil in nobis inno- dum, nihil inno- cens obtinemus.} whereby being polluted and silted (saith *Hilary*) we haue nothing in vs innocent, nothing cleane. They are good then, but yet not perfect the good, yea if God should strictly and narrowly deale with vs, hee should haue iust cause of reiecting vs in the doing thereof, for that wee by our corruption do disgrace that which proceedeth holy, and pure, and good from him. Now therefore whereas he saith, that it can bee no
good

good worke wherein is any defect, he saith vnruly, because good and euill haue their latitude and degrees: and accordingly as contraries expell each other, the one alwaies growing by the impairing of the other, accordingly as *S. Austine* saith: *God doth not bring his good gifis into vs, except he take away our euils; and so far do the good things increase, as the euill are diminished: neither shall the one bee perfected, till the other be fullie ended.* Now in this mixture of contraries, that giueth the name that preuaileth most: so that ^k men are called iust, as *Hierome* saith, *not for that they are without all vice, but in that they are commended for the greater part of vertues.* That therefore may rightly and truly bee called a good worke in some measure and degree of goodnes, which yet entirely, and perfectly, and wholly cannot be called good. But that wee may see how vainely and idely hee talketh, his conclusion is diligently to bee obserued, that *there may be many good works free from all infection of sinne.* There be many such, but all good works then it seemeth be not free from all infection of sinne. And if all bee not so, then let him tell vs how those good works which be not free from all infection of sinne, bee called goodworks, as hee importeth, seeing no worke can bee called good, as he hath told vs before, *that faileth either in substance or in circumstance, or haib any fault or defect in it.* Let him answer vs for those some, and his answer shall serue vs for all the rest.

45. W. BISHOP.

In lieu of the manifold testimonie of Antiquitie, which doth nothing more then recommend good workes, and paint out the excellencie of them, I wil set downe one passage of S. August. wherein this very contrarie is distinctly declared and determined: thus he beginneth: The iustice (through which the iust man liueth by faith) because it is giuen to man by the spirit of grace, is true iustice: the which, although it bee worthily called in some men perfect, according to the capacitie of this life, yet it is but small in comparison of that greater, which man made equall to Angels shall receiue. Which (heavenly iustice) he that had not as yet said himselfe to be perfect, in regard of that iustice that was in him: and also imperfect, if it be compared to that which he wanted. But certainly this lesser iustice, or righteousness, breedeth and bringeth forth merits, and that greater, is the reward thereof. Therefore hee that pursueth not this, shall not obtaine

i. Aug. de verb. Dom ser. 11. Non nobis inferri bona sua nisi auferat mala nosera: Et in tantum illa crescunt, in quantum ista minuantur. nec illa perficiuntur nisi ista finiuntur.
k Hier. ad Cresiphon: Iusti non quod omni vitio careant, sed quod maiori virtutum parte commendantur.

Lib. 3. contra duas Epist. Pelag. cap. 7.

obtaine that, *Huberto S. Austine*. Note first, that he defineth the iustice which we haue in this life, to be true iustice, which is pure from all iniustice and iniquitie: then, that it is also perfect, not failing in any duty which we be bound to performe. Lastly, that it bringeth forth good works such as merit life euerlasting. True it is also, that this iustice although perfect in it selfe, so farre as mans capacitie in this life doth permit: yet being compared vnto the state of iustice which is in heauen, it may be called imperfect, not that this is not sufficient to defend vs fro all formal transgression of Gods law: but because it keepeth not vs sometimes from veniall sins, and hath not such a high degree of perfection as that hath. *S. Augustin* hath the like discourse, in here he saith directly, that it appertaines to the lesser iustice of this life, not to sinne. So that we haue out of this oracle of Antiquity: that many works of a iust man are without sinne.

De Spir. & lit. vit. cap.

R. ABBOT.

Here *M. Bishop* notably abuseth *S. Austin*, and maketh him in stead of all antiquitie, a witnesse of that which he oppugneth euen in that very Chapter whence he citeth the words here set downe. Which that we may the better discern, let vs examine particularly the collections that he maketh from the words. First, that the iustice that we haue in this life is true iustice. We acknowledge the same euen as it is true gold wherein notwithstanding there is found drosse; euen as it is a true pearle, which notwithstanding with handling hath a spot or staine. It is true righteousness, ^a but not pure, saith *S. Bernard*: b it will be found vnrighteousnesse and scant, if it be strictly iudged. Therefore *M. Bishops* exposition of true iustice is false, where he maketh the same to be pure from all iniustice and iniquitie. Secondly, he maketh *S. Austin* to say, that our righteousness in this life is perfect, not failing in any duty which we are bound to performe. But how lewdly doth he therein deale with *S. Austin*, who plainly reacheth, that ^c our righteousness in this life standeth rather in forgiuenesse of sinnes, then in perfection of vertues? Yea in this chapter cited by him, he saith: ^d The vertue which is now in the iust man is thus far forth called perfect, as that to the perfectiō thereof belōzeth both the

a Bernard. de. verb. Esa Ser. 5. Humilis iusti. ia sed non pura. b Id. in iust. sanct. Ser. 1. Si districte iudicetur iniusta inuenitur omni iustitia nostra & minus habens. c Aug. de Ciu. Dei. lib. 19 ca. 27. Magis rem isti peccatorum confestat quam perfectione virtutum. d Idem contra 2. Epist. Pelag. li. 3. cap. 7. Virtus quae nunc est in homine iustitiam actus perfectam conuincitur, ut et eius perfectioe pertinet, etiam istius imperfectiōis, & in veritate cognoscitur.

in humilitate consistit. Tunc enim est secundum hanc infirmitatem perfecta ista parua iustitia, quando etiam quidam sibi desit intelligi. Ideoque Apostolus & imperfectū & perfectum se dicit imperfectum, cogitando quantum illi ad iustitiam desit, cuius pleni vniuersum adhuc esset & sitis. Perfectum autem quod & suam imperfectiōem confiteri non erubescit, & vs perueniam bene procedit.

knowledge in truth, and in humilitie the confession of the imperfection of it. For then is this small righteousnesse for the modell (or little measure) of it perfect, according to this infirmitie, when it knoweth what there is wanting vnto it. Therefore the Apostle calleth himselfe vnperfect and perfect, vnperfect, in bethinking how much he wanteth to righteousnes, the fulnesse whereof he yet hungreth and thirsteth after: perfect, both for that he is not ashamed to confesse his imperfection, and for that he goeth well forward to come to perfection. Now how should we here acknowledge imperfection, if we be perfect according to the vttermost of that perfection that is required of vs here? How can we take vpon vs to know, that there is somewhat wanting to our righteousnesse, when we must belecue it to be such, as faileth not in any duty which we are bound to performe? How did the Apostle think that he wanted much to righteousnesse, when his righteousnesse wanted nothing that it ought to haue? How is it said, that he was not ashamed to confesse his imperfection, when yet there was no imperfection for him to confesse? Nay, how is it that *M. Bishop* is not ashamed to seeke by *Austin* to auouch such a Paradoxe, so contrarie to sense, so contrarie to conscience, so contrarie to the confessions of al the faithful crying with one voice, *For giue vs our trespasses*, and that for this very cause, as *S. Austin* saith, because no man liuing shall be iustified in the sight of God. The same *S. Austin* telleth vs, that there is no example of perfect righteousnesse amongst men: that this is the perfection of man, to find himselfe not to be perfect: that he hath much profited in righteousnesse, who by profiting knoweth how farre he is from perfection of righteousnesse: that *S. Paul* was i perfect as a trauellor (to perfect righteousnesse,) not as one that was come vnto it, because they that go well forward, or profit well, are called perfect trauellors. These speeches are euident and plaine, and will *M. Bishop* tell vs, that *S. Austin* affirmeth, in this life a perfect righteousnesse, not failing in any dutie which we are bound to performe? To the same purpose *S. Hierome* also saith: that it is mans true wisdom to know himselfe to be vnperfect, and that there is but an vnperfect perfection of all that are righteous in this life. And againe, that true perfection

e Augustin
Psal. 142. Quare
hoc dicitur? &c.
Quoniam non
iustificabitur,
&c.

f De spir. & lit.
cap. 35. Sine ex-
celsio est in homini-
bus perfecta ius-
titia.

g De Temp. ser.
49. Ipse est per-
fectio hominum
inuensisse se non
esse perfectum.

h De spir. & lit.
ca. 26. In ea que
proficienda est
iustitia multum
in hac vita ille
proficit, qui quam
longè sit à perfe-
ctione iusticie
proficienda cognouit.

k De nat. & grat. cap. 12. Bene proficientes dicuntur perfecti viatores.

l Hieron. contra Pelag. li. 1. Hec est hominis vera sapientia imperfectum esse se misse, atque ut ita loquar, cunctiorum in carne iustorum imperfec-
tè i perfectio est. m
Ibid. lib. 3. Vera & absque omni sordè perfectio in celestibus referuntur, quando sponsus loquitur ad sponsam, Tu a pulchra es amica mea, & macula non est in te.

De peccat. mer. & remiss. lib. 3. cap. 13. Perfectus viator et si nondum erat itineris perfectio-

ne venientior.

l Hieron. contra Pelag. li. 1. Hec est hominis vera sapientia imperfectum esse se misse, atque ut ita loquar, cunctiorum in carne iustorum imperfec-

tè i perfectio est. m Ibid. lib. 3. Vera & absque omni sordè perfectio in celestibus referuntur, quando sponsus loquitur

ad sponsam, Tu a pulchra es amica mea, & macula non est in te.

which

which is without all filth or uncleannesse, is reserved vnto heauen, when the bridegroom shall say to the bride, Thou art all faire, my loue, and there is not a spot in thee. So saith Fulgentius, that^o there is yet no perfect perfection of the gifts of God, as where euery perfect man is yet wanting of perfection. And this made Origen to say, that^o in this life we may haue the image and shadow of vertues, but the vertues themselves when the things that are perfect shall come: and therefore that the iust man liueth rather, as he thinketh, in the shadow of vertues, then in the vertues themselves. To which words accordeth that of Hierome, alluding to that of the Apottle whereto Origen alludeth, that^p we know in part, and we see through a glasse in a darke speaking; and when that which is perfect is come, that which is in part shall bee done away. *¶* We haue (saith hee) but in a shadow and an image the cleane heart, that shall after see God and the happines of unspotted life. Though a man be a Patriarch, though a Prophet, though an Apostle, yet is it said to them by our Saviour, If ye being euill, &c. Where is hee now that telleth vs of such a perfect righteousnesse in this life, as faileth not of any duty that we are bound to performe, when as there is heere none but vnperfect perfection, no man but that wanteth of perfection: when as we haue heere but the image and shadow of vertues, no perfection without some filth or uncleannesse, none but which leaueth vs still in case to be called euill? Whereby appeareth againe the absurdity of his third collection, that our perfection yeeldeth such good works as merit euerlasting life. It is true that S. Austin vscth the name of merit, but that by the name of merits hee meaneth simply good workes, to which God hath promised reward, and not any merit properly so called, shall heereafter appeare in the question of merits. In the meane time how farre hee was from that opinion of meriting, which M. Bishop here would fasten vpon him, may appeare by the words cited by him out of Hilary against the Pelagian hereticks: *¶* Our hope is in the mercy of God for ever and ever: for the very workes of righteousnesse are not sufficient to the meriting of perfect blisse, vnlesse the mercy of God euen in this will of righteousnesse, doe forbear to impute the vices or defaults of humane passions and affections. Whereupon he himselfe saith: *¶* He confesseth the sinnes euen of iust men, affirming that they rather trust to the mercie of God, then haue

n Fulgent. ad Monachum lib. 5. Diuinarum munerum nonnullum est perfectio. vi. p. 1. ubi omnis perfectus perfectio eius est indigens.
 • Origen. ad Rom. cap. 6. In presentibus vita puro quod formam atq; vnam habet virtutum tenere possimus. ipsas vero virtutes tunc cum uenerint illa que perfectio sunt: Et ideo iustus magis v. mibi videtur in umbra virtutum quam in ipsis virtutibus uiuere. p. 1. Cor. 13. 9. 10. 12.
 q Hier. contra Pelag. li. 3. Mundum cor quod postea sit visurum Deum & vitæ immaculate leuitudinem in umbra possidemus & imagine. Quia uis Patriarcha sit aliquis, quamuis Prophetæ, quamuis Apostolus dicuntur esse à Domino Salvatore, si eos cum suis malis, &c.
 r Aug. contra Iulian. lib. 2. c. Hilari. in Psal. 11. Spes in misericordia Dei in seculo, & in seculo seculi. Non enim illa ipsa iustitie opera ad perfectam beatitudinem sufficerent meritorium, nisi misericordiam

Dei etiam in hac iustitie voluntate humanarum demeritationum & motuum non reprobantur vitia. (Ibid. Confessio eius in uis peccata iustorum magis eos afferunt in Dei misericordiam spem posse quam de iustitia sua sperare.

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any confidence of their owne righteousness. It is not therefore the merit of righteousness, that we can rest vpon, but onely the pardon of Gods mercie, by which as we haue obtained the gift of righteousness; so we expect also the reward and crowne thereof, that it may be verified which the Prophet saith: *he crowneth thee in mercie and compassion:* and that of the Apostle, that *eternall life is the gift of God through Iesus Christ our Lord.* Now to these collections *M.* Bishop addeth a caueat, that *this iustice though perfect in it selfe, so farre as mans capacity in this life doth permit, yet in comparison of the state of iustice in heauen may be called vnperfect.* Which is as much as if he should say, that it is perfect in it selfe, so farre as it may be perfect there where it cannot bee perfect. For there is not in this life any capacity of perfect righteousness, as wherein wee continue still with the Apostle *carnall sold vnder sinne, not doing the good that we would,* by reason of *the flesh lusting against the spirit, y rebellng against the law of the minde,* leading vs captiue to the law of sinne which is in our members, so as that to auoide the enticements of the world, and to keepe our selues in our course entirely to God, is as *S. Ambrose* saith, *a matter that we do more wish and desire then we can effect and do,* and when we haue laboured much for it, cannot but condemne our selues for beeing so farre from it. But against this deuaice of his, we must note what hath bene said, that our perfection heere is not without *some filth,* and that it leaueth vs still euill, and therefore is not perfect in it selfe. Yea, and *S. Hierome* againe against the Pelagians distinguishing *a* two sorts of perfection and righteousness, *the one to be compared to the righteousness of God; the other belonging to the frailty of man,* denieth our perfection in this latter kinde, and saith, that in this sort it is true, that *no man liuing shall be iustified in Gods sight,* which he affirmeth to be spoken as touching a righteousnes called perfect not by comparison, but in respect of the knowledge of God. The knowledge of God then which knoweth all things according to truth, yet knoweth no iustice or perfection in vs, whereby we are able to stand iust and perfect before him. Therefore *Gregory* saith, that *our very perfection is not without fault, vnlesse the seuerer Iudge do with mercy weigh it in the precise ballance of his examination* Neither is it to be omitted which *S. Austine* saith, that *all the life which we liue here, that is, all*

e Plat 103.4.

H Rom. 7. 14. 19.

x Gal. 5. 17.

y Rom. 7. 23.

z Ambros. de sag. secul. cap. 1.

Res v. si magis quàm effectus.

a Hieron. adu. Pelag. lib. 1. Perfectionem est duas in scriptura sancta esse perfectiones, duarq; iustitias: Primam perfectionem & incomparabilem veritatem perfectamque iustitiam Dei virtutibus constandam; secundam autem que competat nostre fragilitati: in qua illud quod dicitur, Non iustificabitur, & ad eam iustitiam que non comparatione sed Dei scientia dicitur esse perfecta.

b Grego. Moral. lib. 5. cap. 8. Ipsa nostra perfectio eius non caret nisi hanc seuerus iudex in subtili lance examinis iudiciorum dicitur pense.

c Aug. de Temp. ser. 49. In comparatione resur. eius illius fierens est tota ista vita quam gerimus. Vnusquisq; me iudicet se quid est iudicet & quid erit iudicet & inueniet in comparatione illius ista damna esse & seuerora.

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the righteousnesse of this life, is but dung in comparison of the resurrection, that if a man measure himselfe what he is now and what he shall be then hee shall finde that that which now is, is but losse and dung in comparison of that. Which how can it bee true, if that that is in this life be perfect in it selfe, so perfect as that it faileth not in any duty which we are bound to performe; yea, as that it meriteth and deserueth the righteousnesse of heauen? Can that that in comparison is but drosse and dung, bee truly said to deserue the righteousnesse of heauen? But concerning the same, hee addeth further, that it is sufficient to keepe vs from all formall transgression of Gods Law. So then thereby a man shall bee free from all formall sinne; and shall haue no formall trespassse for which to say, forgie vs our trespassses; and of formall transgression it shall not be true which *S. Iohn* saith, ^d *If we say we haue no sinne we deceiue our selues*, or which *S. James* saith, ^e *In many things we offend all*. Is not this a formall foolery of a man that would be taken to be wise? These are drunken fancies, fit for no other but drunken men, that neither know themselves nor others, and therefore we can take *M. Bishop* for no other but a vile hypocrite, who contrary to his owne conscience and knowledge, pleadeth in this sort for the perfection of the righteousnesse of man. But to fill vp the measure of his lewd dealing, he falsifieth another place of *Austine*, making him to say, that it belongeth to the lesser iustice, that is, the iustice of this life, not to sinne. Wherein he goeth about to make *S. Austine* a promoter and vpholder of that heresie, which with all his might he oppugned in the Pelagians, who

defended as *M. Bishop* here doth a righteousnesse in this life, whereby a mā may be free from sin. And indeed the words which *M. Bishop* alledgeth out of *Austine*, are the aduersaries obiection, not the assertion of *Austine* himselfe. He bringeth them in by way of supposition what may be said, namely that *there is a lesser righteousnesse belonging to this life, wherein the iust liueth by faith, to which righteousnesse it appertaineth not to sinne*. Which obiection hauing profecuted more at large, and alledged what may be said for the maintenance thereof, he at length setteth down answer, wherof a part is contained in these words: *Such iust mē liuing by faith haue no need to say, forgie vs our trespassses, & do conince it to be fals, which is writē, no mā liuing*

d 1 Iohn. 1. 8.
e 1 Iam. 3. 2.

f Aug. de. sp. & lit. ca. 36. Sed dici potest quaedam iustitia minor huic uisae competens quam illius ex fide absurd dicitur etiani ad istam pertinere ne peccat. g Ibid. Tales uisio ex fide uiuenti et non opus habent Deo dicere, Dimittite nobis, &c. Falsumque esse conuincit eisdem scriptum est, Non significabitur, &c.

Sed quia hac falsa est: non possunt illud esse consequens uideo ut qualem libet uel quantum libet in hac uita potuerimus adquire iustitiam nullam in caelis habebimus qui nullum habetis omnino peccatum.

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*shall be iustificied in the sight of God, and that, If we say we haue no sinne, we deceiue our selues: and that there is not a man that sinneth nor: and that, There is not a man iust upon the earth that doth good and sinneth nor. But because these sayings cannot be false, it followeth, that whatsoeuer, or how great soeuer we can define righteousnesse in this life, there is not a man therein that is without sinne. Where very plainly hee disclaimeth the assertion of any righteousnesse in this life, in which that may be found that *M. Bishop* speaketh of: namely, not to sinne. And surely had not this man a face of brasse, and an iron conscience, he would not in these dayes of light affirme a thing, or seeme to affirme it, so contrarie to the perpetuall doctrine and confession of the Church. As for his distinction of veniall sinnes, I haue before shewed it to bee friuolous and vaine, and the same (God willing) shall appeare further in the Section next saue one.*

46. W. BISHOP.

Rom. 7.

To these reasons taken partly out of the Scriptures, and partly out of the record of Antiquitie let vs ioine one or two drawne from the absurditie of our aduersaries doctrine, which teacheth euery good work of the righteous man to be infected with mortall sinne: which by being granted, it would follow necessarily, that no good worke in the world, were to be done vnder paine of damnation, thus: No mortall sinne is to be done vnder paine of damnation: for the wages of sinne is death: but all good works are stained with mortall sinne, ergo, no good worke is to be done vnder paine of damnation. It followeth secondly, that euery man is bound to sinne deadly: for all men are bound to performe the duties of the first and second table: but euery performance of any duty is necessarily linked with some mortall sinne, therefore euery man is bound to commit many mortall sins, and consequently to be damned. These are holy and comfortable conclusions, yet inseparable companions, if not sworne brethren of the Protestants doctrine. Now let vs hear what arguments they bring against this Catholike verity.

R. ABBOT.

Here M. Bishop hath learned from his fellow M. Wright to strike the matter dead at one blow. Albeit, it is more likely, that these argu-

arguments going so currant amongst them, were agreed vpon at Wisbich or some other like place, in some solemne assembly and consultation, where the graue and reuerend companie of the Seculars laid their wits together, to giue the Protestants some ineuitable and deadly blow. It is hard to thinke, that one or two mens wits should serue to contriue such a matter as here is against vs. Now if some young Sophister of the Vniuersitie had stood by, and smiling at them had said, that it was pittie that they good old men, should be troubled with making of Syllogisms, who had forgottē of how many termes a Syllogism doth consist, would they not (think you) haue startled at the hearing of it, and thought themselues exceedingly disgraced by a boy? Surely the arguments heere set downe are such, as that if a boy in our Vniuersities should make the like in earnest, he should be thought iustly to deserue the rod; & yet these are they who take vpon them, as if wee were to say vnto them: ^a *Because you onely are men, wisdome must dye with you* He will proue by our doctrine, that *no good worke is to be done vnder paine of damnation.* And how? forsooth *no mortall sinne is to be done vnder paine of damnation: but all good works are stained with mortall sinne, ergo &c.* Did not his head serue him to know, that it is an error in arguing, when a Syllogisme consisteth *ex quatuor terminis.* We haue *mortall sinne* in the Maior proposition, and in the Minor, *stained with mortall sinne.* If he would haue kept the course of argument, hee must haue said thus: *No mortall sinne is to be done vnder paine of damnation; but all good works are mortall sinnes, ergo, &c.* Which if hee had said, the absurdity of his minor proposition had easily appeared, because every man could haue discerned, that good workes, though they haue some aspersiō or touch of our corruption, yet doe not thereby become sinnes, no more then gold by his drossē becometh earth or iron; no more then white linnen for some spot or staine, is to be accounted blacke haire-cloth; no more then the day is to be called night, because it hath but ouercast and darksome light. *S. Hierome* telleth vs, that ^b *When S. Iohn saith, that there is no darknesse found in the light of God, he sheweth, that all others lights are blotted with some uncleannesse. The Apostles (saith he) are called the light of the world, but it is not written that there was no darknesse in the Apostles light.* And what? will *M. Bishop* conclude, that because there was some darknes in the Apostles light, therefore their light was

^a Iob. 12. 2.

^b Hier. aduers. Pelag. lib. 2. Quando dicit nullas tenebras in Dei lumine reperiri, ostendit omnia a horum luminis sordē aliqua maculari. Denique & Apostoli appellantur lux mundi, sed non est scriptum quod in Apostolorum luce nulla sint tenebrae.

darknesse and not light? If he will not so conclude, then let him say, that it followeth not that good workes are sinnes, albeit in our doing of them they receiue some blemish and staine of sinne. But to shew vs somewhat more of the sweat and superfluity of his learning, he hath added another argument of the like feature, to proue that by our doctrine *every man is bound to sinne deadly*. And why so? because *all men are bound to performe the duties of the first and second Table, and every performance thereof is necessarily linked with mortall sinne*. Which is as if a man should reason thus: A lame man is bound by law to come to the Church; but he cannot come to the Church but hee must halt, therefore hee is bound by law to halt. *M. Bishop* is bound to pay a man twenty pounds, but he cannot tell the money without soyling his fingers: therefore hee is bound to soile his fingers. He can no way inferre his conclusion, but by a sophisticall cavillation, which the Logicians call *fallaciam accidentis*, whereby in the conclusion he inferreth that of the accident, which in the premisses is referred onely to the subiect, his argument by that meanes wholly without forme, and offending in the like sort as the other did. Bring it into his due fashion, and every child then shal see, that his prooffe is most ridiculous and absurd. For to bring in his conclusion, his argument must be this: Whosoever is bound to do the duties of the first and second Table, is bound to sinne. But every man is bound to doe the duties of the first and second Table; therefore every man is bound to sinne. His Prosyllogisme for the prooffe of his maior proposition out of his owne words must arise thus: Whosoever necessarily sinneth in doing the duties of the first and second Table, is bound to sinne: but whosoever is bound to do the duties of the first and second Table, necessarily sinneth in the doing thereof: therefore whosoever is bound to do the duties of the first and second Table is bound to sinne. Heere his maior proposition is apparently absurd: for though a man by reason of infirmitie cannot but sinne in doing his duty, yet it is the duty onely that he is bound to, and not to the sinne, because the sinne is not implied in the duty, but ariseth by casuall and accidentall necessitie from the condition of the man. Now therefore a man may doubt whether is greater in this man, his malice or his ignorance. In respect of his malice we may vse to him the words of the Prophet *David*: *Thy tongue imagineth wickednes, and with lies thou cuttest like a sharp razor: Thou hast*

hast loked to speake all words that may do hurt, O thou false tongue. In respect of his ignorance, we may iustly scorne him as a presumptuous and sawcie companion, who being of so base quality, and not knowing how to frame an argument aright, would take vpon him to encounter a whole army of learned men, and so insolently dedicate his vnlearned fooleries to the King.

47. W. BISHOP.

First, they alledge these words: Enter not, O Lord, into iudgment with thy seruant, because no liuing creature shall be iustified in thy sight. *If none can be iustified before God, it seemes that none of their works are iust in his sight.* Psal. 141.

Answer. There are two common expositions of this place among the ancient Fathers: both true, but farre from the Protestants purpose. The former is S. Augustines, S. Ieromes, S. Gregories in his Commentaries upon that place: who say, that no creature ordinarily liueth without many veniall sinnes for the which in iustice they may be punished sharply either in this life, or else afterward in Purgatory. Wherefore the best men do very prouidently pray vnto God, not to deale with them according vnto their deserts: for if he should so do, they cannot be iustified and cleared from many veniall faults. And therefore they must all craue pardon for these faults, or else indure Gods iudgements for them, before they can attaine vnto the reward of their good deeds. The second exposition is more ordinary with all the best Writers vpon the Psalmes: as S. Hilarie, S. Hierome, S. Ambrosius, S. Euthimius, and others: which is also S. Augustines, S. Gregories. All these say, that mans iustice in comparison of the iustice of God, will seeme to be no iustice at all: and so take these words, No creature, neither man nor Angell, shall be iustified in thy sight: that is, if his iustice appeare before thine, and be compared to it. For as the stars be bright in themselves, & shine also goodly in a clear night, yet in the presence of the glittering Sun beams, they appear not at all. euen so mans iustice, although considered by it selfe it be great & perfect in his kind, yet set in the sight & presence of Gods iustice, it vanishes away, and is not to be seene. This exposition is taken out of Iob, where he saith: I know truly it is euen so, that no man compared to God, shall be iustified. Take the words of the Psalm in whether sence you list (that either we haue many veniall faults, for which he cannot be iustified in

De per iustie. Epistolad Cccf.

Iib. i. ad Crosiu cap. 10. lib. 9. moral. cap. 1.

Iob. 9.

Gods sight, or else that in the sight of Gods most bright iustice, ours will not appeare at all) and it cannot be thereof iustly concluded, that euery worke of the righteous man is stained with sinne: and consequently, the place is not to purpose.

R. ABBOT.

I would wish thee (gentle Reader) well to obserue *M. Bishops* twofold answer to this place. The more clear these words of Scripture are against the inherent righteousnesse of man, the more notably his singular impudency appeareth in seeking to shifte them off. *Dauid* saith it, a Prophet saith it, a man after Gods own heart saith it: *Enter not into iudgement with thy seruant, O Lord, for no man liuing shall be iustified (or found iust) in thy sight.* Now *M. Bishop* answereth, that this is spoken in respect of veniall sinnes, without which no creature liueth, & for which a man may in iustice be punished sharply, either in this life or in Purgatory. Whers it isto bee obserued, that hee hath told vs in the Section last saue one, that veniall sinne is no formall transgression of Gods law, by reason whercof they hold, that veniall sinnes consist with true iustice, and hinder it not. So saith *Andradius*, *c* They can no way ouerthrow iustice, nor in any sort hinder the perfect and absolute obedience of the law. So then *Dauids* prayer must be this: *Enter not into iudgement with me for veniall sinnes: for by reason of veniall sinnes which hinder not, but that a man is iust, no man liuing shall be iustified in thy sight.* Which expositiō being apparently lewd and shamelesse, yet he hath learned of his maister *Beliarisme* to countenance it with the names of them who neuer thought any such thing. He alledgeth *Austin*, who in the place by him cited hath not a word to that effect, which maketh him to set none downe, because indeed there are none. But in the place mentioned the same *Austin* rightly saith, *d* Were it not that mercy reioy-
 ceth ouer iudgement, what hope should there be? For when the iust King shall sit upon his throne, who shall glory that hee hath a cleane heart, or reioyce that he is free from sinne? If no man shall bee able then to challenge to himselfe a cleane heart, where is that perfect iustice of workes which *Master Bishop* dreameth of, which cannot come but from a cleane heart? Hee citeth in the second place the reuerend Father *Saint Hierome*, who beside that he saith nothing for him, speaketh expresly and directly against him.

a Psa. 143. 2.

b Rhem. Testam.

1. Ioh. 1. 8.

c. Andrad. Orth.

explicat. lib. 5.

Iustitiam euertere

nullo pacto possunt

neque perfectam

Et absolutam legis

obedientiam quo-

quo modo uispe-

di e.

d Aug. de perse.

iustit. Super exal-

tat misericordia

iudicis. Quod si nō

esset, quae spes esset

Qui in loquidem

cum rex iustus se-

derit in throno,

quis gloriabitur

se castum habere

cor, aut quis glori-

abitur se esse im-

munē à peccatis?

c When

When the Prophet saith, *In thy sight, he will haue it to be understood, that euen they which seem holy vnto men, are not holy to the notice and knowledge of God. for man seeth in the face, but God in the heart.* Now if in the sight and beholding of God, whom the secrets of the heart cannot deceiue, no man be iust, it is plainly shewed that the heretikes (in affirming men to be iust) do not lift vp man, but detract from the power of God. Hee affirmeth that by the place it is proued, that to the knowledge and sight of God no man is iust, and *M. Bishop* maketh him a witnesse, that the Prophet speaketh of veniall finnes, which are nolet, but that a man is iust. In the like fraudulent manner, he nameth *Gregorie*, whose words are these; *I know that manie seeme iust in the sight of men, and being lifted up to the hope of heauenly promises, do liue innocently in the world, who albeit they offend not in deede or worke, yet do sometimes fall by vaine and peruerse cogitation and thought. For whose minde do not vaine thoughts wound? whose heart do not temptations afflict? whose minde do not fleshly desires trouble? Therefore, he is not iustified in the sight of God who offendeth in the heart which God beholdeth.* Now who would not wonder that *M. Bishop* should referre himselfe to these words for the exposition that he maketh of the place here in hand? And yet why should we wonder? for his maister *Bellarmino* had so alledged it; and that was enough: whether truly or falsly, what was that to him? But how farre *Gregorie* was from that which he would so faine fasten vpon him, appeareth by that that was a little before cited out of him, as also in that he saith, that *euē the elect how soeuer they excell in righteousnesse, haue not sufficient to approue themselves innocent, if they be narrowly sifted in iudgment.* Therefore not for veniall finnes which hinder not a man from being iust, but for such finnes as bereaue a man of the title of iustice and innocencie, doth the Prophet desire that God will not enter into iudgment with him. *M. Bishops* other answer is taken from an exposition, which he saith is more ordinary with al the best writers vpon the *Psalmes*, and yet indeede is no other but a meere Pelagian shiffr; that is, that mans iustice in comparison of the iustice of God, will seeme to be no iustice at all, euen as the Sunne drowneth the light of the Starres

*c Hieron ad Cre-
siphon. Quamuis
dicit, In conspectu
iustis hoc melius
vult, quod etiam
qui hominibus
sancti videntur,
Dissimulant argu-
mentis se neque
qui sancti sunt.
Homo enim vi-
det in facie, Deus
in corde. Si autem
inspiciat Deo
& omnia contem-
plante quem cor-
dis arcana non
fallunt, nullus
est iustus, perspi-
cua ostenditur.
hereticos no ho-
minem in excel-
sa sus tollere sed
potentie Dei de-
rogare.*
*Greg. in sept.
Psal. panitent.
Scio multos in
conspectu homi-
num iustos viden-
ri, & ad spem
caelestium promiss.
sua deuotio in
nocenter in mundo
vivere, qui cū
non delinquant
in opere, laborant
tamen aliquando
vane aut peruer-
sa cogitatione.
Cuius enim men-
tem vane cogita-
tionem non la-
tant? Cuius cor-
tentationes non
vexant? Cuius
animus d. fideri a
carni non tar-
bitur? Non ergo in
conspectu Dei
iustificatur, qui
corde uelinqnat
quod in uisur
Deus.*

^f Greg. Moral. lib 8. cap. 11. Quaslibet iustitias polleant nequaquam sibi ad innocentiā in uel electis iustitiam sibi
ferri ad in iudicio requirantur.

that it appeareth not. Hierom hauing mentioned the words in question against the Pelagians, addeth thereupon; ^b Which testimonie under the name of pietie they delude with a new sifist. They say, that in comparison of God no man is perfect. As if this were it, saith he, that the Scripture speaketh of; & so he goeth on with the words which I cited out of him last before. That is not then by S. Hieromes testimonie that the Scripture meaneth when it saith, that no man liuing shall be iustified in Gods sight. For shal we be so mad as to think, that we are taught to pray to God not to enter into iudgment with vs, because our righteousnesse is not comparable to his? Where hath God required it so to be? ^h Hath God, saith Hierom, commanded me, to be the same that God is? That there should be no difference betwixt me and the Lord my creator? that I should be aboue the heighe of Angels? that I should haue that which the Angles haue not? Shall we thinke that the Creator will be offended, because his creature is not the same that he himselfe is? or that God will enter into iudgment with vs because we were not made Gods? If this be absurd, as indeede it is, then we must confesse, that therfore the Prophet teacheth vs by his example so to pray, because according to that righteousnesse that is commanded vnto vs and belongeth to our dutie, we are found greatly defectiue and wanting in the sight of God, as in the former section also I haue shewed that Hierom expoundeth that place. As for them whom M. Bishop citeth to warrant his exposition, he doth notably abuse them. First Hilary indeed speaketh of comparisō to God, but not as touching degree of righteousnesse, in which there can be no comparisō, because the one is finite and the other finite, but as touching an vniformitie and constant tenour of righteousnesse, whereby man should inuolably and vn moueably without interruption continue in that righteousnesse that concerneth him, as God doth in his righteousnesse. This he expresseth when he saith, that ⁱ God doth not measure these slippery sals of our changeable nature according to the inflexible constancy of his vchangeable substance, but in iustice and moderation expecteth so much of man as he remembereth the nature of man can reach vnto. For so is his promise in our willing minde to accept vs according to that that we haue, as the Apostle speaketh in another case. To this meaning he saith: ^k What hope is there if God will haue vs

^g Hieron. ad Cae-
siphont. Non iu-
stificabitur, &c.
Quod testimoniu
sub nomine pietat-
is noua argumē-
tatione deludunt.
Axiom ad com-
parationem Dei
nullum esse perfe-
ctum. Quasi
scriptura hoc
dixerit.

^h Ibid. Nūquid
praecepit mihi
Deus ut essem
quod Deus est?
ut nihil inter me
esset & Dominū
Creatorem? ut
me or essem An-
gelorum fastigios.
ut haberem quod
Angeli non ha-
berent?

ⁱ Hilary in Psal.
142. Non hos de-
mit abilis nature
nostre promptif-
simos lapsus se-
candum indermi-
tabilis substantie
sue inflexam
constantiam me-
ditur. sed iustus
& moderans ten-
gura ob homine
expectat quantum
humane mem-
oria licere
naturae.

^k Ibid. Quid spei
est si iudicari nos
secundū se Deus
velit si ad em-
parationem: si
tunc nostre inno-
centiam postula-
bit?

to be iudged according to himselfe; if he shall require the innocencie of our life in comparison of his: that is, to bee as free from slippes and fals in our state as he is in his? And to shew that man being subiect to alterations and changes is not iust in Gods sight, according to the righteousnes that concerneth him in his own state, he addeth:

¹ And what man living can be iustified in Gods sight, with whom anger, and grieffe, and lust, and ignorance, and forgetfulnesse, & casualty, and necessity, are blended and mingled either by the nature of the body, or by the motion of the ever-wauering soule; who also hath daily a greivous enemy at hand, euen the diuell lying in waite against the soule of the faithfull man, and persecuting the same to destroy it? For this doth the Prophet teach to bee the cause, why no man living can bee found iust in the sight of God. By which words being verie cleare & manifest, the reader may esteeme with what fidelity *M. Bishop* hath brought *Hilary* to iustifie his exposition of that place. With the like truth or rather vnttruth, hee citeth *Hierome*, who saith, that ^m the Prophet doth manifestly shew, that he did waite for Gods mercy, that he supposed some one to be iudge, betwixt God and him; which so being, God should be iustified in his sayings, and overcome when he is iudged: who therefore entreth into iudgement that he may iustly punish. Then reckoning *Abraham*, and *Isaac*, and *Iacob* amongst them of whom the Prophet speaketh, he inferreth: ⁿ Therefore not the very Patriarchs themselves shall bee found iust in the sight of God: for euen the stars are not cleane in his sight. What can be more plainly spoken, to shew that euen the most righteous and iust for want of puritie and iustice should iustly be punished, if God should enter into iudgment with them; and that if the verie starres, not by their owne sin, but by being in the ^o bondage of our vanitie and corruption, be found vncleane before God, much more are we vncleane, for whose sake it is that that imputation doth lie vpon them? But to make it yet further to appeare what *Hierome* conceiued of those wordes, hee saith in another place: ^p When the day of iudgement or death shall come, all hands shall be faint, because no work shall be found worthy of the iustice of God, and no man living shall be iustified in his sight. Where he plainly teacheth, not onely as touching comparison to God, but as touching that a iust man in himself ought to be, that no man living, no

¹ *Flid* Iustificari in conspectu Dei quis auentum potest. cui ira, cui dolor, cui cupiditas, cui obliuio, cui ignorantia, cui casus, cui necessitas vel per naturam corporis, vel per motum semper fluctuantis animae admixta sunt: & Cui & quotidie grauissimus hostis imminet, diabolus uidelet animae viri fidelis infidians, eamque ad uentum persecuti? Haec enim esse causam docet, quia nemo uiuens, iustificari in conspectu Dei potest.

^m *Hieron. in Psal.* 142. Manifestissime demonstrat, quia misericordiae Dei praesolatur, &c. Hic quasi aliquis iudicet inter Deum & Prophetam sicut & scriptum est, ut iustificeris, &c. Et propter causam in iudicium Deus uenisse punit.

^o Ergo nec ipsi Patriarchae iustificabuntur in conspectu Dei. Si alia enim non sunt merita in conspectu eius.

^p Rom. 8. 20. 21.

^p *Hieron. in Esa. lib. 6. cap. 14.* Cum aies iudicij vel dormitionis aduenieris, dissoluentur omnes manus, quia nullum opus dignum Dei iustitia reperietur, & non iustificabitur, &c.

not so much as in any one worke shall bee iustified in Gods sight, but his hands, that is, all his workes shall faile if God enter into iudgement with him. The next that he citeth is *Arnobius*, who for one part of his exposition of these words, saith, that man is not to be found righteous if he bee compared to God; that *all beauty in Gods presence is but deformity, all strength but weakenesse, all riches but beggerie, all righteousnesse but unrighteousnesse*. But having set downe this because this could not sufficiently expresse the meaning of the Prophe, he addeth further: *And I pray thee that thou wilt cease to search out the righteousnesse that concerneth man, that should be neighbour to thy righteousnesse, because the enemy hath persecuted my soule, and compassed me about with such darkenesse of his deceipt, as that beleeuing my selfe to be dead with God, I thought I should finde no hearing with thy righteousnesse for my recoverie: therefore is my spirit troubled within mee*. It is plaine then by the iudgement of *Arnobius*, that not onely in comparison of God, but euen by that righteousnesse that belongeth vnto man, no man liuing shall be found iust before the iudgement seat of God. *Euthymius* whom he alledgeth next, is as plaine to the same purpose. For although with *Arnobius* hee on the one side denie iustification in comparison of God, in comparison of whom, saith he, *not onely man, but neither the Angels themselves are iust, because it is he onely that is not capable of sinne*, yet not contented herewith, he on the other side expoundeth the praier of the Prophet in this sort; *Enter not into iudgement, &c. that is, deale not strictly with me in the time to come: I fly vnto thee, and am not worthy to be called thy sonne, neither will I enter into iudgement with thee, neither do I set up mine owne righteousnesse, because it shall not bee iustified here in the flesh, where no man liuing is perfectly cleane*. He further addeth reasons of the vsing of this praier, *because wee daily sinne; because wee doe few good deedes in comparison of that that wee commit (in euill) and omit (in good): because wee doe little good in comparison of the benefites of God*. Now then what is become of Master *Bishops* righteousnesse, so perfect as that it faileth not in any duetie which wee are bound to performe; yea, such as *by which wee merit euermore life*? Compare the one with the other, gentle Reader, and thou shalt see how well they agree.

q. *Arno. in Psal.*
142. *Omnis pul-*
chritudote presen-
te deo mis est: om-
nis fortitudo infir-
ma; omnes diuitie
mendicet astomus
humanae iustitia
iustitia.

i. *Ibid. Et ut vici-*
nam tue iustitie
iustitiam humanae
exquirere desinas
quiso, quoniam
persecutus est ini-
micus animam me-
am. &c. Tanta me
obscuritate suae
circumdidi: frui-
dis ut mortuum
me apud Deum
credens, putarem
me nullum recupe-
rationis apud iu-
stiriam uiam au-
ditum inuenire:
ideo anxius est
in me spiritus
meus.

Euthym. in Psal.
142. *Id est, n. n.*
districte mecum
agas in futuro:
ad te fugio & non
suis dignus voca-
rificus tuus, nec
ego tecum intrare
in iudicium uol-
nec consilium iu-
stitiam meam
quod non iustifi-
cabitur hic in car-
ne, ubi nemo hic
uiuens plene iu-
stus est.

2. *Ibidem. Quotidie peccamus: Parua bona facimus in comparatione commissionis & omissionis: minima bona facimus in comparatione beneficiorum Dei.*

S. *Austine* in the place alledged, hath nothing at all concerning this text, nothing at all concerning the righteoufnesse of man. Only he saith of the Angels, that *although by participation of God they be iust, yet in comparison of God they be not iust.* Now if the Prophets words be to be taken as *M. Bishop* constructh them, then this prayer must bee the prayer of Angels as well as of men, because by the testimony of *Austine*, which *Euchymius* also obserueth, the very Angels themselues are not iust in comparison of God. Now wee doe not any where finde that it belongeth to the Angels to praie in this sort, and therefore it must be so vnderstood as is proper vnto men. And that vnderstanding thereof, the same S. *Austine* declareth to vs writing vpon that Psalme: *Howsoeuer I seeme to my selfe right & straight, yet thou bringest a rule out of thy treasure; thou laiest mee to it, and I am found faultie.* The words therefore import that not only by comparison, but by rule of righteoufnesse which God hath percribed to man, euerie man liuing is found failing of righteoufnesse in the sight of God, euen as elsewhere he saith: *According to the most entyre rule of his truth, no man liuing shall bee iustified in his sight.* Which he declareth yet more plainly in his foresaid exposition vpon the Psalme, when he teacheth that by the same defaults for which we praie daily vnto God, *forgiue vs our trespasses*, it cometh to passe that no man liuing shall bee iustified in Gods sight: *Let the Apostles themselues say, let them say, forgiue vs our trespasses. And when it shall be said vnto them, why do ye say thus? What are your trespasses? let them answer: Because no man liuing shall be iustified in thy sight.* *Gregories* minde is sufficiently plaine by that that hath bene said before. For what though hee say that the righteoufnesse of men & Angels is nothing in comparison of God? Doth that import that there is nothing else meant by the Prophet, when hee praierh vnto God not to enter into iudgement with him? By this then wee may see the lewd consciences of these men in citing the authorities of the ancient Fathers. Hee hath brought vs heere a great companie of their names for him, when there is not one of them but speaketh expressly against him, and the most of them in the selfe same places whence he alledgeth them. But he telleth vs further, that his exposition is taken out of *Iob*, from whom hee alledgeth these words; *I know truly it is euen so, that no man compared to God shall be iustified.* In which sort it is true, that we also read

u Aug. cont. P'rif. cell. & Origen. ad Oref. cap. 10. Cuius participatione iustis sunt, eius comparat: me n'c iustis sunt.

x Idem in Psal. 142. Quantum iudicet rectus inbi videt, p'olue. i. u. de thesauro tuo regulam; coap:as me ad eam & prauus inuenior.

y Idem de peccat. mer. & remiss. lib. 2. cap. 10. Quantum ad integritatem regulam veritatis eius pertinet, non iustificabitur, &c.

z Idem in Psal. 142. Dicant Apostoli, dicant, Dimitte nobis, &c. Et cum eu dictum fuerit, Quare hoc dicitis? que sunt debita vestra? respondet. Quoniam non iustificabitur, &c.

a Iob. 9. 2.

the wordes in some of our translations, but it is true also that the word of comparison is not at all found in the Hebrew text. Therefore *Arias Montanus* translateth it *ad verbum* thus : *b Why will a man iustifie himselfe with God? Pagnine* thus ; *c How will a man iustifie himselfe with God? S. Augustine* also readeth to the same effect, *d How shall a man be iust before God?* Therefore these wordes of *Iob* haue nothing at all, whereupon that exposition of his may haue any ground. And though *Iob* had said, that man in comparison of God is not iust or cannot be iustified, yet it followeth not that that therefore should be all that *Dauid* meant in saying, that *no man liuing shall be iustified in Gods sight.* And that appeareth by *S. Austine* in the place now alledged, where bringing in the wordes of *Iob* ; *e If I shall call my selfe iust, my mouth shall speake wickedly* ; hee expoundeth the same thus ; *f If I shall call my selfe iust against his iudgement where the perfect rule of righteousnesse prooueth me to be vniust, surely my mouth shall speake wickedly,* and in respect hereof saith, that those wordes were vsed by *Dauid* : *Enter not into iudgement, &c.* For this cause then are wee taught so to pray, *because the perfect rule of righteousnes prooueth vs to be vniust* if God enter into iudgment with vs. By this place therefore wee whollie ouerthrow the righteousnesse of man, and do firmly prooue, that no man liuing either generally in the course of his life, or in any particular act or acts can be iustified before God, if God call him to the triall of the precise and perfect rule of righteousnesse and truth. Yea, if no man can be found iust in the sight of God, then it must necessarily follow, that no act of man can bee found iust, because the act must needs bee according to the condition and quality of the man, so that vnlesse a man be fully and perfectly iust, no act fully and perfectly iust can proceede from him, but must needs haue a staine of that sin which bereaueth him of the title of a iust man.

48. W. BISHOP.

One other ordinary hackney of theirs, is that out of the Prophet. All our righteousnesse is as a menstruous or defiled cloath. *The which I haue already ridde to death in the beginning of the question of iustification, where it was alledged : The answer is briefly, that the Prophet praying for the sinnes of the people, speaketh in the person of the*

b Quid iustificabit se homo cum Deo?

c Quomodo iustificabit se homo cum Deo?

d Aug. de pecc. mer. & remis. lib.

e cap. 10. Quem admodum iustus est homo ante Deum?

c Iob. 20.

f Aug. ibid. Si me iustum dixero contra iudicium eius ubi perfecta illa iustitie regula me conuincit iniustum, profecto impie loquetur es mihi.

the sinfull; such as the common sort of them were, who had more finnes then good workes, and so their righteousnesse was like unto a spotted and stayned cloath. Now this disprooueth not, but that their good workes although but few, yet were free from all spots of iniquitie: it onely prooueth, that with their few good, they had a great number of euill, which defiled their righteousnesse, and made it like a stayned cloath.

R. ABBOT.

He hath so rid this hackney of ours, as that he hath pitifully galled himselfe in the riding of him. We do imagine that by that time he hath better aduised of this whole matter, he will thinke that some body did ride him when first he tooke this businesse in hand. We may here see the blinde insolencie of a presumptuous vaine man, who hauing said nothing but what is iustly to be derided and scorned, yet taketh vpon him as if he had giuen vs some very admirable and learned answer. Yea, in this very place he bableth as if his wits were to secke, crossing and thwarting that in one line which he vttereth in another. He telleth vs that the words of *Esay* were spoken in the person of the sinfull, who had more finnes then good workes, and so their righteousnesse was like unto a spotted and stayned cloath: and yet by and by he saith, that their good workes though but few, were free from all spots of iniquitie. Againe, as vncertaine where to stand, he telleth vs, that their euill works defiled their righteousnesse, and made it like a stayned cloath. If their good works were free from al spots of iniquity, how did their euill works defile them, and make them like a stayned cloath? Or if their euill works did defile their good, and make them like a stayned cloath, how were they free from all spots of iniquitie? Againe, we would demaund of him, how sinfull, or as he hath called them before, euill and wicked men should do good workes free from all spots of iniquitie, seeing our Sauour so plainly saith, that ^a an euill tree cannot bring forth good fruite, no more then we can gather grapes of thornes or figges of thistles. S. Paul telleth vs, that ^b so them that are vncleane nothing is pure, their mindes and consciences being defiled. Which made S. Bernard to say, that ^c if there be a blemish or blot in the conscience, nothing that commeth from it shall be without a blot. How then can it stand good which *M. Bishop* saith, that sinfull and wicked

^a Mat. 7. 18.
^b Luk. 6. 43.

^b Tit. 2. 15.
^c Petrus in Cant.
Ser. 71. Si fuerit
nauis in corpore
entia, nec quod
ex ea prodierit
carbitur nauis.

wicked men do good workes which are free from all spott of iniquitie? But thus he turneth all vp side downe, and according to the present occasion, letteth goe whatsoeuer commeth next to hand, without feare or wit. But vpon the place I neede not to stand. I referre the Reader to that that hath bene^d before said thereof, where it hath bene shewed, that the Prophet by way of prophecie ended the praier in the name of the faithfull that were to liue in the desolations of Ierusalem and the Temple; that the praier of the Prophee Daniel, at that time fully expresseth the effect of the same praier of Esay: and therefore that it is the confession of the faithfull & godly, that their righteousnesse is as a stained cloth, and that the auncient Fathers haue vsed the place for prooffe thereof.

d Sect 3.

49. W. BISHOP.

3. There is not a man who doth not sinne: *And blessed is the man whose sinnes be not imputed to him; and such like. I answer that the best men sinne venially, and are happy when those their sinnes be pardoned: but all this is cleane besides this question, where it is onely enquired, whether the good workes that the iust do, be free from sinne, and not whether they at other times do sinne, at the least venially. This is all which M. Perkins here & there obiecteth against this matter: but because some others do alledge also some darke places out of the Fathers, I thinke it not amisse to solue them here together.*

S. Cyprian saith: That the besieged mind of man, can hardly resist all assaults of the enemy: for when couetousnesse is ouerthrowne, vp starts lechery, and so forth.

Answer. *All this is true, that the life of man is a perpetuall warfare: yea man assisted with the grace of God, may performe it most valiantly, and neuer take any mortall wound of the enemies: although through his own frailty he may be sometimes foiled.*

S. Hierom affirmeth: That then we are iust when we confesse our selues to be sinnes.

Answer. *That all iust men confesse themselves to sinne venially: but neither of these places come neare the point in question, that not one good deede of the iust man, is without some spot or staine of sinne.*

S. Austine hath these words: Most perfect charity which cannot be encreased, is to be found in no man in this life: and as long as it may

Dial. 1. cap. Pe-
lag.

Epi. 29.

may be encreased, that which is lesse thē it ought to be, is faulty, of which fault it proceedeth, that there is no man who doth good, and doth not sinne. *All this we grant to be true: that no man hath so perfect charity in this life, but that sometimes he doth lesse then hee ought to do: and consequently doth not so well, but that now and then he sinnech at the least venially, and that therefore the said holy Doctor had iust cause to say: Wo be to the laudable life of a man, if it bee examined without mercy. All which notwithstanding iust men may out of that charity which they haue in this life do many good workes, which are pure from al sinne, as hath bene proued. They alledge yet another place out of S. Sustine: That belongeth vnto the perfection of a iust man; to know in truth his imperfectiō, and in humility to confesse it. True: that is, as he teacheth else where: First, that the perfection of this life is imperfectiō, being compared with the perfection of the life to come. Again, that the most perfect in this life, hath many imperfections, both of wit and will, and thereby many light faulcs.*

*Lib. 9. conf. 7.
cap. 13.*

*Lib. 2. con. du. 23
Epist. Pelag. cap. 7*

Now come we vnto S Gregory our blessed Apostle, out of whose sweet words ill understood, they seeme to haue sucked this their poison. He saith: The holy man Job, because he did see all the merit of our vertue to be vice, if it be straightly examined of the inward Iudge, doth rightly adde, if I will contend with him, I cannot answer him one for a thousand.

*Lib. 9. inora. 2.
cap. 1.*

I answer, that by our vertue in that place, is to bee understood, that vertue which we haue of our owne strength, without the aide of Gods grace; which we acknowledge to be commonly infected with some vice: that S. Gregory so tooke it, appeares by the words, both going before and following: before he writeth thus: A man not compared to God, receiued iustice: but compared vnto him, he leesech it. For whoe soeuer compareth himselfe vnto the author of all good, leesech that good which he had receiued: for hee that doth attribute the good vnto himselfe, doth fight against God with his owne gifts: And after thus: To contend with God, is not to giue to God the glory of his vertue, but to take it to himselfe. And so all the merit of this our vertue, which commeth not of God, but is attributed vnto our selfe, as proceeding onely from our selues, is the very vice of pride, and cannot be preiudicall vnto true good workes, all which wee acknowledge to proceede principally from the grace of God dwelling in vs. Hee saith further with S. Augustine, that in this lifewe cannot attaine vnto perfect

fect purity, such as shall bee in heauen reade the beginning of his first and second booke of *Morals*, and there you shall finde him commending *Iob* to the skies, as a good and holy man; by his temptation not foiled, but much advanced in vertue.

R. ABBOT.

These arguments the most of them are foisted in of his owne head, there being none of ours that alledgeth them to that purpose to which he produceth them. But thus because he would bee taken for a valiant warrour he maketh himselfe a man of straw to fight with, and with all his might bestirreth himselfe against a shadow. But the worth of his answers is first to be seene in that which he saith to the words of the Apostle; ^a *Blessed is hee to whom the Lord imputeth not sinne. The best men sinne venially*, saith he, and are happy when those their sinnes be pardoned. Now the Apostle expoundeth the *forgiueness*, or *not imputing of sinne* there spoken of, to bee the *imputation of righteousness*. But the *forgiuensse*, of their veniall sinnes, is not the *imputation of righteousness* because without any *forgiuensse of veniall sinnes*, a man continueth righteous and iust, as wherein there is no breach of iustice and righteousness, and notwithstanding the same a man is iust in the sight of God, as out of the Romish doctrine was shewed in the section last sauing one. Therefore *forgiuensse of sinnes* spoken of in that place, cannot be vnderstood of veniall sinnes. Again, he maintaineth in the question of Satisfaction, that *forgiuensse of sinnes* taketh not away the temporall punishment of sinne. How then is a man hap-

^a Psalm. 32. 2.

^b Psal. 130. 3.
^c Aug. in Psal.
 129. *Vidi propi-*
torum vitam humanam
circumlatrari pec-
catum suis, accusari
omnes conscientias
as cogitationibus
suis; non inueniri
cessum cor presu-
mens de iustitia
sua. Si ergo cor ex-
istum non potest
inueniri, quod
presumat de sua
iustitia, presumat
inueniri cor de
miserordia Dei
et deat, si e.

ple, when those veniall sinnes be pardoned, if for want of satisfaction he remaine still to pay deare for them, as he speaketh in his Epistle, in Purgatory fire?
 He bringeth in a place of *Cyprian*, as idley as hee did the former texts. To that which he saith we answer him, that it is by the grace of Christ through the *forgiuensse of sins*, that the wounds which the faithfull man receiue, be not mortall. His foiles and wounds of themselves are such, as that he must say with *David*: ^b *If thou, O Lord, be extreme to marke iniquities, who can stand?* ^c *He saw*, saith *S. Austine*, the whole life of man in a manner to be barked at on every side with his sinne; ; all consciences to be accused by their owne thoughts; that

in Gods sight, then can no good worke proceed from vs, which can be said to be perfectly and entierly good. For from an vnperfect cause, cannot come a perfect effect. ¹ *If the roote bee faulty, the branch also must be so.* A lame legge cannot yeeld an vpright and stedfast gate. Therefore needes must there be a lameness and blemish in all the good workes that issue from vs. For charity is not such asi: ought to be, till we loue the Lord our God with all our soule. But ^k *so long as there is any carnall concupiscence, God is not loued with all the soule.* And so long as wee liue heere, there is carnall concupiscence against the law of the minde. Therefore so long as wee liue here, charity is neuer perfect in vs as it ought to be, neither can any perfect good worke be effected by vs. *M. Bishop* minceth and qualifieth the matter, that *no man hath so perfect charity, but that sometimes he doth lesse then he ought to doe.* But the argument prooueth, that charity is alwaies vnperfect in this life, and therefore not sometimes onely, but alwaies a man doth lesse then he ought to do. There is alwaies a blot that staineth our charity, ¹ *by reason whereof we haue nothing in vs clean, nothing innocent,* as before was cited out of Hilary; and therefore it can yeeld no works that are free from blot and staine. But the Reader is heere to note the constancie of this man, who affirmeth here, that *no man hath so perfect charity in this life, but that sometimes he doth lesse then he ought to doe,* whereas before hee hath told vs of a righteousnesse so perfect in this life, as that ^m *it faileth not in any duty which we are bound to performe.* Thus giddily hee runneth to and fro, being vncertaine what to say, and neuer knowing where hee may stand sure. Now here he saith, that the other saying of *Austine, Woe to the laudable life of man, if it bee examined without mercy,* is spoken in respect of venial finnes, whereas *Austine* vseth the words in respect of hell fire, which they say is not incident to their venial finnes. For hauing professed that hee durst not say, that after baptisme no word went out of his mothers mouth against Gods commaundement, and that Christ saith, that if a man say to his brother, foole, he is guilty of hell fire, hee addeth these words; ⁿ *And woe euen to the commendable life of man, if thou set aside mercy in the examining (or sisting) of it.* To which purpose hee saith also in another place; ^o *Who soener lusth here, how soeuer iustly he liue; woe vnto him, if God enter into iudgement with him.* In which sort *Arnobius* also saith, ^p *Woe vnto vs if hee require what wee owe to him;*

iBern. in Cant ser. 71 Si radix in vitio & ramus.

k. Aug. de perfect. sustit. Cum est aliquid concupiscencie carnalis, &c. non omnimodo ex tota anima diligitur Deus.

1 Hilary. apud Aug. lib. cont. Iulian. li. 2. Supra sect. 44.

m Sect. 45.

n Aug. Confess. lib. 9. cap. 13. Vt etiam laudabili vte hominum si nota misericordia d scias eam. o Idem in Psal. 42. Quicumque hic vult quantumlibet iuste vivere, ue illi sic illo in iudicium intrauerit Deus. P. Arnob. in Psal. 135. Vt nobis si quod debeamus exegerit; ue nobis si quod debet reddiderit.

woe unto vs if he pay what he oweth to vs. These woes are not vttered in respect of Purgatory or any temporall affliction, but in respect of the issue of that finall dreadfull iudgement, the sentence whereof shall stand for euer. Now if they haue learned by the word of God to denounce this woe, then woe to *M. Bishop*, that to the contrary defendeth a righteousnesse so perfect in this life, as that his righteous man needeth not greatly to feare the rigorous sentence of a iust Iudge, as who faileth not in any duty that he is bound to performe; who can keepe himselfe from all but veniall sinnes, which are easily forgiven by the Bishops blessing, by holy water, by knocking the breast, by saying a Pater noster, by extreame unction, and some other such deuotions madly deuised to that end. As touching the other place of *Austine*, it hath bene already shewed, that our righteousnesse in this life is vnperfect, not onely by comparison, but simply in it self, and according to that that here is required of vs. The imperfections of wit and will, which *M. Bishop* speaketh of, are so great and so many, as that if hee did but with a feeling heart and conscience consider the same, hee would find that there is small cause in the most perfect of this life, to pleade for that perfection that he maintaineth. But being a man of a frozen and dead heart, and neither knowing others nor himselfe, by the name of many light faults hee passeth ouer those things which make the most righteous and iust to groane vnder the burden of them, and to say with *David*, Mine iniquities are gone ouer my head, and are like a sore burden, too heavy for mee to beare: My sinnes haue taken such hold vpon me, that I am not able to looke vp, they are more in number then the haire of my head, and my heart hath failed me. Tush saith *M. Bishop*, what neede all this adoe? all these are but light and veniall faults; but heereby wee conceiue that neither his will nor his wit haue indeede that perfection, that it were fit they should haue. His answer to the words of *Gregory* is ridiculous and childish. *Gregory* forsooth by our vertue meaneth the vertue that wee haue of our owne strength; when as *Gregorie* teacheth that wee haue no vertue of our owne strength, but onely by the gift of God. It is called our righteousnesse, saith he in another place, not which is ours of our owne, but which by the gift of God becommeth ours. According to this meaning, hee saith that the holy man *Iob*, because he saw all the merit of our vertue to be vice if it be strictly iudged by the internall Iudge, did rightly adde, If I

9 Sect. 4.

r Rhem. Testim. Annos. Mat. 10. 12. Sca. Proemio glossa.

[Psal. 38. 6.

r Psal. 40. 12.

u Greg. Moral. lib. 24. cap. 5. Iustitia nostra discretio non que ex nostro nostra est, sed que diuina largita est nostra. x Ibid. li. 9. ca. 1. Sanctus vir quia omne virtutum nostrum meritum tantum esse conspexit. si ab interno arbitrio distinet. Et iudicatur, sed subiungit. si uero, &c.

will contend with him, I shall not bee able to answer him one for a thousand. He applieth his speech to *Iob*s righteousnesse, which hee had no cause to imagine, that *Iob* alledged as attained vnto by his own strength. And shall we be so mad, as to thinke that if *Iob* had bene perfect by a righteousnesse receiued by the gift of God, hee would say he could not therefore answer God, because he saw all the merit of the vertue that he had by his owne strength to bee but vice? It is strange to see that these men should be so blinde, as not to see the grosse absurdity of these shifts. *Gregory* spake to the instruction of his hearers, whom surely he thought not to be worse then the Pharisee, but knew that they attributed their vertue and righteousnesse to the gift of God; and of that righteousnesse which they confessed to bee Gods good gift, teacheth them to acknowledge, that through our weakenesse and frailty, it becommeth defectiue and faulty, if God call it to precise and strict examination & iudgement. Euen as elsewhere hee saith againe; *All the righteousnesse of man is conuicted to be vnrighteousnesse, if it be strictly iudged; it needeth therefore praier after righteousnesse, that that which being sifted might quail, by the meere piety of the Iudge may go for good.* Where I hope that *M. Bishop*, though he will say much, yet wil not say, that *Gregory* meant that we should pray, that the righteousnesse which wee doe of our owne strength, by the piety and clemencie of the Iudge may stand for good. And if he dare not so say, then it followeth that of that righteousnesse, which in this life we attaine to by the gift of God; *Gregorie* saith, that it is found to be defectiue, and to come short of perfect righteousnesse, and thereby to be vnrighteousnesse, if seuered and strict account bee taken of it; which more peremptorily he affirmeth elswhere, saying: *If we bee indged without mercy, our worke is worthy to be punished, which wee expect to haue rewarded. Therefore the teares of expiation, as he speaketh, are required, that humble praier may lift up the merit of our good worke, to the obtaining of eternall reward.* So that howsoeuer hee commend *Iob*, as well hemight, sure I am that both *Iob* and he condemne *M. Bishop*, as a proud Pharisee, maintaining the righteousnesse of man against the righteousnesse of God, to the impeaching of the glory of God. Which hee doth also by his quillet of attributing good workes principally to the grace of God, not wholly but principally, that so he may reserue some place at least to the free will of man, because

y *Ibid.* cap. 11. *Omnis humana iustitia iniustitia esse conuincit: ut, si districte iudicetur. Prece ergo post iustitiam indiget: ut, quae succumbere discussa poterat ipsa iudicis pietate conualescat.*

z *Ibid.* ca. 18. *Si remota pietate discutimur, opus nostrum parum dignum est quod remunerari pro eius prestolamur, &c. Relat ut postquam bonum opus agitur lachryme expiationis exquiruntur quatenus ad eternam praemia meriti recti operis subuehantur humilitas consolationis.*

yet either caried away with vaine glorie, as S. Gregory takes it, or not giuing themselues to the works of mercy, spirituall and corporall, as S. Chrylostome expoundeth briefly not continuing in their former charitie (for faith once had, cannot after the Protestants Doctrine bee lost) were shut out of the kingdome of heauen, albeit they presumed strongly on the assurance of their saluation, as is apparent by their confident demaunding to be let in: for they said, Lord, Lord open vnto vs.

Iohn. 12.

4. Many of the Princes beleueed in Christ, but did not confesse him, for they loued more the glory of men, then the glory of God. What can be more eident, then that these men had faith? when the holy Ghost saith expressly, that they beleueed in Christ, which is the onely act of faith: and yet were destitute of charity, which preferreth the glorie and seruise of God, before all things in this world.

R. ABBOT.

That there may be faith without charitie we make no question; but the question is of that faith whereby we are iustified, or wherein standeth our iustification before God. It is to be knowne, that faith is of diuers sorts: there is a faith which is called *a* the faith of the elect, as being peculiar vnto them, and for which men are called *b* faithfull: and there is a faith by which the *c* diuels also are saide to beleene, and yet are not to be called faithfull. There is a faith whereby we *d* beleene that there is one God: and there is another faith, whereby *e* we beleene in God. There is a faith whereby *f* Simon Magnus *f* beleeued, whose heart was not right in the sight of God, and there is a *g* faith whereby God purifieth the heart. There is a *h* dead faith, and there is a *i* faith whereby wee liue, and Christ liueth in vs. There is a *k* faith vnfaigned, and thereby we vnderstand, that there is also a faigned faith. There is a faith that consisteth in *l* bare assens of the vnderstanding, and there is a faith that implyeth the affection of the heart and will. There is a faith whereby *m* hee which beleueneth shall neuer perishe: and there is a faith whereby some *n* beleene for a time, and in time of temptation go away. There is a faith which the world *o* destroyeth, and there is *p* a faith which is our victorie, whereby we ouercome the world. According to these differences, there is *q* a faith without workes, and there is *r* a faith which worketh by loue. We affirme then of the faith of the elect, whereby we beleue

a Tit. 1. 1.*b* Ephe. 1. 1.*c* Iam. 2. 19.*d* Ibid.*e* Iohn 14. 7.*f* Act. 8. 13. 21.*g* Act. 15. 9.*h* Iam. 2. 20.*i* Gal. 2. 20.*k* 1 Tim. 1. 5.*l* Occurr. in Iac.*ca.* 2. De simplici*assensu fidem dice-**re solemus, &c.**Rursum consecra-**tionem ex assensu**procedentem cum**firmo assensu no-**mi se fidei voca-**mus.**m* Iohn 3. 15.*n* Luke 8. 13.*o* 2. Tim. 2. 18.*p* 1. Iohn 5. 4.*q* Iam. 2. 14.*r* Gal. 5. 6.

beleue in God, to which the promise of iustification and eternall life is made, that it is a faith which cannot be separated from charity and good workes, but where soeuer it is, there is infallably ioined with it the loue of God, bringing forth *the fruits of righteousness, which are by Iesus Christ, to the glory and praise of God.* Now as touching this faith *M. Bishops* arguments must be vnderstood, or else they are nothing against vs; and being so vnderstood, a man would wonder that a wise man should shew so much folly, to bring arguments so impertinent and friuolous, at he hath done. The first is taken from the words of reprobate hypocrites, who *at that day shall say vnto Christ, Lord, Lord, haue we not prophesied in thy name, &c. to whom he shall professe, saying, I neuer knew you, depart from me ye workers of iniquitie.* They shall say, *Lord, Lord, therefore they beleued in Christ, and were perswaded assuredly that they were of the elect;* the conclusion as well agreeing to the antecedent, as a goose feather to a foxes taile. It is to be noted, that faith is grounded vpon the word of God, and the thing which it beleueth, is that that God hath said. Thus the Apostle telleth vs, that *faith is by hearing, and hearing by the word of God;* and therefore calleth the word of God *x the word of faith,* because that is the obiekt and matter of faith. Whatsoeuer we conceiue towards God beside the word of God, it is opinion, imagination, presumption, but *faith* it is not. Now the word of God denounceth, that *the soule of the Lord hateth them that loueth iniquitie;* that *y all the workers of iniquity shall be destroyed;* that Christ shall say to them at the last day, *Depart from me ye workers of iniquitie.* If then there be no faith but by the word of God, and the word of God denounce destruction to the workers of iniquity, how can it be said that the workers of iniquity haue faith to perswade themselves assuredly, that they are of the elect? *S. Austine* saith, *z He who hath faith without hope and charity, beleueth that Christ is, but he beleueth not in Christ.* For *a how doth he say that he beleueth in Christ,* saith *Cyprian, who doth not what Christ hath commanded vs to do?* How then doth *M. Bishop* say, that these *beleue in Christ,* in whom he confesseth there is no charity, no loue to Christ to do those things which he commandeth? They of whom Christ speaketh, as the words very plainly import, are heretikes, schismatiks, false Apostles, false teachers, yea and such also, as though they preach the truth of Christ, yet preach it not truly &

Phil. 1. 11.

Mat. 7. 22.

u Rom. 10. 17.

x Ver. 8.

x Psal. 11. 6.

y Psal. 92. 9.

z Aug. de tri. d. Dom. ser. Qui fidem habet, sine spe & dilectione Christum esse credit, non in Christum credit.

a Cyprian. de simplici p. c. s. Credere se in Christum quomodo dicit, qui non fecit quod Christus facere precepit?

b Phil. 1. 15. 18.
c Cap. 2. 21.

sincerely, but of *enemie and strife, and vnder a pretence*, who vnder the name of Christ *seeke their owne, and not that that is Christs*, making the word of God to serue them, & themselves not seruing it; vsing the Gospel for their purpose, when they haue no true purpose for the Gospel. *taking the testament (of Christ) in their mouthes, but ha-ving to be reformed thereby, professing to know God when by their deeds they deny him.* To the name of Christ euen in the mouthes of such wicked men, God sometimes doth that honor, as that miracles are done thereby, diuels are cast out & great cures are wrought, when in they much glory, & in respect thereof assume much vnto themselves. These in the end, not of faith, but for feare, whē they shall see that which they beleued not, that *damnation is their end* shall in perplexity of mind cry vnto Christ, whō before they regarded not, and therefore by him now shall be reiected. Of such, though professing to know God, and prophesying in the name of Christ, yet the Apostle saith as the vulgar Latine translateth, and as the word well beareth, that they are *vnbeleeuers*, yea as *Thomas Aquinas* expoundeth it, *not fit to beleene*. And if they be *vnbeleeuers*, why doth *M. Bishop* say they haue faith? or if they haue faith, why doth the Apostle say that they are *vnbeleeuers*? Surely they that beleue destruction to be the end of the works of iniquity, will be careful to auoid the same. *Cyprian* truly saith: *Our conscience would be afraid if it did beleene: because it beleueth not, therefore it feareth not. If it did beleene, it would take heed, and if it did take heed it should auoid or escape*, namely the punishments to come, whereof he speaketh in that place. The cause why men *profit not by the word of God*, is *because it is not mingled with faith in those that heare it*. Where there is faith, men profit by it, and it is the *saour of life vnto life*, but where faith is wanting, it commeth to passe which *Ambrose* saith: *They go from hence to hell, that there they may learne that that is true, which here they would not beleue*. Thus it commeth to passe with them of whom *M. Bishop* here speaketh, who either preach their owne deuices vnder the name of Christ, or mingle not that with faith in themselves, which they preach to be beleued of other men. There is not so much as one word in the text whence he should conclude, that euer they were endued with true faith.

The next of his arguments is taken from the man that came to the wedding, *not hauing on a wedding garment*. This argument he handleth

d Psal. 50. 16. 17.
e Ex. 1. 16.

f Phil. 3. 19.

g Tit. 7. 16.
h Thom. Aquin.
in Tit. 1. lect. 9.
Non opus ad credendum.
i Cyprian. de sim-
plic. prela. Me-
tueret conscientia
nostra si crederet;
quia non credit omnino
nec metuit: si autem
credet, retinet et
timeat. Si crederet,
quaderet.
k Heb. 4. 2.

l 1. Cor. 2. 16.
m Ambros. 1. 1.
Theſſ. ca. 4. Tyſ-
ſant hinc in ge-
bernant ut id ſ-
cant verum eſſe
quod credere vo-
luerunt.

n Math. 22. 11.

handleth verie learnedly. First, he saith, that *this man had faith*; which because hee knewe wee would denie, therefore for prooffe thereof, hee addeth, that *else hee had not bene admitted to the table which signifieth the sacraments*. But this needeth as much prooffe as all the rest, nay it cannot bee prooved at all. For men are admitted to the sacraments by men, and they are admitted for profession of faith, when they that admittethem cannot tell whether they haue faith or not. For as *Hilary* saith, ° *hypocrisie is wont to vse much art to deceiue men, & humane simplicity hardly perceiueth the fraud of a dissembling mind*. Many pretend that which is not in them, and make profession of faith with the mouth, when in the heart they haue no faith at all. P *Since the name of Christianity hath begun to be in so high regard, the hypocrisie of men hath increased; that is, the dissembling of them who by bearing the name of Christians, regard more to please men then God*. Now sith all these are admitted to the sacraments, & yet *all haue not faith*, it followeth not, that because men are admitted to the sacraments, therefore they haue faith; nay, it is a very ridiculous and childish prooffe. Wherefore as it is said, that this man wanted charitie, so we say that he wanted also faith, and so *M. Bishop* is become as wise a man as he was before. Let him then expound the wedding garment to be *charity*, it shall hurt vs nothing. For we will answer him that hee wanted the wedding garment of charity, because he wanted faith: for had he had true faith, he should also haue had loue, because *faith worketh by loue*. But the wedding garment is as well faith as loue. It is indeede *Jesus Christ* himselfe, of whom the Apostle saith; *Put ye on the Lord Iesus Christ*; and againe, *so many as are baptized into Christ, haue put on Christ*. Him we put on first by faith, thereby making him ours, and applying to our selues the benefite of his redemption, that appearing before God in the scarlet garment of his obedience to bloudshed & death, we may by forgiveness of sins be accepted for his sake, & thenceforth the residue of our spirituall attire may be put vpon vs, whilest in putting on Christ, wee put on *the new man, which according to God is created in righteousness & holinesse of truth*; whilest wee put on the bowels of *mercie, kindnesse, humblenesse of mind, meekenesse, long suffering*, whilest by growing and increasing, wee are still putting on the breastplate of *faith, and loue, and the hope of saluation for an helmet*. Thus *Chrysostome* truly & rightly saith, that *the wedding garment is true faith,*

o Hilary in Mat.
cap. 22. In fallen-
dis hominibus plu-
rimum artus soler
habere simulatio.
Et patet qd. Hu-
mana simplicitas
difficile fraudu-
tium simulatio-
nem intelligit.
p. Aug. in Psal. 7.
Postquam in tan. o-
culatione nonem
capit. esse Christia-
num. cuius hypo-
crisis; id est. simu-
latio. eo eorum que
nomine Christiano
malunt hominibus
placere quam Deo.
q. 2. Theol. 3. 2. Theol.
Agu. ibid. Licet
videantur habere
eam, non tamen
habent veram.
r Gal. 5. 6.
f Rom. 13. 14.
t Gal. 3. 27.

u Ephes. 4. 24.
x Col. 3. 12.
y 1. Thest. 1. 3.
z Chrysost. Op. in-
perflum 34. Nup-
tial. vestimentum
est fides vera que
est per Iesum
Christum & in-
tacta. & c.

which is by Iesus Christ and the righteousnesse thereof, or his righteousnesse. And thus *Ferus* one of *M. Bishops* owne Doctores hath taught vs, that the wedding garment which is Christ, is put on two manner of waies: ^a first inwardly by faith, when upon our sinnes we put on his righteousnesse: then outwardly when we imitate his loue. The place which hee alledgeth out of the Reuelation, containeth nothing to the contrarie. ^b The fine linnen (where with the bride and spouse of Christ is araid) is ^{*} the righteousnesse of Saints; for so is the word in the plurall number. Here is then first ^c the righteousnes of faith fully perfect in the blood of Christ, by the imputation of his obedience and merits; and secondly the righteousnesse of good works & inward conformity vnto God begun in this life, and fully to be perfected at the resurrection of the dead, when Christ shall make his Church ^d a glorious Church; not hauing spotte or wrinkle, or any such thing, but to be holy and without blame. But the exception which he maketh, why faith can be no part of this wedding garment, is worthy to be noted. Hee hath before told vs, that the wedding supper importeth the Sacraments, the vse whereof is onely in this life; and heere faith, that faith cannot bee the wedding garment, because faith remaineth not after this life. How many mile to London? a poke full of plummes. But how soeuer that be, his wisdom might conceiue, that since the last iudgment dependeth respectiue vpon that that hath bene precedent in this life, therefore as with him the righteousnesse and good workes of the Saints which they haue wrought heere, are their wedding garment for the last daie, so we may also truely say, that the faith whereby in this life we beleue in Christ, shall be our wedding garment then, when as Saint Peter saith, ^e wee shall receiue the end of our faith, which is the saluation of our soules. Hee alledgeth *Hierome* for his purpose verie falsly, or at leastwise verie vainely. The words of *Hierome* are these: ^f The wedding garment are the commandements of the Lord, and the workes which are made vp of the law and the Gospell, and do make the garment of the new man. Why doth he alledge these wordes to exclude faith from being a part of the wedding garment, when as one of the commandements of the Lord, as *S. Iohn* telleth vs is this, ^g that we beleue in the name of his sonne Iesus Christ; when as ^h this is the worke of God, as our Sauiour saith, that is, a worke that God hath commanded, and wherein hee is pleased, that we beleue in him whom

^a *Ferus* in *Matth.*
cap. 22. *Primo in-*
terne per fidem cū
peccatis tuis super
eratus Christi iu-
sticiam, &c. De-
inde cūm externe
scharis a'em eius
amulari.

^b *Apoc* 19. 8.

^{*} τὰ δικαιώ-

ματα τῶν ἀγίων:

^c *Rom.* 4. 5. 11.

^d *Ephes.* 5. 27.

^e *1. Pet.* 1. 9.

^f *Hieron.* in *Matth.*
cap. 22. *Iesus*
nuptialis praecepta
sunt Domini, &
opera quae complē-
tur ex lege & E-
uangelio, nouum
hominis efficiunt
vestimētum.
^g *1. Joh.* 3. 23.
^h *Joh.* 6. 29.

whom he hath sent : when as the workes that are made up of the law and the Gospell, consist not onely in charitie but in faith also? I stand not vpon the rest of the testimonies which he bringeth : for though any do by occasion name charitie for the wedding garment, as men by diuers occasions speake diuersly thereof : yet no man was euer so absurd, as expresly to exclude true faith from beeing one part of it, as *M. Bishop* doth. And if any doe speake sometimes of a faith without charitie and fruits of good workes, they speake thereof as wee doe, as beeing onely a bastard faith, a false and fained faith, an idle outward receiuing and professing of the faith, or doctrine of faith : not that true faith which the Apostle speaketh of, to which he assigneth our iustification in the sight of God.

The like foolish argument he maketh from the ⁱ foolish virgins: he may well call it *the like*, because indeede they are all naught. ⁱ *They had faith*, saith he: true, but they had not true faith; they had not that faith which the Apostle speaketh of, wherein our iustification is affirmed to consist. For of that faith the Protestants say truly, that it cannot bee lost, because God hath made vnto it the promise of eternall life, and therefore Christ praich for it, that it may neuer faile. They had a forme or shew of faith, as they had ^k a forme or shew of godsmesse, but neuer knew *the power thereof*. His tale of *perfection* is an idle dreame, as we shall see hereafter, if God will. As for them that apply this text to the profession of virginitic, they do apparent wrong therein, the verie text it selfe giuing to vnderstand, that thereby is described *the kingdome of heauen*, by which in these parables euerie where is vnderstood the whole state of the outward and militant Church professing to seeke the kingdome of heauen. To take it otherwise is to offer violence to a verie plaine and manifest text. Vnder the name of *Virgins* all are comprehended, who by profession and promise of faith and baptism, haue vnderaken to be ^l *virgins*, that is, entire and faithfull vnto Christ. By the *lampe* is imported that outward profession to men: the *oile* signifieth true faith and a good conscience inwardly to God. Howsoeuer the lampes of foolish virgins, of idle and emptie professors giue them credite with men, so as that they are not barred from the companie and conuersation of the wise, yet in the sleepe of death they shall goe out, and shall not serue to light them to go to God: then shall they too late seeke and wish for that, the opportunity whereof before they

i Matt. 25. 1.

k 2. Tim. 3. 5.

l 1. Cor. 11. 2.

they carelessly omitted. Then shall they cry, *Lord, Lord,* as the other did before, but it shall not boot them to cry when the doores shall be shut against them. Thus doth Christ giue the same to vnderstand of hypocrites in generall, which before he had done of hypocritical & false teachers: and what he saith here, he expresth more fully by the other Eūangelist, that when they shall cry, *Lord, Lord,* open to vs, & Christ shall answer vnto them, *I know you not whence you are: then they shall begin to say, We haue eaten & drunk in thy presence, & thou hast taught in our streets.* Where we see them pleading that they haue heard Christ preach, and they haue bene partakers of his Sacraments, but they cannot plead for themselues, that they beleued in him: therefore he shall answer them againe: *I tell you, I know ye not whence ye are, depart from me ye workers of iniquity.*

His fourth argument is of *many amongst the chiefe rulers of the Iewes, who beleued in Christ, but yet confessed him not, because of the Pharisees, lest they should bee cast out of the synagogue: for they loued the praise of men, more then the praise of God.* Here we see, faith indeed as he saith, but we see no necessity that faith should be vnderstood here to be without charity. Here is weake faith & weak loue, too much yet entangled & tied in the nets of carnall & earthly respects, but he hath no ground to affirme that there is no loue. Yes, faith he, *for charity preferreth the glory & seruice of God before all things in the world,* whereas these men were afraid to confesse Christ. *Indeede perfect charity casteth out all feare,* and perfect faith breedeth perfect charitie: but there is a beginning of true faith & loue, which beeing yet little & weake, and hauing not yet ouermastered all worldly regards, is for a time timorous and fearefull to confesse Christ, yet groweth to strength by little and little, till it resolue to cleaue vnto him with losse of all other things. Such was the faith of *Nicodemus & Ioseph of Arimathea,* who were two of these chiefe rulers, the one *coming to Iesus by night,* the other *a disciple also, but secretly for feare of the Iewes,* who yet afterwards beeing stirred vp with those things which they beheld & saw in the death of Christ, more boldly shewed themselues in his behalfe, and in the end forsooke all for the following of his seruice. In the meane time they shewed loue also to Christ, though weakly, the one in speaking in his behalfe, the other in withholding his consent from the counsell and deed that was acted against Christ; both in yeelding themselues

m Luk. 13. 25.

n Ioh. 12. 42.

o 1 Ioh. 4. 18.

p Ioh. 3. 2.
q Cap. 19. 38.r Cap. 7. 50. 51.
s Luk. 23. 51.

to be his disciples, and to be instructed by him. Such was the faith and loue of the Apostles themselves, who were euery while affrighted, and in his greatest distresse ¹all forsooke him and fled. But he that ¹Mat. 26. 56. ²breaketh not the braised reed, nor quençeth the smoaking flaxe, ²Cap. 12. 0. will he bring forth iudgment into victorie, whete soeuer he seth in true faith, and vnfained loue, though yet weake and feeble, watereth and cherissheth, and vnderseueth the same, that it may grow to strength.

³Th: Euangelist (saith S. Austin) noteth and reprocueh some, of whom ³Aug. in Ioan. tract. 53. Vide e quomadmodum Euange lista notauerit & improbauerit quosdam, quos tamen in eum credidisse dixit, qui in hoc ingressu fides si proficerent amorem quoque humane glorie proficendo superarent.

notwithstanding he saith, that they did beleue in Christ, who if they did grow forward in this beginning of faith, wold by growing forward overcome the loue of humane glory, which the Apostle had overcome, who saith God for bid, that I should reioyce but in the crosse of our Lord Iesus Christ. This growth there is wheresoeuer there is true and vnfained faith, and because it cannot grow without loue, it groweth to the ouercoming of all contrarie loue, til it cleaue wholly vnto God. Thus the Gospel expresly teacheth concerning some of these chiefe rulers, and we cannot doubt, but that the like befell in the rest of them that did truly beleue in Christ. They beleued, but their faith was weake, and their loue was according to their faith: til increase of faith brought further strength of loue, and they learned by faith & loue to prefeire the seruice of Christ before all the glory of this world. Albeit, it is not to be omitted, that S. Iohn sometime following the Hebrew phrase, vseth the terme of *beleueing in Christ* abusiuely, applying it to them who by the miracles of Christ, and his manifest declaration of the truth, were conuicted in conscience to acknowledge him to be of God, but yet did not at all in their hearts submit themselves vnto him. Thus he saith in another place; that *y many beleued in the name of Christ when they saw his miracles which he did, to whom yet he did not commit himselfe because he knew what was in them.* Thus might it be said of some of those chiefe rulers, that *they beleued in Christ*, that is, were perswaded in their minds that he spake the truth, but yet preferring their credit & reputation with men, gaue no regard vnto it. But that there is another manner of *beleueing in Christ*, which is that wherof we speake, not incident to them who continue wholly possessed with such respects, Christ himselfe sheweth, saying: ²Ioh. 5. 44. *How can ye beleue which receive honor one of another, & seek not the honor that cometh of God alone?* They might therefore in some meaning be said to beleue in Christ, when yet

yet they had no true faith, which as appeareth by these words, cannot be separated from loue, and seeking of the honor that cometh of God alone: which wheresoeuer it is begun, beginneth to looke vnto God, and winding by degrees out of all other regards, yeeldeth it selfe intirely to follow him. Therefore the distinctiō of faith being obserued, which the Scripture it selfe enforceth vpon vs, *M. Bishop* hath yet alledged nothing to proue, that true faith and charitie may be diuided, or that any man may be said truly to beleue in whom there is not also loue to righteousnesse and good works.

SI. W. BISHOP.

Cap. 2.

5 *This place of S. Iames, (What shall it profit my brethren, if any man say that he hath faith, but hath not works: what shall his faith be able to saue?) supposeth very plainly, that a man may haue faith without good workes, that is, without charitie, but that it shall auaille him nothing: Calvin saith, that the Apostle speaketh of a shadow of faith which is a bare knowledge of the articles of our Creed, but not a justifying faith. Without doubt he was little acquainted with that kind of faith by which Protestants be justified, but he directly speaks of such a faith, as Abraham was justified by, saying, That that faith did worke with his works, & was made perfect by the works. Was this but a shadow of faith? But they reply, that this faith is likened vnto the faith of the Diuel, and therefore cannot be a justifying faith: that followeth not: for an excellent good thing, may be like vnto a bad in some things, as Diuels in nature are not onely like, but the very same: as Angels be: euen so a full Christian faith may be well likened vnto a Diuels faith, when it is naked and voyd of good workes, in two points: first, in both there is a perfect knowledge of all things revealed: secondly, this knowledge shall not stead them any whit, but only serue vnto their greater condemnation, because that knowing the wil of their master, they did it not. And in this respect S. Iames compareth them together: now there are many points wherein these faiths do differ, but this one is principal: that Christians out of a godly and deuout affection, do willingly submit their vnderstanding vnto the rules of faith, beleeuing things aboue human reason, yea such as seeme sometimes contrary to it. But the diuel against his will, beleeueth all that God hath revealed, because by his naturall capacitie he knowes that God cannot teach, nor testifie, any vntruth. Againe that faith may be without charitie, is proued out of these words of the*
same

same 2. chapter. Euen as the body without the spirit is dead, so also faith without works is dead. Hence thus I argue: albeit the body be dead without the soul, yet it is a true natural body in it selfe euen so faith is perfect in the kind of faith, although without charity it auail not to life euerlasting. Lastly, in true reason it is manifest, that faith may be without charity, for they haue seuerall seates in the soule, one being in the wil, and the other in the understanding: they haue distinct objects, faith respecting the truth of God, and charity the goodnesse of God. Neither doth faith necessarily suppose charity, as charity doth faith, for we cannot loue him of whom we neuer heard. Neither yet doth charity naturally flow out of faith, but by due consideration of the goodnesse of God, and of his benefits and loue towards vs, into which good and deuout considerations few men do enter, in comparison of them who are led into the broad way of iniquity through their inordinate passions. This according to the truth: and yet more different in the Protestants opinion: for faith layes hold on Christs righteousnes, & receiues that in: but charity can receiue P 2g. 85. nothing in, as M. Perkins witnesseth, but gues it selfe forth in all duties of the 1. and 2. Table. Now sir, if they could not apply vnto themselves Christs righteousnes without fulfilling all duties of the 1. and 2. Table, they should neuer apply it to them: for they hold it impossible to fulfill all those duties: so that this necessary linking of charity with faith, maketh their saluation not only very euill assured: but altogether impossible: for charity is the fulnesse of the law, which they hold impossib'e, and then if Rom. 12. the assurance of their saluation, must needs be ioyned with such an impossibility, they may assure themselves, that by that faith they can neuer come to saluation.

R. ABBOT.

That faith may be without charity and good workes, it is true, and we doubt not thereof, according to the meaning of faith of which *S. James* speaketh, which *Caluin* very iustly and rightly faith, is but a shadow of faith. For it plainely appeareth by the text, that hee speaketh of faith, as onely professed before men, as before hath bin alledged. Therefore he compareth it ^a to the good words of him, a Iam. 2. 16. that wisheth wel to the poore man, but doth nothing at all for him. To this tendeth his questiō, ^b What auailleth it though a man say that b Ver. 14. he hath faith? and this other demand, ^c shew me thy faith? The vtter- c Ver. 18. most that he extendeth it to by instance, is a meer historicall faith: ^a Thou beleeuest that there is one God. His purpose is to shew, that d Ver. 19: faith

faith if it be truly professed hath a root within, from whence spring by obedience the fruits of all good workes, and if it giue not forth it selfe by workes, it is no true faith. Whereas *M. Bishop* saith, that *S. Iames* speaketh directly of such a faith as *Abraham* was iustified by, he saith very vntuly and absurdly: for *S. Iames* bringeth the example of the true, and liuely, and workfull faith of *Abraham*, as opposite to that idle and dead faith, concerning which hee propounded that question of faith and workes. Yea of *Abrahams* faith hee sheweth that it was said, ^e *Abraham* beleeued God and it was counted vnto him for righteousness, which was neuer said of any man for saying that he had faith, for beleeuing that there is one God, for that faith that consisteth onely in profession before men. Now the faith of *Abraham* which ^f wrought with his workes, and was made perfect by his workes, ^g that is, saith *Beda*, was proued by the performance of workes to be perfect in his heart, this faith of *Abraham*; I say, is it whereby the Protestants hope to be iustified in the sight of God, as *Abraham* was, because ^h it was not written for him onely, that it was imputed to him for righteousness but also for vs, to whom it shall be imputed, beleuing in him that raised up *Iesus* our Lord from the dead. We alledge further, that the faith whereof *S. Iames* speaketh, is likened to the faith of diuels, and therefore that it cannot be the same with that which the Scripture nameth for a iustifying faith. *M. Bishop* answereth, that that followeth not, and for auouching thereof, maketh *Abrahams* faith not onely the same with the faith of hypocrites & false Christians, but also with the faith of diuels. He would qualifie the matter in shew, but in truth maketh no difference. *An excellent good thing may be like vnto a bad in some things*, saith he. True, but yet the bad cannot be like the good in that wherein standeth the goodnesse and excellency of the good. Now hee maketh the Hypocrites faith, if we consider the very act of faith, the same that *Abrahams* faith was, which was reputed vnto him for righteousness, and for which the Scripture setteth him forth as an excellent patterne of faith to be followed of all beleeuers. But to auoide the odiousnesse hereof, he sophisticateth the matter, and so much as in him lieth, blindeth his Reader. *They are like* (saith he) *in two points*: where in the first point, he comprehendeth the fulnes and perfection of that which he calleth Catholike and Christian faith, consisting (as here absurdly he saith) *in the perfect knowledge of all things reuealed*, as if

e Ver. 23.

f ver. 22.

g Beda. in Epist.
Iac cap. 2.

h Rom. 4. 23.

every one that hath their Catholike faith, haue *the perfect knowledge of all things reuealed*, but as more plainly he hath deliuered his mind before *in beleening all to be true that God hath reuealed*. No more is there in *Abrahams* faith, if we keep within the compasse of the nature of faith, & no lesse in the diuell, & the same in euery Catholike Christian, and so the diuell is become a Catholike whether he wil or not. Come on *M. Bishop*, rid vs of this doubt, for we cannot find by you, but that the diuell by Catholike faith is become a Catholike. He goeth on: *Secondly this knowledge shal not steede them any wbst*. But that is nothing to the very nature of faith, whether it steede or not steede. The essence & act of faith whether it steede or not steede, is no more but this, *to beleene generally all to be true, which God hath reuealed*, and therefore whether with good works or without, the faith of the Catholike Christian in the act of faith, is no other but the diuels faith. Now albeit he say, that *these faiths differ in many points*, yet of those many he nameth but onely one, and that nothing to the purpose. For if he will shew a difference of faith betwixt Christians and diuels, he must take it from faith it selfe, and not from those things which to the nature of faith are meere accidentall. *Christians*, saith he, *out of a godly and deuout affection, do willingly submit their vnderstanding to the rules of faith*. But this is not to make a difference, but to adde charity vnto faith. This *godly and deuout affection, and willing submission*, is an act of charity, and not of faith: an act of the wil and affection wherein charity is seated, not of the vnderstanding, wherein he saith is the seat of faith. And in this affection and submission, faith it selfe still is no more then it was before, to beleue all to be true that God hath reuealed. The diuel then still pleadeth for himselfe, that if the Catholike faith which *M. Bishop* hath described, do make a Catholike, there is no reason to except against him for being a Catholike, because he beleueth all to bee true which God hath reuealed. Or if he wil say that true Christian faith doth alwaies actually & necessarily imply this *godly & deuout affection and willing submission of the vnderstanding to the rules of faith*, then because this cannot be without charity, let him grant the question, let vs traue!! no further about this point, but let him say as wee say, that the true Christiã faith wherby it is said we are iustified, cã neuer be separate frõ charity & good works. Thus he casteth himself into the knoweth not what Labyrinths & mazes, & cannot tel how to get out. How much

much better were it for him to acknowledge the simple and plaine truth of God, then to intricate himselfe in these perplexities, wherein he can find no place to stand secure. But yet out of the words of *S. James*, *As the body without the spirit is dead, so faith without works is dead*, hee will further proue, that faith may be without charitie, and yet perfect in the kind of faith. Now this is it that hath bin said, that in the kind of faith, considering faith entirely in it selfe, he maketh *Abrahams* faith and the diuels faith to be all one. As touching the words of *S. James* sufficient hath bene said before. If faith bee considered as outwardly professed to men, as he intendeth it, good workes are the life of faith. If it be considered as it is inward in the heart to God, good works cannot be the life thereof, because that which is without cannot giue life to that that is within. Whereas he turneth *workes into charity*, he playeth the Sophister: for it is one thing to talke of charity, another thing to talke of workes; the one being in habite, the other in act; the one inward, the other outward; the one the tree, the other the fruit; the one the spring, the other the streame. But letting this passe as handled before, let vs see how he argueth from the place of *James*: *Albeit the body bee dead without the soule, yet is it a true naturall body in it selfe*. But that is not true, for a true naturall body is that onely, which hath the true members and parts of a naturall body, which a dead bodie hath not. ^k *When the body is dead, saith Aristotle, there shall bee neither foose nor hand, but onely by semblance of name, as a man tearmeth a hand of stone; for in like sort is a dead hand: for all parts of the body are defined by their office and faculty. Therefore when they lye dead they are not the same, but retaine onely the shew and shadow of the name*. The argument therefore must be turned against himselfe, that as the dead body is not a true naturall body, but onely by equiuocation is so called: euen so a dead faith, is no true faith, but onely by equiuocation for some semblance to men it carrieth the shew and shadow of the name of faith. Yet hee will not so giue ouer, but as hauing set the stocke vpon it, hee will winne it in this period, or else he will loose all. Indeede hee is like a sheepe tangled in the briars, the more he strugleth and striueth, the faster hee tyeth himselfe. He saith, that faith & charity haue *seuerall seates in the soul, faith in the understanding, and charity in the will*. But that is not so: for as hath bene before said, true and vnfaigned faith which the

^k *Arist. Polit.*
lib. 1. cap. 1.

Scripture commendeth, for iustification is a mixt action of the vnderstanding and will. Yea the Apostle expressly placeth faith in the heart, which is the seat of the affections. *With the heart* (saith hee) ^{1 Rom. 10. 10.} *man beleueth vnto righteousnesse: If thou confesse with thy mouth the Lord Iesus, and beleue in thy heart that God raised him from the dead, thou shalt bee saved.* No maruell that *M. Bishop* cannot tell what true faith is, who knoweth no other faith but onely a faith of the head, consisting in speculatiue fancies and imaginatiōs of the braines, and descending no lower then the tongue: whereas the Apostle speaketh of a faith of the heart, a feeling faith, which by feeling gathereth to it the affection and will; which is not onely an act of knowledge and vnderstanding, as *M. Bishop* dreameth, but implieth an affecting, desiring, embracing, seeking of that which it beleueth, a ioying and reuiewing of it selfe therein. So I alledged before out of *Oecumenius*, that the faith whereof *Saint Paul* speaketh is not a bare assent, as is the faith of diuels and *Ant* *Bishops* Catholike faith, but *but some further consequence arising from the affection.* Againe they haue distinct objects, saith he, *faith respecting the truth of God, and charity the goodnesse of God.* Indeede the *truth of God* is the object of our faith; but what is the matter of that truth, but the promise of God concerning his goodnesse towards vs? *I should vterly haue fainted* (saith *Dauid*) *but that I beleue verily to see the goodnesse of the Lord in the land of the liuing.* *The faith* (saith *Ferus*) *which the Scripture cōmendeth, is nothing els but to trust to the free mercie of God.* So then the goodnes and mercy of God is properly and truly the object of our faith. Yea and how should the goodnesse of God be the object of our charitie; but by being first the object of our faith? For therefore do we loue the goodnesse of God, or loue of God for his goodnesse towards vs, because first we beleue the same, neither can wee so loue but by beleuing. For charity consisting simply in affection, apprehendeth nothing in God of it selfe, but receiueth all from faith, which is it as *Chrysostome* noteth, *whereby we conceiue a due and conuenient opinion concerning God.* Loue is not a reciprocall action; the passage thereof is meerey from him that loveth to the thing that is loved. Thus therefore it is in our loue to God, but what we conceiue backe againe of him towards vs, it is by faith and not by loue. Yea *M. Bishop* himselfe verifieth this, in that hee saith, *We cannot*

m Oecumenius Jac. cap 2. Consecutionem ex affectu procedentē.

n Psal. 27. 13.

o Ferus in Mar. ca. 8. Fides quam Scriptura commendat nihil aliud est quam fidei gratia de misericordia.

p Chryso. in Rom. hinc. 8. Conuenientem deo opinionem accipit.

3 Eph: 3. 17.

loue him of whom wee neuer heard. For what is all our hearing, but
 onely by beleeuing that which we heare? First therefore wee heare
 of Gods goodnesse, his mercy, his truth, &c. and by beleeuing that
 which we heare, our affections are drawne vnto him. First therfore
 all these are the objects of our faith, and consequently become the
 objects of our loue. His next difference is a meere begging of the
 question. We say, that *faith* though it do not presuppose charity as
 a thing precedent, yet alwaies supposeth and inferreth it as an im-
 mediate and necessary consequent. For faith receiueth Christ
to dwell in our hearts, who commeth not but accompanied with grace
 and with the fruits of the spirit, which alwaies grow and increase
 according to the increase and growth of faith. Great faith hath fer-
 uent loue, weaker faith hath weaker loue, but alwaies hath a mea-
 sure of loue answerable to it selfe. Now by this that hath bene said
 it appeareth how vnruly *M. Bishop* saith for his last difference, that
charity doth not naturally flow out of faith, whereas indeed common
 sense in diuinity doth instruct him, that the original therof is from
 thence and onely from thence. For if we cannot loue God but by
 hearing & beleeuing him to be that that he is, then it is faith which
 setting God before vs such a one as he is, wise, mighty, iust, mercif-
 ful, louing and gracious vnto vs, enamoreth our hearts, and bree-
 dedeth in vs affections correspondent to his grace, neither is there
 any spark of loue but what ariseth from this ground. Yea *M. Bishop*
 himselfe confesseth so much, but that his wits are so besotted with
 his minion of Rome, that he knoweth not what hee saith. *Charitie*
 (saith he) *doth not naturally flow out of faith, but by due consideration*
of the goodnes of God, and of his benefits and loue towards vs. Which
 is as much as if he should say, it doth not naturally flow out of faith,
 but doth naturally flow out of faith. For whence is this *consideration*
of Gods goodnes, &c. but from faith? Do we consider these things any
 otherwise but as by faith we first apprehend and beleue the same?
 It is faith (as hath bene said) which affecteth and seasoneth the hart
 with the sweet tast and feeling of those considerations, and thereby
 allureth and draweth vs to loue him of whom we haue receiued so
 great loue. And for want of faith it is that it cometh to passe which
M. Bishop to make vp his sentence impertinently complaineth of,
 that few men enter into these good and deuout considerations;
 yea he and his by oppugning and destroying true faith, do helpe

to draw men backe from considering of these things. Now all that hitherto he hath said, hetelleth vs is according to the truth, whereas indeede there is not a word true, as hath appeared : and if it had beene true, yet he had gained nothing thereby, because it followeth not, that those things which are diuided in facultie and vse, are therefore deuided in the subiect, or may be the one without the company of the other, as by infinite examples may be seene. But hee maketh *faith and charity more different yet in the Protestants opinion*. And how ? For *faith* (saith hee) *layeth hold of Christs righteousnes, and receiues that in ; but charity receiveth nothing in, but giueth it selfe forth in all duties of the first and second table*. But what of this? Will hee conclude thus, There is a difference betwixt faith and charity, therefore faith may be without charity? No forsooth : but vnlesse faith may be without charitie, the Protestants saluation is vnpossible. And why so? Marrie charity is the fulnesse of the law, and the Protestants hold it vnpossible to fulfill the law, therefore they can haue no charity ; and therefore by their owne doctrine they can haue no faith, because without charity there is no faith. What a horrible disputer *M. Bishop* is? how deepe a reach hath hee into hell, that hee can fetch from thence these profound conclusions against the Protestants? The Protestants answer to his ridiculous and childish collections, is easie and ready. True and liuely faith, by the consideration of the goodnesse and mercy of God towards vs in Iesus Christ, enkindleth in our hearts true charity and loue towards God, and towards our brethren and neighbours for Gods sake. The ayne and marke of which charity, is to giue forth it selfe in all duties of the first and second table. But charity so long as here wee liue is vnperfect in all men, and but perfectly attaineth to that that it aymeth at. Some attaine in some good sort to the performance of some duties, others to the performance of some other duties, but none attaineth to all, as *Hierome* well noteth against the Pelagian heretickes : yea and in those that wee do attaine vnto, there is also some weakenesse and default, some blot and staine, as hath bene shewed by the corruption of sinne *that banqueth so fast on, and presseth vs downe* whilest wee are labouring and striuing to ascend vppward vnto God. Thus therefore faith and charity go together, weake faith, and charity vn-

*Hieron. ad. i. Pelag.
lib. 1. Nullus in
suo corporeculo
cunctas potest ha-
bere virtutes, &c.
(Heb. 12. 11.)*

Rom. 7. 19.

perfect, running in the way, but oftentimes through frailtie stumbling and failing; striving to the keeping of all Gods commandments, but yet forced to say with the Apostle, *The good that I would, I do not, but the euill that I would not that I do: I delight in the law of God as touching the inner man, but I see another law in my members rebelling against the law of my mind, and leading me captiue to the law of sinne.* But faith is our comfort, that God for Christs sake, and for his righteousnes sake which he hath wrought for our redemption, accepteth vs as perfectly righteous in him, that he forgiveth all our sins winketh at all our imperfections, and will heale all our wounds and infirmities, that what is now impossible through the weaknes of the flesh, may be made expedite and ready vnto vs, when there shall be no longer the *flesh lusting against the spirit*, but sin & death and all enemies shall be destroyed, and *God shall be all in all*. Thus the linking of faith and charity maketh no impossibility of our saluation, but it is the spirit of error that hath dazeled *M. Bishops* eyes, that he cannot discern how one truth agreeth and standeth with another.

1. Cor. 15. 28.

52 W. BISHOP.

Lib. 15. de Trin.
ca. 17. con. Cresc.
lib. 1. cap. 29.

Let vs annex vnto these plain authorities of holy Scripture, one euident testimony of antiquity: that most incorrupt iudge S. Augustine saith flatly, that faith may wel be without charity, but it can not profite vs without charity. And, That one God is worshipped sometimes out of the Church, but that unskilfully, yet is it he. Also that one faith is had without charitie, and that also out of the Church neither therefore is not faith. For there is one God, one Faith, one Baptisme, and one immaculate Catholike Church: in which God is not serued onely, but in which onely he is truly serued: neither in which alone faith is kept, but in which onely faith is kept with charity. So that faith, and that only true faith, of which the Apostle speaketh, One God, one faith, may be, and is in many without charitie.

Ephes. 4.

R. ABBOT.

2 Pet. 2.

The former of these two places which hee citeth out of *An. sin*, is answered ^a before. The faith of which he speaketh, is not the true iustifying faith, but onely the outward profession of the doctrine

doctrin of faith. That is plaine by the second, *One faith is had without charitie, euen without the Church*, that is, one doctrine of faith: euen as the Apostle meaneth, when he saith, *One faith, one baptisme, &c.* Thus Saint *Austin* declareth it, when he calleth it *the faith whereby it is beleued that Christ is the Sonne of the liuing God: the faith whereby we confesse Christ to be the Sonne of the liuing God*: and in other meaning he could not say there is but *one faith*, because of the faith of particular consciences the Scripture saith, that euery man shall *liue by his owne faith*. That that he maketh the matter of faith, the diuels acknowledge and confesse, who yet cannot truly say, *I beleue in God, I beleue in Iesus Christ*, which is the voice and profession of a true iustifying faith, and cannot be separated from hope and charitie, as hath bene before made manifest by the acknowledgment of *Austin* himselfe: yea and the doctrine of faith, though in generall termes it may be sometimes found amongst heretikes, yet according to the substance and true meaning thereof, it is not to be found with them, as the same Saint *Austin* acknowledgeth, saying, *If diligently those things be considered which belong to Christ, Christ is found, as touching his name, amongst all sorts of heretikes, who will needs be called Christians, but indeed he is not with them.* So as then there may be the true faith of Christ in generall words, where the true meaning of the faith of Christ is denied, and there may be the true meaning of the faith of Christ in the profession of the mouth, when the same faith is not truly and effectually imprinted in the heart. And in this sort there may be indeed faith without charitie, but not the iustifying faith, as hath bin often said. If there be that faith concerning which it is said of *Abraham*, *He beleued the Lord, and it was imputed to him for righteousness*: there followeth alwayes charitie as a necessary and infallible consequent and companion thereof.

August. conr. Crefcom. lib. 1 cap. 29.

e Ibid. cap. 28. Fides qua creditur Christum esse filium dei uisus. Et cap. 29. Fides qua confitemur Christum esse filium Dei uisus. d Habac. 2. 4.

e August. Enchirid. cap. 5. Si diligenter quæ ad Christum pertinent cogitentur, nominentur inueniuntur Christus apud quoslibet hereticos, qui se Christianos uocari uolunt, re uerò ipsa non est apud eos.

f Gen. 15. 6.

53. W. BISHOP.

The Protestants bold assertions, that they cannot be parted, are great, but their proofes very slender, and scarce worth the disprouing.

The first, He that hath not care of his owne, hath denied his faith: therefore faith includeth that good worke of prouiding for our owne.

i. Tim. 5.

Answer. That faith there seemes to signifie, not that faith whereby we beleue all things reuealed, or the Protestants the certaintie of their salvation: but for fidelitie, and faithfull performance of that which we haue promised in baptisme, which is to keepe all Gods commandements: one of the which, is to provide for our children, and for them that we haue charge of: so that he who hath no such care ouer his owne charge, hath denied his faith, that is, violated his promise in Baptisme. There is also another ordinary answer, supposing faith to be taken there for the Christian beleefe, to wit, that one may deny his faith two wayes: either in flat denying any article of faith, or by doing some thing that is contrarie to the doctrine of our faith. Now he that hath no care of his owne, doth not deny any article of his faith, but committeth a fact contrary to the doctrine of his faith: so that not faith, but the doctrine of faith, or our promise in Baptisme, includeth good workes.

Ioh. 6.

2 There are among you that beleue not; for he knew who beleued, and who was to betray him: Opposing treason to faith, as if he had said, faith containeth in it selfe fidelitie. This argument is farre fetched and little worth. For albeit faith hath not fidelitie and loue alwaies necessarily ioyned with it, yet falling from faith, may well draw after it hatred and treason, yea ordinarily wickednesse goeth before falling from the faith, and is the cause of it: which was Iudas case, whom our Saniour there taxed, for he blinded with conetonsnesse, did not beleue Christs doctrine of the blessed sacrament, and by incredulitie opened the diuell a high way to his heart, to negotiate treason in it.

rIoh. 1.

3 The obiection that: Who faith he knowes God, and doth not keepe his commandements, is alyer.

Math. 7. & 25.
Psal. 1.
Job. 14.

Answer. He is then a lier in graine, who professing the onely true knowledge of God, yet blusheth not to say, that it is impossible to keepe his commandements: but to the obiection, knowing God in that place, is taken for louing of God, as: I know ye not: that is, I loue you not. Our Lord knowes the way of the iust, that is, approues it, loues it: so he that knowes God, keepes his commandements, as Christ himselfe testifieth: If anie loue me, he will keepe my word. And he that loueth me not, will not keepe my words.

Lastly, they say with S. Paul: That the iust man liueth by faith. But if faith giue life, then it cannot be without charitie.

Answer. That faith in a iust man is not without hope and charity, by al which consoyned he liueth, & not by faith alone. But faith is in a sinful
and

and vniust man, without charity: who holding fast his former beleefe, doth in transgressing Gods commandements, breake the bands of charity. And so it remaineth most certaine, that faith may be and too too often is without the sacred society of charity.

R. ABBOT.

The Protestants asseuerations are indeed very bold, but not vpon slender proofes. Their proofes are stronger then that any such silly disputers as *M. Bishop* is, shall be able to disproue them. As for his proofes to the contrarie, thou hast seene gentle Reader, how miserable, and poore, and beggerly they bee. See now what choice he maketh of our arguments, culling out those that he was best able to deale with, and what slender shifts he maketh to auoid them. ^{a 1. Tim. 5. 8.} *He that provideth not for his owne, saith S. Paul, and namely for them of his household, hee denieth the faith, and is worse then an insidell.* It must follow therefore, that there can bee no faith where this worke of charity is wilfully cast off. *M. Bishop* telleth vs, that by faith is here meant either fidelitie as touching the performance of that we haue promised in baptisme, or else the doctrine of faith. But let him expound it as he list, of either of them it shall yeeld an illation & consequence of that which we affirme. For seeing the introduction of iustifying faith is ^{b Mar. 1. 15.} repentance from dead workes, iustifying faith must alwaies implie a conscience and care of conforming a mans selfe to the doctrine of the Gospell, and to the promise and vowe that he hath made in baptisme of obedience vnto God, and therefore where dead works still raigne, it cannot be said that iustifying faith hath there taken any place. Therefore he that shaketh off the yoke of the doctrine of the Gospell, and by his conuersation disclaimeth the promise that he made in baptisme, plainly sheweth that howsoeuer hee professe the faith, yet that hee hath no true faith abiding in him. And this the Apostle teacheth of him who is so inhumane and barbarous, as that the commandement of God cannot moue him to prouide for them, the care of whom euen infidels by instinct of nature doe know and conceiue to belong vnto them. But wee would gladly vnderstand how *M. Bishop* diuideth the articles of faith from the doctrine of faith. For what do the articles of faith containe but onely the doctrine of faith? That then

contrary to the doctrine of faith, must needs also be contrary to the articles of faith. He therefore that by his deeds denieth the doctrine of faith, denieth in effect also the articles of his faith, howsoever with his tongue outwardly to men hee make shew to confesse the same. *M. Bishops* answer then taketh not away the strength of this argument, but rather addeth further force and strength vnto it. But it is plaine by the very words, that the Apostle vnderstandeth *faith* as it is opposed to *infidelity*, affirming that such, though they be *be-leeuers in name*, as *Hierome* speaketh, yet indeed are not beleeuers. Therefore *Chrysostome* expounding the wordes by that saying of the same Apostle, ^d *They professe that they know God, but by their deedes they denie him*, inferreth, ^e *How doth hee beleene that hath denied God?* The argument therefore is firme and sure, that howsoever there may be an outward profession of faith, yet indeed there is no faith wheresoever there wanteth a correspondence of good workes.

In the second place, it is strange to see how *M. Bishop* making choice of his aduersaries weapons, yet is foiled in his owne choice. The argument he saith is little worth: but sure I am, howsoever little worth it be, it is more worth then his answer. He setteth downe the words of *S. Iohn* according to his vulgar Latin, but according to the true text they are thus: ^f *But there are some of you that beleene not; for Iesus knew from the beginning which they were that beleued not, and who should betray him.* Where when the Evangelist setting downe Christs words, *There are some of you which beleene not*, inferreth as a reason of his speech, *for hee knew who should betray him*, as if it had bene iointly, *There are some of you which beleene not, for one of you shall betray me*; doth he not plainly demonstrate that the betraying of him could not stand with beleeuing, that he could not be a beleuer that was to be the traitor? For what reason were it to say he beleued not, for he was to betray him, if he might beleue and yet betray him? Whereas *M. Bishop* saith, that *faith hath not alwaies fidelity & love ioined with it*, he beggeth the questiō; but that which hee addeth of *falling away from the faith*, as if *Indas* hauing before beleued, were now relinquishing his faith, beside that it is the begging of another point in question also, it is excluded by the Evangelist, in that he noted that Iesus knew *from the beginning* that *Indas* beleued not. Which wordes, *from the beginning*, *M. Bishop* knowing

e Hieron. in 1.
Tim. cap. 5. Fidei
nomen.

d Tit. 1. 16.
e Chrysost. in 1.
Tim. hom. 14.
Quomodo huius-
m. di. credit quis
Deum abnegauit?

f Ioh. 6. 64.

knowing that in the true reading of the text, noted also in the margin of his vulgar Latin, they wold be prejudiciall to him, thought it a point of wisdom to conceale. But to speake of that faith which *Indas* had, hee was not yet falling away from it: hee was yet an Apostle, and a preacher of the faith, and wee see that others departing from Christ, hee still continued with him, and gaue no outward token of vnbeleefe, and without doubt little thought now of doing that which afterwards hee did, which the Euangelist expressly noteth, that *the diuell did afterwards put into his heart*. But yet there is a truth of faith, concerning which our Sauour saith, intending his speech specially of him, *There are some of you which beleue not*, which is not incident to any child of perdition, because it is Gods gift, as our Sauour at large in that chapter expresseth, to them that *come vnto him* by the same gift, whom beeing come, hee neuer *casteth away* againe, and therefore they neuer lose that which they haue receiued.

Thirdly, he citeth for vs the words of Saint *Iohn*, *He that saith, I know him, and keepeth not his commandements, is a lier, and the truth is not in him*. From which place wee argue, that because faith alwaies implicth knowledge of that wee beleue, so as that where there is no knowledge, there is no faith, nor can be, it must needs follow, that sith there is no knowledge of God where there is no keeping of the commandements, therefore where there is no keeping of the commandements, there is no faith. Now by knowledge we vnderstand a true acknowledgement of that which wee beleue, which is not a matter of bare speculation by verball apprehension, such as whereby blind men talk of colours, & homedwellers discourse of forrein countries where they neuer came, but an experimentall and approuing knowledge, an effectuall and telling knowledge, to which, because it is the knowledge of faith, our Sauior attributeth eternall life, when he saith, *This is life eternall, so know thee the onely true God, and Iesus Christ whom thou hast sent*: by which the Apostle saith, *that the new man is renewed according to the image of him that created him*. In which latter place wee are to obserue, that it is one thing to which we are renewed, and another thing, by which. The thing whereto we are renewed, is *the image of God*, which consisteth in charity: the thing wherby we are renewed is knowledge. Thus the Apostle *S. Peter* teacheth vs, that *grace &*

g Ioh. 13. 1.

h Ioh. 6. 64. 65.
i Vcr. 37.

k 1. Ioh. 2. 4

l Thom. Aquin.
2^a art. 2. ad 2.
Duplex est cognitio
diuine bonitati
vel voluntatis,
vna quidem speculatiua, &c. Alia
est affectiua siue
experimentalis
diuini quae experitur
in seipso gustu
diuinae dulcedinis
& complacentiae
diuinae voluntatis.
&c.

* Ioh. 17. 3.
in Col. 3. 10.
n 2. Pet. 1. 2. 3.

peace is multiplied vnto vs by the knowledge of God, & of Iesus Christ our Lord; that the diuine power giueth vs all things pertaining to life and godlinesse, through the knowledge of him that hath called vs. Seeing then that knowledge heere is the thing whereby charity and all things pertaining to godlinesse are ministred vnto vs, it shall be absurd to expound knowledge to bee charity it selfe, albeit true it is that of this knowledge of God, euen as of faith, there ensueth alwaies charity and loue. This true and liuely and effectuall knowledge it is of which Saint *Iohn* here speaketh, giuing to vnderstand that barren and idle and fruitlesse knowledge is indeed no knowledge, and that howsoeuer a man seeme able to say much, yet that hee talketh but as by heresay, not knowing what hee saith, if his knowledge be not such as season his heart to the loue and keeping of the commandements of God. Because then true faith cannot be without this true knowledge, and this true knowledge cannot be where there is not the keeping of Gods commandements, it must follow, as I said before, that there is no faith where there is no keeping of the commandements of God. Now although *M. Bishop* alledge a place or two, where there is a necessity of expounding Gods knowledge towards vs in other sort then the word seemeth to import, yet hee bringeth none to import any necessity of making the same construction of our knowledge towards God. Let it bee granted him that Gods knowledge may import his loue, yet I suppose he cannot shew vs any where, that to know God, is to bee expounded simply to loue God. As for the *liar*, let him keepe it to himselfe, because hee best deserueth it: hee hath taken paines for it, and no reason that any man should bereaue him of his right. We professe the knowledge of God, and we professe and teach the keeping of Gods commandements, although wee also teach, that by reason of our corruption and weaknesse it is vnpossible for vs so long as wee liue heere, to keepe them perfectly and in such sort as thereby to be iustified in the sight of God. If *M. Bishop* will say that he keepeth them, I am sure that he is a liar, and as *Hierome* did tie the Pelagian heretike, so do I put him^o to bring in example of any other that hath so done.

The last place he draweth in backwards and by force, there being no man of vs that alledgeth it to the purpose here in hand. He maketh his choice, as we see, to serue his own turne. Because he had

no great skill to answer, he thought it wisdome to take heed what he did obiect. But yet out of that sentence truly alledged, we may take somewhat to this point. The words are, ^{p Gal. 3. 12.} *The iust shall liue by faith.* According to these words, true faith is said alwaies to imply and containe eternall life. Our Sauior Christ speaketh as of a thing presently had: ^{q Ioh. 3. 36.} *He that beleueth, hath eternall life; he is passed* ^{r Cap. 5. 24.} *from death to life.* But without charitie there can be no state of eternall life, because ^{s 1. Ioh. 3. 14.} *he that loueth not, abideth in death.* If then wheresoeuer there be true faith, there be eternall life, and without charitie there can be no eternall life, it must necessarily follow, that wheresoeuer there is true faith, there is also charitie, and loue bringing forth the fruites of good workes, and seeking to winne others by example of iust and holy life. *M. Bishops* answer we see giueth checke to the holy Ghost. The holy Ghost saith, *The iust shall liue by faith.* Not so, saith *M. Bishop*: he liueth by faith, hope and charitie, and not by faith alone. Further I trouble not my selfe with his idle words, which containe nothing but a begging of the matter in question, and are applied onely to an argument of his owne deuce.

CHAPTER 5.

OF MERITS.

I. W. BISHOP.

Obserue that three things are necessary to make a worke meritorious: First, that the worker be the adopted sonne of God, and in the state of grace. Secödly, that the work proceed from grace, and be referred to the honour of God. The third, is the promise of God through Christ to reward the worke. And because our aduersaries, either ignorantly or of malice do slander this our doctrine, in saying vntruly that we trust not in Christs merits, nor need not Gods mercy for our saluation, but wil purchase it by our owne works: I wil here set downe what the Councill of Trent doth teach concerning Merits: Life euerlasting is to be proposed to them that work wel, and hope wel to the end; both as grace, of mercie promised to the sonnes of God through Christs Iesus, and as a reward by the promise of the same God to be

p. 292. in
p. 302. in

Seff. 4. cap. vlt.

be faithfull rendred vnto their workes and merits. So that we hold eternall life to be both a grace, as well in respect of Gods free promise through Christ, as also for that the first grace (out of which they issue) was freely bestowed vpon vs. And that also it is a reward in iustice, due partly by the promise of God, and in part for the dignitie of good workes vnto the worker, if he perseuere and hold on vnto the end of his life, or by true repentance rise to the same estate againe. In infants baptized, there is a kind of merit, or rather dignitie of the adopted sonnes of God, by his grace powred into their soules in baptisme, whereby they are made heires of the kingdom of heauen, but al that arriue to the yeares of discretion, must by the good use of the same grace either merit life, or for want of such fruite of it, fall into the miserable state of death.

R. ABBOT.

in opus indubitum, premium ex indubito (inquit parum, in Genf. 22. ult. p. 1295.)
174, debitum: / M. Bishop setteth downe three things, which he saith are necessary to make a work meritorious, but giueth vs no ground at al whereby we may rest perswaded, that where those three things do concurre, a man may be said to *merit* or *deserue* at Gods hands. He leaueth vs still to wonder, that a sinfull wretch offending and prouoking God from day to day, should dare to talke of merite and desert with God, but that we know that heresie and ignorance make men bold to frame the maiestic of God to their owne brainsicke and senselesse conceits. The conditions and circumstances by him mentioned, we alwayes teach and require in our doctrine of good workes, but farre are we from finding merit in any of them. For first, the adopted sonne of God standeth bound by dutie to do all things *to the honor of his Father*, and there can be no merit in doing that which a man by dutie is bound to do. Secondly, if the worke proceed from the grace of God, the worke is Gods & not mans, and therfore man can therby merit nothing. Thirdly if the reward depend vpon promise, then it ariseth not of the merit or worth of workes, especially there being by the frailtie of the worker and the bountie of the promiser that disproportion betwixt the worke and the reward, as that it is meere absurd to imagine that the one should be merited and deserued by the other. These things (God willing) shall further appeare in the processe of
 this

this question. In the meane time *M. Bishop* here challengeth vs for flandering their doctrine with some matters of vntiuth, as that they trust not in *Christ's merits*, that they need not *Gods mercy* for their saluation, but will purchase it by their owne workes. Now wee wote well that they vse speech of *Christes merits*, and *Gods mercie* and of trusting therein, because they know that if they abandoned the mention hereof, they would soone grow odious and hatefull to all men. For the cuppe of poison of the whore of *Babylon* they must vse a couer of such good words, least they make men loath to drinke thereof. But let it bee examined how they teach these things, and their falshood will soone appeare. By trust in *Christ's merits*, men conceiue the placing of the confidence of saluation immediatly therein, as the proper cause for which *God* accepteth vs to eternall life, who our selues are miserable sinners, and altogether vnworthy thereof. But their trust in *Christ's merits*, is that he hath purchased for vs grace, if wee list by free will to merit heauen for our selues, thereby to be iust before *God* in our selues, and worthy of the *Kingdome of heauen*, as *M. Bishop* in the former question of *iustification* hath declared. So then the effect of *Christ's* a Sec. 2 merits is tied onely to this life, and thenceforth we are to depend vpon that which here we do for our selues, by well vsing that grace which the merits of *Christ* first purchased for vs. Therefore one *Richard Hopkins* translating into English a Booke of *Granatensis*, as touching prayer and meditation, giueth it one where for a marginall note, that our *Sauour Christ* is our *Aduocate* for the time of this life, but after our departure out of this life he is nomore our *aduocate*, but our *Iudge*, for the time is past (saith he) of dealing with *God* by an *Aduocate*, &c. and we shall haue our definitiue sentence according to our workes. Whereby it appeareth what reckoning they make of the mercie of *God*, which they also pen vp wirhin the compasse of this life, and denie it that place which the *Apostle* giueth it, but at that day. Yea so little vse is there with them of *Gods mercie*, as that *M. Bishop* doubteth not to demaund, *What need a* b 3 Tim. 1. 8.
c Cap. 4. Sect. 4. *iustified man greatly feare the rigorous sentence of a iust iudge?* Hence are those most insolent speeches of theirs, that good workes are ^d truly and properly meritorious, and fully worthy of euerlasting life; that heauen is the due and iust stipend which *God* by his iustice oweth to the persons working by his grace; that we haue

d *Rhem. A. wor.*
2. Tim. 4. 8.

a right to heauen, and deserue it worthily; that it is our owne right, bargained for and wrought for, and accordingly payed vnto vs as our hire: that good works be so farre meritorious, as that God should bee vniust if hee rendered not heauen for the same. Thereuppon Tapper sticketh not to say, God forbid that the iust should expect eternall life as the poore man doth an almes: for it is much more glorious that they should haue it as conquerers and triumphers, as the prize due vnto their labours. Thus you your selues haue written *M. Bishop*, and do we slander you in reporting truly what you haue written? No, no, your speeches are impudent and shamelesse in this behalfe, and such as wee wonder that your foreheads serue you to auouch. Why doth it not suffice you to preach good workes simply, as Christ and his Apostles did, with commendation of Gods mercie in rewarding the same? What need this vaine foolery of merite, so improbable, so absurd, so impossible, whereby you do not magnific God, but set vp the righteousnesse of man against the grace of God? As for the definition of the Councell of Trent, wee esteeme it not, knowing the same for the most part to haue beene but a conuenticle of base Italianate Machiauels, who by equiuocations and sophistifications haue deluded the world, and by casting the chaffe of some phrases of the Fathers vpon the meeres and puddles of the schoolemen, haue laboured to couer and hide the filth and mire thereof, and indeed haue left them still to serue by false confidence and trust for gulfs and whirlpools to swallow vp and deuoure the soules of men. Although the words of the Councell may beare some good construction according to the ancient Fathers meaning of the name of merits, yet by them they are deceitfully set downe to leaue open a gappe to the absurd and intollerable presumption of men, in aduancing and lifting vp the desert of mens workes, as if God were thereby greatly bound and beholding vnto them. How farre their meaning extendeth, will appere by *M. Bishop*, who will not haue vs thinke that hee will speake any thing but by the authority of that Councell. And first hee telleth vs, that they hold that *eternall life is a grace*; which indeed they dare not denie, because the Scripture expressly so affirmeth, *Eternall life is the grace (or gift) of God through Iesus Christ our Lord*. But he addeth to grace a supply of works, quite contrary to the Scriptures; for it is expressly said, *If it be of graces, it is not of works; otherwise*

e lid. Heb. 6. 10.

f Ruard. Tapper.
in explicat. art.
Louan. tom. 2. art.
9. Absit vt iusti
vitam eternam
expectent sicut
pauper elemosy-
nam. Multo nam-
que gloriosius est
iplos quasi victo-
res & triumphato-
res eam possidere
squam palmam
suis sudoribus de-
bitam.

g Rom 6. 23.

h Chap. 11. 6.

otherwise grace is no grace. ⁱ Grace (saith Saint Austin) is not grace
 in any sort if it be not free in every sort. It is of grace, saith *M. Bishop*,
 and yet it is of workes also. But still to make a shew of vpholding
 grace, he telleth vs that though eternall life be by workes, yet the
 first grace, out of which those workes do issue, is freely bestowed upon vs.
 Which he saith onely as ashamed to deny grace altogether, and not
 of any conscience that hee maketh faithfully to auouch the same.
 For if the grace, whence those workes doe issue, which is the grace
 of iustification, be freely bestowed vpon vs, why doth he before la-
 bour to approue that we are iustified by works? Or if wee obtaine
 the grace of iustification by works, how doth hee say that the same
 is freely bestowed vpon vs? The plaine truth is, that by their works
 of preparation they make a man at least in some sort, as we haue heard
 before out of *Bellarmino*, to merit & deserue euen the first grace, if
 by the first grace we vnderstand the grace of their first iustification,
 as *M. Bishop* vsually doth. But beside grace, it is also a reward due in
 iustice, saith he. And how lo? Marry partly by the promise of God.
 Now if he rested here, we would not contend with him. For pro-
 mise is indeed grace, and iustice in respect of promise is nothing
 but truth in the performance thereof, neither is here any impeach-
 ment of the free gift of God. But not contended heerwith, hee ad-
 deth, that it is due in part also for the dignitie of good workes. And thus
 he confoundeth those things which the Scriptures still very pre-
 cisely distinguish, aduertizing vs that ^k if they which are of the law
 (that is of workes) be heirs, then is faith made void, and the pro-
 mise is made of none effect: and againe, ^l if the inheritance bee of the
 law (that is, of workes) it is no longer by promise. To bee inheri-
 tors by workes, and to bee inheritors by promise, are things so op-
 posite as that the one wholly excludeth the other, neither can
 they possibly stand together. As for that which hee saith of in-
 fants merit and dignitie, it is also the schoolemens fiction and de-
 uice. Remission of finnes is their Saluation as it is ours, and in them
 it standeth good which the Apostle saith, ^m As sinne hath reigned
 (ouer them) vnto death, so grace also reigneth by righteousnesse (that
 is, by imputation of righteousnesse) vnto eternall life, not by any
 dignitie in them, but through Iesus Christ our Lord. But as touching
 them that arrine so yeares of discreison, hee telleth vs that either
 they must by good use of grace merite life, or for want of such fruit
 fall

*i August. contra
 Pelag. & Celest.
 lib. 2. ca. 24. Non
 enim gratia Dei
 gratia erit vlla
 modo, nisi fuerit
 gratuita omnino
 modo.*

k Rom. 4. 14.

l Gal. 3. 18.

m Rom. 5. 21.

fall into the miserable state of death. A very hard sentence for himselfe, for if hee neuer haue life till he merite and deserue it, we can well assure him that he shall go without it. And I wonder that his heart did not tremble at the writing hereof, but that he hath hardened the same against the truth, and writeth but onely for maintenance of that occupation and trade, that must yeeld maintenance backe againe to him. What will hee say in the end, when hee shall lie wrastring with death, and ready to resigne his soule into the hands of God? Will he then craue for mercy, who writeth now so earnestly for merite? Let him take heede that God do not then answer him, *Out of thine owne mouth will I iudge thee; thou euill seruant.* Thou hast despised my mercie. Thou hast defined, that euery one that doth not merite life must fall into the state of death. Thy sentence shall stand good against thy selfe: thou art farre off from meriting life, and therefore thy iust portion shall be euerlasting death. Let him learn in time to feare his doome, and leaue off by this willfull oppugning of the faith and doctrine of Christ to rebell against God.

h Luke 19. 22.

2. W. BISHOP.

With this Catholike doctrine M. Perkins would bee thought to agree in two points: First, That merits are necessary to saluation: Secondly, That Christ is the root and fountaine of all merit. But soone after like vnto a shrewd cow, ouerthrowes with his heele the good milke he had giuen before: renouncing all merits in euery man, sauing onely in the person of Christ: whose prerogatiue (saith he) it is, to be the person alone in whom God is wel pleased. Then he addeth, that they good Protestants by Christs merits really imputed to them, do merite life euerlasting. Eue as by his right consnesse imputed vnto them, they are iustified and made righteous.

To which I answer, that wee most willingly confesse our blessed Saviours merits to be infinite, and of such diuine efficacie, that hee hath not onely merited at his Fathers hands both pardon for all faul'ts, and grace to do all good workes; but also that his true seruants workes should be meritorius of life euerlasting. As for the real imputation of his merit to vs, we esteeme as a fained imagination, composed of contrarieties.

For

rupt by blending and mingling with it, not the leaven onely, but the very poison of humane traditions. He renounceth, and so do we, all merit but what is in the person of Iesus Christ for vs, and thereby onely do we lay hold of eternall life, acknowledging that not for any thing that we do, but onely ^d *in him the Father is well pleased towards vs, and accepteth vs to be his children, and heires of his kingdome.* Whereas in his pleasure he tearmeth vs *good Protestants*, I must tell him as before, that if the Protestants do not exceed the goodnesse of them who will be taken to be the very best amongst the Papistes, without question they are very bad: and I doubt not but he himselfe will acquit the protestants from being so bad as he and his fellowes haue told vs that their good maisters the Iesuits be. But for answer he saith, that Christ *did merite for his, not onely pardon of all faulcs, and grace to do all good workes, but also that their workes should be meritorious of life euerlasting.* A strange speech, and such as the Apostles and Primitive Church were not acquainted with. Forsooth Christ did not merit eternall life for vs, but he merited for vs grace, that so we might merit eternall life for our selues. Now *M. Bishop* hath taught vs before, that grace is nothing, but as *Freewill* adioyneth it selfe vnto it, and so the conclusion is, that the grace of God doth not saue man, but man by the helpe of grace doth saue himselfe. Thus the matter resteth vpon vs, Christ offereth vs grace; we may receiue it, if we will; and when we haue it, we may, if we will, thereby deserue eternall life, other wise we go without it. But the scripture teacheth vs farre otherwise, that ^e *the record that God hath witnessed of his Sonne is this; that God hath giuen vs eternall life, and this life is in his Sonne.* Here is no record, that God hath giuen vs grace to deserue eternall life, but that he hath giuen vs eternall life; nor that this life is in our merits, but that this life is in his Sonne; so as that ^f *he that beleueth in the Sonne, hath euerlasting life, and ^g they that beleue in the name of the Sonne of God, are to know, that they haue eternall life,* God by the beginning giuing them certificate and assurance of the end. The reall imputation of Christs merits to vs, is no fained imagination, but a cleare truth, as hath bene before shewed. The contrarietic and opposition that he conceiueth therein, is his owne fond dreame, no doctrine of ours. We do not say, that Christs merits are really in vs, neither did *Maister Perkins* giue

d Mat. 3. 17.

e 1. Ioh. 5. 10. 11

f Ioh. 3. 36.
g 1. Ioh. 5. 13.

giue him any word whercof to imagine it, but onely that by imputation they are made *really ours*, because they were vnderaken and done for vs, euen as Christ the doer thereof is become *really ours*, euen ^h *the Lord our righteousnesse*. Whereas hee saith, that to ^h *1 Cor. 3. 6.* say, that Christ onely is the person in whom God is well pleased, is to giue the lie to many texts of Scripture, which testifie, that God hath bene pleased towards *Abraham, Moses, &c.* wee suppose hee doth not well vnderstand himselfe. It is said of many, that God was pleased with them, or they pleased God, but the question is, in whom, for whose sake, by whose mediation God was well pleased towards them, and that was onely in Christ, onely for Christs sake, accordingly as the Apostle Saint *Paul* saith of all the elect: ⁱ *He hath made vs accepted in his beloved*, and Saint *Peter*, that our ^k *spirituall sacrifices are acceptable to God by Iesum Christ*. And this prerogatiue the voice of the Father giueth him from heauen: ⁱ *This is my beloved Sonne in whom I am well pleased*: namely, to ^l *Mat. 3. 17.* towards *Abraham, Isaac, Iacob, Moses, David*, and all towards whom he is well pleased. Which seeing it was the plainc meaning of *M. Perkins*, and *M. Bishop* acknowledgth it to bee true, that *Christ is hee, for whose sake God is pleased in all others*, what is it but childish and idle cauilling to make a question there, where by his owne confession none is to be made? Now where wee say, that wee haue no righteousnesse to iustifie vs before God, but only the righteousnesse of Christ, nor any merit whereby to presume of heauen, but only the merit of Christ, all our owne workes beeing blemished and stained with sinne, he biddeth vs *tremble at that which thereupon necessarilie followeth*. And what is that? Marry, that *as wee haue no righteousnesse but by imputation, so wee must looke for no heauen but by imputation*. But why should we not think, that the merit of Christs obedience and righteousnesse is of sufficient value and estimation to purchase for vs the kingdome of heauen, and euerlasting glory? Is it sufficient to purchase grace for vs to merit heauen for our selues, and is it not sufficient it selfe to merit heauen for vs? And if wee haue no merit of our owne, what should hinder but that wee may say with Saint *Bernard*: ^m *Whatsoever is wanting*

ⁱ Ephes. 1. 6.
^k 1. Pet. 1. 5.

^l Mat. 3. 17.

^m Bernard. in
Cant. Ser. 61.

Ego silenter quic-
quid ex me mihi

deest, ut serpo mihi ex visceribus Domini: quoniam misericordia effluunt &c. Meritum proinde meum miseratione Domini. Non plane sum meriti imops, quatinus ille miserationum non fuerit. Quod si misericordia Domini multo, merito mihi non minus ego in merito sum.

to me of my selfe,, I boldly take it vnto me out of the bowels of the Lord, for they flow out with mercy. My merit is the Lords mercy : I am not poore in merit, so long as hee is not poore in mercy : and if hee be rich in mercy, then am I also rich in merits. Yea, Bellarmine *M. Bishops* master, after that hee hath sweat and trauelled mightily to auouch the righteousnesse and merit of workes, in the end beeing quite spent is content to retire into our port, & draweth to this conclusion, that ⁿ because of the vncertainy of our owne righteousnesse, and the perill of vaine glorie, the safest way is to repose our whole trust in the only mercy and goodnesse of God. Now if there be no saluation, no heauen without merits, and a man haue no merites of his owne, by what merits shall the mercy of God saue him, but only by the imputation of the merits of Christ? And will *M. Bishop* say of him, that as he hath no merits but by imputation, so he shal haue no heauen but by imputation? Shall this be all the comfort of that which Bellarmine commendeth for the safest course, to flie to the sole and onely mercy and goodnesse of God? Yea, saith *M. Bishop* : for God as a most vpright iudge will in the end repay euery man according to his woorth. What, and doe you *M. Bishop* expect, that God in the end should repay heauen to you according to your woorth? Goe foole, goe, leaue off this talke of merit and woorth : learne to know God, learne to know thy selfe, learne to say with *Chrysostome* : * No mans sheweth such conuersation of life, as that he may be worthy of the kingdome, but it is wholly the gift of God. Was not ^p Iohn Baptist worthy to loose the latchet of Christs shoe, and dost thou thinke to be worthie to raigne with Christ? But I leaue him heere to be whipped with his owne rod : his own conscience will one day siting him sufficiently with the remembrance of these assertions. As for the Prostants, let him take no care for their worthinesse. Wee beleue that there is for vs in Christ a reall worthinesse, for which we shall receiue a reall heauen. But let him take heede, lest whilest hee feedeth himselfe with a concept of worth where there is none, hee be deluded with a concept of heauen in his end, and indeede find none, nor euer attaine to that which is prepared for them that maintaine the truth of the Scripture, and glorie of God to their owne comfort. But of worthinesse there will be further occasion to speak hereafter. As for the place of *Austine* which he alledgeth as good to stand for him, it was written by him when hee was newly conuerted from the heresie

n Bellar. de iust.
lib. 5. cap. 7. Prop-
ter incertitudine
proprie iustitie,
& periculum in-
anis glorie iustiti-
am non est fiducia
totam in sola Dei
misericordia &
benignitate repa-
nere.

o Chrysost. in Col.
hom. 2. Nemo ius-
tum vitæ conuer-
sationem ostendit,
vt regno dignus
esse possit, sed totum
donum est ipsius
Dei.

p Mar. l. 7.

heresie of the Manichees in such words and phrases as seeme plausible to humane vnderstanding and iudgement, which comparing one man with another, expresseth to it selfe the difference by termes of worthy and vnworthy, deseruing and not deseruing, howsoeuer to the sight & iudgement of God woorth & desert are farre from all. The purpose of *S. Austine* in that place, is to shew the ordinary course that God taketh, that hee will first haue vs to trauell in his seruice, before we receiue the reward thereof, as the Apostle declareth in saying, ^q *The husbandman must labor before he receiue the fruits.* But that *S. Austine* in maturity and ripenesse of iudgement was very farre from *M. Bishops* fauour of merit, may sufficiently appeare by one sentence of his where he saith, ^r *God promised to men participation with God, immortality to mortal creatures, iustification to sinners, glorification to abiects and cast-aways. Whatsoeuer he promised, he promised to men vnworthy, that it might not be promised as a reward to workes, but being grace might according to the name be freely giuen; because to liue iustly, so far as man can liue iustly is not a matter importing mans merit, but the benefit and gift of God.* Where plainly he sheweth, that whatsoeuer God hath promised, it is his mere and only gift: that to speake simply thereof, it is to be bereaued of the title of a *reward of workes*, because God promised the same when we had no workes: that it is not giuen for our woorth, because it was promised when wee had no woorth: yea and that we haue any good workes, it is an effect of the same promise, it cannot be thought to make any merit on our behalfe, but to set forth grace and mercy on Gods behalfe: so that all is free gift, all is grace and mercie, and the adding of one gift, and grace, and mercy to another, howsoeuer sometimes in some respects, as heereafter we shall see, the gift of God is set forth vnto vs vnder the name of *recompence and reward*. In a worde, by that that followeth, I doubt not but it will appeare, that the *Protestants* *Proctor*, if he must needs be so tearmed, hath said nothing in this behalfe, but what by *S. Austine* and other ancient Fathers may well be defended against this *Romish Prater*, who hath great insolencie of words, but sound matter of prooffe hee can find none at all.

q 2. Tim. 2. 6.

r *Augusti in Psal.*
109. Promisit hominibus diuinitatem, mortalibus immortalitatem, peccatoribus iustificationem, abiectis glorificationem.
Quicquid promissit, indignis promissit, ut non quasi merces operibus promitteretur, sed gratia a nomine suo gratis daretur, quia & hoc ipsum quod iuste uiuis, in quantum homo potest iuste uiuere non meriti humani, sed beneficij diuini est.

3. W. BISHOP.

But M. Perkins will neuerthelessse prooue, and that by sundry reasons, that their doctrine is the truth it selfe, and ours falshood.

First, by a sorry short syllogism containing more then one whole page. It is taken out of the properties of a meritorious worke: which must bee (saith he) foure: first, That the worke be done of our selues, without the helpe of another: secondly, That it bee not otherwise due debt: thirdly, That it be done to the benefit of another: fourthly, That the worke and reward be equall in proportion. These properties hee sets downe pythagorically without any prooffe: but inferreth thereon, as though he had proued them muincibly, that Christs manhood separated from the Godhead cannot merit: because whatsoener hee doth, hee doth it by grace receined, and should be otherwise due. Hee might in like manner as truly say, that Christs māhood united to the Godhead, could not merit neither: for he receined his Godhead from his Father, and whatsoener he doth, is therefore his Fathers by due debt. And so the good man, if he were let alone, would disappoint vs wholly of all merits, as well the impute of Christs, as of all ours done by vertue of his grace. Wherefore we must a little sift his foure forged proprieties of Merit: and touching the first, I say that one may by the good use of a thing receined by free gift, merit and deserue much euen at his hands that gaue it. For example, the Father bestowes a Farme vpon his sonne freely; who may by often presenting his Father of the pleasing fruits growing on the same deserue his further fauour: yea, he may by the commodities reaped out of that farm, buy any thing that it shall please his father to set to sale, as well as if he had neuer receined the farme from his fathers gift. Which is so common a case, and so sensible, that euery man of means wit, may easily reach vnto it: euen so by good manuring the gifts which God freely bestoweth vpon vs, we may both merit the increase of them, and according to his owne order and promise, purchase thereby the kingdome of heauen: which is plainly proued by that parable, Of the talents giuen by a King to his seruants; the which they employing well and multiplying, were therefore esteemed worthy of farre greater, and withall to bee made partakers of their Lords ioyes.

M. Perkins then was not a little ouerseene, to put for the first propriety of merit, that it must be done by a man, and of a man himselfe.

R. ABBOT.

R. ABBOT

M. Perkins saith very truly vpon noting the conditions necessarily required in a meritorious worke, that the manhood of Christ considered apart from his Godhead, because it is but a creature, and hath all by the gift of God, and doth all by bond of necessary dutie, cannot merit at Gods hands. Whereas *M. Bishop* against this saith, that he might in like manner as truly say, that Christs manhood united to the Godhead could not merit neither, because he receiued his Godhead from the Father, and therefore whatsoever he doth is his Fathers by due debt, he bewrayeth his notable and absurd ignorance. For Christ receiuech his Godhead of the Father to be equall to the Father, not inferiour; to be the same in substance, and maiestie, and glorie, that the Father is. Now duty and debt do necessarily enforce minoritie and subiection. Seeing therefore there is no minoritie or subiection in the Godhead of the Sonne towards the Father, there can be no debt or dutie of the Sonne in that respect towards the Father. Thus the good man (to repay him with his owne floute) is taken before he is aware in the nets of the Arian heresie, which made Christ as God inferiour, and subiect to the Father. The merit of Christ therefore consisted in this, as *S. Paul* noteth, that being equall to God his Father, and owing no debt or dutie, did voluntary humble himselfe to obedience and dutie for our sakes. So then *M. Perkins*, indeed a good man, as *M. Bishop* shall one day see, hath not by his assertion bereaued vs of the merits of Christ, but hath taught how rightly to vnderstand the same. But now he will a little sift, as he saith, the foure forged proprietie of merit, which *M. Perkins* hath set downe. Whether they be forged or not, will appear by the sequele; in the meane time his answers to them may seeme rather to haue come from the Smiths forge, then out of the studie, and from the learning of a Doctor of Diuinitie. The first condition required in a meritorious worke, properly so to be called, to which by dutie, debt and right for the workes sake, reward is to be yeelded, is, that a man do it of himselfe, and by his owne power. For so saith *Hilary*:^a It is for him to merit, who himselfe is to himselfe the author of getting his merit. Therefore *S. Bernard* hauing said that the merits of men are not such, as that life eternall by right is owing

^a *Hilary de Trin. lib. 1. Meritum est qui ipse sibi meriti acquiritur auctor existit.*

^b *Bernard in Annunciat. ser. 1. Non talia sunt hominum merita ut propter ea ut auctore debeatur ex se. Et. Nam merita omnia Dei donum sunt. Et sic a homo magis propter ipsa Deo debet or est quam Deum hominum.*

for them, giueth this for one reason thereof, because all Merits are the gifts of God, and so man is rather a debtor to God for thē then God to man. So Origen saith, that ^c he can hardly be perswaded, that there can be any worke, which by debt may require reward at Gods bands, in asmuch as it is by his gift that we are able to doe, or thinke, or speake any thing that is good. By this reason S. *Austine*, though according to the language of his time, he vseth the name of merit, yet taketh away the true nature of merit, by bereauing the righteousnes of man of hauing any thing due vnto it. ^d *Eternal life* (saith he) should be rendered as due vnto thee, if of thy selfe thou hadst the righteousnesse to which it is due: but now of his kinnesse we receiue not onely grace now to liue iustly in our labours to the end, but also grace for this grace, that afterwards we may liue in rest without rest. Here is then nothing due vnto vs, and therefore no merit, because whatsoeuer righteousnesse is in vs, it is onely Gods gift vnto vs. This reason in sundry places he giueth against opinion of hauing God ^e a debtor vnto vs by our doings, against the conceipt of ^f our worthinesse, or thinking that we haue any thing due vnto vs for the good workes that wee performe, because of God it is that we haue all. But *M. Bishops* head is sufficient to answer this, and that with greater depth of wit assure your selfe, then is to be found in the heeles of any Protestant whatsoeuer. *A man* (saith hee) may by the good vse of a thing receiued by free gift, merit and deserue much euen at his hands that gaue it. For example forsooth: *The father bestowes a Farme vpon his sonne freely, who may by often presenting his Father of the pleasing fruires thereof, deserue his further fauour, yea by the commodities thereof hee may grow to bee able to buy any thing that his father shall set to sale.* Surely this reason is very farmerlike, and smelleth more strongly of the cart then it doth of the Bible. But for answer, if a man bestow a thing vpon another, and the same can make no good vse thereof, but by his hand and helpe that gaue it him, is he not in all that redoundeth to him bound to him, by whose gift hee first enjoyed that which he hath, and by whose onely hand he maketh vse and profite of it? If a father bestow a Farme on his sonne, and the sonne can do no good therewith but by the Father: if hee increase nothing, raise nothing, but what is raised and increased to him by his father: if hee bee not able of himselfe so much as to stirre a hand to helpe himselfe, but his father doth all for him, shall wee thinke

e Origen. in Ro.
cap. 4. Vix mihi
sua dō vllum opus
esse posse, quod ex
debi or remunerat
tionē Dei deprecet
cui nō iam hoc ip-
sum quo laborare a-
liquod possunt,
vel cogitare vel
prosequi, ipsius do-
no & largitione
facimus.
d Aug. Epist. 103
Tibi tanquam de-
bita redderetur
si ex te tibi esset
iustitia cui debe-
tur. Nunc de ple-
ni tudine eius ac-
cepimus non solū
gratiam quam nunc
iuste in laboribus
vsque in finem vi-
uimus, sed etiam
gratiam pro hac
gratia ut in re-
quie postea sine si-
ne viuamus.
e Idem in Psal.
32. & in Ioan.
tract. 3.
f In Psal. 43. in
fine.

thinke that by the increase and profit that ariseth thereof, the sonne meriteth and deserueth any thing at his Fathers hands? can he giue the Father any thing, but what was first the fathers gift to him? Euē so is the case with vs. God hath bestowed vpon vs his calling and grace; but what are we the neerer, if his hand do not stil work for vs who hath said ^b *Without me ye can do nothing*; who in the beginning and to the end ^h *worketh in vs, both to wil and to doe*; so that ⁱ *we haue nothing to speak of, but what Christ hath done by vs*; ^k *nothing to reioice or glory of, because we haue nothing of our owne*, ^l *nothing of our own but lying and sinne*, so that we can yeeld nothing to God but what is his, ^m *who hath wrought all our workes for vs*, ⁿ *of whom, and for whom, and through whom are all things, that he may be blessed for euer*. Therefore the auncient Church taught against Pelagius the heretick, that ^o *the grace of God is giuen to euery seuerall action*. ^p *Wee must know*, saith Hierome, *that we are nothing if he himselfe doe not keepe in vs that which hee hath giuen. God is still giuing, still bestowing: it sufficeth me not that he hath once giuen, unlesse he be still giuing: I pray to receiue, and when I haue receiued, I pray againe*. This is it that wee are here to vnderstand, that not onely the first grace, but whatsoeuer consequently we haue or do towards God, it is altogether and wholly of the gift of God, and therefore in nothing can wee bee said to merit or deserue at Gods hands, because we cannot binde God as a debtor vnto vs, by any thing that is his owne. But Maister Bishop maketh no more account but this, that God hath giuen him a *Farme*, and by the well husbanding of it he must grow rich, and then make a further purchase of God againe. His *Farme* is the grace of God, which hee must manage by free will, and so fill his bagges with merites, that when God shall set heaven to sale, hee may bee able at once to buy a whole Kingdome for himselfe. But if this be all, let him take heede least of a rich *Farmer* hee become a poore begger, and his purchase be to be turned out of doores. Let him thankfully acknowledge the gift of God; but if he thus braue the matter with God with termes of purchase, he will prooue like the *Laodiceans*, of whom the holy Ghost saith; ^q *Thou saiest, I am rich and increased with goods, and want nothing, and knowest not how thou art wretched and miserable, and blind, and naked*. God will haue vs ^r *to know at that day, that not for the workes of righteousness which wee haue done, but of his owne*

g John. 15. 5.
h Phil. 2. 13.
i Rom. 15. 18.
k Cypriā ad Qui-
rin. lib. 3. ca 5. De
nullo glorandum
quando nostrū ni-
hil est.
l Aug. in Ioin.
tract. 5. Nemo ha-
bet de suo nisi inie-
dandum & pecca-
tum.
m Esa 26. 12.
n Rom 11. 36.
o Aug. epist. 106
Gratiam Dei &
adiutorium eius
etiam ad singulos
actus dars.
p Hieron. ad Cre-
siphont. Sciamus
nos nihil esse nisi
quod donauit, in
nobis ipse serua-
uerit, &c. semper
largitor, semper
donator est. Non
sufficit mihi quod
semel donauit,
nisi semper
donauerit. Peto
ut accipiam. &
cum accipero rur-
sus peto.

q Apoc. 3. 17.

r Bernard. in Cant
Ser. 50.

mercy

*Aug. in Joan.
tract. 3. Quod
premiū immorta-
litatis postea tri-
buit, coronas dona-
sua, non merita
tut.*

mercy he hath saued vs, and that in giuing the reward of immortality, he crowneth not our merits but his owne gifts. As for that which he alledgeth of those that receiued *the talents*, and for the well vsing thereof were so bountifully rewarded, it proueth that God doth well requite the good vsage of the gifts that he bestoweth vpon vs, but well he knoweth that of woorth, of merit, and desert, there is nothing spoken there. The *talent* is Gods gift, and the well vsing of the talent is Gods gift, and therefore the reward commendeth the mercy of God, but can in no sort approue any merit or desert of man. But of reward more hereafter: in in the meane time *M. Bishops sensible case* is become senselesse in this case. *M. Perkins* like a Diuine, hath set downe this first condition of *merit*, and he hath answered it like a Farmer, as being more sensible to make vse of a peece of ground, then to dispute a question of the word of God. Let vs see now whether he haue any better successe against the second.

4. W. BISHOP.

The second, That a man must do it of his owne free will and pleasure, and not of due debt: *carrieth in shew an opposition, but in deede there is no contradiction in it: for a man may, and euery honest man doth of his owne free will and pleasure, pay his due debt: but let vs pardon the disorder of words: his meaning being nothing else, but that the payment of that which is otherwise due debt, cannot be any meritorious work, to which S. Austine doth answer in these words: O great goodnesse of God, to whom when we did owe seruice by condition of our estate, as bond-men do to their Lord, yet hath he promised again & again the reward of friends. In which there is couched a comparison, which being laid in the light, will much helpe to the understanding of this matter, hee that hath a slaue, or bond-man, may lawfully exact of him all kind of seruice without any wages: Bread and a whip (saith a Philosopher) serue for a slaue. Now suppose the Master to be soueraigne gouernour of a state: then if it please him to make his man free, & withall a member of his common-weale, the same man by performing many good offices to the state, may iustly deserue of his Prince as great reward and promotion, as any other of his subiects: and yet may his Lord and olde Master say truly to him, all this that thou hast done, or could do, is but due debt vnto me, considering that thou wast my bond-man. So fareth it*

with

*Ser. 3. De verb.
Apq. b.*

with vs in respect of God: all that we can do is due debt vnto him, because he hath made vs, and endowed vs with all that we either bee, or haue. yet it hath pleased him, as a most kinde Lord, to set vs at liberty through Christ, and to make vs Citizens of the Saints, and as capable of his heauenly riches, as the Angels, if we wil do our endeuor to deserue them: and where as hee might haue exacted all that euer wee could do, without any kind of recompence: yet he of his inestimable goodnesse towards vs, doth neuer bind vs to do all we can do; and yet for doing that little which he commandeth, hath by promise bound himselfe to repay vs a large recompence: by which we may well understand those words of our Sauiour: When you haue done all these things that are com-
Luke 17.

manded you, say that you are vnprofitable seruants: we haue done that wee ought to do. True. By our natine condition we were bound to perform, not only all these things that be now commanded, but whatsoever else it should haue pleased God to command: and this we must alwaies confesse, to preserue true humility in vs: yet God hath bettered our estate through Christ, and so highly advanced vs, that we not only be Citizens of the Saints, but his sonnes and heires, and thereby in case to deserue of him a heauenly crowne, and this is S. Ambrose exposition upon the place. S. Chrysostome pondering these words, let vs say, sa-
Mat. 25.
Ver. 31.

ke it for a wholesome counsell for vs to say, that we be vnprofitable ser-
Mat. 25.
Ver. 31.

uants least pride destroy our good works: and then God will say, that wee be good and faithfull seruants as it is recorded.

Againe we may truly say, when we haue done all things commanded, that we are vnprofitable seruants, as venerable Bede our most learned countriman interpreteth: Because of all that we doe, no commodity riseth vnto God our Lord in himselfe: who is such an infinite occa-
In Luc. 17.

an of all goodnesse, that hee wanteth nothing: Whereupon Dauid
Psal. 15.

saith; That thou art my God, because thou standest in neede of no good that I can do.

R. ABBOT.

That that shall merit, must be a worke done, of a mans own free will and pleasure, and not of due debt. The opposition of these termes is plaine and pregnant, and M. Bishops instance to the contrary is absurd. A man doth willingly pay his debts, but not vpon his own free will and pleasure. For what a man doth of his owne free will
 and

and pleasure, it is at his own choice to leaue it vndone if he list, but it is not at an honest mans choiceto pay his debts or not to pay, but by necessary duty hee is tied to the payment thereof. There is no man but in common course of speech vnderstandeth a contradiction in those words, but *M. Bishop* cannot let a rush go by him, but he wil be seeking a knot in it, and being sicke of *Pisoes disease*, albeit he know not how to speake, yet he can by no means hold his peace. But to shew that the payment of that which is due debt, may bee a meritorious worke, he alledgeth a testimony of *S. Austine*, importing no such matter. ^a O the great goodnesse of God, saith he, to whom whereas by our condition and state, we are of duty to do seruice, as bondmen to their Lord, and as seruants vnto God, as subiects to a potentate, and slaves to him that ransomed them, yet doth promise vnto vs the reward of friendship, that he may wrest or draw from vs the duties of seruice which wee owe. All is but this, that God of his mercy by promises of reward, draweth vs on to the performance of our duty towards him. I doubt not but the Reader will wonder what should moue *M. Bishop* here to alledge this place to that purpose that he doth, and yet he needeth not wonder that seeth still his manner of idle and impertinent allegations. Very common sense teacheth that I am not bound to a man, for the doing of that which he standeth bound to do for me. There is no merit in the doing of it, but trespasse if he do it not. Yet he telleth vs, that in *S. Austines* words there is a comparison couched that will put this matter out of doubt, Which in deed is so closely couched, as that in *S. Austines* words we can see no token of it, and full ilfaoueredly doth he deal with *S. Austine* therein to serue his owne turne. For whereas the godly Father vseth the words to set forth Gods mercy, that he vouchsafeth to promise reward for workes of due seruice, this cosening impostour chargeth God hereby with duty of iustice bound to paiement of wages for merit and desert of workes. But in the comparison by him laid downe, there are many differences to be obserued, which do lay open vnto vs the absurdity of it. First of the infinitie disproportion betwixt God and man it ariseth, that no man by bondage or villasage can be bound in that high degree to an other man, as euery man is bound to God; and therefore though one man being by community of nature the same that another is, may deserue at the hands of another man, yet it followeth not therefore that a man may deserue

a Aug. de verb. Dom. ser. 3. O magna bonitas Dei, cui cum pro condicione obsequia reddere debemus vno, e seruus Domino, famulus Deo subiectus potestati, mancipia redemptori, amicitiam nobis premia re promittit, ut a nobis obsequia debita seruiat.

serue of merit at Gods hands. Secondly, manumission and freedom with men extinguisheth bondage & seruice, but liberty and adoption to Godward, are a bettering of the condition of our seruice, but no discharge at all of the dutie of it; nay, we are free by libertie from sinne, from death, and from the diuell, but we continue still bound & seruants vnto God. So doth the Apostle tell vs, that thereby we are made *b seruants vnto righteousnes, seruants vnto God.* b Rom. 6. 18. 22.
 Therefore doth he write himselfe *c the seruants (or bondman) of Christ,* c Phil. 1. 1.
 and *S. Peter* teacheth vs to acknowledge our selues *d the seruants (or bondmen) of God.* d 1. Pct. 2. 16.
 Yea, and *S. Austine* in the place cited, calleth our workes *e duties of seruice (or bondage) that are owing vnto God;* which beeing the last part of the sentence, *M. Bishop* verie guilefully left out, because it wholly ouerthroweth that which he saith of the changing of our former state. Thirdly, the Prince is in some sort tied to the subiect, as well as the subiect to the Prince. For as the subiect hath neede of the Prince, so hath the Prince also of the subiect; as the subiect standeth by the Prince, so doth the Prince by the subiect, and therefore by necessity is tied to reward the seruice of the subiect, for the securing of his owne estate. But it is not so with God; we do nothing to benefit him, he needeth vs not, and therefore it is his meere mercy to vouchsafe any countenance to our seruice. Fourthly, there is some proportion betwixt temporall seruice & temporall reward, and yet such is the magnificence of Princes, as that for small seruice they giue great reward, farre beyond the worth of the worke which they reward; but there is no proportion, as shall be shewed, betwixt our temporall seruice to God, and his eternall rewards to vs, and much more roiall and magnificent is he to reward farre beyond all possibility of desert. Last of all, adde concerning *M. Bishops* free man, that that was said before concerning his farmer, that in the seruice of his prince hee is able to do nothing but by the helpe of his Prince, so that what is done, is indeede his Princes doing for him, and not his owne for himselfe, yea and that in his Princes seruice he commit so many defaults, as that if he bee questioned hee bee not able for a thousand to answer one, and we shall leaue the free man & the farmer both alike, both disclaiming merit and pleading mercy, content to take that of free gift which *M. Bishops* pride will not take but by desert. Now therefore briefly to touch his application: *all this we can do,* saith he, *is due*
debt

debt vnto God. True, but not onely by state of our creation, but also in that liberty wherewith hee hath set vs free in Christ, because by our liberty wee are free from sin and death, but still continue bond to God. In this libertie he saith, that God hath made vs *capable of heavenly riches, if wee endeavour to deserue them*, but no where hath God set them foorth with that condition, and after all our endeavour wee are verie farre from deseruing. God, hee saith, *doth not bind vs to do all that we can do*. A lewd man, who cannot but know that we cannot by many degrees do that that we are bound vnto, and seeing hee bindeth vs to giue him *all the heart, all the soule, all the minde, all the strength*, how can he say that God *doth not binde vs to all that we can do*? Againe, by the same spirit hee termeth the commandements of God *that little that hee commandeth*. A foolish and senselesse man, a meere Pharisee not knowing the power of Gods law; otherwise if hee had grace and spirit to conceiue it, hee would by the law, as the Apostle did, finde himselfe *dead* in himselfe, and acknowledge that which now seemeth to him but little, to bee a burden beyond his strength. At length hee telleth vs, that *God by promise hath bound himselfe to repay vs a large recompence*. But if *by promise*, then of mercie on his owne part, not of merit on our part. By promise he bindeth himselfe, but by merit we binde him to vs. It is in his owne power to promise, and without promise hee should bee tied to nothing; but whether there bee promise or not, hee is tied iniustice to render for merit and desert. Now because Master Bishop in the issue of his comparison, canne finde nothing but promise, the end of his comparison must bee, that merit and desert is altogether to bee excluded. But by that that hee hath said, hee telleth vs that *wee may well vnderstand those wordes of our Saniour*, ^h *When ye haue done all those things which are commanded you, say, Wee are vnprofitable seruants, we haue done that which was our dutie to doe*. And how then are wee to vnderstand them? Marry *by our natie condition wee were bound to performe all the commandements of God, and this wee must confesse to preserue true humilitie in vs; yet God hath bettered our estate in Christ, and made vs thereby in case to deserue of him*. But what, in this better state are wee not still bound to performe that which God commandeth? doth our high aduancement to bee the children of God, take away the obligation of our dutie towards God? If it
doe

f Mar. 11. 30.

g Rom. 7. 10.

h Luk. 17. 20.

doe not so, (and surely we are so farre from opinion of taking it away, as that rather it doth increase it then what shall become of Maister Bishops answer? We were bound before to the keeping of Gods commaundements, and we continue bound still; what merit can there be more now in the doing of them, then there was before? What, Maister Bishop, did our Saviour meane that by our native condition we were to say, *We are unprofitable seruants, we haue done but our dutie*, and did he meane that in our better condition of grace in Christ we are not to say so? See, gentle Reader, this is one of them who take vpon them to be the onely Masters of the world; and as if all learning and truth were locked vp in their Schooles. But had he not so much reason, as to consider that Christ taught his Disciples this lesson, when they were now partakers of that better state? In this betternesse of condition and estate, Christ teacheth them, that *when they haue done all that is commaunded, they should say, We are unprofitable seruants*, yea and by the comparison precedent, setteth them foorth still in condition of seruants vnto God, and sheweth that they cannot of dutie expect so much as thanks for all that they haue done. *Doth a man thanke his seruant, because he doth that which was commaunded him? I trow not. So likewise ye when ye haue done all, say, we are unprofitable seruants, &c.* As if he should say, Because you are seruants, learne you to conceiue in like sort of your seruice. Now Maister Bishop hauing set downe that goodly commentarie, addeth, *And this is Saint Ambrose his exposition upon the place.* But why doth he not set downe the words of *Ambrose*? why doth hee seeke to steale away onely with setting downe his name? Let Saint *Ambrose* himselve speake, and hee saith to his purpose not one word; nay he speaketh against him. *Let no man reioice, saith he, or glorie in workes, because by right we owe dutie to the Lord. Acknowledge thy selfe to be a seruant that art indebted in manifold seruice. Do not set up thy selfe, for that thou art called the child of God: thou art to acknowledge grace, but not to be ignorant of nature: and doe not vaunt thy selfe, that thou hast serued well vvhich thou wast bound to doe.* In which words he giueth plainely to vnderstand, that our native condition of seruice continueth still, and is not

*i. Ambrosii
Luc. lib. 8. cap. 17.
Nemo in operibus
glorietur, quia
iure Domino de-
bitum obsequium.
Agnosce te esse
seruum plurimum
obsequijs deserv-
atum. Non te
præferas quia ser-*

uus Dei dicaris: agnoscenda gratia sed non ignoranda natura: neq; se iustus si bene seruisti quod facere debuisti.

taken

taken away by the state of the grace of God, and that we are still to remember that we do but our duty; we do but what we are bound to do in all that we can do. Now further he alledgeth *Chrysoſtome*, but where is the place? We doubt him to be as falie in *Chrysoſtome* as he was in *Ambroſe*, and yet in that which he citeth what is there for merit, or what againſt debt & duty of ſeruiſe vnto God? *Chryſoſtome* taketh it for whoſome counſell for vs to ſay, that we be unprofitable ſeruants, leaſt pride deſtroy our good workes. But what? was it *Chryſoſtomes* mind that we ſhould ſay ſo and not thinke ſo? Did hee meane that by lying wee ſhould auoide pride? *S. Auſtine* well asketh the queſtion; *Wilt thou then lye to ſhew humility?* *S. Bernard* hauing cited thoſe words of Chriſt, addeth thus, *But thou wilt ſay that Chriſt hath taught ſo to ſay for humilities ſake?* true, ſaith he, *it was for humility indeede, but what, againſt truth?* What *Chryſoſtome* conceiued of the words, it may appeare when he ſaith: *All that we do, we doe as fulfilling duty: therefore Chriſt ſaid, When ye haue done all, ſay, We are unprofitable ſeruants, &c.* In another place he gathereth thereof, that *they which haue done all, ſhall be reckoned to haue done but little:* and againe, that Chriſt thereby commandeth vs *to forget our good workes*, namely as not woorth the remembrance and reckoning of, howſoever God in fauour & mercy doe accept them. But moſt directly he ſpeaketh to our purpoſe, where hauing ſet downe the words before alledged. *No man ſheweth ſuch conuerſation of life, as that he can be worthy of the Kingdome, &c.* he addeth, *Wherefore Chriſt ſaith, When ye haue done all, ſay, We are unprofitable ſeruants, &c.* This is it then that our Sauour Chriſt would ſignifie in thoſe words, that a man by doing whatſoever he can do, cannot attaine to be worthy of the Kingdome of Chriſt, but that it is to vs altogether the gift of God. To which purpoſe *Marke* the auncient Hermite notably applieth the ſame word: *Our Lord, ſaith he, willing to ſhew that we are debtors of the whole law, and that the adoption of children is freely giuen to vs by his bloud, ſaith, when ye haue done all things that are commanded you, ſay, we are unprofitable ſeruants, &c.* Therefore the Kingdome of heauen is not the reward (or wages) of workes, but it is the grace (or gift) of God prepared for his faithful ſeruants. On euery ſide therefore thoſe words of Chriſt are taken to import ſomewhat againſt merit and woorth: yet *M. Biſhop* by meanes that his minion of Rome hath hoodwinked his eies, ca-

k Aug. de verb.
Apoſt. ſer. 25.
Propter humili-
tate ergo men-
ſuru.
l Berna. de tripl.
cuſtod. Sed hoc,
inquit, propter
humilitatem me-
xuit eſſe dicen-
diu. Plane pro-
ter humilitatem,
ſed nunquid co-
ſtra ueritatem?
m Chryſoſt. ad
pop. Antioch.
hom. 53. Omnia
que facimus, a-
gimus debitum
implemtes. Prop-
terea & ipſa di-
cebat, &c.
n Idem de panis-
ſen. Qui omnia
faciunt, parua
feciffe compi-
buntur.
o Idem de panis.
& confeſſ. Obli-
uioni tradere
bona opera.
p Chryſoſt. ad
Coloſſ. hom. 2.
Supra. ſect. 2.
q Marc. Here-
mit. li. de ho qui
ſe putant operi-
bificari. Do-
minus totius legis
debitores nos eſſe
iudicari uolens,
& filioru adop-
tionem proprio
ſanguine nobis
gratuito daram,
inquit, Cum om-
nia feceritis,
&c. Proprietate
regnum coloru
non eſt merces
operu ſed gratia
Domini fidelibus
ſerui prepara-
ta.

not see so much, but he is still doting vpon that which he can no where finde. Which the more plainely to shew, he citeth *Bede* for another construction of these words of Christ, that therefore we are to account our selues *unprofitable seruants, because of all that we do, there ariseth no profit to God*; but why did he leaue out that which *Bede* there addech, as giuing to vnderstand that that former was not the whole meaning of Christs words; *We are unprofitable seruants, because the sufferings of this time, are not worthy of the glory to come, as in another place, which crowneth thee in mercy and compassion. He saith not, in thy merits, because by whose mercy we are prevented that we may humbly serue him, by his gift we are crowned to reigne with him?* What *M. Bishop*, no more faith, no more trust in you? do you alledge Authors, when they condemne your doctrine, euen in the places whence you cite them? *Leaue off, leaue off; it is hard for you to kicke against the prickles.* You fight against the Gospell of Christ, against the truth of God, and do not you doubt but it will preuaile against you, and the conquest thereof shall be your vtter confusion if you hold on your course.

r Bede in Luc. cap. 17.

Act. 16. 14.

5. W. BISHOP.

And thus we fall vpon the third property of M. Perkins meritorious worke, which is, That it bee done to the profit of another: and say that albeit God in himselfe receiue no profit by our workes, yet doth he in the administration of his holy common-weale the Church, wherein good mens seruices do much pleasure him. And in this sence it is said of S. Paul, That by cleansing our selues from wicked workes, we shall become vessels sanctified, and profitable vnto our Lord. Againe, God is glorified by our good workes. That seeing our good workes, they may glorifie your Father which is in heauen. Finally, God doth reioyce at the recouerie of his lost children. If then good men traoualing painfully in Gods Vineyard, do yeeld him outwardly both honour, ioy, and commoditie: that may suffice to make their worke meritorius.

2. Tim. 2. Math. 5.

Ioh. 15. ver. 8. Luke. 15.

R. ABBOT.

As touching this condition, we contend not with Maister *Bishop* concerning his exposition thereof. *Merits* must be done by the

will, and for the vse and behoofe of him at whose hands it must merit. So Christes obedience by the will of the Father, to the praise of the glory of his grace, did merit & deserue at his Fathers hands in our behalfe. Onely it is to be added, that it must fully satisfie the vse and behoofe whereto it is intended, and not faile in any point thereof. Now because ^a *the children of God are so moued by the spirit of God, as that by their owne spirit as the sonnes of men through humane motions and affections, they sometimes faile and fall backe to themselues,* and therefore do not so entirely and perfectly serue the vses of the Lord, to yeeld either glory to God, or loue to their brethren as they ought to do, therefore neither do they attaine to this condition of merit, nor can in any sort bind God to repay them for that broken seruice that they haue done, nay if he would call matters to strict reckoning and account, he hath rather occasion of quarell against them, for disgracing and defiling the works that he hath wrought in them.

^a Aug. Enchirid. cap. 64. Sic spiritus Dei excitantur ut etiam spiritus sui, &c. tanquam filij hominum quibusdam moribus humanis deficiant ad seipfos, &c.

6. W. BISHOP.

M. Perkins fourth property is, That the worke and reward be equall in proportion: If he vnderstand Arithmetically proportion, that is, that they be equall in quantity, to wit, the one to be as great, or of as long continuance as the other: then we denie this kinde of equality to be requisite to merit: there is another sort of proportion, called by the Philosopher 5. Ethic. Geometricall: and the equality of that is taken by a reasonable correspondence of the one vnto the other: as when a good office is giuen vnto a Citizen of desert, it may be that the honour and commodity of the office is farre greater, then was the merit of the man: yet he being as well able to discharge it as an other, and hauing better deserued it, is holden in true iustice worthie of it: In like manner in a game where masteries are tried, the prize is giuen vnto him that doth best, not because the value of the reward is iust as much woorth, as that act of the man who winneth it: but for that such actiuitie is esteemed woorthy of such a recompence. Now the crowne of heavenly glory, is likened by Saint Paule, vnto a Garland in a game: where he saith, That we all runne, but one caneth away the prize. And, he that striueth for the maisterie, is not crowned, vnlesse he

strive

strive lawfully. It is also resembled vnto places of honor: I will place thee ouer much. *And, I goe to prouide you places.* Mat. 15.
Ioh. 14.

Grace is also in many places of Scripture compared to seede: For the seede of God tarieth in him. *But a litle seede cast into good ground, and well manured, bringeth forth abundance of corne. Briefly, then such equality as there is betweene the well deserving subiect and the office, betweene him that striveth lawfully and the crowne, between the seede and the corne, is betweene the reward of heauen, and the merit of a true seruant of God.* Mat. 13.
1. Joh. 3-

And thus much of M. Perkins first Argument, more indeede to explicate the nature and condition of merit, then that his reason nakedly proposed, did require it.

R. ABBOT.

The proportion that maketh *merit or desert*, must be *Arithmetical*, wherein the worke must fully equall the reward, though not in greatnesse and continuance, yet in value and worth. If the one in that sort do not counterpoise the other, the one cannot bee said to bee deserued by the other. But there is no proportion at all either Arithmetical or Geometricall, betwixt that that is finite and that that is infinite; therefore none at all betwixt the worke of man and the reward of heauen, the one being euerie way finite, the other in continuance infinite. So then *Matter Bishops* Geometricall proportion and *reasonable correspondance* is excluded also, because^a the grace (or gift) of Gods reward, as *Fulgenius* saith, doth so much there abound, as that incomparably & vnspokeably it exceedeth all the merit of the will and worke of man, albeit it bee good and giuen vnto him of God. There is no *reasonable correspondance* where the one incomparably and vnspokeably exceedeth all the merit and desert of the other. The same is imported by *Saint Bernard*, who hauing said, that *mens meritis are not such as that life eternall is due vnto the of right*, giueth reason thereof, beside that that I mentioned before:^b *For what are all meritis to so great glory?* *M. Bishop* will haue vs think that he did amisse to aske such a questiō, because there is as he saith such a *reasonable correspondance* betwixt the one & the other, as that the one cōtrary to *S. Bernards* sentence, is iustly & duly deserued by the other. And in the same sort doth he cōtrol *Macarius*,

^a Fulgent. ad Monim. lib. 1. Tantum ibi gratia diuina retributionis exuberat: ut incomparabiliter et a quo ineffabiliter omne meritum quomus bonis & ex Deo data humane voluntati & operatiōnis excedat
^b Ber. in Annunciat. Ser. 1. Quid sunt omnia merita ad tantam gloriam?

c Macar. homil.
 15 Siquis ab eo
 tempore quo cō-
 ditus est Adams
 usque ad finē mū-
 di mili. asses cō-
 era diabolum &
 omnes dolores
 cruciatuq; per-
 tulisset, nihil
 magnum fecisset
 respectu glorie
 quā consequatur
 est. & in qua in-
 finita seculis cū
 Christo regnabit.

d 1. Cor. 9. 9.

who affirmeth, that *though a man from the time that Adam was created euen to the end of the world, were in warfare aganſt the diuell, and did suffer all afflictions and sorowes, yet should he do no great matter in comparison to the glory which he shall receiue, being to reigne with Christ world without end.* Now thē because all reasonable correspondance is quite sunke, Maister Bishops merit is quite drowned, and his deuce of Geometrical proportion will not serue his turne. But we are here to note the notable stupiditie of this merit-monger Pharisee, who maketh the like correspondance betwixt the merit of man and the reward of heauen, as is *betwixt the well deseruing subiect, and an office bestowed on him, betwixt him that striueth lawfully and the crowne; betwixt the seede and the corne increasing thereof.* Who would thinke that he could be so absurd, so basely to proportion those ^d *good things which neither eie hath seene nor eare hath heard, nor haue entred into mans heart, which God hath prepared for them that loue him?* And yet euen in these comparisons how farre is he beside the stoole? For first we know that subiects do not challenge offices at their Princes hands, by right and title of merit and desert, but by request of fauour and grace. Whatsoeuer a man hath done, he hath done the duty of a subiect, and it is at the discretion and pleasure of the Prince, to consider of that he hath done; and what is it to him, if his Prince bestow the office which he desireth, vpon a man of meaner quality and woorth then he thinketh himselfe to be? But if the honour and commodity of the office be farre greater, as *M. Bishop* saith, thē the merit of the man, shall we not think that he meriteth a dagger & a bell, that will go about hereby to approue a title of merit and desert with God? For if the reward of heauen be farre greater then the merit of man, why doth he seeke to make good our meriting thereof? As touching his second comparison of *games & triall of maisteries*, he might easily conceiue, that the prize *ex conditō* stādeth good to him that winneth it, but there is no question of the value or woorth of it, which haply is much lesse then to counteruaile the labour and paines that is bestowed for the gaining of it. As in the *games of Olympus*, the most famous that euer were in the world, the prize was but an *Oline garland*, nothing for worth in cōparison of the pains & expence mē were at, to prepare thēselues, & to trauel for the obtaining thereof: so that *Tigranes* whē *Mardonius* had perswaded *Zerxes*

to warre against the Grecians, hearing thereof said vnto him.
 ° Good Lord, Mardonius, what kinde of men hast thou brought vs to
 fight against, who trie maisteries not for gaining of money, but for shew-
 ing of prowesse and valour? So that the correspondence betwixt e Polydor. Virgil.
de inuent. return
lib. 2. ca. 13.
 the gamester and the prize may be this, that the labour and paines
 on the one side is much, and the prize on the other side worth
 iust nothing, nor is esteemed at all for the value and wotth of it,
 and yet hereby forsooth Maister Bishop will set forth vnto vs a cor-
 respondence betwixt the merit of our workes, and the reward of
 heauen. As for the places of Scripture that hee citeth hereof, the
 Apostle thereby setteth foorth the consequence and order of the
 worke and the reward, God hauing designed the one to the other,
 as the prize is proposed in the game, but as touching value and
 worth, as touching merit and desert he intendeth nothing there-
 in. His third comparison is, that the grace of God is compared
 to seede; as where Saint Iohn saith: *this seede remaineth in him.*
 In which place Saint Iohn hauing said, that *hee that is borne of God* f 1. Iohn. 3. 9.
sinneb not, that is, finally and vterly, giueth reason thereof: for that
 being once borne of God, though he do greuoussly fall, as did Da-
 uid and Peter, and many other, yet there is still a *seede remaining*
in him, which albeit for the time it seeme couered and dead, yet
 shall reuiue and spring againe, and bring forth fruit vnto God: and
 what is this to *M. Bishops* merit? He telleth vs, that by *seede* is im-
 ported *the grace of God*, but hee doth not shew vs, that by *seede* is
 imported the merit of man. To what end then is this brought in,
 but to let vs see that his head is idle, and doth not well aduise what
 he hath to say? Well, wee must conceiue his meaning by that hee
 saith, that *a little seede bringeth forth abundance of corne*. But wee
 must aske him whether there be that *reasonable correspondence* be-
 twixt the seed and the increase, as that the one in worth should bee
 esteemed with the other? If *M. Bishop* should offer that correspon-
 dence to the husbandman for his crop, would hee not iudge him
 with his *Geometricall proportion* to bee scarcely correspondent to a
 wise man? Shall we then think him wel in his wits, that thinketh the
 seed of his merits to be a valuable consideration for the receiuing of
 the crop of heauenly rewards? Again, the husbandmans increase of
 his seed whence proceedeth it? Doth he by sowing his seed, expect
 it as a matter of merit & desert? Is it not wholly the blessing of God

that sendeth the early and latter raine, and giueth strength to the earth to bring forth increase thereof: Euen so is it in all the reward that God bestoweth vpon vs. We sow the seed of our good works, but of theselues they yeeld vs no fruit; there is no worth or merit in them to require wages at Gods hands, but it is only the mercy and bounty of God whereby we shall reape the increase that wee expect thereof. Thus *M. Bishop* can find no meanes to thriue. Hee hath bene a farmer, and a free-man, and an officer, and a gamester, and a seedeman, and yet euery where he is crossed in his *merit*, and can no where light vpon a foundation to set it firme and sure. And yet marke, gentle Reader, how with his *reasonable correspondence* he minceth the matter, ouer that other his fellowes do. The Rhemists speake plaine English, as wee haue heard before, and tell vs that their works are *iruely and properly meritorious*, and not onely *reasonably*, but *fully worthy of euerlasting life*, that they *haue a right to heauen and deserue it worily*, and that God by his *justice*, oweth it vnto them. These are downe-right lads, that sticke not to vtter their mindes, but *M. Bishop* he commeth in paltring with his Geometrical proportion, and reasonable correspondence, and like a young nouice is abashed to say all, and by that meanes if good heede be not taken, is likely to marre the market of merit, to the harme of himselfe and the rest of them. Hitherto then it appeareth, that *M. Perkins* did rightly assigne those foure conditions or circumstances to be required in a meritorious work? which standing good as they do, there can be no merit; because al the good that we do is Gods; because in all we do but our duty, because that that we do doth not fully satisfie our duty, nor hath any due proportion or correspondence to the reward of heauen.

7. W. BISHOP.

His second testimony is, God will shew mercy vpon thousands, in them that loue him and keepe his commandements. Hence he reasoneth thus: Where reward is giuen vpon mercy, there is no merit: but reward is giuen vpon mercy, as the text proueth, ergo.

Answer: That in that text is nothing, touching the reward of heauen which is now in question: God doth for his louing seruants sake, shew mercy vnto their children or friends, either in temporall things,

things, or in calling them to repentance, and such like: but doth neuer for one mans sake, bestow the kingdom upon another; vntlesse the party himselfe be first made worthy of it.

That confirmation of his, that Adam by his continuall and perfect obedience, could not haue procured a further increase of Gods fauor, is both besides the purpose, and most false: for as wel he, as euery good mans obedience, by good vse of Gods gifts, might day by day increase them: And that no man thinke that in Paradise it should haue beene otherwise, S. Augustine saith expressly, That in the felicity of Paradise, righteousness preferred, should haue ascended into better. And Adam finally and al his posterity (if he had not fallen) should haue bin from Paradise translated aline into the Kingdome of heauen; this by the way.

In Enchir. cap. 25

R. ABBOT.

What, when God promiseth mercy to thousands in them that loue him and keepe his commandments, doth he meane his mercy to their children only, and not to themselues? and is the mercy that is promised only for earth, and not for heauen? Here M. Bishop as it appeareth, was hardly bestead, when he could find no way to get out; but by such a senselesse and absurd shift. But to take away that corrupt glose of his, the Propheet David expressly referreth al reward to Gods mercy. ^a *Thou O Lord art mercifull, or mercy O Lord is to bee*

a Psal 62. 12.

ascribed vnto thee, for thou rewardest euery man according to his work.

Which words are generall of euery man, not signifying that which God doth to some for others sake, but that which euery man receiueth for his owne worke, and import not onely reward of temporall things, because they are the words which the Scripture euery where vseth to signifie the reward that shall be giuen at that day. Now then there is no merit either in things temporall or eternall, because it is of mercy that God rewardeth euery man according to his workes. And thus of Gods eternall mercy, the same Propheet alluding to the words of the commaundement, saith in another place: ^b *The mercy of the Lord is for euer and euer vpon them that*

b Psal 103. 17

feare him, and his righteousnesse towards their childrens children, euen such as keepe his covenant, and thinke vpon his commaundements to do them. It is Gods mercy then wherby to them that feare him and keepe his commandments, hee giueth reward for euer and euer.

Thewing himselfe iust also in performance of the same promise of his mercy to their childrens children. But could not the blind man here see, how by his owne answer hee doth circūuent himselfe? The place he saith must be vnderstood of *temporall graces and benefites*, not of the reward of heauen. So then by mercy God bestoweth the reward of temporall benefites, but by merit hee bestoweth the Kingdome of heauen. Now how strange a thing is it and improbable, that merits should extend to the purchase of the Kingdome of heauen, and yet should not serue to purchase temporall benefites here vpon the earth? *If glasse be of so great price, how much more worth is a most pretious iewel?* If earth be so much worth, as that mercy onely can yeeld it, shall we thinke that we haue merit to deserue heauen? But we will leaue the man to his folly: it may be when he hath better considered of the matter, we shall haue of him some wiser answer. In the meane time we acknowledge, that God doth not for one mans sake bestow the Kingdome of heauen vpon another, but yet of mercy he bestoweth it both vpon the one and vpon the other, both vpon the Fathers and vpon the children, euen all that feafe him and keepe his commandements. And sith of mercy he bestoweth it, certaine it is that they haue no merit to deserue and chalenge it, who soeuer they be that loue him and keepe his commandements. That which hee saith of *Adam*, hee saith it without booke, and hath no warrant for that hee saith. As for the place of *Austine*, though it containe nothing but what is probable, yet we answer to it by a rule which the same *S. Austine* hath prescribed otherwhere, that *where there is controuersie of a very obscure matter, there being no certain & clear instructions of holy Scriptures to help vs therein, humane presumption is to stay it selfe, doing nothing by inclining either way.*

8. W. BISHOP.

Now to the third Argument.

Scripture condemneth merit of works: The wages of sinne is death. True. But wee speake of good workes, and not of bad, which the Apostle calleth sinne: where were the mans wits? but it followeth there, That eternall life is the grace or gift of God. This is to purpose: but answered 1200. yeares past, by that famous Father Saint Augustine,

*e Hieron. Sitanti
vstrum, quanti
pretiosissimum
margaritum?*

*d. Aug. de peccat.
mer. & remiss. lib.
2. ca. 36. Vbi de re
obscurissima dis-
putatur, non adiu-
uantibus diuina-
rum scripturarum
certis clarisq; do-
cumentis, cohibere
se debet humana
presumptio, nihil
faciens in alteram
partem declinando.*

Rom 6.

in diuers places of his most learned Workes. I will note one or two of them.

First, thus here ariseth no small doubt, which by Gods helpe I will now discusse. For if eternall life be rendred vnto good workes, as the holy Scripture doth most clearly teach, (note) how thē can it be called grace? when grace is giuen freely, and not repayed for workes: and so pursuing the points of difficulty at large in the end resolueth: that eternall life is most truly rendred vnto good workes, as the due reward of them: but because those good workes could not haue been done, vntlesse God had before freely through Christ, bestowed his grace vpon vs, therefore the same eternall life, is also truly called grace: because the first roote of it was Gods free gift.

De grat. & lib. arb. cap. 8.

The very same answer doth he giue, where he hath these words: Eternall life is called grace, not because it is not redred vnto merits, but for that those merits to which it is rendred were giuen, in which place he crosseth M. Perkins proportion most directly, affirming, that S. Paule might haue said truly, eternall life is the pay or wages of good workes: but to hold vs in humility partly, and partly to put a difference betweene our saluation and damnation, chose rather to say that the gift of God was life eternall: because of our damnation, we are the whole and onely cause, but not of our saluation, but principally the grace of God, the onely fountaine of merit, and all good workes.

Epist. 106.

R. ABBOT.

M. Perkins alledged the whole words of the Apostle, not to argue onely from the assertion expressed in the latter part, that ^a eternall life is the gift of God, but also from the connexion of the whole sentence, that whereas it being said, that *the wages of sinne is death*, the sequelle of the speech, if there were any merit in our workes, should haue bene, *The wages of righteousnesse is eternall life*, he saith not so, but *the gift of God is eternall life*: and so both by that which he doth not say, and also by that which he doth say, sheweth, that there is no place to be giuen to the merit and desert of man. Now Maister Bishop taketh the first part of the sentence by it selfe, *The wages of sinne is death*, as if Maister Perkins had thence argued against merit, and asketh, *Where were the mans wits?* Surely his owne wits were not so farre from home, but that he

^a Rom. 6. 23.

he well knew wherein the proofe stood, but we see hee is disposed sometimes to shew his apish trickes, that we may see how hee can skippe and leape about the chaine, howsoever he aduantage himselfe nothing at all thereby. But at his pleasure hee produceth the words which *M. Perkins* properly intended, *Eternall life is the gift of God through Iesus Christ our Lord.* Hee telleth vs, that the place is answered 1200 years past by *S. Austin* in diuers places of his works. Now indeed it is true, that *S. Austin* in diuers places of his works hath handled those words, but the spite is, that in none of all those places he hath said any thing to serue *M. Bishop* for an answer. This may appeare by that that he saith in the very same book, and very next Chapter to that that *M. Bishop* citeth: *b Whereas the Apostle might say, and rightly say, The wages of righteousness is eternall life, yet he chose rather to say, The grace of God is eternall life, that we may understand, that not for our merits, but for his owne mercies sake hee bringeth vs to eternall life, whereof it is said in the Psalm, He crownerh thee in mercy and compassion.* Hereby it may seeme, that *S. Austin* meant to yeeld *M. Bishop* small helpe by his expounding of this place to the maintenance of their merits. But in the chapter cited by *M. Bishop*, he propoundeth the question *how eternall life should be called the grace of God*, seeing that it is elsewhere said, that *God will render vnto every man according to his workes.* The difficulty he sheweth to arise of this, that *that is called grace which is not rendered vnto workes, but is freely giuen.* Whereof he citeth the words of the Apostle: *If it be of grace it is not of workes; otherwise grace is no grace.* Then hee solueth the question thus, that *wee must understand that our good workes to which eternall life is rendered, do belong also to the grace of God*, signifying that *God of his mercy intending to giue vs eternall life, doth by the same mercy giue vs those good workes to which he will giue it.* For conclusion of that Chapter, he saith consequently: *that because our good life is nothing else but the grace of God, therefore undoubtedly eternall life, which is rendered vnto good life is the grace of God: for that is freely giuen, because that is freely giuen to which it is giuen. But good life to which eternall life is giuen, is onely grace; eternall life which is giuen to good life, because it is the reward thereof, is grace for grace, as it were a reward for righteousness, that it may be true, as it is true, that God will render to every man according to his workes.* In all which discourse plainely hee sheweth,

that

b Aug. de grat. & lib. a bit. cap. 9. Cum possit dicere & recte dicere, Stipendium iustitie vna a eterna, maluit tamen dicere Gratia Dei & c. ut intelligimus non pro meritis nostris Deum nos ad vna eternam sed pro misericordie suae prodicere, de quo, & c. e Ibid. cap. 8. Si vna eterna bonis opribus redditur gratia non operibus rediatur, sed gra is detur, & c. d Intelligamus & ipsa bona opera nostra quibus eterna redditur vita ad Dei gratiam perincre. e Vna nostra bona nihil aliud est qua Dei gratia sine dubio & c. vna eterna que bonae vite redditur Dei gratia est: & ipsa enim gratis nata est, quia gratis data est illi cui datur, sed illi cui datur tantummodo gratia est; hec autem que illi datur quoniam premittitur eius est, gratia est pro gratia, tanquam merces pro iustitia ut vpium sit, & c.

that good life is the grace & gift of God, and when God rendereth thereto eternall life, he doth but adde one grace to another grace, which although it be *as it were a reward for righteousness*, yet is indeed but *grace for grace*. Which fully accordeth with that that was cited out of him before, that *Whatsoever God promised, hee promised to men unworthy, that it might not be promised as a reward to works, but being grace, might according to the name be freely giue, because to live iustly, so far as a man can live iustly, is not a matter of mans merit, but of the gift of God.* So that although eternall life be *as it were a reward of righteousness* in consequence and order, yet absolutely to speake it is not so, because both the one and the other are only the grace and gift of God. Now if God by his free gift intending to vs eternall life, do giue vs his grace to leade a iust and holy life, that thereto he may giue it, haue we reason hereupon with *M. Bishop*, of mercie whereby we shold glorifie God, to build vp merit and desert for the glorifying of our selues? or shal we rather subscribe that which *S. Austine* saith for conclusion of that whole disputatiō concerning that place of the Apostle, as before I cited, that *it is not for our merits that God bringeth vs to eternal life, but for his own mercies sake.* The other place cited by *M. Bishop* is wholly to the same effect: *When God crowneth our merits, he crowneth nothing else but his owne gifts. For as from the beginning we obtained mercy to be faithfull, so in the end he shall crowne vs in compassion and mercy. Whence eternal life is called grace for no other cause, but because it is freely gisen, not for that it is not rendered to merits, but for that the merits thēselues are giuen to which it is giuen.* In which there is nothing that giueth any shew of fauour to *M. Bishop* but the very name of merits, but that that helpeth him nothing shall appeare hereafter, *S. Austine* meaning thereby meerly good workes, without any conceipt of merit as it is now vnderstood in the Church of Rome. Yea and that appeareth plainely here also: for if God in crowning merits, crowne nothing but his owne gifts, then those merits are not truly and properly so called, because a man cannot properly merit at Gods hāds by that that is to him nothing else but the gift of God. And this *S. Austine* sheweth further in that that foloweth: *It is true righteousness*

(Supra lect. 2.
August. in 1. psal.
109.

g Idem Epist. 105.
Cum deus coronat
merita nostrā, nihil aliud coronat quā
numera sua sicut enim ab in. o. si-
da misericordiā
e n. centi sumus,
non quia fideles
eramus, sed ut
essemus, sic in fine
coronabit nos in
misericordiā &
misericordiā. Unde
de e. vita ipsa a-
terne gratia non
occupatur, non ob-
laudat nisi quia gra-
tu datur, nec ideo
quia meritū nos
datur. sed quia
dona sunt & ipsa
merita quibus da-
tur.

h Ibid. Cui debe-
tur vita aeterna
vera iustitia est.
Si autem vera
iustitia est ex te
non est: si facta

est, descendens à Patre luminum, &c. Quia proprie d. homo, si accepturus ei vitam æternam, iustitiam quā in seipsum non
est, sed tibi gratia est, cui gratia est & ipsa iustitia. Tibi enim tanquam debita reddere, ut, si ex te tibi esset ius-
titia cui debetur. Nunc ergo, &c. ut supra. Sc. 3.

to which eternall life is due. But if it be true, it is not of thy selfe, it is from above, descending frō the Father of lights: that thou mightst haue it, if at least thou hast it, verily thou hast receiued it. For what hast thou that thou hast not receiued? Wherefore o man, if thou be to receiue eternall life, it is in deed the wages of righteousness, but to thee it is grace to whom righteousnesse it selfe also is grace. It should be rendered as due vnto thee, if of thy selfe thou hadst the righteousnesse to which it is due. Now therefore of his fulnes we receiue not only grace, &c. but also grace for grace, &c. If eternall life be merited and deserued by vs, then to vs it is the wages of righteousnesse; then it is rendred as due vnto vs. But *S. Austine* though he confesseth, that it may be said, that it is the wages of righteousnesse, yet denieth it to be so to vs: and denieth that it is rendred as due vnto vs. Therefore it must necessarily be granted, that it is not merited and deserued by vs: it can no way be auoided, but that if it be deserued by vs, it is due vnto vs: but it is not due vnto vs, saith *S. Austine*, because the righteousnesse is none of ours. There is therefore on our behalfe no merit, no desert to which it should be accounted due. Thus *S. Austine* wholly bendeth himselfe to establish the truth of the grace of God, against the Pelagian hereticks, and saith nothing whereof *M. Bishop* may inferre the doctrine of merit, which he together with them maintaineth against the grace of God. But for the further declaring of *S. Austines* mind, I will obserue that one sentence of his vpon the Psalmes: *To thee being a sinner is granted forgiveness; the spirit of iustification is giuen thee; there is giuen thee charitie and love, whereby to do al good things: and beyond al these things, he will giue thee also eternall life, and the societie of the Angels, all of mercy. Do not talke of thy merits anywhere, because euen thy merits also are his gifts.* In which words it plainly appeareth, that albeit *S. Austine* useth the name of merit, according to the language of his time, yet he did it not in any such sense, but as still intending, that both in the beginning, and in the proceeding and in the end all is wholly and onely to be ascribed vnto Gods mercie. But *M. Bishop* telleth vs heere that *S. Austine* crosseth *M. Perkins* proportion, in that he affirmeth, that *S. Paul* might haue said, that eternall life is the wages of good workes. Wherein he doth but deceiue himselfe: because to speake simply it is true, that eternall life is the stipend and wages of true and perfect righteousnesse, according to the sentence of the law: *He that*

1 Aug. in Psal.

144. Data est venia peccatori, datus spiritus iustificationis, data est charitas & dilectio, in qua omnia bona facias, & super haec dabit & vitam eternam & societatem Angelorum: totum demeritoria. Merita tua nisi quia iactas, quia & ipsa tua merita illius dona sunt. & Gal. 3. 12.

doth these things shall live in them; and yet it is so but onely by covenant and condision, not by merit, because in doing all we should do but that that we are bound to do. But as hath been already said, *S. Austin*, though he graunt that simply it might haue bene so tearmed, yet denieth it to be so to vs. *It is indeed the stipend or wages of righteousness, but to thee it is grace, that is, to thee it is no stipend.* Now this is spoken vpon a supposall of entire and perfect righteousness; but take withall the exceptions that *S. Austine* putteth in by the way, as we haue seene: *if at least thou haue it*; and againe, *so farre as a man can live iustly.* And let it be considered herewith, which out of *Austin* hath bene abundantly declared in the former question, that there is no righteousness so perfect in this life, as that therby we can be found iust in the sight of God, and then merit and stipend shall be excluded, not onely for that our righteousness is the gift of God, but also for that we haue not that righteousness to which the stipend and wages of righteousness should be due. But let vs here consider the reasons which *M. Bishop* setteth downe in *S. Austines* name, why he did not say, *The wages of righteousness is eternall life: partly, saith he, to hold vs in humility.* Well, but yet it was not *S. Austines* meaning, that the Apostle wold keepe vs in humility by cōcealing that that is true, but by withholding vs from conceiuing proudly of our selues that that is not true: *lest* (saith *S. Austin*) *righteousnesse should advance it selfe as of any merit that man should haue thereby.* Againe, *partly* (saith he) *to put difference betweene saluation & damnation.* This reason he maketh of his owne, *S. Austin* hath it not: but what is that difference? Obserue it well, gentle Reader, for herein is the secret, and thou shalt see the lewdnesse of these wretched men in abusing the name of *S. Austin* to the colouring of their falshood. *We are* (forsooth) *the whole and only cause of our damnation, but not of our saluation, but principally the grace of God.* The grace of God he saith is principally the cause of our saluation, but not *the whole and only cause*: for we must vnderstand, that we our selues by our *Free will* are a part of the cause of our saluation. Yea vpon *Free will* they hang the effect of the grace of God, & from thence do they deriue vnto man that merit whereby he doth deserue eternall life. For they know well, that man cannot be said to merit any thing by that that is wholly the gift of God and therefore for the vpholding of merit and desert, they are so

Si tamen habes.
Epist. 105.
in quantum
homo potest iuste
vivere. In v. sal.
 109.

Ne iustitia de
humano se extol-
letur bono merito:

eager and earnest for the maintenance of *free will*. They walke in this behalfe in the verie steppes of the Pelagian heretikes, who as *Prosper* recordeth, alledged for defense of *Free will*,^o that men can haue no commendation nor merit, who are faithfull by the gift of grace. So *S. Hierome* bringeth in the Heretike saying resolutely: ^p No man shall take away from me free will, lest if God bee my helper in my workes the reward be not due to mee, but to him that worketh in mee. Euen so Popish merit standeth vpon free will: for ^q men, say the Rheimists, worke by their owne Free will, and thereby deserue their saluation. So saith, *Alphonsus de Castro*,^r In that we by free will consent to Gods motion, who yet had it in our power to dissent, a reward and wages is due vnto vs, and thence is our merit. In like sort *Andradius* telleth vs, that^s they are called our merits, because we freely & voluntarily vndertake those actions whereby wee merit with God. Now of this poisonfull doctrine whereby man is made partaker with God in the glorie of our saluation, they would make *S. Austine* a partaker and patron with them, who in condemning the Pelagian heresie, condemned the same, and challengeth our good workes which he calleth merits, wholly and only vnto God. So he saith, that^t all our good worke or merit is wrought vnto vs by grace onely, that^u all the merit of the iust through the whole life of this world is grace. ^v That thou art iust, saith he, repute it wholly to mercy. ^w That that we are and haue in goodnesse, we haue it wholly of him. To that purpose he alledgeth against the Pelagians a speech of Cyprians, requiring that^x no man proudly & arrogantly assume any thing to himselfe, nor call the glory of confessing or suffering his own, that whilest humble and lowly confession goeth before, and all wholly is yeilded vnto God, it may be granted vnto vs by his mercy, what soeuer wee humbly request in the feare of God. Now according to those words of yeelding or attributing all wholly vnto God, he saith in the same place, ^y We liue more safely if we attribute all wholly to God, and doe not commit our selues partly to God and partly to our selues. For reason whereof hee saith anon after, that b after the fall of man, God would not haue it belong to any thing but to

o *Prosper* de lib. arbit. Afferunt nec huiusmodi habere eo, nec meritum qui ex dono gratiæ sicut fideles. p *Hieron* aduer. Pelag. Mihi nullus auferre poterit arbitrij libertatē, ne si in operibus meis Deus adiutor extiterit non mihi debeatur merces sed ei qui in me operatus est. q *Rhemif*. Annot. in Rom. 9. 14. r *Alphons* de Castro adu. heret. lib. 7. tit. Gratia. Ex hoc quod nos monitioni illius consentimus, qui tamen dissentire poteramus, debetur nobis merces & premium, & inde meritum nostrum. s *Andrad* Orb. explicat. lib. 6. t *Costra* merita dicuntur quia liberē & spontē illas actiones suscipimus, quibus aliud Deum promeremur. u *Aug*. Epist. 105. Omne bonum meritum nostrum non in nobis facit nisi gratia. w *Idem*. Hypog. lib. 3. Iusto unper totam seculi vitam meritum omne est gratia. x *De ver*. Dom. Serm. 7. Totum reputa quod iustus es pietati. y *De verb*. Apost. Serm. 16. Totum quod sumus & quod habemus boni ab illo habemus. z *Idem* de bono perscu cap. 6. ex Cypriano de Orat. Dom. Nequis sibi superbe arroganterque aliquod assumas, nequis aut confessionis aut passionis gloriam suam dicat, &c. ut dum precedit humilis & submissa confessio, & datur totum Deo quicquid suppliciter cum Dei amore petitur, ipsius pietate preletur. a *Ibid*. Tutiores viciniuis si totum Deo dimus, & non nos illi ex parte, & nobis ex parte committimus. b *Ibid*. cap. 7. Post casum hominis non nisi ad gratiam suam Deus pertinere voluit, ut homo accedat ad eum; neque nisi ad gratiam suam pertinere voluit, ut homo non recedat ab eo.

his grace that we come vnto him, nor wold haue it to belong to any thing but his grace, that we do not depart from him. And to those words of Cyprian he alludeth in diuers and sundry places, as namely, where he saith, that *therefore the Apostle saith, It is not of him that willeth, nor of him that runneth, but of God that sheweth mercie, that all wholly may be attributed vnto God*, discoursing at large, that our willing & our running is not to be diuided betwixt the will of man and the mercie of God, because then as it is said on the one side, *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercie*, because the will of man alone sufficeth not, so on the other side it may be said, *It is not of God that sheweth mercie, but of him that willeth and him that runneth*, because the mercie of God alone sufficeth not. Now it were wickednesse thus to crosse and contradict the Apostles words, and therefore doth he conclude, that all is wholly to be ascribed vnto Gods mercie. See then the good dealing, or rather the lewd falshood of *M. Bishop* and his fellowes, who teaching for the maintenāce of their doctrine of merits, that good works are principally indeede of God, but yet partly of our selues, do alledge *S. Austine* for the defense thereof, who constantly teacheth to the vtter ouerthrow of merits, that our good workes are wholly and onely of the grace of God, and in no part of our selues. This is one thing for which we iustly detest them, as setting vp the glorie of man in stead of the glory of God; the righteousnesse of man in stead of the righteousnesse of God, and so by bearing man in hand with a merit of eternal life, do bereaue them of Gods mercie, by which onely they should attaine the same. And yet all this is graced and shadowed with goodly faire words, as we see here by *M. Bishop*, who hauing said that *the grace of God is principally the cause of our saluation*, and therein implied that our free will also is partly though not principally a cause thereof, yet addeth, that the grace of God is *the onely fountaine of merit and all good workes*. If grace be the *onely fountaine of all good workes*, then all good workes proceed onely from grace, and if onely from grace, then what can we merit or deserue thereby? If we merit and deserue thereby, then they are partly of vs, and of our free will, & then grace is not *the only fountains of merit and all good workes*. Therefore let him not lye in this sort; let him speake as he meaneth, & acknowledge that which they all maintaine, that good workes are therefore our merits, because they

proceed

c Enchir. cap. 32.
 Propterea dilectum
 Non volens. &c.
 ut detur totum
 Deo.
 See of Freewill,
 Sect. 150

proceed from our *Free will*, and are no otherwise our merits, neither do we otherwise deserue by them, but as they proceed from our *freewill*. Yea when the grace of God hath done all that appertaineth to it to do, all is nothing with them vnclesse man adioyne thereto the worke of his owne *free will*. Either let him renounce his doctrin of *Free wil*, or else let him leaue with colourable words thus to delude and mocke the simple and ignorant reader, in saying that which he thinketh not, that the grace of God is *the onely fountaine of merit and all good works*.

9. W. BISHOP.

Ad Eph. 2.
Ad Tit. 3.

Now to those texts cited before about iustification, We are saued freely, not of our selues, or by the workes of righteousness, which we haue done. I haue often answered that the Apostle speakeith of workes done by our owne forces, without the helpe of Gods grace: and therefore they cannot serue against workes done, in and by grace.

R. ABBOT.

a Eph. 2. 1.

The oftinessse of his answer sheweth the corruptiō of his conscience, that was not moued with so often repeating a manifest vnruth. What, was it the Apostles meaning to teach the Ephesians, that they were not saued by the workes which they did, when they yet were ^a dead (as he saith) *in trespasses and sinnes*, or had the Ephesians any such opinion that the Apostle should need to reforme in them? Did they renounce their former workes to come to Christ that they might be saued by him, and did they afterwarde grow againe to a concept of being saued by their former workes? These are grosse and palpable vnruths, neither hath the Scripture any thing at al, that may giue any shew for warrant of such constructiō. Nay, as hath bene before said, when the Apostle hauing said, ^b *Not of workes least any man should boast*, addeth as a reason and prooffe hereof: ^c *for we are his workmanship created in Christ Iesus vnto good workes, &c.* as if he should haue said, We cannot be said to be saued by workes, because our workes are none of ours, but Gods works in vs, he plainly sheweth, that not onely workes before grace, but after also are excluded from being any cause of our saluation. The place to *Titus* likewise resteth our saluation only vpon ^d *Gods mercy* and

Ver. 9.

c Ver. 10.

d. Tit. 3. 5.

and therefore leaueth no place to our good workes, and therefore it is vsed by *S. Bernard* not only in this day for an exception against workes before grace, but ^e *that we may know at that day, that not for the workes of righteousnesse which we haue done, but of his owne mercie he hath saued vs.* *e Bernard. in Cant. (cr. 50.*

IO. W. BISHOP.

Now to that text which he budleth vp together with the rest, although it deserued a better place, being one of their principall pillars in this controuersie: it is, The sufferings of this life are not worthy of the glorie to come. The strength of this obiection lieth in a false translation of these words, *Axia pro te in doxan equal to that glory, or in the misconstruction of them: for we grant (as hath bin already declared) that our afflictions and sufferings be not equal in length or greatnesse with the glorie of heauen; for our afflictions be but for the short space of this life, & they cannot be so great as will bee the pleasure in heauen; notwithstanding we teach that this short and lesser labour employed by a righteous man in the seruice of God, doth merue the other greater and of longer continuance, and that by the said Apostles plaine words, for (saith he) That tribulation which in this present life is but for a moment and light, doth worke about measure exceedingly an euerlasting waight of glory in vs. The reason is, that iust mens workes issue out of the fountaine of grace, which giveth a heauenly value vnto his workes. Againe, it maketh him a quicke member of Christ, and so receiuing influence from his head, his workes are raised to an higher estimate: it consecrateth him also a temple of the holy Ghost, and so maketh him partaker of the heauenly nature, as *S. Peter* speaketh: which addes a worth of heauen to his workes. Neither is that glory in heauen, which any pure creature attaineth vnto of infinite dignitie, as *M. Perkins* fableth, but hath his certaint bounds & measure, according vnto each mans merits, otherwise it wold make a man equal to God in glorie: for there can be no greater then infinite, as all learned men do confesse.*

Rom. 8.

2. Cor. 4.

2. Pet. 1.

R. ABBOT.

These words of *S. Paule* to the Romanes, ^a *The afflictions of this time are not worthy of the glorie that shall be reuealed upon vs,* are verie directly cited, and are as pregnant to the matter here in hand.

2 Rom 8. 18.

M. Bishop saith, that that text is one of our principall pillars in this controuersie; and indeed it is so strong a pillar, as that all *M. Bishops* strength is not able to shake it from vpholding that which we profess to teach by it. But yet *pro forma* he chargeth vs with false translation and misconstruction. He telleth vs, that we should not say, *worthy of the glorie*, but *equall to the glory*. The greeke word, as Gramarians note, doth by his originall signifie those things which being put into the ballance, are of equall waight and poise one to the other, and from thence is it taken to signifie worth or worthinesse because there is a full correspondencie of value betwixt that that is said to be worthy, and the thing that is worthy of. And according to this vsuall signification of the word, do we translate, *not worthy of the glory*, &c. and though we should translate *not equal*, yet must we perforce vnderstand it as touching equality in worth. And heerein their own vulgar translation doth iustifie vs, *Non sunt condignae passionis huius temporis ad futuram gloriam*, &c. that is, as the Rhemists translate it, *The passions of this time are not condigne to the glorie to come*, &c. for what is *condigne* but *equall or comparable in worth*; whence they take their *meritum condigni* or *ex condigno*, to bee that which in value and worth is fully equiualent to the reward. Therefore *Arias Montanus ad verbum* readeth it thus, *Non digna passionis nunc temporis ad futuram gloriam*, &c. *The sufferings of this time are not worthy to the glorie to come*: which what is it but the same as to say, *they are not comparable in worth to the glory to come*? Now then why doth he go about to impeach our translation, when it is thus approued by their owne? But that it may plainly appeare that we haue no way falsified or misconstrued this text, let vs see in what sort the auntient Fathers haue cited and applyed the same. Saint *Austin* readeth the words thus, ^b *The sufferings of this time are unworthy to the glory to come*: and saying in another place that ^c *the holy Martyrs are not to be proud as if they did any worthy matter for the participatiō of that country where is eternall and true happinesse*: alledgeth afterwards for reason hereof these words, *Because as the Apostle saith, the suffrings of this time are unworthy*, &c. In the very same sort doth ^d *Ambrose* cite the same words in sundry places, and although

b. August. lib. 83
quest. 67. *Iudiginae sunt passionis huius temporis*, &c.

c. Idem de ciuit. Dei lib. 5. cap. 18. *Nullo modo superbiā sancti Martyres, tanquā dignū aliquid participatione facerint; ubi aeterna est & vera felicitas. Et sub finem: superbia ne extollamur; Quoniam sicut dicit Apostolus. Iudigna, &c.*

d. *Ambrosio de Iacob. lib. 1. cap. 6. & de Interpellat. Iob. lib. 1. cap. 1 & in Psal. 118. ser. 19.*

in the text inserted in his commentary vpon the Epistle to the Romanes, he reade as the vulgar Latine doth, yet in expounding the next verse he expresseth the effect thereof thus. *The Apostle hath said thus the sufferings of this time are unworthy to the glory to come.* Therefore elsewhere alluding to those words, hee sayth that the Saints *whē they shal begin to receiue the glorious reward of their small paines, shall know that the sufferings of this time, are unworthy to haue so great glory of eternal reward yeilded vnto them.* And againe in another place, *The things which we suffer in this body, are unworthy of the reward of the glory to come.* Hierome vpon that place saith, that *a man could do nothing comparable in worth to the beauenly glorie, albeit it were but euen such as this life is.* For whatsoeuer a man shall suffer before death, it is no more then he deserued before by his sinnes. But now both his sinnes be forgiven him, and then eternall life shal be giuen, the company of Angels, the brightnesse of the Sunne, &c. Occumenius expoundeth it, that *we cannot suffer any thing worthy of the reward to come, or helpe any whit thereto.* Fulgentius hauing said that *the gift of Gods reward doth incomparably and unspeakeably exceed all the merits of good will and worke of man,* bringeth for prooffe hereof these words of the Apostle, *The sufferings of this time, &c.* Bernard likewise affirmeth that *the merits of men are not such as that eternal life may be due vnto them of right: & asking, what are all merits to so great glory:* for confirmation citeth also the same words, and addeth *No not if one man did endure them all.* By all which it may appeare how truly *M. Bishop* and his fellowes make construction of this place, that the sufferings of this time are not equall in length and greatnesse to the glory to come, but yet for value and worth they beequall to it, and *the one doth merite the other,* expressly contrary to their owne text and translation. But to proue this, hee alledgeth further that the Apostle saith, that *this momentary & light tribulation worketh vnto vs a farre most excellent and eternall waight of glorie.* Yet we find not here the thing that he would proue, that this short and light tribulation doth merite and deserue that most excellent and eternall waight of glorie: nay who doth not see, that it is plainly excluded by the words? For if our sufferings and good workes be but according to the scant and small measure of our fraile and weake condition, short in time, and light in burden,

c. Item in Rom. 8. Preteritis temporibus passiones nostras dicit ad futuram gloriam. s. Idem de bona mortis, cap. 2.

Gloria mercede laboris exigui recipere cognoscent indignas esse passiones huius temporis, quibus remuneratiois eterne gloria tanta refertur.

Idem de inscripta. David ca. 2. Indigna sunt que in hoc corpore sustinemus remuneratioe futura glorie.

H Hieronim. in Rom. 8. Reuera nihil posset hominis condignum patri gloria celesti etiam si talis esset illa qualis modo est vita. &c.

i Occumen. in Rom. 8. Non possunt quicquam futura retributione condignum aut pati aut ad illam conferre.

k Fulgent ad Monim. lib. 1. supra sect. 6.

l Bernard in Anunciat. ser. 1. supra sect. 3. in Nec si unus omnes sustineat.

n 2. Cor. 4. 17.

and on the other side, the glory to come bee *exceedingly or beyond measure excellent*, surely then apparent it is, that the littlenesse and lightnesse of the one can neuer in worth attaine to the vnmeasurable excellency of the other. But he will say, the one worketh the other, the affliction *worketh* vnto vs the glory. True, and what then? Doth the one therefore merit and deserue the other? Surely as it is said of affliction, so it may be said of them that afflict vs, that they work vnto vs an excellent and an eternal weight of glorie; and yet it cannot be said that they deserue the same for vs. Affliction worketh vnto vs glory, only as an instrumentall cause, which beyond the nature thereof God vseth amongst other means to prepare vs and fit vs to be partakers of his glory. Hee therby

o Job. 33. 16. 17.

p Ofc. 14. 5.

q Heb. 12. 10.

r 2. Cor. 4. 16.

si. Cor. 11. 32.

t Chrysol. in Gen.

hom. 25. Afflictio-

ones nos inducunt

v: operemur bona

Deo que grata o-

pera.

u Rom. 8. 28.

x August. soliloq.

cap. 28. Quibus

omnia cooperantur

in bonum et in

ipsa peccata. vide

de corrept. & gra-

tia. cap. 9.

y Ambr. de pæ-

nit. lib. 1. cap. 11.

Ipsæ se morsus suo

vulnerat & con-

stra se armat. quæ

deilitandam pu-

eravit, &c. Impe-

ran: e Christo &

diabolus ipse fit

pre. de sue custor.

z Andrad. Orthod.

explic. lib. 6. Diui-

nitatem quandam

habent necesse

est, &c.

Tantum prome-

rantur. quantum

spiritus quo ducit-

ur dignitas atq;

amplius postu-

lat.

o *openeth our eares*, and subdueth our pride, and *healeth our rebellions*, and frameth vs to *understanding*, and *maketh vs partakers of his holinesse*, and *whilest our outward man is corrupted, our inner man is renewed from day to day*. In a word, *when we are iudged, wee are chastened of the Lord, that we should not be condemned with the world.*

t *Afflictions* (saith Chrysostome) *do induce vs to those things that are good and acceptable vnto God*. And thus the Apostle telleth vs,

that *all things worke together for good vnto them that loue God*: yea saith *S. Austin*, *even their very sinnes*: and yet *Master Bishop* will not say, that all things and specially their sinnes do merite, and deserue the same good vnto them. Yea the diuell himselfe, by the ouerruling hand of God, is made to worke vnto vs our saluation and glorie, whilest (as *Ambrose* saith) *he armeth vs against himselfe*, and by the commandement of *Christ* is made the keeper of him.

whom hee would make a pray; whilest by being exercisid with his temptations, wee grow stronger in faith, and patience, and obedience, and so more and more able to resist him. Therefore neither haue these words of the Apostle any thing for *M. Bishops* turne that our sufferings heere doe merite the glory of the life to come.

Yet, as if hee had firmly proued his merite, hee goeth on to tell vs how it commeth to passe that our works haue this vertue, *because they issue out of the fountaine of grace, which giueth a heauenly value vnto them*. To which purpose their *Andradus* sayth,

that *our workes haue a kind of diuine quality, and wee deserue so much thereby, as the dignity and excellency of the spirit requireth, by which we are led*. But if we haue this heaueuly value, no other-

wife but as they proceed from the grace of God, what haue wee thereby to challenge to our selues? how should wee be sayd to merite by that that is none of ours? It hath bene already shewed that it cannot be ascribed as a merite vnto vs, which is wrought of God in vs. And it is worth the while to note here the giddinesse of these men. The heauenly value and merite of their workes commeth of the grace of God, and yet forsooth they merite nothing by them but as they proceed from their owne free will. Why are they thus warbling and turning to and fro? Either let them say that the value of good workes is wholly of the grace of God, and then what is the worth thereof to them? or if they will say that they merit thereby, let them say that they haue a value and worth from them, whereby they deserue for them. But what will they say to *Fulgentius* and *Bernard*, who expressely say, as we haue heard, of the good workes that are *giuen of God*, that Gods reward doth *incomparably and unspeakably exceed all the merite thereof*, and that they are not such as that *by any right eternall life should be due vnto them*. And when *Austine* and *Ambrose* say, that the afflictions of this life are *unworthy to the glory to come*, of whose afflictions or sufferings do they speake but of the Saints, euen as the Apostle doth, who suffer by the gift and grace of God, are members of Christ and temples of the holy Ghost, euen of those sufferings wherein they suffer with Christ; of which Saint *Ambrose* yet further saith, to shew the meaning of the words here in hand, *He is together glorified, who in suffering for him suffereth with him: and that the Apostle may exhort vs to suffering, he addeth, that all those things which we suffer, are too little and unworthy, that for the paines thereof so great reward of good things to come should be returned vnto vs*. As for the infiniteness of the glorie of heauen, *M. Bishop* well knoweth, but that his idle head delighteth to make matter to talke of, that *M. Perkins* was neuer so idly conceited, as to imagine it according to his construction, that any pure creature enioyeth the same in infinite extent of measure and greatnesse, but only of time and continuance, because it hath no end. Now infinite in what sort soeuer, cannot be answered but by that that is infinite. The trespass of man against the infinite maiesse of God, could not sufficiently be answered but by the infinite punishment, which because it could not be in greatnesse, whereof a creature could not be ca-

a Ambro. epist. 22.
Conglorificatur
ille qui patiēdo
pro ipso compati-
tur ei. Et ut
horreatur ad passio-
nem adiungit, quo-
niā minora sunt
omnia que pati-
untur & insignia
pro quorum labo-
ribus tanta repen-
datur futurorum
merces bonorum.

pable, was therefore supplied and made infinite by continuance. For the taking away thereof, there was to be yeilded an infinite satisfaction, which the Sonne of God yeilded by the infinitenesse of his person, though by onely temporarie sufferings and death. As then to take away a punishment not infinite in greatnesse, but in continuance there was necessarily required the merite of an infinite person, so to purchase the glorie of heauen, which to the Saints is infinite in continuance onely, not in greatnesse, there is likewise required the merit of an infinite person, which is onely the merite of Iesus Christ; so farre are we from doing any thing that may carie any semblable proportion of merite and desert. Now infinitenesse of glorie as touching continuance, doth not make a man equall to God, nay it doth not make the Saints of God equall one to another, who are different in measure of glorie, though euery one enioyeth the measure that he hath infinitely and without end. Thus *M. Bishop* like a drunken man is still offering to stand vp, but at euery next step tumbleth downe againe, and can say nothing, but what still redoundeth to his owne harme. The piller wee see standeth firme and sure, and hee can finde no meanes to throw it down.

II. W. BISHOP.

M. Perkins fourth reason. Whosoever will merite, must fulfill the whole Law: for if we offend in one commaundement, we are guiltie of the whole Law; but no man can fulfill the whole Law. *ergo.*

Answer. I denie the first proposition: for one good worke done with his due circumstances, doth bring forth merite, as by all the properties of merite may be proued at large, and by his owne definition of merite set downe in the beginning. Now if a man afterward fall into deadly sin, he leaseth his former merit: but recouering grace, he riseth to his former merit, as the learned gather out of that saying of our Saviour, in the person of the good father, Do on him (that is on his prodigall sonne returning home) his former garment. His second proposition is also false, as hath bene proued at large in a senerall question. To that of *Saint James*, although it belong not to this matter, I answer, that he who offendeth in one, is made guiltie of all, that is, hee shall be as surely

condemned, as if he had broken all: See Saint Augustine.

Epist. 29. ad Hieron.

R. ABBOT.

M. Perkins saith, that hee that will merite must fulfill the whole Law. *M. Bishop* denieth that, and saith that *one good worke done with his due circumstances doth bring forth merite*. Now happie men are they with whom one good worke is of so great worth. But what doth a man merite by that one worke? Surely if it bee a merite of heauen, I doubt not but *M. Bishop* for his part in that meriting facultie wherein hee liueth, hath in his opinion by many merites deuoured a number of the heauens of *Democritus* his innumerable worlds. But I pray you tell vs *M. Bishop*, if he be ^a *cursed that continueth not in all things that are written in the booke of the Law*, how should any man merite by performing onely one thing? If life be tied onely to the doing of all, why doe you make so many merites of that which by the sentence of the Law canne yeeld onely one? Nay *S. James* plainely telleth vs, as *M. Perkins* alledgeth, that ^b *he that keepeth the whole Law, and yet faileth in one point, is guilty of all*, that is, he is in generall guilty of breaking the Law, and therefore lieth vnder the curse that is pronounced by the Law. But this place *M. Bishop* saith *belongeth not to this matter*, and why, but because hee knew not what to say vnto it? for that that hee doth say, doth fullie make against himselfe. For how should one work done with his due circumstances bring soorth merite, when notwithstanding the doing of many workes with their due circumstances, a man for offending in any one is *as surely to be condemned as if he had broken all*? Marry saith he, *a man may merite, and after by falling into any mortall sinne, he loseth his merite*. But that cannot bee: for the Law as hath been said, maketh no promise but to him that fulfilleth all; and therefore till a man haue fulfilled all, hee can merite nothing; and therefore hath merited nothing by any former act or acts, if afterward he fall into any trespass of the Law. Now therefore there can bee no rising againe to former merit, where there is no merit at all, & the place which he citeth in that sort as he citeth it, may import a renewing to the former estate; but as touching merite, it importeth nothing at all. But whether those words of *S. James* belong to this matter or not, let *S. Ierom* tell him, who thereupon infers thus,

e Hieron. aduer. Pelag. lib. 2. Quis nostrum aliquando non peccauit? Si autem peccauit (quod negari non potest) & per unum peccatum omnium est reus peccatoris, non suis viribus sed Dei misericordia saluatur.

d 1. Ioh. 1. 8.

e Cap. 3. 4.

c Which of vs hath not sometime sinned? And if hee haue sinned (which cannot be denied) and by one sinne be guiltie of all sinnes, then is he not saued by his owne power but by Gods mercy. The place then by his iudgement, taketh away from man all power of beeing saued by any thing in himselfe, and leaueth him to bee saued onely by the mercie of God. To the other proposition of *M. Perkins* argument, he answereth also by deniall, and saith that in a *generall question* hee hath prooued that a man may fulfill the whole law: but by that he hath read the disprooffe of his prooffe, it will appeare to him I hope that hee hath prooued nothing. Now it is to bee obserued how slyly hee omitteth the place of *S. Iohn* alledged by *M. Perkins*,
d If we say we haue no sin, we deceiue our selues, &c. which inuincibly prooueth that no man fulfilleth the whole law, because there is no man without sin, and euerie sinne is *c the transgression of the law.*

12. W. BISHOP.

His fifth reason. Wee are taught to pray on this maner, Giue vs this day our daily bread: where we acknowledge euerie morsell of bread to bee the meere gift of God, much more must wee confesse heauen to be.

Ans. M Perkins taketh great delight to argue out of the Lords praier; but he handleth the matter so handsomely, that a man may thinke him to be so profoundly learned, that hee doth not yet understand the Pater noster: for who taketh our daily food to be so meere the gift of God, that we must not either make it ours with our penie or trauell, wee must not looke to be fed from heauen by miracle, by the meere gift of God, but according vnto *S. Pauls* rule, either labour for our liuing in some approoued sort, or not eat. Yet because our trauels are in vaine vlesse God blesse them, we pray to God daily to giue vs our nouriture, either by sending or preseruing the fruites of the earth, or by prospering our labours with good successe: or if they bee men who liue of almes, by stirring up the charitable to relieue them. So we pray, & much more earnestly, that God will giue vs eternall life: yet by such meanes as it hath pleased God to ordaine, one of which and the principall is by the exercise of good workes, which God hath appointed vs to walke in, to deserue it. And it cannot but sauour of a Satanicall spirit, to call it a Satanicall insolencie (as *M. Perkins* doth) to thinke that eternall life can bee merited: when *Saint Augustine* and the best spirit of men since *Christ's* time

So thought and taught in most expresse termes.

R. ABBOT.

It well appeareth that *M. Perkins* better vnderstood the Lords praier, then that he had any need to learne of any such slender master as *M. Bishop* is. The argument which he vseth, is very effectuall and strong. If we cannot merit the food of this life, but must craue it of gift, much lesse can we merit euerlasting life. But saith *M. Bishop*, *our daily bread is not so meerly the gift of God, but that wee must euer make it ours with our penic or trauell; we must labour for our lining, &c.* Be it so; and yet by all our expence and labors & trauels we merit nothing; we looke for nothing by desert, but craue it of the blessing and free gift of God. Let *M. Bishop* say, Is there any man, who by his labour and paines canne challenge at Gods hands a morfell of bread as of merit and desert? If hee cannot, but is still bound to cry amidst all his trauels, *Giue vs this day our daily bread*, why doth he put man in opinion of meriting at Gods hands eternall life, who cannot by all his workes bind God vnto him for his daily bread? Wee labour therefore to lay hold of eternall life by such meanes as God hath ordained, and by the exercise of good workes which God hath prepared for vs to walke in, but after all our labour we still beg eternall life at Gods hands, as of his meere blessing and gift, that it may bee true both in the beginning and in the end, that ^a *eternall life is the gift of God ikrough Iesus Christ our Lord*. Yet he telleth vs that God hath appointed good workes for vt to walke in *to deserue eternall life*. But where hath he so appointed? We find that God ^b *in his Sonne hath giuen vnto vs eternall life*, and that hee hath ^c *prepared for vs good workes to walke in*, as the A-
 postle speaketh, namely to that eternall life which hee hath giuen vs; but that hee hath appointed vs good workes to deserue eternall life, *M. Bishop* cannot tell vs where to find. Now because the spirit of God hath not any where taught vs so to conceiue, what is it but *Satanicall insolvency* thus to teach against the doctrine of the spirit? And whereas hee saith that *Saint Austine and the best spirit of men since Christs time, haue taught that heauen may be merited*, wee first tell him, that all that is nothing vnlesse Christ himselfe haue so taught: and secondly, that hee falsly fathereth

^a Rom 6 23.

^b 1. Ioh. 5. 11.
^c Ephes 2. 10.

vpon the Fathers this misbegotten bastard of merit, which in that meaning as hee and his fellowes teach it, was neuer imagined by the Fathers, as partly hath appeared already, and shall (God willing) appeare further.

I 3. W. BISHOP.

But let vs heare his last argument, which is (as hee speaketh) the consent of the ancient Church, and then beginneth with S. Bernard, who liued a thousand yeeres after Christ: he (in I know not what place, the quotation is so doubtfull) saith, Those things which we call merits, are the way to the kingdome, but not the cause of raiging. I answer, that merits be not the whole cause, but the promise of God through Christ and the grace of God freely bestowed on vs, out of which our merits proceede: which is Bernards owne doctrine.

Ger. 68. in Cantic.
Manual. cap. 22.

Secondly, hee citeth S. Augustine: All my hope is in the death of my Lord: his death is my merit. True in a good sense: that is, by vertue of his death and passion my sinnes are pardoned, and grace is bestowed on me to do good workes, and so to merit.

Ex Psal. 114.

Thirdly Basil: Eternall life is reserued for them that haue striven lawfully, not for the merit of their doing, but vpon the grace of the most bountifull God. These words are vntuly translated: for first he maketh with the Apostle, eternall life to be the prize of that combat, and then addeth, that it is not giuen according vnto the debt and iust rate of the workes, but in a fuller measure, according vnto the bounty of so liberal a Lord: where hence is gathered that common and most true sentence, That God punisheth men vnder their deserts, but rewardeth them about their merits.

Psal. 120.

4. M. Perkins turnes backe to Augustine vpon the Psalm. 120. where he saith (as M. Perkins reporteth) He crowneth thee, because he crowneth his owne gifts, not thy merits.

Ans. S. Augustine was too wise to let any such foolish sentence passe his pen. What congruity is in this? Hee crowneth thee, because he crowneth his owne gifts, not thy merits. It had beene better said, He crowneth thee not &c. But he mistooke belike this sentence of S. Augustines: When God crowneth thee, he crowneth his gifts, not thy merits. Which is true, being taken in that sense which he himselfe declareth: To such a man so thinking (that is, that he hath merits of himselfe,

selfe, without the grace of God) it may be most truly said, God doth crowne his owne gifts, not thy merits, if thy merits be of thy selfe, and not from him: but if we acknowledge our merits to proceed from grace working with vs, then we may as truly say, that eternall life is the crowne and reward of merits.

His other place on the Psalme is not to this purpose, but appertains to the first iustification of a sinner, as the first word, quicken & reuiue me, sheweth plainly: now we confesse that a sinner is call:d to repentance and reuined, not for any desert of his owne, but of Gods meere mercis.

R. ABBOT.

The place of *Bernard*, is in the very end of his booke *De gratia & libero arbitrio*, where hauing before decuded ^a the gifts of God into merits and rewards, he sheweth that merites are wholly to be ascribed vnto God, because ^b to consent to God, which is the thing wherein merite wholly consisteth, is not of our free will, but of God himselfe. So that although God in the worke of mans saluation do vse the will of man himselfe, yet there is nothing in the will of man to that purpose, but what is ^c wholly of the grace of God. Now hauing disputed and shewed these things at large, in the end of the booke he shutteth vp all with his conclusion, ^d *If properly wee will terme those which we call our merites, they are the seed-grounds of our hope, incitements of our loue, tokens of our secret predestination, foretokens of our future happinesse, the way to the kingdome, not the cause of our raigning, or of our hauing the kingdome.* Where plainly he giueth to vnderstand, that whatsoever is spoken of *our merites*, is but vnproperly spoken; that God hauing purposed vnto vs eternall life, bestowed his grace vpon vs to leade a godly life, as a foretoken thereof, and therefore that our good workes are but the way wherein God leadeth vs to his kingdome, which hee of his owne mercie hath intended and giuen vnto vs, and not the cause for which hee is moued to bestow the same vpon vs; euen as *Saint Augustine* speaketh, ^e *the way by which hee will bring vs to that end which hee hath promised.* Now what sayth *M. Bishop* to this place of *Bernard*? no question but he hath an answer readie, though by his owne confession he neuer saw the place; so notable a facultie haue these men

Psal. 142.

^a Bernard. de grat. et lib. arbit. Deuza sua Deus in merita diuisit & prænata.

^b Non equidem quod consensus ipse in quo meriti omne consistit ab ipso libero arbitrio est. Deus facit volentem, hoc est voluntati sue assentem.

^c Totum ex illa.

^d Si proprie appellatur ea que dicimus nostra merita spei que dicitur seminata, charitatis uicibus, uel ceteris predestinationis iudiciis future salutatis præfagis, ut regnandi, non causam regnandi.

^e Aug. in Psalra. 109. v. 14 qua nos perditurum est ad finem illam quem promittit.

to tell an Authors meaning before euer they looke into him: forsooth *Bernards* meaning is, that *merits* are not the whole cause, but the promise of God through *Christ*, and the grace of God freely bestowed upon us, out of which our merits proceed. Thus he answereth *Bernard* by a plaine contradiction to *Bernards* words, *Bernard* saith, they are not the cause: Yes saith *M. Bishop*, they are the cause, though they be not the whole cause. But see how scholerlike he dealeth therein; for it is as much as if he should say, The tree is not the whole cause of the fruite that it bringeth forth, but the roote whence it proceedeth, and the boughes whereupon it groweth; whereas the roote and the boughes are parts of the tree, without which it is not a tree; and therefore the exception maketh nothing against it, but that the tree is called the whole cause of the fruite. So saith he, Merits are not the whole cause of saluation, but the grace and promise of God, distinguishing merits as one part of the cause, from the grace and promise of God as another part of the cause; whereas merite by his owne rule in the beginning of this question, doth alwayes necessarily include the promise and grace of God, and can be no merite but as it proceedeth from grace, and hath of God a promise of reward. By this exception therefore he saith nothing to hinder, but that merits are the whole cause of saluation, fully and directly contrary to that that *Saint Bernard* saith, that merites (which he intendeth no otherwise but implying the grace and promise of God) are the way to the kingdom, but not the cause of our obtaining the kingdom. Yet of that which he saith, he telleth vs that it is *Saint Bernards* owne doctrine, not alledging any words of *Bernard* to that purpose, but onely quoting a sermon of his where there is nothing for his purpose, as afterwards shall appeare in answering his testimonies of the Fathers. In the meane time, whereas he excepteth that *Bernard* liued a thousand yeares after *Christ*, I must answer him that his testimonie is so much the more effectuell, in that God in the midst of so great corruption and darkenesse did still by him and others continue the light and acknowledgment of this truth.

¶ *Aug. Manual,*
ca 22. *Tota spes*
mea est in morte
Domini mei: mors
eius meritum me-
um; refugium
meum, salus, vita
& resurrectio
mea.

The next place cited by *M. Perkins* is vnder *S. Austins* name, though that booke indeed be none of his: *All my hope is in the death of my Lord: his death is my merite.* *M. Bishop* hereto saith that

it is true in a good sense. Where we see him to bee an apt scholler, and well to haue learned the lesson of the *Index Expurgatorius*.

¶ Wee set some good sense upon the errors of the Fathers when they are opposed against vs in contentions with our aduersaries. But what is that good sense? Marry, by the vertue of his death and passion grace is bestowed on me so merite. But surely hee doth not thinke that euer the author of those words intended that sense. If hee will make that sense of the one part of the sentence, hee must necessarily make the like of the rest. *The death of the Lord is my merite, my refuge, my saluation, my life and resurrection.* If his meaning be, *the death of the Lord is my merite*, that is, hath purchased for me that I should merite for my selfe; then in the rest also shall bee likewise said, *the death of the Lord is my refuge*, that is, hath purchased for mee that I should bee a refuge for my selfe; *the death of the Lord is my saluation, life and resurrection*, that is, hath purchased for me to bee saluation, life and resurrection to my selfe. So likewise where hee addeth, ^h *My merite is the mercie of the Lord: so long as the Lord of mercie shall not faile, I shall not want merite*: the meaning shall likewise be, the mercie of the Lord giueth mee ablenesse to merite for my selfe, and so long as his mercie faileth not, so long shall not I faile of good workes to merite and deserue heauen. Now these constructions are lewd and absurd, and indeede farre from the conscience of the writer of those words, who findeth nothing in his owne workes to comfort himselfe withall, and therefore flieth vnto the death and merite of Christ, and the mercy of God, as his onely succour, and the onely stay that hee hath to rest vpon. Which, that the reader may thoroughly vnderstand, I hold it not amisse to set downe what the same author hath written in another place of the same booke, euen out of the same spirit: *Let my soule (saith hee) bee silent to it selfe, and passe ouer it selfe, not thinking of it selfe, but of thee, O my God, because thou art indeed my whole hope and trust. There is in thee my God and our Lord Iesus Christ, the portion and flesh and bloud of euery one of vs. Where my portion raigneth, I beleene that I also raigne; where my bloud ruleth, I beleene that I also haue dominion: where my flesh is glorified, I know that I also am glorious. Albeit I bee a sinner, yet I doubt not of this fellowship of grace. Albeit my sinnes hold backe, yet my substance (namely being now of his flesh and his bones) requireth it.*

^g Index Expur.
in castigat. Ber.
trava.

^h Meritum meū
miseratio Domini
non sum meritis
inopi quādiā
miserationum
Dominus non de-
fuerit.

ⁱ Ibid. cap. 13. *Spē
leas sibi & iosa
anima, et trāscat
se nō cogitando se,
sed se Deū merens
quoniam tu es re-
ueratota spes &
fiducia mea.*

*Est enim in te
Deo meo & Do-
mino nostro Iesu
Christo, uniuscu-
iusque nostrū, &
portio, et sanguis.*

Albeit

& caro. I'bi ergo
 portio mea regnat
 ubi regnare me cre-
 do. I'bi sanguis
 meus dominatur,
 ubi dominari me
 confido. F'bi caro
 mea glorificatur,
 ubi gloriosum me
 esse cognosco.
 Quamuis pecca-
 tor sim, tamen
 de hac communio-
 ne gratie non dis-
 fidio. Etsi peccata
 mea probent
 substantia
 mea requirit, Et
 si delicta propria
 mea excludant,
 naturae communio
 non repellit, &c.
 Desperare utique
 potuissem propter
 nimia peccata
 mea & vitia, cul-
 pas & infinitas
 negligentias meas
 quas egi & quoti-
 die inderi me: et a-
 go corde & ore, &
 opere, & omnibus
 modis quibus hu-
 mana fragilitas
 peccare potest, nisi
 verbum tuum
 Deus meus caro
 fieret & habitaret
 in vobis. Sed de-
 sperare iam non
 audeo, quoniam
 subditus ille tibi
 usque ad mortem,
 mortem autem
 crucis, tulit thyro-
 graphum peccato-
 rum nostrorum, &
 affigens illud crui-
 ci peccata cruci-
 fixit & mortem.
 In ipso autem se-
 curus respiro, &c.

Albeit mine owne defaults doe exclude mee, yet fellowship of nature
 puiteth mee not away. I might despaire because of my exceeding
 great sinnes and corruptions, my defaults are infinite negligences
 which I haue committed, and dayly without ceasing doe commit in
 thought, and word and worke, and euery way that humane frailty
 can sinne, but that thy Word (O my God) became flesh, and dwelt a-
 mongst vs. But now I dare not despaire, because hee beeing obedient
 vnto thee vnto death, euen the death of the crosse, hath taken away the
 hand-writing of our sinnes, and fastning it to the crosse, hath cruci-
 fied sinne and death. Now securely I take breath and heart againe, in
 him who sitteth at thy right hand, and maketh intercession for vs. By
 these words, and many other that might bee alledged out of that
 booke, the Reader may iudge of the construction that *M. Bishop*
 maketh of the words cited by *M. Perkins*. Wee see nothing here
 but confession of sinnes in himselfe; no other hope but onely for-
 giuenes of sins in Christ. Surely these are not the speeches of a man
 dreaming of an ablenesse giuen vnto him to deserue eternall life.
 No, no, it was neuer heard of in the world, that the meaning of
 these words, *My hope is wholly in the death and Merit of Christ*,
 should bee, that we hope to beeaue by Christ to merit and de-
 serue saluation, vntill these brazen faced hypocrites were hired
 and set to worke by Antichrist for the confusion of soules, by ma-
 king them to leane vpon the broken staffe of their owne merites,
 in steed of the onely sauing merit of the blood of Christ. The
 faithful haue alwaies in their end betaken themselues to this hold,
 and many returning vnto God euen at the last gaspe, hauing no-
 thing in themselues to comfort themselues, haue securely reposed
 their hope in the merit and death of Christ, and with ioy and com-
 fort haue gone to God; who if they had vnderstood hope in Christ
 according to *M. Bishops* exposition thereof, of beeing to bee made
 able by Christ to merit heauen, would haue beene rent and torne
 in peeces with perplexity and feare, neither could haue conceiued
 any comfort thereof at all. But let him alone, he shall one day vn-
 derstand the vnruth of his answer, when he shall bee glad to make
 vse of those words which we haue spoken of, or the like without
 that good sence as hee calleth it, which now his senselesse and dead
 heart imagineth of them. The place of *Basil* is as cleere as the light,
 yet

yet he labourerh to cast a mist before it also: but cannot so doe it, but that hee is forced in part to acknowledge the truth on our behalfe. ^k There is layd up eternall rest (saith he) for them that strive lawfully in this life, not to be rendered according to debts for workes, but provided according to the grace of the bountifull God, for them that trust in him. Where apparently *Basil* alludeth to the words of the Apostle, ^l To him that worketh, that is, to him that hath the righteousnes of workes, the reward is not imputed *, by fauour but by debt; and therefore the phrases being borrowed from the Apostle, must with him haue the same meaning as with the Apostle they haue. His meaning then is plaine, that that eternall rest is not rendred by way of debt, but by way of fauour and grace; and neuer hath any ecclesiasticall writer vnderstood those phrases otherwise. Onely *M. Bishop* telleth vs, that *Basil*'s meaning is, that it is not rendred according to the debt of workes, that is, according to the iust rate of workes, but in a fuller measure, and aboue our merites. But his masters of Rhemes reject this commentary of his, and doe tell him that our workes are ^m fully worthy of everlasting life. God then doth not exceede the rate of our workes, as they say, but giueth onely what wee are fully worthy of, what we fully and iustly merit and deserue thereby. Yea and they saw well, that to teach otherwise as *M. Bishop* doth is to overthrow merite. For if God do giue vs aboue our merites, then wee doe not merit that which God giueth; or if wee doe merite it, then it cannot be said to bee aboue our merites. But it is aboue our merites, sayth *M. Bishop*, therefore it followeth necessarily that wee doe not merit or deserue it. Yea wee haue scene before out of *Fulgentius* and *Bernard*, that Gods reward doth so incomparably exceede all the merite and worke of man, as that eternall life is not due thereunto by right, neither should God doe any wrong if hee did not giue it: and therefore the sentence of *Basil* is true, according to the Apostles intendment of those termes which hee vseth, that eternall life is not rendered by way of debt for workes, but by grace, that is, freely bestowed to them that trust in him. *M. Bishop* telleth vs, that hee maketh eternall life to be the prize of the combat: but what of that, seeing hee giueh vs to vnderstand that this prize is with fauour and mercie proposed, and with the same mercie and fauour rendred to them that fight the combat? Therefore hee saith in another place,

ⁿ There

^k Basil in Pf. 114.

Προκτιται

ὀνείπωσις ἀνα-

μία τῆς κληρονο-

μιαν ἀποδοῦναι

ὀφείλουσιν, ἡ

κατ' ὀφείλημα ἢ

ἔργων ἀποδοῦ-

μένη ἀλλ' ἡ κατὰ

χάριτος μεγαλο-

δωρου θεοῦ τοῦ

ἐκ τῆς ἀποδο-

κτου παραχομῆν.

1 Rom. 44.

^l ἢ κατὰ χάριτος,

ἀλλὰ κατὰ τὸ ὄφει-

λημα.

^m Rhem. Tejtano

Annor. 2. Tim. 4.

ⁱ Basil. de humilit.
 Οὐδὲν ὑπο-
 λήλειπται σοὶ
 ἄλλο ἀλαζονείᾳ
 ἢ ἀθροῦσι, ἢ τὸ
 καύχημα ἐν ἡ-
 ληκίᾳ τῆς ἐκρά-
 σης μου πρὸς πα-
 τερσίν σου, ζῆτοῦ-
 σαί ᾧ τὴν ἐν χρισ-
 τῷ ἢ μίσησάν
 ἡς ἀπαρκῆς ἔχον-
 τες ἴδην ἐπιλοῦσθε
 ἕσθω, τὸ ὄλον ἐν
 χάριτι ζῶντες ἐν
 ἁμαρτίᾳ θείᾳ.

o August. in Psal.
 102. Ergo coronat
 te, quia dona sua
 coronat non meri-
 ta tua.

p Idē epist. 105.
 et in Ioan. trac. 5.
 & de grat. et lib.
 arb. c. 7.

q De grat. et lib.
 arb. ca. 6. Profus
 salsa cogitantē
 verissime dicitur,
 dona tua coronat
 Deus, non merita
 tua, si tibi & te-
 ipso, non ab illo
 sunt merita tua:
 Hec enim si talia
 sunt, mala sunt:
 qua autem mala
 sunt, non coronat
 Deus. Si autem
 bona sūt, Dei dona
 sunt.

ⁱ There is nothing left thee O man to glorie of, whose glorying and hope consisteth in this, that thou mortifie all that is thine, and seek in Christ the life to come, whereof hauing the first fruits we are now therein, liuing wholly by the grace and gift of God. There is then with Basil no merit, no debit in any sort, because we liue wholly by the grace and gift of God, so that *M. Bishops* exposition is but a mere falsification of *Basil's* words.

M. Perkins further alledgeth a saying of *Austin*, *He crowneth thee, because hee crowneth his owne gifts, not thy merits.* *M. Bishop* answereth, that *S. Austin* was too wise to let any such foolish sentence passe his pen. Hee questioneth the matter, *What congruity is it to say thus?* Hee directeth a better forme of speech, *It had bene better said thus.* Now if the sentence be *S. Austins*, what will men but take *M. Bishop* for a foole, that wold so vnaduisedly befoole *S. Austin*, and take vpon him to correct his words when hee had no cause? The place indeed is misquoted, either by *M. Perkins* mistaking, or by the oversight of the Printer, for in stead of *Psal. 102.* hee hath quoted *Psal. 120.* by misplacing of the figure, a very small and easie oversight. But *S. Austin* in *Psal. 102.* hath these words, *He crowneth thee because hee crowneth his owne gifts, not thy merits.* Which is the same in effect with that which *M. Bishop* putteth in place of it, very often repeated by *S. Austin*, either in the same or very neer the same words, that God when he crowneth vs, *ⁱ* crowneth his owne gifts, *ⁱ* not our merits. But he answereth hereto very vntuly and deceitfully. It is true indeed that *S. Austin* there speaketh to him that thinketh he hath merits of his owne and of himself, that God wil not crown those because they are onely euill, and hee giueth not the crowne to euill workes, but he crowneth onely his owne gifts, because in vs there is no good worke, to which onely the crowne is giuen, but onely by Gods gift. *ⁱ* To him that so thinketh, (saith hee) it is rightly said, God crowneth his owne gifts, not thy merits, if thou haue thy merits of thy selfe and not of his gift: for if they be such, they be euill, and God crowneth not those that be euill, but if they be good, they be the gifts of God. Now to those words *M. Bishop* addeth in the same letter as if it were *S. Austins*, whether by the Printers fault, or by his owne lewd falshood he can best tell himself, this animaduersion, *But if we acknowledge our merits to proceed from grace working with vs, the may wee as truly say, that eternall life is the crowne and reward of merits.*

But *M. Bishop* did *S. Austine* tell you so? Will you so wilfully abuse him and pervert his words and meaning? Surely in the beginning of the next Chapter, which is but ten lines after the words cited, *S. Austine* saith thus: *If then thy good merits be Gods gifts, God doth not crowne thy merits as the merits, but as his owne gifts.* In which words he plainly denieth, that there is any respect of our merit, or that God accounteth vs as hauing merited, but that he giueth the crown and reward onely as to his owne gifts which he himselfe hath bestowed vpon vs. How bad a man then is *M. Bishop*, to make *S. Austine* say, that God crowneth our good works proceeding from his grace as our merits, when *S. Austine* expressly and flatly denieth the same. But there is yet some further poison hidden in his words: for when he nameth *merits proceeding from grace working with vs*, he diuideth betwixt God and vs that which *S. Austine* maketh entirely the gift of God. The worke is not meere of the grace of God in vs, but of *grace working with vs*, because we also as well as grace are partakers of the worke. So then *S. Austine* must not say, that God crowneth his owne gifts not our merits; but God crowneth partly his owne gifts, and partly our merits, because the good works which he crowneth are partly of his grace, and partly also of our owne freewill. By this meanes *Master Bishop* would hold it very absurd, which the same *Saint Austine* saith in the other place: *When God crowneth our merits he crowneth nothing else but his owne gifts*: for if hee crowne nothing else but his owne gifts, if he crown nothing at all of ours, then what part of the crowne is it that we can say is merited and deserued by vs?

His answer to the last words of *Austine* is excluded by the very words themselves: *Lord for thy names sake thou wilt quicken me: in thy righteousness, not in mine; not because I haue deserued it, but because thou art mercifull.* This place he saith appertaineth to the first iustification of a sinner: but it seemeth he gaue the answer somewhat too early in the morning before his eyes were well opened: for otherwise he might haue seene, that these are the words of a man already iustified, vttered in the name of the Prophet of God, not in the preterperfect tense as of a thing past, but in the future tense, as of a thing to come: *Thou shalt or wilt quicken mee*, and therefore cannot be vnderstood of any first iustification. The Prophet being already in part reuiued to the life of God, prayeth

r Ibid. cap. 7. Si ergo Dei dona sunt merita tua, non Deus coronat merita tua tanquam merita sua sed tanquam dona sua.

[Epist. 105. Cum Deus coronat merita nostra nihil aliud coronat quam munera sua.

r Aug. Psal. 142. Propter nomen tuum Domine uiuificabis me: in tua iustitia, non in mea, non quia ego merui, sed quia tu miserus.

stil to be reuiued and quickened more and more, and promiseth to himselfe by assistance of faith through the holy Ghost, that God will so do, *not in my righteousnes*, saith he, as *Austin* expresseth it *not because I haue deserued it, but for his owne names sake, for his owne mercies sake*, giuing to vnderstand, that not onely the beginning of the worke of God, but also the proceeding thereof is, not for any merit of man, but by the mercy of him by whom it was first begun. And whereas he saith that they confesse, that *a sinner is called to repentance and reuiued, not for any desert of his owne, but of Gods meere mercie*, he doth but blind his Reader with a concealed distinction of merit, hauing himselfe before taught, that his workes of preparation are the cause of the iustification of a sinner, as he hath corruptly argued out of the words of Christ, *Many sinnes are forgiven her, because she hath loued much*. So that the terme of meere mercie is vsed only colourably & for fashion sake, neither doth he acknowledge the meere mercy of God in any sort, but as the Pelagian heretickes did, in the first offer of his grace:

u Of Iustificati.
on, Sc& 21.

14. W. BISHOP.

Having thus at length answered vnto all that M. Perkins hath alledged against Merits: let vs see what can be said for them, following as neare as I can M. Perkins order.

Obiections of Papists, so he termeth our reasons.

First, in sundry places of scripture, promise of reward is made vnto good works. If thou do well, shalt thou not receiue? To him that doth well there is a faithfull reward. Feare not to be iustified vnto death, because the reward of God remaineth for euer: and When you are reuiled & persecuted for my sake, reioyce, for great is your reward in heauen, and a hundred such like: therefore such works doe merit heauen for a reward supposeth that there was a desert of it.

Gen. 4.
Prou. 11.
Eccl. 18.
Mat. 5.

*M. Perkins answereth first, that the reward is of meere mercie, without any thing done by men. But this is most apparently false: for the Scripture expresseth the very workes whereof it is a reward: againe, a reward in English supposeth some former pleasure which is rewarded; otherwise it were to be called a gift, & not a reward: & much more the Latine and Greeke word, *Mistos*, *Merces*, which rather signifie a mans hire and wages, then a gift or reward. Wherefore M. Perkins skippes*

to a second *hifi*: that for sooth eternall life is an inheritance, but not a reward.

Reply. We know well that it is an inheritance, because it is onely due vnto the adopted sonnes of God: but that hindreth not it to be a reward, for that it is our heauenly Fathers pleasure, that at his sonnes comming to the years of discretion, shal by their good cariage either deserue it; or else for their bad behaviour be disinherited.

M. Perkins hauing so good reason to distrust his two former answers, flies to a third: and granteth that eternall life is a reward, yet not of our workes, but of Christs merits imputed vnto vs: this is that castle wherein he holds himselfe safe from all Canon-shot: but he is foully abused, for this answer is the most extrauagant of all the rest, as beeing furthest off from the true sense of the Scripture: examine any one of the places, and a babe may discover the incongruity of it: namely, Christ saith, that great is their reward who are reuiled and persecuted for his sake: assigning the reward vnto their constant bearing and enduring of tribulation for Gods sake; and not to his owne merits imputed: and if you desire a formal sentence fitting this purpose, take this: Every man shall receiue ^{1. Cor. 3.} his reward, according vnto his owne proper labour, and not according ^{Iac. 1.} to Christs merits imputed vnto him. So a doer of the work shall be blessed in his deede: and not in the imputation of anothers deede.

R. ABBOT.

Here *M. Bishop* hauing hitherto said much, and answered iust nothing, falleth in hand to sharpen his tooles and weapons againe, which were blunted and dulled by *M. Perkins*. And first, he opposeth places where mention is made of reward, presuming that reward must necessarily suppose and enforce merit and desert. To this *M. Perkins* hath answered, that reward is twofold: of debt, & of mercie. Eternall life, he saith, is a reward of mercie giuen of the good will of God, and not properly repayed as due to any thing that is done by man. *M. Bishop* replieth, that this is apparently false: for the Scripture (saith he) expresseth the very works wherof it is a reward. But I answer him againe, that it is not false, but very true, because although the Scripture do set forth vnto vs eternal life as the reward of such & such works, yet that is not to tye the Originall of the reward to the worke, but onely to note the sequelle thereof: the reward beeing in truth deriued from a former mercie wherby it was promised before

the worke, and by which both the worke and the reward are giuen vnto vs. Nay, ^a They yet were not themselves, saith *S. Austin*, to whom *saluatio* was promised, that no man might glory in his merits: yea they to whom it was promised, were also promised themselves, that the whole body of *Christ* may say, *By the grace of God I am that I am.* ^b What seeuer *God* promised, saith he againe, hee promised it to vs being unworthie, that it might not bee promised as a reward to workes, but being grace might according to the name be freely giuen. So that although eternall life be, as it were a reward for righteousness, yet it is indeed but grace for grace, as out of him also we haue heard before. But saith *M. Bishop*, a reward in English supposeth some former pleasure which is rewarded. But that is not alwaies so: for I doubt not but many times an English begger hath come to him and asked him a reward, at whose hands notwithstanding he hath receiued no former pleasure: and euen so must *Master Bishop* begge at *Gods* hands the reward of euerlasting life. Yea but then it should be called a gift and not a reward: and did not hee know that it is called a gift? ^d *Eternall life* (saith *Saint Paule*) is the free gift of *God*. *Christ* saith of his sheepe: ^e I giue vnto them eternall life. ^f This is the record, saith *Saint Iohn*, that *God* hath giuen vnto vs eternall life. It may be he cannot see how it should be called both a gift and a reward. I will tell him therefore that *secundum quid*, and in respect it is called a reward, but simply and absolutely it is onely gift. Compare eternall life to the worke, and look no further, and so the Scripture calleth it a reward. But consider the original from whence the work it selfe also proceedeth, and all is meerly and wholly gift: yea and though in act and execution the work be before the reward, yet in intendment & purpose that which we call the reward is before the work, and *God* therefore giueth vs good works, because formerly by his election he giueth vs eternall life. From the English word he goeth to the Greek and Latin, *μισθός*, and *merces*, & saith, they rather signifie hire or wages, then gift or reward. And what of that, seeing the *Apostle* teacheth vs to distinguish that ^g *μισθός*, wages, may be reckoned to a man by fauour & not by debt. For he could not say: ^h To him that worketh, the wages is not imputed by fauour, but by debt, but that there is an imputing of wages by fauour also. And this appeareth in thē, who being called into the vineyard at the 11. houre, yet receiued for wages, ⁱ by fauour, not by debt, as much as they who were first called,

^a *Augin* Pl. 118. conc. 13. Nondum erant quibus promitteretur ne quisquā de meritis gloriaretur: & quibus promissum est, etiam ipsi promissi sunt, ut totū corpus Christi dicat, Gratia Dei sum id quod sum. ^b Idem in V'sal. 109. ut supra Sect. 2. ^c Idem de grat. & lib. arbit. cap. 8. Supra sect. 8.

^d *Rom.* 6. 23. ^e *2 Cor.* 9. ^f *Ioh.* 10. 28. ^g *1. Iohn* 5. 11.

^g *Rom.* 4. 4.

^h *Mat.* 20. 10. 14

called, and had borne the burden and beate of the day. The Lord of the vineyard gaue thē the same wages, ⁱ not as paying a price to their labour, but powring forth the riches of his goodnesse to them whom he chose without works, that euen they also who haue sweat with much labour, and haue receiued no more then the last, may understand, that they haue receiued a gift of grace, not a wages for their workes. Thus *M. Bishop* seeth hire and wages to be a matter of fauour, and the reward of workes, in some sort so called, to be nothing else indeed but a gift of grace. And if he will vnderstand it otherwise, let him heare the resolution of *Marke* the Heremite, saying: ^h Some not keeping the commandements, yet i thinke they beleue aright: againe, some there are who keeping the commādements hope to receiue the kingdome of heauē as a wages due vnto them. both of these faile of obtaining the same.

M. Perkins answereth secondly, that the kingdome of heauen is properly an inheritance, but is called a reward onely by figure & resemblance. To this *M. Bishop* replieth, that it is an inheritance, because it is onely due to the adopted sonnes of God. But that is not all: for it is not so called onely, because it is onely due to the adopted sonnes of God, but because by vertue of their adoption they haue the title of it, euen by being new borne the sonnes of God. For inheritance is a matter of birth, and though a man be of neuer so good desert, yet can he haue no title of inheritance thereby. The younger brother may be of better desert then the elder, yet that cannot make him his fathers heire. Where the thing is by desert, a man can haue no title to it till he haue deserued it, but what is by inheritance a man hath the right of it before he can do any thing towards the deserting of it. When therfore the Scripture setteth foorth vnto vs eternal life vnder the cōdition of inheritāce, it plainly teacheth vs, that we attaine not vnto it by any merits or workes, but that before any works God by adopting vs to be his children, giueth vs the state & prerogatiue thereof. And therfore whereas *M. Bishop* saith, that it is our beauenly Fathers pleasure, that all his sonnes cōming to the years of discretion, should by their good cariage either deserue it, or else for their bad behauior be disinherited, he speaketh at all aduenture, quite contrarie to the nature of the thing whereof he speaketh. And see how improbably he speaketh in respect of humane courses, to which he alludeth: what is there no remedy but that a son must either deserue his inheritāce, or else be disinherited? Are fathers wont to meature

i Prosper. de uer.
Gen. lib. 1. cap. 5.
Non labori præiū
soluunt sed diuini-
as bonitatis sue ut
eos quos sine operi-
bus eligit efficien-
dens ut etiā i quā
in multo labore
sularunt, nec au-
riū quā nouissi-
mi acceperunt, in-
telligant: donū se
gratia, non operis
acceperunt mercedē.
k Mark herem. De
hū qui p̄t̄ am̄ ex
op̄tibus se iustifi-
cari.
πίδες μὴ πινύτις
ταῖς οὐραῖς πα-
στύτιν ὀρθῶς ἰο-
μύζουσι. πινέδω
πινύτις τρε μισθὸς
θεοῦ ἰσραηλιτῶν ἢ
βασιλείαν ἐκδέο
χομαι: ἀμφότε-
ροι τ̄ βασιλείας
ἀπὸ φιλίας.

their Children by that rule? Is there no meane betwixt these two? Surely the behaiour of the heire is seldome such, as may be said to deserue the inheritance whereto he is borne, and yet fathers do not disinherit their children for not deseruing. There is an indifferent behaiour of sonnes, that yeeldeth no desert, & there is many times behaiour whereby they ill deserue, and yet by birth the right of inheritance standeth good vnto him. And this is our title, euen our new birth in Iesus Christ, whereby we are *made heires of euerlasting life*, when as notwithstanding our behaiour is such, as that being strictly examined, we well know that we deserue the contrarie. As for that which he saith of disinheriting, it is sometimes found with men who cannot reclaim their sonnes from euill courses, or fashion them to their own desire, (which what Father would not do, if it were in his power to do it, to auoyde the disinheriting of his sonne?) but with God who hath the hearts of his children in his hands, and can dispose them to his owne will, it is neuer found; but in this case it holdeth which the Apostle saith: *The gifts & calling of God are without repentance*: that is, as *S. Austine* saith, *they are firmly settled without any change.*

The third answer *M. Perkins* addeth, not for any distrust of the two former, but to giue further strength vnto them, and this answer is indeed a *castle*, that all *M. Bishops Canon* shot is not able to shake. He saith, that *it is more extrauagant then the rest, and furthest off from the true sense of Scripture* and I know not what, but all his extrauagant tearmes will nothelpe him to auoid the force of it. It is first to be noted how he peruerteth *M. Perkins* his words: for *M. Perkins* denieth not but that eternall life is the reward of our workes, but saith, if it be granted to be a *deserued reward*, is is not for our workes, but for Christs merits imputed vnto vs. It is then the reward of our workes, not for the desert of our workes, but because Christ by his merits hath purchased it and we in him receiue it for reward of our workes. To his merits only the reward is assigned and giuen to our vse: for his workes sake is it that any reward is promised or yeelded to our workes. For *in him all the promises of God are yea and Amen*: for his sake they were first made, and for his sake they are performed. The father giuing vnto vs his son, *together with him giveth vs all things*: *He hath giuen vnto vs eternal life, but this life is in his Son*; in his obediēce, in his merits eternall life is the reward of our workes.

1 Tim. 3. 7.

m Rom. 11. 29.
n *Auzust. de*
P. ed. S. an. 7. cap.
16. Sine mutati-
one stabilitē
fixa sunt.

o 2 Cor. 1. 20.

p Rom 8. 32.
q 1. Ioh. 5. 11.

If it be said, *Blessed are ye when men reuile you, and persecute you for my names sake: great is your reward in heauen,* it is for Christs sake that it is said: *Blessed are ye; great is your reward in heauen.* If it be said: *Every man shall receiue his reward according to his labour,* it is for Christs sake that it is so said. If it be said: *The doer of the word shall be blessed in his deede,* it is for Christs sake, that he shall be blessed in his deed. For if we consider our persons, the Father ^u bath accept- ^u Edj. hec. 1. 6. ^x Mat. 3. 17. ed vs in his beloued, in Iesus Christ, and ^x in him is well pleased to- wards vs. If we looke to our works, our sufferings, our seruice, all our *spirituall sacrifices are acceptable to God,* not by their owne worth, not by our desert, but ^r by Iesus Christ, by his merits, by his deserts, & therefore by his merits haue the reward allotted vnto them ^y Pet. 2. 5: Thus *M. Bishop* fighteth hard and getteth no ground: he thinketh, poore man, that hee hath troden *M. Perkins* vnder foote, but *M. Perkins* liueth triumphantly in heauen, & he liueth a base conquered man here vpon the earth, & by his defending of Merits, secludeth himselfe from that mercy, whereby he should attaine heauen.

15. W. BISHOP.

In stead of our second reason blindly proposed by M. Perkins, I will confirme the first with such texts of holy Writ, as specifie plainly your good works to be the cause of eternall life. Come vnto me ye blessed of my ^{Mat. 25.} Father, possess a kingdom prepared for you. *And why so?* For when I was hungry, ye gaue me meat, &c. *the like is in the same chapter of the seruants, who employed all their talents: for their Lord said vnto the:* Because you haue been faithfull in few things, I will place you ouer many. *And many such like: where good works done by the parties themselves are expressly said to bee the very cause why God rewardeth them with the kingdome of heauen.* Therefore hee must needs bee bolden for a verie wrangler, that doth seeke to peruert such euident speeches, and would make the simple beleue; that the cause there formally specified, is not to be taken for the cause, but doth only signifie an order of things. *But if any desire besides the euidence of the text, to see how the ancient Fathers take it, let him read S. Augustine, where he thus briefly hand-* ^{In Psal. 40.} *leth this text: Come ye blessed of my Father, receiue; what shall ye receiue? a kingdome: for what cause? because I was hungrie, and you gaue me meat, &c. Of the reall imputation of Christs*

merites, there was nothing in those daies : and that iudicious Doctor found, that good works was the cause of receiving the kingdom of heaue.

R. ABBOT.

M. Bishop to help the former argument addeth some texts of holy writ, which specifie plainely, as he saith, *our good workes to bee the cause of eternall life.* To this purpose hee alledgeth the wordes of Christ as touching the last iudgment: *Come ye blessed of my Father; possesse, or rather, inherite ye the kingdom prepared for you before the foundations of the world; for I was hungry and ye gaue me meate, &c.* Where the very place it selfe disproueth that that hee intendeth to prooue by it : for by that that he saith, *Inherite ye the kingdom,* it is plainely gathered which *S. Ambrose* thence affirmeth : *We receiue as a possession of inheritaunce those things that are promised vnto vs.* And if we receiue the kingdom by way of inheritance, then it is not by merit, as hath already been declared. Again, when he saith, *prepared for you from the foundations of the world,* euen as *S. Paul* saith, *God hath chosen vs in Christ before the foundations of the world,* hee sheweth that the kingdom was prepared for them that inherit it, before they had any workes: and therefore, to reason in the same manner as the Apostle doth : *not by workes, but by* (the grace and mercy of) *him that calleth, it is said: Come ye blessed, inherite the kingdom, &c.* For to say that God *prepared* the kingdom for them, *upon foresight of their workes,* is the heresie of the Pelagians long agoe condemned. It must needs bee therefore that it was prepared for them without respect of workes, and that their workes are alledged not as the proper cause for which the kingdom is giuen vnto them, but as signes & tokens that they are they for whom it is prepared, euen as before wee heard out of *S. Bernard,* that *they are tokens of our predestination, foretokens of our future happinesse, the way to the kingdom, not the cause of our obtaining it.* No more can bee argued out of the other place. Reward wee find there, but *Merits* wee find none, neither can the one of these be euicted by the other. It only sheweth how God graceth his faithfull seruants by assigning vnto them vnder the name of *reward,* that wick indeede hee otherwise freely bestoweth vpon them. A most cleere example whereof we haue in our father *Abraham,* to whom God made at first an abso-

a Mat 25. 14.

b κληρονομίατι

c. Ambros. de obitu Theodosij. Tanquam possessionem hereditariam recipimus ea que promissa sunt nobis. d Ephe. 1. 4.

e Rom. 9. 11.

f August contra Julian. Pelag. lib 3. cap. 3. Ne forte autem constitutum omnem mundi ex operibus precegnit uti putarentur electi, secutus est et adiunxit, si autem gratia, &c. vide Epist. 105.

g Bernard. de gratia. & lib. arb. Occultae predestinationis indicia, future felicitatis presagia, via regni, non causa regnandi.

lute promise, that he would ^h make of him a great nation, and would ^h bless him, and in him all nations of the earth should be blessed, and yet afterwards vpon the triall that hee made of him for the offering of his son *Isaac*, taketh occasion to renew the promise, as if he would doe it for his obedience therein. ⁱ Because thou hast done this thing, and hast not spared thine onely sonne, therefore will I surely bless thee, & I will multiply thy seede after thee, &c. and in thee shall all nations of the earth be blessed, because thou hast obeyed my voice. The blessing was assured to *Abraham* infallible by the former absolute promise of God. ^k without any caution or condition, as *Prosper* well saith; but hee would haue *Abraham* to take knowledge by occasion of that that hee had done, that the promise before freely made, should in uiolably & without any impeachment stand good vnto him. Euen so God from our works taketh occasion of the renewing of his promises, & thereto for our assurance tieth the performance thereof vnder the name of reward, when as the true cause of all is his mercy in *Iesus Christ*, by whom onely it is that the worke is accepted in his sight. Now if God vouchsafe to honour vs, let not vs thereby take occasion to dishonour him, or challenge proudly to our merits, that for which we should sing praise onely to his mercy. Neither do we heerein wrangle or peruert the Scripture, but finding by the Scripture that God hath chosen and called vs, ^l that wee should bee to the praise of the glory of his grace, ^m which is not grace in any sort, except it be free in euery sort, we endcauor that this glory may be yeelded entirely vnto God, and that to this end it may alwaies bee acknowledged, that ⁿ eternall life is the gift of God, through *Iesus Christ* our Lord. Now whereas he alledgeth *S. Austin* to his purpose, he abuseth *S. Austin* as he is wont to do, who questioneth not any cause in the place by him cited, but vsing the wordes, *Come ye blessed of my Father, receiue ye a Kingdome*, goeth on heereupon to demand, not as *Matter Bishop* saith, *For what cause*, but ^o for what thing? He answereth, *I was hungry and ye gaue me to eat. What is there so base*, saith hee, *what so concerning the earth, as to breake bread to the hungry? At so much is the Kingdome of heauen valued vnto thee. If thou haue no abilitie to breake bread to the hungry, &c. yet giue a cup of cold water, cast two mites into the treasury. The widow for two mites bought as much as Peter forsaking his nets, as Zachee did in giuing halfe his goods. It is valued vnto thee at so much as thou hast.* Thus

h Gen. 12. 2. 3.

i Cap. 22. 16.

k Prosper. de voca: gen. lib. 1. ca. 3. Sine conditio: ne promiss. sine lege donatus.

l Ephel. 1. 6.

m August. cont. Pelag. & Celest. li. 2. cap. 24. Non enim Dei gratia

gratia erit: villo modo nisi fuerit gratuita a omni modo.

n Rom. 6. 23:

o Aug. in Psalm. 49: Quia percipite? Regnum. Pro

quare? Estisui, &c. Quid tam

vile, quid tam terrenum quam

frangere panem esurientis? Tanti

vales Regnum caelorum. Si non

hibes facultatem fragendi panem, &c. da calcem

aqua frigide; mitte duo minuta

in gazophylacium. Tantum emit vna

dena duobus ministris, quatuor emit

Petrus relinquens retia, quantum

emit Zachaeus dando dimidium

patrimonium. Tanti vale quantum

habueris.

the purpose of this *iudicious Doctour*, is directly against *Master M. Bishops cause of receiuing* the Kingdome of heauen, shewing how base and of how little worth the things are, whereto God notwithstanding of his vouchsafing grace returneth the Kingdome of heauen, that we may know that it is not for our merits sake that he bestoweth the same. As for the *imputation of Christs merits*, *M. Bishop* knoweth no vse of it, because he yet knoweth not himselfe, but he will then know the vse of the merits of Christ, when he commeth to know how vainly and fondly hee hath presumed of his owne. To the true Church of Christ, it was neuer strange tidings that Christs merites should bee imputed vnto them; whose hope hath alwaies bene to find fauour at Gods hands, by vertue of that meric that he hath performed for them.

16. W. BISHOP.

Heereby the way M. Perkins redoubleth that common slander of theirs: that wee take away a part of Christs mediation. For, saith he, if Christs merits were sufficient, what neede ours? *It hath bene told them, but they will neuer learne to vnderstand it: I will yet once againe repeate it. We hold our Saviours merits to be of infinite value, and to haue deserued of God all the graces and blessings, which haue or shall be bestowed vpon all men, from the beginning of the world vnto the end of it: yet his diuine will and order is, that all men of discretion hauing freely receiued grace from him, do merit that crown of glory, which is prepared for them, not to supply the want of his merits, which are inestimable, but being members of his mysticall body, he would haue vs also like vnto himselfe in this point of meriting: and further desirous to traine vs vp in all good works he best knew, that there could be no better spurre to pricke our dull nature forward, then to ordaine and propose such beauenly rewards vnto all them that would diligently endeauour to deserue them. The man seemes to bee much ignorant in the matter of Christs mediation: I will therefore helpe him a little. It consisteth in reconciling man to God: which hee performed by paying the ransome of our sinnes, in purchasing vs Gods fauour, and in ordaining meanes how all mankinde might attaine to eternall life: in the two first points we do for the most part agree: to wit, that our sinnes are freely pardoned tthrough Christs passion: and that we are as freely iustified, and receiued first in-*

to Gods grace and fauour: although we require other preparation then they do, yet we as fully denie any merit of ours to be cause of either, as they do. Marry about the meanes of attaining to heauen, we differ altogether: for they say that God requires no iustice in vs, nor merit at all on our parts, but only the disposition of faith, to lay hold on Christs righteousnesse and merits: but we say that Christs righteousnesse and merit, are incommunicable vnto any meere creature: but that through his merits, God doth powre into euery true Christian a particular iustice, whereby he is sanctified, and made able to do good workes, and to merit eternall life. Which ability we receiuing of Gods free gift, through Christs merits, doth much more magnifie both Gods grace, and Christs merits: for the greater that the gift is, the greater is the glory of the giuer. And to argue that to be a derogation vnto his mediation and merits, which he hath appointed to be the very instrument of applying the vertue of them to vs, is indeede vnder colour of magnifying Christs merits, to vndermine and blow out all the vertue of them. But saies Master Perkins, what should we talke of our merits, who for one good worke we doe, commit many bad, which deface our merits, if we had any?

True it is, as it was once before said, that euery mortall sinne blotteth out all former iustice and merit: but by repentance both are recovered again: but must we not speak of any good, because we may hap to do euill? that is a faire perswasion, and wellworthy a wise man.

R. ABBOT.

To say that they take away a part of Christs mediation, is no flaunder but truth, as by *M. Bishop* himselfe appeareth in this very place. To *M. Perkins* saying that if Christ did sufficiently merit eternall life for vs, then he should do more then is needefull, in making vs able to merit for our selues, he answereth, that though Christs merits be of infinite value, and haue deserved of God all graces and blessings, yet his diuine will and order is, that we also merit that crowne of glory. But to what end when he hath merited it already? Marry not to supply the want of his merits, but as being members of his mysticall body, he would haue vs like vnto himselfe in this point of meriting. Thus we must think that *M. Bishop* is like vnto Christ in this point of meriting, or rather we must think him an impious wretched mā- thus

thus in meriting to consort himselfe and his with the Sonne of God, and to bring in these prophane nouelties into the Church, which neither Scripture, nor councill, nor father, nor any antiquitie was euer acquainted with. Where hath he euer read, that Christ would *haue vs like vnto himselfe in this point of meriting*? What is this but to affirme him in a kinde of generality, onely to be Iesus Christ, but that otherwise he hath left it to euery man to be a Iesus Christ, a Redeemer and Sauour for himselfe, because *it is his will to haue vs like vnto himselfe in this point of meriting* by which it is that he is become Iesus, and a Sauour vnto vs? It is by meriting I say, that Christ is vnto vs Iesus a Sauour, and therefore if we be *like vnto him in meriting*, it cannot be auoided but that we also are Sauours. Yea, and for this matter of *meriting*, necessary it was that he that should be our Redeemer should be God, because none but God, no Angell, no Archangell, no creature whatsoever could merit at the hands of God; and yet this man sticketh not blasphemously to affirme, that in this point of *meriting* we are like vnto the Sonne of God. And all this *meriting* for ought he saith, remaineth still needlesse and causelesse, because for shame he dareth not deny that in words which indeed he doth deny, that *Christ's merits are inestimable, and haue deserued all graces and blessings for vs*. Which being graunted, to what end should we be like vnto Christ in meriting? Nay, we rightly conclude thereof, because God doth nothing idly, that therefore he doth not appoint vs to merit that for our selues, which Christ hath already merited in our behalfe. Whereas he saith, that *God desirous to traine vs up in all good workes, best knew that there is no better spurre so pricke forward our dull nature, then to ordaine and propose such heauenly rewards*, we acknowledge that so farre he saith truly, but where he addeth that they are proposed to such as wil *endenour so deserue them*, I must remember him of the sentence of Marke the Hermite before alledged, that *some keeping the commandements, expect the Kingdome of heauen as a wages deserued or due vnto them, and that these faile of the Kingdome of heauen*. Now here *M. Bisshop* in his brauery sitteth him downe in his chaire, and taketh vpon him to teach *M. Perkins*, as a man much ignorant in the matter of *Christes mediation*, but if *M. Perkins* had knowne it in no better sort then he teacheth him, we might haue taken him indeede for a very simple and ignorant man. True it is which

Our conformity and likeness to Christ wherein it standeth (see of satisfaction. Sect.

2.

¶ Marc. Herem. 2.
Supra sect. 14.

which he saith, that the office of Christs mediation consisteth in reconciling man to God, and that he performeth this by paying the ransom of our finnes, by purchasing Gods fauour, and ordaining meanes how all mankind might attaine to eternall life. But hee saith very vntuly, that in the two first points for the most part we agree; for they are farre from agreeing therein with vs, or with the truth of the Gospell of Christ. They do not hold that our finnes are freely pardoned, or that we are freely iustified, albeit he is ashamed to confesse that they hold it otherwise. For what is it to say freely, but ^b for nothing, as his

And that appeareth by that he addeth next: *although wee require other preparation then they do.* For the workes of preparation they make to be the cause of the forgiuenes of finnes and iustification, as he himselfe hath ^c before disputed; onely hee thinketh the matter handsomely salued, that workes are the cause of iustification, but not the merit of workes, and with this iugling deuce he addeth, that they as fully deny any merit of ours, to be cause thereof as we do. Whereas the Scripture saith nothing of the merit of workes, but absolutely excludeth workes from being any part of the cause of our iustification before God; neither opposeth each to other grace, and merits, but grace and workes; not saying, *If it be of grace it is not of merits,* but ^d *If it be of grace, it is not of workes, otherwise grace were no grace.* Therefore these words of his, are but words of hypocrisie and fallhood, and vsed onely to blinde the vnskillfull Reader, and to conceale that venome & poison that would otherwise easily be espied. Albeit his master Bellarmine sticketh not to tell vs, that ^e *saith which is one of their preparations, doth iustifie by way of merit,* and doth in some sort merit forgiuenesse of finnes, that wee may know that very vntuly and against his owne knowledge, M. Bishop affirmeth that they as fully deny merit to bee the cause of forgiuenesse of finnes or iustification, as we do.

About the meanes of attaining to heauen, he saith, *we differ altogether.* For they say, saith he, that God requireth no iustice in vs. Where as he hath sought to cleare his owne part with a lye, so doth he with a lye seeke to disgrace ours. We do not say that God requireth no iustice in vs; we only deny that the iustice which God requireth in vs, is the cause of our iustification before God, or can yeeld

^b Rhe m. Testare
explication of
words in the
end.

^c Of Iustificati
on. Sect. 21.

^d Rom. 11. 6.

^e Bellarm. de
iustificat. lib. 2. cap.
17. Iustificat per
modu meriti: suo
quodam modo
meretur remissionem
peccatorum.

f Phil. 3.9.

g Esa. 9.6.
h Iohn. 17. 23.
i 1. Cor. 1. 30.
k Jerem. 23. 6.
l Psal. 71. 14.

vs any merit towards God, and therefore in this respect wee desire
^f to be found in Christ, and by faith to stand vnder the couerture of
 his merits and rightcouesnesse, and in the imputation thereof to be
 accepted vnto euerlasting life. Now against this hee saith, that
*Christ's rightcouesnesse and merits are not communicable vnto anie
 meere creature.* But he saith he knoweth not what; for what should
 hinder but that what Christ hath done for vs, should bee communi-
 cated and imputed vnto vs? And is not Christ himselfe communi-
 cated vnto vs, & borne vnto vs, giuen vnto vs, become ^h one with vs?
 Accordingly therefore hee is ⁱ of God made rightcouesnesse vnto vs,
 euen ^k the Lord our rightcouesnesse, that we may say, ^l I will go forth
 in the strength of the Lord God, and will make mention of thy righte-
 ouesnesse onely. But he will haue it, that through Christ's merits grace
 is giuen vnto vs to do good workes, and to merit eternall life. One part
 whereof we acknowledge to be true, that through Christ's merits
 grace is giuen vnto vs to doe good workes, because good workes
 are the way wherein we are to walke to that eternall life which hee
 hath merited and purchased for vs. But the other part thereof is
 false, and we denie that he hath appointed vs by our good workes
 to merit for our selues eternall life. It is a Romish fancie, which we
 maruell they so busie themselues to comend to others, when none
 of them dare presume of it in himselfe. *M. Perkins* by sound argu-
 ment hath confuted it, and *M. Bishop* is content againe barely to
 affirme it, without either prooffe of his owne part, or disprooffe of
 that that is said against it. In a word, wee doe not find in Scripture
 that Christ died for our good workes that they might merit, but
 only for our sinnes that they might bee pardoned. This is the an-
 cient receiued faith of the Church of Christ, but the other is a no-
 uelty which antiquity neuer imagined, but is lately deuised in the
 Church of Rome. He saith that they by this doctrine of Merits, do
 much more magnifie Gods grace and Christ's merits then we doe. And
 why? For the greater the gift is, saith he, the greater is the glory of the
 giuer. But I answer him that the gift is greater, in that Christ giueth
 himselfe to be our merit and rightcouesnes, then it should be in gi-
 uing vs ablenesse to merit for our selues. And by this the glory of
 the giuer is most of all set forth, which then most clearly shineth,
 when there is least shew or appearance of any thing to be attribu-
 ted vnto vs. Which is not in their popish doctrine, where man by
 his

his merits is set on horsebacke, and those merits are affirmed so to proceede from grace, as that they proceed also in part from his owne free will. Therefore to denie our merits, is not to vndermine and blow out the vertue of Christs merits, but to acknowledge the same to bee in themselves entirely and perfectly sufficient without vs, that whilest we yeeld nothing to our selues to reioyce in, the glory of our saluation may redound wholly to him to whom wholly and onely it doth belong. But to affirme merits on our part, cannot be without singular derogation to the mediation and merits of Christ, who hath taught vs to apply vnto vs the vertue of his merits, not by meriting againe for our selues, but by beleeuing in him, according to that which the Apostle hath taught vs, that God hath ^m set him forth to be an attonement (for vs) through ⁿ Rom. 3.25. faith in his blood.

M. Perkins against this vaine presumption of merit, alledgeth further, that for one good work that we do, we haue many euil, the offence whereof defaceth the merit of our best deedes, and maketh them too light in the ballance of the law. This *M. Bishop* lightly regardeth. Tush his mortall sinnes are taken away by penance, and his merits though they were gone, yet returne againe, and without doubt he wil thereof make himselfe a ladder that shall serue him to climb to heauen. *What*, saith he, *must wee not speake of good, because we may hap to do euil? That is a faire perswasion, and wel worthy of a wise man.* It is but a hap we must thinke that he doth any euill, and therefore he will not be barred from speaking of his good, and is no foole I warrant you in the perswasion thereof. Surely we thinke that *Iob* was somewhat wiser then *M. Bishop*, and yet he thought that perswasion not to bee vnworthy of him. ⁿ *If I would contend with him, I should not be able to answer him one for a thousand.* And when by the prouocation of his friends he had vsed that great iustification of himselfe, being reprov'd for it by the Lord, he renounceth to speake of his good any more, and saith, ^o *I am vile: what shall I answer thee? I will lay my hand upon my mouth. Once haue I spoken, but I will answer no more, yea twice, but I will proceede no further.* *Dauid* ^p seeing the whole life of man in a manner on every side to be barked at by his sinnes, thought his euils sufficient to stop his mouth from talking of his good, and crieth out vnto God, ^q *O Lord if thou straitly marke iniquities, who can stand?*

ⁿ Job. 9.2.

^o Job. 39. 17.

^p *Aug. in Psal.*
129 *Fudit prope*
totam vitam hu-
manam circumla-
trari peccatis suis.
^q *Psal.* 130. 20.

r. Auguſt. Plura
 inueniet peccata
 quam merita.
 Conf. lib. 9.
 ca. 13. Vt etiam
 laudabili vite ho-
 minum ſi remotā
 miſericordia de-
 ſectias eam.
 2. De verb. Dom.
 ſer. 15. Qui eſt
 qui non ſit debitor
 Dei niſi in quo
 nullam poteſt in-
 ueniri peccatum?

S. Auſtine thought it worth the while to conſider, and tooke it to be a barre againſt all pleading of Merit, that if God ſtrictly examine our behauiour, *hee ſhall find more finnes then merits or good workes*; and therefore he could cry out, *Woe euen to the commendable life of man, if thou, O God, examine it without mercy.* I wonder then what merit *M. Biſhop* can find in the commendable life of man. The ſame *S. Auſtine* asketh againe, *Who is hee that is not a debter vnto God, but he onely in whom can no ſinne bee found?* Now if we bee all debtors vnto God by our finnes, can wee by our good workes haue him a debter vnto vs? And what though God of his meere mercy and goodneſſe do pardon our finnes, and putting out of ſight and remembrance our euill deeds, do ſtill reſerue the acknowledgment of our well-doings? Shall we thereupon out of his mercy build a merit vnto our ſelues, and thinke that wee haue well deſerued at Gods hands, and bound him to vs by our good deeds, when by our finnes we haue a thouſand times more prouoked him to deſtroy vs? *M. Biſhop* is no doubt a wiſe man, and hath ſome great reaſon to ſettle himſelfe in this perſwaſion; but yet a fool may be ſo wiſe, as to wiſh him to take heede that the golden houſe of merits that he buildeth now, do not fall heauiſe in the end vpon his owne head.

17. W. BISHOP.

Let vs to our third Argument; God hath by covenant and promiſe bound himſelfe to reward our workes with life euerlaſting: Therefore good workes doe in iuſtice deſerue it: for faithfull promiſe maketh due debt. The covenant is plainely ſet downe: where God in the perſon of a houſholder agreeth with his workemen for a penny a day: that is, to giue them life euerlaſting for trauailing in his ſeruice during their lifetime, as all ancient interpreters expound it. Whereupon S. Paul inferreth, that God ſhould be uniuſt, if hee ſhould forget their workes, who ſuffered, perſecution for him: and ſaith, If it be iuſt with God to render tribu- tion to them that perſecute you, and to ſuch as are perſecuted, reſt with vs: vpon the ſame ground S. Hierome ſaith, Great truely were the iniuſtice of God, if he did puniſh euill workes, and would not as well receiue good workes. To all theſe, and much more ſuch like, M. Per- kins anſwereth, that covenant for workes, was in the old Teſtament,

Math. 20.

Heb. 6.

2. Theſſ. 1.

 Li. 2. cont. Fouin.
 cap. 2.

but in the new, the covenant is made with the workman, not with the worke.

Reply. *All that I cited in this argument, is out of the new Testament where expresse covenant is made for working and workes, as you haue heard. And as it was said in the old law, Do these things & thou shalt liue: so is it said in the new, If thou wilt enter into life, keep the cō-* Math. 19.
mandements: and life eternall is the hire and wages for labouring in Gods vineyard, and not of the imputed iustice or merits of Christ: but looke about you and behold the goodly marke which M. Perkins sets vp: Marke, saith he, that it is said, God will render unto every man according to his workes: not to the worke, or for the worke. O sharpe and ouer-fine wit! doth hee render according to the workes, and doth he not render for the workes? If the rate of the workes bee the measure of the reward, that for fewer or lesser workes there is a lesser reward, and for many and worthier a greater: surely in my simple understanding, hee that giueth according unto the workes, giueth for the workes. That other adde inuention, that workes are there mentioned, not because they are rewarded, but because they are tokens that the doer is in Christ, for whose obedience God promiseth the crowne of life) is not worth the confuting, it is so flat contrary to the text: which ascribeth distinctlie that reward unto the workman for his workes, and not for Christs obedience imputed unto him.

R. ABBOT.

M. Bishop in the former section, as we haue seene, hath flowted *M. Perkins* with the name of *wise man*, and pronounced his ignorance, and hath taken vpon him to teach him. Now a man would wonder, that taking so much vpon him there, hee should heere argue so childishly and simply as he hath done. *God hath by promise bound himselfe to reward our workes with life euerlasting: therefore good workes do in iustice deserue it:* But what if some man for a goose quill should promise *M. Bishop* a goose, should not hee bee taken for a goose that would thereupon conclude, that a goose quill were worth a goose? Who would not deride and scorne the absurdity of such men, who set foorth themselves like champions and challengers, and bring such reeds or rather rushes to fight with? What, because God in mercy promiseth to reward our workes with life

euertasting, doth it follow that our workes do deserue the same? Faithfull promise, saith he: *make th due debt.* But what of that? for the debt in that case ariseth not of any desert of him to whom the promise is made, but onely of the word of him that promiseth. A man for nothing may promise something, and for very smal things very great; where though there bee no comparison betwixt the one and the other, yet the promise standeth good. We must therefore distinguish betwixt *debt of desert*, and *debt of promise.* For *debt of desert* ariseth out of the nature and condition of the worke it selfe, which by it selfe bindeth him to whose vse and seruice it is

done. But *debt of promise* groweth not from the thing that is done or yelded to another, but onely from the promise it selfe, whereby a man hath bound himselfe. Saint *Austine* well obserueth, that *it is one thing to say to a man, Thou art debtor to me, because I haue giuen to thee; another thing to say, Thou art debtor to me because thou hast promised me. When thou saiest, Thou art debtor to mee because I haue giuen to thee, a benefit hath proceeded from thee, though by way of lending, not of meere giuing. But when thou saiest, Thou art debtor to me because thou hast promised me, thou giuest nothing to him, and yet requirest of him. Where the goodnesse of him that hath promised, will make good that which he hath promised, least fidelitly be changed to naughtinesse or euill. For he that deceiueth is naughtie.* Therefore *debt of promise* we see is so farre from implying or importing desert, as that it bindeth the promiser for his owne sake, though there be nothing in the party to whom hee hath promised that may moue him or giue him cause of the performance of his promise. *The comenanc* he saith, *is set downe, where God in the person of a householder, agreeth with his workmen for a penny a day, & c.* But that thence no merit can be gathered, hath bene before shewed in answer to the first objection. Yea, and it is plaine; because if there had bene respect of merit, there should to vnequall worke haue bene assigned vnequall reward. But there all are made equall, that all may know, as was before alledged out of *Prosper*, that *they receiue a gift of grace not a wages due to workes.* It is *iust* then *with God*, as Master *Bishop* citeth, not to forget the workes of his seruants; *iust with God to render rest to them that are persecuted for his sake*, not in respect of any merit of ours, but for his own word and promise sake. *It is*

a *Aug. de verb. Apost. ser. 16. Aliter dicimus homini, Debes mihi quia dedi tibi; & aliter dicimus, Debes mihi quia promissisti mihi. Quando dicitur, Debes mihi quia dedi tibi, processit à te beneficium sed mutuum non donatum. Quando dicitur, Debes mihi, quia promissisti mihi, tu nihil dedisti & tamen exigit. Bonitas enim eius qui promissit dabit ne in malitiam fides conuertatur. Qui autem fallit malus est.*

b *Scd. 14.*

c *Prof. de vocat. gent. lib. 1. cap. 5. Se donum gratie non operum accipisse mere dem.*

d *Heb. 6. 10.*

e *2. Thef. 1. 6.*

f *Ambrosii in Rom cap. 3. Iustitia Dei dicta est que videtur esse misericordia quia de promissione originem habet, & cum promissum Dei redditur, iustitia Dei dicitur. Iustitia enim Dei est quia redditum est quod promissum est.*

called the iustice of God, saith Ambrose, which seemeth to bee mercie, because it hath his originall from promise, and when the promise of God is performed, it is called the iustice of God. For it is the iustice of God that that is paid or performed which is promised. Thus and no otherwise is the saying of Saint Hierome to bee vnderstoode, that ^g great should be the vniustice of God if he did onely punish sinnes, and did not receiue or accept good workes, namely because as hee hath in iudgement threatened to punish the one; so hee hath promised in mercy to reward the other. Otherwise if wee consider the workes themselues, they are ^h not such as that God should doe wrong, though hee gaue not vnto them eternall life, as Saint Bernard speakech, yea saith Hierome, ⁱ All hands shall faile at the day of death and iudgement, because no worke shall bee found worthy of the iustice of God. The more wickedly deale the Rhemish glosses, in referring those words of Hierome to the very merit of workes, not doubting with manifest blasphemy, to affirme that ^k good workes bee so farre meritorious, as that God should be vniust, if he rendered not heauen for the same. But Saint Austine farre otherwise saith: ^l God hath made himselfe a debtor vnto vs, not by hauing any thing of vs, but by promising all things vnto vs. ^m He is become a debtor, not by receiuing any thing from vs, but by promising what it pleased him. Hereupon, saith he, that which in so many places hee repeateth: ⁿ Wee say not vnto God, Repay that which thou hast receiued, but, Pay that which thou hast promised. Yea, hee plainely argueth, that ^o such wee haue of him whatsoeuer wee offer to him, and all our goodnesse is of him, therefore wee haue not yeilded any thing to him to hold him debtor thereby. Whence then haue wee him a debtor? Marry, saith hee, because hee is a promiser. See here Master Bishop; because all our good workes are of God, wee cannot haue him a debtor vnto vs by any merit of workes that wee doe vnto him, but hee is a debtor onely for his promise sake. ^p Let vs hold him a most faithfull debtor, saith hee, because wee haue him a most mercifull promiser. The promise was made in mercy; the performance

^g Hieron. Cont. Iocuriam. lib. 2. Reuera grando iustitia Dei si tantum peccata puniret & bona opera non susciperet.
^h Bernard in Annunciat. Ser. 1. Contra iustitiam faceret Deus nisi eam donaret.
ⁱ Hieron. in Esai. lib. 6. cap. 14. Cum Dies iudicij vel demeritiouis aduenit: dissoluentur omnes manus, quia nihil opus dignum Dei iustitia reperietur.
^k Rhem. Testam. Anno. Heb. 6. 10.
^l Augustin in Psal. 109. Debitorem se nobis Deus facit: nisi a nobis accipiendo. sed omnia nobis promittendo.
^m Idem. De verb. Apo? Ser. 16.
ⁿ Dicitur in iust. ver? Dom. Ser. 31.

est non aliquid a nobis accipiendi, sed quod ei placuit promittendi. n Idem in Psal. 32. 83. 109. & d. ver? Dom. Ser. 31. Non ducimus illa. Redde quod accipisti, sed Redde te quod promissisti.

• In Psal. 32. Cum ab illa habeamus quicquid illi offimus & ex ill. si. quicquid boni sumus, &c. ergo non ei aliquid dedimus & tenemus debitorem. Unde debet orari: Quia promissor est.

p Ibid. Tenemus fidelissimum debitorem, quia habemus misericor.issimum promissorem.

thereof now dependeth vpon the fidelity of the promiser, not vpon the merit of the worker, euen as the same Saint *Austine* saith; *The promise is sure, not according to our merits, but according to his mercie.*

¶ In Psalm. 88.
Non secundum
merita nostra
sed secundum mi-
sericordiam illius
firma est promissio

But to the obiection here made, *M. Perkins* answereth by distinguishing the couenant & promise of God, that one is of the Law, another of the Gospell: one of workes, the other of faith: one of the old Testament, the other of the new. By the old couenant of the Law, the promise is made only to the worke, neither is the person accepted, but for the works sake. Now by this couenant God *hath no delight in vs, because we continue not in his couenant* there being none found that perfectly fulfilleth the righteousnes of the law. By the new couenant the person is first accepted by faith for Christs sake, and then the worke is accepted and rewarded, not for the merit of it selfe, but for the condition of the person. By the first couenant, the worke is reiected, if it haue not the vttermost that it ought to haue. By the second couenant, *if there be first a willing mind, it is accepted according to that a man hath, not according to that that hee hath not;* so that though there be by humane frailtie some imperfection in the worke, yet God pardoning the imperfection, accepteth of it, and rewardeth it, dealing as *Fathers* with their children, who accept their good endeauours, when in the works hapely there is nothing woorthy to be respected. Heere therefore the promises of God properly respect the person working, and not the desert or worthinesse of the worke. But *Maister Bishop* in the height of his ignorance, answereth, that all the places by him cited, *are out of the new Testament*, vnderstanding by the *new Testament*, the bookes which we call the *new Testament*, and the *old Testament*, for the bookes that goe vnder that name. Whereas *Maister Perkins* distinguisheth the *two Testaments*, as God himselfe doth, not by the bookes, but by the matter of the bookes; there being in the books of the old Testament, many things that belong to the new, and many things repeated in the books of the new Testament, that belong properly to the old. Such are the sentences by *Maister Bishop* alledged, *Do this and thou shalt liue: If thou wilt enter into life, keepe the commandements*, though according to his reading he so citeth the former of them out of the old Testament, as if it were not spoken

¶ Heb. 8.9.

¶ 1. Cor. 8.12.

¶ Luk. 10.28.

¶ Math. 19.17.

in the new. But these, though by occasion they be mentioned in the Gospel, yet are conditions indeede properly belonging to the Law. Now in the old testament according to *M. Bishops* meaning, we may see example of that that *M. Perkins* saith, where it is said of *Cain* and *Abel*; * *The Lord had a respect to Abel and his offering, but to Cain and his offering he had no regard.* First he had respect to *Abel*, because of his faith in Christ, and consequently to his offering: but he had no respect to *Cain* being voide of true faith, and therefore he had no respect to *Cains* offering. For it is here true which the Law saith, *Cuius persona non placet, nec cetera placent: where the person is not pleasing, nothing else can please;* and therefore *S. Bernard* saith; y *What wonderest thou Cain, that he hath no respect to thy gifts who despiseth thee?* Wherefore it should not seeme strange to *M. Bishop* which *M. Perkins* hath obserued, that God rendering to the faithfull according to their workes, should be said notwithstanding not to do it for their works sake, because their workes are secondarily accepted for their owne sakes, & they are accepted for Christs sake, and both they and their workes are rewarded by vertue of that attonement; whereby he hath reconciled them vnto God. And thus howsoeuer Master *Bishops* simple vnderstanding conceiueth it not, greater workes haue greater reward and lesser workes haue lesser reward, and yet for Christs sake it is that greater or lesser haue either greater or lesse reward. But it is further demaunded, if workes do not merit, why are they mentioned in the promises? *Not because they merit,* saith Master *Perkins*, but Master *Bishop* repeateth it, *Not because they are rewarded;* whereas Master *Perkins* denieth not, but that workes are rewarded; onely he denieth that they are rewarded by vertue of their owne merit and worth, but by vertue of Christs mediation, for whose sake they are accepted in the sight of God. But we must not think strangely of this, because he doth therein but as he was woont to do. It is further added, that good workes are mentioned in the promises, as the proper markes and signes of them to whom appertaine the promises that are made freely for Christs sake: as tokens that the doer of them is in Christ, through whose merits the promise shall be accomplished. This to *M. Bishop* is an addle inuention, not woorth the confuting, it is so flat contrary to the text. But it is his addle head that taketh this for an addle inuention, and his ignorance of

x Genes. 4. 4. 5.

y Bernard. in
Cant. Ser. 24.
Quid miraris
Cain quod munera
tua non respicit
quis te despicit?

the text that maketh him thinke it so flat contrary to the text. The text, saith he, ascribeth distinctly that reward vnto the workeman for his workes, and not for Christs obedience imputed vnto him. But we tell him againe, that it is for the imputation of Christs obedience, that the text ascribeth any reward to the workman for his worke, as is sufficiently approoued vnto him in the² defence of the answer to the first obiection. His whole errour standeth in this, that he cannot conceiue how the reward should be giuen to our workes, if it be giuen for Christs sake, or how it should be giuen for Christs sake, if it be promised to our workes, whereas both these accord in one, and for Christs sake it is that any such reward is assigned to our workes.

2 *Supra. Sect.*
24.

I 8. W. B I S H O P.

M. Perkins fourth obiection for vs is proposed unskilfully, yet could he not answer it, but by relying vpon that which is most vntue, that forsooth no one action of the best man is without fault: which hath bene already confuted, and might be by instances of Abrahams oblation of his sonne, Saint Iohn Bapists preaching, and reprehending of Herod, and Stephens martyrdome, with infinite such like, in which Master Perkins nor any else will be able to shew in particular, what fault there was. Againe, our Saviour saith: That if the eye be simple, the whole body is lightsome, not hauing any part of darknesse in it: and very reason teacheth vs, that a mans action for substance and all due circumstances, may be perfect. It was then a very silly shift to say, that neuer any man did any one action, with all his due circumstances.

Math. 6.
Luk. 12.

But in steede of that fourth Argument, I will put this: If a greater reward be due vnto them that do better workes, then a reward is due vnto them that do good workes, which is euident in reason: But a greater reward is provided for them that do better, as S. Augustine grounded vpon Gods word, proved in sundry places: namely vpon that, For starre differeth from starre in glory, so shall be the resurrection of the dead: specifying that virginity shall shine after one sort, chastitie in wedlocke after another, and holy widowhood yet after another: all (saith he) shall be there; but they shine diuersly: And of the same worke affirmeth, That martyrdome shall be higher rewarded then

Serm. 46. De
verbis Dom.
1. Cor. 15.

Serm. 95. Lib. de
virg. cap. 44.

then any other worke. *The like doth be upon those words,* One ground shall yeeld thirty fold, another threescore fold, another an hundred fold : Comparing chastitie in wedlocke to thirty, in widowes to the sixty, and in virgins to the hundred. *But most directly in his sixty seauen treatise upon Saint Johns Gospell, upon this verse :* In my Fathers house are many mansions : where he saith, that albeit some bee holier, iustier, and more valiant then others, yet there shall be fit roomes for them all, where euerie one is to receiue his place according vnto his merit. *That penny spoken of (by which saith he is signified eternall life) shall be giuen to euery man equally : because euery one shall liue for ever, and not one longer then another : but many mansions do signifie the different dignities of merits in the same everlasting life.*

Mat. 20.

And S. Gregory in most expresse termes, doth teach the same doctrine, saying : Because in this life there is a difference of workes amongs vs, there shall be in the other life without all doubt a distinction of dignities : that as one here exceedeth another in merit, so there one surpasseth another in reward. Finally, S. Augustine, and S. Hierome, condemne it as an heresie, to hold there is not diuersity of merits in this life, and rewards in the next : Whereon followeth most manifestly, that there be meritts and rewards.

Lib. 4. mor. cap. 42

De heres. ber. 82.
Lib. 2. cons. Louix.

R. ABBOT.

The fourth obiection he telleth vs is *unskilfully proposed*, but yet he doth not tell vs how he would haue it proposed, because belike hee had small opinion of it. Yet I will doe him the fauour to put it into forme for him, to let it appeare whether hee bee likely of any aduantage by it. It must be thus : If good workes bee perfect and without fault, then they merite. But they are perfect and without fault, because they are the workes of the holy Ghost. Therefore they must needes merite. Now the first of these propositions is false. For although it bee granted that good workes bee perfect and without any defect, yet can they not merite at Gods hands, as may appeare by that that hath bene before said as touching the conditions of Merite. Euen Adam himselfe in the state of Paradise, could by desert haue challenged nothing at Gods hands, as neither canne the elect Angels still continuing in that integritie wherein they were first created. But Master Perkins denieth

Supra. Sect. 4.

the *minor* proposition, affirming that no workes of ours are perfect and without blemish, but doe all carie the markes of our vncleannesse, whereby beeing exacted in rigour, they are subiect to reproofe. For although in their originall, which is the spirit of God, they bee pure and cleane, yet as water though cleere in the fountaine, yet gathereth vncleannesse from the channell wherein it runneth, so the workes of grace wrought in vs, doe receiue some taint of the corruptiō of our nature through which they passe. And as the hand of the most cunning Scribe, write hee neuer so excellently by himseife, loseth much of his perfection and grace, in holding the hand of a childe to teach him to write, so the worke of the holy Ghost beeing most absolute in it selfe, yet in vs through the crookednesse and corruption of our nature, whilest it is framing vs to it selfe, loseth much of the beautie and glorie that it should haue, vntil the same spirit haue fully consumed all our drosse, that it alone may preuaile in vs. *M. Bishop* replieth, that *this is most vtrue*, and telleth vs, that *it hath bene already consumed*, but yet against his confutation it is iustified to him before, and will stand good, that there is no action of man so perfect, but that there is a defect to be found in it. The best of our actions is weakned by *b the flesh lusting against the spirit, so as that we cannot do the things that we would*. In our best actions it hapneth which our Sauiour saith; *c The spirit indeede is willing, but the flesh is weake*. And howsoeuer faith fighting against the weakenesse of the flesh, do preuaile and ouercome, yet euen of the resistance of the flesh there groweth a blemish, and the neerenesse of the infection thereof, doth breath out some distastfull quality vpon our workes, for which wee haue neede to aske pardon at Gods hands. But *M. Bishop* bringeth instances of *Abrahams* oblation of his sonne; of *Iohn Baptists* preaching and reprehending *Herod*; of his and *Steuens* martyrdom, with infinite other such like, saith hee, *in which no man can shew in particular what fault there was*. But why should we not conceiue the like of the martyrdom of *Iohn* and *Steuens*, as wee doe of the martyrdom of *Peter*? And of *Peters* martyrdom our Sauiour Christ beforehand saith; *d When thou shalt bee old, thou shalt stretch forth thine hands, and another shall gird and leade thee whither thou wouldest not*. Thus spake he, saith *S. Iohn*, signifying by what death he should glorifie God. Where when he saith, *Whither thou wouldest not*, there is plainly approued in *Peters* martyrdom,

b Gal. 5. 17.

c Mat. 26. 41.

d Joh. 21. 18.

tyrdome,

tyrdome a shrinking and drawing backe, a resistance and opposition of the will, so that though willingly he did vndergoe it, yet it was in some part also against his will. Whereupon *S. Austine* maketh this collection: *If Peter the Apostle being of so great perfection, was led whither hee would not, and died with his will against his will, but with his will receiued the crowne, what marvell is it if there bee some feare in the suffering euen of iust men, euen of the Saints? There is feare by humane infirmity, and hope by the promise of God.* And this resistance, this feare, this shrinking backe, the same *S. Austine* imputeth to the corruption of sinne. *A man* (saith hee) *in mind seruing the law of God, and in the flesh carying still the lusts of sinne, which the Apostle forbiddeth to obey, by reason of the mind desireth indeede to be loosed, and to be with Christ, but by sense of the flesh refuseth and hunteth it.* Now what ground hath *M. Bishop* to except *John* and *Stephen* in their martyrdome from the cōmon condition of the Saints? and why should he thinke that *Johns* preaching and reprehending of *Herod* was without that spotte of resistance and feare, when his martyrdome was not? And why should we imagine, that that weaknesse of the flesh which hath his worke in the martyrdome of the Saints, had not the like also in *Abrahams* oblation of his son, being a thing without doubt as crosse to his nature and will, as his owne death was. But saith *M. Bishop*, *Our Sauiour saith, that if the eie be simple, the whole body is lightsome, not hauing any part of darknesse in it.* It is true, if the eie bee wholly single and cleere, but where is the eie that is so cleere? Where is hee that saith not with *Dauid* *Lighten mine eies that I sleepe not in death. Open thou mine eies, that I may see the wondrous things of thy Law.* *It is our whole worke or endeavour in this life*, saith *S. Austine*, *to heale the eie of the heart where-with we should see God.* If it be our whole worke in this life to heale our eies, then wee expect not in this life to haue them fully whole. In the meane while therefore because it is Gods prerogatiue which *S. John* speaketh of, *God is light, and in him is no darknesse at all*, it must needs bee, as *S. Hierome* collecteth thereof, *that all our lights are spotted and darkened with some filth.* But hee telleth vs yet further, that *very reason teacheth vs, that a mans action for substance, and all due circumstances may be perfect.* And it may be indeed that his broken reason so teacheth him, howsoeuer his conscience bee contrarie to his reason. But our reason teacheth vs, that if there bee

yet

e. Aug. in Psa. 20
conc. 1 Si Petrus
Apostolus tan a
perfectione quo
nollet ductus est.
Et volens nolens
moriuus est, sed
volens coronatus
est, quia mirum se
est aliquis pavor
in passione etiam
iustorum, etiam
S. in flor. Pavor
est ex humana in-
firmi-ate, spes ex
diuina promissione.
f. Idem Epist. 120.
Mente feruens
legi Des. carne au-
tem trahens desi-
deria peccati, qui-
bus obedire uenit
Apostolus mentis
quidam ratione?
concupiscit homo
dissolus & esse cū
Christo, sed id sen-
su carnis recusās
& refugit.
g. Mat. 6. 22.
Luk. 11. 34.
h. Psa. 13. 3.
i. Psa. 119. 18.
k. Aug. de verb.
Dom. ser. 18. Tot a
opera nostra in hac
uita est sanare
oculum cordis un-
de uidetur Deus.
l. 1. Ioh. 1. 5.
m. Hieron. contr.
Pelag. li. 2. Quau-
do dicit nullus ten-
ebrias in Dei lu-
mine reperiri,
ostendit omnia
aliorum luminis
fode aliqua ma-
culari.

yet darkenesse in the vnderstanding, and waiwardnesse in the will, and in both a stooping and inclining to the weaknesse and corruption of the flesh, as indeede there is, then all our workes saour of our earthly vessels, and nothing can come from vs, but certainly carieth a blot and imperfection with it. And therefore it was no silyly shift of *M. Perkins*, but a true defence, that neuer any man did any one action with all his due circumstances, because ⁿ *all the soule* which God wholly requireth in euerie action of his seruice, cannot bee wholly bestowed therein, so long as concupiscence possesseth any part thereof, as perpetually it doth so long as wee continue in the warfare of this life. But heere in stead of that fourth objection proposed by *M. Perkins*, *M. Bishop* bringeth vs foorth a leaden dagger of his owne. *If greater reward bee due vnto them that doe better workes, then a reward is due vnto them that do good workes. But a greater reward is provided for them that do better workes*: the conclusion should be, *Therefore a reward is due vnto them that doe good workes*. In stead whereof in the end of this idle discourse, he bringeth in this: *Whereof followeth most manifestly, that there bee merites and rewards*, But I pray you *M. Bishop*, whereof doth that follow? do *merits* follow in the conclusion, when in the premisses there is no mention of the? But we must pardon you: it seemeth your traouelling to Rome hath iogged your Logicke out of your head, and therefore such conclusions may easily slippe you. But the direct conclusion of your argument we grant, *therefore a reward is due vnto them that doe good workes*, onely with this exception, that it is due by the mercifull promise of God, not by vertue of any our merit or desert, and more your argument prooueth not. Now hee taketh great paines in the handling of this worthy argument, to proue inequality of reward, and all to no purpose, because wee deny not, but that as God in this life diuersly distributeth his graces, to some in greater measure, to some in lesse: so in the life to come hee will sort his rewards accordingly, that it may bee true which is written, that ^o *euery man shall receiue his wages according to his labour*. But whether greater wages to greater labour, or lesser wages to lesser labour, both are promised for Christs sake, as hath been shewed: and God will performe the same: ^p *for his owne names sake*, and not for any merite of ours, whereby hee standeth bound vnto vs. As for the terme of *merits* which hee alledgeth out of the Fathers, what wee are to conceiue thereof

n Deus. 6. 9.
Aug. de perfect.
iustit. Cum est ali-
quid concupiscen-
tie carnalis, quod
bel continendo fre-
metur, non omni-
modo ex tota ani-
ma diligitur Deus.

o 1. Cor. 3. 8.

p Ezech. 36. 22.

thereof

thereof followeth anone after to be declared. Of virginity and widowhood we are to intreat in the question of *Vates*.

89. W. BISHOP.

The first reason is taken out of those texts, which teach that men are worthy of eternall life: They shall walke with me in whites, because they be worthy. God proued them, & found them worthy of himselfe. That you may be esteemed worthy of the kingdome of God. Now if men be worthy of eternall life, it must needs be granted, that they haue deserved it.

Apoc. 3.
Sap. 3.
2. Theff. 1.
Luk. 20. 35.

M. Perkins answereth: that they were indeed worthy, but not for their owne merits, but for Christs imputed vnto them. This is his onely refuge, yet bath he not, nor cannot shew any one text in Scripture that speaketh so. But to refell him, turne onely to the places, and there you shall find, that this worthinesse rose of good workes, as Christ saith: I know thy workes, and find them not full: yet there be some amongst you, who haue not defiled their garments (but haue their workes full) they shall walke with me in whites, because they be worthy: and by sustaining persecutions, they were made worthy of that kingdome. And in the words following the Apostle signifieth, that it is as iust for God to requite good workes with the ioyes of heauen, as he doth punish wicked with the paines of hell.

Apoc. 3.

2 Theff. 1.

R. ABBOT.

*M. Perkins for obiection proposeth the place of the Reuelation, They shall walke with me in white, for they are worthy, as whereby they would proue merit, because a man cannot be worthy but he must merit and deserue. M. Bishop out of his store addeth two other places of the new Testament, but they are such as whereby is ministered vnto vs a very ready and pregnant answer to the first. The place of Saint Luke is by their owne vulgar translation thus: *Qui digni habebuntur*: that is, *They who shall be accounted worthy*. The words of Saint Paul are: *Vs digni habeamini*: that ye may be esteemed worthie of the kingdome. Whereby we conceiue and vnderstand what mans worthinesse is, Gods dignation, Gods acceptatiō, Gods vouchsafing to take him as worthy for Christs sake though*

Apoc. 3. 4.

Luk. 20. 35.

2. Theff. 2. 5.

though in respect of himselfe he be not worthy. To this *M. Bishop* saith *This is his onely refuge, yet can he not shew any one text of Scripture that speaketh so* But we answer him, that all those texts of Scripture which do thus speake of God, *reputing, or esteeming, or accounting worthy,* do import so much vnto vs. For if our worthines stand in Gods esteeming and accounting of vs, we may not of the little of worthinesse conclude, that by perfection of reall qualitic we are that for which he is content in mercy and fauor to accept vs. We are accordingly worthie as we are iust. We are iust, to speake of perfect iustice, not by righteousnesse of workes, but onely by Gods imputation of righteousnesse without workes, as we haue seene before. In like sort therefore we are worthy ^d *by Gods vouchsafing acceptance, not by our worthinesse,* as *S. Bernard* saith. And hereto agree the confessions of the faithfull. *Iacob* saith, ^e *I am lesse then all thy mercies, and all the truth which thou hast shewed vnto thy seruant:* that is, as we reade it, *I am not worthy thereof:* according to that which *Chrysostome* saith: ^f *Though we dye a thousand deaths, though we fulfill all the vertues of the soule, yet do we nothing worthy in compariso of those things which we our selues haue receined of God.* *Iohn Baptist,* ^g *then whom there arose not a greater amongst womens children,* yet saith of himselfe in respect of *Christ,* ^h *I am not worthie to beare his shoes:* ⁱ *I am not worthy to vntie the latchet of his shoe.* The Centurion of whose faith our Sauiour testifieth, that ^k *he had not found so great faith, no not in Israel,* yet saith of himselfe, ^l *I am not worthy that thou shouldest come vnder my roofe.* ^m *Reade, O man,* saith *S. Bernard,* *in thine owne heart, reade within thy selfe concerning thy selfe the witnesse of truth, and thou wilt iudge thy selfe vnworthy of this common light.* Thus holy men haue spoken, thus they haue thought, and if our vnworthinesse be such to these things, shall we dreame of a worthinesse to the crowne of heauen? ⁿ *Saue me,* saith *Dauid,* *for thy mercies sake: that is,* saith *S. Austine,* ^o *not in my righteousnes, not in my merits, but in thy mercie: not because I am worthy, but because thou art mercyfull.* Againe, the same *S. Austine* saith in another place: ^p *God yeeldeth vnto vs all good things because he is good, not because we are worthy, because he is mercifull, not because we haue merited in any thing.* The Prophet acknowledgerh God giueth deliuerance ^q *for his mercies sake,* or as the vulger Latine readeth, *for his*

d Bern. in
Dedicat. Eccles.
ser. 5. Nos sumus
sed ipsius dignati-
one, non dignitate
nostra.

e Gen. 22. 10.
f Chrysostom. de
compunct. cordis.
Et si millies mo-
riamur, et si om-
nes anime virtu-
tes expleamus
nihil tamen dig-
num gerimus ad
ea que ipsi à Deo
percepimus.

g Mat. 11. 11.

h Mat. 3. 11.

i Mat. 1. 7.

k Mat. 8. 10.

l Ver. 8.

m Bernard. in

Dedicat. Eccles.

Ser. 5. Lege, o

homo, in corde

tuo, lege intra

scipsum de teipso

testimonia veri-

tatis, et hac com-

muni luce iudi-

cabis te indignum

n Psal. 31. 16.

o Aug. in Psal.

30. Hoc est, non

in mea iusticia,

non in meis meri-

tis, sed in tua

misericordia; non

quia ego sum di-

gnus, sed quia

tu misericors.

p Idem in Psal.

41. Nebi Deus

omnia bona pre-

stat, quia bonus

est, non quia nos

digni sumus: quia ille misericors est, non quia in aliquo promerui.

q Psal. 44. 26.

names sake Saint Austin againe expoundeth it: *That is freely, for thy names sake, not for my merit: because thou shalt vouchsafe to doe it, not because I am worthy to whom thou shalt doe it.* Thus doth *S. Augustine* oftentimes giue checke to *M. Bishops* conceipt of worthinesse, by occasion of those phrases so often vsed, *for thy names sake, for thy mercies sake, for thy righteousnesse sake.* So *Basil* expoundeth the same phrase: *For thy mercies sake: not because I am worthy, but because of thine owne goodnesse.* Now if *M. Bishop* will haue no saluatiō but that he will be worthy of it, let him hear what *S. Bernard* saith: *If we of childish stomack will not be saued freely, iustly are wee not saued at all. The dissembling of our misery excludeth mercy, neither hath Gods vouchsafing any place where presumption is of our worthines.*

But *M. Bishop* to refel *M. Perkins*, biddeth vs turne to the places, and there we shall find, that the worthinesse rose of workes. But we haue turned to the places, and find no necessity thereof. Wee find that they that defiled not their garments were worthy, but that by their very workes they were worthy we find not. Nay their worthines indeed was in their garments. For what garments were they that they had not defiled, but the same wherof the Apostle speaketh: *so many as are baptized into Christ, haue put on Christ.* He is our purple garment of redemption by his blood: he is our Lilly white garment of innocency by his righteousnesse. They that with this profession of Christ doe ioyne idolatry, heresie, vncleannesse, do dishonour the name and profession of Christ, and disgrace the garments which should grace them; which these had not done. By these garments therefore they were worthy, by Christ, by his merits, by his obedience, by his righteousnes; in him and for his sake they were counted worthy, and whatsoever worthines God pronounceth of them for their works, it is by the gracious acceptation thereof in him. Albeit the place may very well beare another construction also that they were worthy, not absolutely, but compared to the other spoken of before. For one man compared to another, may be called worthy in comparison of the other, when simply considered in himselfe, & compared to the iudgement of God, he is not worthy. And to this distinctiō *S. Ambrose* leadeth vs, who speaking of the calling of the Apostles, whom Christ put *y* in his stead to beseech vs to be reconciled vnto God, saith of them: *If we enquire the matter strictly, there can no man be found worthy to be the deputy of Christ: for all whom hee chose,*

r Aug. in Psal. 43. Hoc est gratia, prpter nomen tuum, non propter meritū meū, quia tua dignitatis es factus, non quia ego dignus sum cui facias, I Psal. 142. r. 2. Basil. in Ps. 142: Non quod ego dignus sim, sed propter benignitatem tuam. u Bernard. in De. dicit, Eccles. Se. 5. Quod si non pueri animositate gratia saluari nolumus merito non saluamur. Excludit miserie distimulatio miseratiōne nec dignitatem locum habet, ubi fuerit presumptio dignitatis. x Cal. 3. 27.

y 2. Cor. 6. 20. z Ambros. in 2. Tim. 1. Si ad si. quidam querit nullus hominum potest dignus videri Picarius esse Christi. Omnes enim quos elegit, prius fuerant peccatores. Quansum ergo ad comparationem ceterorum bonorum, hi digni videntur sunt, quantum vero ad rem ipsam omnes indigni sunt.

were formerly sinners. In comparison thē of others, these (the Apostles) were found worthy; but as touching the thing it selfe all are unworthy. Thus plainly doth he giue vs to vnderstand, that men may be called worthy only in respect of other men. In the other place *M. Bishop* saith, that by sustaining persecutions, they are said to be made worthy. But he saith vnruly: for the Apostle saith onely, as was before alledged, that ye may bee counted worthy, which (as I haue said) is for Christs sake, ^a in whom it is giuen vnto vs, that not onely we should beleue in him, but also suffer for his sake, and because it is giuen vs, therefore how soeuer patiently we beare it, yet wee must still say as *S. Austin* teacheth: ^b *Deliver vs, not for our merit, but for thy names sake*

^a Phil. 1. 29.

^b *Aug. in Psal. 43. Sicut patientes in tribulationibus sine gaudentes in prosperitatibus redome nos non propter meritum nostrum, sed propter nomen tuum.*

^c *Aug. in Psal. 42. Iudica inquit, me Deus: non timo iud. cum iuam quia noui misericordiam tuam. Discerne causam meam, distat inter eum qui in te credit, & in infirmitatis (sed distat conscientia, &c. idem in Psal. 32. Nec in misericordia Deus amat. ut iudicium nec in iudicio misericordiam, &c. Nunquid iudicium amittit aut non debuit iudicare inter conuersos & non conuersos? An robis iustum vide ut conuersus, & non conuersus equaliter habeatur? Ergo habet & iudicium in ipsa misericordia. Rufus in illo iudicio habet & misericordiam, &c. ePsalm 143. 2. f Basilin Psal. 142. Iustitie immixta est misericordia, & ita immixta ut ipsa iustitia benignas vocetur. f Ambros. in Psal. 118. Ser. 20. Iudicium quo fragilitas nostre estimatione censetur. In hoc ipso iudicium cum misericordia copulatum est, ut veritas iudicij miseratione Domini temperetur.*

Yet hee goeth further and telleth vs, that in the words following the Apostle signifieth, that it is as iust with God to requite good works with the ioyes of heauen, as to punish wicked with the paines of hell. Neither do we make any doubt thereof, because he hath giuen his word & promise so to do. And it is as iust with God to perform his promise to the one, as it is to punish the euill deseruings of the other. By iustice and iust iudgement, God giueth rest vnto the persecuted, but this iust iudgement consisteth in iustifying and maintaining ^c their cause, as *S. Austin* noteth not in weying or examining their merit & worth. By iust iudgement God putteth difference ^d betwixt the conuerted and the not conuerted; betwixt the righteous and the wicked; betwixt him that serueth God, and him that serueth him not, betwixt him that beleeueth, and him that beleeueth not; and yet he that beleeueth and serueth God, yea and is persecuted for Gods sake, must craue iudgement with mercy to be receiued vnto life, praying with *Dauid* against meere iudgement: ^e *Enter not into iudgement with thy seruāt, &c.* That iustice therefore is to the faithful such as *Basil* speaketh of: ^f *Mercy is mingled with iustice, and so mingled, as that iustice it selfe is called mercie.* That iust iudgement is such, as *Saint Ambrose* speaketh of: ^g *A iudgement wherein wee are iudged with consideration of our frailtie, in which, iudgement is ioyned with mercie, so that the truth of iudgement is tempered or qualified with the mercy of the Lord.*

Now^h iudgement tempered and qualified, is indeed mercie as *S. Ierome* Bernard saith. As for the place cited out of the booke of *Wisdom*: *God proved them and found them worthy of himselfe*: though it be out of a booke the authoritie whereof we denie, and therefore can require no answer, yet it hath answer sufficient by that that hath bene said. God found them *worthy of himselfe* by finding them answerable to those conditions and rules, by which he is content in mercie to accept men as worthy, though simply no man can be worthy of him.

h. B. in Cant.
Ser. 14. In 10. 3
tempera uerum, 2-
ricordia est.
i. V. in 3. 5.

20. W. BISHOP.

The sixth reason M. Perkins deliuereth thus: *Eternall life is tearmed a crowne, and a crowne of righteousness to be given by a iust Iudge: therefore in this life it must be iustly deserved, otherwise it were not well called a crowne of iustice, nor could be said to be rendred by a iust iudge.* M. Perkins answereth, that it is called a crowne by resemblance, because it is given in the end of the life, as the crowne is given in the end of the race.

2. Tim. 4.

Reply. If that were all the cause, and that there were no respect to be had to former deserts, it might then as well be called a halter by resemblance, because that also is given in the end of life: and in their opinion, more properly: because all their workes are defiled like a menstruous cloth: and a halter is the end of such wicked workes. But as a halter is due to a theefe, so is a crown of glory the iust reward of the righteous man.

Secondly he answereth, that it is called a crowne of iustice, because God hath bound himselfe by his promise to give it: heere then at length wee haue by his owne confession, that by Gods promise eternall life is due debt vnto the righteous: but as hauing over-shot himselfe, he addes, not for any desert of theirs, but onely for the promise sake. But as you haue heard before out of *S. Matthew*, that promise was made for working the time of his life in our vineyard, and so there was some desert on their part: and the seruants were rewarded, because they employed their talents well: and in this very place, *Saint Paul* reckoneth vpon his good seruices, for which the iust iudge would render him a crowne of iustice: and therefore the iustice is not onely in respect of Gods promise.

Math. 20.

Math. 25.

you will not beleue mee, prouing that I say out of the very text, rather thē M. Perkins on his bare word, let S. Augustin be arbitrator between vs, who most deeply considereth of euery word in this sentence: Let vs heare (saith hee) the Apostle speaking, when hee approched neare vnto his passion, I haue (quoth he) fought a good fight, I haue accomplished my course, I haue kept the faith: concerning the rest, there is laid vp for me a crowne of iustice, which our Lord wil render vnto me in that day, a iust iudge: and not only to me, but to thē also that loue his cōming: hee saith, that our Lord a iust iudge will render vnto him a crowne, hee therefore doth owe it, and as a iust iudge will pay it. For the worke being regarded, the reward cannot be denied. I haue fought a good fight, is a worke: I haue accomplished my course, is a worke: I haue kept the faith, is a worke: There is laid vp for me a crowne of iustice, this is the reward. So that you see most cleerely by this most learned Fathers iudgement, that the reward is due for the worke sake, and not onely for the promise of God. See him vpon that verse of the Psalm: I will sing vnto thee O Lord, mercy and iudgement. Where he concludes, that God in iudgement will out of his iustice crowne those good workes, which hee of mercy had giuen grace to do.

Li 50. Hom.
hom. 4.

Psal. 100.

R. ABBOT.

To the obiection of this place *M. Perkins* answereth, that euerlasting life is called a crowne onely in resemblance. For as hee which runneth a race, saith he, must continue and runne to the end, and so be crowned, euen so must we continue to walke in good workes vnto the end, & then receiue eternall life. Now for reply to this answer it seemeth *M. Bishop* had some conference with the hangman, and learning of him that a halter is the end of a wicked course, (let him remember his owne wicked course, and feare the iudgement of the iust God) he thought good to draw that obseruatiō to serue him for one shift And first to giue way to his hangmans deuce, hee curtalleth *M. Perkins* his answer: as if he had said no more but thus, that eternall life is called a crowne, because it is giuen in the end of the life, as the crowne is giuen in the end of the race. Whereto he replyeth, that if that were all, and that there were no respect to former deserts, it might be as well be called a halter. But *M. Perkins* answer expresth plainly

plainly, as we see, that *the crowne* hath reference to them that *continue to the end to walke in good workes*, and therefore left no occasion or place for this hangmanlike and vnciuill reply. But his mind, it seemeth, was strongly set vpon the halter, and therefore by head and shoulders he would pull it in, onely to please himselfe and his table companions with a forced and witlesse iest. He addeth further, that *in our opinion it should more properly be called a halter, because all our workes are defiled like a menstruous cloth, and an halter is the end of such wicked workes*. Now we know no reason but that *M. Bishop* by most right, because he hath set downe the sentence, should keepe the halter to himselfe; for that we are wel assured that his best works are defiled as well as ours. But what will he say (I maruell) to Pope *Leo* the third, of whom *Mathew* of Westminister reporteth, that ^a being at Masse, about a good worke no doubt, a woman of his good acquaintance comming with her offering, crushed and kissed his hand, and therewith stirred vp in the Pope (a holy father I warrant you) some motions of the flesh. Now was this no defilement shall we thinke to so good a worke? Surely if *M. Bishop* had liued then, he would haue giuen iudgement of the Pope that hee should be hanged, because a halter is the end of such wicked Masse. But tel vs *M. Bishop*, do all your works goe so currantly and cleyly from you, as that you can presume to be free from the halter, that you haue here made? Haue you neuer offēded at masse in some such like sort as the Pope did? Doth not your mind often wander whē you seem to pray? Doe not sinister thoughts and respects many times interpose themselues, and make you to go crooked when you thinke to go vpright? Take heed that heerafter it be not said vnto you, *Patere legem quam ipse culeris*: Be tried by the law which thou thy selfe hast made: a halter is the end of such wicked workes. But of the condition of our workes, more hath been said before, then euer *M. Bishop* will be able to disproue. Here he concludeth, that *as a halter is due to a theefe, so is the crowne of glorie the iust reward of the righteous man*. True say wee, but yet not by the vertue of his righteousness and desert, but by the mercifull promise of Almighty God. In respect of which promise, it is called, as *M. Perkins* answereth, *a crowne of iustice*, because God by his promise hath bound himselfe to giue it, and in the performance of his promise he is approued iust. And this is the constant confession of vs all, which *M. Bi-*

^a *Math. Westm.*
lib. 1. Anno. 798.
Halter quedam,
ad quam aliquāda
accessum habuit,
ut dicebatur, ma-
nium eius comprā-
mit vter celebrā-
dum et comprā-
mendo deoscular,
incentiuū libidi-
nis in Papae exce-
saute.

shop seemeth to apprehend as casually or forcedly spoken by *M. Perkins*, that *eternall life is due d. bi to the righteous and faithfull*, yet with that exception still, which he thinketh *M. Perkins* added as *having ouershot himselfe*, because his ignorance conceiuech not how these two stand together, *not for any desert of theirs, but only for his promise sake*, as hath bin declared sufficiently^b before, in defending the answer to the third obiection. But as touching the place here handled, he shall find *S. Bernard* expounding this *crowne of iustice* in the same sort as we do. *It is a crowne of iustice* (saith he) *which Paul expecteth, but of Gods iustice, not his owne. For it is iust that God pay what he oweth, & he oweth that which he hath promised. And this is the iustice of which the Apostle presumeth, euen the promise of God.*

b See, 17.

c Bernard de
erat. & lib. arb.
Est ergo quam
Paulus expectat
corona iusticie,
sed iusticie Dei,
non sue. Augustinus
quippe ut red-
dat quod debet:
debet autem quod
pollicitus est. Et
hec est iusticia de
qua presamit
Apostolus promif-
sio Dei;

Albeit it is true also, that mans iustice is crowned, & that in that respect also it is *a crowne of righteousness*, who maketh question thereof? but still it is true, that it is not due to mans righteoulnesse by merite and desert, but is tied to it onely by the promise and grace of God. And thus doth the Apostle reckon his good seruice, for which the iust Iudge would render *a crowne of iustice*, not as pleading his desert thereof, but knowing that God hath promised such reward to such seruice. Hee alledgeth to the contrary the examples of them that were called into the vineyard, and of the other that receiued the talents, but of them he hath before receiued answer. Al his error is, that he cannot conceiue *worke* and *reward*, but that it must necessarily imply merite and desert, which notwithstanding children can distinguish, because great reward by fauour may be giuen when the worke is in no sort to be thought worthy of it. As for the place of *Austine* which he produceth, it giueth him no succor. We find there *worke* and *reward*: *I haue fought a good fight, &c. the worke. There is layd up for me a crowne of iustice; the reward*: but we do not finde that the reward is deserued by the worke: we do not find that by vertue of *merite* the iustice of God any way standeth bound vnto him. Nay in the same sermon *S. Austin* saith, *d Par- don me Apostle, I know nothing of thine owne but euill: therefore when he crowneth thy merits, he crowneth nothing but his owne gifts.* His collection from the place is already answered, that by the promise the reward is yeilded to the worke. In the other place there is nothing more then in that I haue spoken of, and hath full answer by the same exception. Onely I will remember *M. Bishop*, that

d August. lib. 50.
homil. 14. Di-
niam Apostole,
propria tua non
noui nisi mala.
Cum ergo Deus
coronat merita
tua; nihil coronat
nisi dona sua.

that by *S. Austins* doctrine there can no merit bee pleaded on our behalfe, because all our good workes come from grace on Gods behalfe, so that therefore the crowne is but *grace for grace*, and a latter mercy added as the consequent of a former mercy. And this *S. Austin* noteth concerning this very place of *S. Paul* here debated. *The Lord will render unto me a crowne of righteousness. Why? because I haue fought a good fight, &c. But whence hast thou fought a good fight? &c. Yea not I, but the grace of God with me. Then it is by his mercy that thou art crowned. Be nowhere proud, but alwaies praise the Lord.* In a word he saith againe as before wee haue seene, that *God crowneth our merits, not as our merits, but as his owne gifts*: and if they goe not vnder account of our merits in heauen, why are they so earnestly pleaded for as ours here vpon the earth?

e Idem in Psal. 102. Reddet mihi Dominus, &c. Quare? Quia bonum certamen certavi, &c. Unde certasti? &c. Non ego autem sed gratia Dei mecum. Ergo & quod coronaris, illius misericordia coronaris. Nisquam sis superbus: semper lauda dominum. f Idem de grat. lib. 2. cap. 7. Non coronat Deus merita tua tanquam merita tua, sed tanquam dona sua.

21. W. BISHOP.

And that the Reader may vnderstand, that not ouely *S. Augustine* doth so confidently teach this doctrine of merits (which *Master Perkins* blushed not to terme the inuention of *Satan*;) I will fold up this question with some testimonies of the most ancient and best Authors.

S. Ignatius, the Apostles auditor saith: Giue me leaue to become the food of beasts, that I may by that meanes merit and win God. *Epist. ad Roman.*

Iustine a glorious Martyr of the next age hath these words, speaking in the name of all Christians: We think that men who by works haue shewed themselves worthie of the will and counsell of God, shall by their merits liue and raigne with him, free from all corruption and perturbation. *Apolog. 2. ant. med.*

S. Irenaeus saith: Wee esteeme that crowne to be precious which is gotten by combat and suffering for Gods sake. *Lib. 4. com. heres. cap. 72.*

S. Basil. All we that walke the way of the Gospell, as merchants do, buy and get the possession of heavenly things by the workes of the commandements. A man is saued by workes of iustice. *Ora in institum prom. Lib. de Spiro sancto, cap. 24.*

S. Cyprian. If the day of our returne shall find vs vnloaden, swift, and running in the race of works, our Lord will not faile to reward our merits. He will giue for workes to those that winne in peace, a white crown, and for martyrdom in persecution he will redouble vnto them a purple crowne. *Sermone eleemos. in fine.*

S. Hilary. The kingdome of heauen is the hire and reward of them that liue well and perfectly. *Can. 5. Jo. Mat. b.*

Lib. 1. de Offic. c. 15.

S. Ambrose. It is euident that there remaineth after this life either reward for merits, or punishment.

S. Hierome. Now after baptisme it appertaineth to our trauels, according vnto the diuersity of vertue, to prepare for vs different rewards.

Ser. 68. in Cant.

S. Bernard. Prouide that thou haue merits, for the want of them is a pernicious pouertie.

Cant. 18.

Briefly that this was the vniuersall doctrine of all good Christians a-boue a thousand yeeres past, is declared in the Councell of Arausicane : Reward is debt vnto good works if they be done, but grace which was not debt, goeth before, that they may be done. *These testimonies of the most ancient and best learned Christians, may suffice to batter the brazen forehead of them that affirme the doctrine of merites to be a Satanicall inuention, and to settle all them that haue care of their saluation, in the most pure doctrine of the Catholike Church.*

R. ABBOT.

Here *M. Bishop* will giue vs to vnderstand, that not only *S. Austin*, but all antiquity teacheth the doctrine of merits, so that *M. Perkins* might blush to call it the inuention of Satan. But *M. Perkins* had no cause to blush in that respect. He knew well that antiquitie is more wanted by Papiſts then followed. He knew well that in this doctrine of *merites* they wickedly bely antiquity and the Fathers. And indeede neuer any Father spake of merits, as they haue done. Iustly therefore did he call it, as it is, *the inuention of Satan*, seruing only to delude men, to put them in vaine hope, to lift them vp in pride, with opiniõ of gaining heauẽ, that they may by their pride be cast down to hell. But for the clearing of this point, it is to be vnderstood, that the name of *merites* is indeed verie vsuall amongst the Fathers of the Latin Church, but with no such meaning as the Church of Rome hath fancied thereof. For they only intended thereby briefly & in one word to signifie good works, workes that please God, that are accepted in Gods sight, that find fauor with God, & obtain reward at his hands. They dreamed not that in good works there should be a iust desert of heauen, that they should deserue it worthily, that they should be fully worthy of euerlasting life, that good works should as well be the cause of saluation, as euill workes are the cause of damnation, that

that good works are *so far meritorious*, so far I say *meritorious*, as that God should be vniust if he rendered not heauen for them, as in the beginning hath bin shewed that now is the language of the church of Rome, These speeches or the like was neuer heard of amongst the Fathers. They vsed the word *merite* according to the signification wherein commonly they vsed the verbe *mereri*, which with them imported *to obtaine, to find fauour for any thing to be giuen or done*; so as that wicked men are said sometimes *mereri*, not surely to deserue, but to receiue or to find the fauour of benefits at Gods hands; yea and good men are said *mereri* not to deserue, but to receiue or to find euill vsage at the hands of the wicked. But by examples the matter will be plainer then by words. *S. Austine* saith,

^a *Huius vite solatia quidam etiam cultores demonum accipere meruerunt*: Some who haue bin worshippers of diuels haue merited, that is, haue found the fauour to receiue the comforts of this life. Againe,

^b *Apostoli a suis ciuibus occidi meruerunt*: The Apostles merited, that is, found such vsage as to bee killed of their owne people. ^c *Pro actione gratiarum summus meruimus odiorum*: In stead of thanks wee haue merited, that is, we found at their hands the fire of hatred. ^d *Caveat homo ne ab illo misericordiam mereatur homo contra eius sententiam a quo factus est homo*: Let man take heede that man doe not merite, that is, obtaine mercie of him, against the sentence of him, by whom man was made. So doth *Ambrose* vse the same word, ^e *Iniquus Cain longaniam duxit a matrem, duxit uxorem, & hoc meruit promissione diuina*: Wicked Cain liued long and married a wife, and this he merited, that is obtained or receiued by the permission of God. ^f *Non debemus mirari quod Ioannes tantam gratiam nascendo meruerit*: Wee are not to wonder that *Iohn* in his birth merited, that is, obtained so great grace. So *Hilary* speaketh, ^g *Libros quos habere mereamur*: I pray you let vs merit, that is, find the fauour to haue those bookes. So *Hierom*, ^h *Veniam mereri debeo*: I am to merite, that is, to obtaine pardon. So *Gregorie* Bishop of Rome, ⁱ *Paulus cum redemptoris nomen in terra conaretur extinguere, eius uerba de celo meruit audire*: Paul when he went about to extinguish the name of Christ upon earth, merited, that is, found the mercy & fauour to hear his words from heauen. In another place, *O felix culpa qua talem ac tantum meruit habere Redemptorem*: O happy sin of *Adam* that merited, that is, found the mercy to haue such and so great a redeemer. *S. Austine* applieth the word also

^a *August. de ciu. Dei. lib. 5. cap. 24.*

^b *Idem in Psal. 35 c. Cont. lit. Petil. lib. 3. cap. 6.*
^d *De anima & eius orig. lib. 2. cap. 12.*

^e *Amb de Cain & Abel. lib. 2. cap. 10.*

^f *Idem. ser. 53.*

^g *Hilar. epist. 4. apud Aug. tom. 7.*

^h *Hieron. prefat. in Abdiam.*
ⁱ *Gregor. Moral. lib. 9. cap. 17.*

k *August. in*
Psal. 35.

to beasts and cattel, ^k *Homines habent aliquid apud Deum exceptum quod iumenta non merentur; Men haue somewhat excepted with God which beasts merit not, that is obtaine not.* Thus the word hath grown also into translations, wherein the originals there hath bin no occasion of it. Where *Cain* saith, *Mine iniquitie is greater then can bee pardoned,* the *Vulger Latin* translateth, ^l *Maiore est iniquitas mea quā ut veniam merear: Mine iniquity is greater thē that I can merit,* that is obtaine pardon. Where *S. Paul* saith, ^m *I obtained mercy because I did it ignorantly, &c. S. Austine* out of some translation readeth,

l *Genes. 4. 13.*

m *1. Tim. 1. 13.*

n *Aug. de Bapt.*
con. *Donat. lib. 4.*
cap. 5.
o *Ignas. epist. ad*
Romanos.

n *Miserecordiam merui, I merited mercy,* but importing nothing but the obtaining thereof. In an Epistle of *Ignatius* wee haue it commonly translated; *I am in loue with none of the things that are seene, ut Iesum Christū merear adipisci, that I may merit to obtaine Christ,* whereas in the Greeke it is *ἵνα τὸν Ἰησοῦν Χριστὸν εὐρω,* that is as *Hierom* translateth it, ^p *ut Iesum Christū inueniam, that I may find Iesus Christ.*

p *Hierom. in Cat.*
Eccles. Script.

Againe, in the next period the Greeke is *ἵνα Ἰησοῦν Χριστὸν ἀπολαύω,* where the same translater readeth as before, the words being translated by *Hierome,* ^q *tantum ut Christo fruar, onely that I may enioy Christ,* And thus in infinite places haue they made the Greeke Fathers to speake of *merit,* where they neuer meant any such thing.

q *Ibid.*

But to make it plainely to appear, that by *merit* they meant not any such worthines or desert as *M. Bishop* speaketh of, let one sentence of *Ambrose* fully suffice. *All the things that we suffer are too little & vnworthy for the paines werer of there (should be rendered to vs so great reward of future good things, as shal be reuealed in vs, whē being reformed to the image of God we shall merit (that is, attaine) to see his glorie*

r *Amb. epist. 22.*
Omnia que patimur
minora sunt
et indigna pro
quorum laboribus
tanta reperatur
futurorum merces
bonorum que reuelabitur in nobis
cū ad Des. imē
ginem reformā: i
gloriam eius facie
ad faciem aspiciere
meruerimus.

s *Of iustification*
lect. 49. ex *Gregor. Moral. lib. 9.*
cap. 18.

face to face. Where to take *merit* properly to import desert and worthines, shoid be to make *Ambrose* in one sentēce absurdly crosse & contrary to himself, to say, that we deserue to see God face to face, when he hath first affirmed that euē our sufferings for Christs sake are vnworthy to haue so great glory yeelded vnto them. The same is more plaine by that that before hath beene alledged out of *Gregorie,* ^t *If we be iudged without mercy, our work is worthy to be punished which we expect to haue rewarded: therefore the teares of expiation (saith he) are required, that humilitie of prayer may lift up the merite of our good worke to the obtaining of eternall reward.* Where wee see he vseth the name of *merit* as vually they were wont, but sheweth that it is so far from being truly *merit,* as that in extremity it is worthy

thy to bee punished, and that it needeth *teares of expiation*, that is, earnest intercession & prayer to God for Christs sake to remit the spots and blemishes thereof, and that it is thus by prayer onely, that is, by fauour, that any reward is yeelded vnto it. But to this place most properly belongeth that of *S. Bernard* before mentioned, that *the merits of men are not such as that eternal life is due for the of right or as if God should do wrong, if he did not yeeld the same vnto the.* If (saith he) wee will properly name those which wee call our merites, they are the way to the kingdom, not the cause of our obtaining the kingdom. Where most plainly he giueth to vnderstand, that the name of *merits* is vnproperly abused, and howsoeuer custome had taken it vp, to call good works by the name of merites, yet that we are not to conceiue, that good workes for themselves can challenge any thing by any right, or that we can truly and properly be said thereby to deserue at the hands of God. And this is fully confirmed by *Alfonso de Castro*, who mentioning reward due to works, saith *It is due, not by the nature of the worke, for the sufferings of this time are not comparable in worth to the future glory which shal bee revealed vpon vs, but it is due by right of promise: for nature hath taught vs this law, that every man shold take himselfe to owe that which he hath promised.* Surely if the debt of the reward arise not from the nature of the work but onely by vertue of promise, then merit is no merit properly, because merit properly so called, ariseth from the nature of the work, being in it selfe iustly worthy of that that it is said to deserue.

To come the to the testimonies cited by *M. Bishop*, the first thereof which he citeth out of *Ignatius*, is a false translation, there being nothing in the Greeke to import merit, but onely *the getting or gaining, or obtaining of God*, as hath bene said. *Suffer me* (saith he) *to be the food of beasts, that by them I may obtaine God.* And how far *Ignatius* was from any such opinion of his owne merit, appeareth towards the end of the same Epistle, where he saith, *I am ashamed to be named one of them (the Pastors of the Church:) for I am not worthy to be the very last or the very outcast of them, but I haue found mercie to be some body if I obtaine God.* He reckoned not of merit or worth, but held it a matter of mercie to him to come to God. How hardly the was *M. Bishop* bestead, that in the forefront would put *Ignatius* when the words that he citeth are nothing for him, and his words in the same Epistle are altogether against him?

Bernard. in An. nunc. ser. 1. Negs enim talia sunt hominum merita ut propter ea vult eterna debeat: ut iure, aut Deus inuicem facere nisi eam donaret. u. Idem. de grat. et lib. 1. 7. tit. Grat. Debetur iniquaria non ex operis natura, quia ut ait Paulus, Non sumus condigne, &c. sed ex iure promissionis. Hanc enim legem nos natura docuit, ut quod quisque promissio debere se credas. 2. Ignat. epist. ad Roman. Ἐπατάμας ἄνθρωποις ἐστὶν θεοδότης, ὁ ἴσθι ἰσοῦ ἱπποχρίου. Sinite me bestiarum escam esse per quas Deus assequi licet. b. Ibid. Ego erubescō ex ipsis dici. Non enim sum dignus esse vobiscum aut purgamentum, sed misericordiam consecutus sum ut sim aliquis si Deum adiūscor. Eἴη μοι ὁ ἀρχιερέτης, ἢ ὁ ἀρχιδιάκονος, ἢ ὁ ἐπιμαχέτης ὁ ἰσχυρότερος αὐτῶν, ἢ ἱεροφειρομαχάλλ' ἢ ἄλιμμος ποτιτῶν ἰαῦ θεοῦ ἱπποχρίου.

The words of *Iustinus Martyr* also are very lewdly abused in the same manner. The words *meritis suis, by their merits*, are merely foisted in, neither is there any thing that can be construed to that purpose. *c* They (saith he) *who by their workes shall shew themselves to the counsell of God worthy*, or as *M. Bishop* translateth out of *Bellarmino*, *who by their workes shew themselves worthy of the counsell and will of God, we have received that hee doth vouchsafe them to haue company with him to raigne with him, being made immortall & free from all perturbation*. Where he nameth *worthinesse* in no other sort then the Scripture doth, as hath bin before shewed, comparatiuely, not simply; by acceptation, not by perfection; according to the phrase of men, whereto the holy Ghost is content sometimes to submit himselfe, not according to the exact censure of the iudgement of God: not as a matter of Popish merite, whereto God in iustice is bound, but to which God in fauor *vouchsafeth*, as he saith, *to haue company with him*. And this he maketh very plaine, when in the next words he addeth, *d* For in like sort as he created vs when we were not, so doe we thinke that he vouchsafeth them of immortality and dwelling with him who willingly make choise to do those things that are pleasing unto him. Now to haue being at first it was not of our selues. In like sort to chuse and follow what is pleasing to him, by those reasonable powers which he hath giuen vs, it is by his perswading and mouing of vs to the faith. Wherby he teacheth, that our being in God, & following of those things that are pleasing to him, is no more of our selues then our first creation and being was, but that it is by Gods perswading vs, Gods mouing vs, Gods working in vs, there being nothing therein to be attributed to our selues. Wherby he destroyeth the nature of merit, as I haue shewed *e* before, & to that purpose acknowledgeth the *vouchsafing* fauor and grace of God in receiuing vs to immortality and life with him; for where merit and desert is, there termes of *vouchsafing* can haue no place. Not that which *Bellarmino* translateth of men *shewing themselves worthy of the wil and counsel of God* may wel be vnderstood according to the phrase of the Apostle instructing vs *f* to walke worthy of the Lord, *g* to walke worthy of God who hath called vs unto his kingdome and glory, that is to say, as is fit for them to walke who haue received so great mercy at the Lords hands, to the very same purpose as elsewhere he saith *h* Let your conuersation be such as becommeth the Gospell of Christ. In which sort

John

e Justin. Mart.

Apol. 2.

Οὐδὲν

κέρως τῶ ἐκείνῳ

βελυμαπίαυ-

τῆς δὲ ἱερῶν δε-

ξυσι, τῆς ματ'

αὐτῶ ἀναστροφῆς

καταξιαβῆσιν

ἁποστολῆ φαρμά-

συμβασιλεύου-

τας ἀφάρτους ἡ

ἀπαθείς γινομι-

ναι. Quis si dignos

consilio illius se o-

peribus ostēderint,

cōuersatione cum

ipso dignatum iri

accepimus ut una

regnent incorrup-

sibiles, & à per-

turbatione immu-

nes effecti.

d See the same

of Freewill. l. c. d.

14.

e Sec. 3.

f Col. 1. 10.

g 1. Thess. 2. 12.

h Phil. 1. 27.

John Baptist saith, ⁱ Bring forth fruits worthy of repentance, that is, such i Ma: 3. 8.
 as are fitting and befitting them that professe to haue repented.
 So then men shew themselves *worthy of the will and counsel of God,*
 in behauing themselves as is agreeing to them that professe to
 know the will and counsell of God, without any necessity of merit
 to be imported thereby.

The words of *Irenaeus* are these; ^k *The good combatant exhorteth vs*
to the combat of immortalitie, that we may be crowned, and may thinke
the crown pretious, as being attained by fight, and not of it self accruing
unto vs. And by how much the more it commeth by fight, so much the
more pretious it is: & the more pretious it is, so much the more we may
loue it. But the things are not in like sort loued which come of their owne
accord, as those which are attained with much care. In all which,
 what is there to *M. Bishops* purpose? He onely sheweth that God
 hath appointed, that not with our ease and idleness the crown of
 life shall voluntary come vnto vs, but that wee with labour and
 trauell must strue to come to it, that in the attainment of it, it may
 bee the more ioyfull and pretious vnto vs. What is this other
 then we also teach, who yet cannot find heereby that our labour
 and trauell doth merit and deserue the crowne of life? The case is al
 one, as if a Prince hauing a subiect false frō him, & gone into a far
 country, should of meer grace & fauor send for him to come again,
 by letters patents granting him his pardō, and assuring him place
 of honor & state vpō his return home: who being to passe through
 the midst of the enemies of his Prince, must vse much fighting, and
 trauel, and pains, and vndergo many dangers both by sea and land
 for the atchieuing of this honor. Whē he cometh to his iourneys end
 he hath no title to pleade for his place, but onely the free donation
 and gift of his prince. By his labor & paines he hath gained himself
 the possession of it, & he might for the mean time lay it before him
 as a reward to comfort & encourage himself in the iourney that he
 was to make; but merit he can alledge none; no right can he alledge
 wherby to claime it, but only his Princes gift. Euen so it is with vs,
 We were false from God, and he hath called vs to him again, and
 giuen vs the promise of eternall life. By much combat and trauell
 we must attaine to it, and yet when we haue done all, we can plead
 no merit, we can make no claime but onely by our Princes gift, by
 the free and mercifull promise and bounty of Almighty God.

And

^k Iren. lib. 4. cap.
 27. Bonus agoni-
 sta ad incorrup-
 sele agonem ad-
 horitur nos ut
 coronemur, & pre-
 tiosam arbitremur
 coronam, videlicet
 que per agonem
 acquiritur sed nō
 vltro coalitam. Et
 quantum per agonē
 nobis aduenit, tantū
 est pretiosior.
 Quanto autem
 pretiosior tantū eā
 semper diligamus.
 Sed neque simili-
 ter diliguntur ea
 que vltro adueni-
 unt quā illa,
 que cuius multa
 sollicitudine ad-
 inueniuntur.

And hereby appeareth the answer to the place of *Basil*, that¹ *we all who walk the way of the Gospell are merchants, getting by the works of the comandements the possession of heauenly things.* For by the works of the comandements we obtain the possession, but not the right and title of heauenly things. They are the way wherein wee walke to ataine to that which God of his free mercy bestoweth vpon vs. Wherein because we yeeld our labor in the one to receiue the other, *S. Basil* so farre fitly compareth it to a kinde of merchandize or exchange, though not intending that in the merit of the one should be the purchase of the other. As for the other place, it is none of *Basils* being taken out of a counterfeited addition, which^m *Erasmus* well obserued, and by good arguments declared to be no part of *Basils* work. n *A man* (saith he) *is saued by righteousnesse of works.* But the Scripture saith, ° *Ye are saued by grace through faith, not of works, least any man should boast.* Whatfoeuer the author might meane in that he saith, we are sure that his words accord not with the phrase and stile of the holy ghost. And that the true *Basil* was farre from that mind, appeareth plainly by the note that he giueth vpon the words of the Psalme, ^p *Arise, O Lord, helpe vs and deliuer vs for thy mercies sake.* ^q *Behold* (saith he) *how he endeth his speech. After a thousand vertues, whereby doth he pray to be saued? Euen of mercie and goodnesse.* And vpon another of the Psalmes he saith, ^r *Rewards, as they are thought to be, are yeelded vnto vs by the onely mercy & goodnes of God: for all the righteousnesse of men cannot equall the benefits which he hath already bestowed, much lesse those that are to come, which go beyond all the conceit of man.* He saw well, that the Prophet after thousands of vertues could haue no hold of saluation but onely by Gods mercy. He saw well, that albeit Gods benefits goe vnder the name of rewards, yet in all our righteousnesse there is nothing to counteruaile in any sort the bounty of his goodnesse, and therefore was farre from that Pharisaicall and proud opinion of merit, which *M. Bishop* desireth to fasten vpon him. Which is easie to bee seene in that also which I cited out of him before, that^t *eternall rest is layd vp for them who lawfully fight the combat of this life, not to be rendred by way of debts to workes, but provided by the grace of the bountifull God for them that trust in him.*

^u *Cyprian* hath nothing for *M. Bishops* turne, but only the name

I *Basil* orat in
 princip. Prouerb.
 Omnes nos qui
 viam Euangelii-
 cam incedimus
 mercatores sumus
 pro oper. manda-
 torum nobis posses-
 sionem caelestium
 comparantes.
 m *Erasm.* Epist.
 prefixa libro *Basil.*
 de Spir. sancto.
 n *Basil.* de Spir.
 sancto. cap. 24. Ho-
 mo saluus si: per
 iustitiam operum.
 o *Ephes.* 2. 8.
 p *Psal.* 44. 26.
 q *Basil.* in *Psal.* 43
 Vide quomodo ser-
 monem clausit.
 Post mille virtute-
 tes: vnde seruari
 orat? Ex miferi-
 cordia & benigni-
 tate.
 r *Idem.* in *Psal.* 23
 Retributiones que
 putantur propter
 scelerum Dei benigni-
 tate hominibus
 praestantur.
 s *Vniuersi* siquidem
 mortaliu iustiti-
 e ne praestita
 quidem ab ipso
 bono adequant
 nedum futurae que
 & humanam cogi-
 tationem trans-
 cendunt.
 t *Basil.* in *Psal.*
 114. supra sect. 13
 u *Cypr.* de eleem-
 si: expeditos. si ce-
 leres, si in hoc ope-
 ris agone currentes
 dies nos vel redi-
 tionis, vel persecu-
 tionis inuenerit,
 nusquam Domi-
 minus meritis uo-
 stris ad praemium deerit. In pace coronam uincensibus candidam pro operibus dabit: in persecutione purpuream pro passio-
 ne geminabit.

of merits; and it is already shewed that that can auaille him nothing. In steed of merits put in good workes, which is all that it importeth; and Cyprian saith nothing but what we say. No more doth Hilary, whose words are, ^x *This is the reward of them that liue well and perfectly, that from this matter of a corruptible bodie they are translated to a new and beauenly substance.* M. Bishop somewhat forceth the place to serue his turne, but it is plaine by that that hath bene said before that the names of hire and reward are farre enough off from prouing merit and desert, And whatsoeuer they import with men, yet that they import not so with God, let Hilary himself be witness who speaking of the wages of them that were hired into the vineyard, saith, ^y *Wages in deed there is none of gift, because it is due by worke, but God hath giuen the same freely to all by the iustification of faith.* There is no merit then in the reward that Hilary speaketh of, because though it be termed reward, yet it is freely giuen by the iustification of faith.

In the place of Ambrose it is plaine, that the name of merits is taken indifferently for workes either good or euill. He saith, that ^z *it is euident that for merits there remaineth after this life either reward or punishment:* and M. Bishop will not say, that punishment remaineth for the merits that he pleadeth for. Yet he calleth good workes by the name of merits, but to how little purpose for Popish merit hath bin already shewed. And how farre Ambrose was from opinion thereof his owne words shall witness, where hee saith, ^a *Which of vs can stand without the mercie of God? What can we do worthy of the reward of heauen? By what merit of man is it yeilded, that this corruptible should put on in corruption, or this mortall shold put on immortality? By what labours, by what suffering of wrongs can we abate our sinnes? The sufferings of this time are unworthy for the glory that is to come. Therefore the forme of beauenly decrees goeth before men, not according to our merits, but according to Gods mercie.* This being so by the iudgement of Ambrose, why doth M. Bishop seeke to perswade vs by the name of Ambrose, that God frameth his heauenlie decrees concerning vs according to our merits, and that the workes that we do, are worthy of the reward of heauen? Hee vseth commonly the name of merit as the rest doe, but neuer had in his heart that matter of merit that M. Bishop dreameth of.

Non ergo secundum merita nostra, sed secundum misericordiam Dei caelestium decretorum homines

Hierome

^x Hilary in Mat. can. 5. Hac reddidit perfectique uicium merces est ut in nouam caelestemque substantiam ex hac corruptibili corporis materie transferatur.

^y Idem. ibid. can. 20. Merces quidem ex dono nulla est quia debetur ex opere, sed gratia: ut Deus omnibus ex fidei iustificatione donauit.

^z Ambros. Offic. lib. 1. cap. 15. Non euident est meritum, aut premia aut supplicia post mortem mereri?

^a Ambr. in Psal. 118. ser. 20. Quis nostrum sine diuina potest misericordione subsistere?

Quid possumus dignum praemij facere caelestibus? &c. Quod tandem hominum merito desertur ut haec corruptibilibus carodiuiat incorruptione, & mortali hoc induat immortalitatem?

Quibus laboribus possumus nostra leuare peccata? Indigna sunt passionibus huius temporis ad superuenturam gloriam. forma praecedat.

b Hieron. aduer.
Fouinian. lib. 2.
Nostri laboris est
pro diuersitate
uirtutum, diuersa
nobis premia pre-
parare.

c Supra sect. 17.
d Hieron. in Esa.
lib. 17. cap. 64. Si
consideremus me-
rita desperantium
est.

e Idē adu. Pelag.
lib. 2. Pro nihilo
saluos faciet eo:
hauā dubiū quin
iustos qui non pro-
prio merito, sed
Dei saluantur
clementia.

f Bernar. in Cav.
ser. 68. Quid de
meritis saluati sit
Ecclesia cui de
proposito Dei fir-
mior suppetit, se-
cundūq; gloria-
di ratio? &c. Non
est quod ians que-
ras quibus meri-
tis speremus bone
presertim cum
audias apud pro-
phetam, Non prop-
ter uos, &c.

Eze. 36 Sufficit
ad meritum scire
quod non suffici-
unt merita, &c.
Merita habere cu-
res; habita data
uocaris. si uicium
speraueris miseri-
cordiam Dei, &c.
Permissa pau-
peras meritorum
genera est.

Hierome also is cited but for shew, and onely to fill vp a place. b *It belongeth to our labour according to diuersitie of vertues to prepare for our selues diuersity of rewards.* The rewards by the promises of God are tied to the workes, and therefore in doing the works to which the rewards belong, we may well be said to prepare for our selues the same rewards. As we are said to *worke out our saluation*, because though it be Gods meere grace by which we are saued, yet he vseth our will and our worke for the effecting thereof, so are wee said also to *prepare rewards* for our selues, because God vseth vs as instruments to doe for our selues the works that belong to those rewards which he hath prepared for vs. And these rewards we doubt not, as before was said, but that they are diuers, according to the diuersity of our works, greater rewards to greater works, & lesse reward to lesser works; but what is all this to proue that the rewards are iustly merited and deserued by our workes? That *Hierome* thought not so, it is plaine by that we haue seene out of him ^c before, that *there can no worke be found worthy of the iustices of God*, as also for that he saith in the name of the people of God, ^d *If we consider our owne merits, we must despaire*, and resolue the euen concerning ^e *the iust, that they are not saued by their owne merite, but by the mercie of God.* There followeth *Saint Bernard*, whom *M. Bishop* would not haue cited if he had meant so faithfully as he should haue done. In what sort *S. Bernard* taketh the name of *merits*, hath bene declared a little before, so as they may well blush to cite anything out of him for maintaining their doctrine of *merits*. But *M. Bishops* dealing is so much the more vnholist, for that in the very same sermon *Bernard* ouerthroweth that that he would proue by him. ^f *To what end is the Church carefull as touching merits, which hath a more sure and secure ground of reioycing by reason of the purpose of God? It is not for thee to aske, by what merits we hope for good things, seeing thou hearest by the Prophet, Not for your sakes, but for mine owne sake will I do it, saith the Lord. It sufficeth, for merit, to know that merits are not sufficient. Bee carefull to haue merits; when thou hast them, know them to be giuen thee: but for fruite thereof hope for the mercie of God. The want of merits is a pernicious pouertie.* Thus vnder the name of *merites* he commendeth the hauing of good workes, and our care to be rich therein, shewing that it is a pernicious want to be destitute thereof, and to be men fruitlesse in the Church of God.

But

But yet when we haue them, he teacheth vs to conceiue the vn-
sufficiency thereof, and to rest the expectation of the fruit and reward
thereof onely vpon Gods mercie, who hath promised to performe
it, not for our sakes, but for his owne sake, and so fully bereaueth
them of that nature of merite which *M. Bishop* doth assigne vnto
them. Thus doth he euerie where giue vs to vnderstand his mind:

My merit (saith he) *is the mercie of the Lord.* ^h *euē the Saints haue*
neede to intreat for their sinnes, that by thy mercie they may be saued,
not trusting to their owne righteousnesse. And againe: ⁱ *Dangerous is*
the dwelling of them that trust in their owne merit: it is dangerous be-
cause it is ruinous. ^k *This is the whole merite of man, to put his whole*
trust in him who hath wholly saued man. Many other such like spee-
ches of his might bee alledged, whereby *M. Bishop* may well take
occasion to bethinke himselfe, whether hee haue not done *S. Ber-*
nard wrong to make him a patron of the doctrine of merits, which
the Church of Rome now maintaineth. Let him dulie consider
whether he haue done well to take a little aduantage of a scrap of a
sermon, and to vrge it contrarie to the whole drift of the Authour
in that place, and his perpetuall doctrine other where.

For conclusion, we are assaulted with a whole generall Councell
that saith neuer a word against vs. The Arausican Councell saith,
^l *Reward is due for good works if they be done, but grace which is no due,*
goeth before, that they may be done. Euen so say we: we also confesse
that there is a reward due vnto good workes, which God taketh
vpon him to owe vnto vs; but wee say it with that limitation that
before we haue heard out of *S. Austine*, from whom that Councell
boroweth almost all that they haue set downe, that ^m *God hath made*
himselfe a debtor vnto vs, not for any thing that he hath receiued of vs,
but by promising all things vnto vs. It is due then to the worke, not
simply in respect of the worke it selfe, or for the merite and worth
thereof, but by vertue of the promise that God hath made to them
that so worke. And thus we are come to an end of *M. Bishops* an-
tiquity, which we may see doth pitifully faile him, in that out of all
antiquity he could bring no stronger proofes then hee hath done;
his doctrine of merits being expressely thwarted by the most of them
whom he hath brought for defence of it.

But as touching Antiquitie, gentle Reader, for thy further satisf-
faction, and the better arming of thee (if neede require) against the
fraud

^g Ibid ser. 61.
Meritum meum
misericordia domini.
^h Ibid. ser. 73.
Opus habet: Er-
ranis pro peccatis
exorare, ut de mi-
sericordia salui fi-
ant proprie iustiti-
e non facientes.
ⁱ In Psal. Qui ha-
bitat. ser. 1. Peri-
culosa habitat io-
illarum qui in me-
ritis suis sperant:
periculosa quia
ruinosa.
^k Ibid. ser. 16.
Hoc totum homi-
nis meritum sita-
tam spem suam
ponat in illo, qui
totum hominem
saluum fecit.
^l Concil. Arausic.
cap. 18. Debetur
merces de bonis
operibus si fuerit:
sed gratia que non
debetur precedit
ut fuerit.
^m Supra. ser. 17.

fraud of these vndermining Sophisters, it should not be amisse to aduertise thee thus much, that as we do, so did the ancient Fathers vpon diuers occasions speake diuersly of good workes, and both their speeches and ours are alwayes to be weighed according to the same occasions. When there is cause to set forth the true and proper cause of our saluation, they referre the same as we do to the free grace and mercy of God, and wholly to his gift; they vilifie as we do the workes and worth of men, and acknowledge that there is nothing in vs in the confidence whereof we may offer our selues to God; nothing in strength, whereof we can stand before God, or whereby we should merit and deserue any thing at Gods hands. Here workes are considered meerly as they are, and as God in strict and precise iudgement findeth them to be, and therefore are pronounced of accordingly. But when occasion requireth to speake only of good workes and of the end thereof, and we look no further but to enforce a conscience of the way wherein God hath called vs to walke to that saluation that he hath promised, or when we haue in hand to commend any speciall point of godly and vertuous conuersation, we presse the same with all iustice, as the Fathers do; we shew how necessarily God requireth the workes of our obedience, how gratioussly he vouchsafeth in mercie to accept them, how he hath promised of his bountie to reward them. We forbear not to say, that eternall life is the stipend of our warfare, the hire and wages of our workes; that God hath not appointed heauen for idle persons and loiterers, but for such as labour for it; that because God *rendereth* heauen, we must haue that whereto it is to be rendered: if we haue not, there is no heauen for vs. We say, it is a crowne or garland; win it and wear it: it is a haruest; labor for it if thou wilt enioy it: it is a field of treasure; if thou wilt possesse it, thou must purchase it. Such kind of speeches euery mā may obserue, who is either a hearer of our sermons, or a reader of our bookes. Now if any man will hereof conclude, that we teach the merit of workes, it is his ignorance and mistaking, and he doth vs wrong. We teach what followeth of what; we teach the dependance and consequence of good life and eternall life, of the worke and the reward, God hauing so ordained the one to be the way whereby he will bring vs to the other. But when we looke to the true cause of all, we truly teach that it is God that giueth vs both good life and eternall life, both the

the worke and the reward, not the one properly for the other, but the one to follow the other, onely for his mercies sake. Thus the fathers also conceiued hereof, as appeareth by that that hath bene alledged from them. We speake as they spake, and they as we; and the Papiſts do them absurd wrong to wrest & straine their speeches as they do. Whatſe euer *M. Bishop* hath cited from them, vnderstand it according to *S. Bernards* rule before set down, *as of the way not as of a cause*, & they differ nothing at all from that that we say.

CHAPTER 6.

OF SATISFACTION.

I. W. BISHOP.

MAfter *Perkins* acknowledgeth first ciuill satisfactiō, that is, ^{Page 117.} a recompence for iniuries or damages any way done to our neighbour: such as the good Publican *Zachew* practised, ^{Luk. 19.} who restored fourefold the things gotten by extortion and deceit. *This is wittily acknowledged by him, but little exercised among Protestants; for where the Sacrament of Confession is wanting, there men vse very seldome to recompēce so much as one fold for their extortion, bribes, vsury, and other craftie ouerreaching of their neighbours. But of this kind of satisfaction, which we commonly call restitution, we are not here to intreat, nor of that publike penance, which for notorious crimes is done openly, but of such priuat penance which is either enioyed by the confessor, or voluntarily undertaken by the penitent, or else sent by Gods visitation to purge vs from that temporall paine, which for sins past and pardoned we are to endure, either in this life, or in purgatorie if we die before we haue fully satisfied here.*

R. ABBOT.

We wil neuer beleeeue you *M. Bishop*, that your vpstart sacrament of Confession hath any such effect as you pretend for satisfaction and restitution of euill gotten goods, vntill we shall certainly vnderstand, that your masters the Iesuites haue made restitution of those

those goods which you and your fellow Seculars, by *Watson* your proctor, haue charged them to haue embezelled by cosinage and villanie, in drawing them by their notable imposture of *spirituall exercise* to sell their whole estate, and to put the money into their hands. I might write heere a pretie storie, to shew what fruites your sacrament of confession hath yeelded in that behalfe, but the occasion no further requiring then it doth, let that one example now suffice. But in *M. Perkins* wordes you might haue taken knowledge of a Protestant, namely *Zachens*, without any sacrament of confession, offering restitution to them to whom he had done wrong; and doubt not you, but the rest who faithfully are that which they professe to bee, are alwaies readie to doe the like, and that more holily and religiously then you are wont to do. But to the purpose, the *satisfaction* here spoken of, is *the yeelding of a sufficient and worthy recompence and contentment to God for the trespassse that we haue done vnto him*. The verie naming whereof may be sufficient to make vs detest the doctrine of these wretched men, who doubt not, to the singular impeachment and dishonor of the crosse of Christ, to attribute vnto men a power for the performace of any such satisfaction vnto God. We may well maruell, that any taking vpon him to be a Christian man should haue his heart so senselesse and dead, as not to abhorre to think that a man should be said to giue a worthy recompence to God for his owne sinne. By which meanes they make that a matter of our merite, which neuer any faithfull man imagined to bee any other but Gods meere mercie; and teach men to seeke for that in themselues, which they should find only in the bloud of Christ; and take away the true conscience of thankfulnessse to God for the remission of our sinnes, whilest we can plead that hee doth not so forgiue vs, but that wee are faine to make him amends, & giue him full satisfaction for the wrong. Nay it taketh away also the true conscience of sinne it selfe, whilest it is hereby conceiued to bee a matter of so small moment, as that our beggerly deuotions and obseruations should bee thought to bee an effectuall expiation and redemption thereof. Yea and it argueth a verie base conceit of the high maiestie of God, to thinke so base trumperie, such baggage deuices as they haue forged, to bee a fitte and sufficient recompence for an offence to him. But heerein the Church of Rome hath renewed another point of the Pelagian heresie,

relie, who taught ^a that pardon and forgiveness is not given to penitents according to the grace and mercy of God, but according to the merit and labour or paines of them who by repentance shall be worthy of Gods mercy. Thus the Pelagians affirmed, and thus the Papists affirm; the fathers and the children still accord in one. Against the Pelagians the ancient Church defined as we do now against the Papists, *that it is to be confessed, that pardon is granted to the penitent or repentant by the grace and mercy of God, not according to their merits, in as much as the Apostle telleth vs, that repentance itself also is the gift of God.* Here is no interposing of merit or satisfaction; here is nothing but grace and mercy, ^c which is not grace in any sort, as we have heard before out of *S. Austin*, except it be free in every sort. *Arnobius* derided in the Pagans this opinion of their satisfactions to their gods, and out of the nature and disposition of the true God, telleth the what the behauiour of their gods should be, if they were indeed as they are called Gods. ^d *Do the gods tbe*, saith he, *sell their own wrongs, and as little children to appease them and to make them leaue crying, do take birds, and puppies, and hobbi horses, and cakes, to withdraw the fro the things they minded; so do the immortal Gods receiue these pacifications whereby to put away their anger & stomacke, and to be reconciled to tbe that offended tbe? But I had thought that the Gods without any recompence or satisfaction would leaue their anger, and remit to sinners their offences.* For it is, saith he, the property of Gods liberally to forgive & to grant free pardons. This censure of *Arnobius* the Papists also vndergo, who make God in the like sort as did the Pagans, to sell his own wrongs for our satisfactions, and deny that God giueth to the penitent any free pardon, but he wil haue a recompence for the offence done vnto him, yea and that after the sin is not onely past, but also pardoned, as we are here told. Which I wish the gentle reader to obserue diligently, that thou maist see hereafter how vnhanfomly he managet this matter. These satisfactions *M Bishop* telleth vs, are either inioyned by the Cōfessor, or vnder takē by the penitent, or sent by Gods visitation. The two first kinds are in matter all one, either almes, by giuing a pee to a Priest, or a gift to a holy Church, or after a Iul Friday dianer, to fast at night with Suger cakes, & suckets, & wine, or to mumble so many Paternosters, Auenmaries, and Creeds, such & such daies for thus or thus long. And if they be but venial sins, to receiue the Bishops blessing; or to bee besprinkled with holy water, or to say one Paternoster, or to giue himselfe a knocke

^a Aug. Epist. 106. Quod penitentibus remissa non datur secunda gratiam & misericordiam Dei, sed secundum meritum & laborem eorum qui per penitentiam digni fuerint misericordiam.

^b Ibid. Faciatur secundum gratiam & misericordiam Dei venia penitentibus dari, non secundum merita eorum, quandoquidem etiam ipsa penitentiam donat Deus dicit Apostolus &c.

^c Aug. con. Pelag. & Celest. lib. 2. cap. 24.

^d Arnob. Ad adgentes lib. 7. Erone iniurias suas Diij vendunt atque ut paruis pusionibus quo animi parcant abstant que plerumque passivolos, pupulos, equulos parvas accipiunt, quibus aucari se possunt. ita Diij immortales placantur a ista iunum, quibus iras atque animos ponunt, & in gratiam suis cum offensibus redit. Igitur ego rebar Deo, &c.

^e S. x. i. proxi. in G. ossa venialis remittitur per benedictionem Prelati. per orationem dominicam, equem len. di. Nam iuniorum pe. tot. &c.

on the brest, or some such like matter will be satisfaction good enough. Such impudent and shameles harlots, haue we to do with, who stick not with their ridiculous toys to abuse and vilifie the maiesty of God, & to make a mockery of the appeasing of that wrath before which the Angels themselues haue no strength to stand. The like impiety we see in the other kind of satisfactiōs, which he saith are sent by *Gods visitation*, whereby we must think that euery ague, euery bile, euery sore finger is a satisfactiō for our sins. For although God do lay these things vpon vs, yet we in the bearing thereof do yeeld him a recōpence for such trespass or offence as we haue done to him. Now if we performe not these satisfactions here, then wee must after this life make satisfaction in the fire of Purgatory, if wee take not good order for the quenching of it. As for hel fire it makes no great matter; that burnes but little at Rome: the only Catholike fire is Purgatory fire. Hell yeeldeth neither gold nor siluer, but Purgatory is a rich mine, and the fire thereof melteth much treasure out of mens purses, that it may run into the Popes mint: & therefore no maruell if there be much Catholike businesse, & many bellowes blowing to keepe it from going out. This is a terrible fire, I warrant you, & if it be not enough to melt gold and siluer, how cruelly doth it scorch the tender soules, that lye frying and broyling in it? Hard therefore will be the case of them that neglect to make full satisfaction while they liue here: but yet there is a helpe for that, for the Popes pardon will cur off all. The Pope hath a store-house of satisfactions at Rome, wherein he hath hoorded vp whatsoeuer the Virgin *Mary*, & the Apostles, & other Saints & Martyrs haue by way of satisfaction payed to God more thē they ought him, & if a man wil come off and be liberal, he can thence furnish him with sufficient to make vp that which he wanteth of his own for payment for all his sins. And he (good holy Father) perceiuing in these times *a*

fall of deuotion, & a loibosome that men commonly haue to do great penance, though their sins be far greater thē euer before, euen of pure cōpassion fearing to drine them either to despaire, or to forsake Christ and his Church enioyneth small penance, and pardoneth exceeding often and much, not only al enioyned penāce, but also al or great parts of what tēporal punishment soener due or deserued either in this world or in the next. Belike God is waxen more remisse in these latter times, and is not so strict to require satisfactions as he was wont to be, and hath bin

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content to put the penalties and forfeitures that are made to him into the Popes hands, that he may make benefit of them, as hauing greater occasion of expences then *Peter & Paul*, & the first Bishops of Rome had. But one thing there is that maketh vs here somewhat to slicke: *M. Bishop* reckoneth Gods visitations for one part of these satisfactions. Now the Pope hauing so large power to remit *all tēporall punishments due or deserued, either in this world or the next*, we wonder that we could neuer yet heare, that a Popes pardon hath eased a fit of an ague, or cured head-ach, or tooth-ach, or such like: whereas by their assertion it should be strong enough to break the stone in the bladder, to cure the Strangurie, the Gowt, the Gangrena, the *Noli me tangere*, & whatsoeuer else Phisicians & Chirur-gians do accou: incurable. How should wee think that he that cannot giue helpe for any of these, should bee of power to set men free from Purgatory pains? But by his failing so wholly in these, we take him to be a liar in all the rest, & do proue both him and his Factors to be the notable impostors and counsers of the world, ^g *through* ^g *consonnes with fained words making merchandize of mens soules, and* ^g *speaking things which they ought not for filth by lueres sake.* We must take you (*M. Bishop*) to be one of these vnlesse you bring vs better matter then we looke for, for the prooffe of these things. Of Purgatory vntil you giue vs further occasion to speak further of it, sufficient hath bene already said in ^h *answere of your Epistle to the King.*

^g 1. Pet. 3. 3.
 Apoc. 18. 13.
 h Tit. 1. 11.

i Sect. 10. 16. 26

2. W. BISHOP.

M. Perkins in his third conclusion decreeth very solemnly, That no man can be saued, vnlesse he made a perfect satisfaction vnto the iustice of God for al his sins. *Yet in the explication of the difference between vs, define th as peremptorily, that no man is to satisfie for any one of al his sinnes, or for any temporal paine due to thē: which be flat contradictory propositions, and therefore the one of them must needs be false.* But such odde broken rubbish doth he commonly cast into the ground worke of his questions, and thereupon raise th the tottering building of his new doctrine: and lets not, like a blind man, to make an outcry, that in this matter the Papists erre in the very foundation and life of religion: which in his first argument he goes about to proue thus:

Imperfect satisfactiō is no satisfaction at al: but the Papists make Christs satisfaction imperfect, in that they do therunto adde a supply

ply of humane satisfaction: ergo, they make it no satisfaction at all.

Ans^r. This is a substantiall argument to raise the cry upon: which hath both propositions false. The first is childish: for he that satisfieth for halfe his debts, or for any part of the, makes some satisfaction, which satisfaction is vnperfect, & yet cannot be called no satisfaction at all, as euery child may see. His second is as vntrue: mans satisfaction is not to supply the want of Christs satisfaction, but to apply it to vs, as M. Perkins saith his faith doth to them, and to fulfill his will and ordinance.

God doth in baptisme for Christs sake pardon both all sins, and taketh fully away all paine due to sinne, so that he who dieth in that state, goeth presently to heauen. But if we do afterward vngratefully forsake God, & contrary to our promise transgresse against his commandements, then to the order of his diuine iustice requires, that we be not so easily receiued againe into his fauor: but he upon our repentance, pardoning the sin and the eternall punishment due vnto it through Christ, doth exact of euery man a temporall satisfaction, answerable vnto the fault committed: not to supply Christs satisfaction, which was of infinite value, and might more easily haue taken away this temporall punishment, then it doth the eternall: but that by the smart and grieffe of this punishment, the man may be feared from sinning; and be made more carefull to auoid sinne: and also by this meane: be made members conformable to Christ our head, that suffering with him, we may raigne with him. And therefore he hauing satisfied for the eternall punishment, which we are not able to do, doth lay the temporall paine upon our shoulders, that according vnto the Apostle, Euery man do beare his owne burden.

Gal. 6.

R. ABBOT.

M. Bishop well knew that M. Perkins speech importeth no contradiction, because in the one he intendeth that euery man is to make satisfaction for his sinnes, either by himself or by a Mediator; and in the other denieth that any man maketh this satisfaction, or any part thereof by himself. Though the phrase were not so easie of our making satisfaction, when hee meant it by another, yet his meaning was very plaine. There must be a satisfaction yielded to the iustice of God, which is done onely in Iesus Christ, whom God himselfe hath set forth to be an atonement or reconciliation through faith in his blood. Here is therefore no broken rubbish, but a sure foundation laid, and the building setled vpon it standeth firme and

a Rom. 3.25.

and fast, the wind wherewith *M. Bishop* hath blown against it being only his owne breath. And because ^b *there is no other foundation to be laid*, but only that which he hath laid, *which is Iesus Christ*, therefore not like a blind man, but vpon good discernment and sight, he hath made the outcry, that the Papists laying another foundation in the merits and satisfaction of men, do erre in the very foundation and life of Christian faith. To shew this he argueth in this sort: *A satisfaction that is made imperfect either directly or by consequent, is no satisfaction at all. But the Papists make Christs satisfaction imperfect, in that they adde a supply of humane satisfactions: therefore they make Christs satisfactiō no satisfaction at all. A substantiall argumēt, saith M. Bishop well, if it be not so, we expect that M. Bishop make it appeare to vs by a very substantiall answer. He telleth vs, that both the propositions are false, yea the first (saith he) is Childish, but well we wot that he hath giuen vs a very childish reason why he so saith. He that satisfieth for halfe his debts or any part therof, saith he, makes some satisfaction. But we tel him, that therein he fondly misapplyeth the name of satisfaction, which is a word of perfection, and therfoie cānot be rightly vsed of that that is imperfect. It importeth the doing of that that is sufficient and enough to giue full contentment to the party to whom it is done, and fully to quit the offence and wrong that is done vnto him. Therefore no man but *M. Bishop* is so mad as to say, that by the tender of a penny, a man offereth a satisfaction, when the debt or damage is an hundred pounds. Yea and howsoeuer the name of satisfaction may be abused in party-payment for matters of meete debt, yet he should remember, that in their schooles it is resolved, that because Satisfaction, as here it is spoken of, is *the taking away of displeasure and offence, and the taking away of offence is the restitution of friendship and loue, and there cānot be restitution of friendship and loue, so long as any impediment therof continueth, therfore there can be no satisfactiō for one sin (that is, for one part of a māns debt) so long as there is a remainder of another. M. Bishop might very well conceiue, that God receiueth not recompence of his wrongs by pence and halfpence, nor doth account the sacrifice of a sheepe to be some satisfaction towards the sauing of a soule. But it is the 2. proposition that specially concernes the point. To that he answereth, that mans satisfaction is not to supply the want of Christs satisfaction. Where we see it to be with them, as Tertullian**

b 1. Cor. 3. 11.

c Thom. Aquin.
Supplement. q.
14. art. 1. c. Cum
per satisfactiōē
tollit debeat effor-
sa peccatoris
peccati. offense
autem ab ino-
a mente diuine
restitui iniquo per
quodam peccati
impediatur, siens
non potest, ut
homo de uno pec-
catis satisfaciens
Falsū re en c. Vile
in corpore.

d Tertullian.
aduers. Valen.
Nihil magis cu-
rari quam occul-
tare quod predi-
cant. sit amen
predicant qui oc-
cultant, &c. Ne-
gant quicquid
agnoscunt.

mentioneth of the Valentinian heretickes, ^d *They care for nothing more then to hide that which they preach, if at least they preach who conesse and hide, they deny it howsoeuer they well know it.* They do indeed make the satisfaction of Christ vnperfect, & our satisfactions to be the supply of his want, but yet because that soundeth odiously, they will not haue it knowne or taken that they do so. Yet *M. Perkins* brought prooffe thereof out of one their great Schoolmen, *Gabriel Biel*, who plainly saith, that *although the passion of Christ be the principall merit for which is conferred grace, and the opening of the kingdom and glory, yet it is neuer the alone and total meritorious cause. It is manifest* (saith he) *because alwaies with the merit of Christ there concurreth some worke, as the merit of congruittie or condignitie of him that receiveth grace or glorie, if he be of yeares, and haue the vse of reason, or of some other for him if he want reason.* Here it is expressly affirmed, that the passion of Christ is not a *total meritorious cause*, and if it be not a total cause, then it wanteth a supply, & that that is added for the producing of the effect, must necessarily beholde to be added for a supply of that that it wanteth. Seeing then to the satisfaction of Christ, as not being a total and perfect cause, our satisfactions are added for the producing of the effects of grace & glorie, it cannot be denied but that our satisfactions are a supply of somewhat wanting to the satisfaction of Christ. To this acknowledgment taken out of their owne bookes, why doth *M. Bishop* answer nothing, but that in his conscience he knoweth that they are guilty of that wherwith they are charged? Yea and the thing is very apparent of it selfe: for if they held the satisfaction of Christ to be a total and perfect satisfactiō, then they must needs confesse that in the nature of a satisfaction nothing else should be needfull for vs. But they require somewhat else as needfull in the nature of a satisfaction. Therefore they do not confesse the satisfaction of Christ to be a total and perfect satisfaction: for it implieth a manifest contradiction, to affirme any thing to be a total cause, and yet to require another cause as necessary for the same effect. *M. Bishop* telleth vs, that the vse of our satisfactions is *to apply vnto vs Christs satisfaction, and to fulfil his will and ordinance.* A goodly and witty deuice. I haue a medicin fully sufficient and auailable for the curing & healing of my wound, & I must haue another medicin for the healing of the same wound, which I must apply and lay to the former medicine. My surety hath

fully and perfectly discharged my debt, and I must my selfe pay the debt againe, that my sureries paiment may stand good for me. A satisfaction to apply a satisfaction, is a toy so improbable & senselesse, as that we may think them miserably put to shifts, that could find no better cloke to hide their shame. Yet this is the couer of al their poisoned cups. They multiply their witchcrafts and sorceries without end, & bring into the Church what they list lewdly to deuise, and then tell vs that these things serue to apply vnto vs the merit & passion of Christ. The sacrifice of the Masse is the propitiatioⁿ for our sins, but it applieth vnto vs the sacrifice of the crosse of Christ. The blood & sufferings of Saints and Martyrs are available for the forgiveness of sins, but they apply vnto vs the vertue of the blood and sufferings of Christ. But here *M. Perkins* noted, that the meanes of application consist in Gods offering to vs, and our recciuing of him. God offereth Christ vnto vs by the word & Sacraments; we recciue him by faith. He required it to be proued, that by satisfactiōs Christ is either offered on Gods part, or recciued on our part. Why did *M. Bishop* omit to do this? Why doth hee neither bring reason, example, nor authority to shew vs, that satisfaction hath any such nature or vse of applicatiō, or in what sort it should be said to apply? Wee haue shewed ^e before, that faith is as it were the hand of the soule, an instrument properly seruing for apprehending, receiving, laying hold of, and applying to our selues: why doth not he make the same appeare to vs concerning satisfaction? But why do we require him to do more then hee can do? But here is a secret, gentle Reader, which I wish thee to take knowledge of, and if thou be acquainted with him, aske him (if occasion serue) the solution of this doubt. He telleth vs through al this discourse, that the vse of Christs satisfaction is to take away the guilt of sin, & the eternall punishment thereof, & that this we obtain in the forgiveness of our sins. But now after the forgiveness of our sins, these satisfactions remain to be performed by vs. If this be so; if the vse of Christs satisfactiō be determined in the forgiveness of our sins, & these satisfactions follow after, how or to what vse do these satisfactiōs apply vnto vs the satisfaction of Christ? As for example, *M. Bishop* giueth a man absolution before he dieth: he hath thereupon his sins forgiven him, & a release from eternall punishment, but yet, being not yet thoroughly scoured, to Purgatory he must go. Now then in what sort, and to

e Of Iustificatiō
on Sect. 19. 29.

what end doth Purgatory apply vnto him the satisfactiō of Christ? For the satisfaction of Christ medleth not with temporall punishments; he hath left the kingdome of temporall satisfactions & the whole reueneue thereof to the Pope. What do we heere then with applying the satisfactiō of Christ? Riddle this riddle he that can, for *M. Bishop* cannot do it: yet he telleth vs further, that our satisfactiōs are to fulfill the will & ordinance of Christ, and hereupon he entreteth into a goodly tale to declare vnto vs this ordinance. But his declaratiō is such, as that we may see in him that which *Hilary* said of the Arian heretikes: *They thrust in words of truth, that the poison of their falshood may find entrance.* It fitteth them which *Tertullian* said of the Valentiniāns: *They fashion their most vaine & filthy deuices to the holy names, & titles, & arguments of true religion.* He telleth vs, that *God* in Baptisme for Christs sake both pardoneth all sin, and taketh fully away all paine due to sin. But where I maruell hath he secne this miracle wrought? That God in baptisme giueth full forgiveness of sins we acknowledge, but yet did we neuer find, but that baptisme for pain & outward grieuances leaueth a man the same that it found him; sicke & diseased before, sicke & diseased still; lame before, lame still; blind before, blind still. We see that infants baptized, who (he saith) haue no sin to satisfie for, yet haue many pang, & frets, and sickneses, and how then doth baptisme take away all paine due to sin? *He who dieth in that state*, saith he, *goeth presently to heauen*: but he who dieth in that state, dieth he without paine? We see he talketh at randon who! by fancy, & not by reason, neither do his eyes look which way his feet go. Well, let this passe: What after baptisme? *If after wee transgresse*, saith he, *then loe the order of his diuine iustice requires, that we be not so easily receiued againe into his fauor.* Why but the Apottle *S. John* saith to them that are baptized, *If any man sin, we haue an aduocate with the Father, Iesus Christ the iust, and he is the propitiation, or satisfaction for our sins.* What is the difference then, if both in baptisme and after baptisme Christ be the attonement and satisfaction for our sins? Yea saith *M. Bishop*, *God vpon our repentance pardoneth the sinne, and eternall punishment due vnto it through Christ, but doth exact of euerie man a temporall satisfaction answerable to the fault committed.* But this cannot be, least as *S. Hierome* saith in another case, *it bee partly a truth, and partly a lie which wee beleene in Christ.* For then as touching eternall punishment it shall be a truth,

that

f *Hilar. de Trin. l. 6.*
*Ingerunt no-
 mina veritatis vt
 virus falsitatis
 introeat.*

g *Tertul. aduers.
 Valent. Sanctis
 nominibus & ti-
 tulis, & argumen-
 tis vera religionis
 vanissima & tur-
 pissima figmenta
 configurant.*

b 1. Joh 2.2.

i *Hieron. in Esa.
 cap. 53. lib. 14.*
*Ne ex parte veri-
 tatis, & ex parte
 mentis lacrim credi-
 tur in Christo.*

that *Christ is the propitiation for our finnes*, but as touching temporall satisfactions it shall be a lie, and we shall be said to be the propitiation and attonement for our owne finnes. Which because it is blasphemous and wicked to assume, neither hath the Scripture taught vs any such division betwixt Christ & vs, therefore we must confesse that in name of satisfaction for reconcilment vnto God, we do nothing for our selues, but Christ only both temporally and eternally is the satisfaction for our finnes. Christ did not onely beare the infinite wrath of God; to acquite vs of eternall punishment, but according to the wordes of the Prophet cited by the Euangelist, *He took (upon him) our infirmities, & bare our sicknesses*, ^{k Efa 53.4.} that is, our temporall punishments; which what doth it import, but ^{Mat. 8.17.} that in respect of temporall punishments also Christ is our Redeemer, Christ is our satisfaction vnto God. And if not so, why do we then pray to God to bee deliuered from temporall calamities and afflictions for Christs sake? Nay, see how wickedly this deuce is framed. The blood of Christ serueth not to acquite vs from temporall punishments, but the blood of *S. Peter* doth, and the blood of *Paul*, and the blood of the Martyrs; these all are helpfull to free vs from temporall satisfactions. They pray by one Saint against the toothach, by another against the falling sicknes, by another against the plague, &c. their merits are auailable in this behalfe, but the merit of Christ auaieth nothing. And yet they tell vs, that the conclusion of all their prayers is, *Per Christum Dominum nostrum; through Christ our Lord*. But why do they thus bring in the mediation of Christ, if Christ in this respect haue done nothing for vs? If Christ haue left the burden of temporall satisfactions to lie wholly vpon vs, why doe they pray by him and through him to be discharged thereof? This the Church of the faithfull hath alwaies done, and in all times. The Church of Rome therefore dealeth vnfaithfully to retaine the wordes of the faithfull, and to giue checke to the meaning of them, by denying Christ to be our Redeemer from that wrath of God, whereby temporall afflictions and punishments are laid vpon vs. As for vs wee resolute that as the disobedience of the first *Adam*, brought vpon vs not onely eternall punishments, but also temporall, so the obedience and merit of the second *Adam*, to answer that in sauing which the other had done in destroying, hath made satisfaction to God for both, so that the faithfull penitent soule

soule beleeuing & receiuing in Christ forgiuencesse of sinnes, beleeueth it selfe to be perfectly reconciled vnto God, & reckoneth not of any further satisfaction to be made vnto him. Now *M. Bishop* acknowledgeth that Christs *satisfactio* is of infinite value, & therefore that *our satisfactio* is not to supply his. But if it be of infinite value, why doth he restrain & abridge the effect thereof, in respect of the to whom the infinite value of it doth belong? why doth hee make the value thereof in respect of the temporall punishments of sin, altogether idle & of no vse? and if it might haue freed vs fro doing satisfaction for our selues, why doth it not? He giueth vs reasons, *that by the smart thereof we may be feared & made carefull to auoid sin, & that by suffering, we may be conformed as members to Christ our head.* You say well *M. Bishop*, but yet we heare nothing here concerning satisfaction. We require a reason of the assertion of our satisfactions, for that Christ we say hath yeelded a full satisfaction for vs, & you tell vs of being frighted fro sin, & made conformable vnto Christ, which are things that stand very well without any matter of satisfaction. The Scripture teacheth vs these vses of the sufferings of the faithful, but it saith nothing to vs concerning satisfaction. But for the better vnderstanding of this whole matter, it is to be obserued, that the temporall calamities & euils of this life, are of the selues, & in their own nature, the punishments of sin, the effects of Gods curse, the beames of his euerlasting fury and wrath, the forerunners of his dreadfull iudgment, preparatiōs to death, & death it selfe the vpsnot of al the rest, as it were a gulfe swallowing vs vp into fearefull darknes, & vnter destructiō both of body & soule. Now Christ being *the lambe of God that taketh away the sinne of the world*, in taking away our sins, taketh away consequently the effects of sin, because the cause beeing remoued, the effects cannot remaine. But in sin, as hath been before declared, wee are to consider both the corruption and the guilt, of which the guilt being taken away, the corruption may still remaine, & the effects of sin haue reference to both these. Being then reconciled vnto God through Iesus Christ, by the not imputing of our sins, wee see that the temporall afflictions & grieuances of this life, are still continuing & lying vpon vs. Hereupon the question is, our sins beeing forgiuen, in what nature they continue? We say; not as satisfactions to the wrath of God, in respect of the guilt of sin, but as cautions and prouisions of his leue, for the destroying of the corruption

ruption of it. The guilt of finne is the foundation of satisfaction; and where no guilt is, there is no satisfaction to be demanded. When therefore forgiveness hath taken away the guilt, there can be no requiring of satisfaction, & the afflictions thenceforth lying vpon vs are of another nature, and to other ends & vses, then that either we should be said thereby to satisfie God, or that God should be said thereby to satisfie himselfe of vs. The vses thereof the Scripture noteth ⁱⁿ the destroying of the body of sin, ⁱⁿ the making of vs partakers of his holinesse, ⁱⁿ the renewing of the inner man from day to day, ⁱⁿ the making of vs meete to be partakers of the inheritance of the Saints in light. ⁱⁿ We are chastened of the Lord when we are iudged, that we should not be condemned with the world. They serue, saith Augustine, for the reforming of our sins, for the exercise and triall of our righteousnesse, for the setting forth of the misery of this life, that in that life where shall be true & everlasting blisse, may both more seruenly be desired, and more instantly sought for. These reasons he giueth, why the punishments of finne as touching the matter of them continue still in this life after the forgiveness thereof, but of satisfaction not a word. Yea, being occasioned to speake directly to the point by the Pelagians, objecting to him, that if death had come by sin, then after forgiveness of sinnes we should not die, he answereth thus. They understand not that God suffereth the things, the guilt whereof he releaseth, that they may not hurt after this life. yet to remaine (in this life) for the sight of saue, that thereby we may be instructed and exercised, profiting and growing in the sight of righteousnesse. The guilt of death then and of all other temporall calamities, is taken away, but yet these things continue, not as matters of satisfaction, but as meanes of instruction for the framing of vs vnto God. He goeth on, and saith, that it may be as well said if for sinne it were said to man, In the sweat of thy browes shalt thou eate thy bread, and the earth shall bring forth vnto thee briars and thornes why after forgiveness of sinnes doth this labour remaine, and why doth the ground of the faithfull bring forth briars and thornes? Again, if for sinne it were said to the woman, In paine and sorrow thou shalt bring forth, how is it that after forgiveness of sinnes faithfull women still bring forth with the same paines? All these cases and the like he cleareth in this sort: Wee answer, that before forgiveness they are the punishments of sinnes, but after forgiveness, they are the sights and exercises of the iust. Where wee see that being

mRom 6 6.
 nHeb. 12. 10.
 o 2. Cor. 4. 16.
 p Col. 1. 12.
 q 1. Cor. 11. 32.
 r Aug. de Trin.
 t lb 1. c. p. 15.
 Irosun. 152.
 mda. que fitiles
 iud pe. for nor vel
 ad eo end: 224
 peccat. vel d
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 nam vel ad d.
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 illa r. erit bea.
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 F. i. d. i. n. l. o. a. n.
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 s. Aug. de peccat.
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 dicitur. si peccato
 r. i. s. a. c. u. s. e. s. t.
 u. n. v. i. u. i. n. i. s. t.
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 u. r. n. o. n. e. l. l. i. g. i. t.
 q. u. o. n. d. a. r. i. s.
 q. u. o. n. d. a. r. i. s.
 p. 2. v. i. n. e. v. i. a. n. t.
 d. i. n. D. o. s. s. i. n.
 t. i. s. t. o. r. i. e. v. i. s.
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 s. i. n. m. n. e. r. o. v.
 p. 2. i. s. e. r. u. t. i. a.
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 u. a. n. o. i. e. u. l. t. i. m. e.
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 R. e. s. o. l. u. t. i. o. n. e.
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 s. i. p. 1. 1. p. 1. r.
 t. o. r. i. s. p. 1. 1. e. f.
 i. o. n. i. s. i. n. e. c. e.
 r. e. r. t. i. m. a. 2. v. e. r.
 e. t. a. t. i. o. n. e. s. i. n.
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drawne to answer precisely to this matter, he denieth them after forgiveness to be punishments of sinne, howsoever both he and we are wont in common speech to terme them so, because originally and naturally they are so. Therefore is there commonly that difference made betwixt the afflictions of the faithfull and the vnfaitfull, that *that which is to the iust the exercise of vertue, as Origen saith, is to the vniust the punishment of sinne; that the plagues of the world, as Tertullian saith, are to the one for punishment, to the other for admonition and aduertisement.* So can Thomas Aquinas say when occasion serueth, that *y temporall evils are inflicted upon the wicked for punishment, for that they are not thereby helped for the obtaining of eternall life, but to the iust who are thereby helped, they are not punishments, but rather medicines.* So then they are not punishments, they are no satisfaction where sinnes are forgiven, but they are referred to other ends. If they be satisfactions, the proper and onely vse of them in that nature is *ex parte ante, in respect of time past*, to giue recompence for offence formerly committed; and whatsoever else is alledged, is meere accidentall, but the proper and onely vse of afflictions where sinnes are forgiven, is *ex parte post, in respect of time to come*, to keepe vs from sinne, and to helpe forward our sanctification towards God. But *M. Bishop* hudleth and confoundeth all together, and by termes of the true vses of afflictions deliuered in the Scripture, deceitfully coloureth his matter of satisfactions deuised beside and against the Scripture. Let him speake distinctly as the Scripture doth, and then he must say, that that which concerneth the guilt of sinne, and belongeth to satisfaction, is laid wholly vpon Christ, that it may be true which the Prophet saith, *The chastisement of our peace was laid vpon him, and by his stripes we were healed*; but that which is laid vpon vs after forgiveness by Christ, is onely *de futuro*, to weaken and wear away the power of sinne, and in death which is the last of these afflictions, vtterly to destroy ic. Now therefore whereas he saith, that we must be *conformable vnto Christ as members to our head*, he notably abuseth the pretence thereof to the singular dishonour of Iesus Christ. He hath told vs before that we must be *like vnto Christ in meriting*, and here he telleth vs that we must be *like vnto Christ in satisfying*; but what? must we be like vnto Christ in those things wherein consisteth his being Christ? wherein standeth his being our Redeemer, our Saviour,

u Origen. in Genes. hom. 16.
 Quid iusti exercit. in virtutis est, hoc iniusti pena peccati.
 x Tertull. Apolog. ca. 41. Omnes seculi plaga nobis forte in admonitiōe, vobis in castigatiōe, a Deo obueniunt.
 y Thom. Aquin. 2. 2. q. 114. art. 10. ad. 3. Temporalia mala infliguntur impijs in penam, in quantum per ea non adiuuantur ad consecutiōe vite eterne, iusti autem qui per huiusmodi mala iuuantur, non sunt pene sed magis medicinae.

z Eia. 53. 5.

a Of Merits.
 Sect. 16.

our, our high Priest and Mediatour vnto God? By meriting and satisfi-
 ying for vs, it is that Christ is our Christ, our Iesus and Sauour.
 If therefore we be like vnto him in meriting and satisfi-
 ying, what hindereth but that as he is in common Iesus, and a Sauour for all,
 so we also should be said euery man to bee a Iesus and Sauour for
 him selfe. Which because it is impious to affirme, and cannot bee
 auoided, if it be true which he saith, let him learne to know that we
 are to bee like vnto Christ in his image, not in his office; in act of
 conuersation, not in effect of satisfaction and redemption; in that
 that he is simply according to himselfe, not in that that he is by dis-
 pensation for vs. We must suffer as he hath suffered, but not suffer
 for our selues; or one for another, as hee hath suffered for vs. Wee
 must walke in obedience to God as he hath walked, but not to me-
 rit by our obedience for our selues, as hee by his obedience hath
 merited for vs. These are lewd and Antichristian deuices, seruing
 to iustle Christ out of his place, by a pretence of conformitie be-
 twixt him and vs. *M. Bishops* conclusion therefore is without any
 ground, that Christ hauing satisfied the eternall punishment of
 sinne, hath left a temporall satisfaction thereof to be performed by
 vs. As for the words of the Apostle which he cieth for some proof
 thereof, *Every man shall beare his owne burden*, it had been his part
 to make it plaine; first that the *burden* there spoken of, is to bee vnder-
 stood of temporall afflictions. Secondly, if it be so to bee vnder-
 stood; he should again haue told vs how it followeth, that those af-
 flictions must necessarily be taken to be satisfactions. Thirdly, if
 they be satisfactions, it would haue bene considered how this place
 standeth with the doctrine and practise of the Church of Rome,
 which, the Apostle saying, *Every man shall beare his owne burden*, that
 is, if we beleeue *M. Bishop*, shall satisfie for himselfe; doth not with-
 standing appoint one man to beare the burden and satisfactions of
 another. If euery man beare his owne burden, why doth the Pope
 pretend by his Pardons, to impart to one man, the satisfactions of
 another? or if the Pope doe thereby impart the satisfactions of
 Saints and Martyrs to the helpe of those that want, why doth
Master Bishop tell vs that of temporall satisfactions it is said, that
Every man shall beare his owne burden? But thus hee is wont to cite
 texts at all aduenture; be they with him or against him all is one;
 they helpe to fill vp a booke, and that is enough for his purpose.

But

But the meaning of those words plainly appeareth out of the circumstance of the place. The Apostle labouring to withdraw men from iudging and condemning others, and from iustifying themselves by measuring and comparing themselves to them who they condemned, wisheth every man to consider himselfe in himself, to make triall of his owne worke, not to continue himselfe, for that he seemeth to himselfe to be preferred before another, but to endeavour without comparison to others to be approoved in himselfe. To this meaning are these words; *Let every man proue his owne worke, & then shall he haue reioycing in himselfe and not in another.* For reason hereof he addeth, *for every man shall beare his own burthen,* as if he should say: It concerneth not one man what another is: the burdening of another shall be no disburdening of thee: what is amisse in him, he shall answer for himselfe, but locke thou to thine own burden, for what soeuer it is thou shalt answer to God for it. The burden then which the Apostle speaketh of is, as *Thomas Aquinas* saith, *the burden of our reckoning & account to be made vnto God at the day of iudgement,* and his words are to the very same meaning, as elsewhere he saith: *Every one of vs shall giue account of himselfe to God.* So that *M. Bishops* argument falleth out in the end to bee this; Every man at the day of iudgement must giue reckoning to God for himselfe. Therefore Christ hath left vs to make temporal satisfaction to God for our own finnes. Thou must take it as it is, gentle Reader, for he can make it no better then it will bee: denie his argument, and hee hath no more to say.

3. W. BISHOP.

Nay (saith *M. Perkins*) *we must then be new Christs, and Redeemers, and Priests of the same order with himselfe. Nothing so, but hauing grace from him, we may in vertue therof satisfie, not for the crime it selfe, or everlasting punishment, which is linked with it: because that would require an infinite vertue: but for the tēporal pain of it, one indued with grace may satisfie, for the measure of stripes must not exceede the rate of the fault, the punishment then resting unsatisfied being limited, a creature may pay it. And that the Reader may better perceiue what we meane by the temporall paine, let him consider that in sin are two things, the one is the turning away from God, whom we offend, the other is the*

c Ver. 5.

d *Th. Aquin. in Gal. cap. 6. lect. 1. Omnis reddende rationis, & c. in die iudicij.*
c Rom. 14. 12.

turning unto the thing, for the loue of which we offend: as for glory, lust, Ince, or such like, the sinner transgresseth: now when he is by the grace of God conuerted, his turning away from God, both the sin and the eternall paine due vnto it, are freely through Christ pardoned, but for the pleasure which he tooke in the sin, the man himselfe is to satisfie: and so according vnto the greatnesse of that his pleasure, he is to do penance.

R. ABBOT.

M Perkins gaue argument and reason of that which he said; but *M. Bishop* like a reasonlesse man without giuing any reason, affirmeth that againe, against which *M. Perkins* argued. Hee rightly alledgeth, that no part of the priesthood of Christ can be said to haue passed from him to vs, that to make satisfaction for sinnes whether temporally or eternally is a part of the priesthood of Christ, and therefore that it is not a thing passed from him to vs to make satisfaction for our sinnes. Againe, to attribute that to vs, for which and by which Christ is Christ, our Redeemer & high Priest, is to make vs Christs, Redeemers and Priests for our selues. But to attribute to vs to make satisfaction for sinnes either temporally or eternally, is to attribute that to vs, for which and by which Christ is Christ, our Redeemer and high Priest. It is therefore the same, as to affirm vs to be Christs, Redeemers and Priests for our selues. *M. Bishop* answereth ridiculously and childishly, Not so, but Christ hath satisfied for the eternall punishment which required an infinite vertue: as for the temporall paine it may be satisfied by vs. But what is here for exception to our collection, that sith the name & office of Christ, of a Redeemer and Priest standeth in satisfying for sinne, therefore if we be said to satisfie temporally for our selues, then as Christ is our Christ, Redeemer, and Priest, in respect of satisfying for the eternall punishment of our sinnes, so we are Christs, Redeemers, and Priests for our selues, in respect of making temporally an attonement for our selues. But that it belongeth to the Priesthood of Christ, to make attonement for temporall punishments, is plaine in the law, where we reade that the plague being begun, the high Priest in figure of our high Priest Iesus Christ, maketh attonement for the staying of it. ^a Take the censur, saith Moses to Aaron, and put ^{a Namb. 16, 46.} *ire therein of the Alter, and put therein Incense, and go quickly to the*
Con-

*Cōgregatiō & make an attonement for the, for there is wrath gone out fro the Lord, the plague is begū. He did so, & the plague was staid. The like we se in the plague that followed vpo Davids numbring of the people, he offered burnt offerings & peace offrings, and the Lord was appeased towards the Land, & the plague ceased fro Israel. And hec by we vnderstād, that al the sacrifices of the law, wherin^e Christ was alwaies set before them, had a respect of appeasing the wrath of God not onely for euerlasting punishments in the world to come, but also for the temporall afflictions & punishments that are incident to this life. It is therefore a great impiety in the Church of Rome, to take away this part of Christs office from him, and to make euerymian thereof paraker to his wrong. But now whereas *M. Bishop* saith, that it would require an infinite vertue to satisfie for the euerlasting punishment of sinne, we would gladly know of him how it stādeth, that a greater vertue is required to satisfie for the euerlasting paines of hell, then there is to merit and purchase the euerlasting ioyes of heauen. Hee saith, the grace of Christ giueth force to our works to deserue the one; but if that be true, by what reason doth he deny that the grace of Christ giueth force to our satisfactions to quit the other? His owne confession in the one condemneth his assercion in the other, and because he denieth that our merits of satisfaction can release from hel, he must deny that our merits of purchase are of sufficient value to deserue heauen, because the grace of God must be holden to be of the same power and vertue on both sides. Againe it is vntue which he saith, that the temporall punishment being limited, may be satisfied for by a meer creature, because the satisfaction is not to be esteemed according to the quantity of the*

d Th. m. Aquin. suppl. q. 12. ar. 1. ad 1. Sic ut offensa habuit quendam infinitatē ex infinitate diuine maiestatis: ita etiam satisfactio accipit quendam infinitatem ex infinitate diuine misericordie prout est gratia informata per quam acceptum redditur quod homo facere potest.

temporal punishment, but according to the maiesty of him to who the offence is done, who beeing the same in punishing, whether temporally or eternally, can haue none of sufficient worth to deal with the one, who is not the same for the other also. He cannot in any sort merit any thing at Gods hands, who is not in worth and power answerable to his infinit greatesse. And this *Thomas Aquinas* sa w, who to make good humane satisfaction, attributeth vnto it *an infinite, in respect that it is informed by grace, & accepted thereby* whereby we may see how well these men accord in the grounds of their defence. But *Thomas Aquinas* saw it to bee an absurd fancie which *M. Bishop* here followeth in designing a rate, as he calleth it,

of sins to be answered by a *measure* of temporall stripes, whereas the infinitenesse of sin can beare no such limitation, nor be bounded in any sort within the cōpasse of temporall reuenge. But yet *M. Bishop* will make vs beleue that he hath a deuce whereby to make good this *rate* and *measure*. He telleth vs that *in sin two things must be considered; the one is the turning away from God whom we offend, the other is the turning to the thing for the loue of which we offend.* Our turning from God, both the fault & the eternall punishment due vnto it, he saith, are freely pardoned by Christ, but man forsooth must *satisfie* for the pleasure that hee tooke in turning to the creature. But this idle Sophisme of his is reiected also by the same great Rabbin of theirs, *Thomas Aquinas* as a thing of nought. *Some say,* saith he, *that sinne hath an infinity in respect of auerting or turning away frō God, & so it is freely pardoned, but that in respect of conuersiō or turning to creatures it is finite, and so may be satisfied for. But this is nothing, because satisfiō answereth not to sin, but according as it is an office to God which hath not of converting to other things, but of auerting and turning frō God.* There is a loue of the creatures which is according to God, & stādeth with the loue of God. *The creature because it is good, it may be loued aright,* saith *Austin,* *and it may be loued amisse: aright if order be kept; amisse if order be peruerted.* Therefore vertue & righteousness is not a deniāll of the loue of creatures, but it is, as hee saith, *an order in louing.* The act of sin then consisteth in disordered loue, in that the loue of the creature implieth an auersion and turning away from God. Now then seeing satisfaction is to be made by vs in respect of *auersion frō God,* & the punishment that belongeth to *auersion frō God,* is the eternall punishment of sin, as *M. Bishop* also saith, he must acknowledge by the doctrine of their owne schooles, that we are to make satisfaction for the eternall punishment of sin, and then let him tell vs what exception he hath yet giuen, that their doctrine of satisfactions doth not make vs Christ, and Redeemers of our selues, & Priests of the same order with the Sonne of God. But we are yet further desirous to know, vpon what ground *M. Bishop* would haue vs to beleue, that only temporall punishments should belong to the pleasures & delights of sin, or in what sort we should conceiue the same pleasures of sin seuered from auerting & turning away from God? These are such strange deuices, howsoeuer he fettereth them downe, as speciall tricks of wit, as that hee should thinke

him to haue written them in a dream, but that he vttereth so many of them, as that then wee must imagine him to liue in a continuall dreame. Must we thinke that the Apofiles were acquainted with this nice conceit of his? Did they meane that Christ suffered and died for our sins *quantum ad auersionem*, so farre as concerneth turning from God, but that he left vs to suffer for our own sins, and one for anothers sins *quantum ad conuersionem*, so farre as concerneth turning to the pleasures of our sins? Surely the Prophet saith, *quantum ad auersionem*: *h* All we like sleepe haue gone a stray; and *quantum ad conuersionem*, we haue turned euery man to his owne way, and addeth concerning both; *And the Lord hath laid vpon him the iniquities of vs all.* But *M. Bishop* hath learned another lesson of their schoolmen, who haue exercised their wits to mocke the word of God, for the colouring of those lewd and blasphemous nouelties, which the Romish Apostasie hath brought in, to the wrong and derogation of the crosse of Christ.

h. E. G. 51 6.

4 W. BISHOP.

But Christ (saith *M. Perkins*) said on the Crosse. It is finished: Wherefore all satisfaction was at Christs death ended, as well temporall as eternall.

Answer, That those words haue a farre different sense: To wit, that Christ had then ended his course, & fulfilled all prophecies, and endured all such orments, as it pleased God to impose vpon him for the redemption of mankind: of satisfaction temporall there is no mention, neither can any thing be drawne thence against it: No more can be out of this other: Christ made sinne for vs: that is, the punishment of sinne, as *M. Perkins* glasse it: but the learned say, an host or sacrifice for sinne. But we graunt that he suffered the punishment for our sinne, & say consequently: that all sinne is pardoned freely for his sake, and the paine of hell also, which is punishment of sinne: but not other temporall paines, such as he hath pleased the iustice and wisdom of God to reserue vnto euery sinner, to beare in his owne person. And after this sort, and no other was God in Christ; reconciling the world to himselfe. And that Saint Paul vnderstood well, that Christs sufferings did not take away ours, may be gathered by these his words: I reioyce in suffering for you, and do accomplish those things that went of the Passions of Christ, in my

2. Cor. 5.

Colof. 1.

how can it stand that after Christs redemption the obligation should still remain, & that there should be yet a further satisfaction to be made? Either it must be said that Christ hath not made a full redemption; or else it must be acknowledged, that Christ hath taken away all temporal satisfaction. But Christ in saying *It is finished* testifieth that in his death he fully finished our redemption. Therefore he testifieth that he hath left no place for any further satisfaction. This cannot be shifted off. A perfect redemption taketh away all obligation of further satisfaction, or else it cannot be called absolutely perfect. Christs redemption therefore beeing simply & absolutely perfect, must necessarily inferre a deniall of temporal satisfaction. Albeit the very name of *temporal satisfaction* in this case is absurd, because the guilt of sin being onely infinite & eternal, and in no sort temporall, cannot be brought within any compass of temporall satisfaction, as before was said. In a word, we doe not beleene that Christ plaid the Sophister vpon the crosse, to say *quantum ad auersionem*. *It is finished*, that is, the satisfactiō of sin is fully paid, but *quantum ad conuersionem*, al is not yet fully finished, but there remaineth some further satisfaction to be made. No more do we beleue that the Apostle when he said, ^a *Christ was made sin for vs*, did play false or loose, as meaning that if we vnderstand sin *quantum ad auersionem*, that is, it is true that *he was made sin for vs*, that is, the punishment or sacrifice for sin, but that *quantum ad conuersionem* we are made sin for our selues, or one man for another. Or that when it is said, ^b *He suffered for sinnes once, the iust for the vniust, that he might bring vs to God*, the meaning is that in part he suffered for our sinnes, to bring vs to God, but left vs in part to suffer for our owne sinnes, to bring our selues to God. Wee cannot be perswaded that that was the meaning of the Apostle when he said, ^c *God was in Christ reconciling the world vnto himselfe*, because he defineth that reconcilement to consist in *the not imputing of our sins*, and how are our sinnes not imputed if we be still holden in any sort to make satisfaction for the? But these things though they be apparently blasphemous & wicked, and do expose the Gospel of Christ to mockery & contempt, yet *M. Bishop* laboureth to colour with a sentence of *S. Paul*, which for more then a thousand yeares after the time of Christ and his Apostles, neuer any man vnderstood or expounded, to that meaning whereto hee applieth it. ^d *Now reioyce I in my sufferings for you, and do fulfill or ac-*

g 2. Cor. 5. 21.

h 1. Pet. 3. 18.

i 2. Cor. 5. 19.

k Col. 1. 24.

compleish.

compleish those things that want, saith M. Bishop, but the word is
usquequatu) the remainder, those things that are yet behind of the affli-
ctions of Christ in my flesh, for his bodies sake, which is the Church. M.
Bishop by translating those things that want of the passions of Christ,
and applying the place to their satisfactions, giueth vs to vnder-
stand that blasphemy of theirs, which he will seeme otherwise to
denie, that for satisfaction somewhat is wanting to the passion of
Christ, so that the passion of Christ is not taken with them to be a
full and perfect satisfaction and redemption. He will say, the old
interpreter so translateth, but because the old interpreter made not
that vse of these passions in the words following, as M. Bishop
doth, therefore to our meaning onely, and not to his, he translateth
in that sort. The afflictions and sufferings of the faithfull are very
often in the scripture termed ^a the afflictions and sufferings of Christ.
Christ is the head; we are the body.^m The head and the body, saith
S. Austine, make one Christ. He hath made vs one with himselfe,
and therefore vnder one name of ⁿ Christ, he comprehendeth both
himselfe and vs. Whatsoeuer then is done either to the head or to
the body, the same is done to Christ. Christ the head hath suffered
in himselfe whatsoeuer was needfull for the redemption and pur-
chase of that body, whereof he was to be the head. He therefore
suffered and died ^r for sinne as a Redeemer; we as redeemed are by
suffering to be conformed vnto him, that in suffering we may be
still ^s dying, and in death it selfe may fully and foreuer be ^o dead to
sinne. Now because the afflictions of the body and members of
Christ, are reckoned to be the afflictions of Christ, therefore so long
as there is any part of the body still remaining to be afflicted, so
long there is somewhat wanting, or yet behind of the afflictions of
Christ. Thus S. Austine saith, ^p If thou be a member of Christ, what-
soeuer thou sufferest of them who are not the members of Christ, it was
wanting to the passions of Christ. And thus S. Paul as a member of
Christ professeth, that for his part he fulfilled the remnant, or that
that was yet to be sustained of the afflictions & sufferings of Christ.
But he addeth, for his bodies sake which is the Church, and vpon
these words specially the question dependeth. In what meaning
is it that he saith he suffereth for the Churches sake? M. Bishop will
haue vs thinke that it was to adde somewhat for his part to the
common treasury of satisfactions, whence reliefe & succour might

1: 2 Cor. 1. 10.

Ph 1: 3 10.

1. Pet. 4. 1 3.

m Aug. in Psal.

Capit. 6. corpus

vnius est Chris-

tus.

n Gal. 3. 16.

o Rom. 6. 3. 11.

p Aug in Psal.

61 Si in membris

Christi es, quic-

quid pateris ab

eis qui non sunt

in membris Christi

deat passio-

bus Christi.

q1. Cor. 1. 13.

r Gal. 6. 14.

f Eia. 6. 3.

t Amb. of. m. 1.

Cor. cap. 1. Si

Christus pro nobis mortuus est, quomodo gratiam & beneficium eius hominibus impetramus ad eius iniuriam?

u Leo epist. 81.

Quoniam multorum sanctorum pietas in conspectu Domini

mors fuerit, nullus tamen infans occiso mundi fuit propitiatio. A corpore iusti, non dederunt coronas, & de fortitudine fidelium nata sunt exempla patientie, non donec insisteret. Singulares quippe in singulis mortes fuerunt alterius quoque debitorum suo fisco perfoluit, quam inter filios hominum unius Dominus noster Iesus Christus extiterit in quo omnes crucifixi, omnes mortui, omnes sepulti, omnes sine etiam suscitati.

x Aug. in Ioan. tract. 84. Et si fratres pro fratribus moriamur, tamen in fraternitate peccatorum remissionem nullius sanguinis martyris sumitur, quod fecit ille (Christus) pro nobis, nec in hoc quid imitari remur sed gratuloremur conuicti nobis, &c. Quod si quis se pro merito Christi comparabit alieni se putando sanare peccata, multum est ad illum, non capit tantum &c. Dives est qui nec hereditario nec proprio unquam debito obnoxius & ipse iustus est & alios iustificat Christus. Noli contra eum te extolere, in tantum pauper ut remissionis peccatorum apparatus quo, idcirco in oratione mendicis.

be yeelded to men by the Popes indulgences, to supply the want of their owne satisfactions. We must thinke that somewhat was wanting to the suff. rings of Christ, to set vs free from temporall punishments, and towards that *S. Paul* paid his shot, and hauing suffered enough for his owne discharge, would adde somewhat to serue in common to ease the burdens of other men. But against this wicked and blasphemous fancie, the Apostle himselfe instructeth vs, when he saith, *Was Paul crucified for you?* If we beleue *M. Bishop*, *Paul* also was crucified for vs, but *Paul* himselfe denieth himselfe to haue bene crucified for vs. Therefore he teacheth vs to say, *God forbid that I shold reioyce but in the crosse of our Lord Iesus Christ*. not in the crosse of *Paul*, not in the crosse of *Peter*, but only in the crosse of Iesus Christ. If *M. Bishop* say true, we haue to reioyce in the crosse of *Peter* and in the crosse of *Paul*, and in the crosses of the rest of the Saints, as hauing redeemed vs frō Purgatory, & frō temporall pains; but we are taught to reioyce in nothing but in the crosse of Iesus Christ, that it may be true which he hath said, *I haue troden the wine- presse alone, & of all people there was none with me.* Therefore *Ambrose* saith; *If Christ haue died for vs, why do we impute his grace and benefit to other men to his wrong?* Very fildy to this purpose saith *Leo* Bishop of Rome: *Albeit the death of many Saints hath bene precious in the Lords sight, yet the killing of no Saint hath bene the propitiation of the world. The iust receiued crownes, but gaue none, and of the fortitude of the faithfull haue growne exampl'es of patience, no gifts of rightousnesse. Their deaths were generall in euery of them, neither hath any man by his death paid the debt of another man, seeing amongst the sonnes of men it was onely our Lord Iesus Christ, in whom all were crucified, dead, buried, and raised againe.* This was the auncient doctrine of the Bishops of Rome, but now *Master Bishop* telleth vs out of their Romish learning, that one man is the propitiation and attonement for another, that some men do pay debts, and make satisfactions for others, because *Paul* saith that he suffereth for the Churches sake. But *S. Austine* telleth him againe: *x Albeit we as brethren die for our brethren, yet no martyrs blood is shed for the remission of the sinnes of the brethren, which Christ hath done for vs, and in that hath yeelded vs not any thing to imitate & follow, but what to re-*

voice of. For if any man will compare himselfe to the power of Christ, in
 thinking himselfe to heale the sin of another man, it is too much for him;
 he is not capable thereof. He is the rich man, saith he, who being not sub-
 iect to any debt either hereditary or of his owne, is both iust himselfe, &
 iustificth others, euen Iesus Christ. Doe not aduance thy selfe against
 him, being so poore as that thou appearest in thy praier daily a begger
 of the forgiveness of sins. There is no forgiveness of sins then by the
 blood of Martyrs; there is no ablenesse in one man to heale the sin
 of another, or to pay anothers debt: euery man is poore, euery man
 a begger, crauing from day to day the release and remission of his
 owne debts. This was *S. Pauls* case; thus he praied daily as Christ
 had taught him, and why then doth *M. Bishop* make him so rich,
 as that hee should bee able to make payment of our debts, that hee
 should purchase a release of the punishment of our sinnes, that hee
 should take vpon him ^v to make recompence for the wrongs that wee
 haue done to God, and to take away our offence towards God, or Gods
 offence and displeasure towards vs, as their name of Satisfaction doth
 impott? It was a farre other matter that the Apostle intended, in
 that hee saith that hee endured afflictions for the Churches sake. It
 was to confirme vnto the Church the truth of the Gospell of Christ;
 to cause the greater opinion of that doctrine which hee preached,
 in that he yeelded himselfe for the testifying thereof, to hazard and
 bestow his temporall life; to encourage and comfort the faithfull,
 to continue constant in the faith of Christ, according to the exam-
 ple that they had seene in him; to embolden other men to preach
 the word, notwithstanding the opposition that was made against
 it. And thus doth the Apostle expresse the ends and vses of his af-
 flictions; ² the confirmation of the Gospell, ² the furthering of the Gos-
 pell, ^b the defence of the Gospell, ^c the magnifying of Christ. ^d If wee be
 afflicted, saith hee, it is for your consolation and saluation which is
 wrought in the enduring of the same sufferings which we also suffer.
 Not then as to purchase any thing towards their saluation by his af-
 flictions, but as to hearten and comfort them to the patient bear-
 ing of afflictions, in the enduring whereof God hath intended to
 bring their saluation to effect. Thus *Thomas Aquinas*, where
 his eyes were open, conceiued both of this text, and of that to the
 Colossians which is here in question, who writing vpon the words
 of the Apostle, *Was Paul crucified for you?* vseth these words:

7 Tho. Aquin.
 Supplem. q. 12. art.
 2 ad 1. Satisfac-
 tio est quaedam
 illate in iure re-
 compensatio. Et q.
 14. Ablatio offen-
 sae. art. 1. in corp.

z Phil. 1. 7.
 a Ver. 12.
 b V. r. 17.
 c Ver. 20.
 d 2. Cor. 1. 6.

¶ Tho. Aquin. in 1. Cor. cap. 1. le 7. 2. Hoc proprimus est Christo, ut sua passione & morte nostram salutem operatus fuerit. &c. Sed contra hoc esse videtur quod Apostolus dicit, Gaudeo in passionibus meis pro vobis. &c. Sed dicendum quod passio Christi sui nobis salutaris non solum per modum exempli sed etiam per modum meriti & efficiencie, inquantum eius sanguine redempti & iustificati sumus, &c. Sed passio aliorum nobis est salutaris solum per modum exempli, secundum 2. Cor. 1. Gaudeo tribulamur, &c.

¶ Florent. 3. q. 48. ar. 5. ubi 3. Non solum passio Christi sed etiam aliorum sanctorum proficitur ad salutem nostram, ut Col. 1. Gaudeo in passionibus meis pro vobis, &c. Dicendum quod passiones sanctorum proficiunt Ecclesie non quidem per modum redemptionis, sed per modum exempli & exhortationis, secundum illud 2. Cor. 1. Sine tribulamur, &c.

¶ 2. Tim. 2. 10.

h In 2. Tim. 1. le 7. 2. Sed nunquid sufficit Christi passio? Dicendum quod sic esse videtur; sed passio Apostoli dupliciter expediebat. Primum quia debet exemplum persistendi in fide. Secundo quia confirmabatur fides & ex hoc in lucebantur ad salutem. i. Ambros. in Psal. 43. Petrus pro Ecclesia multa toleravit. Multa etiam Paulus ecclesie periculis periculis, cum cederetur virgibus, cum lapidaretur, cum in carceres truderetur. Ita enim toleravit in iniuriarum & usu periculis domini fuerat ut est populus, & ecclesia incrementum est consecuta, cum ceteri ad martirium festinarent videntes per illius passionem subleuati. Apostolorum decessisse virtutibus, sed etiam propter hanc breuem vitam immortalitatem esse questam.

¶ This is proper to Christ, that he by his passion and death hath wrought our salvation. But it seemeth to be against this which the Apostle saith; Col. 1. Now I reioice in my sufferings for you, &c. But we are to say, that the passion of Christ was the cause of our salvation, not only by way of example, but also by way of merit and effectual working, in that by his blood we are redeemed and iustified; but the sufferings of others is furthering to our salvation onely by way of example, according to that 2. Cor. 1. If we be afflicted, it is for your comfort & salvation, &c. Again in another place propounding by way of objection, that not only the passion of Christ, but also of other Saints was helpfull to our salvation, according to the saying of the Apostle, Col. 1. Now reioice I in my sufferings for you, &c. and therefore that Christ onely cannot bee called our Redeemer, but also other Saints; he answereth thus: We are to say that the passions of the Saints are helpfull or profitable to the Church, not by way of redemption, but by way of example & comfort (or encouragement) according to that 2. Cor. 1. If we be afflicted &c. So where the Apostle saith, I suffer all things for the elects sake, that they may also obtaine the salvation which is in Christ Iesus, hee asketh, what, was not the passion of Christ sufficient? Yes, saith he, as touching the working of salvation; but the Apostles suffering was two waies expedient. First, because he gave example thereby of continuing in the faith. Secondly, because hereby the faith was confirmed, and by that means they were induced and drawne on to salvation. Thus then we haue example, confirmation, comfort, encouragement in the sufferings of the Apostles and Saints, but wee cannot find any satisfaction for our finnes. And that M. Bishop may know that wee speake this from better authority then onely Thomas Aquinas, let S. Ambrose tell in what sense the Apostles suffered for the Church. Peter, saith hee, suffered many things for the Church. Many things also S. Paul and the rest of the Apostles suffered when they were scourged, when they were stoned, when they were imprisoned. For by that bearing of wrongs and experience of dangers, the Lords people was founded, and the Church received increase, for that other hastened to martyrdom,

many Martyrs. This is indeed to fulfill the word of God, this is to fulfill the Gospel. In the like sort doth *S. Austin* make construction of the words of *S. Iohn*: "He laid down his life for us, therefore ought we also to lay downe our liues for the brethren: namely, ° for the edifying of Gods people, for the auouching of the faith. Thus it was said, that ^p the blood of Christians was like seed, that ^q the field of the Church beeing sowed with blood, did more fruitfully spring and grow, whilst ^r the Lord did grant that his seruants by their sufferings did win their brethren; but that the blood of Christian Martyrs was any satisfaction for the rest of the Church of Christ, or any redemption of the punishments of their brethren, it was neuer heard of in those times. They knew nothing then of the Popes store-house of Supererogations and satisfactions: they knew nothing of that marting, and chopping, and changing of merits which these presumptuous Romish hypocrites now maintaine, in whom it is much more verified then it was in the Donatists, which *S. Austine* saith: "They arrogate unto themselves so great righteousnesse, as that they brag not onely that they haue it themselves, but also giue it unto others. But to conclude this point, let *M. Bishop* know, that both hee and his fellowes are verie impudent and shamelesse men, thus to wrest the words of the Apostle, to the defense of a doctrine which for aboute a thousand yeeres was neuer heard of in the Church, and which haue out of the ancient Church according to the Scriptures a verie manifest and cleere exposition another way.

5. W. BISHOP.

Now to *M. Perkins* second reason. In sundrie places (saith he) of Scripture, wee are said to be redeemed, iustified, and saued freely: but this word freely importeth, that wee are saued without doing any thing our selues in that matter of saluation.

Answer. Not so good Sir, for euery in your owne doctrine, it is necessary that ye beleene, and bring forth the fruits of repentance, & that now and then, ye make some short prayers, and receiue the Communion, and doe many other oadde things in that matter of saluation: wherefore the word freely doth not exclude all our working and suffering in that matter.

R. ABBOT.

Those *odde things*, as this odde companion termeth them, which we require as necessary in the matter of our saluation, are no other but either occasions and affections of seeking & desiring, or meanes of our apprehending and receiuing that saluation which is freely & onely by Iesus Christ. We do not pray to be saued for our prayers sake, nor beleue to be saued for our faiths sake, nor receiue the communion to be saued, or to haue our sinnes forgiven by vertue of our receiuing, but we pray and beleue to haue our sinnes forgiven vs, and to be saued freely for Christes sake, and do receiue the communion for the strengthening of our faith in this beleefe, Christ by the Sacrament offering himselfe vnto vs with the whole benefit of his passion, to be receiued and made ours by faith. As for repentance consisting in the true feeling and acknowledging of our sinnes, whereby we see our selues in our selues to be lost and cast away, it is the motiue and occasion of seeking this saluation in Christ, and freely for his sake, and the fruites of repentance which we require are but the way, as hath bene before shewed, to the full attainement and possession of saluation, which we receiue by him. And further, we acknowledge that our repentance, our faith, our prayer, and whatsoeuer else is in vs towards God, is wholly and altogether of the gift of God, purposing saluation vnto vs of his owne free mercie, and therefore of the same mercie bestowing vpon vs these things which he hath appointed as preparations thereunto: but to our selues, as of our selues, we can challenge no part nor parcell of any of these things. Therefore on our parte nothing hindreth, but that we are said to be redeemed, iustified, and saued freely, that is ^a for nothing, as *Master Bishops* Masters of Rhemes do giue the signification of the word *grauis*. But if *Master Bishop* himselfe had ment to deale here truly and honestly with his Reader, he should not haue dodged in this sort, by talking of vs without answering for himselfe, but should haue made it appeare, how that which he affirmeth can stand with that which the Scripture teacheth. If we be not saued but by interposing our merits for the purchase thereof, how is it said, that we are saued freely, that is, for nothing? how can our sinns be freely forgiven, that

a Rhem. Testam.
explication of
words in the
end.

is.

is, for nothing, when they are not forgiven but upon condition of satisfaction? Satisfaction is the payment of a price, as we have seen before out of *Thomas Aquinas*. Now to do a thing freely and to do it for price and payment cannot possibly stand together. Therefore *M. Perkins* argueth rightly: If we satisfie in our owne persons, then are we not saved freely, and if we be saved freely, then we make no satisfaction at all. *M. Bishops* leisure served him not to answer this point. We know he wanted no good wil, but in hast he was, & must needs be gone, because indeed he knew well, that he could say nothing, but that every child would see his doubling and shifting, and descry him to be a very vaine and wilfull man.

B. W. BISHOP.

M. Perkins third reason. We pray daily, Forgiue vs our sins: now to plead pardon, and to satisfie for our sins, are cleane contrarie.

Answer. *If our sins be mortall, we craue pardon both of the sin, and the eternall punishment annexed, and do willingly withall satisfie for the temporal paine: as the man who is convicted of high treason, and having both his life, honor, lands and goods, pardoned and restored vnto him, doth very ioyfully indure three moneths imprisonment, and any reasonable fine set on his head. If our sinnes be veniall, then that prayer is a speciall meane, both to obtaine pardon of the fault, and release of all the paine, as witnesseth S. Augustine, saying: That for the daily, short, and light offences, without which this life is not led, the daily prayer of the faithful doth satisfie. And that is not true which M. Perkins adds, that we are taught in that prayer, wholly and only to use the plea of Pardon. For in the same petition, we are taught also to pardon others, euen as we will looke to be pardoned. Againe, if there were only a plea of pardon, it would not serue M. Perkins purpose. For who would say, that within the compasse of the Pater noster, all things necessary to saluation be contained: besides, prayer is one part of satisfaction, as shall be proved hereafter, and so by oft praying for pardon, we may well satisfie for much temporall punishment.*

In Enchir c. 71

R. ABBOT.

I pray thee, gentle Reader, that with *M. Perkins* argument here

here propounded and *M. Bishops* answer to it, thou wilt compare that which *M. Bishop* himselfe before hath said: *Doth not a Pardon* (saith he) *take away frō the fault pardoned, all bond of punishment due vnto it, and consequently all guiltinesse belonging to it? Who can deny this, vnlesse he know not or care not what he say?* Hereby then vnderstand, that *M. Bishop* here either knoweth not, or careth not what he saith: for that as a man hauing forgotten himself he would make vs beleue, that the pardoning of a fault doth not take away all bond of punishment due vnto it. That which he said before is sensible and cleere to euery mans sight, but that which he saith heere is senselesse and absurd, euen in that very instance whereby he seeketh to make it good. The man who for high treason is but adiudged to short imprisonment and fine, is neuer said to bee pardoned. The prince dealeth graciously with him in not calling him further into question, but to giue him a pardon should be to cut off both imprisonment and fine. And who was there euer in the world before the time of these ranke witted Sophisters, that made that construction that *M. Bishop* doth of our prayer which we make to God, *Forgiue vs our trespasses*; as that our meaning therein should bee to say to him, *Forgiue vs the sinne*, and the eternall punishment, but as touching the temporall punishment, wee are willing and readie to make thee satisfaction for it. When we lye groning vnder the burden of temporall calamities and afflictions, do wee not say vnto God, *Forgiue vs our trespasses*, and begge of him remission of finnes, to the intent that by forgiveness of finnes we may bee eased of the same burden? The voice of Christ to the sicke of the palsie: *b Thy finnes are forgiven thee*, doth it not giue him present release from the bond thereof? *Dauid* saith, *c Whilest I held my tongue* (from acknowledging and confessing my finnes) *my bones were consumed in my mourning all day; for thy hand was heavy vpon mee day and night, and my moisture was turned into the drouth of Summer, I acknowledged my sinne vnto thee, and did not hide mine iniquitie. I thought I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne.* By which words hee giueth vs to vnderstand, that the forgiveness of his finnes vpon his repentance and confession thereof, was the taking away of the grieuous malady wherewith he was so sore afflicted, & vpon experience hereof uttereth those words in the beginning of the

^a Of originall
sinne best. 1.

^b Mat. 9. 2.

^c Psal. 32. 3.

d. Ver. 1.

the Psalm, ^d *Blessed is the man whose unrighteousnesse is forgiven, and whose sinne is covered: Blessed is he to whom the Lord imputeth no sinne,* as to note that one part of that blessing is to be released from the temporall punishments that are due to sinne. Yea and to that purpose he addeth also after. ^e *For this, that is, saith S. Austin, for forgiveness of sinnes, shall every one that is godly make his prayer vnto thee in a time when thou maist be found, surely in the overflowing of many waters they shall not come neere him.* Where by many waters he vnderstandeth the manifold crosses & afflictions of this life, wherewith we are tossed to and fro by reason of our sinnes, and signifieth that the godly man by obtaining forgiveness of sinnes, obtaineth deliuerance and freedom from the punishment thereof. Forgiveness of sins then is not vnderstood with reseruatiō of temporall satisfaction, neither doth any thing remaine in the nature of punishment to him that by repentance and faith becommeth partaker of that mercy. As for his distinction of *mortall and veniall* sinnes applyed to the petition of forgiveness of sinnes, we know no such, neither is any such to be approued, as ^f before hath bene shewed. By Gods hearkening to our prayer all sinnes become veniall; if God heare not our prayer for forgiveness of sinnes, all sinnes continue mortall. Our Saviour Christ knew no such difference as *M. Bishop* maketh, that God when he heareth vs crying vnto him, *Forgive vs our trespasses,* doth forgive vs some sinnes wholly, and other some but in part, or that our prayer should be a speciall meane in some sinnes, to obtaine pardon of the fault, and release of punishment, and in other some not so. No, neither did *S. Austin* euer dreame, that God did forgive sinnes with a reseruatiō of the punishment thereof: hee knew well that forgiveness altereth the case and nature of afflictions, as hath bene before shewed. *Maister Bishop* citeth him saying, that ^g *For the daily, short, and light offences, without which this life is not led, the daily prayer of the faithfull satisfieth.* But as he saith so of these daily and light offences, so he saith of other also in the next words: *It blotteth out also those from which the life of the faithfull wickedly led, but by repentance changed to better is departed, if as it is truly said, Forgive vs our trespasses, so it be truly said, As we forgive them that trespass against vs that is, if it be done which is said.* So then as it satisfieth for the one, so it satisfieth for the other also: as for the lesser, so for the greater, and for both obtaineth

e Ver. 6. Aug. Probac. Pro qua hac pro ipsa venia peccatorum.

f Of iustificati-
on. Sect. 41.

g Aug. Enchir. cap. 71. De quotidiānis, breuibus, leuibusq; peccatis sicut quibus hec vita non ducitur, quo idē oratio fidelium satisficit v. c. Delet omnia hac oratio minima & quotidiana peccata. Delet & illa à quibus vita fidelium scelerat & eorum gesta seiparitero in nobis mutata discendit, si quemadmodum voraciter dicitur. Dimittite vobis, & c. ita veraciter dicitur. scilicet & nos, & c. id est. si fiat quod dicitur.

obtaineth pardon at Gods hands. But *Master Bishop* here doth
 merely abuse his Reader by an equivocation of the name of sa-
 tisfaction. For *Satisfaction* with *Saint Austine*, as with all the au-
 cient Ecclesiasticall Writers, importeth the meanes whereby wee
 are to intreate and obtaine of God pardon and forgiveness of
 our finnes: but with *Master Bishop* and his fellowes it importeth a
 punishment still remaining for sinnes past, and already pardoned, to
 be endured either in this life, or after death in *Purgatorie*, as he hath
 before expressed in the beginning of this Chapter. *Saint Austine*
 meaning then is, that the daily prayer of the faithful sufficeth to
 obtaine pardon at Gods hands for our daily and common trespas-
 ses, yea and for greater offences also when by repentance and a-
 mendment of life we forsake them: but no meaning hath he either
 that the saying of the Lords prayer, should bee a recompence to
 God for our trespasses, or that our trespasses being pardoned, there
 should still remaine a satisfaction to be performed for it. Now
 here *Master Bishop* further denieth, that in the Lords prayer we vse
 onely *plea of pardon*: for (saith he) we are taught also to pardon others
 such as we will looke to be pardoned. And what then? what, because we
 are taught freely to pardon others, shall wee hereupon conceiue,
 that God is hired by our pardoning others to giue pardon vnto
 vs? Our Saviour Christ noteth thereby the affect of them to whom
 it belongeth to vse the plea of pardon: he saith not any thing to be
 construed to the impeachment and derogation of the freeness
 of the pardon. Meekenesse and readinesse to forgive, is ^h a *fruite*
 of the spirit of adoption, by which we cry *Alba Father*, in the voice
 of which spirit only it is, that God hearkneth vnto vs. ^k It is for
 them to say, *Our Father which art in heauen*, saith *Saint Austine*,
 who now are regenerate and borne againe to such a Father of water and
 of the holy Ghost. If we speake not by his spirit, our voice is as the
 voice of strangers, and God giueth no regard vnto it. Therefore
 our forgiveness of others is not alledged as the cause for which
 God is moued to forgive vs, but we present it to him as the mark of
 his spirit, which he hath set vpon vs, & as the token that we are his
 childre, to whō he hath assigned it for a portio to be made partakers
 of the forgiveness of sins, & to whō Christ hath ministered comfort &
 boldnes to pray. His exception is very vaine also: for although
 the Lords prayer contain not all things necessary to saluation, yet the

^h Gal 5. 22. 23.
ⁱ R. m. d. 15.
^k Aug. Enchir.
 cap. 71. Eorum est
 dicere. Peter no-
 Her. c. qui iam
 in patria regene-
 rati sunt ex aqua
 & spiritu sancto.

¶ *Tertul. de fuga
in persecut. c. li.
de Orat.
m Auguſt. Epi.
121. cap. 12. Si per
omnia precatōnū
ſanctarum verba
deſcuras, quantiū
exiſtim. o nihil in-
uenies quod non
oſta dominice
conſineat & con-
cludat oratō.
n Tertul. de Ora.
Breuiarium 10 i-
us Euangelij.*

o Thom. Aquin.
Supp. 9. 13. art.
15 in corp. Opus
ſatisfactorium o-
pū et quod ſit pæ-
nale.

praier is the direction of all prayers necessary to ſaluation. There-
fore *Tertullian* calleth it, as he in his manner ſpeaketh, *1 legitimam
orationem, the prayer that ſerueth vs for a law of praying*: and *Auſtin*
alſo ſaith: *m If thou go ouer all the words of holy prayer, thou ſhalt find
nothing (as I thinke) which this Lords prayer containeth not.* Yea *Ter-
tullian* doubted not further to affirme, that *n it is the breefe ſumme
of the whole Goſpell.* Now therefore if in the Lords prayer wee aſke
forgiuenesse of finnes onely by plea of pardon, then it cannot bee
that we ſhould be taught elſewhere to aſke forgiuenesse vpon ten-
der of ſatisfaction, which wholly ouerthrowein the name and
nature of forgiuenesse. And ſurely *M. Bishops* vnderſtanding might
affoord him to conceiue, that although the Lords prayer containe
not all things necessary to ſaluation, yet that that is there containe-
d, receiueſh no checke from any thing ſpoken otherwhere. As
for his laſt exception it is moſt abſurd, that the prayer by which we
intreate God not to vrge vs to ſatisfaction, ſhould it ſelfe bee ac-
counted a ſatisfaction, as if we ſaid vnto God, Forgiue vs our tref-
paſſe, O Lord, and yet wee do not wiſh thee to forgiue vs altoget-
her freely, and for nothing; for euen by our praying we make thee
amends for our trefpaſſe. Satisfaction is defined with them to be
° a puniſhment, and becauſe prayer as *M. Bishop* telleth vs, is *one
part of ſatisfaction*, we muſt vnderſtā that with them it is a puniſh-
ment to pray, and *M. Bishop* hauing receiued the penitents confeſ-
ſion, and inioyning him a number of *Pater noſters*, doth enioyne
him ſo many puniſhments, and maketh him in effect to ſay vnto
God againe, O Lord forgiue me my finnes, and that I may deſerue
that fauour at thy hands, I here make thee ſatisfaction and recom-
pence, by enduring this puniſhment of praying to thee. Nay, it is
ſcant ſo well: I pray thee, gentle Reader, to marke well the contri-
uing of this matter. The penitent commeth to *M. Bishop*, who vp-
on his confeſſion giueſh him abſolution of all his ſins, enioyning
him for ſatisfaction and penance thus and thus to pray. So then
he ſaith, O Lord, my ſins, be forgiuen me already, but yet for a puniſh-
ment, and by way of ſatisfaction I ſay vnto thee, Forgiue vs our
trefpaſſes. Theſe are the myſteries of the fornications of the whore
of Babylon, things reaſonleſſe, witleſſe, ſenſleſſe, meer witcheries &
enchantments of mens minds, ſuch as the very common inſtinct of
Chriſtianitie ſhould teach all men to deteſt; to diſcouer them, is ſuf-
ficient

ficient to confute them. But of this *M. Bishop* telleth vs wee shall heere more hereafter.

7. W. BISHOP.

M. Perkins fourth Argument is taken out of certain odde fragments of auncient writers.

Guiltines being taken away, the punishment is also taken away. Tertul. de Bapt. pag. 18.
True: he that is guilty of nothing, cannot iustly be punished: for guiltines is a binding vp to punishment (as M. Perkins defineth,) then if the band to punishment be cancelled, the party is freed: but all this is nothing to the purpose, for guiltines of temporal punishment doth remaine after the sin and guilt of eternall be released.

Augustine saith, Christ by taking vpon him the punishment, De verb. Apost. ser. 37.
 and not the fault, hath done away both fault and punishment. *Iust: the eternall punishment which was due to that fault, not the temporal: as S. Augustine himselfe declareth: God of compassion doth blot out our sinnes committed, if conuenient satisfaction be not on our parts neglected.* In Enchir. cap. 70.

To that other sentence out of him: When wee are gone out of this world, there will remaine no compunction or satisfaction, it is easie to answer without the helpe of any new edition: for it will be too late then to repent, and so there is no place left to compunction, that is, contrition of heart: neither consequently to confession or satisfaction: as if hee had said, before wee go out of this world there is place for both compunction and satisfaction: and so that place is rather for vs.

Now to Chrysostome, who saith, That God so blottereth out our sins, that there remaines no print of them: which thing befalls not the body: for when it is healed, there remaineth a scarre; but when God exempteth from punishment, hee giues thee iustice. 1^o Tim. 10. hem. 5. Prem in. Esa.
All this is most true, and much against M. Perkins doctrine of the infection of originall sin, but nothing touching satisfaction: for we hold, that the soul of a sinner when he commeth to be iustified, is washed whiter then snow: so that there is no staine or print left in it of the filth of sin. It also freed frō all eternall punishment, but not from some temporall. Now gentle Reader, prepare thy selfe to behold a proper peece of cosinage Ambros. saith I reade of Peter steares, but I reade not of his satisfaction. Luk. 22

low of the craft lieth in the ambiguity of this word, satisfaction, which is not alwaies taken for the penance done to satisfie for the former fault, but is sometimes used for the defence and excuse of the fact. So speaketh S. Paul, Bono animo pro me satisfaciam, with good courage I will answer in defence of my self, or give you satisfaction: in like manner, Ready alwaies to satisfie every one that asketh you reason of that hope which is in you. In this sence doth S. Ambrose use the word, as is most plainly to be seene to them that read the place and confer it with the very like of his, I find not (saith he) what Peter said, but I find that he wept: I reade his teares, but J reade not his satisfaction: but that which cannot be defended, may be washed away. So that nothing is more manifest, then that satisfaction in this and the like places is take for defence and excuse of his fault, which Peter used not, but sought by teares and bitter weeping to satisfie in part for it: for this bewailing of our sinnes is one speciall kind of satisfaction, as S. Ambrose testifieth, saying, That he who doth penance, must with teares wash away his sinnes. The other place cited of S. Ambrose, De bono mortis, let vs adore Christ, that he may say vnto vs, feare not thy sinnes, nor the waues of worldly sufferings, I haue remission of sinnes, is rather for vs then against vs: for if by adoring and seruing of God we may be put out of feare of our sins and the punishment of them, then doth it follow, that prayers and such like seruice of Christ, doth acquit vs of sinne, and satisfie for the paine due to them.

Aq. 24. 10.

1. Pet. 3.

Lib. 10. in Luc.

Lib. 2. de penit.
cap. 5.

Is P salm. 31.

Hierome saith. The sinne that is couered, is not seen; not being seene, it is not imputed; not being imputed, it is not punished.

Ans. To wit, with hell fire: which is the due punishment of such mortall sin wher of he speaketh: or sin may be said to be couered, when not onely the fault is pardoned, but all punishment also due vnto it is fully payd.

Lib. 2. de penit.
cap. 5.

So doth S. Ambrose take that word couered saying, The Prophet calleth both them blessed, as well him whose iniquities is forgiven in Baptisme, as him whose sinnes are couered with good workes. For he that doth penance, must not onely wash away his sins with teares, but also with better workes couer his former sins, that they be not imputed vnto him.

Hom. 44. sup.
Matth.

Now we must backe againe vnto Chrysostome, belike he had forgotten this when he cited the other, or else this was reserved to strike it dead. He saith, Some men endure punishment in this life and in the

the life to come: others in this life alone: others alone in the life to come: other neither in this nor in the life to come: there alone as *Dives*, here alone as the incestuous Corinthian: neither here nor there, as the Apostles and Prophets, as also *Iob* and the rest of this kind, for they endured no sufferings for punishment, but that they might be knowne to be conquerers of the fight.

Answer. Such excellent holy personages sufferings as are mentioned in the Scriptures, were not for their sins; for they committed but ordinary light offences, for which their ordinary deuotions satisfied abundantly. The great persecutions which they endured, were first to manifest the vertue and power of God, that made such fraile creatures so invincible: then to daunt the aduersaries of his truth, and wishall to animate and encourage his followers. Finally, that they like conquerers, triumphing ouer all the torments of this life, might enter into possession of a greater reward in the Kingdome of heauen. All this is good doctrine, but nothing against satisfaction, that their surpassing sufferings were not for their owne sinnes. And thus much in answer vnto *M. Perkins* arguments against satisfaction.

R. ABBOT.

Against his answer to the words of *Tertullian*, I must vrge his owne words in the section before alledged, *Doth not a pardon take away from the fault pardoned all bond of punishment due vnto it, and consequently all guiltinesse belonging to it? Who can denie this, vlesse hee know not or care not what he say?* Now then put these together. *Tertullian* saith, *The guilt being taken away, the punishment is also taken away.* But the pardoning of a sinne saith *M. Bishop*, taketh away all guiltinesse belonging to it. Therefore consequently it taketh away all the punishment: for where there is no guilt, no punishment can bee. Yes saith *M. Bishop*, *guiltinesse of temporall punishment doth remaine after the sinne and guilt of eternall bee released.* But then a pardon doth not take away all the guiltinesse of sinne, as before he saith it doth. *Oportet mendacem esse memorem: A lyer must bear a braine.* Againe, wee would know some ground wheretupon we may be assured that sinne hath two kinds of guilt; for wee conceiue but one onely guilt whereby

Tertul. de bapt. i: i: s: o. Exemptio reat u extimur & p: 242.

the sinner is guilty of all, both temporall and eternal punishments. Otherwise wee may wish as good warrant affi. me guilt of infinite sorts; one whereby a man is guilty of burning, another wherby he is guilty of drowning, another for the gowt, another for the palsie, and for every seuerall punishment a seuerall guilt; & that there may be a remitting of one of these guilts, & yet a retaining of the other. If *M. Bishop* take this to be absurd, he must giue vs leaue to take him for an absurd man in thus seuering the guilt of temporall and eternall punishments. Yea and this assertiō of his is the denying of that that in the ground of this question is supposed and confessed. For if the sinne be *past and pardoned*, as he saith at first, how remaineth there any *guilt*? for what is the pardoning of a sinne but the remitting of the guilt? The guilt is a bond, whereby wee stand bound to punishment; the forgiuing of the sinne, what is it but the releasing or loosing of this bond? If the bond be released, why doth he affirme that we are bound still? or if we be still bound, why doth he affirme the loosing of the bond? If he will say that the bond is partly released, and partly standeth still, then let him say, the sinne in part is pardoned, but not wholly, and then let him shew vs what warrant he hath, that God in that sort forgiueth sins by patches and peeces, which because hee cannot do, let him giue vs leaue to take him for that that he sheweth himselfe to be.

The words of *Austin* are meerey deluded with the same shift. *b* *Christ* (saith he) *by taking vpon him, the punishment, and not taking vpon him the fault, hath done away both the fault and the punishment.* *Iust.* saith *M. Bishop*, *the eternall punishment, not the temporall.* But how doth hee warrant this limitation in one part of the sentence which cannot be iustified in the other? Where it is said that *Christ hath taken vpon him the punishment*; it is vnderstood of our punishment both temporall and eternall, though that which should haue bene eternall to vs, by the infinit power of his Godhead was overcome and made temporall to him. Was it *S. Austins* meaning then to say, that *Christ* hauing taken vpon him our whole punishment, hath deliuered vs only from a part, and left the rest to be satisfied by our selues? Surely what *Christ* tooke vpon him for vs, from the same he deliuered vs. He tooke vpon him our temporall punishments: therefore hee hath taken away our temporall punishments, so that they remaine not in the nature of punishments

but

b *Aug. de verb. Dom ser. 37* *Suscipiendo panam & non suscipiendo culpam deluit & panam.*

but of medicines, to them that haue obtained forgiveness of finnes by faith in him. That the mediation of Christ extendeth to the remitting of temporall punishments, I haue shewed^c before, and therfor need not stand here any longer to confute this improbable and vnlikely glose. As for the place of *Austine* which he alledgeth for colouring hereof, it hath his answer in the former section, being the next words to those that are cited there. ^d *God hath giuento no man a freedome to sinne, albeit the finnes that are already committed he in mercie blotteih out, if conuenient satisfaction be not neglected.* Here is *satisfaction* first, and thereupon the *blotting out of sinne*, but *M. Bishop* telleth vs of the blotting out of sinne first, and of a satisfaction required after. Why doth he wilfully abuse his Reader, to make shew of prouing that to which he alledgeth nothing? The thing that he should proue is, that God remitting the sinne and the eternall punishment, doth reserue the making of a temporall satisfaction, and he bringeth in *Austine* requiring conuenient satisfaction for the remitting of the sinne. His argument then if we will frame it, must be this; We must vse conuenient satisfaction vnto God for the obtaining of the forgiveness of our finnes. Therefore after that our finnes be forgiven vs, we are still to make a temporall satisfaction vnto God; which if it be not a good one, we may take him to be starke naught. Of the name of satisfaction I shall speake further in the last section; here it is enough briefly to obserue, that the *conuenient satisfaction* spoken of by *Saint Austine* is no conuenient argument for Popish satisfaction. The other place cited from him, is a flat deniall of satisfaction after this life. ^e *When we are gone out of this world, there will not remaine any compunction or satisfaction.* *M. Bishop* saith, that there remaineth satisfaction though there remaine no compunction; but *S. Austine* saith, there remaineth neither compunction nor satisfaction. But although *M. Bishops* whole drift tend to that that I haue sayd, yet I wish thee gentle Reader, to obserue here how pretily he circumuenteth himselfe. *After this life* (saith he) *there is no place left to compunction, that is, contrition of heart, neither consequently to confession of satisfaction.* If because there is no place for compunction in this life, therefore there be no satisfaction after this life, why doth he tell vs in the beginning that after this life there is *satisfactio* to be made in purgatory if we die before we haue fully satisfied here?

^c *Sect. 2 & 3:*^d *August. Enchirid. cap. 70. Nemini deditur laxamentum peccandi quamuis miserando delectam facta peccata, si non satisfactio congrua negligatur.*^e *Homil. 5. Cum de hoc seculo transierimus, nulla compunctio vel satisfactio remanebit.* Some read, *vel aliqua satisfactio*, which must be resolu'd thus, *Non ulla compunctio vel satisfactio aliqua remanebit*, or else the diuision leaueth place to compunction and repentance after this life, which opinion *Austine* there inuicteth against, and *M. Bishop* himselfe here discouereth.

why do they make men beleue, that for the dead satisfaction may be made by them that are aliue? There is satisfaction, he saith, after this life, and he saith there is no satisfaction after this life, and thus indeed knoweth not what to say. But yet he telleth vs, that *S. Austine* thereby acknowledgeth that *before we go out of this world, there is place both for compunction & satisfaction, & so that place (saith he) is rather for vs.* Wel, but what he gaineth in the scabberd, he loseth double in the dagger. If Purgatory sink into hell, they are in a wooll case. It is Purgatory satisfaction specially that they haue their liuing by. Now against Purgatory satisfaction he giueth vs this argument: where there is no place for compunction, there is no place for satisfaction. But in purgatory there is no place for compunction. Therefore there is no place now left for Purgatory satisfaction. As for satisfaction in this life, in such sort as *S. Austine* speaketh of it, we denie it not. Satisfaction is nothing else with him but true repentance, as shall be shewed hereafter; and we preach repentance, not according to the illusiōs of Popery, but according to the truth of the word of God.

Chrysof. de pœnit. hom. 3. Neque mihi dixeris, per multum peccari, quomodo saluari possim? Tu nequis, sed Dominus tuus potest, atque ita potest; ut tua delectat peccata. Sic enim delet peccata Deus, ut neque eorum uel stigma maneat. In corporibus quidem id non est: a. sed quatenus nullies conetur medicus cicatrix remonet: Deus autem sic delet ut neque cicatrix neque cicatricis super sit indicium, non vestigium quodquam, sed post pœnē liberationem & iustitiam uerit, & peccatū consequi ulem facit non peccanti. Extinguit enim peccatum atque id non esse facit nec fuisse.

Aug. de nupt. & concup. lib. 1. cap. 26. Eorum peccatorum que manere non possunt, quoniam cum sunt preterunt, reatus tantum manet. Sic. Reus est donec reatus ipse indiget remissionē.

The next words are cited out of *Chrysofome*, for which is noted *Proem in Esaiam*. Others citing the same work, do set downe what they cite, as *ex Hypomnemise in Esaiam*. But the words are by my copy in his third homily *de pœnitentia*, and they do indeed irrefragably ouerthrow *M. Bishops* satisfactions. *Say not unto me, I haue sinned: how shall I be freed from so many sinnes? Thou canst not, but thy God can: yea and he will so blot out thy sinnes, that there shall remaine no print of them. Which thing befalls not the body, for when it is healed, there remaines a scarre, but God so blotteth out sinnes, as that there remaineth no scarre nor token of scarre, no print or signe at all, but after deliuerance from punishment he giueth thee iustice, and maketh the sinner equall to him that hath not sinned, for he extinguisheth sinne & maketh it not to be, yea as if it had neuer bene.* Which words are apparently spoken of actuall sinnes, & *The act whereof is past*, as *S. Austine* saith, *with the time wherein they are done, but the guilt remaineth, till by pardon it be remitted.* Now God so remiteth it, saith *Chrysofom*, as that *no print thereof remaineth.* If no print thereof remaine, if it be as if it had neuer bene, how doth *M. Bishop* then teil vs, that after forgiuenesse there remaineth still a guilt of temporall punishment? This is the point; why did he not answer to it? why doth he turne

his speech from actual sinnes whereof the place is meant, to originall sinne whereof it cannot be meant? because though he tell vs that originall sinne remaineth not, yet he cannot denie but that some scarre or signe thereof remaineth in the concupiscence of the flesh. But *Chrysostome* denieth the remaining of any scar or signe, which can no otherwise be true but onely in actual sinnes wherof nothing but the guilt remaineth, and which by remission is perfectly done away. But that originall sinne, though the guilt be remitted, yet as touching the corruption continueth still, hath bene sufficient shewed before in the handling of that question.

As touching the place of *Ambrose*, I will not gainsay that which *M. Bishop* answereth. *Ambrose* saith as *M. Perkins* alledgeth, ^h *I* *h* Ambrosii in Luc. lib. 10. cap. 22. Lachrymas eius lego, satisfactionem non lego. reade of *Peters* tears, but his satisfaction I reade not: but satisfaction is not there taken in that meaning whereof we speake. He meaneth indeed that he vseth no apology, no excuse or answer for himselfe, but yeelded himselfe with teares to the acknowledgment of that that he hath done amisse. The word of *satisfactiō* is here very vnproperly vsed, and therefore may very easily be mistaken, without any purpose of cosinage or fraud. I might as well obiect cosinage here to *M. Bishop*, who taking vpon him to make good his answer by another place of *Ambrose*, alledgeth for another place the very same which *M. Perkins* cited. But *Ambrose* hath the words indeed in another place in one of his ^l sermons, and therefore we will not charge *M. Bishop* here with cosinage, there being other wise euery while occasions enow to discover him to be a cosiner. As for that which he saith, that *Peter* sought by tears and bitter weeping to satisfy in part for his fault, we take him to deale very absurdly in that he should go about to make the Apostle so absurd, as to thinke the shedding of a few teares to be any part of the redemption of so great a sinne. The Apostles teares were no part of Popish satisfaction, but the tokens of true repentance, lamenting the wound, but seeking the cure onely in the satisfaction of the crosse of Christ. As for that which he alledgeth from *Ambrose*. that ^k *he that repenteth must wish his tears wash away his sin*: he needed not for that phrase to haue gone so far, he might haue found it in the places ^l before alledged. But he spake therein as we many times do, not as thinking the teares of the bodie to be the washing away of the finnes of the soule, but as to note that the weeping and teares of faith

^l Ser. 46. Lachrymas eius lego, satisfactionem non lego. Ne tē planē Petrus stetit et tæxur, quia quod deseri solet, non solet excusari.

^k De penit. 86. 2. cap. 5. Qui penitentiam agit, non solum diluere lacrymas debet peccatum suum, sed etiam. &c.

^l In Luc. lib. 10. cap. 22. Lachrymas delictuum quod uice pudor est confiteri: Et idem habes ser. 46.

do obtaine of God the washing away of our finnes in the bloud of Jesus Christ. In the other place *S. Ambrose* saith thus : *Let vs seeke Christ in our last times, let vs embrace his feete, and worship him, that he may say vnto vs, Feare not: that is, feare not for the sins & iniquities of the world; feare not for the waues of bodily sufferings, I am the forgiuenesse of finnes.* So long as there is necessity of punishment, especially such aⁿ hellish punishment as they say is in Purgatory, so long there is iust cause of feare. But *S. Ambrose* telleth vs heere, that Christ by forgiuenesse of finnes taketh away all occasion of feare; that in our finnes and iniquities hee leaueth vs nothing to be afraid of. It followeth therefore, that after forgiuenesse of finnes there is no further punishment, no further satisfaction to be made. Heere *M. Bishop* againe putteth off his Reader with a dodge: If (saith he) *by adoring and seruing of God wee may bee put out of feare of our finnes and the punishment of them, then do. h it follow that prayers and such like seruice of Christ doth acquite vs of sin, and satisfie for the paine due to them.* Which is as leaden an answer as if a man should say, If by intreating & praying the Physicion I obtaine of him a medicine whereby I am cured, then my intreating and praying is the very medicine it selfe by which I am cured. For what do we seeke Christ, worship him, embrace him, desire him, pray vnto him, but to be releued, succoured, comforted and saued by him, that in him we may haue satisfaction and remission of our finnes? What madnesse is it then to make our seeking, our worshipping, our praying, to be themselves the satisfaction that we profess to seeke in him? But such madnesse doe they runne into, who will not submit their right mindes to the obedience of the faith of Christ. In the next place followeth *Hierome*. *That which is couered, is not seene; that which is not seene, is not imputed; that which is not imputed is not punished.* He speaketh it for exposition of the words of *Dauid*, *Blessed is the man whose vnrightheousnesse is forgiven, and whose sinne is couered; blessed is he to whom the Lord imputeth no sinne.* Now if the forgiuing of sinne be not the impuring of sinne, then where sinne is forgiuen, there is no punishment, because there is no imputation of that to which the punishment is due. *That which is not imputed, is not punished. To wit,* saith *M. Bishop*, *with hell fire.* But that answer will not setue his turne: for if it be any way punished, it cannot be said not to be imputed: for whence ariseth the punishment

^m De bono mortis. cap. 12. Nos enim in temporum sine queramus, et conplectamur pedes eius, & adremus eum, ut dicat & nobis, Nolite timere, id est, nolite timere à peccatis seculari, nolite timere ab iniquitatibus mundi, nolite timere à fluctibus corporalium passionum; ego sum peccatorum remissio.

ⁿ Bellar. de penit. lib. 4. cap. 1. Penitentia que luenda restat post culpæ remissionem est illa ipsa penitentia quam in gehenna pati debuit peccator, remota soliditate eternitatis.

^o Hieron. in Psal. 31. Quod regitur non videtur: quod non videtur, non imputatur: quod non imputatur nec punietur. ^p Psal. 32. 1.

but from the imputation of the sinne? Now of *not imputing S. Au-*
stine telleth vs, that *when sinne is not impued, a man is taken as if he*
had neuer done it So saith *S. Bernard*, that *what soeuer God hath de-*
termined not to impute, it is as if it had neuer bene. If it be as if it had
 neuer bene, if a man be taken as if he had neuer done it, how then
 doth *M. Bishop* tell vs, that there is still a satisfaction and pun-
 ishment to be enduted for it? But therefore he bringeth vs another
 answer, such as for which he deserueth to be admired for a wise &
 well learned man. *Sinne may be said to be couered when not onely the*
fault is pardoned, but also all punishment due vnto it is fully payed. So
 then whereas in brieffe *Hierome* saith, *The sinne that is couered, is not*
punished: his meaning must be, that it is not couered till it be fully
 punished: nay he is made directly to contradict himselfe, & to say,
The sinne that is punished, is not punished. Would not a man thinke
 him to be out of his right wits that maketh such wrong constructi-
 ons of plaine words? As for the words of *Ambrose* which he bring-
 eth in, what is there in them concerning punishment after the
 pardon of the fault? He speaketh of *covering former sinnes with bet-*
ter workes, but of covering them with punishment he saith no-
 thing. And as for that which he saith, though at large it may be
 construed well enough, yet according to the exact truth of Scrip-
 ture it is vntrue, namely that *sinnes are vnderstood there to be coue-*
red with good workes, as is plaine by that the Apostle witnesseth,
 that the Prophet in that place describeth *the blessednesse of the man*
to whom the Lord imputeth righteousnesse without workes. But the
 true covering of sinne is that which *S. Bernard* speaketh of, when in
 one place he saith that *the loue of the Father*, and in another place
 that *the righteousnesse of Christ couereth the multitude of our sins.*
 And of those words of *Dauid*, it shall be worth the while to heare
 what *Saint Austine* saith, and to consider how well *M. Bishops* an-
 swer accordeth therewith. *Because all is imputed to grace* (saith he)
and not to our merit, blessed are they whose iniquities are forgiven
and whose sinnes are couered. Not in whome no sins are found, but whose
sinnes are couered. They are couered, they are hidden, they are abols-
hed. If God haue couered sinnes, hee looketh not on them; if he
looke not on them, he mindeth them not; if he mind them not, he will
not punish them he will take no knowledge of them, he chuseth rather to
forgiue them. If forgiuencesse of sinnes be such, as that God thence-

9. Aug. in Psal.
 118 Si quid a de-
 uisioe commisi-
 tor. propter uiam
 non imputatur. Et
 tanquam non su-
 erit: operatus ac-
 cipitur.

1 Bern. in Cant.
 ser. 23. Omne quod
 mihi ipse non im-
 putare deuenit,
 sic est quasi non
 fuerit.

1 Rom. 4. 6.

1 Bernar. in Cant.
 ser. 23. Charitas
 patris ipsorum con-
 operit multos: da-
 nem peccatorum.

2 Ibid. serm. 61.
 Iustitia tua in me
 operit multitudine
 nem peccatorum.

3 Aug. in Psal.

31. Quia totum
 gratis imputatur
 non meritis nostris
 beati quorum, & e-
 nou in quibus non
 sunt: inuenta pec-
 cata sed quorum
 reuera sunt peccata
 Cooperata sunt, re-
 dita sunt: aboluta
 sunt. Si tunc pec-
 cata Deum, noluit
 aduertere; si noluit
 aduertere, noluit
 re: aduertere: et si
 si noluit aduertere,
 noluit: noluit pun-
 ire: no: agnos-
 cere, maluit ignos-
 cere.

foorth loketh not on them, mindeth them not, taketh no knowledge of them, punisheth them nor, let vs know that that which *M. Bishop* saith is an vntruth, that hee still reserueth sharp & seuer punishment both in this life and in the life to come to bee inflicted for them.

The force of the saying of *Chrystome* which is the last, standeth in this, that he denieth that *the Apostles, and Prophets, and holy men* endured their sufferings for punishments, but that they might be known to be conquerors in the fight. The place sheweth that the afflictions of the righteous and faithfull haue not the nature of punishments, but lie vpon them for other respects, & therefore not being in the nature of punishments, they cannot be accounted for satisfactions. *M. Bishop* answereth, that they were no punishments for their owne finnes. And why? for they (saith he) committed but ordinary light offences, for which their ordinary deuotions satisfied abundantly. A very dapper, but a verie sond speech of a remorselesse man, whose heart yet hath neuer felt what the burden of sinne is. Good Lord, how lightly doth he trip ouer with ordinary light offences! Surely the redeeming of those light offences required the shedding of the bloud of the Sonne of God; & is it so lightly to be skipped ouer, for which the Sonne of God shed his most precious bloud? *Tulli*, saith *M. Bishop*, their ordinary deuotions did abundantly satisfie for their sins. Belike they were proud hearted as he is: they would not be beholding to God, they would not die in his debt; what they owed him they would pay themselues for themselues, being rich enough, and well able to discharge all. But will he make those holy men as very fooles as himselfe, that they neither knew God or themselues, but would thinke their ordinarie deuotions to be sufficient satisfaction for their sins? No, no, they knew well that after all their deuotions they stood in need of Gods mercy, that they had still to cry, *Forgiue vs our debts, Enter not into iudgement* with vs: that all their merites were but drosse, and all their satisfactions were but dung if they were opposed against the iudgment of God, as to shield them from their sins. But *M. Bishop* yet addeth more: *It is nothing against satisfactions, that their surpassing sufferings were not for their own sins.* And why? because we must vnderstand forsooth, that though they were not satisfactions for their owne finnes, yet they were so for other mens, and in that respect are called *surpassing*, as namely exceeding

ceeding the measure of their owne sins. This is that impious monster of Romish apostasie, whereby they have put the Saints in Christs place, and taught men to seek for that redemption in them which they shou'd seeke for and find in him alone. But we would gladly know of *M. Bishop*, where those *surpassing sufferings* of Iob and of the Prophets and other holy Saints of old were layd, before the storehouse was built at Rome? what vse were they put to? who was the dispencer and disposer of them? What, was there a Pope then also to send pardons flying about the world to fetch one soule out of Purgatory for the *surpassing sufferings* of another? Or shal we think that they lay idle al that while, that the whole haruest of the world towards the end of the world might be brought together into the Popes barnes? The high Priest of the Iewes was ouerseene, that he did not take vpon him to be Pope of Jerusalem, for of these *surpassing sufferings* he might haue raised much thrist. Wicked cariuues, that thus delude men with blasphemous tales and lies, who thus defile the innocent bloud of the Sonne of God, by mingling with it the leprous and corrupted bloud of sinfull men. They all thought wholly and onely to be redeemed by Christ, and must we thinke now in part to be redeemed by them? They knew themselues by their finnes guiltie of eternall suffering; and must we now thinke their sufferings to be beyond their sinne? But against this blasphemie, sufficient hath bene said before; albeit it is in it selfe so grossly impious and loathsome, as that the very mention of it is enough to make all Christian hearts to detest them that are the teachers of it.

8. W. BISHOP:

Now to the reasons which he produceth for it. And albeit he like an enill master of the camp, range our arguments out of order, placing that in the forefront of our side, which Caluin presseth out against vs, yet wil I admit of it, rather then brake his order.

1. Moses according to Gods commandement prescribed seuerall sacrifices for the sins of seuerall persons, and ordained that they should be of greater and lesser prices, according vnto the diuersitie of the finnes. Whence we argue thus: *These mans faults upon their true repentance, ioyned with faith and hope in Christ to come, were pardoned; Therefore their charges in buying of sacrifices to be offered for them.*

their

Li. 3. in his 2. cap.
4. num. 29.

Leui. 1. 5. 6.

their paines and prayers in assisting, during the time of the sacrifice, being painful works done to appease Gods iustice, were works of satisfactiō.

M. Perkins answereth many things, as men do commonly when they cannot well tell what they say directly to the purpose: First, that those sacrifices were types of Christs suffering on the crosse: what is this to the purpose? Secondly, that those sacrifices were satisfactions to the congregation: and what needed that, when they had offended God onely, and not the congregation, as in many offences it happeneth? Againe, if satisfaction must be given to the congregation, how much more reason is it that it be made to God? Reade those Chapters, and you shall finde that they were principally made to obtaine remission of God, as these words
Leuit. 4. ver. 20. also do witness: And vpon that sacrifice, the sinne shall be forgiven them. So that sacrifices were to satisfie God, who thereupon forgave the sinne, and all paine due to it.

R. ABBOT.

*M. Bishop belike had no great conceit of this argument of theirs, and therefore was angry that M. Perkins should disgrace them by putting it in the first place. If fauouredly it is propounded, and if fauouredly maintained, but yet such learning it is, as he with great paines hath brought from Rome. The foundation that he layeth is a lie, and the building that he setteth vpon it, a ridiculous consequence. He telleth vs, that Moses prescribing by the commaundement of God seuerall sacrifices for seuerall persons, did ordaine that they should be of greater & lesser prices, according to the diuersity of the finnes. But where is that ordinance? why doth he not exemplifie that which he saith? where do we finde in Moses law, that for such or such a sinne, greater or lesse, shall be offered a sacrifice of such or such greater or lesser price? Surely he is little acquainted himselfe in Moses law, and some Register or other gaue him a gudgeon at Rome, and made him belecue that the Popes *Taxa pœnitentiaria*, whereby euery sinne is rated at a certaine price, was framed according to the same law of Moses, and according to the prices of the sacrifices prescribed therein. We reade there indeed of diuers sacrifices, as in finnes of ignorance ^a for the Priest a yong bullocke, ^b for the whole congregation the same; ^c for a ruler a he goate; for any of ^d the people a she goate; ^e for any consecrate thing by error withholden*

^a Leuit. 4. 3.

^b Ver. 14.

^c Ver. 22. 23.

^d Ver. 28.

^e Chap. 5. 15.

a ramme of two shekels; ^f for other trespassse against holy things ig-
 norantly done, *the same*; for ^B sinne wittingly committed, *the same* f Ver. 18.
g Chap. 6.6.
 also; for the high ^h Priests yearly offering for himself and his house, h Chap. 16.3.
 a bullocke and a ramme; and for the whole people ⁱ *two hee goats and* i Ver. 5.
 a ramme. This duerficie we reade, and some few other such like,
 but of sacrifices of greater or lesser price, according to the diuersity
 of the finnes, we reade nothing, it is a thing that *Moses and Aaron*
 neuer knew. Well, let that go, let vs see what argument hee hath
 framed against vs. *These mens faults* (saith he) *upon their true repen-*
tance, ioyned with faith and hope in Christ, were pardoned. Therefore
their charges in buying of sacrifices, their pains and prayers in assisting
during the time of the sacrifice, being painefull workes, done to appease
Gods iustice, were workes of satisfaction. O what paines heere was
 for the appeasing of Gods iustice, to stand by and pray whilest
 the sacrifice was offering! Such cruell paines doth *M. Bishop* im-
 pose vpon his penitents for their sweet sins, that a man may sweare
 they are the worse for it all their life after. Vaine man, was this a
 paines to be spoken of, for the satisfying and appealing of the iu-
 stice of God for sinne? But to let this passe, if ^k *the honest man*, of
 whom *M. Bishop* hath spoken before, should out with a little Latin, k Of the cer-
 ra ney of saluati-
 on. sect. 2.
 and tell him here, *M. Doctor, negatur argumentum*, how foully wold
 he be grauelled, and so set at a *Non plus*, that he could not tell which
 way to turne him? What, because they that offered the sacrifice
 with true repentance in the faith of Christ were pardoned, doth it
 therefore follow that their charges and their paines were the sa-
 tisfactio for their sins? The *honest man* would tell him, good sir, you
 erre by assigning a wrong cause; for it was not for his charges and
 his paines that he was pardoned, but for his faith in Christ. He laid
 not his hand vpon himselfe, as to lay his sinne vpon himselfe, but
^l *he layd it vpon the head of the dumb beast*, as in figure of Iesus Christ, l Lem. 1.4.
m Esa. 53.6.
^m *upon whom the Lord would lay the iniquities of vs all*. Therefore his
 sacrifice, if hee offered it aright, was onely a profession of the hope
 of redemption by Christ, & he was thereby instructed in him alone
 to expect full satisfaction and forgiuencesse of his finnes. Now thus
 in effect *M. Perkins* answered him, and hee reciting the answer by
 halues, asketh, *What is this to the purpose?* Very much it is against
 his purpose, if in the sacrifices themselues there were nothing else
 but a direction to seeke satisfaction in Iesus Christ. ⁿ *The Law had* n Heb. 10.2

the shadow of good things to come, and not the (liuely or substantiall) image of the things themselves. Therefore no satisfaction indeed, but onely a shadow of satisfaction to come was to bee found therein. For ° it was vnpossible that the bloud of buls and goats should take away sin. And therefore the Law was ^p abolished for the weaknesse and vnprofitablenesse of it. How should it be said to be weake, or why should it be called vnprofitable, if satisfaction for sins were to be found in it? Albeit in some meaning *M. Perkins* acknowledgeth in them a satisfaction, not to God, but to the Church of God, as testimonies of their repentance, and of their desire to bee reconciled to God and men. *What needed that*, saith *M. Bishop*, *when they had offended God onely, and not the congregation, as in many offences it happeneth?* I answer him, that because all men are sinners, euery man was by these sacrifices to giue acknowledgment thereof as touching himselfe, and to shew his care to be reconciled to God, either for publike or priuate offences, whereby hee had with *Achan* prouoked Gods wrath against his people as well as against himselfe. Vpon the doing whereof, men were accounted to the Church and with men, as sanctified and cleansed from their sinnes, and no exception was to be taken against their ioyning themselves to the Church. And therefore for warrant of this distinction the Scripture teacheth, that those sacrifices did ^a sanctifie as touching the purifying of the flesh, that is, outwardly to men, but ^r to sanctifie the conscience, to acquit the conscience of siones, it reserueth as a thing peculiar to the bloud of Christ. But, saith *M. Bishop*, *if satisfaction must bee giuen to the congregation, how much more reason is it that it bee made to God?* True, but what are we sinfull wretches, that we should think that any thing that we can doe should bee a satisfaction to him for sinne? But much more absurd are we to think, that the offering of a bruite creature should bee any part of the redemption thereof. Our satisfaction therefore is not any thing that wee do or can doe, but it is onely the pleading of a satisfaction payed for vs in the bloud of Christ. Yet he still vrgeth, that sacrifices were to satisfie God, because it is said, that upon the sacrifice the sinne shall bee forgiven. But I haue already answered him, that it was forgiven not for the sacrifice sake, but for Christs sake, whom the offerer was to vnderstand therein. And we know, that of Sacraments vsually those effects are spoken which properly belong to those things whereof

to Ver. 4.
p Chap. 7. 18.

q Heb. 9. 13.
r Ver 9. 14. &
Chap. 10. 1. 2.

whereof they are sacraments. It is rightly said by *Tertullian*, that God in these sacrifices required not the things which were done, but that for which they were done. And therefore as *Origen* saith, as touching the high Priests standing forth to appease the wrath of God, when the Angell was gone forth to bee the executioner thereof, The destroying Angell would not have bashed at the high Priests garments made of purple, and wool, and silke, but he understood these garments that should bee of the great high Preiest (Iesus Christ) and to them he yeelded; euen so we are to conceiue that the wrath of God was no whit nor in any sort pacified by those sacrifices for the things themselues that were done therein, but hee respected in them the blood and sacrifice of his onely begotten Sonne, and thereto was content to yeeld him selfe satisfied & appeased towards them that offered with faith in him.

Tertul contra Marc lib. 3. Non que fiebant exigens sed propter quod fiebant.
Origen in Num. lib. 9. Neque enim indumenta Pontificis purpura et lana et bysso contexta eruitisset Angelus ille uasicator, sed ista qua futura erant induerunt magna Pontificis intelligentia et cessit.

9 W. BISHOP.

The reason for vs (which indeed is the very groundwork of satisfaction) may thus be framed: many after pardon obtained of their sins, haue had temporall punishment layed upon them for the same sinnes, and that by Gods owne order: wherefore after the forgiuenesse of the sin, and the eternall punishment of it through Christs satisfaction, there remaineth some temporall paine, to be endured by the party himselfe for the same sin, which is most properly that which we call satisfaction. They denie that any man hath bene punished temporally for any sin which was once pardoned: wee proue it first by the example of the Israelites, whose murmuration against God, was at Moses intercession pardoned; yet all the elder sort of them, who had seen the miracles wrought in Egypt for their deliuerance, were by the sentence of God deprived of the sight of the land of promise, and punished with death in the wilderness for the very same their murmuration. The like iudgement was giuen against Moses himselfe and Aron, for not glorifying God at the waters of contradiction: both of them had their sin pardoned, yet were they both afterward for the same debarred from the entrance into the holy land.

Numb. 24.

*Numb. 30.
D. ut. 32.*

To this *M. Perkins* answereth, first, that a man must bee considered in a twofold estate, as he is under the Law, and as hee is under grace. In the former estate all afflictions were curses of the Law; in the latter, they

they are turned unto the that beleue in Christ, from curses into trials, corrections, preuentions, admonitions, instructions, and into what you will else, sauing satisfaction. Now to the purpose. Whereas God (saith hee) denied the beleeuing Isralites, with Moles and Aaron, to enter into the land of Canaan, it cannot be proved that it was a punishment or penaltie of the law laid vpon them: the Scripture hath no more but that it was an admonition vnto all ages following, to take heede of like offences, as Paul writeth, All these things came vnto them for examples, and were written for our admonition.

1. Cor. 10.

Reply. He that will not be ashamed of this audacious assertion, needs not to care what he saith. Hath the Scripture no more of their fact, then that it was an admonition to others? Turne to the original places, where the whole matter in particular is related: First their murmuration then Moles intercessiō for them, and the obtaining of their pardon, & lastly after all the rest, Gods sentence of deprivation of them from entering into the land of promise, for that their murmuration. Again, Aron shal not enter into the land, because he hath bin disobedient to my voice: and of Moles, Because he hath trespassed against me at the waters of strife. So that nothing is more cleare, euen by the testimony of the holy Ghost, then that their daies were shortened, and their hope of entrance into the land of promise cut off, in punishment of those offences, which wer before forgien them. And these things being recorded, as S. Paul testifieth, for our admonition and instruction, we are to learne thereby, that God so dealeth daily with all those sinners that he calleth to repentance.

Numb. 14.
Num. 20. Ve. 24.
Deut. 32. 51.

R. ABBOT.

M. Bishop here maketh a hot and a long haruest, and all his corne will not yeeld him so much as one morsell of bread. He telleth vs that the argument which he here handleth is the very ground worke of satisfaction: now if the ground work faile, we may be wel assured that the building cannot stand. We deny indeed that any affliction or iudgement of God hath lien vpon any faithful man in the nature and condition of a punishment after the forgiuenesse of his sinne. The things themselues, which in their owne nature are punishments, and at the first are inflicted in that nature, yet the sinne being forgien, lose that nature, and become onely trials, preuentions, admonitions, instructions; neither do we therein conceiue Gods

Gods anger against vs, but his fatherly goodnesse, and prouidence & care to keepe vs to himselfe, that he may make vs partakers of eternall life. Thus carnall concupiscence being of it selfe a punishment of sinne, though according to the guilt it be taken away by remission of sins, yet according to the thing it selfe remaineth in, the faithfull, not now for a punishment, but for the humbling and exercising of vs, to make vs to know our selues, to draw vs to trust & confidence in God, to sharpen our desire & love of that righteousnesse for which we fight in fighting against it. So death of it selfe the wages of sin, becometh to the faithful as a poison broken into a medicine, and as a serpent that hath lost his sting: *There is no sting but long*, saith *S. Bernard*, *man now dieth singing, and singeth dying. O thou mother of mourning*, saith he, *thou art turned to joy: thou enemy of glory doest now serue to give glory; thou gate of hel art used for an entry to the kingdom of heauen, and thou pit of destruction for the finding of saluation.* *S. Austin* saith thereof, that *God inflicted death for the punishment of sin, and after forgiveness of sins he stille left it for the exercising of righteousness, that*, saith he, *the fortitude of righteousness might be exercised in overcoming the feare thereof.* The like hath beene noted out of him^e before concerning other iudgements laid vpon mankind in the beginning, by reason of sinne. Now as of these, so of all other afflictions after forgiveness of sinnes, wee resolute that they forgo their former condition and property, and cease to be reuengements and punishments for sinne, but haue other respects and vses for which they are continued. The examples so strongly urged by *Master Bishop* make nothing against this. First, the Israelites murmure, God to *Moses* threatneth wholly to destroy the, promising to make of him a mighty people. *Moses* prayeth vnto God to withhold that wrath from his people, & to forgive the trespass. God saith, *I haue forgouen it, according to thy request: but he addeth, Notwithstanding as I lue at the earth shall be filled with the glory of the Lord: for all those men which haue seene my glory & my miracles which I did in Egypt & in the wildernes, & haue tempted me these ten times, and haue not obeyed my voice, certainly they shall not see the land wherof I swaue vnto their fathers.* Here is the forgiveness of a sin, saith *M. Bishop*, and yet a punishment ensuing after. But wee answer him, that this example altereth the question, & cometh not within the compasse of that wherof we speake. For it is one thing to speak

^a Bern. in Cant.
Ser. 2. 6. Iam non
stimulus sed iubi-
lus. Iam cantan-
do moritur homo
& moriendo can-
tat. Usurparis ad
leisum mater
morum. Usurparis
ad gloriam glorie
inimica. Usurparis
ad inuictum reg-
ni porta inferi.
fouea perditionis
ad inuentionem
salutis.

^b Aug. de pec-
mer & remis. li.
2. cap. 34. Mortem
corporis propter
peccatum homini
Deus infligit, &
post peccatorum
remissionem prop-
ter exercendam
iustitiam non
ademit. Et paula
prius eam fidelis-
bus euenire. ut e-
ius timore vin-
cedo exerceretur
forti udo iustitie.
c. Ser. 2.

^d Num. 14. 10.

of the forgiveness of a sinne to the whole body of a people, and another thing to speake of forgiveness to one particular man. Forgiveness of a sinne to a whole people is not absolute, but onely in a respect: it is not simply the taking away of a sinne, but the taking of it away in some sort, and therefore though it be the excluding of one punishment, yet nothing hindreth, but that it may leaue place for another, yea and though in common there be a forgiveness, yet in particular there may still remaine an imputation of the sin, euen as amongst this people were many reprobates and cast awayes, who though they were forgiven and freed in respect of the destruction then threatened, yet being void of repentance and true faith, found otherwise spiritually no benefit at all of this forgiveness. God saith not here simply, I haue forgiven it, but *I haue forgiven it according to thy request.* Moses request was according to Gods threatening; Gods threatening was wholly to destroy that nation. In this respect God said, I haue forgiven it, namely so, as not at once to destroy this people according to my wrath and indignation conceived against them. And this *Lyra* very well obserued: *He saith well* (saith he) *according to thy request, because he did not wholly pardon it, but onely as touching the not destroying of the whole people at once.* Now albeit in this respect he did forgive it, because he did not wholly forgive it, therefore he voweth to glorifie himselfe throughout all the earth, by making them an example of his iudgement vpon vnthankfull men, with whom no sights nor sayings can preuaile to make them obedient to the voyce of God. Therefore he would forbear to destroy them in that sort; and to their seed he would make good the promise of the land of Canaan, but as for them he would weare out the whole multitude of them, that not one of them should haue the enjoying or sight thereof. This he laid as a iudgement in common vpon that generation of men, which had so infinitely from time to time prouoked him, as that they made him *to sweare that they should not enter into his rest.* yet in the bosome of that multitude we cannot doubt but many there were, who truly repented & obtained forgiveness both of this & of all their other sins, & yet together with the rest were deprived of entrance into that holy land. For God doth not except particular men from generall and common plagues, and when he striketh a nation with famine, sword, pestilence or other calamity; both one and other, good and bad are

subiect

e *Lyra* in *Numeri*
 ca. 14. *Bene dicit*
iuxta quod non
totaliter dimisit,
sed quoniam ad
hoc quod non de-
leret totum popu-
lum simul.

¶ *Psalm. 95. 11.*

subiect vnto it. ^g *We are shut up together in one house, saith Cyprian, and whatsoeuer befalleth within the house we suffer it all alike.* Onely he so ordereth, that what is to a nation in common for reuenge and punishment, becommeth in particular to the repentant and faithfull a helpe and furtherance of saluation. And so was it with the beleeuing Israelites, who though by a common iudgement they were excluded corporally from the Sacrament and signe, yet were thereby spiritually edified, and learned with *Abraham*, and *Isaac*, & *Isaacob* so much the more to meditate, to desire & long for the spiritual and euerlasting rest. Albeit in respect of the faithfull also it is to be vnderstood that Gods chastisements oftentimes lye vpon them after forgiuennesse of sinnes, though not for punishments to theselues, yet for exemplary admonitions to others, ^h *that (as Thomas Aquinas* (speakerh,) *they may be edified by the punishment that were scandalized by the sinne.* And thus *S. Austin* rightly saith that *the punishment is continued longer then the sinne, lest the sinne should be esteemed but small, if the punishment should bee ended together with it.* And this *M. Perkins* well obserueth in generall concerning that example of the Israelites, that God though his iudgment proceeded not one way, yet would haue it to be seene another way, though not for punishment to them that repented and beleued, yet for example to future times to take heede of cutting themselves off by vnbeleef and disobedience. from the heauenly rest, as these had done from the seale and Sacrament thereof, the Apostle to that purpose saying: ^k *These things came to them for ensamples, and are written to admonish vs upon whom the ends of the world are come.* Now as we conceiue in generall of the faithfull of that people, so wee do in particular of *Moses* and *Aaron*. *M. Bishop*, vrgeth it set down, that therefore they entred not *because they trespassed, because they were disobedient.* And who maketh doubt, but that their trespassse and disobedience was the originall cause of the debarring of them? But stil we say that the cause of this debarring of them being forgiuen, the effect still continued for other vse: which in them was not onely morall, but also mystical, God willing thereby to giue to vnderstand, that the Law, which was giuen by *Moses*, and the priesthood that was executed by *Aaron*, could not bring vs to that eternall inheritance which was figured by the land of Canaan, but only Iesus, who was figured by *Iosuah*, could yeeld vnto vs the possession thereof. Thus *S. Austin*

^g Cyprian. contra Demetr. Intra vnam domum boni & mali interim continemur: quicquid intra domus euenit pari sorte perpetimur, dicitur, &c.

^h Tho. Aquin. 2^a 2^a 2^a q. 87. art. 6. ad 3. Et edificatur in pena, qui scandalizati sunt in culpa.
ⁱ Aug. in Ioan. 11. 24. Proditior est pena quam culpa, ne parua putaretur culpa, si cum illa finiretur & pena.

^k 1 Cor. 10. 11.

maketh mysticall and spirituall application thereof, affirming that ¹Moses did not bring the people of Israel into the land of promise, lest the law which was giuen by Moses not to saue, but to conuict the sinner, should be thought to bring vs into the kingdome of heauen. But fully to anwer this point and to stop *M. Bishops* mouth, let vs take that which the same *S. Austin* saith in another place: ^mWe seeke Gods punishment in Moses, saith he, and he had in a maner none, but that God at last saith to him, Go vp into the hill and die. He saith to an old man, Godie: he had now finished his yeares; what, should he neuer die? what punishment is this? He shewed him there his punishment, in that he said: Thou shalt not enter into the land of promise, to which the people was to enter. Moses did here beare a figure of some: for he being to enter into the kingdome of heauen, was it a great punishment not to come to that land which was promised, for a time to cary a shadow, and so to passe away? Did not many vnfaithfull men enter into that land? did not they that liued in that land commit many euils and offend God? did they not follow idolatry in that land? A great matter it was not to giue this land vnto Moses: but Moses was to beare a figure of them which are vnder the law, because the law was giuen by Moses and he sheweth that they which would be vnder the law, and would not be vnder grace, should not enter into the land of promise. Therefore that which was said to Moses was a figure, not a punishment: what punishment was it to an old man to die? what punishment was it, not to enter into that land, into which vnworthy men did enter? Here then it is plain, that the not suffering of Moses to enter into the land of Canaan, was not a matter of punishment, but a matter of figure. God took the occasion thereof of his trespassse, but the trespassse being remitted, it was turned from being a punishment to him to be a mystry of faith both to him and vs. But it were worth the while here to question with *M. Bishop*, how he should make the not entering of all these into the land of Canaan, to be any satisfaction for their sin: what did they or suffered they, that might carry the name of a satisfaction? Did any thing herein befall them, but what befel to many iust and godly Fathers before that time? He saith, *their daies were shortened*, but how were the daies of Moses and Aaron shortened, when the one liued to ⁿ 120. and the other to ⁿ 123. yeares, almost double to that nūber of yeres which Moses noted for the ordinary

I. August. contra Faust. Man. lib 16 cap. 19. Non introducebat populū in terram promissionis, ne videlicet lex per Moysen non ad saluandū sed ad conuincendū peccatorē data intro ducere putaretur. Ita Tertul. aduer. Marci nem lib. 3. m Idem in Psal. 98. Querimus vindictam in Moysē, prope nullā habet nisi quod ad extremum ait illi Deus, Ascende in montē & morere. Ait sem, Morte iam peegerat etates suas: nunquid nunquā erat moriturus? Quales illa vindicta? Ostendit ibi vindictam suam vtdiceret, Non intrabis in terram promissionis quam intraturus erat populus. Quandā figuram quorū nullā gerebat Moyses. Nam qui in regnū eorum intrauit magna illa pena erat ad terram illam non venire que ad tempus erat promissa vt umbram ostendentes & transiret? Nonne multi perfidi intrauerunt in illam terram? Nonne in illa terra viuētes multa mala fecerunt & Deum offenderunt? Nonne & idololatriam secuti sunt in terra illa? Magnū erat non dedisse terram istam Moysi, sed Moyses voluit gestare figuram eorum qui sub lege erant quia per Moysen data est lex. & ostendit eos qui sub lege esse vellent, & sub gratia esse nollent non intraturos in terram promissionis. Ergo illud quod dictum est Moysi figura erat, non pena. Sed mors que pena? Non intrare in illam terram que pena quod intrauerunt, indigni? N Deur. 34. 7. Numb. 33. 39.

time of the life of him, ^{p Psal. 90. 10.} *The dayes of our age are threescore yeares*
and ten. Yea *Moses* was so old, as that he said, ^{Deut. 31. 2.} *I am a hundred and*
wentie yeares old: I can no more go in and out. Againe, we wonder,
 whereas *M. Bishop* hath told vs before, that such excellent holy per-
 sonages by their ordinarie deuotions satisfied abundantly for their sins,
 how it came to passe, that all *Moses* deuotions for the space of
 eight and thirty yeares after, could not satisfie for that one sinne of
 his, but that it stil hindred him frō entering into the promised land? ^{Deut. 3. 14.}
 Surely, *M. Bishop* cannot well tell vs how these things hang toge-
 ther. But to conclude this point *M. Perkins* had set downe by the
 words of the holy Ghost, the vse of Gods chastisements towards
 his children, and *M. Bishop* as loth to be acquainted therewith, saith
 nothing of it. ^{11. Cor. 11. 32.} *When we are iudged we are chastened of the Lord, that*
we should not be condemned with the world. The occasion thereof is
 our sinne, ^{1. Ver. 36.} *For this cause many are weake and sicke amongst you, and*
many sleepe: but the vse thencefoorth is not for satisfaction but for
 saluation, *that we may not be condemned with the world.*

10. W. BISHOP.

Now to the next example, which *M. Perkins* maketh our third rea-
 son. King *Dauid* was punished for his aduoutrie after his repentance,
 for the child died, and was plagued in the same kind of incest by *Abso-*
 lon: and when he had numbred the people, he was after his owne repen-
 tance punished in the death of his people. ^{2. Re. 12.}
^{2. Re. 24.}

M. Perkins answereth, that the hand of God was vpon him after his
 repentance: but those iudgments: which befell him, were not curses to
 him properly but corrections of his sinnes.

Reply. What dotage is this, to graunt the very same thing, which he
 would be thought to deny: but yet in other termes, that the simple (whom
 onely he can beguile) may not perceiue it: if the hand of God were vpon
Dauid correcting him for his sin, and that after his repentance: did not
Dauid then suffer temporall punishment for his sinnes before forgiven?
 which is most properly to satisfie for shew. Yea ouer and beside this pu-
 nishment inflicted by God, he of his owne deuotion performed farre grea-
 ter satisfaction, by putting on sack-cloth, lying on the bare ground, by
 watering his couch with tears, and making ashes his food, & in this most
 pitifull plight, he made most humble supplication vnto God, to wash him

Psal. 50.

more and more from his iniquity: he neuer dreamed that this his satisfaction should be any derogation vnto the satisfaction of his Lord and Saviour: but in the Psalme saith: that such an humble and contrite heart, is a sweet sacrifice vnto God. We denie not but the punishing of one, is a warning and admonition vnto another, to take heed of the like: so may not they deny, but that correction is to the party himselfe, as an admonition to beware afterward, so a correction and punishment of the fault past. Which S. Augustine upon this verse of the Psalme, Thou hast loued truth, teacheth most plainly, saying: Thou hast not left their finnes whom thou didst pardon, vnpunished: for thou before didst so shew mercy, that thou mightest also preferue truth: thou doest pardon him, that confesseth his fault, thou doest pardon him, but so as he do punish himselfe: and by that meanes both mercy and truth are preferued.

Psal 50.

R. ABBOT.

2. August. de peccat. mer. & remis. lib. 2. ca. 34
supra S. 67. 2.
b Tale aliquid nobis insinuat ut est de Patriarcha David, ad quem cum Propheta missus esset, ei q; propter peccatum quod commiserat cuiusma mala & iracundia Dei comminaretur. commissio peccati uonamemur. & tamen consequentia sentit que deus fuerat comminatus ut sic humiliaretur a filio suo. Cur a missis peccato quod erat minutus impleuit? Respondebitur remissionem peccati factam non hono a percipiendi: ut a impeditur eterna, subsistentia uerq;

This matter concerning David was answered long ago by S. Austin against the Pelagian heretikes, who hauing set downe for a rule of the chastisements and afflictions of this life, that ^a before forgiveness they are punishments of finnes; after forgiveness, the combats & exercises of the iust, as before was said, bringeth for example thereof this that M. Bishop here obiecteth concerning David. ^b Such a matter, saith he, is insinuated vnto vs concerning the Patriark David, to whom the prophet being sent, and threatening vnto him the evils, that by the wrath of God should befall vnto him for the sinne that he had committed, by the confession of his sinne he obtained pardon; & yet those things followed which were threatened, that he should be so humbled by his sonne. Why did God fulfill that, when he had forgiven the sinne? We are to answer, that the sinne was forgiven, lest the man should be hindered from eternall life: but the effect of the threatening followed, that the pietie of the man might be exercised and proued in that humiliation. Here was iust occasion giuen to Saint Augustine to haue mentioned Master Bishops satisfaction if he had knowne it, but he knew it not, and therefore said nothing of it. He denieth Davids afflictions after forgiveness to be punishments: he maketh the vse of them to be thenceforth onely for combat and exercise and triall of his pietie and faith. Therefore in calling them corrections as from a fa-

illis comminationis effectum, ut pie a hominis in illa humilitate exerceretur atq; probaretur.

ther

ther in respect of time to come, not punishments as from a Iudge in respect of time past, we say nothing but what Saint *Austine* saith. As for *Dauids* mourning afterwards, expressed in the one and fiftieth Psalm, it was the testimonie of his true repentance, the expressing of his desire to be disburdened of his sinne, and to be established by the grace of God, that hee might not in such sort fall againe. His ^c fasting and lying on the earth, were to intreat the Lord for the sparing ^c of the child's life: but in nothing that he did do we find any dreaming of satisfaction. He knew well that it was a derogation to the satisfaction of Christ to seeke in himselfe that satisfaction that was to be sought for in Christ alone. He knew, that ^d a broken & contrite heart is as sweet sacrifice to God, but yet he knew it not to be a sacrifice propitiatorie for the sinne of man. It is not it selfe a satisfaction for sinne, but only the disposition of him who seeketh to find satisfaction in the Sonne of God. And this *broken and contrite heart* grieuing and sorrowing for sinne, is that punishment whereof Saint *Austine* speaketh in the wordes which Master *Bishop* citeth, and which he calleth *the punishing of a mans selfe*, and is the affection wherewith wee are to seeke forgiuenesse at Gods hands. Which when wee are carelesse of, God striketh vs with his rodde and punishments to worke it in vs, and to make vs seeke the forgiuenesse of our sinnes. This the Apostle giueth to vnderstand when he saith, ^e If we would iudge our selues, we should not be iudged of the Lord, as if he should say, that because we iudge not our selues therefore doth the Lord iudge vs, that thereby wee may be taught to iudge our selues. Thus our sinne is punished that it may be forgiuen, but after forgiuenesse thereof Saint *Austine* denieth (as we haue heard) that any thing remaineth as a punishment for sinne, neither doth this place import any thing otherwise. As for the other instance that he vseth concerning the plague inflicted for the numbring of the people, it was more for the punishment of the people, then of *Dauid* himselfe for the numbring of the people, though by *Dauids* numbring of them God would take the occasion of it. Therefore the storie saith: ^f The wrath of the Lord was kindled against Israel, and he mooued *Dauid* against them, in that hee said: Go number Israel and *Iudah*. Here therefore necessary it was, and standing with the glorie of God by *Dauids* praier, that the sin of the people should be forgiuen as well as *Dauids* sin. *Dauid* praied

c 2. Sam. 12. 16.

d Psal. 51. 17.

e 1. Cor. 11. 31.

f 2. Sam. 24. 1.

g Ver. 25.

for them. Hee offered a burnt offering as it were to tender vnto God the mediation of Iesus Christ, that for his sake hee might be mercifull vnto them. Vpon this it is said: *The Lord was appeased towards the land, and the plague ceased from Israel.* This maketh plainly against *M. Bishop*, because it proueth directly, that the forgiuing of the sinne was the staying of the plague, not that the plague continued after the forgiuenesse of the sinne.

II. W. BISHOP.

Our fourth reason: The Prophets of God, when the people were threatened with Famine, the Sword, the Plague, or such like punishments for their sinnes, did commonly exhort them to workes of penance; as fasting, praier, haire-cloth, and the like, to appease Gods wrath justly kindled against them: which being performed by them, God was satisfied. So (for example sake) the Nininites of Ionas preaching, doing penance in sack-cloth and ashes, turned away the sentence of God against them.

M. Perkins answereth, that famine, the plague, and such like scourges of God, were not punishments of sinnes, but corrections of a Father.

Reply. This is most flat against a thousand expresse texts of the Scripture; which declare, that for the transgressions of Gods commandements, he hath sent those punishments vpon the people of Israel. And what is the correction of a father, but the punishing of a shrewd sonne for some fault committed, yet in a mild sort? Or doth the Schoole-master (which is Caluins example) whippe the scholar, or strike him with the Ferula, but to punish him for some fault? So that great Rabbins seem not to understand what they say theselues, when they admit those scourges of God to be the corrections of a Father, but not the punishment for a fault. As though fathers used to correct those sonnes who neuer offended them: or masters to beat such scholers as commit no faults.

But saith M. Perkins, these punishments be tending: to correction, not seruing for satisfaction: what senselesse ryming is this? by due correction of the fault, the party is satisfied in iustice: and when he that hath offended doth abide such punishment as the grieuoufnesse of his offence did require, there is both due correction of the offender, and due satisfaction vnto the party offended;

M. Per-

M. Perkins finally sheweth vnto his old schiſt of imputatiue satisfaction: that for both our sufferings doe not satisfie, but the party punished by faulte is hold on vs satisfaction of the Messias, and testifie the same by their humiliation and repentance.

Reply. As we shal grant that all satisfaction hath his vertue from the gr. ce of God, dwelling in vs, which is giuen vs for Christs sake: so I say that Christs satisfaction taketh away all other satisfaction, is iust to be the principall point in question, & therefore an old triuants trick to giue that for a small answer, which was set in the beginning to be debated: looke vpon the forenamed ex. mple of the Nariuiues, of whom it is not certaine that they had any expresse knowledge of the Messias, and therefore were farre enough off from laying hold on his satisfaction. But most certaine & euident it is in the text, that God vpon the contemplation of their works of penance, took compassion on them, and was satisfi- ed; as by turning away the threated subuersion, is most manifest.

R. ABBOT.

¶ It is an old saying * *Propter quod venimus, hoc age*; Do that that we come for. M. Bishop buildeth here beside his groundworke. Hee propoundeth a satisfaction to be made for sinnes past and pardoned, that is, after the forgiuenesse of the sins, and bringeth vs arguments to prooue a satisfaction for the obtaining of that forgiuenesse. But wee will take them as they come, though by their owne grounds they be worth nothing, there being no satisfaction to be made by a man, as we shall see hereafter, so long as hee continueth in mortall sinne, and still continuing in it, vntill by forgiuenesse it bee bl'oued out. The Prophets denounce famine, sword, pestilence. M. Perkins should not haue made any question, but that they denounce them as the punishments of sinne, as fruits and effects of Gods curse according to the law. So did God accordingly execute them in furie and wrath, for iust reuengement vpon a rebellious and vnthankful people. The point of question stood not in this, neither needed M. Bishop to bestow so much paines for the prouing of it. Yet it is to be obserued, that although God in generall dencenced and executed the same by way of reuenge and punishment, yet in particular he had alwaies a respect to the calling & sauing of his elect, turning those common iudgements to be vnto them occasions of repentance.

* Tertul. adu. Marc. l. 6. 4.

penitance & turning vnto God to obtaine of him remission o
 sinnes and euerlasting life. To them therefore vpon their repen-
 tance the nature of punishments was altered, and they became
 meanes either to receiue them presently to endlesse blisse, or to fur-
 ther them in the way wherein they were to walke for the attain-
 ment of it. Of this enough hath been said already; but the matter
 heere is this, The Prophets denouncing such plagues, doe withall
 call the people to repentance, to fasting, to praying, to putting on
 sackcloth and ashes. *This being performed, saith M. Bishop, God was*
satisfied. Therefore he will haue vs to vnderstand, that the doing of
 these things was a satisfaction, that is, the payment of a iust price
 vnto God, by which they merited the turning away of his fearefull
 and heauy wrath. But this argument of his followeth not, because
 we know, that a man in fauour may hold himselfe satisfied towards
 another vpon his humbling of himselfe, who yet receiueth not a sa-
 tisfaction, that is, a iust and sufficient recompence for the debt that
 is owing him, or the wrong that is done vnto him. The seruant
 that ought his master ^b *ten thousand talents*, when he was called to
 payment, fell downe at his Masters feete, and besought him for
 patience. His Master heere with was appeased and satisfied, and
 forgaued him all the debt; and will any man heere upon say that he
 made his Master satisfaction for the debt? So is the case betwixt
 God and vs. Wee humble our selues before him, we praie, we in-
 treat him to forgie vs. He is herewith satisfied, that is, contented
 and appeased, and remitteth the trespassse. Shall we now here up-
 on say, that our humbling of our selues, our intreaty and praiere to
 forgie vs, is the payment of our debt? This is a mad conclusion as
 we take it, but such pretty knots wil serue at Rome to tye the Popes
 trinkets together, and they hold fast enough there, because no man
 must meddle with the vntying of them. But this matter as Maister
Bishop handleth it, would require somewhat further to be conside-
 red of. We are therefore to vnderstand, as in some part hath been
 signified before, that wee are to put difference betwixt outward
 and temporall forgiuenesse, respecting only a temporall & earth-
 ly benefit, and that inward and spirituall forgiuenesse, which ser-
 ueth for the acquitting of the conscience, to the obtaining of eter-
 nall life. That outward and temporall forgiuenesse, is not in-
 dede to be called a forgiuenesse of the sinne, but onely a forbea-
 ring

b Matth. 18. 24.

ring of the punishment. And this forbearance God yeelded not onely to true and faithfull repentance, but also to the externall signes and tokens thereof, proceeding onely from worldly sorrow, vpon feare of temporall plagues and punishments either imminent or incumbent. For we must know that God ordereth the administration and government of the world, not only for the bringing of his elect vnto eternall life, but so also as serueth for maintenance of publike order, and state, and societie amongst men. Such is the wickednesse of mans nature and pronenesse to mischiese and violence, to lasciuiousnesse and filthinesse, and all kinde of iniquitie, as that the state of men would grow intollerable, if God did not take course both to restraine men from that enormitie and excessse of sinne whereto nature tendeth, and to giue encouragement to those courses, which serue for the common good and benefit of mankind. To which purpose *Cyprian* very rightly saith, *If Gods censure and iudgement did not interpose it selfe amidst the doings of men, how great presumption would there be, growing secure and carelessse by the impunitie of sinne?* Now therefore when men grow to outrage & ex:remity, he sendeth amongst them his *diuine iudgements*, the sword, the famine, the pestilence, which are *as it were the lopping & pruning of mankind, when they grow too proud and ranke*, and hereby he redresseth the insolencies and disorders that are found amongst them. But when men vnderstanding the wrath and iudgement of God, do shew their dread and feare thereof, and yeeld themselues, though but ciuilly, to be reclaimed, he sheweth himselfe outwardly appeased and satisfied, and putteth vp the sword which he had drawne against them. Thus though the *Niniuites* were heathens & infidels, yet when vpon the preaching of *Jonas* they put on sackcloth and ashes, and shewed tokens of repentance, God did forbear the destruction that hee had proclaimed against them. So when *Abab* hearing by the message of *Elias* the fierce wrath of God conceiued against him, did shew himselfe moued thereat by *rending his clothes, and fasting, and lying in sackcloth*, though he were a most wicked man, yet the Lord somewhat relented from the sentence that he had denounced, and deferred the execution thereof from the father to the sons time. In like sort the people of *Israell* when they euery while by idolatrie departed from God, yet vpon humbling of themselues at the feeling of Gods heavy hand, found

*c Cypri. cor. De-
metr. Si non inter-
cederet rebus ho-
manis diuina
censura, quanta
esset in homini-
bus auaricia sa-
ciorum impu-
nitate securi?
d Ezech. 1. 4. 21.
e Tertul. de ani-
ma cap. 14. Re-
uera lux & fit-
mes & bella.
&c proxi-
medis
deparant, can-
quam in sura
insolentis. ge-
neris humani.*

*1. King. 11.
27. 29.*

mercy

mercy & deliuerance from the tyāny of their opprellours, though by the sequell it still appeareth, that they did it with a faithlesse and false heart. Thus God yeeldeth temporall benefit to outward discipline and conformity to his lawes, and sheweth his regard thereof for the course of this life, euen in them towards whom he hath no purpose of euerlasting life. Now although towards infidels and hypocrites vpon outward submission, God shew himselfe outwardly satisfied and contented, and do yeeld thereto the remitting of temporall punishments, yet *M. Bishop* will not hereupon conclude, that they haue made a satisfaction to God for their sinnes, because they themselues teach, that no man liuing in mortall sinne of impenitencie or infidelity, can performe any worke of satisfaction vnto God. So he himselfe here telleth vs, *that all satisfaction hath his vertue from the grace of God dwelling in vs, which is giuen vs for Christes sake;* whereupon it followeth, that where the grace of God dwelleth not by the faith of Christ, there can be no vertue of satisfaction in any thing that is done. The more vnthamefast man he, within foure lines after to bring the Niniuites for the prooffe of their satisfaction, of whom he himselfe saith, *that it is not certaine that they had any expresse knowledge of the Messias* (he should haue said, it is certaine that they had none) *and therefore were farre enough off from laying hold on his satisfaction,* and consequently were farre off from the participation of the grace of God. But all is one with him; it carieth a shew, and that serueth his turne, making no conscience at all of abusing the ignorance or vnadvisednesse of his Reader, and onely regarding to vphold a side. But now as touching spirituall forgiuenesse of sinnes, for the acquitting of the conscience inwardly to God, all that mourne and weepe, that rend their clothes and lye in sackcloth and ashes, that is, that performe outward tokens of repentance, are not partakers thereof. The reason whercof is, because these workes of themselues do spiritually yeeld no satisfaction or contentment vnto God. Then do they obtaine true forgiuenesse and remission of sinnes, when they are vsed only as affectiōs, wherewith we plead to the throne of the mercie of God the satisfaction of Iesus Christ, that not for the things which we do, but for his sake, and *in him*, according to his promise he may be well pleased towards vs. In his name, not in our owne we come vnto God; for his merits, not for owne we begge of him to be mercifull vnto

us; testifying by our repentance the feeling and greuance of our wounds, but professing to expect in him onely the medicine for the cure. Neither do we herein begge the point in question, as *M. Bishop* alledgeth, but we giue him plaine and currant answer. We denie that which they affirme, that workes of penance are true satisfactions to God for sinne. They seeke to proue it, for that God vpon the doing hereof is appealed, and forgiueth sinnes. We answer, that where God vpon the doing hereof, giueth forgiuenesse of sins, it is not for the works sake that is done, but for that the doer by faith seeketh and findeth the washing away thereof in the blood of Iesus Christ, it being he onely of whom we are taught, that ^h *in him* Col. 1. 14. *we haue redemption through his blood, euen the forgiuenesse of our sins.* There are that do those works, and yet haue no forgiuenesse; and therefore that other in the doing thereof obtaine forgiuenesse, it is not to be attributed to the works themselues, but to somewhat else that is respected therein. And what is all our repentance, but a bootelesse sorrow, a blinde horror and anguish of minde, wherein there is nothing but darkenesse and feare, but onely as it receiue light and comfort in the blood of Christ, for the mitigating and aswaging of it? If it selfe for it selfe can giue no comfort, it is not satisfaction in it selfe: and therefore in all our repentance our satisfaction is in him onely, who as *S. Austine* saith, ⁱ *Paid that which was* i Aug. in Psal. 31. Soluit quod non debebat, ut nos à debitiō liberaret. *no debt of his, to free vs from our debt.* These things are spoken by due and iust course, and therefore *M. Bishop* must take here againe *the triuants trickes*, in that he would with so bare a shift slip ouer a direct and formall answer.

12 W. BISHOP.

Our first reason: Daniel giueth this counsaile to Nabuchodonosor: Daniel. 4. Redeeme thy sinnes with almes, and thy offences with mercy on the poore. *If by such good deedes our sinnes may be redeemed, as holy writ doth testifie, then it followeth that such works yeeld a sufficient satisfaction for them, for redemption signifieth a full contentment of the party offended, as well as satisfaction.*

M. Perkins answereth, The skilfull in the Chaldey teach, that the word importeth rather a breaking off, then Redeeming.

Reply. *To Authors in the aire, without pressing of the proprietie of the*

the word no answer can be giuen: but let vs admit that it be broken off his sinne not being conuoussesse, but pride and laske of acknowledging kingdoms to depend vpon God, as the text it selfe doth specifie, To breake off this sinne by almes, and compassion of the poore, is nothing else but such works of charity, in some sort to satisfie Gods iustice, thereby to moue him to take compassion of him. And that by almes-deedes we are cleanse from our sinnes, our Saviour himselfe doth teach, saying: Giue almes and behold all things are cleane vnto you.

Luke. 11

R. ABBOT.

This obiection serueth much for the clearing of that that hath bene said in the former section, and to open a way to the true vnderstanding of many phrases, which by the Papists are abused to the maintenance of their absurd position of humane satisfaction. We are to consider, what the person is to whom they are spoken, and in what respect the Prophet spake them. *Nabuchodonosor* was a heathen King, voide of the grace and spirit of God, hauing no knowledge, nor yeelding any acknowledgment of God, but what God by miracle wrested from him, and yet thenceforth drowning that also in pride, oppreSSION, cruelty, tyrannie, and all kinde of iniquitie & iniustice. Now therefore by the doctrine of the Romish Schools, he was not in case to do any worke of satisfaction. For *M. Bishop* telleth vs, as we haue seene before, that *all satisfaction hath his vertue from the grace of God*, and *Thomas Aquinas* saith, that *works done without charity, haue no power of satisfaction*, & therefore where grace and charity are not, no satisfaction can be done. If then *Nabuchodonosor*, were not capable in their meaning, to do a worke of satisfaction, how impudently do they deal, to alledge that that was said to him to the maintenance of their doctrine of satisfactions? How should he be aduised according to their meaning to *redeeme* his sinnes, from whom by their own rules nothing could proceed that might in their meaning bee a redemption for his sins? Againe, here is nothing intended as touching the true forgiuenance of sins, wherein consisteth the spiritual reconcilment of man to God, but onely as touching the auoiding of a threatned outward iudgment, and the preseruacion of temporal & earthly state, which God yeeldeth

¶ Thom. Aquin.
suppl. q. 14. art.
2. in corp. Sine
charitate opera
facta non sunt
satisfactoria.

derh euen to ciuill and morall change of former euill courses, as before was said. *Daniel* had threatned vnto him from God the losse of his vnderstanding, and the casting of him forth to the company of brut beasts. He aduiseh him yet to alter his former doings, by which he had drawne that sentence vpon his selfe, to trie whether haply God would bee moued thereby to reuoke the iudgement which he had pronounced. *Wilt thou*, saith hee, as *Theodores* resolueh the speech, *receiue the fruit of mercy? shew the same then to them who haue obtained the like condition of nature with thy selfe, for so thou maist perswade the iudge to put away his threatnings, and not to suffer thee to be brought to effect.* Where *Hieron* conceiueh that *Nabuchodnosor* according to *Daniels* counsell, did shew mercy to the poore, and therefore for twelue months the sentence was deferred, vntill vpon glorying in his *Babel*, by sinne of pride he lost the benefit of mercy. So then wee see the forbearing of the punishment graunted to a meer outward reformation, and yet the King being an infidel, there was no remission of the sinne. There could therefore bee no satisfaction, because satisfaction cannot be without remission; whereof it followeth, that sith *Daniels* words had their effect without any satisfaction, therefore there can no satisfaction be concluded thereof. For further confirmation hereof, wee are to note what *Origen* saith as touching this matter, who obseruing, that ^d of good works there is one sort which we do for men or according to men; another which we do for God or according to God, for example thereof saith: *A man doth good being moued by naturall iustice, and not in respect of God, euen as heathens many times did and many men do. This worke, saith he, is but common oile, and of no great savor, and yet it is acceptable with God, as Daniel signifieth, saying to a King that knew not God, Hear my counsell, O King, and redeeme thy sinnes with almes. Some such matter Peter also saith in Clement, that the good works which are done by infidels, do benefit them in this world, but not in the world to come, for the obtaining of eternall life; and that very rightly, because they do them not for Gods sake, but onely as of the nature of man. But they which doe these things in respect of God, that is the faithfull, haue benefit thereby, not*

& gratia & multi faciunt homines. Opus illud oleum est vulgare, non magni odoris, & tamen acceptabile apud Deum, sicut Daniel significat dicens ad Baltasar Deum non cognoscentem, Audi &c. Tale aliquid dicit & Petrus apud Clonem, quoniam opera bona que fiunt ab infidelibus in hoc seculo eis proficiunt, non & in illo ad consequendam vitam eternam. Et conuenienter quia nec illi propter Deum faciunt, sed propter naturam humanam. Qui autem propter Deum faciunt, id est fideles, non solum in hoc seculo proficiunt eis, sed in illo magis autem in illo.

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Luke. iij

R. ABBOT.

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Theod in Dan.
 4 *Vs clemente*
 (fructu percipere?
 Hanc eandē erga
 eos ostendit qui
 vnam tecū sortitū
 sunt naturam: ita
 enim iudici per
 fuisse: re poterit ve
 minas extinguat
 neque sinat eas ad
 exitum perducit.

c Hieron in Dan.
 4 *Fecit iuxta Dani
 elis consilium
 misericordias in
 pauperes, & deir
 co vsque ad merse
 duodecimū in
 eam dilat a ist
 sententia Sed
 quia postea ambu
 lam in aula Ba
 byloni gloriatur
 &c. bonum mis
 corde perditis
 malo superbia.*

d Origen in Mat.
 tracl. 35. *Operis
 boni aliud est quod
 facimus propter
 homines vel secū
 dum homines: ali
 ud autem quod
 propter Deum vel
 secundum Deum
 &c. Vt puta bene
 quis facit hominē
 naturali iustitia
 motus non pro
 pter Deū, quimodo
 faciebant in erudū*

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be cleane vnto you. Where presupposing as wee may conceiue that they did giue almes, or otherwise exhorting them so to do, hee withall directeth the true manner of the giuing thereof, consisting not onely in reaching a gift with the hand, but in giuing the heart and affection, and ¹ pouring out the soule, as the Prophet speaketh, *to the hungry; in shewing iudgement, and mercy, and fidelity to our brethren,* for the want whereof hee taketh exception against them in the next words, as Saint *Mathew* expresseth the particulars thereof. Therefore he admonisheth them by these words, that as they were carefull outwardly to cleanse their cups and platters, so they should much more be carefull to cleanse their hearts, to void themselves of hypocrisie, couetousnesse, briberie, crueltie, and to put on charity, compassion, mercy, iustice, and faithfulnessse, and then not onely their dishes and vessels, but their almes-deeds, their meates and drinckes now defiled with rapine and couetousnesse yea *all things should be cleane vnto them.* It is not for almes that Christ saith, *Behold all things shall be cleane vnto you,* for alme it selfe may be defiled and vncleane, but for ² *loue out of a pure hart & a good conscience, and faith vnfained.* So that in effect the word of Christ are but the same with that which the Apostle saith, *All things are cleane to them that are cleane,* that is, to them who in hart and conscience are purified and cleansed. And because ³ *by faith the heart is purified,* therefore he saith in effect, *so them that beleene a things are cleane.* So then *Maister Bishop* reasoneth thus, To them that giue almes in true faith and a good conscience, all things are cleane; therefore by almes-deeds wee are redeemed and purge from our sinnes. We denie the argument, because it is not by alme it selfe that all things are cleane vnto vs, but almes it selfe receiuet purity and cleanness from faith and a good conscience, without which it is in Gods sight defiled and vncleane.

13. W. BISHOP.

Math. 5.
Luke 3.

Homa. 10. in Math.

Our sixt. Bring forth the worthy fruits of penance. *That is, & such workes as become them who are penitent: Which (as S. Chrysostome expoundeth) are:* Hee that hath stolen away another mans goods, let him now giue of his owne: he that hath committed fornication, let him abstaine from the lawfull company of his owne wif

wife, and so forth: recompencing the workes of sinne, with the contrary workes of vertue. The same exposition giueth Saint Gregorie, and to ours all others, venerable Bede interpreteth them thus. Mournie your sinnes by doing the worthy fruites of penance, to wit, by afflicting your selues so much for enery offence, as worthy penance doth require, which will be a sacrifice of iustice, that is, a most iust sacrifice.

Hom. 10. in E.
uang. in Psal. 4.

To this M Perkins answereth, that this text is absurd, for the word repent, signifyeth, onely change your minds from sinne to God, & testifie it by good workes.

Reply. His answer is most absurd, for wee argue out of these words (Worthy fruites of penance:) and hee answereth to the word going before, repent: which we vse not against them; and for his glose or testifying our repentance, is sufficiently confuted by the Fathers before alledged.

And Saint Iohn expressly maketh them, the meanes to escape the wrath of God, saying, that the Axe was set to the Roote of the Tree, and vnesse by worthy fruites of penance they appeased God, they should be cut up, and cast into hell fire: and seemeth to confute the laying hold on Christs satisfaction by faith: saying, it will not helpe you to say that yee are the Sonnes of Abraham, who was father of all true beleeuers: as much as if he had said, Trust not to your faith, hand off ye generation of vipers. For notwithstanding ye bee the sonnes of the faithfull, vnesse ye amend your liues, and for the euill workes which ye haue done heere-efore, make recompence, and satisfie the iustice of God with good, ye shall be cast into hell fire.

R. ABBOT.

This argument is like his fellowes that are gone before. Wee must doe such workes as become those, that are penitent, therefore the workes that we do are satisfactions for our sinnes. A man would thinke that Master Bishop should haue more discretion, then to bring such light stufte in so waightie a cause. Though Master Perkins had alledged it out of some of their bookes, yet reason would haue required, that hee in the reuiew should haue better aduised of it. But we see, Trigge and Trugge will not part companie; what his fellowes haue said, bee it good or bad, true or

false, he will say it to the death. Onely his memory faileth him a litle, where he saith, that they use no argument against us from the words going before, *Do penance*, as they say; *Repent*, as we translate it hauing forgotten that his masters of^a Rhemes made a stout argument from thence in behalfe of penance and satisfaction. Very impudently they dealt therein, because it is contrary to their owne doctrine, to vrge penance and satisfaction vpon them that are to be baptized, and *Thomas Aquinas* affirmeth it to be an iniury to the bloud of Christ, as I haue^b before shewed; and therefore by their owne doctrine, the words of *Iohn Baptist* cannot be vnderstood of any such matter. But yet they were faine for a shift to take hold of that, becaus^e they had nothing else so colourably to serue turne it that behalfe. It was out of *M. Bishops* head what they had said, or else without doubt he would haue said the like. But *M. Perkins* hath rightly told him, that the Greeke word μεταοίησι there vsed by *S. Iohn*, signifieth the alteration and change of the mind from sin to righteousnesse. It importeth no acts of penance, but inward reforming of our affections for the amendment of our liues. And therefore doth *Athanasius* say that *repentance* hath its name from thence^c for that it transferreth or remoueth the mind from euill to good. *M. Bishop* will not stand vpon this; he vrgeth the other words, *worthy fruits of penance*. Howsoeuer he translate them absurdly, yet we approue his exposition of them, *do such works as become them that are penitent*; but what followeth hercof for him? Surely wee teach men to do such works as become them that professe repentance, to recompence former works of sinne with contrary works of vertue; former neglect and carelesnesse, with due circumspection and watchfulnesse ouer their waies and conuersation. Wee teach that in grieuous sins our griefe and affliction of mind should be the more, and that both inwardly it is so, and outwardly appeareth so to bee where true repentance is, euen as greater wounds cause greater feeling and paine, and make men more earnest to seeke remedy and cure. But in all this we can finde no satisfaction, in all this wee cannot finde that our affliction and sorrow is the thing it selfe that workes the cure. It is the humbling of our selues to seeke mercy at Gods hands, for the washing away of our finnes in the bloud of Iesus Christ, but we know not how it selfe should be taken for a water to wash vs from our finnes. But yet

^a Rhem. Testam.
Annot. Math.
3. 2.

^b Of Justificati-
on. Sect. 10.

^c Athanas. quest.
162. Ideo penitē-
tia respiciētia di-
citur quod menti
a malo in bonum
transferat.

M. Bishop will proue it so to be, because *John Baptist* saith, ^d Now is ^d Ver. 10. the axe laid to the roote of the tree: every tree therefore that bringeth not forth good fruite shall be hewne downe and cast into the fire. Which is euen as much to the purpose, as if he had said iust nothing. We say also that every tree that bringeth not forth good fruite, shall be hewne downe and cast into the fire, but still we say, what is this to satisfaction? We still require his prooffe, that for the vertue and worth of these fruites it is that God is appeased towards vs. But that cannot be; for a man cannot bring forth good fruite, except first of all he be made a good tree, for ^e an euill tree cannot bring forth ^e Chap. 7. 17. good fruite. And if he must first be a good tree that he may bring forth good fruite, then God must first be appeased towards him, which is by the faith of Iesus Christ, ^f whom God hath set forth to be our reconciliation or attonement through faith in his blood. Our good ^f Rom. 3. 25. fruites then are not the causes, but the effects of Gods being appeased towards vs. If we haue none, we are sure that we are in state of iudgement and damnation; and the sentence of Saint *John* taketh hold of vs; but if we haue them, we are not to account them the redemption of our finnes, but testimonies of the remission and forgiveness thereof. Yea but Saint *John*, saith *M. Bishop*, seemeth to confute the laying hold on Christes satisfaction by faith. Where, or in what words? Marry because he saith, Say not in your hearts, we haue Abraham to our father. We may imagine that he had a vizard on his face whē he wrote this, that the paper might not see him blush. Why, what is there in these wordes against the laying hold on Christes satisfactiō by faith? Forsooth he saith to them, it will not helpe you to say that ye are the sonnes of Abraham, who was father of all true beleeuers. Well, but what is this yet to laying hold on Christes satisfaction by faith? It is as much, saith he, as if he had said, trust not to your faith; hand off ye generation of vipers. This is a strange construction, that say not in your hearts, we haue Abraham to our Father, should be as much as to say, Trust not to your faith. But it grew at Rome, and we know that things farre-fetched are woont to be very strange. As for vs, we conceiue in our simplicity that *Iohns* meaning was to reprove them for flattering themselues, for that carnally they were the seede of *Abraham*, as if that were sufficient security for them towards God, when as in the meane time they neglected the repentance, and faith, and workes of

g Rom. 4. 12.
h Iohn. 8. 39.

Abraham. The true children of Abraham are they ^g who walke in the steps of the faith of Abraham, and ^h do the workes of Abraham, which they not regarding, could not be accounted the sonnes of Abraham, whose of-spring was reckoned according to the spirit, not according to the flesh. Thus doth our Sauiour testifie of them that they beleueed not; saying vnto them: ⁱ *Publicans and harlots shall go before you into the Kingdome of God: For Iohn came vnto you in the way of righteousnesse, and ye beleueed him not, but Publicans and harlots beleueed him; and ye, though ye saw it, were not moued with repentance afterward that ye might beleue him.* Now is it not a wonder, that whereas it is apparent that they had no faith, yet *Iohn Baptist* should say vnto them, *Trust not to your faith?* Well, all this is nothing, he cannot serue the Popes turne that will not notably cogge and lye. The rest of his commentarie accordeth with this, where he foisteth in the *satisfying of Gods iustice*, there being nothing in the words of *S. Iohn*, that loundeth to that effect.

i Math. 21. 31.

14. W. BISHOP.

Cor 7. 16.

The 7. objection with M. Perkins. Paul setteth downe sundrie fruites of repentance, whereof one is reuenge, whereby repentant persons punish themselves to satisfie Gods iustice, for the temporall punishment of their sinnes.

M Perkins answereth. A repentant sinner must take vengeance of himselfe, and that is, to vse all meanes to subdue the corruption of nature, & to bridel carnal affection, which kind of affections are restraints properly, but no punishments; directed against the sinne, but not against the person,

Reply. I neuer saw a y writer so contradict himselfe, and so dull, that he doth not understand his owne words. If this subduing of our corrupt nature be restraints only from sinne hereafter, and not also punishments of sin past, how then doth the repentant sinner take vengeance of himselfe, which you affirme that he must do? Reuenge as euery simple body knoweth, is the requitall of euill past: We graunt that all satisfaction is directed against sinne, and not against the person, but for the great good of the man, albeit that for a season it may afflict, both his bodie and mind too, as *Saint Pauls* former Epistle did the *Corinthians*, but this sorrow being according vnto God, doth much benefit the person, as the *Apostle* declareth. For besides this reuenge taken on himselfe to appease

appease Gods wrath, it breedeth (as it is in the text following) in our corrupt nature that touch not such chastisement, A feare to returne to sinne, least it be againe punished, for where there is no feare of paines, & much pleasure, thither our corruption will runne headlong: stirreth up also in vs, Indignation against sinne, & all the wicked instruments of it, A defence and clearing of ourselues, with the honest sort. And an emulation, and desire to flie as farre from sinne as othe our equals, and consequently A loue of vertue and honest life, which freeth vs fr^o that sorrow and all other troublesome passions, all which are plainly gathered out of the same text of S. Paul.

R. ABBOT.

The Greeke fathers *Chrysestome Theophylact, Occumenius,* and *Hierome* amongst the Latines, do referre the reuenge there spoken of by the Apostle to the punishment of the incestuous man, whereby they maintained the authority and due regard of the lawes of God. But we further very willingly yeeld, that by reuenge is also meant a wreaking of a mans anger, as I may terme it, vpon himselfe; being offended and grieued at himselfe for the sinne that he hath done, and therefore bending himselfe to crosse and thwart those desires by which he was led vnto it. This the Scripture teacheth vs by the termes of ^a denying our selues, ^b mortifying our earthly members, ^c suffering in the flesh, ^d crucifying the flesh with the affections and lusts of it, and ^e destroying of the body of sinne. Thus men occasion requiring, giue themselues ouer to fasting, and weeping, and mourning, and forbearing of accustomed delights, yea and to open rebuke and shame with men, hauing by publik offence made themselues a scandall to the church. This reuenge we denie not; we say that hereby we testifie both to God and men the displeasure and offence that we haue taken against our selues; we teach others to take heed, and carefully to shun those occasions wherby we haue fallen; we labour hereby that the temptations of sin may no more in the like sort preuaile against vs; but we are still to seeke of that vse which *M. Bishop* maketh of it, that this anger of ours against our selues is a price of satisfaction for the appeasing of Gods anger. To this being the very point, he saith neuer a word; he telleth vs of reuenge, but he prooueth not that this reuenge is a matter of

^a Math. 16. 24.
^b Col. 3. 5.
^c 1. Pet. 4. 1.
^d Gal 5. 24.
^e Rom. 6. 6.

satisfactiō. We say that to this *reuenge* of true & faithfull repentance God granteth remission of sinnes, but we say he granteth it, because we seeke it, not in the merit of our reuenge, but onely in the blood of Iesus Christ.

15 W. BISHOP.

Lastly saith M Perkins: They make three workes of satisfaction, Praier, Fasting, and Almes-deedes.

For the first, it is meere foolishnes to think, that a man by praier can satisfie for his sins, it is all one as if you had said, that a begger by asking an almes can deserue the almes, or a debtor by requesting his creditor to pardon his debt, should thereby pay his debt.

That Praier doth appease Gods iustice, and obtaine pardon, God himselfe is witnesse, saying: Call vpon me in the day of tribulation, & I will deliuer thee. *Praier cannot be made without faith in Gods power, and hope in his goodnesse, and therefore must needs be pleasing in Gods sight: by praier we humble our selues before God, and acknowledge his omnipotencie, and our infirmity. By praier we lament with bitter teares our owne ingratitude, folly, and wickednes, & bewaile the grieuousnes of our sinnes: such praier made King Dauid (as his Psalmes do testifie) waer his couch with teares, making them his foode day and night: and by them he satisfied for his former offences. So did a farre greater sinner then he, King Manasse: who falling into tribulation, prayed vnto the Lord his God, & did great penance before the God of his fathers, and prayed, and intreated earnestly, and God heard his prayers, & brought him back againe to Ierusalem into his Kingdome. Now to M Perkins Similes. A begger doth not deserue his almes, because he makes not this former kind of prayer, but the short sleight one of the Protestants from the lips outward. The like we say of a debitor, whose creditor being a needy man, will not be paid without mony, but God who needs non of our goods, highly esteemeth of an humble & contrite heart, grieued much for hauing sinned in the sight of God, and humbly suing vnto him for pardon. To such a one he said: did I not forgie thee all thy debts, because thou besoughtst me?*

Psal. 49.

2 Paral. 33.

Math. 18.

R. ABBOT.

Master Bishops arguments are like the foxes whelpes, neuer a one better then other and all starke naught. It is strange to see
whas

what shuffling and shifting he useth to make some good shew of a bad cause. The question is, whether prayer be a worke of satisfaction, that is, a worke of that woorth and price, as that by the merit thereof we make God a iust and sufficient recompence for the offence that we haue done. For the prooffe hercot he alledgeth the sentence of the Psalme; *Call vpon me in the tyme of trouble, and I will beare thee.* So then his reason is this, God hath promised to heare vs when we pray vnto him, therefore prayer is a worke of satisfaction. As much as if he should say, the prince promiseth a traitour vpon his submission and intreatie to giue him his pardon: therefore his submission and intreaty is a sufficient recompence for his treason. We may see how matuellously the Romaine religion sharpeneth mens eye-sight, that they can see mans satisfaction there, where God onely signifieth his owne mercifull disposition. Yea but *God doth thereby witnessse, that prayer doth appease Gods iustice and obtaine pardon.* Yea but what need a pardon when the sin is already pardoned? for prayer is made a worke of satisfaction after the forgiveness of the sinne, as I haue shewed before. A very ridiculous deuice, that God first remitteth the trespassse, and we afterwards for a punishment, and to make God amends and satisfaction, must say, Forgiue vs our trespassses. Therefore when he speaketh of *obtaining pardon*, he doth but seeke by words of truth to colour absurd dotages of falshood and error. The vse of prayer is indeed not to make satisfaction, but to craue pardon. It appeaseth Gods iustice by the intreating of his mercy, whilest we beseech him to heare vs, not for our prayers sake, but for Christs sake; not by the merit of our satisfaction, but by vertue of his intercession; not for the works sake which we do, but for his truths sake, for that he hath promised so to do to them that call vpon him. By our prayer we request him to forgiue vs, that is, not to vrge vs to satisfaction, and is it not an absurd fancy to affirme prayer it selfe to be a satisfaction? And what do men in this case, but mock and dally with God, in asking him forgiveness, when in the meane time they thinke to make him a full and iust requitall of his wrongs, so that there shall be nothing to be forgiven? For what remaineth to be forgiven where there is yeilded a sufficient recompence for the offence done? *M Bishop* goeth on and telleth vs, that *prayer cannot be made without faith.* It is true, & by faith it is that our prayer obtaineth all things at Gods hand.

b *Ambrosio*
Præsent. lib. 2.
cap. 8. tanquam
ex syngrapha si-
des impetrat, nõ
tanquam ex de-
bite.

hand. But of faith it is true which *S. Ambrose* saith, that^b it obtaineth as by deed of gift, not by way of debt. It looketh not to our satisfaction, but to the promise of God through the mediation of *Iesus Christ*. Further he allegeth idly and impertinently, that praier is pleasing vnto God: that by it we humble our selues before him, acknowledging his omnipotencie, and our owne infirmity; that thereby wee lament and bewaile the grieuousnesse of our sinnes. He mentioneth *King David* watering his couch with teares, and making them his foode day & night: & *Manasses* greatly humbling himselfe, as the text saith, (not doing great penãce as he translateth) & intreating the Lord, so as that the Lord heard him, &c. Now all these things are according to the Proverbe, *Pro arvis ligones; we call for rakes, & he sends vs mattocke;* we demand one thing, and he answereth another. We say that praier is pleasing to God; we confesse all these vses and effects thereof, but what is all this to the proouing of satisfaction? how doth hee make it appeare that that which *David* and *Manasses* did, they did it with opinion or purpose to make satisfaction for their sinnes? I would aske him here with what face hee could thus set himselfe to delude his Reader with empty shadowes and shewes of vaine discourse, but that I see his whole booke in a manner is made of such delusions. But here to shew the absurditie of this assertion of theirs, that praier is a matter of satisfaction, *M. Perkins* had said, that it is all one as if they should say, that a begger by asking of almes should deserue his almes, or that a debtor by requesting his creditor to pardon the debt, should hereby pay the debt. See now what a schollerlike answer *M. Bishop* hath returned. To the first he saith, *A begger doth not deserue his almes, because he makes not this former kind of praier, but the short sleight one of the Protestants from the lippes outward.* Thus full simply he giueth a gird at the Protestants prayers, to shift himselfe from answering for their owne. But what if the begger do make that kind of prayer, and with much lamentation craue an almes, is he thereby to expect it as deserued and due vnto him? hath he hereby any iust right and title to that which he craueth? Surely, if it be due vnto him, it is no almes, or if it be an almes, then it is not due vnto him. Why could not *Master Bishop* conceiue the instance as well of the earnest and hearty request of the begger, as of that short sleight one from the lips outward, but that he

was

was put to his shifts, and was glad thus in a cloud to steale away? But it is some further matter that he hath respect vnto. For we Protestants are content to pray simply as Christ hath taught, not thinking any vertue to consist *in multitude of words*, nor imagining that by the length of our prayers we are to preuaile with God, or that by the often saying of them he is the more affected with them, but measuring prayer by the intention and affection of the heart, vnering it selfe according to the motion of it selfe, either by few or many words. We pray not by rule, nor offer our deuotions to God by task and tale, knowing it to be but *babbling to moue a necessary matter to God with superfluous and needlesse words*. But the new Catholikes are like the old heathens, who thought themselves to be the better *heard for their much babbling and often repeating*, and therefore they say their prayers by number and stint, as if they would make therof a charme of inchantment to bind God to their will. A man for a penance must say so many Pater nosters, and so many Auenaries, and so many Creedes, and when he hath so done, he is man good enough, he hath made satisfaction for his sinnes. In one of their bookes there are seuen short prayers before which there is this Rubricke: *Whosoever being in the state of grace, shall deuoutly say these seuen prayers following before the Crucifixe, with seuen Pater nosters, and seuen Auenaries, he shall obtaine fixe & fifty thousand yeares of pardon: fourteene thousand granted by Saint Gregorie, fourtene thousand by Nicholas the fifth, and those doubled by Six: as the fourth.* O what a horrible vertue there is in the number of *Seuen*, when it comes to prayers and pater nosters, and Auenaries, what a foule rule would he make in Purgatorie, that should vse euery day to say these prayers? He should haue so many thousand yeares to spare from himselfe as that he might rid a great murther of soules out of that cruell prison. Such a like foolerie do we finde in their *Jesus Psalter*, commended for that *the glorious name of Iesus is therein called upon foure hundred and fiftie times*: in which there are *fifteene principall petitions, which must be said euery one by themselves ten times, and you may say them upon your tenne fingers, (to be sure to keepe iust reckoning) or else upon tenne beades, and in euery of these tenne times the name of Iesus is thrice repeated, thirty times in euery petition, as for example:*

d. August. Epist.
121 c. p. 10.
Multum lo-
quor non accipit
magis iustitiam
agere verba.
c. Math. 6. 7.

f. Horneberta
blar. Virg. se-
culum usum
Sermon. Qui-
curaque in statu
gratie exstens
deuo è dixerit
sep. em orationes
sequen. e. i. c. 7.
Pater noster. c.
7. Ave Maria
c. e. imaginem
fie a u. meriti-
tur 36 milia
annorum man-
gent &c.

g. Jesus Psalter
in the end of
the Manual of
meditation, &c.

- 1 Iesu, Iesu, Iesu, mercie.
- 2 Iesu, Iesu, Iesu, mercy.
- 3 Iesu, Iesu, Iesu, mercy. &c.

The second petition.

- 1 Iesu, Iesu, Iesu, helpe me.
- 2 Iesu, Iesu, Iesu, helpe me.
- 3 Iesu, Iesu, Iesu, helpe me. &c.

The third petition.

- 1 Iesu, Iesu, Iesu, strength me.
- 2 Iesu, Iesu, Iesu, strength me.
- 3 Iesu, Iesu, Iesu, strength me, &c. till in every one ye

make vp the number often. Now I trow the *short sleight prayers of the Protestants* be not comparable to these deuotions: no maruell if both heauen and hell be coniured at so often repeating of the name of Iesus. What *Circe* might be thought likely to bewitch men so farre, as to giue any regard to such drunken fancies? What Prophet, or Apostle, or Father, or Martyr, or Confessor hath giuen the any example of praying in this sort? Or if they haue no example of it, why do they thus leudly entangle simple soules with an opinion of deuotion in that wherein there is nothing but absurd and heathenish superstition? These now are the prayers of satisfaction, by which *M. Bishop* will haue vs to vnderstand, that there is a difference betwixt Catholikes and beggers; for Catholikes say their prayers often ouer, and thereby they merit much. And yet we see, that an importunate hungry begger will stand long, & go ouer his beggers dittie, as often as *M. Bishops* penitent doth his Pater noster and his Creed, who for all that, can claime nothing as due vnto him for the paines that he hath taken. And if a begger by his instance and earnestnesse can merit nothing at a mans hands, shall we thinke that a Catholike begger by his instance can merit and deserue at the hands of God? Beleeue it that list: as for vs we know that prayer craueth by way of almes, and therefore by way of merit can expect nothing.

His exception to *M. Perkins* second comparison is as ridiculous and vaine as the former: *The like we say of a debter*, saith he, *whose creditor being a needy man will not be payed without money.* But what if the creditor be not a needy man, but will be content without any money

money to remit the debt? What are all creditours needy men, and are there none found that forgieue debts? doth *M. Bishop* know neuer a Catholike that sheweth so great compassion vpon a poore man, humbly intreating him in that behalfe? If he do not, wee suspect their charity: if he doe, wee suspect his honesty, who would mocke his Reader with such a paltry shif, telling vs an idle tale, what it is wherewith the creditor is payed, when our speech is of intreaty to remit the debt. But in this case it is cleere, that as it is absurd to say, that the debtors intreaty for the forgiuing of his debt may be called a satisfaction for the debt: so it is absurd to say, that our prayer to God for the forgiuenesse of our sinnes, may be called a satisfaction for our sinnes. There is no disproportion whence he may take any aduantage against the force of this exception. But yet further he maketh God by this meanes like vnto his needy creditour. For as the creditor must bee appeased by money, so must God by merit, and on both parts satisfaction is required. What it is wherewith the satisfaction is made it skilleth not, be it to God one way, and to the creditor another way; but on both sides there must be iust and worthy satisfaction. Hee would make vs beleue, that God freely forgiueth nothing, but either wee must by merit purchase our release, or else wee must lye by it, till wee haue payed the vttermost farthing. Yea & that must be many times for money also: for although God himselfe take no mony for Pardons, yet the Vicar of Rome doth for him. An humble and contrite heart will not serue the turne, he must pay for it that will be pardoned. Thus *M. Bishops* shifts fall out amisse on euery side, and hee can say nothing to serue his turne. Better were it for him to yeeld to the truth, then thus to shame himselfe by fighting so childishly against it. In a word we tell him, that God indeede esteemeth an humble and contrite heart, grieuing for sinne, and suing for pardon, but hee esteemeth the same as suing for pardon, not as presuming of satisfaction. A strange suter is he, that thinketh suite to be satisfaction, or that by requesting a pardon he iustly deserueth to be pardoned. He alledgeth that it is said, ^{h Mat. 18. 23} *Did not I forgiue thee the debt, because thou besoughtest me,* but yet he doth not find that it is said, *I forgaued thee the debt, because by beseeching me thou madest me a full recopence & satisfaction for the debt.* If he had made satisfaction therby, then it should not haue bin said afterwards, which *M. Bishop* should haue

remembered: *His master was wroth, and delivered him to the paylers till he should pay all that was due vnto him.* There could nothing remaine due, where iust satisfaction had bene made.

¶ Ver. 34.

16. W. BISHOP.

Secondly, saith M. Perkins: Fasting is a thing indifferent of the same nature with eating and drinking, no more conterring to the kingdome of heauen, then eating and drinking doth. What an Epicurian and fleshy doctrine is this? Why then did the Numinis fast, put on sack-cloth, and lye on the ground (all which bodily afflictions are reduced to fasting) rather then eate, and drinke, and presume of Gods mercy, if the one had bene as acceptable to God as the other? Why is S. Iohn Baptist commended for his rough garments and thin diet, if cherishing the flesh pleae God as well as punishing of it? Christ saith expressly: That if we fast in secret, his heauenly Father will repay vs openly: will bee reward eating and drinking so liberally: but of fasting we shall haue a whole Chapter heereafter. Therefore briefly I here conclude, that this doctrine tendeth to the establishment of the kingdome of Atheists and Epicures, whose sweet speech is: Let vs eate, and let vs drinke, for after death there is no pleasure: true for such bells-gods and their followers.

R. ABBOT.

That fasting of it self is a thing indifferent neuer wise man made any doubt. No man euer yet in a right mind thought it to be a matter of vertue to keepe a mans belly emptie. Surely, if to fast be a vertue, then to eate and drink is a vice, because whatsoeuer is contrary to vertue is vice. If fasting of it selfe bee a good worke, a man may do a good worke against his will, because a man may be made to fast, when he hath more will to eate. But it might please his wisdom to vnderstand, that some things simply and of themselues are good: other some things simply and of themselues are euill: other some of themselues are neither good nor euill, but yet are instruments and may be vsed either to good or euill. Of this last kind are riches, health, strength, walking, sitting, waking, sleeping, marriage,

virgi

virginity, and such like, by which for the things themselves a man is neither the better nor the worse, but by a good man they may be applyed to good, and by an euill man to euill. Of the same nature are eating, drinking, fasting, for none of which can a man be called better then another man, because they are things indifferently common both to good and euill, although by a good man they may be vled to good. And therefore as *Iohn Baptist* came ^a *xei.* a Mat. 11.18. 19. *they eating nor drinking, so the sonne of man came both eating & drinking,* to giue to vnderstand, that neither eating nor fasting of themselves do make vs any whit the more accepted in the sight of God. Neither did our Sauiour Christ by eating and drinking *cherish the flesh* in such sort as it is vnlawful to cherish the flesh which is ment of the vices, nor of the substance of the flesh, by wantonnesse, intemperancy, and excesse, nor by moderate and sober feeding and diet: in which respect let him remember what the Apostle saith, that *neucr any man hated his own flesh, but loueth and cheriseth it, euen as the Lord doth the Church:* thereby noting them to be vnna- b Eph. 5.29. turall monsters rather then men, of whom he speaketh in another place, who place *religion in not sparing the body, and not h.uing it in any honor to satisfie the flesh.* As for the Niniuites, if they had but only fasted, they had done as good as nothing, what had they done c Col. 2.23. more thē their cattle did? But they fasted to humble themselves to God, and to shew their feare of his iudgement, and for these things God vouchsafed to respect their fast. And thus he that ^d *fasteth in secret,* not to fast, but ^e *by fasting to cherish prayer;* not to afflict the body, but to afflict the soule: that is, that vltim the one not for it selfe, but for the other, not for ^f *bodily,* but for *spiritual and godly exercise,* him the Father *seeth in secret, and wil reward him openly.* It is not simply fasting, that God requireth, but humiliation and prayer; he requireth fasting accidentally, onely as a support and help thereof. Therefore the doctrine of Popery is most absurd and senselesse, which maketh fasting distinct, y by it selfe, and for it selfe, not onely an act of Gods worship, but also a matter of merit, such as whereby wee make satisfaction to God, and purchase of him the remission of our sinnes. *M. Bishop* alledgeth somewhat concerning fasting, as we see, but concerning this vse of fasting, thogh it were the matter in hand, he had nothing at all to say. As for his cauls they are handled before in ^g answer to his Epistle to the King. The kingdom g Eccl. 2.26.

of Athiests & Epicures in the whole world doth not flourish more then in the Court and Church of Rome, and I do almost perswade my selfe, that *M. Bishop* in his owne conscience is perswaded that it is so. I doubt not but he would tell a pretty tale in this behalfe concerning their masters the Iesuites, but that now his tongue is tyed vp, and he must say no more, he hath bene taught what it is to tel vs tales out of their schoole.

17 W. BISHOP.

Lastly, he saith, that almes-deeds cannot be works of satisfaction for sinnes: for when we giue them as we ought, we do but our duty, and wee may as well say, that a man by paying one debt, may discharge another, as to say by doing his duty, he may satisfie Gods iustice for the punishmēt of his sinnes. A man might suppose, that this man were pretily well seene in Carolo Buffone, that thus rusteth in graue matters with his simple Similes.

That almes-deeds redeeme our sins, purge vs from them & make all things cleane vnto vs, hath bene already proued out of holy Scriptures, I will ioine thereunto this one testimony of that holy Martyr S. Cypriā: Our frailty could not tell what to do, vnlesse the goodnes of God by teaching vs the workes of iustice and mercy, had shewed vs a certaine way of preferuing our saluation, which is that with almes-deeds we might wash cleane away the filth of sins, which wee had contracted after Baptisme. The holy Ghost speaketh in the Scripture and saith: Sinnes are purged by almes-deeds and faith.

Now to M. Perkins Simile. We deny that a man is bound to giue all the almes that he can: we are bound to giue that which we may well spare, when there is great want: but almes (which is a part of satisfactiō) is not giuen out of our superfluitie, but spared from our necessarie vses, and is many times bestowed, when ther is no such great need, vpon building Schooles, Colledges, Hospitals and Chapples. And this may serue to answer M. Perkins Similes against these three works of satisfaction. If any man desire to know why we make speciall reckoning of these three works, it is principally for two causes: First, we being to satisfie, must performe it with such things as be our owne, which be of three sorts, either they belong to our soule, or to our bodie, or to our externall goods. The goods of our mind we offer to God by prayer, by fasting, and other

reasonable bodily discipline, we exhibite vnto him a living hoast, holy and pleasing God. By almesdeeds we make him an agreeable present Rom. 1. 12. of our goods. Secondly, all sinne as S. Iohn teacheth, may be reduced into three principall heads. The concupifcence of the flesh, that is lechery, 1. Epist. 2. which is cooled by fasting & such like afflicting of the body: Concupifcence of the eyes, covetousnesse, which is purged and chased away by almesdeeds: and pride of life, which is suppressed by humble prayer, and often meditation of our owne miseries.

R. ABBOT.

Simple similes, saith *M. Bishop*. Now he may be taken for a very simple mā, who to answer *simple similes* is forced to vse such simple shifts. We may wonder at the blindness of these arrogant and presumptuous hypocrites, who thus stand vpon their terms with God, of doing more for him then they are bound to do, more then by dutie they owne vnto him. Every man of common ordinary pietie and deuotion confesseth, that whatsoeuer we are, or whatsoeuer we haue, either within vs or without vs, we owe all to God. ^a *In him* Act. 17. 28. *we liue, and moue, and haue our being*. Of his bountie we receiue, and by his mercy we enioy whatsoeuer we enioy. So little interest haue we in any thing in his sight, as that at his commaundement we are to leaue whatsoeuer we haue. In all the gifts therefore which we giue in his name and for his sake, we are to say and to acknowledge, *Tua ex tuis tibi offerimus*, Of thine owne we offer vnto thee that which is thine owne, and nothing but thine owne. And although God haue not determined vnto euery man all particular vses of those benefites wherewith he hath endowed them, yet he hath taught euery man to remember himselfe to be the Lords Steward for that portio which he hath, and that to him he shall giue account of the disposing of it. He hath giuē euery man leaue to vse the same according to the state and calling whereunto he is called, and for the lawfull vpholding and increasing of it, and accordingly to haue respect of those that are his, ^b *for whom he that careth not to provide, hath denied his faith, and is worse then an infidel;* b. 1. Tim. 5. 8. but yet so, as that he c *other wise also learne to do good works for necessary vses, that he be not vnfruitfull;* Tit. 3. 14. that as he is a member of the body of Christ, so he employ that which he hath as occasio requireth, to the publike benefit

and vse of the same body. And this is one part of the thankes that we ow vnto almighty God, not to think much when there is cause to bestow some part of that which we haue to the honor & seruice of him at whose hands we haue receiued all. Which, he that neglecteth to do, and turneth all to priuate vse, and to the building of his owne house, bringeth vpon himselfe the iudgement denounced by the Prophet, and commonly verified before our eyes, ^d *He that conuerteth an euil conuentionnes to himselfe, that he may set his nest on high to escape frō the power of euil, consulteth shame to his owne house.* Now seeing all that we haue is Gods, and we can no way sufficiently recompence the mercy that he hath shewed in bestowing the same vpon vs, what extreame madnesse is it to imagine, that thereout we can yeeld him a iust and worthy price of redemption and satisfactiō for our sins? Spare we neuer so much from our necessary vses, and giue we neuer so much as it were out of our owne bellies, yet our consciences should tell vs that it is not the thousandth part of that which God hath deserued of vs; and shall we be so witlesse as to thinke that that wee doe may be a sufficient recompence for the wrongs that we haue done vnto him? It is worthy to be noted which the Apostle teacheth vs, that ^e *to be willing beyond our power to minister to the Saints is a grace of God bestowed vpon vs.* It is the fruite of Gods loue towards vs to carry this minde towards those that are his. What strange men then are they, who of that which is the effect of Gods loue and mercie towards vs, will make a matter of our merite and desert towards God? In a word, *M. Bishops* answer is a most idle dreame; and because we can do nothing but what we owe to God, and all infinitely too little to shew forth our thankfulnessse towards him, we must say as *M. Perkins* doth, that in giuing almes as we ought, we do but our dutie; and that to say that by almes-deeds we may satisfie for our sinnes, is the same as to say, that a man by paying one debt may discharge another. But yet it concerneth them to sticke hard for the maintaining of this deuce, for in all the ports of Rome there is not a ship that hath brought in more rich lading then this hath done. For hereby they haue had the commaundement of mens purses, their goods and lands; and whilest they haue borne them in hand, that from *necessary vses* they must take somewhat for the redeeming of their sins, they haue made them rob their wiues,

their

Habac. 2.9.10.

2. Cor. 8.13.

their children, posteritie and friends, to bestow vpon *holy Church*, as they called, the gifts which they craued for themselues. By this pretence, like *the Grasshoppers of Egypt*, they deuoured all that was ^{f Exod. 10. 15.} *green upon the earth*: whatsoeuer was delightfome and pleasant they found meanes to make it theirs. And hence came those rich endowments of religious houses, men vpon conscience of sinne sparing no cost, in false hope to find some comfort thereby, as ^{g Answer to the Epitt. Ded. sect. 3. 1.} before was said, And this point of satisfaction was so much the more willingly entertained, because they that wer loth to trouble themselues with fasting and praying, yet found helpe enough hereby, for that ^{h Thron. Aquin. suppl. q. 15. m. 2. ad 3. Eleemosyn. aliorum vices supplere potest in quantum alia satisfactionis opera per elemosynam quisque sibi mercatur quodammodo in istis quibus elemosynam tribuit.} *almes may supply or serue instead of the rest, in as much as by it a man in some sort buyeth for himselfe the other workes of satisfactiō in them to whom he giueth almes*. This is the wonderfull vertue of the almes that is enioyned by a Popish Priest, that when a man neither fasteth nor prayeth, yet it maketh other mens fastings and prayers serue the turne for the remission of his sin. And this was the notable cosening deuce of those holy votaries, to make men beleue (as before hath bene mentioned) that they had a facultie to transport their merits and satisfactions to the vse of them that were beneficial vnto them, verifying in themselues that which the Apostle *S. Peter* had prophesied of them, ^{i 2. Pet. 2. 3.} *They shall make merchandize of you*. But *M. Bishop* here in malice to the Iesuits, quite passeth by religious houses, as if the almes of satisfaction did not belong to them. Howsoeuer he be outwardly pacified, yet *manet alia mente repositum*, it is neither forgotten nor forgotten, if he knew which way to worke his will. As for Schooles, Colledges, Hospitals, Chappels, the building of them (if it be in the true faith of Christ) is a gracious and godly worke, but when they are so done, they are done as testimonies of our thankfulness and dutie to God, not as satisfactions for our sins. Now although he haue hitherto proved nothing as touching satisfaction, yet presuming that he hath so done, he ioyneth to that supposed prooffe the testimony of *Cyprian*, saying that ^{k Cyp. de Eleem. Nec habebat quid fragilitatis humane infirmitas atque imbecillitas faceret nisi iterū pietas diuina subueniens iusticie & misericordie operibus ostensis viam quandam tuende salutis aperiret, ut sordēs post modum quascunque contrahimus elemosina ablaueret} *our frailty & weaknes could not tell what to do vnlesse the mercy of God helping vs had by shewing vs the workes of iustice & mercy, opened vs a way for the preserving of our saluatiō, that by almes deede we cleanse or wash away whatsoeuer filth of sin we contract after baptisme*. Which words of *Cyprian*, it we construe them in rigour as they sound, do containe a most dangerous

and vnchristian assertion, and such as all men rightly minded do abhorre, that by Christ all our sinnes are forgiven in baptisme whatsoever we haue done, but that whatsoever we sinne afterwards is to be purged and cleansed by our selues. Whereof it must follow, that we who are baptized in infancie haue no further benefite of Christs redemption, but that we receive then for the freeing of vs from the bond of originall vncleanness. Yea and if the way whereby after baptisme we are to be cleansed from our sinnes be almes, in what case must they be who onely receive almes, and haue none to giue, & therefore want that meanes for the forgiveness of their sinnes? But the true doctrine of the Gospel setteth Christ before vs, not onely in baptisme, but afterwards also to be *the Lambe of God that taketh away the sinne of the world*. *S. Iohn* being baptized, spea- keth of himselfe amongst others, and saith it to them that are bap- tized, *If any man sinne, we haue an Aduocate with the Fathers, Iesus Christ the iust, and he is the propitiation for our sinnes*. The true con- fession of which point of faith *S. Austin* delinereh, in saying that *the flesh of Christ is the true and onely sacrifice for sinnes, not onely those which altogether are washed away in baptisme but those also which afterwards steale upon vs by the frailtie of this life, for which the whole Church crieth daily in prayer to God, forgive vs our trespasses, and they are forgiven vs by that onely sacrifice for sinnes*. We learne here another manner of lesson then *Cyprian* there teacheth, that after baptisme not the sacrifice of our almes, but the onely sacrifice of the bodie of Christ is the remission of our sinnes. *M. Bishop* must giue vs leaue rather to beleue *Austine* speaking according to the Scripture, then *Cyprian* speaking directly against the Scripture. And therefore wee answer him as the same *Austine* did the Donatists, when they alledged an Epistle of *Cyprian* against him, *We do Cyprian no wrong to distinguish any writings of his from the authoritie of holy Scripture. We are not bound to the authoritie of this epistle (or sermon) because we account not Cyprians writings as cano- nicall, but consider them by the Canonicall Scriptures, and what therein agreeth to the authority of holy Scripture, we receive it with his praise, but what agreeth not by his leaue we refuse it*. Albeit because we find *Cyprian* elsewhere acknowledging in the name of all the faithfull, that *we haue Christ with the Father to be the aduocate for our sinnes,*

1. Ioh. 1. 29.
 m 1. Ioh. 2. 2.
 n August. cont.
 2. epist. Pelag. li. 3.
 ca. 6. Caro Christi
 verū est & uni-
 cum sacrificium
 pro peccatis, non
 solum in quo
 uniuersa in bap-
 tismo & diluuntur;
 vnde in motum
 his que post ex-
 huius vite infir-
 mitate resurrept,
 propter que quoti-
 dianū uniuersa in
 oratione ad Deū
 clamant Ecclesia,
 Domine nobis,
 & cetera dicitur un-
 tur nobis per sin-
 guā sacrificiū
 pro peccatis.
 o C. ne. Crescon.
 lib. 2. cap. 31. Nos
 nullam Cyprianū
 facimus iniuriā
 quā eius quælibet
 dixerat a canoni-
 ca diuinarum
 Scripturarum
 auctoritate dis-
 tinguimus, & c.
 Et cap. 32. Ego
 huius Epistole
 auctoritate non
 tenor, quia li-
 teras Cypriani non
 canonicas ha-
 beo, sed eas ex ca-
 nonicis considero,
 et quod in eis di-
 uinū scripturā
 auctoritati
 congruit, cum
 laude eius acci-
 pro, quod autem
 non congruit, cum

pace eius respuo. p Cyprian. de orat. Dom. Ipsum habemus apud Patrem Aduocatum pro peccatis nostris, the reb y

thereby confessing the effect of Christs redemption to be extended to the whole course of our life, we dare not conceiue, how soeuer his words be very harsh, that his meaning was so bad as thereby it may seeme to be. And to iustifie himself to conceiue no otherwise but that the washing and cleansing of vs from our sinnes amidst all our almes and deuotions consisteth not in that which we do, but in the blood of Christ, he saith in another place, *O mercifull Lord, how often haue I transgressed the rules of thy doctrine; how often (O holy Lord) haue I despised thy commandements, and when thou saidst vnto me, Returne, I haue not returned; when thou threatnedst, I feared not, when thou wast good and gentle, I haue prouoked thee: beyond seuentie times seuen times I haue sinned against heauen and before thee. Who shall wash away so much filth? who shall take away the mucke that is thus growne together? Let Peter say what he will (in refusing to be washed) we haue need that thou wash vs, for we cannot wash our selues, but in all things that we do, we stand in need of the washing of thy pardon and mercy. With thee is the well of life, and the infinite death of mercies which haue bene from euerlasting: thou hast washed vs in baptisme, thou hast washed vs in thy blood, thou alwayes wastest vs by forgiving our daily sinnes.* By these words he giu. th plainly to vnderstand, that he did not think the washing and cleansing of vs to consist in the merit of our almes, but in the forgiuencesse of our sins. He confesseth that in all that we do, we stand in need of pardon, and therefore cannot be imagined to thinke that any thing that we do is a satisfaction for our sinnes. In the other words therefore we must conceiue his purpose to be onely to note and set forth the acts and affections of them who truly and faithfully seeke remission of their sins by the mercie of God in the blood of Iesus Christ, albeit being instant and earnest, as men are wont to be to presse that that he had in hand, he runneth into inconuenient phrales and speeches, which otherwise stand not with the rule of Christian faith. Those workes of mercie and compassion towards our brethren, are the true fruites and effects, the consequents and companions of that contrite and broken heart, that repentance and faith to which God hath made the promise of his mercy, and therefore because in the doing thereof we find mercy, he so speaketh thereof as if by the workes themselves we obtained that mercie, when yet it is not for the workes like that God accepteth vs, but for Christs sake, whom by our workes

*c Idem, ser. de ab-
lus peccati. Cic-
monissime ma-
gister quales ego
a crimine tue
transgressus sum
regum, iniquitas
culcia tua Do-
mine sanble con-
tremisi, & cum
diceret mihi, Re-
uertere, non sum
reuerfus eum
miseris, non
renunciam bonis
esset et lenis, ex-
spectans sus. Pl-
tra sep uagies
septies, in eorum
& coram te pre-
caui. Quis tot ser-
dos abluet? quis
abradet siccora
conglobata? Quic-
quid dicat Pe-
trus, necesse est
v' ipse no. ablu-
as, neque enim
lauare nos possu-
mas sed i' iorum-
bus que agimus
i' u' u' gentis tue
lauare i' indige-
mus, &c. Apud
te foras v' e' e' i,
et misericordiam
que a' fieri sunt
pro, iudicis i' i' i'
nos, i' b' u' i' nos
baptismo, i' u' i' i'
finge i' u' o,
f' i' u' i' u' o, q' o-
t' i' u' i' u' o, q' o-
t' i' u' i' u' o, q' o-*

we shew that we vnfaignedly seeke, and do truly belecue in him. And as for the place of Scripture which he alledgeth, though by error of the scribe perhaps it be, that there is noted in the margent *be fourth of Tobie*, yet these words not being found in *Tobie*, and the words that are in *Tobie* being cited afterwards, he therein aludeth vndoubtedly to a saying of *Salomon*, in the *Prouerbes*; but forcing the text, and putting in *almes and faith* in steed of *mercy and truth*. Which words of *Solomon*, if a whining aduersary by instance and importunitie will vrge vpon vs to expound of *the mercie and truth of man*, it must be read and construed according to the same meaning which is already expressed, ^d *In mercy and truth iniquitie shall be forgiven*, that is, where *mercy and truth* are, there is forgiveness of sinnes, as to note the conditions of the persons whose sins are forgiven, not the thing by vertue whereof they are forgiven. But we haue no warrant of any other Scripture in any other meaning to tie it to our *mercy and truth*, and therefore must vnderstand it of *the mercie and truth* of God, of which the Prophet *Dauid* speaketh, when hauing signified the forgiveness of the sinnes of Gods people, and the nearnesse of his saluation to them that feare him, he addeth for the cause thereof, ^e *Mercy and truth are met together*. Of which also the Euangelist *S. Iohn* saith, ^f *Grace and truth*, that is, *mercie and truth come by Iesus Christ*. Thus then by *mercie and truth iniquitie is forgiven*; not by any merite or worke of ours, not by any satisfaction that we can make, but by the mercie of God, truly performing the promise that he hath made of the remission of sinnes by the blood of Iesus Christ. As for the booke of *Tobie* noted as I said in the margent, and from whence *Cyprian* afterwards alledgeth other words of *almes deliuering from death and purging all sinne*, it is not of sufficient authoritie to proue vnto vs any matter of faith, the ancient Church testifying of it, and the rest of the same sort, as *Hierome* and *Ruffinus* haue recorded, that ^g *they are not canonicall*, and *S. Anstine* affirming that ^h *the writings which are not in the Canon of the Iewes* (as none are, but what they had written in their owne tongue) *are not with so great authority alledged in matters of question and contradiction*. Albeit we will not disanow those words in that meaning, as I haue before expressed, that *almes deeds deliuer from death and purge vs from sinne*, as arguments for prooffe that wee are deliuered from death and purged from sin,

d Prou. 16. 3.

e Psal 85. 10.

f John 1. 17.

g Hieron. prolog. 2. cat. Jgitur sequentia Solomonis & Iesu filij Sinae liber, & Iudith & Tobias non sunt in Canone. Sic Ruffin in expof. Symb. h August de ciuit. Dei lib. 17. ca. 10. Aduersus contradictores non tantum a firmate professione que scripta non sunt in Canone. Ind. 20. 17. 11.

not as causes effecting and working the same purgation, or if we will vse the name of causes, as causes to our apprehension & knowledge, not as causes of the essence and being of the thing. But take all these speeches how we wil, it shal appeare (God willing) in the next sectiō that they make nothing at al for *M. Bishop*, and that they are impudently wrested to that purpose for which hec alledgeth them. In the meane time for the conclusion of this lectiō he telleth vs a reason why they make *speciall reckoning of these three workes* for satisfaction, but the ground of his reason fully overthroweth all the assertion thereof, *Being to satisfie* (saith he) *wee must performe it with such things as be our owne*. But say we, wee haue nothing of our owne, but whatsoeuer we haue is his, ⁱ *of whom*, and ⁱ *through whom*, and ⁱ *for whom* are all things. Therefore as before ha h bin concluded, we cannot satisfie at all. Whether they be goods of the mind, or of the body, or externall goods, we owe all vnto him, and we do but pay him with his owne. His applying of the words of the Apostle to fasting is absurd. *Reasonable bodily discipline*, saith he; whereas the Apostle by ^k *reasonable seruice* meanceth that that is mentall and spirituall, and thereby agreeable to God, who is ^l *a spi-* ^{k Rom. 12. 1.} *rit, and will be worshipped in spirit and truth*, not any ^m *bodily exercise* ^{l Iohn 4. 24.} *which profiteth little*, as the same Apostle speaketh. So the other words of *a liuing sacrifice, holy and acceptable to God*, are misapplied to a particular act of fasting, hauing a generall reference to the whole course of a Christian life and conuersation. I omit the rest of his words as idle.

18. W. BISHOP.

But now to knit up this question: let vs heare briefly what the best learned and purest antiquity hath taught of this satisfaction done by man; and because *M Perkins* began with *Tertullian*, omitting his auncients: let vs first heare what he saith of it in his booke of penance. How foolish is it (saith he) not to fulfill our penance, and yet to expect pardon of our sinnes, this is not to tender the price, and yet to put out a hand for the reward: for God hath decreed to set the pardon at this price: he proposeth impunity to bee redeemed with this recompence of penance.

His equall in standing, and better in learning, Origen thus discour-
seth:

seth: See our good Lord tempering mercy with severity, and weighing the measure of the punishment in a iust and merciful balance: he deliuereth not vp a sinner for euer. But looke how long time thou knowest thy self to haue offended, so long do thou humble thy selfe to God, and satisfie him in the confession of penance.

That glorious Martyr, and most learned Archbishop S. Cyprian, is wonderful vehement against them that would not haue seuerer penance done by such as fell in persecutiō: saying: That such indiscreet men labour tooth and naile, that satisfaction be not done to God, highly offended against them. And saith further, That hee who withdraweth our brethren from these workes of satisfaction, doth miserably deceiue them, causing them that might do true penance, & satisfie God their mercifull Father, with their prayer and works, to perish daily, and to be more and more seduced to their further damnation.

S. Basil saith: Look to thy selfe, that according to the proportion of thy fault thou maist hence also borrow some helpe of recouering thy health. Is it a great and grieuous offence? it hath then need of much confession, bitter teares, a sharpe combat of watching, - and vncessant and continued fasting: if the offence were light and more tollerable, yet let the penance be equall vnto it.

Grat in sanct. lum. S. Gregory Naxianzē saith: It is as great an euil to pardon without some punishment, as to punish without all pity. For as that doth loose the bridle to all licentiousnesse, so this doth straine it too much.

By compassion on the poore and faith, sinnes are purged, therefore let vs be clenfed by this compassion, let vs scoure out the spots and filth of our soules with this egregious herb that makes it white, some as wool, others as snow, according to the proportion of euery mans compassion and almes.

De Helia & Icañ. S. Ambrose saith, Wee haue many helpes whereby wee may redeeme our sinnes: hast thou money? redeeme thy sinne, not that our Lord is to be bought and sold, but thou thy self art sold by thy sins, redeeme thy selfe with thy workes, redeeme thee with thy money. And, how could we be saued, vnlesse wee washed away our sins by fasting?

S. Hierome maketh Paula a blessed maion say, My face is to be disfigured, which against the commaundement of God I painted: my body is to bee afflicted that hath taken so great pleasure: my

Hon. 3. in lib. Judic.

Lib. 1. ep. 3.

Lib. 3. ep. 14.

Orat. in illa verba, ut rōde tibi. Idem Ambr ad virg. l. 2. cap. 8.

Jdm de paup. auor.

De Helia & Icañ.

Epist. 82.

often laughter is to be recompenced with continuall weeping: my silkes and soft clothing is to bee changed into rough haire. *Read another Epistle of his to the same Eustochium, about the preserving of her virginity, and see what penance himselfe did, being a most vertuous young man.* Ad Eustoch. de o-
bisu Paul'e.

S. Augustin saith, He that is truly penitent, looks to nothing else then that he leaues not unpunished the sinne which he committed: For by that meanes, not spating our selues, he whose high and iust iudgement no contemptuous person can escape, doth spare vs. Epist. 54.

And hee sheweth how that a penitent sinner doth come to the Priest, and receiue of him the measure of his satisfaction. And saith directly against our protestant possion, That it is not sufficient to amend our manners, and to depart from the euill which wee haue committed, vnlesse we do also satisfie God for those things which we had done. Lib. 50. hom.
Hom 50. cap. 11;
Cap. 15.

S. Gregory saith, That sins are not onely to be confessed, but to be blotted out with the austeritie of penance. Lib. 6. in. 1. Reg.

I will close vp these Testimonies with this sentence of our learned countryman venerable Bede: Delight (saith hee) or desire to sinne, when we do satisfaction is lightly purged by almesdeeds and such like: but consent is not rubbed out without great penance: now custome of sinning is not taken away but by a iust and heauy satisfaction. In Psal. 1.

R. ABBOT.

Here *M. Bishop knitteth up the question,* but he knitteth it (gentle Reader) with a bow-knot; if thou haue but skill to pull the right string, thou shalt presently loose all that he hath knit. Aske him, and let him tell thee the true state of the question heere disputed, and thou canst presently discern, that of these so many testimonies by him alledged, there is none, not so much as one that carrieth any shew or semblance to that for which hee citeth them. Such is the notable imposturage and cofinage of these fall harlots, in laying together huge companies of the places of the Fathers to blind the eyes of simple men, who are not able to discern whether they be applied right or wrong. I haue pointed at this matter before, but it commeth heere more fully to be declared. *M. Bishop*
in

in the beginning telleth vs thus: *We are not here to treat of that publicke penance which for notorious crimes is done openly, but of such private penance which is either enjoyed by the Confessor, or voluntarily undertaken by the penitent, or else sent by Gods visitation to purge vs frō that temporall paine which for sins past and pardoned we are to endure either in this life or in Purgatory, &c.* Mark that which he saith, gentle Reader, that satisfaction is not here ment of publicke penance for notorious offences, but only of private penance, and that for sins past & already pardoned. That thou maist the better vnderstand this secret of theirs thou art to obserue that in sin they affirme two things, *the violation of amity betwixt God and vs, and the violation of iustice.* For the renewing of amity, they say that *a man cannot satisfie*, because satisfaction must haue acceptance with God, and acceptance presupposeth amity and friendship. Again, satisfaction must haue some kind of equality, in respect of the offence for which the satisfaction is made. That there may be such an equality, it is necessary that *as the offence hath a kind of infinity in respect of the object (which is God) so the satisfaction haue a kind of infinity in respect of the originall whence it hath beginning.* It must therefore proceed from *the spirit of God dwelling in man, or from man made by grace and charity the member of Christ and child of God.* When therefore a man by mortall sinne hath expelled from himselfe grace and charity, he must first vpon his contrition and confession be reconciled and haue his sinne forgiven, and afterwards must make satisfaction for the same sinne. For they will haue vs thinke that though God bee content to bee friends with vs, and in that respect to forgieue the sinne, yet he will haue satisfaction made to his iustice for the wrong and trespasse that we haue done him. Thou mayst not wonder that they be very earnest in the assertion of this matter, because vpon this ground Purgatory standeth, and consequently the whole reueneue of the Popes pardons, and of all their obsequies and deuotions for the dead. Now this being the point of their defence, that God hauing forgiven and pardoned the sinne, there remaineth a satisfaction to be made by temporall punishment, which of all the Fathers by him alledged, speaketh any thing to that effect? He hath taken them all out of *Bellarmino*, but therein see the honesty & fidelity both of *Bellarmino* and him: peruse them, and consider of them again & again, and what doest thou find sounding to the prooffe of their assertion?

o Bellar. de pen.
lib. 4. cap. 1. Cum
homines in Deum
peccant, aut citra
finem & iustitiam
volunt. Ac pro
amicitiam restor.
munda, non potest
homo Deo satisfacere: nam satisfactio hominis erga Deum acceptatione ipsius Dei necessario indiget: acceptatio autem amicitiam presupponit. Et propterea ut satisfactio sit aliquo modo ad equalitatem: oportet ut sicut offensio habet infinitatem quādam ex parte obiecti, sic habeat satisfactio infinitatem aliquam ex parte prius ipsi satisfaciens. Proinde requiruntur opera satisfactoria sicut a spiritu Dei hominē inhabitante, siue ab ipso homine ut membro Christi ac filio Dei iam per gratiam & charitatem eff. Et c.

The Fathers speak of a *satisfaction* for the obtaining of the forgiveness of sins, but of a *satisfaction* to be made when the sin is forgiven; they say neuer a word, yea they neuer imagined any such thing. The church of Rome denieth that to be properly a *satisfactio*, which the Fathers call by the name of *satisfaction*, and knew no other but that, & yet that *satisfaction* they alledge for the prooffe of their new devised satisfaction. Yea *Bellarmino* himselfe confesseth, that *Where the Fathers do seem to attribute to the actions of men to restore amity with God, and to satisfie for the remission of the sin, they must bee expounded of satisfaction ex congruo, not ex condigno*. So had he said before, that with the Fathers in that case, the words of *merit, price, satisfaction, redemption, must be taken in that sort*. And yet whereas all these Fathers alledged speak of *price, satisfaction, redemption*, for the remission of the sin, he himselfe bringeth them to prooue a *satisfaction de condigno*, after the remission of the sinne. To speake of them briefly in order as he reporteth them, the first testimony out of *Tertullian*, concerneth *publike penance*, the whole book being written thereof, as *Beatus Rhenanus* sheweth in the argument of the same booke, & as by the author himselfe appeareth, in that he speaketh of such a repentance as is *but once to be had after baptism*, which was so ordered by the Church in *publike penitency*, but in *private* neuer neither would *M. Bishop* plead so hard for it, if it were so. Now *publike penitency* was a *satisfaction* to obtaine forgiveness, and so here *Tertullian* plainly expresseth, calling it *a folly not to fulfill penance, & yet to expect pardon*, affirming the one to be the *price* for the other, and that *God hath set the pardon at this price*. This then being a *price* for the pardon, commeth not within the compasse of our question, which is of a *satisfaction* when the sinne is pardoned. *Origen* purpose in the same place alledged, is by the example of the deliuerance of the Israelites when they called vpon the Lord, to shew that the Lord deliuereth a man: so aduersary powers *to humble him that was exalted to afflict him, to breake him vntill he repent & seeke the Lord*; exhorting to put away pride least the Lord bee angry and giue us vp into the hands of the enemy, that by the trouble of correction we learne that *humility* which wee should haue taught in the knowledge

figura, ut conserat donec respiciat & querat donum, &c. *Abi lacus superbia uicij se determinat. & cetera* for the satisfaction. *Donum & tradat nos, &c.* *hanc libertatem quam in se nati Christi uicij delinimus, in conseruacione seruatiuone dicitur: sal uicij benigne Dominum in uicij uicij cum sine, dicitur in conseruacione, & uicij pura uicij uicij & clementis lib. 1. in ore penitentium.*

of Christ. Hereupon he inferreth that aduertisement of Gods *temper*ing mercy with *seuerity*, waighing the measure of his punishment by a *iust* and *mercifull* consideration, namely in that sort as he hath before deliuered, *that in manner of a wholsome medicine, one contrarie may be cured with another.* Therefore he saith that ^k God doth not *giue ouer a sinner for euer*, as to note that all that hee doth is but to bring a man to repentance; which beeing done, hee is satisfied. Whereupon he giueth aduice to a man, that according to the time *that he knoweth himselfe to haue erred or offended, so he humble himselfe, and satisfie God in the confession of repentance; because* (saith he) *if thou reform and amend thy selfe, God is gracious & mercifull to withhold punishment from him who preuenieth it by repentance.* Now what is all this, but that which the Apostle saith, ^l *If wee would iudge ourselves, we should not be iudged of the Lord?* He exhorteeth to preuent Gods iudgement, to humble our selues, to repent, to cast away our pride, to seeke God, to satisfie him by confession and acknowledgement of our sinnes, that God being gracious and mercifull may forbear to punish vs, but we finde nothing of that that we seeke for, that hauing humbled our sinnes, and being reconciled to God, and hauing obtained forgiuenesse of our sins, we shal remain bound to punishment and satisfaction for our sinnes. The words cited out of Cyprians epistles, concerne them who in the time of persecution had fallen and denied Christ, whom hee would not haue to be restored to the communion of the Church vntill they had publikely lamented their grieuous fal, and giuen good tokens of their true and faithfull repentance. Therefore hee blameth them that too lightly and easily receiued them againe, heereby causing *that they conceiued not the wrath of God, that they feared not the iudgement of the Lord, that they knocked not at the Church of Christ, but without repentance and open confession of their sin had false peace preached vnto them with decentfull words.* Here is therefore no speeche of satisfaction after peace and reconciliation to God, but only for the obtaining of this peace. And this is euident by the very words cited by *M. Bishop*, wherein Cyprian blaineth them that withheld men from *satisfying God being angry*; and he applieth them against vs, for denying satisfaction when God is pleased. In the other place Cyprian saith, that *showing true repentance they might by their prayers & works satisfie God to the procuring of mercy; & M. Bishop* alledgeith it

Tradidit humilios ut salubri
medicaine ratione
contraria contrarijs
curentur.
K Non in perpetuum
tradi linquentes. sel
quanto tempore
errasse te nisi, &c
tante nobilominus
tempore humilia
te ipsum Deo et
satisficito ei in
confessione peni
rentie. &c quia si
to ipse emendaueris,
sicut ipse cor
roxiis. pius et
misericors est Do
us qui vult etiam
temperet ab eo qui
illam pau endo
preuenit.
11. Cor. 11. 21.
M. Cyprian. lib. 1.
epi. 3. Proponitur
sacrilegis at que
dicitur, ne ira cog
getur Dei, non
timeatur iudicium
Domini, ne pulse
tur ad Ecclesiam
Christi, sed sublati
punitur in nec
ulla exomologesi
crimini: facta
pax a non veris
pra byteris verbis
fallacibus predi
ceur, &c.
n. Jhu. Elaborant
ne indignanti
Deo satisfiit.
o. Lib. 3. epist. 14.
Posunt ager es
penitentiam ce
ram. Deo piter ad
misericordiam
precibus & operi
bus suis satisfi
cere.

to proue a satisfaction when men haue already procured mercie. *Cyprian* speaketh of a satisfaction, for want whereof men ⁹perish, and as *M. Bishop* translateth, are seduced to their further damnation, and *M. Bishop* applieth it to a satisfaction, for want whereof men perish not nor are damned, but must make it vp in Purgatory fire.

The words of *Basil* are as impertinent as the rest. He saith nothing but what we say, that the greater wound should cause the greater paine, the greater sinne the greater sorow, that we may so much the more earnestly seeke reconciliation to God, by how much the further we haue departed from him; but no shadow is there of satisfaction to be made after that we are reconciled vnto him. The last of his words containe the summe of all the rest: ⁹Let the repentance be equall or proportionable to the sin. To the like sentence of *Ambrose* he referreth vs in the margin; ¹A great wound had need of a very effectuall and long cure: a great sinne had need of great satisfaction. The words immediately going before are these: ²If the sinner spare not himself, then the Lord will spare him; and if in the short space of this life he shall recompence the euermourning pains of hel that are to come, he freeeth himself from euermourning. It is appaent therefore that he speaketh of a satisfaction whereby to obtaine forgiveness of sinnes for the auoyding of the euermourning paines of hel, not of a satisfaction after forgiveness, for the auoyding of the temporall paines of Purgatory. He writeth it to a virgin that had yeelded her self to be defiled and corrupted, and calleth her to publike and perpetuall penance, denying her any remission or pardon in this world. ³Continue in thy penance or repentance euen to the end of thy life, and do not presume that of mans hand any pardon can be granted thee, for he deceiveth thee that will promise that vnto thee. For thou which hast sinned properly against the Lord, must of him alone expect remedie at the day of iudgement. A hard censure, and vnworthy of *Ambrose*, and so contrary to that which otherwhere he hath written, as that we may well question whether it be his or no; but it being plainly denied her to haue forgiveness, how deceitfully is this example brought to proue satisfaction after forgiveness? With as great fraud he alledgeth *Gregory Nazianzen*, who in that place inueigheth against the *Nouatian* heretikes, denying repentance to them that fell after baptism, according to the censure now mentioned vnder the name of *Ambrose*. Against that rigor he saith, that ⁴in like sort are to be blamed but vnderstand.

p *Jbid.* Seductur ut magis creant & qui fringere possunt p u cadant. q *Basil.* orat. in illud, Auendo tibi. Adequetur peccato patientia.

r *Ambr.* ad virg. lapsam. Granis plaga alta & prolixa opus est medicina; grande scelus grandem habet necessitatem scilicet scilicet. . . s *Pecca* or si sibi non spercerit à Deo illi pareat ut, e si futurus parnis & hermie perpetuas in hoc paruo uo a spicio comp. usuerit, seipso in aeterno iudicio liberat.

t *Jbid.* In hunc penitentia est ad finem uitae, nec tibi praestas ab humano die posse ueniam dari quia descripte qui hoc tibi pellicerit uerit.

Quae enim praeprie in Dominum peccasti, ab illo solo te euenit in die iudicii expectare remedium. u *Greg.* Nazian. ora. 39 in similia hominis. In eodẽ uo in suis tã effrenata et omni animaduersionis metu soluta licentia, quã sciat, nec ulla clementia temperata commodat ocella omnes lib nas uisq; laxatus, hac uelomni ori elluisione crefo an.

bridled licence freed from all feare of punishment & cruel condemning, not mingled or tempered with clemency and mercy; the on loosning the bridle to all vices, the other stifling men with ouermuch straitnesse. Niceas in his cōmentary thus expresseth it, *They alike deserue to be reprov'd and punished, who either punish not offender at all, but giue them wholly the bridle, or do so cōdemne them as that they leaue them no hope to obtaine pardon.* He speaketh of the external government & discipline of the Church, wherein he blameth that mē should be left at liberty to offend without feare of punishment; and again blameth such extremity & rigor, that offenders when they repent, should be excluded from hope of pardon: and what is this to proue that men being pardoned by God, must notwithstanding yet make him a satisfactiō for their sinnes pardoned? No man I suppose is so blind, but that he seeth the falshood of this citation. The other out of the same Father is of the same condition. He speaketh of mercy and compassion, as meanes *to purge sins, to scoure out the spots and filths of our soules;* but he saith nothing of satisfactiō to be made after that those spots and filth are purged and scoured. Of the saying of *Salomon* which he alledgeth, I haue spoken in the former section: only it may be added, that whereas he for *mercy and truth* readeth *By mercy and faith sins are purged, or iniquitie is forgiven,* which the Hebrew text beareth very well, we may vnderstand it of Gods mercy in giuing, and our faith in receiuing the forgivenes of sins, the promise thereof being made to them that beleue in him. Again, he bringeth vs *Ambrose* speaking of *redeeming our sins with our mony, & washing away sins with fasting;* but we heare nothing of satisfaction or redemption after the forgivensse of our sins. Yea when he saith that *the Lord is not to be bought and sold,* he giueth vs to vnderstand, that he meaneth not that by our mony we purchase or merit at Gods hands, and therefore can not be said therby to make him satisfaction for our sins. That which he saith of *redeeming,* he wil haue it vnderstood of freeing our selus from the cords or bonds of our sins, that we may not be holden by the custome of them, whilest by well doing we resist and crosse the practise and lusts thereof, that they may not continue to bring vs vnto death. *The Lord* (saith he) *is not to be bought and sold; but thou art so. Thou art sold to thy sins. Redeeme thy selfe by thy workes: redeeme thy selfe by thy mony. By one poison another poison is excluded: by the poison (of the Mawmon of iniquitie) death is repulsed, life is preserved.*

Here

¶ Nicei. ibid. in
comment. Pareo
mā sunt enī a re-
prehensōe pānā-
que merentur qui
vel peccantes
nulla pāna affici-
unt ipsi s; omnes
habeas remittit;
vel qui eos ita cō-
demunt ut nul-
lam consequenda
venia sperant
relinquant.

¶ Orat. 27. de amo-
re pauperum.
Misericordie pur-
genur, amique
labes et inquina-
menta egregia illa
herba detergamus
&c.

¶ Miseri. orilia &
sūde peccata pur-
gantur.

¶ Ambr. de Helia
& ieiun. cap. 26.
Habemus plura
f. hūilia quibus
peccata nōstra
redimimus. Habes
pecunia: redime
peccatum tuum,
&c. Et ep. 82. Que
nobis salus esse po-
t est nisi ieiun. o e-
eluerimus peccata
nōstra?

¶ Ibid. Non ve-
nalis est Dominus
sed tu ipse venalis
es. Peccatis tuis
venundatus es.

Redimo te aperi-
bis tu: redime te
pecunia tua, &c.
Venenum veneno
excluditur. Vene-
no mors repellitur
vita seruatur.

Here is a redemption for the excluding of ſinne, not to pay a ſatisfaction for it; to ſet vs free from the bondage of committing ſinne, not to purchaſe the forgiveneſſe of it. Nay of that he hath ſaid immediately before, *Let vs ſue to the Phyſition who hath cured our former wounds, and if any bitterneſſe be remaining, there ſhal not want a medicine. And if we have done wrong, he wil forget it who hath once pardoned. Albeit we have greatly offended, we have a great Phyſition, we have received the great medicine of his grace: for a ſtrong or great medicine taketh away great ſinnes.* That which is next alledged out of Hierom concerning Paula, ſignifieth her lamentation of her former life, and ſetterth out her repentance of her ſinnes, *which being but ſmall, as Hierom ſaith, ſhe ſo bewailed, as that a man would have thought her guiltie of grievous offences;* but that proueth not that ſhe meant to make ſatisfaction hereby for pardoned ſinnes, neither doth he ſay any thing to that effect. No more doth he as teaching himſelfe in the other epiſtle to *Euftochium*, where he ſheweth what hardneſſe he endured at the firſt in the wilderneſſe to ſubdue the heate and luſt of youth, hauing as he ſaith, *for the feare of hell condemned himſelfe to that priſon,* but not ſo much as any word that he did any thing there for penance or ſatisfaction for his ſinnes. This is ſo wiſely applied, as that we may well thinke *M. Biſhop* put it in of his owne head, there being nothing either in words or in matter likely to ſerue the turne. As little helpe hath he in the next citation which is out of *S. Auſtine*, who telleth *Macedonius* the Lieutenant concerning them who being condemned to death, had their liues and pardon begged by the Biſhops, that *they kept many of them whoſe crimes were manifeſt from the participation of the ſacrament, that by repentance and puniſhing themſelues they might appeaſe him whom in their ſinnes they had deſpiſed.* Hereupon he inferreth: *For he which truly repenteth, laboureth nothing elſe but not to ſuffer that euill which he hath done to be puniſhed: for by that meanes when he ſpareth not himſelfe, he is ſpared of him whoſe ſecret and iuſt judgement no deſpiſer ſhall eſcape.* Which words being plainly deliuered of that repentance wherby God is appeaſed that he may not puniſh, what do they make to the prooſe of a puniſhment which they ſay God inflicteth when he is appeaſed? Concerning this puniſhing of our ſelues, I refer thee to that which before hath bin ſaid by occaſion of another ſentence of *S. Auſtine* in the tenth ſection.

*Flid. Conſugi-
mus ad medicina
qui vulnera ſu-
periora curauit ei ſi
quid ſuperſit a-
cerbitate mede-
loris d' erit. Eſi
quid mitiore ſci-
nus maior non
erit qui ſemel do-
nauit. Eſi graue
d' liquimus, magnis
medicis inuenimus
magnum medici-
na graue eris ac-
c' pimus. Magna e-
nim med cura to-
lit pie e' magna
d' Hieron. epi ap.
Paulo. Ita tenet
peccata plangere
ut eam grauiſſi-
morum cum nunt
credere ream.
e Hieron. ad Euf-
toch. Ob gehenne
meritum tali me
carcere iſſe dam-
natum.
S. Auguſt. ep. 54.
Quoſdam quoru
manifeſta ſunt
crimina a uſira
ſeueritate libera-
tos a ſecitate re-
uocemus a tunc
ut poſſent pla-
ca e' poſſent auer-
peccando come-
ſerant. ſequo e' ſos
punitendo.
g. Na nihil aliud
ag' quem vera-
eſter pauit: niſi
u' id quod mal-
ſecis impium ſi
eſſe non ſint: ho-
quippe modo ſibi
non parant: ille
parat ea ut ad ſe
iſſe non: non ita
n' illi contemp-
erant.*

h Gal. 5. 21.
 i August. hom.
 50. Cum in se
 pr tulerit seve-
 ritate m: dicere
 fort entia venas
 ad Anusitres
 per quos illi in
 ecclesia claus
 ministrantur, &
 accipiat sati-
 factiois sue mediū
 ut in offerendo
 sacrificio cordis
 contr. bulati de-
 no: us & supplex
 id tamen agat
 quod non solum
 illi profic ad reci-
 piendum salutē,
 sed & ceteris ad
 exemplum, ut si
 peccatum eius
 non solum in
 grau eius malo
 sed etiam in scan-
 dal. e est aliorum,
 atq; hoc expedire
 vultat ecclesie
 vide. ut amittit
 in m: ti ia multo-
 rum vel etiam
 totius plebis agere
 penitentiam non
 recusat.
 k Ibid Non suffi-
 ciat mores in me-
 lius commutare,
 & a factis malis
 recedere, nisi etia
 de his que facta
 sunt satisfiat Deo
 per penitentia
 d. lozem.
 l Non enim dictū
 est tantum ut
 a h:l. neas a pec-
 catis, sed & de
 preteritis, inquit
 Dominus de-
 precate ut tibi
 dimi: tan ur.
 m Greg. in R. g.
 hb 6. Non solum
 conf. enda sunt
 peccata, sed etiam
 penitentia auctori a e delenda. n Beda in Ps. 1. Delectatio seu voluntas peccandi quando ad satisf-
 factioem veni: ut leui: et elemo: sya & alijs talibus purgatur; confensus vero non nisi graui penitentia deletur; con-
 sus. iudo autem non nisi rella & ponderosa satisfactioe absoluitur.

The other place is manifestly spokē of publike penitency. *S. Austin* exhorting euery mā in the guilt of those sins of which the Scripture teacheth, that *they which do such things shall not inherit the kingdom of God*; to pronouce sentēce ag. iust himself of a sharp medicine, to come to the Priests by whom the keyes of the church are ministred vnto him, & of them to receiue the manner or measure of his satisfaction, that being deuout & humble in offering the sacrifice of a troubled or contrite hart, he may yet do that wh. ch may not onely do him good for the receiuing of saluatiō, but others also by example, that if his sin be not only to the grieuous hurt of himself, but also to the scandal of others, & it so seem to the Priest or Bishop expedient for the profit of the Church, he refuse not to do penance in the know edge of many or of the whole church. This is again a repentance for the receiuing of the forgiuenesse of sins & saluatiō, but no other satisfaction, required not onely for the good of the of- fender, but also for the good of other men & of the whole church, whereas *M Bishops* satisfaction concerneth only the man himselfe to be deliuered from Purgatory paines. To the same effect is that which he citeth further out of the same Homily: *It sufficeth not to amend our manners and to depart from euill doings, vnesse for those things whicb we haue done we satisfie God by sorrow of repentance.* To what end that satisf. on is vsed, he sheweth presently after: *For it is not said on'y that we should abstaine frō sins, but pray to God also saith he (namely Ecclesiasticus) for the things that are past, that they may be forgiuē thee* Here is all til for forgiuenes of sins, but nothing of satisf. action when sin is forgiuen. So when *Gregory* saith, that *sinis are not only to be confessed, but also to be blotted out by austeritie of penance or repentance*, he speaketh of a penance for the blotting out of sin, not of penance whē the sin is already blotted out. So doth *Beda* expressly apply his speech to the purging the blotting out, the pardoning of sin. *Delight or desire to sin when we come to satisf. actiō is lightly purged with alm, deeds & such like; but consent is not blotted out by great repē- tance; but custome of sin is not pardoned but by iust and waigherie satisf. action.* Thus (gentle Reader) of all that *M. Bishop* hath cited, yea and of all that *Bellarmino* hath cited, there is not one that speaketh of the point in question, as touching satisfaction after forgiuenesse of sins. No, it is a late deuce of the Schoolmen, which when they

had set it abroad, they desired to color and to giue it tast by citing sentences of the fathers as touching satisfaction, when as the Fathers speake of satisfaction in one meaning, and they apply them in another. But I suppose I haue not yet giuen thee full satisfaction; vnlesse I further adde somewhat as touching the auncient Fathers vsing of this terme of *satisfaction*. It is therefore to be vnderstood, that the same was first applied to that publike penance, whereby open and notorious offenders did satisfie the Church, that is, giue sufficient and approued testimony and assurance of their true and vnfeined repentance for their sinnes. When any in the time of persecution had fallen by renouncing the name and faith of Christ, or had otherwise committed any great & scandalous trespassie to the griuance of his brethren, to the obloquy of religion and slauder of the Church, but especially to the offence of almighty God, and prouoking of his wrath, both against himselfe, and them also with whom he liued, he was by the publike censure of the Church secluded from the Communion, and cut off from the societie of the faithfull and godly, as vnworthy to be reckoned a member of Christ, or partaker of the hope that is by him. But yet ther was alwaies hope of restitution remaining to them who vpon conuenientiall were found penitent and griued for the euill which they had done. To this purpose therefore they were enioyned^p publike confession of their sinnes. They had their place appointed them in the Church, where they stood lamenting and mourning, & with weeping and teares cast themselues to the ground, praying to God for themselues, and commending themselues to the prayers of the assembly. It was prescribed them by watching, by fasting, by course, and vncouth apparel to afflict and humble themselues, that euery way their grieffe & sorrow might be seene. Which being duly performed the Church was satisfied, and taking compassion on them restored them againe to brotherly societie, and to the communion of the Church, and hereof first was the name of *satisfaction* taken vp. It was not therfore a satisfaction whereby they meant to make God a iust recompence for their sinnes, or as by paying a price of woorth and value to merit and purchase their owne pardon, but onely a satisfaction whereby the Church would be certified of their true repentance towards God, as not enduring that any man should

^p See hereof Tertul de penit^{en} tia, and the collections of Beatus Rhenanus in the argument of that booke.

he accounted a member amongst them, who by sinne had made himselfe a stranger to God, vntill they saw reason to be perswaded that God would be pleased to be reconciled to him againe. They could not looke into the heart to see any mans repentance and sorrow, but by mens deuout submitting themselues to the ordinances of publike censure and discipline they would be induced to the perswasion thereof, and being thereof perswaded, they received him againe whom before they had reiected. Hereof *Saint Austin* saith very plainely to shew the end of it; ^a *A contrite and humbled heart God despiseth not, but yet because commonly the grieffe of one mans heart is secret to another, and commeth not by any words or signes to the certaine knowledge of others, being in the sight of him to whom it is said, My groning is not hid from thee, therefore rightly are there appointed certaine times of penance, that the Church also may be satisfied wherein sinnes are forgiven, because out of it there are none forgiven.* Here is the true vse of those publike satisfactions. It is true that God yeeldeth to the contrite and broken heart remission and forgiuenesse of sinnes, but in scandalous trespasses he will haue the knowledge thereof to be taken in the forgiuenesse of the Church. A man in that case sinneth not against God onely, but also against the Church, in prouoking Gods anger, as before was said, not onely against himselfe, but also against them, in corrupting others, so much as in him lieth, by his euill example, in causing aduersaries by that occasion to speake euill of the Church: God therefore would that as the Church is interested in the wrong, so it should also be interested in the forgiuenesse thereof, so as that in this case no man is to presume of forgiuenesse with God, who is not so much as in him lieth, reconciled to the Church of God. This our Sauour Christ hath confirmed in the Gospell: ^r *What soeuer ye bind on earth shal be bound in heauen, and what soeuer ye loose on earth, shall be loosed in heauen.* ^s *Whose sinnes ye remit, they are remitted; whose sinnes ye retaine, they are retained.* So then the forgiuenesse of the Church is to be accounted as it were an admission to forgiuenesse with God, and a man taketh the one to be to him a confirmation of the other. Now the Church is to forgiue according to the same rule as God forgiueth, onely him that is penitent and grieued for his sinne, and therefore in such sort, as hath bene said, requireth satisfaction for certificate and assurance of such repen-

^a Aug. Enchir. cap 65. Cor contritum & humil. atum Deus non spernit. ^r *erum quia plerumque dolor alterius cordis occultus est alteri, neq; in alio uotitiam per uerba uel quocumq; alia signa procedit cum sit coram illo cui dicitur, Gemitus meus a te non est absconditus, &c. Et dicitur unum uer ab ijs, qui Ecclesie presentant, tempora poenitentiae, ut si at etiam satis Ecclesie in qua remittuntur ipsa peccata, extra eam quippe non remittuntur.*

^r Mar. 18. 18.

^s Iohn 20. 23.

tance. And this is specially that *satisfaction* which is so much spoken of in the writings and records of the ancient Church. But yet will *M. Bishop* say, the matter is not sufficiently cleared, because howsoever the name of *satisfaction* might haue originall from hence, yet we find them to haue applied the same to God also, and to haue taught men by such and such works to satisfie and appease the wrath of God. And we deny not indeed but that so they haue don, but yet we say, that they neuer spake of *satisfaction* in any such meaning as the name of it now importeth in the Church of Rome. Farre were they from hauing any thought, that any thing they did could be a *satisfaction*, that is, a iust and sufficient, and worthy recompence for their sinnes: but yet they called repentance by the name of satisfaction, as to note that it is the thing wherewith God is satisfied, that is, contented and appeased, not for the thing i selfe, but for that he hath promised to accept those passions and teares, and workes which are the issues and streames of a broken and contrite hart, carefully seeking his mercy, and humbly crauing remission and pardon in the name of Iesus Christ. In this sense they translated the name of *satisfaction* from the Church to God, and from publike to priuate repentance, neuer imagining, that any man would be so mad as to conceiue merit there where they taught the sinner, to aske mercy, where they taught that the whole effect of that that is done consisteth in Gods mercy, through the merit of Iesus Christ. *Christ is made our atonement*, saith *Hesychius*: therefore *all the sacrifice of repentance (or penance) is administred and done in him, and all that a man obtaineth by repentance is referred to him*. It is not then for our repentance sake, but for Christs sake, that in repentance we obtaine that mercy that we do obtaine. And to that purpose very notably serueth that which *Chrysostome*, mouing question in the name and behalfe of a sinner, and making answer thereto, very learnedly & religiously speaketh in this sort: *"I haue spent all my life in sinne, and if I repent, dost thou thinke I shall be saued? Yea verily, saith he. But how shall I be certaine of that? or what persuasion can induce me to thinke so? I take assurance hereof from the mercie of the Lord, not from thy repentance. For thy only repentance*

t *Hesych* in *Leu*
7. lib. 2. *Christus*
nobis propitiatio
factus est, ergo in
ipso omni: peni-
tentie sacrificium
ministratur & a-
gitur, & omne
quod ex peniten-
tia quis consequi-
tur ad eum refer-
tur.
u *Chrysost.* de pa-
nit. hom. 3. *sive in*
Hypomnemat in
Esaiam, *Cum omni*
uoluntate in peccatis
deriuerim, si me
penitueris, sumo
fiduciam. Peni-
tentia enim tua
preuadet tantam
abstergere malorum
elusionem. Penitentia
si sola fuerit, merito
tibi metuendum est,
sed quoniam penitentie
Dei clementia,
Deique pietas iuncta est,
confide.

ne saluum? Prorsus sis. Unde hoc liquet? Ab ipsa Domini sui benignitate, non ex tua penitentia mihi sumo fiduciam. Penitentia enim tua preuadet tantam abstergere malorum elusionem. Penitentia si sola fuerit, merito tibi metuendum est, sed quoniam penitentiae Dei clementia, Deique pietas iuncta est, confide.

availeth not to wash away so great filth of sin. If there be thy only repentance, thou art iustly to be afraid, but because Gods mercy & cōpassion is ioyned with repentance, therefore be of good cheare. Here is nothing attributed to repentance for it selfe, but onely to the mercy of God vouchsafing to yeeld fauour and forgiuenesse to the repentant.

Therefore do they hang the whole fruit of repentance vpon faith: for ^x faith, saith *S. Austin*, is the foundation of repentance, and the repentance which proceedeth not from faith is unprofitable. ^y We are so to beleene, saith *Ambrose*, both the doing of penance, and the yeelding of pardon, as that notwithstanding we hope for pardon, as by faith, and not as of debt. Here is then no popish opinion of penance and satisfaction expecting remission by way of debt and duty as a thing deserued, but in the midst of our repentance or penance, we are taught to hope for pardon onely by the faith of Iesus Christ. Therefore *S. Bernard* saith, that ^z it is the onely suffering of the second Adam, that purgeth vs whom the only offence of the first Adam did defile; I say not (saith he, alluding to that which before he hath said concerning repentance and mortification) that any mans owne satisfaction can suffice him: for what is all our repentance, but onely that if we suffer not with him, we cannot raigne with him. By our repentance then which he expresseth before in weeping for our sinnes, in bearing our crosse, in mortifying our members, in offering our selues a sacrifice to God, hereby he saith we become like vnto Christ in suffering, and so are fitted to raigne with him, but yet the purging of vs from sinne he denyeth to these things, and reserueth it to Christ alone. For wee may aske as *Ambrose* doth: ^a By what paines or by what sufferings (or bearing of wrongs) can we abate or ease our sinnes? By which question he plainly declareth, that they did not hold the paines and sufferings of repentance or penance to be properly any purgation or satisfaction to take away sinnes. And this appeareth by *Saint Austine* when he saith: ^b What propitiation is there but sacrifice? What sacrifice but that which was offered to vs? the innocent blood being shed, hath blotted out all the sinnes of offendours. To which purpose elsewhere he saith, that ^c for the singular and onely true sacrifice, the blood of Christ was shed for vs. But most religiously and Christianly is that spoken which hee saith

^e Idem contra aduers. Leg & prob. lib. 1. cap. 18. Singulari & solo vero sacrificio pro nobis Christo

x Aug. de vera & falsa penit. cap. 2. Fides fundamentū est penitentię, &c. Penitentiā itaque que ex se in se procedit, vtilis nō est. y Amb. de penit. lib. 2. ca. 8. Ergo et agentem penitentiam & tribuentem veniam credere nos cōuenit, ut veniam tamen tanquam ex fide speremus, non tanquam ex debito. z Bern. de verb. lib. Job. In sex tribulationibus uniuersum fecundi Ale tribulatio purgat, q. 10: ceteramur vit offensa sola prioris, nam quod propria ciuitatis sufficere possit, factio. Quod est enim omnis penitentia nostra nisi quod si non comparimur, omnino non possumus conregnare? a Ambrosii in Ps. 318 Ser. 20. Quibus laboribus, quibus iniurijs possumus nosse leuare peccata? b Aug. in Psal. 129. Quo propitiatus est nisi sacrificium? Et quod est sacrificium nisi quod pro nobis oblatum est? Sanguis innocens sanguis delectat omnia peccata nocentium. c Idem contra aduers. Leg & prob. lib. 1. cap. 18. Singulari & solo vero sacrificio pro nobis Christo sanguis effusus est,

yet In another place: ^d *It is the one onely hope of all the godly growing under this burthen of corruptible flesh, and in the infirmitie of this life, that we haue an aduocate with the Father Iesus Christ the iust, and he is the propitiation for our sinnes.* If there be no propitiation, that is, no satisfaction, but only sacrifice, & no sacrifice, but the bloudshed of the Son of God; if our onely hope with God be this, that we haue with him Christ for our aduocate & attonemēt for our sins: if by all our paines and sufferings we cannot ease our selues as touching our sinnes, but onely the suffering of the second *Adam* be the purgation thereof; if amidst all our penances we are to hope for pardon by faith, that is, by fauour and not by debt, not trusting to any merit of our repentance, but to the mercy of God, and referring all the fruite thereof to Iesus Christ, then farewell Popish satisfaction; the Fathers that speake of satisfaction say nothing for that satisfaction: but at Rome this brat was borne, and we must leaue it to be buried there. The Fathers haue spoken of redeeming our sinnes, purging our sinnes, washing our sinnes, blotting out our sinnes by prayers, by almes-deeds, by fasting, by good workes, but amidst this improprietic of words they haue retained, as we see, a faithfull acknowledgement of the true Christian faith. Albeit, why do I speake of improprietic of words as in them, when we our selues vpon occasion forbeare not to speake as they haue spoken? For which of vs is there that maketh question to say, It is a satisfaction to God, when a sinner turneth from his euill way: repent thee of thy sins, amend thy wicked life, humble thy selfe before God, aske mercy and forgiuennesse, and God is satisfied. Redeeme thy former crueltie with mercie, thine oppressions with almes-deeds, and let the Mammon of iniquitie serue thee for the sauing of thy soule. Wash away the filth of thine vncleannesse with bitter teares, and with fasting and mourning blot out the guilt which the delights and pleasures of sinne haue written against thee. Thou hast hitherto bene retchlesse towards God, make him recompence hereafter both in thine owne deuotion and care, and in seeking the recouerie of other men. Thus we speake, and who doth not thus speake, both in this kind and in other sort also, when yet we impute not to those things which we commend, any vertue or cleansing or washing of vs from our sins, but onely intend to note the affections and dispositions which are the fruites and testimonies of that true faith and repentance, w^ler-

*d Item contra 2.
Epist. Pelag. lib. 3.
cap. 5. Omnium
peccatorum sub hoc o-
nere corruptibilis
carnis & in huius
vite infirmitate
gemitium spes
vna est, quod ad-
uocatum habemus
&c.*

by we seeke the washing away of our sinnes onely in the blood of Jesus Christ. And if we sometimes doubt not thus to speake, how much more securely would the Fathers vse such phrases, when yet there was no feare of those misconstructions of heresie and Apostasie, which haue since preuailed in the Church of Rome? We haue seene *Bellarmino* before acknowledging out of their principles, that the Fathers in these phrases imported only *merit of fauour and grace, not merit of woorth and purchase*, and therefore setting a side the name of merit, let vs not doubt but that they meant in all their speeches to vphold the grace and fauour of God by the mediation of Iesus Christ. They taught men amidst all their deuotions to aske

e Chryso. de bea-
to Philogonio. Ego
testificor ac file-
i ideo quod si quis-
quam nostrum qui
peccatis obnoxij
sumus, ex animo
vereg; pronittat
Deo se postea nu-
quam ad illa redi-
turum, nihil aliud
Deus requirat ad
satisfactionem
v'riorem.
f 1. Cor. 11. 31.
g Idem in 1. Cor.
hom. 28. Non aix
it si puniemus, si
supplicium de no-
bis sumemus, sed si
diudicaremus,
hoc est, si nostra
tanquam volueri-
mus peccata cog-
noscere, si condem-
nare nos ipsos, libe-
raremur vique
& ab huius & a
fieri vni seculi sup-
plicij.

pardon of Gods mercie, and therefore could not be thought to teach the, that by the same deuotions they did deserue it. In a word I conclude this point, with a speech or two of *Chrystomes*, which I wish thee gentle Reader to compare with the doctrine which *M. Bishop* here hath brought vs from Rome: *I testifie* (saith he) *& giue thee warrant, that if any of vs who are subiect to sinne (or guiltie of sin) do heartily and truely promise vnto God neuer to returne to the same, a-gaine, God doth require no further satisfactio.* Again, vpon the words of the Apostle, *If we would iudge our selues we should not be iudged of the Lord*, he saith thus: *The Apostle saith not, If we would punish our selues, If we would take reuenge of our selues, but If we would iudge our selues, that is, if we would only acknowledge our sinnes, if we would condemne our selues, we should be deliuered both from the punishments of this world, and of the world to come.* Here we see, that after true repentance, there is no further satisfaction: that after true acknowledgement and confession of our sinnes, there is no reseruation of punishment, but by the mercie of God wee are set free both from the punishments of this world and of the world to come, whereby all that *M. Bishop* here hath built, is vtterly overthrowne.

19. W. BISHOP.

And if you please in few words, to heare the Protestants workes of penance and satisfaction, instead of our fasting, and other corporall correction, they fall to eating, and that of the best flesh they can get, and take in the Lord all such bodily pleasure, as the company of a woman will afford. In lieu of giuing almes vnto the poore, they pill them by fines and vnrasonable rents: and by vsurie and craftie bargaines, are

not ascribed to cosen their nerest kinne. Finally, in place of prayer, and washing away their owne sinnes by many bitter teares, they sing merrily a Geneva Psalm, and raile or heare a railing at our imagined sinnes, or pretended errors. And so leaue, and lay all paine and sorrow vpon Christs shoulders, thinking themselves (belike) to be borne to pleasure and pastime, and to make merry in this world.

R. ABBOT:

A shrewd wench hearing her mother at angry words with her neighbour, and well knowing her mothers desert, gaue her this counsell, Call her whore first, mother, for feare lest she call you whore. *M. Bishop* knew very wel, that there is sufficient cause for vs to call his mother *whore*, and to vpbraid the Church of Rome with the poisoned and abominable fruites which their doctrine of *satisfactions* bringeth foorth. Therefore he thought it good policie in her behalfe to follow the counsell of the vnhappy girle, and to call whore first, that by laying some slanderous imputation of euil behauiour vpon vs, he might breake & abate the odiousnesse of those vncleane & filthie corruptions which he knew were iustly to be objected against them. He knew wel, that if we should paint them out from top to toe, we should make the Church of Rome to appeare a monster, most vgly and deformed, such as that all men may thereby take iust occasion to detest her. To giue him some taste of their good fruites, let him remember that of the Court of Rome it was said long since:

Eius auaritia totius non sufficit orbis :

Eius luxurie mercurix non sufficit omnis.

The world too little is their couetise to satisfie,

No barlots are enough to serue their filth by lecherie.

It is manifestly found, saith *Math. of Paris*, that the Church of Rome hath incurred the indignation of God. The governours and rulers thereof do not seeke the deuotion of the people, but the filling of their owne purses; not to gaine soules to God, but to take rents and to gather moxy, to oppresse them that are religious, by penaltie, vsurie, simonie, and di-

riorum; non animas Deo lucrifacere, sed reditus capere & pecuniis congregare, re'ignosos opprimere, panis, vti a, lino ia & alijs diversis argumentis aliena usurpare. Non curatur de iustitia & honestate, &c. ad omnia Romana Eccl'ia vsa iabelu cupiditas confundens facti, uel factique, quod d' poss' o rubeo v. l. ut mer' t' x' v' g' n' & c' q' as om' ibi con- tis & expostis, vsu an pro paruo, simoniam pro nu' o in con. ueniens veniunt, n' a t' r' alias p' onicias sui conto. con. tulari, &c. Eiusd' Curia Papalis vsque ad nubes summi n' teterrimum exhalauit.

o Math. Paris. n' H. ur. co. 1. b' lbi. Mam- se' t' conuictam ell Ecclesia Ro- manam Dei in- dignationem in- corru' t' e. Ipsius e- nim magist' r' us & rector' n' n' s' p' u' s deuot' n' e, sed mar' supia ple- na querunt dona-

uers other deuices to get other mens goods into their hand; there is no care of iust & honest dealing The insatiable couetousnes of the Church of Rome is grown to that passe confounding right and wrong, as that being past blushing, like a common and shamelesse harlot, setting her selfe to sale, and being exposed to all men, she accounteth vsurie for a small inconuenience, & simonie for none: so as that with her contagion she hath defiled other countries. The stinch of the Popes Court hath breathed out a most noysome fume euen to the very clouds. Of those times *Abbas Vrspergensis* speaketh in this sort: ° Then began mischiefs to be multiplied vpon the earth: for there arose amongst men discords, deceits, treacheries, treasons, so as that they betrayed one another to death and destruction. Spoyling and preying one vpon another, destructions and wastings of countries, burnings, seditions, warres and rapines, whether in the streets, or in places of robberies were iustified, so as that now every man is guilty of perurie, and wrapped in these foresaid wicked acts, and it cannot be excused, but that as the people is in these things, so is the Priest. *Platina* the Popes Secretarie breaketh out in passion thus: ° What do we thinke shall befall in this our age, wherein vices are grown to that, that they haue scant left any place of mercy with God? How great the couetousnesse of Priests is, especially of them that are in place of gouernement, how great their licentiousnesse affected euery way: their ambition and pompe, their pride and sloth, their want of knowledg: both of themselves and of the doctrine of Christ, how little deuotion and that more counterfeited then true, how corrupt their manners are, to be detested euen in profane and secular men, it skilleth not to say any thing, for that they sinne so apparently and openly, as if they sought to be commended for it. And in another place thus: ° Now is pietie and deuotion waxen so cold, as that I say not bare-footed, nay hosed and booted, they scant vouchsafe to pray. They weepe not as they go, or when they are at the sacrifice, but they laugh and that impudently, I speake euen of them whom their purple garments grace aboue other men: they sing not the Hymnes, for that seemeth a base matter, but they tell one another iests and tales to make each other laugh. The more prating and sawcie a man is, the more is he thought in this corruptiõ of manners worthy to be

c. Abba. Vrspergensis in Chr. The caperunt multiplicari in terris. Orta sicut sunt in hominibus similitates, dolus, perfidia, tradiciones: ut se inuicem tradunt in morte & interitum Rapine, depraedationes, terrarum, vastationes, incelsia, seditiones, & bella & rapine, sine in stratis sine in astronichis inflictae sunt, ut omnis homo iam sit periturus, & predictis facinoribus implicatus, ut vix excusari possit quin sit in his sicut populus sic & sacerdos. d. Platina de vit. Pontif. in Marcelino. Quid futurum nostrae aetatis arbitramur quia vitia nostra eo creuere ut vix apud Deum misericordie locum nobis reliquerint? Quanta sit auaritia Sacerdotum, quanta libido undique conquisita, quanta ambitio & pompa, quanta superbia & desidia, quanta ignoratio tum sui ipsius tum doctrine Christianae, quam parua religio & simulata pietas, quam vera, quam corrupti mores, vel in prophanis hominibus quos seculares vocant detestandi, nihil a timet dicere, cum ipsi ita aperte & palam peccent ac si inde laudem quarent. ° Idem in Stephano 3. Nunc adeo refrigit pietas & religio, non dico nudis pedibus, sed caligati & cobinatti vix supplicare dignantur. Non flet inter eundem, vel dum sacrificat, sed ridem & quidem impudenter: de his etiam loquitur quos purpura insigniore facit. Non hymnos cantant, ad eum (seu vtile videtur: sed iocos & fabulas ad risum concitandum enier se narrant. Quo quis ducior est & peius: sic, eo maior em in tam corruptis moribus laudem meretur. Seniores & grates viros reformatas hic noster clerus.

commended; our Clergie brookereth not staid and graue men. ¹The ecclesiasticall state hath giuen it selfe ouer to all luxurie and wanton lust. *Mathew* of Paris said of the time wherein he liued, ²In these times he that is not a bad man, is thought to be very good; the vniust man whē he forbeareth to hurt, is deemed to do good. Yea, and *Machiauel* one of the fathers of the Romish generation, yet did not doubt to say further, that ³nowhere was there lesse pietie or religion, then in those that dwelt neereſt to Rome. I do here but point at some few things that come next to hand, but he that would discourse this matter as it deserueth, and would gather the flowers of Romish conuersation out of their owne stories, or set forth the sanctified behaviours that are to be seene at Rome, at Venice, in Italy, Spaine, Portugall, Fraunce, amongst this Catholike generation, yea or discover the pretie trickes of many of our Catholikes here at home, should make it cleare enough that *M. Bishop* doth but play the hypocrites part, in offering to plucke a mote out of his brothers eye, and not seeing the great beam that is in his owne eye; it would appeare that he hath smal cause to bragge of the fruities of their doctrine of Pardons and satisfactions. ⁴A madde and pernicious doctrine, as *Marsilius Patavinus* called it long agoe, the beguiling of soules, worthy to be despised, and fit to be taken heede of of all Christian men: by which the Germanes complained, ⁵that the religion of Christ was abandoned & extinguished with them, for that euery man for a summe of money bestowed vpon pardons promised to himselfe a liberty to sinne without any punishment. Hence whoredomes, say they, incests, adulteries, periueries, murders, thefts, robberies, vsurie, and the whole sinke of mischiefes haue had their beginning. For what will men feare any longer, when they be perswaded, that for money, though it be much, not in this life only, but after death also they may get a licence and impunity of sinne: And indeede it is true which *Hierome* saith, that ⁶men more easily set light by their money, then they do by their pleasure, ⁷neither doth any feare that which he may redeeme or buy out for money, as *Cyprian* speaketh. Therefore when they perswaded men that they might satisfie for their sinnes, and that almes was the most speciall worke of satisfaction, and did supply the want of other satisfactions, as before was said, they that

¹In Gregor. 4. Ado in omnia luxū & libidinum sese effudit Ecclesiasticus ordo. ²Mat. Parisian. lib. 3. anno 1252. Quis ha temporibus natus non est, optimus reputatur: Iniquus enim latere cōstitit, prodesse indicatur. ³Machiauel. discipul. de republ. cap. 12. Nusquam minus vel pretatus vel religionis est, quam in his hominibus qui viciniores Rome habitant. ⁴Mat. 7. 3. k Marsil. Parau. de sens. pacis. part. 2. cap. 26. Venie promissio perniciosa & insanis doctrina & seductio animarū à Christianis omnibus contemnitella & catenada. ⁵Cent. gra. viii. German. art. 3. Profligata Christi pte as & extincta, quando quilibet pro modo pretij quod impendit peccantis impunitatem sibi pollicetur. ⁶Hinc supra. incestus, adulterii, periuera, homicidia, furti, rapinae sanora & tota magna sume fel originem traxerūt.

Quid enim maiorum amplius iam ho rebant mortales, quando sibi peccanti licentiam & impunitatem nedam in hac vita, sed & post obitum ere licet immodico comparari posse persuasam habet? in Hieron. 3. Mat. 19. Facilis est facinus uariare: ut quam uoluptas, n Cyprian. lib. 2. epist. 2. Quod a rebus potest, non timetur.

were of ability to giue almes liberally, that is, to stop the mouthes of begging Friers, were hereby thrust forward to all manner wickednesse, which either by secrecie they could conceale, or wherein by power they could vphold themselves, that humane lawes might take no hold of them. These things are more apparent both by storie and by sight, then that *M. Bishops* wit can serue to colour or hide them. It is nothing therefore that he telleth vs of their fasting, and almes, & praier, in as much as they do these things to purchase themselves liberty to sinne freely, and to take their pleasure otherwise. And whatsoeuer he can otherwise alledge hereof, he is to remēber that *Chrysostome* saith, that *counterfeit almes, and fasting, and praier, are the sheepes clothing that serue to couer rauening wolues.* With these sheepes garments the Pharisees of old couered their biting and destroying of soules. They were ^p a most straine sect, they fasted twice a weeke, they lay some upon thornes, other some upon stoncs, other some upon boords of small bredth, that they might easily fall beside, by this meanes to afflict themselves with watching, that they might attend to praying, they vowed continencie; some for foure, some for eight, some for ten yeares. By these dissembled deuotions they crept into the minds of the people, they seduced and beguiled them, and held them bound to their traditions, and ^a deuoured widowes houses under pretence of long prayers. By the same pretences *M. Bishop* and his fellowes ^r creep into houses, and ^eade captiue simple women laden with sinnes, and led with diuers lustes, and make them their instruments for the ^subueruing of the husbands and whole houses, and intangling of them, with the superstitions and abominations of the man of sinne. Albeit being more cunning then the Pharisees, they take such good course with their fasting and corporall afflictions, as that they neither abate their flesh nor their filthy lust, but by practise of shrift and confession, they insinuate themselves into the affections and secrets of the same woman, and thereby take aduantage against them to gaine them to their will. He twiteth vs with taking pleasure in the company of a women, but they by not being tied to the lawfull company of one, do referue to themselves a liberty of abusing many. And no maruell that such good fruites proceede from them, with whom it is a position, that ^t it is greater sacriledge for a Priest to marry, then to commit fornication or to keepe a concubine, yea ^u that by keeping many harlots he sinneth not so much. As for vs we liue

Ch 7. 6. Op.
imper. in Mat.
hom. 19. Quae sunt
vestimenta oris
liis Species videlicet
simulatio religionis; eie-
mofina simulata, oratio
simulata, ieiunium
simulatum, & ceterae species
pietatis quibus se
vestiunt lupi rapaces.
P Act. 26. 5.
Epphar. her. 16.
de Phariſeis.
q Mat. 23. 14.
r 2. Tim. 3. 6.

Tit. 1. 11.
r Coſter. Enchirid.
cap. 15. propoſ. 9.
Sacerdos ſi fornicetur aut domi concubinam ſoueat, tamen ſi grauiſacrilegio ſe obſtringat, grauiſſis tamen peccat ſi contrahat matrimonium.
u Campeg. apud Sleidan. Coment. lib 4. Si ſacerdotes mariti ſiant multo eſſe grauius peccatū quam ſi plurimas domi meretrices alant.

in mariage as did *Abraham*, ¹ the father of all that beleeue, as *Isaac*, ² *Rom. 4. 11.* ³ *Jacob*, the Patriarkes, the Priests, the Prophets, and other righteous men, and as the first Christians did, who all pleased God, and were accepted in his sight. We know there is no offence in mariage, because it is the ordinance of God, but we detest their vowed virginitie, by pretence whereof they wickedly defile themselves with vncleannes of the diuell. He telleth vs againe of *eating the best that can be gotten*, but we eate whether fish or flesh as lawes permit, what the prouidence of God doth yeeld vs, giuing God thank neither are we so scrupulous therein as he and his fellowes, whether in fish or in flesh, being forsooth ghosly fathers, take it as a scorne not to be entertained with the best. Whereas he mentioneth their almes, we finde it in former times which they bragge of, not to haue bene such, but ⁴ that in a time of dearth innumerable poore people haue died like dogs vpon dunghils, and in wine-shops, and in the streetes, without any compassion taken for their comfort and reliefe. And no maner, because almes was reduced by them to the maintenance of idle lozels in religious houses, as now it is to their night walking and wandering Circumcellions, but as for the true almes for the reliefe of the poore and needy, we doubt not but it is more faithfully exercised by vs, then it was or is by them. Of racking poore men by fines and vnrasonable rents, he shall see examples enow amongst their Catacolike disciples, of whom there be some, who for the colouring of their impious cruelties, do alledge concerning their tenants, liuing in due obedience to their Prince according to the lawes of God, that they are heretikes, and therefore that it skilleth not how they deale with them, not knowing that though their religion were the truth, yet it should concerne them which the Apostle saith; ⁵ *Whilest we haue time let vs do good to all mē, though specially to them that are of the household of faith.* Concerning *vsurie*, let him remember what *Mathew* of Paris reported of old concerning the Pope. ⁶ *The Pope*, saith he, *who should be the paterne and example of all religion, is an open vsurer.* He had here in England his bankers who were termed *Carsini*, who did vnto that trade of merchandise in his behalfe. Againe for craft and cosening, let him remember how the same *Mathew* describeth the Popes ⁷ *extortions cloked with arguments and reasons, his mousetrap-like deuices, his goodly words such as might moue hearts of stōe, but that*

¹ Math. Paris
Hen 3. anno 1158.
Deficiente annona
pauperū multitudine
innumeralis
morta est, & in-
nitia sunt passim
eorum corpora in-
munda pre fame &
lucenia. quina
v. l. tena in porca-
ris, serguibus &
bisofis placis, &c

² Gil. 6. 10.
³ Math. Paris
Hen. 3. anno
1157. Papa qui
forma & exem-
plum totius ten-
etur esse religio-
nis vsuarius est
manifestus.
⁴ Id. anno 1235.
Carsini in carce-
rei Papalis.

c. Anno 1234.
 Argumentosus
 extortiones exco-
 gitans. Excogita-
 ta musculatione
 pecunia continge-
 re edotus. *Per*
 elegantissima que
 corda hominum
 lapidea videntur
 penetrare nisi
 facta humilitate
 ac iustitia luce
 claris aduersan-
 tia sequentur.
 Anno 1240.
 Absurdum vide-
 batur etiam sim-
 plicibus quam di-
 uersis musculis
 simplici Dei po-
 pulum substantia
 sua movebatur
 Romana curia
 priuare, nihil pe-
 tens nisi aurum
 & argentum.
 c. 1. Thefl. 4. 6.
 f. Col. 3. 16.

his deedes followed very clearly repugnant to humility and iust dealing. ^d It seemed absurd, saith he, euen to simple men, to see by how diuers traps the Court of Rome craving nothing but gold and siluer, practised to rob the poore people of God of their substance. Now therefore *M. Bishop* gaineth no credit to his doctrine of satisfactions, by charging these enormities vpon vs, inasmuch as they are found much more intolerably in the Pope himselfe, and therefore much more in them who are the members of so bad a head. Whosoever amongst vs doe sinne in these kindes, and cause the people of God to grieue, and his enemies to blaspheme his truth, wee teach them, and they shall find, that ^c God is the auenger of such things, and his iudgement shall in due time find out their sinne. Of the ridiculous absurdity of their satisfactory prayers I haue spoken before. His words of bitter teares are but formall; Catholike eies are too tender to be made red with bitter teares, and the form of their prayers fit teth not thereto. Our singing of *Geneua Psalmes*, as hee calleth them, indeede *Dauids Psalmes*, though many of them haply turned into English meeter at *Geneua*, is a deuotion prescribed by the holy Ghost, saying by the Apostle, ^f Let the word of Christ dwell in you plenteously, in all wisdom, teaching and admonishing your euil selues in *Psalmes, and Hymnes, and spiritual songs, singing with a grace in your hearts to the Lord*. If being merry in good sort we thus sing *Psalmes*, we therein follow the rule of *S. Iames*, ^g *Is any man merry? let him sing*. Yea and we hold it for a notable token of the apostasie of the Church of Rome, that it hath so abandoned this point of Christian exercise and deuotion, from all both publike and priuate vse. We do not raile, but performe the office of careful pastors and teachers in noting their sinnes and errors not imagined only, but verie sensible, nor onely pretended, but proued by the testimony of him who is truth, and cannot erre. As for that which he saith of *laying all paine and sorrow vpon Christs shoulders*, it is true that we do so indeed, as touching satisfaction for sinne, but otherwise God willeth not meanes to lay paines and sorrows vpon those that are his, to make them know that they are not borne to pleasure and pastime, but to ^h serue the counsell of God, & to glorifie his name. The Church of Rome swatmeth, as before hath beene noted, with *Atheists* and *Epicures*, that eary the shew of that perswasion, but amongst the true professors of the Gospel, there are no such found.

g Iames 5. 13.

h AAs 13. 9.

OF TRADITIONS

I W. BISHOP.

Master Perkins. Traditions are doctrines deliuered from hand to hand, cyther by worde of mouth or writing, besides the writtten word of God.

Concl. I.

His first conclusion as touching our consent. *We hold that the very word of God was deliuered by Tradition from Adam to Moses, who was the first Pen-man of holy Scripture. Item, that the Historie of the new Testament (as some for eight, not eightie, or as other think for twenty yeares) went frō hand to hand by Tradition, till penned by the Apostles, or being penned by others, was approved by them. Hitherto we agree (but not in this which he interlaceth) that in the state of nature, every man was instructed of God immediatly in both matters of faith and religion: for that God then as euer since used the ministerie as well of good fathers, as godly maisters: as Enoch, Noe, Abraham, and suchlike, to teach their children and seruants the true worship of God, and true faith in him: otherwise, howe shoulde the worde of God passe by Tradition from Adam to Moses, as M. Perkins affirmeth, if no child learned any such thing of his father, but was taught immediatly from God? but M. Perkins seemeth to regard little such petite contradictions.*

R. ABBOT.

M. Perkins meaning is plaine enough without any contradiction. God in the beginning reuealed his will vnto our father Adam, not by writing, but familiarly by word of mouth. Hee left it not thenceforth meerey to passe from man to man, but as he first gaue this light by immediate reuelation from himselfe, so afterwards he

continued, renewed, and confirmed the same, raising vp some in all times to be neere vnto him, to whom *in diuers manners*, by speech, by visions, by dreames, by sundry illuminations and inspirations, he imparted the knowledge of himselfe, and endued them with eminencie of gifts and authority, to be ^b *preachers of righteousnesse* both to their owne families, and to other whom the Lord would call. It is not true then which *M. Bishop* would so gladly fasten on, that the doctrine of faith passed by tradition, in such sort as the question of traditions standeth betwixt them and vs. They pretende that Christ taught his Apostles diuers and sundry doctrines which hee would haue wholly left without writing to the custody of the Church, and to be reported successiuelly from man to man to the worldsend. But God did not in those first ages leaue his word in any such sort wholly to the memory and report of men, as trusting to their fidelitie for the successiue deliuering of that which at first had been receiued, but he himselfe tooke vpon himselfe the custody of his owne tradition, and continued still to report what he had first taught, knowing the chanel of humane conceipt to be more corrupt, then that the streame of diuine truth can long run pure & cleane therein. And this may sufficiently perswade vs, that our Sauiour Christ would not leaue any part of his religion to so vncertaine and doubtfull course, & so subiect to the corruptions of humane deuices. If God would euer haue had his truth to passe altogether from hand to hand, vndoubtedly he would haue taken that course in the beginning, when men liuing so long, might be likely to confirme and settle in their posteritie what they should beleue. But he saw there would be no safety, vnlesse hee himselfe still continued to be an instructour vnto them. He knew how subiect men are to alteration and change, howe easily one man mistaketh that which is rightly deliuered by another, how readily men sometimes come short, sometimes go too farre: how one mans fancy conceiueth one way, & another mans another way, and that we can neuer keepe any straight and euen path, so long as instruction is no otherwise had, but from man to man. Therefore where God himselfe attended not to keepe the fire burning which he had kindled, it soone went out: where men were left onely to tradition, they soone degenerated from that seruice of god, wherein they had beene brought vpp vnder iust and righteous parents.

There

There is no likelihood therefore that God finding so little safety in tradition in the beginning, would leaue his Church now to bee guided by tradition in the end. Nay, when he thought good somewhat to withdraw himselfe from that familiar conference, & dealing with men, he would otherwise supply the want therof, & prouide for the safety of his people, by appoynting a standing oracle of a written law, to which all men at all times might resort to bee informed as touching duty and seruice towards God. And as in the creation of the world, howsoeuer the light were at first sustained and spread abroad by the incōprehensible power of God, yet when he created the Sun, he conueighed the whole light of the world into the body thereof, so that though the Moone & starres shoulde giue light, yet they should shine with no other light, but what they receiued from the Sun, euen so in the constitution of the Church, howsoeuer God at first preferued & continued the knowledge of his truth, by immediate reuelation from himselfe to some chosen men, by whose ministerie he would haue the same communicated to the rest, yet when he gaue his word in writing, hee conueighed into the body of the Scriptures the whole light of his Church, so that albeit there should be Pastours and teachers therein, to shine as starres to giue light to others, yet they should giue no other light, but what by the beames of the written law was cast vpon thē. Which beames albeit they shined not then altogether cleare & bright, many things being lapped vp in obscure & dark mysteries, & rather signified by figuratiue ceremonies, then expressed in plain words, yet were they not to walke by any other light, nor to go without the cōpassē of the writtē word only what was obscure therin, God by his Prophets frō time to time made more & more apparent, vntill by Iesus Christ in the writings of his Apostles & Euangelists, he set vp a most full & perfect light, Now then in *M. Perkins* meaning it is true, that from *Adam* to *Moses* the word of God passed from man to man by tradition, that is, by word onely & not by writing, and thus as *M. Bishop* alledgeth good fathers & godly maisters taught their childrē & seruants the true worship of God, & true faith in him. But it is true also which he signifieth in the second place, that they whō God thus raised vp to bee teachers & instructours of others, receiued not the word onely by tradition from others, but had reuelation & confirmation thereof immediatly from God himselfe. Therefore there is no argument to be taken

taken hence to giue any colour to Popish tradition, nay we may iustly argue, that if God would haue had the religion of Christ to be taught in any part without writing, hee would haue taken the course which he did then by immediate reuelation, to continue and preferue the integritie and truth thereof.

2. W. BISHOP.

His 2. Concl. *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 Scriptures, but came to vs by Tradition: but these were not necessary to be beleued: For one exāple he puts; that the blessed virgin Mary liued & died a virgin: but it is necessary to saluation to beleue this, for Heluidius is esteemed by S. Augustine an Heretike for denying it.**

* De haeres. ad
Quod. ha. 84

R. ABBOT.

It is necessary to saluation to beleue that our Saviour was concciued and borne of a virgin. We perswade our selues also according to the common iudgement of the Church, that she so continued and died, but yet we deny it to be any matter of saluation so to beleue. We say as S. Basil doth, that ^a it should be no whit presudicial to the doctrine of faith, that the virgin Mary after that shee had in her virginity serued for the generation of Christ, should performe the office of a wife to her husband. Her virginity was necessary till the birth of Christ was accomplishe, but what was afterwards done, is not too scrupulously to be adioyned to the doctrine of this mysterie. But yet that no man might to the scandall and offence of deuout persons, affirme rashly that she ceased to be a virgin, he sheweth that the places of the Gospell, which seeme to giue suspition thereof, doe not euict it, but may well be construed otherwise. And therefore *Heluidius* for mouing an vnecessary question hereof, to giue occasion of publicke disturbance, and for affirming rashly, that which he had no warrant sufficiently to proue, was iustly condemned & reiected by the Church, neither can we approue any that shall doe as he did.

a Basil de human.
Christi generat.
Hoc nunc suspici-
onem generat ne
for san posteaquam
puritate sua gene-
rationi dominice
per spiritum san-
ctum administrata
seruuitum domi-
nuptialia opera vi-
ro Maria non ne-
gauerit. Nos vero
licet n hil hoc do-
ctrina pietatis offi-
ceret (nam donec
dispensabatur chri-
sti generatio neces-
saria erat virgini-
tas, quid vero po-
stea sit factum ad
mysterij huius do-
ctrinam non anxie
coniungendum est)
veruntamen &c.

3. W. BISHOP.

His 3. Concl. *Wee hold that the Church of God hath power to pre-
scribe*

scribe ordinances & Traditions touching time and place of Gods worship: And touching order & comelinesse to be used in the same (many with these foure cauents:) First, that it prescribe nothing childish or absurde. See what a reuerent opinion this man carrieth of the Church of God, gouerned by his holy spirit, that it neuerthelesse may prescribe things both childish and absurde. But I must pardon him, because he speaketh of his owne Synagogue, which is no part of the true Church. Secondly, that it be not imposed as any part of Gods worship: This is contrary to the conclusion, for order and comelinesse to be used in Gods worship, which the Church can prescribe, is some part of the worship. Thirdly, that it be seuered from superstition, &c. This is needlesse: for if it be not absurde, which was the first prouiso, it is already seuered from superstition, The fourth, touching multiuude may passe: these be but meere trifles: That is of more importance, that he termeth the decree registred in the Acts of the Apostles, a Tradition: whereas before he defined Traditions to be all doctrine deliuered, besides the written word. Now the Acts of the Apostles is a parcel of the written word, as all the world knowes: that then which is of record there, cannot be termed a Tradition.

R. ABBOT:

The cautions set downe by *M. Perkins* are materiall & necessary against the vsurpations of the Church of Rome, which hauing forsaken the direction of the spirit of God in the word of God, is now led by ^a a lying spirit, by ^b spirits of error; and therefore in her ordinances and traditions swaruet from the grauity and wisdom of the holy Ghost. The ceremonies of the Masse are apish and ridiculous toies; whereby in that which Christ instituted for a most sacred and reuerend action, they make the Priest more like to a iugler or to a vice vpon the stage, in his duckings and turnings, his kissings & crossings, his lifting vp and letting downe, his putting together the forefinger and the thomb, and another while ioining both his hands; his putting to the right eie & then to the left, with a number of such other absurde and foolish deuises. The like absurdity haue I noted before, that when the Priest hath pronounced absolution and forgiveness, they appoint a man for penance to say, Forgiue vs our trespasses, and againe, that they make their prayers like a charme, which to worke their effect, must bee said ouer thus or thus many times. I remember I haue read some where, that one of the Popes

a 1. Kings. 22.

b 1. Tim. 4. 1.

would haue ordered that the Pope and his Cardinals should ride vpon Asses in token of humilicy, and for imitation of Christ, riding into Ierusalem vpon an Ass. The Cardinals thought that the foole rid the Pope, and took this for a childish and idle fancy. Now if the Pope the head of their Church, could be possessed with so childish & vaine a toy, why should wee doubt but that against their Church there is cause of the first caution, that the Church is not to prescribe any thing that is childish or absurd? The second caution is, that nothing be imposed as any part of Gods worship. *This, saith M. Bishop, is contrary to the conclusion.* And why so? *For order and comelinesse to be used in Gods worship, saith he, is some part of the worship.* But who taught him that deepe point of Philosophy, that an accident is a part of the subiect, that the beauty or comelinesse of the body is a part of the body? Order and comelinesse are matters of ceremony, not of substance; of outwarde ornament, not of inward deuotion, properly and immediatly respecting men, but by consequence onely reduced to God, & therefore can be no parts of the worship of God. The third caution is, that what the Church prescribeth, bee seuered from superstition and opinion of merit. Of opinion of merit *M. Bishop* saith nothing, which is a case that in high degree toucheth the Church of Rome, which of her owne traditions hath made meritorious works, and hath bewitched the people, to thinke that by the obseruation thereof they may purchase & deserue heauen. As touching superstition, he saith *the caution is needelesse, for if it bee not absurd saith he, which is the first promise, it is already seuered fro superstition.* Which indeed is rightly spoken according to the truth of the thing, because in truth all superstition is absurd. and therefore there should need no distinction betwixt that that is superstitious, and that that is absurd, but yet the distinction here hath vse in respect of the opinion of men, because many things are superstitious, which yet with men are hardly deemed absurd, for that ^c *they haue a shew of wisdom, as S. Paul saith in voluntary religion & humblenesse of mind, and in not sparing the body, so that they many times blind the eies of thē that seem to be of very good sight.* And this is the case of many Popish traditions, wherein as there are many thinges so absurde, as that they are faine to vse their wits to deuise couers and excuses, that they may not appeare to bee so grosse as they are, yet many other there are which are so fairely varnished with colours of piety and holinesse, as by the meanes thereof Satan first preuailed to bring thē into the church daze;

dazeling the eyes of men that they saw not the mischief that in time he should worke thereby to the religion and faith of Christ. The last caution is, that the Church of God be not burdened with the multitude of traditions. A thing wherof *S. Austin* complaineth in his time that *d* all was full of manifold presumptions, and that the religion which the mercy of God would haue to be free, by hauing but a very few and very manifest sacraments and obseruations, was so oppressed with seruite burdens, as that the state of the Iewes was more tolerable then it: who though they knew not the time of liberty, yet were subiects to the burdens of Gods lawes, not to mens presumptions. This caution, *M. Bishop* saith may passe but in this the Church of Rome hath more deeply offended, then did those times wherof *S. Austin* complained, hauing infinitely intangled the consciences of men, with the multiplicity of her witchcraft and sorceries, and endlesse variety of superstitious obseruations. These things now *M. Bishop* telleth vs, are but meere trifles, but the reason is, because he wanteth vnderstanding to conceiue the waight and importance of them. And from that want it proceedeth, that he alleadgeth a trifle indeed as a matter of more importance, that is that *M. Perkins* calleth the decree registred in the fiftieth of the Acts by the name of a tradition, hauing before defined traditions to bee all doctrines deliuered beside the written words. But if his sight had serued him, he might very readily haue scene, that in the first place *M. Perkins* had defined traditions as they are in question betwixt vs and them, & referreth the same onely to matters of doctrine, in which sort we admit of no traditions, but that here he speaketh of traditions more generally, in such sort as we grant traditions, as he expresseth, which are the positie and temporary ordinances & constitutions of the church. The decree then of the Apostles was no tradition in that meaning wherein we question traditions, because it was no matter of doctrine but onely of conuersation and temporary obseruation, but in the general vse of the name of traditions, it was a matter of traditō, because all ordinances of the Church are imported by that name.

4. W. BISHOP.

The difference. *Catholickes* teach, th. t besides the written Word, there be certaine vwritten traditions, which must be beleued and practised, as both profitable and necessary to saluation. We hold that the Scriptures containe in them all doctrine needfull to saluation whether it concerne faith or manners, and acknowledge no traditions for such, as he who beleueth them not, cannot be saued.

d. August. epist. 119. Tam multas presumptionibus sic plena sunt omnia, & c. Ipsam religionem quam paucissimis & manifestissimis celebrationum sacramentis, misericordiam Dei esse liberam voluit seruis oneribus premunt ut tolerabilior sit conditio Iudaorum. qui etiam si temeris libertatis non agnouerint, tamen legalibus sarcinis, non humanis presumptionibus subiunguntur.

Before we come to the Protestants reasons against Traditions, obserue that wee diuide Traditions into three sorts: the first we termed Diuine, because they were deliuered by our blessed Sauiour, who is God: the second, Apóttolicall, as deliuered by the holy Apostles: the third, Ecclesiasticall, instituted and deliuered by the Governours of the Church, after the Apostles dayes. And of these three kinds of Traditions, we make the same account, as of the writing of the same Authors: to wit, we esteeme no lesse of our Sauiours Traditions, than of the foure Gospels, or any thing immediately dictated from the holy Ghost. Likewise as much honour and credit doe we giue vnto the Apostles doctrine vnwritten, as written. For inke and paper brought no new holnesse, nor gaue any force & vertue vnto either Gods or the Apostles words: but they were of the same value and credit uttered by worde of mouth, as if they had beene written. Here the question is principally of diuine Traditions, which we hold to be necessarie to saluation, to resolue and determine many matters of greater difficultie. For we deny not but that some such principall poynts of our Faith (which the simple are bound to beleene vnder paine of damnation) may bee gathered out of the holy Scripture: as for example, that God is the Creator of the world, Christ the Redeemer of the world, the holy Ghost the sanctifier: and other such like Articles of the Creed.

R. ABBOT

Traditions saith M. Bishop, are of three sorts, Diuine, Apostolicall and Ecclesiasticall. Which distinction in some meaning standeth good but as he expresseth the meaning of it, it is absurd. For if Apostolike Traditions be expounded of doctrines, as he expoundeth them, what warrant hath hee to put difference betwixt diuine and Apostolike traditions, when the Apostles for doctrine deliuered nothing but what they themselues had receiued from God? Our Sauiour limited their commission in this sort, ^a *teaching them to doe what soeuer I haue commanded you.* Accordingly they professed to do. *I haue receiued of the Lord that which I haue deliuered vnto you,* saith saint Paul. ^c *We gaue you commandements by the Lord Iesus, and hee that despiseth these things, despiseth not man but God.* The gospel which was preached by me, I receiued it not of man, nor was taught it, but by the reuelation of Iesus Christ. Therefore Tertullian saith of them, that ^e *they did not vpon their liking make choise of any thing to bring in, but faithfully assigned to the Nations the doctrine which they hadde received*

^a Mat. 28. 20.
^b 1. Co. 11. 23.
^c 1. Theff. 4. 2. 8
^d Gal. 1. 1. 1. 2.
^e Tertul. de pre-
 seript. N. c. 4. si
 (Apostoli) quic-
 quam ex suo ar-
 bitrio quod indu-
 cerent elegerunt.
 sed acceptam à
 Christo discipli-
 nam fideliter na-
 tionibus adsig-
 nauerunt.

received of Christ. So that if Traditions bee vnderstood of doctrine, there is no reason to make any difference betwixt the traditions of Christ, & the traditions of the Apostles, because they are both one. But if we wil make difference betwixt them, we must cal *Apostolike traditions*, onely such ordinances whether written or vnwritten, as the Apostles prescribed for ceremony & vsage in the Church, as the obseruation of the memoriall of the natiuitie, death, & resurrection of Christ, the alteration of the seuenth day from the Iewes Sabbath to the day of Christes resurrection, the precept of the Apostle of preaching bareheaded, & such like. And in these traditions we may note that they were sometimes subiect to diuersity according to diuersity of places, as was at first the feast of Easter sometimes subiect to alteration & change, where there might bee reason of any such alteration, as were *the feasts of charity* first vsed by the Apostles & afterwards abolished for the abuse of them, & as that order of the Apostle for preaching bareheaded, it beeing by the custome of that time a signe of honour and authority so to do, whereas since it is become a matter of authority to preach with the head couered. The obseruation of *the Lords day* we hold perpetuall & vnchangeable, because we find it noted in the Scriptures to haue bin from the Apostles, and there can be no reason of reuerfing or altering what they ordered therein. If thus *M. Bishop* will speake of Apostolike traditions, we acknowledge the same of them, but Apostolike doctriens we knowe none but such as are also to bee acknowledged for diuine. Thus therefore the question is of *diuine traditions*, that is, doctrines of faith & of the worship and seruice of God, which we deny to bee any, but what are comprised in the written word of God. Now of *diuine traditions*, he telleth vs some parabables, which it seemeth hee himselfe did not well vnderstand. *We hold them*, sayth he, *to be necessary to saluation, to determine matters of greater difficulty*. Belike then they are not necessary for theselues, but only to determine matters of greater difficulty, and those that are not necessary for the determining of matters of greater difficultie, are not necessary to saluation. By this meanes a number of their traditions must fall, Purgatory praier for the dead, inuocation of Saints, Popes Pardons worshippin of idols & images, and the rest, because no matters of difficulty are determined thereby. Againe, *wee deny not*, sayth he, *but that some such principall points of our faith, which the simple are bound to belceue*

f Jude ver. 1.

g Acs. 20.7.
Apoc. 1.10.

under paine of damnation, may be gathered out of the Scriptures. It seemeth then that the simple are not bound vnder paine of damnation to beleue the rest that cannot be gathered out of the Scriptures, & if he say they be so bound, then that clause of his was very idly and impertinently inserted. But we must pardon him: it seemeth he wanted sleepe the night before, and therefore being very drowsie, could not well consider of that he wrote.

5. W. BISHOP.

*deut. 4. 2.

M. Perkins goeth about to proue by these reasons following, that the Scriptures containe all matter of beleife necessary to saluation. Testimonie, Thou shalt not adde to the words that I comānd thee, nor take any thing there from. Therefore the writen worde is sufficient for all doctrine pertaining to saluation. If it be sayd, that this is spoken as well of the unwritten as written word: for there is no mention in the text of the written word: then M. Perkins addeth, that it must be vnderstood of the written word onely, because these wordes are as a certaine preface set before a long Commentarie made vpon the written Law.

Answer. Let the words be set where you will, they must not be wrested beyond their proper signification. The words cited signifie no more, then that we must not either by addition or subtractiō, change or peruert Gods commandements, whether they be written or unwritten. Now to inferre, that because they are as a preface vnto Moses law, that therefore nothing must be added vnto the same law, is extreame dotage. Why thē were the bookes of the old Testament written afterward, if God had forbidden any more to be written or taught, besides that one booke of Deuteronomie? Shall we thinke that none of the Propbets that liued and wrote many volumes after this, had read these wordes: or that they either vnderstood them not: or that vnderstanding them well, did wilfully transgresse against thē? one of these the Protestants must needs defend, or else for very shame surcease the alleaging of this text for the al-sufficiēcy of the writtē word.

R. ABBOT

2 deut. 4. 2.

M. Bishops allegations are too simple & childish to moue the Protestants to surcease the opposing of that text of Moses against vnwritten traditions & doctrines. Ye shal put nothing to the word that I command you, saith Moses, neither shall ye take ought therefrom, that ye may keepe the commandements of the Lord your God which I command you, thereby giuing to vnderstand, that euery putting too, or taking fro, is a breach of the comādemēt of the Lord. Against the excep-
tion.

tion which *M. Bishop* vseth, that these words may be vnderstood of commandements *as well vnrwritten as written*, *M. Perkins* answereth, that these words are as a preface to a long cōmentary or exposition of the written law, & therefore do import, that to the written law nothing is to be added, nothing to be taken from it, but that onely was to be done, which is contained therein. Now how soeuer *M. Bishop* doat, yet the case is plaine, that because *Moses* spake thus in respect of the written law, therefore the Israelites were to admit of nothing but what was written in the law. But saith he, *why then were there bookes of the old Testament and of the Prophets written afterwards, if God hath forbidden any more to be written or taught, but that one booke of Deuteronomy?* Behold a cosening Sophister, who seeth well, and knoweth, that saue onely by fallshood and deceit hee auaieth nothing. Wee say not that of the booke of Deuteronomy onely, but of the whole written lawe *Moses* sayd, *Yee shall put nothing to it, &c.* Againe we doe not say, that God did forbid any more bookes to be written or taught, but that no matter of doctrine, of faith, or of the worship of God, should be receiued, or written, or taught, but what was deriued from the written lawe. Now then I wish thee gentle Reader to obserue how the wise man in his owne answer circūuenteth and ouerthroweth himselfe. *Moses* sayth, *Yee shall put nothing to the word which I cōmand you, nor take ought therefrom:* now tell vs *M. Bishop* of what word he did say this? Hee telleth vs, that we must vnderstand it of the worde *whether written or vnrwritten*. Be it so, but you will confesse then, that to the word of God deliuered by *Moses* *written or vnrwritten* nothing is to be added, because the wordes of *Moses* plainly expresse to much, and how then came it to passe, that so many bookes were written afterwards? Wee hope you will not deny but that *Moses* therein taught the Israelites whatsoeuer was necessary to saluation: howe then doth it stand, that the rest of the Prophets added so much more in writing? To vse your owne wordes, *shall wee thinke that the Prophetes read not these wordes, or vnderstood them not, or did wilfully transgresse them?* Wee woulde gladly heare whether of these you will say. The man is mute, and he hath nothing to answer: if hee answer as he must, his answer fully serueth our turne, for defending the onely written law of *Moses*, that the bookes that were after written by the Prophets, serue to explaine and declare the law, & to

shew the experiment & practise of it, but adde no point of doctrine, nor teach any article of religion towards God but what *Moses* hath written in the Law. But for the further strengthening of this argument, it is to be noted that *Moses* testifieth of himselfe that ^b he wrote at the wordes of God. In another place it is said, ^c *Moses wrote this law and deliuered it to the Priests and to all the Elders of Israel, and commanded them saying, Every seuenth yeare thou shalt read this law before all Israel.* The law then which he gaue them, he gaue them in writing, that they might read it, & it might be read vnto them. It could not haue bene said *Moses wrote this law*, if he had written but a part of it, and left another part vnwritten. Nay, it is said further afterwards, ^d *When Moses had made an end of writing the wordes of this lawe in a booke vntill he had finished them, then Moses commanded the Levites saying, Take the booke of this law, and put it in the side of the Arke, &c.* It is apparant then that *Moses* gaue not ouer writing the wordes of the law, vntill he had finished them, that is, vntill he had written all the wordes of the law, so that there was no word of the law, but that that was written in the booke of the law. And therefore that which is set downe by *Moses*, ^e *Cursed be he that confirmeth not all the words of this law to do them*: is thus related by the Apostle, ^f *Cursed is every one that continueth not in all things that are written in the booke of the law to do the*: therby to shew, that all the wordes of the law are written in the booke of the law, and nothing left vnwritten that was any part or parcel thereof. Thus when God would giue direction to *Iosuah*, ^g to obserue and do according to all the law which *Moses* had commanded him, giuing him charge according to the instruction of *Moses* here spoken of, not to turne away from it to the right hand or to the left, either by putting too or taking fro, to shew what he meant by all the law hee addeth, *Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou mayst obserue and do according to all that is written therein.* Here againe it is plaine, that to obserue all the law of *Moses*, is to obserue all that is written in the booke of the law. And out of this place *Cyprian* beeing vrged by *Stephanus* Bishop of Rome with tradition, argueth against the receiuing of vnwritten traditions: ^h *Whence is this tradition, sayth he? Whether descendeth it from the authoritie of the Lord and of the Gospell, or commeth it fro the comandements and epistles of the Apostles? For that those things must bee done which are written, God testifieth,*

saying

b Exod. 24. 4
c Deut. 31. 9. 10.

d. v. c. 24.

e. deut. 27. 29
f Gal. 3. 10.

g Iosuah. 1. 7.

h Cyprian ad Pompeium. Vnde est ista traditio? Virum in die dominica & Evangelium ea auctoritate descendens, an de Apostolorum mandatis atque epistolis veniens? Eam in faciendam esse que scripta sunt, Deus testatur, & proponit Iesu Nazareus dicens, Non recedat, &c.

saying to Iosuah. The booke of this lawe shall not depart out of thy mouth, &c. Where he plainly sheweth that out of these wordes he intendeth this conclusion, that concerning faith and deuotion towards God, as wee are to doe the things that are written, so what is not written we are not to doe. And this now is cleare by the place that we haue here in hand: for if all that *Moses* commanded were written, and nothing was to be added to that that *Moses* commanded, then nothing was to be added to that that was written, and those things which were written afterwards were no additions, but onely declaration and confirmations of those things which hee had before written. And thus did the ancient Fathers vnderstand that that is sayd of adding or diminishing as touching the written word. *I* reuerence the fulnesse (or perfection) of the Scripture, saith *Tertullian*, *L*et the schools of *Hermogenes* shew me that that which hee saith is written: if it be not written, let him feare the woe that is appointed to them that adde or take away. And so *Basil* saith, that *k* it is a manifest falling from faith, and an apparant sinne of pride, either to refuse any thing that the Scripture hath, or to bring in any thing that is not written, seeing our Lord *Iesus Christ* saith, My sheepe heare my voyce, they do not follow a stranger: and the Apostle by a humane example greatly forbiddeth in the holy Scriptures eyther to adde any thing, or take away, when he sayth, *A* mans testament when it is confirmed, no man refuseth or addeth any thing to it. Hereby then it is plaine, that the forbidding to adde or to take away, hath reference to the written word of God, and therefore that the doctrine of faith and religion is to be taken from thence onely, and nothing therein to be admitted but what hath the warrant of the holy Scriptures.

6. W. BISHOP,

M. Perkins His 2. testimony: *P*ro the law and testimony, if they speake not according to this word, it is, because there is no light in them. Here the Prophet teacheth (saith *M. P.*) what is to be done in cases of difficulty: men must not run to the *Wizards* and *Southsayers*, but to the Law and to the testimony, commending the written word as sufficient to resolve all doubts whatsoeuer.

Ans^r. By the Law and testimony in that place, the 5. bookes of *Moses* are to be understood: if that written Worde bee sufficient to resolve all doubts whatsoeuer, what neede wee then the Prophets? what neede wee the *Euangelists* and the *Epistles* of the *Apostles*? what *Wizard* would

Tertul. aduers. Hermog. Adoro scriptura plenitudinem. &c. Scriptura esse doceat Hermogenus officina: si non sit scriptum timeat ut illud ad uocentibus aut detrahentibus destinatum.
k Basil. ser. de fidei Manifestus est fides lapsus & liquidum superbia vitium vel respicere aliqui d eorum que Scriptura habet vel inducere quicquam quod scriptum non est, cum Dominus dicat, Oues mea uocem meam audiunt: alii enim autem non sequuntur, & Apostolus per humanam exemplum uehement. r prohibeat aliquid in diuini scripturis vel addere vel demere, cum dicit, Hom. in quidem Testamentum, &c.

• *Et y 3. o.*

would haue reasoned in such sort? The Prophet willeth here, that the Israelites who wanted not to discern whether it be better to flie unto God for counsell, then unto Wizards and Soothsayers, doe see what is written in the lame of Moses concerning that point of consulting-Wizards: which is there plainely forbidden in diuers places. Now out of one particular case, whereof there is expresse mention in the written word, to concluded that alldoubts & scruples whatsoeuer are thereby to be decided, is a most unskilfull part, arguing as great want of light in him as was in those blind Israelites.

R. ABBOT.

If *M. Perkins* had thought himselfe to be so wise as *M. Bishop* doth himselfe, we should certainly haue condemned him for a wizard; what we thinke of *M. Bishop* in the meane time, we leaue it to him to consider of. The Prophet in the place alledged, dehortheth the faithfull from yeelding to the wicked motions and counsells of hypocrites and vnbeleeuers, who casting away all trutt and confidence in God, and relinquishing the yoke of obedience to him sought by other helpes and meanes to secure and establish themselves against the dangers which they imagined to themselves who as they had giuen themselves ouer to idolatrie, so followed the course of idolaters in this behalfe, and for aduice and direction in such things as concerned thē for their safetie, they sought & taught one another to seeke to Southsayers, and such as vled familiar spirits, and tooke vpon them to call vp the soules of dead men to giue answer to such things as should be demanded of thē. By them they would be instructed what to do, and what course to take for their owne good, & hereby were hardened in their abominations and apostacie from God, to the further prouocation of his wrath against themselves. He therefore aduertiseth the faithfull and godly not to ioyne with them in any such doings, but when they shuld persvade them to enquire of any such wicked persons, rather to answer them

^a *Should not a people enquire at their God? Euery nation seeketh to their owne God. The Lord is your God, will ye not seeke to him? will ye go for i^e the liuing to them that are dead?* Hereupon hee addeth the words here questioned: ^b *To the law and to the testimony: if they speake not according to this word, it is because there is no light in them.* Wherin he giueth to the people of God a generall direction to goe to the law & to the testimony, to be instructed what waies they ought

^a Esa. 8. 19.

^b Ver. 20.

to walke in, and to hearken to none, to follow none but onely such as speake vnto them according to that word. The Prophets of God called men one way: false prophets, wizards and Southlayers called men another way: he teacheth them therefore a sure way to know to whom to commit themselues, by considering who spake according to that worde. Now to this the wizard giueth vs a wizardlike answer, that the Prophets willed them *to see what was written in the law of Moles concerning that point of consulting wizards.* So then there is no more here said but this, that if the wizards do not say vnto thē that they are not to consult with wizards; it is because there is no light in them, and who but a wizard would haue made such a construction of the place? The Prophet teacheth them in generall to seeke to the law of God for aduice and answer of such things as touching which they went to consult with wizards & southlayers: to be directed thereby in seeking to prouide for their owne safetic: thence to take resolution of their doubts: and to take it for certaine that they led them in darknesse, whosoever should draw them to other wayes then could be warranted thereby. *c* *Every nation, sayth Basil vpon that place, did propound to their God the doubt and question whereof they desired to be taught, to haue resolution thereof whom they tooke to be gods, to them they offered their questions to be answered.* Therefore he sheweth that the people of God for answer of their doubts, should go to God in going to the law and to the testimony *d* which god hath giuen, as to guide vs by the hand, & to direct vs the way. *Wilt thou then, saith he, bee certainly perswaded what shall hereafter befall thee? Prouide diligently to do the things which the law commandeth thee to do and waite assured of the most ioyfull fruition of the good things which are provided for thee. If thou desire to enjoy good things, performe the commandements that are prescribed vnto thee.* By Basils iudgement then it is plaine, that the words haue further meaning, then to refer them to the law concerning that one particular of consulting wizards. But Hierome goeth yet further, & tels vs the meaning of the Prophet in this sort: *c* *If ye doubt of any thing, if ye would know the things that ye doubt of, referre your selues to the law and to the testimonies of the Scriptures.* What wil *M. Bishop* say now, wil he call *Hierome* a wizard as he hath done *M. P.* for saying the Prophets meaning to be, that the Scripture, the written word should resolue thē of al that they doubted to wards God? Yea & the law it selfe sufficiently warranteth vs. so to cō-

c Basil in Esa. cap. 8. Vnaquęq; nationem ambigiosam & questionem de qua cupiebat edoceri suo proponebat Deo: dissoluentiam Quos supponebant esse Deos hu offerre- bant diluendas in- quationes suas. *d* Adiect Deus legem velut manu- ductionem viam: ubi primum tem- pte certo persuade- ri qua sint futura? Prouide sedulo vs que tibi lex faci- enda preseruit; si- opere expleas dili- genter. & certus es pariter ucan- dis in fruitione repositis: ornati- bonor. m. & c. Bo- na persem si quide- desideres, qua pra- scripta sunt man- date, opere exi- quator. *e* Hu. ron. in Esay cap. 8. lib. 3. Si de aliquo dubitaueris, & si vultis nosse qua dubia sunt magis vos egi: & testimonij scripturę ser. pturarum.

f Deut. 12. 3. 2.

g *Quod præcipio
tibi hoc tantum
facito Domino.*

ceiue *Whatsoever I command you, take heed you do it, saith Moses, thou shalt put nothing thereto, nor take ought therefro, I those words M. Bishop, vulgar Latin expoundeth thus: What I command thee, that onely do to the Lord, thou shalt put nothing thereto, &c.* Now wee haue seene before, that *Moses* committed to writing whatsoever he commadèd. If then nothing were to be done to the Lord but what *Moses* commanded, and all that *Moses* commanded was written, then by the written worde all doubts were to bee resolued as touching those things that were to be done to the Lord, and nothing to be done but that that was written. But saith *M. Bishop*, what need wee then the Prophets? what need we the Euangelists and the Epistles of the Apostles? I haue answered him before, but yet let me tell him here, that *Faustus* the Maniche denying God the Father of our Lord Iesus Christ to bee the authour of the old Testament, when hee was vrged that Christ approueth the same in saying, *I came not to destroy the lawe, but to fulfill it*, replied, that it could not be that Christ should say so, because the authour of the Lawe had sayde, that nothing should be added to the law nor taken from it. *Saint Austine* answereth him, that *Christ came to fulfill the Lawe, not as that anything should be added which was wanting to the Lawe, but that the things should be done which are written therein, as his words (saith he) doeshew: for he doth not say, Not one iot or tittle of the law shall passe, till the things be added which are wanting, but till all things be done.* Hence therefore we answer *M. Bishop* once againe, that the Prophets writings were no additions of doctrine, but onely explanations of the lawe, and so likewise that the writings of the newe Testament do adde nothing to the law, but onely doe further declare, and withall set foorth the accomplishment of those things that were foreshewed & prophesied in the law. And therefore *Paul* in preaching the Gospell, professeth *to say no other things then those which the Prophets and Moses did say should come*: so that to vse the distinction that *Vincentius Lyrinensis* vppon other occasion vseth, though the Euangelists and Apostles spake in a new manner, yet they spake *no new matter*, or to allude to *Saint Austines* wordes, though they varied in the tense, yet they differed not in the signification of the worde, but in both times, or in all times the same doctrine was preached, the same faith continued, the latter affirming nothing but what was confirmed by the writings of them that went before.

h *August. cont. Faust. Manich. lib. 17. cap. 6. Veni legem adimplere non ut legi adderentur que deerant sed ut fierent que scripta erant, quod ipsa eius verba testantur: Non enim aut Iota unum aut unus apex non transiet à lege donec addantur que desunt, sed donec omnia fiant.*

i *AGS 26. 2. 2.*

k *Vincent Lyr. Eadem que d d cifi doce, ut cum dicas noue non d cas noua.*

7. W. BISHOP.

3. *Testimony*, * These things were written, that ye might beleue, that *Iesus* is the *Christ*: & in beleueing, might haue life euerlasting. * *Ioh. 20. 31.*
 Here is set downe the full end of the Gospell, that is, to bring men to faith, and consequently to saluation: to which the whole Scripture alone is sufficient without Traditions.

Ans^w. Here are more faults then lines: first, the text is craftily mangled, things being put in stead of miracles. For S. Iohn saith, many other miracles christe did &c. but these were written, &c. Secondly, S. Iohn saith not, that for faith we should be saued, but beleueing we should haue saluation in his name, which he chipped off: thirdly, remember to what faith S. Iohn ascribes the meanes of our saluation, not to that whereby we apply vnto our selues christes righteousnesse, but by which wee beleeue Iesus to be *Christ* the *Messias* of the Iewes, and the *Sonne* of *God*, which M. Perkins also concealed.

Now to the present matter, S. Iohn saith that these miracles recorded in his Gospell, were written, that we might beleue Iesus to be the *Sonne* of *God*: and beleueing, haue saluation in his name, &c. Therefore the written word containes all doctrine necessary to saluation.

Ans^w. S. Iohn speaks not a word of doctrine, but of miracles: and therefore to conclude sufficiency of doctrine out of him, is not to care what one saith. But M.P. foreseeing this, saith, it cannot be understood of miracles only: for miracles without the doctrine of Christ, can bring no man to life euerlasting: true, and therefore that text speaking onely of miracles, proueth nothing for the sufficiency of the written woorde. Christes miracles were sufficient, to prooue him to be the *Sonne* of *God*, and their *Messias*: but that proueth not S. Iohns Gospell to containe all doctrine needfull to saluation: for many other poyns of faith must be beleued also. And if it alone be sufficient, what neede we the other three Gospels, the *Acts* of the *Apostles*, or any of their *Epistles*, or the same S. Iohns *Reuelations*? Finally, admit that S. Iohns Gospell were al-sufficient, yet should not Traditions be excluded: for christ saith in it in plaine termes, * that he had much more to say vnto his *Apostles*, but they as then being not able to beare it, he reserved that to be deliuered vnto them afterward: of which high mysteries S. Iohn recordeth not much in his Gospel after Christs resurrection: and so many of them must needs be deliuered by Traditions unwritten. * *Ioh. 16.*

R. ABBOT.

More faults then lines, saith *M. Bishop*, but very slender prooffe doth he bring of any fault. First, he cauilleth that the text is mangled, and things put instead of miracles. The wordes are thus: *Many other signes also did Iesus in the presence of his disciples, which are not written in this booke: but these things are written that ye might beleue that Iesus is Christ the sonne of God, and that in beleeuing ye might haue life through his name.* Where we translate the Greeke relatiue ταύτα being in the neuter gender, these things, because it hath not reference onely to miracles mentioned in the former verse, but to the matter of the whole booke, *S. Iohn* here intending to set forth the end & purpose of all that he hath written, For being^b in *Asia*, as *Ierome* saith and the seeds of heretickes beginning to grow, of *Cerinthus*, *Ebion* and others denying christe to come in the flesh, hee was forced by almost all the *Bishops* of *Asia*, and by messages from other churches, to write more deeply then the other *Euangelistes* had done, of the diuinity of our Saviour christ. Here then he signifieth that he hath so done: these things (saith he) are written, that ye may beleue that *Iesus is Christ the Son of God.* therefore *Cyrril* saith hereof: ^c *As it were repeating or recounting the things which he hath written, he manifesteth the intent of his Gospell.* The first fault then pretended by *M. Bishop* is no fault, because the relatiue implyeth generally what the *Euangelist* hath written according to the intent and purpose of his Gospell. The second fault is ridiculously alleadged; for when *M. Perkins* collecteth that by faith we be saued, how doth he meane it, or how doth any man meane it, but ^d *by faith in the name of Christ*? As touching the third point, it hath bene ^e before declared, that to beleue that *Iesus is christe the Son of God*, importeth the applying vnto vs of the merit and righteousness of *Christ*. For as a man may ^f beleue that there is a God, or that God is, and yet be still an infidell, wanting that beleefe thereof which is properly the act of faith, as *Thom. Aquinas* noteth, so a man may in some sort beleue that *Iesus is Christ the Son of God*, and yet not so beleue it as the *Scriptures* nameth it for the act of iustifying faith, because he beleueth it not vnder such conditions as are determined by the doctrine of faith. If it be taken onely for an act of vnderstanding as the *Papists* take it, a man may beleue it without any fruit, because the deuils so beleue: but the beleefe of the heart which the *Scripture* intendeth, importeth affiance, and trust, and inward feeling, &

1 Joh. 20. 30.

^b Hier. Proent in Matth. Cum esset in Asia & tunc hereticorum femina pullularent Cerinthi, Ebionis & ceterorum qui negant Christum in carne uenisse, coactus est ab omnibus penē tunc Asia Episcopis & multarum Ecclesiarum legationibus de diuinitate saluatoris altius scribere

^c Cyril. in Ioanlib 1. 2. cap. 61. Quasi repetendo quae scripsit intentionē Euangelij manifestat.

^d Act. 2. 16.

^e Of iustification Sect. 18.

^f Thom. Aquin. 2. 2. q. 2. art. 2. ad 3. Credere Deum non conuenit infidelibus sub eorum actu fidei. Non enim credunt Deū esse sub his conditionibus quas fides determinat.

com-

comfort of that which it beleeueth, whilst thereby we apply vnto our selues the benefite of the merit and passion of Christ, expecting thereby the remission of our sins. But now frō noting of faults *M. Bishop* cometh to a finall answer, that becaule *S. Iohn* spaketh of miracles, not of doctrine, therefore these words proue nothing for the sufficiency of the written word. Where *M. Perkins* exception still standeth vnremoued, that becaule by miracles without doctrine we cannot attaine to that faith whereby we beleeu that Christ is the Son of God; therefore the words of the Euangelist cannot bee restrained to miracles only. For others did miracles, as great, yea & greater then Christ did, as by example we see when^b by the shadow of *Pauls* body and by napkins & handkerchises from *Pauls* body the sicke are healed, which we read not of Christ himselfe. By miracles therefore Christ is not discerned vnlesse by doctrine accōpanying the same he be made knowne vnto vs, and therefore the words of the Euangelist must be referred to the doctrine also whereby he teacheth to make vse of the miracles of Christ. So *S. Austin* referreth the words both to those things which Christ did and said; ^k*The holy Euangelist testifieth, that Christ both did and saide many things which are not written*, and for the ouerthrowing of *M. Bishops* answer, and iustifying of our assertion hee addeth: but those things were chosen to be written, which seemed sufficient for the saluation of them that beleue. *Cyril* speaketh more exprelly: ^l*All things which Christ did are not written, but what the writers thought to be sufficient as well touching conuersation as doctrine, that shining with right faith and vertuous works, we may attaine to the kingdom of heauen*. It is not then our collection onely, but thus these ancient Fathers conceiued, that of the miracles and doctrine of Christ so much was written as is sufficient to instruct vs to faith, to the attainment of euerlasting life. And this is plainly deliuered in the words of *S. Iohn*, who could not say, *These things are written that ye may beleue, and beleuing may haue eternal life*, if there be not that written by the beleefe whereof wee may obtaine eternall life. Therefore as touching *Saint Iohns* Gospell containing all things needefull to saluation, wee answer him first, that indeede wee affirme that there is no article of faith necessarie to saluation, which is not to be taught and learned out of the Gospell of *S. Iohn*. Secondly, there is no cause so to restrain the wordes, as if *Saint Iohn* would meane onely in his Gospell to comprehend all that should be needefull for the instruction of the Church. Nay he hath.

g Ioh. 14. 12.
h Act. 5. 15.
i Chap. 19. 13.
k Aug. in Ioan.
tract. 39. Sanctus
Euangelista testa-
tur multa Domi-
num Christum &
dixisse & fecisse
qua scripta non
sunt Electa sunt au-
tem qua scriberen-
tur qua saluti cre-
dentium sufficere
videbantur.
l Cyril. in Ioan.
lib. 12. cap. 68.
Non omnia que
Dominus fecit con-
scripta sunt sed
que scribentes suffi-
cere putarunt tam
ad moris quam
ad dogmata, ut
recta fide & operi-
bus & virtute tri-
tulantis ad regnum
caelorum peruenia-
mus.

hath a plaine reference to those things which were beefore written by *Moses* and the Prophets, who all prophecied of the *Messias*, the Christ and annointed of the Lord, in whom God should bee *God with vs*, who should procure our place with God, the remission of our sins and euerlasting blisse ^m *In their writings the Gospell was promised,* ⁿ *they testified the righteousnes of God by the faith of Iesus Christ, to all, and open all that doe beleue:* ^o *they gaue witnessse that through his name euery one that beleueneth in him should haue forgivenessse of sinnes:* by them the doctrine of saluation was from time to time published to the Church. The perfection and accomplishment of this hope depended vpon the incarnation, death, and resurrection of Iesus Christ. These things in the *p* *fulnesse of time* God made good; he sent his Son made of a woman, and made under the lawe, to redeeme them that were under the law: who to that end *q* *died for our sinnes according to the Scriptures, and was buried, and arose the third day according to the Scriptures.* It remained now that it should be knowne that this was he whom the Father had sealed and sent for the working of our redemption. Therefore *S. Iohn* to that effect saith, These things are written, that ye may beleue that this Iesus is the *Messias*, that Christ *r* *of whom Moses in the law and of whom the Prophets did write*, the hope of the Fathers, the light of the Gentiles, the glory of Israel, that so beleueing ye may according to the promise of God haue life through his name. Albeit therefore he hath in his Gospell comprehended the summe of all that wee beleue, yet wee may conceiue that he vseth those words not so much to set forth the fulnes of that that he himselfe hath written, as to signifie that he hath sufficiently set foorth the accomplishment of those things which were written by *Moses* and the Prophets, in the beleefe whereof consisteth the obtaining of euerlasting life. And yet thirdly without impeachment of any thing already said, it is very likely that *S. Iohn* writing his Gospell last of all, & compiling together the 4. Gospels spake these words not only as touching that which he himselfe had written, but also of all written by the rest of the Euangelists, to signifie the vse therof in such sort as I haue said, to which *Cyrils* words before mentioned seeme to haue respect. But howsoeuer we will conceiue thereof, we cannot doubt but that *S. Iohn* would giue to vnderstand, that by the written Gospell and word of God, wee are sufficiently instructed to that faith in Christ whereby wee attaine to liue with him.

m Rom. 1. 3.
n Cap. 3. 21.
o A.G. 10. 43.

p Gal. 4. 4.

q 1. Cor. 15. 3.

r Ioh. 1. 41. 45.

As for *M. Bishops* question, if *S. Johns* gospel alone bee sufficient, what neede the other three gospels, the *Acts* of the *Apostles*, &c? it is but his cuckoes song, which he hath sung before. And hee may euen aswel say, what neede any *Euangelist* to write any story which another had before written? *S. Mathew* had writte the passion of *Christ*, what neede the rest to, mentiō again any thing that he had written. When *S. Paul* in the *Epistle* to the *Galathians* had first handled the question of iustification, what neede was there that he shuld handle it again in his *Epistle* to the *Romanes*? When *Dauids* thanksgiuing for deliuerance from his enemies was set downe in the 18, *Psalme* what neede the same to be mentioned againe in the 2. second book of *Samuel*? A number of such idle questiōs he might make of diuers things set downe in diuers places in the very selfe same words & of an infinite number of sayings which haue other to answer thiē to the very same effect. But the wisdom of *God* hath thus thought good to prouide for our saluation, not onely sufficiently but abundantly by the consent of diuers persons writing diuersly in diuers places & & at diuers times, to confirme vs so much the more in the beleefe of those things that are written to giue vs often occasion to remember and consider the same things to exercise our meditation and studie in comparing those things that are diuersly set downe, to sharpen our diligence in searching out the accord of those things that seem to differ, to set forth in the variety of his words the riches of his wisdom, that there may be therein both to edify the simple and weake and yet to busie the heads and vnderstanding of the learned, that it may neither be abhorred by the one nor contemned by the other. For these and other causes it hath pleased *God* that what is written sufficiently by one, shuld yet be written by other also. But *M. Bishop* in the end how soeuer the matter go, prouideth sufficiently for him self. For he telleth vs finally, that although *S. Johns* gospel were al-sufficient yet should not traditions be excluded. And why so? for *Christ* saith in it in plaine termes (saith he) that he had much more to say vnto his *Apostles*, but they as then being not able to beare it, he reserved that to be deliuered vnto the afterwards. And how then must we think that he deliuered those things? *Mary* of these high mysteries *S. Iohn* recordeth not much in his gospel after *Christ*s resurrectiō, & so many of them must be deliuered by tradition vⁿwritten. Here thou seest (gentle Reader) a budget large enough to receiue all the *Popes* traditions: we shall not

need to doubt now but that he wil proue what he list : if it be for his turne without question it was one of those things that the disciples could not beare til after Christ was risen from the dead, and then he left it to them by tradition. But I would haue thee to obserue what a note *S. Austin* gaue long ago cōcerning that speech of Christ: *All foolish hereticks who yet desire to be called Christiāns, do seek to colour the presumptions of their deuices, euen such as hum in sense abhorreth, by the pretence of that sentence of the Gospell where Christ saith, I haue many things yet to say vnto you, but ye are not yet able to beare them: as if these were the things which the disciples then were not able to beare.* *M. Bishop* then by alledging this place for the making good of their traditions, hath gained thus much, that we must now account him, as also his fellows, in the like case amongst *foolish hereticks* who affirming wicked & abominable deuices which they cannot proue will make vs beleue that they are things which Christ had to say to his disciples & they were not able to beare them. But if Christ had left any such matters to be deliuered by traditiō, thē it shuld vndoubtedly be knowne which and what they were. We desire then by *M. Bishop* to be aduertised particularly thereof, and to know what those high mysteries were which the disciples could not beare. What shal we think that Christ spake of that trash which they deliuer vnto vs vnder the name of traditiōs? But *S. Austin* again curteth him off frō al answer in that behalf: *Seeing Christ himself hath bin silent of those things, who of vs can say, they are these & these? or if he dare to say it, how doth he proue it? For who is there so vaine or so rash, who though he say things that are true, will affirme without any testimony frō God that those are the things which Christ wold not say? Which of vs shuld so do, & not incurre a note of great presumption, not hauing any authority either of a prophet or an Apostle?* Now if it cannot be known what those things were of which Christ spake, then *M. Bishop* can haue no prooffe for their traditiōs hereby because wheras his words import that *S. Iohn* in his gospel recordeth somewhat hereof, though not much after the resurrection of Christ, we see nothing in that which he recordeth but that the matter of all the rest may be contained in the rest of his and the other Apostles writings. But for the more full clearing of this matter it is to be noted, that our Sauior before hath said to his Apostles: *All things that I haue heard of my Father haue I made knowne to you. And again in his prayer to the Father, I haue giuen vnto them* (saith

t. August. in Ioh. tract. 97. Omnes insipientissimi heretici qui se Christiānos vocari volunt maxime exhorret sensus tam eius hac occasione. Eua gelica sententia colorare conatur, ubi Dominus ait Ad huc mul a, &c. quia si hac ipsa sint que in uel discipuli portare non poterant.

u Ibid. tract. 96. Que cum ipse tacuerit, quis nostrum dicat, ista uel illa sunt? aut si dicere audeat unde probat? Quis enim est tam uanus aut temerarius us qui cum dixerit etiam uera quibus uoluerit, quia uoluerit, sine ullo testimonio diuino affirmet ea esse que tunc dominus diceret non? Quis faciat & non maximam culpam temeratus incurrat in quo nec Prophetica nec Apostolica excellit & asseruit. as. x Ioh. 15. 15. y Chap. 7. 8.

Bishop to be aduertised particularly thereof, and to know what those high mysteries were which the disciples could not beare. What shal we think that Christ spake of that trash which they deliuer vnto vs vnder the name of traditiōs? But *S. Austin* again curteth him off frō al answer in that behalf: *Seeing Christ himself hath bin silent of those things, who of vs can say, they are these & these? or if he dare to say it, how doth he proue it? For who is there so vaine or so rash, who though he say things that are true, will affirme without any testimony frō God that those are the things which Christ wold not say? Which of vs shuld so do, & not incurre a note of great presumption, not hauing any authority either of a prophet or an Apostle?* Now if it cannot be known what those things were of which Christ spake, then *M. Bishop* can haue no prooffe for their traditiōs hereby because wheras his words import that *S. Iohn* in his gospel recordeth somewhat hereof, though not much after the resurrection of Christ, we see nothing in that which he recordeth but that the matter of all the rest may be contained in the rest of his and the other Apostles writings. But for the more full clearing of this matter it is to be noted, that our Sauior before hath said to his Apostles: *All things that I haue heard of my Father haue I made knowne to you. And again in his prayer to the Father, I haue giuen vnto them* (saith

(saith he) *the words which thou gauest me, & they haue receiued them.* If Christ deliuered all the wordes of God to his disciples before his death, then it must needs follow that he deliuered no other wordes vnto them after his resurrection. Therefore those many things which he had to speake vnto them, are not to be vnderstood of any other things then he had taught them before, but of a more full & perfect reuelatiō, for the more full & perfect apprehension & vnderstanding of the same things. To which purpose we are againe to note against *M. Bishops* fraudulent collection, that our Sauiour here saith not, that he wold declare those things vnto them himself after his resurrection but deferreth the same to the coming of the spirit, saying, ^z *Howbeit when he is come which is the spirit of truth, he wil leade you into all truth.* Now how he should lead them into all truth, he hath before shewed.

^a *He shall teach you all things, and bring all things to your remembrance which I haue told you.* He should teach them all things, not by teaching them other things, but by bringing all things to their remembrance which they had bin taught by Christ himselfe. Therefore here Christ saith further; *for he shall not speake of himselfe, but what soeuer hee shall heare that shall he speake.* Whereby he importeth, that the holy Ghost should speake according to his example, & he stil professeth that ^b *hee speaketh not of himselfe, that he doth nothing of himselfe, but as the father hath taught me* (saith he) *so I speake these things.* Christ spake ^c *not of himselfe, as Chrysostom* noteth, *because he spake out of the Law and the Prophets: for to speake of himselfe, is to speake without or beside the Law.* So then the holy Ghost shall not speake of *himselfe*, but as Christ spake according to the words of the Father in the law and the Prophets, so the holy Ghost should speake according to the words of Christ, and therefore according to those things that are written in the Law and the Prophets. Therefore those many things which Christ had to speake vnto them, and into the truth and knowledge whereof the holy Ghost was to leade them, were no other things but what were contained in the written word of the Law and the Prophets, whereof as yet they were not capable, because as yet they did not so well ^e *know the scripture*, nor could do, vntill he should ^f *open their vnderstanding that they might vnderstand the same.* Origen vnderstandeth the words spokē to the Apostles ^g *as I haue brought vp in the letter of Moses law, our Sauiour seeing that it was very hard to pul out of their minds the opinions which had grown up with the* so those yers

^z Chap. 16. 13.
^a Chap. 14. 26.
^b Chap 7. 16. 17
^c Chap. 8. 28.
^d Chrysost. de sanct. & adoran. spiritu. Non discipuli a lege, non discipuli a Prophetis, & c. Non locutus est ex seipso sed ex Prophetis, & c. *seipso enim loquor, extra legem loquor.*
^e John. 20. 9.
^f Luke. 24. 45.
^g Origen. contra Cel. l. 3. Fortassis ut Iudas & militer legi Moisaicae educatus Apollolis habebat dicendum qua sit vera lex, & c. Videns perdiscipulo se esse ex animo reuelleret penē conarsa et vsque ad grandium statum coalita dogmata, adeoq; pro diuinis habitis vt amouere illa videretur impium, & c. Ideo dicitur, Deducit vos in eum veritatem, id est, in eum veritatem earum rerum in quas transfugerit veritates iudaeis vos vero cultum deum cetera.

which were taken to be of God, so as that it should seeme impious to remove them. Therefore where Christ saith, The spirit shall leade you into all truth, it is (saith he) as if he had said, Into all the truth of those things in the figures whereof ye haue bin conuersant, thinking thereby truely to worship God. Here is then no warrant at all for *M. Bishops* vnwritten mysteries: here is nothing as *Origen* conceiueth, but that the spirit should afterwards instruct them of the abolishing of the ceremonies of *Moses* law, which they were not yet well able to conceiue. And therefore against all illusions of heretikes pretending for their vnwritten traditions and doctrines the holy Ghost, as the Church of Rome doth, *Chrystom* taking it for granted, that what Christ spake is set foorth vnto vs in the writings of the Apostles and Euangelists giueth this most notable rule:^h If any of them who are said to haue the holy Ghost, do speake any thing of himselfe, & not out of the gospels, beleeue it not. *Manes* commeth and saith, I am the comforter which christ promised to the Apostles. Yea but where doest thou heare in the Gospell that the sun and the mōone are creators? &c. Where readeest thou these things? Because he readeth not these things written, but speaks of himself it is manifest that he hath not the holy Ghost. He then that speaketh that that is not writtē, speaketh of himself: & herby it is manifest vnto vs that it is not by the spirit of God, but by a fallie and lying spirit, that *M. Bishop* and the church of Rome doe tell vs of high mysteries deliuered by Christ, which are not written in the Gospell of Christ.

8. W. BISHOP.

This place of *S. Iohn*, *M. Perkins* patched up with another of *S. Paul*
 * If we or an Angelfrō beaue preach vnto you any thing besids that which we haue preached, let him be accursed: And to this effect hee blames thē that taught but a diuers doctrine to that which he had taught.

Ans^w. Now we must look vnto this gentlemans fingers: there were three corruptions in the text of *S. Iohn*, here is one, but it is a foule one. In stead of preaching vnto thē another gospel, he puts, preach vnto them any other thing: when there is great difference betweene another Gospell, and any other thing. The Gospell comprehendeth the principal points of faith, and the whole work of Gods building in vs: which *S. Paul* like a wise Architect had laid in the *Galathians*: others his fellow-workmen might build vpon it, gold, siluer, & precious stones, with great merit to thēmselues and thanks from *S. Paul*. Marry if any should digge up that blessed
 and

h Chrysoſt vt ſu-
pra S. qu's coru-
qu: dicuntur habe-
re ſp r tum ſan-
ctum, ex ſeipſo lo-
qu: tur, non ex E-
uange'ij, non cre-
dite. Venit Manes,
& dicit, Ego ſum
Paracletus. &c. V-
bi audiſtim Euan-
gelio quod Sol &
Luna opifices ſunt,
&c. Vbi legiſti hac?
Ex quo non legit
hac ſcripta, ſed a
ſeipſo loquitur,
manifeſtum eſt
quod non habet ſpi-
ritum ſanctum.

* Gal. I. 8.

* 1. Tim. I. 3

* 1. Cor. 3. 12.

and onely foundation, and would lay a new one, him S. Paul holdeth for accurſed. So that that falſification of the text is intollerable: and yet when all is done, nothing can be wringed out of it to proue the written word to comprehend all doctrine needfull for ſaluation: for S. Paul ſpeaketh there onely of his Goſpell, that is of his preaching vnto the Galathians, and not one word of any written Goſpell: no more doth he in that place to Timothie, and ſo it is nothing to purpoſe.

R. ABBOT:

M. Biſhop hath a quicke noſe to ſmell a fault in the citing of a text, where he can ſee none. The Greeke word *εὐαγγελίζεσθαι* wee tranſlate to *preach*, becauſe wee haue no Engliſh word that doth more neerly expreſſe the ſignification of it; and by *preaching* we alwayes vnderſtand the declaring of the Goſpell and word of God. The Rhemiſts according to their fooliſh maner tranſlate it to *euangelize*, but make Engliſh thereof and let it be, to *preach for Goſpell*, and then the words as they tranſlate them are thus:^a *Although we or an Angell from heauen preach for goſpell to you beſide that which we haue preached to you for goſpell accurſed be he. As we haue ſaid before ſo now I ſay againe, if any preach to you for goſpell beſide that which you haue receiued, accurſed be he.* Now then M. Biſhops correſtion any other Goſpell is not found at all; but that which M. Perkins tranſlateth any other thing, is neceſſarily vnderſtoode: for what is it to ſay, If any preach to you for goſpel beſide that which you haue receiued, but if any preach to you for goſpell anything beſide that? But here he will tell vs what the Goſpell is, & that he doth according to that wiſe maner as he is wont to doe. *The Goſpell* (ſaith he) *containeth the principall points of faith, and the whole worke of Gods building in vs* Where we would aſke of him why he only ſaith *the principall points of faith*, when preſently he addeth, *the whole worke of Gods building in vs*? Surely if the Goſpell containe *the whole worke of Gods building in vs*, then it containeth not onely *the principall*, but all the *points of faith*. Thus his penne ſtill outrunnes his head, and giueth him not leaue well to aduiſe of that hee ſaith. But the Apoſtle by theſe words giueth vs to vnderſtand, that he had preached vnto the whole doctrine of the Goſpell, & that this Goſpell which he had preached vnto them, is incōpatible of any doctrine as any matter of the Goſpel & doctrine of Chriſt beſide it ſelfe. S. *Auſtin* wel noteth

b August. in Ioan. tract. 93. Non aut plusquam accepisti, sed prater quod accepisti.

c Vincen. Lyrin. Annuntiare aliquid Christianis Catholicis prater id quod acceperunt nunquam licuit, nunquam licet, numquam licebit: & anathemate eos qui adnuntient aliquid prater quod quod semel acceptum est, nunquam non oportet, nunquam non oportebit

d Chrysof. in Gal. cap. 1. Neque dixit, si contraria annuntiauerint aut totum Euangelium subvertant, verum si vel paululum euangelizauerint prater Euangelium quod accepisti, etiam si quiduis labefecerint, anathema sint

e Iren. ad. haer. lib. 2. cap. 1. Non per alios dispositionem salutis nostrae cognouimus quam per eos per quos Euangelium peruenit ad nos quod quidem tunc praeconati sunt postea vero per Dei voluntatem in Scripturis nobis tradiderunt fundamentum & columnam fidei nostrae futurum

f Phil. 3. 1.

g Chrysof. in Gal. Paulus etiam Angelus de caelo descendentibus preponit Scripturas, idque valde congruentius ostendit Angelum quamlibet magni, tamen serui sunt ac ministri: ceterum omnes Scriptura non a seruis sed ab uniuerso Domino Deo uenerunt ad nos.

that the Apostle doth not say ^b more then ye haue receiued, but beside that which, ye haue receiued, as leauing them to increase more and more in that doctrine which they had receiued, but not to admit of any other doctrine beside that. Therefore Vincentius Lyrinensis hereof saith, ^c To preach to Catholicke Christians any thing beside that which they haue receiued, it neuer was lawfull, it is neuer lawfull, it neuer shall be lawfull: and to accurse them who, do preach any thing beside what was once receiued, it was alwayes behouefull, it is alwayes behouefull, & alwayes shall be behouefull. What will *M. Bishop* here challenge Vincentius Lyrinensis for falsification, becaule he saith any thing beside that? If he will not, then let him acknowledge his owne folly in blaming *M. Perkins* where there was no cause of blame. Yet *Chrysostome* will offend him some what more: ^d Paul doth not say, saith he, if they preach contrary things, or if they subuert the whole Gospell, but if they preach but euen a litle beside the Gospell, which ye haue receiued, if they weaken but any thing, accursed be they. But yet he excepteth that *S. Paul* speaketh only of his Gospell that is, of his preaching to the Galathians, and not one word of any written Gospell, and therefore that nothing can be wringed out from hence to proue that the written word comprehendeth all doctrine needfull to saluation. I answer him by the words of *Irenus*, ^e We haue not knowne the means of our saluation by an other but by them by whom the Gospell is come vnto vs, which they verily preached then (at first) but afterwards by the will of God deliuered it vnto vs in the Scriptures, to be the foundation and pillar of our faith. This was the auntine opinion and perswasion of the Church, that what the Apostles first preached, they afterwards committed to writing, esteeming that to bee the safest and ^f surest way, that hereby the Church might be armed against the practises of all deceitfull & wicked heretickes that would go a bout to bring in their owne deuices, vnder colour & shew of the Apostles names. Because thereof whatsoeuer doctrine the Apostles preached is written, & by the auncient Church was holden so to be, they made no doubt to apply these words to the written Gospel & to vnderstand them to be accursed that preach any thing for doctrine of the Gospel, which is not thereby warranted vnto vs. Therefore *Chrysostome* saith vpon these words, that ^g Paul here preferreth the Scrip-

tures before Angels comming from heauen, and that iustly, sayth he, for Angels albeit they be great, yet are but seruants and ministers, but all the Scriptures came vnto vs not from seruants, but from God the Lord of all. But let S. Austine briefly conclude this point, and shew vs to what these words are to be referred. ^h Whether concerning Christ, or concerning the church of Christ, or concerning anything that pertaineth to our faith and life, we will not say, if we, but euen as he going forward addeth, If an Angell from heauen shall preach vnto you but what ye haue receiued in the scriptures of the Law and the Gospell, accursed be he. The words of the Apostle to Timothie of ⁱ commanding * not to teach any other doctrine, sounding to the same effect as the other do, doe yeelde vs the like collection: as we haue seene in them.

h August. cont. l. 6. Petil. li. 3. ca. 6. Si-
ne de Christo sine
de eius ecclesia, sine
de quacunque re
alia que pertinet
ad fidem v. tamq̃
nostram non dicam
nos nequaquam co-
parandi & qui di-
cit, Licet si nos, sed
omniò quod secu-
tus adicit, Si An-
gelus de celo vo-
bis annunciauerit
praterquam quod
in scripturis lega-
libus & Euangeli-
ci accepisti ana-
thema sit.
i. 1. Tim. 1. 3
* μη ἐτεροδιδ-
ασκαλείν.
* 2. Tim. 3. 16.

9. W. BISHOP.

The fourth testimonie. * The whole Scripture is giuen by inspiration of God, and is profitable to teach, to improue, to correct, and to instruct to righteousnesse, that the man of God may bee absolute being made perfect vnto euery good worke. In these words are contained (saith M. Perkins) two arguments to proue the sufficiencie of scripture: The first, that which is profitable to these foure uses, to teach (all necessary truth is not in the text) to confute errors, to correct faults in manners, to instruct (all men in duetic, is M. Perkins his addstion to the text) that is sufficient to saluation. But the scriptures serue for all these uses, &c.

Answer. ⁱ his text of holy Scripture is so farre from yeelding our aduersaries two arguments, that it affordeth not so much as any probable colour of halfe one good argument. In searching out the true sence of holy Scripture, wee must obserue diligently the nature and proper signification of the words, as M. Perkins also noteth out of S. Augustine, in his sixth obiection of this question: which if the Protestants did beere performe, they would make no such account of this text: for S. Paul sayth onely, that all scripture is profitable not sufficient, to teach, to reprove, &c. How are they then carried away with their owne partiall affections, that cannot discern betweene profitable and sufficient. Good timber is profitable to the building of a house, but it is not sufficient without stones, mortar, and a Carpenter. See de serues well, yea is also necessary to bring forth corne, but will it suffice of it selfe, without manuring of the ground,

& seasonable weather? And to fit our purpose more properly, good lawes are very profitable, yea most expedient for the good gouernement of the common wealth: but are they sufficient without good customes, good gouerners and iudges, to see the same lawes & customes rightly understood and duely executed? Euen so the holy Scriptures (S. Paul affirmeth) are very profitable, as containing very good and necessary matter, both to teach, reprove, and correct: but he sayth not, they are sufficient, or that they doe containe all doctrine needfull for these foure ends. And therefore to argue out of S. Paul, that they are sufficient to all those purposes, when he saith on'y, that they are profitable to them, is plainly not to know, or not to care what a man saith: & to presse such an impertinent cauil, so often and so vehemently as the Protestants doe, is nothing else but to bewray vnto the indifferent Reader, either their extreme ignorance, or most audacious impudencie, that thinke they can face out any matter, be it neuer so impertinent. The same answer I make vnto M. Perkins his second argument out of the same place, that the holy Scriptures bee profitable to make the man of God absolute, but not sufficient.

I say moreouer that M. Perkins doth falsly english these words $\pi\alpha\sigma\alpha\ \gamma\rho\alpha\phi\eta$ into the whole Scriptures, when it signifieth all Scripture, that is euery booke of Scripture, & is there put, to verifie that the old Testament onely serues to instruct to saluation: for in the words next before. S. Paul sheweth, how that Timothie from his infancy had bin trained vp in the knowledge of the holy Scriptures, which (saith he) can instruct thee to saluation: and annexeth, as the confirmation thereof the text cited, All Scripture inspired of God, is profitable to teach, &c. Now in Timothies infancy no part of the new Testament was written, and therefore all Scripture which is here put to proue that Scripture which Timothy in his infancy knewe, cannot but by vnrasonable wresting signifie more then all the bookes of the old Testament. So that there are three foule faults in this the Protestants Achilles: The first in falsification of the text that it might seeme to bee spoken of the whole, which is spoken of euery part. The second, in applying that which is spoken of the old Testament vnto both the old and new. The third, in making that to be all-sufficient which S. Paul affirmeth onely to be profitable. And this is all they can say out of the Scripture, to proue that the written word containes al doctrine needfull to saluation; whereupon I make this inuincible argument against them, out of their owne position.

Nothing is necessary to be beleueed, but that which is written in holy
Scrip-

Scripture. But in no place of scripture is it written, that the written word containes all doctrine needfull to saluation, as hath beene proued.

Therefore it is not necessary to saluation to beleene the written word to containe all doctrine needfull to saluation.

R. ABBOT.

Here is a long discourſe and a little answer, and gladly *M. Bishop* would wind out of this sentence of the Apostle, and it will not be. The whole words of the Apostle entirely set downe, will make the Reader plainely to vnderstand that hee hath taken a great deale of paines, and sayd iust nothing. Speaking to *Timothie* hee sayth, *Thou hast knowne the holy Scriptures of a childe, which are able to* 2. Tim. 3. 15
make thee wise vnto saluation through the faith which is in Christ Iesus. The whole scripture is giuen by inspiration of God, and is profitable to teach, to improue, to correct, to instruct in righteousnesse, that the man of God may be perfect, being perfectly instructed to euery good worke. The first part of which wordes doe sufficiently inferre that which we affirme: for if the Scriptures be able to make a man wise vnto saluation through the faith which is in Christ Iesus, then they are sufficient to instruct a man in all things necessary to saluation. If they be not sufficient to instruct a man in all things necessary to saluation then can it not be said, that they are able to make a man wise vnto saluation through the faith which is in Christ Iesus. The force of these wordes cannot be deluded; euery eye can see that if the Scriptures be able to make a man wise vnto saluation through the faith which is in Christ Iesus, then all the doctrine necessary to faith and saluation is contained in the Scriptures. Nowe for confirmation heereof the Apostle addeth, *The whole scripture is inspired of God, and is profitable to teach (the truth) to improue (false doctrine & error) to correct (vice and sinne) to instruct righteousnes.* From hence then we must inferre that which before is sayd, that because the Scripture is able to direct a man in truth and righteousnesse, therefore it is able to make him wise vnto saluation by faith in Christ: for in the embracing and following of truth and righteousnesse, consisteth the attainment of euerlasting life. If any man will except and say, that though it teacheth the truth, yet it teacheth not all truth necessarie to saluation, hee wholly ouerthroweth the Apostles confirmation. For if it doe not teach all truth necessarie to saluation

uation, then it is not able to make a man wise to saluation . It may be sayd to helpe towards it, but it cannot be said to *be able* to doe it, if it containe not all thinges belonging to that wisdomē that concerneth vs for the obtaining of saluation, But the Apostle telleth vs that it so doth the things by him mentioned, as that *the man of God may be absolute or perfect, being perfectly instructed, or being furnished and prepared to euery good worke.* The man of God is well knowne by the phrase of Scripture to import the minister of God, in which sort the Apostle hath before said to *Timothie,* ^b *But thou O man of God flie these things, &c.* Here therefore he giueth to vnderstande that the Scripture is able to make wise vnto saluation, so able to instruct in truth and righteousnesse, as that therein the *man of God,* the minister of God findeth enough to make him perfect, and to prepare and furnish him to euery good worke. And if there be enough for the perfection of the minister of God, then surely it must needs follow that much more is it able to perfect euery other man to that faith and righteousnesse that should bring vs vnto God. But here *M. Bishop* putteth vs off with three wise answers, by which he wold faine persuade vs that wee altogether erre in the citing of these words. First he chargeth vs with falsification of the text, because wee reade, *the whole scripture,* whereas we should say, *all scripture,* the Greek words being *πᾶσα γραφή* not importing as he sayth *the whole Scripture, but euery part.* But why is this on our part a falsification, more then it is in the Rhemists, to translate according to their vulgar interpreter, ^c *πᾶσα ἡ ἀλήθεια,* *the whole heard:* ^e *πᾶσα ἡ πόλις,* *the whole cittie:* ^e *πᾶν τὸ σῶμα,* *the whole body:* and in their Latine ^f *διὰ παντός τῆς ζωῆς,* *per totam vitam, through their whole life,* which they English, *through all their life* If there bee no falshood in these translations, why must there needs be a falsification in ours? Yea and when it is all one with them to say, *their whole life,* and *all their life,* why must it be a fault in vs to say, *the whole Scripture,* where they say *all scripture.* Surely but that malice blindeth it selfe, and wil not see that that it doth see, they woulde conceiue that *all scripture* in this place can no otherwise bee taken but to signifie *the whole scripture,* euen as else where by ^g *all the counsell of God* wee vnderstand *the whole counsell of God:* in like sort as where it is sayd, ^h *Qui iudicas omnem terram,* *Thou which iudgest all the earth,* that is, *the whole earth:* ⁱ *Conuocata omni domo,* *calling together all his house,* that

* ἑξήρητισμῆ-
νος alias ἑξήρη-
τιμῆνος
b I. Tim. 6. II.

e Matth. 8. 32.
d Ver. 34.
e Ephes. 4. 16.
f Heb. 2. 15.

g Acts. 20. 7.
πάσαν τὴν βίβ-
λιν,
h Gen. 18. 25.
i Chap. 35. 2.

is his whole house: ^k *Egressus est omnis exercitus Domini de terra Aegypti.* All the army of the Lord departed out of the land of Egypt, that is, the whole army: ^l *Profecta est omnis multitudo filiorum Israel,* All the multitude of the children of Israel went out of the desert of Sin, that is, the whole multitude: ^m *Congregabis omnem caetum Israel,* Thou shalt gather together all the congregation of Israel, that is, the whole congregation: with infinite other examples of the like sort. And seeing the Apostle, when in the proposition, the scriptures are able to make thee wise unto saluation, must needs be vnderstood to mean collectively, the whole Scripture, because it cannot be sayd of euery part of the Scripture that is able to doe, what is it but wilfull dotage to vnderstand all scripture as ment otherwise in the prooffe? Especially when it is so apparant, that that which the Apottle affirmeth in the prooffe, fitteth to the whole scripture, and so inferreth that which is propounded to bee proued, but cannot agree to euery part of the scripture, because euery part of the scripture is not profitable to all those vses, to teach, to improue, to correct, to instruct in righteousnesse. Hee will say that those vses are not all ioyntly to bee vnderstood, but by disiunction, euery part is profitable either to teach, or to improue, or to correct, or to instruct in righteousnesse, though it bee not profitable to all these. But in thus saying hee quite ouerthroweth the Apostles confirmation, for it doth not follow, that because euery part of the Scripture is profitable eyther to teach, or to improue, or to correct, or to instruct in righteousnesse, therefore the Scriptures are able to make a man wise to saluation, because that may be sayd of the first chapter of Genesis, or any other like, that it is profitable either to teach, or to improue, or to correct, or to instruct in righteousnesse, that is, to one or other of these vses, and yet it cannot be sayd, that it is able to make a man wise to saluation through the faith which is in Christ Iesus. Therefore the words of the Apostle must be vnderstood of the whole scripture, which being able to teach, to improue, &c. is consequently able to make a man wise unto saluation through faith in Christ. And hereby his other caull is taken away, that we make that to be all-sufficient which is. Paul affirmeth onely to be profitable. For the Apostle nameth not profitable as to diminish any thing from sufficiency, but reckoning it to be profitable to all those vses that hee expresseth, he leaueth it plainly to be vnderstood, that it is sufficient to that that hee would conclude thereby

k Exod. 12.41

l Chap. 17. 1.

m Leuit. 8. 3.

thereby. For vnlesse it be in such sort profitable, as that it be sufficient to teach, to improoue, to correct, to instruct, it cannot be able to *make a man wise to saluation through the faith which is in Christ Iesus.* Therefore *Athanasius* alluding as it seemeth to this place, sayth, *The Scriptures being holy and inspired of God, are by themselves sufficient to the instruction of truth.* *M. Bishops* instances therefore are friuolous and vaine. *Timber is profitable for the building of a house,* but it is not profitable for all those vses that concerne the building of a house, and therefore it is not sufficient. But the Apostle noteth the scripture to be profitable for all those vses that concerne the building of the house of God: and because it is so, therefore it is sufficient for that building. The second is against himselfe, for although there must be one to sow the seede, yet the seed it selfe is sufficient wherewith to sow the ground: and euen so, although there must be one to teach, to improoue, to correct, to instruct, yet the holy Scripture is sufficient wherewith to doe all these. Thirdly, *good lawes are profitable* (saith he) *for the good government of the Common-wealth,* but they are not sufficient without good gouerners and iudges. And be lawes neuer so sufficient for the common-wealth, yet they auaille nothing without gouerners and iudges seruing to put them in execution. Euen so we say, that albeit the holy scriptures do sufficiently instruct vs what doctrine is to be taught, yet all is vaine if there be none to teach it. But what a witles cauill is this, that when question is of the doctrine of the Scriptures, whether it be so sufficient as that they which teach are to teach no other, they object that the doctrine of the scriptures is not sufficient without one to teach? We tell him therefore againe, that, as where lawes are sufficient to gouerne by, good gouerners and iudges being necessary for execution thereof, are to iudge and gouerne onely by lawes: so the doctrine of the holy Scriptures being sufficient to teach by, though teachers be necessary for the teaching thereof, yet they are to teach nothing but onely by the Scripture, and therein onely is it that we affirme the sufficiency of the Scripture. But in humane lawes that sufficiencie is neuer found, they neuer fit all occasions and vses of the common wealth, neuer meete with all inconueniences and mischiefes, neuer determined all controuersies and causes, neuer prouide so perfectly for the right, but that it proueth to some mans wrong, and therefore though they be profitable, yet they are not

n Athan. contra
Gentes. sius cont.
idola. Sufficiunt
quidem per se sacra
Scripturae in
Scriptura ad
veritatis instructi-
onem.

profitable every manner of way. In the holy Scripture the Apostle teacheth vs it is otherwise, it serueth vs for all occasions towards God: there is nothing that concerneth vs, but either by teaching or reproofing, or correcting, or instructing, it applyeth it selfe vnto vs: ° *There is no sicknesse of the minde* (saith *Cyprian*, referring himselfe to these words of the Apostle) *to which the holy Scripture yeeldeth not a present remedy: All things are euident and cleare* (saith *Chrysostom*) *by the holy Scriptures, whatsoeuer things are necessary they are manifest.* The scriptures therefore are in such sort profitable, as that they are sufficient also fully to instruct vs as touching the meanes of obtaining eternall life, As for customes, they may haue their place and vse amongst the lawes of men, but amongst the lawes of God they haue no place. 9 *Because Christe onely is to be heard* (saith *Cyprian*) *wee are not to regarde what any before vs hath thought fit to bee done, but what Christ first did, who is before all: for we are not to follow the custome of men, but the truth of God. Christ* (saith *Tertullian*) *called not himselfe custome but truth.* M. Bishop therefore dealeth but idley to alleadge the exorbitant and lawlesse customes of comon wealths, as a colour for traditions in the church of Christ. His last exception is, that *the scriptures here spoken of which Timothy knew from his infancie, could be no other but the scriptures of the old Testament, because no part of the new Testament was then written, and therefore that that is here said cannot but by vnreasonable wresting signifie more then the old Testament, charging vs hereupon with falsification in applying it to both the old and new.* Where the vaine man doth not see that he exceedingly strengtheneth the argument against himself: for if *S. Paul* could say that the Scriptures of the old Testament were able to make a man wise vnto saluation by the faith of Christ, how much more is it true of the scriptures now that they are able so to doe, when as by the new Testament so much light is added for the clearing of the old? The doctrine which the Apostles preached in the new Testament, they confirmed by the old. They taught no other faith but what was contained therein, onely the faith was more plainly and cleerly deliuered by them, because as *S. Austin* saith, *in the old Testament the new is hidden, and in the new Testament is the manifesting of the old.* The times (saith he) are diuers, but the faith is one. Seeing then the old testament was sufficient to instruct men to the faith of Christ, and the

o Cyprian. de dupl. martir. Nullus est an. morum morbus cui non presens remedium diuina scriptura suppediant.

p Chrysost. m. 2. Thes. hom. 3. Omnia clara sunt & manifesta ex scriptura diuina: quacunque necessaria sunt, manifesta sunt.

q Cyp. li. 2. ep. 3. Si solus Christus audiendus est, non est attendendum quid aliquis ante nos faciendum putauerit, sed quid qui ante omnes est Christus prior fecerit. Neq; enim hominis consuetudinem sequi oportet, sed Dei veritatem.

r Tertul. de velan. virg. Christus veteratam, se non consuetudinem cognominauit.

s Augr. de catech. i. iiii. In veteri testamento est occultus, nouus: in nouo testamento est manifestatio veteris.

t Idem in Ioan. tra. 4. Tempora variata sunt non fides &c. Fideiq; fides vtroq; coniungit.

instruction thereof notwithstanding is much more manifestly delivered in the new, and no other faith is taught in the new testament then is contained in the old, who doth not see that the conclusion standeth strong on our part, that much more the scripture now containeth all doctrine necessary to instruct vs to the faith of Christ? Albeit it is not true which *M. Bishop* saith, that *S. Paul* meaneth here only the scriptures of the old testament. For although when *Timothy* was a child, there were no other scriptures but onely of the old testament, yet when paul wrote these words to *Timothy*, the greatest part of the books of the new testament were extant. Hee wrote this epistle newly before his death, as appeareth by that he saith, *I am now ready to be offered, and the time of my departing is at hand.* He had then written al the rest of his epistles, as we may easily conceiue neither is it likely but that the gospels of *Mathew*, *Marke* and *Luke*, with the *Acts* of the Apostles, were written before that time, the first by *S. Mathew* being testified to be written at the time of *Pauls* first imprisonment at Rome, & founding the Church there, where *S. Luke* makes an end of the history of the *Acts* of the Apostles, after which being not long after the beginning of the raigne of *Nero*, the apostle liued for the space of 12. or 13. yeares being put to death in the 14. yeare of the same *Nero*. Of *S. markes* gospel it is also manifest, because he died in the 8. yeare of *Nero*, as *Hierome* testifieth, six yeares before *S. Pauls* death, and therefore before the writing of this epistle. The like also is plaine of the former epistle of *S. Peter*, as appeareth for that his second epistle was written about the same time that *S. Paul* wrot this second epistle to *Timothy*, *S. Peter* being put to death at the same time as *S. Paul* was, and saying as he doth in the same second epistle: *I know that the time is at hand that I must lay downe this my tabernacle.* Now therefore so many of the bookes of the new testament being extant at that time, who can doubt but that the Apostle naming all scripture did speake of those bookes, vnlesse hee will be so mad as to say, that at that time they were no Scriptures: And as when we say that a man hath known the lawes frō a child, we do not meane to restraine his knowledge only to those lawes which were when he was a child, but will signifie his knowledge also of such lawes as haue bin since made: euen so when the Apostle saith, that *Timothy* had known the scriptures from a child, he would giue to vnderstand, that he was conuersant not only in the Scriptures that then

u 2. Tim. 4. 6.

z *Iren. li. 3. ca. 1.*
Matth. H. brais
in ipsorum lingua
scriptura medidit
Euangelij cum Pe-
trus et Paulus Ro-
ma euangelizaret
et fundarent Ec-
clesiam.
 y *Func. Chronol.*
 z *Hieron. in Catal.*
Mortuus est. 8.
Neronis anno. &
Alex
endria.

a 2. Pet. 1. 14.

then were, but also in such other as from time to time thenceforward were written for the same use. Nay who would make question, but that the Apostle setteth downe by the direction of the holy Ghost this commendation of *all Scripture*, would hereby giue vs to vnderstand what to conceiue of other scriptures also that were to be published afterwards: Therefore *M. Bishop* hath hitherto answered nothing, to take away the euidence of the argument taken out of the wordes of the Apostle, and the Protestants Achilles is stronger then that he may take vpon him the part of Hector to encounter therewith. But yet well fare a good stomacke, for though he haue said as good as nothing, yet he setteth a good face vpon the matter and concludeth this point with an *invincible argument*, like the *invincible* name of Spaine: *Nothing is necessary to be beleued but that which is written in holy Scriptures.* Very true, *But in no place of Scripture is it written, that the written word containes all doctrine needfull to saluation, as hath bene proued.* But this is not true: the proofes that it doth so, are pregnant and cleere: but his proofes to the contrary are childish and vaine, and therefore his conclusion cannot hold. In steed therefore of his presumed and invincible argument, we wish him to consider this. Whatsoever the written woorde teacheth vs of it selfe, that is necessary to be beleued. But the written word teacheth vs concerning it selfe, that *it is able to make vs wise to saluation through the faith which is in Christ Iesus,* It is necessary therefore for vs to beleue that it can so, and therefore to reiect all doctrine that cannot be approoued and warranted thereby.

IO. W. BISHOP

And by the same principle I might reiect all testimony of Antiquitie as needlesse, if the Scripture be so all-sufficient as they hold. Yet let vs heare what testimonie M. Perkins brings out of antiquitie in fauour of his cause.

Tertullian saith, take from heretickes the opinions which they defend with the Heathens, that they may defend their questions by Scripture alone, and they cannot stand.

Ans. Here scripture alone is opposed (as euery one may see) vnto the writings of heathen authors, and not to the traditions of the Apostles,
and

and therefore maketh nothing against them. Againe, saith M. Perkins out of the same author: We need no curiositie after Iesus Christ, nor inquisition after the Gospell, when we beleecue it, we desire to be leecue nothing besides it: for this we must beleecue, that there is nothing else which we may beleecue.

Answer. By the Gesspell there is understood all our Christian doctrine written and vnwritten, & not only the written word of the foure Euangelists, else we should not beleecue the Acts of the Apostles, or their Epistles, no more then traditions: which Christian doctrine written and vnwritten, we onely beleecue by diuine faith: to all other authors wee giue such credit as their writings doe deserue. If any man desire to see Tertullians iudgement of traditions, let him read his booke of prescriptions against hereticks, where he auerreteth that traditions serue better then the scriptures themselues to confute all heresies, hereticke alwayes either not allowing all the bookes of scripture, or else perverting the sense and meaning of the scriptures. And in his booke de Corona militis, he formally proposeth this questiō, whether traditions vnwritten are to be admitted or no: and answereth by many instances, that they must be receiued, concluding thus: For these and the like points if thou require law out of the Scriptures, thou shalt finde none: but tradition is alledged to be the author of them. Custome the confirmer, and Faith the obseruer. So that nothing is more certaine then that Tertullian thought vnwritten Traditions necessary to be beleecued.

R. ABBOT

It followeth not that antiquitie is needlesse, though all doctrine needfull to saluation be contained in the Scriptures, becaute antiquitie giueth vs many good and profitable helpes for attaining to the vnderstanding of many places and stories of the scripture, when yet it teacheth vs to admit of no doctrine but what is proued thereby. The first testimony alleadged by M. Perkins is out of Tertullian, ^a Take from heretickes when they conceine like the heathen, or what the heathen conceine, that they may determine their questions only by the scriptures, and they cannot stand. M. Bishop telleth vs for answer, that Tortullion opposeth scripture alone to the writings of heathen authors, not to the traditions of the Apostles, and therefore maketh nothing against them. But Tertullian speaketh not any thing there of heathen authors,

^a Tertul. de resurr. carn. Ausser hereticis qua cum Ethnicis sapiunt sine ut aliis legitur, quacumq; Ethnici sapiunt) ut de scripturis suis sistant & stare non poterunt.

thors, but of heathenish reasons & fancies wherby heretickes plead against the mysteries of faith, as there hee giueth example by the resurrection of the dead. He requireth them to forgo these, and to bring their questions onely to the Scriptures, or to the Scriptures alone. Now to say that he opposeth not *Scripture alone* to the traditions of the Apostles, is a ridiculous euasion, when as by calling them thus to *onely Scripture*, he giueth to vnderstand that he knew no such traditions belonging to matters of doctrine and faith, for determining of questions that might arise thereof. For whether he oppose the same to heathen authors or to heathenish reasons, wee may well take it to be absurd, that he should require heretickes to be brought only to Scripture, if it be as *M. Bishop* telleth vs that questions cannot bee determined onely by the Scriptures, or if hee thought any other meanes to bee as necessarie as the Scriptures for the determining of thē. But this sentence hath not so much strength by it selfe, as it hath by that that is cited together with it: *¶ Wee need no curiositie after Christ Iesus, nor inquiry further after the Gospell: when we beleene that, we desire to beleene no more: for this we beleene, that there is nothing further for vs to beleene.* Where when *M. Bishop* saith, that by the *Gospell* is to be vnderstood all our Christian doctrine, so farre he saith truly, but when hee addeth, *written or vnwritten*, hee beggeth the question, and his Commentarie goeth without the compasse of *Tertullians* text. He should by plaine example or reason haue giuen vs to vnderstand that *Tertullian* by the *Gospell* importeth any doctrine vnwritten; otherwise hee may well thinke that we scorne his interpretation, hauing no warrant of it but his owne word *Tertullian* spake of the *Gospell* as the Apostle doth, who saith ^c that God before promised it by his prophets in the holy Scriptures, and that it was ^d opened and published amongst all nations by the Scriptures of the Prophets. We haue hard beefore out of *Irenaeus* that ^e the *Gospell* which the Apostles first preached, they afterwards committed to writing, to be the foundation and pillar of our faith, and out of *Chrysostome*, that ^f to speake any thing that is not written, is to speake of himselfe, and not out of the *Gospell*. So doth *Basil* of the word of God and Scripture, make one and the same thing, and denieth that there is any word of God beside the Scripture, saying: *¶ If what soeuer is not of faith be sinne, and faith come by hearing, and hearing by the word of God, then what soeuer is beside the holy Scrip-*

b Idem de Pra-script. Nobun non est opus curiositate post Christum Iesum, nec inquisitione post Euangelium. Cum hoc credimus, nihil desideramus ultra credere. Hoc enim prius credimus non esse quod ultra credere debemus.

c Rom. 1, 2.

d Cap. 6. 26.

e Sect. 8.

f Sect. 7.

g Basil Ethic.

reg. 80. Si quis quid ex fide non est peccatum est, sicut dicit Apostolus, fides uero ex auditu, auditis autem per uerbum Dei, ergo quicquid extra diuinam Scripturam est, cum ex fide non sit, peccatum est,

ture, because it is not of faith is sinne. If there be no Gospell but written, no word of God but Scripture, then surely *Tertullian* when he saith, that we need no inquirie further after the Gospell, taketh away Traditions, and leaueth no place for doctrine vnrwritten. Whereas he saith, that by the Gospell is not understood onely the written word of the foure Euangelists, he talketh idly, because no man vnderstood it so. The doctrine deliuered in the Acts and Epistles of the Apostles, is no lesse the doctrine of the Gospell, then that that is recorded by the foure Euangelists. But here to see *Tertullians* iudgement of traditions, hee referreth his Reader to the same *Tertullians* booke of *Prescriptio* against heretickes. Now this sentence alledged by *M. Perkins* was taken out of that booke, although hee quoted not the place, which *M. Bishop* knew not, because indeede hee had neuer read the booke. Therefore this that hee here saith, hee saith it only by hearesay, & for ought he knoweth *Tertullian* may as wel speake against Traditions, as any thing for them. And the truth is, that *Tertullian* speaketh no otherwise for Traditions, then doth *Irenaeus* whome hee cited before in his Epistle to the King, whome I haue shewed to make nothing at all for *M. Bishops* purpose. The occasion of both their speeches was the same, hauing to do with wicked and blasphemous heretickes, who admitted ^h of the scriptures no other wise then they list themselues, reiecting the bookes that specially made against them, and by additions & detractions framing the bookes which they did receiue to serue their owne turne, and by their wicked glosses wresting the words of scripture to the maintenance of their damnable errors. They tooke vpon them to know more then the Apostles, saying, that the holy Ghost which Christ promised to send, was not giuen to the Apostles, but to the, so that the Montanists affirmed, that ⁱ the holy Ghost spake more things in *Montanus*, then Christ did commit to the Gospell, & not onely more but greater and better things. When they were vrged by the teachers of the Church with these corruptions and falsifications; ^k they were ready to answer, that the corrupting of the Scriptures and false expositions thereof were rather founde with them; by meanes whereof there was no end of reasoning with them, because they could hold them to no certaine grounds wherupon to proceed against them. Hereupon *Tertullian* referred men as *Irenaeus* did, to consider the Churches planted by the Apostles, and which had had

conti-

^h *Tertullian*. de Praescrip. p. 1. Ista haeresis non recipit quasdam Scripturas, & si quas recipit adlectionibus & detractionibus ad dispositionem instituti sui inuertit, & si recipit non recipit integras, & si aliquatenus integras praestat, nihilominus diuersas expositiones commentatur conuertit.

ⁱ *Dicitur* Paralel. n. plura in *Montano* dixisse, quam Christum in Euangelio protulisse
^k *Hic* & ipsi habent in nos retorquere, &c. a nobis postea adulteri. Scripturarum & expositionum earum mendaciam inferri &c.

continuance of Pastors and teachers from them, by them to learne what faith and doctrine was deliuered by the Apostles, as not doubting but what they deliuered was the truth, as ¹ who denysed nothing of their owne, but faithfully assigned to the nations the doctrine which they had receiued of Christ. Hee setteth it downe as a principle, that vndoubtedly ^m there was some one and certaine thing appointed by Christ for the nations to beleene: that whatsoeuer that was, Christ vndoubtedly deliuered it to his Apostles, ⁿ whom hee chose to bee teachers of all nations, and therefore that no other Preachers are to be receiued but whom Christ appointed: that to say that either the Apostles knew not all things, or did not make knowne all things to all men, is ^o to reprove Christ as sending Apostles either vn sufficient, or not dealing simply and plainly. Taking it then for graunted, that the Apostles deliuered all truth to the Church, he moueth another doubt that haply the Churches hadde erred, and forsaken that which at first was deliuered by the Apostles. To this therefore he answereth, that ^p it is not likely, if the churches had erred, that being so many and so great, they should in error light all vpon one faith: that they would surely haue varied in their error one from another, because where there are many going but by hap, they cannot all happen vpon the same end. Therefore what with many is found one (saith he) it is no matter of error, but that that was first deliuered vnto them. He goeth on further to shewe, that it is the marke of truth ^q to bee first, and that what cometh in after is to be reputed a lye, as appeareth by the Parable wherein the good seede or wheate was first sowed, and then afterwarde the tares. Thus by the order it is so manifest (saith he) that that is of the Lord, and true, which was first deliuered, but that strange and false, which is afterwarde come. Nowe if any of them would dare to challenge to themselves the antiquitie of the Apostles, he willeth them ^r to shew the originall of their churches, and the succession of their Bishops from the Apostles, which if there had bene any such, they might easily haue done, this being very litle more then a hundred yeres after the time of the Apostles. But withall he declareth, that such opinions of theirs as were mentioned in the time of the apostles, ^s were by the Apostles shewec &

^l *Supra, scđ. 4. m Hoc propono, vnum & certum aliquid institutum esse a Christo quod credere omnimodo debeant nationes. n Duodecim praeceptos lateri suo adtegerat destinatos nationibus magistros &c. Si Christus Apostolos misit ad praedicandum, (praescribitur) non alios esse recipiendos praedicatores, quam quos Christus instituit. o In utroq; Christum reprehension. subjicientes, quia aut parum simplices Apostolos miserit.*

^p *Quid verisimile est, ut tot actantia in unam fidem errauerint? Nullus inter multos euentus vnus est exitus: variasse debuerat error doctrine Ecclesiarum. Caeterum quod apud multos vnum inuenitur, non est erratum, sed traditum.*

^q *Ab excessu reuertor ad primitiuitatem veritatis & posteritatem mendacitati deputanda, ex illius quoque Parabola patrocino, &c. Ita ex ipso ordie manifestatur id esse dominicum & verum quod sit prius traditum, id autem extraneum & falsum quod sit posterius immissum.*

^r *Signa audent se interserere etati Apostolicae, ut ideo videantur ab Apostolis tradita quia sub Apostolis fuerunt, possumus dicere. Eedant ergo origines Ecclesiarum suorum, euoluant ordinem Episcoporum suorum, &c. l Quae tunc sub Apostolis fuerunt, ab iisdem Apostolis & demonstrata & dicata.*

e Nam & si facti-
 lites traduntur
 dum aut iam tunc
 fuisse deprehendit
 tur aut ex illis qua
 tunc fuerunt semi-
 na sumptisse, &c.
 Si sine ergo eadem
 nunc sunt al quan-
 to expolitiores, quae
 sub Apostolorum rudis
 habet suam exinde
 damnationem siue
 alia quidem illa
 fuerunt, alia autem
 postea oborta sunt.

& quasdam ex illis
 opinionibus usurpate
 runt habendo cum
 eis consortium praed-
 icationis, habeant
 etiam necesse est co-
 forum damnatio-
 nis, &c. Et si ubi
 de damnaticis par-
 ticiparentur, de a-
 tate sola praedica-
 rentur, tantò magis
 adultera, quan-
 to nec. Apostolis
 nominata. Unde fir-
 mius constat has
 esse quae adhuc tunc
 manserantur
 futurae.

ii Percurre Eccle-
 sias Apostolicas
 apud quas ipse ad-
 huc Cathedra. A
 postolorum suis lo-
 cis praesidentur, a
 post quasi ipse ac-
 tibus: & littera eorum
 videntur &c.

Proxima est tibi A-
 chana: habet Cor-
 inthiam. & no lon-
 ge es à Macedonia
 habes Philippo &c

renounced, wherof he giueth sundry examples, of denying the resur-
 rection, of obseruing circumcision, of forbidding marriage, of deny-
 ing the Godhead or manhood of Christ, of worshipping Angels,
 and such like condemned in the writings of the Apostles: Thus
 (saith he) they shall the more easily be traduced, whilest they are found
 either to haue bene then, or to haue taken any seedes from those that
 were then. For whether they be now the same somewhat more polished
 and fined, which in the Apostles times were yet rude and unfashioned,
 they haue their condemnation from thence: or whether they were one
 then, and other haue since sprung up, which yet haue borrowed some opi-
 nions from them, surely in being partakers with them in their preaching
 they must needs also be partakers of their condemnation. And albeit
 they did not participate with those that were so cōdemned, yet (saith he)
 there should preiudice be taken against them onely for their latter age,
 being so much the rather corruptions of the truth, for that they are not
 so much as nam'd by the Apostles: whence it is so much the more cer-
 taine, that they are those which then it was foretold should be in the time
 to come. Hereupon he referreth his Reader to sundry particular chur-
 ches, where were still Bishops in the seates of the Apostles, and their
 authentick Epistles were still read, as of the Corinthians, the Philip-
 pians, the Thessalonians, the Ephesians, the Romanes, which toge-
 ther with the Aphricane churches acknowledged one God, the Crea-
 tour of the whole world, and Iesus Christ of the Virgin Mary, the
 Sonne of the Creator, and the resurrection of the flesh: ioyning the law
 and the Prophets with the writings of the Euangelistes and Apostles,
 and thence deriuing that faith. Thus had hee before set downe the
 doctrine and faith, which in all this treatise hee thus laboureth to
 vphold and maintaine: *The rule of faith is this, to beleue that there
 is one on-ly God, and the same no other but the Creator of the worlde,
 who by his word first of all sent forth, made all thinges of nothing. The
 same word called his Son, was under the name of God diuersly seen of the
 Patriarkes, euer more heard in the Prophets, last of all by the spirit

si Italiae ad aces, habes Romanam, &c. Cum Aphricanis quoque Ecclesijs contestatur: unum Deum nouit, Creatorem
 universitatis & Iesum Christum ex Virgine Maria, filium Creatoris, & carnis resurrectionem: legem & Prophetas
 cum Euangelicis & Apostolicis literis nascet, & inde fidem portat eam, &c. *Regula est autem fide: illa scilicet qua
 creditur unum omnino Deum esse, nec alium quam mundi Creatorem, qui uniuersa produxerit de nihilo per verbum
 suum primo omnium emissum, &c. Superest ut demonstremus an hac nostra doctrina, cuius regulam supra edidimus de
 Apostolorum traditione censeatur.

& power of the Father was brought into the Virgin Mary, made flesh in her wombe, and being borne of her did the part of Iesus Christ: preached thenceforth the new law and the new promise of the kingdome of heauen, wrought miracles, and being nailed to a crosse, rose againe the third day, and so forth according to the articles of Christian beleefe. Vpon the assertion of this rule he inferreth, that *scilicet* the truth must be ad- iudged to them who walke in that rule which the Church had deliuered from the Apostles, the Apostles from Christ, & Christ from God; it was hereby assured which he had before propounded, that the hereticke was not to be admitted to disputation by the Scriptures, who without the Scriptures were proued to haue no title to the Scriptures. Therefore for conclusion of all this hee saith that *scilicet* the corrupting of the Scriptures and of the meaning thereof, must bee reckoned to bee there where there was found diuersitie of doctrine from the Scriptures. For they (saith he) who intended to teach otherwise, had neede otherwise to dispose of the instruments of doctrine and teaching. For they could not teach otherwise, except they had somewhat otherwise whereby to teach. But on the contrary side he saith: As their corrupting of doctrine could not haue successe without corrupting of the instrument thereof: so neither could integrity or soundnesse of doctrine haue stood with vs, without the integrity of those instruments by which doctrine is handled. For in our Scriptures what is there contrary to vs? What haue we brought in of our owne, that somewhat being found in the Scriptures thereto contrary, we should remedie by adding or taking away, or changing any thing? What we are the same are the Scriptures euen from their beginning. From the we are euer since there was nothing otherwise then we are. This is the briefe summe of all that Tertullian in that booke saith, pertinent to the matter here in hand, wherein as there is nothing in fauour of the cause which M. Bishop maintaineth, so there is much to bee offered for the oppugning and conuincing thereof. First, it is apparent that Tertullian here saith not a word for the auouching of any doctrine beside the Scripture; but onely for instifying the doctrine that is contained in the Scripture. The hereticke oppugned the maine and fundamentall grounds of Christian faith, concerning the vnitie of the Godhead, the creation of the world, the Godhead and incarnation of Christ, the resurrection of the dead, the coming

Si hac ita se habent, ut ueritas nobis adiudicetur quicunque in ea regula inciderimus quam Ecclesie ab Apostolo, Apostoli a Christo, a Deo tradidit, constat ratio propositi nostri defendendum non esse admittendos hereticos, ad eandem de Scripturis pronocationem quos sine Scripturis probamus ad Scripturas non pertinere. Illic igitur & Scripturam & expositionem adulteratio deputanda est, ubi diuersitas inuenitur doctrina. Quibusus propositum aliter institit aliter disputandi instrumenta doctrina. Alias enim non potuissent aliter docere, nisi aliter haberent per quae docerent. Sic enim illi non potuissent succedere cuiuspietate doctrina sine corruptela instrumentorum eius, ita & nobis integritas doctrina non competit sine integritate eorum per qua doctrina tractatur. Etenim quid contrarium nobis in nostris? quid de proprio intulimus, ut aliquid contra

rum ei & in Scripturis deprehensum detractioe uel aditione uel transmutatione remediarentur? Quod sumus, hoc sunt inde Scriptura ab initio suo. Ex illis sumus antequam nihil aliter fuissemus quam sumus,

of the holy Ghost, and sundry other such like. They reiected such whole bookes, and razed such testimonies of Scripture as evidently made against them, affirming the same not to haue bene written by the Apostles, or by any diuine inspiration, ^a but foisted in, yea sometimes that they were to correct & reforme those things which the Apostles had written. Therefore albeit the points in question were manifestly decided by cleare testimony of Scripture, yet the authoritie of Scripture being reiected and refused, it was necessaric for many mens satisfaction to take some other course for the conuicting of them. Hereupon hee referred men to the consideration of the Apostolicke Churches where the doctrine of the faith of Christ was most renownedly planted, and had successiually continued from the time of the Apottles, that by the testimonie of those Churches it might appeare, both that the Scriptures were authentick and true, and that the doctrine auouched against the Heretickes, was no other but what the Apostles themselues by the institution of Christe had in those Scriptures deliuered to the Church. In which case they did nothing else but what we also haue done, when vpon exception taken against vs, as vsing the Scriptures partially for the maintenance of our religion, which yet euery eye may see to bee clearly iustified thereby, wee haue further alledged the tradition of the Church, and shewed by pregnant and expresse testimonie and wittnesse of the auncient Fathers and Councils, both that wee acknowledge all those Scriptures which were with them vndoubtedly approued for Canonicall. and doe gather no other assertions or doctrines, but what by them were gathered from thence. And if *M. Bishop* will not hereupon conclude vs to be patrons of their traditions, as wee suppose hee will not then let him know that he abuseth *Tertullian*, in seeking to make him a supporter thereof, who did nothing in effect but what wee doe: let him take knowledge of his owne singular falshood and trecherie, in alledging a speech of *tradition*, which importeth no more but the written doctrine of the Scripture, thereby to colour their traditions, which are both befside and contrarie to the Scripture. Yea and his trecherie is so much the greater in this generall naming of *Tertullians* booke of *Prescriptions* as making for their traditions, for that *Tertullian*, which is secondly here to bee noted, doth plainly affirme, that *what they are, the Scriptures are,* that

a *Contra Mare.*
lib. 4. *Contraria*
quæq; sententia
sua erasit con-
spirantia cum
Creatore quæsi
ab assertoribus
eius in texta.
b *Ibid* *Hæresis*
sic semper emen-
dat Euangel a
dum vitiat. Irne.
lib. 3. cap. 1. *Emen-*
datores Aposto-
licum.

that is, that they taught nothing but what the Scripture had taught them, yea and that integritie of faith coulde not haue stooode with them, but by the integritie of the Scriptures, by which the doctrine of faith is managed and taught, thereby signifying that albeit by the importunitie of heretickes they were forced to appeale to the tradition of the churches, yet that neither their safetie, nor the safetie of the churches to which they appealed stooode in tradition, but in hauing the Scriptures entire as they were first deliuered vnto them, that out of them they might teach what was first deliuered. Yea and that so, as they needed no adding to the Scriptures nor taking from them, nor changing of any thing, for the saluing of any thing which they taught, whereby it appeareth, that hee meant not to leaue any place for vnwritten doctrines, or any such traditions as the church of Rome defendeth against the plaine letter and expresse word of holy Scriptures, onely by taking vpon her to make such meaning thereof as may not touch her deuiCES, howsoeuer they containe impious idolatrie and blasphemie against God, and the apparent dishonour of the name of Christ. Againe, wee are to note, that he teacheth it to haue bene *some one certaine matter* of doctrine, which christ at the first deliuered to his Apostles; and the Apostles to the church: that that onely is true which was thus deliuered at first, but whatsoeuer since hath come in, is erroneous and false. To which purpose elsewhere also he giueth this prescription, that *we are there to affirme the peruerting of the rule, where there is found laternesse of time*: and againe, that *authoritie is to bee yeelded to that that is the more auncient, but that to be preiudicased of corruption, which shall be proued to be the latter*. Therefore in the wordes formerly alledged, we see he maketh it a certaine marke of corruption and fallshood, *not to haue bene named or mentioned by the Apostles*. Now if by this prescription we examine the doctrine of Poperie, wee shall easily perceiue and finde, that in it is the *peruerting of the rule*, as wherein there are so many deuiCES neuer mentioned by the Apostles, yea which hadde neyther name nor place for many hundreds, yea some not for a thousande yeares or more after the time of the Apostles, as hath bene declared before in answer of the Epistle to the King. This is a true and certaine rule, and necessary to bee obserued, and wee learne

c Contr. Mare. lib.
 3. Illic pronunchanda est regule in-
 teruersio ubi poste-
 ritas inuenitur.
 d Ibid lib. 4. Et
 prescribens autho-
 ritatem quod anti-
 quius reperietur, &
 ei prescribens viti-
 ationem quod poste-
 rius reuincetur.

thereby to condemne for nouelties and humane presumptions whatsoeuer hath not warrant from the beginning, and to adimtte of no faith or doctrine, but what the church receiued immediatly from the Apostles, and the Apostles from Christ, and Christ from God. And because what Christ receiued from God hath witness of the Law and the Prophets, as wee haue seene before out of *Chrysofome* therefore we are to know, that there is no doctrine truly affirmed as belonging to the new testament, which hath not confirmation and testimonie from the old. Fourthly, we see that albeit *Tertullian* did referre his Reader to tradition, yet hee tooke not his witness of tradition onely from the church of Rome, but also from other churches which were founded by the Apostles as well as it. So doth he also in another place, saying: *Let vs see what milke the Corinthians did draw from Paul, by what rule the Galatians were reformed: what the Philippians, Thessalonians, Ephesians doe read; what the Romans also neare vnto vs doe teach, to whom Peter and Paul left the Gospell sealed with their blood. Wee haue also the churches which were taught by S. Iohn, &c.* And although in his prescriptions hee name it as the honor of the church of Rome, that the Apostles *Peter and Paule* did with their blood vtter *all their doctrine*. to that church, yet doth hee not name it as a thing proper and peculiar to it, in as much as *S. Paule* plainly affirmeth, that to the church of *Ephesus* also hee had preached *all the counsell of God*, and thereby leaueth vs to vnderstand, that he did the like to all the churches. Hereby then we descry the notable fraud of *M. Bishop* and his fellowes, who now hang the authoritie of all tradition onely vpon the church of Rome, and will haue nothing authentically from other churches but onely from that church. For although *Tertullian* might safely argue from tradition in the consent of many churches, and might conclude it vndoubtedly to haue bin deliuered from the Apostles which was vniuniformly receiued by them all, when as none of them had power to obtrude or thrust vpon other churches any doctrines deuised by themselues, and especially being so soone after the time of the Apostles as before was sayd, yet can no such assurance be builded vpon any one church, and that so many hundreds of yeares after, and especially such a church as by tyrannie and vsurpation hath compelled other churches to bee subiect vnto it, thereby enforcing vpon them whatsoeuer it pleaseth to deuise for the seruing

e Contra Marc.
lib. 4. Videamus
quod lac a Paulo
Corinthij hauserint
ad quam regulam
Galat. sint recor-
recti, quid legant
Phiipenses, The-
salonicenses, Ephe-
sij, quid etiam Ro-
mani de proxime
sonent, quibus E-
uangelium & Pe-
trus & Paulus san-
guine suo signatum
reliquerunt. Habe-
mus & Iohannis alie-
nas Ecclesias, &c.
f De prescriptis
Felix Ecclesia cui
totam doctrinam
Apostolicam san-
guine suo profunde-
runt.
g Act. 20. 27.

of it owne turne, and wherein there haue beene so many innouations and alterations, as that their varieties & vncertainties from age to age, doe shew that they are departed from that *one certaine rule*, which Christ and his Apostles first deliuered to the church. To conclude, *Tertullian* teacheth vs to take knowledge of such heresies or falshoodes as are noted to haue beene in the Apostles times, and by them condemned, and thereby to know them for deceiuers, not onely who teach the same, but any that haue taken *seeds from thence*, or being then but *rude and vnfashioned are since polished and fined* with more probable deuce and shew. Such were then the teaching ^b of justification by the workes of the law, ⁱ the worshipping of Angels ^k the not sparing of the body, nor hauing of it in honour to satisfie the flesh: to which we may adde the ^l forbidding of mariage, and commaunding of abstinence from meates noted for time to come. All which we see in the Papacie now maintained and practised; and though they bee glosed and coloured with trickes and shifts, that they may not seeme to bee the same that the Apostles spake of, yet by *Tertullians* rule are to bee taken to haue beene then condemned, inasmuch as the Apostles speaking of them as they were then, vsed no restraint for warrant of them as they are defended now. Thus then *M. Bishop* hath little cause to boast of *Tertullians* booke of prescriptions, and better might hee haue forborne the naming of him, but that he hath learned of his maister *Bellarmino*, to name authors sometimes in generall, when in particular they make nothing for that he saith: as in that whole booke *Tertullian* hath not one word for warrant of any tradition or doctrine that is not contained in the Scripture. But hee will make the matter sure, I trow, out of another place, where *Tertullian* formally proposeth the question whether traditions unwritten bee to be admitted or not, and answereth that they must so. Nowe it is true indeede that *Tertullian* so resolueth and concludeth the matter in those woordes which Maister *Bishop* hath alleadged, but he should withall haue told vs when it was that hee so resolueth, and then little cause should we haue to wonder at that he saith. He wrote his booke of *prescriptions*, when he yet continued in the societie of the church, but the booke which Maister *Bishop* citeth *de Corona militis*, hee wrote after wards, when hee was fallen away, and becsotted with the prophetic of *Montanus*, and purposely girdeth according to his vsual manner, at the Catholike
and

h Act. 15. 7.

i Col. 2. 18.

k 1 bid. ver. 28.

l 1. Tim. 4. 3.

and godly Pastors and professors of the church, and specially indeede of the church of Rome, at which it was that he was specially offended. Hee vpbraideth them as^m fearfull and faint-hearted, and minding nothing more if persecution should arise, then to runne away. And because they had condemned *Montanus* with his new propheticie, therefore he saith of them: ⁿ *It remaineth indeede that they thinke of shunning martyrdom, who haue reiected the prophesies of the holy Ghost.* The matter whereupon he tooke the occasion of this writing, was briefly thus. A Souldiour who was a christian, comming amongst the rest to receiue the Emperours donatiue, refused to weare his garland vpon his head as the manner was, but came with it in his hand. Being demaunded why he so did, he answered that hee might not doe as the rest did, because hee was a christian. Hereupon he was taken and cast in pryson, and feare there was least further danger should heereby grow to the whole church. *Mary* hereupon condemned the vndiscreete zeale of this man, who without cause in a matter meereley indifferent, would thus prouoke the Emperours fury, both against himselfe, and the whole profession of christian faith. *Tertullian* ready to entertaine euery such occasion, taketh the matter in hand, and writeth this booke as in commendation and defence of the constancie and resolution which hee had shewed in this matter. Now it is to be considered, what it was that was sayd on the churches behalfe, which *Tertullian* taketh vpon him to oppugne. ^o *This they specially urge, saith he, Where are we forbidden to weare a garland? where is it written that wee should not weare a garland?* To this he answereth, that ^p *though no scripture had so determined, yet custome had so confirmed, which no doubt, saith he, came by tradition.* He then bringeth in the churches reply, ^q *But sayest thou, in pretence of tradition, authority of Scripture is to be required.* Whereby it is manifest, that the church then reiected vnwritten traditions, and where tradition was alleadged, required authority of Scripture for the warrant of it: and hereupon was it that *Tertullian* being now become an hereticke, defendeth vnwritten traditions against the church. Therefore the latter Church of Rome in defending traditions beside the Scripture, followeth the steps of *Montanus* the heretike, and we in oppugning the same, do no other but take part with the auncient Church of Rome. Albeit the absurdity of *Tertullians* defence of traditions here doth sufficiently be-

wray

m Tertull. de Cor
ron. xlii. Non
pastores eorum in
pace leones, in pra-
lio ceruos, &c. Non
dabit quosdam
sarcinas expedire,
suga accingi de ciui-
tate in ciuitatem
nullam aliam E-
uangelij memoria
curant.
n Plané superest
ut martyria re-
cusare med tentur
qui prophetias
eiusdem sp. sancti;
respuerunt.

o Maxime illud
opponunt: Vbi au-
tem prohibemur
ne coronemur, &c.
Vbi scriptum est, ne
coronemur, &c.
p Hanc si nulla
scriptura determi-
nant, certé consue-
tudo corroborauit,
que sine dubio de
traditione manauit
q Etiam in traditi-
onis obtinuit exigen-
da est, in qua, autho-
ritas scripta.

wray it selfe, in that he maketh it^r lawfull for euery faithfull man to conceiue and set downe what may be fitting to God, what helpfull to discipline, what profitable to saluation, and will haue tradition to be regarded, who soeuer be the author of it He maketh^r vs stone a sufficient witnessse for the approouing of tradition, who notwithstanding else-where though stil professed with the same humer, yet much more discreetly, saith, that^r Custom commonly hauing his beginning of ignorance or simplicitie, is by succession strengthened to common vse, and so is maintained against the truth, well obseruing withall, that^u Christ did not call himselfe custome, but truth, & that what soeuer sauoureth against the truth is heresie though it be an auncient custome. As for the instances which M. Bishop saith he bringeth for the iustifying of traditions vnwritten, they are partly impertinent, and partly heathenish and hereticall deuises: and surely if the church had bene then fraught with traditions, as the church of Rome is now, he would not haue bene so slenderly furnished for the approouing of them. His first instance is, that in baptisme^x they did professe to renounce the deuill and his pompes and his Angels. But this is no other but written doctrine, and the Scripture teacheth it, when it nameth^y repentance from deade workes as one of the foundations of Christian profession, and of the doctrines of the beginning of Christ, and we vse the same renunciation in baptisme, who yet disclaime traditions vnwritten. Forme of words maketh no difference of doctrine, & though in other terms yet we doe no other thing therein, but what the Scripture teacheth vs to do. His second instance of^z thrice dipping, is a matter onely of ceremonie, not of doctrine, and it is meere indifferent whether it be done once as in the name of one God, or thrice as to import the Trinitie of the persons. As for^a the tasting of milke and honse which is his third instance, it was also a voluntary obseruation, which may seeme first to haue bene brought in by hereticke, howsoeuer after it got place in the church, because Dionysius who for his time most exactly describeth^b the ceremonies of the church, maketh no mention of it. ^c Not to wash for a weeke after baptisme, not to fast or pray kneeling upon the Sunday, or betwixt Easter and Whitseide, were also but positie ceremonies, subiect to the discretion of the Church, vsed in some places and times, and

^r Annon p^untu
omni fidelicere
concipere & con-
siliare dumtaxat
quod Deo congru-
at, quod discipline
conducit, quod sa-
luti proficiat? & e
Saluo traditione
respectu quocunq;
traditione censetur
¹ Confirmata consue-
tudo in idonca
re se probat a tra-
ditionis.
^t De virgin. velan.
Consuetudo ser-
mitum ex ignor-
antia vel simplici-
tate fortita in u-
sum per successio-
nem corroboratur.
^u Ita aduersus ve-
ritatem vindica-
tur.
^v Ibid. Dominus
noster Christus ve-
ritatem se, non con-
suetudinem cogno-
minauit, &c. Quod
eunq; aduersus ve-
ritatem sapit, hoc
erit heresie, etiam
vetus consuetudo.
^x Aquam adituri
contestamur nos
renunciare diabolo
& pompa, et An-
gelis eius.
^y Heb. 6. r.
^z Dehinc ter mer-
gitamur.
^a Inde suscepti la-
ctu & mellis con-
cordiam prae gustamus.
^b Dionys. Ecclesi-
ast. hierarch. cap. 4.
^c Lauare quocunq;
ano ex ea die per
totam hebdoma-
dam abstineamus:
Die dominico ienu-
nium nefas duci-
mus vel de genicu-
lu adorare. Eadem

in uinitate a die pascha in Pentecosten usa, gaudemus.

not in other, inſomuch that in part they are growne out of uſe euen in the church of Rome, and therefore come not within the compaſſe of traditions, as wee here diſpute of them. ^d *To receiue the Sacrament at the hands of the Biſhop or Miniſters*, is the inſtitution of chriſt and we are taught it by the written word, but either to doe it *in the morning before day, or at the time of other feeding*, was a meere arbitrary and indifferent thing, and the church of Rome nowe uſeth it at neither time. ^e *Offerings yeerely made for the dead and for birth-daies*, were firſt brought in by the heretike *Montanus*, to whome now *Tertullian* had addicted himſelfe, and of whom the eccleſiaſtical hiſtorie teſtifieth, that ^f *under the pretence and name of offerings he cunningly deuſed the taking of rewardes and things*. And although the one of them by the plauſible colour of it tooke ſuch faſt holde, as that the dreame thereof hath runne into the lakes and puddles of the church of Rome, yet the other was ſoone reiected, or not at all admitted, but onely amongſt his fellowes, *Origen* teſtifying that chriſtians ^g *did not celebrate their birth-day, and that it was not found that any of the Saints had made a feſtiuall day of his birth-day*. ^h *Not to endure to haue any part of the Sacrament fall to the ground*, is a part of that ⁱ *decencie and reuerence which the Scriptures requireth to be uſed in ſacred and holy thinges*: or if he ſpeake it of ordinary bread and drinke, the Scripture alſo teacheth, that of thoſe good bleſſings of God, ^k *nothing ſhould be loſt*. The uſe of ^l *the ſigne of the croſſe* was ceremoniall alſo, no matter of doctrine and faith, but onely an occaſion of remembrance, and a token of the profeſſion thereof, which in diſcretion for temporary conſideration was beegun, and by like diſcretion cauſe requiring, might be left againe. Our church in ſome part, where it is moſt free from Popiſh abuſe, uſeth the ſigne of the croſſe, and yet well knoweth, that vnwritten traditions, as the name is vnderſtoode in this diſputation, are not iuſtified thereby. We doubt not as touching outward uſages and ceremonies, as touching poſitiue conſtitutions and ordinances of the church, but that vnder the name of traditions, according to the circumſtances before expreſſed, they may be commanded, and are to be obeyed though they be not contained in the Scripture, but for matter of faith and of the worſhip of God, we deny that any thing may be admitted beſide the written woorde, and *Tertullians* inſtances are too weak to ſerue Maſter *Biſhops* turne to prouoe the contrary. To be

ſhort

d Eucharſtia Sa-
cramentum & in
tempore uictus,
&c. c. i. in antelucan
no cœtibus nec de
aliorum quàm
praſidentum manu
ſumimus.

e Oblationes pro
deſicientibus, pro nata-
lijs annua die
facimus.

f Euseb. hiſt. ecol.
lib. 5. cap. 16. Sub
prætextu & nomi-
ne oblationum mu-
nerum captatione
artificiosè com-
mentus eſt.

g Origen. in Iob.
lib. 3. Nos non nati-
uitatis diem cele-
bramus ſed mortis,
&c. & in Leuit
hom. 8. Nemo ex
omnibus ſanctis in-
uenitur diem feſtū
&c. egiſſe in die
natalis ſui.

h Calicis aut panis
etiā noſtri ali-
quid in terram de-
cuti anxie patimur
i I. Cor. 14. 40.
k Iohn. 6. 12.

l Ad omnem pro-
greſſum atq; pro-
motum, ad omnem
aditum et exitum,
ad uoſtitum &
calceatum, ad leſa
era, ad menſas, ad
lumina, ad cubilia
ad ſedilia aqua cunq;
nos conuerſi: o ex-
eret, frontem cru-
cis ſignaculo
tirmus.

short, it appeareth plainly by *Tertullian*, that the Catholicke church defended then against heretikes the same that we nowe defend against the Papistes, that pretence of tradition without authoritie of Scripture availeth not: and therefore that the papistes vnder the name of Catholikes are indeede heretickes, wrastling and fighting against the Church.

II. W. BISHOP

Come we now vnto his second testimonie out of *S. Ierome*, * who writing (as he saith) of an opinion, that *S. Iohn Baptist* was killed, because he foretold the comming Christ (the good-man would say, *Zacharie S. Iohns Father*, for the Scripture sheweth plainly why *S. Iohn* test his head *) But *S. Ierome* there saith, this Because it hath not authority from Scriptures, may as easily be contemned as approoued. Out of which particular, *M. Perkins* (shewing himselfe a doughtie Logitian) would enforce an vniversall, that forsooth all may be contemned that is not proued by Scripture. As if you would prone no Protestant to be skilfull in the art of true reasoning, because *M. Perkins* behaues himselfe in it so vnskillfully. But *S. Ierome* in the same place declareth why that might bee as easily reprov'd as allowed, not hauing any ground in the Scripture, because (saith he) It is taken out of the dreames of some Apocryphall writings, opposing Scripture to other improoued writings, and not to approoued Traditions: to which (he saith in his Dialogues against the *Luciferians*, before the middle,) That the Church of God doth attribute the like authoritie, as it doth vnto the written Law.

* In cap. 23. Matth.

* Matth. 14.

R. ABBOT.

M. Perkins indeede mistooke in naming *Iohn Baptist* in steed of *Zacharie* the father of *Iohn Baptist*, but it is no matter of consequence for his aduantage, and therefore might easily be pardoned by Master *B. shop*, who for aduantage hath made many greater and fouler faults. ^a Some, saith *Hierome*, will haue *Zacharie* (who is said to haue bene slaine betwixt the temple and the altar) to be meant of the father of *Iohn Baptist*, auouching out of the dreames of Apocryphall bookes that he was slaine because he foretold the comming of our

^a Ieron in. Matth. 23.

Saviour.

• Hoc quia ex
Scripturis non ha-
bet auctoritatem,
eadem facilitate
contemnitur quae
probat ut.

Saujour. * This, saith he,, because it hath not authoritie out of the scrip-
tures, is as easily contemned as approoued. Where *M. Perkins* doth not
out of a praticular inforce an vniuersall, as *M. Bishop* pretendeth,
but rightly alleadgeth, that *Hieromes* words containing a minor pro-
position and a conclusion, must by rules of Logicke imply a maior pro-
position for the inferring thereof. This hath no authoritie out of the
Scriptures: therefore it may be as easily contemned as approoued. Why
so, but onely because whatsoeuer hath not authoritie of scripture, is as
easily contemned as approoued? The argument contained in *Hieromes*
wordes, cannot stand good but by this supply, and so it is not the in-
ferring of an vniuersall from a particular, but the prouing of the par-
ticular by the vniuersall, according to due course. But *M. Bishop*
telleth vs, that the cause why that storie might as well bee reprooued as
allowed, was because it was taken out of the dreams of some Apocryphall
writings. Which what is it but to vie a shift in steede of an answer,
the sentence being in it selte entier, and absolutely giuing the cause
of the reiecting of that story, because it had no authoritie out of scrip-
ture? Yea, if it be true which *M. Bishop* saith of traditions, *Hieromes*
argument proueth to be nothing worth. For though this were writ-
ten in Apocryphall bookes, and had no prooue of Scripture, yet it
might be confirmed by tradition, and therefore it followeth not, that
because it was written in Apocryphall bookes, and had no prooue
of Scripture, it should hereupon be reiected. ⁹ In the Apocryphall
writings, saith *Austine*. some truth is found, albe it because there are ma-
nie things also false, they haue no canonicall authoritie. If this therefore
notwithstanding it were written in Apocryphall bookes might bee
true, then it might be confirmed by tradition, and therefore not to
be contemned, and thereof it followeth, that *Hieromes* reason of
reiecting it for wanting authoritie of Scripture, is worth nothing.
Which if *M. Bishop* will not say, then lette him acknowledge that
Hieromes meaning simply is this, that there is no necessitie for vs to
beleuee, what authoritie of Scripture doth nor confirme, saying no
other thing therein, but what else-where he maketh good, reason-
ning both wayes, ^c We beleuee it, because we reade it: we beleuee it
not, because we doe not reade it. And surely if *Hierome* had had here
any concept of tradition without Scripture, hee would not haue
left this matter thus indifferently, as easily to be contemned as appro-
ued, but would simply haue contemned it, because tradition hadde
giuen

b Aug. de cin. Dei
lib. 13. cap. 27. In
Apocryphis et si
inuenitur aliqua
Veritas, tamen pro-
pter nonnulla falsa
nulla est Canonica
authoritas.

c Hieron aduer
Heluid Natum de-
um esse de virgine
credimus, quia le-
gimus: Mariam
nupsisse Post par-
tum non credimus
quia non legimus.

giuen another cause of the death of *Zacharie*, namely for that hee affirmed *Mary* the mother of *Iesus*, to be still a virgin, and accordingly placed her in the temple in a place which was appointed onely for virgines and maidens. whereof *Origen* saith: ^d *Such a tradition hath come to vs*, and *Basil*: ^e *A storie of Zacharie by tradition hath come to vs*, and in like manner *Theophylact*: ^f *Thus hath a narration deliuered by tradition to vs*. If this then beeing deliuered by tradition, yet auailed so little in the Church, because it wanted the authoritie of Scripture, we may well conceiue that *Hieromes* meaning was plaine. that tradition howsoeuer colourable it seeme to bee, yet is of no moment or credit without the Scripture. As for the other wordes alleadged by *Master Bishop* that ^g *to traditions the Church of God doth attribute the like authoritie as it doth vnto the written law*, they are set downe for the wordes of a Luciferian schismaticke, and the example thereof taken from a Montanist heretike euen from *Tertullian*, of whome was spoken in the former section, inso much that some of ^h the instances of traditions vsed by *Tertullian*, are there set downe in *Tertullians* owne wordes. And yet by those instances it appeareth, that the wordes come not within the compasse of our question, because hee speaketh onely of Ceremoniall customes and obseruations which are temporall and occasionall, not of matters of doctrine and faith, which are necessary and perpetuall, which though they had in time growne to bee alike in practise and vse, as if they had bene written, yet in iudgement and doctrine were not holden to bee alike, and therefore for the most part haue ceased since to bee obserued euen in the Church of Rome.

12. W. BISHOP.

Master Perkins. His third Author is *Saint Augustine*. * In those things which are plainly set downe in Scriptures, are found all those poynts which containe faith and manners of liuing well.

Answer. *All things necessary to bee beleued of every simple Christian, vnder paine of damnation, that is, the Articles of our Beliefe, are contain'd in the Scriptures, but not the resolution of hard matters: much lesse of all difficulties, which the more learned must expressly beleue.*

^d *Origen in Mat. tract. 16. Venit ad nos traditum talu &c*
^e *Basil. de humana Christi gener. Zacharia historia quedam qua ex traditione ad nos vsq; peruenit.*

^f *Theophyl. in Mat. cap. 23. Habet ista narratio nobis tradita.*

^g *Hieron. adu. Lucifer. Luc. sermone d. xii. &c Nam & multa al a qua per traditionem in ecclesijs obseruantur authoritatem sibi scripte leges vsurpauerunt.*

^h *Velut in suacroter caput mergitare, deinde egressos lactis & mellis gustare concordia, &c. die dominico & per omnium Penitenciam, nec de geniculis adorare et cinerum solvere*

* *Lib. 1. de doct. Chr. cap. 3.*

* De peccatorum
meritis cap. ult.

* Lib. 1. de bapt.
contra Donat.
cap. 23.

* De genes. ad
Itra. lib. 10. cap
23.

* Lib. 2. cap 3.
cont. max. Ari-
num.

* Heresi. 4.

leue, if they will be saved, which distinction S. Augustine elsewhere doth signifie: * and is gathered out of many other places of his workes, as in that matter of rebaptizing them, who became Catholickes, after they had bene baptized by heretickes. He saith, * The Apostles truly haue commaunded nothing hereof (in their writings) but that custome which was laid against S. Cyprian, is to be beleued to haue flowed from an Apostolicall tradition, as there be many things which the vniuersall Church holdeth, and therefore are to bee beleued. The same saith he of the custome of the church in baptizing infants. * And in his Epist. 174. of the word $\delta\upsilon\beta' \sigma\iota\omicron\nu$ that is not in the holy scripture & yet neuertheless is defended to be vsed in the assertion of faith. As also (saith he) we neuer reade in those bookes that the Father is vnbegotten, and yet we hold that hee is so to be called. * And Saim Augustine holdes that the holy Ghost is to be adored, though it bee not written in the word. The like of the perpetuall Virginitie of our blessed Ladie, * out of which and many more such like, we gather most manifestly that Saint Augustine thought many matters of faith not to be contained in the written word, but to be taken out of the Churches treasure of Traditions.

R. ABBOT.

It is strange to see here what stutting and stammering the man vseth, loth to confesse the trueth, and yet forced by the very euidence thereof, in a manner fully to subscribe vnto it. I pray thee gentle Reader to marke well the wordes of *Austin*, that are here alledged. In those things, saith he, which are plainly set downe in the Scriptures, are found all those things which containe faith and behauiour of life. He saith not barely, in the Scripture, but in those thinges which are plainly set downe in the Scripture: nor that some speciall matters of faith are found, but all those things are found, which containe faith and conuersation of life. Now how nicely doth *M. Bishop* mince the matter. All things, saith he, necessary to be beleued of euery simple Christian vnder paine of damnation, are contained in the Scriptures, as if *S. Austin* spake here only of simple Christians, and not of those that are of learning & knowledge, when as his drift is in this booke, to teach the Preacher how to conceiue of the Scriptures for his owne vse. Then he restraineth all those necessary things, to the articles of

1 Aug. de doct.
Christ. lib. 2. cap. 9
In ijs qua aperte
posita sunt in scrip-
turis inueniuntur
illa omnia qua
continent fidem
moreseque viuendi.

our beleeve, whereas *S. Austine* expoundeth himselfe as touching
^b hope and charitie, of which hee had intreated in the former booke
 Then he excepteth the resolution of harder matters and many difficult-
 ties which the learned must expressly beleue, when as *S. Austine* saith
 that in the Scriptures are found all those things which containe faith
 and conuersation of life, in somuch that we haue heard him ^c before
 pronounce a curse to an Angell from heauen, who either concerning
 Christ, or the Church of Christ, or any thing belonging to our faith and
 life, shall preach any thing but what wee haue received in the scriptures
 of the law and the Gospell. But yet if they will haue *S. Austins* words
 to be vnderstood of all things necessary to bee beleued of euery simple
 Christian, we would gladly know why they require euery simple
 man, vnder paine of damnation, to beleue the Popes supremacie,
 his succession from *Peter*, the power of his pardons, the validitie,
 of his dispensations, to beleue their doctrine of the Masse, of Pur-
 gatorie, of inuocation of Saints, of prayer for the dead, of wor-
 shipping idols and images, and a thousand such other deuices
 when as those are not found in any plaine places of Scripture, nay
 when as the plaine text of Scripture is cleerly and manifestly a-
 gainst them. Thou must vnderstand, gentle Reader, that *M. Bi-*
shop giueth not this answer in earnest, but the euidence of *S. Au-*
stines words being so pregnant against him, somewhat hee must
 say for the present, to colour the matter, howsoeuer it bee other
 wise contrary to his owne defence. It is not for their thirst to
 graunt that what concerneth euery simple Christian vpon paine
 of damnation is plainly set downe in Scripture; to beleue so
 is the marring of a great part of their haruest. But alas in this case
 what should hee doe? if Saint *Austine* say it, it is not for him
 to speake against it; onely what hee looseth here, hee must do his
 best to recouer other where. But for this lame answer, where-
 by hee in part confesseth the truth against himselfe, and yet la-
 boureth in part to conceale it and kepe it backe, hee seeketh pa-
 tronage from another place of *Austine*, saying that *Saint Au-*
stine else where doth signifie that distinction. Hee noteth in the mar-
 gent *de peccatorum meritis cap. ultimo*, but which booke it is of
 the three, hee noteth not, nor what the words are. Now in the
 last chapters of the first and third booke, there is nothing incident
 to this purpose, but that which *S. Austine* saith in the last chapter

b *Spem scilicet
 & charitatem
 de quibus supe-
 riore libro tra-
 ctauimus.*

c *Supra. scilicet.*

of the second booke, is such as that wee neede not wonder that *M. Bishop*, did forbear to set do vne his words. For hauing therein question whether the soule bee *ex traduce*, that is, whether it bee deriued and propagated by generation, with other points thereupon depending, hee saith that the matter is ^d with such moderation to bee handled, as that a man may bee rather commended for inquiring warily, then reproued for affirming rashly. For (he saith) where question is of a very obscure matter, without the helpe of sure and euident testimonies or instructions of the holy Scriptures, the presumption of man is to withhold it selfe, doing nothing by inclining either way. But hee goeth on yet further: ^e For albeit I know not how any of these points (mentioned before) may bee declared and made plaine, yet I beleeue that the authoritie of the words of God should bee most cleare concerning them, if man without damage of saluation promised might not be ignorant thereof. In which words wee see Saint *Austine* mentioning difficult and hard questions, but wee see withall that hee denieth the determining of any such without assured and cleare testimonies of holy Scriptures affirming that hee beleeueth that there should bee cleare authoritie of Gods word for the deciding of them, if man (and not onely simple men) without losse of saluation might not bee without knowledge of them. Hereby then hee most euidently testifieth, that whatsoeuer is necessarie for the saluation of mankind, hath cleere and euident testimonie of holy Scripture, and that what hath not so, wee are to surcease from defining any thing of it. How lewdly then doth *M. Bishop* deale, to make his Reader beleeue that Saint *Austine* saith for him, that the resolution of harder points and difficulties, which yet the learned must expressly beleeue, are not contained in the Scripture? But yet hee telleth vs, that that is also gathered out of many other places of his workes, and yet out of all those places alledged not any part or point of doctrine which *Austine* himselfe doeth not vndertake to iustifie by the Scriptures. It hath bene before declared, that when wee say that all matters of doctrine and faith are contained in the Scripture, wee vnderstand as the auncient Fathers did, not that all things are literally and verbally contained in the Scripture, but that all are either expressed therein, or by necessary illation and consequence to bee deriued from thence. S, *Hierome* doubteth not

d August. de peccat. mer. & remiss. lib. 2. cap. 26. Disputatiōem desideras eo moderamine temperatam ut magis inquisitio casus laudetur, quā precipitata reprehendatur assertio. Vbi enim de re obscurissima disputatur, non ad iuvantibus diuinarum Scripturarum certis et claris documentis cohibere se debet humanam praesumptio nihil faciens in alteram partem declinando.
e Ibid. Es si enim quodlibet horum quemadmodum demonstrari & explicari possit ignorem, illud tamen credo quod etiam hinc diuinarum eloquiorum clarissima esse auctoritas, si homo illud sine dispensatione pronissa salutis ignorare non possit.

of say as we doe,^f *What things are written, we doe not denie: but what are not written, we reiect*: and yet in the same booke hee saith also, *hat it is* ^g *the proprietie of the holy Scripture, that those things whereof here might be doubt if they were not written, are set downe, but other things are left to our understanding to collect and gather them thereby.* And in this sence Saint *Austine* saith, ^h *By those things which we reads, we understand some things also which we doe not read.* Thus both the same Saint *Austine* sometimes say, that the Church recei-
 aeth some things that are not written, not that those things are not to be proued and defended by the Scriptures, but onely that they are not literally expressed in the Scriptures. And so it appea-
 reth in the first instance produced by *M. Bishop* as touching the re-
 baptizing of them who became *Catholikes* after they had bene baptized by heretickes. For although Saint *Austine* say, thatⁱ *the Apostles commaunded nothing thereof, but that the custome which was opposed to Cyprian was to bee beleued to haue flowed from an Apostlicall tradition,* yet hee himselfe disputeth that poynt against the *Donatistes* continually by the Scriptures, refuseth to haue the matter decided but onely by the Scriptures, and in the first propounding thereof saith very plainly to them,^k *That I seeme not to deale by humane arguments* (namely for that a generall Councell hath so confirmed) *I bring assured proofes out of the Gospell, whereby I shewe howe rightly and truly according to God it thus seemed good to them, that ecclesiasticall medicine should cure that in an hereticke or schismaticke wherein he is wounded and separated from the Church, but that which remaineth sound should rather be acknowledged and approoued, then by being disallowed should bee wounded.* To omit many other places that might bee alleadged to the same purpose, soone after the words alleadged by *M. Bishop*, hee saith thus, ^l *It is against the commaundement of God, that men coming from hereticke should be baptized, if there they haue receiued the Baptisme of Christe, because by testimonies of holy Scripture it is plainly shewed thus and thus.* Literally therefore and as touching matter of fact and example, Saint *Austine* speaketh of it as not written in the Scriptures, but by Tradition so accustomed, because there is nothing expressly mentioned thereof, but yet sheweth that therefore this Tradition was accepted and approoued, because by testimonies of Scripture

^f Hieron. contra Heluid, Sicut hæc quæ scripta sunt, non negamus, iudicia uero non sunt scripta reuimus.

^g Ibid. Sancta scriptura idcirco et cæca de quibus possessores ambigunt, si nos iussu scripta, signaria cetera uero nostra intelligentie derelinquimus.

^h August. cont. Maxim. Arian. lib. 3. cap. 3. Ex his quæ legimus aliquid istam quæ non legitur, intelligimus.

ⁱ Idem de Bapt. contra Donatist. l. 1. cap. 23. Apostoli nihil exinde præceperunt, sed consuetudo illa quæ opponuntur Cypriano ab eorum traditione exordium sumpsisse credenda est.

^k Ibid. lib. 1. cap. 7. Ne humani argumenti id agere uideatur, &c. ex Euangelio præfero certa documenta quibus demonstro quam recte placuerit & uerè secundum deum, ut hoc in quoquam schismatico uel heretico ecclesiastica medicina curari: in quo uulnere separabatur, illud autem quod sanum manet, agutum potius approbaretur, quàm improbatum uulneraretur. Ibid. lib. 5. cap. 23. Contra mandatum Dei est quod uenientes ab hæreticis, illic baptismum Christi ac-

ceperunt, baptizantur, quia sanctarum scripturarum testimonijs planè ostenditur, &c.

it was confirmed to be right, ^m because the reasons and testimonies of Scripture being well considered on both sides of that controuersie, it might be sayd, What the truth hath declared that wee follow. And thus it is true which *S. Austine* added in the place cited, ⁿ that there are many things which the whole Church holdeth, and for that cause are beleueed to haue come frō the Apostles, albeit they be not found set down in Scripture, because they be not namely and word for word set downe in Scripture, albeit they bee to be iustified by those things that are there set downe. Of this kind is that which *M. Bishop* nameth in the next place, of the custome of the church in baptizing infants, which *Austine* saith ^o is to be beleueed to be no other but an Apostolike tradition, & we also acknowledge no lesse. But what? did *Austine* hold it a traditio that could not bee proued and warranted by the scripture? Nothing lesse. For he himselfe against the Pelagian heretikes proueth the necessitie thereof by the Scriptures, ^p They say (saith he) that an infant not being baptizd cannot perish, because he is borne without sinne: but the Apostle saith, By one man sinne entred into the world, and by sinne came death, and so death went ouer all, for asmuch as all haue sinned, &c. Therefore the baptisme of infants is not superfluous, that they who by generation are bound to condemnation, by regeneration may bee deliuered from it. And in another place against the Donatists, ^q If any man (saith he) desire diuine authoritie in this behalf, we may truly coniecture what the sacrament of Baptisme auaileth in infants, by the circumcision of the flesh which the former people receiued. So by the rest of the Fathers sundry arguments are taken from the Scriptures for the iustifying of that custome, and ^r *Bellarmino* himselfe by the Scriptures proueth that infants are to bee baptized, and therefore full weakely doth *M. Bishop* deale to bring this for prooffe of their traditions, that is, of doctrines beside the Scripture. In his other obiections he is as idle as in any of these, or rather more idle. The Arian hereticke presseth *Austine* to shew where the worde $\delta\mu\delta'$ $\sigma\tau\iota\omicron\nu$ is reade in the Scripture. Saint *Austine* answereth him, that $\delta\mu\delta'$ $\sigma\tau\iota\omicron\nu$ was a Greeke word, and they spake Latin, and therefore it was first to be set down what is meant by $\delta\mu\delta'$ $\sigma\tau\iota\omicron\nu$ and then to be required in the scriptures

^m Ibidem. lib. 4. cap. 7. Quia bene perspectum ex utroque latere disputationis rationibus et scripturarum testimonijs, potest certam dici, Quod ueritas declarauit, hoc sequimur. n Lib. 5. cap. 27. Sicut sunt multa que uersitas tenet Ecclesia, & ab hoc ab Apostolis praecepta bene creduntur, quamquam scriptura non reperiantur. o De Genes. ad litter. lib. 10. cap. 27. Nec omnino credenda nisi Apostolica esse traditio. p August. epist. 89. Dicunt infantem morte praeventum non baptizatum perire non posse, quoniam sine peccato nascitur, &c. c. Dicit Apostolus Per unum hominem, &c. Ideo non est superfluum baptizatus paruulorum, ut qui per generationem illi condemnationi obligati sunt, per regenerationem liberentur. q De baptis. lib. 4. cap. 23. Si quisquam haec in re auctoritatem diuinam querat, &c. Veraciter conijcere possumus quid ualeat in paruulo Baptismi sacramentum ex circumsione carnis quam prior populus accepit. r Bellarm. de sacram. Baptis. lib. 1. cap. 8. l August. epist. 174. Respondebatur a nobis quia nos Latine loqueremur & illud Graecum esset, prius quaerendum esset quid sit Homousion, & tunc exigendum ut in libro sanctis ostenderetur, &c. quia etsi forsitan nomen ipsum non inueniretur, res tamen ipsa inueniretur. Quid est enim contentiosius quam ubi de re constat, certare de nomine?

because albeit the word perhaps bee not found there, yet the thing it selfe is found. For what greater wrangling is there, then to contend about the word, when there is a certaintie of the thing? Where we see *M. Bishop* in the place which hee himselve citeth, condemned for a contentious wrangler, that thus vrgeth the word *consubstantiall*, as a tradition beside the Scripture, when as the thing it selfe and matter imported by it, is contained in the Scripture, yea & *S. Austin* himselve in the same place proueth it by the Scripture, and else where asketh of the Arian heretike, *What is Hemonson, consubstantiall, but I and my father are one?* By the other word *unbegotten* he taketh advantage against the Arian, who had set downe that terme in the confession of his faith concerning God the Father. Hee damaundeth of him whether the Scripture had vsed that word, which not being found, and yet approoued, hee concludeth; *"Thou seest that it may bee, that of a word which is not set downe in Scripture, yet reason may be giuen to shew that it is rightly spoken: so therefore consubstantiall also, which we were required to show by authentic of Scripture, albeit we find not the very word there, yet it may be that we find that to which the word may be iudged to bee rightly applied. In these words therefore there is nothing imported but what we are instructed by the Scriptures; the meaning is there, though the letters and syllables bee not there. In like sort the case standeth with his other instance of the holy Ghost to be adored, which wee may wonder that he should be so impudent, or rather so impious, as to make an example of traditions beside the Scripture, as if the Scriptures did not procure that the holy Ghost is to bee worshipped, when as *S. Austine* proueth it there against the Arian no otherwise but by the Scriptures. But as touching all these points concerning the Godhead, let that suffice which *Thomas Aquinas* hath giuen for a rule, that concerning God we ought to say nothing which is not found in Scripture either in words or in meaning. Whereof he saith for example, *Though in very words it bee not found in holy Scripture that the holy Ghost proceedeth from the Sonne, yet in sense and meaning it is there found, To this our assertion accordeth, that no matter of faith or doctrine is to be admitted but what either in words or in sence is contained in the Scriptures. Let M. Bishop, shew vs the sence of their Traditions in the Scriptures, and wee will receiue them; though wee find not the words; but if hee alleadge for Traditions beside the Scripture those things,**

Idem contra Maximin. lib. 3: cap 12. Quid est Hemonson, nisi Ego & Pater unum sumus.

Idem epi. 174. Vides posse fieri ut etiam de verbo quod in scriptura Deo non est, reddatur tamen ratio vnderellō dicit ostendatur: sic ergo & homonson quod in autoritate diuinarum librorum cogebimur ostendere, etiamsi vocabulum ipsum ibi non inuenimus, fieri posse ut illud inueniamus eius hoc vocabulum recte adhiberi videtur.

Thom. Aquin. sum p. 1. qu. 36. art. 2. ad. 1. De Deo dicere non debemus, quod in sacra Scriptura non inuenitur vel per verba vel per sensum. Licet per verba non inueniatur in sacra scriptura quod spiritus sanctus procedat a Filio, inuenitur tamen quantum ad sensum.

y Sect. 11.

z August. heres.
56 & 84.a Hieron. aduer.
Heluid. Ipsa
Scripturarum
verba ponenda
sunt, &c. Non
credimus quia
non legimus.

the sence and meaning whereof is in the Scriptures, though the words be not, he abuseth his Reader, and saith nothing against vs. For this matter I referre thee further (gentle Reader) to that which hath bene said & beefore in answer of his Epistle to the King. As touching *the perpetuall virginity of the blessed virgin*, what we are to conceiue, hath bene beefore declared. S. *Austine*^z affirmeth it, but not vnder the name of a *tradition*: and *Hierome* when hee would maintaine it against^a *Heluidus*, tooke vpon him no otherwise to maintaine it but onely by the Scripture, thereby shewing that hee tooke tradition to bee a very weake and vncertaine ground. Now therefore it plainly appeareth that S. *Austine* hath pulled downe *the churches treasury of traditions* because M. Bishop can bring nothing to the contrary, but that hee plainly and truly meant that which hee said, that *in those things which are plainly set downe in Scripture, are found all things belonging to our faith and conuersation of life*, and thereby leaueth no place to M. Bishops matters of faith that are not contained in the written word.

I 3. W. BISHOP.

M. Perkins his last testimonie is taken out of Vincentius Lyrinensis, who saith (as he reporteth) that the canon of the Scripture is perfect and fully sufficient for all things.

Ans. I think that there is no such sentence to be found in him: hee says by way of obiection, What need we make recourse vnto the authority of the Ecclesticall vnderstanding, if the Canon of the Scripture be perfect? Hee affirmeth not that they bee fully sufficient to determine all controuersies in religion, but through all his booke hee proues out the cleane contrary, that no heresie can bee certainly confuted and suppressed by onely Scriptures, without wee take with it the sence and interpretation of the Catholike Church.

a Vincen. Lyrin.
Hic forsitan ro-
quirat aliquis.
cum sit perfectus
Scripturarum
canon. sibiq; ad
omnia satis su-
perque sufficiat,
quid opus est vt
ei Ecclesiastica
intelligentie iun-
gatur authoritas

R. ABBOT

The words of Vincentius are vttered first by way of obiection thus:^a Some man happely may ask, seeing the Canon of Scriptures is perfect, and in it selfe abundantly sufficient for all matters, what needeth it that the authority of Ecclesiasticall vnderstanding shold be ioyned vnto it

He hath taught a man in the wordes before to ground and settle his faith,^b first by the authoritie of the law of God, and then by the tradition of the catholicke church, meaning by tradition, as appeareth, the interpretation or exposition of Scripture deliuered by the Church, not any matters of doctrine to bee receiued beside the Scripture. Hereupon he asketh the question, *seeing the Scripture is abundantly sufficient, what neede is there to adde the tradition of the church?* taking it for a thing receiued, and by all men approued, that the Scripture in it selfe is abundantly sufficient to instruct vs euery way and in all things belonging to faith and godlinesse, and therefore making it a doubt why the other should be needfull. And that we may vnderstand that he meant it not only by way of obiection, but positiuely in the repeating of the same poynts afterwards, he setteth downe this exception and reason,^c *Not but that the Canon alone is in it selfe sufficient for all things, but because many interpreting the wordes of God as they list, do concerne diuers opinions and errors therefrom.* *M. Bishops* answer then is false, that *Vincentius* affirmeth not that the Scriptures be fully sufficient to determine all controversies in religion, for *Vincentius* affirmeth it peremptorily, and therefore teacheth vs to shun them who after the Scriptures and interpretation thereof teach vs that there are yet other matters of Christian doctrine and faith that are not contained in the Scriptures. *M. Bishop* telleth vs that through all his bookes he proues the contrary. But what is that contrary? Marry that no heresies can be certainly confuted and suppressed by onely Scriptures without we take with it the sense and interpretation of the Catholicke Church. Whereby we see that either he hath not read that booke of *Vincentius*, or doth impudently falsifie that which he hath read. True it is that *Vincentius* in respect that heretickes doe often very guilefully alleadge the Scriptures, and wrest them to the maintenance and defence of their new deuices, doth referre a man for his safetie to the iudgement and resolution of the Catholicke church, not as they lewdly beare vs in hand, of the church of Rome, as if by it the Catholicke Church wereto be vnderstoode, but so as

^d that we hold that which hath bene deliuered euery where, and alwayes and of all: for this (saith he) is truly and properly Catholike, as the nature and signification of the worde declareth, which indeede comprehendeth vniuersally all. Hereto he frameth those rules of antiquitie, vniuersalitie and consent, idly bragged of many times by the Papists,

^b Duplici modo fidem manire: primo diuina legum auctoritate tum deinde Ecclesia Catholica traditione.

^c Ibid. Non quia canon solus non sufficit ad vniuersa sufficiat, sed quia verba diuina plerique pro suo arbitratu interpretantes, varias opiniones errorisque concipiunt.

^d Et id teneamus quo d' ubiq, quod semper, quod a omnibus creditum est, hoc est etenim verè propriè, Catholicum, quod ipsa vniuersalitate, declarata, qua omnia verè vniuersaliter comprehendunt.

when as according to the declarations of *Vincentius* they are not able to make good any one point of their doctrine oppugned by vs, but in diuers and sundry points are conuicted thereby. But the matter that toucheth *M. Bishop* very neerely, is the restraint and limitation of this rule, which he saith is *not to be followed in all questions of the word of God, but onely or chiefly in the rule of faith*, whereby he meaneth those things that concerne the articles of the Creed: *in those questions*, as he repeateth afterwards, *upon which the foundations of the whole Catholike faith doe rest*. It is vntrue then which *M. Bishop* saith, that *Vincentius* holdeth *no heresie* to bee suppressed or confuted but by the tradition of the Catholike Church, when as he applieth his rule *only or at least chiefly* to those heresies which touch the maine pillars & foundations of Christian faith, And it is yet further vntrue because *Vincentius* further addeth, that *neither alwayes nor yet all heresies are to bee impugned in that sort, but onely those that are new and fresh, namely when as they first spring vpper, before they haue falsified the rules of auncient faith, and are therein hindered by the straitnesse of the time, and before (the poison spreading further abroad) they labour to corrupt the bookes of the auncient Fathers. But heresies that are far spread and are growne old, are not to bee set vpon in this sort, because by long tract and continuance of time they haue had great opportunitie to steale the truth. And therefore as touching all prophane heresies and schismes that are growne old, we are in no sort to doe otherwise, but either to conuince them, if need bee, by onely authoritie of scripture, or else to auoyd them, being aunciently conuicted and condemned by generall Councils of catholicke Bishops.* Where wee see that *Vincentius* affirmeth directly contrary to that that *M. Bishop* reporteth of him, that heresies are not alwayes to be dealt with by those rules that he hath before set downe, yea and that heresies that haue continued long, & haue bene farre spreade, are no otherwise to bee conuicted but by *onely authoritie of Scripture*. And thereof he giueth reason, for that they haue hadde time and opportunitie to falsifie the rules of faith, and to corrupt the bookes and writings of the auncient Fathers, which heretickes alwayes labour to doe, so that the doctrine of faith cannot safely bee icoparded vpon their consent. Nowe whatfoeuer

• *Qua* tamen antiqua sanctorum Patrum consensio non in omnibus diuina legu quasiunculis sed solum certè praecipuè in fidei regula magno nobis studio & inuestiganda & sequenda est. In ijs duntaxat praecipue quaestionibus quibus totius Catholici dogmatis fundamenta nituntur.

• *Sed* neque semper neque omnes haereses hoc modo impugnanda sunt sed nouae recenteseque tantummodo, cum primum scilicet exoriantur antequam infarsint vetustèe fidei regulas: ipsius temporu ventur angustijs: ac priusquam manante latius veneno, maiorum volumina vitare conentur. Caterum si dilatata & inueterata haereses nequaquam hac via aggredienda sunt, eo quod prolixo temporum tractu longa ijs seruanda veritas u patuerit occasio. Atque indeo quascunque illas antiquiores vel schismaticum vel haeresion prophanas nullo modo nos oportet nisi aut

• *Sola*, si opus est, scripturae authoritate conuincere: ut certè tam antiquis uniuersalibus auctoritatibus Catholice Concilij conuictas damnatasque vitare.

M. Bishop and his fellowes dreame of this booke, this rule dooth so fit vs, as if *Vincentius* had purposely studied to instruct vs in what sort we ought to deale against them, and to iustifie the course that we haue vsed in that behalfe. Antichrist hath set vp his kingdome aloft in the Church, and the whoore of Babylon hath sitten like a Queene for many ages past. She hath fulfilled that that was prophesied of her, that ^h she should make all nations to drinke of the wine of the wrath of her fornications. ⁱ The kings of the earth haue committed fornication with her, and the inhabitants of the earth haue bene drunke with the wine of her fornications. She hath had ^k an armie of *Priestes*, according to the saying of *Gregoric*, an armie of Monkes and Friers, of Schoolemen and Canonists, who haue bin her agents and factors for the vtering of her merchandize and the vpholding of her state. They haue vsed their endeouour to the vttermost for the corrupting^l of the auncient monuments of the church. They haue made away many of the writings of the Fathers, they haue falsified those that remaine, they haue foisted in barstards and counterfeits vnder their names. Most lewdly and shamefully ^m they haue fathered vpon *Origen*, *Hierom*, *Cyprian*, *Austin* (& the rest) such things as they neuer dreamed of, unworthy not only of their conceit and learning, but euen of their slaues, if they had any, that were *Scythians* and *Barbarians*. By the meanes of such renowned authors they haue sought to gaine credite to deuices of their owne, such as the auncient Church was neuer acquainted with. Nowe therefore *Vincentius* his rule standeth good on our part, that inasmuch as they haue had so long time and oportunitie to steale away the truth, and to falsifie the Fathers writings, therefore wee are to conuict them by authoritie of Scripture onely, knowing it to bee true which *Chrysostome* saith, that ⁿ since heresies haue gotten foote in the Church, there is no prooffe of true Christianitie, nor other refuge for Christians desirous to knowe the truth of faith, but onely the Scriptures of GOD: no way for them that are desirous to knowe which is the true church of christ, but onely by the Scriptures. Our Lord (saith he) knowing that there should bee so great confusion of thinges in the last dayes, dooth

h Apoc. 14.8.
i Chap. 17.2.
k Gregor. lib. 4.
epist. 38. Rex super
bia propé est &
quod dicitur est,
sacerdotum est pra
paratus exercitus.
&c.

l Erasmi. Epist. ad
Varram Arch
episc Cantuar. apud
Hieron.
m Ludou. Viues de
caus. corrupt. ort.
Adscripti sunt O-
rigeni, Cypriano,
Hieronymo, Au-
gustino quae ipsi
nunquam ne per
quietem quidem
in mentem venerunt
indignant non solum
tantis ingenij atq;
illa traditione, sed
etiam seruicorum
siquos Scythas hab-
uerunt aut Seres.

n Chrysost. oper.
imperf in Math.
hom. 49. Ex quo
haeresis obtinuit
Ecclesiam nulla pro-
bit. e potest esse ve-
ra Christianitati,
neque resurgit po-
tessit esse Christiano-
rum alius volen-
tium cognoscere si-
deu veritatem nisi
seriptura divina,
&c. Nullomodo
cognoscitur velen-
tibus cognoscere qua
sit vera Ecclesia

Christi, nisi tantummodo per Scripturas, &c. Siens Dominus tantam confusionem rerum in nouissimis diebus esse futuram, ideo mandat ut Christiani volentes firmitatem accipere fidei verae ad nuquam rem fugiant, nisi ad Scripturas. Aliqui si ad alia respexerint, scandalizabuntur & peribunt, non intelligentes quae sit vera Ecclesia & per hoc incident in abhominatio-
nem desolationis quae stabit in sancta Ecclesia loci.

therefore will that christians desirous to receive assurance of true faith should flie to nothing but onely to the Scriptures. Otherwise if they look to any thing else, they shall stumble and perish, not understanding which is the true church, and thereby shall light upon the abomination of desolation which shall stand in the holy places of the church. Now therefore wee haue done nothing but that that in the course of Christianitie is iust and right, to call the triall of the controuersies and questions of religion to the authoritie of the Scriptures onely, and to teach men therein onely to repose the certaintie and assurance of their faith. Albeit by the singular prouidence of almighty God it hath come to passe, that in antiquitie, as wee haue the same remaining vnto vs, there is yet light sufficient to discouer the apostasies and abominations of the Church of Rome, to iustifie the truth of God against their fallshood and lies, and to make it appeare that wee doe rightly and truely apply the Scriptures to the reproouing and conuincing thereof, as through this whole worke is most plainly and cleerely to bee seene. And this is so much the more manifest for that they themselues haue bene forced to complaine that they are faine

o Index Expur.
in castig. Bertram
Cum in Catholicis
veteribus alijs plu-
rimos feramus erro-
res & extenuemus
excusemus, excogi-
tato commento
per sepe negemus et
commodum ijs
sensu m affingamus
dum opponuntur
in disputationibus
aut in consuetioni-
bus cum aduersa-
rijis, &c.

to beare with very many errors (as they call them) in the old Catho- like writers, and to extenuate them, to excuse them, by some devised shift to deuse them, and to set some conuenient meaning on them, when they are opposed in disputation or in conflicts with their aduersaries. In many questions we shew the antiquitie, the vniuersalitie, the vni- forme consent and agreement of the auncient Church for vs and against them, and it is itrange to see what poore and miserable shifts, yea what impudent and shamelesse deuices they are driuen to, and yet cannot auaille to suppress the light thereof. In a woorde, it is plainly found that they haue no cause to bragge of *Vincencius Lyri- nensis*, either as doing damage to vs, or yeelding any gain or ad- uantage to themselues.

14. W. BISHOP.

Thus *M. Perkins* hauing ended with the Law and Testimony, addeth in a postscript two other slender reasons to his former: the first, that christe and his Apostles used alwayes to confirme their doctrine with the testi- monies of Scriptures, and not with tradition.

Ans^w. First for our Saviour *Iesus Christ*, he out of his diuine wisdom deliuered

delivered his doctrine most commonly in his owne name, But I say vnto you: and very seldome confirmeth it with any testimony out of the Law. The Euangelistes doe often note how Christe fulfilled the old prophecies: but neuer or very seldome seeke to confirme his doctrine by testimonies: their owne they do sometimes: but to say they neuer wrote any thing out of tradition, procedes of most grosse ignorance. Where had S. Mathew the adoring of the Sages? S. Iohn Baptists preaching? briefly, that was done before his owne conuersion, but by tradition. S. Marke wrote the most part of his Gospell out of Tradition receiued from Peter, as witnesseth Eusebius. *S. Luke testifieth of himselfe, that he wrote his whole Gospell* as hee hadde receiued it by tradition from them who were eye-witnesses. *What desperate carelesnesse was it then to affirme, that the Apostles neuer vsed tradition to confirme any doctrine? when some of them built, not onely parcels, but their whole Gospels vpon traditions?*

* Lib. 2. hist. cap
14.
* Cap. 1.

R. ABBOT.

The reasons seeme slender to *M. Bishop*, but yet the Reader must needs take them to bee very strong, in that they are put off with so slender and weake an answer. If the doctrine of faith and of the seruice of God had stood in the old testament in any part vpon tradition, vndoubtedly our Sauour Christ would haue made some mention thereof: and as he often referreth himselfe to the scriptures so would sometimes haue appealed to tradition also. But that doth he neuer: he reprobeth traditions and condemneth them, but neuer vseth one word to approue any. *M. Bishop* answereth, that Christ most commonly deliuereth his doctrine in his owne name (I say vnto you) and very seldome confirmeth it out of the Law. But that is a very weake and silly shift, yea there is in it apparent and manifest vnruth. For we find our Sauour in the gospell more often citing and alledging the Scriptures, then we heare him saying, *I say vnto you*, as euery Reader may obserue. Againe, where he doth say, *I say vnto you*, hee teacheth vs to vnderstand that^a he speaketh not of himselfe, but what hee saith, hee speaketh as *Chrysostome* before hath taught vs to construe it^b out of the Law and the Prophets; according to the written word of the Law and the Prophets, deliivering no poynt of doctrine but what hath witness and confirmation from thence. Thirdly, it is much to bee obserued against *M. Bishop*, that where our Sauour doth

^a Iohn. 14. 10.

^b Chrysost. Supra. fil. 7.

doth most often vse those words, ^c *I say vnto you*, hee vseth them to challenge the written law from the corruption of tradition, and to affirme the originall truth therof. For tradition had taught men to vnderstand the law literally only & of outward actions, but he shews in the commandements ^d of murder and adultery, that the intentiō of the Lawe is extended to the affections of the heart. Tradition had diminished the integritie of the Lawe, and taken from it, ^e teaching onely not to forswear: but he teacheth that the truth of the Law extendeth to vaine and idle swearing, Tradition had added to the Lawe of it owne deuce, and where God had saide, *Thou shalt loue thy neighbour*, by a corrupt glose put to it, *Thou shalt hate thine enemy*: but hee teacheth that the name of ^f *a neighbour* reacheth to them also that are our enemies. Thus hee rectifieth that which tradition had made crooked, but for tradition he saith nothing. Surely they that thus peruerted the written Lawe, would haue peruerted traditions also, if there had bene any: and Christ would haue restored the integritie thereof, but there is no surmise giuen vs of any such matter. We heare him often saying, ^g *Haue ye not read?* and ^h *It is written*, and ⁱ *What is written in the law, how readest thou?* but wee neuer heare him saying, *Haue yee not thus receiued by tradition?* He telleth the Sadduces, ^k *Ye erre, because ye know not the Scriptures*: and the cause of the Disciples error was noted, ^l *As yet they knew not the Scripture*: but no where doth hee note the not knowing of tradition for any cause of errour. He saith, ^m *Search the Scriptures they testifie of me*, but he neuer saith, *search after Traditions, they are they that testifie of me*. ⁿ *How then should the Scriptures be fulfilled*, saith he, but neuer mentioneth the fulfilling of any thing that was delivered by tradition. ^o *He interpreted to his Disciples in all Scriptures the things which were written of him*, but out of tradition hee interpreted nothing vn to them. ^p *He opened their vnderstanding that they might vnderstand the Scriptures*, but wee reade not of giuing them vnderstanding of traditions. Thus the Euangelistes from place to place, vpon diuers occasions doe set downe ^q *the fulfilling of those things which were spoken by the Prophets* mentioning the things which are written, but neuer once speake of the fulfilling of tradition. And what? will *M. Bishop* haue vs to dreame asidely as hee doth, that there were traditions from God beside the Scriptures, when wee find these infinit references to the Scriptures, and to traditions

c Mat. 5. 18. 20.

d Ver. 21. 28.

e Ver. 34.

f Ver. 44.

g Mat. 19. 4.

h Cap. 21. 13.

i Luke. 10. 26.

k Ma 22. 29.

l John. 20. 9.

m John. 5. 39.

n Mat. 26. 54.

o Luke. 24. 27.

p Ver. 45.

q Mat. 1. 22.

& 2. 17. & c.

ditions none at all? He telleth vs a childish tale, that the *Euangelistes* very seldom confirm *Christes doctrine* by testimonies, but their owne they doe sometimes, as if the doctrine of the *Euangelistes* were not the doctrine of *Christ*: and shewing that hee is little acquainted with the reading of the *Euangelistes*, who maketh that very seldom which is so often done. And when it is done, it is done by Scripture onely, neuer by traditions: which is the point whereto he shuld haue answered, and he saith nothing to it. Onely he lewdly abuseth the ignorant Reader, by seeming to say somewhat, when that which he saith is but an impertinent vagary, and concerneth not that that is objected to him. To say that they neuer wrote any thing out of tradition (saith he) proceedeth of most grosse ignorance. Where had *Mathew* the adoring of the Sages? &c. Pelting brabler, what is this to that that *M. Perkins* saith? *Christ* and his Apostles in infinite places confirm that which they preach by the doctrine of former times: they signifie, the fulfilling of those things which were of old taught vnto the people of God. They neuer confirm any thing but by Scripture, they mention nothing fulfilled that was taught by tradition but onely by Scripture. Tell vs *M. Bishop* how could this be, if there were tradition beside the Scripture? We aske you not whence the *Euangelistes* had the history of those times whereof they wrote, but how it commeth to passe that they neuer mention any thing delivered by tradition in former times? But these are the juggling tricks of shifting companions, deluding the eyes of the simple with shadows and empty colours, maliciously oppugning the truth when as they haue nothing to say against it. In that that we say, is nothing but what *S. Hierom* said long ago, *Whatsoeuer the Apostles preached in the Gospell, they preached it by the words of the law and the Prophets*: whereof it followeth against *M. Bishop*, that they taught no doctrine by tradition, but onely by the scriptures. As for his questions, where he demaundeth where *S. Mathew* had the adoring of the Sages and *John Baptists preaching*, &c. I answer him first with the like question where had *Moses* the story of the creation of the worlde, and the knowledge of those things which God in sundry places is brought in speaking as with himselfe? I suppose he will answer, that he receiued the same from him that made the world, from him that was the author of those speeches. So say we that *Math. w* learned the worshipping of christe by the Sages of christe himselfe whom they worshipped.

afficien in Mat.
13. Quicquid in
Euangelio pradi-
cabant, ego &
prophetarum uoc-
bus comprobauit.

* Gen. 11. 6. &
16. 17. 20.

shipped: he learned *John Baptists* preaching of him whom *John Baptist* preached. He learned his Gospell as *Paul* did, who saith of himself, *Neither received I it of man, neither was I taught it but by the revelation of Iesus Chr st.* As touching the Gospell of *S. Marke*, *Eusebius* reporteth, that the faithfull *who had heard the preaching of S. Peter*, not thinking that sufficient, nor contented with the doctrine of that diuine preaching vnwritten, most earnestly intreated *Marke* that hee would leaue them in writing the commentaries or records of the doctrine which they had deliuered vnto them by word, and ceased not till they had perswaded him thereto. Now they say (saith he) that the *Apostle* when hee vnderstood this to haue bene done by the instinct of the holy Ghost, ioyed much in the desire of those men, and by his authoritie warranted this Gospell in writing to the reading of the Church. Now this story is well worthy to be obserued. The faithfull had heard the preaching of *Peter*: they thought tradition to be a very vncertaine keeper of the doctrine which they hadde heard: the desire to haue the same left vnto them in writing, to that purpose they intreate *Marke* the scholar and follower of *Peter*: the thing is done by the instinct of the holy Ghost: *Peter* acknowledgeth so much, and by his testimonie approueth the Gospell thus written to the reading of the Church. Who would not here wonder that *M. Bishop* should alleadge this story for patronage of his traditions, which shewes that the Church from the beginning was so ielous and fearefull of resting vpon tradition? *S. Luke* wrote his storie^u as they deliuered who from the beginning were eye-witnesses and ministers of the word, they^x in whom *Christ* spake, and whose word was^y the word of God, the word of the preaching of God. Yea and what hee wrote, hee wrote also as *S. Marke* did by the instinct of the holy Ghost, because as *S. Paul*. telleth vs, ^z all scripture is given by inspiration of God: and as of prophecie, so of the Gospell also we must vnderstand that^a it came not by the will of man, but holy men of God spake as they were moued by the holy Ghost.^b When the disciples wrote (saith *S. Austin* what *Christe* shewed and said vnto the, it is not to be said that he did not write because the members wrote that which they learned by the inditing of the head. For what soeuer hee would haue vs to reade of the things which hee did and saide, hee gaue in charge to them as of his handes to write the same. Now therefore the

1 Gal. 1. 1.

t *Euseb. hi. 7. lib. 2. cap. 17. Non suffecerant illis seruari aulita, nec conuerti fuerunt non scripta diuinae praedicationis doctrina, sed Marcum omnigena obseruatione obtinuerunt ut commentarios ipsius doctrinae eius quam verbo tradideram accepissent literis comprehensos relinquerent, nec desisterunt donec viro persuaserint, &c. Aient autem Petrum cum ex instinctu spiritus sancti factum hoc cognouisset, delectatum esse virorum istorum voluntate & scriptum hoc Evangelium Ecclesie ad legendum auctoritate sua confirmasse.*

a Luke, 1. 2.

x 2. Cor. 13. 3.

y 1. Thess. 2. 11.

z 2. Tim. 3. 16

a 1. Pet. 1. 1.

b *August. de consens. Euangel. lib. 1. cap. 35. Cum illi scriperunt quae ille ostendit & dixit nequaquam dicendum est quod ipse non scriperit, quandoquidem membra eius id operata sunt quod dictante capite conuenerunt. Quicquid enim ille de sancti facti & dicti nos legere voluit, hoc scribendum illi tanquam suis manibus imperauit.*

Euangelistes grounded not their Gospels vpon traditions, that is, vpon report from man to man, but vpon the immediate oracle and instinct of God himselfe. But the absurd Sophister dallieth by an equiuocation of the word *tradition*, and whereas it is questioned betwixt vs in one meaning, hee bringeth proote for it in another meaning. The word originally may import any thing that is deliuered howsoeuer either by woorde or writing. Whatsoeuer God saith vnto vs, it may in this sort be called Gods tradition, because he hath so deliuered vnto vs. This doth *Cyprian* call that which wee reade in the written gossell, *the originall of the Lords traditison*, and willeth *in the Lords cup to keepe the truth of the Lords tradition*. Thus whatsoeuer wee haue receiued in the Scriptures was first tradition as deliuered by woorde, and still is tradition because it is deliuered in writing, *tradition* signifying whatsoeuer is deliuered, as before was sayd. But though the word in it selfe haue this generall and indifferent signification of any thing that is deliuered, yet in our disputation it is restrained to one onely manner of deliuering, by word and relation onely, and not by Scripture: and therefore where *Irenaeus* saith,^d *Euangelium nobis in Scripturis tradiderunt*, he that should translate as *M. Bishop* doth, *they deliuered the Gossell by tradition in the Scriptures*, should shew himselfe as absurd a man as *M. Bishop* is because hee set teth downe two opposite members of a distinction, and confoundeth them both in one. Now then the question is not in the generall signification, whether the Gossell were a *tradition*, that is, a thing deliuered from God, or whether it were a *tradition* by word, that is, a thing deliuered by word, but whether of that traditiō that is of that doctrine deliuered from God by word, any part were left vnwritten to goe thenceforth vnder the name of *vnwritten tradition*. Wee denie not but that the whole Law and Gossell is the Lords tradition: we denie not but that the Euangelistes in the historie of Christe hadde things first deliuered vnto them by woorde which they should afterwarde committe to writing, although in the writing thereof inspired of God, *the holy Ghost bringing all things to their remembrance*, and guiding them in what sort they should set them downe: but we denie that eyther in the Law, or in the Gossell there was any thing left vnwritten that concerneth vs to know for attaining of true faith and righteousnesse towards God. To come now to the point, howsoeuer the Euangelists

^c Cyprian. lib. 3. epist. 7. Ad radicem atque originem traditionis Domini reuertatur. In calice dominico offerendo custodire traditionis dominice veritatem.

^d Iren lib. 3. c. ap. 1.

^e Iohn. 14. 26.

built their Gospels vpon tradition, that is, vpon that that was then deliuered vnto them, whether by Christe or his Apostles, yet what is this to prooue that *they confirmed any doctrine*, that is, any part of this tradition now deliuered vnto them, by tradition of former times, that is, by any doctrine left vnwritten by *Moses* and the Prophets? This was the matter in hand, why then doth *M. Bishop* seeke thus in a cloud to steale away? He telleth vs of *desperate carelesnesse*, thinking to carry the matter with desperate words, but we must tell him, that it is desperate trechery in him thus to mocke his Reader with boisterous babling, when hee saith nothing to prooue that that he should, that either the Apostles prooued any doctrine by vnwritten tradition of the old testament, or left any thing to be prooued by vnwritten tradition in the new.

15. W. BISHOP.

His other reason is, that if we beleene vnwritten traditions were necessary to saluation, then we must as well beleene the writings of the auncient Fathers as the writings of the Apostles: because Apostolicall traditions are not elsewhere to be found but in their bookes: but that were absurd, for they might erre.

Answer. That doth not follow for three causes, First, Apostolicall traditions are as well kept in the mind of the learned, as in the auncient fathers writings, and therefore haue more credit then the Fathers writings. Secondly, they are commonly recorded of more then one of the Fathers, and so haue firmer testimonie then any one of their writings. Thirdly, if there should be any Apostolicall tradition related but of one auncient Father, yet it should be of more credit then any other thing of his owne inuention, because that was registred by him as a thing of more estimation. And againe, some of the rest of those blessed and godly personages would haue reprinted it as they did all other falsehoods, if it had not bin such indeed as it was termed: which when they did not, they gaue a secret approbation of it for such, and so that hath the interpretatiue consent at least of the learned of that age, and the following for Apostolicall tradition.

*But Master Perkins proues the contrary by Saint Paul, who saith, * That I continue to this day, witnessing both to small and great, saying no other thing then that which the Prophets and Moses did say should come. Why make you here a full poynnt: let Saint Paule*
make

make an end of his speech and tell us for what points of doctrine he alledgeth Moses and the Prophets: *Marrie to proue that Christ should suffer death, and rise againe, and that he should giue light to the Gentiles. For these and such like, which were evidently fore-told in holy writ, he neede not to alledge any other prooffe: but when he was to perswade them to abandon Moses Law, hee then deliuered to them the decrees of the Apostles, and taught them to keepe them: * As also* * A.B. 16.
*when he instructed the Corinthians in the Sacrament of the Altar, hee begineth with tradition, saying, * I deliuer vnto you as I haue receiued from our Lord, not in writing, but by word of mouth. And in the same Chapter putteth downe the contentious Scripturist, with the custome of the Church, saying. If any man lust to strue, we haue no such custome: so that out of S. Paul, wee learne to alledge Scriptures, when they be plaine for vs, and when they beare not so cleare with vs, to pleade Tradition, and the custome of the Church.* * I. Cor. 11.

R. ABBOT.

It is strange to see how *M. Bishop* hath slubbered ouer this matter, being of so great moment and importance for the authoritie and credit of their traditions. They tell vs that traditions vnwritten, are a part of the word of God. The councell of Trent professeth ^a *to receiue them with the like affection of pietie and reuerence, as they do the holy Scripture.* Now wee desire to know by what testimonie or warrant we may be secured particularly what these traditions are; for if they be alike to be esteemed with those things that are contained in the Scriptures there is a reason that they be approved vnto vs by testimoniall & witnessse equiualent to the Scriptures. If then the writings of the auncient fathers be made the witnesses of these traditions, wee must beleeue the writings of the auncient fathers, as well as wee beleeue the Scriptures. *M. Bishop* telleth vs that *traditions are as well kept in the mindes of the learned, as in the auncient fathers writings and therefore haue more credit then the fathers writings.* So then belike the mindes of the learned, together with the writings of the auncient fathers, are of equall credit and authoritie with the Scriptures, and if Maister Perkins had put in both these, then Maister Bishop had not had a word to say. But

a Concil. Trident.
 ses. 4. cap. 1. Pars
 pietatis affectu
 ac reuerentia
 suscipit &c.

wee must yet aske further, whence or vpon what ground doe *the mindes of the learned* accept of these traditions. If hee will say, that they receiue them of the fathers, then the argument still standeth good. If he say that they receiue them of other learned that were before them, then it must be said that they also receiued them from other learned that were before them, and so vpward till wee come to the fathers, and so in fine it must fall out, that the fathers must bee alike beleeued as the holy Scriptures. If *M. Bishop* be ashamed to say so, let him tell vs otherwise what it is that we shall certainly rest vpon. But alas good man, we see he cannot tell what to say; only *Bellarmino* telleth vs, that ^b *the assured certainty of all counsels & of al doctrynes, of faith, dependeth vpon the authority of the present Church.* Now then the testimony of the present Church, is made of equall & like authority with the holy Scriptures, and *Bellarmino* is in as pitifull a case as *M. Bishop* is. For the testimonie of the present Church, what is it but the testimony of the learned of the present Church & therefore now the mindes of the learned are as good an oracle of truth as the Scriptures are. If this be not so, let vs heare from *M. Bishop* what else is to be said hereof: for if *traditions* be to be receiued *with like deuotion & reuerence*, as those things that we are taught in Scripture, then there must be somewhat or other to commend the same vnto vs with the like authority as the Scripture doth the rest, and what that is we are desirous to vnderstand. Now *M. Bishop* addeth two further exceptions against *M. Perkins* argument, and they are such wise ones, as that we may very well think them to be his own. *Secondly*, saith he, *they are commonly recorded of more then one of the fathers, and so haue firmer testimonie then any one of their writings* But what is this to *M. Perkins* his speech, which is not restrained to any one of the fathers writings, but taketh them iointly and inferreth it as an absurdity, that the writings of the fathers being taken all together, should be made equall in credit to the holy Scriptures. *Thirdly* saith he, *a tradition being related but by one auuncient father, yet should be of more credit then any other of his owne inuention, because that was registred by him as a matter of more estimation.* But what idle babbling is this? what maketh this to the clearing of the point in question? He will haue vs to receiue traditions with the like pietie and reuerence, as wee doe those things that wee are instructed by the Scripture. Hee putteth a case of tradition, reported by

^b Bellarm. de sacram. lib. 2 ca. 25. Omnium conciliorum veterum & omnium dogmatum firmitas ab auctoritate presentis ecclesie dependet.

by one onely of the fathers . He should hereupon haue answered how wee can in that sort admit of such a tradition as Apostolicall, but by yeelding the like credit to that one Father as we do to the hely Scriptures, But I see like a man in a wood, that knoweth not which way he is to goe, telleth vs that this tradition is of more credit then any other of his owne inuention, because it was registred by him as a matter of more estimation. O the sharpe wits of these Romish Doctours, that can diue so deepe into matters, and talke so profoundly, that they themselues vnderstand not what they say. To a little purpose is that which he addeth, that if that tradition were not as it was termed, some of the rest of the fathers would haue reproued it, which when they did not, they gaue it their interpretatiue consent to be Apostolicall tradition. But let the consent bee either interpretatiue or expresse: what is this against the consequence of the argument which he taketh vpon him to answer, that if we must receiue traditions in that sort as they require vs, and haue no wher to ground them but vpon the testimony of the fathers, then wee must giue as much credit to the testimonie of the fathers, as wee do to the holy Scriptures. I am forced thus odiously to inculcate the matter in question, to make the ridiculous folly of this wrangler the more plainly to appeare, who hauing nothing to say, yet bath not so much wit as to hold his peace. In this simplicitie hee goeth forward to answer the place of the Acts, where Saint Paule is brought in saying, *I continue to this day, witnessing both to small and great, saying no other things then those which the Prophets and Moses did say should come.* In which words it is plaine, that the Apostle protested in the preaching of the Gospell, *to say nothing without the compasse of those things which had beene before spoken by Moses and the Prophets.* M. Bishop answereth, that hee meaneth onely of those things which hee addeth, *That Christ should suffer, and that he should be the first that should rise from the dead, &c.* For these things, saith hee, evidently foretold in hely writ, he needed not to alleadge any other prooffe. Yea but what other prooffe doth he vse for any other doctrine? Forsooth when he was to perswade them to abandon Moses law, he then deliuered to them the decrees of the Apostles, & taught them to keepe them. Yea, but Paul preached a long while before those decrees of the Apostles were made, as appeareth frō his conuersion in the ninth Chapter, to the fiftenth Chapter, where

c. Acts. 16. 2.

* ὅτι ἐν ἐκείνῃ
λέγων ὅτι τε
οἱ προφῆται
ἐλάλησαν. &c

d Rom. 16. 16

e Acts. 13. 23.

those decrees are made : and all this while what other prooffe did he vse, but onely the Scriptures of *Moses* and the Prophets ? Doe we not thinke that this man hath woonderfully hardned both his heart to God, and his face to men, that can apply himselfe to write in this sort ? He well knoweth that the question is not here of new decrees, but of old traditions, what prooffe the *Apostle* had, or what ground of doctrine from the old testament, but onely the Scriptures of the law and the Prophets ? The *Apostle* himselfe saith, he had no other; he taught nothing, but according to the written bookes of the old testament, according to that which elsewhere he saith, *that^d the Gospell was published amongst all nations, by the Scriptures of the Prophets.* For a summarie brieft thereof, he nameth *the suffering and resurrection of Christ, &c.* but he that saith that herewith he preached any thing but what was warranted by *Moses* and the Prophets, maketh him to dally and to speake a manifest vntruth, in that he saith that he spake nothing without the compasse of those thinges which *Moses* and the Prophets prophesied before. Now the wise man for instance against this telleth vs, that he deliuered *the decrees of the Apostles*, and taught them to keepe them. Which beside that it is nothing to the purpose, as hath bene said, doth also set forth his notable fillinesse and folly, in that for prooffe of traditions and doctrines vnwritten, he bringeth the example of the *Apostles* decrees, which are expressely mentioned to haue bene sent to the Churches in writing, *They wrote letters by them after this manner, &c.* But in the height of his wisdom, he goeth forward to proue the same by another speech, *When he instructed the Corinthians in the Sacrament of the Altar, he beginneth with traditions, saying, I deliuer vnto you as I haue receiued from our Lord, not in writing but by word of mouth.* Surely the mans head was wonderfull quaiſie in the writing hereof, or els we must thinke that he was in some traunce. *I deliuer vnto you not in writing but by worde of mouth*, when notwithstanding in his Epistle, he sendeth it to them in writing. Or what, doth he meane that the *Apostle* receiued it of our Lord, *not in writing, but by word of mouth* ? But what is that to the purpose, when he deliuered the same here by writing, and not by word of mouth ? He had heard there was some text or other there for his purpose, but neither did he well know it, nor had leisure to seeke it out. The words of the *Apostle* are these, *I haue*
receiued

receiued of the Lord that which I haue also deliuered vnto you. Nowe we conceiue *M. Bishop* meaning; though his vnderstanding being very muddie, failed him so exceedingly in the expressing of it. The Apostle forsooth giueth to vnderstand, that he first deliuered vnto them the institution of the Lords supper. not in writing, but by word of mouth. And what of that? Doth it therefore follow, that by tradition of the old testament the Apostle proued any doctrine of the new? If this do not follow, his allegation is brute and bootlesse, and he shooteth wholly beside the marke. The Apostle professeth to haue deliuered what he receiued of the Lord; but what he receiued of the Lord, was according to the Scriptures of *Moses* and the Prophets. For the outward signes of the Sacrament were prefigured in *Melchisedeck*, bringing forth ^h bread & wine for the corporall refection of *Abrahams* armie, as the heavenly *Melchisedeck* should bring forth bread and wine for the spirituall refection and comfort of the sonnes of *Abraham*. As for the doctrine and faith imported by these signes, it is no other but what *M. Bishop* himselfe confesseth to haue bene evidently foretold in ho'y writ, namely that Christ should die for our sinnes, and should rise againe from the dead, to become a light and saluation vnto vs, the Apostle himselfe instructing vs the end thereof to be ^g to shew the Lords death ^g I. Cor. II. 26. *ill he come*. Here was then no neede to flie to vnwritten tradition, but of this institution the Apostles words stand good, that he said nothing but what the Prophets and *Moses* did say should come. And thus the fathers, and namely ^h *Tertullian*, to shew against the *Marcionites*, that there is but one God of the old and new testament, & not two Gods aduerse one to the other, as thole hereticke blasphemously affirmed, do set downe the accord of the Scriptures of the new testament with the olde, and the fulfilling of the one in the other, but of traditions in the new testament according with traditions in the old, they neuer spake a word, which yet in that cause had bene very needefull, if there had bene any such. But *M. Bishop* being like the *Lynx* turning about and forgetting what hee was feeding vpon, will tell vs perhaps, that whatsoeuer he had in hand, his meaning in the alledging of this place, was simply to proue the Apostles approving of traditions. And if he tell vs so, surely we will not denie, but that it is indecde full simply done. The Apostle saith that he first deliuered the institution of the Sacrament by word of

mouth. What must we therefore thinke that it was not afterwards committed to writing? The contrary appeareth, in that we see it here written by himselfe. What is there here then to hinder, but that as the Sacrament first deliuered by word, was afterwards committed to writing so all other points of Christian doctrine & faith, though deliuered at first by word and preaching, yet were afterwards set downe in writing, and deliuered vnto vs in the Scriptures? And if nothing hinder, as indeede there doth not, then let him vnderstand that this place is very simply and impertinently brought for traditions vnwritten. To fill vp the measure of his folly, he telleth vs yet further, that the Apostle *in the same Chapter putteth downe the contentious Scripturist, with the custome of the Church, saying, if any man lust to strinze, we haue no such custome.* Where a man might oppose him very hard, if hee should aske him why those words of the Apostle doe not belong to the Traditionist, as well as to the Scripturist. We know his dreames are very strong, but otherwise why hee should apply these wordes to the Scripturist, hee himselfe cannot well tell. Againe it would be knowne of him what custome the Apostle affirmeth here. We heare him saying, *Wee haue no such custome,* but we do not heare him saying, *We haue a custome.* And therefore *M. Bishops* alledging of these words in behalfe of *customs of the Church,* may well make vs thinke, that in the doing of it hee had the very same head on that hee is accustomed to haue, to say nothing that he was much distressed for traditions and customes, when hee tooke *not to be contentious,* to bee an vnwritten tradition and custome of the Church. So that his conclusion is like a body without either head or feete, wanting strength to carie him so farre as hee is desirous to go, and because the Apostles doctrine was neither according to vnwritten traditions nor customes, but according to the Scriptures onely, we learne that neither tradition nor custome, but Scripture onely must beare sway for directing and prescribing true faith and doctrine in the Church.

16. W. BISHOP.

Huberto I haue confuted what M. Perkins brought against Traditions. Now to that which he saith for them on our behalfe.

* 2. Thef. 2. 15.

*First saith he, the Catholicks alledge, * Where, the Apostle bids*
the

the Church to keepe the ordinances which he taught them, either by word of mouth, or by Epistle: Hence they gather that besides the written word, there be unwritten traditions that are necessary to be kept and obeyed.

M. Perkins Answer. It is likely that this Epistle to the Thessalonians was the first that ever Paul wrote to any Church: and then some things needfull to saluation might be deliuered by word of mouth: but that was afterwards written in some others of his Epistles.

Reply. Obserue first, that instead of Traditions (according to the Greeke and Latine words,) they translate * Ordinances: euer flying the word Tradition, where any thing is spoken in comendation of them. But if any thing sound against them, then thrust they in the worde Tradition, although the Greeke word beare it not. See for this their corruption, and many other, a learned Treatise, named. The Discouerie of fallie translations, penned by Maister Gregory Martin, a man most singularly conuersant in the Greeke and Hebrew tongues.

Secondly, is it not plaine dotage, to auouch that this second Epistle to the Thessalonians, was the first that ever hee wrote? Surely, if none of his other were written before it, yet his first to the same Church must needs haue bene written before it. But let vs giue the man leaue to dreame sometimes. To the point of the answer, that all was written after in some other of his Epistles, which before had been deliuered by word of mouth. How proueth M. Perkins that? the man hath such confidence in his owne word, that he goeth not once about to proue it. Good Sir, hold you not heere: that nothing is needfull to be beleueed, which is not written in the word? Shew vs then where it is written in the worde, that S. Paul wrote in his later Epistles, that which he taught by word of mouth before, or else by your owne rule it is not needfull to be leueed. But yet for a more full satisfaction of the indifferent Reader, I will set downe the opinions of some of the auuncientest and best Interpreters of this place of the Apostle, that we may see whether they thought that S. Paul committed all to writing, and left nothing by tradition.

Saint Chrysostome in his most learned and eloquent Commentaries vpon this text, concludeth thus: Here vpon it is manifest that the Apostles deliuered not all in their Epistles, but many things also vwritten: and those things are as well to be beleueed, as the written. Oecumenius and Theophylactus vpon that place teach the same.

* De Sp. ca. 17.

S. Basil *speakeeth thus* I hold it Apostolicall to perseuere in Traditions not written, *for the Apostle saith*, I commend you that ye are mindfull of my precepts: *and*; doe holde the traditions, euen as I deliuered them vnto you: *and then all adgeth this text*: Hold the traditions which you haue receiued of me either by Worde or Epistle.

* Lib. 4. De fide
cap. 17.

S. John Damascen *accordeth with the former saying*, * That the Apostles deliuered many things without writing, *S. Paul doth testifie, when he writeth*, Therefore brethren stand and hold the traditions which haue bene taught you eyther by worde of mouth or by Epistle. *These holy and iudicious expositors of S. Paul, free from all partialitie, gather out of this text of his, that many things necessary to be beleued, euen vntill their daies remained unwritten, and were religiously obserued by Tradition: which throweth flat to the ground M. Perkins his false supposition (fenced with neither reason nor authority) that Saint Paul put in writing afterward all that hee had first taught by word of mouth.*

* 2. Tim. 2.

Moreover Saint Paul immediately before his death in one of the last of his Epistles, commaundeth his deare disciple Timothie, * To commend vnto the faithfull, that which he heard of him by many witnessnes, *and not that onely which he should finde written in some of his Epistles, or in the written Gospell.*

R. ABBOT

Heere *M. Bishop* beginneth with the taxing of our translations, for that we do not say, *stand fast and keepe the traditions*, but *stand fast and keepe the ordinances*, or *the instructions which ye haue bene taught*, blaining vs for that we vse the word *traditions*, where any thing foundeth against them, but vterly reiect it where any thing is spoken in commendation of them. But the reason of our translating in that sort is iust any godly, because our translation maketh nothing against that *tradition* which the Apostle intendeth in the Greek, & excludeth the stumbling block that might lie in the way of the more simple Readers, by meanes that Popish abuse hath caused the word to sound to a meaning altogether contrary to the intent of the Apostle. Where the word *tradition* carieth the same sence wherein it is now vsed, we set it down: but where *παράδοσις* in Greek

importeth not that which custome hath made the word *tradition* to sound in English, good reason is there that wee leaue the worde *tradition*, and take rather some other word that may come most nearely to the expressing of the Greeke, *Tyrant* of old time did signifie a King, till by the abuse of Kings the name grew opprobrious and hatefull, and is now vled to signifie a cruell and vsurping king. He therefore that should now translate *tyrannus*, a king, should be thought scarcely well to enioy his wits. Translations are alwaies to be framed according to the proprietie and vse of words then vsually receiued when they are done, and to doe otherwise cannot but breede mis-understanding of many thinges. And we would gladly know, why we may not aswell translate *παρὰδόσεις*, *ordinances*, or *instructions*, as their Latine interpreter translateth it ^a: *præcepta*, and they *precepts* in their English. Albeit for the auoyding of their cauill I would rather translate it, ^b *Stand fast and keepe the things deliuered, which ye haue beene taught either by word or by our Epistle*. But here *M. Bishop* referreth his Reader to a learned treatise as hee calleth it, named, *The discouerie of false translations, penned by Gregory Martin, there to see somewhat for this corruption and many other*. I would not wish the Reader to forbear to looke vpon that booke, onely I wish him withall to take knowledge of Doctor *Fulkes* answer to it, and he shall see a discouerie of a number of futilous and vaine cauillations heaped together in that discouerie. *Gregorie Martin* wrote his pretended discouerie to bee a bellowes to blow vp treason and insurrection against his Prince, but when he failed of his hope, and his calumniations were laid open, his heart neuer serued him to defend what hee had written, because howsoeuer some things there were that with some probabilitie hee might cauill at, yet in the most he was made so naked, that he knew not how to couer his owne shame. But hee is long since gone to his iudge, & hath learned what it is to fight against Gods truth. But to come to the matter in hand, *M. Perkins* cannot be excused of too much negligence in his answer to this place. Hee taketh the second Epistle to the Thessalonians to be the first, and by that meanes nameth that for *very likely* which is very vntrue, and so with mention of a bare likelihood passeth ouer the argument without giuing any good satisfaction to him that would require it. Thus it is true which the Poet saith, *Aliquando bonus dormitat Homerus*, and because *M.*

^a I. Cor. II. 2.

^b 1. Thess. 1. 15.

Bishop dreameth so often, hee must needes *give him leave to dreame sometimes.* To supply that wherein *M. Perkins* failed, we answer him that *the traditions* which the Apostle recommendeth to the Thessalonians, were no other but such as hee mentioneth to the Corinthians, according to the Scriptures. *S. Ambrose* maketh the effect of his exhortation to be this: ^c *to warne them to stand fast, and to perseuere in the tradition of the Gospell.* ^d *The Gospell* (as beefore hath bene noted out of the Apostles wordes) *was promised before of God by his Prophets in the holy scriptures,* and therefore was accordingly ^e *preached by the scriptures of the Prophets.* The storie saith, that *Paule* at his being at Thessalonica, ^f *opened and declared by the scriptures, that it behooued Christ to suffer, and to rise againe from the dead, and that this was Iesus Christ, whom* (saith hee) *I preach unto you.* Being driuen from thence to Berea by the courage of the Iewes he preached there also, and ^g *they who receiued the woorde searched the scriptures dayly, whether those things* (which they taught) *were so:* whereby it appeareth that the word which hee preached in both places, was no other but according to the Scriptures. Thus wee haue heard him beefore, saying, that ^h *hee spake nothing beeside those things which Moses and the Prophets did say should be.* Now all the doctrine of the Gospell that is set downe in the Scriptures of *Moses* and the Prophets, is fully contained in the Scriptures of the new testament. Seeing therefore the traditions, that is, those things which the Apostle deliuered to the Thessalonians, were wholly according to the Scriptures of *Moses* and the Prophets, it must necessarilie followe, that in the Scriptures of the newe testament the same are fully and perfectly contained, and so on both sides nowe can be no other but according to the Scriptures. Wee are out of doubt, that the Apostle preached to the Thessalonians the whole doctrine of the Gospell, which wee find set downe in writing by the Euangelistes, and by himselve & other the Apostles in their Epistles to other Churches. In his former Epistle to the Thessalonians hee did not set downe that whole doctrine which is written by them. Nowe wee cannot make question but that his meaning was to exhort them to perseuere in the whole: as in those things which hee expressed in his Epistle, so int he rest also which wee finde written by himselve and others. Therefore *the traditions* or things deliuered by *woorae*, haue a necessary and vndeniable construction

1. Cor. 15. 3. 4.

c *Ambros. in. 1. Thess. cap. 2. In traditione Euan-gely standum ac perseuerandum monet.*

d Rom. 1. 2.

e Cap. 16. 26.

f Act. 17. 2. 3

g Ver. 11

h Cap. 26. 22.

of all the rest of the written doctrine of the Gospell that is not set downe in that first Epistle to the Thessalonians. Our exposition then is irrefragable and infallible, that the Apostle by those words hath reference to those things which are written elsewhere, but *Master Bishop* hath no argument to euict that hee intended any thing that is written no where. Because therefore wee haue a meaning of the wordes whereof wee are certaine and sure, wee rest there, and list not to admit a further meaning whereof wee can haue no assurance. As for that which hee cauilleth of, whether *Paul* in his Epistles wrote all that hee preached by word, I answer him, that hee wrote the effect and vse of all, but not all whereof that vse is to be made; because many things are written by the Euangelists necessarie for the vse of Christian faith, which are not written in the Epistles of Saint *Paul*, though by him they were deliuered to the Churches to which hee preached. But though hee wrote not all that was needefull to be written, yet wee beleue the testimonie that hee hath giuen in that Epistle which hee wrote last, euen a little before his death, when almost al the bookes of the new Testament were now written, that *the Scriptures are able to make a man wise vnto saluation, through the faith which is in Christ Iesus*; and therefore that, what by him and others, there is so much written as concerneth vs to know for our instruction in the religion and faith of Iesus Christ. Now whereas *M. Bishop* to proue the contrarie, alleadgeth the expositions of some of the Fathers concerning those wordes of the Apostle to the Thessalonians, I may well answer him as *Austine* answered *Hierome*, pressing him in the like sort, with the names of sundry of the Fathers that were before them *I s'lie to Paul himselfe, to him I appeale from all expositors of his writings that thinke otherwise*. Hee hath told vs, that the Scriptures are able to make vs wise vnto saluation, & therefore we do not beleue them that tell vs, that his meaning is in the other place, that we haue need of traditions beside the Scripture for supply of that wisdom; Yea and their collection as *M. Bishop* conceiueth of it, cannot stand good. It appeareth by those wordes of the Apostle, that he deliuered more to the Thessalonians by worde, then is contained in his former Epistle to the same, but it doth not therefore follow that he deliuered more vnto them then is contained in the Scriptures. No reason can there be deuised to make good this conexiō. But to examine thō

i 2.Tim.3.15.

*k Aug. Epist. 10
Ad ipsum confu-
gio: ad ipsum ab
omnibus enim aliter
sentient literarum
eius tractatoribus
prouoco.*

1 Chrysoſt. in 2.
Theſſ. hom. 3. Om-
nia clara ſunt &
plana ex Scriptu-
ris diuini: quacun-
que neceſſaria
ſunt, manifeſta
ſunt.

particularly, firſt wee may not thinke *Chryſoſtome* ſo forgetfull, as that he ſhould croſſe that which in the very next Homily before he hath ſaid: *All things are cleare and euident by the holy ſcriptures: what ſo euer things are neceſſarie, they are manifeſt.* Surely if any thing be to be cleared by tradition beſide the Scripture, then it cannot be ſaid that all neceſſarie things are manifeſt by the Scriptures. And therefore whereas he ſaith, *Hereby it appeareth that the Apoſtles deliuered not all in their Epiſtles, but many things alſo unwritten, and both the one and the other are alike to be beleued,* wee muſt vnderſtand it of that tradition which the Church holdeth collected and gathered from the Scriptures, though it bee not literally expreſſed therein. Thus the baptiſing of infants, and the not rebaptiſing of them that haue been baptizd by heretikes, and the adminiſtring of the Lords ſupper onely by the Miniſter and ſuch like, haue beene alwayes holden by the Church, and defended by the Scriptures, and yet they are no where literally contained in the Epiſtles of the Apoſtles. In ſuch things *Chryſoſtome* requireth a man to ſubmit himſelfe in peace to that which the Church practiſeth being grounded vpon the Scripture, and not contentiouſly to wrangle againſt it, becauſe it is not in very words contained therein. But if any tradition be vrged vpon vs that hath no ground or warrant from the Scripture, good reaſon we aſke, as *Cyprian* did of *Stephanus*, *Whence is this tradition? Cometh it from the authoritie of Chriſt, or of the Goſpell, or from the inſtructions and Epiſtles of the Apoſtles? For God teſtifieth, that wee are to doe thoſe things which are written.* Therefore if this tradition be commanded in the Goſpell, or in the Epiſtles or Acts of the Apoſtles, let it be obſerued and kept for holy.* Whereby he will haue it vnderſtood, that if it be not there warranted, it is not to be obſerued. The tradition which he there impugneſh is taught indeede by the Goſpel, though he conceiued not ſo, but here by he teacheth vs, that it was to ſtand for a certaine rule, that no tradition could be iuſtly approued without warrant of the Goſpell. And therefore *Chryſoſtome* himſelfe alſo teacheth vs other where, that *if any thing bee ſpoken without ſcripture, the mind of the hearers goeth lame, but when out of the ſcriptures cometh the teſtimonie of the voyce of God, it confirmeth both the ſpeech of him that ſpeaketh, and the mind of him that heareth.* Neither doth it ſufficiently giue this confirmation to alleadge generally, that the Scripture ſpeaketh of traditions, becauſe it is ſtill a

m Cyprian. ad
Pomp. ſupra. Sect 5
* Si ergo aut in
Euangelio praeſcribitur,
aut Apoſtolorum Epiſtulis,
aut Actibus, continetur,
obſeruetur, et cer-
te hac ſancta tradi-
tio.

m Chryſoſt. in Pſal.
95. Si quid dicitur
abſque Scripturis
auditorum cogita-
tio claudicat: ubi
verò ex Scripturis
diuina vocis prodijt
teſtimonium & lo-
quentis ſermonem
& audientis ani-
mum confirmat.

queſtion,

question whether those be the traditions which the Scripture speaketh of, vnlesse by the Scripture it selfe they be iustified so to be To *Chrysofom M. Bishop* addeth *Occumenius* and *Theophilaēt*, but as they take their exposition out of *Chrysofome*, so in him they haue their answer. Next he bringeth in a sentence vnder the name of *Basil*, which is not onely suspected by *Erasmus* and others, but may by the place it selfe be well presumed to be none of his. There is good cause to thinke, that the Cuckow hath plaid her part, and laid her egges in *Basil*'s nest: that some counterfeit to grace himselfe hath not sticked to disgrace him, by putting to him patcheries of his own deuice. To say nothing of the difference of style, and other arguments noted by *Erasmus*, we may obserue how he maketh *Basil* contrary to himselfe, not onely to those rules which hee hath giuen o-therwhere, but euen to the course which hee hath before professed in this booke, yea and maketh a seuerall question of that whereof *Basil* in the beginning of his booke seuerally propoundeth nothing. The matter as *Basil* declareth was this: ° that in his prayers in the Church for conclusion, hee would sometimes pronounce *glory to God and the Father, with his sonne and the holy Ghost, and sometimes by the sonne in the holy Ghost*. Some p affected as hee conceiueth to the heresie of *Arius* or *Arius*, blamed him for saying *with the Sonne and the holy Ghost*, affirming that seuerall termes should be vsed of the three Persons, *of the Father, and by the Sonne, and in the holy Ghost*, intending that in this diuersitie of phrases, a diuersitie of natures should be vnderstood. He sheweth that the heretikes borrowed this fancie q from the curiosities of vaine Philosophie, and propoundeth r *that in the scriptures no such difference of those syllables is obserued*. This he profecuteth s at large, and in the end propoundeth his aduersaries obiection: t *that this manner of speaking, with the Sonne, was strange and vnusuall, but by the Sonne was familiar in the phrase of Scripture, and accust med with the brethren*. He answereth, that u *the church acknowledged the use of both those speeches, and did not reiect either of them, as if the one did ouerthrow the other*. He affirmeth, that so many as did keepe the tradition of their auncestors without alteration in all countries and cities, did vse this speech. I therefore euen the very country clownes (saith hee) do so pronounce according to the manner of their forefathers. That then which hath bene sayd by our auncestors, we also say, that glory is commen to the

o *Basil de spir. Sanct. cap. 1. Glorificationem ab- soluens Deo ac Patri. interdum cum filio i. i. i. ac Spiritu sancto interdum per filium in Spiritu sancto.*
p Cap. 2.

q Cap. 3.
r Cap. 4.

s Cap. 5.
t Cap. 6. in fine.

u Cap. 7.

the

the Father with the Sonne, and therefore we sing hymnes of glorification to the Father together with the Sonne. But he addeth, which is the thing that we are specially to obserue, ^x *Albeit it is not enough for vs that we haue it so by traditions from the Fathers, for they also followed the authoritie of Scripture, taking their ground from those testimonies which a little before we haue alledged.* Thus he calleth by the name of the tradition of the Fathers, that wherein they followed the authority of the Scriptures, and plainly instructeth vs, that without authority of the Scriptures, the tradition of the Fathers is no sufficient warrant for vs. And to this accordeth that which hath bene before cited from him, that ^y *it is a declining from the faith to bring in any thing that is not written.* Thus in another place he saith: ^z *If whatsoeuer is not of faith is sinne, as the Apostle saith, and faith commeth by hearing; and hearing by the worde of God: surely whatsoeuer is beside the holy Scripture, because it is not of faith is sinne.* And againe, *It is needfull and conuenient, that euery man doe learne out of the Scripture that that is necessary for him, both for the full assurance of goodnesse, and that he may not be accusfomed to the traditions of men.* Now howe can wee imagine, that *Basil* thus reducing all to the Scriptures, and though alledging as we do the tradition of the Fathers, yet with vs acknowledging, that that sufficeth not without authoritie of the Scriptures, should so loone after attribute so much to traditions that haue no confirmation from the Scripture? *Albeit*, this contrarietie hadde bene small, neither should we haue had any cause to take exceptiō against those words of *traditions*, whether they be *Basil*s or whose foecer, if in exemplifying the same he had not strained them so far, as that *M. Bishop* himselfe must perforce confesse they cannot accord with truth. For if he had no more but required the obseruation of traditions vnwritten, wee should haue conceiued that hee meant *vnwritten*, as *Basil* ellēwhere doth, who professeth ^b *to use words that are not written, but yet such as varie not from the meaning of pietie according to the Scripture: wordes and terms which in letters and syllables are not framed to the Scripture, but yet do retain that meaning that is in the Scripture.* Thus in the former part of the booke de *Sp. sancto* he mentioneth ^c *speeches concerning the holy Ghost, which without scripture saith he, we haue receiued by the tradition of the Fathers, which yet are such as haue all their foundation and ground in the Scriptures.* So in the place here questioned hee nameth diuers things

^x *Quoniam hoc nobis no est satis sic a patribus esse traditum, nam & illi Scripturae secuti sunt auctoritatem &c.*

^y *Supra Sect. 5.*
^z *Supra. Sect. 10*

a *Idem reg. contract. q. 3. 5. Necessarium est & cōsonum ut ex sacra quibus Scriptura quod necesse sit, discat cum ad pietatis plerophoriam rum ne assuescat humanis traditionibus.*

^b *Basil. de side. Vocibus agraphis quidem, verum non alienis à pia securdum Scripturam sententia, &c.*
^c *Cap. 9. De Sp. sancto. Sententia quas traditione Patrum sine scripto accepimus.*

things for *unwritten traditions*, which wee religiously hold according to the doctrine of the Scriptures, though the wordes be not precisely set downe therein. Such is in baptisme ^d *the renouncing of the deuill and his Angels from what scripture, saith he, haue we it?* *Againe he saith, e* *The very profession of faith whereby we beleeue in the Father, the Son, & the holy Ghost, out of what scripture doe we take it?* The maine matter which he labourerth there to approue by *unwritten tradition*, is the pronouncing of *glory to the father, and the sonne, together with the holy Ghost*, which yet he himselfe saith, that ^t *it hath a meaning agreeing with the scriptures, and that in meaning it nothing differeth from that which Christ saith, the father, and the Son, and the holy Ghost*: and so we also hold & professe according to the Scriptures. In this sense therefore we also admit of *unwritten traditions*, & blame, as he doth, *them who strictly urge what things are found in the scriptures*, that is, admit of nothing but what in precise termes is expressed therein, and therefore the words here in question thus far make nothing against vs. Yea and in the assertion of those other traditions which he mentioneth, he nothing crosseth vs, because we deny not traditions, as was sayd in the beginning, which are but rites and ceremonies of the Church, who our selues haue such traditions in vse, and deny not the libertie of other churches for the like. Such traditions he there mentioneth to haue beene in those times, *the signing of them which professe Christe with the signe of the Crosse, praying towards the East, to be thrice dipped in baptisme, to pray standing all the time from Easter to Whitsontide*, & such lik. Now such traditions we condemne not, but we cannot but dislike, that whereas these are no matters of faith & perpetuall necessity, but onely of arbitrarie and indifferent obseruation, he notwithstanding reckoneth the^e, ^p *as hauing like force to pietie with those things that are written*, and that *the reiecting hereof shall be the^h condemning of those things which in the Gospell are accounted necessary to saluation*. To which assertion *M. Bishop* for the credit of their Church of Rome will refuse to subscribe, because they hold the most of these things to bee indifferent, insomuch that there is no necessity with the^e of thrice dipping him that is baptised & that custome of standing in prayer for the time aboue named is worne out of vse. Wherein it cannot be denied, but that the Church of Rome hath done greatly amisse, if it be true concerning such traditions which *Basil* there is made to say.

d Cap. 27. Renun-
tate Satana &
Angeli eius in bap-
tismo ex qua Scri-
tura habemus?
e Ibid Ipsam fides
professionem qua
credimus in Patre
& filium, & Spi-
ritum sanctum
quibus habemus
scriptis.
f Cap. 25. Vim ha-
bet Scriptura con-
gruentem. Nihil
diferens dixero
quod ad sententia
vram attinet.

g Cap. 27. Quoru
utraq. parem vim
habent ad p. tatē.
h Et eadē mobi-
nisi quā. Enurge-
lio ad salutem nec
satis habetur.

In a word *Basil's* traditions if they be his, concerne not our disputation, either being such as are contained in the sense, though not in the letter of the Scripture, or else being onely temporarie and arbitrarie obseruations of the Church, neither of which we impugne. We impugne those traditions which are made necessary and perpetuall doctrines of faith, and of the worship of God, and yet neither in the letter, nor in the sense and consequence of the Scriptures can be iustified so to be. Of this sort are the Popes supremacie and succession of *Peter*, his Pardons, inuocation of Saints, worshiping of images, prayer for the dead, the single life of priestes, the curtolling of the Communion, the sacrifice of the Masse, & a huge deale of such other baggage. Wherein wee may take knowledge of the notable fraud of these Romish Traditioners, who tell vs out of the Fathers of *traditions, traditions*, when as in none of the auncient Catalogues of traditions those traditions are found, which they especially require to be beleued vnder that name. The Fathers mention Apostolicke traditions as they call them, whereof the Church of Rome obserueth nothing: the Church of Rome telleth vs of Apostolicke traditions whereof there is no mention with the Fathers. They agree not in their beadroll of traditions, and yet we forsooth must beleue that the traditions of poperie are the same that they speake of, and haue beene continued from the time of the Apostles. But what the manner of the auncients was, *Hierome*, teacheth vs to vnderstand, when he saith: ¹ *Let euery Prouince abound in it owne iudgement or opinion, and thinke the precepts of their auncesours to be Apostolicke lawes.* This was indeed their custome whatsoever obseruations they had, to terme them for the credit of them, Apostolicke traditions, howsoever they were but humane presumptions, and sometimes contrarie to that which the Apostles practised, as *Hierome* there sheweth of the traditions of ^k *not fasting vpon the Lords day, and the d i es betwixt Easter and Whitsontide*, which he saith that *Paule* and with him the faithfull did. But as touching all such traditions we are to consider what the same *Hierome* elsewhere saith, that ¹ *What things men of their owne accord deuise and faine, as of Apostolicke tradition without testimony and authoritie of the Scriptures, the sword of God striketh downe.* As for *Damascene* whom *M. Bishop* alleadgeth last, we hold him not woorth the answering. We doubt not but he defended vnwritten traditions without any qualification

i Hieron. ad Lucin
Vnaquaque Proxim
cia abundet in sen-
su suo, & præcepta
maiorum leges A-
postolicas arbitretur.

k In Actibus Apo-
stolorum diebus
Pentecostes & die
Dominico Aposto-
lum Paulum &
cum eo credentes
ieiunasse legimus
l Idem in Agg.
cap. 1 Quæ absq̃
authoritate &
testimonijs Scrip-
turarum quasi
traditione APosto-
lica sponte reperi-
unt & con fingunt,
percutit gladius
De,

fiction being a notable idol-monger; and having no means for defence of his idolatrie but the pretence of vnwritten tradition. *M. Bishop* committed much ouer sight to reckon him for a man free from all partialtie, who in that respect could not but bee partiall in behalfe of the cause which hee had vnderaken against the written truth of God. But *M. Bishop* hath yet one string more to play vpon: *S. Paule* commandeth *Timothie* (saith hee) to commend vnto the faithfull that which he had heard of him by many witnesses, and not that onely which he should find in some of his Epistles, or in the written Gospell, *S. Pauls* words are these: ^m *What things thou hast heard of me by many witnesses, the same deliuer to faithfull men which shall bee able to teach other also.* He willett *Timothie* in speciall manner to instruct some in those things which he had heard and receiued of him, that they might be for the worke of the ministerie, and serue for the instructing and teaching of others. The question now is what those things were of which he speaketh. *M. Bishop* when hee saith: *not onely that which he should find written,* cōfesseth that the Apostle meant it of those things that are written, though hee will not haue it thought to be meant of those only. We take it then for granted, as indeed it cannot be denied, that the Apostle here intended those things that are written, but we would heare an argument to proue, that the Apostle meant any thing further that is not written. If hee might vse those words of those things that are written, what hindreth but that he might vse them of those onely? *M. Bishop* cannot proue that he did not so, but we proue that he did so because in the next Chapter he telleth the same *Timothy*: ⁿ *The Scriptures are able* ⁿ *to make thee wise vnto saluation, through the faith which is in Christ Iesus.* Therefore *M. Bishops* proofes come much too short, to giue vs any assurance that *S. Paule* by traditions vnderstood any thing, but what is to be learned by the Scriptures. m 2, Tim 2. 2.

17. W. BISHOP.

The second argument for Traditions, is this to beleeue that there bee so many bookes of holy Scripture, and no more: and that those bee they which are commonly taken so to bee, is very necessary to saluation: now this is not to be found written in any place of holy Scripture, but is receiued onely by Tradition, wherefore it is necessarie to saluation to beleeue

some Tradition. M. Perkins answereth, that the bookes of the Old and New Testament, be Scripture, is not beleued on bare Tradition, but by the bookes themselves on this maner. Let the man who is endued with the spirit of discerning, reade the bookes, and consider first the author of them, who is God: then the matter contained, which is diuine: the maner of speech, which is full of maiestie in simple words: lastly, the end aymed at, which is Gods honour: and by this meanes he shall discern any part of Scripture from the writings of men whatsoeuer.

Reply. A wise and deepe obseruation I warrant you, and well worthy a graue Author: Let vs examine it briefly, first, he will haue his man endued with the spirit of discerning: who shall indue him with that spirit? M. P. seemeth to say, that euery sheepe of Christ hath his spirit. But S. Paule* teacheth plainly the contrarie, that some certaine onely haue the iudgement to discern. And touching this matter of discerning which bookes are Canonicall, which are not: not the learnedst in the primitive Church would take upon him to discern which they were: three hundred yeeres after Christ, was left vndefined by the best learned, whether the Catholicke Epistles of S. Iames and Iude: the second of S. Peter: the second and third of Iohn, and his Apocalypse, were Canonicall or no, as is confessed on all parts: hath then euery Christian this spirit of discerning, when the best Christian wanted it? Who more profound, more skilfull to discern, then that subtill and sharpe Doctor S. Augustine, & yet the Protestants will not allow him the true spirit of discerning which bookes be Canonicall. For he in diuers places of his workes, * holdeth the bookes of the Machabees to be Canonicall Scriptures: and expressly proueth the booke of Wisedome so to be: * and yet our Protestants will not admit them. See therefore how foolish and vaine his first rule is. come to the second.

His second is, that he who goeth about to discern whether the booke be Canonicall or no, must consider the Author, who is God. If he must at the first take God to bee the Author of the booke, what needes any further labour? it must needes bee Canonicall that hath God for the Author. This mans wits were surely from home, when hee discoursed thus: and therefore it should bee but folly to stand upon his particularities, let this one reason in generall serue to confute him: all this manner put together, serueth onely to helpe particular men to discern which bookes are Canonicall, who may easily after their diligent inquirie erre and be deceived in this point, because euery man is a liar. * And if there be

* I. Cor. 12.

* De doct.
Christ. cap. 8.
18: de ciuit.
Dei 36. lib. 2.
cont. Epist.
Gaudenc. 23.
* De Prædest.
Sanct. 14.

* Rom, 3.

be no more certaine meanes to assure them of this, which is the ground of all their Religion, then euery particular mans discretion and iudgement, then out of doubt their whole Religion is most unwisely builded upon meane mens inuentions and discretion: who also for the most parte doe neither vnderstande the language in which they were first penned, nor the vsuall phrases of Scriptures translated: that I say nothing of the figures, parables, prophecies, and controuersies which seeme to bee, and many other difficulties, and yet these men need not doubt, hauing learned some halfe dozen lines of Maister Perkins, but that reading any booke, they shall bee able presently to discern whether it bee Canonically or no. A goodly mockerie: Menne were not so taught in the Primitive Church, but the most skilfull and wisest in discerning Canonically bookes, trusted not vnto their owne iudgement, but leaned alwayes vpon Apostolically Traditions. So did Cerapion an auncient holy Writer (as Eusebius reporteth) reiect certaine bookes set out in the Apostles names, because they had not receiued from their Predecessors any such. The like doth Clement of Alexandria,* and that famous Origen* of the same booke, who obserue the Ecclesiasticall canon, as he hadde learned and receiued by Tradition. So doth hee deliuer his opinion of the foure Euangelistes, and other bookes of Canonically Scriptures, and not relying on his owne witte, which was excellent, or learning which was singular in all manner of languages and matters. That S. Augustine was of the same minde. may be gathered out of these wordes of his,* Contra Faustum. Of what booke canne there bee any assurance, if the letters which the church propagated by the Apostles, and by such excellencie declared throughout all Nations, doth teach and hold to be the Apostles, should be vncertaine whether they be Apostles or no? So that he maketh the declaration of the Church descended of the Apostles, to bee a sure pillar to rest vpon, for the certaine knowledge of Canonically Scriptures, and other spirits what soeuer, if they follow not that rule to be reiected: so farre is he off from encouraging euery sheepe of christes fold, to take that waightie matter vpon himselfe, as M. P. doth. And what can bee more aganist the most prudent providence of the diuine wisdom, then to permit euery one to be a iudge of the bookes of Canonically Scriptures? For if all those bookes, & no other shuld passe currant for canonically (which any christiā taking vpon him the spirit of discerning, would censure to be such) then away with all the old Testament, because diuers esteemed it to proceed of some euill spirits, as witnesses Freueus* and Epiphanius.* Yea not onely all the old must bee abrogated, but all the new also, because it

* Cap. 1
* Gap. 19.

* Lib. 35. cap. 6.

* Lib. 1. cap. 20.

* 1. 22.
* Hæref. 6. 6.

hath many falshoods mix'd with the truth: as some presuming greatly of their spirit and skill in discerning, did teach: so testifieth S. Augustine.

* *Contra Faust. Some would haue had but one of the foure Gospelles, some five, some sixe, some seauen: some reiected all S. Paules Epistles, many, and those of the faithfull, did not admittē for Canoncall some of the other Apostles Epistles, nor the Reuelations. If then the diuine foresight of our Saviour had not prevented this most foule inconuenience, by instituting a more certaine meanes of discerning and declaring which bookes were penned by inspiration of the holy Ghost, which not: then by leauing it vnto euerymans discretion, he might bee thought to haue had but slender care of our saluation, which euery true Christian heart doth abhorre to thinke: and therefore we must needes admit of this most holy and prouident Tradition of them from hand to hand: as among the Protestants Brentius doth in his Prolegomenis, and also Kemnitius, handling the second kinde of Traditions, in his examination of the Councell of Trent: albeit they reiect all other Traditions, besides this one.*

* Lib. 32. cap. 1.

R. ABBOT:

That which *M. Perkins* here saith, hath his proper vse in the ordinarie receiuing of the Scriptures in a Christian Church, where being from our infancie baptized into Christ, and bred vp in the continuall noise and sound of the word of God, and hauing by this meanes some deedes of the spirite of God sowed in our hearts, wee simply and without controuersie or question take the Scriptures, presuming vpon the record of the Church, and beleeuing them to be that which they are sayd to bee, that is, the booke of God, and in this perswasion applying our selues to the reading of them, and finding therein a spirit so different from the spirite of man, so great a maiettie in so great simplicitie, and all things so correspondent to those shadowes of truth and righteoufnesse, which ^a *the worke of the law* written naturally in our hearts, and confirmed by light of education doe represent vnto vs, wee resolute, and fully do beleue them to be that that at the first we presumed of them, the oracles of God, the words of saluation and eternall life, hauing an inwarde testimonie and coniunction to draw from vs the assent, and vn-moueaibly to ground vs in the assurance thereof. This seemeth to *Maister Bishop* to bee no wise obseruation, but the reason is because he

himselfe

^a Rom. 1. 14. 15.

himselfe is scarcely wise. When he hath saide all that he can say, yet this must stand for good, that there is nothing that can cause the heart of man sufficiently to apprehend that the Scriptures are the word of God, till the Scripture it selfe in the conscience by the spirit do euident it selfe so to be. And herein it is true which *Origen* saith that ^b *he who with all diligence and reuerence, as is meete, shall consider the words of the Prophets; it is certaine that in the reading and diligent viewing thereof, hauing his mind and understanding knocked at by a diuine inspiration, he shall know that the words which hee readeth were not uttered by man but are the words of God, and of himselfe shall perceive that those bookes were written, not by humane art, not by the word of mortall man, but by a maiestie diuine.* In a word, as the Sunne when a man is brought into the light of it, not by telling, but by sight and by it owne light is discerned to bee that that giueth light vnto the world, so the Scripture which is as it were the chariot of ^c *the Sunne of righteousnesse*, when a man is brought into the sight thereof, euen by it owne light is discerned to be that that ministreth vnto vs the light of euerlasting life. Now the spirit of discerning, of which *M. Perkins* speaketh, is not to bee vnderstood of that speciall gift of ^d *discerning spir.* mentioned by *S. Paul* which imparteth a singular and eminent dexterity in spying and finding out the secret fraudes and deceits of counterfeit teachers and false Apostles, but the common spirit of the faithfull ^e *which wee receiue*, as the Apostle saith, *that we may know the things that are giuen vnto vs of God: whereby it is true which our Sauiour saith: f My sheepe heare my voyce and they follow me: & they know the shepheards voice, and they will not follow a stranger, but they flie from him, for they know not the voyce of strangers. h I know mine, and am knowne of mine.* Again hee saith ¹ *If any man wil do his wil, he shall know of the doctrine whether it be of God, or whether I speake of my selfe.* Whereby he teacheth vs, that in applying our selues to learne and practise the will of God, we attaine to discern the doctrine to be of God. And therein consisteth that ^k *spirituall vnderstanding* which the Apostle recommendeth generally to the faithfull in his prayer for the Colossians, the vse whereof is ^l *to discern things that differ* (namely, from the truth) and ^m *to try the spirits whether they be of God or not.* Now the spirit as it vseth the ministry of the Church for the deliueing of the booke of scripture, so it vseth the ministry of the Church to giue aduer-

^b *Origen de princip. lib. 4. c. 1. Siqui cum omni studio & reuerentia, qua dignum est Prophetica dicta consideret, in eo ipso dum legit & diligentius intuetur, certum est, quod aliquo diuino streamine mentem sensumq; pulsatus, agnoscat non humanitus esse prolatus eos quos legit, sed De esse (sermores, & ex se me ipso sentes non humana arte nec mor: alio eloquio, sed diuino ut ita dixerim) cothurno esse c nscriptos. C Ang in Psal. 80. Est in Scripturi nostri solus: & sanitas in sem uenis. d 1. Cor 12. 10. e 1. Cor. 2. 12. f Iohu 10. 27. g Ver. 4. 5. h Ver. 14. i Cap. 7. 17.*

^k Col. 1. 9.

^l Phil. 1. 10.
 εἰς τὸ δοκιμᾶ
 ζῆν ὑμᾶς τὰ
 διαφέροντα
 m 1. Iohn. 4. 1.

tisement of those bookes which haue not the like authoritie as the Scripture hath. And this aduertisement it sealeth and confirmeth whilest hauing testified otherwhere the vndoubted doctrine of God, we discern there by some doctrines in those bookes, that are of another stampe, and not correspondent to the rest. For when they are in any part found to be of another spirit, wee conceiue of the whole, that they were written with another pen, and therefore albeit for the most part they cary the fauour and tast of those things which we reade in the other bookes, yet in their defects we fully apprehend that which we haue bene told, that they are not of like maiestie and authoritie with the rest, and though we may profitably reade them for those things wherein they are deriued from the other, yet that wee cannot securely ground any doctrine immediately vpon them. In this simplicitie without further question many thousands receiue the Scriptures, they read them, and by the power of the holy Ghost they grow thereby to faith and spiritual strength, and attaine vnto euerlasting life. So certaine are they of the truth, which they learne in them, as that they are readie to forsake all, and to lay downe their liues for the testifying of that which they beleeueth thereby. Against this *M. Bishop*, telleth vs, that not the learnedst in the primitiue Church would take vpon him to discern which bookes were canonicall, and which not. But in so saying he very greatly abuseth his reader, for the scriptures of *Moses* and the Prophets, and all the bookes of the new Testament saue only those few which he mentioneth, haue bene discerned and acknowledged for Canonicall without contradiction from the time that first they were deliuered to the Church. Yea but for three hundred yeares after Christ faith he, it was left vndefined by the best learned us touching those few, the Epistles of *Iames* and *Iude*, the second of *S. Peter*, the two later of *S. Iohn*, and the *Apocalypse*, whether they were Canonicall or not. Be it so, but is this a sufficient ground for him to affirme, that they discerned not which were vndoubtedly canonicall Scriptures, because they doubted whether these were so or not? What, did so many hundred thousand Martyrs suffer in the space of those 300. yeares, and did they know no certaine and vndoubted grounds whereupon to build the assurance of that for which they suffered? Did the Bishops and Pastors of the Church teach the people of God out of the Scriptures, and yet did they not discern whether they were

Scip-

Scriptures or not? As for the doubt that was made of these bookes
 by him mentioned, it was onely by some, and in some places, and
 vpon weake and vncertaine grounds, as the second Epistle of S.
Peter vpon difference of style, the Epistle to the Hebrewes, for that
 it seemed to some for want of vnderstanding to fauour the heresie
 of the Nouatians, the Reuelation of Saint *John*, for that to some
 such like it seemed to make for the millenarie fancie of *Cerinthus*
 but this was not sufficient so to ouerweigh the authoritie of them,
 but that the former testimonie that was giuen of them preuailed
 still in the Church, so that they were not since confirmed or first
 receiued into authoritie by the Church, but onely acknowledged
 and continued still in the authoritie which they had before. There-
 fore of the Epistle to the Hebrewes, and the Reuelation, *Hierome*
 testifieth thus: ⁿ *This must we say to our men, that this Epistle to the*
Hebrewes, not onely of the Easterne churches, but of all the former
churches and writers of the Greeke tongue, hath bene received as the
Epistle of Paul the Apostle, albeit many thinke it either to haue bene
written by Barnabas or Clement, and that it skilleth not whose it is, see-
ing it came from a speciall man of the church, and is dayly frequented
in the reading of the churches. And if the custome of the Latines receiue
it not amongst Canonically Scriptures, the churches of the Greekes by
the like libertie receiue not the Reuelation of S. John, and yet we (saith
he) receiue them both, not following the custome of this time, but the
authoritie of the auncient writers; who commonly vse the testimonies of
them both, not as they are wont sometimes to doe out of the Apocryphall
bookes, but as being bookes Canonically, and of authoritie in the church.
 Hereby then *M. Bishop* may see, that it was but in his ignorance, and
 vpon some other mans word, that he saith, that for three hundred
 yeares it was not defined whether these bookes were Canonically
 or not, whereas they had vndoubted authoritie in the first Church
 and began in latter time to be questioned without cause. Of those
 other therefore which hee mentioneth, we conceiue in the like sort,
 of which they that in their simplicitie doubted, yet in the other
 Scriptures by the holy Ghost discerned the light of the knowledge of
 the glory of God in the face of *Jesus Christ*, and thereby became par-
 takers of life in him. Whereas he saith, that we allow not *S. Augu-*

n Hieron. ad. Darda. de terra repromiss. Illud nostrum dicendum est hanc Epistolam quam inscribitur ad Hebræos non solum ab Ecclesiu Orientali, sed ab omnibus retrò Ecclesiu & Gracis sermoni scriptoribus quasi Pauli Apostoli suscipi licet plerumque eam vel Barnabe vel Clementis arbitrentur, & nihil interesse cuius sit, cum Ecclesiastici viri sit, & quotidie Ecclesiæ in lecti- one celebretur. Quod si eam Latini non in consuetudo non recipi inter Scripturas Canonicas, nec Græcorum quidem Ecclesiæ Apocalypsim Ioan- nis eadem libertate suscipiunt, & tamē nos utraq; suscipimus, nequaquam huius temporis consuetudinem, sed veterum scriptorum auctoritatem sequentes, qui plerumque utriusque virtutis testimonij non ut interdum

*the Apocryphus facere solent, &c. sed quasi canonicis & ecclesiasticis. * 2. Col 4. 6*

stine the true spirit of discerning which bookes be canonicall, because hee maketh the bookes of Machabees and the booke of Wisedome to be canonicall Scriptures, and yet we will not so admit them: we answer him, that he hath not the spirit to vnderstand and discern the meaning of Saint *Austin*. *Ruffinus* mentioneth the bookes whereof the question was as touching the reading of them in the Church to haue

o *Ruffin*. in expos. symb. apud Cypria
 Elae sunt: que Pa-
 tres intra Canonem
 concluserunt, ex
 quibus fidei nostra
 assertiones confir-
 mauerunt.
 p Alij libri sunt
 qui non canonici,
 sed ecclesiastici: a
 quo o illis appella-
 ti sunt, &c.
 q Ceteras scriptu-
 ras apocryphas
 non erant, quas
 o illi in legi no-
 nis.
 i Bell. 3.

been of three sorts: Some were^o *canonicall*, which hee reckoneth the same which we doe, upon which (saith he) they would haue the assertions of our faith to stand. Other some he calleth ^p *Ecclesiasticall* bookes, not *canonicall*, naming all those which wee terme the *Apocryphall Scriptures*, all which (saith he) the Fathers would haue to be read in the churches, but not to be alledged to prooue the authoritie of faith. A third sort there were which were termed by them ^q *Apocryphall writings*, which they would not haue to be read in the churches at all, which were all those that are wholly reiected as barstardes and counterfeits, such as were^r before spoken of in answer to the Epistle. Now of those three sorts some made but onely two, and that diuerly. Some reckoned vnder the name of *Apocryphall Scriptures* all that were not of the first sort, and properly termed *Canonicall*, as *Hicrome* did, who hauing reckoned the same bookes for *Canonicall* that *Ruffinus* doth, and accounting them in number *two* and *twentie*, as the Hebrewes doe, addeth that^t we are to know that what soener is beside these, is to be put amongst *Apocryphall writings*. Therefore (saith he) the booke called the *Wisdom* of *Solomon*, the booke of *Iesus* the *Sonne* of *Sirach*, of *Tobie*, of *Iudith*, are not in the *Canon*. Thus he reckoneth the *Ecclesiasticall* and *Apocryphall* bookes vnder one name of *Apocryphall*. Some on the other side vnder the name of *canonicall* bookes contained all that were not of the last sort, that is, of those bastards and counterfeits which were wholly exploded and reiected out of the Church. Thus *S. Austine* doth, extending the name of *canonicall* to all that was admitted publikely to be read, and therefore comprehending the bookes called *Ecclesiasticall* ioyntly vnder that name. But here the name of *canonicall* is not properly vsed, because the Scriptures are called *canonicall*, of being the *Canon*, that is to say, the rule of our faith, which those *Ecclesiasticall* bookes are not, as before wee haue heard. And what? doth *Austine* make them all of equall and like authoritie? Nothing lesse: for in the first place cited by *M. Bishop*, where hee set-
 teth

teth all those bookes downe vnder one name of *canonicall*, he giueth this rule, *in the canonicall Scriptures let a man follow the authoritie of the greater number of catholike churches, and this course he shal hold, to preferre those which are receiued of all catholicke churches, before those which some doe not receiue, and in those which are not receiued of all, let him preferre those which the more churches and of greater authoritie doe receiue, before those which are holden of the fewer and lesser authoritie or account.* He would not haue vied any such exception, if he had taken all those bookes to be alike inspired of God, and therefore doth manifestly teach vs to make some difference betwixt them, and consequently not to account the bookes of Machabees properly *canonicall*, inso much as few or no Churches esteemed them so to be. And this may somewhat further appeare in the second place which *M. Bishop* citeth, where speaking of the Princes of the Iewes after the reedifying of the temple, he saith, *The account of their termes is not found in the holy Scriptures which are called canonicall, but in other bookes amongst which are the bookes of the Machabees, which not the Iewes but the church reckoneth for canonicall, because of the great and wonderfull sufferings of some martyrs, who before the incarnation of Christ strived euen to death for the law of God.* Where we see him plainly secluding those bookes from the *Canonicall Scriptures*, according as they were secluded by the Iewes, albeit withall he saith that the Church in a particular respect admitted of them as *Canonicall*, that is, publickly to be read, to giue knowledge of the constant suffering of some therein mentioned, for the testimonie of the law of God. But in what sort it was that the Church admitted of them, and the rest of that kinde, *Hierome* giueth vs to vnderstand; *The Church readeth them, but accounteth them not amongst the canonicall Scriptures: it readeth them for the edification of the people, not to confirme the authoritie of the doctrines of the church.* And this that *Hierome* saith, is confirmed also by *Austine* himselfe, where he teacheth, that *those things which are not written in the canon of the Iewes, are not with so great strength (or authoritie) alledged against them that contradiet vs.* Hereby therefore they are proued to be no *canonicall Scriptures* properly so called, because *canonicall Scriptures* being

Aug. de doct. Christ. lib. 2. ca. 8. In Scripturis canonicis ecclesiasticis Catholicarum quamplurimum auctoritatem sequuntur, &c. Tenebitur hanc modum in Scripturis canonicis, ut eam quae ab omnibus accipitur ecclesijs, proponat eam quae a non accipiuntur: in eum vero quae non accipiuntur ab omnibus proponat eas quas plures grauiorese, accipiunt eum quae pauciores maiorese, auctoritatem ecclesiae tenent.
Aug. de civ. Dei lib. 2. cap. 36. Quorum supplicatio tem porum non in Scripturis sanctis quae canonice appellantur sed in alijs inuenitur in quibus sunt Machabaeorum libri quos non Iudaei, sed ecclesiae pro Canonis habet propter quorundam martyrum passiones vehementes atq; mirabiles, &c.
Hieron. praefat. in lib. Salam. Sicut Iudith & Tobia & Machabaeorum libros legit quidem ecclesiae, sed eorum inter canonicas scripturas non recipitur, sic & haec duo volumina sapientiae & Ecclesiasticus quae ad edificationem peccatis, non ad auctoritatem vel firmitatem doctrinae accipiuntur.

confirmandum y Aug. de civ. Dei lib. 17. ca. 20. Aduersus contradiutores non tantum firmitate proferuntur quae scripturae non sunt in Canonis Iudaeorum.

the rule and measure of our faith, doe conuince those that contradict, which *S. Austine* acknowledgeth these doe not. The third place alledged by *M. Bishop*, helpeth yet further to declare this matter, where *Gaudentius* the Donatist alleadging the example of *Razias*, killing himselfe in the second booke of Machabees, for defence of their Circumcellions, casting themselues downe frō rocks, and prouoking others to kill them, that they might be accounted martyrs, *S. Austine* first condemneth the fact, which the author of that booke commendeth, and then addeth for exception further: ² *This Scripture which is called of the Machabees, the Iewes account not as the lawe, and the Prophets, and the Psalmes, to which the Lord giueth testimonie as his witnesses, saying, All things must bee fulfilled which are written of me in the lawe of Moses, and in the Prophets, and in the Psalmes, but it is receiued in the church not unprofitably if it bee soberly reade or heard, specially for those Machabees, who for the law of God like true martyrs suffered so unwoorthy and horrible things at their persecutors hands:* Where we see how coldly he speaketh of the receiuing of that booke, as rather to excuse the Church, then to defend it for so doing, that it was done *not unprofitably*, and yet with this exception, *if it be soberly read,* and the reason of the receiuing of it, not for the authoritie of the booke, but for the story of those Machabees, who there are recorded so constantly to haue suffered torments for their obseruing the lawe of God. But withall he absolutely sheweth, that those bookes are none of the, ^a *to which Christ gaue testimonie as his witnesses*, who not withstanding calleth those witnesses by the name of ^b *all Scriptures*, thereby giuing fully to vnderstand that these are no Scriptures. Hereby therefore we conceiue, that *S. Austine* well discerned the defect of these bookes, and rightly vnderstood that they are not so to be accounted of as those are, to which Christ hath giuen witness by his owne word, No otherwise therefore could he conceiue of the booke of Wisedome being of the same kinde, and that he did so, it plainly appeareth, for that of that and the booke of Ecclesiasticus it was that he sayd that which before I mentioned, that *the bookes which are not in the canon of the Iewes, are not alledged with so great authoritie against them that say against vs.* And that this booke was not receiued in the Church as a booke of diuine authoritie, appeareth by the very place which Maister Bishop citeth, where it

² Idem. cont. Epist. Gaudent. li. 2. ca. 24. Hanc Serpturam que appellatur Machabeorum Iudaei non habent sicut legem & Prophetas & Psalmos, quibus Dominus testimonium in perhibet tanquam testibus suis dicens. Oportebat impleri, &c. Sed recepta est ab ecclesia non inutiliter si sobriè legatur vel audiat, maxime propter illos Machabaeos qui pro martyres a persecutoribus tam indigna atq; horrenda perpessi sunt. &c. a Luke. 24. 44. b Ver. 27.

is shewed, that Saint *Austine* citing a testimonie out of the sayde booke, exception was taken against it, ^c For that it was taken out of a booke that was not canonically. *S. Austine* indeede pleadeth earnestly to gaine credit to it, and alledgeth that of long time it had bene accustomed to be read in the Church, and men had vsed to cite the testimonie of it as diuine, but yet could not exprelly say that euer it was reckoned for a Canonically booke. And as for those arguments, *M. Bishop* is deceiued, to thinke that they could proue it to be Canonically, because the booke of ^d the *Pastour* was in like sort read in the Church, as *Ruffinus* beareth witness in the place before alledged, and yet was not accounted canonically Scripture, and *Cyrril* and *Ambrose* cite the bookes of *Eldras* by the name of ^e holy Scripture, and inspired of God, and *Ambrose* calleth him by the name of a Prophet, whereas *Hierome* calleth those bookes ^f dreames, and wiltheth *no man to be d lighted with them*. They vsed these bookes in their Sermons casually as we doe, thinking it not materiall to call them for exhortation to the people, howsoeuer they held them not of sufficient authoritie otherwise. Therefore they cited them with condition sometimes, ^g if we will receiue such or such a booke, as *Hierome* doth the booke of *Iudub*, and ^h *Origen* the booke of *Wisdome*, of which we here speake. By these things therefore it is plain enough, that though *Austine* were not willing that authoritie shuld in that sort bee detracted from any booke that was receiued publickly to be read in the Church, yet that hee was well able to discern, and so did, which bookes were of diuine and infallible authoritie, and which were to be accounted of inferiour and lesler worth, iudging thereof in effect no otherwise then we doe. Now from this *M. Bishop* goeth to another cauill at that that *M. Perkins* saith, that a man to come to know the Scriptures to be of God, must first take and beleue them so to be. He saith that *the mans wittes were from home in so discoursing*, but the cause is, because his wittes terue him not to conceiue that which *M. Perkins* saith. Very well and truly doth Saint *Austine* obserue, that ⁱ *understanding is the reward of faith*: Seeke not therefore, saith hee, to understand that thou mayest beleue, but first beleue that thou maiest understand. Hee gathereth it from that which the Disciples say, ^k *We beleue and know that thou art Christ the sonne of the liuing God*. They first beleue, and in beleueing they learne to know. The beliefe of which Maister *Perkins*

^c Aug. de praed. sanct. cap. 14. Quod a me positū fratres istos ita ressusse dixisti ita quam non de libro canonico adhibēt.

^d Ruffin. in expo- sit. 37. m. b.

^e Cyrril. cont. Iulian. lib. 1. Sic ait Scriptura diuinitus inspirata, & c. Ambros. de obitu frat. Prophetico sermone dicitur, & c. Re- peto sacro scriptura solatia tua & de bono mors cap. 11. Aut propheta ad angelum, & c. Hieron. prefat. in Esdras & Nehem. Nec apocryphorum libri summijs delectetur.

^g Hieron. ad furi- am. Legimus in Iudith sicut tamen placet volumen recipere.

^h Origen. in Math. tract. 30. Si recipitur liber qui dicitur quoniam am sapientia est quae facta est populo colymna mibu, & c.

ⁱ Aug. in Ioan. tract. 29. Intellectus merces est fider: ergo noni quare intelligere non credas, sed credas ut intelligas.

^k Iohn. 6. 69.

kins speaketh, is the beliefe of a learner, of whome in matters of other knowledge, they are woont to say, *Oportet discipulum credere, the learner must beleue.* There are in all Arts and Sciences certaine propositions and principles, which the learner first accepteth vpon the worde of him that teacheth him: which notwithstanding afterwards hee attaineth so to knowe, as that if he that taught him, should say any thing to the contrary, he should thinke him beside himselfe, and by no meanes yeeld to him, as knowing that certainly now which he did at first beleue. Euen so is it in this case: a man hauing it wrought out of his owne conscience, that there is a God, to whome honour, and worship, and seruice is due, and that this God vndoubtedly hath some way reuealed wherein that honour and worship dooth consist, betaketh himselfe vpon the testimonie of the Church, to the reading and hearing of the Scriptures, and in the exercise thereof, findeth and feeleth that to bee true, which was testified vnto him, and saith: ¹ *Like as wee haue heard, so haue we seene in the citie of our God.* And as the Samaritans being drawn to Christe by the report of the woman, after they hadde seene and heard him, say, ^m *Now wee beleue not because of thy saying, for wee haue heard him our selues, and know that this is indeede the Messias the Saviour of the world,* so this manne being first brought to the Scriptures by the report of the Church, and thereby beleueing the same to be of God, doth by his owne experience afterwards fully apprehend the truth and certaintie of that report, yea more then was reported, so that he saith, ⁿ *By whom I heard of thee, and I came to thee and haue beleued thee, with whom mine eyes haue seene much more then before was told me.* Therefore he resteth not his faith now vpon the Church, but vpon God himselfe, so that though the Church should slide backe, and denie that which it hath beefore affirmed, yet he standeth secure, and chooseth rather to die a thousand times, then to forgoe the comfort and hope that hee hath conceiued by the Scriptures, which were at first deliuered vnto him by the Church. Thus Christian people haue beene woont to receiue the Scriptures of the handes of the Church, wherein they haue liued without seeking any further approbation and warrant thereof, because in the vse of them they haue giuen a sufficient warrant and testimonie of themselves. So then we rest not the Scriptures vpon the discerning of priuate spirits, as Maister Bishop idley and vainely cauileth,

1Psal. 43. 7.

m Iohn. 4. 42.

n Origen. in Cant.
hom. 2. Per. illo:
quidemandum: ad
te autem veni et
tibi credidi, apud
quem multo plura
viderunt oculi mei
quam annuncian-
bantur mihi.

leth, but wee make the Church as the hand of God, whereby hee putteth the Scriptures into our handes, and priuate spirite doth no more but subscribe to the testification of the Church. But nowe if Maister *Bishop* will question the publike testimonie of our Church astouching knowledge what Scriptures are to bee deliuered, wee answer him, that such and such onely wee acknowledge and deliuer by our testimonie, because by like testimonie those onely haue bene acknowledged and deliuered vnto vs. Here then we referre our selues to tradition, and therefore all that Maister *Bishop* alleadgeth to the end of this section, is but fighting with a shadow of his owne, and nothing against vs. Hee saith in the end that *Brentius* and *Chemnitius* admit of this Tradition, albeit they reiect all other Traditions beside this one, whereas *Chemnitius* letting downe eight kindes of traditions, acknowledgeth seuen of them, and determineth our defence against the Papistes, to consist in one kinde onely. We fight not against the worde, wee know it hath his vse: Maister *Perkins* in three conclusions heere acknowledgeth traditions: the Church of Rome hath brought it by her abuse to one speciall vse and meaning, and in that vse onely wee impugne it, namely as it importeth matters not of temporarie rites and ceremonies indifferently vsed, but of perpetuall doctrine and faith, which neither in word nor in meaning can bee verified and confirmed by the written worde, presupposed and acknowledged to bee the worde of God. In this sence wee deny traditions: the name otherwise wee reiect not: wee say that by testimonie of tradition the notice of the canonicall Scriptures is giuen vnto vs. This Maister *Bishop* thinketh should make for the credit of their Church of Rome, dreaming that this must be by the tradition of that Church or that that Church must bee the witnesse vnto vs of this tradition. But therein hee very much deceiueth himselfe: amongst all the traditions mentioned by the auncient Writers, wee neuer finde this tradition, that for the number of the bookes of canonicall Scripture, wee must take the tale and tradition of the Church of Rome. If he can make good any such tradition, hee shall finde vs much the more fauourable for all the rest. Otherwise wee doe not know why it should not bee as readie for the Church of England, to iudge which are canonicall Scriptures, as it is for the Church

of Rome. What meanes should they haue for the discerning of them, that is not as open to vs as it is to them? We take the account of holy Scriptures in the same sort as the auncient Church did, according to the tradition of the fathers, and out of the monuments of the Fathers. — Wee reckon those onely for Canonick bookes which from the time of the Apostles, haue had certaine and vndoubted testimonie to bee so; testimonie I say, of so many Churches, and nations, and peoples, to which at first they were deliuered, and thenceforth vsed amongst them to bee read in their churches, expounded in their pulpits, meditated in their houses, which the fathers haue perpetually cited in their bookes, and opposed in generall Councils against Schismatikes and heretickes, to which they haue attributed all authoritie for the deciding and determining the causes and controuersies of the Church, *Against which none dare speake*, saith Saint Austine, *who will in any sort be called a christian man.* ¶ *The excellencie of the canonick authoritie of the old and new testament*, saith he againe, *being confirmed in the time of the Apostles, hath by succession of Bishops and propagation of churches bene set in a high and loftie seate, that all faithfull and religious vnderstanding may bee seruant vnto it.* Nowe by the Scriptures which thus irrefragably and vnquestionably haue bene receiued vniuersally of the whole Christian worlde, wee learne to iudge of those bookes adioyned to the old testament, whereof question is betwixt the Church of Rome and vs. For in those bookes as touching the old testament, we learne that *to the Iewes were committed the wordes of God*, whereof it followeth, that none are to bee accounted the wordes of God, that were not committed vnto them. The booke committed to them our Sauiour Christe nameth to haue bene *Moses, and the Prophets, and the Psalmes*, and calleth these *all the Scriptures*, as before was noted, Because then these are *all the Scriptures*, and those which we seclude from the canon are none of these, it followeth that by the sentence of christe himselfe, they are declared to bee no Scriptures. And hereto agreeth the auncient tradition of the church of the Iewes, recorded by *Iosephus*, who acknowledgeth that they had *onely two and twentie bookes, to which*

o *Bassia in expositione. secundum traditionem patrum monumentis accipimus. Hilar. Prolog. in Psal. Secundum traditiones veterum.*

p *Aug. in Ioannis. epist. tract. 2. Contra quas nullus audeat loqui quae se vult quoquo modo vocari Christianis. q Idem cont. Faust. l. 1. cap. 3. Excellentia canonice autoritatis veteru & nouit. tamē in Apostolorum confirmata temporibus per successiones episcoporum, & propagationes ecclesiarum tanquam in sede quadam sublimiter constituta est cuius seruiat omnis fidelis & pius intellectus.*

r *Rom. 2. 2.*
f *Luk. 24. 44.*
t *Ver. 27.*

u *Ioseph. cont. Apion. lib. 1. Sunt nobis solummodo duobus & viginti libri quorum iuste fides admittitur. Horum quinque sunt Moyses &c. Amoris Moyses vsq; ad Artaxerxem Perfarum regem Prophetarum scriptura suorum regis gestas conscripserunt in tredecim libris. Reliqui vero quatuor hymnes in Deum & vita hu-*

mana precepta noscuntur continere.

ustly they gave credit, whereof five are the bookes of Moses: From
 whom to the time of Artaxerxes King of Persia, the Prophets wrote
 the matters of their times in thirteene bookes, which are thus recko-
 ned, 1. Iosuah. 2. the Iudges with Ruth. 3. the two bookes of Samuel.
 4. the two bookes of Kings. 5. the two bookes of Chronicles. 6. Ezra
 and Nehemiah. 7. Esther. 8. Iob. 9. Esay. 10. Icremy. 11. Ezechiel.
 12. Daniel. 13. the booke of the twelue lesser Prophets. The other
 foure, saith he, containe hymnes and Songs to God, and precepts of hu-
 mane life, which are, the Psalmes, the Prouerbs, Ecclesiastes, and the
 Canticles. Of those things which were afterwarde written, hee
 saith, * that they were not of like credit to the former, because there
 was no certaine succession of Prophets amongst them. This tradition
 the Iewes hold constantly and inuicably till this day, and in their
 dispersion through the world, doe still giue witness to the bookes
 that were deliuered to the Fathers, GOD by his prouidence ap-
 poynting them to be y the roll-keepers of the christians, as Saint Au-
 gustine noteth, carying the law and the Prophets for the testimonie of that
 which the church teacheth. If GOD then haue appoynted them
 to be witnesses of those bookes of the old Testament, which
 should serue for the assertion of our faith in the newe, wee shoulde
 doe amisse to admit of other bookes of the old Testament for as-
 sertion of our faith, whereof they giue no witness. This compu-
 tation of the Scriptures according to their tradition, is followed
 by the Fathers of the Christian Church, professing exactly to sette
 downe the number of Canoniall bookes, as by ^z Melito Bishop
 of Sardis, by ^a Origen, by ^b Athanasius Bishop of Alexandria, by
^c Epiphanius Bishop of Cyprus, by the whole Councell of ^d Lao-
 dicea, for the Greeke and Easterne Churches, and for the La-
 tine and Welterne Churches, by ^e Hilarie, by ^f Hierome, by ^g Rus-
 sinus, all reckoning for Canoniall Scriptures the same that wee
 doe, and excluding from the Canon the same that wee exclude.

x Ab Artaxerxe
 usq; ad nostrum
 tempus singula su-
 conscripta, non ta-
 men priori simi-
 lide sunt habita,
 eo quod non fuerit
 certa successio
 prophetarum.
 y Augusti cont:
 Iust. l. b. 12. cap
 23. Quid est hodie
 gens ipsa nisi qua-
 dam scripturaria
 Christianorum ba-
 iulans legem &
 Prophetas in testi-
 monium assertionis
 ecclesia.

z Euseb. lib. 4. cap
 25. Veteru instrum-
 entis libros diligen-
 ter cognoscentibus
 Where wis-
 dom in the
 Greeke: is aded
 by apposition to
 the Prouerbs, so
 called by the

ancients. a Id. m. lib. 6. cap. 24. Where a fault is committed by Eusebius, in leaving out the booke
 of the twelue lesser Prophets, for the two and twentie.

b Athan. in Synopsi. c Epiphanius de mens. & pond. d Concil. Laodic. cap. 59.

e Hilar. Prolog. in Psal. Ita secundum traditiones veterum deputantur.

f Hieron. in Prolog. Galeato.

g Rufinus in expofitione Symboli.

The same reckoning we finde in the canons, which haue gone in the church of Rome vnder the name of the canons of the Apostles: onely ^h three bookes of Machabees are foisted in, of which we reade not to that purpose any other-where. Yea, and that they went not in that account in the church of Rome, is apparant by *Gregorie* Bishop there, who being to applie the example of *Eleazar* in the Machabees, to the matter that he had in hand, saith: '*Of this thing wee shall not doe amisse, to bring an example out of the bookes, though not canonical, yet set forth for the edification of the church.* In which wordes he plainly sheweth, that neither the bookes of Machabees, nor the rest of that sort were holden for canonicall Scriptures, albeit they were set forth to be reade, for that they contained many thinges profitable for the edifying of the people. For this cause *S. Austine* reckoneth them amongst the canonicall bookes but because he confesseth, as we haue seene, that in contradiction they haue not that ^k confirmative authoritie, which elswhere he nameth for the prerogatiue of the Scriptures, hee thereby confesseth that they are not truely canonical, because it is for that authorities sake that the name of canonicall Scriptures is giuen to those to which it doth appertaine. Therefore we reckon him also as a witness of this tradition, whereby our church discerneth what bookes wee are to approoue for determining faith and doctrine in the Church, and vnder that name to commend as the infallible Oracles of God, to the deuotion of the people. But now *Maister Bishop* will aske, what the reason is, that admitting this tradition wee doe not admit also of other their traditions, of which wee also reade in the writings of the Fathers? Where to say nothing that their traditions are vncertaine as touching their beginning, variable in their proceedings, corrupt in their vse, and manie of them vpstart deuices, shamefully and lewdly attributed to the Fathers, whereas this tradition of the Scriptures without alteration or interruption, hath had constant & perpetuall acknowledgment both of the whole nation of the Iewes, and of the whole Christian Church throughout the whole worlde, from the beginning vntill this day, wee answer him, that by this tradition it selfe, wee are instructed against the admitting of their traditions. For this tradition or deliuering of the Scriptures from God, is as the deliuering of a com-

*h Canon. Apo-
fol. 37.*

*i Gregor Moral.
lib. 19. cap. 13. De
quare non inordi-
nate agimus si ex
libris licet non ca-
nonicis, sed tamen
ad ecclesie adifica-
tionem citius ex-
emplum profera-
mus. Eleazar e-
nim, &c.*

*k August. cont.
fausi, lib. 2. cap. 4.
Confirmatio au-
thoritatis claresce-
rent.*

mission from a Prince. For as by the commission the subiect is directed what to doe in the Princes seruice, and is thereby listed and bounded so, as to doe nothing but according to the tenure and warrant of the commission, being punishable if hee shall attempt any thing further vpon his owne head: so by this commission of holy Scripture deliuered vnto vs by the Church from God, wee are instructed and limited what to beleeue and what to doe as touching faith and dutie towards God, and are iustly to be punished if wee shall dare in any sort to goe beyond the bounds and warrant of this commission: yea and the Church it selfe is to hold and professe it selfe so tied to the precepts and rules of this commission, as that it may not presume to obtrude or thrust any thing vpon the people of God to be beleeued and taught, but whereof it hath thereby receiued warrant and instruction from God himselfe. And if the Church shall further attempt or enterprise any thing, as the Church of Rome doth, it is to receiue checke and controulement from this writ of Gods commission; neither are wee to thinke our selues discharged for that wee are thus told by the bearer of the writ, so long as by the writ it selfe wee are commaunded otherwise.

18. W. BISHOP.

The two next arguments for traditions, be not well propounded by Master Perkins. The third is to be framed thus: Either all the bookes of holy Scripture containe all needfull doctrine to saluation, or some certaine of them without the rest: Not some of them without the rest, for then the other should bee superfluous, which no man holdeth: therefore all the bookes of holy Scripture put together, do containe all necessary instruction. Now then the argument followeth, but some of those bookes of holy Scripture haue bene lost, therefore some points of necessary doctrine contained in them are not extant in the writen word, and consequently to be learned by tradition. Master Perkins answereth, first supposing some of the books to be lost, that all needfull doctrine which was in them, is in some of the others preserved. But why did he not solve the argument proposed? were then those bookes superfluous? Doth the holy Ghost set men to pen needlesse discourses? which this answer supposeth: therefore he giues a second more shamefull, that none be perished, which

* 1. Paral. ult.
 2. Paral. 9.
 * Hom. 9. in Mar.
 Et hom. 7. in pri-
 orum ad Corinth.

is most contrary unto the plaine Scriptures * as S. Iohn Chrysoftome proneth: * where he hath these expresse words: That many of the Prophetical bookes were lost, may be proued out of the history of Paralipomenō (which they translate Chronicles.) Now as for M. Perkins guesses, that some of them are yet extant, but otherwise called, some were but little roles of paper, some prophane and of Philosophie, I hold them not worth the discussing, being not much pertinent, and auowed on his word onely, without either any reason or authoritie.

R. ABBOT.

Of this argument well propounded, we deny the *minor* proposition. We say that some of the Scriptures, though some other had miscaried, should containe all doctrine needfull to saluation. The consequence that he maketh thereof, that *then those other are superfluous*, is childish and absurdly iniurious to the Scripture. The same doctrines are contained in a hundred places of holy Scripture, and who will hereupon conclude that they are superfluous in one place because they are contained in another? The Euangelists diuers times record the same stories, and euen word for word; and must it follow, that the latter did superfluously write that which the former had set downe? There is no point of necessary doctrine and faith contained in any one booke of holy Scripture, but the same hath testimonie and witnesse of other bookes. Matters of fact and circumstance there may bee one where, which otherwhere are not mentioned, but points of necessary doctrine and faith, haue manifold testimonie of the written word. Supposing it then to be true which *M. Bishop* saith that some of the old bookes were lost, which the wisdom of God thought necessary for those times, though vnnecessary for vs, yet it cannot be inferred hereof, that any doctrine was thereby lost, because though there might be some matters of storie there onely mentioned, yet there could bee no matter of doctrine that was not contained in *Moses* lawe. And if *Maister Bishop* will needs perswade vs, that some points of doctrine were there deliuered that are not in other scripture, and must now be learned by tradition, we desire to vnderstand whether by tradition he haue learned what those traditions were, and that out of their *Churches treasury of traditions* hee will discouer these secrets,
 of.

of which neither the Prophets nor Euangelistes, nor Apostles, nor Fathers, nor Councils were euer able to informe vs. He telleth vs that *Chryssostome* affirmeth the losse of those bookes: but doth *Chryssostome* tell him of any doctrines deriued by tradition from those bookes? Surely he wanted some prooffe for the Popes triple crowne & his yeare of Iubile, and the great store-house of merits and satisfactions at Rome, and dreaming it in his sleepe, beleeued it when he was awake, that these matters were written of in these bookes, and the bookes being now lost, they come to vs by a tradition of which the world neuer heard any thing for the space of two or three thousand yeares. But we must thinke that he wrote not these things for vs, but for them who hee thought would be more readie to beleeu him then we are. Now *M. Perkins* further answereth, that though those bookes were lost, yet it followeth not that any part of the Canon of the Scripture was lost, because there might bee bookes which were not reckoned for Scripture bookes. For prooffe hereof hee bringeth the wordes of the Apostle, *Whatsoeuer thinges were* 1^o Rom. 15. 4. *written before time, were written for our learning,* arguing heereof that because bookes that be lost cannot serue for our learning, and all the bookes of scripture that were formerly written, were to serue for our learning, therefore no bookes of scripture formerly written could be lost. *M. Bishop* after his manner, calleth it a *shamesfull answer*, but saith not a word to disproue it. Hee telleth vs that there were such bookes, but hee prooueth not that they were bookes of scripture, and to the reason alleaged out of the Apostles wordes hee replyeth nothing at all, and therefore I passe him ouer, without any further answer.

19. W. B I S H O P.

Master Perkins his fourth obiection of the *Iewish Cabala*, is a meere dreame of his owne: our argument is this, *Moses* who was the pen-man of the old Law, committed not all to writing, but deliuered certain points needfull to saluation by tradition; nor any Law-maker that euer was in any country, comprehended all in letters, but established many things by customs, therefore not likely that our christian law should be all written.

That *Moses* did not pen all, thus we proue: it was as necessary for women to be deliuered from originall sinne as men. *Circumcision* the remedy

medie for men, could not possible be appli'd to women, as euery one who knoweth what circumcision is can tell: neither is there any other remedy provided in the written law, to deliuer women from that sinne: therefore some other remedy for them was deliuered by tradition.

Item, if the child were likely to die before the eight day, there was remedy for them, as the most learned doe hold, yet no where written in the law. Also many Gentiles, during the estate of the old Testament, were saued, as Iob, and many such like, according to the opinion of all the auncient Fathers: yet in the lawe, or any other part of the old Testament, it is not written what they had to beleue, or how they should liue: wherefore many things needfull to saluation were then deliuered by tradition

To that reason of his, that God in his prouidence should not permitte such a losse of any part of the Scripture: I answer, that God permitteth much euill. Againe, no great losse in that, according to our opinion, who hold that tradition might preserue what was then lost.

R. ABBOT:

It concerneth *M. Bishop* to speake well of the Iewish *Cabala*: for if the *Cabala* bee not good, certainly Popish traditions are starke naught: the Iewes hauing as good warrant for the one, as the papists for the other. Both of them to purchase credit to their owne fancies and deuices, betooke themselues to this shifting pretence, that the word of God was first deliuered by *Moses*, and then by christ and his Apostles, partly written and partly vnwritten. Whatsoeuer they haue listd to bring in, either of curiositie or for profit, they haue referred it to the vnwritten word, and this hath bene the sinke of all both Iewish and popish superstition, both verifying in themselues that which our Sauiour objecteth to the one, *Yee haue made the commandement of God of no authoritie by your tradition.* *M. Bishop* here like a louing brother taketh the Iewes by the hande, and will helpe them for the maintenance of their traditions, that by them he may gaine some reputiō to his owne. His proofs for them are such as that without doubt they being but dul-heads in cōpariō of him, were neuer able for themselues to deuise the like. That *Moses* committed not all to writing, he proueth, because it was necessary for womē to be deliuered from originall sin, but they could not be deliuered from it by circumcision, not being capable ther of, and no other remedy is provided

in the written law; therefore some other remedie was deliuered for them by tradition. Further he alleageth, that there was remedie for children dying before the eight day, before which they might not be circumcised: but there is none found written, therefore it was deliuered by tradition.

O the excellent wit of this man! he hath with these arguments so troubled the whole pack of the Protestants, as that not one of them can tell what to say. But for our learning, *M. Bishop*, we are desirous to know of you what these remedies were that you speake of? What was the ceremonie for the freeing of women from originall sinne, and children dying before eight dayes old? Where haue ye found, or how can ye prooue that there was any such? Surely you that can see so farre into a milstone of traditions, are able (I trow) to informe vs what it was, if any such thing were. Ridiculous vain man bringing in steed of proofes fantastickall imaginations, whereof hee hath no ground, nor can giue vs any testimony at al, either from the Iewes themselues, or from other ancient writers, but only out of the presumptions and idle dreames of some of their owne schoolmen. Yea and in this deuce of his hee crosseth the doctrine of his owne part: for tell vs *M. Bishop*, did circumcision take away originall sin? If it did so, what difference then betwixt the sacraments of the old Testament and of the new? You are wont to tell vs, that the sacraments of the old Testament did signifie grace, but not giue grace: that they did signifie the taking away of sinne, but not take it away that they did signifie iustification, but did not iustifie. Therefore *Bellarmino* accordingly determineth, that circumcision did not iustifie or take away sinne, but in that respect was of as little force as vncircumcision, yea and argueth that if circumcision had iustified, then iustification should haue bene proper to men, because men onely are circumcised; so farre is hee from conceiuing that some other remedie was provided for women in steede of circumcision. For expounding the Apostles wordes, ^b *Is God the God of the Iewes onely*, as if he had laide ^c *God is the God of all*; how then is it credible that he should giue remedie against sinne to the Iewes onely? hee addeth. *We may hence also argue, Is God the God of menne onely? is hee not also the God of women? Who then will belecue that he gaue a remedie (against sinne) that should be auailable for men onely?* His resolution then is, that circumcision was no remedie against sin, because God would not appoint a remedie against sinne (as hee conceiueth) which

b Rom. 3. 29.
c Bellar. de effeo.
sacram. cap. 14.
Quasi dicat,
Deus est omnium
Deus: quomodo
igitur credibile
est eum dedisse
remedii contra
peccatum solum Iu-
dæis? Possimus
notetiam hinc
aliter argumen-
tari. An iustifi-
catorum Deus tantum?
nonne et Samaritanorum?
Quis ergo
credat Deum de-
disse remedium
quod solum iustifi-
catorum proficit?

should not be common to the Gentiles as well as the Jewes, to women as well as men. Now therefore inasmuch as *M. Bishops* foundation faileth, surely that which he buildeth vpon it must needs fall, and looke what he will say was the deliuering of men from originall sinne, the same he must confesse hath bene the deliuering of women also, so that either hee must resolue one meanes for both out of the written word, or passe ouer to tradition vnwritten; and if he haue not a tradition for both, then all his matter of Iewish tradition must come to naught, and there is nothing proued but that *Moses* committed all to the written law. But his phrased of *deliuering from originall sinne*, implieth an error before confuted in the question of that point. Our regeneration consisteth in the forgiveness of sinnes, and the first fruites of the sanctification of the holy Ghost, the same spirit working sometimes without any signe or sacrament of initiation, as in the fathers vntil the time of *Abraham*, who himselfe was iustified before the sacrament of Circumcision; sometimes with that signe of circumcision, proper in execution to men onely, but yet sealing the fruite of Gods promise and the effect of his spirit both to men and women ^d according to the purpose of the grace of God: sometimes with a signe common both to men and women, as in our baptisme we see, thereby shewing that hee worketh freely according to his owne will, not tying himselfe to outward signes, but sauing onely by his grace, either with signes where they are, or without, where either there is no institution, as in the beginning, or there wanteth meanes and oportunitie of execution, as oft befell in circumcision of the old Testament, and doth befall in baptisme of the new. Now as touching *M. Bishops* third reason, it is as reasonlesse as the former, so that wee may wonder that the author of it should be so without reason. *Iob and many such like Gentiles* (saith he) *were saued*. Very true. But in the Law or any other part of the old Testament it is not written what they had to beleue or how they should liue. But that is not true: for seeing there is but ^e one faith ^f the same spirit of faith the whole body of Christ from the beginning to the end, by that faith that is written in the law of *Moses*, we know what they had to beleue, and according to that faith how they ought to liue. Yea and where it is written, what they did beleue, and how they did liue, there it is written what they had to beleue, and how they were to liue. But in the booke of

^d Ephes. 1. 5. 9

^e Eph. 4. 5.

^f 1. Corin. 4. 13.

Iob it is written of himself and of his friends, what they did belecue and what the ordering of their life was, all according to the lawe of *Moses*, and the faith therein contained. It is therefore vntrue which *M. Bishop* saith, that it is not written what they hadde to belecue or how they were to liue. But yet giuing the man his way, let vs see what his conclusion is: Therefore (saith he) *many things needfull to saluation were then deliuered by tradition.* We may see his head was troubled, and he had forgotten what he was to conclude: for this his conclusion should haue beene, *Therefore Moses committed not all to writing.* But this would not follow: for though it were not namely written of *Iob* what he had to belecue, yet wee cannot hereof inferre, that therefore he had any thing else to belecue, but that that is written. What hindereth I say, but that *Moses* may bee conceiued to set downe the faith whereof *Iob* was to be saued, though he doe not expressly say, that *Iob* was to belecue thus. But it may be that *M. Bishop* meant, that that conclusion should be subordinate to the former, and so would reason thus, *Iob* and such like receiued many thinges by tradition, therefore *Moses* committed not all to writing. Yet neither can this stand good, because nothing letteth but that *Moses* might commit to writing all that faith that *Iob* receiued by tradition. *Iob* was g *anncienter then Moses*, as *Ambrose* saith, and might receiue the doctrine of faith by word and tradition of other men: but yet wee see that that faith is no other but what *Moses* after comprised in the written law. Albeit what that tradition was, hath bene before declared, not resting in relation from one man to another, but continually renewed and confirmed by reuelation and illumination immediately from God, being certainly corrupted by tradition where hee did not graciously shew himselfe for the preservation of it. And as for other Gentiles, whosoeuer they were that were saued after the writing of the Lawe, they were saued onely by that faith which the Scriptures of *Moses* and the Prophets haue described vnto vs. But *M. Bishop* not content to bring *Moses* alone for a patron of traditions, telleth vs beside, that *not any law-maker in any country comprehended all in letters, but established many things by custome: therefore* (saith he) *it is not likely that our Christian law should be all written.* Where we may iustly hysse at his grosse and wilfull absurditie, that will measure the Law-maker of heauen with the Law-maker of the earth, and by imperfection

g *Ambros. Offic.*
lib. 1. cap. 36. *Iob*
antiquior *Mose*,
&c.

i *Sc. I.*

in the lawes of men, will argue imperfection in the lawes of God. No vnderstanding of man can either by lawes or by customes provide for all occurrents of the common wealth, but dayly there are arising and growing the occasions of new lawes: and will hee then frame the light of God to the measure of our darknesse? And yet what law maker hath there beene, or is there in the worlde, who if hee were able to comprehend an absolute perfection of all lawes, would not certainly take course to let the same downe in writing, as being the onely secure and safe way for the perpetuating thereof? And if he will thus conceiue of any wise and reasonable man, how much more should we attribute it to the wisdome of GOD, that knowing the slippernesse and mutabilitie of the minds & thoughts of men, hee would for safetie and assurance set downe in writing whatsoeuer hee would haue stand for Lawe of worship and seruice towards him? I neede not to stand vpon this, for the comparison is of it selfe so odious and absurd, as that euery man may woonder that the mans discretion should faile him so far as to reason in this sort. For conclusion of this section, a toy took him in the head concerning somewhat said by *M. Perkins* in the section before. It was said that it should cal the prouidence of God in question, to say that any part of scripture should bee lost. *M. Bishop* answereth, that *God permitteth much euill*. True, but he permitteth no euill iniurious to his owne Glory. *M. Perkins* suppoeth out of that that was sayd before, that all Scripture was at first written *for our learning*. To say that it was intended for our learning, and yet is now lost, what is it but to call in question the prouidence of God? His other answer, that *there should be no great losse, because tradition might preserue that which was then lost*, is a temerarious and witlese presumption, contrary to the experience of all ages, whereby it is found that nothing is continued according to the first originall which is deliuered by word only from man to man. And his assertion is so much the more ridiculous in this beehalfe, for that hee knoweth not any thing that Tradition hath preserued that was written in those books. If tradition hath preserued any thing thereof from beeing lost, let him acquaint vs with it: or if he cannot doe so, let him giue vs leaue to take him for that we finde him, a meere babler, giuing himselfe libertie to say any thing without feare or wit.

2c. W. BISHOP,

Now in steede of M. Perkins his first reason for vs of milke and strong meate: wishing him a messe of Pap for his childish proposing of it, I wil set downe some authorities out of the written word, in prooffe of traditions.

Our Saviour said, being at the poynt of his passion, * that he had many * Iohn.16.13. things to say vnto his Apostles, but they could not as then beare them.* Our Saviour after his resurrection appeared often vnto his disciples, speaking with them of the kingdome of God, of which little is written in any of the Euangelistes. * AG.1.1.

* I commend you brethren that you remember me in all things, * I. Cor. 11. and keepe the traditions euen as I haue deliuered them to you.

* O Timothy, keepe the depositum, that is, that which I deliuered thee to keepe: * Hold fast by the holy Ghost, the good things committed vnto thee to keepe: which was as S. Chrylostome and Theophylact expound, the true doctrine of Christ, the true sence of holy Scriptures, the right administration of the Sacraments, and government of the Church: to which alludeth that auncient holy Martyr S. Irenæus, * I. Tim. 6. * 2. Tim. 1. saying, that the Apostles layde vp in the Catholicke church, as in a rich treasury, all things that belong to the truth. * Lib. 3. c. 4.

S. Iohn who was the last of the Apostles left aloue, said, * that he had many other things to write, not idle or superfluous, but would not commit them to ink and pen, but referred them to be deliuered by word of mouth * Epist. 3. 13. And to specifie for example sake some two or three poynts of greatest importance, where is it written that our Saviour the Sonne of God, is du go idz, that is, of the same substance with his Father? Where is it written, that the holy Ghost proceedeth from the Sonne as well as from the Father? Where is it written that there is a Trinitie, that is, three persons really distinct in one and the very same substance? And that there is in our Saviour Christ Iesus no person of manne, but the substance of God and man subsisting in the second person of the Trinitie? Be not all and euerie of these, principal articles of the Christian faith, and most necessary to be beleued of the learned, and yet not one of them in expresse termes written in any part of the holy Bible? Wherefore wee must either admit traditions, or leaue the highest mysteries of our christian faith vnto the discretion and courtesie of euery wrangler, as shall bee more declared in the argument following.

R. ABBOT.

The messe of pap hath scalded *M. Bishops* mouth, and he would faine put it off to *M. Perkins*. Hee is ashamed of the childishnesse of this reason, yet not denying it to be one of theirs, but onely blameth *M. Perkins* his manner of proposing it, whereas we imagine he would haue done it, if he had knowne how to haue proposed it in better sort. But because he is so desirous to passe it ouer, let vs be content also to let it goe, leauing the messe of pap to them whose the reason is, and let vs followe him to examine the authorities which hee bringeth for prooue of their traditions. The first is from the words of Christ^a *at the point of his passion saying that he had manie things to say vnto his Apostles, but they could not as then beare them.* Which wordes being of old a speciall refuge^b of *Macentanus* the hereticke, an ancient Papist, we cannot wonder to be vsed now by the Papistes for the shrowding of that trash and the like as they haue borrowed of him. But of these wordes so much had bin said^c before as that I need not here to stand vpon them any further. His second authoritie is that in the Actes, concerning our Sauours appearing to his Disciples^d *by the space of fortie dayes, and speaking of the things which appertaine to the kingdome of God. Of these things (saith M. Bishop) little is written in any of the Euangelistes.* And we desire to know what hee hath learned of those things by tradition: and if hee will name to vs these or these things, wee desire to know how hee can prooue that those were the things whereof Christ spake: if hee cannot prooue it, we reiect his foolish presumption, and can much better denie then he affirme, What those things were, by tradition we know nothing, but by Scripture we doe know. The effect of all his speeches is set downe by *S. Luke* in his last chapter. There he maketh his Apostles^e *witnesses of those things* which he spake. What they witnessed, appeareth in their Sermons euery where in the Actes of the Apostles, and in their Epistles and writings, all consonant and agreeable to that brieue summe there expressed by *S. Luke*. Nowe then to argue as wee haue done before, we are sure as touching the things that are written, that they are of those things whereof Christ spake: but how doth *M. Bishop* prooue that he spake any thing more then that that is written? It is expressed by *S. Luke* that the things
whercof

^a Iohn. 16. 12.^b Tertul. de uelant. uirg. 1.^c Sect. 7.^d Act. 13.^e Luke. 24. 48.

whereof Christ spake were *things appertaining to the kingdome of God*. But *S. Paul*^e testified the kingdome of God out of the lawe of *Moses* and out of the *Prophets*. The things therefore which Christ spake, as is also imported in the last of *S. Lukes* Gospell, were no other but according to the Scriptures of *Moses* and the *Prophets*, and therefore *M. Bishops* conceit of matters vnwritten must needs be an idle dreame. Thirdly he alledgeth the *Apostles* wordes, commending the *Corinthians* for that ^h *they kept the traditions even as hee had deliuered the same vnto them*. Where we find the name of *traditions*, which wee denie not, but *traditions of doctrine* that should remaine *vnwritten* wee finde not. By *traditions* wee vnderstand here out of the circumstance of the words following, rites and ceremonies prescribed by the *Apostle* for order and decencie in the publicke assembly of their Church, which kinde of *traditions* *M. Perkins* hath acknowledged in the beginning of this question. If *M. Bishop* will alledge that this is but a shift, and will needs enforce that it must be vnderstood of matters of doctrine, we wil gratifie him so farre, but still we require him to prooue that those matters of doctrine were any other then were afterwarde putte in writing. There was but litle of the new testament written at the writing of this Epistle. Those things which were afterwarde written must needs be vnderstood in these *traditions* whereof the *Apostle* speaketh, if we vnderstand them of doctrine, because we know that by his preaching he had deliuered those things vnto them. And if the *Apostles* wordes be necessarily to be vnderstood of those things that are written, wee desire to know how they can enforce any necessitie of vnderstanding any other things thereby. One of these *traditions* he mentioneth afterwarde,ⁱ the institution of the *Lords Supper*. It is written by himselfe, it is written by the *Euangelistes*. Here is then a tradition, but no tradition vnwritten. The sacrament of Baptisme was another of his traditions, but that is written also. Another tradition he himselfe expresseth, to haue bene ^k *the death and resurrection of Christ*, but that tradition is also plentifully contained in the Scriptures. So elsewhere he signifieth it to haue bene ^l *his tradition, that hee which would not labour should not eate*, and that tradition he hath also ^m there set downe in writing. Now sith these were of the number of his traditions, and yet are written, what should hinder but that the rest are written as well as these?

M. Bishop

FA 2. 28. 23.

g Luk 24. 37.
44. 46.

h I. Cor. 11. 2.

i Ver. 23.

k 2. Cor. 15. 3.

l 2. Thess. 3. 6.

m Ver 10.

M. Bishop alleadgeth the place, and so leaueth it without head or taile: there is the name of *traditions*, and that is enough for him, whereas if he should draw an argument from thence for their *traditions*, he knoweth that his folly would too plainly appeare. His next citation is out of *S. Paule* to *Timothy*: "O *Timothy* keepe the *depositum* saith he. Where we see that one ape will be like another: his masters of *Rhemes* would affect a foolish kinde of singularitye in translating, and he will shew himselfe as wise as they. Why could they not as well haue giuen English, and sayd, *keepe that that is committed vnto thee to keepe*, seeing that is the signification of the word *depositum*. Yet in the other place hee is content to leaue them, "Hold fast by the holy Ghost: the good things comitted vnto thee to keepe, where they read, *keepe the good depositum*. But what is that that was thus committed to *Timothy* to keepe? He telleth vs, that it was the true doctrine of christ, the true sence of holy Scriptures, the right administration of the Sacraments, and the government of the Church. But what of all this? Wee expected vnwritten traditions, and in all these things wee see no necessitie to vnderstand any thing but that that is contained in the Scriptures. In the Scriptures wee learne the true doctrine of Christe: and whatsoeuer is contained in the true sence of Scripture, is contained in the Scripture. There we learne whatsoeuer necessarily belongeth to the administration of the sacraments and government of the Church, But our question is heere of necessary doctrines which are neyther contained in the woord nor sence of holy Scripture, and *M. Bishop* doth amisse in the citing of these places, vnlesse hee can make it good, that such were committed to *Timothy* By *S. Paul*. Albeit those particulars are neither set downe by *Chrysostome* nor *Theophylact*: onely *Theophylact* generally expoundeth the words thus, *Whatsoeuer things haue bene committed vnto thee by me, keepe as the commandements of the Lord, and diminish nothing thereof*. Now although those wordes haue reference to more then is written in those two Epistles, yet they haue not reference absolutely to more then is written, because in the latter of those Epistles the Apostle plainly telleth him, that *the Scriptures are able to make him wise vnto saluation through the faith which is in Christ Iesus*. As for that which *M. Bishop* alleadgeth out of *Ireneus*, it is nothing at all to his purpose. He saith that *the Apostles haue laid up in the church, as in a rich treasury, all things that belong to the truth; but*

how

1. Tim. 6. 20.

2. Tim. 1. 14.

p Theo. in Tim. cap
6. Quacumq; scilicet
tibi sunt per me
demandata tan-
quam Dominipra-
cepta seruata, nec
horum quicquam
imminues.

q 2. Tim. 3. 15.
Iren. lib. 3. ca. 4.
Apostoli quasi in
deposito. nam diues
plenissime in Ecc'e
sua contulerunt
omnia qua sunt
ueritati.

how they haue laide the same vp in the Church, hee hath before expressed: *The Gospell which they first preached, they after by the will of God deliuered to vs in the Scriptures to bee the foundation and pillar of our faith.* Thus then the Church is the treasury of truth, by hauing the Scriptures which are the oracles of all truth. His last authoritie is taken from the wordes of *S. Iohn* which he vseth in his two latter Epistles: *Hauiug many thinges to write vnto you, I would not write with paper and inke, but I trust to come vnto you and speake with you mouth to mouth.* We see *S. Iohns* words, but hard it is to say how we should conclude traditions from them, *S. Iohn* would write no more to them in that sort, or in those Epistles: but doth it follow hereof that hee would teach them any thing that is not contained in the Scriptures? He might haue many things to write vnto them according to the Scriptures: and what should leade vs to presume that he should meane it of other thinges whereof wee are taught nothing there? In a worde, what is there in the citing of all these authorities but iupudent and shamelesse abusing of ignorant men, whilest for a colour hee onely setteth them downe, and for shame dareth not set downe how that should bee inferred that is in question betwixt vs and them? But to fill vp the measure of this illusion he goeth on yet further, and by way of specification asketh, *Where is it written that the Sonne of God is of the same substance with the Father? or that the holy Ghost proceedeth from the Sonne as well as from the Father? or that there is a Trinitie, that is, three persons really distinct in one and the very same substance, or that there is in Christ the substance of God and man subsisting in one second person of the Trinitie?* Absurd & wilful wrangler, where was it written which *Christ* sayd, *Thus it is writtē and thus it beehooned Christe to suffer and to rise againe from the dead the third day, and that repentance and remission of sinnes should be preached in his name amongst all nations.* Where is it written in the Prophets which *S. Peter* alleadgeth, *To him giue all the Prophets witnes that through his name all that beleeue in him shall haue forgiveness of sinnes?* Where doe *Moses* and the Prophets say that which *Saint Paule* saith, *they doe say that Christ should suffer, and that hee should be the first that should rise from the dead, and should shew light to the people and to the Gentiles?* To come nearer to him, he hath told vs before, that the articles of our beleeve are contained in the Scriptures. But where is it written in the Scriptures, that wee should beleeue

† Ibid. cap. 1.

† Luke. 24. 46

‡ Acts. 10. 43.

x 1b: d. 16. 12. 13.

beleeue in God the Father almightie, maker of heauen and earth? or that we should beleeue in the holy Ghost? or that there is a holy Catholicke Church, a communion of Saints? I will say as he saith here, *Be not all these things necessary to be beleued, and yet not one of them in expresse termes written in any part of the holy Bible?* Hee will say, that though they be not there written *in expresse termes*, yet in effect and substance they were written there, and are thereby to be declared and prooued, and so hee will verifie the wordes of our Sauour Christ and his Apostles *Peter and Paul*, in those citations of *Moses* and the Prophets. *Wizard*, and are not those other articles then written in the Scriptures, because they are not written *in expresse termes*? Did not the Fathers conceiue all those poyntes of faith from the Scriptures, and by the Scriptures make prooue of them? Is it not the rule of their owne schooles which I haue before mentioned out of *Thomas Aquinas*, that *concerning God nothing is to be said, but what either in words or in sense is contained in the Scriptures?* What, are we maintainers of traditions, in saying that faith onely iustificth, that Christe onely is our mediator to the Father, that Saints are not to be inuocated, nor their images to be worshipped, because these things are no where written *in expresse termes*? Let it not offend thee, gentle Reader, that I be moued, to see a lewd man labouring by vaine cauillations to sophisticate and delude those that are not able to vnderstande his cosinage and fraud. It is the cause of God, and who canne beare it patiently that the soules which Christe hath bought should bee intoxicated with such charmes? We doe not say, that nothing is to be beleued but what is written in the Scriptures *in expresse termes*, but wee say that nothing is to bee beleued but what either is expressed in the Scriptures, or may be proued thereby, and therefore in oppugning *traditions*, we oppugne onely such doctrines of faith, as neither are expressed in the Scriptures, nor can bee prooued by the Scriptures. Let *M. Bishop* proue their traditions by the Scriptures, and we will not reiect them for vnwritten traditions, but will receiue them for written truth. But of this see what hath beene sayde before in the twelfth section of this question, and in the eleuenth section of the answer to his Epistle to the King.

The sixth and last reason for traditions: Sundry places of holy Scriptures be hard to be understood, others doubtfull, whether they must be taken literally or figuratively: if then it bee put to every Christian to take their owne exposition, every severall sect wil coyne interpretations in favour of their owne opinion: and so shall the word of God, or dained only to teach us the truth, be abused and made an instrument to confirme all errors. To avoide which inconuenience, considerate men haue recourse vnto the traditions and auncient records of the Primitiue Church, receiued from the Apostles, and deliuered to the posteritie, as the true copies of Gods word see the true exposition and sense of it, and thereby confute and reiect all priuate and new glosses which agree not with those auncient and holy commentaries: so that for the understanding of both difficult and doubtfull texts of Scripture, traditions are most necessary.

M. Perkins his answer is, that there is no such need of them, but in doubtfull places, the Scripture it self is the best glosse, if there be obserued first the analogie of faith, which is the summe of religion, gathered out of the clearest places, secondly the circumstance of the place, and the nature and significati^on of the wordes: thirdly the conference of place with place and concludeth, that the Scripture is falsly termed the matter of strife: it being not of it selfe, but by the abuse of man.

Reply. To begin with his latter wordes, because I must stand upon the former. Is the Scripture falsly termed matter of strife, because it is not so of his owne nature? why then, is Christ truly called the stone of offence or no to them that beleue not? S. Peter saith, Yes. No. saith M. Perkins, because that cometh not of christ, but of themselues. But good Sir, christe is truly termed a stone of offence, and the scripture matter of strife, albeit there be no cause in them of those faults, but because it so falleth out by the malice of men.

The question is not wherefore it is so called, but whether it bee so called or no truly: that which truly is, may be so called truly. But the scripture truly is matter of great contention, every obstinate hereticke understanding them according to his owne fantasie, and therefore may truly be so termed, although it be not the cause of contention in it selfe, but written to take away all contention.

But to the capitall matter, these three rules gathered out of Saint Augustine, be good directions, whereby sober and sound wits may much profite

profite in study of Diuinitie, if they neglect not other ordinary helps of good instructions and learned commentaries: but to affirme that euery christian may by these meanes bee enabled to iudge which is the true sence of any doubtfull or hard text, is extreme rashnesse and meere folly. S. Augustine himselve wel conuersant in these rules, endued with a most happy witte, and yet much bettered with the excellent knowledge of all the liberall Sciences: yet he hauing most diligently studied the holy Scriptures for more then thirtie yeares, with the helpe also of the best commentaries he could get, and counsell of the most exquisite, yet he ingenuously confesseth, That there were more places of Scripture, that after all his study he vnderstood not, then which he did vnderstand. And shall euery simple man furnished onely with M. Perkins his three rules of not twise three lines, bee able to dissolue any difficultie in them whatsoever? Why do the Lutherans (to omit all former heretikes) vnderstand in one sort, the Calvinists after another, the Anabaptists a third way, and so of other sects?

And in our owne country how cometh it to passe that the Protestants find one thing in the holy Scriptures, the Puritans almost the cleane contrary? Why I say as there so great, bitter, and endlesse contention among brothers of the same spirit, about the meaning of Gods word; If euery one might by the ayd of those triuiall notes, readily disclose all difficulties, and assuredly boult out the certaine truth of them. It cannot bee but most euident to men of any iudgement, that the Scripture it selfe canne neuer end any doubtfull controuersie, without there be admitted some certain iudge to declare what is the true meaning of it. And it cannot but redound to the dishonor of our blessed Saviour, to say that he hath left a matter of such importance at random, and hath not provided for his seruants an assured meane to attaine to the true vnderstanding of it. If in matters of temporall iustice, it should be permitted to euery contentions (smatterer in the Law to expound and conster the groundes of the lawe and statutes as it should seeme fittest in his wisdom, and not bee bound to stand to the sentence and declaration of the iudge, what iniquitie should not bee law, or when should there be any end of any hard matter, one Lawyer defending one part, another the other: one counsellor assuring on his certain knowledge, one party to haue the right, another as certainly auerring not that, but the contrary to bee lawe, both alledging for their warrant some texts of Law. What end and pacification of the parties could be demised, vnlesse the decision of the controuersie bee committed vnto the de-

finitive

finitive sentence of some, who should declare whether counsellor had argued iustly, & according to the true meaning of the law: none at all, but bloudy debate & perpetuall conflict each pursuing to get or keepe by force of armes, that which his learned counsell aunched to be his owne.

To auoid then such garboiles and intestine contention, there was neuer yet any law-maker so simple, but appointed some gouernour and Iudge who should see the due obseruation of his Lawes, & determine all doubts that might arise about the letter and exposition of the Law, who is therefore called the quicke and liuely law; and shall we Christians thinke that our diuine Law-maker; who in wisdom, care, and prouidence, surmounted all others, more then the heauens doe the earth, hath left his golden lawes at random, to be interpreted as it should seeme best vnto euery one pretending some hidden knowledge from we know not what spirit? no no, it cannot be once imagined without too too great derogation vnto the soueraigne prouidence of the Sonne of God.

In the old Testament, which was but a state of bondage, & as it were an introduction to the new, yet was there one appointed vnto whom they were commanded to repaire for the resolution of all doubtsfull cases concerning the Law: yea, and bound (were they vnder paine of death) to stand to his determination; and shal we be so simple as to suffer our selues to be perswaded, that in the glorious state of the Gospell, plotted and framed by the wisdom of God himselfe, worse order shuld be taken for this high point of the true vnderstanding of the holy Gospell it selfe, being the life and soule of all the rest?

R, ABBOT.

It is truly said by *Thomas Aquinas*, that ^a in propriety of speeches we are not onely to regard the thing signified, but also the manner of signification. A speech may be true & yet true only in some manner of signification, which therefore in propriety of speech is not true, because the thing properly & of it selfe is not that that the speech importeth it to be. Christ, saith *M. Bishop*, is truly called the rocke of offence.

*a Thom. Aquin.
sum. p. 1. q. 39.
art. 4. c. In prop-
rietatibus locu-
tionum non tan-
tum attendenda
est significatio,
sed etiam mo-
dus significandi.*

Be it so, yet it is true only in some manner of signification, in which it is that the Scripture so calleth him; in propriety of speech it is not true, because Christ of himselfe and properly is not so. He becometh so to vnbeleeuers onely by their default, and therefore onely accidentally and respectiuelly is so called: set aside the

respect, and hee cannot bee truly called so. Euen so the Scriptures are made a *matter of strife* by the iniquitie and importunitie of euill men, and to them onely they are so called whereas in themselues they are not so, but properly serue for the ending and determining of all strife. Maister Perkins therefore might iustly say, that they are *falsly termed the matter of strife*, hauing respect to the affection & intention of them by whome they were so termed. For they who gaue this name, gaue it by way of deprauing and disgracing the Scriptures, when being required by vs to stand to the iudgement of the Scriptures, they refused to do so, & alleadged that the Scriptures could giue no iudgement, but rather were themselues matter of controuersie and strife; seeking by this pretence to draw all to the determination of their owne Church. But herein they offered indignity and dishonour to him who hath giuen vnto vs ^b *his word to be the lanterne vnto our feete, & the light vnto our steppes, by his precepts to get vnderstanding to hate al the waies of falshood.* Froward men may take occasion to strue about matters of the Scripures, when notwithstanding the Scriptures cleare those things whereabout they strue. ^c *The Scriptures, saith Tertullian, seeme to minister matter to heretikes, but yet they are to bee conuicted by the same Scriptures.* Where there is in the heart humility and obedience to the word of God, there question and controuersie soone endeth: but where there is frowardnesse and selfewill, there will be no end of contention, howsoeuer there be apparent conuiction. To leaue this, & to come to the matter specially in hand, it seemeth that *M. Bishop* hath much forgotten what he was about, The matter in hand is to proue *traditions*, that is, doctrines of faith beside the Scriptures, & he maketh here a long discourse concerning the meanes of attaining to the vnderstanding of the Scriptures. Let that meanes bee what it may be; in the true vnderstanding of the Scriptures there is no other but the doctrine of the Scripture; and what is that to their traditions? In this argument he & his fellowes keepe their woont that is to trifle and say nothing to the matter whereof they pretend to speake. Yet to follow them in their own steps, the question is of the true interpreting and expounding of the Scriptures. It is apparant they say, what the Scripture saith, but it is doubtfull what it meaneth. There be many difficulties; some expound one way, some another way, hut how is it to be knowne who expoundeth the right way?

b Psal. 119. 104
105.

c Tertul. de re-
sur. carn. Viden-
tur illis materi-
as quasdam sub-
ministrasse &
ipsum quidem
system literis
conuincibiles.

way? *M. Perkins* bringeth them in playing their old trump, that we must haue recourse to the tradition of the Church, imitating therein the old heretikes, whose allegation was as *Irenaus* recordeth, that ^d by the Scriptures the truth could not be found out by them that were ignorant of tradition. To this *M. Perkins* answereth, that the Scripture it selfe declareth it owne meaning, if we obserue the analogie of faith gathered out of the manifest places of Scripture, if we weigh the circumstance of the place, and signification of the words: if we diligently weigh and compare one place with another, and vse such other like helpes as the Scripture yeeldeth. With these wordes *M. Bishop* notably playeth the tycophant, as if *M. Perkins* hereby affirmed, that every christian man by these meanes is enabled to iudge which is the true sence of any doubifull or hard text, that every simple man furnished with these three rules, is able to resolue any difficultie in the scriptures whatsoener. Against this hee bringeth in the confession of *S. Austine*, that after so long study, the things which he knew not in the Scripture, were more then those which he did know. Thus he setteth vp a *S. Quintin* for himselfe, and bestoweth himselfe very valiantly in running at it. But where doth *M. Perkins* professe this effect of those three rules with every christian man, every simple man, nay where doth he affirme so much of any learned man, be he neuer so learned? Hee setteth downe those rules as *S. Austine* doth the same and many other, as necessary helpes for the searching of the truth, and by the exercise whereof men should labour to profite & grow in the vnderstanding of the Scriptures, and may attaine to the knowledge of that truth that is necessary to saluation, but farre was he from conceiuing that which *M. Bishop* speaketh of, that every simple man may thereby resolue all difficulties whatsoener. *M. Bishop* for the attaining of the sence of Scripture, referreth vs to their Iudge, and to the traditions and auuncient recordes of the primitive Church, to those auuncient and holy commentaries. But is he so witlesse as to thinke that any man vsing this direction of his, shall be thereby enabled in the Scriptures, to resolue all difficulties whatsoener? If he will haue no such fantastlicall paradox gathered of that which he saith, why doth he lay the imputation of it vpon *M. Perkins*, when it followeth no more of *M. Perkins* speech one way, then it doth of his the other way? As for his question, why the Lutherans notwithstanding these rules, do vnderstand the Scriptures in one sort, the Calvinists after another,

d Iren. lib. 3. cap. 2
Cum arguuntur
ex Scriptura in
accusationem con-
uertuntur: ipsarum
scripturarum, &c.
quia non possit ex
his inueniri veritas
ab his qui nesciunt
traditionem.

ther, the Anabaptists a third way, we answer him, that in his question there is more malice then wit. We aske him the like question, how it commeth to passe that notwithstanding their rules & directions, yet all these differ from them in the expounding of Scripture? Now as he will answer that notwithstanding their directions be true, yet that cannot hinder but that heretickes will dissent from them, so we answer him, that notwithstanding our rules and instructions in this behalfe be true, and taken from the course of the auncient Fathers, yet that cannot let, but that Popish heretickes, and selfe-willed Lutherans, and foolish mad Anabaptists will dissent from vs. If he wil say that albeit all these dissent from them, yet they themselues agree in one, the like will be sayd of all other parties, that albeit others do vary from them, yet amongst themselues they vary not. It is therefore no more preiudice to our rules that others dissent from vs, then it is to Papists that we dissent from them. As for the Anabaptists, let him not put them to vs, because we wholly detest them, but rather take them home to them, because being both of them the wicked offspring of him who is *a liar, and the father of lies*, they haue both learned of him to teach men by equiuocations & mentall reservations, to lye, to periure & forswear theselues. As for our owne country, we must tell him that the dissension betwixt Protestants & Puritans, was neuer so mortall and deadly amongst vs, as was the dissention of the secular Priests & Iesuites amongst them: the one in no sort to be cōpared to the other. If there might be such a garboile more then hellish or deuillish amongst them without preiudice of their religion, what preiudice should it be to vs, that there is some matter of difference amongst vs? He will say that the maine matter amongst them, was but a matter of circumstance & of gouernment and so his wisdom knoweth, if he list, that the matters of controuerse amongst vs, are onely matters of ceremonie and forme. Hee will say that they all accorded in the religion established by the councill of Trent, and so let him knowe, that we on both parts subscribe to the same articles of religion established amongst vs. He will say that there is some controuersie about the meaning of some of those articles amongst vs, and so lette him remember that there is great question of the meaning of some of the articles of the Trent religion amongst them. In a woorde, wee are able alwayes to iustifie, that in substantiall poynts of faith there is no

e Iohn.8.44.

so great difference amongst vs, but that there is greater to be pro-
 ued to haue bene continually amongst them. But now *M. Bishop*
 hauing lightly passed ouer those obseruations of *M. Perkins*, com-
 meth himselte to set vs downe a course for the attaining of the true
 and right sence of holy Scripture. For the first part whereof, he be-
 stirreth his Rhetoricall stumpe by way of declamation, to shew vs
 how necessary it is, that in the Christian church there should be a
 Iudge for the deciding and determining of controuersies and que-
 stions that arise about the Scriptures, and if in matters of temporall
 iustice Iudges be appointed, and euery law-maker doe ordaine go-
 uernours and Iudges for the declaring and executing of his lawes
 and God tooke this course amongst the people of Israel in the old
 testament, hee telleth vs that surely Christ in the new testament
 would not leaue his church vnprovided in this behalfe. Where we
 will seeme for a time, not to know his meaning, but will simply an-
 swer him, that Christ in this behalfe hath provided for his Church,
 hauing given thereto ^f *Pastours and teachers for the gathering toge-*
ther of the Saints, for the worke of the ministry, and for the building up
of the body of Christ, till we all meete together in the vnyty of faith and
knowledge of the sonne of God vnto a perfect man. As in ciuill states there
 are appointed magistrates and gouernours in townes and cities, for
 the resolution and deciding of causes and questions of ciuill affaires,
 so hath God appointed the ministers of his word, euery one accord-
 ing to the portion of the Lords flocke committed vnto him, to
 deliuer what the law of God is, and to answer and resolue cases and
 doubts, as touching faith and duty towards God, ^g *to be able to ex-*
hort with wholesome doctrine, and to improue them that speake against it;
to be the same to the people, as God of old required the Priests to
be, ^h *The Priests lippes should preserue knowledge, and men should*
seeke the lawe at his mouth, for he is the messenger of the Lord of hostes.
 If of these ⁱ any arise speaking peruerse things to draw Disciples after
 them, the rest are warned ^k *to take heede to the Lords flocke,* and ther-
 fore are by comon sentence & iudgement to condemne such that
 thereby the people of God may take knowledge to beware of them
 But if in the Church any controuersie or question depend parts be-
 ing taken this way & that way, so that the vnyty of faith and peace
 of the Church is endangered therby, the example of the Apostles is
 to be imitated, and insolemne assembly & councill the matter is to

Eph. 4. 11. 12.

Tit. 1. 9.

Malach. 2. 7.

i Act. 20. 30.

k Ver. 28.

be discussed and determined, the Bishops and Pastors gathering themselves together either in lesser or greater companie as the occasion doth require, and applying themselves to doe that that may be for the peace and edification of the Church. And this hath bene the care of godly Christian Princes, that ¹ as amongst the Jews there was a high court of iudgement established for the matters of the Lord, to the sentence whereof they were appointed to stand, yea and he that did *presumptuously* oppose himselfe, was to die for his contempt; so there should be in their Christian States consistories of iudgement, assemblies and meetings of Bishops for considering and aduising of the causes of the Church, and what could not be determined in a lesser meeting should be referred to a greater, to a Councell prouinciall, or nationall, or generall. By their authoritie they haue gathered them together, they haue sometimes bin themselves present and sitten with them as moderators and after as princes haue by their edicts ratified and confirmed what hath bene agreed vpon, as we may see in ^m *Constantine* the great in the Council of Nice, in ⁿ *Constantine* the fourth in the sixth Synod at Constantinople in Trullo, in ^o *Reccaredus* the King of Spaine in the third Councell of Toledo. Now therefore albeit the Empire being diuided, and many Princes of diuers dispositions possessing their seuerall kingdomes and states, there be no expectation or hope of a generall council yet *M. Bishop* seeth that we hold it necessary that in euery Christian state there should be Iudges appointed for the causes and matters of the Lord and of the church, euen as in our church of England we haue our soueraigne Synods prouincial or nationall, the sentence whereof we account so waightly, as that no man may dare vpon peril of his soule presumptuously to gainsay the same. But yet withall, for the excluding of his issue, he must vnderstand that in causes & matters of faith and of the worship of God, we make these to whom this iudgement is comited, *not lawgiuers at all, but Iudges only*. As therfore the Iudge is not his owne mouth, but *the mouth of the law*, not to speak what he liketh, but what the lawe directeth nor to make any other construction of the law but what is warranted by the law: euen so the Iudge ecclesiasticall is to be the mouth of God, not ^p *to follow his owne spirit*, nor ^q *to speake the vision of his owne hart*, but *out of the mouth of the Lord*, neither to make other interpretation of the laws of God ther by the same lawes can be iustified & made

good

1 Deut. 17. 8. 9.
2 Chron. 19. 8.

m Euse. de vita.
Constant. li 3. ca. 13
Prolatas sensim ex-
cipere, vicissim
serreopem utriusq;
parti, &c. quid: pfe
sentires eloqui.
n Synod. in Trul-
lo per tot. Praesi-
dente eodem pi-
ssimo Imperato-
re, &c. Conuersi-
ente Synodo se-
cundum Imperiali
sanctionem.
o Tolos. in. concil. 3.
Principes omnes re-
giminis sus postifi-
ces in unum con-
uenire mandauit,
&c. per tot.

p Ezech. 13. 8.
q ierem. 23. 16.

good. Thus we see, that as God tyed the Jewes to the sentence of the Priestes, so he requireth the sentence of the Priestes to be according to the law. According to the law, which (law) they shall teach thee thou shalt do: thou shalt not decline from the thing which they shall shewe thee. The Hebrew glose, saith Lyra, here teacheth, that if they say to thee, that the right hand is the left, or the left the right, this sentence is to be holden, which appeareth to be manifestly false, saith he, because the sentence of no man is to be holden of what authoritie so-euer hee bee, if it do manifestly containe falshood and error, and this is plaine by that that is put before in the text, They shall shew thee the truth of iudgement, and is afterwards added, They shall teach thee according to the law, whereby it is plaine that if they say any thing false, or decline manifestly from the law of God, they are not to be hearkened vnto. It is not then so to be conceiued, as that obedience should bee absolutely due vnto them, because as in the ciuill state there may bee corrupt Iudges that wrest the law, and giue sentence against law, so there may be corrupt men also in places of Ecclesiasticall iudgement, men more affected to their owne will, then to the woord of God, seeking rather themselues then Iesus Christ. It is therefore to be obserued, that as in matters of ciuill iustice, some things there are in the Law so cleare, that if the sentence of the Iudge be contrary thereto, euery man may discern and see that he swaureth from the truth, neither will a man take it to be law which the Iudge pronounceth, because his owne eyes perceiue the contrary: so those things that concerne faith and religion towards God, some things by the Scripture it selfe are so apparent and plaine, as that it is manifest, that not for any ambiguity in themselues, but by the iniquity and frowardnesse of men they are called into question: and that to question the exposition, is nothing else but to seeke collusion. In which cases the Iudge hath no more to do, but to deliuer the preremptory sentence of God himselfe, not to weigh, as S. Austine saith, but to recognize and acknowledge what the Lord hath already weighed. Sometimes matters are more hard and doubtfull, not so much haply of themselues, as by meanes of opposition and contradiction, and therefore are not so readily plaine, vntill they be made plaine. For the explaining and declaring whereof, the Church as the Iudge is to vse the helpe of the law it selfe, that is, of the holy Scripture, and to that purpose to apply the rules before expressed, and so not by meere authority, but by

1 Deut. 17. 11.

Lyra. ibid. Hic dicitur, si Hebraei ca. si dixerint tibi quod dexter a sit sinistra, vel sinistra dexter a, alu sententia est tenenda quod patet manifeste salsum esse, quod sententia nullius hominu cuiuscuq; sit autoritatu est tenenda, si contineat manifeste falsitatem vel errorem & hoc patet per hoc quod praemittitur in textu. Indicabunt tibi iudici veritatem, & postea subditur Et docuerint te iuxta legem eius. Ex quo patet quod: si dicunt falsum vel declinent a lege Dei manifeste, non sunt audiendi.

t. Aug. de bapt. conc. Dona. l. b. 2. ca. 6. offeramus statera diuinam in scripturis sanctis, & in illa quid sit grauius appendamus immo non appendamus sed a Domino appensa recognoscimus.

testimonie and warrant, to approue to the conscience of euery man the sentence that shall be giuen for determining the thing in doubt.

u Origen. in Lemit. hom. 5. In duobus testamentis licet omne verbum quod ad Deū pertinet requiritur & discutiatur ex ipsis omnem rerum scientiam capiunt. Si quid autē super fuerit quod non diuina scriptura discernat, nulla alia tertia scriptura debet ad authoritatē scientia suscipi, sed quod superest, Deo referuamus.

x Idē in Ierem. ho. 2. Necessē est nobis Scripturas sanctas in testimonium vocare. Sensus quoque nostri & enarratiōnes sine his testimoniis non habent fidem.

y Idem. in Math. 23. Debemus ad testimonium omnium uerborum quae proferimus in doctrina proferre sensum scripturam quasi confirmantem quem exponimus sensum. Si cut enim orane auris extra templum non est sanctificatio, sic omnis sensus qui fuerit extra diuinam scripturam, quamuis admirabili uideatur quibusdam, non est sanctus, quia non continetur a sensu scripturam quae solet cum salum sensum sanctificare quem in se habet.

By the two testaments, saith Origen, euery word that pertaineth to God may be searched out and discussed, and all knowledge of things may be taken from them, and if there be any thing further, which the holy Scripture determineth not, there ought no other writing bee receiued for authority of knowledge, but what remaineth we must reserve to God. It is necessary for vs, saith he, that we call the holy Scriptures to witnesse, for our sences and expositions without these witnesses haue no credit. Wee must, saith he again, for witnesse of all the words which we utter in teaching, bring forth the sence of Scripture, as cōfirming the sence which wee deliuer: for as all the gold which was without the temple was unholy, so euery sence which is without the holy Scripture, though to some it may seeme admirable, is unholy, because it is not contained of the sence of Scripture, which is wont to make holy, onely that sence which it hath in it self. By this rule the iudgement of the Church is to proceed, & so to vse the gift of interpretation, as that he that gainsaith may be conuicted as by the testimony of God himselfe, and they who haue not the gift of interpretation, may yet see and perceiue that their constructions and expositions are according to the Scripture. Now if the Church in their affirming or expounding, shall contrary that which the Scripture hath manifestly taught, & vnder pretence of being the Iudge in the causes of God, shall iudge against God, what shall we then do? Surely as a priuate man may by ordinary knowledge of the law, be able to accuse a Iudge of high treason against his Prince, eue so in this case a priuate manne by ordinary knowledge of the law of God, may be able to accuse the Church of high treason against God. And as it is ridiculous in case of treason, to alledge that it belongeth to the Iudge to giue the meaning of the law, and to leaue him at libertie to expound it, that it may rest therupon whether his own fact be treason or not: so it is in like sort ridiculous, to alledge that it belongeth to the church, to make the meaning of the Scriptures, that the Church is iudge, & it must rest in the power thereof, by expounding the scriptures to determine whether that which it selfe cōmandeth, be offence to God or not, The Church indeede is Iudge, but tyed to bounds of Lawe: if the Church Iudge against the euidence

of the law, then God himselfe by his owne word is to be the Iudge. For what an absurditie shall it be further to require a Iudge, where God himselfe hath pronounced a sentence, or to require after a meaning where the Law speaketh as plainly as the Iudge can deuise to speake? When the Iudges of the people of the Iewes sayd,
^a *A confederacie*, and *Esay* the Prophet cryed out, *say not, A confederacie*, that is, followe not them that leade you to leagues and covenants with idolatrous nations, who was to bee the Iudge betwixt them? *Esay* saith to the people: ^a *To the law and to the testimonie: if they speake not according to this worde, it is because there is no light in them* Who was to be the Iudge when the Prophet *Jeremie* said one thing, and ^b *The Priests and Prophets* who were the Iudges, saide another? They said, ^c *This man is worthy to die*: he saith, *If ye put me to death, ye shall bring innocent blood upon your selues*. Who was now to be iudge betwixt them? Surely none but ^d *the lawes which God had set before them*, to which he calleth them: ^e *the couenant which he commaunded their Fathers when hee brought them out of the land of Egypt*. When our Sauour Christ stood on the one side, and the Iudges, namely, the high Priests, and Scribes, and Elders of the people on the other side, where was the Iudge? ^f *Search the Scriptures*, saith our Sauour Christ, *for they are they that testifie of me*. Wee see the highest court of iudgement vnder heauen pronounceth sentence against the Sonne of God. God indeed had appointed them for Iudges, but the righteoutnesse of the cause of Christ was not to bee discerned but onely by the Scriptures. Thus it hath bene in the Church of Christ: the Donatists on the one side affirmed thetheselues to be the Church: the Catholike and godly Bishops affirmed the Church to be with them: whom did these godly Fathers make the Iudge? *Optatus* speaking of a maine question betwixt them, whether he that was already baptized, though by an hereticke, might be baptized againe, saith: ^g *You say it is lawfull, and we say, it is not lawfull. Betweene your, it is lawfull, and our, it is not lawfull, the peoples soules do wauer. Let none beleue you: nor vs: we are all contentious men. Iudges must be sought for: if Christians, they cannot be giuen of both sides: for truth is hindered by affections. A iudge without must be sought for: if a Pagan, hee cannot know the Christian mysteries: if a Iew, he is an enemy of Christian baptism. No iudgement of this matter can be found on earth, but from heauen* But why knock we at heauen, when here we haue the testament of Christ

z. Esa. 8. 12.
 a Ver. 20.
 b Ierem. 26. 11.
 c Ver. 15.
 d Ver. 4.
 e Cap. 11. 3. 4.
 f. Iohn. 5. 39.
 g Optat. contra
 Parmenian. li. 5.
 Vos dicitis, licet,
 nos dicimus. Non
 licet, Inter licet
 vestrum, & non
 licet nostrum,
 nutant & remi-
 grant animo
 populo rum, Nemo
 vobis credat, nemo
 nobis: omnes con-
 tentiosi homines
 sumus. Querendi
 sunt iudices. Si
 Christiani, de utra-
 que parte dari non
 possunt quia studys
 veritatis impeditur.
 De foru querendus
 est iudex: si Paganus,
 non potest
 nosse secreta
 Christiana: si Iudaus,
 inimicus est
 Christiani baptismi.
 Ergo inter-
 ru de hac re nul-
 lum poterit reperiri:
 iudicium, de
 calo querendus est
 iudex. Sed ut quis
 pulsamus ad
 celum, curis huius
 mundi hic? Euang-
 elio? Testimonium
 inquam, &c. Ergo
 voluntarius vel
 sic in Testamento,
 sic in Euangelio
 inquitur.

in the Gospell? In the Gospell, as in his Testament, we are to enquire and search what his will is. To the like effect *Austin* speaketh as touching a question betwixt him and the Pelagians, whether there be sinne in infants from their birth or not: ¹ This controuersie requireth a iudge let *Christe* therefore bee iudge: let himselfe say what his death serued for: This is my bloud, saith hee, which shall be shed for many for remission of sinnes. Together with him let the *Apostle* iudge, because *Christe* himselfe speaketh also in the *Apostle*. Thus they made no doubt to make the Scripture the Iudge, or *Christ* himselfe in the Scripture: knowing well that the iudgement of the Church in such cases is no other but onely the pronouncing of a sentence already giuen by the highest Iudge. To this purpose therefore hee requireth of the *Donatists* the bringing foorth of such things as are euident and plaine, because *Christe* somewhere or other hath plainly spoken whatsoeuer is necessary for vs to know. ¹ This I say beforehand and propound, that we make choise of such speeches as are open and manifest. We are to set aside such things as are obscurely set downe, and wrapped up in couers of figures, and may be interpreted both for our part and for theirs. It belongeth to acute men to iudge and discern who doth more probably interpret those things, but we will not in a cause which the people are interested in, commit our disputation to such contentions of wit, but let the manifest truth cry and shine foorth. Reade to vs those things that are as plaine as those are that wee reade to you. Bring somewhat that needeth not any man to expound it. This is the course of Ecclesiastical iudgement: by this meanes they are to stoppe the mouths of contentious men, and to satisfie the people that are interested in the cause. By all this then it appeareth, that God hath not left his Church destitute of authoritie of iudgement, but hath both appoynted Iudges, and prescribed them lawes whereby to iudge: onely that we remember, that ^k he is the Iudge amongst the Iudges, and the sentence must be his. But now we know what it is that *M. Bishop* aymeth at, for he would faine haue it conceiued, that there should be some one to be iudge, and that one must be the Pope. They name sometimes the Church, and sometimes the Councell, but the Church is but the cloake bagge, and the Councell the capcase to cary the Pope whether it pleaseth them, becaule neither the Church nor Councell can define any thing but as shall be pleasing to the Pope. The Church cannot erre, the Councell cannot erre, but the reason is, because

h Aug. de nupt. & concupis. lib. 2. cap. 23. Iste controuersia iudicem quarit. Iudicet ergo Christus & cui res mors eius profecerit ipse dicat. Hic est, inquit, sanguis & c. Iudicet eum illo, & Apostolus quid & in Apostolo ipse loquitur Christus, & c.

i Idem de unit. Eccles. cap. 4. Hoc prae dico atque propono ut quasque aperta & manifeste deligamus. & c.

the Pope cannot erre. Set aside the Pope, and the Church may erre and the Councell may erre, but the Pope onely cannot erre. This is a drunken fancie, witleſſe, ſenſleſſe, ſuch as the auncient Fathers neuer imagined or dreamed of, nay, vnworthy whereof there ſhould be any queſtion, whether theſe godly Fathers approoued it or not. If we would argue from the temporall ſtate, as *M. Biſhop* doth, what ſtate is there or hath bene that maketh one manne Iudge and interpreter of all lawes? Hee nameth it to haue bene ſo in the old Teſtament amongſt the Iewes, but either he knoweth not, or impudently falſifieth the ſtorie in that behalfe. For the law of *Mofes* did not make the high Prieſt alone a Iudge, but onely as elſe where it is expounded ¹ *the chiefe of them* that were appointed Iudges for all mat- I 2. Chro. 19. 11.
tters of the Lord. There was a whole Councell to which thoſe cauſes were referred, and by common conſultation and iudgement things were agreed vpon, and the ſentence accordingly pronounced by the Prieſt. He had not to ſay, I determine thus or thus, but as we haue example in the Goſpell, he ſaide, ^m *What thinke ye?* as being to haue conſent of the reſt beefore hee could giue a ſentence. m Mat 26. 66.
Therefore *Mofes* ſetteth all downe in the plural number, as of many, ⁿ *If there ariſe a matter too hard for thee, &c. thou ſhalt come to* n Deut. 17. 8. 9.
the Prieſtes of the Leuites, and to the Iudge that ſhall bee in thoſe dayes, and aſke and they ſhall ſhew thee the ſentence of iudgement, and thou ſhalt doe according to all that they of that place ſhall ſhew thee. According to the lawe which they ſhall teach thee, thou ſhalt doe, &c. Onely becauſe the ſentence in common agreed vpon, was pronounced by the Prieſt as the chiefe, therefore it is added: ^o *And the manne that* o Ver. 12.
ſhall do preſumptuoſly, not hearkening to the Prieſt (as touching matters of the Lord) *or to the Iudge* (as touching ciuill cauſes, for wee ſee theſe two plainely diſtinguiſhed each from other *that man ſhall die.* Nowe if God would not in that ſmall kingdome haue all to depend vpon the iudgement of any one, how improbable is it, that to one ſhould be committed a iudgement of all matters of the Lorde throughout the whole world? And how do they make it good that any ſuch power or authoritie ſhould belong vnto him? They tell vs much of *Peter*, but wee find not that attributed to *Peter* which they aſcribe to the Pope, neither do they giue vs any warrant from Chriſt that that is deſcended to the Pope which is attributed to *Peter*. Surely if Chriſte would haue hadde the Pope to ſucceede in *Peters* place

place, the Popes should haue bene qualified as *Peter* was. But we see the contrary : for amongst all the generations of men since the world was, it cannot be shewed, that euer there was such a succession of rake-hels and hel-hounds, such monsters and incarnate diuels, as haue bene amongst them, men that haue giuen themselves wholly to the deuill, as their owne stories doe report. Hereticke, Apostataes, Atheists, dogges, most vnworthy of all other to haue the Sunne shine vpon them, or the earth to beare them. *Alphonsus de Castro* sayde once, though afterwardees hee was made to vnsway it :

p Alphonsi de Castro, lib. 1. ca. 4. contra haeres. Cum confet plures eorum adeo esse literatos, ut Grammaticam penitus ignorent, quis sit, ut sacras literas interpretari possint?

Thus it was printed twice at first, but after for the Popes credit he was instructed to leaue it out.

q Gregor. lib. 4. Ep. 3. 2. Vniuersa Ecclesia, quod absit, a statu suo corruit, quando i qui appellatur vniuersalis cadit. Et lib. 6. Epi. 2. 4. 1. Cyprian. de simp. Pralat. Episcopatus vnus est vnus a singulis in solidum partinetur. I dem lib. 3. Ep. 13. Ideo copiosum est corpus sacerdotum, &c. ut si qui ex hoc collegio haeres facere, & gregem Christi lacrare & vastare tentauerit, subueniant ceteri. & quasi pastores viles & misericordes oues Domnicas in gregem colligant.

P When as it is certaine, that many Popes are so vnlearned, as that they are utterly ignorant of their very Grammer, howe can it be, that they should be able to expound the Scriptures? Surely very vnlikely it is, and who doth not see it to be the most certaine and ineuitable danger of the Church, that the moderation thereof, and the determining of the faith should be committed to one, but especially to such a one? *Gregorie* Bishop of Rome saw it well, when the Patriarch of Constantinople making claime to be *vniversal Bishop*, he gaue this for one reason against that vniuersalitie, for that *if there be one to bee vniversal Bishop, in his fall must bee the fall of the whole Church*. And that God by the multitude of the ouerseers of his Church, hath provided for the safetie thereof, *Cyprian* well obserueth, who one where affirming, that *the office of Bishopricke is but one, whereof euenery Bishop fully hath his part*, and therefore signifying that none hath therein to challenge prerogatiue aboue another, addeth further in another place, that *therefore the corporation of Bishops consisteth of many, that if any one of this Colledge or company shall assay to bring in heresies, and to rend and waste the flocke of Christ, the rest should helpe, and as good and compassionate Pastors should gather the Lordes sheepe into his fold*. This prouision of God, *Antichrist* the man of sinne, the Bishop of Rome, being to bring the *abomination of desolation* into the Church of Christ, hath defeated and made voyde, challenging to himselfe alone an vniversal power and authoritie of iudgement ouer the whole Church, and vnder pretence thereof deuising and establishing in the Church whatsoever he list, to the dishonour of God, to the peruerting of the faith of Christe, and to the destruction of infinite soules, making a meaning of the woorde of GOD to serue his turne, that nothing which hee saith or doth may seeme to be controlled or checked thereby. To this purpose

pose they haue bewitched the worlde to entertaine this paradoxe which in the old Christian world was neuer heard of, that ^t if a man haue the interpretation of the Church of Rome of any place of Scripture, albeit he neither know nor understand whether and how it agreeth with the wordes of the Scripture, yet hee hath the very word of God. And in like sort doe our Rhemish impostors labour to perswade their Reader, that ^u if any thing in Paules Epistles sound to him as contrarie to the doctrine of the catholike church, (it is not vnknown what church they meane) he faileth of the right sense. Thus howsoeuer clearly the scripture soundeth, yet it meaneth not that which it saith, if it be contrary to that which they affirme. To this impudent deuise they are driuen, because they see that the Scripture condemneth them, vnlesse they themselues haue the managing of the Scripture that if the Scripture bee admitted for Iudge, it peremptorily pronounceth sentence against them, so that they haue no meanes to colour their abominations, but by challenging to themselues to be iudges of the scripture. As for vs we hang the doctrine of faith, not vpon our expositions, but vpon the very wordes of God himselfe: we make the holy scripture the iudge, not in ambiguous and doubtfull speeches, but in cleare and eident sentences, where the very wordes declare what the meaning is. It is a question betwix vs and them whether Saintes images bee to bee worshipped or not: they say they are, we say they are not. Let the Iudge speake, ^x *Thou shalt not make to thy selfe any likeness of any thing in heauen above, or in the earth beneath, or in the waters under the earth; thou shalt not bow downe to them, nor worship them.* It is a question whether there bee now any sacrifice to be offered for the forgiuenesse of sins. They say there is so in their Masse, wee say there is none. Let the Iudge speake: ^y *This is my bloud of the newe Testament which is shed for you, and for many for remission of sins.* ^z *Now where remission of sins is, there is no more offering for sin.* It is a question beetwixt vs, whether the Saints be our Mediators vnto God or not. They say they are, we say they are not. Let the Iudge determine it, ^a *There is one God (saith he) and one mediator betwixt God and man, euen the man Iesus Christe.* It is a question whether a man bee iustified beefore God by workes or not. They say it must bee so: wee say it cannot be. Let the Iudge answer it, ^b *By the workes of the lawe shall no flesh bee iustified in his sight.* ^c *That no manne is iustified by the law in the sight of God, it*

^t Hosius de expres-
so Dei verbo Sa-
qu habet inter-
pretationem Ecclē-
sia Romana de ali-
quo loco Scriptura
etiamsi nec sciat
nec intelligat an
quomodo cum
Scriptura verbi
conueniat, tamen
habet ipsissimum
verbum Dei.
^u Rhem. Testam.
Argument of the
Epistles in gene-
rall.

^x Exod. 20. 4.
Deut. 5. 8.

^y Mat. 26. 28
^z Heb. 10. 18.

^a 1. Tm. 1. 5.

^b Rom. 3. 20.
^c Gal. 3. 11. 12.

is evident, for the iust shall liue by faith, and the law is not of faith, but the man that shall doe those things shall liue in them. They alledge that the Iudge saith, that ^d a man is iustified by workes, and not by faith onely: we say, that that is onely in the sight of men or with men: they say, that it is in the sight of God. Let the iudge end it. *If Abraham were iustified by workes, he had to reioyce, but not with God.* It is a question whether the crosses and sufferings of the Saints doe yeeld vs any helpe with God, or any part of satisfaction for our sinnes. They say they doe, we say they doe not: let the iudge tell vs whether they do or not, ^f Was Paule crucified for you? ^g God forbid that I should reioyce but in the crosse of our Lord Iesus Christ. It is a question whether the people ought to bee partakers of the Lordes cup: they say no: we say yea. Let the Iudge decide it. ^h *Drinke ye all of this.* Thus in all matters betwixt them and vs, the iudge speaketh clearly on our side: his wordes are so plane as nothing can be more plane. Yet notwithstanding they tell vs, that all these thinges haue another meaning, which we must take vpon the Popes word. The commandment (forsooth) is meant of the idols of the Gentiles, not of the images of Saints. As if a whore-monger should say, that the lawe forbiddeth whoredome of Christians with heathens, not one with another. The Scripture, they say, intendeth there to no other Mediatour of redemption but one, but Mediators of intercession there are many. As if an adulterous woman should say, that shee may haue but one husband of this or that sort, but of another sort shee may haue many. And yet they make them mediators of redemption also, because they make them mediators of satisfaction, and redemption is nothing else but the payment of a price of satisfaction. Thus they dally in the rest, and shew themselues impudent and shameles men: let them for their meaning reade to vs as plane wordes of the iudge, as those are that we reade to them, and we will admitte of them. If not, they must giue vs leaue to stand to the sentence of the iudge of heauen and earth, and to account the Pope as he is, a corrupt & wicked iudge, although were he what he should be, yet void of all title of being iudge to vs.

22. W. BISHOP.

Give me leaue (gentle Reader) to stay somewhat longer in this matter,

ur, because there is nothing of more importance, and it is not handled any where else in all this Booke. Consider then with your selfe, that our coelestiall Law-maker gaue his law, not written in like and Paper, but in the hearts of his most faithfull subiectes, * endowing them with the blessed spirit of truth, * and with a most diligent care of instructing others, that all their posteritie might learne of them all the poynets of christian doctrine, and giue credit to them as well for the written as unwritten word, and more for the true meaning of the word, then for the word it selfe. These and their true successors bee liuely Oracles of the true and liuing God, them must wee consult in all doubtfull questions of religion, and submit our selues wholly to their decree. S. Paule that vessell of election, may serue vs for a singular modell and patterne of the whole: who hauing receiued the true knowledge of the Gospell from God, yet went vnto Hierusalem with Barnaby, to conferre with the chiefe Apostles, the Gospell which he preached, lest perhaps he might runne in vaine, and had runne, as in expresse words he witnesseth himselfe. * Vpon which fact and words of S. Paule, the auncient fathers do gather, that the faithfull would not haue giuen any credit vnto the Apostles doctrine, unlesse by S. Peter and the other Apostles, it had bene first examined and approued. * Again, when there arose a most dangerous question of arrogating Moyses lawe: was it left to euery christian to decide by the written word: or would many of the faithfull beleene S. Paule, that worthy Apostle in the matter? Not so, but vp they went to Hierusalem, to heare what the pillars of the church would say? where, by the decree of the Apostles in councell, the controuersie was ended: which S. Paule after ward deliuered in his preaching, commanding all to obserue and keepe the decree and ordinance of the Apostles * And if it would not be tedious, I could in like manner shew, how in like sort euery hundredth year after, errors and heresies rising by misconstruction of the written words, they were confuted and reiected, not by the written woorde onely but by the sentence and declaration of the Apostles scholars, and Successors.

See Cardinall Bellarmine, * I will onely record two noble examples of this recourse vnto Antiquitie for the true sence of Gods woorde: the first, out of the Ecclesiasticall hystorie, * where, of S. Gregorie Nazianzen and S. Basil, two principall lights of the Greeke church, this is recorded, They were both noble men, brought vp together at Athens: and afterwarde for thirteene yeares space, laying aside all profane bookes, employed their studie wholly in the holy Scriptures,

* Ierem. 31.
* Cor. 3.
* Iohn. 15.

* Gal. 2.

* Tertul. lib. 4.
in Marc. Hier. Ep
89. quæ est 11.
inter. Ep. Augu-
stini. August. lib.
28. contra Fau-
stum. cap. 4.

* Act. 15.

* Tom. I. lib. 3.
cap. 6.
* Lib. II cap. 9.

tures. The sense and true meaning whereof they sought, not out of their owne iudgement, (*as the Protestants both do, and teach others to doe*) but out of their Predecessors writings and authoritie: namely, of such as were knowne to haue receiued the rule of vnderstanding from the tradition of the Apostles, *these be the very words.*

*The other example shall bee the principall pillar of the Latin church S. Augustine, who not onely exhorteth and aduiseb vs to follow the decree of the auncient church, if we will not be deceiued with the obscuritie of doubtfull questions, * but plainely affirmeth, That he would not beleue the Gospell, if the authoritie of the Church did not mooue him vnto it. * Which words are not to be vnderstoode as Calvin would haue them: that S. Augustine had not bene at first a christian, if by the authoritie of the church, hee had not bene thereunto perswaded: but that when hee was a learned and iudicious Doctor, and did write against heretikes, euen then he would not beleue these bookes of the Gospell to haue bin penned by diuine inspiration, and no others, & this to be the true sense of them: unlesse the catholicke church (famous then for antiquitie, generalitie, and consent) did tell him, which and what they were: so farre was hee off from trusting to his owne skill and iudgement in this matter, which notwithstanding was most excellent.*

* Lib. contra.
Crescon. l. c. 33.
* Contra. Epist
fund. cap. 5.

R. ABBOT.

M. Bishop here sette th the stocke vpon it, and at one game he is minded to winne all, but indeed as a coufening gamester by shifiting and iugling beguileth honest simple men, so doth hee abuse the simple Reader with goodly glorious words, crauing leaue as it were to giue him satisfaction in a high point. and applying himselfe vnder this colour most trecherouly to delude him. Consider (saith he) that our celestiall lawgiuer gaue his law not written in Inke and paper but in the hearts of his most faithfull subiects. For this he quoteth the words of God by the Prophet Jeremy :^a After those dayes, saith the Lorde, I will put my law into their inward partes, and write it in their hearts, &c. and the wordes of the Apostle to the Corinthians^b Yee are manifest to be the Epistle of Christe ministred by vs, not written with inke, but with the spirit of the liuing God, not in tables of stone, but in fleshiy Tables of the heart. Nowe therefore hee will haue vs to conceiue that which Andradus one of the great maisters of the Trent-Councell

a Iere. 31. 33.

b 2. Cor. 3. 3.

Councell hath told vs, that^c *Christ did not looke that the Gospell should lye written in letters or printed in parchments, but that by declaration of words it should be published to all creatures.* Where wee see how they apply themselves so much as in them lyeth to impeach & vilifie the authoritie of Scriptures, as if they were written onely of priuate fancie, and Christ had had no care or regard to haue it so. But how impertinently those places are brought for prooffe hereof, appeareth very plainly out of the words themselves. For what was the law that God promised by *Jeremy* to write in the hearts of his people? Was it not the law giuen before by *Moses*, concerning which *Moses* also expresseth the same promise that *Jeremy* doth:

^d *The Lord thy God will circumcise thy heart, and the heart of thy seed, that thou maist loue the Lord thy God with all thy heart and with all thy soule that thou maist liue.* Now^e that law God himselfe had deliuered in writing, and^f commaunded *Moses* also to write the same. Therefore the words of *Jeremy* as touching writing Gods law in our hearts, can import nothing against the writing of it with inke and paper, but onely that the lawes which were before by the ministerie of *Moses* deliuered only in inke and paper, should by the power of the holy Ghost through the faith of Christ bewrought and written in the affections of the heart: that God in Christ would not administer onely outwardly the letter of the lawe, whether in writing or in preaching, but would in both by the regeneration of the spirit giue grace inwardly for the fulfilling of it. As little to that purpose is the other place. The false Apostles laboured to impeach the credit of *S. Pauls* Apostleship, as it hee had had no sufficient commission or warrant of it. *S. Paul* for himselfe alledgeth that the *Corinthians* were as an Epistle from Christ, where by hee was sufficiently commended and his calling testified vnto them, in that the Gospell by his ministerie had had so great successe, & taken so great effect among them. That singular effect of his preaching hee importeth to haue bene a greater assurance vnto them then any epistle written with inke and paper, and to haue commended his ministerie about the ministerie of *Moses*, who gaue the Law onely in tables of stone, because here the spirit of God concurred with the outward seruice, and wrought mightily in their hearts, for the receiuing of the doctrine of the faith of Christ, and conuerting of the vnto God. Now to say that the *Corinthians* were an epistle not written

^c Andrad. Orith. explicat. lib. 2. Non stetit Christus ubi Euangelium literis descriptum aut in membranis exaratum iaceret, sed ubi verbum explicatum omni creatura promulgaretur.

^d Deut. 30. 6.

^e Exod. 34. 1.

^f Ver. 1. 7.

ten with inke nor in tables of stone, what is it to shew that *the celestial law-giuer gaue not his lawes written with inke and paper?* Surely the difference of the two testaments, which is the thing that *M. Bishop* would insinuate, was neuer holden to consist in this, that the one should be written and the other vnwritten, because euen in the old testament the new was written, but herein it stood, that the one either written or taught by word, ministred onely knowledge what we ought to do, not anie grace for the doing of it, but the other not onely teacheth by writing or by preaching but ministreth also grace to worke in the heart obedience to that that it teacheth. *The old Testament, saith S. Austin, is so called because of the corruption of the old man, which was not healed by the commanding and threatening letter, but the other the new, because of the newnesse of the spirit, which healeth the new man from the old corruption.* But wee would gladly know of *M. Bishop* how it is true which the Apostle saith that *all Scripture is inspired of God*, if it be true which he saith, that God did not giue his lawes written with inke and paper. If the Gospell might well enough haue bene kept in mens hearts without writing, why were the faithfull so instant with *S. Marke* first, & after with *S. Iohn* as we haue scene before, for the writing of their Gospels? Why doth the Apostle tell the Philippians, that *it was necessary for them that he should write vnto them the same things* that hee had preached vnto them, if there were no such necessitie? Why is *S. Iohn* in the Reuelation so often commaunded *to write, to write*, If tradition might serue as well as writing? Surely *Irenaeus* telleth vs, that it was *by the will of God* that the Apostles deliuered vnto vs the Gospell in writing as we haue shewed before. So likewise wee haue heard *S. Austin* saying, that *Christ commanded his disciples to write what he would haue vs to reade of his sayings and doings.* The same *S. Augustine* saith againe, that *God would place a butwarke against deceitfull errors in the holy Scriptures, against which no man dare speake that will in any sort be taken for a Christian man.* Do these Fathers tell vs that it was *the will of God, the commaundement of Christ*, that his lawes should be deliuered vnto vs written with inke and paper, and will *M. Bishop* perswade vs that it was not the will of God? But I would further question with him, What, are they al, so perfect in the Gospell at Rome, as that they neede no written Gospell? Is it so settled in their hearts & remembrances by tradition onely, as that without

August. de sp. & lit. cap. 20. Propter veteris hominis nocentem & minantem minime sanabitur dicitur illud testamentum vetus hoc vero nouum propter nouitatem spiritus qua hominem nouum sanat a vitio vetustatis h. 2. Tim. 3. 16.

i Phil. 3. 1.

k Reuel. 1. 11 & cap. 2. 1. etc & cap. 14. 13. I Iren. lib. 3. c. 1. Euangelium per voluntatem Dei in scripturis nobis tradiderunt. m. Aug. supra. sect. 14. n. Idem in epist. 108. tract. 1. Contra iudaeos errores deus voluit ponere firmamentum in scripturis, factum contra quos nullus audeat loqui qui quoquo modo se vult videri Christianum.

any Scriptures it might be prelerued amōgst them: If *M. Bishop* say yea: he knoweth himselfe to be a lyer. If he say, no, what is the reason that he setteth thus lightly by inke and paper? Fie vpon this wilfull blindnesse: how strange a thing is it that any man should thus cast a veile ouer his owne eyes? He telleth vs further, that *Christ* endowed his *Apostles* with the blessed spirit of truth, & with a most diligent care of instructing others, that all their posteritie might learne of them all the points of *Christian doctrine*. Now thus far he saith true: but his purpose is, with a little truth to couer a great lye. For he addeth, that we should giue credit to them as well for the written as vnwritten word. Sycophant, what haue we here to do with the vnwritten word? The vnwritten word is the matter in question, and must it here be presumed before it be proued? Let it first be made good, that the *Apostles* meant to leaue behind them any vnwritten word. We say, that because they had care that all posteritie by them should learne all the points of *Christian doctrine*, therefore they had care that all the points of *christian doctrine* should bee committed to writing, that as *S. Luke* professeth to haue written to the intent that *Theophilus* might thereby acknowledge the certainty of those things wherof he had beene instructed, so by his writings and the rest, we should acknowledge the certaintie and assured truth of their doctrine, and not lie open to the illusions of such impostors and cosiners as *M. Bishop* is who vnder the names of the *Apostles* should broach those things which the *Apostles* neuer thought. Whereof we haue a notable example in *P. Papias*, who succeeded immediatly after the time of the *Apostles*, who whilest hee was not contented with those things which were left in writing, but was still hearkening after euery one that tooke vpon him to haue bin a follower of any of the *Apostles* and enquiring what any of them had said or done, swallowed manie gudgeons giuen him by such deceiuers, and deliuered, * as reported to him by tradition, many fabulous things and strange doctrines, concerning himselfe by that meanes amisse of the *Apostles* speches, and giuing occasion to many other to erre as hee did, whilest for his antiquitie they respected him very much. This is the end of *M. Bishops* vnwritten word: they will teach vs what pleaseth their Lord god the Pope, & the make vs belecue it is a part of the vnwritten word. But yet he addeth again, that our crediting the *Apostles* shuld be more for the meaning of the word then for the word it self. Where it is not in any good meaning that he thus nicely distinguisheth betwixt the word it self & the

o Luke, I. 4.

p Euseb. hist. lib. 3. ca. 36.

Alia tanquam
ex vna traditione
ad serelata et pere
grinas quasdam ser
uatori parabolas
& d. Eir. nu. cum
nonnullis fabulosis
adicit, & c. Ape
solicus disputatio
nes non rite acce
pit & c. Quamplu
rima post se eccla
sasticu vnu orro
ru causam dedit,
qui ad antiquitatē
issuare pexerunt.
& c.

meaning of the word, leauing it forsooth to be vnderstood, that they left the worde one way and the meaning of the word another way: the one in writing and the other in tradition. But what, will *M. Bishop* haue vs thinke that the Apostles would write wordes, and not meane by their words to signifie their meaning? Is it likely that they would write one thing and in meaning intend another? Did they not write to that very end, that in their writing it should appeare to all ages what doctrine they taught? Surely they were honest and plane dealing men: they would not beguile vs, they would not mock vs: they haue simply told vs what their minde is. There are many difficulties in their writings and in the whole Scripture, it is true, but yet there are perspicuities also so farre as is needfull for the clearing of them. There is to exercise the strong: but yet there is also to suite and comfort the weake. There is to prouoke the appetite, but yet there is also to satisfie the hunger. There is a depth for the Elephant to swim, but there are also shelses and shallowes for the lambe to wade. It is truely said by *S. Austine*, that *without any great difficultie we thereby attaine to those things that are necessary for saluation*, and that *the doctrine thereof is so tempered, as that there is no man but may draw from thence that there is sufficient for him, if he come to draw with deuotion and pietie, as true religion requireth he should do.* *M. Bishop* goeth on and telleth vs, *These and their true successors be the true and liuely oracles of the true and liuing God: then we must consult in all doubtfull questions, and submit our selues wholly to their decree* But what *M. Bishop*? are not onely the Apostles, but their successors also *the liuing oracles of God*? Which of the successors of the Apostles euer tooke vpon him either seuerally or ioyntly so to bee? We haue heard that *the household of God are built vpon the foundations of the Apostles and Prophets*, but that they are built vpon the foundations of the Apostles successors wee neuer heard. As for consulting with the Fathers in doubtfull questions, wee willingly yeeld to doe it, that we may haue their helpe to find out in the scripture the resolution of such doubts, but that wee are to *submit our selues wholly to their decree* as accounting them *the oracles of God*, is a poynt of learning which *S. Austine* knew not when he saide: *I am free in such writings of men whatsoever they bee: because to the Canonickall Scriptures onely doe I owe consent without refusall.* But not to stand too long vpon these fancies, let one place of *Hierome* be

q Bernard. in par. ser. 64. In Pelago sacra lectionis & agnus ambulat & elephas natat.
r Aug. ep. 2. Non quid ad ea qua necessaria sunt salutis tanta in eis difficultate perueniatur. Item de uisib. cre. dendi. cap. 6. In Scripturis disciplina ita modificata ut nemo inde haerere non possit quod sibi satis est si modo ad haerendum deuotè accipit ut uera religio possit accedat.
s Ephel. 2. 20.

u Aug. de nat. & grat. cap. 6. Ego in huiusmodi quorumlibet hominum scriptu liber sum, quia solum Canonice Scripturis debeo si ne ulla recusatione censem.

be an answer to them all.^z *The Lord will declare or shew in the Scripture of the people, and of the Princes that haue bene in her. How will the Lord declare? Not by word but by writing, or by Scripture. In whose Scripture? Euen in the Scripture of the peoples, which is read to all peoples: that is, that all may understand. The Lord hath spoken by his Gospell, not that a few, but that all should understand: the Princes o; Christ haue not written for a few, but for all the people. The Princes are the Apostles and the Euangelists. Those (saith he) which were or haue bene in her. Marke what hee saith, which were, not which are: so that the Apostles excepted, whatsoeuer after shall be said, is cut off, and hath no authoritie. Albeit therefore a man be holy, albeit he be learned, after the Apostles, he hath no authoritie. In which words he sheweth vs, that the counsell of God thought good to leaue vs the Apostles doctrine, not by word, not by tradition, but by writing: that the scriptures which he hath giuen vs by them are so disposed, as that they serue for the vnderstanding of all men, that all authoritie of doctrine is concluded and ended in them, neither hath any after them authoritie to teach vs any thing towards God, that is not warranted and approued by their writings. It is false therefore which *M. Bishop* saith, that Christ gaue not his lawes written with inke and paper: and againe, that the meaning of the word is not to be knowne by the word it selfe: and againe, that the successors of the Apostles also are the liuely oracles of the true and liuing God. In the next place he abuseth the Apostle *S. Paule*, and vnder colour of the names of two or three of the Fathers, absurdly misapplieth his going vp to Hierusalem, as if he had gone to haue his doctrine examined and approued by the Apostles that were before him. He nameth *S. Peter* single and by himselfe, as to haue vs to conceiue, that *S. Paul* yeilded some high preheminance & superiority to him. But there is no such matter as he pretendeth, the Apostles own declaration ouerthroweth all this fancie. He professeth, that he receiued not his Gospell of man, nor was taught it but by the reuelation of Iesus Christ. After that he had receiued the reuelation of the Gospell from Christ, & was appointed to preach the Gospell amongst the Gentils, directly against *M. Bishops* deuise he saith ^z *Immediately I communed not with flesh and bloud, neither went I up to Ierusalem to them that were Apostles before me, but went into Arabia, &c.*^z He asked no mans counsell (saith *Ambrose*) nor referred it to any man what he should*

^z Hier. in Psal. 86
Quomodo narra-
bit Dominus? Non
verbo sed Scrip-
tura. In cuius Scrip-
tura? in populorum
qua Scriptura po-
puli omnibus legi-
tur, hoc est, ut om-
nes intelligent, &c.

y Gal. I. 12.
z Ver. 16. 17.
z *Ambrosius* in Gal.
cap. 1. Nec consiliū
cuiusquam petiit,
aut ad aliquem re-
tulit quid esset alicui
ritu, sed protinus
Christum predicauit.
&c. Non fuisse dicit
necessitatem elekti
se a Deo pergendi
ad precessores Apo-
stolos, ut aliquid
forte disceret ab eis
&c.

do, but forth with preaching Christ. He saith that there was no necessity that he being chosen of God, should go to the Apostles his predecessors, as haply to learne any thing from them. Now how badly doth *M. Bishop* deale to make his reader belecue, that *S. Pauls* doctrine was first to be examined & approoued by Peter, and the rest of the Apostles, when as *S. Paule* protestedly saith, that he went not to take any approbation from them, becaule he had receiued equall authoritie & comission with them. He further declared, that *b* three yeares after hee went to Hierusalem to see Peter, and abode with him *c* 5. daies. *c* Not to learne any thing of him, saith *Ambrose*, because he had already learned of the author himself, by whom Peter was taught, but for affection of the Apostleship & that Peter might know that the same comission was giuen to him which Peter himselfe had. He went to him *d* not for any benefit but for honors sake to see him, saith *Theophylact*. Not for any such honors sake as *M. Bishop* imagineth, as to acknowledge him his superior in place & office. *S. Paul* himselfe professing himselfe *e* in nothing to haue bene inferior to the very chiefe Apostles, but for that honours sake of which the same Apostle saith: *f* In giuing honor, go one before another, & whereof we are wont to say, that we name a man *honoris gratia*, for honours sake, by which *g* the younger honoreth the elder the equall his equall, yea & the superior his inferior. For otherwise it is true which *Cyprian* saith that *h* the rest of the Apostles were the same that Peter was, indued with equall fellowship both of honour and of power. But to go forward *i* 14. yeares after befell that that *M. Bishop* here speaketh of that *Paul* went up againe to Ierusalem. The occasion whereof was that that he mentioneth here as another matter about the question of the Gentils obseruing of *Moses* law. *Paule* and *Barnabas* had preached the Gospell with great successe amongst the Gentiles and namely at *Antioch* Whilest they were abiding there, *k* there came downe certaine frō *Iudaea*, & taught the brethren. Except ye be circumcised after the maner of *Moses*, ye cannot be saued. Hereupon there was great dissention and great disputation of *Pauls* & *Barnabas* against them. These false Apostles pretended theselues to haue come frō the Apostles at Ierusalem, & to haue receiued their instructions frō them, as may appeare by those words of their answer, *l* We haue heard that certaine which departed frō vs haue troubled you with words, and cumbrd your minds, saying y: must be circumcised & keepe the law, to whom we gaue no such commandement. Vnder this colour they

b Ver. 18.

c Ambrosioid.

Non ut aliquid ab

eo disceret, quia

iam ab auctore di-

dicerat, a quo &

ipse Petrus fuerat

instructus, sed prop-

ter affectum Apo-

stolatus & ut scires

Petrum hanc illi di-

tam licentiam quā

& ipse acceperat.

d Theophylact in

Gal. I. Non utilita-

tus sed honoris dū-

taxat gratia, ut Pe-

trum petaver.

e 2. Cor. 12. 1.

f Roma. 1. 2. IO.

g Theophyl. ut su-

pra. Vi eum qui

atate esset prouelli-

or veneratur, &

magnificetur

h Cyprian. de simpl

Pralat. Hoc erant re-

liqui Apostoli quod

fuit Petrus, par-

e consortio parati &

honoru & potestati-

i. Gal. 2. 1.

k Act. 15. I.

l Ver. 24.

they slandered *Paul*, as teaching another Gospell then the other Apostles did. Now when as they thus pretended the Apostles names, and made shew to haue receiued commaundement from them, it was necessary for the satisfaction of the Church, that the matter should be cleared by the Apostles themselues. Wherefore it was thought good, & Godⁿ by reuelation also so directed, as the Apottle signifieth, that ¹¹ *he and Barnabas, & some other of the should go to Ierusalem to the Apostles and Elders about this question.* This occasion of his going let *S. Ambrose* declare: ^o *The Iewes, saith he, caused an euill opinion of him in behalfe of their law, as if he disagreed frō the preaching of the rest of the Apostles, & herby some scruple grew to many, so as that the Gentils might be troubled or perplexed with doubts, lest by him they should be drawne to any thing else then the Apostle deliuered who hadde beene with the Lord. For by this occasion the Galathians were peruerted by the Iewes, saying: that Paul deliuered or taught otherwise then Peter did. Hence it came to passe, that being admonished by reuelation from the Lord, he went up to Hierusalem.* What to do? to be examined and approved of thē as his superiors & iudges, *M. B.* saith: What, hadde he preached the Gospell now 17. yeares, & doth hee now at length remember himselfe to come to his superiors to be examined of them? no such matter. He came as hee saith ^P *to confer with them of the Gospell which he preached among the Gentiles.* Now ^q *it is one thing to cōfer saith Ierome, another thing to learne. There is equaluy betwixt them that conferre; but betwixt him that teacheth, and him that learneth, hee that learneth is the lesser.* He conferred then with the other Apostles, as his equals, not in respect of himselfe, as to haue any thing added to himselfe by thē, but only for satisfactiō of the Church, that the scandall of the slander of the false Apostles might be remoued, & all the Church might know, that in their doctrine they cōsented al in one, that so neither his labor thenceforth, nor that that he had bestowed might be bestowed in vaine, by reason of any such false suggestions of his dissenting from the rest. And to shew that hee conferred with thē to no other end, he saith afterwards, that ^r *they added nothing further to him, that^t they sawe that the Gospell of the uncircumcision was committed to him as the Gospell of the circumcision was committed to Peter, that they who seemed to bee pillars, James, Peter, and Iohn gaue vnto him, and Barnabas right handes of fellowship, Yea that he was so farre from being inferiour to them, as that at Antioch:^u he withstood Peter to his face as iustly to be blamed, for not going the right*

m Gal. 2. 2.
n Act. 15. 2.
o Ambr. in Gal. 2.
Ad Iudaei causam legum mala illi fiebat opinio, quasi discordes a predicatore
one cativorum Apostolorum, & hinc fiebat multis scrupulus, ita ut gentes possent perturbari ne in aliud inducerentur ab eo quam tradebant Apostoli quicum Domino iuerant. Nam ipsa occasione subuersi sunt Galata a Iudaudicentibus, quia aliud tradebat Paulus quam Petrus. Hinc factum est ut admonitus reuelatione Domini ascenderet Hierosolymam &c.
p Ver. 2.
q Hiero. in Gal. 2. Aliud est conferre aliud discere. Inter conferentes aequalitas est, inter docentem & discipulum, minor est ille qui discit.
r Ver. 6.

t Ver. 7.

u Ver. 9.

u Ver. 11.

way to the truth of the Gospell, in that hee seemed by his caringe to draw the Gentiles to the obseruation of the law, contrary to that which before had bene acknowledged by him. Now then the reason is manifest of *S. Pauls* going vp to the pillars of the Church, albeit he were as great a pillar as any of them. And as for the sentence of the Councel, it did not teach him any thing which he knew not, but onely signified the common acknowledgement of that which he had before taught. *x He understood from the beginning, saith Chry-*

x Chrysoft. in Gal.

Ab initio quid esset agendum perspexerat, nec opus habebat ulli doctore, sed quae post multam discussionem erant Apostoli decreturi, hoc ipsa citra discessum calius habebat apud se certa & inlubitata.

y Tertul. contra. Marc. lib. 4. Ascendit ad consultandos Apostolos ne forte secundum illos non credidisset & non secundum illos euangelizaret.

z Hieron apud, August. Epi. 1. 1. Ostendens se non habuisse securitatem Euangelij praedicandi, nisi Petrus & illorum quicum illi erant fuisset sententia reoratum.

4 Gal. I. I.

stome, what was to be done, and needed no teacher, but what the Apostles after much debating should decree, the same had he certain and undoubted with himself from heauen without debating. Now by this that hath bene said, we may conceiue what to thinke of those allegations which *M. Bishop* for a shew hath quoted in the margent. That which *Tertullian* saith is apparent false, that *y Paule went to Hierusalem to consult with the Apostles, lest haply he had not beleued as they did, or did not preach the Gospell as they did.* As though it were likely, that the Apostle would haue continued his preaching for 17. years, not knowing whether he preached right or wrong. As though he knew not that which hee preached to be the truth, hauing receiued it (as before is shewed) by the reuelation of Iesus Christ. That which *Hierome* saith must bee esteemed according to the humor wherein hee wrote it, which was in great choler and stomacke towards *S. Austin* for diliking his opinion as touching *Peters* dissimulation, mentioned in the chapter whereof we here speake. His words are, that *2 Paul had not had securitie of preaching the Gospell, had it not bene confirmed by the sentence of Peter and those that were with him.* As though hee hadde preached 17. years, as before was said, without warrant of preaching. As though he expected confirmation now from *Peter*, or those that were with him, who so long before had had confirmation from christ himselfe. As though he became an Apostle by warrant of *Peter*, & those that were with him, who in the begining of his Epistle writeth himselfe, *a Paul an Apostle, not of men, nor by man, but by Iesus Christ*, with many other words before mentioned, disclaiming the receiuing of any authoritie from men. *Ieromes* heat made him forget that which is before cited out of his exposition vpon that Epistle, that conferēce importeth equality, and therefore that the Apostle shewing that he wēt to confer with the rest of the Apostles, importeth that he receiued of the no warrāt of authority, but only testimony of cōfēt.

As for that which is quoted out of *S. Austine*, it maketh nothing to *M. Bishops* purpose. *If there had bene no Apostles living, that Paul in communicating with them, and conferring with them of the Gospell, might appeare to be of the same societie, the church would not have beleueed him. But when they knew him preaching the same wh^{ch} they preached, and living in their vniuy and fellowship, des^g also the same miracles which they did, God thus commending it, he obtained authoritie, that his words are now heard in the Church, as if Christe were heard speaking in him, as he himselfe most truly saith.* In which words he attributeth to the rest of the Apostles the giuing of a testimonie, that hee was of the same societie and fellowship with them, but importeth nothing at all of any their iudiciall power or superioritie ouer him. The occasions of the words will shew the purport of them. *Manicheus* the hereticke wrote an Epistle as the Apottle of Christ, contrarying those things which were written by the true Apostles. The Manichees vrged this Epistle as the true story of Christ, alledging that the Gospelles were corrupted and not true, *S. Austine* questioneth how the Church should take him for an Apostle, or admit that for true which he wrote concerning Christ, when as hee liued not in the time of the Apostles, nor was knowne to be one of them, by hauing communion and fellowship with them. For euen *Paul*, saith hee, if he hadde liued after their times, and had not bene knowne to haue societie and company with them, and by his preaching & miracles together with them, had not bene commended to the Church by God, the Church could not haue taken him for an Apostle of Christ, nor beleueed him vpon his owne word. This is all that is sayd,* and nothing intended that the rest of the Apostles should giue him warrant as Iudges, but only as witnesses testifie him to be one of them. But now admit that they were as Iudges, & were to giue commission & warrant to *S. Paul*: what is it that *M. Bishop* would proue thereby? Forsooth that there were some of authoritie for iudgement, and deciding the controuersies of the Church. Be it so: but why doth hee take paines for that which we doe not denie? Yea but it is that *Peter* may be knowne to be the Iudge. Be it so that *Peter* amongst the rest was one, yea & a chiefe man amongst them, because *S. Paul* saith, that *James, and Peter, and Iohn* seemed to be pillars, that is, speciall and chiefe men amongst the Apostles. Yea, but that is not enough, but *Peter* must be the high & soueraigne Iudge,

b August cont.
Faust lib. 28. ca. 4
Et non inueniet in
carne Apostolos
quibus communican
do & cum quibus
Euangelium confe
ratur esse apparet
ecclesia illi omnino
non crederet. Sed
cum cognouisset eum
hec annuntiantem
quod etiam illi an
nuntiant, et in
corum comunionem
atque unitate uiuen
tem, accedentibus
etiam per eum tali
bus signis qualia &
illi operantur, ita
eam Domino com
mendante, meruit
authoritatem ut
verba illius hec sic
audiantur in ec
clesia, tanquam in
illo Christus sicut
ipse verissimum dixit
locutum audiat.

c Gal. 2. 9.

and.

and the rest onely assistants & helpers to him. But that is apparently false, because in that iudgement of which *S. Paul* speaketh *Iames* saie as the chiefe, and accordingly pronounced the definitiue sentence: *d* to him saith Chrysostome, *the principality or chieftie was committed.* Yet let vs yeeld so much that *Peter* was the highest Iudge in this assembly: what of that? Marry forsooth the Pope succeedeth in *Peters* place, & he must therefore be the one high and supreme Iudge ouer all churches. This is the issue that *M. Bishop* driueth at, but for his life cannot tell how to conueigh the Pope into *S. Peters* place. This conclusion *Bellarmino* maketh out of three places that are here alledged, quoting them only as *M. Bishop* doth frō him, but citing no words, and saying of them that they *expressly affirme, that the church would not haue beleened Paul, had not his Gospell beene confirmed by S. Peter. Therefore it belonged to Peter then, and now to his successour, to iudge of the doctrine of faith.* Where we see him to be outright a Iesuite, that is, a man of a brazen face & a wicked conscience, for that hee knewe well that two of these doe not mention *Peter*, but speake generally of the Apostles, the third which is *Hierome*, nameth not *Peter* alone as hee doth, but coupleth with him *those that were with him*, and maketh that which he saith common to them all. But it is a further point of impudencie in him, to force that vpō the Pope here by, which neuer any of these Fathers nor any other euer imagined, that he should be in *Peters* place the vniuersall Iudge of Christian faith, so that if *S. Peter* who they say was Bishop of Rome beefore had beene dead before that councill of Hierusalem, & *Paul* the third had succeeded in his place, *Paul* the Apostle must haue had his gospell confirmed by *Paul* the Pope, as impious a cañtife as euer the world bred. I will not stand to rake any further in this filth, let them lie in it that loue it, and *M. Bishop* hauing taken vpon him to sweare whatsoeuer *Bellarmino* doth lie, must be content to be dawbed with his dirt. He goeth on and telleth vs, that he could thew how *enerie hundred yeeres after, heresies were confuted and reiected not by the writen word onely, but by the sentence and declaration of the Apostles schollers and successours.* So then they were not reiected by the sentence and declaration of any one Iudge, he is now gone from that, but it was by the sentence and declaration of the Apostles schollers and successours, as all Bishops were. And indeede in those first Councils the Bishop of Rome hadde no more to doe then other Bishops, yea sometimes lesse then some others, to whō the moderation of the present

d Chrysost. in Act.
hom. 2; Iacobus
fert & non refert:
illius principatus
conceditur.

e Bellar. de verbo
Des. lib. 3. cap. 5.
Disert è affirmant
Ecclesiasticon non
fuisse Paulo creditur
am nisi Euangelium
eius a Petro confirmatum
fuisse. Ergo Petri erat
tunc & proinde
successoris eius nunc
de doctrina fidei

present business by general consent was committed, as in the Nicene council to ⁱ *Hosius* Bishop of Cordubain Spaine about all the rest of the Bishops, who theretore subscribed first of all. And as for the deciding of matters, it was referred onely to the authoritie of the written word, as appeareth in the same council of Nice, where *Constantine* propoundeth this rule vnto the: ^h *The bookes of the Evangelists & Apostles, as also the oracles of the old Prophets, do plainly instruct vs what to thinke concerning Gods matters: therefore setting aside all hostile discord, let vs take the resolutions of our questions frō the wordes of the holy Ghost.* Their sentence whichfore was but to acknowledge and pronounce the sentence, which the holy Ghost hadde giuen in the written word, & no otherwise did they take vpon them to declare it, but by the same woorde. Onely for the greater satisfaction of the Church, & the more fully to take away all cauillations of heretickes, they alledged somtimes the testimonies of such as had bene before them, to shew that by the same written word, they had taught no otherwise than they did. Albeit there were not alwaies general Councils for the confuting and reiecting of heresies, but many times the Pastours of the Church in their priuate writings confuted and condemned them only by the verdict & sentence of the written woorde. So *Hilary* only by the voice of the heauenly Iudge in the Scriptures reiected the Arian heresie, ⁱ neuer hauing heard of the Nicene definition, vntill he was going into banishment for that faith. Yea, and after the definition of the council. *S. Austin* did not rest vpon their sentence, but vpon the sentence of the written woorde, and therfore saith to *Maximinus* the Arian: ^k *It is not for mee to alledge the council of Nice, nor for thee to alledge the council of Ariminum: neither am I bound to the authoritie of the one, nor thou of the other. By testimonies or authorities of Scripture, not proper to either of vs, but common to both, let matter try with matter, cause with cause, reason with reason.* He knew very wel that the sentence of a council might be questioned also, & therfore that the controuersie must finally rest vpon the sentence of the Scripture. *M. Bishop* further referreth vs to *Bellarmine*, as touching those Councils euery hundred yeeres, whose instructions are needlesse to vs to certifie vs of the truth in that behalfe, being otherwise better to be knowne then by any thing that hee can tell vs. But I would wish that he that desireth to know the qualitie and disposition of that wretched manne, should throughly examine that chapter that *Maister Bishop* quoteth, wherein he hath

¶ Theod. hist. i. 2. ca. 13. Cuius concily fuit ille non princeps? g. Concil. Nicen. h. Theod. hist. li. i. c. 27. Evangelii & Apostolici libri non antiquorum Prophetarum oracula plane non instrunt quid deus lus dixit.
¶ ἐπεὶ τοῦ θεοῦ sentendum sit: proinde posita hosili discordia sumamus ex diuini spiritus explanationis questionem.

i. Hilary. de synod. cont. Arian. fidem Nicenā nunquam nisi exulaturus audiri.

k. August. contr. Maximin. lib. 3. cap. 14. Nec ego Nicenens, nec tu debes Arminense tanquam praesudicatus proferre consilium. Nec ego huius, nec tu illius auctoritate detine ru scripturam, non auctoritas illius, non quoniam cur que proprijs, sed vtriusque communibus testimonijs res eorum te causa eum causa, a quo cum ratione conuertet.

set downe so many apparent and wilfull lies, as that it may well appeare what spirit it was that led him throughout his whole bookes. In the next place he telleth vs an idle tale & impertinent, of *Basil & Gregorie Nazianzene*, of whom *Ruffinus* reporteth, that ¹ *laying aside their prophane studies, they applyed themselves only to the books of holy Scriptures, and sought after the understanding of them, not out of their own presumption, but out of the writings & authoritie of their auncients, who also themselves by such as had succeeded frō the Apostles, had receiued the rule of understanding.* To what end doth he alleadge this against vs? Where it is sayd that they sought not the vnderstanding of the Scriptures *out of their own presumption*, for the shooting of his bolt, he maketh a parenthesis thus, *As the Protestants both do & teach others to do.* But the Protestants would haue him know, that that description of the studies of those two fathers, dooth rightly describe the studies of euery learned Protestant. They see it to their grieve in all our bookes, & in the processe of this whole book, it will appeare to him, that the Protestants vse the help of the fathers writings as a singular benefit of God, for the true vnderstanding of the Scriptures, and for the finding out of the truth in those controuersies that are depending betwixt vs & them. Yea, so farre are we from contenting our selues with our owne vnderstanding, as that we forbear not to turne & wind al Popish authors, either of former or latter time, that what gold we can find in their dunghils, we may apply it to the furnishing of the temple of the Lord. But it pitieth me to thinke of the sillinesse of this man, in vpbraiding vs with not searching the writings of the auncient Fathers, of whō I am perswaded that wee may truly say, that he neuer read so much as one volume of any one of the fathers, & had bene in pitifull case for the writing of this booke, had not *Bellarmino* bene content vpō trust to lend him the whole stock. Well, hee hath read them that haue read the fathers, & if they lie, be it so: hee cannot tell how to help either himselfe or them. Thus for the finding of a Iudge we came first to the Pope, and from the Pope he hath brought vs to the counsels, & from the counsels to the writings of the fathers, & now frō the writings of the fathers he leadeth vs to the Church. Hee allegeth to this purpose two sayings of *S. Austin*. The former vpon occasion of the question betwixt the Donatists & him is thus, ² *Whosoever feareth to be deceiued by the obscurity of this question, let him seeke for aduise to that same church, which*

¹ *Ruffin. lib. 2. c. 9.*
Omnibus Græcorū
secularium libri
remotu soli diuina
Scripturæ volumi-
nibus operā dabant
earumq; intelligen-
tiam non ex propri-
a presumptione, sed
ex maiorum scrip-
tis & authoritate
sequebantur: quos
& ipsos ex Aposto-
lica successione in-
telligendi regulam
suscepisse constat

in August. cont.
Crescon lib. 1. ca.
33. Quisquis falli
metuit istius obscu-
ritate questionis, can-
dem ecclesiam de
illa consulat quam
sine ulla ambigua-
tate sancta Scrip-
tura demonstret.

with-

without any ambiguity the holy Scriptures doth demonstrate and poyne out. We admit the condition: we willingly hearken to the judgement of that Church: in obscure points which we do not readily vnderstand, we highly esteeme the censure of that Church, which otherwise by the Scripture is demonstrated to bee the true Church.

S. *Austine* in those words hath reference to the whole church from the time of the Apostles, & very rightly directeth him that was not able otherwise to discern, to presume that to bee the truth which from the very originall had bene continued and practised in the Church. This serueth not *M. Bishops* turne, because it fitteth not to

M. Bishops Church. No more doth that other place which hee citeth, "I should not beleene the Gospell, vntlesse the authoritie of the catho-
like Church should moue me to it. *M. Bishop* before hand telleth vs

that S. *Austine* did not speake this as touching his being at first a chri-
stian, but euen now being a learned and iudicious Doctor, hee would not
beleene but for the authoritie of the Church. But very lewdly doth he

abuse S. *Austine* in making him so to say, as if he had resolued that it
being supposed that the Church should backslide and fall away, hee
himselſe also would play the Apostata, and fall away from the faith
of Christ. What, was his faith built vpon men, and not vpon God
himselſe? Did he not know that though ^o every man bee a liar, yet

God is true? What if the whole worlde had conspired against the
booke of God, as not long before by Arianisme it hadde against the
Sonne of God, when *Constantius* the Emperour said to *Liberius* Bi-
shop of Rome concerning *Athanasius*, ^p Who art thou to the whole

world, who thus alone standest with a wicked man? *Liberius* though af-
terwards he yielded, yet for that time answered well: The word of
faith is no whit impeached by my being alone: and would not, thinke we

S. *Austine* beare the like minde, howsoeuer all other fell away, yet
constantly to cleave to that which he knew to be the truth? It is not
all *M. Bishops* foolish Rhetoricke that can make vs to beleene that

S. *Austine* would make any such protestation to that effect. Yea, and
were not both he and his fellowes very absurdly wilfull, they would
well enough see, as haply they doe, by that which goeth before, and
that which followeth, that it can be no otherwise construed, but as
in the person of a man at first receiuing the Christian faith: to whom
it is no small motiue thereunto, that the same faith hath found cre-
dit and entertainment throughout the whole world. But the words

them-

n Idem cont. epist.
funda. cap. 1. Ego
vera Evangelio no
crederem nisi me
Catholica ecclesia
commoueret au-
thoritas.

^o Rom 3. 4.

^p Theoderet hist.
li. 2. ca. 16. Quota
partem es orbis ter-
rarum qui solus sa-
cu cum homine
scelerato. *Liberius*
Non dimittit
solitudinem mea ver-
bum fidei.

¶ Idem et supra.
 Si inuenires aliquem
 aut euangelio non
 dum credit, quid fa-
 ceres dicenti tibi, non
 credo? Ego uero Eu-
 uangelio non crede-
 rem nisi me Catho-
 lice ecclesie comou-
 eret authoritas.
 Quibus ergo obtem-
 peranti dicentibus,
 Credite euangelio o-
 cur eis non credero
 dicentibus mihi,
 Noli credere Mani-
 chao? Elige quod
 uelis. Si dixeris, cre-
 de de Catholice, ipsi
 me monent ut nul-
 lam fidem accom-
 modem uobis, &c.
 Si dixeris, Noli Ca-
 tholice credere, non
 recte facies per Eu-
 uangelium me cogere
 ad fidem Mani-
 chae, quia ipsi Eu-
 uangelio, catholice
 predicantibus cre-
 didi.
 ¶ Idem confess. lib.
 6. cap. 5. Semper
 credidi & esse te &
 curam nostri gere-
 re etiam si ignora-
 bam uel quid sen-
 tiendum esses de
 substantia tua, uel
 qua uia duceret
 aut reduceret ad te
 I deoq; cū essemus
 infirmi ad inueni-
 endam liquida ra-
 tione ueritatem &
 ob hoc nobis opus es-
 set auctoritate
 sanctorum litera-
 rum, iam credere
 & speram nullo mo-
 do te fuisse tributu-
 rum tam excellen-
 tem illi Scripturae
 per omnesiam ter-
 ras auctoritatem
 nisi & per ipsam ti-
 bi credidisset & per ip-
 sam te quari uolu-
 isset.

themselves shall best declare to what purpose they were set downe.
 ¶ If thou shouldst find any man who yet beleueneth not the Gospell, what
 wouldst thou do to him saying vnto thee, I do not beleue? Surely I should
 not beleue the Gospell, vntlesse the authoritie of the catholicke Church
 should moue me vnto it. Whom then I haue hearkened vnto, saying vnto
 me, Beleue the Gospell, why should I not hearken to them, saying to me
 Beleue not Manicheus. Chuse whether thou wilt. If thou wilt say, be-
 leue them of the catholike church, they giue me warning to giue no trust
 to you. If thou wilt say, Do not beleue them of the catholike church, thou
 shalt not do well to force me by the Gospell to the faith of Manicheus, be-
 cause by the preaching of them of the catholike church, I haue beleued
 the Gospell. We see that both the propounding and the proceffe of
 these whole words, do cry out against *M. Bishop*, and as it were with
 loud voice, do proclaime that *S. Austins* meaning was no other, but
 that the consent and authoritie of the Church ouerspredding the
 whole world, was at first a mighty & strong inducement vnto him
 to beleue that Gospell wherein all so constantly did accord: be-
 cause it could not be of God which had gotten that
 estimation and account with so many nations and peoples of so
 strange and diuers dispositions. Marke the wordes gentle Reader,
What wouldst thou do to him, saying, I doe not beleue: Surely I should
not beleue vnlesse, &c. vnto who I hearkened saying Beleue the Gospel
&c. By the preaching of them I beleued the Gospell. The thing is ap-
 parent vnto any man that doth not stop his owne eyes that he may
 not see. And hereof most holily & deuoutly the same *S. Austins* spea-
 keth in his confessions to God, euen as it were to tell vs the mea-
 ning of these words: *I alwayes beleued, saith he, that thou art, and*
that thou hast care of vs, albeit I knew not what to thinke of thy being, or
which way should leade me or bring me againe to thee. Therefore when
I was too weake by apparent reason to find out the truth, and for this pur-
pose needed the authoritie of the holy Scriptures, I began now to beleue
that by no meanes thou wouldst giue that excellency of authority to those
scriptures euen throughout the whole earth, but that thou wouldst haue
vs thereby to beleue thee, and thereby to seeke thee. This place sheweth
 the true effect of that other speech, and it is great impudency and
 impiety in *M. Bishop* and his fellowes, to force vpon *S. Austine* that
 protestation which they doe by their false construction.

23 W. BISHOP.

This matter is so large, that it requireth a whole question: but being penned up within the compasse of one objection, I will not dwell any longer in it, but here fold up this whole question of Traditions, in the authoritie of the auncient Fathers: out of whom, because I have in answering M. Perkins, and else-where, as occasion serued, cited already many sentences: I will here be briefe.

S. Ignatius the Apostles Scholler, doth exhort all Christians, * To * Euleb. li. 3. 36.
stick fast vnto the traditions of the Apostles, some of which he committed to writing.

Polycarpus, by the authoritie of the Apostles words, which he had receiued from their owne mouthes: confirmed the faithfull in truth, and overthrew the heretickes. * Ibid. li. 5 c. 20.

S. Irenæus, who imprinted in his heart Apostolicall traditions, receiued from Polycarp, saith, If there should bee a controuersie about any meane question, ought we not to runne vnto the most auncient Churches, in the which the Apostles had conuerled, and from them take that which is cleare & perspicuous to define the present question? For what if the Apostles had not written any thing at all, must we not haue followed the order of Traditions, which they deliuered to them to whom they deliuered the Churches?

Origen teacheth, that the Church receiued from the Apostles by tradition, to baptize Infants. *

Athanasius saith: * We haue proued this sentence to haue beene deliuered from hand to hand by Fathers to Fathers: but ye, O new Iewes, and sonnes of Caiphaz, what auncestors can ye shew of your opinion?

S. Basil hath these words: * We haue the doctrine that is kept & preached in the Church: partly written, and part we haue receiued by tradition of the Apostles in mysterie, both which be of the same force to Godlines, and no man opposeth against these, who hath at the least but meane experience of the Lawes of the Church, See Gregory Nazianz. Orat. 1. in Iulian.

* Rom. 6.
* Lib. de. de. c. 1.
Niceni conc.

* De Spir. Sancto, cap. 7.

M. Bishop is heere as he was before, like the melancholike merchant of Athens, who reioyced at the sight of euery ship that came in perswading himselfe that it was his ship. Hee cannot light any where vpon the name of *traditions*, but he presently imagineth that it is meant of their Popish *vnwritten traditions*. And here in the first place to colour this, he translateth the words of *Eusebius* amisse, by changing the singular number into the plurall. ^a *He warned them* saith *Eusebius* concerning *Ignatius*, that they should cleaue steadfastly to the tradition of the Apostles. He saith not *traditions*, as to note sundry doctrines left vnwritten, as *M. Bishop* would haue it, but *tradition*, as entirely & generally to signifie the doctrine deliuered by the Apostles. Therefore he must necessarily bee vnderstood of the doctrine of the Apostles which is written, but there is no necessitie of vnderstanding any more. This *tradition*, that is, the doctrine deliuered by the Apostles, *Eusebius*, saith that *Ignatius* did testifie by writing, and what he testified we should see by those writings if we had them now in such sort as he left them, euen no other doctrine but what the Apostles before hadde left in writing. But those Epistles haue bene diuersly in hucksters handes, being growne to greater number then *Eusebius* and *Hierome* heard of in their times, & containing many things now which they had not then, and many then which they haue not now. *Ignatius* now is made to say, that ^b *if any man fast vpon the Lords day or vpon the Saturday, he is a murderer of Christ*, whereas *S. Austine* confesseth, that ^c *he found it not defined by any precept of Christ or his Apostles what dayes we are to fast and what not*, and *Hierome* as we haue heard before confesseth, that *Paul* and others with him did fast vpon the Lordes day. He is now made to say, that ^d *if any man obserue Easter with the Iewes, or shall beare the marks of their festiuall day, he is a companion and partaker with the who killed Christ and his Apostles*, whereas it is manifest by the ecclesiasticall hiltory, that ^e *Polycarpus* the Bishop of Smyrna at that time kept Easter in that sort, and refused to yeeld to *Anicetus* Bishop of Rome to do otherwise, & therefore that there was no such obseruation to which *Ignatius* should adioyne any such censure as here is. Againe *Hierome* citeth this sentence out of *Ignatius*, that ^f *Christ chose Apostles who were sinners aboue all men*, which now is not found in those Epistles

^a *Euseb. lib. 3. cap. 32. Vt Apostolorum traditione inuisa se adherent admonebat.*

^b Ἰσχυρῶς ἐπεσθαι τῷ Ἁποστόλων παραδόσεως
Ignat. epist. 5. ad Philip. Siquis dominico die ieiunauerit aut sabbato prater unum sabbatum, uel est Christi interfecto.

^c *Aug. epist. 86. Quibus diebus ieiunare oporteat uel quibus non oporteat nullo Domini uel Apostolorum precepto inuenio definitum.*

^d *Ignat. ibid. Siquis cum Iudaeis pascha paregerit, & festi eorum symbola susceperit, uel particeps est & socius eorum qui Dominum occiderunt & Apostolos eius.*

^e *Euseb. hist. lib. 5. cap. 23.*

^f *Hieron. cont. Pelag. lib. 3. Ignatius uir apostolicus & martyr scribit ad aliter: Elegit Dominus Apostolos qui super omnes homines erant peccatores.*

Epistles that we haue. Therefore sith we haue his writings no other-
 wise but maimed & corrupted, it is hard from them now to gather
 any certaintie at all, & those *same traditions* which *M. Bishop* spea-
 keth of, are but meere forgeries conueyed into them by the Popes
 agents, albeit the former of those traditions which I haue mentio-
 ned, maketh them also murderers of Christ, because they saie vpon
 the Saturday, or else they must denie that these epistles do faithfully
 report the traditions of the Apostles. But what *Tradition* it was
 that *Irenaeus* meant, wil appear by that that is cited in the next place
 concerning *Polycarpus*, who *M. Bishop* saith, by the *Apostles words*
receiued from their owne mouthes confirmed the faithfull in truth, and
ouerthrew the heretickes. Let his author speake, and let the Reader
 iudge how honestly he dealeth in this citation. The words are the
 words of *Irenaeus*, of whome *Eusebius* reporteth, that in certaine
 speecches against *Florinus* the hereticke, hee saith of himselfe hauing
 bene with *Polycarpus* when he was very yong & I remember the ser-
 mones that he made to the people, and how he told that he had bene con-
 uersant with *Iohn* and others that saw the Lord, and mentioned their
 speecches, and what he had heard of them concerning the Lord and con-
 cerning his miracles and doctrine, as receiued from them who themselues
 had seene the Word of life, and reported all things agreeable to the holy
 Scriptures. Here was then the tradition of *Polycarpus*, containing
 nothing else but according to the Scripture. As touching the tra-
 dition that *Irenaeus* speaketh of, it hath bene before shewed that it
 containeth nothing else but the elementall articles of Christian
 faith, for the auouching whereof hee was forced to appeale to the
 tradition and successiue doctrine of the Church, because he had to
 do with heretickes that refused the triall of the Scriptures. He saith
 rightly, that if nothing had bene written we must haue rested vpon
 Tradition; but because God knew that Tradition was too vncer-
 taine and weake a meanes for preservation of truth, therefore as he
 hath before said, the *Apostles deliuered the Gospel which they preached*
in writing, and that by the will of God, to be the foundation and pillar of
our faith. In a word when he saith, *What if the Apostles had not writte*
anything at all? must we not then haue followed the order of tradition?
 he intimateth that now that they haue written, we are to follow
 that which they haue written for the certaintie & assurance of our
 faith. He forceth the order of tradition in this sort vpon the heretiks;

Euseb. hist. eccl.
lib. 5. ca. 18. Cam.
memerare queam
sermones eius quos
fecit ad multitudi-
nem, & quomodo
se cum Ioanne ac ro-
liqui qui Dominũ
viderant conuerso
tum esse dixerit &
sermones corũ me-
morauerit, & qua
ex illis de Domino
audierant & de vir-
tutibus eius & do-
ctrina tanquam ex
ipsis quibus verbum
vita viderant et
cuncta sanctis
Scripturũ consensu
reconseruit.
 h See the An-
 swer to the E-
 pistle. sect 11.

because by the Scriptures there was no dealing with them but, the matters whereof he treateth, are cleerly taught therein, as euery where he sheweth throughout his whole booke. His next allegation is vaine and childish, *Origen teacheth that the Church receiued from the Apostles by tradition to baptize infants*, whereas *Bellarmino* himselfe proueth it to be necessary by the Scriptures, as I haue shewed^d before. That of *Athanasius* is as little to the purpose as all the rest. The thing that he hath in hand in the^k booke cited is to giue a reason of the decree of the Nicene Councell, that the Sonne of God is of the same substance with the Father. He sheweth, that the Fathers there assembled determined it by the Scriptures; *Constantine* also so directing them as we haue seene before. The matter was so cleared, as that the heretickes for shame were content to subscribe to that which was concluded vpon. Yet hee declareth that afterwards they fell to cauilling, that the words whereby the Councell expressed their meaning, were not found in the Scriptures; that they deuised them of themselues, and that none of the former Fathers had vsed the same. He answereth, that ^l *Whosoener is of a studious mind, or desirous to learne, will know that those words, though they be not found in the Scriptures, yet haue the same meaning which the Scriptures intend, and doe signifie the very same.* Further, against their other cauill he sheweth by diuers places alledged, that the Fathers of former times had vsed the same words and maner of speech as the Councell did. Hereupon he concludeth, ^m *Behold wee shew that this sentence hath bene deliuered from fathers to fathers, as it were from hand to hand: but O you new Iewes and sons of Caiphaz what fathers or auncesors will ye shew us for your termes?* Now I shall not we thinke that *M. Bishop* hath here brought vs a stout prooffe for traditions vwritten, and doctrines beside the Scripture? Euen as if we should say to *M. Bishop* and his fellowes, Behold wee shew you that which we say of the iufficiencie of the Scriptures deliuered from fathers to fathers, euen as it were from hand to hand, and he should herupon cite vs for witnessses of their traditions. As much witt should he shew in this, as he now doth in that. The place of *Basil* is answered at largeⁿ before. He further referreth vs to the first oration of^o *Gregorie Nazianzen* against *Iulian*, but was ashamed to

i. Sect. 12.

k *Athanas. lib. Quod Nicena. synodus congrui & pijs verbis decreta sua super Ariana haeresi exposuerit.*

l *Cognoscat quis quis est studiosioris animi huius voces tametsi in Scripturis non reperiantur habere tamen eas eam sententiam quam Scriptura voluit & hoc ipsum sonare, &c. m Ecce nos demonstramus istiusmodi sententiam a patribus ad patres quasi per manu traditam esse. Vos autem nos Iudaei, Caiphaz, hoc ipsum sonare, &c. n Ecce nos demonstramus istiusmodi sententiam a patribus ad patres quasi per manu traditam esse. Vos autem nos Iudaei, Caiphaz, hoc ipsum sonare, &c. o Greg. Nazian. contra Iulian. orat. 1. Doctrina nostra insigniorum videtur ob ecclesiae figuram quas traditione acceptas in hunc usque diem seruauimus &c. I dem hic cogitans scholas omnibus ciuitatibus ex trinnere parabat, & sacras fides partim altiores. partim depressiores*

n Sect. 16.

o Greg. Nazian.

contra Iulian. orat.

1. Doctrina nostra

insigniorum videtur

ob ecclesiae figuram

quas traditione ac-

ceptas in hunc us-

que diem seruauimus

&c. I dem hic cogi-

tans scholas in om-

nibus ciuitatibus ex

trinnere parabat, &

sacras fides

partim altiores.

partim depressiores

perphoranorum dogmatur

lectiones & explicationes

influxerunt in praecationum

alternatum canendarum formam. &c.

let downe any wordes of his, because the matters of tradition that hee there mentioneth amongst the Christians, which *Iulian* the Apostata apishly would resemble in his Paganisme, were schools and formes higher and lower, lectures, hospitals, monasteries, companies of virgins, singing by turnes, and such other matters of external order and discipline in the Church, and what are these to prooue traditions, that is matters of doctrine not cōtained in the Scripture? We admit almost all those things which hee there speaketh of, and yet we condemne traditions in that sence as we here make question of them. Surely *M. Bishops* traditions are in a miserable case, that in all antiquity can find no better foundations whereupon to build them. A man would not thinke that in so serious a matter he would so trifle as he hath done, bringing not one place in any sort applicable to his purpose, but only that of *Basil*, & yet neither that of sufficient waight to prooue that that he hath vndertaken to prooue, as before hath bene shewed.

14. W. BISHOP.

Because I have cited already some of the Latine auncient Doctors: in stead of the rest, I will record out of them in a word or two, how old rotten heretiks used alwayes to rescēt unwritten traditions, and flie wholly vnto the writsen word. See the whole booke of Tertullians prescriptiōs against heretickes, which principally handleth this very point. The same doth Irenæus wite of the Valentinians and Marcionists. The Arians cōmon song vnto the Catholickes was, I will not admit to be read any words that are not written (in the Scriptures) as witnesseth S Hilary in his booke against Constantius the Emperour, against whome hee alledgeth the preaching of the Apostles and the authoritie of the auncient Bishops expressed in his liuely colours.

S. Augustine some 1200. yeares agoe, recordeth the very forme of arguing, which the Protestants use now adayes in the person of Maximinus an Arian, in his first booke against him in the beginning. If thou shalt (saith this heretik) bring any thing out of the Scriptures which is common to all, we must needs heare thee, but these words which are without the Scriptures, are in no sort to be receiued of vs: when as the Lord himselfe hath admonished vs, and said, in vaine do they worship me teaching commaundements and precepts of men How S. Augustin opposed against them unwritten traditiōs, hath bene afore declared.

• Horn. 52. Cant. The like doth S. Bernard affirme of certaine heretikes of his time called Apottolici.

So that most truely it may bee concluded, that euen as we Catholickes haue learned of the Apostles and auncient Fathers, our noble progenitors, to standfast and holde the Traditions which wee haue receiued by worde of mouth, as well as that which is written: euen so the Protestants haue receiued as it were from hand to hand of their ignoble predecessors old condemned heretickes, to reiect all Traditions, and to flie vnto the onely Scriptures.

R. ABBOT.

For conclusion of this question hee bringeth vs here a rotten tale, how old rotten heretickes used alwayes to reiect *unwritten traditions*, and flie wholly to the written word. To make this tale good, he bringeth vs first a lie, and then a fond cauill. Hee referreth his reader first to Tertullians booke of prescriptions, the purpose whereof what it is, I haue shewed before at large, but in all that booke is no worde of heretickes flying wholly to the written worde. Tertullian sheweth how they mangled and marred the Scriptures beeing vrged therewith, reiecting what and where they list, so that by the Scriptures there was no dealing with them: but that they did flie to the Scriptures, or required triall thereby, he affirmeth not. And this is plane by Irenæus, euen in that place whence M. Bishop citeth him for his second witness, and where he speaketh of the very same heretickes of whom Tertullian spake. ^a Heretikes (saith he) when they are reprobued by the Scriptures, fall to finding fault with the Scriptures, as if they were not aright, nor of authoritie, and that they are doubtfully set down, and that by the Scriptures the truth cannot bee found of them that are ignorant of tradition: for they say that the true was not deliuered by writing but by liuely voyce, and that therefore Paul sayde, Wee speake wisdom among those that bee perfect. Now by these very woordes of Irenæus, doe thou esteeme (gentle Reader) the trecherie of this man, who beareth thee in hande that Irenæus noteth it there for a propertie of heretickes to reiect *unwritten traditions*, and to flie wholly to the written worde, when as it was their abusing and refusing of the Scriptures that made him to appeale to the tradition of the Church, the matters of their heresies beeing concerning

^a Iren. lib. 3. c. 3.
Cum ex Scripturis
arguantur in accu-
sationem ipsarum
conuertuntur
Scripturarum, qua-
si non recte habeant
negue sint ex autho-
ritate et quia va-
riè sunt dicta &
quia non possit ex
huius inueniri veritas
ab his qui nesciant
traditionem. Non
enim per litteras tra-
diam illam, sed per
viam vocem: ob
quam causam et
Paulus dixisse,
sapientiam loqui-
mur inter perfectos

cerning the fundamentall articles of our beleeefe, which are euidently taught by the written word. It is truly said, that *heretickes shunne the Scriptures euen as the sheefe doth the gallowes:* and as it is true in other heretickes, so it is in the Papists, vpon whom how iustly those words of *Irenaus* light, and how fully they describe their vsage towards the Scriptures, hath bene ^b before declared. To this apparent lie *M. Bishop*, addeth a blind cauill, for which hee bringeth the speeches of *Constantius* the Emperour and *Maximinius*, both Arians, out of *Hilary* and *Austine*. The matter is answered sundry times before. Against the assertion of the Church, that the Sonne of God is *consubstantiall or of the same substance with the Father*, they excepted idley and vainely, that they would admit *no words* that were nor written. *M. Bishop* knoweth well that wee doe not so, because we receiue and professe those words which they refused, yea he knoweth that wee say and teach, that the Pope is Antichrist, that the Church of Rome is the purple whore of Babylon, that the Masse is an abhominable idoll and wicked prophaning of the Sacrament of Christ, and such like, and yet these words are no where found in the Scripture. We contend not concerning words let them vse what words they will, so that the doctrine imported & meant by those words bee contained in the Scriptures. Of those heretickes called *Apostolici S. Bernard* saith no such matter as hee alledgeth. All that he saith is that ^c *they did not receiue the ordinances of the Church*, and what is that to the doctrines of faith taught by Christ and his Apostles, which are not contained in the Scriptures? Concerning which against *M. Bishops* conclusion I conclude this question with the saying of Saint *Austin* before alledged, and worthy here againe to be remembered, ^d *Whether concerning Christ or his Church, or any thing that belongeth vnto our faith and life, I will not say, if we, not being to be compared to him that saith, if we, but if an Angell from heauen shall preach vnto you anything but what ye haue receiued in the Scriptures of the Law and the Gospell, accursed be hee* ^d *Hearken to it M. Bishop*, and let it make you afraid to pleade for Traditions any more.

^b Answer to the Epistle sae 11.

^c Berna. in Cant. ser. 66. Institutio Ecclesie non recipiunt.

^d August. supra scil. 8.

CHAPTER 8.
OF VOWES.

I. W. BISHOP.

MAfter Perkins is very intricate and tedious in delinering his opinion concerning Vowes; I will in as good order as I can, briefly correct his errors herein. In his passage (which he intituleth of our consents) he rangeth many things, wherein we differ much; as first in the definition of a vow, which he defineth thus: A Vow is a promise made to God, touching some dutie to bee performed to him. This definition cometh too short of a Vow, & agreeth unto all other covenants made betweene God and man; and so Adams acceptance not to eate of the forbidden fruite should be a Vow, and Noes building of the Arke: and briefly every acceptance and promise to fulfill any of Gods commandments: & consequently every breach of them must needs be two severall finnes, the one of disobedience in such a precept, the other of infidelity by breaking of our vow. All which absurdities necessarily follow of M. Perkins his definition, & be things unheard of either in holy Scriptures or among the ancient holy Fathers, proceeding onely out of the drosse of their owne devices, and therefor with as great facility to be denied of us as they doe with audacitie avouch them. To make up then the definition, we must adde, that the promise to God bee of some better good, proceeding from our owne free choise & libertie: so that no vow is made without a mans free choise to bund himself, over and besides all other necessary bonds: which to be of the nature of a vow, we gather first out of the holy Scriptures: * If thou make a vow, be not slow to performe it: but if thou wilt not promise, thou shalt be without sin. What can be more cleare, then that a mā may chuse whether he wil vow or no: which is confirmed in S. Paul: He that decreeth in his heart, not having necessity, but having power over his owne will, &c. So that this libertie to promise, or not to promise, is of the substance of a Vow, and that if he list not to vow, he doth not sinne: which were very false, if the acceptance of necessary duties were Vowes. For he that refuseth to accept them, doth sin: as if a man should refuse to performe any of Gods commandments.

* Deut. 23.

Hence it followeth most manifestly, that the promise which wee make to God in Baptisme, of keeping Gods commaundements, is no vow, if a vow be taken properly, because it lieth not in vs to refuse it, without we will withall refuse the grace of Baptisme, and remaine in the state of damnation. And M. Perkins affirming it to bee a Vow, and often repeating it, dooth not once confirme it with any shadowe of prooffe, but takes that for granted, which he knowes we doe denie flatly.

R. ABBOT.

What the nature of a vow is, we shall best conceiue by the vse thereof, which we find expressed in the Lawe of God, which if wee wel weigh & consider, we shall conceiue that a Vow is nothing else but a deliberate and solemne promise made to God of some honour or seruice to be done vnto him, interposed for a motiue to the obtaining and receiuing of some speciall benefites at his handes. The matter of Vowes in the lawe of *Moses* is vsually noted to bee some ceremoniall worship, God hauing thereby prescribed to his people certaine formes of externall obseruations, whereby they should vpon occasions testifie their thankfulness and deuotion towards him. As in other their legall seruice they were restrained frō following their own deuce, so in this poynt also of Vowes they were limited: neither might any thing be done by vow to God, but whereof God had giuen warrant and approbation by the lawe. Albeit because deuotion and thankfulness is a matter of free and voluntarie affection, and readie of it selfe to shew it selfe, therefore God, though he himselfe directed in that case what might and should bee done by him that vowed, yet did not by expresse commaundement tie any man to vow, but left it so farre foorth to issue from the free and voluntarie motion of his owne heart. Nowe the vse of vowes we find in Scripture to haue commonly bene vpon condition of receiuing some benefit and mercy at Gods hands. Thus *Jacob* beeing to go to his vnkle *Laban* for auoiding the furie of his brother *Esau*,
a Gen. 28.20.
 vowed a vow, saying, If God will be with me, and keepe me on this iourney which I goe, and will giue me bread to eate and clothes to put on, so that I come againe to my fathers house in safetie, then shall the Lord be my God, and this stone which I haue set up as a pillar, shall be Gods house, and of all that thou shalt giue mee, will I giue the tenth vnto thee.

b Num. 27.2.

e Iudg I .30.

d 1.Sam.I.II.

e Plal.66 .1.2.

f 2.Sam 15.8.

g Tertul.advers.
Mare.lib.3. Non
exigens Deum qua
suebant, sed propter
quod suebant, ob ho
nore[m] scilicet Dei.

So the sonnes of *Iacob* the *Israelites* in the wildernesse ^b vowed a *vow*, saying, *If thou wilt deliuer and giue this people* (which were of the *Canaanites*) *into mine handes, I will make their cities anathema*, that is, I will vtterly destroy them, reseruing the spoyle thereof to be consecrated vnto thee. Thus ^c *Iephthe* vpon condition of victory against the *Ammonites*, vowed for a burnt offering to the Lord whatsoeuer at his returne should first meete him out of his owne house: ^d *Hannah* vpon condition of hauing a sonne, vowed him for a perpetuall *Nazarte* to the Lord: ^e *Dauid* maketh vowes to God in the time of his trouble, namely vpon condition of beeing deliuered therefrom: and *Absolon* though counterfeity, yet expressing the manner and vse of vowing, saith to *Dauid* his father, ^f *Thy seruant vowed a vow when I remained in Gesbur in Aram, saying, If the Lord shall bring me againe to Ierusalem, I will serue the Lord*, pretending thereby the offering of some sacrifices and offerings, by which he would shew himselfe thankfull to God. And thus as in all other seruice in the Law the performance of outwarde ceremonies was required, not for themselves, but for the spirituall duties that were shadowed thereby, euen so was it in vowes, that not for the carnall and outward things that were vowed, but for the inward affections and deuotions thereby exercis'd, they were acceptable vnto God. For it is true which *Tertullian* saith, ^g *God did not require the things themselves that were done, but that for which they were done, which was for the honor of God*. Therefore to speake properly and principally of the intention of vowes, the matter of them was spirituall and inward deuotion, though acted by carnall seruice. But spirituall acts and duties of religion are the same now that they were then, and the same then as now. Therefore the thing properly and principally meant in vowes, continueth now the same as it was also then. Whereof it must follow, that they who make vowes of other intendment then they did & make promises to God of other matters then were meant in their vowes, do deale very sinisterly & corruptly in alledging their example for the warrant of them. Yea and seeing the spiritual deuotions intended in their vowes are commō to all persons & of all conditions, neither did import any thing that should belong to any deuided sorts or societies of mē, but what all Christians should alike performe to God, what are they but deuisers of new worship and seruice vnto God, who vnder the colour

of those vowes, do now bring in select and speciall acts & exercise of religion peculiar onely to some men? If all Christian deuotions signified by those vowes, were found amongst the Iewes, as hath bin said, and these select and peculiar deuotions were not found, certain it is that these deuotions are but superstitions, and haue no warrant from the old Testament to bee practised in the new. Now then to come to that which *M. Bishop* saith, albeit there is no man but well knoweth that a promise is more then a bare acceptance, yet wholly to take away that cauill, we terme a vow a *solemne promise*, whereby a man in speciall manner bindeth himself to that which he voweth. Albeit where there is a promise made to keepe Gods commaundements, who but an absurd man wil hold it for an absurdity to affirm that *in the breach* there is a double trespass, because to the obseruation hee was tyed with a double bond, both absolutely by ductie, and respectuely by couenant and promise, and therefore must needs be said to violate his duitie the one way, and his fidelitie the other. Otherwise why doth God vpon^h a promise to keepe his lawes, so often charge his people in speciall manner for dealingⁱ *unfaithfully* with him, calling them in that respect^k *children in whom is no faith*, no fidelitie or trust,^l *lying children*, ^m*a false or lying seed*, with sundry other speeches in sundry places to the like effecte. It was therefore but a Romish distemper of *M. Bishops* eies, haue made him vnable to see gold from drosse, and caused him to take that for an error, which comon vnderstanding should informe him to be a truth. As for that which he telleth vs, that by our definition wee make all couenants with God and promises to him to be vowes, we answer him, that we do indeed take all serious and solemne promises to God to bee very fitly contained vnder that name, not but that in precise manner of speaking there is a difference to be made betwixt them, but because we are not much scrupulous of distinction of words & termes, where saue only in circumstance there is no difference betwixt the things themselves, no difference, I say, at all in that respect wherein they are questioned betwixt the Papistes and vs. For the onely difference is this, that vowes properly so called are vttered, as by examples I haue shewed beefore, with condition of obtaining somewhat at Gods handes, but other othes and couenantes, and promises, are absolutely and simply made. According to this strict rule of speaking, it is onely a couenant and promise that wee make to GOD in Baptisme, to forsake the Deuill and all his workes,

h Deut. 5. 27.
i Psal. 78. 8.
k Deut. 32. 20.
l Esay. 30. 9.
m Chap. 57. 4.

all serious/solemne
to God, vowes.

vowes & othes
or couenants, w^{ch}
differing.

to belecue in God and to serue him : but it is a vow, when a man in sicknes, by way of repentance of his former life, saith, If the Lord will be mercifull vnto me, and vouchsafe to restore mee to health againe, I will forsake all my former euill wayes, and betake my selfe faithfully to his seruice. The matter then on both sides is one & the same, and the difference is onely in forme of speaking, which being no other, we make no doubt of calling both by the name of vowes, neyther is there any question in that behalf, because the Papistes terme absolute promises Vowes as well as wee. But *M. Bishop*, out of the drosse of their schooles, taketh vpon him to teach vs another difference, that a *vow is a promise to God of some better good, the same proceeding out of our owne free choise and liber:ie*, whereas other promises may bee of necessarie duties, not being at our choyle; but whereto we are tyed otherwise. Where he leaueth vs to guess what he meaneth by *some better good*, the wordes importing a comparison, and therefore implying a reference to some other good, then which that is *better* which wee promise by a vow. This mysterie *Thomas Aquinas* shall open for vs, who saith, that *this better good is so called in comparison of that good that is commonly necessary for the obtaining of saluation*: meaning thereby that it is better then those vertues and good workes which in common beclong to the dutie of euery Christian man. Which fancie of theirs is very fond & vaine because when of old the vow was sacrifice, and the common dutie was mercie, the vow could not be said to bee of a better good then was the common dutie, for that mercie was better then sacrifice, as God himselfe gaue to vnderstand, saying, *I will haue mercy and not sacrifice*. Yea it hath bene before shewed, that of old the thing principally intended in vowes was matter of common dutie, though included for the time as it were in the shell of those outward ceremonies, and therefore vowes cannot be said to bee of better good then common dutie. We see the speciall matter of *Iacobs* vow before mentioned, to haue bene that that concerneth euery man for the obtaining of saluation, *Then shall the Lord be my God*: before which, neither the building of a house to God, nor the giuing of a tenth of his goodes to God, could bee preferred as a better good. And who dooth not vnderstand and see, that in this assertion of a *better good* in their vowes, they affirme that that is directly contrary to the doctrine of the Scriptures, How doth hee vow a better good,

*n Thom. Aquin.
sum. 2. 1. qu. 87.
art. 2. 1. in corp.
Dicitur maius bonum in comparatione ad bonum quod communiter est de necessitate salutis.*

o Ose. 6. 6.

good, who in the vow of continencie burneth with fleshly lust, whē the Apostle so plainly saith, *It is better to marry then to burne?* p 1. Cor. 7. 9. How do they vow a better good in their vow of pouertie and beggery, when as our Sauour saith, *It is a more blessed thing to giue, then to receiue?* q Mat. 23. 35. How do they in their vow of obedience tie themselues to a better good, in making themselues slaues to the rules of men, then other men doe in following the commaundements of God, when as the Scripture saith, *Bee yee not made the seruants of men?* r 1. Co. in. 7. 23. These are very pecuilli and absurd deuices, bred in corrupt and rotten braines, and no way sauouring of Christian vnderstanding. As for that which hee addeth, that a *vow must proceed of our owne free choise and libertie, and that no vow is made without a mans free choise to bind himselfe*, whether he vnderstand it of vowing or of the thing that is vowed, there is no necessitie thereof. For albeit it be true that a man is not alwayes tied to vow, but sometimes is at libertie whether to vow or not, yet this is not so alwayes and in all vowes; beecause (as shall be hereafter shewed) it is one part of honour and dutie which God requireth of euery Christian man, that we religiously vow and promise our selues and our faithfull seruice vnto him } p. 1000. Whereby it appeareth as touching the thing vowed, that it is not alwayes at our free libertie and choise before our vow, whether to do it or not. For seeing necessary duties are some part of the matter of vowes, & it cannot but be sinne to forgo necessary and commanded dutie, it must needs follow, that vowes are made of those things also, which it is sinne otherwise not to doe, and are not at our choise and libertie whether to be bound to them or not. It had bin sinne in *Iacob* not to haue the Lord for his God, and yet it is the thing that he voweth, as we haue seene. *Then shall the Lord be my God.* The words which *M. Bishop* alledgeth for his purpose out of Deuteronomy, *If thou vow a vow, be not slacke to performe it, but if thou forbearst to vow, it shall be no sinne vnto thee,* D. eut. 23. 21. are altogether referred to legall vowes. The spirituall dutie of thanksgiuing exercised by those types & figures, could not be omitted without sin, but it was no sinne not to make the ceremoniall vow; they were at their owne free choise and libertie in that behalfe, but we cannot thence frame a rule generall for all vowes. The other place which is cited, is wholly impertinent, *S. Paul* thereby onely affirming that the father doth well to keepe his daughter a virgine, when hee is vpon good

good grounds assured that hee hath no necessitie to doe otherwise, when he hath full resolution that without any snare or danger to her he may to do. *¶ He that standeth firme in his owne heart that he hath no need* (by perill or feare of incontinencie to marry his daughter) *but hath full power ouer his owne will* (to doe safely what he liketh in that behalfe) *and hath decreed in his heart that he will keepe his virgin, he doth well.* This is his meaning, saith S. Ambrose that he that hath a daughter that hath no minde to marry, keepe her a virgin, and doe not thrust upon her occasion of mariage, who hee seeth hath no will or desire thereto: for if it be for a man to doe a benefite much more is it for him not to take it away. Now how badly doth M. Bishop deale to wrest these words to his description of vowes, as if the Apostle had spoken of vowing to be where there is no necessitie thereof, but a man hath full power whether to vow or not, when indeed hee saith nothing at all to that effect. Here is therefore as yet no prooffe, that libertie to promise or not to promise is of the substance of a vow, nothing to proue that the name of vowes doth not belong to the acceptance of necessary duties, such duties as in the refusall whereof wee should commit sinne. Nothing therefore is there to hinder, but that the promise that we make to God in baptisme should properly be called a vow, if we vnderstand the proper vse thereof in respect of the thing vowed as M. Bishop doth. Wee take the proper vse from the matter not from the matter of it: as hath bene before said, but because the question here is what is properly the matter of a vow, wee say there is no exception thence to be taken why the promise of baptisme should not properly be called a vow. Surely Herome maketh holinesse in body & in spirit the matter of a Christian vow. S. Austin asketh the question & answereth it, *What are we to vow to God? To beleue in him, to hope for eternal life at his hands, to liue well according to the manner of life that is common to all, not to steale, not to commit adultery, not to loue drunkenes, not to be proud, not to kill, not to hate our brother.* And againe, *What do we vow to God but to be the temple of God? He maketh it the best vow to offer our soule to God. How? By holy behauiour, by chaste thoughts, by good workes, by declining from euill and turning to good.* If these things be the matter of Christian vowes, why is the profession of baptisme which containeth all these things, denied to be a vow? The great schoolmaster of the Roman church

u Ambros. in l. Cor. 7. Hoc dicit ut qui virgi. e n habet cui animus ad nuptias non est, seruet illam, nec illic uigetur familie nuptiarum. quam uidet nubendi voluntatem non habere: si enim beneficia praesanda sunt, quanto magis minus sunt auerenda?

x Hieron. in Esa. lib. 7. cap. 19. Votum offert et soluit Domino qui est sanctus corpore & spiritu.

y August. in psal. 78. Quid debemus uocari? Crede in illum, sperare ab illo vitam aeternam bene viuere secundum communem modum, scilicet non facere, ad alterum non facere, non committere uolentiam &c.

z Idem in psal. 131. Quid uouemus Deo nisi ut simus exemplum Dei? 7 Votum optimum offerre auium nostram, Quomodo Moribus sanctis, cogitationibus castis, operibus fructuosis, auerendo à malo, & conuertendo ad bonum.

defineth ^b a vow to be the testification of a voluntary promise which is to be made to God, and concerning those things which belong to God: and according to this definition maketh that a v. w which all make in baptisime, because there voluntarily men protest and promise to consecrate to God both their bodies and their soules, as being both his by right of creation & redemption, and wil *M. Bishop* here come in and tell vs, *Hic magister non t. natur*, Here our master tells a lie? Their ordinary glosse calleth those protestations of baptisime *the common vowes, without which there is no saluation*: and *Thomas Aquinas* durst not denie but that the same properly doe fall into the nature of a vow, because they are voluntarily don, but forsooth *most* properly they are no vowes, because that is *most* properly a vow which is altogether voluntary, that is, such as that a man is wholly at his owne choise whether he doe it or not. And whence commeth this *most* properly? Marry out of the forge of *Thomas Aquinas* his braines, who seeing that that which he was to say for their other vowes could not well hang together, if the promise of baptisime should bee taken for a perfect vow, hewed and pared the definition of a vow that it might be fitted for his turne. *Azorius* the Iesuite telleth vs, that *the auncient Divines, as also the Master of the sentences, seeme to thinke that baptisime is a vow properly and truly so called but* (saith he) *it is more probable which the rest of the Schoole-men holde.* Thus against the iudgement of the auncient Divines, they frame al things as they list and wee must take euery of their blinde sophismes to bee a certaine rule of truth. But we refuse them to be our matters, and chuse to follow that which the Church before them hath followed, accounting all those things the matters of our vowes to God which were figured by those ceremonies and sacrifices which were vowed by the law, euen all the spirituall sacrifices of praise and thanksgiving and al good works whereby we honor and glorifie almighty God, all which according to our state of life we promise to God in baptisime and therefore do account that promise a vow, because it containeth the spiritual substance of those auncient vowes. The compiler of the book of Sentences in *S. Austins* works, hath frō one or other gathered this sentence, *Whosoener well beethinke th him what to vowe to God, and what in vowing to pay, let him vow himselfe and pay himselfe This is required of God, and this is due to God.* If this bee the right conceit of a vow, then the promise of baptisime is a vow, and it is

b Pet. Lombard.
 sen lib. 4. dist. 28.
 Votum est testificatio
 quadam promissio
 quae Deo & de his
 quae ad Deum sunt fieri
 debet, &c. Commu-
 ne illud quod in
 baptisimo omnes fa-
 ciunt, &c.

c Gloss. ordinari. in
 Psal 75. Commu-
 nia vota sine quibus
 non est salus.

d Thom. Aquin.
 sent. 2. 2. q. 38. art.

2. ad 1. Sub voto
 baptizatorum ca-
 dit quia voluntari-
 ritur, licet sit de
 necessitate saluti,

&c. & incorp.

Omnino voluntaria
 sunt propter sine
 cadit sub voto.

e Azor lib. 1. c.

cap. 14. Baptisma
 esse votum proprie-
 tum veteres Theo-
 logi cum magi-
 stro videntur senti-
 re sed probabiliter
 est quod scholasticus
 alij teneant.

f Sent apud Au-
 gust. 2. in fine.

Quisquis bene cogi-
 tat quae vovenda
 sunt & que vovendo
 pro se vel pro alio
 vovenda: & reddat.

Nec exiguus, loc-
 debetur.

not true which *M Bishop* saith, that there is no vow properly so called of *necessary duties*, because we vow that which God requireth, and which is due to God. Albeit for conclusion I am to aduertise thee (gentle Reader) that we make not the matter of vowes to consist onely in necessary duties, that is, such duties as God namely requireth of vs, but that sometimes we vow those things which rest vpon our choyse, and whereof in particular we are commanded nothing. For albeit God require thankfulness and dutie for the mercies which we haue received of him, yet hee hath not precisely set downe, that by way of thanks a man should alwayes do this or that but hath left the deuout and thankfull minde to cast and consider which way he may testifie the affection of his heart, by doing some good worke whereof he hath vnderstanding by the woorde of God that it shall be acceptable vnto him. Thus a man, though not bound to it, yet may vow to doe seruice to G O D in the ministry of the Church, and being a minister, conceiuing his seruice in this or that sort to be profitable to the Church, may by vowing himselfe thereto abridge himselfe of that libertie which otherwise hee might enioy.

So may a manne vow a part of his goods to the poore, as *Zachens* did, when as by no commaundement he is vrged so to doe. The like may men doe for the building and endowing of Schooles, Hospitals Colledges, and such other godly and charitable vses, when yet these things by precept are not necessarily laid vpon them, Yea neither doe we question but that a man vpon good grounds, and so long as hee shal not thereby be *intangled in a snare*, may priuately vow vnto God a single life, to the end that hee may the more commodiously apply himselfe to the seruice of the kingdome of God: this vow beeing conditionall only so far as it shal bee seconded with the gift of God, and so long as it shall stand with peace of conscience towards him. In these & such like is the true imitation of the outward ceremonie of the law, wherein men were at their libertie whether to vow or not works whereof generally we haue warrant by the word of God, but

whereof in particular there is no necessitie imposed vpon vs, being left vnto vs at large, thereby freely and voluntarily to exercise our zeale and deuotion towards God. Wherin notwithstanding we are to remember that caution that *Chrysoftome* giueth, *k* If a man exactly weigh the matter, our vertues are due to God, albeit they be not promised or vowed, which *Christ* signifieth when he saith, *We haue done that that*

p. 997. ②

s. Luke 19.8.

h. 1. Co. 7.35.

i. Mat. 19. 12.

k Chrysoft. in psal.
49. Si quis autem
exaltes perpendit,
et si minime promis-
satur, v. ritus samē
ei debetur. Id Chri-
stus significans dice-
bat, Quae debui-
mus facere fecimus

was our ducty to do. For seeing we are bound^d to loue the Lord our God with all our hart, with al our soule, with all our mind, with al our strength we must conceiue that though nothing be directed vnto vs in particular as touching the necessitie of such or such a worke, yet in the generall we doe nothing therein but what we owe to God, because whatsoeuer is within vs or whatsoeuer is without vs, we owe all to him. Yea and the vow of our baptisme doth after a sort containe all these other vowes in that beeing there consecrated wholly to God, we vndertake thereby to take all occasions and oportunities to doe honor vnto God. As for Popish vowes, being as they are for the most part brainfick & idle fancies, such as whereof neither in the general nor in the particular we haue any testimony from God that they are accepted in his sight, they are only apish counterfeits of those legall and ceremoniall vowes, but doe no way carry the true resemblance of them, nor that life of spirituall worship and seruice that was shadowed thereby.

1 Luke. 10. 27.

2. W. BISHOP.

The second point of our supposed consent is, that Vowes were some part of Gods worship in Moses law, but are not so in the Gospell, which we also deny. M. Perk. proves his assertion thus: Vowes belonged to the ceremonies of Moses law, but all those ceremonies are abolished by Christs passion.

Ans. That Vowes in themselves were no part of the ceremonies of Moses law, but true parts of the worship of God in all estates, as well in the state of nature and the Gospell, as in Moses law: but this point M. Perk. handleth againe in the first point of our difference, where it shall be discussed. Thirdly he saith that speciall vowes may be made in the new law, to performe some bodily exercise for some good ende, as to fast, to taske our selues to prayers, or study of holy Scripture, and such like, but many rules must then be obserued; that wee vow an honest thing agreeable to Gods word: this we allow. Secondly, that it be so made that it may stand with Christian libertie, that is, that it make not such thinges necessary in conscience, which Christian religion leaues at libertie. This rule of his is flat repugnant to the nature of a vow, and contrary to himselfe. For he saith a little before, that a Christian may vow fasting, prayer, almshoues. I then demaund, hauing vowed these thinges, is hee not bound to performe them? Yes, or else he breakes his vow, with which God is highly.

* Deut. 23.
Eccles. 50.

highly displeas'd. * An vnfaithfull promise displeaseth God. Then is it manifest, that all vowes doe abridge vs of our libertie, and make that vnlawfull for vs which before our vow was lawfull: which is so euident of it selfe, that I maruell where the mans wit and memorise was when he wrote the contrary.

His other rules, that a vow be made with good deliberation and with consent of our superiours, and not onely of thinges possible, but also of the better sort, we allow for they are taken out of our Doctors. See, S. Thom.

Quaest. 38.

R. ABBOT

That which *M. Perkins* saith is true, that in the Law of *Moses* the ceremoniall worke it selfe was a parte of the worshippe of God, and was to bee done in it selfe by way of obedience to God. Hee speaketh not of the act of vowing simplic by it selfe, as *M. Bishop* tallly wresteth his words, but of the vow of a ceremoniall ductie in the way of seruice to God, which if *M. Bishop* doe not acknowledge to be abolished, hee must become a Iew, and practise the sacrifices and offerings prescribed by *Moses* law. But of this hee telleth vs that wee shall heare more hereafter, and wee are content to wait his leifure. As touching vowes vnder the Gospell, *M. Perkins* affirmeth, that they may bee made as touching the performance of some outward & bodily exercise, for some good ends and purposes, as when a man seeing himselfe prone to drunkenesse, doth by a vow bind himselfe for a time to the forbearing of wine and strong drinke, or vpon occasions tyeth himselfe to set fasting, and prayer, and reading of the Scriptures, and giuing of some set almes, and such like. But as touching such vowes, he deliuereth certaine cautions to bee obserued. The first *M. Bishop* alloweth, that our vow bee agreeable to the will and word of God. The second he vnderstandeth not, and therefore cauilleth at it. It is required that our vow stand with Christian libertie, that is, that by vowing we intangle not our consciences with any opiniõ of the necessity of the thingsthemselues which wee haue vowed, as if any worshippe or holinesse consisted in those externall and formall obseruations, but that in our practise of them we know that in themselues they are no matters of conscience, nor doe yeeld vs any part of righteousnesse with God. Now this which *M. Perkins* applyeth against the concept of the very thinges themselues which

which a man hath vowed, *M. Bishop* construeth as if he meant it of being at liberty from the performing of his vow. But a man may religiously performe his vow, and yet know that the thing it selfe is of no value with God which he performeth; and therefore *M. Perkins* wits did not faile in deliivering, but *M. Bishops* in vnderstanding. Those other conditions that such vowes must be made with content of superiours, and of things that are in our power to doe, and agreeable to our vocation and calling, and with good deliberation, and for a good end, *M. Bishop* approueth also, and therefore not questioning whence they were taken, and telling him that our vprightnesse appeareth therein, if we be content to take of them what is consonant & agreeable to the truth, we so let them go.

conditions of the vow
1.
2.
3. 4.
5.

3. W. BISHOP.

Now to the points in difference.

First, the Church of Rome (saith *M. Perkins*) teacheth, that in the new testament, we are as much bound to make vowes, as was the Church of the Iewes, we say no; considering that the Ceremoniall Law is now abolished, and we haue only two ceremonies by commandment to be obserued for parts of Gods worship: Baptisme and the Supper of the Lord.

Answer. What, is not your Holly-day service (which you call diuine service) any part of Gods worship in your owne opinions? Can a publike assembly instituted to honour God by prayer and thanksgiving with externall ceremony of time, place, apparell, kneeling, standing and sitting be no part of Gods worship in your irreligious Congregations, assembled together against Christ and his catholick Church? be it so. But admitting as you doe, your service to be good; it could not truly be denied to belong vnto the worship of God. But to the matter of difference, you grow very carelesse in your reports of our doctrine: for we hold that neither in the old nor new law, any man is bound to vow, but that it is & euer was a counsell, and no commandment, neuerthelesse, a thing of great deuotion and perfection in both states, intrinsecally belonging and much furthering to the true worshippe of almighty God, which we proue in this sort, In a vow are two things; the one is the good which is vowed, called the materiall parts: for example, Fasting &c. The other, the promise it selfe made to God, which is the forme; the materiall parts do belong vnto their severall vertues: but this promise and performance

of it be substantiall parts of Gods worship. For by promising of any good thing unto God, we acknowledge and professe that God is the soueraigne goodnesse it selfe, and taketh great pleasure in all good purposes and determinations: therefore to honour and worship him, we make that good promise againe, in performing that good service of God, we testifie, that he is most maiestically, reuerend, and dreadfull. And consequently that all promises made to him, are to bee accomplished most diligently, and without delay, wherein we honour and worship him, as contrariwise they doe much dishonour him who breake with him, as if hee were of no better account then to bee so deluded. This thing in it selfe is so certaine and cleare, that he who denies it, must needes eueher be ignorant in the nature of a vow, or not know wherein the true worship of God consisteth: for according unto the holy Scriptures it selfe, all good deedes done to the glory of God, be acts of the true worship of God. And Saint Anne * did worship God, by fasting and prayer. And * almes bestowed on Gods prisoners, is called a sacrifice pleasing and acceptable to God: And it is saide, * to be a pure religion before God, to visite Orphanes & widowes: If then all other vertuous duties done to the glory of God, be parts of his true worship; much more vowes which by speciall promise dedicate a good deedes to Gods honour: they then being of their owne nature, speciall parts of his true worship of God, it followeth necessary, that at all times they were and may be used to the true worship of God: that they were in practise before Moyses Law is euident by that vow which Iacob made, * of setting up a stone, which should be called the house of God, and of paying the tenthes of all his goods. Out of which vow, we also gather, that God holdeth for agreeable, any kind of good service offered unto him, out of our owne deuotion: albeit he hath not commaunded it, for no such thing as Iacob there vowed was commaunded him, but he being well assured that it would be well taken by God, which was offered of good will, to his greater honour, he vowed it, and is in holy Scripture commended for it.

Againe that when Saint Paul * seemeth to disallow voluntarie worship, he must be understood to speake either of erroneous, or of frivollous and foolish things promised to God, which do not properly serue to the setting forth of his honour.

R. ABBOT

Our *diuine service*, our prayers and thanksgiuings to God, our hearing of his worde, and receiuing of his sacramentes are indecde the worshippe of God, and our publike assemblies are instituted hereby to honour God, but as for the externall ceremonies of time, place, apparell, kneeling, standing, and sitting, if *M. Bishops* wits stood right, he would know that they are things accidentall to the worship of God, but no parts thereof. God is not honoured by our meeting at such a time, or by beeing in such a place, or by wearing such or such apparell, or by our kneeling, or standing, or sitting, but by the things which according to his commaundement wee doe in the vsage of these things. The Church was wont to forbear kneeling in their prayers from Easter to Whitsontide, and yet wee suppose *M. Bishop* is not so absurd, as to say that therefore they fayled to doe to God some part of his worshippe. A number of apish gestures for many hundred yeares were wanting in the Masse, and was there some parte of Gods worshippe wanting all that while? This matter needeth not to be stooode vpon, nor would there haue beene occasion to speake of it at all, but that mens senses commonly faile them most, when they thinke to vse them most acutely against God. He calleth our congregations *irreligious*, and saith they are *assembled against Christ and his Church*, but God hath iustified our congregations to their shame and confusion, and for the maintenance of them hath so shewed his prouidence & power, that as the *Aegyptians* saide, ^a *The Lord fighteth for Israell against the Aegyptians*, so the Romish idolaters haue beene forced to say, *The Lorde fighteth for the English congregations against vs.* But to come to the matter, he findeth fault with *M. Perkins* his report of their doctrine, and therefore himselfe reporteth it, *that they holde that neither in the old nor new law any man is bound to vow, but that it euer was a counceill and no commaundement, yet neuerthelesse a thing of great deuotion and perfection in both states, and intrinsecally belonging to the true worship of God.* Where as touching ceremoniall vowes, he saith truly hath in the old no mā was exprelly bound to vow, but that those vowes were matters of perfection in the old lawe, if wee will take it vpon his word, we may, but how to proue it he cannot tell:

it is a meere dotage, neither is there any ground whereupon to affirm that euer they were taken so to bee. Nay euen then was it true which *Origen* saith,^b *To offer a mans selfe to God was a matter of greater perfection and eminencie then all vowes: which he that doth, saith he, is the follower of Christe.* But as touching vowes & promises of spirituall duties and seruices which were figured in those ceremoniall deuotions, it is vtterly false which hee saith, whether in the old or new law, that we are not bound vnto them, and his owne words do planely shew the cōtrary. For he telleth vs that vowes do *intrinsecally belong to the true worship of God*, and who doubteth but that God hath required and commanded whatsoeuer beelongeth *intrinsecally* to his worship and seruice? For if they bee not commaunded, there is no necessity of them. If there be no necessity of them, then the religion and worship of God may stand perfect without them. If the worship of God may stand without them, then they do not *intrinsecally* belong to the true worship of God. But beecause the true vowes are *intrinsecally* and essentially beeloning to the true worship of God, therefore we must vnderstand and know them to be commaunded of God, and that hee hath not left any *intrinsecall* part of his true worshippe, to depend vpon our will. And this will yet further appeare by *Maister Bishops* proofe, who, setteth downe *the matter and forme of a vow, the matter the good thing which is vowed: the forme the promise it selfe made to God,* telleth vs that *this promise and the performance of it are substantiall partes of Gods worship.* For by promising, saith he, *of any good thing to God, we acknowledge and professe that God is the soueraigne goodnesse it selfe.* Nowe if vowes bee a *substantiall part of Gods worship*, and yet not commaunded of God, then some parte of the substance of Gods worship hangeth vpon our discretion and choise, whether to yeelde it him or not, and wee may yeeld him a maimed worship wanting some parte of the substance of it, and yet committe no trespass against him. So likewise if vowes bee *the acknowledging and professing of the soueraigne goodnesse of God*, and yet not commaunded of God, wee may without sinne forbear some parte of the acknowledgement and profession of the soueraigne goodnesse of God. If thereby wee *testifie that he is most maiesticall, reuerend and dreadfull*, and yet God haue not commaunded them, wee may refuse to giue this testimony without any impeachment of the maiestic of GOD.

^b *Origen. in Num. hom. 24. Semet ipsum Deo offerre hoc est perfectius & eminentius omnibus votis: quod qui facit imitator est Christi.*

But God is not worshipped in that sort; hee hath not left our acknowledgement of him arbitrary to the discretion of our will. He hath commanded vs ^c to giue vnto him the glory of his name, that is, ^cPsal. 96. 8. the glory that belongeth & is due vnto him, and if vowes bee a part of that glory as *M. Bishop* telleth vs they be, they cannot be exempted from that commandement. Christ hath commanded vs ^d to giue ^d Mat. 22. 37. to God the things that are Gods. If vowes bee a substantiall part of the worship of God, we are tied to giue the same vnto him, neither may we thinke our selues bound for one part onely, and at our own liberty for the other: Now all this paines that hee taketh, to proue that vowes are a part of the worship of God, is but lost as touching vs, because he fighteth without an aduersary, & proueth that which we deny not; but it giueth vs aduantage against them, to charge them with manifest and abhominable idolatry, in the confessing vowes to be a substantiall part of that worship of God, they communicate this honour to the Saints, and make vowes to them of fastings, prayers, pilgrimages, churches, altars, tapers, and what not: a thing so voide of all testimonie of Scripture, as that *Bellarmino* is content to say, ^e that when the holy Scriptures were written, ^e Bellar. de cultu sancti. ca. 9. Cum scriberentur scriptura sancta nondum caperat vsus ueniendi sancti. the custome of vowing to Saints was not yet begun. It is nothing therefore against vs that he alledgeth, that *Iacob* made a vow, thereby to proue that there was vse of vowes before the time of *Moses* law but whereas he saith that the things which *Iacob* vowed, were out of his owne deuotion, and not commanded of God, he speaketh it but at all aduantage, and hath no ground for that that he saith. For if his reason be because we do not read that any thing was commanded to *Iacob* in that behalfe, we may likewise argue that hee did all other deuotions out of his owne heart, and receiued them no. by commandement from God, because wee reade nothing of any such commaundement. But it is true which *Origen* saith, that *no man* ^f Origen. cont. Cels. lib. 7. Nemo qui oculis anima cernit alio modo Deum colit quam sicut ipse docuit. that seeth with the eyes of his soule, worshippeth God otherwise then as he himselfe hath taught, and which *Hilary* saith, that ^g we may not understand otherwise concerning God, then as he himselfe hath witness'd ^g Hilary. de Trinit. lib. 4. Non potest aliter de Deo quam ut ipse est de se testatur intelligi. himselfe. *A. Bishop* therefore doth amisse to make *Iacob* as blind as he himselfe is, that he should go about to worship God with deuotions of his owne deuce. He receiued instruction of the will of God from the fathers that were before him, & he had also immediate reuelation & illumination from God himself. We see that God after-

wards in the law giueth commandement of the same things of building altars and paying tithes, & vndoubtedly God gaue not commandements of things which he had learned of *Iacob*, but which *Iacob* had bene taught by him. Yet, and because the Apostle *S. Paul* condemneth ^h *will worship* or *voluntary religion*, that is, all such deuotions as men vndertake of their owne deuice, thereby giuing to vnderstand that God neuer approueth any such, surely we may wel resolue that *Iacob* would not be guilty of any such presumption, but would first open his eare to learne of God what to doe, before hee would put forth the hand to do any thing vnto God. But saith *M. Bishop*, *S. Paul* when he seemeth to disallow *voluntary worship*, must bee vnderstood to speake either of *erroneous* or of *friuolous* and *foolish things promised to God*, which do not properly serue for the setting forth of his glory. Where we see the very patterne of an erroneous, and friuolous, and foolish answer. The Apostle simply taxeth *will worship* as erroneous; and friuolous, and foolish, & *M. Bishop* telleth vs, that he meaneth that *will worship* that is erroneous, or friuolous and foolish. Hee must bee vnderstood of *friuolous* and *foolish things* saith *M. Bishop*, & the Apostle telleth vs that he speaketh of such things as ⁱ *haue a shew of wisdom*; and therefore not to fight, but onely to spirituall iudgement are friuolous and foolish. And therefore doth the Apostle make them erroneous, and affirme that ^k *they perish in the vsing*, because *they are after the doctrines and commandements of men*, alluding to that which our Sauiour in the Gospell citeth out of the Prophet ^l *In vaine doe they worship me, teaching for doctrines the precepts of men*; but *M. Bishop* will haue vs think that the Apostles meaning is not to reprove generally the doctrines and commandements of men, but onely some that be erroneous. In a word, set them one against another, and hearken well what they say. The Apostle saith, *voluntary religion* or *worship* is erroneous, because it is after the doctrines and commandements of men. *Maister Bishop* saith, all *voluntary worship* is not erroneous, but onely that that is erroneous. But here wee must thinke, that when he thus tooke exception against promising to God *friuolous* and *foolish things*, he was quite out of the remembrance of the vowes of their religious orders. Wee must in charity bee perswaded that hee thought not of them, because he would haue considered, that in condemning the vowing of *friuolous* and *foolish things*, hee should con-

demne

k Col. 2. 23.

i i b l d.

k Ver. 23.

l Mat. 15. 9.

demne them, as in which there are so many fantastick and friuolous toies, as touching their apparell and other vsage, as that wee may woonder that euer such drunken deuices could come from sober men, if at least they were sober that were the deuifers of them. And if he had remembred them, or when he doth remember them, I maruaile what qualification or distinction hee would haue vsed, or will vse to salue the matter, that so ridiculous fooleries should be thought as *properly seruing to the setting forth of the honour of God.* Albeit it may bee that though beeing subtile and wise, hee afterwards *pro forma* disputeth, in the behalfe of those vowes that hee may not walke too openly, yet carying still a splene to the Iesuites, and for their sakes to all the rest he would first giue vs to vnderstand that in his mind he accounteth all those vowes as superstitions, and wholly condemned by the sentence of the Apostle. We are verie desirous to construe his meaning the best way.

4. W. BISHOP.

*Now that Vowes should be frequented in the state of the Gospell, besides the euidence of Sains Pauls Vowe, * and diuise other such like, * A.D. 18. the Prophet Esay diaferretell, in these woordes: * They shall wor- * Esay. 19. 18. shippe him with sacrifice and gitts, and they shall vow vowes vnto our Lord, and performe them, To which Master Perkins answereth, first, that by such ceremoniall worship as then was in vse, the Prophet doth expresse the spirituall worshippe of the new Testament. This exposition is vnluntarie and nothing proper: For what is more wild and absurde, then (to declare that Christians shall make no vowes) to say that they shall make Vowes, as though one contrarie were fute or would serue to expresse the other. This exposition being very vnmette, Maister Perkins adioyneth a seconde, that in the newe Testament we haue vowes of Morall and Euangelicall duties, but such are not any parte of Gods worship: so that first you shall haue no vowes at all: Seccondly, the winde being chang'd, you shall haue them, but as no parts of Gods worship, as though Morall and Euangelicall duties vnder taken and performed to Gods greater glory be not the very sinewes and substance of his seruice and worship.*

R. ABBOT.

a Act. 18. 18.

b Numb. 6. 2.

c I. Cor. 9. 20.

d Aug. epist. 19
Non mentientu
astu sed compati-
ontu affectu.

e Esay. 17. 21.

By the evidence of ^a S. Pauls vow, it is euident that *M. Bishop* wanted some discretion, to bring that for an example of prooffe, that *vowes are to be frequented in the state of the Gospell*, the same beeing ^b *the Nazarites vow*, according to the ceremony of *Moses* law, no more belonging to the state of the Gospell, then did all the Leuiticall priesthoode and sacrifices, condescended vnto by the Apostle, as *M. Perkins* before had told him, and he wisely saith nothing to the contrary, only for the infirmitie and weaknesse of the Iewes, ^c *to whom for the time he became as a Iew*, ^d *not by craft of lying*, as *S. Austine* saith, *but by affection of compassion, that hee might winne them vnto Christ*. As touching the place of *Esay*, it is to bee obserued that *M. Perkins* bringeth it in as alleadged by them, to prooue that *in externall exercises we haue as much vse of vowes as the Iewes had*, ^e *The Egyptians* (saith the Prophet, importing the like of all the Gentiles) *shall know the Lorde, and shall doe sacrifice and oblation, and shall vow vowes vnto the Lord, and performe them*. To this he answereth, that the Prophet according to the vsuall manner of all the Prophetes, doth by the ceremoniall seruice of the Leuiticall priesthoode, import the spirituall worship of God, intending that because it is spirituallly meant, therefore it is misapplied to the establishing of corporall and outward seruice. Now *M. Bishops* reply is like himselve, peruerse and crosse, that the Prophet *would not say, They shall vow*, to signifie that *they should not vow*. I answer him, that neither doth *M. Perkins* so intend, but that the Prophet would signifie, that when those Leuiticall and ceremoniall vowes should cease, yet the Gentiles should performe to God that spirituall worshippe and seruice that was figured thereby, and because the woordes are meant of spirituall duties, therefore that they are absurdly wrested to the maintaining of a new kinde of ceremoniall vowes. For as the Prophet saith, that ^f *they should do sacrifice & oblation*, & bringeth in the Lord saying, ^g *Their burnt offerings and sacrifices shall be accepted vpon mine altar*, and againe, ^h *The Rammes of Nebaioth shall come vp to be accepted vpon mine altar*, when yet the altar & burnt offerings and sacrifices should bee quite abolished, and therefore hee saith it onely to signifie that they should doe that spirituall seruice of inwarde and spi-

f Ibid.

g Cap. 5. 6. 7.

h Cap. 60. 7.

spi-

spirituall sacrifices that were represented and shadowed in those carnall obseruations: so doth he say, that *they should vow vowes*, whē yet those Leuiticall vowes should haue an end, onely because they should performe to God those spirituall deuotions which were signified by those vowes. Now as touching those spirituall deuotions *M. Perkins* addeth for another part of his answer, that the Church of the new Testament maketh vowes vnto God of morall & Euangelicall duties, the vow and promise whereof first made in bap-
 ptisme, we alwayes renew when we come to the Supper of the Lord. But withall he saith, that vowes be also made of things and actions indifferent, which things notwithstanding are not to be accounted anie parte of the worship of God. Which words consisting of two parts seuerally applyed, *M. Bishop* confoundeth and most lewdly & wretchedly peruerteth, as if *M. Perkins* had said, that *in the new Testament we haue vowes of Morall and Euangelicall duties, but such are not any parte of Gods worshippe*, and so with a harlots face not fite to blush, passeth ouer the matter, when as it was directly shewed him howe that propheticie is fulfilled in the new Testament without anie of the fooleries of Popish vowes. I pray thee gentle Reader, to consider the matter well. *M. Perkins* saith, that wee Christians vowe vowes of morall and Euangelicall duties, and if wee make any other vowes of thinges indifferent, those thinges must not bee taken for anie parts of Gods worship. *M. Bishop* maketh him to say, that vowes of morall and Euangelicall duties, and the duties themselues are no part of Gods worshippe. Thinke with thy selfe what credite thou mayest giue to him, who sticketh not so impudently to peruert so apparent and plaine woordes. But in those vowes of morall and spirituall duties is the true performance of that propheticie, and we may so much the more rest vpon it, because *M. Bishop* hath nothing to say against it. What further belongeth to the declaration of those vowes, I put it off to be handled in the next Section.

5. W. BISHOP.

Againe saith M. Perkins, they alledge for Euangelicall vowes: Vow vnto God and pay it. M. Perkins his answer is, that this bindes the Iewes, he would haue you understand, not the Christians. We say: that it is no commaundement to either of them, but an exhortation, as well to the one as to the other. First, because good vowes do tend to the greater glorie

glory of God in all states: (as hath bene proued before) Secondly, for that the Prophet in the next verse, yeelding the reason why wee must pay our vowes, saith, That he vnto whom wee haue vowed is terrible vnto the Kings of the earth: and therefore most likely that such vowes bee spake of there, may be made of any sort of men inhabiting the earth.

Thirdly, because the ancient Fathers take it to extend vnto vs Christians, as well as vnto the Iewes: let one S. Augustine serue, in his Commentarie vpon the 75. Psalm. Because we haue handled those things (saith hee) peradventure thou who wast willing before, but now wilt not vow: but marke what the Psalm said vnto thee? It saith not, Do not vow, but vow and pay it; wilt thou not vow? Therefore wouldest thou haue vowed, but not haue fulfilled it? nay rather do both: Let the one be of thine owne promise, the other shall be performed by the helpe of God. He then tooke these words to belong vnto his Auditors who were no Iewes.

In the same place hee doth highly commend Christians for vowing, some Chastitie, some Hospitalitie, some Pouertie: but because contraries being set together, each doe more lively appeare in his kinde, let vs with this Exposition, compare M. Perkins his Commentarie vpon this place: who saith, that the Prophet speaketh of vowes, of Prayer and thanksgiuing: For so (saith Maister Perkins) doth he expound himselfe, My vowes are vpon me, I will offer prayes vnto God. Well aynd, I warrant you: The sixe and fiftieth Psalm written first, is the Exposition of the seuentie fine Psalm, which was conceited and uttered after. Again, in the seuentie fine Psalm David speaketh to others: in the other he speaketh of himselfe. Thirdly, the Prophets wordes in the sixe and fiftieth Psalm, confirme rather that which hee taught beefore, that all considerate vowes are praises and parts of Gods worship, or as the wordes do more literally sound, because his vowes, that is, his prayers and desires were by God accomplished, therefore he would praise and thanke him.

R. ABBOT

• Psalm 56. 12.

• Vow and performe vnto the Lord your God, saith the Prophet, all ye that bee round about him. M. Perkins verie truely saith, that these words whether we call them an exhortation or a commaundement, did concerne the Iewes onely as touching ceremoniall vowes, but as touching the spirituall intendment of them of prayse and thanksgiuing,

giuing, do generally concerne both them and vs. *M. Bishop* like old True-pennie neuer but like himselfe, runneth away with a peice of this answer, and setteth himselfe to proue that which *M. Perkins* denieth not, that the words respect both the Iewes and vs We acknowledge so much *M. Bishop*: we say they concerne only them in those duties or deuotions that were proper to them onely, but in common they concerne both them and vs, in those duties and deuotions that belong to both. We cannot doubt but that the Prophet had reference to the condition of that time, & did inuite both the Priests and the people to that outward seruice of sacrifices and offerings, in the exercise whereof it pleased God in his wisdom then to traine them vp. But because we heare God so often professing, that he respected not their naked and bare sacrifices, and seeming so to reckon of them as if he had neuer giuen comādement of any such, namely when they were destitute of that inward pietie and obedience & deuotion, which God would haue to be exercised thereby, therefore we must conceiue that the Prophet here also looked further then to outward seruice, and in comāding to them the exercises thereof, did call them to inward affections of praise and thanksgiuing vnto God. Seeing then the outward solemnities and ceremonies which were the externall matter of their vowes, were but instructions and inducements to spirituall offices and duties, which in the right vse of vowes were principally vowed thereby, therefore in the spirituall construction of those ceremonies, wee are to learne what is the true and proper matter of Christian vowes, And because God as he is the same God, so as touching spirituall worship, is a like worshipped from the beginning to the ende, wee cannot doubt but that in the example and praise of the faithfull in those times wee may behold as in a glasse, what the duties are that by their vowes are recommended vnto vs, what wee find amongst them, we know the same belōgeth to vs. What we find not amōgst them, their vowes giue vs no warrant or example of it. Now what applications & constructions they made of those sacrifices & offerings and other ceremonies which they vowed vnto God, we may see by many phrascs & speeches which the Scriptures purposely vse to shew the meaning of them. Many examples thereof we haue in the Psalmes:^b Offer the sacrifices of righteousness: ^c Offer vnto God
 thanksgiuing, and hee that sacrificeth praise, hee honoureth m:^e. ^d The
 sacrifices

^b Psalm. 4. 5.

^c 50. 14. 23.

^d 51. 17.

sacrifices of God are a contrite spirite, a contrite and broken heart.
^f Let them offer sacrifices of praise. & I will offer to thee a sacrifice of
 praise.^h Let my prayer be in thy sight for incense, and the lifting up of
 my hands an evening sacrifice. Thus saith Ionas,ⁱ I will sacrifice vnto
 thee with the voyce of thankesgiuing, and Osee,^k We will render vnto
 thee the calues of our lips. The vow of humbling or afflicting them-
 selues by fasting, what it imported appeareth by Gods reprouing
 of them, for that^l in the day of their fast they sought their owne will as
 giuing to vnderstand, that by their fast they were to bee instructed
 to the forbearing of their owne desires, to the renouncing of their
 owne wils, to the subduing of their owne corrupt and euill affe-
 ctions, to the elchewing of crueltie, oppression and violence, that
 they might make way to the workes of mercie which God did cō-
 mand them, as in the Prophets words there is shewed,^m Is not this
 the fast that I haue chosen, to loose the bonds of wickednesse, to take off
 the heaue burdens, and to let the oppressed go free, and to breake every
 yoke? Is it not to deale thy bread to the hungry, to bring the poore that
 wandreth into thy house? &c. In brieffe the Prophet Micheas sheweth
 the signification of this humbling, and of all their sacrifices;ⁿ Hee
 hath shewed thee O man what is good, and what the Lord thy God re-
 quireth of thee, Surely to doe iudgement, and to loue mercy, and to hum-
 ble thy selfe to walke with thy God. The vow of the Nazarites was
 the principall vow of all the rest. What the intention thereof was is
 expressed in the first description of the ceremonie of it,^o to be sepa-
 rated to the Lord. Now this was the common condition of all that
 people to be separated to the Lord, as God himselfe giueth them
 to vnderstand,^p I am the Lord your God, which haue separated you
 from other people: therefore shall ye be holy vnto me; for I the Lord am
 holy, and I haue separated you from other people that ye should be mine.
 But God by a speciall vow of ceremoniall obseruations, whereby in
 outward things for the time they were diuided from the common
 conuerlation of themselves and their owne people, would giue a
 spectacle and example to the rest of them, of putting off those car-
 nall and earthly affections by which they should bee like to other
 peoples, for preferuing of spirituall integritie and holinesse towards
 him. And therein is exemplified the condition of all the faithfull, of
 whom our Sauour hath told vs, that^q they are not of the world, but
 he hath chosen them out of the world, & therefore are^r to flic the cor-
 ruption

f 107. 22.
 g 115. 17.
 h 141. 3.
 i Ion. 1.9
 k Ose. 14. 13.

l Esa. 58. 3.

m Ver. 6.

n Mich. 6. 8.

o Num. 6. 7.

p Leuit. 20. 26.

q Joh. 15. 19.
 r 1. Pet. 1. 4.

ruption that is in the world by lust, and to hearken to the voice of God,¹ *Come out from among them, and separate your selues, saith the Lord, and touch no uncleane thing, and I will receiue you.* These are then the vowes that belong to vs, vowes of prayer, of prayle and thanksgiving, of denying our selues, of mortifying our owne affections, of mercie and compassion towards our brethren, and in a woorde, of keeping our selues holy vnto God: euen thole vowes whereof we reade many examples in the Psalmes and other Scriptures: ^c *Thou saidest, seeke ye my face, and my heart answered thee, O Lord, I will seeke thy face.* ^u *Helpe vs O God of our saluation for the glorie of thy name, &c.* So wee that bee thy people and sheepe of thy pasture shall prayse thee for euer, and from generation to generation we will sette forth thy prayse. ^x *Let thy hand be vpon the man of thy right hand, and vpon the sonne of man whom thou madest so strong for thine owne sake: so will not we goe backe from thee: reuine thou vs and wee will call vpon thy name.* ^y *Teach me thy way O Lord, and I will walke in thy truth.* ^z *Teach me the way of thy statutes, and I will keepe it vnto the end: giue mee vnderstanding and I will keepe thy law, yea I will keepe it with my whole heart.* ^a *I haue sworne and I will performe it, that I will keepe thy righteous iudgements.* Thus doth *Osee* the Prophet instruct the people of God, ^b *Take you wordes, and turne to the Lorde and say vnto him, Take away all our iniquitie, and receiue vs graciously, so will we render the values of our lips.* These vowes are recommended vnto vs in the new Testament, when we are taught ^c *to deny our selues, and to take up the crosse of Christ that wee may follow him*, ^d *to mortifie our earthly members,* ^e *to giue our selues vnto God, & our members as weapons of righteousness vnto God:* ^f *to offer our bodies a holy, liuely and acceptable sacrifice vnto God:* ^g *to glorifie God both in our bodies and in our spirits, as beeing both his:* ^h *to liue vnto him which died for vs and rose againe.* These vowes we made to God in our baptisme: and we professe the continuing and renewing of them from time to time in comming to the table of the Lord, as also in our daily prayers and meditations, and in all those promises which the remembrance of our owne wayes draweth from vs euery while. Of these the Prophet *Esay* spake in the section before: of these the Prophet *Dauid* heere saith, *Vow vnto the Lord your God and performe the same, all ye that bee round about him.* Now then it is true that vowes are to the honor and glory of God, and that wee are to consider the dreadfull maiestie of God,

2. Cor. 16. 17.

Psal 27. 8.

79. 3. 13.

80. 17.

85. 1.

119. 33. 34.

Ver. 106.

Cfe. 14. 3.

Mat. 16. 24.

Col. 3. 5.

Rom. 6. 13.

Cap. 1. 1.

1. Cor. 6. 10.

1. Cor. 5. 5.

God, that we may be moued carefully to performe the vowes that we haue made vnto him, and that these vowes are such as may bee made by all sorts of men inhabiting the earth: and what of all this, either against *M. Perkins* or against vs? As for *S. Austin*, hee confirmeth all that hath bene here saide of the exposition of these vowes, that the things that we are here willed to vow, are ¹ *to beleene in God, to trust in him, to liue a good life, to hope to receiue of him eternall life,* and such like as we haue seene before. Now it is true that hee saith further, that ^k some vow chastitie in marriage by keeping themselues the husband to his owne wife onely, or the wife onely to her owne husband: some hauing bene married, vow not to marrie againe, some from the beginning vow virginities, some to vse their houses for hospitalities to the Saints, some to distribute all their goodes to the poore: some of which vowes we question not, the rest are afterwards to be considered of. But that which *M. Bishop* citeth, of his exhorting men not to forbear vowing for the necessitie of the performance thereof, but for that to trust to the helpe of God, to proue that he tooke those wordes to belong to his auditors and not onely to the Iewes, it is a prooffe needlesse, because wee acknowledge so much, in such sort as hath bene saide before. As for that which he further addeth, of *setting contraries together, that each may more liuely appeare in his kind*, it is but the liuely setting foorth of his owne indiscretion & folly. *M. Perkins* to shew what may be vnderstoode by *vowes*, in the place here handled alledgeth a speech of *Dauid* in a former Psalm. ¹ *Thy vowes are upon me, O God: (that is, the vowes which I haue made to thee are lying on mee to bee performed,) I will render praises vnto thee.* In which place we see that the Prophet expoundeth *vowes* concerning praises to God, whereupon *M. Perkins* alledgeth, that *vowes* likewise in the other place may bee construed of prayes and thanksgiuing vnto God. Against this *M. Bishop* excepteth full wisely I warrant you, as not likely that the *Psalme fiftie sixe* writen first, should be the exposition of the *Psalme seventy five* which was conceited and uttered after. But did not his vnderstanding serue to instruct him, that *Dauid* though not expounding the latter Psalm in the former, yet in the former expounding *vowes* to bee prayes, doth teach vs how to expound *vowes*, when they are mentioned in a latter Psalm, or in any other Scripture sounding to like effect? And who but he is ignorant, that Scriptures formerly writ-

i supra scilicet. i.

ex Augustini in
P. sul. 7.

k Ibid. Alii vo-
uent castitatem
conjugalem, ut Pra-
ter uxorem suam
non noverint aliam,
Et. Alij vovent
experti sele coniu-
gium nihil tale ul-
tra pati: alij virgi-
nitatem ab ipsa vo-
eunte aetate vovent
alij vovent dominum
suam hospitalens
omnibus sanctis:
alij vovent relin-
quere cransu sua,
Et.

1 Psalm. 56. 12.

ten doe often giue vs light and helpe for the vnderstanding and expounding of Scriptures that are written later? His seconde exception is as good as that, namely that *Dauid in the latter Psalmes speaketh to others, in the former of himselfe*. And what then? What should hinder but that by the name of *vowes* he should signifie the prayes of God in speaking to others, when he himselfe expoundeth *vowes* to be *the prayes of God* in speaking of himselfe? Albeit hee mistaketh in making *Dauid* the author of the latter Psalmes, which is rather thought to be written in the time of *Ezechias*, but questionlesse after *Dauids* time. In his third exception his head being wild, he telleth vs that *the Prophets woordes in Psalmes fiftie sixe confirme rather that which he taught before*. Where before when as the Psalmes sixtie sixe is the former of the two Psalmes: I thinke he cannot well tell what he meant by this speech. But what is the thing confirmed? *That all considerate vowes are prayes and parts of Gods worship*. What he meaneth by *considerate vowes* we know not, but we take those onely to be *considerate vowes* whereby we vow those things which God hath warranted vs to vow. Thus are *vowes a part of Gods worship*, when we vow those things which he hath taught vs to bee belonging to his worship. Such were for the time the ceremonies and sacrifices of the Lawe, not for themselues, but for the spirituall dutie that was implied in them and acted by them. If they were not put to this vse, God held them not for any part of his worshippinge. *Dauid* therefore hauing respect to this, signifieth that the thing which hee properly intended by his *vowes*, was prayse and thankses to God. This is all that *Dauid* sayeth, and was by *Master Perkins* fittely alledged for that that he had in hand.

6. W. BISHOP.

Let vs now come to the second poynt, wherein we dissent: Th. y (saith M. Perkins) hold *vowes made of things not commanded, as of fasting, Pray. r. &c. to be parts of Gods worship; and that they tend vnto a state of perfection. We say flatly no, holding that lawfull vowes bee stayes & props of Gods worship; but not the worshippinge it selfe: this is long since confuted* But here M. P. setteth up a rotten prope or twu, to uphold his ruyinous building, saying, *S. Paule saith plainly. Bodily exercise profiteth little, + 1. Tim. 4. but godlinesse profiteth much. Where are you good sir? We treat here of*
vowes,

vowes, which are formally actions of the mind: what do you now about bodily exercises? Vowes are principall parts of that godlinesse, which is so profitable. And if by bodily exercise, fasting, and other corporall paine or labour be understood, then we say, that such thinges of themselves would profite little: but being directed to the chastising of the rebellious flesh, to the end we may lesse offend, and better serue God, then they may much profite vs. But let vs heare M. Perkins his seconde reason against such vowes. Gods kingdome standeth not in outward things, and therefore his worship standeth not in outward things.

Answer. Gods kingdome in it selfe standeth not in outward thinges, and as it is in vs also, it doth consist chiefly in inward worship, by faith, hope charitie, and religuon, in whose kingdome vowes hold an honorable ranke: but a great part of this worship among vs, depends of outward thinges: for be not the two only parts of Gods worship among Protestants (as M. Perkins saith in this question) Baptisme and our Lords Supper, both which partly consist in outwardly both speaking & doing? And is not faith (which is the roote of all Christian Religion) gotten by outward preaching and hearing?

R. ABBOT.

Here M. Bishop sheweth himselfe againe in his right colour: for whereas M. Perkins mentioning vowes of thinges not commaunded, addeth for example, as of meates, drinckes, and attire, &c. he in steed hereof putteth in, as of fasting and prayer, &c. that he might make his Reader beleue, that M. Perkins affirmed prayer to bee no parte of Gods worship. Well, he must keepe his wont, and it fitteth well the cause that hee hath in hande. The thing that M. Perkins poundeth is this, that lawfull vowes of thinges not commaunded, are stayes and proppes of the worship of God, but not the worship it selfe. This M. Bishop saith is long since confuted, but where he cannot tell. But for prooffe hereof M. Perkins first alledgeth the wordes of S. Paule, ¹ Bodily exercise profiteth little, but godlinesse is profitable for all thinges. To these wordes M. Bishop giueth an answer that fully confirmeth what M. Perkins saith. But first hee beeginneth merily, Where are you good Sir? Here M. Bishop, what would hee? we treat here of vowes, saith hee, which are formally actions of the mind: what doe you now about bodily exercises? Yea but M. Bishop, you haue told vs before of god vowes, and considerate vowes, and therefore wee presume

presume you allow not of all vowes, as if a man should vow *the^b kil^b of a man, or the cutting off of a dogges necke.* You will tell vs then, that good vowes are such as whereby wee vow good things, and then we answer you, that vowes indeed take their condition and qualitie from the things themselues that are vowed, and therefore that those onely vowes are the true worship of God whereby wee vow those things that belong to his true worship. Whence it followeth, that where bodily exercises are vowed by which God is not worshipped, the sentence of the Apostle is rightly alledged against the taking of those vowes for anie worship of God, that *bodily exercise profiteth little, but godlinesse is profitable for all things.* We see the Apostle setteth downe *bodily exercise* for one thing, & *godlinesse* for another, and thereby teacheth vs, that *bodily exercise* by it selfe is no part of *godlinesse*: and if *bodily exercise* be no part of *godlinesse*, then *vowes of bodily exercise* can be no part thereof. It is but a tradition therefore that *M. Bishop* saith, that *vowes are principall parts of that godlinesse that is so profitable*, because they are no parts of that *godlinesse* but when that *godlinesse* it selfe is the thing which we vow. But now he addeth, *If by bodily exercise fasting and other corporall paine or labour be understood then we say, that such things of themselues would profite little, but being directed to the chastising of the rebellious flesh, to the ende we may lesse offend & better serue God, then they may much profit.* And what is this but that that *M. Perkins*, saith that such things are *staves and proppes and helpes* of the worship of God, but in themselues they are no part of Gods worship? The mortifying of fleshly lusts, the auoyding of sinne, the yeelding of our obedience to God, these are things wherein God is worshipped. But fasting and such other exercises are onely helpes to these and no part of them, and therefore the vowes thereof (as *M. Perkins* saith) are no other wise to bee reckoned, but as proppes & staves, and not as partes of the worship of God. Poperie hath wickedly taught men to reckon of them as meritorious workes and satisfactions for sinne, yea not onely for a mans owne sinnes, but for other mens sinnes also. These are impious and damnable conceipts, and farre from that which the Scripture hath taught vs to conceiue of all outward things. But against that opinion of vowing such outward and bodily seruice, *Maister Perkins* further vrgeth, that the kingdome of God standeth not in outward things, as eating,

Rom. 14. 17.

drinking and such like, alluding to the words of the Apostle, *The kingdome of God is not meate and drinke, but righteousnesse and peace. and ioy in the holy Ghost, and he that in these things serueth Christ, pleaseth God and is approoued of all men.* The Apostle would thereby haue it vnderstood, that we are no whit the nearer to the kingdome of God by eating or not eating, by drinking or not drinking by wearing or nor wearing this or that, or by any such like things. belonging to the externall conuersion and life of man. By *outward things* then we vnderstand not all things that are done outwardly, but onely those things the vse whereof properly belongeth to the outward man. The preaching and hearing of Gods word, the ministring and receiuing of the Sacraments, are things outwardly done, but they are things belonging not to the outward but the inward man. *M. Bishops* exception therefore as touching these things is nothing to the purpose, but the argument standeth good, that because the kingdome of God consisteth not in such outward things as belong to the outward man, therefore Popish vowes are to be condemned as superstitious, and as hauing no ranke in anie true religion, whereby men make vowes of such outward things, to become thereby the nearer to the kingdome of God. Nowe marke gentle Reader; that as *M. Bishop* began this Section with onely, so he endeth it with another, that *M. Perkins* saith, that *Baptisme and the Lords Supper are the two onely parts of Gods worship amongst the Protestants* whereas *M. Perkins* saith no other but thus; *We haue onely two ceremonies to be obserued by commendement which are Baptisme and the Lords Supper.* It is one thing to say, *onely two ceremonies* another thing to say, *two onely parts of Gods worship.* But let *M. Bishop* remember what the gaines of a lyer is, that a man knoweth not how to beleue him when he speaketh truth.

7. W. BISHOP.

But it would wearie a willing man to traile after all *M. Perkins* his impertinent errors. Let vs then at length come vnto the principall point in controuersie. *Catholikes* (saith he) maintaine such vowes to be made as are not agreeable to the rules afores-named. The first is, that of continence, whereby a man promiseth to God to keepe chastitie in a single life that is, out of the state of wedlocke. This kind of vow is flat against the word

word of God, as he saith, which he proueth first out of S. Paule, If they cannot containe, then let them marry: True, if they haue not vowed chastitie before, as the common Christians of Corinth (to whose Saint Paule there speaketh) had not. For such, if they cannot liue otherwise * 1 Cor. 7 chastly, it is better they marrie then bee burned, that is, defiled with incontinencie. But to them who had vowed chastitie before, S. Paule writeth in another style, That if they but desire to marrie, they incurre damnation, * because they haue made frustrate & broken their former faith and promise made vnto God of their chastitie. So that this first text is a furlong wide at the least from the marke. * 1. Tim. 5

R. ABBOT.

It would wearie a man thus to traile after an impudent and wrangling Sophister, who doubteth not as wee see, so apparently and wilfully to lye, and neither vnderstandeth what *M. Perkins* saith, nor what himselfe should say. Wee must come nowe to the principall point in controuerse, as he termeth it; let vs see how well he caryeth himselfe in the debating of it. *M. Perkins* allegation is, that the Papistes maintaine such vowes as are not agreeable to the rules before mentioned, which are necessarie to bee obserued in lawfull vowes. The first of these is their vow of Continencie, whereby a man promisseth to God to keepe chastitie alwayes in single life, that is, out of our state of wedlocke. Against this vow he alledgeth first the words of S. Paule, ^a If they cannot containe, let them marrie, for saith he, it is better to marry then to burne. This is the commaundement of almightie God, to all to whome the gift of continencie is not giuen, that they betake themselues to marriage, as to a safe port and harbor, where they may be free from being tossed and turmoiled with the waues and stormes of incontinencie and raging lust, that so with quiet mind & pure conscience they may serue God, & without interruption call faithfully vpon him. Now what hath *M. Bishop* learned out of his many large volumes for answer to this? The holy Ghost saith, let them marry: True, saith he, if they haue not vowed chastitie before, as the common Christians of Corinth to whose S. Paul there speaketh had not. Where when he cōstrueth the Apostles words of cōmō Christiāns, he putteth me in mind of the Manichees, who wold by

no meanes allowe of marriage in their *Elects*, their speciall and choysed men, but as for their *auditors*, that is, the common sort, ^b they were content to beare with them if either they would not or could not live unmarried. Thus would he make vs beleeue that the Apostle spake but of the common sort, but meant not anie thing of the rest that were more speciall men, when as the Apostle professeth himselfe to write ^c to all that call upon the name of our Lorde Iesus Christ, and in the beginning of that Chapter whence this allegation is taken sayeth, ^d for the auoyding of fornication let euery man haue his owne wife, and euery woman her owne husband, and sayeth it to them ^e that had written vnto him in the name of the Church, who vndoubtedly were not of the common sort. But the exception which he vseth is the verie same as whereby the Scribes and Pharisees of old deluded the commaundement of God, as our Sauour mentioneth in the Gospell, and made it of no effect by their tradition. God saide, ^f Honour thy father and thy mother. True, sayd they, except hee haue vowed or sworne the contrarie. Amongst sundrie wicked oathes amongst the Iewes, whereby they vowed the committing of lewde and damnable acts, and then halted to the doing thereof that they might not be forsworne, this (as *Philo* the Iewe testifieth) was one, that ^g they would not helpe or doe good to such a one so long as they liued. Amongst manie other formes or fashions of swearing, *Iosephus* giueth vs to vnderstande, that one specially was ^h *Corban*, which is as much as to say, *By the gift*. Concerning which maner of oath it is that our Sauour Christe reprooueth their absurd superstition, where he bringeth them in saying, ⁱ *Whosoever sweareth by the altar, it is nothing, but hee that sweareth by the offering (or the gift) that is upon it, he is a debtour: that is as, Hierome* saith, ^k that they most earnestly required to be kept. So then if by any occasion the sonne had saide to his father, ^l *Corban*, that is, *by the gift, if thou haue any profite by me*, vnderstanding after their maner, then let God destroy me, or such or such euill befall mee, hee was hereby tyed, as they taught, that he should yeeld no succour or reliefe to the necessitie of his father. Whatsoeuer God had commaunded, it skilled not: he had now bound himselfe & must stand to it, not to do that that God had required of him: let his father beg or starue, or do what he would or could for himselfe, but of him he must haue nothing. The verie like is the tradition of the Pharisees of the

Romish

b August. cont
Faust. lib. 30. c. 6
Multi vestros
auditores in hoc
obedire valentes
vel non valentes
salua amicitia
soleratis.
c 1. Cor. 1. 2.
d Cap. 7. 3

e Ver. 1.

f Exod. 20. 1. 2.

g Philo de legib.
special. Iure iuran-
do suam inhumana-
tatem confirmat
dum negant se huc
aut illum adiuturo
ullo beneficio
quoad vixerit.
h Ioseph. contra.
Apion. li. 1. In sum-
mandum quod Cor-
ban appellatur.
i c. Apud nullos
autem inuenitur
hoc iuramentum
nisi apud Iudaos
solos, quod interpre-
tatur ex Hebraica
lingua, Donum
Dei.
i Mat. 23. 18.
k Hieron. ibid.
Hoc studiosissime
reprobant.
l Math. 15. 5.
Mark. 7. 11.

Romish synagoge, who when God hath said, *If they cannot con-
taine let them marrie*, answereth, Be it so, if they haue not vowed
the contrarie: but if they haue vowed single life, whether they
containe or not containe, they must not marrie: let them swelter
and boyle and burne in filthie lust euen to the very bottome of hel,
yet marrie they must not in anie case. And whereas the Apostle
saith, *It is better to marrie then to burne*. *M. Bishop* telleth vs that
for such, that is, for common Christians, if they cannot liue otherwise
chastly, it is beter to marrie then to be burned, that is, defiled with in-
continencie: leauing it to be vnderstood, that for Votaries, for such
speciall Christians as he is, it is better to bee burned that is, defi-
led with incontinencie, then to marie. And that it may appeare
that I do not vniuistly force this consequence vpon him, *Cardinall*
Campegius doubted not most impudently to say, that ^m it is a grea-
 ter sinne for Priests to be married, then to keepe many harlots at home:
 & in the like sort *Costerus* the Iesuite, thatⁿ a Priest albeit he be guilt-
 y of great sacriledge if he commit fornication or keepe a concubine, yet
 sinneth more grieuoussly if he marrie. Yea that wee may not thinke
 that some pettie fellowes onely haue so conceiued, *Bellarmino* that
 filthy Friar saith the same: ° *Both are euill, to marrie and to burne,*
but yet the worse of the two is to marrie: yea she that marieth after a
(simple vow (that is, when she hath but vndertaken to vow, and hath
 not yet solemnely done it) yet *in some sort sinneth more then she that*
committeth fornication. See these wretched caufes, whom neither
 feare of God nor shame of men can hold backe from so diuelish
 and damnable assertions, whereby they do but set a snare to halter
 and strangle the consciences of men, as they haue done many thou-
 sands, and by whoredome and filthinesse without remorse sent
 them headlong to hell fire. *As though*, saith *Philo*, to forswear (in
 such a case) for the keeping of Gods lawes, were not much better and
 more acceptable to God. For a man addeth sinne to sinne whilest he abu-
 seth his oath, whereas he should rather forbear from euill doing. Let
 him therefore forbear, and humbly intreate God that of his merces he
 will pardon the vnadvised rashnesse whereby hee was led headlong to
 swear: for to double the fault when thou mayest disburden thy selfe of
 the one halfe, is verie great madnesse, and scarcely possible to bee cured
 Thus spake *Philo* of those vowes and othes whereby men binde
 themselues contrarie to that which God hath commaunded, and

in Sleidan. Com-
ment. li. 4. Quod
sacerdotes mariti
sunt nullo esse gra-
uius peccatum quam
si plurimas domi
meretrices alant,
u. Coster. Enchir. cap
15. Sacerdos si for-
nicetur aut domi
concupiram foueat
tamen si graui sacri
legio se obstringat,
multo tamen gra-
uius peccat si mariti
monium contrahat.
o Bellar. de Mo-
nach. cap. 30. Viri
bere & viri immo-
penu est nubere, & o
Qua nubi post votu
simplex tamen ali-
quo modo magu
peccat, quam qua
fornicatur.
p Philo de Leg. Spe-
cial. Quasi non ma-
luis deoq; grauius
tale periuurium, modo
seruatur, leges, &c.
Addit enim culpa
cul' pam, dum sacra-
mente abutitur,
eum debuisset vo-
tum abstinere a ma-
lesticijs: Abstinet-
igitur, & supplec-
Dum exoret ut
pro sua clementia
temeritatis inconsu-
li agnoscat qua ad
iurandum p'iceps
actus est nam dupli-
citer: nam cum te
post exoneare di-
midio, maxima est
in iuria vix vique
carabi u.

his wordes shall bee the iust condemnation of them, who by presence of a vowe of humane institution and deuice, debarre men from doing that which God hath taught them to do, and tye them to that vncleannesse whereby they are lothsome and hatetull vnto him. Marke it I pray thee gentle Reader, that by their vow of continencie, they professe more to renounce mariage which is the ordinance of God, then fornication and whordome which is the worke of the diuell. A man hath vowed continencie, but yet cannot containe. What must be the meanes to salue this euill? Not mariage by anie meanes which is the medicine that God hath appointed, but adulterie, and fornication, and vnnaturall Sodomiticall filthinesse and vncleannesse, to which the diuell tempteth. It is a doctrine neuer heard of in the world, vntill by the tyrannie of Antichrist the Church became a styre for these filthie swine, that a man should be taken to vow more against mariage, then against vncleane and filthie lust. But yet this notable hypocrite here beareth vs in hand, that *S. Paule* was the author of this accursed and desperate paradoxe. *To them* (saith he) *that had vowed chastitie before, Saint Paule writeth in another style, that if they but desire to marrie they incurre damnation, because they haue made frustrate and broken their former faith and promise made vnto God of their chastity.* Where we must vnderstand, that they of whom the Apostle there speaketh were poore widowes, who were to liue of the almes of the Church, and were vsed by the Church to looke to poore sicke and impotent people, and to giue some attendance to trauellers and strangers, who were faithfull Christians comming by occasion to the place where they were, to wash their feete, which was a thing much done in those hote countreyes, and to do such other necessarie vses as might concerne them. Now because they that were married could not fitly be employed to such seruice, neither was it fitte that the Church should be euery while to seeke by their bestowing themselues in mariage that did vndertake it, therefore they made choise onely of such who would resolue and promise not to marrie againe. And that they might bee the more fitte and likely, both to make and keepe this promise, the Apostle giueth this caution; *¶ Let not a widow be chosen under threescore yeares of age, after which there neede bee small doubt that shee should haue minde or desire of marriage.* This is the great vowe of chastitie that. *M. Bishop*
tellet

telleth vs of, that a woman of threescore yeares old, beeing to doe some seruiceto the Church, and to bee relieued therein by the Churches almes, should first promise not to marrie againe. But the Apostle hauing set downe this caution, goeth on further saying, *But refuse the younger widowes : for when they haue begun to waxe wanton against Christe they will marry, hauing damnation because they haue broken the first faith.* Hee will haue no widowes of the yonger sort admitted to that companie, for the euident perill and daunger thereof ensuing, which by experience then hadde in some sort appeared. For some young widowes comming by this meanes to liue idle vppon common charge, gaue themselues to wantonnesse, and quite cast off the remembrance and regarde of their dutie towards Christ, yea and as *Hierome* vnderstandeth the word vsed by the Apostle, *They committed fornication to the iniurie of Christ*, whose they had professed themselues to be. The Apostle afterwards further expresseth what he meaneth by this *waxing wanton against Christ*, when he saith, *Certaine are alreadye turned after Sathan*, namely that they proceeded so farre, as that by apostasie and infidelitie they forsooke the faith and religion of Christe, and betooke themselues to follow Sathan, whom by their baptisme they had professed to forsake. But of such he saith, that being thus *growne wanton against Christ*, they will marrie, and addeth, *hauing damnation because they haue broken the first faith.* Where the question is, to what these latter wordes are to be referred, whether to that he saith, *they are waxen wanton against Christ*, or to the other words, *they will marrie.* *M. Bishop* saith, that therefore *they haue damnation, because they will marrie*, but to giue some colour thereof hee falsifieth the text, and in the Apostles name setteth downe his owne wordes. We say, that therefore *they haue damnation, not because they will marrie*, but because *they are waxen wanton against Christ.* We proue it to be so out of the text it selfe : for whereas *M. Bishop* in the Apostles name saith : *they haue damnation because they haue made frustrate and broken their former faith*, the Apostle himselfe saith not so, but *because they haue made frustrate their first faith.* Nowe their firste faith was that whereby they first beleeued, and gaue themselues to Christ : in which sort it is saide to the Church of Ephesus, *I haue somewhat against thee, because thou hast left thy first loue ? Remember from whence thou art fallen, and doe the first*

*r Hieron. ad Corin
Fornicata sunt in
iniuriam uiriusus
Christi: hoc enim
Graecus sermo significat.
1 Cor. 15.*

r Apoc. 2. 4.

workes, and this faith was not broken by *willing to marrie*, but by being become *proud and wanton against Christ*. *M. Bishop* then doth amisse, to put in *their former faith*, which is of doubtfull construction, instead of *their first faith*, whereof there is no doubt. If he will say, that the Fathers commonly vnderstande it of their promise not to marrie, we will answer him, that whatsoeuer any of the Fathers say, yet we will not pull out our owne eyes, and say that we doe not see that that indeed we do see. Albeit there want not of the Fathers to iustifie vs in this behalfe, who by plaine allusion to this place, expound *the first faith* of the faith of baptism, and that which we haue at first receiued in the profession of Christe. So dooth *Athanasius*, when he saith: *Wo vnto you that make frustrate the first faith of baptism which was deliuered from heauen*. In like sort *Vincentius Lyrinen* mentioning * how earnestly the Apostle inueyeth against the *Galathians*, who so lightly were remoued from him that had called them in the grace of Christ, applieth to them these words, *Hauiing damnation for that they hadde broken or made frustrate their first faith*. So *Hierome* saith, *They are not worthie of credit who haue broken their first faith, I meane Marcion and Basilides and all heretickes, &c.* It is plaine then that *the first faith* is that according to which wee haue first beleeued in Christ, and first plighted our troth to him. But by a second argument also from the text we proue that that we say, where the Apostle addeth: *I will therefore that the younger (widowes) marrie, and beare children, and gouerne the house, and giue no occasion to the aduersarie to speake euill: for certaine are alreadye turned backe after Sathan*. Which last words do plainly import, that he meaneth that precept of such young widowes as were alreadye chosen into the companie mentioned before, being apparently to this effect, some are alreadye fallen away and turned after Sathan: therefore I would haue the rest that are yet remaining to marrie, least the like euill befall to anie of them. But this hee would not haue sayde, if he had meant that it had bene damnation for them to marry, or their willing to marry hadde bene that frustrating of their faith which he there intendeth, and therefore it is plaine that hee meant not in that sort. And thus *Chrysostome* though hee seeme there to vnderstand *faith* of their *promise* not to marry, yet plainly determineth that the Apostle in those words speaketh of them of whome hee hath saide before, *they will marrie*, though not as hauiing yet

*Athanasius de vn ta
Dest. Trin. Va vobis
qui primam fidem
baptismi calidius
institutam irritam
facitis.*

*x Vincen. Lyrin.
Scitum cunctis est
quam vehementer
inuocatur in quos-
dam beatus Aposto-
lus qui mira leuita-
te translati fuerant
ab eo qui eos voca-
uerat in gratiam
Christi. &c. Habent
tes damnationem
quod primam fi-
dem irritam se-
cissent.*

*y Hieron. pr af.
epist. ad Titum.
Non sunt digni fide
qui primam fidem
irritam fecerunt,
Marcionem lo-
quor & Basilidem
& omnes hereti-
cos. &c.*

7 Ver. 14.

runne into those excesses which he setteth downe. ^a I will therefore because they are willing, I also will that the younger widowes marry: for it is much better that they doe so, then that they doe those other things (namely to waxe wanton against Christ, to goe idle from house to house, being praters and busibodies, &c.) They should indeede carefully looke to those things that beclong to God, and keepe their faith or promise, but because they do not so, it is better th. y doe thus (to marry) then to doe those other things. For by this meanes God is not prouoked, neither are those euilles learned. For that widowhood bringeth forth no good, but of marriage many good things proceede, and this specially for that thereby a remedy is provided against their negligence and carelesse minds, because they know themselves to bee subiect to their husbands. Thus doth Theophylact expound the wordes: ^b I had rather indeede that these widowes hadde not fallen away from the promise or covenant made with Christe, but seeing they had rather marry, I also assent vnto them: for it is better that they become huswifes, then that they wandr vpp and downe to other folkes houses, and turne to trifles and idlenessse. Thus Ambrose also saith: ^c Because those contrary and unlawfull things which hee hath spoken of such widowes, shall bring them to death therefore he giueth counsell, and chargeth that those things bee done which are lawfull. For it is better that they take charge of their owne house, then to use flatterie in the houses of others. More expedient is it to marrie, then vnder a good and godly profession to walke so, as to bee subiect to publike note. Nowe then if M. Bishop will not belecue vs, yet he will not gaine say the assertion of these auncient fathers, that the Apostle heere for auoiding those mischiefes and inconueniences that he speaketh of, giueth libertie of marriage to them who notwithstanding had bene receiued into the number of Church widowes, with profession and promise not to marry any more. Yea, and that it may yet further appeare, how farre the auncient Church was from the beastly and lewd conceipt of Romish hypocrites before expressed, Cyprian speaking of virgins which had vowed virginitie, saith thus: ^d If by their faith they haue dedicated them-

a Chrysost. in 1. Tim. hom. 15. Volo igitur: quia & ipsa volunt, volo & ego adolestentiam nubere, &c. longè enim praestat haec suocere quam illa. Operabat quippe sollicitè curare quae Dei sunt, fidemq; seruare: quoniam verò illa non sunt melius est ista fieri quam illa. Neq; enim diuirituratur neq; mala ista discuntur: quippe viduitas illa nihil parit boni. ex nuptijs vero plurima bona procedunt & illud antecommnia, quòd negligentia uilium & animo resipino consultatur dum uis se subditas norunt.

b Theophyl. in 2. Tim. cap. 5. Maluissimè quidem inquit uiduas haec à paucioribus cum Christo institumine deseruissiet sed cum nuptias malint et ipse assensior &c. Est enim satius maritissumiliat fieri, &c. quia per alienam domos eorum uagari, & ad nugam conuersi et et utra.

c Ambrosii in 1. Tim. cap. 5. Quoniam quas praedixit de huiusmodi (uiduis) contraria & illic in praedictis exi ad meritum, idcirco consultum dat

& praecipit ea fieri quae licita sunt. Delius est enim diuirituratur suae curam gerere, quam in aliena domo aduari. Et multum expedit nubere, quam sub bona & pia professione notabiliter incedere.

d Cyprian lib. 1. epist. 11. Si se ex fide Christo dederunt, pudici & casti sine ulla tabula peremerent: ita forte & stabiles primum uirginitatu expellent. Si autem perseverare nolint vel non possunt, melius est ut nubant quam ut in ignem suu delictis cadant.

se'ues to Christe, let them continue purely and chastly without any euill report: so let them firmly and steadfastly looke for the rewarde of Virginitie. But if they will not or cannot perseuere, it is better that they marrie, then that by their wantonnesse they fall into the fire. *M.* Bishops maister *Bellarmino*, beeing pitifully distressed with this testimonie, that hee might finde a way and meanes to answer it, treacherously suppresseth the first part of the sentence, & saith that *Cyprian* spake not of those which had vowed continencie, but of them who were yet in deliberation what to doe, whereas the very words of *Cyprian*, as we see, do mention them who by their faith haue dedicated themselves to Christ. Of virgins already vowed, *S. Austin* also saith: They which would marrie, and therefore doe not marrie, because they cannot freely doe it, were better to marrie then to be burned, that is, then by the secret flame of concupiscence to be consumed in lust. *S. Hierome* in like sort complaining of some by whom the holy profession of virgines was disgraced, whlest they miscaried themselves, addeth: who are openly to be warned either to marrie if they cannot containe, or else to containe if they will not marrie. To conclude, *Epiphanius* saith, that^h better it is for a man that is fallen from his course (of virginitie and single life) openly to take a wife according to the law, and long to be penitent for his fall from virginitie, and so to bee brought into the Church againe, and not daily to bee wounded with the wickednesse which by the deuill is brought upon him. Thus, saith hee, the church was learned to teach: these are her medicines wherewith to heale. This was the concept of the auncient Church, though too much addicted to that vowing of virginitie, yet in the defect thereof giuing place to marriage, rather then to vnleane and filthy life. But the Church of Rome nowe is become a desperate Surgeon: a Surgeon did I say? nay a cruell butcher, and a slaughterer of the consciences of menne, not healing wounds, but poisoning them, and for salues and medicines giuing them cordes and halters to hang themselves. Albeit their singular hypocrisie and impudencie in this beehalfe notably appeareth, when telling vs that the Apostle denounceth damnation to them that marrie after a vow of single life, they notwithstanding giue to the Pope a power to dispence where hee list for the breaking of this

e *Bellarmino* in lib. de
lib. concord. *Lutheri*
art. 16. *Cyprianus* non
de ijs loquitur
quae continentiam
uouerunt: sed de
ijs quae adhuc deli-
berant quid sint
facturae.
f. *Aug.* de sancti-
virginit. cap. 3. 4.
Hae qua nubere
uolunt et ideo non
nubunt qui impu-
ni non possunt,
melius nubent
quam uerentur,
id est quam occul-
tae concupiscentia
flammae in ipsa
concupiscentia
uastentur.
g. *Hieron.* epist. ad
Demetriadem.
Sanctum uirginum
propositum quarun-
dam non bene se-
quentium nomen
et famas: quibus
aperte dicendum
est ut aut nubant
si continere non pos-
sunt aut continent
si nolunt nubere.
h. *Epiphanius* in h. 6. s.
Apostolic. Melius
est lapsurum a cursu
palam sibi uxorem
sumere secundum
legem et a uirgini-
tate multo tempore
penitentiam agere
et sic rursus ad
ecclesiam induci
et c. et non quoti-
dum occultu iaculu
sauciari, ab improbitate qua ipsi a diabolo insuntur. Sic nouit ecclesia praedicare: haec sunt sanationis medicamenta.

vow, and to giue liberty of mariage. Thus *Mathew* of Paris mentioneth that he dispenced withⁱ *Elnor* the daughter of King *Iohn*,
ⁱ Math. Paris. m
Henr. 3. anno.
1237.
 and sifter to King *Henry* the third, that hauing solemnly vowed
 widowhood, yet thee might marrie to *Simon Mounfors* Earle of
 Leiceſter. So doth *Platina* record, that^k *Celestinus* the third did
^k Plat. de vit. Pou-
t. fin. Celestin. 3.
 by voluntarie dispensation giue *Constantia* the daughter of *Roger*,
 King of Sicilia, and being professed a virgin to the Emperour *Henry*
 the sixt, vpon a condition a benefit to come to himselte there-
 by. Many other examples are there of the like, by which they
 teach vs lightly to esteeme of that they say as touching this matter
 being in their owne account, a thing wholly subiect to the Popes
 will. As for vs, we are perswaded that if the Pope herein can dis-
 pense, wee may much more securely presume of that dispensati-
 on which God by his word hath giuen, commaunding them to
 marrie that cannot containe. Master *Bishop* then may see, that the
 text alledged was not a furlong from the marke, but hee himselte
 was gone a furlong, or rather a mile from his owne wits, that
 would goe about to perswade vs that it is better for votaries to
 burne, that is to bee defiled with incontinencie then to marrie,
 when the Apostle absolutely saith, *It is better to marrie, then to
 burne*, yea that they are all beasts and men of seared consciences,
 who by a vow intend to tye men more strongly from marriage, thē
 from beastly and filthy lust.

S. W. BISHOP.

The second is much like: It is a doctrine of diuels, to forbid to^l *Tim. 4.*
 marrie: truth, if one should hold mariage in it selfe to bee wicke dand
 therfe ore condemne it in all sorts of persons, as *Montanus*, and the *Ma-
 nichees* did. But wee haue a more reuerend opinion of mariage, then the
 Protestants th: vselues. For wee with the Apostle^o hold it to be a great^l *1 phel 5.*
 Sacrament: they, that it is a morall contract only. Notwithstanding, wee
 maintaine, that such persons, who being of ripe yeares haue aduisedly
 vowde chastity, may not marrie: not because mariage is not honourable
 but for that they haue sol. mly promised to God the contrary, which wee
 also hold to be better, then if he had married. And so to use *S. Austins*
 words, He forbidde th to marrie, who saith it to be euill, but not he.
 who:

who before this good thing, preferreth a better *And a little after,* you see (*saith he*) that there is great difference betwene perfwasion to virginity, by perffering the greater good before the lesler, & forbidding to marie, by accusing lying together for issue. *The first is, the doctrine of the Apostles, which we teach, the latter only of devils.*"

* Lib. 3. cont.
Faust. Manich.
c. ap. 6.

R. ABBOT

Because the second is like the first, we presume it to carie sufficient waight and strength of argument against *M. Bishops*, answer. The Apostle reckoneth it for one of ^a *the doctrines of devils to forbid to marrie.* *M. Bishop* answereth, *Truth is one should hold mariage in it selfe wicked, and therefore condemne it in all sorts of persons as Montanus and the Manichees did.* But if he had vnderstood what he had said, he would not here haue named *Montanus*; for *Montanus* in this point was outright a Papist, and condemned the Marcionites and Manichees for that opinion, with which *M. Bishop*, here chargeth him. *Tertullian* being become by his fall the champion of *Montanus*, and being vrged by the catholike Church with the words of the Apostle, in the place here cited against ^b *commanding to abstaine from meates*, answereth the place concerning meates, as *Master Bishop* here doth concerning mariage, that the holy Ghost in these words ^c *condemneeth heretikes that should command perpetuall abstinence, to destroy and disgrace the workes of the Creator*, Such, saith he, as wee finde with *Marcion* and *Tatian* (with whom the Manichees therein consented) *not with (Montanus his) paracletus*. As therefore in meates, so in mariage *Montanus* condemned them who dishonored the worke of Gods creation, and tooke it to be a thing in it selfe vncleane, and wholly to bee condemned. therefore *Tertullian* writing againe in behalfe of *Montanus* concerning mariage, setting the Church on the one side vnder the name of *Naturalists* or *Carnalists*, and heretikes on the other side

a 1. Tim. 4. 3.

b Ibid.

c Tertull. de Ieiun
Pradamnar. s. tam
hareticos perpetuā
abstinentiam pra
cepturos ad destru
enda et despicienda
opera creatoris,
quales inueniamus
apud Marcionem,
apud Tatianum
&c. non apud para
cletum.

d Tertull. de Mono
gam. Haretici nup
tias auferunt, Psy
chici ingerunt: illi
nec semel, nisi non
semel nubunt, &c.
Neq; continentia
eiusmodi laudanda
est quia haeretica
est, neq; licentia defendenda quia Psychica est: illa blasphemista luxuriam: illa destruit nuptiarum
Deum, ista confundit:

saith, ^d *Heretikes take away mariage, Carnalists vrg* it; *they marry not so much as once: these marry more then once: their continency is not to bee commended, because it is hereticall, nor the licence of the other to be defended, because it is carnall: the one blasphemeth, the other excee-*

cedeth: the one destroyeth God from being the author of marriage: the other shames him. Anone after he saith, that ^e their Paracletus did resist: Christ according to the faith, with the whole order or ordinance of the Creator. In the same place hee alledgeth their soundnesse in the rule of faith, namely that which summarily wee profess in the articles of our Creede, as an argument that those things which they taught were not of the euill spirit, ^f who would first haue corrupted them in faith, and then haue peruerted them in order of conuersation whereas now their integrity in preaching (the faith) did giue assurance or warrant for them. A man, saith hee, must first be an heretike concerning God, and then as touching institution of behaviour, but *Montanus* their Paracletus, was, as he saith, an instructour or teacher (not of any new faith but) of new order and conuersation, to which purpose he saith in another place, hauing set downe a brieffe of the articles of our beliefe, ^g This law (or rule) of faith abiding, other matters of discipline and conuersation do admit newnesse of correction, and maketh the end of the sending of their Paracletus to be this, that discipline or conuersation might be brought to perfection. *Montanus* then denied not marriage according to the rule of faith, to bee Gods institution, but profelleth of their continencie that it ^h honoured the lawe of marriage, and therefore *M. Bishop* did him great wrong to couple him in that sort with the Manichees, who wholly blasphemed marriage as vncleane, and hauing originall from the deuil and power of darkenesse. But yet hee will say that *Montanus* taught somewhat against marriage, and we acknowledgethe same, yet not as to condemne marriage, but ⁱ to preferre continencie, as *Tertullian* saith. It is true that albeit he acknowledged marriage to be Gods institution, yet he held the liberty thereof to be permitted but onely once, and that once to be yeilded onely to the infirmisse of the flesh, euen as *M. Bishop* said before, that to common Christians the *Apostle* said, If they cannot abstaine let them marry, but it is plaine by *Tertullian*, that all this was but to commend a itate of greater perfection, ^k the ministerie of their Paracletus being that men should profite to better thinges, and ^l should walke according to the holynesse of the flesh, which they deemed one speciall way to consist either in not marrying at all, or marrying but once: in opinion whereof, and some other pointes of conuerlation

^e Ibid Christum Paracletus contestatur qualem credimus cum toto ordine creatoris.

^f Ibid Adversarius spiritus ex diuersitate pradicatonum apparet primo regum adulterans fides: & ita ordinum adulterans disciplina, &c. Fidem dicit pro eu integri- tate pradicatonum, &c. Ante quod de Deo hereticus sit necesse est, tunc de infirmo, &c. Paracletus noua disciplina institutor, &c.

^g Tertul. de velad. virgin. Hac lege fidei manente cetera iam disciplina & conuersationum admittunt nouitatem correctionum, &c. Propterea Paracletum misit ut ad perfectum perduceretur disciplina.

^h Ibidem de Monog. Continent a religiosa legem nuptiarum honorat.

ⁱ Ibid. Saluo inquit iure nutendi. Plaud saluo, &c. nihilominus iamen ex ea parte destructo qua continentiam praefert. &c. Prelatio- ne continentia impedita. k De velad. virgin. Qua Paracletus aduinastratio rursus haec, &c. quod ad meliora profectur. l De

m Ibid. Nos quos
 spirituales merito
 dici facti. ut spiritus
 alia charismata.
 n Origen. apud
 Pamphil. in Apo-
 log. Cataphryges
 dicentes, Non acce-
 das ad me quoniam
 mundus sum: non
 enim accipio uxore-
 rem, nec est sepul-
 chrum patens est
 tur mecum sed sum
 Nazareus Dei non
 bibens vinum sicut
 & illi.

accounting them of the Church ^mnaturall and carnall men, as be-
 fore was said, they called themselues *spirituall*, and in that respect
 are brought in by Origen as saying: ⁿ Come not to mee, for I am pure
 and holy: for I take no wife, neither is my throate an open sepulcher, (as
 it were to feed and eate treely as those men do) but I am a Nazarite
 of God, forbearing to drinke wine as the Nazarites did. Thus then
 howsoeuer they held God to bee the author of marriage, and the li-
 berty thereof to haue bene formerly permitted once and more then
 once, yet now they taught, that they were called to a greater exqui-
 sitnesse and perfection of conuersation, and therefore were either
 partely or wholly to forbear. Heereby then it appeareth, that the
 Montanists and the Manichees are to be seuered one from another
 and if the Apostles words do condemne them both, then *M. Bishops*
 answer is vn sufficient, because they were not both guiltie of
 that which he saith the Apostle there intended. Let him tell vs: doth
 the Apostle by those words condemne them both or not? If hee say
 yea, as he must, then we inferre, that the Apostle then did not speak
 onely of them who held *marriage to bee a thing wicked in it selfe*, be-
 cause the Montanists did not thinke so. *M. Bishops* answer therefore
 must haue a supply, & that supply must bring forth the Montanists
 and the Papistes within the compasse of the Apostles wordes. The
 Apostle himselfe giueth vs that supply when he saith, that those *spi-
 rits of error* of which he speaketh, shall *speak lies in hypocrisie*. They
 then of whom the Apostle speaketh, shall *in hypocrisie forbid to mar-
 rie*. And what is it to say in *hypocrisie*? Surely, to forbid marriage in
hypocrisie, is to forbid it vnder colour of puritie and holinesse, and
 more then ordinary perfection. The Manichees did forbid marry-
 age, but they forbid it not in *hypocrisie*, but by open and professed
 blasphemie: neither did they so much forbid it, as blaspheme and
 condemne it. A man may forbid that which notwithstanding in it
 selfe he thinketh lawfull enough, but they wholly condemned mar-
 riage, as of it selfe wicked and damnable, and without any forbid-
 ding to bee absolutely detested. The Apostles caueat was not so
 greatly needfull against them or such other as they were, because
 their abhominable blasphemie did apparently bewray it selfe, and
 was easily to be discerned: but the greater daunger was to come by
 them who in hypocrisie should teach these doctrines of deuils, that
 is, with faire shewes and goodly pretences, and insinuations which
 might

might blind the eyes of them that were not iealous and suspicious thereof, and theretore of these specially hee giueth admonition to the Church, Thus did the Montanists disallow of mariage not as of euill institution, but onely as a more prophane and carnall state, fitting for vulgar and cōmon Christians, but not so well sorting, specially second mariage, with that eminency of purity and perfection whereto their *Paracletus* did instruct them. Now in the same sort as the Montanists did, so doe the Papists forbid mariage onely in *hypocrisie*, only as accounting it a more secular and vulgar kind of life, then is fitting to their *spirituall* and perfect states. *M. Bishop* telleth vs that *they hold it to be a great sacrament*, and some of them absurdly and ridiculously make the carnall coniunction of married persons the consummation of that sacrament, whē notwithstanding in that sacrament and consummation of the sacrament they affirme that impurity and pollution as cannot stand with their sacrament of orders. *Mariage* (saith *Bellarmino*)^o hindreth the office of sacrificing, because therein is required an eminent puritie and holinesse, whereas in the act of mariage there is mingled an impuritie & pollution. Thus *Costerus* saith, *If in the old law it were not lawfull for them that were polluted with the uncleannesse of the flesh, either to eate the shew bread, or to handle holy things or to enter into the temple, much lesse doth the administering of our sacraments belong to them, who giue themselves to wives and to getting of children. There appeareth not* (saith he) *so great glorie of mind, & grauity of manners in the man, who, is still sitting by a woman, and attending to her, because all lust weakeneth stayed manners, and maketh a man lesse admirable: whereas it is fit for Priests to carry a graue kind of maiesty by holy chasticitie, that they may be reuerenced and admired of others.* Thus these beastly Friars measure the ordinance of God, by the filth and corruption of their owne wicked hearts, and in hypocrisie depraue that state of life as voide of grauitie, and modestie, and maietie, and as if there were nothing therein but *lust* and sitting by a woman, and attending to her, wherein notwithstanding the holy Fathers, the Patriarchs, the Prophets, Priests, Nazarites, and Apostles serued God: yea and when theselues for the most part

miri qui in circula semper assident eidemq; vacit, quia libido omnis more compositos dissoluit, minusq; ad irabilem hominem reddit sacerdotum potest sancta castitate grauem quandam pra se ferre modestatem, qua uenerationi sint & admirationi caeteris.

o Bellar. de Cleric. cap. 19. Matrimonium impedit minus sacrificandi quia summa quadam puritas & sanctitas in eo requiritur: in actu uero coniugij negari non potest, quin admixta sit impuritas quadam & pollutio.

p. C. ster. Enchir. cap. 15. Si in veteri lege carnis immunditia pollutum non licebat vel edere pares propositiois vel manibus contrere, uel res sacras vel templum ipsum intrare, multo minus huic consentiatur a nostrorum admistrato, qui uxoribus suis liberisq; procreandis uult, &c. & post Non tamen sicut uolunt animi, motus, grauitas claret nisi o-

q. Aug. de morib. Manich. cap. l. 9. Vidimus post transi-
tiones neficio quos
famulus tam petu-
lantissime adimere
tes ut omni iura tri-
ualium impudici-
tiam impudencioq;
superaverit.
r Trident. Concil.
sess. 6. cap. 1. Obla-
tio mundis: qua
nulla ind guttate
aut malitia offeren-
tū inq. nari potest
Sigenat. epist. ad
Philadelp. Siquis
vnam diuit Deum,
& constitetur lesu
Christum, corrup-
tionem & coingui-
nationem vocat
legitimam comixti-
onem & filiorum
procreationem,
hominum habiten-
tiam apostatam.
r Canon. Apost. cap.
6. Episcopus aut
presbyter propriam
uxorem nequaquam
sub obtentu religionis
abijciat. Si vero
reiecerit, excom-
municetur: si per-
seuerauerit d. i. c. i. a.
tur.
u. Concil. Gangren-
ca. 4. Siquis d. i. c. e-
nit presbyterum co-
ingatum tanquam
occasione i. i. i. u.
quod off. rre non
debeat, & ab eius
stinet, anathe m. st.
x Math Paris in
V Villiel. Cong. Pres-
byteros uxorates
a diuino remouit
officio & laicū
M. ssas eorū audire
incedit no uo
t exemplo, &c.

are like the Manichees, detesting marriage, and yet ⁹ *neighing like fed
horses at euery woman that passeth by, with such immodest and wanton
behaviour, as passeth the unchastity and impudencie of base and common
rascals;* some pretty tokens whereof the Reader may find in the sto-
rie of Weston and his fellowes, casting out the diuell from *Sara
Williams* and her sister. They vow againit marriage as too prophane
and vnholly a state, but they vow not against adultery, fornication,
incest, Sodomy, against the horrible vncleanness of vicious bur-
ning lust; they vow not against gluttony, drunkenness, Simony,
periurie, robbery; these things being of the diuell hinder not, but
that they may sacrifice, becaule their ^r *sacrifice is so cleane, as that it
cannot be defiled with any indignity or euill of them that offer it;* only in
marriage being the institutiō of God, there is that *impurity & pollutio*
as by no means may stād with the grauity & maiesty of their priest-
ly function. But to them belongeth that of *Ignatius:* ^r *If any man pro-
fesse one God and confesse Iesus Christ, & doe call the lawfull communiti-
on of man and woman, and the procreation of children a corruption or
defilement, the same hath the apostaticall dragon dwelling in him.* Now
then of such spirits the Apostle speaketh, as wherewith the Romish
doctrine is now inspired, not directly condemning the institution
of marriage, but by obliquity of words impeaching & disgracing it
as too base & vnfitting for the eminent purity & holiness of some
sorts of men. And against such spirits was that Canon made, that
goeth with other vnder the name of the Apostles; ^r *Let not a Bishop
or a Priest put away his wife vnder pretence of religion: if hee so do, let
him be excommunicated: and if he perseuere let him be deposed.* So did
the council of Gangra decree: ^u *If any man make difference of a married
priest, as if by reaso of his marriage he should not minister, & doth therefore
withhold himselfe from his ministraton, accursed be he.* This did Pope
Hild: brād that firebrand of hell, who ^x *put away married Priests from
doing diuine seruice, and forbad to be present at their seruice,* & in those
steps the Church of Rome still walketh, & hath the same curse still
lying vpon her till this day. By this appeareth how farre it is from
truth, which *M. Bishop*, saith that *they haue a reuerend opinion of mar-
riage,* when in effect they iudge no otherwise thereof thē the Mon-
tanists did, nor any otherwise at all, but onely that they appropri-
ate their opinion to some sorts of men, whereas the Montanists

deemed alike concerning all. As for that which hee saith, that *the Protestants hold marriage to be a moral contract only*, he speaketh it but according to the skil that he hath in the Protestants doctrin, which is very little or none at all, but what his maisters haue reported of them. The Protestants teach as God himselfe hath taught, that marriage is *the covenant of God*, and that they who are ioyned in lawfull marriage, ^{Y^r Prou. 2. 17.} ^{z^r Mat. 19. 6.} are ioyned by God, and therefore that it is more then a morall, that is, a ciuil and humane contract. He goeth on, and telleth vs what the cause is why their votaries may not marry, *not because marriage is not honorable*, saith he, *but because they haue solemnly promised to God the contrary*. But therein he lieth vnto God, and talketh dissemblingly, because albeit they are content to say indefinitely that marriage is honorable, yet denie it to bee honorable in some states of men, and doe therefore bind them from it by vow, because they hold it dishonorable for them. It is not as hee fraudulently sayth, that therefore they may not marrie because they haue vowed the contrary, but therefore they make them vow, because they hold that in that state of life they may not marry, yea do hold it for a pollution and vncleanness in them. Whereas he saith, that *in vowing against marriage a man doth better then if he had married*: how true it is, appeareth commonly by the effects. To vow against the ordinance of God which hee hath appointed for an infirmitie which cannot be auoided, what is it but to bid battell to God, and madly to fight against him. God hath sayd, *If they cannot abstaine, let them marry*; to vow against that that God hath sayd, that though hee cannot containe, yet he will not marry, is to sinne desperately against God. As for that which hee alledgeth for his purpose out of *Austin*, it belongeth not thereto. *Austine* speaketh nothing there of vowing, neither doth he so fully and perfectly there tell vs the meaning of the apostles words, because hee examineth not the circumstances of them. He accounteth virginie and continencie of single life, a superiour good to marriage, and we denie it not, as hath been before said as touching preferment and priority of gift: but excellency of gifts is a matter of externall preheminece and preferment with men, not of internall righteoulnesse towards God, neither is a man the better for the hauing, but only for the well vsing of them. Saint *Austin* neuer thought that either virginie or the vow of virginie was acceptable to God for it selfe, and howsoeuer wee accord not

a Answer to the
Epistle 1^o c. 8.

with him as touching the vowing thereof, yet vnderstanding virginitic and single life with that implication as hee doth, as hauing more commodiouse and oportunitie to serue God, and being vsed accordingly, there shalbe small difference betwixt him and vs, and this will be nothing for *M. Bishops* turne, because this preferment is onely accidentall by consequence and vse, not essentially belonging to virginitic for it selfe.

9. W. BISHOP.

M. Perkins his third and last text is, * Mariage is honorable among all, and the bed vndefiled. The strength of this place lieth in a double corruption of the text: for this verbe (is) is not in the text, nor cannot bee the course of the Apostles speech, requiring a verbe of the Imperatiue woode, as both the sentences before and after do conuince.

Againe, if you will haue the Apostle say, that mariage is honorable among all men, wee must also needs take him to say, that the bed is also vndefiled among all, which was not true. Also that their conuersation was without couetousnesse, &c. For there is no reason why this word (is) should bee ioyned with the one more then with the other. And nothing but passion doth cause them to make the middle sentence an affirmatiue, when they turne both the other into exhortations.

The second corruption is in these words (among all) when they should translate (in all,) and the Adiectiue beeing put without a Substantiue must in true construction haue this word (things) ioyned with it, and not (men:) wherefore the text being sincerely put into English, it woulde carry no colour of their error. For the Apostles saying is, Let mariage be honorable in all things, and the bed vndefiled. Here is no willing of any man to marry, but onely a commaundement to them that be married to liue honestly in marriage, to keepe (as elsewhere he saith) their vessels in sanctification, and not in dishonor, and then shall their mariage be honorable in all things, that is, in all points appertaining to matrimonic: so that now you see that *M. Perkins* is not able to bring any one place out of Scripture to disprove the vow of chastitie.

R. ABBOT.

A double corruption, sayth *M. Bishop*, and yet there is neyther of them

them to be seene and vnlesse we will take his simple word, hee is able to proue none. First he blameth vs for saying, *Marriage is honorable* telling vs that we should rather say, *Let marriage bee honorable*, and seeth not in the meane time that our translation is implied in his owne: for why should the Apostle say, *Let marriage bee honorable*, but because it is so; as if he should say, let it bee so reconed of as it is, a thing honorable amongst all. But without any implicatiō the latter part of the sentence being affirmatiue, sheweth that the Apostle meant to speake affirmatiuely in the former also. In this sort *S. Augustine* conceiued the Apostles meaning, who mentioning the good things that are in marriage, *due order of generation, fidelity of chastity, and the sacred bond of marriage* it selfe, addeth, ^a *In all these respects marriage is honorable in all, and the bed is undefiled.* So also *Chrysostom* vnderstandeth it as we translate it, that the Apostle ^b *setteeth downe that marriage is honorable in all.* So likewise *Theophylact* rendereth the words affirmatiuely, ^c *Marriage is honorable marriage is worthy of honor:* and in the very same sort ^d *Paphnutius* in the Council of Nice, and the ^e *Fathers & Bishops* of the sixth Synod in *Trullo* cite it as an affirmatiue speech *Marriage is honorable in all, & therefore we reiect M. Bishops* assertion as childish and vaine, that *this cannot bee the course of the Apostles speech.* The sentences before and after, are vnterred according as the matter requireth, but it more fitteth here for the inferring of the latter part of the verse that the Apostle say affirmatiuely, *Marriage is honorable* then *Let it so bee*, that fornicators and adulterers may vnderstand them: shewes to be without excuse, in that marriage is appointed as an honorable state, and remedy for the auoiding of such sinne. And thus doth *Chrysostome* tie the two parts of the verse together: ^f *For if marriage be granted, then the fornicator is iustly punished. So Occumenius: & For if marriage be permitted, and be lawfully without sin to satisfie concupiscence what pretence of excuse shall there be for fornicators & adulterers?* The former part of the sentence then is an assertiō that marriage is permitted, & is lawful without sin. Yea but then *M. Bishop* wee must sake him to say that the bed also is undefiled amongst all, which (saith he) is not true. But he should haue told vs why it is not true; where if he had answered, that the bed of marriage is not vndefiled amongst al, because some pollute it by adultery and whordom, it would haue appeared that his vnderstanding was very short, that could not conceiue that the Apostle telleth vs

^a August. cont. Pelag & Celest. lib. 2. cap. 34. Propter hac omnia honorabilisumpta in omnibus & thorus immaculatus.

^b Chrysostom. ad. Heb. hom. 33. Cum posuisset honorabile coniugium & thorus immaculatus, ostendit quod merito inserat quae sequuntur.

^c Theoph. in Heb. 13. Coniugium honore est, honorabile dignum est. d Socrat. hist. lib. 10. cap. 1.

^e Sext. Synod. can. 13.

^f Chrys. vs supra. Si enim coniugium concessum est, iussu fornicator supplicij afficitur.

^g Occumen in Heb. cap. 13. Nam si coniugium permittitur est & sine peccato licet ad explendam concupiscenciam, quae erit excusatio nisi preteritis fornicatoribus & adulteris.

h 1. Cor. 3. 17.

what the mariage bed is of it selfe, not what it becometh by the v-
 sage of it. He saith else where,^h *The temple of God is holy which ye are*
 and yet wth shall he saith, *if any man destroy the temple of God, him will*
God destroy, as giuing to vnderstand, that the vncleannesse of men
 may defile that which God hath made holy. So it is in this case, the
 bed of mariage is holy and vndefiled, God reputeth no vncleannes
 or pollution to it, *it is lawfull without sinne,* as *Occumenius* hath be-
 fore expounded it: ** They that rise from it are vndefiled,* saith *Prima-*
sus, not drawing from thence any spot of sinne, but the vncleannesse is
 when the bed of mariage is made the bed of adultery, and mans fil-
 thinesse polluteth that which God hath sanctified. In a word, that
 which the Apostle saith of all the creatures of God, is to be applied
 to the mariage bed, it is ⁱ *cleane to them that are cleane,* that is to them
 who by chast conuersation preferue in it that holinesse and honour
 that God hath attributed vnto it. Now by that that hath bene said,
 appeareth the vanitie of his second cauill, where hee saith that in
 steed of *in all things,* we say *amongst all or amongst al men.* The greek
 words are *ἐν παντι* that is *in all,* and the sentence being so read,
Mariage is honorable in all, what else doth it sound but *mariage is*
honorable in all men? And this is indeed the true and proper tranlla-
 ting of the words; for wee in reading *amongst all,* do disaduantage
 our selues by not expressing literally the words of the Apostle. For
 we know that that may be *honorable amongst all,* which yet all are
 not capable of. The calling of the minitter and of the magistrat is
 honourable amongst all, but yet all cannot be ministers and magi-
 strates. But the Apostle saith that *mariage is honorable in all,* to sig-
 nifie that it is a state of life which God hath instituted to be free for
 al men. And that this is the true meaning of the Apostle, appeareth
 by that that hath bin before said. For if these words do serue to be-
 reauē fornicators and adulterers of all pretence of excuse, then that
 must be so taken as that fornicators and adulterers must vnderstand
 that they appertaine to them. And how shall they vnderstand that
 the words do appertaine to them vnles we take them in this sort that
mariage is honorable in all men? for otherwise they may hapily say,
Mariage indeed is honorable, but it did not belong to vs. For sup-
 pose that Popes and Popish Priests bee fornicators, as their Can-
 non law telleth vs, that ^k *few of of them are found without that fault*

* *Primasus* in Heb.
 13. *Immaculatus*
lestus: immacu-
lasi & illi inde
surgentes, hoc est,
maculam peccati
inde non trahentes.
 i Tit. 1. 15.

k *Dist. 81. Maxi-*
mianus in glos. Cō

muniter dicunt quod Clericus pro simplici fornicatione deponi non debet, quia pauci sine illo vicio inueniuntur.

how shall they be deprived heere of the excuse of their filthinesse, if they may say, Wee held marriage to be honorable, but it was not lawfull for vs to marry? But the words do serue to take away from al adulterers and fornicators all excuse of such vncleannes. They must therefore be taken to affirme indeede that which they seeme to do, that *marriage is honorable in all men.* And so doth Theophilaēt apparently expound it, *He sayth not that marriage is unfitting for the elder and fit onely for yong men, but honorable for all,* though withall hee expound thole words in all, as importing ^m *euery way and at all times.* But *M. Bishop* bringeth vs to the Grammar, and telleth vs, that the adiectiue being put without a substantiue, must in true construction haue this word (things) ioyned with it. Full wisely, I warrant you, and with great skill: as though where the Apostle saith, *ἅπαντες ἔχουσιν γινῶσκαι*, wee are not to translate, *there is not knowledge in all men, or all men haue not knowledge,* but rather *there is not knowledge in all things,* because the adiectiue is there put without a substantiue: and where the Apostle saith, *ὅτι γὰρ πάντων ἡ πίστις*, we should not say *all men,* but *all things haue not faith:* and where he sayth, *ὁ ὁδὸς ἑαυτὸν ἀντι-δύλον ὑπὲρ πάντων*, we should not translate *who gaue himselfe a redemption for all men,* but *for all things,* because in these places the adiectiue is put without the substantiue, as in infinite other places it is, where notwithstanding it must necessarily bee vnderstood not of *all things* but of *all men.* It is not passion then, as he obiecteth to vs, but plaine frenzie, as it seemeth, that maketh him to vse these blind and ignorant cauillations, and the places of Scripture which *M. Perkins* hath alledged against their vow of continencie, stande still firme and sure for ought that he hath beene able to say against them.

10. W. BISHOP.

The Scripture being so barren for him, he shall belike recompence it with the abundant testimonie of antiquitie in fauour of his cause: but oh unhappie chance, hee hath cleane forgotten in this question the record of the auncient Church: what, was there not one Father, who with some one broken fragment of a sentence or other, woulde releue you in this your combat against the Vow of Chastitie? I will helpe you to one, but I feare me, you will scarce thanke mee for my paines: it is such a one, as is

1 Theoph. in Heb
13. Non quia sup-
tia state promedi-
oribus miris, con-
ueniant, adolefcenti-
ulos verò admo-
dam decent sed
cunctis aut honori
sunt.
m Vel in omnibus
hoc est, quibusum
modu, & quous
tempore.
n 1. Cor. 8. 7.

o 2. Theff. 3. 1.

p 1. Tim. 1. 9

neither holy nor father, but the auuncient Christian Epicure Iouinian, who, as S. Augustine hath recorded* and S. Ierome*, did hold that virginitie of professed persons, men and women, was no better then the continencie of the married. So that many professed virgins beleeuing him did marry, yet himselfe did not marry, as Friser Luther did: not because he thought chasticitie should be rewarded in the life to come, with a greater crowne of glory: but because it was fit for the present necessity, to auoyd the troubles of marriage: see iust the very opinion of M. Perkins and our Protestants. But this heresy, saith S. Augustin in the same place was quickly suppressed and extinguished, it was not able to deceiue any one of the Priests. And in another place thus* he speaketh of Iouinian, Holy Church most faithfully and valiantly resisted this monster. So that no maruell if that M. Perkins could finde small releefe in antiquitie for this his assertion, which the best of them esteemed no better then a monstrous sacrilegious heresie.

* Hares. 83. ad
Quod vult.
* Lib. 1 contra
Iouin.

* Lib. 2 retrac. 22

R. ABBOT

How simply M, Bishop hath dealt in the answering of the Scriptures alledged against him, we haue very well scene already, and it hath been made appeare to him that we want not testimony of antiquitie for the applying thereof in such sort as we doe. Albeit wee freely say to him, that our faith resteth entirely vppon the word of God: and where God hath spoken plainly to vs, we will not suspend our assent vpon question, whether men thinke the same that God hath told vs. If men haue giuen testimonie thereof, we take their witness and vse it: if not, we say as in another case Cyprian doth: *Wee are not to looke for the testimonies of men, where we haue warrant already from God himselfe,* and with the Apostle Saint Paul, *Let God be true, and euery man a liar.* In the meane time we do but suffer M. Bishop here to *go like a foole to the stocks for correction,* not imagining whither he goeth, and like the poore fish to dally & play with the baite wherein hee receiuethe his owne bane. Hee sporteth himselfe with Iouinian, and in the cause of Iouinian we bring not a broken fragment of a sentence of some father, but in a manner a whole Church, and no meane Church, but euen the Church of Rome, defending and maintaining that *virginitie, of professed persons is no better (with God) then the continencie of the married.* The old Church of

a Cyp. lib. 2. ep. 5
Non sunt expectanda testimonia humana, cum procedunt diuina suffragia.
b Rom. 3. 4.
c Prou. 7. 22.

Rome condemned the doctrine of *Montanus*, which was the same in effect as before I haue said, that the Church of Rome now maintaineth. The old Church of Rome vpheld the doctrine of *Iouinian*, which was the same that wee nowe defend against the Church of Rome. This matter (gentle Reader) hath bene declared beefore at large ^d in the answer to *M. Bishops* Epistle, and thither I refer thee for the full vnderstanding of it. Here I will onely briefly remember thee, that the doctrine of *Hierome* against *Iouinian* found generall opposition in the Romane Church, and howe scandalously and offensively it was taken, his owne words may giue vs to vnderstand, when in his apologic he saith, *A great offence, the Churches are ouerthrowne, the world cannot abide to heare it that I haue saide, that virginittie is more pure (or holy) then marriage*. It was no small matter that made him thus to speake: to hold that *virginittie is more holy then marriage*, was then taken to bee a doctrine pernicious to the Church, and the world could not brook the hearing of it. Some priuate persons were intangled with the conceit of it, but it was most hainouly taken when it came publikly to bee defended. And albeit *Siricius* then Bishop of Rome, a superstitious & vnlearned man, the first for ought appeareth that sought to giue way in the Church of Rome to the dregs and filth of *Montanus*, which that Church had before condemned, albeit I say this *Siricius* with some few of his owne packe hadde giuen sentence against *Iouinian*, yet so little did his sentence auaille with the rest of the Clergie, as that *Hierome* found himselfe much aggriued at their taking parte against him. His words are plaine, *Though secular men thinke much that they are put in lower place then virgines, yet I maruell that Priests and Menkes and continent persons do not commend that which they do. They containe themselves fro their wines that they may imitate the chastitie of virgins, and wil they haue it that married women are the same that virgins are?* Hereby it plainly appeareth, that howsoeuer in practise they hadde yeilded to the decree of *Siricius*, and to those fancies which then were somewhat growne as touching single life, yet they retained still the same iudgement and opinion of doctrine, that *Virginittie* and *marriage* for themselves made no difference at all with *G O D*, howsoeuer the one be more conueniēt then the other for auoiding the distractions and troubles of our present life. For the rest look to the place before mentioned, which I hope wil giue thee satisfaction

ds. a. 8.

e Hieron. apolog.
pro. lib. aduor. lo-
uin Grandepiacu-
lum, euer sa suno
ecclesia, orba audi
re non potest, si vir-
ginitatem diximus
esse inuicem
quam nuptias

E Ibid. subintro. Si
seculi homines in-
dignantur in vino-
is gradu se esse
quam virgines,
miror clericos &
monachos & conti-
nentes non lauda-
re quod faciunt.
Castrant se ab ux-
oribus suis ut imi-
tentur virginum
castitatem, et idip-
sum velunt esse
maritatum quod
virgines.

as touching this whole matter. As for *Luthers* mariage hee hadde groundes sufficient whereupon to satisfie himselfe in that behalf, and better were it for a great number of *M. Bishops* copelmates to do as *Luther* did, then to practise that filthinesse which vnder colour of continencie they now doe.

II. W. BISHOP.

But M. Perkins hath an argument that shall neuertheless demonstrate the vow of perpetuall chastitie to be intollerable. For (saith hee) this vowe is not in the power of him that voweth : for continencie is the gift of God, who giueth it not vnto all, but vnto whom he will, when he will, and as long as he will. And if we object, that by prayer and fasting the gift of continencie may be obtained of God : he answereth, that it cannot, because it is not necessary to sa'nation. We reply, that it is necessarie for all them that haue vowed chastitie. And be it so, that God giueth it not vnto all, yet doth he certainly giue it to some, for otherwise they cannot keepe their vowes, but to the dishonour of God, and to their owne damnation should breake them.

And we onely teach, that some such who haue vowed chastitie, could keepe it: so that the argument is very childissh, and too too weake to leade any wise man away from the holy and auncient doctrine of the church.

R. ABBOT.

A very simple remonstrance doth *M. Bishop* here giue vs to *M. Perkins* his demonstration. The ground of the argument is this, that to make a vowe of that which by ordinary prouidence of GOD is not in our power, and wherein wee haue no assurance of the extraordinary gift of God, is an intollerable presumption, a wilfull tempting of God, and a seeking to bind his gifts to the headlong rashnes of our fancies. What is he but a mad man that will make a vow to go vpon his head, or to flie in the aire, or ^a to stay the Sun as *Iosuah* did, or ^b to deuide the sea as did *Moses*, or ^c to stay the raine as *Elias* did, or ^d to make iron swim as *Elizeus* did? Now of continencie wee are taught that it is a speciall gift of God. Our Sauour Christe expressly telleth vs, ^e *All men cannot receiue this thing, but they to who it is giuen* Therefore ^f *they to whom it is not giuen, eicher haue no wil to it, or fulfill*

^a Iesu. 10. 13.
^b Exod. 14. 21.
^c 1. King. 17. 1.
^d 2. King. 6. 6.
^e Mat. 19. 11.
^f August. de lib.
 arb. ca. 4. Quibus
 non est datum, aut
 nolunt, aut non im-
 plent quod volunt.

not that which they are willing to, Saint Paul saith, & Every man hath his proper gift of God, one thus, and another thus: and shall he that hath received his gift one way, vow the performance of that which belongeth to another gift which he hath not received? But say they, the gift is to be obtained by fasting and praier. Yea but seeing praier also is the gift of God, how can he presume that God will giue him grace to pray for the obtaining of that other gift who haue wilfully vowed without God, and hauing received no gift whereupon to vow? Surely they to whō it is not giuen sometimes haue no will to it, as we see before in *S. Austins* words, and how can they faithfully pray for that whereto they haue no will? But it is true here which *Solomon* saith, ^b *It is a snare for a man after the vowes to make inquirie*: first to vow and then to bee to seeke and to learne for the keeping of it. And what? doth fasting and prayer obtaine of God whatoeuer wee list to aske? Shall we vow to do as *Moses*, and *Iosuah*, and *Elias* did, as I said before, and then thinke by fasting and praier to obtaine it? Saint *Austin* rightly saith, ⁱ *God in mercy sometimes denieth that which we ask* because he thinketh it not conuenient for vs, or he hath determined otherwise, ^k *God is gracious* (saith hee) *who oftentimes giueth not what we desire, that he may giue vs that which we will like better* when hee hath giuen it. Thus Saint *Paul*, though ^l *he besought to be eased of that sting of the flesh, the messenger of Satan which buffeted him*, yet obtained not what he desired. Therefore *M. Perkins* very well obserueth that there are two sortes of the giftes of God, some common to all, and therefore necessary because he hath determined not to bring vs to saluation without them, as are repentance, faith, forgiuenesse of sins, sanctification of the spirit, which as God first giueth, so to our faithfull prayers he yeeldeth the increase thereof. Other giftes there are which God hath intended to bee proper and peculiar to some, and whereof hee maketh not others partakers, because the want thereof is no hinderance to their saluation, as are the gifts of toongs, of healing, of knowledge, of wisdom, of vtterance, and such like. Of this sort is the gifte of continencie, which because it is not necessary for saluation, we can no more presume to obtaine by fasting and prayer, then we can any of those other, or health, wealth, preferment, or any such outward and temporall benefite. We may assay & vse the meanes to see what God will do, but we haue no promise whereupon we may certainly resolue our selues for successe therein.

g 1. Cor. 7. 7.

h Prou. 20. 15

i August. de verb. Dom. ser. 53. Aliquando Deus proptius negat quod peti.

k Idem epist. 34. Bonus Dominus quatenus tribuit sapē quod volumus vique malum attribuat.

l 1. Cor. 12. 8.

As therefore to vow the vse of those other gifts when a manne hath them not, onely vpon presumption by prayer and fasting to obtain them, is the part of a brainsicke and distempered man, euen so is it for a man to vow continencie, not hauing receiued but presuming afterwardes by fasting and prayer to obtaine the gift whereby hee should containe. But where *M. Perkins* answereth that the gift of continencie cannot be presumed of by prayer and fasting because it is not necessary to saluation, *M. Bishop* replieth, that it is necessary for all them that haue vowed chastitie. And why so? For otherwise they can not keepe their vowes, but to the dishonour of God and their owne damnation should breake them. Where wee see that *M. Perkins* vnderstandeth necessary in one respect, and *M. Bishop* in another. Master *Perkins* intendeth, that prayer and fasting do not certainly obtaine any thing, but what in it selfe and simply is necessary to saluation. *M. Bishop* will haue vs thinke that it obtaineth certainly whatsoever is necessary in respect of a vow for the performance thereof, But because that which *M. Perkins* saith is true, therefore that which *M. Bishop* saith is false, neither may we imagine by prayer & fasting to subiect the gifts of God to the madnesse of our vowes. What? because a man voweth to be a prophet or to speake strange toongs, shall it therefore bee necessary for his saluation, that God bestow vpon him the gift of prophecie or the gift of toongs, because otherwise he shall breake his vow? If we will thinke thus absurd, we must say in the vow of continencie as we will in this, that the gift of continencie is not necessary to saluation, but it is necessary for a man to repent him of his rash and headlong vow, to aske God mercie for abusing his sacred name in so vnlawfull sort, and to vse the means ordained by God for auoiding the mischieues of that vow wherein he findeth not himselfe seconded and confirmed by the gift of God. Beccause I say the gifte of continencie is not in it selfe necessarie to saluation, therefore God doth not alwayes yeelde it to the prayers of men, howsoeuer they haue vowed it, but leaueth them to the repentance of their errour, and to the remedy which hee hath appoynted for them: and they who hauing vowed against marriage, and not hauing the gift of continencie do perseuere therein, they do no other but rebell against God, and not further their saluation by keeping their vow as they call it, but increase their owne damnation by the pollution and vncleannesse of filthy lust. Whereas he saith, that they

onely

only teach that such as haue vowed chastitie can keepe it: I answer him as *Austin* did to *Iulian* the Pelagian, that where^m *Christ* saith, *All receiue not this saying, but they to whom it is giuen: he might haue sayde, All receiue not this saying, but they that will, if it be true which they say.* For if they that haue vowed chastity can consequently keepe, it the whosoever will vow it, is presently thereby put in state for the keeping of it, and that is whosoever will, because whosoever will, may vow. Which because it is apparently absurd, therefore our argument is strong enough to satisfie a wise man against so vaine and childish answers.

m August. cont. Iulian. lib. 5. ca. 10. Non omnes capiunt verba cum possent dicere, Non omnes capiunt verbum, hoc, sed qui volunt, si verum esse quod dicitur vos.

12. W. BISHOP.

But to the further confirmation of this point, let vs heare what the holy *Fathers* teach touching the possibilitie of this vow.

Tertullian heare the and expounding these wordes, * He that can take, let him take. * Chuse (saith he) that which is good, if thou say thou canst not, it is because thou wilt not, for that thou mightest if thou wouldest, hee dooth declare who hath left both to thy choise.

* *Lib. de monog. Mat. 19.*

Origen upon the same place. * He that will take this word that is set downe of chastitie, let him pray for it, beleeuing him that sayde, Aske and it shall be giuen you, and hee shall receiue it: which dooth plainly confute *M. Perkins*, who saith, that although we aske neuer so much, we cannot obtaine this gift. With *Origen* agreeth *Saint Ierome* upon the same place, who saith, It is giuen vnto them who haue requested it, who haue desired it, and trauelled that they might receiue it.

* *Mat. 19.*

The same song chaunteth *Gregorie Nazianzene*, which is of three kinds of Eunuches.

* *Orat. 31.*

Saint Chrysostome saith, It is possible to all them who make choise of it: and further addeth, that our *Sauour Christ* himselfe doth prooue it there after this sort: Thinke with thy selfe if thou haddest beene by nature an Eunuch, or by the malice of men made one, what wouldst thou then haue done, when thou shouldst both haue beene deprived of that pleasure, and yet not haue hadde any recompence for thy paine. Therefore thanke God, because thou shalt haue a great reward, and a glittering crowne, if thou liue so as they must

doe.

do without any reward: yet (saith he) thou mayst do it more easily, safely and pleasantly, both because thou art fortified with hope of recompence, and also comforted with a vertuous conscience.

We will wrap up this point with Saint Augustine, who directly confuteith Master Perkins by many reasons and examples: Lib. 2. De adulterinis coniug. cap. 12. Et de bono viduit. cap. 20. And vpon the Psalme, an hundredth thirtie seuen, hee yeeldeth another reason, why God will more really assist them, saying Hee that exhorteth thee to vow, will helpe thee to fulfill it. All which heauenly doctrine, because it is spirituallly iudged (as the Apostle speaketh) the carnall man cannot understand: and therefore Master Perkins being perswaded that few canne liue chasty except they marrie, auoucheth that this Vowe doth bring forth innumerable abhominations in the worlde: not the hundredth part so manie as the fleshy heretickes imagine, and out of flying and lying tales report and bruite abroad. Nay I dare affirme, that lette the authentickall Recordes of our Realme be well perused, and you shall finde more lewd filthie lecherie to haue bene practised by Ministers and their wines this last age, then was in a thousand yeares before by all the Catholicke Priests and religious persones of the Land.

This may serue for a reproofe of all that M. Perkins obiekteth against the Vow of chastitie: afterwarde the man would somewhat reason the matter by shewing how he condemmeth not chastitie, yet saith, that marriage is better then it, in two respects. If Iouinian was reputed by the learnedst and holiest fathers, a Christian Epicure and a monster, because he durst make marriage equall with virginite: what shall this man be, who sayth it is better? His reasons are so childish, that by the like you may prooue durt to be better then gold: wherefore I will not stand vpon them.

Hee neuerthelesse afterward concludeth, that one may purpose constantly with himselfe to lead a single life; but so, as he may change vpon occasion, and this to be a counsell of expedience, but not of perfection.

Lastly, that if any hauing the gift of continencie doe vow, and afterward marrie (the gift remaining) they haue sinned: which is flat against his owne second rule, which prohibites vs to lose our libertie, and to make any thing unlawful in conscience, which Christian religion leaueth at libertie.

h Rom 7.16.

receiueh, yet euery one receiueh not the thing which hee asketh, because we ^h not knowing what to pray as we ought, do sometimes ask those things which are either vnprofitable or vnecessary for vs. It is true that the prayer of the faithfull neuer returneth emptie; but yet therefore are we taught in our prayers to submit our selues to the will of God, and to say with our Sauour, ⁱ *Neuerthelesse not as I will, but as thou wilt be done*, because God, though ^k *hee heare vs alwayes for our good, yet doth not heare vs alwayes according to our will*. Because therefore the gift of continencie is a speciall gift which God hath not left indifferent to euery man, we may not vpon our praieres resolue to receiue in particular that gift, ^l *After Fewe we haue no warrāt in particular for the obtaining of it. And yrie, sould Origen himselfe vpon occasion well discerne, when hee saith that our Sauour reproveth such masters as cruelly and vnmmercifully, without weighing the strength of their hearers, do enioyne them things beyond their power, as they (saith he) who forbid to marry, and from that which is expedient do force men to a puritie or cleannesse more then needeth, who also teach them to abstaine from meates and by the word of their exposition do bind other such burdens to which they should not at all compel faithfull men, being beside the will of Christ, saying, My yoke is sweet and my burden light; and do lay them by their word and doctrine vpon mens shoulders, bowing them downe, and causing them that are not able to beare them, to fall vnder the waight of their heauy cōmandements*. Thus spake Origen against them, who notwithstanding alledged for themselues, as wee haue seen, the same that he saith in the other place, that God of his part will not bee wanting, and they that aske shall receiue of him. And if it be true which hee saith in those former words, then there was no cause for him here to blame those teachers for laying too heauie burdens vpon men, because they might iustly answer as he doth, that the burdens were not to bee accounted too heauie, for that euery one that asketh may receiue strength for the bearing of them. But because he iustly reproveth those teachers, therefore he giueth to vnderstand that *M. Perkins* iustly saith, that though it cannot bee doubted, that some by prayer obtaine the gift of continencie, yet it is not yeldded to the prayers of euery man, and many though they pray neuer so much, yet receiue it not. As for *Hieromes* words they shew which is the way to obtaine it, but doe not say that that way will bring euery man vnto it.

i Mat. 26.39.

k *Augusi. Exaudis Deū et si non sēper ad voluntatem se per tamen ad utilitatem.*

l *Origen in Mat. tract. 24. Reprehendit huiusmodi preceptores qui crudeliter et sine misericordianon secundum existimationem vtrius uniuscuius que audientis, sed maiora virtute ipsorum iniungunt, ut puta qui prohibent mōbere & ab eo quōd moderatam mūditiā compellunt: qui etiam ducent abstinere acibus, & alia huiusmodi ad quae non omnino oportet cogere, fideles alligant per verbum expositionis suae onera grauiā citra voluntatem Christi dicentis, Inquam meum suauis est, et onus meum leue est, & imponunt ea quantum ad verbum suum super humero hominum curuantes eo: & cadere facientes sub pondere grauius mandatorum eos qui beati lare canon suffe ruit.*

It is giuen to them that haue asked it, that haue desired it, that haue laboured to receiue it, but it followeth not that it is giuen to all that do so. He expressely directeth his speech against them who thought that either ¹¹ *by fatall destinie or by fortune and chance* men receiued this gift, and the wether that not so, but by prayer and labor they that haue it do attaine it. But if all might so obtaine it, there were reason of that aduertisement which hee giueth presently after, ^o *Christ saith. He that can receiue it let him receiue it, that euery man may consider his owne strength whether he be able to fulfill the precepts of virginity & continencie: for continencie is of it selfe a flattering thing, and allureth euery one to it; but men are to consider their strength that he may receiue it who is able to receiue it.* What needeth this consideration of our strength, and the doubt of our being able, if wee may resolue that euery one that asketh and seeketh, receiue strength to be able. Yea and the obtaining of this ablenesse requireth greater labour then euery mans strength can beare, appeareth by *Hierome* himselfe, who of himselfe confesseth, how ^p *hardly by the hardnesse of the wildernesse he attained to the bridling of incontinent desires.* ⁹ *I was not able (saith he) to beare the provocations of vicious desire and heate of nature, which when I repressed by ostensifling, yet my mind was still raging with thoughts.* ¹ *I thought my selfe to be amidst the pleasures of Rome. My body was rough with sackcloth, and my skin and flesh was become blacke; stil I weeping and mourning; I slept not but as sleepe oppressed me, and then I laied my bones scarcely hanging together upon the bare ground, My drinke was cold water, and it was too daintie for me to haue any thing boyled. Yet I who was thus the companion of Scorpions and wild beasts, yet (in my mind was many times present among the companies of maidens. My face was pale with fasting, and my mind was still raging with desires in my cold body, and my flesh being now dead before my selfe, onely the fires and heates of lusts were still boiling within me.* This hee acknowledgeth as touching himselfe, and if he in that inuincible obstinacie against himselfe, yea in the wildernesse, where his companie was but Scorpions & wild beasts, yet found so great difficulty to attaine to that that he sought for: what shall we expect of them who are tyed to liue there

m Hieron. *Nath*
 19 *Hi datum est*
 qu petierunt, qui
 voluerunt, qui ut
 acciperent labor
 auerunt.

11 *Id Nemo potest*
 sub hoc verbo fati
 vel fortunam intro
 duc.

o *Ibid Inferi Qui*
 potest capere capiat
 ut unusquisque co
 sideret uires su
 utrum possit uirgi
 alia & pudicitia im
 plere praecipit. P. r
 se enim castitas
 blanda est, & quora
 libet ad se allucius
 sed consideranda
 sunt uires ut qui po
 test capere capiat,
 p Hieron. *Vix ere
 mti dicitur refræ
 nauit.*

9 *Ad Rust de vi
 uendi forma. Incon
 tina uisiorum arde
 remq; natura ferru
 non puteram, quera
 cum crebru uicinis
 frangerem memora
 mien cogitationibus
 astuabat.*

r *Ad Eustech, de*
 ci Hod. *virginis. In*
 eremo constitutus,
 & c. *Putabam me*
 Romani interesse
 delictis, & c. *Hor
 retant sacco mem
 bra deformia, &*
liquida casti firi
Æthiopia

canu obduxerat.
Quod id lacryma,
quod id geminis, &
*siquando repugnau
 tem somni irma
 neris oppressisset, no
 dahumo ossa uix
 harent a cellidēā,*
*Deicibu & palu sa
 ceo cum etiam lan*

*gentes monachi aqua frigida utantur & celtum aliquid accepisse luxuria si Illeigitur ego, & c. scorpionum tantum so
 cium & ferarum sape choris intereram puellarum. Pallebant ora ieiunij & mone desiderij: astuabat in frigido corpore, &
 antehominem sumo iam carne p avertina sela libidinum incendia bulliebant.*

where there is still casting of oile into the fire, and occasions mightily to prouoke that desire which so mightily prouoketh it selfe where there is no occasion. Yea wheresoeuer men liue, there is not one of a thousand that can yeeld himselfe, to the doing or suffering of that which *Hserome* describeth in himselfe, and therefore the vowing of continencie is no other but euen as the casting of a mans self into the sea, where though sometimes men find meanes to scape yet there is certaine and apparent danger and likelihood of being drowned. Now the words of *Hserome* seeme to be but the imitation of *Gregory Nazianzene*, who as he chanteth the same song, to vse *M. Bishops* phrase. so is to haue the same answer. Having reiected those fancies of destiny and fortune, as also the opinions of mens free will for making themselues chaste, hee saith it is *gigen^r* But adde, saith he it is *gigen to them that are willing to it, & by inclination of minde are thereto caried*. He saith that there must be in a man a will and inclination for the obtaining of it, but doth not say that euery man that hath a will to it doth obtaine it which is the matter here in question. Yea he maketh that *will* whereby it is obtained a speciall gift of God and wholly his gift, so that they who haue not this speciall will inspired of God, though they haue vowed a thousand times, yet can neuer pray or labour effectually for the obtaining of that which they haue vowed. *Chrystomes* exposition wee reiect, being very manifestly contrary to the drift of our Sauour in that place. He maketh this gift commonⁿ to all that will, whereas by *Hierome* before wee learne that Christ therefore said *He that can receiue it, let him receiue it*, because all cannot so do. As for *S Austin* in the first place he saith somewhat again *M. Bishop*, but for him nothing at all. *It is now rightly said. He that can receiue it, let him receiue it, but kee that containeth not, let him marry*: thereby plainly signifying that the words of Christ do import that euery one is not capable of that precept of containing, and therefore that those expositions are not true which *M. Bishop* hath brought to proue that they are so. The second testimonie is taken out of a booke which, is none of *Austins*, and the reason which he vseth of husbands long absence from their wiues by traouelling or like occasions, that if in such cases they can containe, then they may also for keeping their vow, is vninsufficient. For wee haue promise of Gods helpe in the necessities and temptations which his wisdom & prouidence imposeth vpon vs,

but

Gre. Naz. orat.
26. Cum audieris,
Quibus datū est,
ad te, Volentibus da-
tum est. Et ijs qui
animi inclinatione
usa feruntur.

e. Ibid. Propositum
quoque si sum atq;
electio diuinum
quoddam beneficiū
est, &c. Ipsius quo-
que velle a Deo est,
&c.

ii. Chryf. in Matho.
O. Hu datum est
qui sponte id eligūt
Offendit superiore
Auxilio nobis opus
esse quod quidem
omnibus paratum
est, si volumus in
hac luctatione su-
per oves euadere.

* August. de adul-
ter. coniug. lib. 2.
cap. 12. Nunc recte
iustissime dicitur, Qui
potest cap. 10, capiat
qui autem se non co-
ni. et. nubat.

v. Erasmus. consur. n.
lib. de bono vtilitat.
Mira ditionis facti-
lit. u. & candor cla-
mitat none esse
Augustini.

but we haue no promise of his helpe in those temptations which we procure vnto our selues, and wherein wee tempt him by presuming vpon his helpe, to go one way when he hath directed vs to go another. The last words which he citeth, are spoken in general of vow- ing, and we doubt not but that in those things which we vow law- fully according to the will and word of God, the helpe of God who hath giuen vs a heart to promise our seruice to him, will mercifully assist vs accordingly, as we call vpon him for the performance ther- of, but so to secure euery man who wilfully voweth that which God requireth not of him, is a spice and tast of those dregs wherewith *Montanus* as I sayd before corrupted the doctrine of the Church. *He that exhorteth thee to vow, will helpe thee to fulfill it*, but he exh- orteth none in this case, but them that are able: *He that is able, let him receiue it, and let him receiue it*, saith he, but sayth not, *let him vow it* and what is that to moue thee to vow, and to presume that after- wards he will make thee able? Yea, and what we are to conceiue in this case, we are somewhat to esteeme by *Austine* himselfe, who in his confessions to God acknowledgeth those 7 night illusions and pollutions of the flesh, which in defect of marriage, carnall concu- pifcence is wont to cause, which are so vnnatural and lothsome, as that no man should doubt but that chaste marriage is a thousand times rather to be chosen, then to endure the custome thereof. And if *Ass- tine* at those yeares as hee speaketh of, & in so great deuotion, could not be free from such pollution, what shall wee thinke of so many who in strength of body and heate of blood, with ease and full diet do vndertake that Popish vow of single life, but that euen in them it is true which *S. Bernard* saith, *Take from the Church honorable marriage and the undefiled bed, and thou fillest all with keepers of concu- bines incestuous persons, seed-loosers, maniacs, Sodinites, and all manner of vnclane persons.* And this to haue been the fruit and effect of that vow of virginity and single life, all ages by experience haue found It hath been alwayes the trap wherein Satan hath taken men & wo- men to hold them bond and captiues to filthinesse & vnclaneffe. When they had vowed they might not marry, & yet not being able to containe, they haue fallen to whoredome: whence they grew to damnable practises, as *Tertullian* in part sheweth, either to hinder conception, or to marre that which they had conceiued, or if they could not prevent the birth, yet thē to strangle & murder the child that was borne, Cf the last wherof a notable example was seene in

7 Aug. Confess. in
10. cap. 30. *1. a-
ma mea non fit ta-
bellusit atq; vni
sannu etiam non
solum non perpe-
tret illa corrupte-
larum suspitudo-
nes per imagines a-
normales vsq; ad ear-
nifluxum sed ne
consentiat quidem
&c. Quid ad hoc
(in hac aetate) sicut
in hoc genero male
moribus Domino,
bono meo, &c.
a Bern in Cant.
fir. 66. Tolle ex
ecclesia honorabile
conubium & the-
rum immaculatū
nonne repleam
concupiscit, in-
cestuosos, semitustu-
u, molli tu, masculi-
tatem concubitori-
um, & omni den-
gere inuicem do-
tum.*

b Tertull de velud
virginib. Sic Deu
quet tam infantes
& perfecti & perdu-
cti ad partum inte-
gro dixerit, debet
latos siquandū a
matris, &c. Hac
admittit agita-
tionalia & inuita
virginitas.

c Paralipon apud
Abbat Vrsberg in
epst Huldrici. Cū
quadā die in tota a
rum suum propter
piscas nisi se &
allatandi plusquā
sex millia s'f'vū
capita videret, inti
ma max dūctus pe
nitentiaingruus et
iactum a se de absti
nentia decre: uno
tant a cadū causa
confessus cum ligno
illud pa ientia
fractu purgavit.
d Cypri. lib. 1. ep. 11
Detecta iū in co
dem lecto pariter
manasse cum mas
culu

e Idem de singular
cler. Eunuchi nostri
ambulant sine fami
nina soliditate
dormire.

f Quanti & quales
episcopi & clerici
noscuntur nasu fra
gasse cū voluit in
nasu fragili nau
gara.

g Chrysof ser.

Quid regulares fa
mina viru cohabi
tent. Derident &
sales in nos iactant
&c. ut posthac me
liu si ne virgines
quidem esse qua sic
prauaricariatē dē
i Hierō. ad Rustic
videus non nullos à
militibus non pas
se discedere, &c. &
prater vocabulum
nuptiarum omnia
esse matrimonij.

i Idem ad Eustoch
vnde sine nuptijs a
liud nomen vxorū
Vnde nouum con
cubinarum genus?
Vnde meretrices u
niuirā? Eadem de
mo, uno cubiculo,
sape uno tenentur
& leūlo & sus
piciofos nos vocant

si aliqui dixerimur, k Ber. de conuer. ad Cler. cap. 29. Post fornicationes, post adulteria, post incestus nec ipsa quidē a
pud aliquos in nomini a passiones desunt. l Ibid Nec latec quous pra multis in dence pra impudentia quarunt. m Hieron.
aduer. vigil. Non ordinant diacones nisi prius uxores duxerint.

the time of **Gregory** Bishop of Rome the first, as **Hulderichus** the Bishop of Augusta mentioneth, when out of a poole which the sayd **Gregory** caused to be drawne, there were taken about sixe thousand infants skuls or heads, to his great greife at the sight thereof, & great repentance of the decree that hee had made against mariage. So **Cyprian** maketh mention of a notable abuse of such as professing to be virgins, yet^d would lye in bed and sleepe with men, stitl taking vpon the, that they were not defiled by the, yea he hath written^e a treatise of purpose against the, who hauing caused single life, yet would not be without the company and conuersation of women, euen in their beds, and were not ashamed by abusing examples of Scripture, to colour their lewd course. He alledgeth^f Bishops and Priests, many and men of great worth, falling in that sort and by that occasion. **Chrysofome** also hath written a Sermon of purpose, complaining^g that women professing rule of continencie, had men dwelling with them and affirmeth, that the behauiour of virgins did cause such iests and scornes amongst the Pagans, as that it were better there should be no virgins any more to attempt to sinne in the like sort. How often doe wee reade **Hierome** taxing the exceeding lightnesse & licentiousnesse of the Monkes and professed virgins of Rome, noting and reprocuing Monkes for being in such sort with women, as that^h saue onely the name of marriage all things were like as if they were married: reprocuing virgins for becommingⁱ mines in name without any wedding, yea terming them plainly concubines and harlots. They will be (with men) sayth he, in the same house, in the same chamber, yea oftentimes in the same bed, and they say we are too suspicious if we thinke any thing thereof. So doth **Bernard** report amongst the Clergie of his time, k fornications, adulteries, incests, yea and the passions of reproch, as hee calleth their acts of Sodomiticall filthinesse. Of the persons guilty hee sayth, l They cannot be hid they are so many, nor care to be hid they are so impudent. Yea, the gloss of their Canon law before hath told vs that few of them were found free from fornication. Such were euen of old the fruits of the vnmarried Clergie, as that some Bishops, as **Hierome** reporteth, though after his manner he speaketh of the with reproch, would^m admit none into holy orders, vnlesse they were first married. By the fruits therefore it appeareth, that the vow of single life is no heavenly doctrine, as **M. Bishop** calleth it, but that it came first frō hell, & tendeth wholly thither, & that the defenders thereof

after so great experience, are such as *S. Paul* speaketh of, who have their consciences burned with a hot iron, & are thereby past feeling, and therefore far from spirituall discerning. As for that which he saith, that more filthy lechery would be found by authentical records in ministers & their wives in this last age, then in their Preests in a thousand yeares before, we must take thē but as the words of an impudent & shameles harlot, who being notorious & infamous to the world for her abhominable filthinesse, yet doubteth not to vaunt her selfe to a chaste & well reputed matrone to be a honester then she. Now *M. Bishop* perswading himself that he hath said much, whē indeed to the purpose hee hath saide little, groweth angry here that *M. Perkins* should say, that in two respects marriage is better then virginitie: yet only storming at it, he letteth it passe, because he hath nothing to say against it. But to anger him a little more, I will say this to him, that simply & absolutely to speake of the things thēselues, marriage is better then virginitie. I proue it for that God in the state of mans innocency & perfection laid, ⁿ *It is not good that the man should be himselfe alone.* That which in the state of righteousnes & innocēcy was good, is vndoubtedly better of it self, thē that that in that state was not good. Marriage was good in the state of innocencie, single life was not good. Marriage therefore is better then single life. That virginity is become better then marriage, it is casual & accidental, by reasō of those euils, & distractions & troubles, which came into the world by sin, which should not haue bin if there had bin no sin. Let him take my words as they are, & not crosse me with speeches of the cōparison of marriage & single life in the now corrupted state of mā. As touching *Iouinian* enough hath bene said before. Those fathers who accounted *Iouinian* for an Epicure & a monster, as *M. Bishop* saith, for making marriage equall with virginitie, when he himself liued an vnmarried & a chaste life, if they had seen the things that haue befallen since, would haue changed their mind, & haue learned by further experience to reforme their error, and to giue the name of Epicures & monsters to them whose doings by the witnesse of their owne stories haue shewed them so to bee. Who vnder colour of taking parte with those fathers in condemning *Iouinian* for an hereticke, and carying some semblance of following them in that beehalfe, haue from the highest of their votaries to the lowest, made the earth to stinke euen as high as heauen, with the abhominable corruption & filthynesse of their vnmarried life. Whereas *M. Perkins* saith, that if any hauing

the gift of continencie do vow single life, & the same gift remaining doth marry, he therein sinneth, *M. Bishop* saith that *this is flat contrary to his own second rule, which prohibites vs to lose our liberty, & to make that unlawfull in conscience, which Christian religion leauech at libertie.* But the contrariety is not in *M. Perkins* words, but in *M. Bishops* vnderstanding: Christian libertie importeth not a being free from performing that which a man hath vowed in thinges indifferent, but only a freedome from any holy opinion of the thing it selfe which he hath vowed. A manne knoweth in this case that to marrie or not to marrie is all one to God, but yet he will not marrie because he hath vowed, & God maketh him able to performe his vow. To be short, he might haue takē his answer frō *M. Perkins* own words, that a mā is to know, that if he mary, he sinneth not in marrying, but in cauffles and vnnecessary breaking his vow, when hee may keepe the same. Which if he would not haue taken frō *M. Perkins*, hee might haue taken it from *S. Austin*, whom *M. Perkins* citeth to that effect, or whosoeuer is the author of that book: *The mariages of such are not to be iudged damnable, but the breaking of their vow.* Their mariage therefore standeth good, as he there disputeth, though they remaine culpable for their former vow.

13. W. BISHOP.

Now to supply *M. Perkins* his default, who was accustomed to rehearse, although many times vntowardly, yet lightly alwayes some reasons for the Catholike party: which in this question he hath wholly omitted, I will briefly proue by an argument or two, that it is both lawfull and very commendable for menne and women of ripe yeares and consideration, hauing well tryed their owne aptnesse, to vow virginity, if by good inspirations they be therunto inwardly called. My first reason is this, that which is more pleasant and gratefull vnto God, may very well be vowed to him but virginity is more acceptable to God then marriage. The first proposition is manifest, and hath no other exception against it, but that which before is confuted, to wit, if we be able to performe it. The second is denied by them, which we prouue in expresse termes out of *Saint Paul*, He that ioyneth his virgin doth well, but he that ioyneth her not, doth better: and againe of widomes: They shall bee more happy by *Saint Paul*s iudgement, if they remaine vnmarried: This may be confirmed out of *Esay*, Where God promiseth the Eunuch that holdeth greatly of the thing that pleaseth him, that he will giue him in his houshold and within his walles a better heritage and name, then

• *Aug. de bono viduita cap. 9.*
Non ipsa vel talium nuptia damnanda iudicantur sed damnatur frater qui non videt.

• *1. Cor. 7.*

• *Es. 56.*

then if they had bene called sonnes and daughters. I will (saith God) giue them an euerlasting name. And also out of the booke of Wisdome

Blessed is the Eunuch which hath wrought no vnrighthouse, &c. for vnto him shall be giuen the speciall gift of faith, & the most acceptable portion in our Lords temple, for glorious is the fruite of God. Which is also plainly taught in the Revelations, where it is said, that no man could sing that song but 144000, & the cause is set downe, These bee they which haue not bene defiled with women, for they are Virgins. To these latter places, M. P. answereth, pag. 241. that to the Eunuch is promised a greater reward: but, not because of his chastitie, but because hee keepeth the Lords Sabbath and covenant. But this is said vnadvisedly; for to all others that keepe Gods commaundements, shall be giuen a heauenly reward: but why shall they haue a better heritage, and more acceptable portion then others, but because of their speciall prerogative of chastitie?

M. P. then answereth otherwise here: that the single life is better and more happie, because it is freer from common cares of this life, & yeeldeth vs more bodily ease and liberty to serue God. But 1200 yeares ago S. Augustine of set purpose confuted this error in sundry places of his learned Works, specially in his treatise, De Virginitate, in these Chapters 13. 23, 24. 25 where he accounteth him no Christian that doth contradict Christ promising the kingdome of heauen to Eunuchs. And in the 25. Chapter more vehemently exclaiming: O impious blindness, why dost thou caull and seeke shifts? why dost thou promise temporall commoditie onely to the chaste and continent: when God saith * I will giue them an euerlasting name. And if thou wouldest perhaps take this euerlasting for a thing of long cōtinuance, I adde, inculcate, & often repeate, that it shal neuer haue end. What wouldest thou more? This eternall name, whatsoever it bee, signifieth a certaine peculiar and excellent glorie, which shall not be common to many, albeit they be placed in the same kingdome, &c. Which in the 29. Chapter he confirmeth out of that place of the Apocalypse, cited aboue in these words: The rest of the faithfull shall see you, and not enuie your state, but ioy in it, & so be partaker of that in you, which they haue not in themselues: for the new song which is proper vnto you they cannot sing, but shall heare it, and bee delighted with your so excellent a blessednesse: but you, because you shall both sing and heare it, shall more happily reioyce and raigne more pleasantly.

Which may be also confirmed out of the Apostle in the same place: where he assureth that the single life is better for the service of God, saying: that a woman unmarried and a virgin, think of the things which belong unto our Lord; how she may please God, and bee holy both in body and spirit. And our blessed Saviour teacheth, * That some become Eunuches for the kingdome of heauen: which, to be taken there properly for the reward in heauen, S. Augustine (with the rest of the Fathers) teacheth: * What could be spoken more truly or more perspicuouly? *Christ saith,* The truth saith, the wisdom of God affirmeth them to geld themselues for the kingdome of heauen, who doe of a godly determination refrain from mariage; And contrarily, humane vanity doth contend by impious temerity, that they who do so, do it to auoide the necessary troubles of matrimony, and that in the kingdome of heauen they shall haue no more then other men.

R. ABBOT

M. Bishop, here taketh vpon him to proue the vow of virginity to be lawfull, but yet we see it is with certaine cautions and conditions to be therein obserued. First he will haue them to be of ripe yeares & consideration, & well to try their owne aptnesse. Secondly, it is lawfull, if by good inspirations they be thereunto inwardly called. But put the case that these cautions be not obserued, that some vow rashly and vndoubtedly, without triall of their own aptnesse, & without any good inspirations calling them to it, or hauing vpon some triall iudged themselues apt, yet afterwards finde it otherwise, what shall they do, not being now able to keep that which they haue vowed? Marrie let them sinke or swim, let them burne till they be consumed, let them be brothels and harlots, and what they will, they haue vowed, & they must stand to it, but marry they must not. As for that which he saith of good inspirations inwardly calling them, it is a meere begging of the question. We deny that there are any good inspirations inwardly calling to that which wee are not outwardly taught by the inspired word of God. The spirit & word of God go iointly together, and where the word giueth vs not warrant and direction for that we do, they are illusions and not inspirations, by which wee are led. Now of vowing virginity or single life, the word of God hath neither precept nor example. Al exercises of true righteousness we find amongst the people of the Iewes; we find amongst them all the spirituall intendments & significations of their ceremoniall vowes; but

* Math 19.

* De virginit.
cap. 23.

but of this vow of single life & virginity we find nothing, saue only amongst their sectaries in the corruption of their state and religion, as namely the Pharisees, who for one of their *exercises* of great holiness,^a *vowed continencie and virginitie, sometimes for ten yeeres, sometimes for sixe or for foure yeeres, as Epiphanius reporteth of them. But yet M. Bishops argument will put the matter wholly out of doubt. That, saith he, which is more pleasant & gratefull to God may be vowed unto God, but virginity is more acceptable to God then marriage: therefore it may be vowed.* He nameth an exception to the first proposition, *if we be able to performe it*, and saith that it is before confuted, but his confutation commeth too short, and it still standeth good, that continencie is a thing whereof we cannot promise the abilitie to our selues, and therefore cannot make any lawfull vow thereof. But letting that passe, let vs examine the proofes of his *minor* proposition, that *virginitie is more acceptable to God then marriage.* Hee bringeth first the words of *S. Paul*,^b *He that ioyneth his virgin in marriage, doth well, but he that ioyneth her not, doth better*, and concerning the widow: *she shall be more blessed if she so abide in my iudgment.* We heare the wordes, but yet we see not any prooffe therein of that which *M. Bishop* would proue by them. We know that libertie is better and more blessed then bondage, and yet libertie is not more acceptable to God then bondage, or the free-man then the bondman. ^d *It is a more blessed thing*, as our Saviour saith, *to giue then to receiue*, and yet it followeth not, that he that giueth is more acceptable to God, or more blessed with God then he that receiueth. *S. Paule* himselfe giueth vs to vnderstand in what respectes he meaneth *better and more blessed*. First when he saith, ^e *It is good for the present necessitie*, that marriage bee forborne by them that can forbear. ^f *What is this necessitie*, saith Hierome? *Woe* saith he, *to them that be with child, and to them that giue sucke in thit day. Therefore the wood groweth that it may afterwards be cut downe. Therefore is the field sowed that it may afterwards be reaped. The world is full, the earth containeth vs not, warres are still hewing vs downe, diseases take vs away. Shipwrackes swallow vs up.* He giueth hereby to vnderstand, that the Apostle meaneth this *necessitie* of the troubles that are incident to the faithfull, by persecutions & other temporal calamities, the bearing wherof is so much the more easie, by how much the lesse a man is distressed and distracted with care of wife & children, & hath therby no hinderance, but

a Epiphanius h. ar.
16. Quidam eoru
cum se exercebant,
praescribent sibi
decennium aut
duodennium aut qua-
dringennium virgini-
tatis & continen-
tia.

b I. Cor. 7. 38.

c Ver. 40.

d Act. 10. 35.

e Ver. 26.
Hieron. cont.
Heluid sub sinem.
Qua est ista necessi-
tas? ut praegrantibus
& lactentibus
in die illa. I deo sibi
non succrescit ut po-
stra recidatur. I deo
ager seritur ut mo-
tatur. I am plenus
est orbis, terra nos
non capit. Quos die
bella nossecant,
maribus subtrahunt,
naufragia absor-
bent, &c.

That either by life or by death hee may freely doe that that shall bee according to God . Againe, to signifie his meaning the Apostle further saith: *The married shall haue tribulation in the flesh, but I spare you.*^h *I would haue you to bee without care. The unmarried careth for the things of the Lord, how he may please the Lord: but the married careth for the things of the world how he may please his wife.* ¹ *I spake for your commoditie, that ye may cleaue to the Lord without separation.* By all which wordes the Apostle importeth that there are many cares and distractions incident to marriage, whereby a man is holden to the respect of the things of this life and of the world, that he cannot so wholly addict himselfe to God. From these distractions single life, if a man will so vse it, is more free, and giueth a man full liberty of applying himselfe entirely to those things wherein consisteth the seeking of the kingdome of heauen. Thus therefore single life is *better and more blessed*, because there is in it greater opportunitie of following those good thinges wherein consisteth the attainment of eternall blisse. Thus the Father doth *better* that continueth his daughter being so willing vnmarrid, because he leaueth her at full libertie to bestow her self to the Lords vse. Thus the widow is more blessed if she so abide, because shee is more free to serue the Lorde, But *M. Bishop* telleth vs, that *twelue hundred yeares agoe*, *S. Austin* of set purpose confuted this error, and specially in his *Treatise de Virginitate*, whence he nameth sundry chapters 13. 23. 24. 25. Where it appeareth that *M. Bishop* neither vnderstandeth what we say, nor what it is that *S. Austine* confuteth: *S. Austines* speech is against the

k *Aug. de sanct. Virginit. cap. 13. Qui putant contententia bonum non esse necessarium propter regnum caelorum, sed propter praesens saeculum, quod scilicet conuicia terrenis curis pluribus atq; artibus distenduntur, qua molestia virginis & continentis carent.*
l *Ibid. cap. 24. Praesenti vita utile esse, non futura.*

k *who thinke that the benefite of continencie is not needfull for the kingdome of heauen, but onely for this present worlde, because marriage is distracted with many earthly and troubl. some cares, the incumbrance whereof virgins and continent persons doe auoide: in a worde, as afterwards he expresseth it, that it is profitable for this life, not for the life to come. Nowe when wee say that single life where the gift of continencie is, is more helpfull and yeeldeth greater opportunitie to the seruice of God, do we make it profitable for this life onely, and not for the life to come? Hath the seruice of God a reference onely to this world, and doe we follow Christ onely for a benefite in this life? Indeed we should be far wide if wee thought that the end to which the Apostle driueth should be an idle, & voluptuous life, but wee determine that the preferment of continency & single life so cōcerneth*
 this

this present life, as that it specially respecteth eternall life. We reckō not of the preterment thereof in respect of this life, but all the account that we make of it is in respect of the life to come, knowing that by how much the more industriously and incessantly we apply our selues to the worke of God, so much the greater reward of glorie we shall haue with him, not by reason of anie merite or desert, but by the heavenly disposition of that voluntarie grace and mercie which hath promised, that ^m *our labour shall not bee in vaine in the Lord*, becauē ⁿ *every man shall haue his wages according to his worke.* ^m *1. Cor. 15. 58.* ⁿ *Cap. 3. 5.*

S. Austin therefore in confuting them that lay, that the benefite of continencie is only for this life, saith nothing against vs. *He accounteth him no Christian*, saith *M. Bishop*, that doth contradict Christ, promising the kingdome of heauen to Eunuches. Though those be no words of *Austin*, yet we will aske him, for what Christ doth promise them the kingdome of heauen? Doth he promise it to them for being Eunuches? Surely then many should come to the kingdome of heauen who neuer had anie beliefe thereof. It is not then their being Eunuches that Christ respecteth, but their more earnest seeking the kingdome of heauen. And thus the other sentences which he alledgeth out of *Austin*, in the maine drift of thē contrarie nothing that wee say: onely in two respectes we differ from him and he from vs. First, we hold the texts of Scripture which hee bringeth to be very vn sufficient for the prooofe of that which he intēdeth. For the words of the Prophet *Esay* are not spoken of Eunuches, as for following some speciall kind of life in the Church, but for imbracing the common faith and religion of the Church, and are properly referred to them who properly & truly are called Eunuches *M. Bishop* to make them serue his turne, falsifieth and corrupteth them, the text being in this sort, ^o *Let not the sonne of the stranger which is ioyned to the Lord* ^o *Esay. 56. 3.* *speake and say, The Lord hath surely separated me from his people, neither let the Eunuch say, Behold I am a dry tree: for thus saith the Lord vnto the Eunuches that keepe my Sabbathes, and chuse the thing that pleaseth me, and take hold of my covenant, euen vnto them I will giue in mine house and within my walles, a place and a name better then of sonnes and daughters (or otherwise, better then to the sons and daughters:) I will giue them an euerlasting name that shall not be put out* Which wordes and the rest that follow, doe manifestly tend to take away frō them of whom he speaketh, all opinion of separation from

p Eph. 1.

from the people of God, or of being excluded from hauing name and portion in his house. The Gentiles were *aliens and strangers from the common wealth of Israel*, and thereby *strangers from the covenants of promise*, but God giueth vnderstand, that in Christ this difference shall bee taken away, and whosoeuer of the gentiles shall *cleane to the Lord and embrace his covenant*, their prayers shall be acceptable vnto him, and they shall haue like place in the house of God. Againe, God gaue it as one part of his blessing vnto *Abraham*, that *his seede should bee multiplied*, and as one branch of that blessing, he promised vnto the seed of *Abraham*, *If they should hearken vnto his Lawes and obserue them they should bee blessed aboue all people, and there should be neither male nor female barren amongst the*. Wherefore to bee barren and without children, was with them a matter of much sorrow and shame, and as a token of not being beloued of God, but *their glory*, as Cyril citeth, *was in birthes and bringing forth and conceiuing*. Nowe vpon the Eunuch or gelded man the law of *Moses* had layd it as a matter of curse and reproach that *he should not come into the congregation of the Lord*, hee should haue no place amongst them in their assemblies which were sacred and holy to the Lord. This therefore might seeme to stand still as a bar against such, frō being reckoned amongst the people of God: but God lignifieth, that in Christ this barre also should bee taken away.

f Cyril. in Esa. lib. 5
rom. 3. Gloria coru
in partibus & pa
turionibus &
conceptionibus.
d Deut. 23. 1.

u Cyril. ut supra.
Si quis sit Eunuchus, id est, carens
liberis & sobole,
ne dicat apud
seipsum, ego sum
lignum aridum, id
est, ne moleste ferat
orbitatem. Apud
Deum enim nihil
est, nec eum reijciat.
x Ibid. Nihil etiam
nocet imo necesse
esse dico, ut mentio
nem faciamus
nunc eorum qui
se propter regnum
caelorum Eunuchos reddiderunt,
quibus oratio à deo
hoc loco habita non
abs re accommo-
dari potest.
y Psal. 92. 12.

Cyril expoundeth the words thus, *If any man bee an Eunuch, that is, wanting children and issue, let him not say with himselfe, I am a drie tree, that is, let him not take grieuously his being deprived thereof. For with God this is nothing, neither will he for that cause reiect him. Hee saith indeed afterwarde, It is not hurtfull, yea it is necessary, I say, that we here make mention of the who haue made themselues Eunuchs: for the kingdome of heauen, to whome the speech here used by God may, not impertinently, be applied, but he plainly enough importeth, that the proper construction of the woordes is that that he hath beefore deliuered. God therefore willeth the Eunuch, not to account himselfe a drie tree, as not y to be planted in the house of God, and as being deprived of the blessing of the people of God, but to know, that howsoeuer there lay vpon him a note of exclusion by the Lawe, yet now if he should ioyne himselfe in faith & religion to the people of God, he shuld be altogether as one of the, and howsoeuer his name might seeme to die for want of sons & daughters, yet he shuld haue*

a name

a name better then the name of sons and daughters, euen an euerlasting name, which shal neuer be put out, but be glorious with God for euer. Men ioy much in the continuance of their name by their issue & posterity, by sonnes & daughters, but to be named amongst the people of God and called one of his, is a farre greater name then the name of many sonnes and daughters, Otherwise if wee reade it *a better name then to the sonnes and daughters*, it hath reference to the people of the Iewes, who for being of the seede of *Abraham*, were peculialry reckoned for *the children*, for *sonnes and daughters*. Thus is it said of them by our Sauour Christ: ² *The children of the* ^{Mat. 8. 12.} ^a *kingdome shall be cast out: and againe* ¹ *It is not meete to take the childrens bread, and to cast it to doggs.* Therefore he giueth to vnderstand that the Eunuch by being the child of God, through the faith of Iesus Christ hath a more glorious name, then if he were named of *Abrahams* seede, in the title whereof the Iewes so proudly & vainely reioyced. In a word, the maine drift of the Prophets words generally of strangers, & particularly of Eunuches, is to signifie in Christ the pulling downe of the whole ^b *partition wall* of all legall separa- ^b Eph. 2. 14. tions, that we should know there is an end of those differences and vncleanesses which the law imputed, and that now ^c *there is neither Iew nor Greeke, bond nor free, male or female*, (no difference of maimed or whole) ^c Gal. 3. 28. *but all are one in Christ Iesus* and ^d *in euery nation* ^d Act. 10. 35. (and of euery sort of men) *he that feareth God and worketh righteousnesse is accepted with him.* This is the true and proper effect and meaning of that place, neither can it without wresting and violence be expounded of Eunuchs in that sence as *S. Austin* speaketh of the And whereas *S. Austin* so taketh the words as that God shuld giue to these Eunuchs *a better name then to the sonnes & daughters*, which to expresse *M. Bishop* translateth very fallly and corruptly *a better name then if they had bene called sonnes and daughters*, as making the names of *sons and daughters* an inferior name to that that should be giuen to Eunuchs, it is altogether improbable and vnlikely which he conceiueth. The name of *sons and daughters* is the common name of all the faithfull, and not a name of meaner quality belonging onely to some inferiour sort. Thus saith God concerning all his people: ^e *Come out from amongst them, and separate your selues* ^e 2. Cor. 6. 17. *and touch no vncleane thing, saith the Lord, and I will receiue you and I will be a father vnto you, and ye shall bee my sonnes and daughters,*
saith

saith the Lord' almightie. *S. Austine* then might not say, that the Eunuches should receiue a better name then the name of sonnes and daughters, because the highest honour that God giueth to thē who touch no vncleane thing, is to receiue them for sonnes and daughters. Therefore *Cl. mens Alexandrinus* not vnderstanding the words of any speciall place about the sonnes and daughters, but of a preheminance about them, who for not doing the things there specified, are reiected from being sonnes and daughters, saith;^t *If the Eunuch obey the word, and keepe the Sabboths by abstaining from sinne, and fulfill the commandments, he shall be more honorable then they who without ordering their life and conuersation aright, are onely taught and instructed by the word.* Another place *S. Austine* alledgeth to his purpose out of the Reuelation of *S. Iohn*, where hee setteth downe his vision of *a Lambe standing upon mount Sion, and with him an hundred fortie and foure thousand, hauing his Fathers name written in their foreheads.* Of them it is said anon after.^h *These are they which are not defiled with women for they are virgins: these follow the Lambe whither soeuer he goeth; these are brought from men, being the first frutes vnto God and to the Lambe.* In the applying of which place to virgins according to the flesh, wee cannot but find a great want of that circumspection and iudgement which *S. Austine* is wont to vse, and take him to haue bene much blinded and caried away with preiudicate and partiall affection, that could not discern his owne error therein. Surely it is no light token of vnheedinesse, that he reckoneth all to be *defiled with women* that are not corporally *virgins*. What shall we hold the Patriarkes, the Prophets, the Apostles to be *defiled with women* because they were married men? Would he account that a defilement which the holy Ghost pronounceth to be *an undefiled bed?* Again it is to be noted that these *hundred fortie and foure thousand*, it is said before that they were *sealed of all the tribes of the children of Israel.* The numbers accord, and so^l *Origen* referreth them both to one, and if *Origen* will not serue, *M. Bishops* maisters of *m Rhemes* acknowledge as much, giuing a marginall note thus: *Christ and the same number of elect that were signed* Chapt. 7. Now how could *Austine* vnderstand virgins according to the flesh amongst the tribes of Israel, amongst whom there neuer was anie such profession of virginity? Therefore as touching this place we will oppose *Ambrose* against *Austine*, who expounding the

f Clam. Alexan.
Strom. lib. 7. S.
verbo obedierit Eunuchus, et sabbata custodierit per abstinentiam a peccatis, & fecerit mandata honorabilior erit ijs qui absque recta vit a institutione solo verbo erudiantur
g Reuel. 14. 1.
h Veri. 1.

i Heb. 13. 4.

k Reuel. 7. 4.

l Origen in Exo. hō.
I. Ex singula tribu
bus duodecim milia
&c. qui se cum mu-
lieribus non coingui-
nauerunt, sed virgini-
nes permanserunt.
m Rhem. Test.
Annot Reuel.
14. 1.

the wordes of S. Paul: ¹ I haue prepared you for one husband to present you a pure virgin to Christ, saith thus: ^o He will haue them to be virgins in the faith? by reason whereof he is iealous in their behalfe of corrupters of the faith: that he may at the day of iudgement present them undefiled vnto Christ the Iudge. Hence it is that wee read in the Reuelation of S. Iohn, These are they that haue not defiled themselves with women, for they are virgins, &c. By women he signifieth error, because error began by the woman, euen as he nameth the woman Iezabel (chap. 2. 20) because of Abahs wife, who in zeale of Baal slue the Prophets of the Lord: whereas hee meaneth idolatrie wherewith the manners of men and true faith are corrupted. For if we vnderstand women of women indeede, so that therefore we thinke them to be called virgins, because they kept their bodies vntouched, we exclude the Saints from this glorie, because all the Apostles except Paul and Iohn had wives. Thus S. Ambrose exprely and by good reason reiecteth that exposition of S. Austine, and sheweth that virginity in that place is not corporally to be vnderstood, but spiritually, of being free from the corruption of heresie & idolatrie, the entilements whereof are like the entilements and allurements of harlots, in which respect the city of antichrist is called *The whore of Babylon with whom the kings and nations of the earth commit whoredome and fornication*, and therefore they that hearken to such entilements, and breake their faith to God, they are sayd to be defiled with women, according to the phrase that Moses often vseth of *going a whoring after other Gods*. As on the other side * *by syncretitie of faith and puritie of conuersation, the soule (saith Origen) is approved for a virgin and uncorrupt*. So the author of the Commentaries vpon the Reuelation which go vnder S. Austins name, expoundeth the name of Virgins in the same place to import *not such onely as are chaste in body, but rather or specially euery Church which keepeth or holdeth pure faith, not polluted with the adulterous commixtion of heretikes, nor unhappily continuing to the end without repentance in the dangerously flattering and deadly pleasures of this world*, and citeth the place before mentioned to the Corinthians for declaration thereof. Thus we dissent then frō Austine as touching the application of those places of Scripture which he alledgeth to his purpose, & the Reader

n 2. Cor. 11. 2.
cap. 11. Virgines
vult eas esse in fi-
de, vnde & cor-
ruptores fidei ze-
latur ab huius in-
diudicij incon-
taminatos eos
assignet iudicij chri-
sto Hinc est vnde
in Apocalypsi lo-
annulegitur, Hi
sunt inquit. qui
cum mulieribus
non sunt conquina-
ti: virgines enim
permanferunt. Hi
sequuntur agnum
quocumq; iterit. In
mulieribus errorem
significauit quia
error per mulierem
cepit, sicut & Ie-
zabel mulierem
dicit propter ux-
orem Achab qua
zelo Baal Dei Pro-
phetas occidit.
Hinc intelligitur
idolatria qua
corrumpunt mo-
res & fides veritas.
Nam si mulieres
mulieres intelligit,
vt idio putet vir-
gines dicit quia
corporis suam in-
corporata seruauerit
excludit ab hac glo-
ria sanctorum, quia
omnes Apostoli ex-
cepti Ioanne &
Paulo uxores
habuerunt
p Rea. 17 l. 2.
q. euit. 20. 5.
* Origen in Levit.
1. c. 1. Anima
fidei simplicitate
& puritate abluam
incorrupta probatur
& virgo.
1. Arg. in Apoc. 11.
1. Virgines hoc

loco non solum corpore castos intelligamus, sed maximè omnem Ecclesiam qua fidem puram tenet, sicut dicit Apostolus
Respondiui vos, &c. nulla haraticorum adulterina commixtione pollutam, nec in mai' blandu & mortifero huius mun-
di voluptatibus vsque ad exitum vita sua absq; remedio patientia infelici perseverantia colligaram.

may perceiue, that it is not without cause that we so doe. Another thing wherein we cannot accord with him is, that he assigneth vnto virgines a speciall glory peculiar to themselues, and eminent aboue all others, which vnder correction of so learned a father, wee hold to be a very fabulous and vaine conceipt. For although virginie and single life doe yeeld the oportunitie of greater rewarde by giuing libertie of greater worke, yet it followeth not, that they haue any thing so appropriated vnto thē, but that in married estate they that doe the like worke may rest in expectation of the like rewarde. The portion of all that *are of the faith, is to bee blessed with faithfull Abraham,* ^r *to be caried by the Angels into Abrahams bosome,* ^u *to sitte downe with Abraham, and Isaac, and Iacob in the kingdome of God. Abraham, and Isaac, and Iacob were married men,* and therefore virgins shall haue their place all one with those that haue beene married. Our Sauour Christ told his Apostles, who all saue *Iohn* were married, that ^x *they should sit vpon twelue seates to iudge the twelue tribes of Israell.* He gaue them seates indifferently: he gaue not *Iohn* a speciall seate higher then all the reste, and shall wee thinke that other virgins shall haue seates aboue all them? They are mentioned as hauing ^y *their names written alike vpon the twelue foundations of the Church,* and shall we say, that one of their names was written in letters of gold, and all the rest with inke. *Moses* a married manne, and *Elias* a virgin ^z appeared with Christ not in any diuerse, but both in the same glory. Therefore *Ignatius* a virgin also saith of himselfe, ^a *I wish being found worthy of God, to be found in Gods kingdome at the feete of them that were married, as of Abraham, Isaac, Iacob, Ioseph, Esay and the other Prophets, as of Peter and Paule* (marke that hee reckoneth *Paul* for a married man) *and the other Apostles who were married men.* In a word, it was but *S. Austins* too great opinion of virginie in the flesh, that made him without any good groundes to entertaine that conceipt of some different and speciall glory in name thereof to be assigned vnto virgins. Truth saith, the Wisdome of God saith, that they who of religious purpose do forbear marriage, and vse the gift of continencie, doe make themselues chaste for the *kingdom of heauen,* but truth doth not say, neither doth the wisdome of God say, that in name of virginie or continency they haue greater reward then others, but only as they vse the same more earnestly to seeke the kingdome of heauen, which if the married do alike

f Gal. 3. 9.
t Luk. 16. 2.
u Mar. 3. 11.

x Mar. 19. 28.

y Reu 21. 14.

z Iuk. 7. 31.

a Ignat. ad Philadelph. Opto dignum Deo inuentum ad vestigia eorum (qui nuptijs operam dederunt) in regno inueniri: sicut Abraham, & Isaac, & Iacob, & Ioseph, & Esau & aliorum Prophetarum: sicut Petri & Pauli, & aliorum Apostolorum qui nuptijs operam dederunt.

as they, they shall haue reward alike. But saith *M. Bishop*, the *Apostle* assureth that *single life is better for the seruice of God*. And what? had not *M. Perkins* said so much to him, & do not we say the same? but we adde, that it is better and more commodious where the gifte of continencie is, but where the gift of continencie is not, there marriage is much better for the seruice of God. Againe we say, it is most commonly, not alwayes so, for^b *marriage (saith Chrysostome) may be so taken, as that it shall be no hinderance to perfect life*: euen as the Ecclesiasticall historie saith of *Spiridion* a bishop, that^c *he had wife and children, and was thereby no whit the worse about things pertaining to God*. As for the words which he citeth out of the booke of *Wisdome* beside that they are no canonical Scripture they make nothing for him. They are an allusion to the words of *Esay*, & onely signifie that to the Eunuch that worketh righteousnes, shall be giuen that excellent gift that belongeth vnto faith, & a portiō or state in the Lordes temple, which is a thing acceptable and blessed aboue all things and that^d *one thing about all things to bee desired*, but as touching comparison of portions in the house of God, it intendeth nothing.

^b Chrysost. in 1. Tim. hom. 10. Ita assum. possunt nup. ita et perfectioris et in impedimento non sint.
^c Sozomen. li. 1. cap. 11. Vxorem habebat, & liberos, non tamen propter ea res diuinas negligensius obijt.
 Αλλ' ου παρὰ τούτο τὰ θεῖα χεῖρας, d. Dial. 27. 4.

14. W. BISHOP.

Secondly, all the Protestants doctrine for marriage, & against vowes, is notably confuted by S. Paul, * where he saith: That there were then certaine widowes, who when they waxed wanton against Christe, would marrie, hauing damnation (saith he) because they made void and cast away their first faith: which was as *S. Augustin* * and the rest of the *Fathers* expound it, they had vowed continencie, but would not performe it.

* 1. Tim. 5.

* De sanct. vir. cap. 23.

Now these young widowes (if the Protestants doctrine were true) not hauing the gift of continencie, did very well to marry, and were in no sort bound to keepe their vowes, which was not in their power: but the Apostle dooth not acquit them of their vowe, but teacheth that they were bound to keepe it in that hee pronounceth damnation to them if they marrie.

R. ABBOT.

To all that is here said I haue fully answered before in the 7. Sectiō. The Protestants indeed say, and they make it good, that those yong widowes.

widowes not hauing the gift of continencie, did well to marry, and were by the Apostle willed to marrie, lest haply any of them should by waxing wanton against Christ, fall into the like damnation as some other had done. An impious and deuillish tyrannie it is, when any haue vowed rashly that that is not in their power, to tye them to their vow, and so to cause them by filthie lust and vncleannesse to runne into damnation, who by repentance of their vnaduised rashnesse, and vsing the remedy ordained by God, should keepe themselues in purenesse and peace of conscience to saluation

II. W. BISHOP.

Thirdly, the example of our heauenly Saviour, who would neuer marrie: and of the blessed Virgin Saint Mary, who vowed perpetuall virginity: and of the glorious Apostles, who as S. Hierome witnesseth were in part virgins: and all after their following of Christe, abstained from the company of their wines. And of the best Christians in the purest antiquitie, who, as Iustinus one of the auncientest Greeke Authors among Christians: and Tertullian his peere among the Latines, doe testify, did liue perpetuall virgins.

Out of these examples, we frame this argument.

Our Captaines and ring-leaders, who knew well which was the best way, and whose examples wee are to follow as neare as wee canne, vowing Virginity, we must needes esteeme that state for more perfect specially, when as the single man careth onely howe to please God, and to bee holy in body and mind (as the Apostle writes) when as the married are choaked with cares of this world. And vnlesse a man had made a league with hell, or were as blind as a beetle, how can he euer perswade himselfe, that to wallow in fleshly pleasure, and satisfying of the beastly appetites, is as gratefull to God, as to conquer and subdue them by fasting & Prayer?

Finally, if S. Paule giue counsell to the married, to containe during the time of Prayer Priests and religious (that must alwayes be in a readinesse to minister the Sacraments, and to thinke vpon such thinges as belong vnto our Lord) are therefore vpon a great consideration bound to perpetuall chastitie;*

* Aug. cap. 44.

de virg.

Bed. I. Luc.

* Clem. Alex.

lib. 3. Strom. lib. 1

contra Iouin.

In Apol. 1. ad

Aut.

Tertul. apol. 1.

cap. 9.

* I. Cor. 7.

R. ABBOT.

To the first of these instances *Clemens Alexandrinus* answered long since, when by hereticke it was vsed as *M. Bishop* now vseth it against mariage, ^a *These glorious braggers* (saith hee concerning those hereticke) *tell us that they follow the Lord who married no wife nor possessed any thing in the world.* He answereth: *They know not the cause why Christ married not.* First hee was to haue the Church to be his proper spouse. Secondly, he was no common man that he should neede a helper according to the flesh. Again, it was not needfull for him to beget children who abideth himselfe for euer, and is borne the onely Sonne of God. If *M. Bishops* wits had not greatly failed him, he would not haue brought the name of our Saviour Christ into this questiō. We know that the incarnation of the Son of God was a matter of diuine dispensation, and directed to speciall and certaine ends & vses and the mariage of a wife came not within any compasse thereof. Yet he would honour mariage by vouchsafing to be borne in married estate, by chusing his Apostles almost all married men, by being present at a mariage, and gracing the same with a speciall miracle, by affirming the coniunction of mariage to be of God, and the bond thereof to be inuiolable. His second instance is of the *Virgin Mary*, who he saith vowed *perpetuall virginity*: but that is false, neither is there any ground or any probabilitie that shee did so. He alledgeth *S. Austin* for prooffe therof, but *S. Austins* name is not sufficient, vnlesse we haue some what else to build vpon. The Angell declared vnto *Mary*, that Christ should be borne of her: she asketh, ^b *How shall this be seeing I knew not a man?* This he saith imported, that she had vowed virginity, ^c *because she would not haue asked how she being a woman should bring forth a sonne being promised vnto her, if she had intended by mariage to haue company with Ioseph.* But *S. Austin* here preiudicateth himselfe, in that he acknowledgeth, that ^d *the manner or customs of the Iewes did not then beare this vow*: which being true, how should wee thinke that she should before hand grow into the opinion or concept of such a vow. Again, how improbable is it, that hauing vowed virginity, she would betroth her selfe in mariage when as amongst that people it was accounted a matter of so great reproch to faithfull women, to die without issue, which

a Clem Alexan, Strom lib. 3. Dicitur gloriosi istriacato- retis Dominum imitari, qui neque uxorem duxit, &c. Nesciunt causam cur Dominus uxorem non duxerit. Primum quidem sponsam habuit Eclesia. Deinde verò nec homo eras communit vs opus haberet etiam adiu- tore aliquo secun- dum carnem. Ne- que erat ei necesse procreare filios qui manet in aeternum, & natus est solus Dei filius.

*b Luk. 1. 34.
c Aug. de sancti. Virg. cap. 4. Non quisisset promissio- nis filium, quomo- do sanctissima pariu- ra esset si concubi- tura nupsisset.
d Ibid. Hoc Israe- litarum more: ad hoc recusabant*

e 1. Cor. 7. 4.

she knew not then should in virginitie befall her? Moreover, how vnlikely is it, that hauing vowed virginitie shee would put her selfe vnder ^e the power of a husband, vnlesse it could be proued, which cā not, that *Ioseph* had vowed continency as well as shee? Surely it cannot be doubted; but that in sooth and simplicity at the first they intended their marriage according to the vial manner of other faithfull and godly persons. As for the reason that *S. Austin*: giueth it is vn sufficient, because there might bee cause of asking that question without any intendement of such a vow, Thereof let *M. Bishop* be informed by *S. Ambrose*, who maketh this the cause, *The Prophet saith. Take vnto thee a signe: Behould a virgin shall conceiue, and shall bring forth a child. This Mary had read, and therefore shee beleued that it should come to passe, but how it should be she had not read For to so great a Prophet it was not reueiled how it should be. Mary* the knew wel that she was not to conceiue him of whom the Angell spake by the knowledg of man, and therefore asketh how it should be otherwise, seeing it should not be that way? but as touching vowing virginitie there is nothing here meant. *M. Bishops* third example is of the Apostles, of which he saith, *part were virgins*: but knowing well that that part was a very small part, for there are none of them said to haue bene virgins, but onely *Paul* and *Iohn*. And yet concerning *Paul* albeit some say, that he was neuer married, as a I lleadged before out of *Ambrose*, yet some of the more auncient affirme, that he was married, as namely we haue seene *Ignatius*, & before reckoning him amongst married men. So doth also *Clemens Alexandrinus* say that *Paul* is not abashed in one of his Epistles to speake to his wife, which he did not lead about with him, because he needed not much to be ministred vnto. The words which hee meaneth are to the *Philippians*, *I beseech thee faithfull yoke-fellow helpe those women which laboured with me in the Gospell*. It is true, that in respect of that power that he had of himselfe for containing, he saith *I would that all men were euen as I my selfe am*, but these authors (as wee see) haue holden that for no necessary prooffe, but that *Paul* might bee married also as the rest were. Yea but all of them (saith *M. Bishop*) after their following of *Christ* abstained from the company of their wiues. But that is more then *Master Bishop* can prooue, yea *Clemens Alexandrinus* against those Heretickes before mentioned condemning marriage, asketh thus: *Do they also reiect the Apostles? For Peter and Philip*

f. *Ambrosii* Luc. 1.
Accipe inquit signum tibi, Ecce virgo in utero, &c. *Leogerat* hoc *Maria*, ideo credidit futurum sed quomodo fieret ante non legerat. Non enim quemadmodum fieret vel tanto Prophetia fuerat reuelatum.

g. *Sed.* 13.

h. *Clem. Alexan. Strom.* lib. 3, *Paulus* certe non veretur in quadam Epistola suam appellare coniugem. quam non circumferebat quod non magno ei opus esset ministrare.
i. *Phil.* 4. 3.
k. 1. *Cor.* 7. 7.
l. *Clem. Alex.* ut supra. An etiam Apostolos reprobat: Petrus enim et Philippus filios procreauerunt Philippus autem filius quoque suus virum caecidit.

begat

begat children, and Philip bestowed his daughters to husbands. And this of Peter is confirmed by the legend of the Romane Church, which amongst many notable lyes & counterfeit stories lighted no doubt vpon some truth. The Legend recordeth that Peter had a daughter named from his owne name giuen him in his Apostleship, *Petronella*, which in the time of the persecution by *Domitian* the Emperour, was much desired by *Flaccus* a noble man, and thereby appeareth to haue been then but young, whereas if she were not born after the time that Peter was an Apostle, shee must needs be about threescore yeares old, it beeing no lesse from the time that Peter was called, to the time of that persecution. And to giue the more likelihood hereof, wee find it certaine that Peter led his wife with him from place to place where he preached, as did also other of the Apostles, whereof the Apostle *S. Paul* (speaketh manifestly: ^m *Hanc m* I. Cor. 9. 5. we not power to leade about a sister being a wife, as well as the rest of the Apostles, and as the brethren of the Lord and Cephas? *M*, Bishop will say he meant it not of wiues, but of other deuout women: as though it were not more likely, that the Apostles hauing wiues should leade about their owne wiues rather then strange women. Yea and the words of the Apostle conuict it so to bee vnderstoode, who would not be absurd in speech, to say a sister being a woman, and therefore must needs be taken to say a sister being a wife: & therefore they that take it otherwise are faine to falsifie & misplace the Apostles words as the vulgar Latin doth. And whereas they are wont to say that those deuout women should go about with the apostles to minister vnto them of their substance, as some did to our Sauior Christ, it can not be the meaning of the Apostle heere, because he speaketh heere of a power whereby he might burden the Church with himselfe and his: but the going about of such women with them had bin the disburdening of the Church. Yea & such women should haue bin sayd to haue followed them, not to be led about by thē, neither would the Apostle haue spoken singly as of one, because it could not but haue caused suspitio & obloquy, to go one with one, saue only with their owne wiues. And thus *Clemens Alexandrinus* in the place before cited vnderstandeth it of the Apostles wiues, & sheweth the cause why the apostles tooke them with them, ^m to minister to women which kept the houses, & that by them the doctrine of the Lord without reproese or euill suspition might enter into the closets of women. This was the speciall

n Clem. Strom,
lib. 3. Ministratio
ra apud mulieres
qua domos custo-
diebant: per quas
etiam in gynaeceum
absq; reprehensione
malau suspitione
ingredi posset do-
ctrina Domini

o Ibid. Non vt uxores, sed vt fratres circumducant.

p Idem Stram. l. b. 7. Cum vidisset uxorem suam diu ad mortem, & c. exhortando & consolando proprio nomine eam compellens dixit: Hec tu, memento Domini. Tale erat beatorum matrimonium & usque ad amicissimam per secula affectio. Vide Euseb. hist. lib. 3. cap. 27.

q Iust. Apol. 1.

χ πολλοί πρεσβυτεροι

καὶ πολλὰ

ἐξήχον τοῦσα

καὶ ἐβδομη

κον τοῦσα ἐ

κ παίδων

μαθητέυθη

σαν τῷ χριστῷ

ἀφθοροί θια

μένουσι. καὶ

ἐυχομαι κατα

πάν γένος ἀν

θρώπων τοίου

τους δεῖξαι.

I. Tertul. Apolo-

cap. 9. Nos ab isto

euenti diligentis-

sima & fidelissima

castitas sepit, quan-

tumcumq; a stupris

& omni post ma-

trimonium exce-

su, tantum & ab

incestis casu tui su-

mus. Quisdam mul-

ta seculares totam

uim huius erroris

uirtutina continen-

tia depellant, senes,

ueneri.

cial cause of their leading the about, & in that respect *Clement* saith, that *they led them not as wines but as sisters*, not in regard that they were wiues onely, but for that they were also sisters in the faith of *Christ* & in the hope of the Gospell, and thereby meeete for that vse which was the thing properly intended in the leading of them. But hereby he sheweth, that certain it is, that the *Apottles* led their wiues about with the, & so namely the *Apostle S. Peter*, of whom he hath before sayd as we haue heard, that he also begat children: and when afterward his wife was put to death for the faith of *Christ*, he was there present, as the same *Clement* also testifieth in another place, & did *per exhort and comfort her, and calling to her, sayd: O wife remember the Lord Iesus. Such* (saith he) *was the mariage of such blessed persons, and their perfect affection, euen to the greatest amitie.* Now last of all *M. Bishop* for example nameth *the best Christians in the pu- rest antiquitie living perpetuall virgins*: he citeth for it *Iustin Martyr* and *Tertullian*, when he taketh it indeed from the fantastical dream of his owne idle head. *Of the best Christians* neyther of them sayth a word, onely they say that some did liue virgins and vnmarrid amongst them, to shew how far they were frō the fornications & incests, which were vsually practised amongst the Pagans. *Iustin* hauing said, that by the doctrine of *Christ* he that locketh upon a woman to lust after her, hath committed adulterie with her in his heart, & that not onely the committing of adulterie, but also the will and desire thereof maketh a man reiected of him, interreth these words: *Surely many with vs both men and women of threescore or seuentie yeares, who from their childhood haue learned the doctrine of Christ, doe continue uncorrupt. and I glory that in all sorts of our men I can shew such:* The Translator to uncorrupt, hath added *cælibes, vnmarrid*, but there is no reason by the words of *Iustin* to vnderstād any thing else, but that they kept themselues uncorrupt frō fornication & vncleannes, which it was hard to find, that any amongst the Pagans to such yeares had done. But yet of that I will not contend: onely I say, that taking the words of vnmarrid persons, here is nothing sayde that eyther they were the best, or better then any other. No more is ther in the words of *Tertullian*, who taxing the fornications & incestuous filthines of the Pagans, saith: *Most diligent & faithful chastity hath hedged vs in frō such euent, & as far as we are frō fornication, & al excesse beyōd marriage, so far are we from the case of incest. Iea some both old & yong doe*

put away the whole force of this error by continencie of virginitie. Now what is there here whereupon *M. Bishop* should say, that the best Christians liued in perpetuall Virginitie? But wee must not stand vpon such matters: either wee must giue him leaue to doe thus, or else hee must write no more. Well wee see now that his examples are farre from seruing his turne, and therefore in steade of his blind argument gathered of selfe conceipts, we will argue thus: that seeing none of our captains and ring-leaders whom God hath set before vs as exāples to be followed, haue giuen vs any example of the vow of virginity, therefore we must condemne it as a blind, a wilfull, and superstitious vow. Nay we will argue further: *Abrahams our Father,* in the steps of whose faith we are to walke, & into whose bosome wee shall bee gathered, was a married man, not once onely, but twise married. So were the rest of the Patriarchs married men; and so the Priests, the Prophets, the Apostles, and almost all that the Scripture setteth before vs as examples of perfection. Therefore they are lewd hypocrites & no true teachers, that beare vs in hand that Christian perfection cannot stand with mariage. Yea but the single man saith *M. Bishop,* careth onely how to please God, and to be holy in body and mind, as the Apostle writes, when as the married are choaked with the cares of this world. But the Apostle onely telleth vs what may be by the condition of single life, and the right vse thereof not what alwaies and necessarily is. For wee know that the married many times lesse careth for the things of the world then the vnmarried, and the vnmarried many times lesse careth to please God then the married doth. What, did *M. Bishop* and his fellowes care onely how to please God in that heate of spirit, whereby they were caried against the Iesuites? or do the Iesuits, yea their Popes and Cardinals and Bishops, care onely to please God? Good men, they haue all quite giuen ouer the world, and they breath nothing but only heauen. A man may wonder at the impudency of this man, who doubteth not to speake so contrarie to his own knowledge both in himselfe and the rest of them. It is true, that single life hath ordinarily more oportunitie and liberty to the seruice of God then mariage, which is the thing that the Apostle meaneth, but seldome it is so vsed or neuer, but that mariage in some attaineth, to as great holines and perfection as single life. But *M. B.* in great anger goeth forward

ward saying: *Wlesse a man had made a league with hell, or were as blind as a beetle, how can he euer perswade himselfe, that to wallow in fleshy pleasure, and satisfying of the beastly appetites is as gratefull to God as to conquer and subdue them by fasting and prayer. Where we see a beastly filth out of a prophane mouth and stinking breath, so speake of sacred & holy matrimony, as if there were nothing therin but wallowing in fleshy pleasure, and satisfying of beastly appetites. What, is it a matter of sacrament with the to wallow in fleshy pleasure and satisfying of beastly appetites? Doth he teach their married Catholike disciples that they wallow in fleshy pleasure, and satisfying of beastly appetites? Surely the auncient Church of Rome held the moderation of lusts (by marriage) to be chastity, as Tertullian in behalfe of Montanus vpbraideth them, and Paphnutius informed the Council of Nice & they receiued it, that the^m company of a man with his owne wife is chastitie, & what then shal we thinke of a filthy carion, that accounteth nothing to be in marriage but wallowing in fleshy pleasure, & satisfying of beastly appetites, thereby blaspheming the sacred institution of God, & traducing all those holy men of God of whome before was spoken, that liued in married state. Now further hee telleth vs that S. Paul giueth counsell to the married, to containe during the time of prayer where I leaue it to thee, gentle Reader, to esteeme whether the man were sober in so reciting the words of the Apostle, S. Paule saith:*

Defraud not one another except it be with consent for a time, that ye may attend to fasting & prayer. Which words haue manifest referēce to extraordinary occasions of humbling our selues to God, and of testifying vnto him the griefe and sorrow of our hearts, by depriving our selues of the vse of all those things whereof wee take any ioy or delight according to the flesh, or to any speciall occasions of gathering our spirits and soules more nearely vnto God, whereby it concerneth vs to depart, as I may say so much the further from our selues. In this sort God when he was to giue the law to prepare the people to due reuerence and attention, commanded them three daies before *to be sanctified, to wash their clothes, and not to come at their wines.* Another time being greatly offended with them, hee commandeth them *to lay aside their cesty raiment, that they might shew the sorrow of their hearts by a neglect and carelesnes of the attiring of their bodies, And thus we know, that fasting in such cases is vsually adioyned to prayer, that the afflicting of the body may sharpen*

*Tertul. de pud.
Eousq; iam exo
leuis ut moderatio
libidinum pudici
tia credatur.
in Socras hist. lib.
I. cap. 8. Viri cum
legitima uxore com
ambitum castimo
niam appellauit,*

1. Cor. 7. 5.

Exod. 19. 15.

p Cap. 33. 5.

sharpen and giue edge to the affection of the soule. Vpon such occasions the Apostle permitteth some withdrawing of the husbande from the wife, but yet with this exception, that it bee *by consent* and but onely for a time, and then come together againe, saith he, *that Sabbath tempt you not for your incontinencie.* Where when he requireth consent, he giueth to vnderstand, that where there is necessitie of fasting & prayer, and yet consent of defrauding cannot be obtained, their fasting and prayer is to be vsed without defrauding, because defrauding may not be without consenting. Now these wordes belonging to speciall occasions, and beeing only conditionall, the Romish hypocrites will haue to concerne all times, and to be absolutely so meant, as if ordinarily there could be no prayer where there is the companie of man and wife. As if the Apostle would say, *Let the husband giue to the wife due beneuolence, and likewise the wife to the husband,* and yet tell them withall, that if they doe so they cannot pray. But the Apostle *S. Peter* in this and all other respectes willethe husbands to dwell with their wiues as men of knowledge, giuing honor to the wife as to the weaker vessell, that (saith he) *your prayers be not interrupted.* So farre was he from thinking the societie of the faithfull husband and wife to be the interrupting of their prayers, as that hee instructeth carefully to preferue it, that their prayers may not be interrupted. And who doubteth but that those lesions of holy Scriptures whereby we are taught *to pray alwayes, and not to waxe weary,* 1. 1. Pet. 3. 7. *to pray continually,* *to pray euery where,* do concerne the married as well as the vnmarried, and therefore do import that marriage hindreth not but that we may so do. Surely it concerneth the holy men of God to pray as much as it concerneth vs, euen the Patriarchs and Prophets, and other iust and righteous men, neither can we doubt but that righteously and holily they performed that deuotion vnto God, and yet they liued in mariage, and their wiues were partakers with them in this godly seruice. Now is it come to passe, that mariage is a blot and hinderance to our prayers, seeing it was none to others? or if mariage be no bar against the prayers and deuotions of other faithfull people, what ayle Priests and religious persons, that they cannot pray & performe other seruice to God if they bee married? Vntill the time of *Salomon* who first ordered the attendance of the Priests by turnes, the high Priest of the Iewes whō it concerned to be most pure & holy of any creature vnder heauen, yet in married estate,

u Exod. 28. 36.

x Clem. Strom.
lib. 2. Apostoli
epistola cum de
matrimonio &
liberorum pro-
creatione innumera-
bilia precepta con-
tineant nusquam
honestum modera-
tumq; matrimoni-
um prohibuerunt,
sed legum Euan-
gelio seruantes
conuenientiam
utrumq; admittunt
&c.

estate & performing the offices therof presented himself daily vnto God, bearing the figure and person of Iesus Christ our high Prieste the Sonne of God, and wearing a frontlet wherein it was engrauen, "Holinesse to the Lord. Moreouer, after the deuiding of their courses, it is not found that euer the Priests in the time of their ministration were forbidden the company of their wiues. What then is it but superstitious hypocrisie, that maketh Romish Priestes to say they cannot holily doe their seruice vnto God, if they bee married as they were? It is well obserued by *Clemens Alexandrinus* that * the Apostles Epistles though giuing innumerable precepts of marriage, and procreation of children, and governing the house, yet doe no where forbid or abrogate honest and modest marriage, but keeping an accord betwixt the law and the Gospell, doe admit both of the married and the unmarried. Now if there be an accord to bee kept in this behalfe betwixt the lawe and the Gospell, and that the Apostle did keepe, then it is manifest that he determined not marriage to bee any hinderance to sacred ministrations in the gospell, because in the law it was not so. In a word, both Priestes and religious, if they haue not the gift of continencie, are by marriage to bee fitted to the seruice of God, which in the pollutions of incontinencie they cannot doe as they ought to doe. *Master Bishop* saith, they are bound to chastitie, but that is not true. They are bound from marriage, but to chastitie they cannot be bound. If they haue not the gift of continencie, they cannot be chaste, but are polluted and defiled both in body and soule, with vnchaste and lewd affections. But such pollution and vncleanesse is no let with them to the seruice of God, onely marriage is a let: polluted and defiled let them be, but married they may not bee.

16. W. BISHOP.

We will close up this point with some sentences taken out of the ancient Fathers, in prayse of Virginitie, which M. P. in all this question vouchsafeth scarce once to name, as though Virgins and Virginitie were no English words, or not as plaine as continencie.

S. Cyprian, De habitu Virginum, intitleth Virgins to bee the most noble and glorious persons of Christs flocke: and addeth, that they shall receiue of God the highest reward and greatest recompence.

S. Chry-

S. Chrylostome * citeth, *Virginitie to be the top of perfection, and the highest tippe of vertue.*

* Lib 3. cont.
vitup. vit. necess.

And Athanasius, *De Virginitate, in the ende bursteth out into these wordes: O Virginitie, a treasure that wasteth not, a gurland that withereth not: the Temple of God, the Pallace of the holy Ghost, a precious stone, whose price is not knowne to the vulgar, the ioy of the Prophets, the glorie of the Apostles, the life of Angels, the Crowne of Saints.*

S. Ambrose Lib. 1. de Virginitate paulò post init. *Virginitie is a principall vertue, and not therefore commendable that it is found in Martyrs, but because it maketh Martyrs: Who can with humane wit comprehend it, which nature doth not hold within her lawes? it hath fetched out of heauen that it might imitate on earth: neither vnfitly hath it sought a manner of life in heauen, which hath found a spouse for her in heauen.*

This surmounting the clouds, the starres and Angels hath found the worde of God in the bosome of his father, &c. See who list to read more to this purpose the rest of the Fathers in their workes of Virginitie: of which most of them haue written. And S. Ierome, who is behind none of the rest in his bookes against Iouinian and Heluidius, all which doe most diligently exhort to vow virginitie, do teach how to keepe it, and most vehemently inuicigh against all them that doe breake it. And if any bee so mad as to credit rather our fleshy ministers, then all that honorable and holy Senate of the auncient Fathers, he deserueth to liue and die in perpetuall darknesse.

In this matter I haue stayed somewhat longer, because our carnall teachers, with the lewd example of their dissolute Disciples, haue corrupted our age with fleshy and beastly liberty: In the other points, I will recompence it with breuity.

R. ABBOT.

M. Perkins rather nameth continency then virginitie, because virginitie noteth properly the state of the body, but continencie is the vertue of the minde, which gouerneth and preferueth the integritie of the body. As for those great commendations which the fathers by him mentioned, and other of them do giue to virginitie,

we.

we so much the lesse respect them, by how much the more the same fathers haue made it appeare vnto vs, as before we haue leene, that those commendations were but snares and aduantages taken and vsed by Sathan for the intangling of many thousand soules to sin, & to their owne damnation. Their immoderate and excessiue opinion and extolling thereof, drew many thousands to vndertake the profession of single life, who when they neyther could performe what they had vndertaken, nor might without reproch and infamy leaue their course, were content euen to cast themselues into the deuils mouth, and by practise of lewd and vncleane life, to worke their owne confusion and otherthrow. Albeit we would aske *M. Bishop* what it is, for which they commended virginie in so high measure and degree? If they respected the integritie of the flesh, what was it more then was to be found amongst heathen idolaters, as in the vestall virgins and others, or then is nowe to bee found amongst the Turkes? If hee will say that they respected it as dedicated to God, why should they make that a seruice to God, wherein they that knew not God, might glory as well as they, and wherein for it selfe there was nothing that concerneth the seruice of God? If hee will say that they conceiued it not as in it selfe to be a seruice of God, but onely regarded the imploying of it to those thinges whereby God is serued, they meant nothing against vs, because we also conceiue the power of virginie to be an excellent gift, and worthy to bee admired and honoured, where according to the freedome and libertie that it giueth, it is faithfully bestowed to the seruice of Iesus Christe. An excellent gift I say, as the gift of learning, the gift of eloquence, the gift of tongues & such like, which may be in the euill as well as in the good, & therefore are no otherwise acceptable to God, but only in their vse. Nowe as excellent gifts are very seldome and rare, so is it in this: many may be willing, but few attaine vnto it: and therefore it was the great ouersight of many of the Fathers, so promiscuously to entertaine multitudes, and by such bonds to tie them to that kinde of life, whereto so many were vnable, and whereof they found that to be true which *Hierome* confesseth, that^b *it was in very many to begin, but in fewe to perseuere.* As touching their sayings which *M. Bishop* alledgeth, they neede not much to bee stood vpon. If they speake of virginie in the two former sorts nowe mentioned, they

^b Hieron. adu.
Tom. lib. I. Incipit
de plurimorum est,
perseuerare paucos
vltimo.

they fall of themselves. In the last meaning I answer, let virgins be according to the patterne which they describe, *that there be in them no desires of the flesh and of the body, and there remaine in them onely the things of vertue and of the spirit for the receiuing of heavenly glory*, and wee will honour them as the more excellent portion of the Lords flock, and the top of Christian perfection, not for their virginity but for their piety, whereof notwithstanding they haue the better opportunity by virginity; and only so as that if married persons shall equall them in piety, they shall stand as high as they. The saying of *Athanasius* as he alleadgeth it is a counterfeit, neither was *Athanasius* the Author of any so base a worke. The words here cited do shew the singular vndiscretion both of the Author that wrote them, & *M. Bishop* that cited them, in that he calleth virginitie *the toy of the Prophets, and the glory of the Apostles*, when in a manner all, both the Prophets & Apostles were married men and not virgins; and *the life of Angels*, when it is a thing nothing concerning Angels. These are but flourishes of vaine wits, which respect not how substantiall, but how glorious their words be. And to such Rhetoricall amplifications, *Ambrose* as touching that matter of virginitie is too much affected, and appropriateth those things to the deuotion of virgins, which nothing hindereth, but that they should be common to the faith and deuotion of married estate. He so speaketh as, if heavenly life were onely to bee found in virgins, whereas in married persons the Scripture setteth before vs the speciall examples and patternes thereof. As for *Hierome*, he needeth no censure of ours, being of old sufficiently censured by the Church of Rome, as before hath bene shewed. Wee reuerence his learning, but yet wee cannot but acknowledge in him some want both of modestie and pietie, where in a proposterous humour of extolling virginitie, hee speaketh basely and rudely concerning marriage, and doubteth not to transcribe into his workes those sentences and arguments, which *Tertullian* in his heresie vsed to the same purpose against the Church, as to him that compareth his epistle *ad Gerontiam de Monogamia*, and first booke against *Iovinian* to *Tertullians* booke *de Monogamia*, will easily appeare. To be short, all the exhortations & rules that they could vse for the keeping of virginity, could not auaille, but that the stinke thereof hath alwaies.

Cyprian. de hab. virg. Quibus desideriam carnem & corporis nulla sunt. Solam vobis quae sunt virtutis & spiritus ad gloriam remanserunt.

alwaies bene lothsome to the world. They set bankes against a streame that could not be staied, and thereby caused a deluge and ouerflowing of great vncleannesse, Which if *Chryostome* saw to be such, as that he held it better there should be no more virgins, as before was shewed, what shall wee but take them wilfully to dwell in darknesse, who after so much further experience, continue to maintaine that damnable vow, which all Christian ages from the time that it first began, haue had cause to rue. As for the ministers they liue in chaste and lawfull marriage, as the Prophets & Apostles haue done, and can for that bee no more accounted carnall and fleshly then they were, yea and they think that the wals of the stewes and Surgeons instruments beyond the seas, and the confession closets of many female Recusants at home will beare witnesse at that day that they haue not bene so carnall and fleshly as Romish Priests.

I7 W. BISHOP,

Concerning the vow of pouertie and monasticall life, in which, as M. Perkins acknowledgeth, men bestow all they haue upon the poore, and giue themselues to Prayer and Fasting: yet hee is not ashamed to a- uouch that this vow is against the will of God, and assayeth to prooue it: Acts cap. 20. verse. 35. It is a more blessed thing to giue, than to receiue.

Answer As the very proposition (that it is displeasing to God to cut off all cares of the world, and to betake our selues wholly to his holy seruice and contemplation of heauenly matters) is in it selfe prophane and ungodly, so the prooffe thereof is denoid of naturall wit and sence. Marke the Argument: It is against Gods will to giue away all, because it is more blessed to giue than to receiue: Why, if it be a more blessed thing to giue; then they please God better that giue. So that this his prooffe, improoues flatly his owne assertion: But the dreamer meanes perhaps that if you giue all at once, you shall not be able to giue afterward, but rather stand in neede to receiue,

Reply. But no such humane prudence can be drawne out of that sence, which encourageth rather to giue for the present, then to provide for hereafter.

*The true meaning of the place, is to exhort Christians to labour and
trouaile*

travaile, at vacant times to get their owne living, and to provide something also to bestow upon them who stand in neede rather then to be idle, and to stand in neede of almes, as S. Paul himselfe did: which they did best performe, who had sold all they had, and distributed it to the poore, as the example of Paul himselfe, and the first Christians doth sufficiently declare, who sold all, and laid the price at the Apostles feete.

• A. 4.

R. ABBOT.

He hath promised vs here to be short, and I will promise him not to be very long, because of this matter sufficient hath beene said before, in ^a answer of the epistle to the King. This vow of pouerty, as was there said, is but a branch of the heresie of the Euchites or Mesalian heretikes, who in like sort as Popish Monkes did profess ^b to renounce the world, and to depart from their goods, having any thing of their owne, nor any poss: sion upon earth, and therefore stretching forth the hand, and begging as not having nothing whereof to live, otherwise giuing themselves wholly to prayer, and ^c praying so much, saith S. Austin as might seeme incredible to them that heare of it. They caried as goodly a shew as that is that *M. Bishop* here alledgeth, but their renouncing of the world and praying was adiudged heretical, and so is that that he defendeth, and so much the more damnable for the superstitions and blasphemies that are added to it, as touching heavenly perfection, satisfaction for sinnes, merit of supererogation, whereby they are able to giue spirituall helpe towards the sauing of the soules of other men. He talketh of cutting of worldly cares & betaking mens selves wholly to the seruice of God, and cōtemplation of heavenly matters, but he knoweth that their vow of pouerty hath not cut off worldly cares, but hath sent their begging Friars vp & down the country, & hath set them a worke to be scraping & crauing, that they haue had smal leisure to the contemplation of heavenly matters. *The cōtemplation of heavenly matters* is a goodly speech, but alas it is a matter that they for the most part are little acquainted with: their rising was the fall of all learning & it was grown to a by. word, ^d *More vnlearned: then a Monke*, & therefore very vnfit were they for the cōtemplation of heavenly matters. In a word, it is well knowne that without the vow of pouerty, men haue more fruitfully giuen themselves to the contemplation of heavenly things, then euer they haue done in the profession of that vow. They haue lewdly abused the world, and

vnder

a Sect. 18.

b Epiph. har. 10
Videntur ut qui
renunciaverunt
mundo et de pro-
prijs bonis esse-
runt, &c. Non ha-
bent possessionem,
ut inquirunt, in ter-
ra. Extendunt ma-
nus & petunt velut
victu carantes &
nihil possidentes, &c
Orationibus va-
cantes &c.
c Aug. de heres.
Tantum orant ut
si quod hoc de illis
audiunt incredibile
videatur.

d Vide Hossin. de
Orat. Monachos.
lib 6. ca. 18.

vnder pretence of pouertie, haue bestirred and busied themselues by begging, to engrosse and claspe into their handes the riches and pleasures of the world, and whilest they had nothing in proprietie, they had in communitie whereof to liue like Epicures and belly gods, and were nothing lesse then that they would seeme to be, But to come to the point. Maister Perkins against the vow of pouertie or beggerie, alledgeth the words of Christ, *It is a more blessed thing to giue then to receiue*. *M. Bishop* sayth, that *this prooffe is deuoid of naturall wit and sence*, and calleth him a *dreamer* for the alledging of it. But would not a man thinke *Maister Bishop* himselfe to be out of his wits, that would giue this answer, and by and by confesse that *Maister Perkins* cited the place in other meaning? Hee well knoweth that the vow of pouertie importeth a condition and state of life for the time to come, and implieth giuing but onely accidentally, because a man that hath something, must needes giue that away before he can be in state to haue nothing, but if hee haue nothing, hee can giue nothing, and yet that is no impeachment to his vow: The argument then standeth good, that because it is a blessing of God to bee in state to giue rather then to receiue, therefore for a man to renounce that state, wherein God hath made him able to giue, and by a vow of pouertie to bind himselfe to a state wherin he must begge and receiue of others, is wilfully to renounce the blessing of God, and witlelly to vndertake that which God threatneth to the wicked for a curse, *Let his children be vagabonds and begg their bread*. The words of Christ do plainly instruct vs to take such course, and to maintaine so farre as we can that condition of life, wherein we may haue to shew our charity & loue, as occasion serueth, to our brethren that stand in need. But this *M. Bishop* calleth *humane prudence*: and telleth vs that *the sentence rather encourageth to giue for the present, then to provide for hereafter*. The sentence indeede encourageth to giue, but it teacheth a man so to giue, as remembering alwayes, that *it is a blessed thing to giue rather then to receiue*, and therefore so to giue, as that still he may giue, and not wilfully to put himselfe in case to receiue onely or beg, and not to giue. And this is not to be carefull of providing for hereafter, but onely not to tempt God by carelesnes, and by wilfull vnproviding & depriuing himselfe of that which God hath provided for him whereof to do good, and to shew mercy both for the present & for hereafter.

Now

c. 20. 35

f. psal. 107. 10.

Now he that vbraided *M. Perkins* euen now to bee deuouide of naturall wit and sence, is himselfe here so witlesse & sencelesse, as that he seeth not his owne answer to make directly against himselfe. For if the place doth teach men *to labour and travell, that they may haue to bestow vpon others that need,* then surely it condemneth them who make a vow, that they neuer will haue any thing to giue to thē that stand in need. *S. Paul* laboured that he might haue of his owne to supply his owne necessity, and to help others. So did they, saith *M. Bishop*, that sold their lands, & laid the price downe at the Apostles feet So doth *S. Paul* teach all men. *Let him that stole steal no more* g Ephc. 4. 28. *but let him rather labour & worke with his hands the thing that is good, that he may haue to giue vnto him that needeth.* But the vow of pouerty & beggery, disableth a man for euer from being capable of any thing of his owne, whereof hee may minister to them that neede. This vow therefore is contrary to those rules and precepts which the Apostle gaue for the direction of Christian life.

18. W. BISHOP.

*The next place is, * Giue me neither riches nor pouerty.*

* Plo., o. 8.

Answer. The Prayer is good, and fitteth the persons of honest men who liue in the world, and was of some perfection too in the state of Moses law, in which it was made, as dissuading from conuentionnesse of great riches, but it commeth too short of the perfection of the Gospell, wherein we are counsell'd to esteeme as dung all worldly riches.

R. ABBOT

He blamed *M. Perkins* answer in the former Section, as deuoid of natural wit and sence, but I pray thee, gentle Reader, if thou light vp on him to aske him, where his wittes were when he gaue this answer To the one part he answereth, *a giue me not riches,* but to the other a P. o. 30. 8. *Giue me not pouerty,* which is the thing vrged against him hee answereth nothing. We are counsell'd in the Gospell, he saith, *so esteeme as dung all worldly riches.* True, & therefore we say *Giue me not riches.* But yet in the Gospell wee are taught to pray for that that is conuenient according to our place and condition, when we say, *Giue vs this day our daily bread,* and therefore we say, *Giue me not pouerty,* whereupon it is added; *Feede mee with foode conuenient for me.* The praier, saith he fitteth the persons of honest men that liue in the world. Hypocrite who taught the this distinction of praiers? Hath the spirit

spirit of God set it downe as a praier of the wisest man, & is it now come to be posted ouer to I know not *what honest men?* It was of some perfection, he saith, in the estate of Moses law, but commeth too short of the perfection of the Gospell. Hypocrite, the Apostle hath taught vs, that^b *whatsoeuer things were written before time, were written for our learning,* and must we vpon the word of an idle Sophister be perswaded, that that praier is too base for vs to learn? And what were not men taught in the state of *Moses law*, to esteeme as dung all worldly riches? Did not *David* say:^c *If riches increase set not your heart vpon them.* Did not *Solomon* say of riches,^d *Wilt thou cast thine eyes vpon that that is nothing?* Did not *Esay* say,^e *All flesh is grasse, and all the glory thereof as the flower of the field?* Were they not as fully taught to despise the world, and to ioy in God as we are? But the man so dreameth of perfection, perfection, as that wee may very well thinke, that there is some very great imperfection in his head. In a word therefore, God hath taught a man to say, *Giue me not pouerty,* but they teach a man to say, *I will vow pouerty,* and what doe they then but teach a man to contrary that which God hath taught?

b Rom. 15.

c Psal. 62. 10.

d Prou. 23. 5.

e Isa. 40. 6.

19. W. BISHOP.

M. Perkins his third reason is taken out of Deut. 28. 22. where pouerty is numbred among the curses of the law, none of which are to be vowed.

*Answer. It is one thing to be punished with pouerty for transgressing of Gods law, and another (I trow) for the loue of God to giue away all we haue to the poore: The former was acursed in the law of Moses, the latter is a blessing and the first blessing in the Gospell: * Blessed are the poore, for theirs is the kingdome of heauen: Which sentence, albeit it may be applied very well vnto humility, yet more literally signifieth voluntary pouerty, as by the sentence opposed against it is manifest. * Woe be to you rich men, &c.*

* Luc. 6.

* Ver. 23.

R. ABBOT.

The words of *Moses* are^a *The stranger shall lend to thee, and thou shalt not haue to lend to him.*^b *Thou shalt serue thine enemies in hunger & thirst, and in nakednes, and in need of all things.* Christ hath taught vs before, that it is a blessing to haue wherof to giue; and *Moses* teacheth vs that it is a curse to be in want, & not to haue wherof to led & what is thē the vow of pouerty but the renouncing of a blessing and the voluntary vndergoing of a curse? *M. Bishop* answereth, that

a Deut. 18. 44.

b Ver. 48.

it is one thing to be punished with poverty for transgressing the law of God, another for the love of God to give all to the poore. But thē is it done for the love of God, when God calleth vs to the doing of it; otherwise it is no matter of the love of God, but of humane presumption and selfe wil. Therefore his answer here is al one, as if he should say, It is one thing for a man to be accursed of God, another thing voluntarily to lay Gods curse vpon himselfe; and how wel that serueth his turne let himselfe iudge. Yet he will proue that it is a blessing, yea the first blessing in the Gospel. And how? forsooth because Christ saith, *Blessed are the poore, for theirs is the kingdom of heauē.* We may see the poore man was driuē to poore shifts, when he was faine to vse this text for the making good of his vow of pouerty. If his leisure had serued him he would haue turned to the fitt of *Mathew*, & there haue seen our Sauour expounding himself, *Blessed are the poore in spirit, for theirs is the kingdom of heauen.* Now a man would think that *M. Bishops* learning should haue taught him long before this, that a man may be rich in worldly goods, and yet poore in spirit; and that vndoubtedly *Abraham* the father of all beleeuers was such a one. Yea saith hee, it may wel be applied to humilitie, yet more literally it signifieth voluntary pouerty. And how may that appeare? forsooth by the sentence opposed against it, it is manifest, *Wo be to you rich men.* But I maruel what strings *M. Bishop* hath to tie this argument together. Christ saith, *Wo be to you rich men:* therefore that which he saith before, *Blessed are ye poore,* must necessarily be vnderstood of volūtary pouerty. What, doth Christ absolutely meane wo to all that be rich? When he expoundeth *the poore* to be *poore in spirit,* doth he not teach vs proportionably to vnderstand *the rich*? This childish collection is reproued by our Sauour Christ, whē his disciples being astōished at that which he said *How hardly do they that haue riches enter into the kingdom of God:* he answereth *Children* (thereby reprouing their weakness of vnderstanding) *how hard is it for them that trust in riches to enter into the kingdom of God?* The wo then is not to all that are rich, but to such as trust in riches; but there are men who are rich in this world who yet are not high minded, and trust not in vncertaine riches but in the liuing God. Christ hauing shewed the end of the man that trusted in riches, addeth, *So is euery one that gathereth riches to himselfe, and is not rich in God.* Wo be to them that are rich in this world and are not rich in God, but a man may be rich in this world, & yet

c Luke 6. 10.

d Mat. 5. 3.

e Mat. 10. 23:
f Ver. 24.

g 1. Tim 6. 17

h Luke. 12. 21.

rich in God also by acknowledging spiritually his owne pouerty in himself, and receiuing all things of Gods mercy. Seeing therefore a man may bee rich according to this worlde, and yet none of them to whom Christ saith, *Wo be to rich men*, surely nothing hindereth but that a man may be rich, and yet may bee one of those poore whome Christ pronounceth to be blessed, & therefore *M. Bishops* argument is idle, and proueth nothing lesse, then that Christs sentence is to be vnderstoode of voluntarie pouertie, so that still it remaineth good, that the vow of pouerty and beggery is the voluntarie casting away of the blessing of God, and the vndertaking of his curse.

20. W. BISHOP.

*Thus M. Perkins his texts of Scripture against pouertie failing him, he fetcheth about another way, saying that it is a rule of the holy Ghost: He that will not labour (namely in some speciall and warrantable calling) must not eate *.*

* 1. Theff. 3.

Ans. I allow both the text and the glosse, and find nothing there against religious persons, whose calling is speciall perfect, and therefore best warrantable; not so (saith he) because they giue the selues to prayer & fasting. What a profane superstition is this? Is not a life giuen to prayer and fasting agreeable to the wil of God and laws of his church; albeit many religious men do ouer and besides very great seruices to Gods church, in preaching, teaching and writing of most learned books. But suppose they did nothing else but fast and pray, did they not very well deserue their sustenance? yes much better then they which trauell all the yeare about the providing of it. For in vaine do men labour if God blesse not their worke with seasonable weather, which he doth rather at the prayer and instance of such good innocent soules that are to be fed with it, then for the Plough-mans owne labors sake. And if by their fasting, watching and such like affecti- ons of their bodies, they do partly satisfie for our superfluous pampering of the flesh, and teach vs by their good example to bridle and correct it: do they not deserue at our hands bodily sustenance? And who better performs all duties of the second table then they, being most obedient to all their superiours, and not hurting their neighbour in life, person, or anie manner of their goods? And so in their seuerall callings offend no honest men, and doe much good both vnto the Church and Common-wealth.

R. ABBOT.

* 2. Theff. 3. 10.

If S. Paul whē he said, He that will not labor, let him not eate, did take praying

praying to be laboring, then the Messalians had as wel to answer for themselves as the begging Friers, because they tooke as great paines in praying as the begging Friers can do: yea those idle loiterers, concerning whō the Apostle speaketh, had sufficient to answer for themselves, that there was reason for them to eate because they did pray. Surely *M. Bishop* is a good proctor for such thriftles drones, who will be content to pray apace, & as much as the Friers do, if that may be reckoned a labor for which to require their meat. But prayer is a common duty & seruice of all callings, & not a distinct labor of any one Till *M. Bishop* blotted this paper, I think it was neuer read, that praier & fasting was a calling, save only in the conceit of those Euchites or Messalians, of whō I spak, albeit they indeed fasted not. But wher as *M. Perkins* saith, that men liuing a part, & giuing themselves *onely* to praier & fasting, do liue in no calling, *M. Bishop* because he cannot proue the contrary, beggeth it. *What a profane stupiditie is this*, saith he? *Is not a life giuen to prayer and fasting* (put in as it should be, *only to prayer and fasting*) *agreeable to the will of God and lawes of his Church?* You should not haue asked the question *M. Bishop*, but haue proued it so to be, because therein stood the question, which it was your stupiditie not to see. The argument propoundeth to you, that it is necessary for euery man to labor in some calling, that he may haue according to Gods ordināce wherof to eate. It alledgeth that to liue apart & to be giuen only to praier & fasting, is not to labor in a calling & do you answer al with, Is it not so? To make vp the matter, he addeth that *many religious men doe ouer and beside very great seruices to Gods church; in preaching, teaching and writing of most learned books.* Yee say wel *M. Bishop*, such mē because they labor, may iustly eate, but these matters are accidental, and their vow & religion may stand without them, and therefore the matter is not answered by them. I admit that which he saith, but there might here worthie stories be told of the preachings of their Friers of all sorts. But *M. Bishop* himselfe knowing that this is but impertinent, goeth on: *Suppose they did nothing else but fast and pray, did they not very well deserue their sustenance?* If they did nothing but fast and pray, it should bee with them according to the Apostles rule, because then they should eate nothing. But nowe be aside fasting and praying they eate also, which the Apostle sayth they should not doe, because they do not worke. They fast a little, that they may eate enough, and there is no idle lozell

but would be content with their fasting, so that hee may haue their diet otherwise. In a word, *M. Bishop* may keepe his opinion to him selfe, but the Apostle sufficiently teacheth vs, that beecause they labour not, therefore they doe not so well deserue sustenance as they who labour all the yeare for the prouiding of it. As for the blessing of God, it dependeth not vpon the prayers of such who haue no warrant for the state of life wherein they pray: and the ploughmans prayer is more acceptable to God then theirs, beecause he followeth that rule of life which God hath taught, who neuer prescribed anie rule of Monkish trade. *Good innocent soules*, saith hee, whereas by all stories it appeareth that there hath not beene a more stinking vermine vpon the earth: euen some of their owne men haue discouered them so to bee. But *M. Bishop* is not satisfied, vilesse to folly he adde blasphemie, saying, that *they satisfie for our superfluous pampering of the flesh*. Impious man, Christ is the satisfaction for our sins what haue we to doe with the satisfactions of wretched men, who damnably sinne in those things wherein they take vppon them to satisfie for others sins? And what, *M. Bishop*, is there any *superfluous pampering of the flesh* to bee found amongst you? Alas how haue ye deceiued vs all this while? We thought that you had bene nothing but spirit, and that *superfluous pampering of the flesh* had beene onely amongst vs, But your teeth would haue bit your tongue, if yee had not somewhat told vs truth. Take it to yee *M. Bishop*, for it belongeth to none more rightly then it doth to you, and the example that yee lay beefore yee fitteth accordingly. But to shut vp all this matter, hee telleth vs that *none performe all duties of the second table better then they*. As howe? *They are most obedient to their superiours*. God hath commaunded them to obey and honour their parentes, their princes and gouernors, and they leaue these at fixe and seuen as they say, to performe obedience to other superiours superstitiously deuised of their owne. They many times impiouly with the Iewes cast off the respect of their parents by pretence of their vowes, they withdraw themselues into lurking dennes from seruice to their princes and publike state, yea many times they nourish rebellion and treason against them, and yet they are most obedient of all other, being not at all obedient to them whom God hath comanded them to obey. Againe hee saith, *they hurt not their neighbour in life, person or any manner of goods*. Yea but the life of a Christian manne

consisteth not in doing no hurt onely, vnlesse he also do good, and what good do they? It is doing good that Christ shall commend at the last day, ^b *I was hungry and ye gaue me meate, and thirstie, and ye gaue me drinke.* On the other side, he shall obiect the want of doing good, ^c *I was hungry and ye gaue me no meate, and thirstie and ye gaue me no drinke.* And what shall the Monkes then say? O Lord, though we did thee no good, yet we did thee no hurt. We had wherewith to feede thee, and to cloth thee, and to harbour thee, but wee gaue all away at once, and made a vow that wee would neuer haue any thing againe to doe thee good: thou shouldest therefore starue and perish for hunger and cold, but looke for nothing further at our hands. We were content to fast and pray according to our rule, and to spende our time in such witlesse obseruations as our founders directed vs for matters of great perfection: but as for those things which thou hast required, wee left them to men of more base and vnperfect state, as nothing at all concerning vs. This is their begging Friers condition of life, and this is that performing of the duties of the second table which *M, Bishop* speaketh of. They fast and pray, but do no good at all, neither to Church nor commonwealth, neyther hath any kind of men beene generally more offensiue and pernicious then they haue beene.

b Mac. 25. 34.

c Ver. 42.

21. W. BISHOP.

After all this waste winde, *M. Perkins* confesseth, that a man may upon a speciall calling sell all his goods, as the Apostles did. What then (good Sir) shall become of your former arguments? may one then vow a curse of the Law, and leaue off prayer for neither pouertie nor riches, and say that it is not a blessed thing to giue them to receiue.

All these arguments which were whilome of great force, must now be nothing worth, because it pleaseth *M. Perkins*, the wind now sits in an other corner, such weathercocks surely are to be much respected.

He saith further, in time of persecution a man may also leaue all: he should rather haue sayd, he must leaue all, or else lose al, for the persecutor will not spare him. Lastly, hee doeth not condemne old auncient monks, who liued by the sweate of their browes, and were married many of them, as hee saith: but his authors cited say not so, neither shall hee be able to cite one auncient allowed and approved writer, who saith

that the auncient monkes lined with their wines, if perhaps they hadde beene married before. But no man will if fleshly ministers thinke it no life without their fleshly mates. As for labouring at vacant times, it was alwayes, and is to this day in practise among many religions. If other doe in good studies, writing or teaching imploy that time of labour, no doubt but they doe farre better.

R. ABBOT

There is no man but easily conceiueth, that those things many times which of themselves are vnlawfull and wicked in vs, yet are lawfull and necessary when God commaundeth them. It had bin a wicked thing in *Abraham* of his owne head to attempt the killing of his son, but it was an act of religious and godly obedience when God required it. It is desperate wickednesse for a man wilfully to cast away his owne life: but at Gods commaundement to offer and yeeld his life, it is right and iust. It was vncleannes in *Moses* law to touch any excrement or dung: yet when God appointed ^a *Ezechiel* so to doe, it was no vncleannesse. The Iewes did sin grieuouly in binding themselves by vow not to honour their parents: and yet when *Christ* calleth, no man may say ^b *Let me first go and burye my father*: yea ^c *he that hateth not father and mother*, saith *Christ*, *he cannot be my disciple*. Euen so albeit it be superstitious and sinfull of our owne heads to relinquish the state of life whereunto God hath called vs, vnder pretence and colour of giuing our selues idly to prayer and fasting, yet it is sacred and holy obedience to leaue all when God calleth from all, who yet neuer calleth vs in the leauing of all thinges to vow the neuer hauing of any thing againe. These cases are sensible and manifest, neither was there cause for *M. Bishop* to talke of *wind and weber cocke* in *M. Perkins*, but rather to wish better discretion and vnderstanding to himselfe. As for the auncient Monkes, albeit many of them were very absurd and senselesse hypocrites, yet we denie not but many that went vnder that name were iust and holy men, trained vp as in our vniuersities to vertue and learning, that they might afterwards serue for the ministry of the Church. *M. Bishop* would gladly attribute to their Monks some imitation of them, but it sticketh betwixt his teeth, and he knoweth not well how to bring it out. They are so vnlike them, that they are

^a *Ezech. 4. 12.*

^b *Mat. 8. 21*
^c *Luke 14. 26*

scant worthy to be accounted as apes in comparison of men. That which *M. Perkins* saith of *marsed Monks*, is taken out of *S. Austin*, though he cite not the place, who setting down the heresie of them that were called^d *Apostolicks* saith, that arrogantly they so called themselves, for that they received not into their communion, **VIENTES CONIUGIBVS**, such as had company with their wives & possessed any thing of their owne (saith he) as the *Catholike Church* hath many, both *Monks* and *Clergie men*. Let *M. Bishop* tell vs the English of *vientes coniugibus*, and then tell vs whether those *Monkes* liued with their wives. As for the *Ministers*, they haue no *fleshly mates*, but lawfull wives, as they had whome *S. Austine* speaketh; but *M. Bishops* former acknowledgement concerning themselves of their *superfluous pampering of the flesh*, doth fully assure vs, that for lawfull wives they betake themselves to *fleshly mates*, and that it is true of them now which in the *Parliament of England* vpon the complaint of the filthy *Sodomie* that was found amongst them, was said of their vnmarr'd *Clergie*, that^e *the daintie fare of the Clergie men did require either a naturall purgation or a worse*.

d. *August. har. 40.*
Apostolici qui se
istis nominis arrogan-
tissime vocabantur
quod in communione
sua non reser-
perent vientes con-
iugium & res pro-
prias possidentes
quales habet Ca-
tholica Ecclesia &
Monachos & Cler-
icos plurimos.

c *Cheremi. de calib*
sacerd. Delicata em-
bavia virorum Ec-
clesiasticorum vel
naturalem purgati-
onem quaerere vel
piorem.

22. W. BISHOP.

In defence to the *Catholike partie*, *M. Perkins* hath not a word, wherefore I will briefly supply his want, and proue it to be very gratefull to God to sell all and giue it to the poore.

I omit the example of our *B. Saviour* (who would not haue any poore cottage of his owne, so much as to rest his head in, but would wholly liue of almes) and come vnto this heavenly doctrine. He teacheth a yong man whom he loved, in flat words, That if he would be perfect he should go and sell all he had, and giue it to the poore, and come & follow him and then should haue a treasure in heauē. These words are so expresse and euident, that there can be but one way to shift from them, which *M. Per.* saith vnto, pag. 244 to wit, that these words were only meant vnto that yong man, and not to be applied vnto any others, no more then those words to *Abraham* of sacrificing his son *Isaac*. But this silly shift of our poore *Pretestars* is confuted manifestly in the same chapter of *S. Mathew* where a little after *S. Peter* saith, Lord behold we haue left all things and haue followed thee, what reward shall wee therefore haue? Wee haue done (as *S. Hierom* expoundeth it and the very sequell of the text doth plainly require) that which thou commandedst in the words before

Mat. 19.

to that yong man, *What answer made our Sauour? That his commandement was only meant vnto that yong man, & that they had done foolishly in so doing: nothing lesse, but promiseth that they shall therefore sit with him in twelue seates, iudging the twelue tribes of Israell. And that whosoever would forsake father, mother, lands, goods, &c. for his sake should receiue an hundred fold, and possesse life euerlasting. Can any thing bee more plaine out of the word of God it selfe, then that not this or that man, but whosoever shall forsake all for Christ doth very blessedly. And if need were, I could cite most of the auncient Fathers teaching those words of Christ. Go and sell all, to be an heauenly counsell giuen generally to all. S. Antonie tooke them spoken to him, In vita eius apud Athanas. Saint Augustine to him ad Hilarium* to omit later religious men, I will only cite S. Hierom, who doth brisely both declare our Catholick doctrine & shews also who was the author of the Protestants opinion,* saying thus To that which thou affirmest, that they doe better, who vse their goods, and do by little and little distribute to the poore the profits of their possessions, then others who selling them giue all at once, not I, but our Lord shall answer, If thou wilt be perfect, go and sell all that thou hast, and giue it to the poore. Christ speaketh to him that will be perfect (not to the yong man onely) who with the Apostles forsooke both father, shippe and nets. That which thou Vigilantius commendest, obtaineth the second and third degree: so that the first (which is to sell at once) bee preferred before the second and third: which is, to giue by little and little the fruite of our reuenues to the poore*

* Epist. 99.

* Lib. cont. Vigil.

R. ABBOT.

M. Bishop here Propoundeth, to proue, that it is a gratefull thing to God to sell all and giue it to the poore; but that commeth too short of the vow of pouertie, which is that a man neuer more shall haue any thing of his owne. A man may by occasion forgo all that hee hath for Christs sake, and yet not bind himselfe neuer to bee owner of any thing more. But this is the thing that M. Bishop should proue that it is gratefull to God to vow neuer to haue any thing of his owne. A thing that troubled the Friers, but specially the Franciscans, who vowed pouertie in the highest degree, because by this meanes they were proued theeues, and could not deuise how to shift it off, For what is he but a theefe, that eateth, and drinketh,

* Vide Hossian.
de Orig. Monac.
lib. 6. cap. 16.

and

and clotheth himselfe with that that is none of his owne nor can be by any right? But they by no right or title might haue any thing of their owne. Other beggers eat and drinke their owne, because by gift it becometh theirs. But these Friers by their rule might haue no right, title, or interest in any thing to be their owne; their good funder Francis hauing laid it downe, that without any construction. glossie or interpretation they should haue nothing of their owne. Now this in part is the thing that *M. Bishop* must prooue, that it is pleasing to God, that men vow to liue like theeues, to eat & drink and weare that that is none of theirs. Let vs see then what hee can alledge for prooffe thereof. His first example commeth not within compassie of this disputation, because wee know that our Sauour Christ submitted himselfe to the bearing of our curie, that he might purchase a blessing for vs.^b *He being rich for our sakes became poore that we through his povertie might be made rich.* Yet neither is there here any thing of any vow, neither can we question but that Christ possessed as his owne whatsoeuer was ministred vnto him, and therewith^c bought whatsoeuer was needful, to vse the same as his owne, which the vow of povertie admitteth not. Now to the example of Christ, hee addeth the lesion that hee gaue to the yong man,^d *Go sell all that thou hast, if thou wilt be perfect, & giue it to the poore, and come and follow me, and thou shalt haue treasure in heauen.* But still wee faile of that that we require: we heare not Christ here saying to him, Vow thy selfe hereafter to perpetuall povertie and beggery, that thou mayst neuer hereafter haue any thing of thine owne. This is the very pointe, and of this the sentence of Christ importeth nothing. Well, let this go, but of that speech of our Sauour *M. Perkins* answereth, that it tended to discover the secret corruption of the yong mans heart, and therefore was a commaundement not common to all, but speciall to him, as was to *Abraham* the commaundement of offering his sonne. And to this effect *Clemens Alexandrins* vnderstandeth it, saying,^e *When Christ saith, If thou wilt be perfect, sell what thou hast and giue to the poore, he disproueth him that glorieth that he hath kept all the commaundements from his youth: for he had not fulfilled the commaundement, Thou shalt loue thy neighbor as thy selfe. But then as being to be perfected by the Lord he was taught charitably to communicate and bestow. Notably therefore he forbiddeth vs to be rich, but to be rich iustly and unsatisfably.*

^b 2. Cor. 8. 9.

^c Iohn. 13. 19.

^d Mat. 19. 21.

^e *Clem. Alexan. Stromas lib. 3. Cū dixit, si uis perfectus esse, &c. refellit eum qui gloriatur quod omnia a uentate precepta seruauerit non enim impluerat illud, Dilige proximum tuum. &c. Tunc uero dicitur, qui a Domino perfectus dicitur docetur comuni caritate & imperiis per charitatem, Pulchre ergo non prohibuit esse diuites sed esse diuites iuste & inexplabiliter.*

Cle-

Clement then saith as *M. Perkins* saith, that the words are directed to a particular occasion, and had their speciall vse in respect of him to whome they were spoken, to discouer his erroneous conceit and opinion of himselfe. This is not then a silly shift of the poore Protestants, but the true exposition of an auncient and learned Father. But what doth he alledge for the confuting of this silly shift? Marry that *S. Peter* a little after saith, *Lord wee haue forsaken all, and haue followed thee, what reward shall we haue?* And what is that? *Wee haue done* (saith he) *that which thou commandedst in the words before to the yong man.* But that is not so; for wee doe not find that they sold all to giue to the poore, as hee was commaunded to doe, much lesse that they vowed neuer after to haue any thing, as *M. Bishop* would proue by it. For it is apparent, that though the Apostles then had left the care and the vse, yet they had not left the poprietie & right of all. They medled not with anything they had, they attended not to any businesse of their owne, they gaue ouer their nets and their ships, & the following of all worldly affaires, that they might wholly follow Christ, but yet that they had stil their owne, it appeareth by the words of Christ, *Ye all shall be scattered every man to his owne, and shall leaue me alone.* So is it said of *Iohn* that when Christ said to him. *Behold thy mother,* meaning it of the blessed virgin, *he thenceforth tocke her to his owne home.* Yea and by the last chapter of his Gospell it may well bee conceiued that they had still their ships and their nets to go a fishing as they had before, But howsoeuer that be these words make nothing against *M. Perkins* answer, because the disciples had had a like speciall calling to follow Christ as this yong man had, and they doe thereby but professe their yeelding themselues to that speciall calling of Christ, as this yong man shuld haue done to this calling directed particularly to him. Albeit therefore this commaundement were here intended onely to the yong man, yet there was no cause why Christ should say that they had done foolishly in doing that they had done, because they had receiued the like commaundement in effect before, & by vertue thereof had before this forsaken all and followed him. Now as those callings of the disciples, and Christs commaundements to them of following him, were particular to themselues and not common to all, nor could be vnderstood as belonging to this yong man, so neither can this commaundement to the yong man bee vnderstood here as spoken

f Ver. 27.

g Iohn. 16. 32.

h Chap. 19. 27.

spoken in cōmon to the disciples; or belonging vnto vs. In a word Christ called him to be one of his disciples, as the rest were, and his calling cānot be vnderstoode to belong vnto vs any more then their calling doth. Now as Christ saith peculiarly to the disciples, that *they hauing left all at his commaundement and followed him shall sit vpon twelue seates to iudge the twelue tribes of Israel*: so he maketh a common and general promise to al, that *whosoener for his names sake and for the Gospells sake shall forsake all that is, shall be content to yeeld all into the persecutors hands and to loose all rather then to denie the name of Christ and to forsake his Gospell, hee shall now receiue an hundred; and in the world to come eternall life*. This is true, wee doubt not thereof, but *M. Bishop* himselve must perforce confesse, that this maketh nothing at all to prooue that the former words spoken to the yong man do belong to vs. For that forsaking of all which Christ here speaketh of *for his names sake and for the Gospells sake*, is a necessary dutie, without the performance whereof *a man cannot be Christs disciple*.^k *Whosoener* (in this caule) *will saue his life*, saith Christ, *shall lose it; and whosoener shall lose his life for my sake and for the Gospells sake, he shall saue it*. But *M. Bishop* telleth vs that that *selling of al and giuing to the poore*, is no commandement but a counsell, a matter not necessary but voluntary which a man may chuse whether he will doe or not. He that forsaketh not all in such sort as Christ speaketh thereof in the latter words sinneth grieuouly against Christ: but *M. Bishop* saith, that a man may forbear to sel all and giue to the poore, and yet sinneth not. Hereby then we may see how vntowardly he dealeth, in taking from one of these a cōfirmation of the other, and so it appeareth that hither *M. Perkins* answer standeth good, that those words of our Sauour Christ to the yong man, were intended onely in particular to him, and concerne no other in proper meaning, but onely such to whom they were in particular directed, as they were to him. But yet that *M. Bishop* may know that we haue some what more to say then *M. Perkins* hath saide, and can make it good that they most wickedly abuse this place to the maintenancē of their vowes and opinion of perfection, I will some what more fully examine the circumstances thereof. I shall seeme hapily here to go against the streame and to be somewhat preiudicated by the opinion of sundry of the Fathers but yet (gentle Reader) let not names of men carry thee away from

ⁱ Luke. 14. 26.
^k Marke. 8. 35.

from that which thou thy selfe canst manifestly discern to bee the truth. Remember what hath bene already said, that the words of Christ literally and in proper vnderstanding belonged peculiarly to the yong man, but yet we deny not but that as the calling of the rest of the Apostles, so the calling of this yong man by deduction and moralization is to be applied vnto vs, onely the question is, in what meaning it doth concerne vs. Let it bee obserued what meaning *M. Bishop* intendeth of it, that Christ here recommendeth a matter of counsell, not necessary for Christians, but voluntarily to be followed as a matter of speciall perfection by such as will: so as that without this a man may be saued and come to eternall life, but by the doing of it he meriteth a release of his owne and other mens sins, and an eminent & more then ordinary degree of glory in euerlasting life. But the text plainly sheweth that this cannot bee there meant, and that the lesson that Christ taught him did concerne a dutie necessary for the obtaining of eternall life. The question that he moueth to Christ, is *1 Good master what shall I do to obtaine eternall life?* Our Sauour answereth, *If thou wilt enter into life, keepe the commaundements.* He professeth himselfe *so to haue done from his youth,* and addeth, *what lacke I yet?* What is it whereto hee supposeth some what *to be lacking?* Every man seeth whereto it is to berefered, *What lacke I yet to the obtaining of eternall life?* Accordingly then the answer of Christ is to be construed, *If thou wilt be perfect,* that is lacking nothing to the obtaining of eternall life, *go sell all that thou hast and giue to the poore, and thou shalt haue treasure in heauen, and come and follow me.* That this is the meaning of the perfection here spoken of, appeareth by the two other Euangelists who thus set downe the answer of Christ *1 One thing is lacking vnto thee,* *2 Yet lackest thou one thing sel all that thou hast, &c.* Whereto did he *lacke one thing,* but to that whereof he made the question, *to the obtaining of eternall life?* Christs words then in effect are, *Thou hast not yet all that is needefull to the obtaining of eternall life, but if thou wilt be perfect lacking nothinge thereto go sel all that thou hast, &c.* Now if we vnderstand it as *M. Bishop* would haue vs, then there was no cause why the man should go away so sorrowful at that that Christ said. For the thing that he desired was *to haue eternal life* and if he might haue had eternall life without the forgoing of his riches, it would haue fully satisfied him. But *M. Bishops* doctrine

1 Mat. 19. 16.

m Mark 10. 21.
a Luk. 18. 23.

it might be said to him that he troubled himselfe in vaine, for the wordes of Christe were but a counsell and not a commaundement, and that there was not any necessitie of doing that that was layde vnto him. They that would bee of a high degree of perfection aboue other, mult so doe, but if he would rest in a lower degree, he might continue as he was, and yet obtaine eternall life. But the yong man concerned not so: he knew that Christs words imported a condition of obtaining eternall life, according to the question that he had moued to him, and therefore was very sorrowfull. And hereto accord the words of Christ ensuing, *Verily I say vnto you, that a rich manne shall hardly enter into the kingdome of heauen. It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.* Why doth Christ vse these words, but that the yong mans respecte of his riches did hinder him, not from a state of perfection aboue others, as *M. Bishop* dreameth, but wholly from entering into the kingdome of God? Furthermore it is to bee considered how improbable a thing it is, that to a man who knewe as yet only the *Iewishe religion*, & had no knowledge of the faith of Christe our Sauior wold giue at first a direction of perfection aboue others in Christian profession. He was as yet no disciple of Christ, he beleued not in him, and is it credible that he would teach him at the first dash, of a ruler, according to *M. Bishops* vnderstanding, to become a Monke? Nay it appeareth plainely, that whereas the man had a zeale of God, and no doubt in true meaning did walke according to the Law so farre as hee had the true vnderstanding thereof, our Sauior Christ would instruct him that that was not sufficient for the obtaining of eternall life, but he must be content vpo his calling and commaundement to renounce all that he had, to cast off al vain loue and confidence of worldly thinges, and to become one of his disciples and followers. In a worde, hee teacheth him to bee of the same mind that the Apostle *S. Paul* professeth as touching himselfe.

° *As touching the righteousnes of the law I was unrebukable, but I think all thinges but losse for the excellent knowledge sake of Christe Iesus my Lord, for whom I haue counted all thinges losse, and doe iudge them to be dung that I might win Christ.* For so it is, that morall workes, whether of Iewes or of Gentiles, are not available in the sight of God: they want their forme, and life, and perfection, vntill the same be giuen vnto them by the faith of Christ.

o Philip. 3 (1. 8.)

o *Ambr. in Psal. 1.*
Virtutes sine fide
sola sunt: videntur
vivere, sed prodesset
non possunt,

leaves,

leaves, saith *S. Ambrose*, they shew greene, but they cannot profite vs
 Therefore the faith of Christ teacheth vs to renounce all trust and
 confidence thereof, and to trust onely vpon him. This is the perfe-
 ction whereto Christ calleth this yong man, as if he should haue said
 vnto him, Thou doest well in that which thou doest, but that is not
 enough: if thou wilt haue good of it, become my disciple, and to
 that end bee content to forgoe all that thou hast, and come and fol-
 low me, Where to know how these words do belong to vs, it must
 be considered that this man was called to a corporall and outwarde
 following of Christ according to the flesh, by meanes whereof hee
 must necessarily forgo the vse of those great possessions that he had.
 Thus the Apostles had partly done already, and were afterwarde
 fully and wholly to doe, being to bee corporally employed to preach
 the Gospell through the world: & thus Christ calleth this yong rich
 man to do the same. But our following of Christ now consisteth not
 in changing of our places, but in giuing him our affections, neither
 is performed by the foote but by the hearte, neither is it a matter of
 speciall dutie belonging onely to some, but vniuersally concerneth
 all that belong to him. As is then our following of Christ, so is our
selling of all that we haue, a matter of the heart and affection, whilest
 in the midst of all that we haue, we haue our minds so vntied & free
 from the loue and respect of worldly things, as that we are readie to
 forgoe all when the cause of Christe and his gospell shall require vs
 so to doe. And this *M. Bishop* out of their owne grounds must bee
 forced to confesse whether hee will or not. For by *Bellarmino* wee
 vnderstand, that to be a Monk is a state for the gaining of perfection,
 but to be a Bishop is a state of perfection already attained, and there-
 fore that perfection already attained standeth without literal or actuall
 selling of all, because their Bishops may be rich, and many of them
 are so rich as that for wealth they are able to compare with Kinges. If
 these Bishops were formerly Monkes, howe doe they keepe their
 vowe of doing perpetually that which Christe speaketh of in this
 place, vnlesse it be so meant as I haue sayd: to say nothing that these
 are notable fellowes to tell vs of a perfection in renouncing the
 worlde, and yet of a perfection too in returning afterwarde to the
 worlde againe. If they were not Monkes, as a number neuer were,
 and yet attaine to a state of perfection, then it is not necessarie to
 perfection literally to sell and to forsake all, but it is sufficient accord-
 ing

q Bellar. de Mo-
 nach. cap. 2. Status
 Episcoporum est
 status perfectionis
 adeptus: status ve-
 ligiosorum est sta-
 tus perfectionis
 acquirenda.
 r Erasmi. in epist.
 Hieron. ad Helio-
 dor. in antidoto.
 Quid dicemus de
 tot egregijs Episco-
 pi qui vel cum-
 regibus certe
 possunt opulentijs

ling to our construction, habitually in disposition and affection to be ready thereto if cause require. Yea *M. Bishop* his selfe will confesse, that it is not a thing necessary for vs for the obtaining of eternal life, literally & actually to forsake all. But it was put to the yong man as a necessary condition literally to be performed for the obtaining of eternal life, as before was shewed. The words of Christ therefore are not literally to be applied vnto vs as they were to him. To be short, *Gulielmus de sancto Amore* very truly against *M. Bishops* vow of beggery expoundeth the words of Christ concerning *habitual* not *actuell* pouertie; namely, that Christ requireth of vs not forthwith to cast away all that wee haue, but that when the confession of the name of God and the glory of Christ requireth, then wee bee ready to forsake all euen as when Christ requireth, of his followe is the hatred of father and mother, and of their owne soule, he doth not simply bid not to honour their parents, much lesse to hate them, but that occasion so requiring they be ready for Christs sake to neglect all. Now this dutie concerneth all, and therefore the words of Christ in application to vs do belong to all, and are very fallly abused for the establishing and defending of Monkish vowes, which are peculiar to some, and if men list may without sin be none at all, as *M. Bishop* himselfe hath before made plaine vnto vs. But hee is content to tell vs that the words concerne all, yet as a counsell onely, not as a commandement; they are a heauenly counsell (saith he) giuen generally to all. But this is not so; they were a commaundement giuen to him to whom they were giuen, as *M. Bishop* himselfe a litle before hath termed them & as they concerne vs they are a commaundement to vs also. The yong man sinned in refusing to do that that Christ directed him, and it is sinne to vs not to doe that that herein is intended concerning vs, If *S. Anthony* and *S. Austin* in that sort tooke it to be said to them, they did rightly therein: but otherwise if Christ did not say to them, *come and follow me*, in the same sence wherein he spake to the yong man, then they had no reason to think that Christ saide to thē, *Go sell all*, in the same sence that he did to him. If their *coming to Christ*, & *following of him* were a matter not outward but inward, thē their *selling all* was to be a matter not outward but inward, vntill the following of Christ by loue & affection within, could not stand with the keeping of those things that are without. As for *Ieroms* reproof of *Vigilius*, it moueth vs litle in a cause that by the text it selfe is cleere & plaine.

Hospin de Orig. Monac. lib. 6. ca. 17. ex. Antonino. Mandatu esse ibi paupertatem habituale non actualem. Magistare Christi sum a nobis non ut iam omnia alijciamus qua habemus sed, ut cum confesio diuini nominis gloria Christi postuauerit, tum propter eum omnia deserere parati simus, &c.

His cholere and heate in those matters that were questioned betwixt S. Austin & him, do bewray that he could not endure that any man should dislike what he approued. He calleth *Vigilantius* in another place, a *holy Priest*, and wee find not that he hath said any thing but what standeth with the holinesse and truth of the word of God, & we approue that which he here saith, that *they doe better who use their owne goods, and by litle and litle deuide the frutes of their possessions to the poore, then they who sell their possessions, and giue all at once.* These make Christ a great feast for once, and leaue him afterwards to hunger and thirst, but the other haue care continually to minister comfort and releife vnto him. As for *Hieromes* distinguishing of degrees, we admit not of it, because it hath no ground in the text which he alledgeth, yea and so much the lesse, because in the church of Rome it selfe, as hath bene shewed, the state of perfection which is the highest degree, standeth with the enioying of those goods to the forsaking whereof *Hierome* attributeth that perfection.

23 W. BISHOP.

I might confirme this former argument with the example of the fore said best Christians,* who hauing possessions & lands, sold all & brought the price of them, & layd it at the Apostles feete: and were yet enforce it by the fact of Ananias and Saphira his wife, who hauing sold all theirs, presented but part of the money vnto the Apostles, and reserued the rest vnto themselues. Belike they were of M. Perkins his mind, that it is better to giue then to receiue, and therefore kept part to that purpose; but they therefore were both punished with present death: which proueth inuincibly, both how laudable it is to sell all, and how dangerous to halt in such holy workes.

But to auoyd prolixitie, I do but point at the places: and that Ananias as the rest had promised this to God (which is a vow) it appeareth in the text, where it is said, that he lied not vnto men, but vnto God, in not performing his promise.

And here we deduce very cleerly, that such a vow is much pleasing vnto God, thus: That which is commended by our Saviours owne both example and doctrine, and was practised by the Apostles and most holy Christians, that may be vowed very laudably: but to sell all, and giue it to the poore, is scab.

c Hieron. aduers
Vigil. Afferiteos
melius facere qui
viciuntur rebus suis
& paulatim frui
suarum possessionum
diuident quam illos
qui possessionibus
diuidentu semel
omnia largimur.

R. ABBOT.

It cannot be proued, neither doth the text say, that those fore-
said best Christians sold all that they had. Let him take his owne Rhe-
nish translation, and tell vs which way hee can make good that
which he saith. ^a *As many as were owners of lands or houses, sold and* ^{a Acts 4. 14.}
brought the prices of those things which they sold, and laid it before the
fete of the Apostles. The text sayth, *they sold and brought the price*
of that they sold: it saith not that they sold all, and brought the price
of all. *Philip* was one of them, and yet *Philip* had his ^b *house* still, and ^b *Cap. 21. 2*
I hope *M. Bishop* will not thinke but that hee had something in his
house also, wherewith hee gaue entertainment to *Saint Paul*, and
those that were with him. And who doubteth but that the rest
kept their dwelling houses furnished for their owne vse, and for the
vse of other godly and faithfull brethren, as occasion should serue?
So it is sayd of *Barnabas*, that ^c *whereas hee had a field, or a peece of* ^c *Cap. 4. 37*
land he sold it, but it is not sayd that he sold all. So *Ananias* and *Sa-*
phira ^d *sold a possession, or a peece of land,* but they are not said to haue ^d *Cap. 5. 2*
sold all that they possessed. And whereas *M. Bishop* sayth, that
the same *Ananias* and his wife made a vow, because it is sayd that
^e *they lied vnto God,* he talketh idley. They *lied vnto God,* because ^e *Ver. 4.*
they pretended to bring the whole price of that which they sold,
when they brought but a part thereof. But those other faithfull
Christians did that which the common state and necessity of the
Church did then require. Many poore doubtlesse were then con-
uerted to the faith of Christ, who being now ioyned to the Church,
could expect no releife but from the Church. They therefore who
had wherewith to releiue the necessity of such, were to testifie their
faith and loue, by communicating & imparting to them of that they
had. Here was no matter of Monckery: it was an example of the com-
mon fruit that should be of true Christianity and piety, when soeuer
like occasion should require. He sheweth not himselfe a liuely and
feeling member of the body of Christ, who in the publike want of
the Church, cannot find in his heart to dispossesse himselfe of some-
what for the succour and comfort of other members. Letting these
things briefely passe as *M. Bishop* doth, let vs see what argument he
collecteth of these examples. *That which was commended by our Sa-*
uiours own both example and doctrine, and was practised by the Apostles

and most holy Christians, may bee vowed very lawdably. But to sell all and give it to the poore is such. We denie his second proposition, because it pronounceth that absolutely and simply, which in the other proposition is vnderstood respectiuely onely, and with exception.

† Hieron. adu.
Tonin. lib. 2. Au-
stithones venditū
qua habebat et pub-
licē distributū nihil
sibi quā pāllolū
reseruauit.
‡ Idem in Math
cap. 10. Bactroper-
ita, contemptores
seculi, & omni ap-
nihilō ducentes ce-
llarium secum ve-
hibant.

† Antisthenes the Philosopher, who was maister to Diogenes, sold all that he had, as Hierome mentioneth, and made publike distribution thereof. So doth the same Hierome mention a sect of Philosophers called Bactroperita, who were contempters of the world, and set all things at nought, onely carrying a bagge or wallet with them, and yet these did not that which Christ commended, or the Apostles practised. Christ hath commended it, and the Apostles and faithfull christians by their practise haue taught it, when it concerneth vs necessarily for the following of Christ: when the commandement of Christ and his cause and Gospell doth require it. But to do it voluntarily and of our owne heads, when no such cause requireth it, it is not a matter of commendation with Christ, but of our owne superstitious and fond presumption. The former way we may lawfully and laudably vow it, yea and we doe all vow in our baptisme, to forsake all rather then to forsake Christ: to keepe nothing the keeping whereof should keepe vs away from Christ. But when the hauing of our wealth hindereth not, but that in mind and affection we may follow Christ, and keepe our selues faithfull vnto him, then to vow the relinquishing thereof, is a superfluous and rash vow, no seruice of God, but a pleasing of our owne fancie, and no where commended by Iesus Christ.

24. W. BISHOP.

Now one word of obedience before we end this question. This vow saith M. Perkins, is against Christian liberty, wherby we haue granted vs a free use of all things indifferent, and therefore to bee bound to certaine meates and apparell is intollerable: but this reason hath bene reprovod already: * he addeth, Stand fast in the liberty wherein Christ hath made you free: Doth your breath or heart faile you Sir, that you stop thus in the midst of a sentence, the rest belike discovereth the fraud of it: And wrap not your selues againe in the yoke of bondage, to wit, bind not your selues to the obseruation of Moses law, as yee shall do if yee be circumcised. All this is good: but doth it follow heereof, that in the
law

* Gal. 5. 10. 1

law of grace, wee should not obey our superiours, nor obserue such good orders as holy church hath appointed? nothing lesse: but happy is that necessitie, as *Saint Augustine* witnesseth, which holdeth vs close to those things which be better to do, than to leaue vndone, otherwise our weaknesse would quickly shrinke backe. And againe if *Christes* sufferinges without his obedience (as *M. Perkins* himselfe testifieth, Page. 61) had not bene auailable for our iustificasson, no doubt, but those works which are garnished with the vertue of obedience, are more acceptable in Gods sight.

Finally, *M. Perkins* saith, that wee magnifie these three vowes of chastitie, povertie, and obedience. And goe a reason haue we so to do, as hath bene shewed: but saith he, for the vow of Baptisme, we haue made no such account of it, as they do, which is not so. Wee holde indeede that the covenant which we make in Baptisme, is no vow, but a full and assured promise to beleene in God, to renounce the deuill and all his workes, and to keepe all Gods commandements, which we keepe or do our best indouour to keepe: at least wee teach not as the Protestants doe, that they are impossible to bee kept, for that is enough to discourage any man from endeuouring to keepe them. And as touching the vow which hee saith we made in our creation; wee remember nothing of it, nor neuer heard speake of it by any good author, not that we make, or meane we any vowes when we receiue the B. Sacrament. These be but nouelties of wordes, and the raising of some decayed wits.

R. ABBOT.

Christian libertie hath not onely set vs free from the rigour and curse of the law, but also from the yoke of externall obseruations, that is, from placing religion and holinesse, the worship and seruice of God, and from reputed cleannesse or vncleannesse towards God in any externall or outward things. Concerning this libertie against the Monkish vow of obedience, *M. Perkins* alledgeth the *Apostles* wordes, ^a Standfast in the libertie wherewith *Christe* hath made you free. Here *Maister Bishop* beeing somewhat pleasurable, asketh: Dost your breath or heart faile you, Sir, that you stop thus in the midst of a sentence? Why, I pray, what is the rest of the sentence? And wrappe not your selues againe in the yoke of bondage. And what meaneth that? Marry binde not your selues to the obseruation of *Moses* law, as ye shall doe if ye bee circumcised. And was it then

then the meaning of the Apostle, that they should not wrap themselves in the yoke and bondage of *Moses* law, which was giuen of God, but they might wrap themselves in the yoke and bondage of the lawes of men? Did God ease vs of his yoke, to giue men libertie to yoke vs againe with their deuises? What an idle exception is this of his, and why doth he not remember, that the Apostle maketh this instruction generall against all yokes of humane imposition, where he saith, ^b *Ye are bought with a price: bee ye not made the seruants of men.* S. *Austine* lamenteth it as touching the condition of

b I. Cor. 7. 23.

c Aug. epist. 119.
Ipsam religionem
quam paucissimi
& manifestissimis
celebrationum Sa-
cramentis miseri-
cordia Dei esse
liberam voluit,
seruilibus oneribus
premut ut tolera-
bilis sit conditio
Iudaorum qui
etiam si tempus li-
bertatis non agno-
uerint, legalibus
tamen sarcinis non
humani presump-
tionibus subiciantur.
d Col. 2. 16. 20.

his time, that *whereas the mercy of God would haue religion to be free, hauing very few, and those very manifest Sacraments or mysteries of obseruations, men did so oppresse it with seruite burdens, as that the state of the Iewes was more tolerable, who albeit they knew not the time of liberty, yet were subiect to the burdens of the law of God, and not to humane presumptions.* It is plaine then by S. *Austines* iudgement which therein is very true, that the liberty of Christian faith and religion, is not onely from the burdens and yokes of *Moses* law, but also from all burdens of humane presumptions, and therefore *M. Bishop* answer is very vnsufficient to our obiection. The vnsufficiency whereof will the better appeare in considering the other place alledged by *M. Perkins* and omitted by *M. Bishop*, ^d *Let no man iudge you in meate and drinke: why are ye led with traditions or decrees*

Touch not, tast not, handle not? which all perish in the using, being after the doctrines and commandements of men: By which words he plainly sheweth, that by the libertie of Christ no rules may be sette downe, whereby menne should bee iudged in conscience about meates and drinks, about touching, tasting, handling, or any thing decreed by the doctrines and precepts of men. And what dooth hee then but thereby condemne all Monkish institutions, whereby the consciences of men are burdened and intangled with so many obseruations about meates, drinks, apparell, and other matters reckoned as a purchase of the forgiuenesse of sinnes, and the merit of eternall life? This cannot be auoided, but that since *the doctrines and commandements of men* as touching meats & drinks, & such other things be condemned, therefore *Friar Frauncis* & his fellow *Dominicke*, with the rest of them, were superstitious hypocrites to prescribe rules, and to require obedience to bee performed vnto them in such things. Yea, and let *M. Bishop* bee reckoned with them, who setteth such

before

before vs vnder the name of *supericours* to bee obeied, and calleth those *good orders* which the Apostle reiecteth because they are but mens traditions, and nameth that a *holy Church*, which contrary to the Apostles doctrine approueth such orders. As for that which *S. Austine* saith, *Happy is the necessity that compelleth to the better*, it is true where the thing is good whereto we are compelled, but vnhappie is the necessitie whereby wee tie our selues to those things which are superstitious and offensiuē vnto God. Where he saith that if *Christes sufferings without his obedience had not bene auailable for our iustificatiō*, no doubt but the works which are garnished with the vertue of obedience, are more acceptable in Gods sight. he notably plaieth the hypocrite, to make Christes obedience to his father, a cloke for their Friarly obedience to superstitious and absurde men, It is true indeede which *S. Austine* saith, that *there is nothing so expedient for the soule as to obey*, but it is then true, when we obey them who according to God are to bee obeied. & *The obedience of Christ*, saith *Origen*, is the ornament and iewel of the Churches necke, and therefore in Christes behalfe wee are to obey none, but onely them in whom we obey Christ. We are to obey them who ^h *teach the things which he hath commaunded*, not those things which they themselves haue deuiled. ¹ *The Apostles*, saith *Tertullian*, *gave themselves no liberty to bring in anything of their owne will*, and we are to follow none but such as haue followed the Apostles to deliuer faithfully Christes words, not presumed rules and orders of their owne inuention. ² *We are not*, saith he, *to chuse (or follow) any thing, which any man of his owne discretion hath brought in*. *Mathew of Paris* telleth a story of ¹ *Friar Francis*, that when he deliuered his rule to the Pope to be viewed and confirmed, the Pope considering the same, and beholding the deformed condition of the man, bid him get him to the swine, & wallow with thē, and bestow his paines to preach to them. The Friar presently went where swine were, and tumbled himself amongst them, & frō top to toe beraied himself all ouer with mire and dirt. In this habite he goeth to the Pope againe, saying, My Lord I haue done as thou commaundedst, I pray thee now to hearken to my request. The Pope admired the man, and being sorie for that he had said to him, granted him the confirming of his rule. Were not heere two fooles well met, and may wee not make it a question whether was the greater foole, whether the Friar

e. Aug. epist. 45.
Felix est necessitas
qua in meliora
compellit.

f. Aug. in Psal. 70
Nihil tam expedit
anima quam obe-
dire.

g. Origen in caute.
hom. 2. Ornamentum
& monile cer-
nicui ecclesia obedi-
entia Christi est.

h. Mat. 28. 20.
i. Tertul. de pra-
scrip. Nec ipsi (A-
postoli) quicquam
ex suo arbitrio quod
inducerent elige-
runt.

k. Ibid. Sed ne eli-
gere quod aliquis
de suo arbitrio in-
duxerit.

l. Math. Parisiū
Henr. 3. anno.
1227.

for so doing, or the Pope for approving that which he did? Yet this brain-sick and drunken trick of a dirtie beast goeth with *M. Bishop* for a *vertue of obedience*, and was one of those worthy acts, for which of a Friar he became a Saint. Such is the rest of the obedience that their vow tieth thē to, euen to a number of mad & witlesse fancies, such as that a man may well thinke thē to be bewitched of Satan, in that they place deuotion & holinesse in such toyes. We leaue their obedience to thē, & not only of these absurdities, but of those other matters which carie some better shew of sobriety & grauity, we say as *S. Ambrose* hath said, *wee iustly condemne all newe thinges which Christ hath not taught, because Christ is the way for faithfull men. If Christ haue not taught what we teach, wee hold it worthy to be detested.* Now therefore let them magnifie their three vowes whilest they wil, but because Christ neuer knew them for his, we cōdemne them as superstitiously deuised, & blasphemously maintained to the iniury and wrong of the crosse of Christ. We magnifie the vow of baptisme as the only Christian vow, approving no other vowes but what are implied & cōtained therein, because therein for the whole course of our life we vow & dedicate our selues wholly vnto God. *M. Bishop* saith, that that is *no vow but a full and assured promise*, and yet in the former section he hath told vs, that *to promise to God is a vow*. We vow our selues therein to the keeping of Gods commandements, and we endeauour to keepe them, and by the grace of God wee attaine to the keeping of them, but yet so as that we know it to be one of Christes commandements to say daily vnto God, *Forgiue vs our trespasses*, because we do not so keepe his other cōmandements, nor can so keepe them in the infirmity of this flesh, but that *in many things we offend all*. This we teach, and this is so true, as that *M. Bishop* himselve in his owne conscience is forced to subscribe it, and yet by a wilfull spirit of contradiction bendeth himselve to dispute against it. The vow of baptisme we alwayes renew in receiuing the Lords supper, because therein wee profess our selues to bee of his retinue, and renew the promise of being holy vnto him. As for that which *Maister Perkins* saith of a vow made in *our creation* as touching our obedience to God, in what meaning hee spake it, I cannot determine. There may be nouelty in the word, but *prophanenesse* which is the thing that the Apostle condemneth, there is none. He might suppose *Adams* promise thereof before his fall, or the bond and duty

in Ambros. de Virg. lib. 7. Nos non omnia qua Christus non docuit, iure damnamus quia via fidelibus Christus est: Si ergo Christus non docuit quod docemus nos illud detestabile iudicamus.

in Aug. cont. 2. epi. Pelag. lib. 3. cap. 7. Ita dixerim, mandata fecerunt ut ipsa mandata meminerimus pertinere ad orationem in qua veraciter quotidie dicunt sancti filij promissionis, fiat voluntas tua & demitte nobis, &c.

o *Iam. 3. 2.*

p *L. Tim. 6. 20.*

duty arising of our creation, whereby wee are no lesse tied then by a vow. Of his termes of *rauing and decaied wits*, we will leaue him to consider further, presuming that one day hee will thinke that in all this matter he hath but raued, and that his wits were not right in taking vpon him the defence of so bad a cause,

CHAPTER. 9.
OF IMAGES:

OVr consents. *Wee acknowledge the ciuill use of Images, as freely* M. Perkins.
 & truly as the Church of Rome doth. By ciuill use, I vnderstand that which is made of thē in the common societie of men, out of the appointed places of the solempne worship of God: And this to bee lawfull appeareth, because the arts of painting and grauing are the ordinances of God, and to be skilful in them is the gift of God, as the example of Bezaleel and Aholiab declare.* This use of Images may be in sundry things. Exod. 35.
 First in adorning & setting forth of buildings; so the Lord cōmanded his Temple to be adorned with Images of Palme-trees and Pomegranates of Buls, Cherubs, and such like. Secondly, they serue for distinction of coyns. Thirdly, Images serue to keepe in memory friends departed whō we reuerence, & therefore in the daies after the Apostles, Christiāns used priuately to keepe the pictures of their friends departed which after ward (saith he) by abuse came to be set in Churches & worshipped, of which hereafter.

Second conclusion: We hold the historicall use of Images to bee good and lawfull: that is, to represent to the eie the acts of Histories, whether they be humane or diuine: and thus we thinke that the histories, of the Bible may be painted in priuate places.

Third conclusion: in one case it is lawfull to make an Image, to testifie the presence or effects of the maiestie of God: namely, when God himselfe commands it: so was the brazen Serpent made to represent Christ crucified: & the Cherubs ouer the Mercie seate, to represent the maiestie of God whom the Angels adore: And therefore it is saide: Thou shalt not make to thy selfe (that is upon thine owne head) any grauen Image: This by the way is a very wilfull peruerting of those words (to thy selfe) which cannot signifie, but, to thine owne use, that is, to adore them, as is plainly declared in the text following.

The fourth conclusion: The right Images of the new Testament, are the doctrine & preaching of the Gospel, wherein Christ & his benefites

are lively represented unto vs: but these be metaphoricall Pictures, not belonging to this purpose: for it is one thing to describe in words, another to expresse in lively colours and lineaments.

I. W. BISHOP.

These conclusions containe, as M. Perkins affirmeth, the doctrine of the Church of England which I would beleue, if I did not see the Magistrates publikely to take away Pictures from Catholikes, to teare and burne them, which were kept but in private places: yea, their more feruent disciples cannot abide a Crosse standing by the high-way-side, or in any, neuer so prophane a place, but either they beat and hale them down, or most despitefully deface them: bewraying iudeede unto all moderate men, their cankered stomackes against him that died on the Crosse: who will one day (when he pleaseth) confound them. But to couer this their malice, they cast ouer it the mantle of zeale, saying that the Papists make them their Gods, and that therefore they are to be abolished.

O men blinded with spite against true deuotion We Catholikes are a thousand times more zealous of the true honour of the liuing God then any Protestants euer were or will bee: And that small reuerence which we yeeld unto Images, is more different from the honour and obedience due unto Almighty God, that the cope of heauen is distant from the center of the earth,

R. ABBOT.

They say the diuell neuer goes away but he leaues a stinke behind him *M. Bishop* as it appeareth, had giuen ouer this worke at the question of satisfaction, but better remembering himselfe, hee tooke the mater in hand againe, and then would by no meanes giueouer till he had lift vs this stinke of Images. This is one of the grosse and palpable abominations of the kingdom of Antichrist, the filth whereof there is no man but seeth, saue only they^a in whom being unbeleeuers, the god of this world hath blinded their mindes, that the light of the glorious Gospell of Iesus Christ, which is the Image of God, should not shine unto them. By this the Church of Rome hath matched all the idolatries of the heathen, and brought all their iugling deuices into the Church, abusing the ignorance and simplicity of

of the people as grossely and damnably as neuer they did. But in this field I haue walked at larg before in ^b answer of the Epistle to the King, and therefore I will here tye my selfe to those things which ^b *Master Bishop* giueth vs occasion to consider of. *M. Perkins* in his third conclusion affirmeth a lawfulnessse of making Images, to testifie the presence and effects of the maiestie of God; when God himselfe hath so commaunded, & he exemplifieth in *Moses* his making of the brazen serpent in figure of Christ crucified, & the Cherubin set ouer the mercy seate, God there promising his presence, & signifying the attendance of Angels to do him seruice. Concerning this point *Tertullian* being vrged by idol-makers with the example of the brazen serpent, answereth very rightly: ^c *It is well that the same God both did forbid by law that any likenesse should bee made, and by extraordinarie commandement did appoint the likenesse of a serpent. If thou worship the same God, thou hast his law, Thou shalt not make the similitude or likenesse of any thing: if thou looke to the commandement of making a similitude afterward, do thou imitate. Moses, do not against the law make an image, unlesse God command the also. God giueth not lawes to himselfe but to vs: what hee commandeth to the contrarie by his owne authoritie, is no iustification of our presumption. For this cause M. Perkins obserueth, that in the commaundement it is said: Thou shalt not make (TO THY SELFE) any grauer image: so thy selfe, that is (saith he) vpon thine owne head, or vpon thine owne will and pleasure. M. Bishop saith, that this is a wilfull peruerting of the words, which cannot signifie, but to thine owne use, that is to adore. Thus hee cannot abide they should bee restrained from doing some what of their owne heads, and as their owne will: it is death to them to be hedged from that walke. Yet Moses gaue it for a lesson from God, ^d *Ye shall not do euery man what semeth good in his owne eyes, What I command thee that only do to the Lord; thou shalt put nothing to, nor take ought therefrom.* Whereby it appeareth, that *M. Perkins* exposition containeth a truth, that to the Lord, or by way of seruice to God, no image might bee made but what God himselfe commaunded, neither doth the text declare any thing to the contrarie, but that that is the true meaning of the words which hee expoundeth. In his fourth conclusion he saith, that the right Images of the new Testament, are the doctrine and preaching of the Gospell, and all things that by the word of God do thereto apper-*

Tertul. de Idol. Banē quodidem Deū & lege vetnō: similitudinem fieri, & extraordinario praecepto serpentis similitudinem inter dicit. Si eundem Deum obserues, habes legem eius. Ne feceris similitudinem dī & praeceptum facta postea à similitudine respicū, & tu imitare Moysen. Ne feceris aduersus legem similitudinem, nisi & tibi Deus iusserit.

d Dent. 1. 8 & 2. vult Hoc tantum facio Domino.

taine, whereby *Iesus Christ* is described before our eyes, as the Apostle saith, *euē as crucified amongst vs.* This (saith he) is an excellent picture whereby Christ with his benefites is liuely represented vnto vs. These are *Metaphoricall pictures* saith *M. Bishop* not belonging to this purpose. But why doth hee admit that which *M. Perkins* citeth out of *Origen* affirming that Christians haue no other, *The images to be dedicated to God are not the workes of Carpenters, but hewed by the word of God and framed in vs, namely, vertues to the imitation of him, who is the first borne before all creatures, in whom are the examples of iustice, fortitude, temperancie, wisdom, pietie and other vertues. These are Images dedicated to God in the minds of them that exercise such vertues, wherewith we beleue the principall of all such Images, the image of the inuisible God, who is God the onely begotten, to be conveniently honoured.* He knew no other images lawfull amongst Christians, but onely such as wherein wee beare the image of God and of his Son *Iesus Christ*, but this *M. Bishop* thought not good to take knowledge of. As for that which he saith, that he beleueth not our doctrine to be as *M. Perkins* hath set downe, because the *Magistrates* publickely take away pictures from *Catholickes*, and tear them downe and burne them, hee must vnderstand that it is nothing to vs what hee beleueth. Our *Magistrates* know how to put difference betwixt the lawfull vse of things & the vnlawfull abuse: they know well how such pictures and images are by *Papists* turned to *Idols* & therefore to shew the detestation of the dishonor that thereby is done to God, they burne them, and tear them, and deface them being found with them, that they may no more bee abused to such idolatrie. Where otherwise they are found, and are not subiect to their superstitious and false deuotions, our *Magistrates* do nothing against them, because they are not offended at the hauing, but at the abusing of them, By reason of those idolatrous fancies, it is, that our *more feruent disciples*, as he calleth them, cannot abide a *Crosse* standing by the high way side, or in any other place. They carie therein a true zeale to God, though not alwaies so aduisedly managed as it ought to be. But if any of priuate fancie proceed to the demolishing and destroying of such publike monuments, we approue it not, and they that do it, deseruedly receiue their check. We are well enough perswaded, that they who first began the erecting of those *Crosses*, did it meerey in the honour of the name of *Christ*, that were before

foiigen. contra
Celsum. lib. 8. Simu-
lachra Deo dicēda
sunt non fabricorum
opera, sed à verbo
Dei dedolata forma
itaq; in nobis, videli-
cet virtutes ad imi-
tationem primoge-
niti totius creaturæ
in quo sunt iustitia
temperantia, forti-
tudinis, sapientia, pi-
etas, ceterarumq;
virtutum exempla.
Ha. sunt statua
Deo dicatæ in ani-
mæ virtutes exer-
centium, quibus
decenter honorari
credimus omnium
humilissimis statuari
archetypum primū,
&c.

before had stood the ensignes of false and idoll Gods, & at the head of euery way, there might be lifted vp a trophée and standard as a monument and token of the exaltation of him that died vpon the Crosse. They were farre off from Popish idolatrie: they had learned not to worshipping that that is made with hands being conuerted from worshipping it stockes and stones, they knew they were not to returne to the same againe: they caried the same mind as did *Helena*, when she found the Crosse whereon Christ was crucified:^h she worshipped the King (saith *Ambrose*) verily not the wood: for this were heathenish error, & the vanity of ungodly men: but she worshipped him that was hanged vpon the wood. But what they erected onely for historical ostentation of the aduancement of the kingdome of Christ, that Poperie turned to heathenish abomination, & gaue to the Crosse the honour that belonged onely to him that died vpon the Crosse.

g *Rec. 16. 39.*

h *Ambr. de obitu*
Th. codof. Regem
adorauit non lignū
utique quia hic gen-
tiliti est error & va-
nitatis impiorū sed
adorauit illum qui
pendit in ligno.

In respect whereof pubicke authoritie hath done that, that seemed necessarie for the taking away of such idolatrie. It hath remoued what contained open and apparant scandall to true religion, and hath left the rest to fall of it selfe, applying it selfe to the rule of *S. Austin*,ⁱ *We first labour to breake the idols in mens hearts*, knowing that where the heart is reclaimed from idolatrie, it learneth to esteem of things outward as they are. And thus (thanks bee to God) men haue now learned to behold Crosse, and go by them without those superstitious opinions and vsages which before haue bene had and obserued toward them. Now, where publike authoritie ceaseth, it is not for priuate men to begin againe, neither can it be warranted, that men in shew of zeale cary themselues tumultuously for the reforming of such errors, *S. Austin* could say of breaking the Pagan Idols,^k *Where power is not giuen vs, we do it not; where it is giuen vs, we omit it not*. Much more are wee to obserue the same rule in those things which are deemed in their originall to haue contained nothing preiudiciall to the faith. Yea & by common experience wee see, that by such priuate opposition, beside that it is iniurious to publike government, men do but enkindle the minds of their opposites to a more earnest affecting of those things, which before they haue semed very lightly to set by. But yet the ground whereupon either publikely or priuately we or any of vs haue bene moued to the defacing of any such superstitious Images, is that which *M. Bishop* nameth, because *the Papists haue made them Gods, & therein* robbed;

i *Aug. de verbis*
Dom. Ser. 6. Primum
agimus ut idola
in eorum cordibus
confringamus.

k *Ibid. Vni nobis nō*
est data potestas, nā
facimus tibi data est.
non pratermissi-
mus.

robbed God of that deuotion and seruice which peculiarly belongeth vnto him. Here he cryeth out, *O men blinded with spise against true deuotion.* but we on the other side giue most humble thankses to God, that by his word he hath giuen vs light to see what true deuotion is, and hath freed vs from their yoke, who vnder the name of Christian deuotion held vs in the bondage of heathenish abomination. As for them, whether they be zealous of the true honour of the *living God*, their fruites do shew, who in all things, and specially in this matter of Images, carie themselues so contrarie to the expresse word of God. And whereas he saith that *the small reuerence which they yeeld to Images is more different from the honour due to God, then the cope of heauen is distant from the center of the earth*, he sheweth that he hath learned of the Iesuities to equiuocate with God, as they are wont to do with men. How doth he call it a *small reuerence* which they doe to Images, when it appeareth not but that they doe the same to Images, that they doe to God? They kneele to them they pray to them, they vow vovues to them, they offer offerings to them, they sweare by them, and yet *M. Bishop* would make vs beleecue, that there is great difference betwixt the worship that they do to images, and that which they do to God. But forsooth we must thinke that by a *mentall reservation* they make a difference, and though all things outwardly seemeth the same, yet in mind and vnderstanding they preferre God before their Idols. Thus they would haue vs to thinke, when as notwithstanding *Andradius* their great defender of the Counsell of Trent, freely confesseth, that *with the worship of Latria* (belonging they say to God onely) *they worship the crosse of Christ.* Yea *Polydore Virgil* another of their owne fellows, hath told vs how they haue obserued this difference: *Men are growne to that madnesse* (he saith) *that this part of pietie is little differing from flat impietie.* For there are a many of the more rude and ignorant who worship images of stone or wood, of marble or brasse, yea and painted and garnished with colours upon the walles, not as figures, but euen as if they had verily sense, and do put more trust in them then they do in Christ or other *Saintes* to whom they are dedicated. Wee doubt not but he would speake of his owne as fauourably as hee could, and therefore we may well conceiue what horrible impiety it was that wrested frō him this confession. There followeth more to that purpose, wherin hee sheweth how the masters of that Image craft

l Andrad. Orth. explicat. lib. 9. Non tamen inficiamur hac nos Latria ad ratione Christi praclarissimam crucē colere & venerari. in Polyd. Virgil. de inuent. rer. lib. 6. cap. 13. Eō insania deuentum est ut hac pietatis pars parum differat ab impietate. Sunt enim bene multi rudiores stupidiore scilicet qui saxea vel lignea marmoreas, aeneas seu in parietibus pictas varijs coloribus litas imagines colant, non ut figuram sed perinde quam si essentum aliquid quem habeant, & ijs magis fidant quam Christo. & alijs diuis quibus dicata sunt, &c.

craft made their profit of it, drawing on the people in that simplicitie to offer richly vnto them, but what he said, he is made nowe not to say, the Spanish Censors hauing taken order by their *Index Expurgatorius*, that al that matter in their editions is left out. Thus they take care that their Idolatrie may continue still, prouiding so neare as may be, that nothing may be extant amongst them for the disco- uerie thereof. And hereby it appeareth, that it is but for bashfulnesse that *M. Bishop* telleth vs of so great difference of worship, and how- focuer he and such other as he is, can pleade for themselues a *mental reservation*, euen as the Philosophers and learned amongst the hea- then did, yet they suffer the people to run on in this abomination to worship the Images with as great deuotion, as if they were verie Gods.

2. W. BISHOP.

And that these hotter brethren may see what reason Maister Per- kins had to allow of the ciuill and historicall use of Images, I thinke it expedient to note here, how in the purest antiquitie, Images were made and respected.

That famous Image of our blessed Sauiour, which the woman cured of the bloudie fluxe, set up in brasse at Cæsarea Philippi, vpon a pillar of stone, is not unknowne vnto any that haue read the Ecclesiasticall Hy- storse of Eusebius, Lib. 7. cap. 14. And how God did approoue it by gi- uing vertue vnto an herbe when it did grow to touch the hemme of that Picture, to cure all manner of diseases. Which Image Eusebius himselve did see standing untill his dayes, which was 1300. yeares agoe, as hee there testifieth: as also, that he saw diuers others, namely, of Saint Peter and Paule.*

*This goodly stature being most memorable both for antiquitie of it, being made our Sauiour yet liuing, and for the miracles wrought by that herbe, growing at the foote of it, Iulian the Apostata for malice against our Sauiour, caused to be broken downe, and set up his owne Image in the place of it: but his was presently with lightning and thunder from heaue consumed into ashes, and our Sauiours, by the Christians carried into their Church, as witnesseth Zozomenus**

Another picture of our Sauiours visage, he himselve is reported to haue sent vnto Abgarus Prince of Edessa, as witnesseth Metaphastes In vita Constantini, Damascene, and Euagrius,* who dooth in the same*

* Mar. 9.

* Lib. 5. hist. cap. 10.
* Lib. 10 de Imaginibus.
* Lib. 4. hist. cap. 18.

same chapter rehearse a notable miracle, wrought by the same image to deliuer the towne from the sacking of the Persians. And in his fift book and 18. chapter, recordeth another miracle done by the image of the blessed Virgin Mary in a prison at Antioch.

The third image representing our blessed Saviour, is said to haue bene made by Nicodemus his secret Disciple, which afterward was taken by the Iewes, and in despite of Christ was crucified, and to their confusion, much blood issued out of it.

This historie is in the worke of S. Athanasius that sound pillar of the Church, intituled, De passione imaginis, and is either his, or some other verie auncient and graue writer: For it is related in the seuenth generall counsell, act. 4.

That Saint Luke the Euangelist drew the picture of our blessed Ladie, is registred by Theodorus Lector 1000. yeares ago, and * Metaphrastes, In vita Lucae, and Nicephorus *

Tertullian, an author of the second hundredth yeare after Christe, hath left written, * that the image of Christ in shape of a shepheard carrying a sheepe on his shoulders, was engrauen upon the holy Chalice used in the Church. In the time of S. Chrysostome, they were so common, that they were caried in rings, drawne on cups, painted in chambers. See Theodoret. in histor. relig. in vita Simeonis Stelitæ. August. lib. 2. de conf. Euang. cap. 10. And the 7. Synod act. 4.

R. ABBOT.

This Section *M. Bishop* writeth, neither against *M. Perkins* nor against vs, but onely against some hott er brethren, indeed against his owne shadow, because I know none that doe not allowe of the ciuill and historicall vse of Images. But yet it shall not bee a misse to note somewhat as touching some of the examples that hee bringeth becausse albeit by his owne wordes it appeareth and is true, that they are nothing to his purpose, yet his drift is by such examples of Images, to gaine some credite to their corruption and abuse of them. It is true that *Eusebius* maketh mention of such an Image

^a *Euseb. hist. lib. 7. cap. 17.*

set vp^a at Cæsarea Philippi by the woman whome Christ cured of the bloudie issue, and that an herbe grewe at the foote of it, which when it grewe to a certaine height, cured all diseases miraculously but

but that he himselfe saw it, he saith not, neither doth hee speake of any religion or deuotion in anie sort done vnto it. If Poperie hadde then swayed, what a worke would there haue beene about that Image? what pilgrimages, what offerings, what kneeling, what censuring, and no end of superstition? But there was no such matter, nor anie manner of seruice done for the honour of it. Of the erecting of that Image *Eusebius* himselfe there saith :

It neede not seeme strange, that those of the Gentiles who of old were cured by our Saviour Christe did such things, for that wee haue seene the Images of his Apostles Peter and Paule, yea and of Christ himselfe, kept painted with colours in tables, for that of old they haue beene wont by a heathenish custome thus to honour them whom they tooke to bee preservers and sauiours of them. Where it is duely to be noted, that *Eusebius* re-

ferreth the originall hereof to the Gentiles, to heathenish custome and imitation, not to any institution of Christ, or of his Apostles and Euangelistes, or other Pastours and Bishops of the Church.

Againe, that which hee sayeth of other Images of Christe and *Peter* and *Paule*, he saith as of a matter verie seldome and rare : *Wee haue seene such*, saith he, as importing it was no common and ordinarie thing. As for that which *M. Bishop* maketh the speciall commendation of this Image, which is the herbe growing at the foote of it, it maketh me greatly to suspect, that in the report of it somewhat is amisse : doe thou iudge, gentle Reader, whether there be not iust cause of such suspicion.

Frist *Eusebius* himselfe reporteth the matter onely by hearesay : *They say*, saith he, that the womans house is yet shewed, and that there continueth a notable monument of the benefite done to her by our Saviour : they say that the same hath the Image of

Iesus. It hath continued euen untill this time, and may be seene of them that trauell to that Citie. If hee hadde reported this matter as of his owne sight and knowledge, some more reason there had bene to giue credite to it, but he doth not so report it, and therefore we cannot so firmly rest vpon that which hee saith. Secondly wee so much the lesse belecue it, for that it hath no other testimonie but onely his hearesay, there being no other of the auncient fathers that giueth vs any record or witness of it. *M. Bishop* citeth *Sozomen*, making mention of that herbe also, but he doth it only vpon *Eusebius* his credit, other prooffe or knowledge of it he bringeth none. Now it is

b Ibid. Nec mirum videri debet eos qui ex gentibus nati sunt a Sennatore nostro curati sunt ista fecisse, quando & Apostolorum illius imagines, Pauli videlicet & Petri, demum, & ipsius Christi in tabulis coloribus depictas asseruauit videns quod vestiges ex gentili consuetudine eos quos seruaturus parauerunt hunc in modum honorare soliti sunt.

c Ibid. Damianus eius ostendit beneficij, Senatoris illius cellati admirari dicitur, & c. Haec statuarum imaginem Iesu habere dicunt, & c. Masi ad nostram uique tempora, si cui & videri ceteris abiqui in illam cunctis atque communi-

not possible that so famous a testimonie & iustification of the name of Christ should be omitted by *Iustin Martyr*, by *Clemens Alexandrinus*, *Origen*, *Tertullian*, *Arnebius*, *Minutus Felix*, and others in their Apologies and defences of Christian religion against the heathen: yea in the expounding of the storie of that woman in the gospel, neither *Origen* nor *Chrystome*, nor *Hylarie*, nor *Ambrose*, nor *Hierome* make any mention of such a matter. This I suppose should much weaken the credite and opinion of the miracle by him reported, to say nothing that if any such matter had bene knowne, which could not but be knowne, it is not credible that it could haue stood for the space of those three hundred yeares in so many terrible persecutions. wherein nothing was left vnattempted or vndone to take away all thinges that might giue any glory to the name of Christe. Some speech it seemeth there grew afterwarde concerning it, at leastwise of the standard or Image which in likehoode stode there, which so soone as ^d *Iulian* the Apostata heard, hee sent to haue it taken away, and his owne Image to bee set vppe in steade thereof. Which being done in despite of Christ, no maruell if by thunder & lightning from heauen God reuenged it, and turned topsyturuiue the Image which that renegate set vppe against the name of Christ. Yea we doubt not concerning Popish Idols and Images of Christe and his Saints, but that Gods reuenge shall follow them, who destroy them in contumely & reproach of Christ, and in despight and hatred of his name, howfoeuer they themselues are abhominable also in the sight of God; who are the makers and vsers of them. For hee who amongst the heathens so notoriously reuenged the sacrifices that were done to idoll-gods, when they were done to them vnder the name of gods, will vndoubtedly reuenge the contempts that are offered and done to sacrilegious Idols in the name of Christ, because their malicious purpose is therein directed against Christ himselfe. The tenne tribes being deuided from Iudah, built themselues altars wherewith to sacrifice to God, exprelly contrarie to the law of God, who admitted ^e no altar but in the temple at Ierusalem, but yet when *Ahab* and *Iezabell* pulled downe those altars in contempt of God, and in behalfe of *Baal*, *Elias* the Prophet complaineth vnto God: ^f *Lord they haue digged downe thine altars: That therefore which Sozomen reporteth of the destructiō of Iulians image, serueth not to adde any credit to Popish Images, if at least it*

^d *Sozomen. hist.*
lib. 5. cap. 20.

^e *Deut. 12. 11.*
13. 14.

^f *1. King. 19. 10.*

bee true which he alone also reporteth, who in the same place reporteth some other very fabulous and vaine things. The next example of Images is so much the more impudently alledged, for that in their owne Decrees those two Epistles of Abgar to Christ, and of Christ to Abgar, whence that fable is taken, are condemned for an apocryphall or counterfeit deuce. It is to be noted also, that ^h *Eu-sebius* mentioneth Abgarus sending an Epistle to Christ, & Christs answer to him, but of this matter of Christs image he saith not one word. The tale it appeareth was then begun, but it was not come to perfection till afterwards *Damascen* that notable Idol-monger added to it another peece, and to that peece *Nicephorus* added yet another peece, and so nowe it serueth *M. Bishop* and his fellowes for an authentical and good record. As for the miracles that hee telleth vs of, they litle auaille with vs, because the one standeth wholly vpon a false ground, and for the other or rather for both, we know that *Euagrius* sometimes sheweth too little discretion in the entertaining of such tales. The third instance *M. Bishop* himselfe distrusteth, and naming first *Athanasius* for the reporter of it, cometh in presently with either it is his, or some other verie graue and ancient writers. And why? for, sayth he, it is related in the seventh generall Council, namely wherein they seemed euery man to haue put on a vizard vpon his face, that they might not bee seene to blush at those lewd and shamefull forgeries wherewith they then almost eight hundred yeares after Christ, laboured to set vp the worshipping of Idols and Images, by the instigation and furtherance of a wicked Empreffe, vsurping and tyrannizing in the minoritie of her sonne. Wee shall haue afterwards further occasion to speake concerning this councill: in the meane time it is to be vnderstood, that ⁱ *Sigebert* mentioneth this matter of the Image of Christ to haue befallen as the report was, 400. yeares after the time of *Athanasius*, in the yeare of our Lord 765. at which time much good drinke was in brewing to make men drunke with the opinion of that Idolseruice which Satan then by might and maine laboured to bring in. Yet *M. Bishop* to directed by his maister *Bellarmino*, is not ashamed to cite this as vnder the name of *Athanasius*, by his name to gaine some credite to a lye. Such another tale doth he tell vs out of *Theodorus Lecter*, and *Metaphrastes* and *Nicephorus*, of the Image of the virgine *Marie*, taken by Saint *Luke* the Euangelist, of whom wee

g. Dist. 11. cap.
Sardica Roman.
ex decret. Gelas.
1. Concil. rom. 2.
Epistola Abegaru-
regu, and Iesum
Apocrypha: Epi-
stola Iesum ad Ab-
garum regem apo-
crypha.
h. Euseb. hist. lib. 1.
cap. 14.

i Sigebert. m.
Chron. anno. 765

reade that hee was a *Physition*, but that hee was also a *Painter* we reade not. This matter hath no record at all for fixe hundred yeares after Christ, and we must beleue it vpon their words who so long after haue deuised it of their owne heads. They come too late to informe vs what *Saint Luke* did, and because it hath no better witness we reiect this also for a lye. The rest I omit, importing onely a ciuill and historicall vse of Images, as *M. Bishop* propoundeth, which we question not, onely against the seuenth Synod we except as an vnfit witness in this cause, which from historicall vse lifted vp Images to be adored with religious and holy worship.

3. W. BISHOP.

This briefly of Images in generall: none a word or two of the signe of the Crosse, which our Protestants haue banished from all their followers: neuerthelesse it cannot be denied to haue been in most frequent vse among the best Christians of the Primitiue church.

*Tertullian hath these words, * At euery going forward and returne when we dresse vs and pull on our shoes, when wee wash and sit downe, at the lighting of candles, and entring into our chambers, finally when we set our selues to any thing, wee make the signe of the crosse on our fore-heads.*

*Saint Ambrose * exhorts vs to begin all our workes with the signe of the crosse.*

*S. Augustine. * What is that ensigne of Christ, which all men know, but the crosse of Christ, the which signe, vnesse it bee made on the fore-heads of the faithfull, yea, on the water by which they are regenerate, and on the Oyle and Chrisme wherewith they are annointed, and on the sacrifice wherewith they are nourished, not one of them are orderly and duly administred. Our Protestants then that haue neither holy Oyle, nor sacrifice to make the crosse vpon, are in pitifull taking.*

But heare also what some of the best Greecke Doctores do say of this same signe of the crosse.

*S Cyril. * agreethfully with Tertullian, saying: make this signe of the crosse both eating and drinking, both sitting and standing, and walking and speaking, in summe, at all times,*

*S. Basil * accounteth this making the signe of the crosse, among some*

Some of the principall traditions of the Apostles.

Origen * yeeldeth one reason why we make this signe, affirming that feare and trembling doth fall upon the euill spirits, when they see that signe of the Crosse made with faith. * Num. 6. m. ca. 15. Exod,

S. Gregorie Nazianzene * reporteth, that the wicked Apostata Iulian, being frighted with spirits, made the signe of the Crosse, which hee had renounced, and yet it deliuered him from them. * Orat. I. in Iul.

S. Chrysoftome most largely discourseth of the glorious vse of the Crosse, Orat quod Christus sit Deus. See the place, among an hundred other commendations of it, he hath these wordes: That the heads of Kings are not so decked with their Diademes, as with the signe of the Crosse, and concludeth, that all men strue to passe other in taking to them this admirable Crosse, and that no man was ashamed of it, but esteemed themselves more beautified with that, then with many Iewels, borders and chaines, garnished with Pearle and precious stones.

Heu quantum mutamur ab ipsis: Alas, what a pitifull change is this, that that which was of the best Christians reputed deare and holy, should now bee accounted a point of superstition and plaine witchcraft?

By all which we learne, that the best Christians both used alwayes & highly esteemed of holy Images, euen from our Sauiours owne dayes, and God himselfe hath by diuine testimonie of miracles recommended them vnto vs, not onely for the ciuill and historicall vses of them, but more to honour them whose pictures they were: for no man in his right wits can denie, but that it is and alwayes hath bene reputed as a great honour done to the deceased, to erect him an Image, to eternize the memory of his noble acts: as also that it is great encouragement to all beholders of such Pourtraits, to endenour to imitate their glorious examples. The very sight of the Image of Polemon, a most chaste and holy personage, moued an unchaste woman to change her life, as out of S. Gregorie Nazianzene is related*

* Synod. 7. a. 8. 4.

Having so great testimonie for the auncient vse of Images, and such manifold commodities by the discrete and holy practise of them, he must needs be furiously transported with blind zeale, that makes warres against Crosses, and burnes holy pictures, as of late the Superintendent of Hereford did in the market place openly.

R. ABBOT.

Of the signe of the Crosse enough hath bene said before in answer to *M. Bishops* Epistle to the King. We condemne it not being taken as an arbitrarie and indifferent ceremonie, voluntarily vpon occasion accepted by the discretion of the Church, and left free to the like discretion as occasion requireth, either to be wholly relinquished, or the vse thereof to be moderated and abridged without opinion of anie violation or breach of religion towards God. So long as it was kept within compasse of being onely a matter of admonition, a token of profession, and occasion of remembrance of the name of Christ, so long there was no reason for any man to contend concerning the vsing of it. But since it hath growne from being a meere ceremonie, to bee accounted as a Sacrament of grace and saluation, an instrument of sanctification and holinesse, containing a spirituall vertue and power of blessing, and ministring inward strength against our spirituall enemies, it hath concerned the godly discretion and wisdom of the Church, to vse due care to redresse those erroneous and superstitious conceipts thereof, which tend to the detriment and wrong of the faith and name of Iesus Christ. We haue receiued no commandement thereof from God, no institution of Iesus Christ, no word or warrant of the Apostles, and therefore beeing brought in by men, it ought to bee subiect to the iudgement of the Church, and not the Church tyed to any bondage of the vse of it. Our Church therefore hath vsed her libertie in this behalfe, and though wee denie not but that the signe of the Crosse were *in most frequent vse*, as *M. Bishop* saith, *in the primitive Church*, yet considering it to bee a thing iniurious to the faith and crosse of Christ where it is made a matter of mysticall consecration and blessing, hath discharged vs of it where it was taken in that sence: and yet that wee seeme not wholly to explode that which antiquitie hath approoued, hath there retained it where it may carrie no shew of being subiect to that construction. We vse it not to our selues, to our meates and drinckes, to the water of Baptisme, to the bread and wine of the Lordes Supper, or anie other-where where it was vsed with that meaning as in Poperie it was vsed in all these: wee vse it in baptisme with the application first intended, and to them which yet knowe not the vse of it, that that which is done to them may be a remembrance to vs, & to them also

when

when they shall hereafter knowe and see the same in others, not to be ashamed of Christ crucified, and of the bearing of his crosse, but with courage and constancie to follow him whose in baptisme wee haue vowed our selues to bee. We know the Papists themselues are not so frequent in the vse of the crosse in their ordinarie conuersation, as some ancienter times haue beene; and therefore as they themselues haue done in part, so they must giue vs leaue further also as occasion requireth to relinquish the custome of it. Now then as touching the testimonies of antiquitie which *M. Bishop* alledgeth for the approving thereof, first *Tertullian* and *Ambrose* and *Cyrisdo* simply note the vulgar vse of it, which in them and in thole times we condemne not: they had their reason for the vsing, and so haue we for the leauing of it. *S. Austine* goeth further and saith, that ^a *unlesse the signe of the crosse be applied to the water of baptisme, and to the sacrifice wherewith the faithfull are nourished, neither of them is rightly or orderly done*; but hee meaneth rightly or orderly in respect of the order and custome of the Church, not as touching any ordinance of God, euen as if we would say, that baptisme is not rightly administered with vs without adding afterwards the signe of the crosse, who yet account no religion or holinesse at all in the adding of it, and neither hold baptisme to be the better in the hauing, nor the worse in the wanting of it. The *sacrifice* of which *S. Austine* there speaketh, the Protestants want not, howsoeuer in respect of Popish abuse they forbear the name. He speaketh of *a sacrifice wherewith the faithfull are nourished*, which is our Sacrament whereof they are communicants and partakers, not the Popish sacrifice where they are only lookers on. See what hath beene laid hereof before in ^b answer of the Epistle to the King. As for *Chrisme* or *holyoyle*, as *M. Bishop* termeth it, spoken of in the same place by *S. Austine*, the Protestants are in no *pitifull taking* for the want of it, because they want nothing thereby that Christ hath commanded to bee had. The ancient Churches vsed their ceremonies at their discretion. ^c *Faber Stapulensis* noteth many ceremonies of oldetime vsed, which are now quite omitted in the Church of Rome. We leaue out *Chrisme* by the same authoritie whereby they haue left out of their ceremonies so many publicly receiued in ancient time. But so much the rather do we forgoe this, that we may not seeme to vphold that abhominacion of Poperie, whereby in their coniurations and benedi-

^a *Aug. in Ioan. tract. 113. Quod signum nisi adhibeatur sine frontibus credentium, sine ipsi aqua qua regenerantur, sine oleo quo Chrismate unguuntur, sine sacrificio quo aluntur, nihil eorum rite perficitur.*

^b *S. A. 27.*

^c *Faber Stapul. in Dionys. eccl. hierarch.*

Etions they giue power to these impotent creatures of water, oyle, salt, and such other like, to serue for soules health and for forgiueneſſe of finnes, and for resisting the power of the diuell, which are no other but blasphemous deuices, meere illusions of Satan, drawing men to put their trust in these trumperies, that they may neglect true faith and trust in Christ himself. *Basill* mentioneth the signe of the crosse no otherwise but in baptisme as we vse it. As for his speech of traditions, what we are to attribute vnto it, hath bene before shewed in the question thereof; The words of *Origen* do nothing concerne the outward signe of the crosse made with the hand, but the inward signe and print thereof consisting in faith. *What do the diuels feare what doe they tremble at? Vndoubtedly at the crosse of Christ, whereby they were triumphed ouer, whereby they were stripped of their principallitie and power. Therefore feare and trembling shal fall vpon them, when they shall see faithfully fastened in vs the signe of the crosse, & the greatnes of that arme which the Lord stretched forth vpon the crosse. Therefore no otherwise will they feare thee, except they see in thee the crosse of Christ, except thou canst say, God forbid that I shoulde reioyce but in the crosse of our Lord Iesus Christ.* This is then the crosse or signe of the crosse whereat the deuill is dismayed, euen the faith of Christ crucified, and our glorying and reioycing in him onely, whereby we are inwardly signed and marked to be his. That which *Gregory Nazianzene* reporteth of *Iulian* the Apostata we are somewhat doubtfull of, because it may be a matter either misreported or misconstrued. *Iulian* and his coniurer goe into a darke caue to consult with the diuell about getting the Empire. The deuill beginneth after his wonted maner to appeare. *Iulian* being afraid signeth himselfe with the crosse, the deuill hereupon departeth away. Being brought againe, hee departeth againe vpon the same occasion. The coniurer telleth *Iulian*, that it was not for feare that the deuill went away, but because he detested his making of the signe of the crosse. Now the question is, how this matter commeth to bee knowne, for here was no body but *Iulian* and the coniurer and the deuill, and we cannot well imagine who should be the true reporter of it. Againe, it is doubtfull whether the historians do make right construction of this accident if it were so, *Iulian* was a vile miscreant, a wretched catife, euen a limme of the deuill, and what, shall wee thinke that with the signe of the crosse one deuill driueth away another? It is likely that the

Basill de Spir. sanct cap. 27. Vt signo crucis eos qui spern in Christum collocarunt signemus, &c.

e Orig in Exod. ho. 6. Quid timeat mones? quid tremunt? sine dubio crucem Christi in qua triumphati sunt in qua exultant in qua exultant principatus eorum & potestas. Timor ergo & tremor cadent super eos cum signum in nobis viderint crucis fideliter fixus, & magnitudinem braehy illius quod Dominus expandit in cruce. Non te ergo aliter timeant nisi videant in te crucem Christi: nisi & tu poteris dicere Mihi absit gloriari &c.

coniuurer knew well the meaning of the diuell, that it was not for feare that he went away, but onely for that he could not abide that anie that came to aske counsell of him, should make anie shewe of hauing to doe with Christ. Whatsoever the matter there were, wee vndoubtedly resolute, that it is but a meere illusion of the diuell, to seeme to goe away at the signe of the crosse, when in the heart there is no faith or beliete in the crosse of Christ, as in *Iulian* there was none. As for that which hee citeth out of *Chrysostome*, that ^f the heads of kings are not so decked with their diademes as with the signe of the crosse, our most noble King *James* will confesse no lesse, and we will subscribe the same, that the greatest honour of his Crowne is the signe of the crosse, as an acknowledgement of the Sonne of God that died vpon the crosse. The glorie of pearles and precious stones is mortall and transitorie, but immortall is the glory of that which his Maiestie professeth, by bearing the signe of the crosse vpon his Imperiall Crowne. That otherwise the signe of the crosse is not nowe so affected and admired as *Chrysostome* there describeth, it is partly for that there is not so great occasion thereof nowe as then there was, when as Christians liued so commonly amongst the heathens partly for that Poperie hath so intollerably abused it, and by sinister and superstitious fancies and opinions of it, hath put it into the hands of coniuers, sorcerers, witches, charmers, who most damnably haue made it one of the speciall instruments of their diuellish and wicked practises. Now therefore it is enough for vs, that in substance of faith concerning Christ crucified, wee agree with the auncient Church: as for the change of an accident or ceremonie, it is not sufficient to put anie difference betwixt the and vs. The house of God ceaseth not to be the same, for taking away a peece of an appentise which hath bene so beaten with wind and raine, as that it is quite rotten, and yeeldeth to the walles neither ornament nor defence. The change therefore ariseth not so much of vs, as of the thing it selfe, which howsoever it was aunciently reputed of, yet hath since bene made, though *Maister Bishop* will not haue it so thought, a point of superstition and plaine witchcraft. The auncient Church would not be thought to make a religion of the Crosse, and *Tertullian* yet continuing sound, acquiterh them thereof. ^h Wee doe no worship to Crosse, saith *Minnus Felix* imitating and more plainly expressing the meaning

f Chrysost. hom.
Quod Christo sit
Deus. Neque enim
sic regia corona or-
natur caput vs
serua. &c.

g Tertull. Apol. o.
16 Quicquid nos
religiosus putat,
&c,
h Minus Felix in
Ostav. apud Arnob
Crucis nec colimus
nec optamus: ut vos
plane qui lignos da-
os confecti
crucis ligneas vs
decorum vestrorum
partes forsitan ad-
orati.

i Ambrose epist. 77

Per momenta singu
la fronti propria co
temptum mortu inscribit, ut pote qui
sciat sine cruce Domini salutem se
habere non posse* Cyril cont. Iul. lb
6 Pretios ligni crucefacimus in memoria
omni boni & om

ni virtutu.

k Idem in Ioan. lib
8. c. 17 Cruce infignita mens i celestis
alimonia & Spiritus sancti gratia
affatim pascitur

Et. Quisqum ocu

los animi ad Chris

tum cruce affixum
souverterit, ab omnivulnere peccati illico
curabitur.

l Breniar. Rom. sab

bat. quarto quadra

ges. O crux ane spes

unica Hoc passio

tempore, Ange pijs

iustitiam, Resist

dona veniam.

m Oramus te Do

mine sancte Pater.

Et. ut digneris be

nedicere hoc lignum
cruce tua, sitremedium salute
generi humano, sit

soliditas fidei, bono

rum operum pro

fectus & redemptio
an marum, sit solamota & protectio &
tucela adversus

sua iacula immo

corum &c.

Exod. 32. 4.

of Tertullian, but you, saith he to the Pagans, who consecrate wooden gods, do haply worship wooden crosses as peeces of your gods. Ambrose maketh this the vse of the signe of the crosse, that thereby a Christian man euery while writeth vpon his owne forehead the contempt of death, as who knoweth that without the crosse of Christ hee cannot be saued. When Iulian objected to Christians the vse of the Crosse, Cyril maketh no more thereof but this that, they made it in remembrance of all goodnes & all v. rtue. Whatsoeuer they say of the crosse or of the signe of the crosse, they referre it to the faith of Christ crucified, not to the crosse it selfe, but to the inward cogitation of the benefite of his crosse, k The mind marked with the crosse saith Cyril, is plentifully fed with heavenly foode, and grace of the holy Ghost: who soeuer turneth the eyes of his mind to Christ nailed to the crosse he shall be forthwith cured from all wound of sinne. They vse the outward signe onely to turne the minde to the behoulding of the crosse of Christ, thereby hoping to receiue comfort and defence. But Poperie hath taught men to doe as if God had giuen to the signe of the crosse some formal power to doe great wonders for vs, in this sence haue witches & charmers borowed it from them, as was before said Yea Poperie hath taught men most blasphemously to say to the wooden Crosse:

1 All-haile, O Crosse, our onely hope

In this time of the passion:

To godly men increase righteousnesse,

And to offenders grant forgiveness.

They haue made the people to worship it, to pray to it, to do to it all manner of religious deuotiō, as if the wooden crosse were to be taken for Christ himselfe. Vpon pretence that hee hanged vpon a crosse, they haue attributed that to the crosse which becometh to Christ onely. Consider the prayer which they make for consecratiō of the crosse; m We beseech thee O Lord, holy Father, that thou wilt vouchsafe to blesse this wood of thy crosse, that it may be a sauing remedy to mankind, strength of faith, furtherance of good workes, and a redemption of soules: that it may be a comfort, protection and defence against all the cruell darts of the enemies, &c. This is nothing else but to set vpa blocke or a peece of wood in stead of Christ, and to cause men to say vnto it, Thou art our redēption & saluation, euen as the Israe lites said of the golden Calfe, n These are thy Gods which brought thee

out of the land of Egypt. These and such other like both impious blasphemies and superstitious fancies, haue caused vs to content our selues with the faith of Christ crucified, and to forbear the outward ceremony of the crosse, which was of old vsed only as a token of the profession of that faith. For conclusion of this matter of the crosse thou must note gentle Reader that it is but onely a crosse whereof they all speake whom he hath alledged; of the Crucifix they say no thing. And so indeed they vsed barely the crosse, but the Crucifixe in those times was yet vnknowne. *That seemeth to haue growne from the Pagans,* saith Beatus Rhenanus, *the fathers winking at it, that so they might be drawne to Christianitie.* That which came in by conniueance and winking at Pagan fancy, the Church of Rome hath since taken hold of, & turned it according to the manner of the Pagans to extreame abomination. Now albeit full little it bee which *M. Bishop* hath hitherto saide in the behalfe of the Images, & that vpon so broken and hollow grounds, as that we may thinke him scarcely well in his wits that would build any thing therevpon, yet he is well perswaded of that he hath said, and telleth vs that wee may learne thereby that that yet wee cannot see, that *Christians haue alwaies highly esteemed of Images, that God hath recomended them by miracles, and that not only for the ciuill and historicall vse, but more to honor them whose pictures they were.* The signe of the crosse indeede belongeth not to this question, but otherwise what a poore deale hath bee brought vs lies and all, that serueth any way to iustifie their Popish vsage of Images. He hath told vs of certaine pictures of Christ, and *Peter and Paul*, which wee also haue: hee bringeth but one only example of any standing Image, and that acknowledged to be of *heathenish custome*, and imitation of Paganisme, The miracles that hee reporteth what slender and vncertaine prooffe they haue, appeareth by that that hath bene said. Surely if Popery had bene then in the world, *M. Bishop* would haue bene able to haue brought vs manie famous authors and pregnant examples of all Churches for the same which they now do. Many carts, are not able to beare the Legends that might be written of Images, and their miracles since the Church of Rome first vndertooke the patronage of them, and shall we beleue that the ancient Church was of their mind, when there is so scant and silly shew of any authority or testimony for warrant thereof? Wee may therefore see what a speciall faculty *M. Bishop* hath:

o Beat. Rhen. in
Tertul. Apologet.
ca. 16. apparet.
Crucifixi effigiem
sculptilem aut pict.
am id temporu cru-
ci non solitam abidi-
c. Id a gentilibus
natum videtur,
conuenientibus san-
cti patribus ut vel
sic ad Christianis-
mum pertinerentur.

hath in making a conclusion, and how workmanlike he can build a large house vpon a little ground, But out of that wit which hee hath shewed therein, he telleth vs, that *no man in his right wits can denie, but that it is, and alwaies hath bene reputed a great honour to the deceased, to erect him an Image to eternize the memory of his noble acts* Where if his owne wits had bene right, hee would haue remembred that this of old was a heathenish reputation, but no such honour done to the deceased amongst the people of God. There was no such honour done to *Abraham, & Isaac, & Iacob, to eternize the memorie of their noble acts* not to *Moses* nor *Iosuah* nor *Dauid*, nor any other of those holy men. And what shall wee think that *Solomon* had not his right wits, who in the building of the Temple neglected to set vp Images of all these, *to eternize the memorie of their noble acts*? This conceipt of Maister *Bishops* is prophane and fooliish, and fauouring wholly of Paganisme, neither dowe finde that the holy men of God haue euer reputed this as an honour to be done vnto dead men. Nay, he herein pointeth to the very roote from whence idolatry first sprung. Men being by death deprived of them whom they loued, would comfort themselues by making their pictures and images, therby to keepe some kind of sight and memoriall of them. Thus the father did by his deceased sonne. and men to them at whose hands they had receiued great benefits, or whom they would seeme in speciall manner to admire. From humane effectiō they proceeded to opinion and exercise of religion, and whilest they doated vpon Images of the dead, they would thereby doe some honour and seruice to them. The heart of man being gone astray from God, grew more & more in the liking of this deuice, and the diuell ceased not by all meanes to further the same, vntill he had brought it to the height of all abhominable idolatry, and found meanes to haue deuotion done to himselfe thereby vnder the name of God. Thus *S. Austine* noteth, that

p. *August. cont. Faust. lib. 2. cap. 17. Ex desiderio mortuorum constituta sunt imagines vnde simulachrorum usus exortus est, & maiore adulatione diuini honoris deserebantur tanquam in caelum recepti, pro quibus se in terris damonia colenda supposuerunt & sibi sacrificari à deceptis & perditis flagitarunt.*

P of desire or loue to the dead images were set up, whence the use of Idols began, & by greater flattery diuine honors were done to them, as being taken up into heauen, in steed of whom the diuels here on the earth did substitute themselues, and required of deceiued and wretched men, to haue sacrifice done vnto them. Hereof the booke of *Wisdom* saith:

¶ *The vaine-glerie of men brought in Idols into the world. When a father mourned for his sonne that was taken away sodainly, hee made an image for him that was once dead whom now hee worshippeth as a God, and ordained to his seruants ceremonies and sacrifices. Here is the originall and effect of that fantastickall deuice which Maister Bishop mentioneth of eternizing the memorie of men, and of their noble acts, by making Images and pictures of them. As for that which he addeth of great encouragement hereby giuen to all beholders of such portraites, to indeauour to imitate their glorious examples, they are the glorious words of a vaine man babling his owne conceipts. If God had seene this to bee a fit meanes for encouragement to vertue, hee would not haue failed to giue to his people a commaundement thereof, neither would he by speciall law haue taken away from them all vse and practise of this encouragement. He telleth vs a tale out of their second Nicene Counsell, of a lewd woman reclaimed by the sight of Polemons picture, but hee must bring vs a better authoritie if hee will haue vs to beleue him, because wee know it to haue bene the practise of that Councell, to tell their owne lyes vnder the Fathers names Surely wee must thinke that shee was well prepared before, that by the sight of a picture could be moued to leaue her vitious and vnchast life. Out of doubt amongst all the pictures and Images of their Romish Church, Maister Bishop cannot giue vs one example of the like. But he telleth vs that the manifold commoditie of Images, stand in the discrete and holy practise of them, and it is likely that that discretion and holinesse is worne out from amongst them, and for that cause not one Curtizan learned by the Image of our Lady that which that vnchast woman learned by the Image of Polemon, and so much the lesse for that sometimes some gallant Curtizan is chosen to make our Ladies Image to her likenesse. Foolish vaine man, what discretion can there be in that, in the practise whereof God hath pronounced men to be ^r void of understanding? What holinesse can bee in that which he affirmeth to be ^f an abomination? what profit in that which he hath taught vs to be ^c profitable for nothing? what teaching by that which he calleth ^u the doctrine of vainity concerning which he hath said ^x Woe vnto him that saith to the dumbe stone, Rise vp, it shall teach thee? Which things considered, the Superintendent of Hereford, saith he but good manners would hane taught him to say the*

r Esa. 44.19.

f Ibid.

c Ver. 10.

u Jerem. 5. 3.

x Habac. 2. 19.

the Lord Bishop of Hereford did iustly that which he did to take away crosse and pictures from such as make Idols of them, and openly to burne them, *not transported therein with blind zeale*, but led thereto with mature indgement and discretion, not being like the Trent and Romish Bishops, who for the most part are like the Idols which they worship carying a name of that they are not; but a man of learning, and grauity, and wisdom, giuing honour to the place wherein he is, as the place hath done to him.

4. W. BISHOP.

The difference. *Now to the points in controuersie, which are three, as M. Perkins delinereth: The first is, in that the Church of Rome holds it lawfull to make Images to resemble God; though not in respect of his diuine nature, yet in respect of some properties and actions. We contrarily saith M. Perkins hold it unlawfull to make Images any way to represent the true God. For the second commandement saith plainly Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing in heauen, &c. The Papists say that the commandement is meant of the Images of false Gods; but it must needs be understood by the Image of the true Iehouah, & it forbids to resemble God, either in his natures, or in his properties and works; for so saith the Romane Catechism upon the second commandement.*

Answer. *This passeth all kind of impudencie, to quote the Romane Catechisme in defence of that opinion, which it doth of set purpose disproue. It teacheth indeede, that the very nature and substance of God, which is wholly spirituall, cannot be expressed and figured by corporall lineaments & coulours, & alleadgeth the places produced by M. Perkins to proue that unlawfull; yet by and by annexeth these words: Let no man therefore thinke it to be against religion, and the lawe of God when any person of the most holy Trinitie is purtraited in such sort as they haue appeared, either in the old & new Testament, &c. But let the Pastor teach, that not the nature of God, but certaine properties and actions appertaining to God, are represented in such pictures. If the man be not past grace, he will surely blush at such a foule error. His texts of Scriptures are taken out of the same place of the Catechisme, and do proue onely that Gods proper nature cannot nor may not be resemblod in any corporall shape or likenesse.*

Then

Then Maister Perkins returnes to confute the answer made him: that Idols are there only prohibited and saith, that we then confound the first and second commandment. For in the first was forbidd'n all false Gods which man frames unto himselfe, by giuing his heart and the principall affections thereof unto them. (Good) and in the second (admitting it to be the second) is forbidden to draw into any material likenesse, that Id. ll which the heart had before framed unto it selfe, and so giue it anie bodily worshipp: which is distinction good enough to make two seuerall commandments. Now the Romane Catechisme, following Clement of Alexandrina: Lib. 6. Stromat. and Saint Augustine Quest. 71. super Exod, and Ep. 119. cap. 11. and the Schoole-doctors in 3. Sent. distinct. 3. doth make two commaundements of the Protestants last, distinguishing desiring thy neighbours wife, from coueting thy neighbours goods, as they do, Thou shalt not commit adulterie, from Thou shalt not steale: and make but one of the first two, because the former doth forbid inward, and the second outward Idolatry: and the outward and inward actions about the saide obiect are not so distinct, as the desiring of so diuerse thinges, as a mans wife for lecherie, and his goods of couetousnesse: And yet besides, adde another reason verie probable, that the rewarde and punishment belonging alike to all the commaundements, cannot in good order be thrust into the middle of them, but must be placed eiber with the first or last. Now comprehending the two former in one, the rewarde is annexed conueniently to the first: whereas, if you make them two: it is out of order, and without any good reason put after the second. This I say, not to condemne the other deuision, which many of the auncient wruters follow: but to shew how little reason Maister Perkins had to trust to that answer of his, that we should confound the first and second, which he saw the very catechisme cited by himselfe, doth make but one of both.

R. ABBOT

M. Bishop doth much amisse here to put M. Perkins to the blush for an ouer-sight, as touching the Romane Catechisme, and therein verie ill prouideth for himselfe, who in his owne booke hath scarcely written one leafe, wherein there is not cause for himselfe to blush. Verily, he hath little cause to bee so angry with M. Perkins, for thinking better of the Romane Catechisme then it dooth deserue.

deserue : hee onely poynted at it in a marginall note by memorie. which oftentimes deceiueth the carefullest man. Albeit it may be that *M. Bishop* and I are both deceiued, and so is it very likely, that by ouer-sight of the writer or the printer, the marginall note is put after, which should be applied to the wordes before. *The Papistes say the commaundement is meant of the Images of false Gods.* But the point of question is, whether it be lawfull to make an Image to represent God. We say it is not lawfull, because God hath wholly forbidden it, when he saith, *Thou shalt not make to thyselfe anie grauen image, &c.* That hereby God forbiddeth the making of any Image to him, we prooue, for that God after the giuing of the law, aduertiseth his people by *Moses*, as to declare the intent of this commaundement, that therefore ^a *they sawe no image in the day that the Lord spake vnto them in Horeb out of the midst of the fire, because they should take heede vnto themselves, not to corrupt themselves by making them a grauen Image, or representation of any figure.* Againe, by the Prophet *Esay* he expostulateth the matter with idolaters saying ^b *To whom will ye liken God, or what similitude will ye set up vnto him?* *M. Bishop* answereth, that those texts do proue onely that Gods proper nature cannot or may not be resembled in any corporall shape or likeness. But if these places proue onely this, what doe they proue more then the heathen Idolaters themselves freely confessed, such at least as were of any capacitie or discretion amongst them. They knewe

their Images to be but corruptible thinges, hauing beeginning and end, and therefore that they could not expresse the nature and condition of the Godhead, which they knew to be immortall. *Hermes Trismegistus* as *Cirill* alledgeth, saide, that ^c *it is impossible to signifie the i incorporeall God by a body, or by a thing vnperfect to comprehend that that is perfect, or to compare that that is eternall, to that that is but for a moment.* *Zenophon* a follower of *Socrates*, acknowledgeth that ^d *the forme of the true God cannot be seene, and therefore is not to be enquired of:* as also *Aristo Chius*, that the same cannot be comprehended. They both, saith *Arnobius*, perceived the maiesty of God by despaire to attaine to the understanding of him. *Antisthenes* the Cynicke affirmed, that ^e *God is not like to any, and therefore that no man can learne him by an image.* So doth *Euripides* for the notifying

^c *Clemens Alexand. in protrept. Antisthenes dicit Deum nullisse similem: quare eum nemo potest discere ex imagine.*

of God vse these woordes: *Who seeth all things, and himselfe is not scene.* Plato saith: *It is hard to finde out the father and maker of the world, and when thou hast found him, it is vnpossible to declare him:* yea he saith further, that *no name is fitting to him, and that no knowledge can comprehend him, and the names that are giuen him are taken of after-effects, and abusiuely spoken of him.* It were infinite to alledge all that might be here brought, to shew that the Pagans and Heathens tooke the proper nature of God to be incomprehensible, and therefore made not their images as to expresse the deitic, but onely as signes and shadowes fitting the condition and state of men. And if the heathen idolaters conceived thus, much more are we to think so of the Iewes, that they well vnderstood that the maiestic of the immortall God could not bee set forth by the figures or forme of any creature. What, when they made the golden Calfe, and worshipped it, doth *M. Bishop* imagine them to be such Calues, as to thinke God himselfe to bee like a Calfe? They knewe their Calfe could not set forth the proper nature of a Calfe, and therefore must needs bee farre off from thinking that it could resemble the proper nature of God. So was it likewise as touching the Calues that were set vppe at *Dan* and *Bethel*: they were set vppe as visible signes at which they should worship God, but neuer did they think that the proper nature of God was described or resembled by them. As the Romanes at first worshipped *Mars* their God of battell by a speare, not because they thought him to be like a speare, but because the speare imported his property and act, so the Iewes worshipped God by a Calfe, not thinking him to bee like vnto it, but thereby onely to bectoken him, who by the Oxen in the tillage of the ground, ministreth bread for the sustenance of the life of man. Now therefore Maister *Bishop* yeeldeth vnto them a good Apologie and defence of all their Idolatry committed in these Calues. For they hadde to say for themselues, that they trespassed not the commaundement of God, because they did not intende by their Images to resemble the proper nature of God, but did onely represent him in his effects, which the commandement forbiddeth not. But this seruice serued not the turne, neither did the people of God euer dreame that by this distinction they might take liberty to set vpp a nic Image vnto God. Yea, and therefore dooth *Moses* tell them, as before was alledged, that *they sawe no Image in the day when the*

Ibid. Qui cuncta cernit, ipse sed non creatur.

Ibid. Vniuersum in patrem et effectorem & inuentum diffinit est & cum inuenti fieri non potest et enuncius.

In Cy. il. cont. Iul. lib. 1 De vno Deo

Plato dixit nomen illi nullum congruere, neq. humanam cognitionem posse

appellat ones qua de ipso dicuntur a posterioribus esse, abusuq. de ipso dicit.

i Exod. 31.4.

k I King. 12.28

I Clem. Alexand. in protrept. Roma antiquitus statua Marti esse habeam dic. scriptor Varro.

I

S

Lord

Lord spake vnto them, because they should make none, no not to represent him in his properties and actions, because hee appeared in no such. Therefore doth he by the Prophet disclaime the likening of him, and the setting up of a similitude vnto him, because hee will no way be likened, nor will haue any similitude to represent him in his properties and effects. Therefore Origen telleth Celsus the Pagan, ¹¹ that common sense doth will men to thinke that God is not delighted with honour of images made by men, to represent his likenesse or anie signification of him, yea ¹² who saith hee, that hath his right wits will not laugh at him, who after those excellent and very philosophical disputations concerning God or the Gods doth looke to Images, and either offereth prayers vnto them, or by the contemplation thereof, as of some visible signe goeth about to lift vpp his mind to the cogitation of God thereby to be vnderstood? Thus he wholly explodeth all vse of Images for anie signification of God, or any representing of him, as thereby to be remembered or vnderstood of vs. We may not therefore so vnderstand the commandement of God, as to leaue men at liberty to commit idolatrie, and to hold themselues sufficiently excused, for that they meane not by their Idols to resemble the proper nature of the Godhead. But they further tell vs, that God by that commaundement forbiddeth onely Idols, that is as *M. Bishop* expoundeth, either Images that are taken for Gods, or Images of false Gods. So then take away false Gods, and here is no forbidding of Images at all: they shall be a part of the religion and worship of the true God both in himselfe and in his Saints, onely wee must take heede that we do not admit by them any false God. Thus they circumscribe and pare the commaundements of God, and force them by their constructions into such compasse, as that they may doe what they list, and yet not seeme to bee within any checke of them. But to this *M. Perkins* answereth, that this should be to confound the first and second commaundement, the one forbidding all inward, the other all outward idolatrie, which *M. Bishop* acknowledgeth to be distinct on good enough to make two severall commaundements, and yet will not be content to rest vpon that distinction. Hee will not condemne it, but yet neither will hee commend or follow it, because hee well knoweth that it condemneth them of hainous impietie and sacrilege against God, for that they then in their ordinarie Primmers and Catechismes, do wholly leaue out one of Gods commaundemēt

m Origen. cont.
Cels. lib. 3. Communis
sensu cogitare
nos iubet non dele-
ctari Deum hoc
honore imaginum
quæ efficiunt eius
aut significationem
repraesentat ali-
quom.
n Ibid. 4. 7. Quis
sana mentis non
rideat eum qui po-
tenter illius est
valde Philosophi
cas de Deo sine dijs
disputationis statu
ae respicit et aut
preces eis offert aut
per earum costum-
plationem tanquam
sacris al cuius con-
spicui conatur anti-
mumerigere ad
imaginationem in-
selligibilem nati-
nam?

and cannot denie but they do so. Now they haue some colour for that they doe, as setting downe but a brieft and the capitall matter of the commaundement, but if that distinction be admitted, they haue nothing to excuse themselues of leauing out the whole commaundement. And thus they do indeede to the vttermost of their power suppress and conceale this second commaundement: and whereas they cannot preuaile but that some will bee reading, yet they so order the matter that they shall take no knowledge of that in their reading, least thereby they grow to any dislike or suspition of their idolatry. But the distinction of those two commaundements is manifest, God in the one condemning all false gods, in the other all false worship, as namely, in making any image vnto God, or in way of deuotion & seruice to him, or the image of any other thing whatsoeuer, to yeelde thereto, or otherwise without an image to yeeld to the thing it selfe any part of deuotion and religion, which is a thing belonging to God onely. And we cannot doubt but that there is one commaundement for preferuing the externall worship of God entire and pure, to which as to the head (these ten commaundements being not onely lawes but also heads or capitall points of particular lawes, as Philo well noteth) all the particular lawes as touching that matter of the worship of God are to be referred: Which becaufe they cannot bee taken to be contained in any of the other three commaundements, therefore we must necessarily take this as a distinct commaundement to which all those particulars must belong. And thus the Iewes, whose testimonie in this behalte is of great moment, tooke them to be distinct, as appeareth by *P Josephus* and *Philo*; reckoning the first commaundement, that there is one God, and he onely to be worshipped: the second, that no image of any creature is to bee adored. In the same sort doth *Athanasius* distinguish them *¶ The first is, I am the Lord thy God: the second, Thou shalt not make to thy selfe any image or any likeness. Origen* saith, that some tooke those two commaundements to be one: but if we so take them, saith he, we shall not make up the number of ten commaundements, and where then shall be the truth of the name of the Decalogue, namely, which signifieth ten commaundements? He saw well that there can be no reason of deuiding the last commaundement as we reckon it into two: and therefore that there can be but nine vnles we distinguish the two first in such sort as hath bin said. But the Romane catechisme *M. Bishop* telleth

c Philo. Ind. de Decalog. Leges sunt capitales particularium.

p Ioseph. Antiq. lib. 3. cap. 4. Primum praeceptum Deum esse unum & hunc solum colendum: secundum Nullius animalis simulacrum adorandum. Sic Philo de Decalogo.

¶ Athanas. in Synop. Exod. Primum est Ego sum Dominus Deus tuus Alterum. Non facies tibi ydoli simulacrum &c

¶ Origen. in Exod. hem. 8. Hac omnia nonnulli putant unum esse mandatum Quod sita putetur non complebitur decem numerus mandatorum & ubi iam erit Decalogi veritas?

tellecth vs doth otherwise, following therein the diuision of *Austine* and *Clemens Alexandrinus*, deciding the Protestants last commaundement into two. Where we see the course that they follow in the vse of the Fathers writings, namely, that howsoever they professe to stand to the generall accord and agreement of them, yet if some one or two varying from all the rest doe serue their turne, they leaue all the rest, and the matter shall goe with them. As for the *Schoole-doctors*, *M. Bishop* did but put them in to fill vp the roome: for little reason is there that the streames of our religion should be taken to runne out of puddles that haue bene so lately digged, and as well might hee haue named himselfe and his fellowes as haue named them. But by reason hee will make it good, that there is more reason to confound the two first commaundements, then to make one of that which we call the last: *because the first forbidding inward, and the second outward idolatry, the outward and inward actions about the same object are not so distinct as the desiring of so diuers things, as a mans wife for lechery, and his goods of concupisnesse.* Which reason of his is alreadie ouerthrowne by that that hath been sayd of the difference of two first commaundements. For thereby wee see that as God and the worship of God are two distinct things, so the commaundements must be diuers which instruct vs to conceiue of our dutie in respect of both. The first commaundement requireth of vs an acknowledgement of one true God: the second requireth the true worshipping of him. A man may acknowledge one onely God, and that hee onely is to bee worshipped according to the first commaundement, and yet breake the second commaundement by worshipping him amissie, as by setting vp an image whereby to worship him, which hee there forbiddeth to be done. Therefore those termes of *inward and outward idolatry*, do not sufficiently distinguish those two commaundements, because the first commaundement is broken by outward idolatry, in the outwarde professing and following of any false god: and there is *inward idolatry* against the second commaundement in the inward framing of idol-seruice vnto the true God. Here is then very materiall ground of difference betwixt the first and second commaundement, but a silly reason is it to alledge a difference of things coueted and desired, to make thereby a diuision of the last commaundement. The thing there forbidden is lust and concupiscesce

as the roote and fountaine of all sinne and wickednesse, and therefore the Apostle setteth downe for the whole effect of that commaundement, *Thou shalt not lust*, and calleth it often *the commaundement, the commaundement*, as to note that it is but one commaundement which saith, *Thou shalt not lust*. Hee exemplifieth *lust* in the commaundement by some obiects, leauing the rest to be vnderstood but if we wil deuide the commaundement of *lusting*, because the things are diuers that are lusted after, there must be a necessitie of making more commaundements, because as there are lusts tending to couetousnesse and lechery, so there are also that tend to disobedience, to murder, to lying and slaundering, and such like, and therefore by *M. Bishops* reason there should bee so manie seuerall commaundements against lust. But to shew that that diuision which they follow is not good, we may note that whereas they make the ninth commaundement, *Thou shalt not couet thy neighbours wife*, and the tenth, *Thou shalt not couet thy neighbours house, &c.* which order may not be broken if we will deuide the commaundements as they do: *Moses* himselfe dooth alter the same, and setteth it downe as it was first endited thus, *Thou shalt not couet thy neighbours house, thou shalt not* Exod. 20. 17. *couet thy neighbours wife, nor his seruant, &c.* as it was after repeated thus, *Thou shalt not couet thy neighbours wife, thou shalt not* Deut. 5. 27. *couet thy neighbours house, nor his seruant, &c.* and by so indifferent placing of those two branches, infallibly prooueth that they are not two commaundements but one only. If *M. Bishop* wil not yeeld this we would know howe he will order the commaundements, as in the twentieth of Exodus they were first deliuered from the mouth of God? If he will make the ninth commaundement, *Thou shalt not couet thy neighbours house*, then hee must say that the ninth and tenth doe both serue to forbid the coueting of our neighbours goods. If hee will not say so, hee must accorde with vs that those two which they deuide are but one commaundement, and therefore that which they make but one, must be deuided into two. His other reason is of the same moment as the former, *that reward and punishment belonging alike to all the commaundements, must be placed either with the first or with the last.* But *M. Bishop* considereth not, that there is a punishment or threatning annexed also vnto the third commaundement and yet it is no argument to say, that therefore it must bee the first.

Again, hee considereth not that G O D annexeth that promise and threatning to the second commaundement, not for the order but for the matter of it, to mouue his people so much the more attentiuely to regard it, as giuing to vnderstand that it most highly prouoketh him, to haue the honour that belongeth to him giuen to stockes and stones, and that men should fall downe to the workes of their owne hands. And this the Scripture most plentifully teacheth vs, that God in so high manner detesteth this about other

finnes, as that for this he giueth men ouer to their owne hearts lusts, to v/e affections, to a reprobate sense, to do those things that are not conuenient, that by all filthynesse and vncleannesse they may dishonour themselues who haue in so base and vile sort dishonoured him. Very pregnant example whereof we haue in the Church of Rome, which since it gaue entertainment to this idolatrie, hath made it selfe a verie sinke of sinne, stinking and lothsome both to Christians and Infidels, neuer ceasing running headlong from one corruption to another, from one wickednesse to another, vntill it had made vp a full measure of all abomination, and became according to the wordes of S. Iohn, ² an habitation of dems, the hold of all soule spirits, & a cage of enery vncleane and hatefull bird.

Nowe therefore God knowing howe prone and readie his people were to this grosse idolatrie whereof they presently gaue example in worshipping the golden calfe, giueth them a speciall warning in this behalfe, telleth them that he is *a ielous God*; and thereby signifieth, that as the ielousie of the husband cannot endure that the wife vnder any pretence yeeld the vsage of her body to another, nor can bee satisfied by hauing it answered to him, that she doth it not as to her husband, but onely as to her husbands friend; and for loue to her husband, so he cannot brooke the communicating of his worshippe vnder any pretence to idols and images, to blockes and stones, nor taketh it for answer that wee account them not as gods, but doe it thereby to honour God; but most seuerely reuengeth this filthie polluting of the religion that is due vnto him. This is the cause of annexing the threatning to this second commaundement, and very simply dooth the Romane Catechisme gather thereof the confounding of it with the first.

y Rom. I. 24. 26.
28.

u Iohn. 18. 2.

5. W. BISHOP.

But M. Perkins goeth on and saith, that our distinction betwene Image and Idoll (that Image representeth a thing that is, but an Idoll a thing supposed to bee but is not) is false and against the auncient writers, who make it all one. Wee prouethe contrary, first by the authoritie of the ancient Doctors, Origen* and Theodoret* who in expresse words deliuer the same difference of Image and Idoll, which is taken out of S. Paul, * saying that an idoll is nothing in the world, that is, such idols as the heathen take for their gods, are nothing formally, that is, though they be great peeces of wood or stone materially, yet they represent a thing that is not, that is, such a thing to be a god, which is nothing lesse. See M. Perkins but quote one place in the whole Bible, where they are used both for one.

* Hom. 8. m.
Exod.
* 2y. 38. in Ex.
* 1. Cor. 8.

I will cite some, where if you use the one for the other, you must offend all good Christian eares: as where a man is said to 'bee made' after the image of God, may you say after the idoll of God? Christ is said to be the image of his Father: will you call him the idoll of his Father? Surely hee cannot denie but the seuenth generall Councell holden about nine hundred yeares past and gone, is so farre off from making image and idoll all one, that it doth accurse all them who call the image of Christ and his Saints, idols.

But Tertullian* (saith M. Perkins) affirmeth them to bee all one: * D. d. d. d. d. not so neither: for he maketh Idolum a diminutive of eidos, which signifieth a forme or similitude: so that Idolon is but a small similitude or slender image, not so much for the quantitie, as for that it representeth but darkely.

Eustathius an excellent Greeke interpreter, upon the eleventh booke of Homers Odissea, describeth Idolum to signifie a vaine and vanishing image, as the shadow of a man, a ghost, or phantastical imagination. And so it cannot bee that all prophane Authors use these two words indifferently, seeing both in proper signification, and by the declaration of the learned there is great difference betwene them.

But Saint Stephen calls the golden Calfe an idoll, so it was indeede: What is that to the purpose?

And Saint Hierome saith, that idols are the images of dead men,

(adde) that are taken for gods: True, many Idols be Images: all such as truly represent any person that was once living heere, but no images be idols, unlesse it be taken for a god: And so Idols requires besides the Image, that it be made a god, or the image of a false god.

R. ABBOT.

Heere is nothing but fraud and falshood, and a ridiculous shifting of the commaundement of God, by an idle distinction of Idols and Images. They tell vs that the second commaundement forbiddeth Idols onely and not Images, when as in truth euery Image to which deuotion or worship is performed, is no other but an Idol. The word εἰδωλον in Greeke signifieth originally the same that *imago* doth in Latine, that is, *an image, forme or shape*, as appeareth by the vse of the word generally amongst all prophane authors. But by Ecclesiasticall vse, the signification thereof is restrained, and it is made the proper name of those Images to which any religious seruice or deuotion is done. The name of an Image then continueth more generall in signification, noting euery forme or likenesse of any thing described or shaped to whatsoever purpose or intent, as is the Princes Image vpon the coyne, and the likenesses of men, beasts, birds, trees, flowers, wherewith embroiderers, painters, grauers, caruers, adorne and beautifie their works, and in a word euery impression and forme whereby one thing carrieth the resemblance of another. The Image then of it selfe is but an Image, and seruing barely to resemble any creature, it hath no offence in it, but adde worship vnto it and spirituall deuotion, and it becommeth thereby an Idoll, and the deuotion that is done vnto it is idolatry; that is, the worship of an Idoll. Howsoever therefore the words originally are in meaning the same, yet because the custome of the Church hath appropriated the one to speciall signification, wee accordingly distinguish them: in such sort notwithstanding as that where the name of Image implieth that for which an Image is called an Idoll, as in this question of Images it doth, there we take an image and an idoll to bee the same, and no difference betwixt them. But the truth of this matter will appeare in examining the particulars which heere *M. Bishop* hath set downe for the iustifying of their Idols. The difference that

that hee maketh betwixt an Idoll and an Image is this, that an *image* representeth a thing that is, an *Idoll* representeth a thing supposed to be, but is not. Where I pray thee (gentle Reader) to marke well how handfomly they deale in the contriuing of this matter. An *Idol* forsooth is a representation onely of such things as haue no being, and the second commandment forbiddeth onely idols: it therefore must be vnderstood to condemne onely representations of such things as haue no being. Which being so, wee marvell what those words import which are added in the commandement, *The likenes of any thing that is in heauen above, or in the earth beneath, or in the waters vnder the earth: or what Moses meant speaking yet more particularly, Take heed that ye make not the representation of any figure, the likenesse of man or woman, the likenesse of any beast that is vpon the earth, the likenesse of any feathered fowle, the likenesse of any creeping thing, &c.* We would know of *M. Bishop* what it is that *Moses* here condemneth, whether Images or Idols? If hee say Images, then Idols onely are not forbidden by this commandement. If hee say Idols, then Idols are not onely representations of those things that are not, because all the things here mentioned haue their reall existence and being in the world. But we can vse no better meanes to circumuent him, then by the authorities which hee himselfe alledgeth, where following the example of his maister *Bellarmino*, hee referreth his Reader to the places, but setteth not downe the words, because he well knoweth that they fully make against him. First, *Origen* hauing set downe that *Gods and Idols differ much: and againe that there is difference of Idols and resemblances or images:* hee prosecute the latter in this sort, *It is one thing to make an Idoll, another thing to make a similitude or image. If in any mettall of gold or siluer, or wood or stone, a man make the forme of any foure-footed beast; or serpent, or bird, and set vp the same to be worshipped, he hath not made an Idoll, but an image or similitude: or if he set vp a picture for that purpose, he is to be said to haue made a similitude: but he maketh an Idoll, who according to the Apostle, saying that an idoll is nothing, maketh that that is not. And what is that that is not? It is a shape which the eye hath not seene, but the mind fancieth to it selfe. As for example, if to the body of a man one frame the head of a dog or of a ram, or to one shape of a man make two faces to a mans likenes so farre as the brest, do adde the hinder parts*

b Origen in Exod. bo. 8. Longe aliud sunt Idola & aliquid dy: & rursum differentia idolorum & similitudinum. Aliud est ergo facere idolum, aliud similitudinem. Si quoniam in qualibet metallo auri vel argentis, vel ligni, vel lapidi faciat faciem quadrupedi animalis: uel serpentis: uel aui & stant in illam adoranda, non idolum sed similitudinem facit: uel etiam si piliuram ad hoc ipsam faciat, &c. Idolum uero facit ille qui facit secundum scripturam dicentem quia idolum nihil est: scit quod non est. Quid est autem quod non est? Species quam non uidet oculus, sed in se sibi animus fingit. Ut si quis humani membri caput cannu aut arctis formet, uel ursum in hominu habita duas facies fingat aut humano pilosum postremo partes equi aut piscu adiungat. Hac & similia quis facit, non similitudinem sed idolum facit. Facit enim quod non est, nec habet aliquid simile sui, &c. Qua sermo Dei uniuersa complectens simul aburat & abigit & non solum idolum: sed uocat sed & similitudine omnium quoniam in terra sunt & in aqua & in caelo.

of a horse or of a fish. He that maketh these or such like, maketh not a similitude but an idoll. For hee maketh that that is not, nor hath any thing like unto it. All these the word of God comprising together, condemneth and reiecteth, and doth not onely forbid an idoll to be made, but also the similitude of all things that are in the earth, & in the waters, and in heaven. Theodor^{us} imitating Origen, speaketh to the very same effect: *How differ an idoll and a similitude or likeness? An idoll representeth nothing that hath being, but a similitude is the image or shape of some thing being. Whe then some of the Greeks doe fancie shapes that are not, as Sphinxes, Tritons, Centaures; and the Egyptians, men with dogs faces or heads of oxen, such fictions of things that are not be called idolls, but similitudes be calleth the image of things that are, as of the Sunne, the Moone, the starres, of men, of beasts, of creeping things, and such like all which hee forbiddeth to worship, either outwardly by gesture or inwardly by mind. Thus these authors the latter of them taking occasion by the former, apply the name of Idols onely to such imagined formes and shapes which haue nothing answerable to them in the creatures of the world, as Sphynx bearing in the face the shape of a maide with wings, and all the rest of the bodielike a Lion; Triton or Dagon being the forepart of a man and the hinderpart of a fish; the Centaures being in the one part men and the other horses; Anubis having an ox-head to the bodie of a man, and sundry other such like. Now what a trouble would it bee to M. Bishop, if the honest man with whom hee questioned^d before should come to him, saying, Good sir, you asked mee a question a while since, I pray let mee make bold now to aske you another, What, were all the idolls that wee heare and reade of such anticke and counterfeits as you tell vs out of these authors, formes and shapes to which nothing in the world hath correspondence? Wee tooke it that the^e golden calfe which the Israelites made and worshipped in the wilderness had bene an Idoll, which yet was^f the similitude of a calfe or bullocke that eateth hay. So did wee thinke of their^e Images of men, which the Prophet Ez:chiel saith, they made, and committed whoredoms with them (which S. Hierom expoundeth to haue bene^h the Idols of Bel or Bial, Camosh, Astaroth and Melchom, and the ordinary glosse of Priapus). And thus we see the author of the booke of Wisdom, bringing in^k a father making the image of his son, and the people counterfetting the visage, and making*

the.

e Theod in Exod.
quæst. 33. Qui dicit
semitidolum & si-
militudo? Idolum
nihil representat
quod subsistat, si-
militudo vero est
alicuius imago &
officium. Cum ergo
Græci quidam for-
mamini minimi subsiste-
res effigunt: veluti
Sphinxas, Tritonas,
Centauros: Egyptij
vero homines canina
facie bubulo vâ capu-
sales rerum nõ sub-
sistentium simi-
liti idola vocat, si-
militudines autem
rerum subsistentium
imagines veluti So-
lis, Lunæ, Stellarum
hominum, beluarum
reptilium & huiusmi-
lium in quæ omnia ve-
rat adorare aut
(animis) colere
d. Chap. 3. lect. 1.

e AA 7. 1.
E. Psal. 105. 23.
g. Zech. 1. 17.
h. Hieron. in Exod.
lib. 1. cap. 16. O m-
nibus conspexit Hiero-
salem & vertit in
idola Belus & Ba-
alu Chamos, &c.
i. Glossa ord. in ibid.
k. Wild. 1. 14. 16

the gorgeous image of a king, which he calleth exprelly ¹ idols, and noteth therein the beginning of them. Thus doth *David* in the *Plaine* describethem by the parts and members of mans bodie, *I Ver II. 15.*
They haue mowthes and speake not, eyes haue they and see not; they haue eares and heare not, noses haue they and smell not, they haue hands and hande not, feete haue they and walk not, neither make they any sound with their throte. *m Plal 115. 5.*
 If these be rightly called Idols, as wee suppose they are, wee desire (good sir) to know how it standeth good which your authorities report, that the name of Idols belongeth onely to such fantasticall shapes as before are spoken of. The *honest man* here putteth *M. Bishop* to a blanke, hauing nothing to say but by the renouncing of his owne authors. For if hee say that those bee no idols, euery man seeth that hee speaketh vnruth: if hee say they bee, then he contrarieth his owne allegation of himselfe. Now what impudencie is this both in his maister and him, thus colourably to cite the names of *Origen* and *Theodores*, when they themselues well know, that that which they say is contrary to the Scriptures, contrary to the rest of the Fathers, contrary to the perpetuall consent and currant language of the whole Christian Church? But yet (gentle Reader) I would haue thee to question with him some what further, What *M. Bishop*, are onely Idols forbidden by the second commaundement whereof we speake? Yea, saith he. Yea but your authors *M Bishop* tell vs, as appeareth by their words before, that not onely Idols which are shapes of things are not, but also all images and representations of things that are, as of men or any other creatures, are thereby forbidden ⁿ *that neither by mind or affection we worship them, nor by outward (sew and gesture bow vnto them;* *n Or gen. of supra, Viruū q̄, refectat sumā p̄ uisū, ut, nec affellū, gelus nec s̄c̄ia adores*
 how can it be then which you say, that onely Idols are forbidden. Here *M Bishop* is plunged againe, and knoweth not what to say, because his images also which he thought to haue pulled out, are by his owne authors brought within the compasse of the second cōmaundement, so that howsoeuer they seeme to vary from the rest in a curious deuce of the signification of a word, yet for the condemning of Popish idolatry they say the same that all the rest say, The translation which his authors herein follow, is the translation of the Septuagint. *Thou shalt not make to thy selfe an Idoll, nor the likenes of any thing, &c.* where that which they call *idol*, is in the Hebrew. *Pesels*, which in many other places they translate γλυπτόν and

and is the same as in latin *sculptile*, which importeth a thing carued or grauen to the likenes of any thing, or as we call it a *grauen image*, so as that *Arias Montanus* a Papist tranſlateth it, *Non facias tibi dolaturam omnis effigies* I thou shalt not make to thy ſelfe any carued work of any likenesse. By reason that Idols were for the most parte carued or grauen worke therefore the holy Ghost may seeme to take that word as most common and generall, vnder that according to custome of speech, to comprehend all the rest, onely adding by way of exposition, *or the likenesse of any thing, &c.* Yea the words in Deuteronomie being set downe without any particle coniunctiue or disiunctiue, *Thou shalt not make to thy selfe a carued or grauen worke the likenesse of any thing in heauen aboue &c.* doe plainly argue that those words are added as an exposition, as if he had saide *Thou shalt not make to thy selfe Pesell, that is, the likenesse of any thing, &c.* The Septuagint therefore respecting that *Pesell* by vse was grown to signifie generally *the images* of the heathen gods, of whatloeuere kind, would in the Greeke according to the intendment of the commandement set downe a word of the like large extent and signification, and thereto made choise of *εἰδωλον* an *idoll*, as seruing to expresse all formes and shapes which men set vp to do worship vnto them, And that the most auncient Church conceiued there no otherwise of the name of *Idoll* appeareth by *Iustinus Martyr*, who disputing with *Tryphon* the Iew, readeth *Image* in steed of *Idoll*, saying that *God commaunded by Moses to make neither image nor similitude either of things in heauen aboue or in the earth beneath.* Hereby therefore it appeareth that that which *Origen* and *Theodoret* say is built wholly vpon a false ground, and cannot by any other authoritie be made good. Yet *M. Bishoptelleth* vs that that which they say is taken out of the Apostle where he saith, *that an idoll is nothing in the world.* which *Origen* indeede citeth to make good that meaning which before hath bene expressed; although seruing nothing at all to that effect. But see here the trechery of this our false and faithlesse Sophister, who making *Origen* his author bringeth the words in one meaning when *Origen* applieth them vnto another, For *Origen* when he alleadgeth that *an Idoll is nothing in the world* meaneth (as wee see in his words before) that it is a shape, to which nothing answereth amongst the creatures of the world; for those *Sphynxes*, *Tritons*, *Centaures*, and such like, are meere fancies, neither

o Deut. 5. 8. Ar.
Mont. transl.
interlinearu.

p Deut. 7. 25. &
12. Where by *Pesell*, the grauen images of their gods, all maner images of their gods are to be vnderstood.

q Iustin. Mart.
dial cum Tryph.
Deus in erat qui
per Mosen sanxit
(μάτη εἰδωλα
μάτη εὐμοίωμα
ποιήσαι)
nequa omnino fieret
vel imago vel simi-
litudo neque co-
rum quae in caelo,
&c.
r 1. Cor. 8. 4.

neither is there any such thing at all: but *M. Bishop* saith, that an idol is nothing, that is, it is no god. It is nothing formally, (saith he) that is though they be great peeces of wood or stone materially, yet they represent a thing that is not, that is such a thing to be a god which is nothing lesse. But it is one thing not to be, another thing not to be a god, neither can a thing be said, to be nothing because it is, no god: and therefore very wretchedly doth hee peruert the words of *Origen* by drawing them from things vnderstood simply notto bee, to things vnderstood onely respectiue to bee no gods. Yea he hereby ouerthroweth all that *Origen* there saith, because if by representing that that is not, hee meane the representing of such a thing to bee a god, which is nothing lesse, then those images and resemblances which hee there speaketh of, of men, and beatts, and birds, set vp amongst the Gentiles to bee worshipped, shall bee said also to bee nothing and to represent a thing that is not, because they represented such things to bee gods which are nothing lesse, which is wholly repugnant to that which *Origen* hath set downe. Thus either *Origen* and *Theodore* both must bee taken with one breath instantly to crosse another, or else wee must take *M. Bishop* to bee alewd man who seeketh to father a bastard vpon them, which is begotten by himselfe. Albeit neither can we approue that construction which *Origen* maketh of the Apostles words, as if an idoll were onely a representation or forme to which there is nothing correspondent in the world. For who is ignorant, that the idols of the Gentiles were for the most part the images of men, and set vp in the names of men deceased in the like sort as Popish images? Thus *Tertullian* vpbraideth the Pagans, that in their owne consciences they knew well enough that the gods which they worshipped were but men, that it was to bee proued in what place they were borne, where they had liued and left remembrance of their workes where they were buried. Therefore he telleth them of their custome of making gods, They consecrate them for gods whom a little before by publicke mourning they confessed to be dead Thus did parents take vpon them to honour their owne children that were dead before them, as ^u *Lactantius* sheweth that *Tully* did his daughter. Thus did the louer to his beloved, as did the Emperour *Adrian* to his paramour^x *Antinous*, building a temple to him, and causing him to be worshipped. So did the children consecrate their parents, as ^y *Bacchus*, *Apollo*, *Mercury* & *Pan* did the father

Tertullian Apolo-
cap. 80. Prouoca-
mus ad conscientia
vestram & calla-
nos dominet si pote-
rit negare omnes
istos deos vestros ho-
mines fuisse, &c.
testimonium parti-
bentibus & ciuitati
bus in quibus nati
sunt, & regionibus in
quibus aliquid ope-
rati vestigia relique-
runt in quibus etiam se-
pulti demonstran-
tur.

^r Cap. II. Quos
ante paucos dies
luctu publico mor-
tuos sunt confessi in
deos consecrant.
^u *Lactan* Instit. lib.
I. cap. 15. ex *M. Tul*
lib. de consolat. Ap-
probantibus dijs im-
mortalibus: ipsi in
eorum cetu locati a
ad opinio: om omni-
um mortalium con-
secrabo.
^x *Origen* contra.
Cels. lib. 3.
^y *Lactant.* etc.
supra.

Antinous A

father *Iupiter*, and their children afterward the like to them. And this ^z *Cyprian* & *Austine* note to haue bene reueiled to *Alexander* the great as a great secret by *Leo* an Egyptian Priest, that not onely their petite gods *Hercules*, *Aesculapius*, *Romulus*, and such like but also those of the higher ranke, *Iupiter*, *Iuno*, *Saturnus*, *Vesta*, *Vulcanus* and the rest were but men and women to whom such honours had begun to bee yeilded after they were dead, it being by custome receiued when men were renowned either for strange acts or good desertes, to honour them as gods when they were dead, by setting vp their images, and doing sacrifice and deuotion to them. Hereupon *Lactantius* saith, as noting the most vsuall shape and forme of their idols, ^a *The idols which they worship are the shapes or images of dead men.* Yea they who conceived better of the condition of their gods, acknowledged that, ^b *the shapes of men were applied vnto them, & that either by the aduice of wise men, that they might the more easily turne the minds of ignorant men from naughtinesse of life to the worship of the gods, or of superstition, that there might be images which the people comming to shou'd beleene that they came to the gods themselves.* It is plaine therefore that *Origen*, erred in vnderstanding the Apostle, to say that *an idoll is nothing*, that is, a shape fitting nothing in the world, because idols were in most commonly the shapes of men and set vp as popish images in remembrance and honour of dead men, suppoled for their merits and good desertes to bee aduanced to heauen. And in this respect *S. Austine* preferred the Pagans and heathens before the Manichees, for ^c *the Pagans worship things that be, though they be not to be worshopped, but you (saith hee) worship those things which be not at all, but are fained by the vannie of your deceunfull fables and tales.* The meaning then of the Apostles words, *An idoll is nothing*, is that which the Scripture else where telleth vs, ^d *it is profitable for nothing, e it can neither do good nor euill, nei ther saue nor destroy, neither make cleane nor vnclane.* ^f *Idols are saith Austine, but to satisfaction they are nothing: to steed vs or profit vs they are nothing. g They are, saith Chrysostome, but they can do nothing: they haue no more understanding then other stones.* Hitherto then all that *M. Bishop* saith, is but an Idoll according to his owne construction, making shew to be some what when indeed it is nothing. But yet he maketh a further challenge, *Let M. Perkins quote but one place in the whole Biblie where (an idol and an image) they are used both*

for one. This he saith, presuning vpon his masters word, and though we quote many places, all will be one: for he is sworne to his master, and wil be true to him. But if he turne his Bible he shall find *Samuell* saying to *Saul* according to their owne translation, ^h *Nor to obey is as the wickednesse of idolatry*: it should be, *is iniquitie and idolatry*. The Hebrew worde which is there translated *idolatry* is *Teraphim* which their owne latter translator *Arias Montanus* putteth into the text, but in the margin to expresse the true and proper significatiō of the word, setteth downe *images, images*. The words then literally are, *To transgresse is iniquitie and images*. Let *M. Bishop* then tell vs whether an Image here doe signifie the same as an Idoll, and bee putte in place thereof or not, for wee thinke that hee will graunt that the meaning is this, *To transgresse is iniquitie and idols*, that is to say, idolatry. Shall we quote any more then one? He shall finde then that *Micahs* god called *Pesel*, an idoll, as hee will haue it translated, is called also ^h *Teraphim an Image*: and the Israelites are sayd to destroy ^l *Tsalmei the images of Baal*, which their owne translation elsewhere calleth ^m *the idols of Baal*: and *Ezechiel* in one place obiecteth to the Israelites ⁿ *Tsalmei, the images of their abomination and of their idols*, which in another place hee calleth: ^o *the idols of their abominations*: and againe hee calleth them ^p *the images of menne*, which were *the idols of Baal, Chamosh*, and the rest, as hath bene before said: and the author of the booke of *Wisedome* saith of the idol ^q *It cannot helpe it selfe, because it is an image that hath need of helpe*: and the auncient Church in the second commaundement for *Idol*, as the *Septuagint* translated it, did translate *Image*, as before I shewed out of *Iustinus Martyr*. Accordingly the auncient Fathers commonly vse the name of Images concerning Idols, as *Lactantius* calleth them ^r *sacred or holy images*, and *Tertullian* ^s *cold images like to their dead principals*: and of *Sidrach, Misach* and *Abednego* refusing to worshippe the Idoll which king *Nabuchodonosor* set vp, he saith. ^t *they refused to honour his image*. So saith *Cyprian* of the duels, ^u *They lurke vnder sacred or consecrated images*: and *Austine*, ^x *They, by know not what art, are put into images, that is, visible shapes or representations*. So saith also *Minutus Felix*, that ^y *the common people pray to the consecrated images of dead men*. It were infinite to alleadge all that might bee brought out of the Scriptures and Fathers to shewe this promiscuous and indifferent vse of the words or names of Idols

h 1. Sam. 15. 27.
Quasi scilicet idola-
latria nullo ac-
quiescere.

i Iudg. 18. 31.
k Chap. 17. 5.

l 2 King. 11. 18.
m Iudg. 10. 6.

n Ezech 7. 20.
o Chap. 16. 36.

p Ibid. Vers. 17.
q Wisd. 13. 16.

r Lactan. Instit.
lib. 3. cap. 18. Ipsa.

s Imagines sacra,
&c.

t Tertul. Apolog.
ca. 12. Imagines

u frigidis mortuorum
suum simillimas
non adoramus.

x Idem de Idolol.
Honorem imaginis
eius respiciunt.

y Cyp. de Idol.
vanit. Sub consu-
cratis imaginibus
deliteant.

z August. de civi.
Dei. lib. 3. ca. 24.
Demones per arti-
ficium quam imagi-
nibus inlit. hoc est,
visibilibus formis a-ctiu

ch. u
v Sicut Felix in
Ora. apud Ara.

w Quod ibi: at ho-
rum imagines
consecratas vulgus
orare? &c.

and images; and putting off the one in steede of the other, *Images* for *Idols*; where the circumstance giueth occasion to vnderstande such images to which religious seruice and deuotion is performed; but *M. Bishop* telleth vs that he can bring some places, where if we vse the one of those wordes for the other, wee shall offend all good Christian eares, as if we should say that man was made after the *Idoll* of God; or that *Christ* is the *Idoll* of his Father. Where wee may see, that it is much that he can doe, and yet when he hath all done, it is nothing to the purpose. What dooth hee herein but confirme that which I haue before saide, that ecclesiasticall vse hath restrained the signification of *idoll* to be taken in the euill part only of Images superstitiously and sacrilegiously abused, and therefore that it cannot nowe be so generally applyed as originally it might be? And yet further his wisedome should haue considered, that we speake here of images as they are incident to the second commaundement, which are the worke of mens handes, and are set vp for deuotion and religion and therefore if hee would haue spoken pertinently, should haue brought vs an example out of the Scripture, where there is anie mention of such an image that is worshipped, which is not also to be called an *idoll*. If he could shew vs such an example, it made somewhat for their Images, but those which hee bringeth are impertinent and auaille him nothing. As for *Christ*, hee is the substantiall image of his Father, and to be alike worshipped with him, and of him *S. Austine* somewhere saith, that *no image of God is to be worshipped which is not the same that God is*: and thereby condemneth Poperie of idolatrie. And if any other image of God were to bee worshipped, it should be man, who was created after the image of God, rather then a senselesse blocke that hath onely some outward shape and proportion of a man. But to presse as yet further with a matter of no waight, he telleth vs that the *seuenth generall Councell* nine hundred yeares past, doth accurse all them who call the Images of *Christ* and his *Saints* *Idols*. He meaneth it of the idolatrous *seconde Nicene councell*, which was almost eight hundred yeres after *Christ* and about eight hundred yeares past, where hee to make it seeme the more auncient addeth almost an hundred yeares. Of this Councell we shall see more in the end, but here it is to be noted in what meaning they pronounce that curse, and howe, according to that meaning, as men caried with a spirit of giddinesse and frensie they vtterly

*2. Aug. Nulla
imago Dei colit de
bet nisi illa qua
hoc est quod ipse.
Epist. 119.*

*2. An. Dom. 789.
Epist. to King
107.*

vterly circumuient and ouerthrow themselues. If they hadde meant images simply, we wold accord with them that the images of christ and his Saints are not to be called Idols, for such images wee haue and thereby shew that we condemne them not. Yea where they are put in the Churches, wee say as *Charles* the great and his Councell said for answer to that Nicene Councell,^b *We call not images putte in Churches by the name of Idols, but that they may not bee called idols, we forbear to adore & worship them.* But the meaning of that Councell is otherwise, that the Iunages of Christe and his Saints beeing worshipped, yet are not to be called idols, and in this sence doe they accuse them that confound them both in one. Concerning which it is to bee obserued that the same councell amongst sundry other heresies^c *accuseth the idolatrie of Nestorius in or concerning the man Iesus Christ.* The heresie of *Nestorius* stode in the deuiding of the manhood of Christ from the Godhead, whereby he made two distinct persons distinctly and seuerally to be acknowledged and worshipped. He made the Godhead onely an assistant to the manhood, and more eminently and effectually shewing it selfe in him then in vs, but otherwise no more vnited to the manhood then it is to vs. Therefore he denieth that the virgin *Mary* might be called θεοτόκος *the mother of God*, or that it might be saide that God suffered for our sinnes, albeit the Scripture so plainly saith,^d *That holy thing which shall bee borne of thee shall bee called the Sonne of God*: and againe, *Feed the church of God which he hath purchased with his owne blood.* Now because he made a distinct person of the manhood of Christ, and yet acknowledged to worship the man Christe, hee was hereby charged to breake the first commandement, *Thou shalt haue no other gods but me*^e *We should by so doing (saith Cyril) make frustrate the lawe which giueth worship to one onely who is truely God, and affirmeth that this is to leade men away from the knowledge of God, and so teach the world (ἀνθρώπων λατρείαν) the worshipping of a manne.* This is it which that Nicene Councell calleth the idolatrie of *Nestorius*, which they could not but condemne; vnder that name, if they would carrie any countenance of trueth, because by the Councell of *Ephesus* and the Catholicke and godly Bishops (as appeareth by *Cyrril*) it hadde beene before in that sort notoriously condemned. Heere then wee say, if the manhood of Christe beeing taken seuerally and without personall vnion of the Godhead became an idol

(for

^b L. b. Carol. mag. contra Synod. pro adorand. imagin. Non nos imagines in basilicis positas idola nuncupamus sed ne idola nuncupentur, eas adorare & colere recusamus.

^c Nicen. 2. Act. 7. epist. ad Constan. es Iren. Anathematiz. are Ary in siniam, & c. Nestorij idolatriam in homine.

^d Luke 1. 35.

^e Act. 10. 18.

^f Cyril. de reb. fido ad Reg. Legem igitur vitam, & c. Irritum faceremus legem quia uos uere Deo adorationem affert, ut & sapientiam loquimur & c. Veri homines à cognitione Dei ad uent & mundum hominum cultum docet.

(for that the name of idolatrie importeth) by beeing worshipped what should lette but that the Image of Christ beeing worshipped is much more iustly to bee called an Idoll, which hath no manner of vnion neyther to God nor manne. In what respect the name of idoll is so applied, shall be shewed afterwarde, but in the meane time we desire to know how it should bee idolatrie to worship the manhood of Christe, and yet it should be no idolatrie to worshippinge the image of Christ, and as the image of Christe, so the images of the Saints also. We cannot conceiue this poynt, and therefore we expect *M. Bishop*, in this behalfe to be resolued by you. Well then leauing him to demurre vpon it for the sauing of the credite of their Councill, let vs come to the consideration of his next authoritie. *M. Perkins* alledgeth *Tertullian*, saying, that euery forme or representation is to be termed an idoll. Not so neither, saith *M. Bishop*, for hee maketh *Idolum* a diminutive of *eidos* which significeth a forme or similitude, so that *Idolon* is but a small similitude or slender image, not so much for the quantitie, as for that it representeth but darkely. It seemeth that it was some what darke when hee looked vpon *Tertullian*, or that he tooke *Tertullian* for such a darke author, as that hee was loth to trouble himselfe to looke vpon him at all. *Tertullian* indeede saith, that *εἶδος* significeth a forme or similitude, and that from thence by diminution is deriued *εἰδωλον* which proportionably with vs maketh or importeth a little forme, but by that that followeth hee giueth to vnderstand, that as in Latine *Paxillus*, a naile: *figulus*, a potter: *mandibulum*, a iaw, and many other like, so *εἰδωλον* in Greeke is a diminutive onely in forme and sound, not in the signification and meaning of the worde. For he inferreth thus, ^h Therefore euery forme or lesser forme requireth it selfe to be called an idoll, and thence is idolatrie, which is a manner deuotion and seruice about any such idoll. It is plaine then that he maketh the name of an idoll to extend to all formes or representations, whether greater or lesser, expressely saying that *is idoll* leth not what a one it be, of what matter or what shape, that no man may thinke that that only is an idoll which is consecrated in the shape of man. To whatsoeuer forme then or likenes we yeeld deuotion or seruice, wee therein commit idolatrie, and it is that which properly wee call an idoll. But to make this yet more plaine, hee addeth further a little after, ^k *Humane error* worshippeth all things saue him that made all. The images of those thinges are idols: the consecration of images is idolatrie.

Idols

^g *Tertul. de Idol.*

Εἶδος graecè *formam sonat, ab eo per diminutionem*

εἰδωλον diminutum a quo apud nos *formulam* fecit.

^h *Ibid.* *Legitur omni forma vel formula idolum se dici exposcit. Inde idololatria omnia circa omne idolum famulatus & seruatus.*

ⁱ *Nihil interest quale sit, qua de materia, qua de effigie, ne quis pntet idolum habendum quod humana effigie sit consecratum.*

^k *Omnia colit humanus error propter ipsum omnium conditorem. Eorum imagines idolorum consecratio magnum idololatria.*

Idols then by *Tertulians* iudgement are all manner images set vp to represent either men or any other creatures, & consecrated to haue religious duty performed vnto them. And so else where he saith of deifying men by their images after their death; *Being dead they are made Idols by their habit and service of consecration.* It is consecration then or *dedication*, that of an image maketh an Idoll, and therefore are Idols termed *sacred images* and *consecrated images*, as before I haue shewed out of *Lactantius* and other writers. Hereby then we may conceiue, that *M. Bishop* surely wrote in the darke, when he set downe *Tertulian* affirming Idoll to import representing darkely, when hee saith not any one word tending to that effect, but leaueth them the same as are the representations of Popish images. Neither doth *Eustatius* make any more for him then the rest, who when hee calleth ghosts of the dead men *obscure and vanishing Idols*, importeth thereby the large signification of the word Idols as belonging to all manner shapes and representations, both which are solide, and constant, and abiding, and those also that are aieric, and darksome, and lightly vanish and passe away. For if the word Idols had imported onely such darke and vanishing shadowes, to what end should he adde those *Epithetons*, the force whereof was alreadie contained in the signification of the word? And if *Homer* or any other doe apply the name of Idols, to fancies, and dreames, and shadowes, it is nothing against vs, who know and confesse that the word *ἰδωλα* in the originall signification, extendeth so largely as to be fitly vied thereof, euen as the word image may also, as appeareth by *S. Austine* who of the words of Christ *7 he sonne can doe nothing of himselfe, but what he seeth the father doe &c.* saith, that *n* if they be understood carnally according to humane concept, the scule full of fancies doth no other but frame certaine images as of two men, a father and a sonne, the one of them shewing and the other seeing, the one speaking and the other hearing, all which, saith hee. are the idols of the heart. In a word whatloeuere hee can seeme to alledge out of prophane Authors concerning the signification of the word *Idoll*, it auaieth him nothing, the case standing as I haue shewed, that ecclesiasticall custome of speech hath termed euery consecrated image by the name of an Idoll, neither can hee alledge anie, whose testimonie is in this case to be regarded, with whom an Image to which worshipping is done, is any other then an Idoll.

Idem. de Coro. m. Mortui idola statim sunt habitus & cultus, consecrationem.

m Eustath in Hom Odyss. lib II Genus diminutionis Libnicus x statum quo vbi debant hominum mortuorum idola obscura & euasida &c.

n Aug. in Psal. i. alt. 5 Quasi sim- till gatur secundum habitum in ier um carnal. corp. h' a- iud. obu. j. an. ma plerūq. phata, ma- turū si quajdam imaginis v. lat. duo rurs. hemia. patris & filij. vniu. osten- dit. ita alterius vobis tu vniu. loquentu. alterius audientu. qua corona idola cor. d. sunt.

M. Perkins further alledgeth, that the golden calfe of the Israelite^s was an Idoll. *What is that to the purpose* saith *M. Bishop*? Very much against that toy of his, that an Idoll is that that representeth a thing that is not; for a calfe is a thing that is, and therefore the golden calfe cannot be said to represent a thing that is not. Yea, but said hee, it represented that to be a God which was nothing lesse. But that is a sophisticall perverting of the words of his authors, as hath bene before shewed, and being but his owne foolish fancy, what is it to vs? His authorities make onely that an Idoll, which representeth in shape a thing that simply is not. Albeit neither will that shift of his rid him from this obiection; for it is manifest that the Israelites made the golden Calfe to be vnto them a visible signe and representation of the true God, by which they would haue some token of his presence amongst them, and his conducting and guiding of them. By their first propounding the matter, it appeareth that they would haue the Idol in place of *Moses*, by whom because hee was as it were a Mediatour betwixt God and them, they conceiued God to bee present with them. Therefore they say *Make vs Gods to go before vs, for as for this Moses which brought vs out of the land of Egypt, wee know not what is become of him*, making the want of *Moses* the only cause why they required Gods. When the Idoll is made, they say, *These be thy Gods O Israel, which brought thee out of the land of Egypt*. They had said before *this Moses which brought vs out of the land of Egypt*, and they knew well that the Calfe being newly made was not it that brought them out of the land of Egypt. Therefore as they acknowledged *Moses* onely as the minister of that God, by whom they were brought out of the land of Egypt, so they require the Calfe only as a signe and representation of that God by whom they were brought out of the land of Egypt, and only in that sence they say, *These be thy Gods ô Israel, &c.* Therefore they proclaime accordingly *To morrow shall be the holy day*, not to the Calfe or to any other god but to *Iehovah the Lord*, which was the proper name of the only true God. And thus ^q *Abulensis* the great Schooleman vpon that place confesseth, that by the Calfe they intended to worship God, as doth also ^r *Fernus* their own Preacher at Mentz, yea & the Romane or Trent catechisme before spoken of, which affirming that to resemble the Godhead by an image, is the breach of the commandement, to shew that the Israelites committed this breach inferreth

Exod. 32. 1.

Ver. 4.

Ver. 5.

q *Abulens. in Exod*
 aa. 12. 9. 7. *Dens*
 qui se eduxit. &c.
 iste est quem his
 seruis id est in isto
 corpore aureo latet
 sua virtus.
 r *Fernus. in Act.*
 sup. 7.

reth thus, *Wherefore the Israelites crying before the image of a Calfe* [Catechis. Tri deo
in explicat. praecip
I Quae circa Israel
sa qui ante vitulo
simulachrum cla-
mabant, His sunt di
tini, &c. idololatri
sunt appellati qui
mutantur gloriam
suam in similitudi-
nem vituli comen-
dentis sanctum.
*These are thy gods, O Israel, &c. were called idolaters because they chan-
ged their glory (which was their God) to the similitude of a Calfe that
eateth hay. Which words are altogether inconsequent; vnlesse it bee
taken that the Israelites in their Calfe intended the worship of their
God. And this appeareth further in the Calues that were set vppe at
Bethel & Dan, to the worship wherof when Ieroboam would induce
the people, he propounded vnto them as Iosephus reporteth it, that
God is absent from no place, nor is included or compassed any where, but
as he knoweth all things, so heareth euery where, and euery where respe-
cteth them that worship him: therefore that he liked not that for exercise
of religion they should goe vp to Hierusalem, but he had consecrated two
golden calues at Dan and Bethel, that at either of those places according
to their dwelling, they might more neere at hand in due manner worship
God. By which words it is plaine, that in the worship of the Calues
he made shew of no other, but thereby to worship God, and there-
fore Iehu destroying the worship of Baal, for the vpholding of the
worship of those Calues, vaunteth of^u the zeale that hee had for Ie-
hounah, the Lord, and the Samaritans accepting of the same worship
are said thereby^x to serue the Lord. Herby thē it is plaine, that an Idol
is not that onely which representeth that to bee a God which is not,
but also that wherein is intended the representation & worship of
the true God. Last of al, *M. Perkins* alledgeth, that *Hierom* saith that
idols are the images of dead men. *Adde*, saith *M. Bishop*, that are taken
for Gods: for many idols be images, saith he; all such as truly represent
any person that was once lining here, but no image an idoll, vnlesse it bee
taken for a God. But that this is very false, it is manifest because the
Pagans themselves, at least the wiser sort of them neuer tooke their
images to be Gods, yea they scorned them that thought them to bee
so witlesse as to vnderstand thē so. *Who* saith *Celsus*, vnlesse he be al-
together out of his wits taketh them for Gods, and not for images dedica-
ted to the gods? ^z It is not probable or likely, saith he, that the workes of
base artificers & who are oftentimes lewd mē should be reckoned amongst
the gods. So *Olympius* another Pagan Philosopher, when hee saw the
people of his parte disinaied at the casting downe of their Images
^u exhorteth thē not to fall away frō their religion: for as for those images
they were no other but corruptible matter, & therefore might be brought
to nought, but there had dwelt in thē diuine powers, and those were now
gone*

gone to heauen. Thus *Arnobius* bringeth them in, excusing them-
 selues, that^b by the images they worshipped the gods: and *Austine*,
 c *We worship not these things: these are but onely signes.* So *Athana-*
sius mentioneth that they pleaded for their images, that^d they ser-
 ued for letters, which whilest men did reade, they might thereby learne
 the knowledge of God. Seeing then that the heathen Images were
 Idols, and yet were not holden to be verie gods, it is hereby mani-
 fest, that an image may be an idoll, though it bee not taken to be a
 God. It *Maister Bishop* will say that the multitude notwithstanding
 tooke the Images themselues to be gods, we answer him that
 so the vulgar people doe amongst them also, as before I shewed out
 of *Polydore Virgil*, but the heathen were of his minde, to haue
 their religion citeemed according to the vnderstanding of such
 wise menne as he is. But in the conclusion he will mend the matter
 saying that an Idoll requires beside the image that it bee made a God,
 or the Image of a false God. So then though it bee not taken for a
 God, yet it must be the image of a false God. Where to omit what
 hath bene already said for disprooffe hereof, by the example of the
 golden Calues, and to say nothing of *Micahs* mothers idoll, who
 faith of the siluer wherewith she would make it, that for that vse she
 had dedicated it to *Iehouah the Lord*, thereby shewing that she meant
 to doe it as a seruice to the true God, to let these goe, I lay, we find
 e *Hierome* alledging that where we read in Genesis,^f *Then began men*
to call vpon the name of the Lord, g m st of the Hebrew writers did so take
 it, that then Idols were first made in the name of the Lord, & to resemble
 him. By which testimonie it is plaine that the name of Idols beelon-
 geth not onely to the images of false gods, but to those images also
 that are set up in the name of the Lord, and to resemble him. In which
 fort^h *Germanus* the patriarch of Constantinople faith of the Israelites,
 that they thought him not to bee a God neither true nor false, of whome
 they saw not an idoll framed before them, plainly calling that an Idoll
 also which is framed and set vpp in the name of the true God. And
 that this may the better appeare vnto vs, wee may obserue that the
 Idols of the Gentiles were not condemned by the fathers onely, for
 that they were the images of false gods, but vpon supposall that those
 were truly gods whō they worshipped, yet they dispute against ima-
 ges, as things too base, and vile, and vnfit to bee vsed for seruice of
 them to whō they would yeeld the acknowledgment of being gods.

b *Arnob. adu.*
Gen. li. 6. Deos in-
quitiū per simula-
chra veneramus.
 c *Aug. in Psal. 85.*
Iste non coluisti:
Et: signa sunt.
 d *Athan. ad. l. do-*
la. Aiani illi asmo-
do simulastra pro-
elementū literariū
humano generi esse
quae cum legunt,
Dei notitiam con-
discrete possunt.

e *Judg. 17. 3.*

f *Gen. 4. 26.*

g *Hieron. tradit.*
Heb. in Genesi. Pri-
usque Hebraeorum
arbitrariū quod
dunc primum in no-
mine Domini et in
similitudine eius fa-
bricata sint idola.
 h *Synod. Nicen. 2.*
Act. 4. in epist. Ger-
man. Hoc unum
arbitrariū non esse
Deum neque verū
neque falsum nisi
quoniam idolum forma
non videant.

if it be certaine that those be Gods who you think so to be saith Arnobius, and that they dwell in the highest regions of heaven, what cause, what reason is there that you should make these images (or as they will haue it these idols) seeing ye haue otherwise to who to pray, & of who in extreme tie to request help? What can there be more inuicious, reproachfull, intollerable, then to know one to be God, and to make his supplication to another: to looke for helpe of the diuine power, and to make his prayer to a senselesse image? So Lactantius saith, & To what end are images which are the tokens either of them that are dead, or of them that are absent? Now if the Gods cannot be absent, who because they are Gods (or of diuine nature) in what soeuer part of the world they be, do heare and see all things, then are their images vaine, they being euerywhere because it is sufficient in their hearing to pray vnto them by their names. And to this purpose do they obiect vnto them out of their owne booke the sentences of their owne writers, condemning the worshipping of their Gods by images as Austin bringeth in Varro, acknowledging that ¹ the Romanes for about a hundred and seuentie yeares worshipped their Gods without images, and that if they had still so done, the Gods should haue bene more holily and purely serued or regarded: and that they who first set up the images of the Gods for the people did both take away feare and added error, wisely esteeming saith S. Austine, that the Gods in that blockish senselesnesse of images, might easily bee contemned. Much more might be laid to like effect out of Clemens Alexandrianus, Origen, Cyprian, Athanasius, & others in their tracts against the Pagans, but by these it is sufficiently to be vnderstood, that the cōdēnation of their idols ariseth not onely of being the images of false Gods, but of that being images they were worshipped, howsoeuer the Gods might be supposed to be true Gods which they worshipped therby. And who would doubt but that the Carpocratia heretiks ^m setting up the image of Iesus and Paul & withall of Pythagoras, Homer, Plato, Aristotle, and doing worship, offering sacrifice burning incense vnto the, did comit idolatry & make idols of these images albe it they were so far fro taking the to be Gods or images of Gods, as that it was one part of that heresie to deny the godhead of Christ: Thus the name of Idoles and Idolatry are sometimes metaphorically

i. Arnob. adu. Gens lib. 6. Si certum est Deos esse quos remus, atq; in summo celi regionibus degere, qua causa qua ratio est ut simulachra ista fingantur a vobis; cum habeatur res certas quibus preces possint effundere & auxiliū rebus postulare? &c. Quid fieri potest iniuriōsissimum, contumeliosissimum, durissimum Deum alterum scire & res alteri supplicare: opē strare de nomine & nullius sensus ad effigiem deprecari? &c. Lactant. Institut. li. 2. cap. 2. Quid simulachra volunt qua aut mortuorum aut absentium monumenta sunt, &c? Sicut absentis esse non possunt qui quoniam dimissum in quantum, mundi parte fuerint vident et audiunt vniuersa, superuacua ergo sunt simulachra illi ubiq; presentibus cum satis audientium nomina precibus aduocare.

Aug. de ciuit. Dei lib. 4. ca. 31. Dicit Varro antiquus Romanos plusquam annos centum & septuaginta Deos esse simulachro coluisse: quod si adhuc, inquit, mansisset, caesus die obsecrarentur, &c. Deu qui primis simulachra Deorum populo posuerat & metu compulso & erroris in addidisse,

prudenter existimans Deos facile posse in simulachrorum stoliditate contemni. m. Epiphanius her. 27. Carpocrat. Habent imagines Pythagora Platonis Aristotelis &c. cum quibus etiam imagines Iesu collocant collocataq; adorant & gratia mysteria perficiunt &c. sacrificiorum atq; alia, &c. August. de heres. Colebant adorando incesumq; ponendo. Iren. li. 1. ca. 24. n. Augusti ibid. Iesum hominem tantummodo passus perhibetur.

o Theodoret. in Col
cap. 2. Laodicea
synodus lege canit
ne precarentur An
gelos.

p Laodic. Concil ca
35. Quicumq; ante
inuentus fuerit oc
culte hinc idolola
tria vocans anathe
ma fit quoniam ac
relinquens Domi
num nostrum Iesu
Christu filium Dei
accessit ad idola.

q Theodoret. in
Exod. q. 37. Quis
Trinitati unam
substantiam con
fientur, diuina uo
cu legem obseruant
nihil enim aliud pro
Deo colipermittit
excepta diuina nar
tura Qui uero erro
re sequuntur Arii
atq; Euanomij ma
nifeste in diuinam
legem committunt.
consentientes quidem
unum silium, sed
creatum esse asseren
tes & a diuina sub
stantia alienum cu
autem Deus dicat,
Non erunt tibi dij
alij prater me isti
professo Deum ali
um introducunt.

r Athan. cont Ariu
oraz. 4. Cur sese no
adnumerant genti
libus siquidē ambo
Creatore omisso
creatura inseru: ai
f Aug. de verb. A
post. ser. 3. ista. in no
bu tanquam idola
frangenda sunt.
r Idē cont. Faust.
lib. 14. ca. 11. In
phantasmatis fab
ularum suarū ido
la colunt. u Hieron
in Zachar. ca 13.
Hæreticorum per
uersæ doctrina
quodcumq; simulac
nerit uertit in I
dolum.

applied to those creatures which are vnlawfully worshipped, albeie
they be either not supposed, or expressly denied to be Gods. In
which sort the Councell of Laodicea forbidding to pray to Angels
as Theodoret briefly expresseth the effect of that Canon, addeth:
Whofoeuer shall be found giuing himselfe secretly to this idolatry, ac
cursed be he, because forsaking our Lord Iesus Christ the Son of God he
hath made accessse to Idols. By which words it is plain, that by praying
to Angels, men make Idols of the, though they do not think the to
be Gods, because praier is a deuotion that belongeth onely to God.
The like *M. Bishop* must confesse according to the opinion of *Ari
us*, euen of Christ himselfe. For if the first commandement forbid
onely Idols, as *M. Bishop* will haue it, and *Arius* in impugning the
diuinitie of Christ, and yet acknowledging to worship him, did
breake the first comādemēt, then it cannot be denied but that by
the doctrine of *Arius* Christ must become an Idol. That *Arius* ther
in brake the first commandement, appeareth by Theodoret *They*
saith he who confesse one substance of the Trinitie doe obserue the law of
the word of God, for they permit nothing to be worshipped for God, saue
onely the nature of God But they which follow the error of *Arius* & *Euan
omius*, do manifestly trespassse against the law of God cōfessing that the
Son is one, but affirming him to be created & a stranger frō the substāce
of God, Whereas God then saith, Thou shalt haue no other Gods but me
these verily bring in another God *M. Bishop* therefore must necessarily
graunt that *Arius* made an Idoll of Christ, whom notwithstanding
he denied to be God, and therefore that the name of an Idoll may
belong to that which yet is not taken to be a God. Therefore doth
Athanasius say of them, that by their opinion they were to bee recko
ned with Gentiles, because together with them in steede of the Crea
tor, they worshipped the creature, which as it was idolatry in the Gen
tiles, so it must be in them also. The like we haue heard before of
the Nestorian heresie, condemned of idolatry for worshipping the
manhood of Christ, without acknowledging the personall vnitie
thereof to the Godhead. To be short *S. Austine* saith of the works of
the flesh reckoned vp by the Apostle, fornication, uncleanesse, &c.
These are we to breake in our selues as Idols; & again telleth the *Ma
nichees* that in their fabulous fancies they worship Idols, and *Hierome*
generally saith of heretikes, that whatsoeuer they denise or feigne

they turne it to an Idol, not for that men haue any opinion of God-head in their lusts and fancies, but because they yeeld them that affection and seruice which they owe to God. By all this then it appeareth, that because the name of *Idols* is metaphorically applyed to things for being worshipped, or deuoutly and affectionately embraced and followed, which yet are not holden to bee Gods, therefore the proper vse thereof belongeth to Images, in respect of worship done vnto them, though the same Images be neither taken for Gods, nor bee the Images of false Gods, whence it followeth that Popish Images because they are worshipped, must necessarily come vnder the name of Idols.

6. W. BISHOP,

Now to those few authorities which M. Perkins citeth in his fauour: To them of the Councell of Eliberis and Epiphanius, which seeme to speake against setting up of Images in Churches: I will answer in their place. To that out of Lactantius lib. 2. instit. ca. 19. Where Images are for Religion sake, there is no Religion, the force lieth in false translation of images for idoles. *Put: where idols are for religion, there is no Religion: But what, suppose hee speake against worshipping of images in generall, it were not proper to this purpose, where we speake onely of making images, and not of all sorts of images neither, but of an image onely to represent some properties or actions of God.*

That out of Origen* is yet farre wider: We suffer not any to worship Iesus at Altars, Images, or Temples, because it is written: Thou shalt haue none other Gods. Here is nothing concerning the making of Gods image: onely Christians are forbidden to goe vnto the heathen Temples, and there at their Altars or idols to worship Iesus, who hath no affinitie, nor can endure any fellowship with idolaters.

* Cont. Cel. lib. 7.

R. ABBOT.

The wordes of Lactantius are,^a It is vndoubted that where images are, there is no religion. M. Bishop chargeth vs with false translation of images for idoles. A poore shift, but it must serue where there is no better: yet how vaine it is, appeareth by the reason which Lactantius addeth: ^b for if religion consist of things diuine, and there be nothing diuine but in heavenly things, then images are void of religion, because

^a Lactan. instit. lib. 2. ca. 19. Non est dubium quin religio nulla sit vbi cum que simulacrum est.

^b Ibid. Nam si religio ex rebus diuinis est, diuina autem non est nisi in cae-

lestibus rebus, caret ergo religione simulacra quia nihil potest esse caeleste in ea re quae sit ex terra.

there can be nothing heavenly in that that is made of earth. Now we suppose that *M. Bishop* can put no difference betwixt Idols and Images, in respect of being made of earth, and therefore must needs confesse that *Lactantius* meant to make no difference betwixt Images and Idols. But that the folly of this exception may the better appeare, to say nothing that the Fathers vsually call heathen Idoles by the name of Images, as by some examples I haue shewed in the former section, let vs obserue the reasons which *Lactantius* himselfe vsfeth against them in the chapter next before, and we shall plainly see that *Simulachra* and *Imagines*, idols saith *M. Bishop*, and images are put both for the same thing. ^c I haue shewed saith he, that the religions of the Gods are vaine for three reasons. First, because the images which are worshipped are the shapes of dead men, and it is disorderly and vsfitting, that the image of a man should be worshipped of man who is the image of God. Images, we say, but if *M. Bishop* will say it must be idoles, then let him translate the reit also in like sort, because the word is the same. It is vsfitting that the idoll of man should be worshipped by the idoll of God. Which if hee will not then let him acquit vs of false translation, and confesse that *Lactantius* speaketh heere of images, as indeede he dooth. And if he will not acknowledge it by the first reason, yet we hope he will by the second, where hee setteth downe the very name of images. ^d Another reason is, saith hee, for that it (ipse imaginis sacre) the holy images which vaine men serue are altogether without sense because they are earth, and who understandeth not that it is a wicked thing that a creature made upright, should bowe downe it selfe to worship earth? Where calling thole images which he had called before *Simulachra*, he sheweth that *Simulachra* are as we translate them images, and that in this poynt Idols as *M. Bishop* calleth them, and images are all one, the reasons which he alledgeth standing alike against Popish Images, as they do against heathen Idols. The other part of his exception is but another part of a shift, *M. Per.* propounding to proue not only that it is vnlawfull for vs to make any image any way to represent the true God, but also that we may make no Image of any thing in way of religion to worship God, much lesse the creature thereby. *M. Bishops* supposall then that *Lactantius* there spake against worshipping of images in general, maketh the place directly to serue to that purpose, for which it was alledged. The wordes of *Origen* are applied also to the same ende, who

^c Ibid. cap 17.
Docuit religiones
Deorum triplici ratione
vanus esse
Vna quod simula-
era ipsa qua coluntur
effigies sint hominum
mortuorum:
est autem peruersum
& incongruum vs
simulachrum hominum
a simulachro
Dei colatur.

^d Altera quod ipsa
imagines sacre qui
bustanis simi homines
sensu carent quis
terra sunt. Quia autem
tem non intelligat
nescit esse rectum
animal curare ut
adoret terram?

where *Celsus* obiecteth, that *Christians* not enduring to look at temples, altars, and Images, are therein like to the *Scythians*, *Moores*, *Persians*, and such like barbarous nations, answereth, that the barbarous nations do it ocher wise and for ocher respects, but *Christians* for beare these things, saith he, because of that which the Law saith, *Thou shalt have no ocher Gods but me*; and thou shalt not make to thy selfe an image, &c. and thou shalt worship the Lord thy God and him onely thou shalt serue, and many ocher like speeches which do so forbid vs altars and Images. as that they require vs rather to die then to defile the faith that we haue concerning God with such impieties. *M. Perkins* rather poynted at the place then cited it, & *M. Bishop* was loth to take the paines to looke into it, and therefore returneth an idle tale, that *Christians* were forbidden to go to heathen temples, and there to worship *Iesus* at their altars and idols, although in the meane time they might haue Idols and Images of their owne, whereas the thing that *Celsus* obiected was, that they could not abide Images at all, and as afterwardes he speaketh againe, *did shun the dedicating of altars, Images and temples*; and the very words here alledged do plainly expresse, that they wholly abhorred Images as an impious defiling of religion, and condemned by the law of God. And therefore by and by after hee saith, *It is impossible that hee that knoweth God should make supplication to Images: it is a foolish thing that a man should offer prayers to images: wee honour not images, because we take heed so much as we can lest we fall into any such conceipt as to attribute any diuine matter vnto them.* It is euident then that *Origen* wholly condemned Images as touching all vses of religion, to which *M. Bishop* would approue them.

7. W. BISHOP.

Having confuted the Protestants arguments against the making of Images to represent some propertie or action of God, I now come vnto the third like prooffe of the. The first reason set downe by *M. Perkins* I referre to the next point: the second is: God appeared in the forme of a man to *Abraham* and to *Daniel*, who saw the auncient of daies sitting on a throne. Now as God hath appeared, so may he be pourtraied & drawen.

M. Perkins his answer is, Not so, unlesse it be expresse commanded of God.

Reply. This first is flat against his owne second conclusion, where hee holdeth it lawfull to represent to the eye in Pictures, any hystorie of the Bible

e Orig. cont. Cels. lib. 7. non ferunt templarum, aras, & statuas inspicere, ne Scythia quidem & Numida, &c. f Christians temperant ab his propriis illud Legum, Dominum Deum unum timere, &c. & alia similia que adeo nos prohibent ab atriis & simulacris ut etiam emortuificent eorum quam continentemul non strare de Deo sicut talibus impietatibus.

v Lib. 8. Celsus ait nos ararum, statuarum templorumque dedicationes fugere.

h Li. 7. Impossibile est ut qui deum novit supplicet statuam: stultum est si quis precis simula chris offerat: Nos ideo quoque non honoramus simula chra, quia quantum passimus caueamus ne in eam credulitate uti etiam ut & hu tribuamus diuinitatem aliquam.

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Bible in private places, both the foresaid apparitions bee in the old Testament, and therefore may be painted in private places, which cannot be truly done without you doe represent God in the same likenes, as there he appeared. And what reason leadeth in words to represent those actions of God, the same serveth to expresse them in lively colours. Not so, sayth M. Perkins, because when God appeared in the forme of a man, it was a signe of Gods presense, for that time onely, and for no longer. Be it so, it might notwithstanding be recorded in writing, that the memory of such matters ioyned with loving kindnesse might endure longer. And if it pleased God, that this short presense of his should be written to be perpetually remembered, euen so the same might be ingrauen in brasse, to recommend it to us so much the more effectually: For as the famous Poet doth by the light of nature sing.

Segnius irritant animos demissa per aures,
Quam quæ sunt oculis subiecta fidelibus.

Such worthy acts as by the eares are to the mind conueyd,
Domoue vs lesse then that which is by faithfull eye descryd.

This argument may be confirmed by the pictures of Angels, of Vertues, and other such like spiritual or accidentall nature: for if such things as haue no bodily proportion or shape, may notwithstanding be counterfeited & resembled in some qualities, why may not some propertie or actiõ of God be in like manner represented? That thou mayest (Reader) vnderstand the better what we meane, obserue that pictures represent after three sorts. Some expresse to the quicke, the very shape, proportion, and colour of the patterne: as the lively picture of a man, or of any such corporall thing: others represent things as they did appeare and were acted, as if the Painter should expresse the meeting of God with Abraham and his entertainment, he must then resemble God in the same likenesse of a man in which he shewed himselfe to Abraham.

Thirdly, an Image of a spirituall thing, may be drawne not to resemble the nature of it, but to leade our vnderstanding by such a similitude, into some better knowledge of that thing: so are Angelles painted like goodly yong men with wings, to teach vs that they bee of an excellent pure nature, euer flourishing, and most readie to dispatch with all expedition any employment to which God sends them: and so may God the father bee pourtraited as a goodly old graue man, sitting in his throne of maiestie, attended vpon by millions of Angels, (as he is described in Daniel. 9.) to instruct vs how he is eternall, infinite, wise, and of most redoubtable maiestie.

istic. In either of these two latter sorts we hold that God may be represented, and so in the seventh generall Councell, the drawing of the holie Ghost in forme of a Dove, as he appeared, Mat. 3. is approoued.

R. ABBOT.

Here *M. Bishop* telleth vs what they hold, but as for prooffe of that that they hold, which in so weightie a matter should specially haue bene regarded, hee bringeth none, nothing out of the old or newe testament, no example of anie Patriarch, Prophet, Apostle, Euangelist, nor of any of the godly Princes, or righteous and faithfull seruants of God, there beeing not one of them found to haue made an Image to represent God since the world beganne. Yea he bringeth vs neyther Father nor Councell for the space almost of eight hundred yeares after Christ, and that which he bringeth then so vncertaine & vn sufficient, as that we may iustly wonder at their wilfulnesse who will affirme or hold so important a matter vpon so small ground. Their allegation is, that *God appeared in the forme of a man to Abraham and to Daniel, and as he hath appeared so he may be pourtraited and drawne.* Now albeit we may approue a ciuill & historickall vse of Images as he alledgeth, yet we denie that the same extendeth so farre as to warrant an Image of God, because howsoeuer it hath pleased God to appeare at any time, yet hee hath giuē to vs an expresse charge, that we presume not to set vp an image in any sort or meaning to represent him. Therefore albeit God had appeared to *Abraham* in the forme of a man, whence the Israelites might take occasion to figure him in that sort, yet to preuent their so doing *Moses* telleth them, as before hath bene shewed, that ^a *they saw* ^{a Deut. 4 15.} *no image in the day when the Lorde spake vnto them in Horeb out of the midst of the fire, that they might not corrupt themselves, and make them a grauen image, the representation of any figure, the likenesse of male or female, &c.* Take heed, saith he, lest ye forget the covenant of the Lord ^b *your God which he made with you, and make you any grauen image, the likenesse of any thing, as the Lord thy God hath charged thee.* ^{b Verf. 23.} Where if the Israelites had bene skilled in *M. Bishops* distinction of making Images, this had hindered them nothing at all, but that at the first they might carue, or graue, or paint God in the likevesse of a man, because he had so appeared to *Abraham*, or afterwardes ^c *of a goodly* ^{c See hereof after in fo. 19.} *eld*

old graue man, as this hypocrite speaketh, and I abhorre to reapeate, because he appeared to *Daniel* also in the forme of a man, vnder the name of the *Auncient of dayes*. But they knew not this kind of learning: they tooke the commaundement simply as it was intended, and therefore perpetually through all their generations, saue onely when they fell away from God, they held it vnlawfull to make anie Image vnder any pretence to represent God. If they had vnderstood the commaundement of God as *M. Bishop* doth, vndoubtedly they would haue left some examples of doing that which hee sayeth may be done. But king *Agrippa* told *Caligula* the Emperor when he wold haue had his Image set vp in the temple of Hierusalem, *This Temple euen from the beginning neuer admitted any Image made with hands, because it is the house of God: for the workes of painters and caruers are the Images of sensible Gods, but our forefathers haue holden it a thing vnlawfull to paint or carue him that is inuisible.* Accordingly the Christian Church receiued and practised, denying that *God who is without body and is inuisible, may bee described by any figure, as Origin* saith, no not to represent any signification of him, as I obserued^e frō him before. Thus *Theodoret* saith, that *Moses*^f instructed the *Iewes* that they should not at any time attempt to frame any image of God, seeing they had a scene no likeness of him: that they should not set vp anie Image of the inuisible God. In like sort *Clemens Alexandrinus* setteth it downe for the doctrine of *Moses* which he saith *Numa* by him instructed taught the *Romanes*,^g that wee are not to make any image of God like to man or any other thing, because no man may any otherwise meddle with God who is the soveraigne good but onely by the minde, and therefore the same *Clement* affirmeth as by the wordes of the Apostle, *h We haue no image in the world, because in the creatures there is nothing that can represent the image of God.* Because there is nothing that can represent God, therefore they admitted no image of God at all. As for *M. Bishops* goodly distinction of painting and describing, it is no other then the *Pagans* themselves would well like of for their defence. Hee excepteth no otherwise against making Images of God, but onely the first way, as the Image should be vnderstood fully and to the quicke to resemble God, and in that sort the very heathens denied the resembling of God, or making any Image of him, as hath bene before said. Yea *Zeno* the Stoicke in that respect condemned the making of Images to their Gods, as *Clemens*

c Philo Ind de legat ad Caum Hoc templum iam indè ab initio nullam vnam admittit manus factam effigiem, eum sit Deo domicilium: picturam enim atq; statuvariorum opera sunt sensibilem deorum imagines: illum autem inuisibilem pingere aut fingere nefas dixerunt maiores nostri.

d Orig. cont. Cels. lib. 7. Deum in corporeum & inuisibilem nulla figura eir cum scribitur.

e Supra sect. 4.

f Theodoret. in deut. qu. 1. Instruere eos ne tentent vquam diuinam imaginem effingere, cum archetypi speciem minimè viderint, &c. ut nullam imaginem construant inuisibili Dei.

g Clem. Alex.

Strom. l. 1. c. 1. Numa ex his qua à Mose tradita sunt aditus prohibuit Romanis ne hominum aut animarum similes Dei facerent imaginem, &c. quod id quod est optimum non alia ratione quam sola mente vllis licet attingere. h Ibid lib. 6. Nihil nullum est simulacrum in mundo quoniam in rebus genitum nihil potest Dei referre imaginem.

Alexandrinus also sheweth, ⁱ because nothing that is compounded is worthy of the gods. Now therefore they will say to *M. Bishop*, that hee cannot denie but that God hath appeared in the likeness of a man, and therefore that nothing hindereth, but that according to that apparition they may paint their gods like men, though they know them to bee of more excellent nature then can be fully expressed thereby. Yea and if they adde anie other thing thereto, or worship them in any other shapes, they doe it not as to resemble the nature of the gods, but to leade mens understanding by such similitudes into some better knowledge of them. They set forth *Mars* with helmet and target & other complements of fight, *Apollo* with a glistering Crown on his head, and bow and arrowes in his left hand, *Mercurie* with wings at his feete, and a rod or mace in his right hand, *Cupid* blinde with a dart also in his hand, but ^k these badges, saith *Philo Iudaus* are added to the Images to signifie the benefits that these gods yeilded to mankind and to their worshippers, or otherwise some speciall properties & effects severally belonging to euerie of them. With the same minde and respect they sometimes worshipped *Iupiter* in the likeness of a Swan, *Aesculapius* of a Serpent, *Mercurie* of a Dog, *Pan* of a Goate, *Apis* of an Oxe, not thinking them to be like to anie of these, but either for that they were saide sometimes to haue appeared in such likenesses, or for that they wold herby expresse somewhat that was memorable concerning them. To be short, there was nothing so absurd in their Idolaters, but they had their Hieroglyphicall and Physicall interpretations to salue the deuce and practise thereof, and therefore *M. Bishop* hath no reason to except against them, because they professe to haue bene led by the same reasons by which he seeketh to vphold the idolatrie of his owne part. But that hee may seeme not altogether without authoritie to say that which hee saith, hee alledgeth vnto vs the second Nicene Councell approouing the drawing of the holy Ghost in forme of a Dove, because he is read in the Gospell so to haue appeared. Where it seemeth to mee that hee shoulde haue done much more wisely for himselfe, not to haue alledged that record at all, because vndoubtedly his Reader must needs thinke, that it is a very bad matter that he hath in hand, for defence whereof for almost the space of fve thousand yeares from the beginning of the world there is no example to be found. If he hadde cited nothing, it might haply haue bene supposed that he

i Ibid. li. 5. Diab.
Zeno oportere nec
templa sacrorum
imagines: nihil e-
rum quod sit com-
positum esse Dye
d. gnatum.

k Philo de legat. ad
Caesarem. Hae gesta-
mina simulachru
adduntur ut signi-
ficent utilitates ab
hu. Dijs exhibitas
humano generi
suisq. cultoribus.

had notwithstanding somewhat to cite, but no manne will imagine that for his prooffe hee would haue come downe so lowe as that Councell, if he had had anie better authoritie to rest vpon. But the mishap is, that that Councell also faileth him; insomuch as it sayth nothing positiuely for the drawing and painting of the holy Ghost in the forme of a Doue, and doth approue those speeches which generally condemne the resembling of the Godhead in anie forme. A relation is made of one *Sennerus*, who at Daphne tooke away the Doves framed in gold and siluer and hanged ouer the fonts as in figures of the holy Ghost, saying that they ought not to vse the name of the holy ghost concerning any such forme of a Doue. Hereupon *Tharastus* readie to apprehend euerie thing that might make for their Image-idolatrie, answereth thus: ¹ *If the holy Fathers receiued*

1 Nicen. 2. Act. 5.

Sig n nomine sancti Spiritus dedicatus columbas sancti Patris receperunt, quanto magis corpus incarnati uerbi in terris in corpore uis recipiendus? in Ibid. ex Ser. Ioan Episc. Thess. De autem imaginem (dico) seruatoris nostri Iesu Christi) quem admodum ipse super terram cum hominibus conuersatus est, pingimus, non ut ipsa natura Deus est. Quia enim posset esse Dei similitudo, aut qua figura in corpore, ineffigibilis, uerbi Patri? Deus enim (ut scriptum est) spiritus est. Quonia uisum est deo et ari uigenerunt filium suum de caelis demisit eorum quo pro nostra salute ex Spiritu sancto et uiolata uirgine Deipara incarnatus est, nos eius humanitatem e ratione pingimus, non illius in corpore deitatem.

*doves dedicated in the name of the holy ghost, how much more is the body of the incarnat Word scene upon the earth in a body to be receiued; meaning the image of the body of Christ. If they did hee saith, but hee saith not that they did it lawfully if they did so. A man may say, if a Popish Priest may bee permitted to keepe a concubine or a harlot, much more should it bee thought lawfull for him to marrie a wife, and yet doth not therefore approue, that it should bee lawfull for a Popish Priest to keepe a concubine or harlot. And that the Councell did not approue it as a thing lawfull, it is manifest by those narrations and authorities which they doe approue and alledge for the approving of their Images. They alledge a Sermon of *Iohn* Bishop of Thessalonica containing a disputation betwixt a Pagan and a Christian, where the Pagan obiecing in defence of their Images, that Christians also did make Images, not onely to their Saints, but also to their God: the Christian answereth as touching God thus:*

*The image of God, I meane of our Sauiour Iesus Christ, we make according as he was conuersant with men upon the earth, not as by nature he is God: for what likenesse can there bee of God, or what figure of the word of the Father which is without body, and not to be expressed by anie shape? for God (as it is written) is a spirit. Because it seemed good to the Father to send downe from heauen his onely begotten Sonne, that by the holy Ghost he might bee incarnate of the pure Virgine the mother of God, therefore wee paint his humanitie in that sort, but not his incorporall Godhead. Afterwards out of *Leontius* there is read a disputation betwixt a Iew and a Christian, the Iew professing to beleeue, that*

Christ

Christe is the Sonne of God, but that hee was offended to see Christians contrary to the commaundement to fall downe beefore Images, and the Christian thereto answering: *The Scripture commaundeth, that to God as he is God, no similitude or likenesse shall be made, and that no image shall be worshipped as God: but the images which thou seest are made to the remembrance of the incarnation of Iesus Christe which hath yeelded saluation to vs. But the Saints images doe in like sort signifie the battels and victories of euery of them against the Demill and the world.* Againe, it is alledged out of the confessions of certaine Martyrs, thus: *We doe not by formes and shapes resemble God: being simple and incomprehensible, neither haue wee intended by waxe and wood to honour the substance which is aboue all substance, and hath his being before beginning.* By al which it is euident that they wholly disclaimed the painting and picturing of the Godhead, so that their whole decree throughout the Councell proceedeth onely as touching the images of Christ, *as he was perfect man,* and of the Angels and Saints, as appeareth also by their Synodall Epistle in the end of the Councell, but of images of the Godhead they decree nothing. Whereby wee see that *M. Bishop* is a man of an euill nature and disposition, who will thus make a bad matter worse then it is. A good mind will make things better and not worse, but whereas the Councell was bad enough in decreeing worship to the Images of Christ and his Saints, he maketh it worse then it was, by fathering vpon it the approuing of the Images of the holy Ghost. We see then that hee hath no prooffe at all for making an image of God, and therefore it was but a poynt of indiscretion in him to tell vs in what manner and meaning they picture and resemble God, it being alledged that it is not lawfull in any manner or meaning so to do. As for his discourse of motiues that come by sight, it fauoureth of the grosse conceipt of all idolaters, who cannot endure to bee without babies and puppets and no longer thinke they haue a God, then they haue a God to looke vpon. To heare of God or to read of him in his word, and to behold him in his workes it is not sufficient, but by an image they must needs haue him sette foorth more nearely to feede their eyes. Surely if the wisdom of God hadde thought it fitte, that wee should haue learned him by painting and caruing, hee would not haue failed to haue giuen vs instruction thereof. But sith hee hath not so taught vs, yea sith he hath taught

n Ibid. ex. Leuit.
Deo vt talis est
Scriptura inuis
non esse faciendam
similitudinem, neq;
aliquam imaginem
ad adorandum esse vs
Deum. Imagines ad
enim quas videt ad
memoriam Iesu
Christi salutarum
in incarnatione
pinguntur. Porro
illius humanitatem
ex primentes San-
ctorum autem ima-
ges eodem modo
vt uisusq; p^{er} alia
contra diabolum &
mundum uictori-
asq; significant.
o Ibid. ex Conf.
Diacon Chastophy
Non enim diuinum
simplex existens &
incomprehensibile
formis & figuris
assimilatum, nequo
cera & lignis super
substantialiam &
ante principia exis-
tentem substantiam
honore deo
urimus.
p Ibid. Act 7.
Epist. ad Costan. &
Iren. Quatenus sci-
licet periculis homi-
nibus.

the contrary, and condemned them, (as hath beene before shew-
ed) who haue pretended to bee instructed by such meanes, what a
simple man doth *Master Bishop* shew himselſe, to reaton againſt
God, and to ſay, If Angels and vertues may bee figured and repre-
ſented, *why may not ſome propertie or action of God bee in like manner
repreſented?* A ſimple man indeed, that hath not learned to put a dif-
ference betwixt the creature and the Creator, nor vnderſtandeth
that that which is yeelded to the pleaſing of our curious fancy in the
one, yet may iuſtly bee condemned as a wicked preſumption to bee
attempted in the other. God hath forbidden to make anie ſimilitu-
dine to him. He hath not limited vs any meaning wherein wee may
do it. What is it but wilful contempt in vs to ſay, that in this or that
meaning wee will doe that which hee hath abſolutely ſaid wee ſhall
not doe?

8. W. BISHOP.

*The firſt point then beeing obtained, that ſuch images of God may bee
made: I come to the ſecond: That all holy Pictures may bee placed in
Churches; which I proue by the argument that M. P. made for our firſt
obiection. In Solomons temple were erected Cherubins, which were I-
mages of Angels, on the mercie ſeate, where God was worſhipped, and
upon the walles and very doores of the ſame pictured. To this M. P. an-
ſwereth, that they were erected by ſpeciall commaundement from God,
who preſcribeth the very forme of them, and the place where they ſhould
be ſet, and therby Moles had a warrant to make them, let them ſhow the
like warrant for their images, if they can.*

*Secondly, (ſaith he) the Cherubs were placed in the moſt inward place
of the Temple, and ſo were remoued from the ſight of the people, and the
Cherubs without the vaile, though they were ſeene, yet were they not
worſhipped.*

*Reply. This mans wits were gone a wool-gathering, when propoſing to
himſelſe the Cherubs erected in Solomons Temple: he anſwereth of the
Cherubs made by Moles 350. yeares before: a moſt groſſe over-ſight
and a ſham-full ſhift: but ſuch as men deſperately defending vn-riues,
muſt needs uſe. For if he had answered directly, he had not had a word
to ſay: for neither did God preſcribe the forme of them, nor giue any
ſpeciall*

speciall commandement to Solomon, to make and erect any such Cherubs, as he that pleaseth to reade the Chapter may see, and there they were placed not onely in the inward, but also in the outward parts of the Temple, upon the walles and very doores, that they might be scene of all the people: which M.P. finding, fluted from thence, and did flie vnto another, which because it spake of Cherubs, hee thought would serue to blind his simple followers.

Moses indeede had an expresse precept for the making of them as hee had for the curtaines and curtain-rods, and euery particular belonging to the Tabernacle: But Solomon without any speciall commandement out of his high and holy wisdom, understood that hee might most lawfully and laudably imitate that heauenly patterne of Moses: and as the building was farre more sumptuous and stately, so in the number and quantitie of pictures exceeded, which is a sufficient instruction and warrant for all men after his daies so make and set images in the Church. And this finally M. Perkins seemes to graunt, when he saith, that these Cherubs without the veile, were there to be scene, but not to bee worshipped: so that wee haue gotten one steppe further, that Images may not onely be made, but also be set up in the churches: which is fortified by the testimonie of Tertullian, in the place cited before: where hee saith, that our Sauiour was pictured upon holy Chalice, which were used at the Altars and of Sozomenus, who witnesseth that our Sauiours picture was taken into the church.

S. Gregory Naz. * maketh mention of images in the church of Diocæsarea, trimmed up by himselfe. * Epist. 49.

Saint Basil * pointeth to that holy mans picture, standing in the church. * Orat in Barl.

Damasus * shewes how Constantine in the church of S. Iohn Laterane, erected a siluer Image vnto our Sauiour * In vita Siluæ.

Saint Chrylostome in demonstrat. quod Christus sit Deus. And S. Aug * do teach, that the Crosse was on the holy Tables, and used at all holy functions. And the reason why images should principally be set in churches, is very pregnant. For where should holy pictures of holy men be more properly bestowed, then in holy places: and the church being a resemblance of heauen (as S. Paule teacheth, *) is most conueniently decked up with Images: the representations of heauenly creatures: that men entring into that holy place, may by the view and considera-

tion of such an heavenly shew, retire their minds from worldly busi-
ness, and lift them up unto the soueraigne Monarch of both heauen
and earth.

R. ABBOT

There is some wit in gathering wooll, but *M. Bishop* spendeth
his time in gathering mofle, and therein is little wit. For some co-
lour of setting vp their idols in Churches to bee worshiped, they
full simply alledge the Cherubins that were set vp in the temple
which *Solomon* built, which *M. Bishop* saith were the images of An-
gels, and that they did represent the Angels wee will not deny, but
of what shape they were, no man saith *Iosephus*, can cōiecture or affirme
any thing. Our English translation readeth on where, that they were
like children, but by the testimonie of *Iosephus* being himsele an
Hebrew, it appeareth that that signification of the Hebrew word is
not certaine, and the same word being no where else found in the
Hebrew text leaueth it the more doubtfull what construction may
be made of it. And the doubt is so much the greater, for that in the
vision of *Ezechiel* there is exprelly noted a difference betwixt the
face of a Cherub, and the face of a man, ^c Every beast (saith he) had
four faces, the first was the face of a Cherub, the second was the face of
a man, &c. But to let that passe, to the obiection *M. Perkins* an-
swereth, that those Cherubins were erected by speciall comman-
dement of God, who had prescribed both the former of them, and
the place where they should be set, and thereby *Moses* had warrant
to make them, which they haue not for their Images. Here *M. Bi-
shop* alledging that *M. Perkins* proposing to him selfe the Cherubins e-
rected in *Solomons* temple, answereth of the Cherubins made by *Moses*
30. yeares before, falleth into a great rage, and cryeth out, a most
grosse oversight and shamefull shift, but such (saith he) as men desperatly
defending vntruths must needs use, and if he had answered directly
he had not had a word to say. Now who would thinke that so wise a
man would take so great paines to beewray his owne ignorance
who would thinke that in such heate he would charge another man
with grosse oversight, when he himsele doth so grossely ouersee
himselfe? God commaunded *Moses* to make the Arke, and the propi-
tatorie or mercy seate, which was the couer of the Arke accor-
ding to the fashion that he had shewed him. Withall he appointed
him

^a *Ioseph. Antiq.*
lib. 8. cap. 2. H. a
Cherubica effigies
quana specie fuerint
nemo vel conieere
potest vel eloqui.
^b *2. Chr. 3. 10.*

^c *Ezech. 10. 14.*

him to make two Cherubins, one at the one end of the mercy-seat, and the other at the other end, so as that with their wings stretched out, they should cover the mercy-seat. Which done he saith, ^d *There will I declare my selfe vnto thee, and from aboute the mercy-seat betwene the two Cherubins which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commaundement vnto the children of Israel.* According to this commaundement *Moses* did, but what was done with those Cherubins which *Moses* set vpp it is vncertaine: whether by the enemies taking of the Arke, as most likely it is, they were taken away, or whether they fitted not the place of the temple where they should stand, the Tabernacle and furniture thereof being before made portable to bee remoued from place to place. Howsoeuer that were, this is certaine, that *Solomon* by vertue of the same commaundement, and to obserue that which by *Moses* was prescribed, made two Cherubins to stand in the same place as the other did, and to the same vse. The worke therefore being finished ^e *king Solomon and all Israel being assembled together, the Priests brought the Arke of the couenant of the Lord into his place, into the oracle of the house, the most holy place, euen vnder the wings of the Cherubins: for the Cherubins stretched out their wings ouer the place of the Arke, and the Cherubins covered the Arke.* Inasmuch then as God had by the law directed in what sort this should be done, *Solomon* needed no further special commaundement for the doing of it, but had trespassed against God, if being appointed to build a house vnto God, he had not done it according to such rules as the law before had limited for the doing of it: so idle a fancie is it which *M. Bishop* here deliuereth, that out of his owne high wisdom onely he thought it lawful for him to imitate that which *Moses* had done before, and consequently so vaine a cauill is it which hee vseth, that the obiection being mooued of the Cherubins made by *Solomon*, *M. Perkins* answereth by the commaundement thereof giuen to *Moses*, when as there was the very same respect of both, and *Solomon* renewed them by the same commaundement, by which *Moses* at first made the. 2. Cherubins of which the question is specially mooued, were erected in the most holy place, whether, as the christian faith to the Jew before spoken of in the 2. Nicen coucell, ^f *it was graunted to no mortal man to haue access, but onely to the high priest, and that once only in the yeare, yea and there was also a veile drawne before to*

d Exod. 25. 21.

e I. King. 8. 5. 6.

f Nicen. Synod. 2. Art. 5. ex Leont.

Quo sane nulli mortal. in dabatur accessus praterquam summo Sacerdoti, idque semel in anno.

g Exod. 26. 33. a. Chron. 3. 14.

make a separation betwixt the holy place, and the most holy, so that no man had the sight of any thing therein. Very fallly therefore & vnholly doth *M. B.* deale to cōfound these Cherubins with the rest as touching their place, and generally to say, *There they were placed not onely in the inward, but also in the outward parts of the Temple vpon the walles and very dores, that they might be seene of all the people, it being euident that these were neuer to bee seene of the people nor of any, saue onely the high Priest, and consequently were such as can giue no warrant at all to setting vp of Popish images.* As for the rest of the Cherubins which the text mentioneth they were of other sort, wrought in the curtaines, and seeling of the wals, and vpon the dores and vessels onely for garnishing and beautifying the workes, but Cherubins that were standing images there were none but only those two. *The veile of the most holy place was wrought with Cherubins,^h the wals were carued with grauen figures of Cherubins, palme trees, and other grauen flowers: ^k the doores also with the like,^l the bases whereupon the caldrons were to stand were grauen in the borders with Lions, Bulls, and Cherubins.* Here it is plaine then, that the Cherubins were of no other respect or vse, but as the figures of palme trees, Pomgranats, Flowers, Lions, Bulls, and other such like, not in any sort for exercise of the deuotion of the people, but onely for the adorning of the house. Yea and to these also the people hadde no accessē within the house, being prohibited to come any further then to the dore, neare to which stode the altar to which they were to tender their sacrifice, the Priest receiuing the same, to do with it according to the law, but they themselues might not go in. There was one part of the Temple which was called ^mthe holy place, into which the Priestes and Leuites ordinarily went to performe their ordinarie seruice: another part was called *the most holy place* into which onely the high Priest went once a yeare, and these two parts are most properly called ⁿthe Temple, in which Solomon beestowed all that curiositie of worke. But without these was the vast-roume into which the people resorted, where they waited ^o in Prayer whilest the Priestes performed the seruice, wherein they were accustomed to be taught, and our Sauour Christ and his Apostles preached vnto them, going also in generall vnder the name of the Temple, yet not hauing in any sort that glorious beauty of workmanship that the other parts had, either can *M. Bishop* tell vs of any Cherubins therein.

Seeing

^h 2. Chro. 3. 14.

ⁱ Kings 6. 29.

^k Ver. 35.

^l Cap. 6. 29.

^m Exod. 26. 13.

Heb. 9. 6. 7.

^a Luk. I. 21.

^o Ver. 10.

Seeing then there were no standing Cherubins in *Salomons* temple but onely two, which were wholly remooued out of sight, and the rest had no other vse but onely the same as the figures of Lions, and Bulles, and Flowers, and Palme trees, and such like and of dead men there were no images at all, not of *Abraham*, *Isaac* *Iacob*, or any other, wee should thinke that that temple yeeldeth so small grace to Romish Idols, as that like *Dagon* they must fall to the ground and breake their necks, vnlesse there be some better means and helpe found for the vpholding of them. As for the vse whereto *Salomon* intended those workes of his, who is there that maketh question of it? Who doubteth but that by curiositie of Imagerie of caruing and grauing, and painting, men may beautifie either their houses or their Churches in the like sort as hee did? Yea *M. Bishop* well knoweth that wee doe not thrust Images wholly out of our Churches, because wee haue in *Westminster*, in *Pauls*, and commonly in the rest of our Churches throughout the land many images of our deceased Kings and Queenes, of our Nobles and States higher and lower, which we preferue, and adde more to them from day to day. We determine nothing absolutely against Images, but we determine against images in case of superstition and idolatry or in perill thereof. Take away the feare of superstition, and against images or pictures we say nothing. If therefore some of the Fathers not fearing or suspecting that heathenish abomination would get place in the Church, were more secure in this behalfe, and doubted not to adorne their Churches or other places with pictures & images of Christ and his Apostles, of Saints and Martyrs, wee wonder not thereat. but yet how rare a matter this was, may appear by the poore store of examples that *M. Bishop* bringeth thereof. That of *Tertullian* was onely ^p a picture vpon the chalice, of a shepheard carying his lost sheepe vpon his shoulder, as in figure of Christ seeking mankind, & recouering him to God, of which kind of picture no man maketh any question. The second example is of the image that stood in the street at *Cesarea Phillippi*, which in the time of *Iulian* the Apostata was broken in peeces by the Paganes, and the Christians ⁹ooke up the fragments thereof, and set it in the Church, *Gregorie Nazianzene* mentioneth certaine ¹¹ images in the Church of *Diocæsarea*, but what they were, or whose they were it appeareth not, but by his wordes of *trimming*, not the images, but

p *Tertul. de pudicitia. Procedant pictura Calicum vestrorum, si vel in illis per lucibus inter pretatio peccandi illius: (onu perdit a d Domino requisita & humeru eius reuelata)*
 q *Sozomen. hist. lib. 5. cap. 20 Chrysostanicum eius fragmenta collegissent in Ecclesia posuerunt.*
 r *Gregor. Naz. ep. 20: Neque enim si statua desiciantur hoc nocuerunt*

Temples quod ex
struimus, omnes
nostrum in eo exor
nanda solum.
Basil Orat. de
Barlaam. Abito
certaminum ac vi
toriarum Marty
ri à vobis postia
magine vultus, &c.
Video manus ad ig
nem lucens exalt
is à vobis descrip
tam, &c.

u Chrysoft. demon
strat. Quod Chri
stus sit Deus. In
frons nostra figu
ratur: sic in sacra
mentis, in sacerdoti
ordinationibus, sic
in cruce, in myste
riis eius fulget.

August. de sancti
Ser 4. Cum cru
cis caractere Al
terius sacramenta
consecrantur.

Wild 14. 10.
Chap. 15. 5.

August. Epist. 49
Cum hu sedibus
honorabilis sublimi
tate locatur ut à
precantibus & im
molantibus atten
dantur, ipsa simi
litudine animato
rum membrorum
atque sensuum quæ
sui insensata & ex
anima afficiunt
infirmos animos ut
viveret ac spirare
videatur.

Idem in Psa. 113
Ducit & infirmo
quodam affectu ra
tio infirma corda
mors alium forma
similitudo et mem
brorum imitata
comparo: & post
Quæ adorat vel
orat intuenti simu
lacrimum qui non
sic afficitur, ut ab
eodem exaudiri pu
tes, & ab eo fieri præstari quod desiderat, speret.

the Church, it appeareth that they were onely for the ornament thereof. Basil onely mentioneth an image or picture that did represent the burning of the hand of Barlaam the Martyr, more lively set forth then he could by words declare it, of which kind M Bishop may see many in the stories of our Martyrs. Their Pontificall is but a bastard witness and of too late yeares to tell vs what Constantine did: he must bring vs better prooffe, or else wee beleue not that which he reporteth by it, though to vs it bee nothing. The last instance out of Chrysofome and Austin (though that out of Austin de Sanctis be a meere forgerie) concerneth onely the signe of the Crosse vsed at the Sacrament as before was said, not any standing image either of the Crosse or of him that was crucified, and therefore is wholly impertinent to the matter heere in question. Hereby then the Reader may suppose that the vse of Pictures and Images in the Primitiue Church was not great, but specially of those standards whereof our question is principally intended, and by which idolatrie hath specially bene committed, inasmuch as there are so fewe certaine and pregnant examples thereof to be found. But whether it were greater or lesse, experience hath since taught vs to misdoubt that which they misdoubted not. Wee haue found it to bee true which the author of the booke of Wisedome saith, that *y images are a snare to the feete of the unwise*, and that *the sight of an image stirreth up the desire of the ignorant*, so that *hee is in loue with the forme that hath no life*, euen of a dead image. When they are honorably set up in places aloft, saith S. Austin, that they may be beheld: *of men praying and offering vnto them*, euen by the very semblance of liuing members and senses, albeit they be sencelesse and without life, they so affect weake minds, as that they seeme to be alieue and to take breath, The similitude of the formes, saith he againe, and imitation of the frame of the members leadeth and draweth by an infirmities of affection the weake hearts of men: and who worshippeth or prayeth beholding an image, but he is so affected, as that hee thinketh the same heareth him, and hopeth that that which he desireth shall thereby be done for him. Hauing then found this by experience to bee true, we are carefull to shunne all the danger of such superstition, and therefore where we find Images subiect to such abuse, as in the hands of Popish Recusants, we deface and destroy them, and otherwise that there may be no occasion of such abuse, wee eschew and auoide the

setting vp of the like as haue bene vsually worshipped amongst the, chusing rather to garnish our Churches with sentences of Scripture or with such Imagerie as *Solomon* did the temple, wherof there may be no daunger; then with glorious standards and images of men which may againe giue occasion of stumbling and falling to the weake minds of simple and ignorant men. As for *M. Bishops*, reason why images of holy men should be placed in Churches, it standeth vpon so fickle ground as that it must needes fall. He alledgeth that the Apostle (*Heb. 9.*) maketh the Church to be a resemblance of heauen. But that which the Apostle there saith is not of our Churches, nor can be drawne thereto, but is spoken of the *Sancta sanctorum*, the most holy place of the temple of *Hierusalem*, into which onely the high Priest entred in figure of *Iesus Christ* once in the yeare, wherby (saith he)^c the holy Ghost signified, that the way into the holiest of all, c *Heb. 9. 8.* (that, is into heauen) was not yet opened, whilc as yet the first tabernacle was standing. Hence then we argue against *M. Bishop* out of his owne grounds, that seeing in the most holy place of the temple which was indeed the resemblance of heauen, there were admitted no images of holy men, therefore in our Churches though they be granted to carrie a resemblance of heauen, which he cannot proue, yet it followeth not that Images should bee admitted to haue any place. Yea and the vse of our Churches is not for gazing and staring, but for prayer vnto God, for hearing of his word, and receiuing of the Sacraments, to the deuotion whereof the mind doth the lesse bestow it selfe when it is auerted and withdrawne by the businesse of the eye. And sith in the outmoste Court also of the Temple whither the people resorted, this *heauenly shew* of *M. Bishops* was altogether wanting, either we must condemne the wisdome & discretion of him by whom the temple was built, or else wee must reiect this deuice as fantastickall & childish, to which *M. Bishop* ascribeth the retiring of our minds from worldly businesse, and lifting them vp to God. Nay, images serue not to lift vp the mind, but to depresse it and keepe it downe, and this was one speciall argument wherby the Father impugned the Images of the Pagans,^d for that by the eye they held the mind doating & dreaming vpon an Idoll here on earth, when by spirituall contemplation and deuotion it should bee lifted vp to heauen; so ill hap hath *M. B.* that he can say nothing for Popish Images which hath not bene before impugned in Pagan Idoles

^d *Aug. in Psal.*
 117. *Valent ad*
curuandam inf.
licem animam & c.
Cyprian. contra
Dement. LaBant,
inst. lib. 2. cap. 20.

9. W. BISHOP.

Now let us come to those two objections of M. P. which seemes to be against the erection of images in churches. The first is out of the councell of Eliberis cap. 36. which commaundeth, that nothing should be painted on the walls of the church, that was adored of the people.

Ans^r. That if the councell speake of the image of God (in which sense M. P. citeth it and the word (adored) doth insinuate) then it may be said, that the councell inhibiteth that sort of Gods images which are made to expresse the diuine nature: if it be extended vnto all sort of images, I answer, that they were forbidden to be drawne vpon the church walles but not to be set in Tables vpon the altar, or in any other place. The reason is beecause that councell was holden in time of persecution, as appeareth by the twenty fifth canon of it: and then, if the persecutors had found out the place of their assembly, as they often did, those pictures must needs either haue bene defaced by themselves, or left vnto the derision & despight of the heathens; & pictures also painted vpon such poore walles as they had then to their churches, would either by the moisture of the walles, or other incommodie, haue bene quickly disfigured: wherefore to the greater honour of such sacred things, those graue Fathers thought it not meet to haue them drawne vpon the church walles, there being many more meete places for them in the churches.

R. ABBOT.

It seemeth that they are much troubled with this Canon of the Eliberine Councell, which maketh them to turne it and wind it one way and another way to set some such meaning vpon it, as that it may not seeme to make against them. The Canon is this:^a *It hath seemed good to vs, that there shall be no pictures in the church, lest that which is worshipped or adored be painted vpon the walles.* Bellarmine alledgeth out of their Writers foure seuerall answers, and being satisfied with none of them falleth in the end to the discrediting of the Councell,^b *What soeuer it decreed, it was but a prouinciall councell, and of but nineteene Bishops, and was neuer confirmed, and seemeth to haue erred in other decrees.* This trick of his master M. Bishop thought

^a Concil. Eliberi.
Can. 6. Placuit in
Ecclesijs & Curas
esse no debere, ne
quod colitur aut a-
doratur in parieti-
bus depingatur:
^b Bellar. de mass. ff.
Quicquid Concilii
statuerit. &c. con-
tra nostrantium esse
potest Concilii 19.
Episcoporum quod
prouinciale fuit &
minime confirmatum
& in alijs decretis
videtur errasse.

thought not good to vse, thinking it to be somewhat too homely, but out of those rejected answers patcheth y^p somewhat to serue the turne till he can provide better. First, he telleth vs that the *Councell* inhibiteth that sort of Gods images which are made to expresse the diuine nature. But this, saith *Bellarmino*, seemeth not to serue the turne both for that the *Councell* speaketh generally of pictures & also because there neuer were any such images used in the Church which are very idols: and the *Councell* speaketh of that that was wont to bee done, and forbiddeth the doing of it anymore. As for *M. Bishops* reason of the tying of the Canon to the images of God namely that the word (*Adored*) doth so insinuate, it maketh much against himselfe. For if the *Councell* intended, as indeede it did that adoration belongeth only to God, then by the iudgement of this *Council*, the second *Nicene* *Council* decreed idolatry, & the Church of Rome now practiseth it, in giuing adoration to Saints and their images, as also to other images whatsoeuer, because none of them are gods. *M. Bishop* finding no hold in this answer, goeth to another, which is a scrap of *Doct. Sanders* answer, set downe also by *Bellarmino*, that the *Council* decreed that which time and place then required, because there was doubt least the Pagans should think that the Christians worshipped stockes and stones, and againe least in those times of persecution, the images should by the persecoutours bee reprochfully used. Of this answer *Bellarmino* saith^d I confesse that the reason of the Canon, Least that which is adored and worshiped be painted vpon the walls, doth not well agree to this exposition. But *M. Bishop* to shew his cookery, dresseth this answer in a little other sort, and whereas *Doct. Sanders* vnderstood images for those reasons to be wholly forbidden, he telleth vs that they were forbidden to bee drawne vpon the church walls, for then they must bee forced to deface them themselves, or else must haue them to be disgraced by the enemies, but did not forbid them to be set in tables vpon the Altar or in any other place. Their onely care then was to haue their images at liberty, that if occasion of persecution required, they might be packing bagge and baggage, and like *Aneas* his Gods might bee shipped away to another Countrey, if they could not finde safaty in their owne. Thus whereas *Doct. Sanders* his conceipt was, that for feare of persecution, they were to haue no images, *Maister Bishop* is of another minde, that they might haue them standing vpon the Altar or in other places,

c Ibid Non videtur satisfacere tum quia Concilium loquitur de picturis in genere, tum etiam quia non erant in usu eo tempore immo nec unquam fuerunt in ecclesia tales imagines quod sunt vera idola Concilium autem loquitur de eo quod fieri solebat & interdicitur deinceps fieri.

d Fateor rationem illam Canonis (Nec quod adoratur, &c) non multum quadrare huic expositioni.

onely they might not haue them painted vpon the wall. But the wise man had forgotten the first part of the Canon, *It seemeth good to vs, that there shall be no pictures in the church, not that there shall be no pictures vpon the Church wals, but that there shall bee no pictures in the church.* Whereby it appeareth plainly, that they supposed no other being of them in the Church, but onely by being painted vpon the wals; and if they had intended the hauing of them any otherwise in the Church, as vpon the altar or in any other place they would not haue forbidden the hauing of them in *the church* by a flat contradiction to that which they intended. There were yet no standards of images in the Churches; onely they had begun to adorne them with historical pictures & paintings. The fathers thinking it a dishonour to him whom wee adore and worship, to be pictured vpon a wall, to take away that abuse, forbid the hauing of any pictures in the Church, referring their words to that kinde of images because there was no other kinde to which they had occasion to direct them. But *Bellarmines* exception standeth still good against this answer that *the reason of the canon fitteth not to it*, which is not for any feare of the pictures, falling into the hands of infidels, but *that that which we worship be not painted vpon the wals.* And by the same reason hee excepteth also against the third answer, which is taken out of *Alanus Copus*, that Christians worshipped their images as Gods, & in that sence the Councell did forbid them for then saith he it should not haue bene said, *least that which is adored be painted*, but rather *least that which is painted be adored.* The last answer to which hee saith *the reason of the canon doth most fitly agree*, is that good stuffe which *M. Bishop* here addeth for supply, that *pictures painted vpon such poore wals as they had then to their churches, would either by the moisture of the wals or other incommoditie (he knoweth not what) haue bene quickly disfigured; therefore for the honour of such sacred things, those graue Fathers thought it not meete to haue them drawne vpon the wals, there being many more meete places for them in the church:* So then those graue Fathers are forced in effect to say thus, We will not haue any pictures in the Church, because there are many meete places for them in the Church, and they will soone be disfigured being painted vpon the walls. *Wee think good to haue no pictures in the church; that that which is worshipped may not be painted vpon the walls, that is, We wil haue pictures*

in the Church, and that painted which is worshipped, onely for feare of being too soone disfigured, our Church walles being subiect to much moisture, it shall not bee done vpon the wall; albeit if that inconuenience may bee preuented, wee doe not dislike, but that that which is worshipped may be painted vpon the wall. Hypocrite, what doest thou with that soule which Christ hath so dearlie bought? wilt thou sell it wilfully to lies and falshood? The Canon directly forbiddeth *the hauing of pictures in the church*. The reason is because they would not haue that which they worshipped to be painted vpon the walls. They knew it might as well be painted on the wall as any where else, but they were acquainted with no other hauing of pictures in the church, but onely by painting on the walles. Therefore to exclude them wholly out of the church, which is the thing that they propound, they giue reasons of an vndecencie and vnfitnesse, that that which is worshipped should be painted on the wals. *Bellarmino* therefore seeing well that none of those answers can satisfie any reasonable man that readeth the Canon it selfe, thought it best for a farewell to disgrace the councill in such sort as I haue before shewed; & much better should *M Bishop* haue done the same, and acknowledged that the council speaketh against them but they regard it not, then thus to seeke to smother a truth with a manifest and wilfull lye.

10. W. BISHOP.

The second objection is out of a post-script of Epiphanius letter, vnto Iohn Patriarke of Ierusalem, in which is written, as M. Perkins falsely reporteth: that it is against the authorsty, of Scripture, to see the pictures of Christ, or of any Saint to hang in the church.

Answer. It is there onely, to see the picture of a man. Now that he should meane of Christ or of some Saints, is only gashed, yet M. Perkins makes no bones to thrust them both into the Text: euen so doe we thinke that some old enemy of images added that post-script vnto Epiphanius letter. Our reasons are, because it hath no coherence with the former letter or stile. Again, in the seuenth councill, when all that could be found out of aniquitie, was cited against images, no tidings there of this place, which if it had bene true, might haue bene one of the principall. Thirdly, in the same councill, other two places brought, as it were out of Epiphanius workes, were found to be none of his: And for images was alledged.

alledged, that Epiphanius owne disciples erected an image to their maister, and set it in the Church; which they would neuer have done, if hee had taught them to be against the Scripture so to doe.

M. Perkins obserues a speciall reason in Epiphanius other counterfeited testimonie: That images must not be suffered in the common house, because we must carrie God in our mindes. To which we answer, that images must be suffered in all places, that we may the better carie God in our hearts, being by the sight of them, both often put in minde of him, and much moued to honour and loue him.

R. ABBOT.

That all this answer is but a meere shift, appeareth by *Alphonsus de Castro*, who confesseth that Epiphanius did hold this error as he calleth it against images, as did also after him *Serenus* Bishop of Massilia, in the time of *Gregorie* the great, but maketh this excuse for them^a that the matter was not then so manifest, neither had the Church at that time defined any thing of it, and therefore it was free for them, without any note of heresie to bee of that minde. I pray thee, gentle Reader, here to obserue, that the worshipping of images was no point of Christian faith or doctrine in the time of *Gregorie* the great, that is, for sixe hundred yeares after the time of Christ, and that it was free for men without being questioned of heresie, all that while to speake against it. Hereby then esteeme who they are that are to be accounted new maisters, bringers in of new doctrines, and setters vp of new religions in the Church of Christ, *M. Bishop* is loath to deale plainly as *Alphonsus* did, and therefore will by no means haue it thought that *Epiphanius* was of that minde, but bringeth vs certaine wooden deuices, to perswade men that hee meant some other matter, or rather that the testimonie alledged, is none of his. Maister Perkins briefly alledgeth that *Epiphanius* saith, it is against the authoritie of Scriptures, to see the image of Christ, or of any Saints hanging in the Church. Maister Bishop saith that it is there onely, to see the pictures of a man, that hee should meane of Christ or of some Saint, is only gathered, & both are thrust into the text. Whether it be so or not, let it appeare by *Epiphanius* himselfe.^b I found there (in the Church at Anablatha) a veile hanging

^a *Alphos. adu. haeres. lib. 8. tit. Image*
Res non erat adeo
aperta nec de illa
re, quoad scia unquam
ecclesia illo tempore
definierat quapropter
liberum tunc
erat cu contra haeresis
notā ita sentire
^b *Epiphani. epist. ad*
Ioannē Hierosolymit
Inuenti ibi
velum pendens in
foribus eius de ecclesia
tinctū et depictū
& imaginē habens
quasi Christi vel scti
eticianus dicit: nō enim
scia memini cuius
imago fuerit Cum
ergo vidissem in ecclesia
Christi contra
authoritatē scripturā
rariū hōinū pedere
imaginē scidi illud
& magna dedit consilium
custodibus
eiusdem loci ut
pauperem mortuū
eo obuoluerent &
offerrent, &c.

hanging at the doores of the Church dised and painted, and hauing the image as it were of Christe or some Saint, for I doe not well remember whose image it was. When therefore I sawe that contrary to the authoritie of the Scriptures, there was the image of a manne hanging in the Church, I cut it, and aduised the wardens of the place, that they should burie some poore man in it. It is here verie euident, that of the image of Christ or of some Saint, he saith that it is against the authority of the Scriptures, to see the image of a man hanging in the Church. M. Bishop would seeme to be blinde, but indeed he saw this well enough, and therefore seeketh other shifts, because this could not serue. He would make vs beleue that some oldemie of images added that post-scripte vnto Epiphanius letter, calling that a post-script which is a iust and substantiall part of a letter or Epistle, and seeking to haue it accounted an addition by another man, which all copies both of Epiphanius his workes in Greeke, and Hieromes translation of that Epistle into Latine, doe vniuniformely deliuer as written by Epiphanius himselfe. But yet it shall not be amisse to consider his reasons. First, *it hath no coherence with the former letter.* As though it were so strange a thing to write of two matters in one letter, whereof the one hath no coherence with the other. But otherwise all thinges very iustly accord. The thing was done as Epiphanius and Iohn the Bishop of Ierusalem, to whom the Epistle was written, were going together to Bethel. It was in the diocesse of the sayde Iohn. Epiphanius had promised to the people of the place, to send them another veile for that which hee cut. He sendeth it to the Bishop and requesteth him to cause the same to bee receiued by the ministers of the place, and them withall, *to giue charge that such veiles which make against our religion be not hanged up in the Church of Christ.* Thus therefore hauing other occasion to write to Iohn Bishop of Ierusalem, to cleare himselfe as touching some grieuances which the saide Iohn had conceiued against him, there was apparent occasion and reason of the adding of this matter. As for the difference of stile, it is a very fond and friuolous allegation, there being no manner of ground whereupon he should conceiue it, or whereby he can affirme it. His second reason is, beecause in the seventh Councell when all that could be found out of antiquitie was cited against images, there was no tidings of this place, which might haue bene one of the principall if it had bene true. But therein againe his maister dooth exceedingly abuse him.

*c Ibid. Et deinceps
præcipere in eccle-
sia Christianismo
di vela que contra
religionem nostram
veniunt, nō appen-
di.*

For in the Councell of Constantinople related by that seventh Councell, and to whose citations it is that *Bellarmino* referreth that speech, there are set downe but only eight authorities or testimonies of former antiquitie, and that eight testimonies are not all that can be alledged out of antiquitie against images, I hope *M. Bishop* will easily conceiue and finde by this discourse. Yea, and the Fathers of that Councell professe ^d to sette downe but few testimonies of many, willingly passing over the rest which, say they, are infinite, that they who will may search them themselves. And as touching *Epiphanius* citing one place out of them, they adde, ^e: The same father in other of his Sermons, hath said many things for the casting downe of images, which they that are studious by search shall easily finde. It appeareth therefore that those Fathers hadde no meaning to bring all that might bee brought, and it is a wilfull falshood to say that they did so. And that there was more to haue beene alledged out of *Epiphanius*, it is plaine, not onely for that hee calleth ^f the deuising of images, a whore dome or fornication, and setteth it downe for a matter of the Carpocratian heresie, that amongst other they worshipped the image of Christ, as before was said, but also for that hee condemneth the Collyridian heretikes for making the image of the virgine *Mary*, and offering to it, whose heresie for that cause he calleth ^g the image-making heresie, or an heresie giuen to making of images, and calleth the desire of making images a deuillish practise. For the deuill, saith he, stealing into mens minds under pretence of righteousness, deifieth the mortall nature in the eyes of men, and by variety of arts frameth standards bearing in shew the images of menne. And they verily who are worshipped are dead, but they bring in their images to bee worshipped which neuer were aliue, the mind going a whoring from the true and only God, euen as a common strumpet absurdly desiring variety of carnall company, & is past being content with the lawfull marriage of one man. Here by appeareth the falshood of that which *Epiphanius* the Deacon in the place heere cited by *M. Bishop*, saith as touching this *Epiphanius* the Bishop, that in his booke against heresies, he set downe none as touching images: when as exprelly he cōdemneth in those heretiks the making of the image of the virgine *Mary*, as I haue said, and offering to it, as their manner was to offer to it a cake: whence they had that name of *Collyridians* giuen to them. And hereby may be con-

d Synod. Constanti
no. som. 5. apud Ni
con. 2. Ab. 6. Ex
multū pasca testi
monia collocanti
bus: reliqui qua
in finit a sunt uolen
tes super sedimus,
ut qui uelint ipsi
requirant.

e Ibid. Idem in alijs
quoque sermonibus
suis de Imaginum
subuersione multa
dixit que studiosi
quaerentes facile in
uenient.

f Epipha. de har ca
I. Nondum erat in
uentum aliquod a
liud quam sola scōr
ratio & exegita
ti simulachrorum.

Sic in Ancorato.
g Idem. har. 79.

Huius simulachri
fica heresis radicu
bus excisus, &c. Es
post. Simulachri
cum hoc studium

& diabolicus cona
tus. Præstatu enim
in istis semper subi
ent hominum mentē
Diabolus, mortali

naturam in homi
num oculis deificā,
statuas humanas
imagines præferen
tes per artium uo
rietatem expressit.

Et illi quidem mer
tui sunt qui adorā
tur: ipsorum uerò
imagines qua nun
quam uixerunt,

&c. adorandū in
troducunt, adulte
rante mente a solo

& uno Deo, uelut
commune scortum
ad multam multi
pliciū coitus absur
ditatem irritatum,

& quod temperan
ciam legitimo coitus
et uuius uiri destrinit.

ceiued what account we are to make of *M.B.* third reason, that in *the same councell other two places were brought as it were out of Epiphanius workes, which were found to be none of his.* Where *M. Bishop* turneth one place into two, and the same one more likely to be forged by him that mentioneth it, if it were forged, then by any man else. The wordes are cited as out of an Epistle of *Epiphanius* to *Theodosius* the Emperour, in the end wherof he saith these words were: *I haue often dealt with my fellow Ministers for the taking away of Images, but I haue not bene accepted of them, neither would they suffer, that in some few words I should speake vnto them.* These words, or rather the whole Epistle *Epiphanius* the Deacon affirmeth not to haue bene written by the other *Epiphanius*, but alledgeth nothing to proue it so. Onely like a wily Sophiilter hee reckoneth vppe of the Bishops that liued in the time of *Epiphanius* diuerse chiefe men, as *Basil; Gregorie Nazianzine, Gregorie Nyssene, Chrysofome, Ambrose, Amphilocheus, and Cirill*, so carying the matter, as if these were the men with whome *Epiphanius* hadde dealt, and hereupon inferring that if these so worthy men would not yeeld to him for the taking away of images, thē there should be no reason now to take them away, whereas he had no reason at all, whereupon to imagine that these or any of these should be the men of whom *Epiphanius* meant. Now beside that Epistle, he importeth that some other writings there were alledged of *Epiphanius* directed against Images, which, that beeing the readiest way to put them off, hee without any prooffe at all affirmeth to be counterfeit, but seeing wee haue found him false as touching those workes which he confesseth to haue bene written by *Epiphanius*, we can giue him no credit for the demerall of the rest. Whatsoeuer they were we see they haue taken course to make them away, & indeed what hath lien in them they haue laboured to suppressle whatsoeuer most clearely did make against them, and in place thereof to foist in bastardes and counterfeits such as are fit to serue their turne, but are altogether vnworthie of them whose names they are forced to beare. The last reason of *Epiphanius* his scholars, erecting an image to him, and setting it in the church, of what waight it is may bee esteemed by that that hath bene said. It resteth only vpon the credite of *Epiphanius* the Deacō, & that is little in this case. *Epiph.* the Bishop of Cyprus liued 400. years before this *Epiph.* the deacō, that is, before the time of that 2. Nicen Councell. If they would haue bin beleued.

b Synod. Nicen. 2.
Act. 6. Epiph.
resp tom. 5. Sa pe
cum commissis
mei de ablatis
imaginum agi. sed
ab is non receptus
sum, neq; vel in
paucis vocem meā
audira sustinuerunt.

as touching a matter foure hundred yeares beefore, they shoulde haue brought meete prooffe and testimonie thereof, which sith they did not, wee cannot hold it for trueth, inasmuch as otherwise wee finde them so many wayes culpable of vnruth. But whereas Maister Bishop saith, that *those Schollers of Epiphanius would neuer haue done so, if he hadde taught the same to be against the Scripture*, it is his bare presumption, & not any necessary conclusion, because though *Moses* had taught the children of Israel from God, that they should make no Idols or worship them, yet when he was but a little gone from them, they made them, yea *Aaron* himselfe made for them a golden Calfe. As touching the other sentence of *Epiphanius* cited by Maister *Perkins* out of the Councell of Constantinople it is this :

i Synod. Constanti-
nop. apud Nicen. 2.

Act. 6. Este me-
mores dilecti filij
ne in ecclesiam ima-
gines inferatis, neq̃
in sanctorum came-
terijs eas statuatu:

sed perpetuo circū-
ferite Deum in cor-
dibus vestris. Quine-
tiam noq̃ in domo
communis toleren-
tur. Neq̃ enim fas
est Christianum per
oculos suspensum
ueneri sed per occu-
pationem menti.
k Deut 4. 23. 25.
l Rom. I. 20.

*Bee mindfull beloved sonnes, not to bring Images into the Church, nei-
ther to sette them in the Churchyardes, but alwayes carie God about in
your hearts. Yea, let them not be suffered in the ordinarie house, for it is
not fit for a Christian man to bee holden by the eyes, but by the occupa-
tion of the minde.* M. Bishop answereth, that *Images must be suffered
in all places, that wee may the better carie God in our hearts, being by
sight thereof put in minde of him.* But how vaine this answer is here-
by appeareth, for that wee finde in the Scriptures, that the setting
vp of such Idols is propounded to bee the ^k forgetting of Gods coue-
nant, and the corrupting of our selues, but find it no where commen-
ded in the Scripture, to be a meanes of remembering him. He hath
set before vs the heauen and earth as a glasse, wherein wee may be-
hold^l his power and Godhead, and thereby bee mooued to make en-
quire after him. He hath giuen vs his worde to answer vs what is
needefull when we enquire of him. He hath appoynted the Sacra-
ments for seales of that grace and mercy, that hee hath reuealed in
his worde. He setteth the spectacles of his prouidence, and mercy,
and iudgement continually beefore our eyes. By these meanes hee
hath taught vs to be put in minde of him, and to learne to cary him
in our hearts, but to be put in minde of him by an Image, it is on-
ly a vaine and friuolous pretence of Idolatrie, and no direction or
instruction of the holy Ghost. It is enough for vs, that the peo-
ple of God who were to remember God as well as wee, yet neuer
found it lawfull to set vp an Idoll to remember him thereby.

II. W. BISHOP.

Now I come unto a third point, which M. Perkins maketh the second of our difference, that images may be not onely made and set in churches, but also worshipped.

M. Perkins holds the contrary: and his principall ground is the second commandement, which containes (saith he) two parts. The first forbids the making of images to resemble God: the second, the worshipping of them or God in them, in these words, Thou shalt not bow downe to them.

Answe. If it be onely forbidden to make the image of God, and so adore it, then the making and worshipping of the image of Christ, or of any other creature, is not there prohibited: and so this second commandement more then thise alledged, will not serue the turne against any other Image but God onely. And in plaine reason, according also to M. Perkins his owne confession, the commandements of the first table touch onely our dutie towards God, that we giue him all his due honour, and doe not giue any part thereof unto any thing else whatsoener. Wherefore diuine and godly worship is onely there spoken of, and not such worship as wee giue unto any creature, or to the picture of it. And consequently there is nothing there against the worshipping of holy images.

Obserue that there is a soueraigne worship due so God as to the creator and gouernor of all the world, and to giue this to any creature is idolatry. Another honour, by infinite degrees inferiour, yet absolute in it self is ascribed unto Angels, and men as creatures endued with reason, and made after the likenesse of God, and to exhibite this to whom it is due, is ciuility and not idolatry. This honour may be deuided into two parts, because these creatures are like to God, as well in their naturall powers and qualites, as in their supernaturall. And that honor which is giuen to man or Angel, in respect of any naturall qualitie, may be called morall or ciuill but that which is attributed unto them in regard of their supernaturall gifts, may well be called religious and spirituall, because it is due unto them onely for their spirituall and religious qualities.

There is a third kind of worship, yet meaner then the other: which is a kind of dependant and respectiue worship: as when a seruant is honoured or cherished, not for his owne but for his maisters sake. And this is that worship which we allow unto images, which for the Saints sake whom it doth represent, we do either reuerently regard, or take off our hat, or bow

our knee vnto it. This third kind of worship being all we allow vnto pictures, were he not that understands it more then halfe franticke, that should thinke it a great desparagement vnto the incomprehensible worship of God, that to one of his seruants pictures I should yeelde some such pettie reuerence: or that God should forbid this in the forefront of his sen commaundements? nothing lesse.

R. ABBOT.

It is true that the commaundements of the first table doe touch onely our duty towards God, requiring that we giue him all his due honor, and doe not giue any part thereof to any thing else whatsoeuer. Therefore the second commaundement for preseruing entirely the honour of God forbiddeth the making of any image whereby to represent or resemble him, and not onely so, but any image whatsoeuer to bow downe to it or to worship it, yea & not onely the making and worshipping of images, but also the worshipping of the creatures themselves, any whatsoeuer either in heauen or earth. Both the wordes of the commaundement and the Scriptures of particular lawes that are referred vnto it, do planely shew that all these things are to be vnderstood therein. Now then seeing the law said both of images and of creatures, *Thou shalt not bow downe to them nor worship them*, it must follow that they who make the images of Saints and doe bow downe to them and worshippe them, do trespassse against this commaundement, and therefore the commaundement is by *M. Perkins* rightly and well applied against Popish Images. But *M. Bishop* telleth vs, that onely diuine or godly worship is there spoken of, and not such worship as they giue to any creature or to the picture of it. And we acknowledge that onely diuine and godly worship is there spoken of, but diuine or godly worship wee say is all manner worship pertaining to godlinesse and religion, and therefore that they in giuing religious worship to Saints and to their images, do contrary to the commaundement giue vnto them diuine and godly worship. But *M. Bishop* with a distinction of worship taketh vpon him as doe his fellows to mock God, and albeit they commit all absurdity of idolatry, yet by a school-trick will make him belecue that they doe him no wrong at all. He telleth vs of a *soveraigne worship due to God*, and

of a religious or spirituall worship due to Angels and Saints, and of a dependent and respectiue worship due to Images. But what, is not the soueraigne worship of God a religious and spirituall worshippe? or what doe they make of their worship of images? is there no religion therein, and do they account it onely a profane and carnall seruice? If on all parts there be religious and spirituall worship as he will not deny, what a wise part doth he play to giue vs a distinction of three members whereof one comprehendeth all? Well, howsoeuer hee fumble in his termes, yet wee must take vpon vs to vnderstand his meaning well enough, namely that they make three kinds of worship, one belonging to God, another to Angels and Saints, and a third to Images. They are wont to make but two kindes, *latria* to God, and *doultia* to Angels and Saintes, and both these feuerally to be performed to their images, and we can hardly take *M. Bishops* word for any warrant that they are nowe minded otherwise. It hath bene their common rule, that ^a the honour of the image redoundeth to him whose image it is. Therefore *Thomas Aquinas* resoluech that ^b the same reuerence is giuen to the image of Christe and to Christe himselfe, and because Christ is to be worshipped with the worship of *latria* (that is, Diuine and godly weisship) it followeth that his image also is to be worshipped with the same worship of *latria*. Therefore *Andradus* saith as hath bene ^c before shewed, Wee deny not but that we worshippe the Crosse of Christ with this worship of *latria*. So then inasmuch as the Saints are to be worshipped with the worship of *doultia*, therefore they hold that their Images are in like sort to be worshipped. *Bellarmino* sumperech somewhat at the matter, and telleth vs, that ^d it may be admitted that improperly and accidentally images may be worshipped with the same kinde of worshippe wherewith their principals are worshipped: but one of his fellow Ieluites affirmeth simply and plainly, that ^e it is the constant opinioin of their Diuines, that the image is worshipped with the same honour and worship wherewith hee is worshipped whose image it is. *M. Bishop* therefore, but onely that he hath the countenance of to great a Cardinall as *Bellarmino*, might haply receiue a checke for doing some disgrace to holy Images, by putting them to a lower and inferior kinde of worship then the common opinion of their Deuines doth attribute vnto them. Which indignity he maketh the greater by making images as seruants or seruuing men to them whose Images they be, to Christ and his Saints,

^a *Thom. Aquinas*
p. 3. q. 25. art. 3.
ex *Damasco*. *How*
nor imaginu ad
prolety pum perno
rit.

^b *Ibid* in corp.
Eadem reuerentia
exhibetur imagin
Christi & ipsi chri
sto. Cum ergo chri
stus adoretur con
suetudine *latria* con
sequens est quod
cuius imago sit ado
ratione *latria* ado
ra da.

^c *Scilicet*.
d *Bellarmino*. de
Imag. art. c. 23.
Admissio potest
imagines posse colli
improprie & par
accidens eodem ge
nere cultus quo ex
emplar ipsum colit
tur.

^e *Azar*. *Institur*.
lib. 9. cap. 6. *Con*
stanti est *Theologu*
rum sententia ima
gines eodem hono
re & cultu coli
quo colitur id eum
est imago.

or to God if they be images of God. *As when a seruant is honoured not for his owne but for his masters sake: so is that worshipp (saith he) which wee allow to images, which for the Saints sake whome it doth represent, wee doe either reuerently regarde, or take off our hat, or bow our knee vnto it.* But what reason is it to make seruants of them, who are more trimly decked and more loftily set vp then euer their masters were? A seruant is to be regarded for his masters sake, but what reason is there to giue to the seruant that honour that appertaineth to the maister, yea which the maister hath holden vnlawfull to be done vnto himselfe? *Peter for bad Cornelius (saith Athanasius) when he was about to worship him, saying, For I also am a man. The Angell also when Iohn would worship him, suffered him not, saying, See thou doe it not, for I am the fellow-seruant of thy brethren the Prophets, and of them that keepe the wordes of this booke: worship God. Wherefore it belongeth to God onely to bee worshipped, sayth hee, neither are the Angels ignorant thereof, who albeit they exceede others in glorie, yet acknowledge themselues to be creatures, and that they are to be reckoned in the ranke of them that are to worshippe, and not of them that are to bee worshipp'd.* Nowe if Angelles and Saints haue refused to haue worshipp done vnto them, because they are but menne and fellow-seruants with vs to God, howe may it bee thought lawfull for vs to doe it to their seruants, that is, to idols and images, as to their seruants for their sakes? Surely wee cannot see howe this by any reason can stand good. Albeit wee hold it also an vnmanerly and rude part in *M. Bishop* thus to thrust seruants vpon them without their will. Where doth it appeare vnto him that they haue promised entertainment to any such seruants: what couenant haue they made with them? what wages doe they pay them? what seruice doe they require of them? nay what seruice should they expect of senselesse blockes, which haue eyes and see not, eares and heare not, hands and handle not, feete and walke not, throate and speake not which cannot ^hgoe when they are bid goe, nor come when they are bid come, nor doe what they are bid doe. And if they bee of no seruice, if they be good for nothing, why are they set forth to vs by a comparison of seruantes to bee well entertained and vsed for their masters sake? *M. Bishop* then hath heere made a wise hande, to set downe a distinction of worshipp, the particulars whereof are neyther pleasing to vs nor to his owne friends.

Albeit

¶ Athanasius contra
Arian ser. 3. Pe-
trus adorare volen-
tem Cornelium in-
hibuit, &c. Ange-
lus quoque Ioannē
in Apocalypsi se
adorare volentem
non admisit, &c.
Quocirca felius
numinis est adorari
neque id ab Ange-
li ignoratur, qui
quamquam cetero-
rum gloria transcen-
dit creaturas tamen
cessit, neque in
classibus adorando-
rum sed adoranti-
um agnoscunt se
computari debere.

¶ Psal 135. 5.
Heuel. 3. 20.

¶ Mat. 9. 9.

Albeit it is withall to be vnderstood, that these distinctions of worship, whether *M. Bishops* or any others, belong to the theoremes of their schooles, not to the practise of their Churches. They tell vs of diuers kinds of worship in their schooles, when as in their churches there is no difference to be seene; but what they doe to God, the same they docto Saints, the same also to the images of the Saints. Wherein that their absurditie and the vanitie of their distinction may the better appeare, let vs examine what things they are that belong to diuine and godly worship, which they call *Latria*, which if they bee found to giue in common to their Saints and images, then it shall bee manifest that their distinction is vsed but onely for a shew to blind the vnaduised and ignorant Reader, but cannot with any intelligent minde acquit them of that idolatrie which we impute vnto them. To diuine or godly worship, Cyril & *Austine*, doe reckon to be belonging ⁱ *sacred deuotions, priesthood, temples, altars, sacrifices, and offerings, ceremonies, festiuall dayes and solemnities, vows, prayers, praises and thanksgiuings, adoration and worship, confessions*, all which the diuels did procure to bee giuen to them when they fought to draw vnto themselues the honour of God. *S. Austine* againe expoundeth *latria* to consist ^k *in doing sacred deuotions and sacrifices, or consecrating any thing that is ours or our selues by any rites or ceremonies of religion*. Now what is there of all these things which they yeeld not to their Saints, and in the name of the Saints to the images of the Saints? They worship them, they pray vnto them, they make confessions and vowes to them, they giue thanks to them for benefites receiued, they performe sacred deuotions and ceremonies to them, and thereto consecrate themselues and their goods, they keepe holy daies and fasting daies in the worship and honour of them, they set vp lights before them, they put precious and costly garments vpon them, they make pilgrimages to them, and no end is there of religious rites and duties which with all holie obseruation they yeeld vnto them, ^l *Who doubteth (saith Saint Austine) but that to whomsoeuer wee build a temple, wee serue him with latria, that is the worship of God* ^m *For if to any of the most excellent Angels (saith he) wee should of wood and stone build a temple or church, we should yeeld to the creature a seruice which is due to God onely*

subiberemus eam seruitutem qua uni tantum debetur Deo.

i. Auent. de ciu. Dei, lib. 7. cap. 32. Sacra, sacerdotia, templum, altaria, sacrificia, ceremonia, dies festi, & quicquid aliud ad latria pertinet, &c. Cyril contra Iulian. lib. 4. Sacrificia, festiuitates, hymni, gratiarum actiones &c. adoratio, &c. preces, confessiones, celebritates &c. Vinde Aug. de ciu. Dei. lib. 10. cap. 4. k. Auent. de ciu. Dei. lib. 10. ca. I. V. sacrificium, vel aliqui nostri seu nos ipsi religioni ritibus consecramus. Hic est enim deitatis debitum, &c. Latriam nostri interpretati sunt. l. dem. contra ser. Arian. cap. 29. Si aliquibus spiritibus nobis Spiritus sancto templum fabricaremus, quibus dubitaretis nos latria seruire? l. d. contra Maximin. lib. 1. Si templum alicui Angelo excellentissimo de lignis & lapidibus sacrumus, &c. creatura

But this they did as *Erasmus* there notethⁿ to every of the *Saints*, accordingly as *Boniface* the blessed^o consecrated the *Pantheon* of the *Romans* to the honour of the blessed *Virgine* and all the *Martyres*; according as they are taught to pray comming into a Church,^p *O ye Saints of God in the honor and remembrance of whom this Church was dedicated and these altars consecrated, &c.* Where it appeareth also that they consecrated altars to the *Saints* and to their honour, yea insomuch that in the Churches they had many times their peculiar chappels and altars, and *Priests*, our *Ladies* chappell, our *Ladies* altar, our *Ladies* Priest, & so for other *Saints*, whereas *S. Austin* also testifieth, that to be honoured with an^q altar is a thing proper to God onely. Albeit here they except that they offer not their sacrifice to any but to God onely, namely that in their masse they do not say, *We offer vnto the O Peter or Paul*, but referue this as peculiar to him onely who hath crowned them. A goodly matter that of all the worship that belongeth to God they keepe one onely act or office entire vnto him. Albeit here they doe but halt and dally with God, because howloeuver they pretend to offer to God onely yet they professe^r to offer to God in honour of the *Saints*: and whereas our *Sauour Christ* hath instituted that sacrament to be celebrated as a *diuine and godly worship*,^t in remembrance of him, they herein ioyne the *Saints* in fellowship with him and professe the same holy celebration to be performed and done^u in remembrance of them. And yet it is to be obserued further that *sacrifice* it not to be vnderstood onely of propitiatory sacrifice, as they affirme their masse to be, but of all consecrated and holy offerings, concerning which generally God hath said^x *He which sacrificeth or offereth to other gods but to the Lord onely shall be slaine.* Where^y by immolation or sacrifice (saith *Lyra*) is vnderstood to be forbidden oblation, drink offering, burning of incense, and such other things which in the temple were done directly to God himselfe. Hereby then it is plaine that all manner of religious and holy offering is to be accounted a peculiar honour of God alone, and therefore did *Epiphanius* condemne the *Collyridian* heretickes as making a god of the *Virgine Marie*, in that by way of deuotion^z they offered a cake vnto her or in her name.

Erasmus ibid. in
margin. Hoc
nunc fit quibus
libet diuis.

Platin. in *Bonif. 4.* Pantheon
a *Rhoca* obtinuit
consecranitq; in
honorem beatae
virginis omniumq;
martyrum.

Hora virg.
Maria secund.
usum *Sarum*.
Sancti dei in
quorum honore
& commemorata
vane hac sancta
dedicata est *Ec-*
clesia & hec al-
taria consecrata,
&c.

Aug. de verb
Do. ser. 6. Quod
pro nomine ac-
cipiant illius
statuam, ara te-
statur. Quod il-
lic facit ara si
illud non habetur
pro nomine?

Triden. concil.
sess. 6. cap. 1. *Vn-*
de nec sacerdos
dicere solet, offe-
ro tibi sacrificium
Petro vel *Paule*,
&c.

Bellarmin. de
sanct. beatitud.
cap. 7. Sacrificia
vane *Eucharistia*
quum laudum et
precum in coram
honorem *Deo*
publice offerunt.
347.

2. *Cor.* II. 24.
25.

Concil. *Trident*
ad supra *Inho-*
noram & memo-
riam *sanctorum*
a *clesia* missis
celebrare con-
suevit

Exod. 22. 10. *Lyra* ibid. Per immolationem hic prohibita intelligitur prohibita oblatio, libatio, aburificatio, & talia quae fiunt in templo ipsi *Deo* directi, z *Epiphanius* hares. Panem proponunt & offerunt in
nomen *Mariae*, &c. *Sanctum* orat *Mariae* corpus at non *Deum*, &c.

But this the Church of Rome doth, and teacheth men to doe: they offer to their idols and images all manner offeringes of gold and siluer, and iewels, and whatsoeuer else may serue for the vse of them who make their profit of those offeringes, and therefore cannot bee cleared of offering sacrifice to the Saints and their Images, that is, of giuing them in this respect also the worshippethat becometh to God only. Thus as ^a the harlot in the Prouerbs eateth and wipeth her mouth, and saith, *I haue committed no iniquitie*, so the harlot of Rome going a whoring from God, bestoweth vpon her idols all the worship & honour of God, and doth to them all that shee doth to God and in the meane time pretendeth that it is not *diuine or godly worshippes*, but onely an inferiour kind of worship that shee doth assigne vnto them. Which because it is more manifest then that it can bee denied, the Valentian Iesuite to take away the inconuenience thereof arising, that they are guiltie of Idolatrie, frameth vs a new definition of Idolatrie, that it is not the giuing of the worshippethat God to a creature, but ^b *the giuing of the worship of God to a creature as to God*, therby thinking that they are to bee acquitted of Idolatrie for that albeit they giue diuine honor and worship to their Images, which hee could not denie, yet they giue it not to them as taking them to be gods. But *S. Austin* simply saith, that ^c *they are called Idolaters who giue to Images that seruice that is due to God*, which they doing by his owne confession, inust consequently be affirmed to be idolaters. Neither can the distinctions vsed by *M. Bishop* and the rest, whatsoeuer colours they set vpon them, excuse them in this behalfe, because howsoeuer they terme it an inferiour worshippethat they doe to Saints and Images, yet it is religious worshippethat or worshippethat of religion, and worshippethat of religion is peculiar to GOD alone. ^d *The Apostle* (saith *S. Austine*) *forbiddeth that worshippethat of religion be yeilded to a creature.* ^e *Christians* (saith he) *are to obserue that with dutie of religion they worship God onely*. Therefore he saith as touching the Saints, ^f *Let it be no religion with vs to worship dead men: they are to be honoured for imitation, not to be worshipped for religion: we honour them by way of loue, not by way of seruice*. To this purpose the same *S. Austine* very fitly obserueth, that *religion is so called of tying our selfe to God onely*, that wee may conceiue that as *Lactantius* sayeth,

^a Prou. 30. 20

^b Greg. de Valen. de idololatri. lib. 2. cap. 1. Idololatrie ratio creaturae diuinum honorem habere sicus Deo.

^c Aug. de Trin. lib. 1. cap. 6. Idololatrie dicuntur qui simulachris carnis tribent seruitutem qua debetur Deo. ^d August. contra Faust. lib. 14. ca. 13. ^e Apostolus & creaturam laudat, & citamen cultu religionis exhibere videt.

^e Idem contra 2. epist. Pelag. lib. 3. cap. 4. Qui dicat non debere obseruare Christianos ut vni Deo religioni obsequia seruiatur. ^f Idem de vera relig. cap. 55. Non sit nobis religio cultus hominum mortuorum, &c. Honorem sunt propter imitationem, non adorationem, &c. Honoramus propter religionem, &c. Non ramus eos charitate, non seruitute.

^g Ibid. Et vni religantur in eis non seruimus, unde religio dicitur creditur.

^h no religion or worship is to be holden but of God only. In respect whereof hauing condemned images, he vseth this exhortation, that *we adore nothing, worship nothing but the onely Godhead of our maker and Father.* ^k He onely is to be worshipped, saith *S. Austine*, in the enjoying of whom alone he becommeth blessed that worshippeth him. ^l Wee hearken to him (saith *Origen*) who teacheth us that God onely is to be worshipped, and as for other things that they are nothing, or that they are indeede, but are worthie of honour onely, not of adoration and worship, which can be granted to no creature without iniury unto God. Now then what do they but mocke vs in telling vs of a diuers kinde of worship to be performed by way of religion to God, to Saints and Images, when as in religion there is no worshipp to be done to any but to God alone? They tell vs they giue not the same worship to Images or to the Saints as they doe to God, when as religion teacheth vs that no worship at all is due either to images or Saints, but to God onely. Albeit they lie therein, as hath beene shewed, inasmuch as by the common opinion of their Diuines, the Images of God and of Christ are to be worshipped with diuine worship, because diuine worship is due to them that are represented thereby. Now therefore whereas *M. Bishop* saith, that all the worship which they doe to Images is but *reuerently to regard, to put off the hat and to bow the knee to them*, he speaketh as a manne ashamed of that which euery where and in all places is practised amongst them. And it may be that he speaketh it but onely by equiuocation in respect of the verie Image it selfe, for in ^m *the very image it selfe* (saith *Bellarmino*) there is some sacred matter, namely the likenesse to a holy thing, and the dedicating or consecrating of it to diuine worshipp, and therefore Images themselves in themselves are worthy of honour, and not only as they represent or beare the person of the principall. His proposition more fully expresseth the same, ⁿ *The Image of Christe and of the Saints are to be worshipped not onely accidentally or vnproperly, but properly and in themselves, so as that they determine the worshipp themselves as they are considered in themselves, and not onely as they supply the place of their principall.* Thus haply *M. Bishop* by a cunning distinction telleth vs that they giue no more worshipp to images then that which he mentioneth, because in one meaning they giue no more as they are considered.

^h *Lactan* in *insti* lib. I. cap. 20. *Religio et veneratio nulla alia nisi unius Dei tenenda est.*

ⁱ *Ibid.* lib. 2. cap. 18. *Nihil aliud adoremus, nihil colamus nisi solum artificis nostri parentisq; unicum numen.*

^k *August.* contra *Fausi.* lib. 20. ca. 5. *Solus ille colendus est quo solo fruens beatus sit cultor eius.*

^l *Origen.* contra *Celsi.* lib. 1. *Ei adhibemus animum qui docet solum hunc colendum esse, cetera nihil esse, aut esse quidem sed honore tantum atq; adoratione qua nulli creaturae concedi potest atq; diuinitatis iniuria.*

^m *Bellarmin.* de *Imagin.* sanctor. cap. 21.

ⁿ *In ipsa imagine sacrum, nimirum similitudo ad rem sacram, & ipsa dedicatio siue consecratio diuino cultui. Ergo ipsa in se & non solum ut prototypi vicem gerunt honore digna sunt.*

ⁿ *Ibid.* *Imagines Christi & Sanctorum veneranda sunt non solum per accidens vel improprie, sed etiam per se & proprie, ita ut ipsa permittunt venerationem, ut in se considerantur, & non solum ut vicem gerunt exemplari.*

in themselves, but let him make the meaning what hee will, hee knoweth well that in the deuotion of the people they haue all the same worship and seruice done to them as is done to God himselfe. Albeit that which hee himselfe mentioneth is a witlelesse a senselesse and drunken deuotion, like to the superstition that was derided in the Pagans, who ^o *at the sight of the image of Serapis (or such like) were wont going by to kisse the hand,* namely in token of doing reuerence thereto. What a brutish and beaulty absurditie is it, that an vnderstanding soule should deiect it selfe to do reuerence to a block? God hath said, *I thou shalt not bow downe to them:* and againe teacheth man to say, *Shall I bow to the stocke of a tree?* The Prophet saith of Idolaters, *They worship the worke of their owne handes which their owne fingers haue made, and a man bowed himselfe, and a man humbled himselfe, therefore spare them not.* Hee denounceth the vengeance of God to them who to stockes & stones, to the works of mens handes will doe euen those pettie reuerences which *M. Bishop* speaketh of. Therefore whereas he saith, *This third kinde of worship beeing all that we allow vnto pictures, were he not that vnderstandes it more then halfe franticke, that should thinke it a great disparagement vnto the incomprehensible worship of God, that to one of his seruants pictures I should yeeld some such pettie reuerence, or that God should forbid this in the forefront of his ten comandements?* I answer with his owne wordes, *Nothing lesse.* We see that like *Caiaphas* hee speaketh the truth, and is not aware. Indeede it is *nothing lesse* then a franticke humour to bee instructed by Gods commaundement, and therupon to deny the doing of any worship to pictures and images: but to affirme the same, and to doe such reuerences to pictures, is a plaine token that Idolaters are like the idols which they worshippe, altogether void of vnderstanding and without the light of common sence, Therefore rightly the Prophet saith, *They that make them are like vnto them, and so are al they that put their trust in them.*

o Mnut. Felix in
Ost apud Arta.
Simulachro Sera-
pidu deratato (ut
vulgus superstitio-
sus solet) manum
or. admoens oscu-
lam labijs presert.
p 11. 44 19.
q Ch p. 2 8.9

r p sal 115. 8.

12 W. BISHOP.

But let vs go on with *M. Perkins* his argument. His second is, *The brazen Serpent was an image of Christ crucified, appointed by God: y. e. when the children of Israel burned incense vnto it, Ezechias brake it in peeces* ..

o 4. Reg. 18.

Answer.

Ans^w. So when Christians generally giue godly honour to images, as those Israelites did to the serpent, let them also be broken by their lawfull superiour if no better remedy may be found. But as that verie brazen serpent duly worshipped many hundred yeares by the same people beefore they fell to idolatrie, as witnesseth S. Augustine, where he reckoneth the brazen serpent among those signes which are worthie of religious worship so good Christians may worship all sorts of holy pictures, so they thinke no god to dwell in them, nor put any trust in the pictures, but use them onely to stir up deuotion, to keepe their minds from wandering after their domesticall affaires, and to conserue the memorie of Gods happy seruants.

* Lib. 3, de Trini,
cap. 10.

R. ABBOT.

We are desirous to know where the superiours of the Romish Church haue broken any images to which godly honour hath beene giuen. That it hath beene giuen to them, it is confessed by *Polydore Virgil*, as I haue before shewed, acknowledging that ^a that part of pietie did litle differ from impiety, and that the people did worship images not as figures but so as that they did put more trust in them then in Christ and the Saints to whom they were dedicated. These words they deface and blot out, with many other following which serue to the laying open of this wicked abuse, but of the reforming of any abuse herein committed, we can yet vnderstand nothing. And seeing *Greg. de Val.* plainly confesseth that they giue diuine worship to Images, as hath bene shewed in the former section, we must take this speech of *M. Bishop* to be vsed but for a shift without any meaning to haue their idols so roughly dealt with as hee pretendeth. Nay as the Pagans were made beleeue that ^b if the image of *Serapis* were hurt or touched, all the world would presently be dissolued: so the Romish politicians perswade themselues that their golden worlde will soone come to nought if once they should offer to lay violent hands vpon their sacred and holy images. As for that which he saith of the brazen serpent duly worshipped many hundred yeares, it is a most impudent lie, neyther is there so much as anie shewe of anie thing whereupon hee should so affirme. The childrē of Israel had bin accustomed ^c to burne incense to it, *Ezechias* tooke knowledge of it (which it seemeth some other godly kings before him had not done) & cōdemned it as wicked & vnlawful, & to take away vtterly the occasion of that idolatrie hee

^a Polyd. Virgil. de
inuent. rer. lib. 5.
cap. 13.

^b Ruffin. hist. lib. 2
cap. 23. Persuasio
dispersa quod si hu
mana manus firmo
Eachrum illud con
sigisset, terra dehis
cens illico solueret
sur in Chaos, &
repentē calum rns
rot in praecept.
^c 2. Kings 18. 4.

hee brake the same brazen Serpent in peeces, calling it in contempt because of the abuse of it, *a peece of brasse*. That it was worshipped then we find, and for that cause was destroyed, but that it was euer lawfully worshipped, there is nothing to be found. Yet *M. Bishop* very lewdly seeketh to father this conceit vpon *S. Austine*, ^d *As witnesseth Saint Austine*, saith he, *where he reckoneth the brazen Serpent among those signes which are worthie of religious worshippe*. The thing that *S. Austine* saith is this, that to declare somewhat to vs from *God* sometimes a forme or kinde of thing is made either to abide for a while as might the brazen Serpent that was lift up in the wilderness, and as letters or writing may: or else to passe away as the seruice is performed, as the bread made for the vse in receiuing the Sacrament is consumed. Hereupon hee addeth, *But these things beeing knowne to men because they are done by men, may haue honour as matters appertaining to religion, but wonder as matters of maruell they cannot haue*. And what is here nowe whence *M. Bishop* should affirme that *S. Austine* accounted the brazen Serpent worthie of religious worship? What doth he say more of the brazen serpent then he doth of letters and writing, and will *M. Bishop* say that hee will haue letters and writing to bee worshipped? Things appertaining to the vse of religion are to be honored by decent and seemely vsage, as our Churches, pulpits, vestments, cups, books, and such like, and yet they are not to be worshipped. *Saint Paul* saith, *The elders that rule well are worthie of double honour*, and yet wee hope *M. Bishop* will not vpon a good opinion of himselfe take vpon him to bee worshipped. ^f *Euery one that worshippeth, honoureth*, saith *S. Austine*, *but euery one that honoureth doth not worship*. Therefore *Epiphanius* saith of the blessed Virgine, ^g *Let Mary bee in honour: let Father, Sonne and holy Ghost be worshipped: Let no man worship Mary: this mystery belongeth unto God*. She is holy and honourable, but is not to be worshipped. The brazen serpent then might be honored by being carefully kept, as Manna was for the remembrance of the benefite thereby receiued, but thereupon to assigne to it religious worship is a collectiō somewhat strange. Seeing therefore the brazen Serpent was neuer lawfully worshipped, *M. Bishop* hath no argument from thence to prooue that good Christians may worship all sorts of holy pictures, but *M. Rerkin* argument standeth good, that sith the brazen Serpent created by the commaundement of *God* himselfe, yet when it was worshipped

^d Aug. de Trinit. lib. 3. cap. 10. Aliquando ad hoc pro eadem species vel aliquantulum manura, sicut potius serpens ille aeneus exultatus in eremo, sicut possunt et litorum: vel per ad ministerio transitura, sicut panis ad hoc factus in accipiendo sacramento consumitur, sed ista quia hominibus nota sunt quia per homines sunt honorum rationem reliquosa habere possunt, stuporem sanquam rationem possunt.

e 1. Tim. 5. 17.

^f August. contra Iulian. ca. 23. Honorat omni qui adorat, non autem adorat omni qui honorat.
^g Epiphanius hares. 47. Sit in honore Maria, Pater & Spiritus sanctus adoretur, Mariam nemo adoret, Deo debetur hoc mysterium, &c. Sanctus est & honoratus, at non ad adorandum.

was therefore destroyed and abolished : therefore much more all other images beeing erected onely of humane curiositie without commaundement from God are to be defaced and destroyed when religious worship or seruice is done vnto them. As for *M. Bishops* vses of his images to stirre up deuotion, to keepe the mind from wandering, to conserue the memorie of Gods happie seruants, they are (as I haue before shewed) the vaine pretences of Idolaters, neyther is there any good effect to be expected from them, to say nothing that these things are nothing to the point in hand, which is the worshipping of them.

13. W. BISHOP.

Now to the third argument, which is iolly, and worthy the wilde witte of a madde minister. Christ would not so much as bow his knee vnto the deuill, although he would haue giuen him the whole world for doing of it: therefore we must not adore images. True, if the Image were M. Bezaes ensigne, or of their maister the deuill, or any of his hel-bounds.

R. ABBOT

Here *M. Bishop* was disposed to play the Sycophants part, or else he might haue seene that *M. Perkins* meaning was otherwise then to frame any such argument as hee hath hewed his words to. The point in question is the worshipping of Images. *M. Perkins* for our principall ground against it, alledgeth the second commaundement. To declare the meaning of the commaundement he alledgeth the example of our Saviour Christ, who when the deuill requireth him ^a to fall downe and to worship him vpon promise to giue him the whole worlde, taketh exception against him, not by the indignity of his person, but by the commaundement of the law, *Thou shalt worship the Lord thy God, and him onely thou shalt serue,* importing thereby, that the law doth forbid the doing of that which the deuill required to any saue to God onely. He reiecteth him, I say, not in the name of a deuill, but generally in the name and condicion of a creature, teaching by the law that no creature, none but onely God is to bee holden capable of that which hee demaunded to himselfe. Nowe then if *M. Bishops* wits stand right, the argument standeth good,

^a Mat. 4. 9.

good, that sith Christe by the lawe challengeth to God onely that which the diuel required of him, which was to fall downe and worship him, wee are thereby to learne that wee are not to fall downe and to worship any creature, not the Saints themselues, much lesse the vile idols that are set vp in their names. Here I know what they are ready to except, that Christ saith not there, *Thou shalt worshippe the Lord thy God onely*, but *Thou shalt worship the Lord thy God*, and leaueth onely to the other part, *Him onely thou shalt serue* as not denying but that other things may be worshipped beside God, but only denying vnto thē the seruice of *latría*, the word there being *λατρεία*, whence *latría* is deriued, which they say is the seruice peculiar vnto God. But how vaine this exception is, appeareth by considering the originall wordes of the law, which saith in like sort of both, ^b *Thou shalt feare the Lord thy God and thou shalt serue him*, adding the word *onely* to neither part. The name of *feare* is more generall and containeth all religion and deuotion towards God, but in steed thereof our Sauour Christ nameth *worship*, which is a parte of that *feare*, fitting the wordes to the present occasion, and yet not forcing the lawe, because the challenge that God maketh to the whole, must necessarily be vnderstood of euery part. Nowe whereas the sentences in the lawe are sette downe without the limitation of the worde *onely*, our Sauour Christe to shew the meaning of the Scripture in such speeches concerning God, addeth that limitation to the latter part, not as to make that onely peculiar to God, and to leaue the former in common to others, but in the one teaching vs what we are to vnderstand in both, because by what reason the one is appropriated to God, by the same is the other also, and leauing vs to conceiue that whatsoeuer God challengeth as a parte of his worship and glory, the same is to bee giuen to no other beside him. To which purpose Tertullian very well saith, *Truth so requireth in the defining of one God, that what is his, be his alone for so shall it be his, if it be onely his*. And so did Ambrose vnderstand the words of Christ, when he saith, ^d *We reade that nothing beside God is to be worshipped, because it is written, Thou shalt worship the Lord thy God, and him onely thou shalt serue*. And to take it otherwise, taketh away the force of Christs exception against the diuell: for it is no sufficient reason to say, I will not worship thee, because it is said, Thou shalt worship the Lord thy God, if other things may be worshipped beside

b Deut. 10. 20

c Tertull. aduers^{us} Hereses Veritas sic vnum Deum exigit defendendos solus sit quicquid ipsius est: ita enim ipsius oris si fuerit soluerit
d Ambros. de Spiritu sancto lib. 2. cap. 12. Neque adorandum quicquam praeter Deum legimus quia scriptum est, Dominum Deum adorabis

side

side God. If to make good the answer of Christe they will rest the strength thereof vpon the latter part of the wordes, they confound themselues, and make our assertion good. For if in the wordes of the law *αὐτῷ μόνῳ λατρεύσεις*, *Him only thou shalt serue*, be an exception against that which the deuill requireth of Christ, *to fall downe and worship him*, it must necessarily be granted, that *to fall downe and worship is λατρεύειν*, to performe a seruice of latria: to do that seruice which belongeth to God only. Wherefore will they, nill they, they must confesse that the law intendeth to say, *Thou shalt worship the Lord thy God only*, and thereof we rightly gather, that because God only is to be worshipped, therefore wee may not worship any creature whatsoeuer, but least of all dead and senselesse blockes *M. Perkins* wits therefore were not wilde in the propounding of the argument, but *M. Bishops* honestie failed in the collecting of it, and that because his wits failed for the answering of it. As for his owne termes I will briefly answer him, that *M. Beza* is there now where he is free from being touched with the barking of such dogs, and that they haue *the deuill for their maister*, to who that belongeth which *S. Iohn* saith, *They worshipped deuils and idols of gold & of siluer, and of brasse and of stone, and of wood, which neither can see, nor heare, nor go*, which hath no where to bee verified but in the Popish Church: and lastly that they are to be accounted *the diuels hel-hounds*, who haue giuen themselues wholly to the deuill, as many of *M. Bishops* holy fathers haue done, and namely for the present: *Syluester* the second for the gaining of the Popedome.

e Reuel. 9. 20.

f *Platin* in *Syluest.*
 2. *Totum se diabolo tradiderat. Pontificatum adiuuante diabolo consecutus est, hac lege ut post mortem totus silus esset.*

14. W. BISHOP.

M. Perkins his fourth reason. *A man (saith he) may be worshipped with ciuill honor, not with religious, which is wholly prescribed in the first table, and yet the meanest man is a more excellent image of God then any painted one.*

Ans^r. *A man may be worshipped with religious honor, in respect of his supernaturall gifts, as well as with ciuill honor of his naturall properties as hath beene before declared: and no other religious honor is either prescribed or proscribed in the first table then such onely as is proper to God*

But (saith he) *Thomas of Watering* holdes that the Crucifixe is to be adored with the same honor that Christ is. *Leauing Thomas of Watering*

e 2. Part. 94. 25.
 28. 3.

tering and of Wapping to them that deserve it: I answer to the place of Saint Thomas of Aquine, that he speaketh (like a most learned Philosopher and Divine) very profoundly, that the image may bee considered in it selfe, and so he saith, it is not to be worshipped at all, or as it doth conuey our mind unto that which it doth represent: and so because there is but one and the same motion of our understanding & will towards christ and the crucifixe, we do adore them both at once with the same act of adoration, but in a far different degree, for Christ wee adore properly as the true God, but the crucifixe accidentally as a thing ioyned with Christe. Euen as (saith hee, expounding himselfe) art. 4. when one doth his homage unto the king, he worshippeth withall his purple garment, not that any worship is due to the robe, but the whole is giuen unto the person, which cannot be seperated from that which is so closely ioyned to the person: euen so the diuine person of Christ is properly adored, but improperly all things conceiued together with it, are said also by that deepe doctour to be adored. He that hath an eare of hearing let him heare: for our purpose it sufficeth to know that he assignes very small worship to themselves.

R. ABBOT

M. Perkins argueth, that they which wil worship an image of God should rather worship man then any other image, because the meanest manne is a more excellent image of God then all the images of God and of Saints that are deuifed by men. And if it bee vnlawfull with religious honor to worship a mā, thē much more is it vnlawful to worship an image that is made by mā. To this *M. Bishop* ful wilely answereth, that a mā may be worshiped with religious honor in respect of his supernaturall gifts, Now we doubt not but he thinketh himself to haue some supernaturall gifts, and is hee so verie a naturall as to thinke that wee may fall downe and worshippe him in respect of his supernaturalls? *Cornelius* in respect of supernaturall calling and gifts worshippeth *S. Peter*, & he refuseth it, saying^a Stand vp, for I my self am a man. *S. Iohn* in respect of supernaturall gifts worshippeth the Angell, and he also disclaimeth it saying,^b Do it not, I am thy fellow-servant, worship God. What, is *M. Bishop* so witleffe as to thinke that *Cornelius* tooke *Peter* to bee a God, or that *Iohn* tooke the Angell so to be? No, but they tooke them to bee excellent seruants of God. and in that respect worshipped them: yet they renounced it, being

^a 1a. 10. 26.^b Reuel. 19. 10.

beeing done in that respecte, and giue vs to vnderstande, that religious worshippe is not to bee giuen to Apostles because they are but menne, nor to Angels because they are but fellow-servants, but is proper to God onely. It saououreth therefore of a verie naturall wit, to say that a man may be worshipped with religious worshippe in respect of his supernaturall gifts, and because there is no religious worshippe but what is due to God onely, therefore verie idly doth he say that *there is no other religious worshippe either prescribed or proscribed in the first table then such onely as is proper to God*. There is no other prescribed, because in right there is no other, and that is proscribed and condemned when it is giuen to any other. But specially is it condemned when it is giuen to stockes and stones, to pictures and images, and therefore iustly dooth *M. Perkins* censure *Thomas Aquinas* for affirming verie impiouly and idolatrouly that the Crosse is to bee worshipped with godly worshippe, euen with the same that is due to Christ himselfe. *M. Bishop* seemeth here to shew some signe of grace, and to be ashamed of this damnable and wicked position, and faine would saue the matter, but it will not bee. *Thomas Aquinas* propoundeth the question, *Whether the crosse of Christ bee to bee worshipped with the worshippe of latria?* Hee determineth that it is, because wee giue the worshippe of latria to that wherein wee put the hope of our saluation. But we put the hope of our saluation in the Crosse: for the church (sayth hee) singeth, *All haile, O Crosse, our onely hope, at this time of the passion: To the godly increase righteousnesse, and to the guiltie graunte forgivenessse. Therefore the Crosse is to be worshipped with latria*, that is, the worship that is due to God. Marke it, gentle Reader, that they put the hope of saluation in that Crosse to which they say, *All haile, O Crosse, &c.* and therefore do worship it with latria, with diuine and godly worshippe. *M. Bishop* maketh the matter somewhat daintie with his distinction of *properly and improperly*: but *Thomas* like a plaine meaning manne speaketh downe right, albeit otherwise hee bee as full of distinctions as any other. As for that which *M. Bishop* sayeth, it is a tale which hee hath learned out of *Bellarmino*, and putteth it out vnder *Thomas Aquinas* his name, but *Thomas* himselfe sayeth nothing to that effect, whose name notwithstanding must sway more then *Bellarmino*s canne doe. His resolution more largely and distinctly sette downe is this, that

c Thom Aquin.
sum. p. 3. q. 25. art.
4. Virum crux
Christi sit adoran-
da adoratione la-
tria? &c. Illi ex-
hibemus cultum
latria in quo poni-
mus spem salutis.
Sed in cruce Chri-
sti ponimus spem
salutis: cantat enim
Ecclesia, O Crux,
anc. spes unica, &c.
Ergo crux Christi
est adoranda ado-
ratione latria.

that ^d to a thing without sense, a reuerence may be due in respect of a reasonable nature in no manner of wayes: first in that it representeth the same reasonable nature: secondly, in that it is in any sort ioyned to it. The first way, saith he, men are wont to worship the kings image, the second way the Kings garment: but they worship both with the same worship where with they worship the King himselfe. Here is good stuffe, but yet it is such as *Thomas* his head could deuise to set vp the crosse to be worshipped like a God. A pretie problem might be moued hereupon, and worthily debated, if there had happened to bee a lowse in the Popes garment somewhat neerely ioyned to him, when *Thomas* should come to worship him, whether hee should bee sayd to worship the Popes lowse, and that with the very same worship as the Pope himselfe. If being ioyned in any sort to that which is worshipped, doe put that that is ioyned in case to bee worshipped alike, then surely the Popes lowse must be worshipped if he happen to haue one, as by the same reason must also the wormes that breede in their rotten wooden gods. But to apply this to the crosse hee saith: ^e *If then we speake of the very crosse wherein Christ was crucified: we are to worship the same both waies, namely one way as it representeth the figure of christ extended vpon the crosse: another way for touching the members of Christ, and for being embred with his bloud. Whereupon in both respects it is worshipped with the same worship as Christ himselfe, that is, with the worship of latria, and therefore doe wee speake and pray to the crosse as to Christ himselfe that was crucified. But if wee speake of the image of the crosse in any other matter, as stone or woode, or geld, or silver, we then worship the crosse, onely as the image of Christ, which wee worship with the worship of latria.* Wee heard before of *Helena*, that when shee found the crosse whereupon Christ was crucified, shee worshipped not the crosse, because that saith *Ambrose*, had beene a heathenish error, and a vanity of ungodly men, but shee worshipped onely him that died vpon the crosse, but *Thomas* if she had liued in his time, would haue taught her a new point of diuinitie, that in two respects before mentioned shee should haue worshipped that crosse with the very worship of Christ himselfe, and in one respect euery crosse that is made in likenesse of that crosse. Thus the Popes *Angelicall Doctor* hath determined: this the Church of Rome hath beleued: this the common opinion of their diuines as

b Ibid in corp cre-
aturae insensibile
non debetur honor
vel reuerentia nisi
ratione rationalium
naturae, & hoc du-
plicitur, uno modo
in quantum reprae-
sentat rationalem
naturam alio mo-
do in quantum ei
quocumq; modo
conuenit. *Idem*. Pri-
mo modo consueta
sunt homines venerari
regi imaginē
secundo modo eius
vestimentum. *V-*
triusq; autem venerationis
homines
eodem veneratione
qua venerantur &
regem.
c Ibid. *Sic ergo lo-*
quamur de ipsa
cruce in qua Chri-
stus crucifixus est,
utroq; modo est à
nobis veneranda,
una scilicet modo
in quantum reprae-
sentat figuram
Christi extensam in
ea, alio modo ex
*contactu ad mem-
bra Christi & ex*
hoc quod eius san-
guis est perfusus.
Vnde utroq; modo
adoratur eadem
adoratione latria,
& propter hoc vtri-
usque uincem alloqua-
mur & deprecamur
quasi ipsam
crucifixum. Et ce-
terò loquamur de of-
figura crucis Christi
in quacumq; alia
materia, &c. Sic
venerantur crucem
tantum ut imagi-
nem Christi quom
veneramur adora-
tione latria.
S. Ambrosii de obitu
Theodosij. Supra
scilicet l.

wee see before, hath maintained, and this the people accordingly haue practised. Now this can by no meanes be excused of idolatrie, for it is idolatrie to giue the worship of God to that that is no God. But the crosse is no God, and therefore it must needs be idolatry to giue to the crosse the worship of God. Of God it is saide as touching diuine honour and worship, *Him onely thou shalt serue.* Now as *S. Austine* saith, *¶ If it were saide of the Father, Him onely thou shalt serue, we might not giue this seruice to the Sonne, or if it were said of the Sonne, Him onely thou shalt serue, we might not giue it to the Father.* If then by these words vled concerning the Father, there shoulde bee an exception against the Sonne, who yet is the liuely and substantiall image of the Father, and the same that the Father is, how much more when it is said of one God, the Father, Sonne, & holy Ghost *Him onely thou shalt serue,* are wee to take it for an exception against a senselesse and dead image, that no diuine worshippinge or seruice bee done vnto it? *Bellarmino* therefore after so many ages, seeing that this can by no meanes bee acquitted of idolatrie, though hee could not reforme it in the Church, yet hath shewed his good will according to the old manner of the Pagan Philosophers, to salue it in the schooles, telling vs, that *h the worship that is giuen to images, is not the same: that is giuen to the principals, but onely by a kind of analogie or proportion is reduced to it, and therefore that to the images of Christ (or to the crosse) there is not to be giuen latria (the worship of God) but an vnperfect kind of worship, which is reduced to latria, as that that is vnperfect to that that is perfect.* This is his owne newe deuice, and their schooles before knew not this tricke, or at least approued it not, yet he saith, that *perhaps Thomas, & Bonauenture, & others, meant in that sort, and then saith he, we all agree.* He saith but *perhaps,* but knowing well that it is past *perhaps,* and very certaine that *Thomas* neuer had any such meaning, as appeareth also very plainly by his woordes. Nowe *M. Bishop* willing to gratifie the Iesuites whom hee so lately persecuted, leaueth *Thomas* and followeth *Bellarmines* deuice, yet so as that being carefull to saue the credit of their *deope Doctor* as he calleth him, he setteth it downe in *Thomas* his name. Albeit to say the truth hee dooth not well accord either with the one or with the other, for whereas hee saith that the *Image* being considered in it selfe, is not to be worshipped at all, he contrarieth *Bellarmino*, who, as appeareth before, assigneth a worship to Images as they are conside-

red.

¶ *Aug. cont. ser. Ariam. ca. 29.*
Hanc seruitutem non exhibebimus Filio si de Patre dicitur est. Et illi soli seruies: aut non exhibebimus Patri si de Filio dicitur est, Et illi soli seruies, &c.

¶ *Bellarmino de imaginibus sancti. cap. 25. Cuius cui per se & proprie debetur imaginibus est cultus quidam imperfectus qui a logice & reducitur per similitudinem ad speciem cultus eius qui debetur exemplari. &c. Imaginibus Christianis debetur latria vera & simpliciter, sed cultus sine comparatione inferiori qui tamen allatriam sicut imperfectum ad perfectum.*
 ¶ *Ibid. Forté Thomas & Bonauenture & alij hoc sensum dixerunt voluerunt, &c. quod si ita est omnis conuenientia.*

red in themselves, and not onely as they respect their principals. For the rest, *Thomas* saith indeede, that^k there is the same motion of the soule towards the Image, as towards that whose Image it is, whereof it followeth as *Maister Bishop* saith, that they are worshipped both at once with the same act of adoration. But whereas hee saith that that is in a farre different degree, *Thomas* was neuer so absurd as to thinke, that in one and the selte same act there canne bee a different degree, and therefore absolutely concludeth as I haue before alleadged, that the same reuence is due to the Image of *Christe*, and to *Christe* himselfe. *Maister Bishop* addeth that they adore *Christe* properly as the true God, but the crucifixe accidentally as a thing ioyned with *Christe*, but *Thomas* maketh that a realō why the crosse is worshipped with the very same worshippe as *Christ* himselfe,^l because by representation or touching it is vnited vnto *Christe*, being in this respect much more iustly to bee condemned of idolatrie in thus worshipping the Crosse, then *Nestorius* was for worshipping the sole manhoode of *Christ*, because albeit *Nestorius* acknowledged not any substantiall or personall vnion betwixt the godhead and the manhoode, yet hee acknowledged a farre greater vnion then that which *Thomas* assigneth betwixt *Christ* and the crosse. And here it were worthie to bee enquired, what manner of vnion or coniunction this is that they tell vs of, by what bond it holdeth, what effectes it worketh whether it be any offering of violence to *Christe*, when the wooden Roode is rotten and worme-eaten to hew him in pieces, and cast the same into the fire, and so disunite the thinges that were before vnited? But *Maister Bishop* somewhat resolueth vs of this matter, teaching vs to conceiue of *Christe* and the crucifixe, as of the King and his purple robe: the woorst is, that he saith that there is not any worshippe due to the robe, whereas *Thomas* out of his idle dreames, hath before told vs, that wee worship the Kinges garment with the same worshippe as the King himselfe. So then the matter is come to a faire passe, that there is no worshippe at all due to the Crucifixe, becausē there is none due to the Kinges robes, and then what is it that wee dispute of all this while? Hee telleth vs, that the worshippe of the King cannot bee seperated from the robe that is so closely ioyned to his person. But what, is the Crosse or Crucifixe as closely ioyned to *Christe* as the robe is to the King?

^k Thom. ubi supra
ars. in corp. Moysi
animā in imaginem
inquantum est
mago est vnus & i-
dem cum illo quo
est in rōe.

^l Ibid. art. 4 ad. 2.
Cruz Christi. et
non fuerit vnita
verbo Dei in per-
sona; fuit tamen
ei vnita per reprā-
sentationem &
contāctum.

If hee canne make that good, hee giueth vs some reason of falling downe before the crosse: but if Christ be in heauen and the Crosse vpon the earth, then is this a poore and simple defence of their worshipping the crosse. *The diuine person of Christ, he saith, is properly adored.* True, but that diuine person of Christ is in heauen, and why are they not content to worshipping him properly where hee is? Why do they vnder a foolish pretence of a Kings robe, bring in an *improper* worshipping of that, which being here vpon the earth, is so farre and so wholly disioined from him? Will not *M. Bishop* thinke him either a foole or a mad manne, who finding the Popes robes in his Castle of *S. Angelo*, will kneele downe to the robes, and make his request to them when the Pope himselfe is in his Lateran consistorie? Surely euen so must wee thinke that they egregiously play the fooles who stand babling to a crosse here on earth, when their suite is to Christ himselfe sitting about in heauen. Thus wee haue giuen him an eare to the hearing of all this, but wee haue therein heard what hee saith out of *Bellarmino*, not what *Thomas Aquinas* saith, but by *Thomas* his owne woordes wee say still that hee ascribeth the same worship to the crosse, as he doth to Christ himselfe.

15. W. BISHOP.

Lastly, M. Perkins saith, without quoting any place, that Augustin and Grogoric in plaine termes deny images to be adored, and so do wee too, taking adoring as they do for the worship that is proper to God.

R. ABBOT.

Saint *Austine* saith that by the commaundement of God, *We are forbidden to worshippe any similitude or image of God that is denised or framed by manne.* Hee noteth ^b worshippers of pictures and reliques to haue bene then condemned by the Church. He commendeth *Varro* the old Romane a heathen man, for ^c *thinking that religion is more purely obserued without images, and affirmeth that therein hee drew neere to the knowledge of the truth.* Hauing in another place shewed how a shadow of the wisdom of God appeareth in men, in making the pourtraitures and Images of the creatures which hee hath made, and namely of men he addeth: ^d *As for them who haue*

^a *August. ep. 11.*
 119. cap. 11. *Prohibetur coli aliqua
 is signum homi-
 num Dei similitu-
 do.*
^b *Idem de morib.
 eccles. Cathol. cap.
 32. Noui multos
 esse sepulchrorum
 et picturarum ado-
 ratores, &c. Quos
 & ipsa condemnat
 ecclesia, &c.*
^c *Idem De cin. det.
 lib. 1. cap. 21. Cassius existimat sine simulachris obseruari religionem. Quis non uideat quantum propinquauerit ueritati &
 idem in lib. 83. quast. 78. Qui talia opera etiam coluerunt, quantum deniauerint a ueritate hinc intelligi potest, quia si ipsa
 animalia corpora cohererent quam multo excellentius fabricata sunt et quorum sunt illa imitamenta, quid eis infatuus dicere-
 mus?*

worshipped such, how farre they haue gone away from the truth, maye
 heere by be understood, because if they should worship the very bodies of
 those lining creatures, which are much more excellently made, & where
 of those images are but imitations, we would pronouuce them to bee most
 unhappy. In a word, those discourtes which he vseth to shew the
 certaine danger of superstitious fancies, arising of the resemblances
 of images to the formes and shapes of men, doe fully and without
 exception determine against all vse of Popish images. As for Gre-
 gory, he had some speciall cause giuen him, fully to signifie his mind
 as touching this matter of images, and albeit hee approved the hi-
 storicall vse of them in the church, yet hee absolutely condemned
 the worshipping of them. Serenus the Bishop of Massilia, seeing the
 people to worship images, brake them and defaced them. Gregorie
 hearing thereof, writeth to him thus, ^f It is lately reported to vs, that
 your brother hocod beholding some worshipping images, did breake the
 same images being belonging to the church, and threw them away. And
 indeed we commended you for hauing a zeale, that nothing made with
 hands should be worshipped, but yet we iudge that the images should not
 haue beene broken. For therefore are pictures used in the church, that
 they who are unlearned may by sight read those things at least upon the
 walls which in bookes they cannot reade. Your brotherhood therefore
 should both haue preserved the images, and yet also haue forbidden the
 people the worshipping of them, that so the ignorant might haue whence
 to gather the knowledge of the history, and the people might not offend in
 worshipping the picture. Serenus it seemeth made some scruple of
 that which Gregorie wrote to him: whereupon the same Gregorie
 wrote to him againe to like effect as beefore, that hee approved his
 forbidding to haue them worshipped, but did blame him for breaking
 them. For it is one thing, saith he, to worship a picture or image, ano-
 ther thing by painted story to learne what is to bee worshipped. It should
 not be broken which was set up in the Churches not to be worshipped, but
 onely to instruct the mindes of ignorant men. You are to shewe them by
 testimonies of holy Scripture, that it is not lawfull to worship any thing
 that is made with hands, because it is written, Thou shalt worship the

no reprehendimus. &c. Aliud est enim picturam adorare, aliud per picturam historiam quid sit adorandum addiscere &c.
 frangere non debuit quod non ad adorandum in ecclesijs sed ad instruendam secularem mentes suis uesientium collocauit.
 &c. scriptura sacra testimonij ostendendum est cu quia manus factum adorare non liceat quia scriptum est, Dominum De-
 um unum adorabim. &c.

Lord thy God, and him onely thou shalt serue. After other words to the same effect he concludeth, ^h *If any man will make Images, forbid them not, but by all meanes auoide to worship images.* Consider here gentle Reader, whether thou canst finde *M. Bishops* distinction in these words of *Austine* and *Gregorie*: whether it be likely that they meant, that with some kinde of worship which is proper to God, Images may not bee worshipped, but yet that they haue also their kinde of worship wherewith they are to bee worshipped. Think with thy selfe whether any Papist would speake as they speake, and if no man would so speake that meaneth as Papistes doe, then surely these Fathers were farre enough from Popish meaning. Is any man so voide of vnderstanding, that being to shew that Princes are not to bee obeyed in so high degree as God, will absolutely determine that Princes are not to bee obeyed? This is the case here: they expressly and without exception, define that images are not to be worshipped, and that the people are so to be taught, that they must not worship images, and would they be so mad as thus to speake if they meant as in Poperie it is, that the people must be taught to worship images? *Gregorie* saith as we see, that they are not set vp to be worshipped, but *onely* for the instructing of the ignorant, and must we vnderstand that they are not *onely* for the instructing of the ignorant, but also to bee worshipped. These are impudent shifts, bewraying corrupt and euill consciences of men ⁱ *condemned in themselves,* and yet wrastling and fighting against themselues. These Fathers knewe no religious worship but what becometh to God, and therefore resolute that to giue worship to images, should bee to dishonour God. Concerning *Gregories* minde of placing Images in Churches, I say briefly, that he might by that which then befell, haue somewhat discerned the perill and danger thereof, but if hee hadde imagined the horrible filthyneesse and abomination of idolatry afterwardes thereof ensuing, he would haue changed his minde and haue regarded the words of him that saith, ^k *Thou shalt not put a stumbling blocke before the blinde,* and againe, ^l *Cursed be he that maketh the blinde to goe out of his way.*

In Ibsd Siquis imagines facere uoluerit minime prohibe adorare uero imagines modum omnibus denita.

ⁱ Tit. 3. 11.

^k Leuit. 19. 14.
^l Deut. 27. 18.

16. W. BISHOP.

Having now answered to all that M. Perkins objecteth against the worshipping of images: let us now examine the reasons, which he maketh in defence of it.

The first by him proposed is this Psalme 98. Cast downe your selues before his footstool, which was the Arke: now if the Arke were to be worshipped, because it represented Gods footstool, much more may the image be worshipped. M. Perkins answereth, that the words must be englished thus, Bow at or before the Arke, not to the arke, but to God before the Arke.

Reply. If it were so, yet must they admit that we must kneele, as or before images, so we kneel: to honour or pray to God: against which, some of their Preachers do cry like mad-men: but the Hebrew phrase carrieth, that we must kneele to the arke, as they who be skilfull in the language do know, and that the arke was worshipped of the Israelites, is other wise verie evident: for first none, but the high Priest might come into the place where it was: and it was caried before the campe with great solemnity, to ^{I. Reg. 4.} search out a resting-place for the whole host. And when they were to fight against the Philistians, they had great confidence in the presence of the arke: and ^{Cap. 6.} cap. 6. 5000. of the Bethsamites were slaine for seeing the arke; and ^{I. Reg. 1.} Oza was by God smitten to death for touching the arke. Doth not all this conuince in what reuerence the arke was had, euen by Gods owne testimony?

To this may be added the authority of S. Ierom, ^{Ep. 17. cap. 3.} who doth teach that it was the more worshipped for the Cherubins and pictures of Angels, that were erected at the ends of it: whereby hee declareth that hee thought images worthy of religious worship.

To this we may ioyne that of S. Paul, ^{Heb. 11.} that Iacob by faith adored the top of his sonne Iosephs rod: so doth the Greeke text of S. Paul say, as ^{Heb. 11.} Erasmus also translate it: The Protestants mangle the text pitifully. to auoid the place. see the Annot of Rhemes Testament.

R. ABBOT.

This was one of the notable arguments which M. Bishops Nicene Councell vsed for the worshipping of Images, because *Dauid* saith, ^{Psal 99. 5.} Bow your selues to his footstool. Though it be full simple and slender, yet wee see for want of better they are content to

vse it still. If *M. Bishop* could shew vs that images are to vs the *Lords footstool*, as the Arke was to the Iewes, hee would handle vs somewhat shrewdly; but the spite is they want a text for that, and *S. Paul* moreouer telleth vs that ^b the temple of God (which was ^c the house of rest for the Arke of the covenant of the Lord, and for the footstool of our God) hath no agreement with Idols. And therefore whereas vpon *M. Perkins* answer that they were willed to bow at or before the Arke *M. Bishop* inferreth it as to be admitted, that wee must kneele at or before images to pray to God, it is a very drowisie conclusion, and fitter to come from the head of an Idoll; then of an vnderstanding man. The Arke was no image, and why then doth hee argue thus from the Arke to images? He will say that the Cherubims stood neere the Arke, namely at each end one, which with their wings ouershadowed the Arke. Be it so, but what is that to his purpose, seeing the Prophet here speaketh not of bowing before the Cherubims but before the Arke? Yea, but saith hee, a man could not kneele before the Arke but hee must needs also kneele before the Cherubims. Well and if *M. Bishop* be in place where he cannot kneele to God, but he must needs haue an image before him, we condemne him not. We cannot kneele to God, but there are manie things before vs, our Churches, our houses, the aire, the heauen, the Sunne, the Moone, the starres; but there is great difference what standeth before vs, by casuall or necessary position of place, and what we set before vs by intendment of affection. A man cannot kneele before the King, but they must needs bee before him that are about the King, as must also the seate or the horse whereon the King sitteth, & yet we do not say that he kneeleth before them that are about a King, or before the Kings seate or his horse, because he hath no intentiō thereof or of them, but onely of the King. The Arke was the place, whereat God had promised to the Iewes his presence amongst them. They kneeled before the Arke to kneele to God there present, and to pray to him. The Cherubims were placed by the Arke, but their kneeling had no reference to the Cherubims, but to God only ^d sitting betwene or vpon the Cherubims. Take away the Arke and there was no kneeling before the Cherubims, but though the Cherubims were away (as it is thought they were long time after the taking of the Ark, til by *Solomon* they were renewed) yet there was still kneeling before the Arke. Now if *M.*

Bishop.

^b 1. Cor. 6. 16.
^c 1. Chron. 28. 1.

^d Numb. 7. 19.
 Plal. 30. 6.

Bishop could prouethat we haue the like promise of gods special presence at their images & idols as the Iewes had thereof at the Arke, there were some reason whereupō to argue, that we are to kneele at or before Images, as they were to kneele at or before the Arke. But vnlesse he do so, wee must still think they are not *mad men* that cry out against such as pray *at or before Images to pray to God*, but rather iudge thē men sober and well aduised, in that they condemne such mad fooles, who *e talke to dead things, & f babble to the wals*, as *Heraclitus* the Philosopher said, when they take vpon them to pray to God. That there is no vse of images for prayer to God, I refer him to those speeches of *Arnobius* and *Lactantius* which I haue before set downe in the first Section. But to put his argument yet somewhat further out of ioynt, it is to be remembred which hath bene before noted, that the Arke or *footstool* of God, whereto the Prophet wil- leth them to bow, was a thing wholly remoued out of sight. It stood in the innermost part of the Temple which was *Sancta Sanctorum*, the *holiest of all*, whither the high Priest onely went in, and that once onely in the yeare, and before which there was a veile or curtaine drawne, that the Priests themselues coming into the holy place had no sight of it. Whereby it is manifest that their bowing to the Arke was a farre other matter then *M. Bishop* would haue to be done to their images. He would think hardly to haue this *heauenly shew* (as before hee hath tearmed it) locked vp and imprisoned in the darke so that men should haue no sight of it, and so much the rather, for that their Nicene Councell full wisely and learnedly concluded the setting vp of images out of those words of Christ *No man lighteth a candle to put it under a bushell, but on a candlesticke*. Very impertinently therefore doth he bring those words of *Dauid* to approue their kneeling *at or before images to pray to God*. Albeit hee is not therewith contented, but will further haue it proued, that we must kneele to the image themselues: for the *Hebrew phrase*, saith he, *carrieth, that we must kneele to the Arke as they who are skilfull in the language do know*. But the skilfull in the language do also know, that it is no otherwise laid, *Bow your selues to his footstool* then it is said afterwards in the same Psalmie *Bow your selues to his holy mountaine*. The phrase is one and the same, and if by the one hee will say, that they were to worship the Arke, then by the other also hee must say

e Origen. contra Cels. lib. 6. In eruditissimos dicimus quos non pudet alioqui res inanimas. lib. li. 1. Quis Deus inanimas accedunt, periinde faciunt ac si fabulantur eorum parietibus.

g Mat. 5. 15.

that:

that they were to worship the mountaine. If the latter do not proue the worshipping of the mountaine, then the former doth not proue the worshipping of the Arke. And indeede the phrase importeth no other, but as we are wont to say, to kneele to the East, that is towards the East: or to lift vp his eyes to heauen, that is towards heauen: and they are thereby taught to bend and direct themselues in their worship and deuotion towards mount Sion and the arke and Temple seated thereupon, as the place where the Lord had promised to dwell, & frō thence to heare their prayers when they should call vpon him. Which they were not onely to do when they were present or neere at hand, but also when they were removed turt her off. Thus Solomon prayeth for them,^h *being gone out to battell against their enemies, when they shal pray towards the city which thou hast chosen, and towards the house which I haue built for thy name, then heare thou in heauen their prayer. So beingⁱ captiues in their enemies land, when they shall pray towards the Land which thou gauest vnto their fathers, and towards the city which thou hast chosen, and the house which I haue built for thy name, then heare thou their prayer and supplication &c.* Thus Daniel in the captiuity of Babylon, though both the city and Temple were destroyed for the time, yet because of the promise of God:^k *This is my rest for euer, here will I dwell for I haue a delight therein* therefore did^l *set open his chamber window towards Ierusalem, and kneeling vpon his knees three times a day prayed and prayesd God.* This was their kneeling to the arke and to mount Siō, and *M. Bishop* in arguing hereupon, that they worshipped the Arke, dealeth as absurdly as the Pagans did of old with the Christians, who because the Christians^m *prayed to or towards the East,* thought they worshipped the Sunne, and gaue out that *they made the Sunne their God.* The Christians worshipped Christ onely in bending themselues towards the East, and so the faithfull Iewes in bending or bowng towards the Arke, intended the worship of God onely, and therefore a senselesse part it is to alledge those wordes of the Prophet for the defence of the worship of Popish idols. And if they would proue the worshipping of any thing thereby, or the praying at or before any thing, it should be the worshipping and praying before that that was prefigured by the Temple and the Arke. The Temple one way was a figure of hea-

uen,

h I. King. 8. 44.

Ver. 43.

k Psal. 137. 14.

Dan. 6. 10.

m Tertul. Apol.
cap. 16. Solem
credunt Deū nostrū
&c. In desuspicio
quod in oriente
nos ad Orientem
regionem precari

uen, as before was shewed, where in God doth dwell, and hath
ⁿ thousand thousands of Angels standing before him, and tenne thousand
 thousand thousands ministering vnto him. *M. Bishop* then should by his
 course of interpretation conclude from the Prophets words, that
 wee should worship heauen. But he should rather conceiue, that as
 we worship and pray towards heauen, but yet doe not worship hea-
 uen or pray to heauen, so did they also worship and pray towards
 the Temple and the Arke, but did not worship or pray to them.
 Another way the Temple was a figure of the Church of Christ, &
 of euery faithfull man: ^o Know yee not, saith the Apostle, that yee are
 the Temple of God: and againe ^p ye are the Temple of the liuing God
 The Arke whereat and whereby hee is present with vs, and dwel-
 leth in vs, is the faith of Iesus Christ, our ^q propitiatorie and mercy
 seate, & by his presence the Angels also attende vpon vs, ^r being
 ministering spirits sent forth for their sakes that shall be heires of salua-
 tion. Now therefore *M. Bishop* should rather proue by the Prophets
 words our kneeling in our prayers before a faithfull man, or wor-
 shipping a faithfull man, then our kneeling before an Image, or
 worshipping an Image, and if it bee absurd thereby to affirme the
 worshipping of a liuing man in whom God dwelleth, much more
 the worshipping of a dead and senselesse blocke, which hath no fel-
 lowship with God. Yea and if by those words it were warranted
 to set vp the image of dead men, and to worship them, what was
 the cause that the Iewes conceiued not so much? Why were they
 without that *beauntly shew* as *M. Bishop* in the height of his earth-
 ly wisdom called it? If they neuer conceiued it, neuer practised
 it, what shall wee but take them for cousins & deceiuers, who of-
 fer this violence to the Scriptures, and most impudently wrest the
 to the maintenance of that filthinesse and abomination which ex-
 pressly they condemne? But yet *Master Bishop* telleth vs, that it is
 otherwise very euident, that the Israelites worshipped the Arke
 And how I pray you? First, none but the high Priest might come in-
 to the place where it was. Well, and what then? It was carried be-
 fore the campe with great solemnitie to search out a resting place
 for the whole host. True, and what more? When they were
 to fight against the Philistines, they had great confidence in the presence
 of the Arke. There was great cause why they should so, carrying
 them-

n Dan. 7. 10.

o I Cor. 3. 16.

p I Cor. 6. 16.

q Rom. 3. 25.

O'ν πρόθετο
δ Θεός ἰλασῆ-

ριον.

r Heb. 1. 14.

themselues respectfully towards God, because it was the token that God had giuen them of his presence amongst them: let vs heare the rest. *Fiftie thousand of the Bethsamites were slaine for seeing the Arke.* It is true in deed that for looking into the Arke so many of thē were slaine: is there any thing yet behind? *Oza was by God smitten to death for touching the Arke.* Well and what of all this? Doth not all this conuince in what reuerence the Arke was had euen by Gods owne testimony? As if to proue *M. Bishop*, to bee a profound Clarke, a man should say: He hath learned a little Rhetoricke, and lesse Logicke, and is *per saltum* a Doctor of Diuinity, and *per inopiam* a Priest, and doth not all this conuince that he hath some learning? Witleffe cauiller, is there any thing in all those allegations that importeth the worshipping of the Arke? Nay marke (gentle Reader) that whereas he propoundeth to proue, that *the Arke was worshipped* he maketh his conclusion, that *the Arke was had in great reuerence.* But they had the temple also in great reuerence, and the altars, and the offerings and all things that by the law were cōmanded to be holy, and will he therefore inferre, that all these were to bee worshipped? They were to haue the Priests in great reuerence, & specially the high Priest and shall wee therefore say that they worshipped the Priests? What is this *reuerence* but a religious respect and care of the sacred and due vsage of holy things according to their kind? Thus are we to haue our Churches in reuerence with those vtensils and implements that belongeth to them, that they be had and vsed with that decencie and seemeliness as fitteth to things that serue for holy ministrations. As for *Hierome M. Bishop* wholly abuteth and falsifieth his words: for hee saith nothing at all of *worshipping the Arke for the Cherubims and pictures of Angles that were erected at the ends of it* (this is a very wilfull and impudent forgetie) but he saith, that *the Iewes of old reuerenced the Sancta Sāctorum, because there were the Cherubims and the mercy-seate, and the Arke of the Testamēt and Manna and Aarons rod, and the golden altar.* He knew well that if he had reported *Hieroms* words aright they would not found for his purpose, but to frame them to his turne, hee changeth *the reuerence of the holy place because of the Cherubims and the Arke, into worshipping the Arke because of the Cherubims*, as if worship were performed properly to the Cherubims, whereas by the lawe of

{ Hieron. ad Mar-
cel. ut commigret
Bethleem Venerabā
tur quōdam Indas
Sancta sanctorum
quia ibi erant Cher-
rubim & propitia-
torium & arca te-
stamenti, Manna,
virga Aaron, & al-
tere autem.

* Origen. contra
Celsilib. 5. Caelstes
Angelos nemo ado-
rat quise legi Mo-
si subdidit.

Moses, as Origen saith, no worship was done to the Angels themselves, and much lesse to the Cherubims which represented the Angels. The word *venerari* which Hierome useth, albeit it be often vsed for worshippe and seruice done to God, yet is of to large signification, as that it is yeilded to all those things to which wee yeeld any reuerend and dutifull respect. So doth ^r Saint Augustine vse the word of the reuerence that we vse to the Sacraments, not onely the Lords Supper, but also the Sacrament of Baptisme. So doth Ambrose say, that ^u Abraham gaue veneration to the bread and wine which Melchisedec brought forth, and we suppose Maister Bishop is not so farre gone as to say that wee worshippe the Sacrament of Baptisme, or that Abraham worshipped the breade and wine. Thus therefore Hierome saith, that the Iewes hadde a reuerend regard of the *Sancta sanctorum*, but of religious worship as done to it, hee saith nothing, and much lesse dreamed of any religious worshippe to be done to idols and images, which haue no institution from God as the *Sancta sanctorum* had. But to helpe this argument Maister Bishop further alledgeth, that Saint Paule saith, that Iacob by faith adored the toppe of his sonne Iosephs rod: So doth the Greeke text of Saint Paule say, saith he, as Erasmus also translateth it. And further he addeth, The Protestants pitifully mangle the text to auoide the place. But I answer him, that the Protestants doe see them to be in a pitifull case, who hazard their soules vppon a religion that is faine to vse such pitifull arguments for the defence of it. For howsoeuer it were graunted, that Iacob foreseeing by faith the kingdome that should befall to Ioseph in his sonne Ephraim, did in token thereof make an obeisance to the rod or scepter that was in Iosephs hand, or that hee yeilded that obeisance or adoration in respect of Iosephs present authoritie vnder Pharaos, yet what shoulde this bee to the worshipping of Images? Wee know that adoration or worship ciuilly vnderstood is giuen to Princes. Abraham ^x adored the Princes of the Hittites. The Israelites are said to haue adored or worshipped the Lord, and then the king, namely, king Dauid. If Iacob yeilded the like adoration as to the kingdome and power of his sonne Ioseph, either present or to come, as some Greeke Writers expound it, what is this, I say, to the worshipping of Images? But as touching this matter. Hierome saith vpon the place in Genesis.

^r August. de doct. Christi li. 3. cap. 9.
^u Sicuti est Baptismi Sacramentum & celebratio corporis & sanguinis Domini. Quia unusquisque imbutus agnoscit ut ea non carnali seruitute sed spiritual potius libertate veneretur.
^u Ambrosi de ijs qui initiantur mysterijs cap. 8. Melchisedec protulit eam qua Abraham veneratus accepit.

^x Gen. 12. 7.
^y I Chr. 19. 23.

whence:

whence those wordes seeme to bee taken,² *In this place some vainely imagine, that Iacob adored or worshipped the toppe of Iosephs scepter, to wit, that honouring his sonne hee adored or worshipped his power or authoritie, whereas in the Hebrew it is read farre otherwise, and Israell worshipped towards the beds head, meaning, that after his sonne had sworne vnto him, being now secure as touching the request that he hadde made vnto him, he worshipped God towards the beds head. For the holie deuout man being nowe oppressed with old age, had his bed so set as that the fashon of his lying might without difficultie yeelde him readynesse to pray, & thus howloeuver M. Bishop caull and wrangle, yet Hierome plainly resolueth, that it was God onely and nothing else that Iacob worshipped, and therefore readeth in his translation thus, that when Ioseph² had sworne, Israell worshipped the Lord, turning himself to the beds head. Now the Hebrew text being manifestly against him, he taketh vpon him to vrge the Greeke text of S. Paule, affirming it to bee saide there, that Iacob worshipped the toppe of Iosephs rod, not caring for his owne aduantage to sette the holy Ghost at variance with himselfe, and to make him destroy in one place what hee affirmeth in another. But that which he affirmeth is vntue and false: S. Paule doth not say, that Iacob worshipped the top of Iosephs rod: neither doe the Protestants pitifully mangle the text to auoide the place, but the Papistes pitifully follow a translation apparently false, that the text may seeme to make for thē. The words are προσεχύνουσιν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, he worshipped vpon the top of his staffe, or as we more plainly expresse it, leaning vpon his staffe. By which words the Septuagint translated the woordes of Moses beefore mentioned Israell worshipped vpon or towards the beds head, their translation in Grammer construction fully answering the wordes of the Hebrew, but that for mittah, a bed or couch, they seeme to haue translated matteh, which signifieth a staffe or a rod, making it by addition of a Pronoune, his staffe or his rod, or for some speciall reason thereto moouing them, thought good in stead of the one, to take the signification of the other, being of the same deriuation, & no difference betwixt them in writing, but onely by the vowels, thereby to expresse that Iacob being very aged and weake, and keeping his bedde vsed the helpe of a staffe to stay himselfe as he worshipped vpon his bed, or towards his beds head, Thus they translated, vpon what consideration we know not, but so as that they nothing preiudice that*

z Hieron. quest. He
by. in Genes. In hoc
loco quidam frus-
tra simulant ado-
rassē Iacob sicut ita
tem sceptri Ioseph
quod i videlicet ho-
rans filium, pote-
statem eius adora-
uerit, cum in He-
braeo multo aliter
legatur. Es adora-
uit, inquit, Israel
ad caput lectuli,
quod scilicet post
quam ei iurauerat
filius securus de pe-
nitentia quam roga-
uerat, adorauerit
Deum contra ca-
put lectuli sui. San-
ctus quippe & Deo
deditus vir oppres-
sus senectute sibi ha-
bebat lectulum po-
situm ut ipse iacen-
tis habitus, absq̄
difficultate vlla ad
orationem esset pa-
ratus.

a Gen. 47. 31.
vulgat Quo iuran-
te adorauit Israel
Dominum conuer-
sus ad lectuli ca-
put.

that which *Moses* saith, because both may well stand together, that he vsed a staffe to rest vpon, and that so doing hee worshipped towards the beds head. And that they therein expressed a truth, though not set downe by *Moses* words, yet otherwise receiued or coniectured, wee fully and certainly belecue, because the holy Ghost hath thus cited the wordes according to their translation, obseruing the same course as commonly we see the Apostles and Euangelistes do in their citations from the old testament, who so long as the place retaineth from the originall that for which they cite it, and containeth no vntruth, forbear not to vse the translation which was commonly receiued and vsed, though haply otherwise it do not exactly accord with the same originall Hebrew text. Nowe the matter for which the Apostle citeth those wordes, standeth in that that it is sayd, *that Iacob worshipped*, he giuing thereby to vnderstand, that *Iacob* by faith so fully rested assured of that which vpon the promise of God hee had beleueed, as that he worshipped and prayd God, as if he hadde then seene and enioyed the performance and accomplishment thereof. This therefore beeing exprelly deliuered in the text, as the Septuagint haue translated it, he maketh no question of the other wordes, though they bee not exactly sorting with that which *Moses* hath set downe. But here the matter of question is concerning the translating of that translation. *M. Bishop* telleth vs, that we should translate thus, *And he (Iacob) worshipped the top of his (that is, of Iosephs) rod*, and affirmeth that so it is in *the Greeke text*. We deny it, and say that that translation is false, becaule it wholly leaueeth out the Preposition *ἐπι* in the Greeke, answerable to the Preposition *gnal* which is vsed in the Hebrew, there beeing no probability or likelihood of reason, why they should so doe. The Hebrew Preposition *gnal* amongst other significations importeth *at, vpon, neare to, towards, ouer against*. The word *rosh* signifieth *the head, the top, the highest or vppermost parte of a thing*. *Symmachus* therefore translateth the Hebrew words, *ἐπὶ κεφαλῆς τῆς κλίνης*, *vpon the beds head*. *Aquila* thus, *ἐπὶ τῷ ἄκρῳ τῆς κλίνης, ὑπὸ* or *at the top or vppermost part of the bed*, as if a man would say, *vpon his pillow at the beds head*. *Hierome* in Latine, as wee see beefore, translateth one where *contra caput lectuli, ouer against his beds head*: another where, *conuersus ad caput lectuli, turning towards the beddes heude*. Accordingly the Septuagint though differing in the signification of the last woorde, yet translate the former, *ἐπὶ τῷ ἄκρῳ, at or vpon the*

toppe. And of their translation S. *Austine* mentioneth diuers translations into Latine, all expressing the Preposition, ^b *super caput virgæ vel in capite, siue in cacumine vel super cacumen, at or upon the toppe.* Seeing therefore they will make vse of the Preposition in translating from Hebrew into Greeke and Latine, and from Greeke into Latine, what reason should we haue in translating from Greeke into English to neglect the same Preposition as if it were not there at all? They all agree thus farre: *He worshipped at, upon, towards the head or the toppe,* and therefore teach vs to disclaime them that say, *he worshipped the toppe.* Now then because the Greeke woorde $\rho\acute{\alpha}\beta\delta\omicron\varsigma$ signifieth a *staffe*, and better fitteth to the former wordes, then to translate it a *rod*, therefore wee translate the wordes, *He worshipped, namely, God, upon the toppe of his staffe,* that is, as wee say to expresse the meaning more plainely, *leaning upon his staffe.* Hee worshipped God inclining or bowing towards the staffe which hee hadde in his hand, resting himselfe vpon it, and staying himselfe thereby. And that *M. Bishop* may know that we are not the deuisers of this translation; let him vnderstand that the old Syriacke Interpreter, as appeareth by *Tremellius*, translated in the same sort: ^c *Adorauit super summitate baculi sui: he worshipped upon the toppe of his staffe.* So *Theodore* expounding Genesis according to the Septuagint, albeit hee referre the adoration to *Ioseph* in both respectes before mentioned, which we haue seene before that *Hierome* wholly condemneth, yet as touching the meaning of the latter wordes saith, *that* ^d *Iacob sate vp and leaned vpon his staffe, taking hold of the toppe thereof with his right hand.* S. *Austine* yet further iustifieth vs in this beehalfe, saying that whereas ^e *in the Latine bookes it was reade, Et adorauit super caput virgæ eius, he worshipped vpon the top of his rod,* (that is, of *Iosephs* rod:) *many had it more truly: Et adorauit super caput virgæ suæ: hee worshipped vpon the top of his owne rod.* Which obseruation of his is of great moment for the discerning of the truth as touching this poynt. If that which is here said be vnderstood of *Iacobs* rod, then *Master Bishop* knoweth well, that that which hee fancieth hath no ground at all. But that S. *Austine* saith is the true reading, not of *Iosephs* rod, but of his owne rod, not ^f $\tau\eta\varsigma \rho\acute{\alpha}\beta\delta\omicron\upsilon \alpha\upsilon\tau\omicron\upsilon$, but $\tau\eta\varsigma \rho\acute{\alpha}\beta\delta\omicron\upsilon \alpha\upsilon\tau\omicron\upsilon$, as the common Greeke text readeth at this day, and by the great Linguist *Arias Montanus* is written in that sort. Now according

^b Aug. in Gen. 94. 1. 62.

^c Tremel. ver. sex Syriaca translata one Heb. 11. 21. d Theodore in Gen. quest. 103. Sedit & baculo innitebatur dextra apprehendens summitate scæ eius

^e Aug. de Gen. quest. 162. Quod habent Latini codices, Et adorauit super caput virgæ eius, nonnulli codices emendati habent, Et adorauit super caput virgæ suæ.

^f Ibid. Fallit eos Græcum verbum quod eisdem literis scribitur, siue eius sine sua sed accensum disparesunt. ^g Ar. Montan. text Græc. interlinear.

ding to this reading *Saint Austine* saith, that ^h the meaning is very plaine, that the old man *Iacob* carrying or bowling a rod in such sort as old age is wont to do a staffe, as he bowed himselfe to worship God, did it upon the top of his rod which he so carried, as that bowing himselfe upon it, or over it, he might or did worship God. Here is therefore nothing but the carying or holding of a rod or a staffe to leane or to rest vpon in such sort as old age is wont to doe, thereby to stay himselfe as he inclined or bowed himselfe to worship God. And this construction is no whit empaired by the other reading, because by infinite examples it is manifest, that the Pronounce *ἀυτοῦ* is vsed also in the reciprocall signification as *ἀυτοῦ* is, and serueth to returne that whereto it is added, as belonging to the subiect whereof the matter present is affirmed. But if notwithstanding, they will refuse that reading, and say that they will not take it to bee meant but of *Iosephs* rod, yet *Saint Austine* there also excludeth them from their purpose, not reading as they doe, *He worshipped the toppe of Iosephs rod*, but *He worshipped upon the toppe of Iosephs rod* and adding, to shew what might then bee the meaning of it *Whether haply had he taken the rod of Ioseph, when the same Ioseph sware to him, and whilest he yet held it after he had taken his oath, and not yet deliuered it forth with worshipped God. For he was not abashed so long to beare or hold the ensigne of his sonnes power, where the figure of a great matter to come was foreshewed.* Thus euery way *Saint Austine* challengeth the adoration and worship to God, and teacheth vs, that if it bee spoken of *Iosephs* rod, yet it shall import that *Iacob* hauing in his hand the rod or scepter, or mace, which was the ensigne of *Iosephs* authoritie in Egypt vnder *Pharao*, did leane or bow himselfe thereupon to worship God. In a word therefore here is nothing any way to proue the religious adoration and worship of any creature, but most fantastically of all other is it alledged for the worshipping of Images. He further referreth vs to the *Rhemish* Testament, but hee should withall haue confuted *Doctor Fulkes* answer to it, if hee would haue had any thing there to be beleued. There is nothing there said of this matter, but what is here already answered.

*h Aug. ibid. Facili
intelligeretur sanam
qui virgam serebat
comore, quo illa
arabaeulum solet,
ut se inclinaret ad
Deum adorandum
id utique fecisse su-
per cacumen virga-
sua, quam se sere-
bat ut super eam
caput inclinando
adoraret Deum.*

*i Ibid. Quid offer-
ge, Adorans super
cacumen virga-
eius, id est, filij sui
Ioseph. An forte
ab eo virgam quan-
do ei iurabat, idem
filius & dum eam
tenet post verba iu-
rantis nondum illa
reddita mox ado-
rans Deum? Non
enim pudebat eum
terre transier in-
signa potestatis filij
sui ubi figura mag-
na res futura pra-
signabatur.*

17. W. BISHOP.

The second reason is taken out of Exodus. 3. where God said to Moses Put off thy shoes, for the place where thou standest is holy. Now if places be holy and to be reuerenced by reason of the presence of Angels why not, as well the Image that representeth an Angell or some Saint, which is equall to Angels. M. P. his answer rather confirmeth then solucth this argument: for he saith that the ceremonie of putting off his shoes, was commanded to strike Moses with a religious reuerence; not of the place, but of the person there present, which was not God, but an Angell, as the text there expresseth.* The place then being holy, required the reuerend respect of putting off his shoes, and the reuerence done to the place, struck Moses with a religious reuerence of the Angell speaking in the person of God, euen so holy pictures being first duly reuerenced, doe strike men with a religious regard of the Saint represented. To this, let vs annexe that dayes bee truly called holy and worshipped as the first & last dayes of the feast of Easter be: & the vestments of Priests^b because they are dedicated and employed to holy uses: euen so Images which are made in honour of God and his Saints, and erected to moue and teach vs to embrace heauenly courses.

* Exod. 3.

* Exod. 12. 16.

* Exod. 28. 5. 2.

R. ABBOT.

The place where Moses stood was holy, dayes were called holy, the Priests vestments were holy, therefore Images are holy and must be worshipped. The Sunne shines in the colehouse, and the Moone in the Mustard pot, therefore all M Bishops witlieth in his left elbow. Do these men deserue any other but scorne and contempt, who bring vs reasons in no other sort, then, as if they were outright either mad or drunke? What is the *medius terminus* (I maruell) that should co-uey holinesse to Images from those things which hee mentioneth?

The place where Moses stood was holy, as Origen rightly saith;^a not of it selfe, but because the presence of God had sanctified the place, M. Bishop saith, it was not God but an Angell, but hee speaketh therein falsely and ignorantly. It was an Angell indeed, but it was^b the Angell or messenger of the Lords couenant,^b the Captaine of the Lords host, the second Person in Trinitie, the Sonne of God, vually

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^a Origen. in Ios. hom. 6 Per seipsum non sanctus locus sanctus, sed quia Dominus stabat cum Moyses pro auctore Domini sanctificauerat locum.

^b Mal. .i. l.

h. 10. s. 14.

termed an *Angell* in those apparitions, because hee tooke vpon him the office of an *Angell*, to doe the messages of the Godhead vnto men, ^c Surely (saith *Eusebius*) it is not lawfull to thinke, that the apparitions of God deliuered in holy Scriptures, are to bee attributed to the inferiour *Angels* which minister vnto God. Therefore he expoundeth them, and namely, this to *Moses* as ^{*} *Ambrose* also doth of *Christe* the Sonne of God, and proueth by the very plaine text, that the *Angell* there mentioned was God: ^d *When the Lord saw that Moses turned aside to see, God called vnto him out of the middest of the bush saying, Moses, Moses: And he answered, I am here. Then he sayd, Come not hither, put off thy shooes from thy feete, for the place where thou standest is holy ground. Moreover he sayd, I am the God of thy Fathers, the God of Abraham, &c. Then Moses hid his face, for he was afraide to looke vpon God, thus* ^e *the Angell speaking to Moses in the bush, as S. Steuen* termeth him, is called by our Saviour **CHRIST** ^f *God speaking to Moses in the bush.* I did amisse therefore to terme *M. Bishop* ignorant in this behalf, for hee could not but knowe the matter: I should rather haue termed him impudent, that to make an aduantage and yet nothing woorth, would contradict that which the Scripture so expressely saith. As for *dayes* they were appointed by God to bee holy in respect of being applyed to holy vse, but that those *dayes* were called *worshipfull*, it is but *M. Bishops* deuice, because he would haue vs to take him for a worshipfull wise man. So the vestiments of the Priests were holy, because, as he saith, *they were dedicated and employed to holy uses.* Let all these thinges be taken for graunted, as they are: but what of all this to the holinesse of Images? Surely we doe not know, but they may as well conclude that the Popes excrements are holy, the paringes of his nailes, and the pollinges of his head, or whatsoever other filth or foolerie they will commend to vs. No maruell if there were that holinesse in the ^g *Franciscan Friars* weede, as that men desired as a matter of great safegard to bee buried therein: or that the *Franciscans* breeches should be of great vertue to yeeld women speedy trauell, for daies and vestiments of old were holy, and the place where *Moses* stode was holy ground. But it is further to be obserued, that though all those things which *Master Bishop* nameth were holy, yet none of them is found to haue beene worshipped. *Moses* did not worship the holy ground, The *Israclites* did not worship the holy dayes,

^c Euseb. hist. lib. 1. cap. 2. Sanctus sanctus est visio Dei in Scripturis traditae Angelus illi inferioribus ac ministris Distribuas esse suspicari.

^{*} Amb. in Psal. 43. Qui est in rubo et sui Moysi nisi priuogenitus Dei filius. Sic in Epist. ad Col. c. 1. d Exod. 3. 4. c Act. 7. 30.

^f Mar. 12. 26.

^g Vide Hospiman, de orig. Monachar. lb. 3. ca. 12.

nor the Priestes garments. The temple was holy, the altar was holy, the offerings were holy, the Priestes were holy, and many other things, and yet they worshipped none of them : how then come we here to the worshipping of Images? Well, we must learne it our selues if we can, *Maister Bishop* can lay no more then hee hath done. But it should be very strange, that we should see more therein then the church of the Iewes could euer see: they read and knew all those things to be holy which *Maister Bishop* nameth, and yet they could neuer finde the worshipping of Images. He telleth vs of the Cherubims which God commaunded to bee sette wholly out of sight, or were vsed as the pictures of Lions, and Bulles, and Flowers, and Trees for the garnishing of the workes of the temple and the fashion whereof no man doth knowe, as before was sayde, but what was the reason that knowing those Scriptures whereof wee speake, they could neuer light vpon *Maister Bishops* heauenly shew of the Images of dead menne? ^h *Varro* the heathen Romane alledgeth them for example, that religion is more purely and holily obserued without Images. *Tertullian* mentioneth out of *Cornelius Tacitus*, that when *Pompey* ouercame the Iewes, and ⁱ entred into the Temple to view the secretes of their religion hee found no Image therein. King *Agrippa* telleth *Caligula*, that in it ^k there was no Image, neither secretly nor openly, in respect whereof beeing strictly holden as a poynt of their religion, he dissuadeth the same *Caligula* from attempting to set vppe his Image therein as he went about to do. *Clemens Alexandrinus* saith, that ^l the Iewes worshipped not mens workes of gold, of brasse, of silver, of Iurie, of wood and stone, namely, the images of dead men, which men vpon vaine persuasion worshipped, but did holily lift up their hands to heaue. This the Iewes practised, this they most religiouly obserued, and what should bee the reason hereof, if the Scriptures which *Maister Bishop* alledgeth, doe make for the defence of the worshipping of Images? Surely, because they did thus for the keeping of the commaundement of God, wee must necessarily take *M. Bishops* worshipping of Images to be the inuention of the Diuell.

^h *Aug de ciuit. De lib 4. ca. 31. Sine simulachris castius diu obseruatur. Cuius sententia sua testem gentem Iudaeam. i Tertul. Apolo. cap. 16. Tacitus refert Cn. Pompeium cum Hierusalem cepisset praeceperit templum ad id speculandum Iudaeae religionis arcanis, nullum illis simulachrum reperisse. Tacitus, ad Philo de legat. ad Caium. Nullum ibi simulachrum vel in occulto vel in propatulo. i Clem. Alex. in Protrept. Qui non opera hominum a aerea, a uca, & argentea, & eburnea lignea, & lapidea hominum qui mortui sunt adorant simulachra, qua inani consilio adorantur ab hominibus, sed sanctus uoluntatis tollunt ad celum, &c.*

181 W. BISHOP.

The third reason proposed by M. Perkins in favour of the Catholics is: It is lawfull to kneele downe to a chaire of estate, in the absence of the King: Therefore much more to the Images of God and his Saints in heauen glorified, being absent from vs.

To this he answereth, that it is but a ciuill worship to kneele to the chaire of estate, and that very commendable, to shew our loyaltie vnto our Prince: but kneeling vnto the Images of Saints is religious, and therefore not alike.

Reply! He proposeth our argument to the halfe, or else this answer had bene preuented. For thus runneth our reason: As the chaire of estate is to be worshipped with ciuill reuerence, in respect of the temporall Prince whom it representeth: euen so the Images of holy personages that raigne now in heauen, are to bee worshipped with a holy and religious kinde of curtesie: for as Temporall honour is due vnto a Temporall Prince, so religious and spirituall honour, is due vnto spirituall and most holy personages. And as a good subiect testifieth his loyaltie and good affection towards his Prince, by honoring his regall throne: So doth a good Christian giue testimonie of his dutifull, both estimation and deuotion toward those heauenly creatures, by giuing honour vnto their Images. At leastwise, why do not the Protestants exhibite ciuill reuerence as well vnto the representations of Gods Saints, as to the shadowes of the secular Maiestie? unlesse it be because they are fallen out with the Saints of God, and are become adorers of sinfull men.

R. ABBOT.

We may here conceine that images are brought to great distresse, in that froin arguments in the schooles they are faine to flie to the ceremonies of the Court. It should seeme strange that formalities obserued to Princes in their Courts for maiestie and royall state, should be made patternes of religious deuotions to be practised in the Church. But a man in danger of drowning is glad to catch at euery twigge, and this desperate cause of Images hauing

no manner probability of any approued reason or example for the iustifying of it, is glad to shift any way, and setteth foorth shadowes and gholstes to make shew of armed and fighting men, *M. Bishop* saith that *M. Perkins* answer had bene preuented, if the argument had bene well proposed, but now that hee hath proposed it, what doth it containe but onely a begging of that to bee graunted him which is denied in *M. Perkins* answer? The thing that hee should haue proued is, that there is a like respect of religious worship to Saints, as of ciuill reuerence to Princes, and hee onely affirmeth it, but reason he hath none. But to take such stuffe as he bringeth vs, first, we tell him that *the chaire of estate* is not bowed vnto for that it representeth the Prince, as he very idely and fondly dreameth, but for that it is the Princes seate, it being holden for a matter of princely maiestic, that there bee a reuerence performed to those things which serue in speciall manner for the Princes vse. In which sort at the Princes table, though the Prince not yet come vnto it, yet the seruice is done vpon the knee, as with bowing and obeisance also at the tables of inferiour States, where we suppose *M. Bishop* is not so madde as to thinke that either the meat, or the table, or any thing else doth represent them in respect of whome this duty is performed. On the other side, no such duty is done to the Princes image, because it is not a matter of the Princes vse, and if we should see *M. Bishop* kneeling to it, we should either thinke him drunke, or take him for a foole. No argument therefore can be drawne from the honour done to Princes, to approue the honour that is done to Saints, because in that kind wherein it is required to be done to Saints, it is absurd and ridiculous to bee done to Princes. Yea *M. Bishop* may as well conclude, that the Saints should haue their cloth of state, and carry scepters in their hands, and that our Lady the Queene of heauen, as they call her, should haue Ladies to beare vp her traine, because Kings and Queenes haue so, as that wee are therefore to kneele to Saints images, because wee kneele to the cloth of state. Well, yet *Master Bishop*, telleth vs that *as temporall honour is due to a temporall Prince, so religious and spirituall honour is due vnto spirituall and most holy personages*. But vainely and absurdly: for how should his proportion stand, when hee putteth Princes on the one side, and subiects on the other? Let him say as he should say, *As temporall honour is due to a temporall Prince,*

fo and much more religious and spirituall honour is due to him, who spiritually, and in way of religion is our Soueraigne and Prince. If he can prooue, that the Saints are appointed to bee spirituallly our Kings and Soueraigne Lords, he saith somewhat other-wise his proportion halteth, and goeth so lame, as that it cannot carrie him whither he would faine goe. He telleth vs, that *they now raigne in heauen*: but wee answer him, that they raigne, and are *Kings* spirituallly in heauen, by hauing a victorie and triumph ouer their spirituall enemies, not by hauing a dominion and Soueraign-tye ouer vs. Wee are taught to acknowledge the Saints and Angels for our ^a *brethren and fellow-seruants*, who because they are no other, therefore will not take vpon them to be our Lordes, neither canne wee without offence tender our seruice and deuotion to them. Therefore *S. Austine* saith, as we haue scene before, ^b *Wee honour them not by seruice, but by loue: they are to bee honoured by imitation, not to bee worshipped by religion.* And of the Angelles *Origen* saith, that ^c *this is it that gaineth their fauour to vs, and maketh them willingly to do all things for vs, when they see vs well affected towards God, and that wee embrace his Sonne Iesus Christ, struing daily to growe more and more to the knowledge of him, but no man may dare to offer his prayers but onely to the Lord God, who is abundantly sufficient for all, by our Sauiour the Sonne of God.* Now therefore as seruants and subiects to their fellow-seruants and subiects yeelde affection and loue, but none setteth vp to other a royall throne to honour them as Princes, so wee giue our loue and affection to the Saints, wee testifie and commend their vertues, wee lay before vs their good example, wee acknowledge their blisse, wee desire and long for the fruition of their companie: but we make them not our spirituall Princes and Soueraignes: and therefore we giue them no dutie or seruice of religion, which is the royaltie of God, knowing that they woulde hide their faces, and exceedingly abhorre to haue the same offered vnto them. And hereby we see howe idly *M.B.* goeth on in his tale, that as good subiects testifie their loyaltye and affection towards the Prince, by honouring the regall throne, so good Christians giue testimonie of their duetyfull estimation and deuotion towards those heavenly creatures by giuing honour vnto their Images. For neither haue we the conditiō of subiects in respect of the Saints, neyther doe wee owe any such deuotion or duty to them, neither

^a Rem. 6. 11. & 9. 10.

^b Aug. de vera relig. cap. 55. sup.

^c Origen contra Cels. lib. 5. Hoc nobis Angelus Dei reddit satis propterea vs libenter pro nobis faciunt omnia quod bene affecti sumus erga Deum, & quod Filium eius verbum com- plectimur, &c. con- tendentes indes ad clariorum eius noti- tiam &c. Et paulo ante: Ne qui audeat precibus offerenti- si soli Dominus Deo qui vnus omnibus abunde sufficiat, per Seruatores vestrum Dei Filium, &c.

haue the images that are sette vpe in their names that referre to them, as the royall throne hath to the Prince. We honor the chaire of estate, because of the Princes vse therof for maiestie and state: but seeing the Saints are in heauen, what haue they to doe with blockish idols here on earth, or if they were vpon the earth, what vse should they haue of them? And therefore it is an idle and fond question which he asketh, *why wee yeeld not ciuill reuerence to the representations of Gods Saints, as well as to the shadowes of secular maiestie*, because we haue no ciuill conuersation with the Saints, as we haue with Princes; neyther is there any ciuill vse of those counterfeite Idols, as there is of the Princes chaire of state. Neither are we therefore fallen out with the Saints, as hee vainely cauilleth, but rather we labour to be, and hope to be the same that they are. And because we hope so to be, and are neither so impious nor so foolish, as to think that men hereafter should set vp Idols to vs to worship vs thereby, therefore we hold it for impietie and folly to vse anie such superstition to the images of the Saints. As for Princes though they bee *sinfull men*, yet we haue learned of Christ concerning them, *to giue to Caesar the things that are Caesars*, and as they are vnto vs the shadowes of the maiestie of God, so to giue vnto them ciuilly some shadowes of the honour that belongeth vnto God.

4 Mar. 22. 21.

19. W. BISHOP.

M. P. makes a third point of difference, that we may not worship God in any such image in which he hath appeared vnto men. In this we doe not differ, unlesse he takes it otherwise than he deliuereth it. Those images wee hold more reuered then any others, as representations nearer approaching vnto the Diuinity; yet because they do not expresse the Deitie, God is not directly apprehended nor worshipped in them; but onely by collection, as for example: The forme of a graue old man in Daniel, doth not represent Gods person, but we gather by that auncient forme Gods eternitie, whereby we arise to a more perfect conceit of God, whom we adore: now other images of Christ and his Saints, doe cary our mindes directly vpon their proper person, whome in their images we adore and worshippe after their degree. But we worship images with farre meaner reuerence then anie of the Saints, in regard onely, that they do represent such personages, and

do induce vs more to loue and honour them, and do stirre vpon our dulnesse more often and ardently to honour God in the Saints, and the Saints in their degrees: as also to imitate their holy example as hath bene said more then once, that al may understand how farre off we are from giuing Gods honour vnto either Saint or image. But this point of difference is made to bring in a common argument of theirs, to wit, that the worshipping of the golden Calfe is condemned as flat idolatrie: and yet the Israelites worshipped not the Calfe but God in the Calfe. To which we say, they did not worship the true God in the Calfe, but the God of the Egyptians, which was taken by them to haue the shape of a blacke Calfe with white spots. See S. Augult. And therefore making the golden Calfe to represent this false God, and attributing their deliuerance vnto that supposed God, and not vnto the God of Israel, committed idolatrie, which the text prooueth most manifest, these be thy Gods that brought thee out of Egypt. M. Perkins answereth, that the meaning is nothing else, but that the golden Calfe was a signe of the presence of the true God: such glosses without anye authoritie of the auncient Fathers is ridiculous, being against the plaine text: but saith he, we must not thinke the so mad, as to take a Calfe made with their eare-rings to be their God, no: but we may well thinke them so ungratefull vnto the true God their deliuerer, that they did ascribe their deliuerance not to him, but vnto that God which the Egyptians serued, whose pourtraiture was that Calfe.

* Exod. 32.

* Lib. 18. de ciuit. cap. 5.
* 1. De nat. Decor. Ver. 4.

R. ABBOT

It is one speciall faculty that men attaine vnto by Romish learning, that they are able at any time by a distinction to inocke God. Let God say what he will, they will say the contrary, and yet by a distinction they will make it good. God commaunded his people that they should make no manner a figure, or forme, or image, wherby to represent or worship him. Accordingly the faithfull obserued, and did throughout all their generations: they abhorred alwayes in any meaning to set vp an image vnto God. They dedicated their temple vnto God without any image, saith Philo. Thomas Aquinas saith of that time of the old testament, that to the true God being incorpall or without body, no corporall or bodily image might be set up, & to that purpose citeth out of Damascen, that it is a point of extreme fol-

a Deut. 4. 16.

b Philo de legat. ad

summ. Vt eximio

sanum dicatur

inuisibili Deo sine

ulla effigie.

c Thom Aquin.

summ pars 3.

quæst. 21. art. 3. 1p

si vero Deo cum

si incorporatus nul

la corporalis ima-

go poterat poni: quia ut dicit Damasc. in sapientia summa est & impietas figurare quod est diuinum, sed quia in nouo testamento Deus factus est homo, potest in sui imagine corporali adorari.

ly and impiety to figure that that is diuine, and therefore in the newe testament approueth no image of God, but as God was made manne, that is, the images of Christ. So *M. Bishops* Nicene fathers, albeit they were idolaters as well as *Aquinas* and *Damascen*, yet they condemned the making of images to the godhead, as before hath bene shewed, and approued onely the images of Christ, and of the Saints. *M. Bishop* now telleth vs that they were all fooles, and made a needlesse scruple for want of the knowledge of his distinction: for though God be not directly to be apprehended or worshipped in an image, yet by collection he may, as by the forme of a graue old man we gather Gods eternity, saith hee, and thereby arise to a more perfect concept of God, whome wee adore. Thus for want of his learning they wanted the meanes to arise to the more perfect concept of God, because they feared to picture God in the forme of a graue old man. But I haue^d before shewed that this impious dreame of his accordeth with the concepts of prophane Philosphers, who did not thinke that their images did or could expresse the deity, but they vsed them onely as steps, whence by collection they might ascend to the contemplation of the diuine power. It hath bene there also declared, that it is wholly wicked and vnlawfull in any signification or meaning to take vpon vs by an image to represent God. Whereas hee seeketh out of *Daniel* to approue this forme of a graue old man, he dealeth lewdly therein, *Daniel* there saith of the Auncient of dayes, his garment was white as snow, & the haire of his head like the pure wooll, but of a graue old man hee saith nothing. Of our Sauour Christe appearing to *S. Iohn* it is also saide, ^e His head and his haire were white as white wooll and as snow: and will *M. Bishop* be so fond hereupon, as to picture our Sauour Christ like a graue old man? Old age also importeth not eternity, as he fancieth, but rather decaying & declining: and therefore is very vnfit to signifie the infinite being of the euerlasting God. But leauing that to the wisdom of God, why hee hath thought good thus or thus to appeare to men, we hearken to his commaundement, who saith that in the giuing of the law hee appeareth in no likenesse, because he would haue no image or likenesse set vpon to him. Wee follow also the example and practise of the faithfull people of God, who albeit they did reade of these apparitions of God, yet neuer durst presume thereupon to make anie Image, whence they might by collection arise to the more perfect concept of him.

d 3. r. 4. & 7.

e Dan. 7. 9.

f Reuel. 1. 14.

As touching their worshipping of the Images of Christe and his Saints, and that by vaine pretences they bestow vpon Saints and their Images the worshipp due to God onely, enough hath bene already said. So hath it bene also plainly declared already, that as the Israelites in worshipping their golden Calues, intended to worshipping the true God, and Maister *Bishops* assertion that they meant thereby to worshipping the God of the Egyptians, is but vpon his owne worde, and therefore we reiect it as a dreame. *Bellar- mine* in this matter wauteh too and fro, hee sawe the trueth plainly enough, and therefore is forced to confesse, that ^h it is not unlikely which *Abulensis* and *Caietan*, and other of their writers say, that it may bee admitted that the Iewes in the idoll did thinke to worshipping the true God: but yet loth to stand to this, as being too directly against his purpose, he commeth in with *perhaps this* and *perhaps that*, and sheweth that indeed hee knew not what to say. But what sence is there in that Maister *Bishop* saith, that the Israelites should imagine that the GOD of the Egyptians deliuered them out of the land of Egypt; If they had caried the opinion of many Gods, it was more probable and likely for them to thinke, that the God of the Egyptians would rather haue done a fauour to the Egyptians then to them, and therefore would rather haue kept them in Egypt, then haue deliuered them from thence. They afterwarde went a who- ring after other Gods, the Gods of the Sidonians, the Ammonites, the Moabites, and others, and yet to none of them did they euer ascribe the deliuerance out of the land of Egypt, and howe then is it likely that they should ascribe it to the Egyptians God? And if they hadde meant to worship the Egyptians God, there is no question but they woulde haue worshipped him in the same manner as the Egyptians did. But the Egyptians worshipped their God not by a golden Calfe, but by a liuing Calfe, which was to bee of a certaine colour and certaine markes, which they so much regarded, as that when that Calfe or Bullocke was dead, they went vppe and downe with great mourning and lamentation till they hadde found another coloured and spotted in the same sort. Seeing therefore this was a matter of so great moment, they would by no meanes haue neglected it if they hadde meant to worshipping the Egyptians God. Howe much rather shoulde wee thinke that they intended by their golden Calfe to worshipping their owne God for

^b *Supra, Sec. 5.*

^b *Bellarmin de Imag. Sanct. cap. 13. Dicunt nec im- probabiliter admit- te posse quod Iudaei in idolo putauerint se colere Deum ve- rum.*

ⁱ *Exod. Viii. An- not. to Aug. de ciui. Dei. l. 18. cap. 5.*

receiving of him the like benefite, as for which the Egyptians worshipped their imagined God by whoring calfe; King *Apis* in a time of great dearth and famine, greatly relieved the Egyptians, and specially the cite of Alexandria, whom being dead they for that cause honoured as a God for reasons diversly conjectured, naming him *Serapis*. For the worshipping of him, they made speciall choise of a calfe of bullocks, as fittest for memoriall of the benefite for which they honoured him, because men are specially sustained and fed by the labour of the Oxen. The Israelites at that time in more miraculous manner, received the like benefite at the hands of their God. He fed them with Manna from heaven when they hadde no meanes at all to provide themselves bread. *Aaron* therefore being required to make them Gods, being vndoubtedly more intelligent, then either to impute their deliuerance to the God of the Egyptians, or to thinke God to bee like a calfe, yea and not being ignorant of the construction which the Egyptians made of their calfe, made a golden calfe; onely as a signe and memoriall of the God by whom they were nourished and fed, whence according to *M. Bishops* rule they might by interpretation and collection, arise to the remembrance and concept of God. Hauing then made the Calfe, he saith, *These are thy Gods, O Israel, which brought thee out of the land of Egypt*, in no sort referring them to the God of the Egyptians, but remembering them thereby of their owne God, who by *Moses* brought them out of the land of Egypt. Which hee doth by that rule which *M. Perkins* mentioned out of *S. Austine*, that *Images are wont to bee called by the names of those things, whereof they are images*. For the rest I referre thee, gentle Reader, to that that is saide before. As for that which he saith, that *the Egyptians tooke their God to haue the shape of a blacke Calfe with white spots*, if some other man had said it, I should haue said that he had spoken like a Calfe. Hee quoteth *S. Austine* for witness of it, but *S. Austine* saith no such thing. He saith that *Apis* being king of the Argiues, came into Egypt, and dying there became *Serapis the greatest of all the Gods of the Egyptians*. He noteth out of *Varro*, that he was called *Serapis of the coffin wherein hee was buried*, being worshipped in his coffin before any Temple was built for him; the coffin being in Greeke *οσπος*, which being added by way of composition to *Apis*, made *Sorapis*, and by change of a letter was turned to *Serapis*. He saith that it was decreed, that

k Ruffin. hist. lib. 2.
cap. 23. Apis fe-
runt cum famu
tempore frumenta
apud Alexandria
defecissent, ex pro-
prio assatum civi-
bus alimenta pra-
buisse. Quo defuncto
in honorem eius in-
stituerunt Memphis
templum, in quo
bos quasi indicium
optimi agricola
nutritur, &c.
et in templo
tabernaculo

1 Aug. ad Simplic
lib. 2. q. 3. Solent
imagines carum ve-
rum nominibus ap-
pellari quarum
imagines sunt.

m. Aug. de ciuit.
De lib. 1. c. 6. q. 2.

no man upon paine of death should say that he was a manne, and that in all temples where Isis and he were worshipped, there stood an image at the dore which hadde the finger laied to the mouth, as requiring silence that no man should say that they were menne who were there worshipped. He addeth, thatⁿ the Egyptians daintly kept and fed the bullocke in the honour of Apis or Serapis, but that they tooke Serapis their God to be like a blacke calfe with white spots, neither he, nor Tully, nor any other euer imagined, till M. Bishop by a milchance lighted vpon it in a dreame.

n Ille bos quem mirabili vanitate decepta Egyptus in honorem eius delictijs affluentibus aliebat, &c. Apis vocabatur.

20. W. BISHOP.

But now before we end this question, I must let you understand what worthy men they were that first beganne to wage battell against Images: they were the Iewes in their Talmud. Ord. 2. tract. 1. dilt. 2. See Synod 7. act. 5. A barbarous Persian Xenias, as witnesseth Nicephorus Lib. 16. cap. 27. 7 hen Mahomet the great God of the Turkes. Alcoran. ca. 15. & 17. with such like infidels, sorcerers, and the scum of the earth.

See Card. Bellarmine de Imag. lib. 2. cap. 6.

I will with one or two testimonies of the auncientest Fathers finish this controuersie. Lactant. In car. de pass. Christ. Kneele downe and adore the venerable wood of the Crosse.

Hierom, in vita Paulæ: She adored prostrate before the Crosse, as if she had seene Christ hanging on it.

Basil against Iulian cited, act. 2. Synod. 7. I honour the hystoric of the Images, and doe properly worship them.

Finally in the 7. generall Councell holden 900. yeares past, they are condemned of heresie, that deny the use and worshipping of holy Images.

R. АBBОТ.

M. Bishop in this worthy conclusion will tell vs what worthy men they were that first beganne to wage battell against images, and first nameth vnto vs the Iewes in their Talmud. But hee sheweth himselfe a very simple manne to goe about to perswade vs, that the Iewes in their Talmud were the first oppugners of the worshipping of Images, vnlesse hee hadde shewed vs withall, that their forefathers before the Talmud hadde entertained and practised the same. It was but a thing mistaken by him: they were
the

the Iewes indeede that were the auncient oppugners of Images, but these Iewes were *Moses* and the godly Kings of Iudah, *Asa*, *Hezechias*, *Iosias*, and such other, together with the Prophets of God, who denounce the wrathfull vengeance of God against this filthy and abhominable pollution of the true worshipp of God. If thote faithfull people of God hadde worshipped Images, *M. Bishop* had had somewhat to say of the Iewes latter detesting and abandoning of them: but because there is no example found of any godly man that euer did so or so taught, we thereby vnderstand, that what the Iewes do or haue done in that behalfe, they haue done it by obseruing constantly so farre soorth the doctrine and practise of their godly fathers. The Turkes also doe that which they do in respect of Gods commaundement. They acknowledge the law of the tenne commaundements to be of God, and finding the worshipping of Images to be therein condemned, they accordingly detest it. And in this respecte Poperie hath lien as a stumbling blocke in the way both of Turkes and Iewes, and hath caused them to fall into the greater hatred and despite of the name and faith of Christe, and let a barre against them to keepe them frō entring into the Church of Christe. They knowe that the worshipping of Images is condemned of God, and therefore seeing the profession of the name of Christe to bee ioyned to worshipping of Images, they haue wholly deemed the same to be sacriledge & enmitie against God, and haue shunned it accordingly. This scandall God hath in part reuenged already, by deliuering those Easterne Churches where this idolatry was first established, by cruell destruction into the Turkes handes. The Church of Rome hath scene it, and it is verified in her which *Saint Iohn* prophecied, *The remnant of the men which were not killed with these plagues, repented not of the workes of their handes, that they might not worship deuils and idols of gold, and of siluer, and of brasse and of wood, and of stone, which neither can see, nor heare, nor goe.* Therefore God hath giuen ouer that filthy whore to all abomination and vncleanness both spirituall and corporall, and will in due time performe that which hee hath foretolde, concerning a perpetuall desolation to befall vnto her. As for *Xenaias* or *Xenias* the Persian, if he were otherwise faultie, he was iustly for that to beare his iudgement: but in oppugning the worshipping of Images, if he did so, he did the part of a iust and faithfull man, I referre the Reader

der to that beefore hath bene sayd, concerning him in ^b answer of the Epistle to the King. But nowe that *Maister Bishop* hath thus brought in by way of contempt, Turkes, and Lewes, and a barbarous Persian, waging warre against Images, wee would looke that hee should bring vs glorious troupes of the auncient Fathers, speaking in fauour of them, Behold, gentle Reader, the wretchednesse of a damnable and wicked defence. Hee hath heere offered vs the verse of a Poet, the fact of a woman, and a counterfeit sentence not found in *Basilis* workes, but Fathered vpon him most impudently foure hundred yeares after his decease. Surely if Poperie had bene the religion that was professed of old, there could not haue wanted many and most pregnant testimonies for that which they nowe practise. But there are none : they are put to a miserable shift to get any thing that may giue but some shewe of grace to that which they defend. But such as they are let vs examine what they say. First *Lactantius* by a Poeticall fiction bringeth in our Sauour Christe hanging in ruefull plight vpon the crosse, and there calling to man to behold and consider him in that estate, ^c *To behold his haire and his necke all imbrued with blood : his head all rent with thornes, and shedding or distilling the warme blond vpon his sacred face, his eyes closed together and wanting light, his cheekes buffeted, his tongue drie and poisoned with gall, his countenance pale like death : Behold, saith he, my hands pierced with nailes, my ioynts racked and drawne soorth, a great wound in my side, and a streame of blood issuing from thence, my feete bored through, my members all blouid.* Here vpon followe the words which *Maister Bishop* citeth, *Kneele downe and with weeping adore the worthy wood or tree of the crosse, and humbly kissing the ground bedewed with innocent blood, wash it with thy teares.* Where we see all framed to Poeticall manner of speaking, and may easily perceiue that the Author intendeth no more, but that beeholding by the spirituall contemplation and meditation of faith, the bitterness of the passion of Christ for our sakes, wee should in heart and affection euen fall prostrate beefore him, as hanging vpon the Crosse, and kisse the ground bedewed with his most sacred and innocent blood. Wee can no more suppose nowe the reall adoring of the Crosse, whereof hee speaketh, then wee canne suppose the ground nowe really moisted with the blood of Christe, and therefore canne no otherwise take it, but that hee referreth our medita-

c Lactan. carm. de pass. Christi. En aspice crines sanguine conrotos & sanguinolenta sub ipsi Colla comu, spinisq; caput crudelibus haustum Vndiq; diuisa plume unum super ora cruorem, Compres- soi speculari oculos et luce carentes. Afflicta siq; Senas, aenem suscipia linguam Felle venenatum & pallente: funero vultu. Certe manus clauan fixas trahitq; lacertas. Atq; in- gers lateri vulnus cere inde sinorem Sanguinem fessiq; pedes artusq; cruertis: Flecte genu lignum, cruce venerabile adora Flecti, in oculis terangi, cruore maderem Ora peruen- tum in lachrymas suffunde su. utu. &c.

d Gal 3.1.

tion to the Gospell, where ^d *haung* Christe described before our eyes as crucified amongest vs, we should in minde and deuotion as it were kneeling before his crosse, humble our selues to him. But that *Lactantius* was very farre from worshipping spiritually the very wood of the crosse, he plainly enough sheweth when hee resolueth it ^e to be a thing unlawfull to worship any thing beside God. Yea, and we haue heard before out of *Ambrose* concerning the crosse of Christe, euen the very crosse whereon hee was crucified, that to worshippe it were ^f *beathenish error and the vanitie of wicked menne*: Whereby wee learne to esteeme of that which *Maister Bishop* further citeth of *Paula* a noble gentle woman of Rome, of whome *Hierome* reporteth, that traouailing to Hierusalem, and comming to the place where Christ was crucified, ^g *falling prostrate before the crosse, shee worshipped as if she had seene the Lord there hanging before vs*. Hee telleth vs that she worshipped, but he doth not tell vs that she worshipped the Crosse. The present conceipt of the place was a motiue vnto her there to fall downe to worship Christe in heauen, but of worshipping the crosse there is nothing sayde there, much lesse of any thing that shoulde induce vs to the worshipping of *Maister Bishops Images*. Nay *Hierome* saith, ^h *Wee worship neither Sunne, nor Moone, nor Angels, nor Archangels, nor Cherubim, nor Seraphim, nor any name that is named in this worlde, or in the worlde to come*. The words cited vnder the name of *Basil*, can haue no more credit then they haue who are the reporters of them, which is none at all. They are alleadged out of the seconde Nicene Councell, and the Councell it selte is brought as a witnesse of the worshipping of Images, but howe base account is to bee made of that Councell I haue beefore giuen to vnderstande in answer of the Epistle. Albeit that thou maiest, gentle Reader, more particularly vnderstande the trueth of that censure, it shall not bee amisse somewhat further to note the originall and processe of the sayde Councell. It hath bene beefore shewed, that in the time of *Gregorie Magnus* Bishop of Rome, which was about fixe hundred yeares after Christe, *Serenus* the Bishop of Massilia seeing the people to worshippe the Images in the Church, in great zeale brake the Images in peeces, and threw them out of the Church, that there might bee no occasion there left of any such abomination,

Gregory

e *Lactantius* insitunt. lib. 5. cap. 9. Nesciunt quantum sit reus adorare aliud praterquam deum. f *Supra* Sect. 1. Ex *Ambrosio*.

g *Hieron. in Epistaph. Paula Prostrata ante crucem quasi pendentem dominum cerneret adorabat.*

h *Hieron ad Riparadu. Vigilant. Ne solem quidem & lunam, non Angelos, non Archangelos, non Cherubim, omne nomen quod nominatur in presenti seculo & in futuro colimus et adoramus.*

Gregorie hereupon wrote to *Serenus*, and though hee disliked his breaking of them, yet comended him in that hee could not endure the worshipping of them. This was then the doctrine of the Church of Rome, that howsoever Images might be vsed historically for remembrance, yet by no means might men performe deuotion or worship to them. But whilst vnder pretence of that historicall vse they attained to high and honourable place in the Church, and were gloriously set foorth as great ornaments thereof, Satan hereby tickled the fancie of the people, and bred in them an itching humour of damnable superstition, which grew more and more, till Idolatry was openly practised by the worshippe of them, and the Bishop of Rome, who before had giuen sentence to the contrary, became the maine champion to fight for the maintenance of this abuse. This we find to haue come to passe about an hundred yeares or very little more after the time of *Gregory*, at which time the Emperors of Constantinople with the most of their Bishops, mightily, opposed themselues against this new deuotion, and by their edicts caused Images wholly to be defaced and abandoned out of the Churches. The pursuit of which cause when ⁱ *Leo Isaurus* verie earnestly followed, *Gregory* the second swaruing frō the steps of the former *Gregory*, tooke vpon him^k to excommunicate the Emperour and all that tooke part with him in destroying of Images. *Gregory* the third his successeur went further and assembled a Councell at Rome, and there decreed the worshipping of Images, and hauing so done, renouined the former excommunication, & added thereto a sentence of deprivation, and by rebellion and treason found the meanes to alienate from the Emperour whatsoeuer there was then in Italy remaining to him. Against that Romane councell ^l *Constantinus Copronymus* the son of *Leo* about the yeare of our Lord 755. assembled at Constantinople a Councell of the Easterne Bishops to the number of three hundred and thirtie, which wholly determined against the worshipping of Images, thinking also the vse of them in any sort to bee not onely vnecessary, but altogether vnlawfull and contrary to the word of God. The detestation that they had conceiued of the impious and wicked abuse, made them for the auoiding thereof to prohibite that vse which was lawfull, as a man desirous to make a crooked rod straight, bendeth it too farre the other way. But this determination of that Councell

ⁱ *Sigebert. Chron*
anno. 725.

Paulus Diacon. de
gest Longo. lib. 6.
cap. 49.

^k *Zonar Anna.*
tom. 3. Synodico
anathemate ob-
strinns. & c.

^l *Zonar. ibid et*
Sigebert. an. 755.

appealed not that contention, the humor of superstition being restlesse and endlesse, neuer ceasing if it bee able to stirre, till it gaine strength for the vphoulding of it selfe. So it was, that to *Leo* the sonne of *Constantinus Copronymus* was married *Irene* a proud and wicked woman, who vpon the death of her husband, abusing the minority of her sonne, tooke vpon her selfe the gouernement of the Empire, and being of a womanish affection delighted with babies, about foure and thirtie yeares after that Councell of Constantinople that generation of Bishops being in a manner quite worne out, she commaundeth another Councell in the same place, the Bishops by that time being well fitted for the doing of that which she desired to haue effected. The cause of their assembly being publikely knowne, namely that it was for the bringing in againe of the worshipping of Images, the people of Constantinople gathered themselues together, and threatened to do some violence to them if they should conclude any such matter. This feare hindereth them from proceeding according to that they had purposed, and hereupon *Irene* dissolved that meeting for that time, and the next yeare after caused the same to bee renewed at Nice in Bithynia, where the first great and famous Councell was houlden against *Arius* the hereticke vnder *Constantine* the great. But wee may here easily conceiue a great difference in course of proceeding betwixt that former and this latter Councell. The former Councell continued for the space of three yeares and more, long time and deliberation being taken for debating and discussing to the full points of question that should bee decided in it. This latter continued but onely twentie dayes, being begun 8. kalend. Octob. and being ended 3. Id. Octob. so that they seeme to haue before determined what to conclude, and for no other cause met together but onely to say what they had determined. The President of this Councell who managed the whole busines thereof was one *Tharasisus*, who of a courtier and a souldiour, contrarie to the canons of the Church, was made Bishop and Patriarch of *Constantinople*, a man verie vnfit and vnwoorthie for such a place. According to the weakenesse of the head was the proceeding and behaviour of the whole bodie, wickedly abusing the Scriptures, wresting and peruerting the sentences

in Fine. commet.
in Chronol. anne
787.788.

of the Fathers : no reason so foolish but they admire it, no lye so grosse but they applaude it, nothing there reade vnder the name of any famous author, but it is certainly true : no man may speake against it. The first action beeing spent in receiuing of penitents, who were a remainder of the former Councell, and now for keeping of their places recanted what they had there sayde, they come in the seconde to the reading of the letters of *Adrian* Bishop of Rome, which beeing done, they all professe their consent to that which he wrote, and so an end. In those letters hee singularly abuserh *Constantine* the great, fathering vpon him a tale of a leprosie, and that whē he had appointed the murthering of infants, that he might haue their blood to bathe himselfe in for the curing of it, *Peter* and *Paul* appeared to him in his sleepe, and recommended vnto him the Baptisme and faith of Christe, and that by means thereof hee should obtaine his health : that to this end they willed him to send for *Syluester* the Bishop of Rome, who lurked in secret for feare of falling into the persecutors hands, to whom when he was come, he declared this whole matter, & asked him (if we will belieue this notable cosiner) *what kind of gods he thought those two to be, namely Peter and Paule, that had appeared to him ?* that *Syluester* telling him they were no gods, but seruants and Disciples of Christ, caused their Images to bee brought forth, which when hee saw, hee sayed, these are they whom I sawe in that vision: (an excellent skill in the Image-maker, that hee could light so iust vpon the visages of them that were dead almost three hundred yeares before :) that hereupon *Constantine* was baptized at Rome, and restored to his health, and did sette vpe manie goodly Images of Christ and his Saints in the Churches there. With this most impudent and shamelesse forgerie, so plainly contradicted by ^a *Eusebius* his storie of the life of *Constantine*, by ^b *Ambrose*, by ^c *Hierome*, by ^d *Socrates*, by ^e *Theodoret*, by ^f *Sozomen*, who all declare that *Constantine* was baptized at *Nicomedia* amidst manie Bishops there, and that newly beefore his death, which was ^g seuen yeares at least after the death of *Syluester*: with this lewd tale, I say, *Adrian*

^a *Euseb. de vita Constant. lib. 4. cap. 62.*
^b *Ambros. de obitu Theo. doct.*
^c *Hieronym. in chronica.*

^d *Socrat. lib. 1. cap. 26.* ^e *Theodoret. lib. 1. cap. 12.* ^f *Sozomen. lib. 2. cap. 32.* ^g So it is by the computation of *Funcius*: but *Sozomen. hist. lib. 1. cap. 16.* saith that *Iulius* the second after *Syluester* was Bishop of Rome at the time of the *Nicene Councell*: which being so, *Syluester* must bee dead at least thirteene yeares before *Constantine* was baptized.

maketh his onfet for images, & then proceedeth to the contaminating and prophaning of the Scriptures, alleading that God made manne according to his Image, as if thereupon it should concerne vs to make images and worshippinge them: that *Noe* and *Abraham* set vp altars vnto God: that *Iacob* erected a stone, and powred oile vpon it, & called it Gods house: that the same *Iacob* worshipped vpon the toppe of his rod, as if worshippinge of Images were to bee prouoed by examples of hauing no Images to worshippinge: that *Moses* made the Brazen serpent and the Cherubims, and^h if, sayeth he, the people of *Israel* were saued from their plague by looking vpon the brazen serpent, doe wee doubt but that wee are saued beeholding and worshippinge the Images of *Christe* and of all the *Saints*? as it there were the like reason of that which *GOD* in one kinde for speciall cause commaundeth, and that which in another kinde manne of his owne head fondly presumeth without God. For further proofes he citeth out of the *Psalmes*, ⁱ *Confession and beauty are before him*: ^k *Lorde I haue loued the beauty of thy house, and the place of the tabernacle of thy glorie*: ^l *My face hath sought after thee, thy face Lord will I seeke*: ^m *The rich of the people shall make their supplication beefore thy face*: ⁿ *O Lord, the light of thy countenance is sealed vpon vs*.

Can we hold him for other then a graue and reuerend Prelate, that coulde dispute so substantially, so wisely, so learnedly for the worshippinge of Images? May not wee bee taken for blinde buzzardes, that cannot see the same sufficiently prouoed and warranted by these texts: or rather are we not to take him for a lewde cosiner and peruerter of Gods woorde, who would thus detort and wrest the Scriptures to that whereto they giue no semblance of approbation or liking? As hee dealeth with the Scriptures, so doth he with the Fathers. Hee alledgeth amongst others one place vnder the name of *Basil*, in which the words are which *M. Bishop* here citeth, which yet is certaine to haue beene written by another a long time after the death of *Basil*. Amongst other words there are these: ^o *I confesse holy Mary, who brought forth Christ according to the flesh, calling her (Deiparam) the mother of God*: which there is no mā so blind but seeth that they are purposely set down against the Nestorian heresie and that without doubt after the time of the Ephesine coucell when that name of *Deipara* was first publicly auouched to the Churches vse, which was holden about 50. yeares after *Basil*s time.

h Si Israeliticum
populum per inspe-
ctionem ceteri ser-
pentis seruatum a
sua peste credimus
Christi verò Dei et
seruati oris nostri
omniumq; sancto-
rum figuras con-
templantes et vene-
rantes dubitamus
nos seruari?
i Psal. 95. vulga.
k Psal. 25. 8.
l Psal. 26. 13.
m Psal. 44. 14.
n Psal. 4. 7.

o Confiteor de nde
sanctam Mariam
qua secundum car-
neme illum peperit
hanc Deiparam
veram.

Yea and it was yet long after that also before these words were written, inasmuch as there is affirmed the worshipping of images, whereas there is no example of the worshipping of images then to be found in any Church throughout the whole world. Some other of the Fathers hee handleth in the same sort, citing them all either fallly or impertinently, whilst either hee imputeth to them that which they neuer wrote, or impudently forceth to the gracing of the worshipping of images, that which they spake onely of the historical and ciuill vse. Yet vpon these silly grounds the Councell proceedeth, and they professe their beleefe to bee *P according to the tenour of Adrians letters perfectly worshipping images*, saith *Elias Cretenensis*, and I pronounce anathema to them that professe otherwise: yea *q I receiue, embrace and honour them*, saith *Stauratus* the Bishop of Chalcedon, *as being the earnest of my saluation, and I accurse them that thinke otherwise*. See here the worthy companie of *M. Bishops* learned men, much respecting what the grounds and proofes were that they would conclude vpon. In the third action after the receiuing of some other penitents, they reade the communicatorie letters of *Tharasius*, lately before chosen Patriarch of Constantinople, to the Patriarchs and Bishops of Antioch and Hierusalem, and their answers to him, wherein they signifie their consent to the worshipping of images. For prooffe they care not; it is enough to say they professe it, and the rest of that act is nothing but voyces of approbation of that which they say. In the fourth action they fall roundly to their businesse, and bring foorth their proofes, such as they haue, and happie is hee that can bring foorth a place that but speaketh of an image; that is argument good enough for the worshipping of them. First because they would haue it knowne that they had a Bible amongst them, they bring it foorth, and there they reade some few places out of Exodus, Numbers and Ezechiel concerning the making of Cherubims, to which they adde the place to the Hebrewes mentioning *the Cherubims of glorie ouershadowing the mercie-seate* Here vpon *Tharasius* giueth this worthie obseruation, *Let vs marke, that because the old Testament had diuine signes, the new hath from thence taken the Cherubims of glorie couering the mercie-seate: the whole Synod answering, Verie right, so the truth is indeed.*

p Constant. iuxta tenorem literarum quæ ab Adriano &c. missæ sunt hominibus consentio, &c. & cû hac fide ad tribunal Christi proficiscar, &c. Elias: perfectè eos adorans: qui verò secus consentior eos anathematizo. q Staurat. Imagines recipio, à plebore & honore velut archæonem existentes: secus autem consentientes anathematizo.

r Heb. 9. 5. l. Animaduertendum tri sacerdotis quia vetus Scriptura diuina habet Symbola, & ex his assumptis noua Cherubim gloriæ abum

brantia propitiatorum. Sancta Synodus dixit, Rectè domine, ita est veritas.

A companie of very wise men, that could not see that the new Testament no otherwise speaketh of the Cherubims then as of a matter pertaining to the old, and therefore what should hence be gathered for auouching images in the new? *Tharasmus* goeth yet further, If the old Testament had Cherubims covering the mercie-seate, we also will haue the image of Christ and his ho'y mother, and the Saints so ouershadow our altars. What is a gentle man but his pleasure? We will haue: and is it not a stout reason that because *Moses* set vp two Cherubims in the tabernacle out of all mens sight saue the high Priests once a yeare, and which wee do not find that euer any man did worship, therefore wee should set vp the images of Christ and of dead men for all men to looke vpon, and that they may fall downe before them and worship them? They are soone weary of Scriptures, and to the Fathers they go; they bring out of *Chrysostom* that the people much delighted and affected to haue the picture of *Meletius*: and that he himselve was greatly in loue with a picture describing an Angell destroying an armie of barbarous people: they alledge that *Gregory Nyssene* and *Cyryll* say that they had seene exquisite pictures of *Abraham* offering vp his sonne *Isaac*: that *Gregory Nazianzene* in certaine verses setteth foorth, that a harlot being by a yong man wonne to come vnto him for practise of filthylust, comming to the doore and seeing the picture of *Polemon* the Philosopher, went backe as it were ashamed, and left that filthynesse vndone: that *Antipater* the Bishop of Bostria maketh mention that the woman cured of the issue of bloud set vp an image of Christ: that *Asterius* mentioneth an image describing the suffering of *Euphemia* the martyr: all which being admitted for true, yet what is there herein for the worshipping of images? I may not here omit the collection of *Theodosius* the Bishop of Amorium, which he offereth to the Councell after the allegation of all these things: *The holy Apostle thus teacheth vs,* saith he, *Whatsoever things were written before, were written for our learning: therefore sacred images and pictures both of solide worke & drawne in colours, are set vp for our learning, zeale, and figure, that wee being like vnto them may yeeld the like fight with God, that he may place vs in the same state and portion wherein they haue bene, and make vs fellow-heires of his heauenly kingdome.* Was not here a man of a quicke nose and a very sharpe sent, that could smell Images in those words of the Apostle? yea

et si uetus Scriptura habuit Cherubim obumbrata propitiarium, et nos quoque imagines Iesu Christi et sanctae Deiparae, sanctorumque habebimus obumbrantes altaria.

in Diuinus Apostolus sic docet, Quae cumque praescripta uisus, &c. Ipsa igitur sacrae imagines & picturae tum multorum operibus tum colorum mater. a delictis namque nostris doctrinam zelum & typhum eriguntur & pictae sunt ut et nos illis conformes, idem certamen apud Deum exhibeamus, &c.

hee would haue vs also like to the Images (for so his woordes sound) that so it may be verified of vs which the Prophet saith, ^x *They that make them are like unto them, and so are all they that putte their trust in them.* Well, from thence they go to miracles, that in Cæsarea Palestina the reliques of *Anastafius* being to bee brought thither, a certaine woman denied beforehand to worship them. She is thereupon stricken in her loines with intollerable torture and paine, so continuing for the space of foure dayes, Which being ended, in the euening *Anastafius* standeth by her, willeth her to goe to the church & there to beg of him to make intercession for her that she might be made whole. As she came neare to the church, beholding the image of *Anastafius*, shee cast her selfe downe before it, and with great lamentation and teares pacified the Martyr, and straight wayes rose vp whole and sound. If this bee not true, the deuill is a verie knaue and as little to be trusted now as euer he was. The next is reported vnder the name of *Athanasius*, albeit it is storied by *Sigebert*, as before I haue noted, as a thing done foure hundred yeares after the death of *Athanasius*. But these men were their craftsmasters, they knewe well that great lies are not easily beleueed but vpon the credite of great names. A Jew forsooth in Beryth hired a house where a Christian had dwelt, who after he had bene there abiding, vpon a time inuited certaine other Iewes his countrimen to dinner: as they fate at table, one of them lifting vp his eyes spied there an image of Christ: a wonderfull matter, that the good man of the house all this while could neuer see it. Well, they raile at him for hauing such an Image, they complaine of him to their Elders and chiefe Priestes, they excommunicate him, they take the Image from thence: they remember what villanie and despight their fathers hadde done to Christ, and the like they doe to the image: at length they cause one to thrust it in the side with a speare and forthwith streames of bloud and water issued out, insomuch that a whole pail or waterpot was filled with it, and therewith all manner of sicke persons that came thither were cured, so as that the Iewes hereat were greatly amazed, and hereby conuerted. Afterwardes the Bishop of the place beeing greatly in doubt what to doe with all this bloud and water, at length tooke diuers glasse bottels and sent portions thereof about the worlde into Asia. Europe and Africa: onely it seemeth there was some default in the messengers, of whome there hath

x Psal. 115. 8.

beene no newes vntill this day, by reason whereof wee reade not of any processions or solemnities vsed abroade for the receiuing and entertaining of this wooden blood, nor any miracles done by it in any of those places to which it was sent, otherwise wee shoulde wonder that it should bee dried vp and no newes now to bee heard of it. May wee not say of them that receiued the se monstrous fables, that *y God hadde sent them strong delusion that they should beleue lies?* But heere *Tharasmus* very vnwarily tooke a course to marre the miracle-market, and did enough to put his fellowes from the telling of many wonders of their images, but that they had good stomackes and not easily ouercome with any quaueme.² *Some man will say, saith he, why are no miracles done by our Images?* To whom let vs answer *wh the Apostle, Miracles are not for them that beleue, but for them that are in unbeleefe. They who thus handled that image, were infidels, and therefore a signe was giuen them of God by the image.* *Tharasmus* knew well enough that there were no miracles done by their Images, but yet this could not stop the mouthes of them that came thither prepared to tell lies. Therefore anone out they come with such other like tales of blood issuing out of the Images and reliques of Martyrs, of a man molested and vexed by the deuill, with whom the deuill conditioned to trouble him no more, so that hee would giue ouer worshipping the image of our Ladie: of a man cured of a fistula in his thigh by praying to the Images of *Cosmas* and *Damianus*, the same Saints comming to him that night and our Ladie in the middest, saying to them, *See: here is th: man, helpe him forthwith:* of another who hauing the pictures of *Cosmas* and *Damianus* in waxe, could therewith cure the tooth-ach or anie other paynes: of another who beeing sodainly taken with an extreame sickenesse and paine, applied to the place where he was pained the image of Christ, and was by and by restored: of a Goldsmith, who at the request of *Neanias* made a crosse, vpon which when it was set vppe, there became miraculously wrought three pictures, and ouer them three names written in Hebrew, *Emmanuel* in the middest, and on the two sides *Michael* and *Gabriel*: of a man troubled with a cruell sore, who being brought into the Church and set vnder the image of Christ, there dropped thence a deaw into his fore, where-with hee was healed forthwith: of an image of our Ladie in *Zozopolis*, from the hande whereof dropped oyntmentes for the curing

y 2. Theff. 2.

v. Sed quispiam dixerit. Quomobrem miracula a nostris maginibus non eduntur? Cui sane ita sit cum A postulo responsum Miraculorum cre dentibus data sunt, sed illi qui in cre dultate versantur Hi autem qui ima ginem ita tractabat erant infidels: qua de causa signum il li datum est a Deo per imaginem.

of diseases. Thus there were present there that knewe more then *Tharafius* did : hee knewe no miracles done by Images but onely to Infidels, but they knewe them very common to Christians also. Amidst these and many other such grosse fooleries, they alleadge some names of the auncient Fathers, either counterfeitly, as that of *Basil* mentioned before by *Adrian*, or impertinently, as of *Athanasius* and *Basil* speaking of Images ciuilly and hystorically vsed, but not saying a worde for their worshipping of images. Of a later generation they bring first *Leontius* a Bilhop of Naples, who they say was about the time of *Mauricius* the Emperour, but they say it vntruely, as appeareth for that hee is so pregnant for Image-worshippe, which by *Gregorie Magnus* was in the time of *Mauricius* so expressely contradicted. This *Leontius* to serue his turne, openly falsifieth and belyeth the Scriptures, affirming that *Solomon* in the building of the Temple set vppe in it the Images of men, and that *Ezechiel* in the patterne that was giuen him for redifying the same, was likewise willed so to doe, which appeareth by the text it selfe to bee altogether vntrue. There was pictures of Cherubims, and Palme trees, and Lions, and Buls, and flowers for ornament of the workes, as before was said, but neuer was there in the Temple scene the Image of a manne, saue what by Idolaters was brought in. The rest of his discourse serueth to shew the Iew, in what manner and meaning they worshipped images, beefore hee hath shewed him that it is lawfull to worship them at all. They bring further the woordes of one *Anastasius*, putting a difference betwixt *adoration* and *latria*, making the former common to menne and Angels, the other peculiar to GOD onely : but yet not affirming anie thing of either of them to beelong to Images. To supplie that, they bring an Epistle of *Gregorie* the thirde to *Germanus*, who some threescore yeares before hadde beene Patriarch of Constantinople, and was condemned in the former Councell there holden, and three Epistles of the same *Germanus* himselfe, all by the like argumentes and with the same Sophistric handling this cause of Images, and vnder pretence of vsing them for admonition and remembrance, inferring the worship of them. Which done, vpon these goodly groundes they come for conclusion of that session to pronounce their anathematismes against all them that denie Images to be worshipped.

In the fifth session they follow the same course. First they bring in authorities nothing to the purpose, as of *Cirill*, noting it as an impietie in *Nabuchodonosor* that hee tooke away the Cherubims out of the temple of Ierusalem, and of *Simeon* the Eremit, complaining to the Emperor *Iustinus* the yonger concerning the Samaritans spoiling a Church, and with indignitie defacing the Images that were found in it, which, what doe they appertaine to the worshipping of Images? Then they bring in testimonies of no authoritie, the parties being of latter time and interested in this quarrell, as of one *Iohn* Bishop of Thessalonica, taking vpon him to satisfie a Pagan, and of *Leontius* before spoken of answering the Iew concerning the meaning of their worshipping of Images, without any prooffe that it is lawfull so to doe. Indeede plaine it is that the worshipping of Images was a scandall and barre both to the Pagans and Iewes to hinder them from admitting the Christian faith. They could not disswade the idolatrie of the Pagans, beecause they themselues changing the persons did the like. They could not perswade the Iewes of the truth of Christian religion, beecause they knewe well that to worshippe an image is a thing condemned by Gods commaundement. But from thence they proceed to caluminate them that impugned images, first for citing Apocryphal writings, as the *Journals of the Apostles*, and of menne vnfound in the faith, as *Eusebius*: and secondly for taking part with euil disposed men, as *Xenaius* and *Seuerus*, as if it should bee any hinderance to the truth that sometimes vpon occasion euill men become defenders thereof: and thirdly for defacing such booke as hadde bene not long beefore written for defence of such idolatrie, wherein whatsoeuer they did, they did it by iust grieuance and caution against the increas and growth of this abomination. Nowe this beeing but a sinister and indirect course, backe they goe againe to their trumpe, that is, to miracles, and as if it had bene some perfume to sweeten the roome, they tell againe the tale of the deuill promising not to trouble a manne if hee would forbear to worshippe the image of our Ladie: another of a woman who being greatly grieued at the charges that she had bene at in the digging of a well and could get no water, sawe one come to her in her sleepe, who willed her to get the image of one *Theodosius* an Abbot, which being let downe into the well, the water flowed abundantly; another of an Eremit, who beeing sometimes

to goe from his caue, would pray to the image of our Ladie that his candle might continue burning till his comming againe, and that going sometimes for two or three moneths, sometimes for five or fixe moneths, he found it burning in the same sort as he left it. No maruell if they could scant hold at the hearing of these stories, and therefore they hereupon fall to cursing them that condemned the worshipping of images, and so an end for that time. The sixt action was the reading of an answer formally penned against the actes of the former Councill of Constantinople against Images, the examination whereof, because it would be too long, I leaue to the Reader, though what it is may well bee esteemed by their proceedings hitherto. The seuenth session which is the last, containeth the Synodicall definition of the Councill for Images to bee worshipped, and their subscriptions thereto, with their certificate thereof to the Emperour *Constantine* and his mother *Irene* the Emperesse, as also the Bishops of all Churches. Thus thou hast (gentle Reader) a brieft of the comedie of *M. Bishops* learned Councill, though I confesse I am farre from acting it, to cause thee that mirth that the reading of the Councill it selte would doe. Their speeches are so ridiculous, so vsauoury, so voide of all Christian grauitie and vnderstanding, as that thou wouldest think they al spake but in a dreame, or as being scant sober to aduise of that they say. Albeit there are two things which I wish thee therein obserue: first that they approoue no other Images but onely of Christe incarnate and of the Saints, and do wholly condemne the making of any images of God, as appeareth by the epistles of *Germanus*, by the speeches of *Leontius* against the Jew, of *John* Bishop of Thessalonica against the Pagan, of *Constantine* the Deacon, the *custos rotularum*, of the Church of Constantinople in the fourth and fift actions. The second is that they wholly demie to images the worship of *latria*, which they terme the worshippinge proper to God onely, as appeareth by the epistle of *Tharafius* to *Constantine* and *Irene* in the seuenth act. In both which points the church of Rome hath gone beyond them, not doubting to make images of God the Father in the likenesse of an old manne, as *M. Bishop* hath beefore acknowledged, and of the holy Ghost in the forme of a Doue, and by the common iudgement of her Diuines hauing affirmed that the worshippinge of *latria* is to bee giuen to the image of Christe and his crosse, as hath beene beefore shewed,

and by practise yielded nolesse to the Images of all the Saintes. Thus haue they exceeded the measure of the idolatrie there decreed, and neuer ceased till the superstitions of the people had in manner fully matched all the abomination of Pagan and heathen men. The Councell being ended, a copie thereof was sent to

Charles the great, who at that time was king of France. Hee hauing receiued it, sent it ouer into this land to haue the iudgement of the Church here concerning the matter of it. What followed, let it appeare by the narration of our old English historian Roger Hovedon recited also by Mathew of Westminster. ^a In the yeare 792. Charles the king of France sent a synodical booke into Brittain, which had bene directed to him from Constantinople, in which booke (alas for woe) many thinges were found inconuenient and contrary to the true faith, specially for that by the agreeing assertion of almost all the Easterne Doctores, being no lesse then three hundred Bishops or more, it was decreed that images ought to bee worshipped, which thing the Church of God holdeth altogether accursed. Against which Albinus wrote an Epistle, wonderfully fortified by authoritie of holy Scriptures, and in the name of our Bishops and Nobles carsed the same with the booke to the king of France.

By this wee see what credite *M. Bishops* Nicene Councell hadde with the auncient Church of this lande, and that hee dooth but play the Sycophants parte in that hee goeth about nowe so highly to commend the same vnto vs, contrary to so notable a iudgement of our forefathers and auncesters so long ago, yea wee see how impudently they lie, in laying that our forefathers from the beginning were of the same religion that the Church of Rome is of now. But that was not all that *Charles* did: for he caused also a Councell to bee assembled at Franckford in Germanie of the Bishops of Italy, France and Germanie, who with common voyce condemned that Nicene Councell, and plainly declared that the sentence thereof for worshipping of images was contrary to the woorde of God. *Abbas Urspergensis* speaking of this Franckford Councell, hauing shewed that therein the heresie of *Felix* was condemned, who helde that Christe was but by adoption the Sonne of GOD, addeth further,

^b *The Synod also which a few yeares before was assembled at Constantinople (for there it was first begun) under Irene and Constantine, and by them called the seventh, and an vniuersall or generall Councell, was by them all reiecte'd as voyde, that it should neither be called the seventh*

^a Roger Hoved. Anial. part. 1. ann 792. Carolus rex Francorum misit Synodalem librum ad Britanniam sibi à Constantinopoli directum, in quo libere heu probdalar) multa inconuenientia & vera si dete contraria reperiebatur: maxime quod pene omnium Orientalium doctorum non minus quam trecentorum vel eo amplius Episcoporum unanimi assertione confirmatum fuerit, imagines adorari debere, quod omnino Ecclesia Dei execratur. Contra quod scripsit Albinus episcopus ex autoritate diuinarum scripturarum mirabiliter affirmatum: illamque eodem libro ex persona Episcoporum ac Principum nostrorum regi Francorum attulit. Idem habetur apud Mat Westmonasteriensium.

^b Abb. Ursperg. Chron. anno 791. Synodus etiam quae ante paucos annos in Constantinopoli congregata sub Irene & Constantino filio eius septima & vniuersalis appellata est, ut nec septima nec aliquid diceretur quasi supernacua ab omnibus abdicata est.

nor any thing else. So saith *Regino* also concerning the same councill, *The false Synod of the Greekes which they had caused for the worshipping of Images, was reiected by the Bishops there.* The acts of this councill were published in a booke vnder the name of *Charles* himselfe, as hath bene before said, and a copy thereof was sent to *Adrian* the Bishop of Rome, who to the Nicene coucell had bin one of the great maisters for the worshipping of Images. Hee poore man playing the parte of an *Abbreniator*, taking out of the booke what he list, and as hee list, taketh vpon him to write an answer to it, some parte whereof is still to be teene adioyned to that *Nicene* Council, but it is so pitifull an answer, as may well giue vs to vnderstand what is to bee thought of the whole matter. *Syrus* the Friar sawe so much very well, but he handsomely to colour the matter saith: *d Whilest commonly to the vnskilfull Reader hee may seeme not fully enough to answer his aduersaries, hee as it were beeing about another matter scourgeth them notably.* This was a Friarly deuice, to make the vnskilfull belecue that there are some deep mysteries in *Adrians* words which euery man cannot see, whereas any wise man may see that his answers are most putide and shamefull, and verie vnfitting indeede, as hee saith, to those things which he would seeme to answer. Therefore in fine *M. Bishops* defence of his image-idolatric is such as can giue no wise man any iust satisfaction for the approuing of it.

To Doctor Bishop.

Thus *M. Bishop*, I haue taken paines to giue the Reader a *tast* of the marrow, and a feeling of the pith of your many large volumes. Wherein if my opinion deceue mee not, hee will finde by tast so little sweetnes, and by feeling so little strength, as that hee will take you either for a silly and iniudicious man, who are your selfe abused; or for a wilfull and wicked cosiner, that seeke to abuse others with such base and deceitfull stufte. To touch the reputatiō of your iudgement and learning, I know should be as the handling of a sore, very greiuous to your selfe, and offensive to your fellowes and seduced followers, whom you haue wonne I know not by what means so greatly to admire you. Therefore I will not heere question your learning, let it be what it is thought to be: it can be no preiudice to the truth, onely I exhort you to take heed that you bee not found with that learning that you haue to fight wilfully against God. You haue

e Chron. Regino. lib. 3. anno. 794. Pseudo synodus Gracorum quare pro adorandu ima ginibus fecerant a pontificibus reiecta est.

** Conci. rom. 3. e. dist. surij. appen. Nicen. concil. 2.*

d Syrus ibid. Lor. Flori. Plerunq. dum non satū ap te aduersarij respondere imperito. is Flori. videri potest, eos tanquam aliud agens egrogis flagellat.

haue giuen shrewd tokens in sundry places of your booke, of a very malicious and wicked hearte, sometimes wittingly and purposely calumniating your aduersarie by false imputations of saying what hee saith not, sometimes guilefully concealing for your aduantage many things which he doth say: dissembling allegations and authorities which you could not answer, and answering other some without euer looking what the authors say. I know the blinde eateth many a fly, and they who know nothing to the contrary haue taken your arguments and answers for pregnant and very sure, and your booke hath gone for a great oracle amongst them. But surely hee that aduisedly weigheth the course and manner thereof, will easily imagine that in very many places you hadde one within you to tell you that you did but patch, and palter, and shift, and desperatly shut your eyes against the light that most cleerely shined vnto you. It may doubtlesse be said of you which *S. Austin* confesseth of himselfe whilest hee was intangled with the heresie of the Manichees, that you ^e *approve the things which you haue bene taught for true, not because you know, but because you wish them so to be.* Beware *M. Bishop*, of doing any thing presumptuously in this behalfe. Remember him that said, ^f *It is hard for thee to kicke against the prickes.* By beating your selfe against the rocke, you doe but harme your selfe: the rocke shall neuer be remoued. Giue glorie to God by acknowledging the trueth of God, the breath whereof hath already blowne downe the towers of Babel: the sound whereof as of the Lordes trumpet hath cast downe the walles of Iericho, and there is a curse laied vpon him that buildeth them vp againe. ^g *It is the glory of vanitie, as S. Austine saith, not to yeeld to any force of truth.* But the glory of vanity is but vaine glory, and to take a pride in being constant or rather froward in error, is the high way to confusion and shame. You may thinke it to be a blot of your credite beeing a Doctor of diuinitie to yeeld that you haue bene deceiued all this while, but it is no blot, *M. Bishop*, to confesse that degrees and learning are no priuledge against error. You haue bene content though with some impeachment, to yeeld to the Iesuites, but it shall be no impeachment to you to yeeld to *Iesus*, whose name you with others by your Proctours haue told vs that that hypocriticall vermine doth singularly abuse to the cloaking and colouring of much falsehoode and villany. Take experience thereof in your selfe. Whilest you haue

August. de duob. animab. cont. Manich. Accidit ut quicquid dicerent miris quibusdam modis non quia sciebam sed quia optabam verum esse pro vero approbarem.
f ARS 26.14.

August. de civ. dei. lib. 6. cap. 1.
Esperatur gloria vanitatis nulli cedere viribus veritatis.

haue relied vpon *Bellarmino* the chiefe captaine of them, you see how many lies and false tales you haue deliuered vpon his woorde, both generally through your whole booke, and specially in your Epistle to the king. Will you be any longer led by them who thus grossly do abuse you? Returne *M. Bishop*, and bee a meanes for others to returne out of the bondage of ^h *the man of sinne*, ⁱ *out of the snare of the deuill of whom they are holden to doe his will*. Submit your selfe to that truth which you see, I say you see, that you are not able to resist. I speake not, I confesse, as vpon any opinion or hope that I haue to preuaile with you. I know a dry sticke neuer bendeth till it breake, and I feare you are more dry then that wee may looke for any bending of you. I pray God I may haue occasion to say that it was but a false feare, but if not, yet these woordes of mine shall serue hereafter for witness betwixt God and you, and therefore for

h 2. Thest 2.
i 2. Tim. 2.

conclusion I say to you as *Cyprian* said to *Florentius*:^k *You haue my writings and I haue yours: at the day of iudgement both shall be recited before the tribunall seate of Christ.*

^k *Cyprian* lib. 4. epist. 9. *Habebis litteras meas et ego tuas: in die iudicij vtrumq; ante tribunal Christi recitabitur.*

FINIS.

The first part of the book is devoted to a general
 history of the world, from the beginning of
 time to the present day. It is written in a
 simple and plain style, and is intended for
 the use of schools and families. The author
 has endeavored to make it as interesting
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THE
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 HAS
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 BY
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 THE
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 OF
 THE
 AMERICAN
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 COMMONS
 AND
 THE
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 MISSIONS
 IN
 THE
 YEAR
 1820

THE END

FINIS



ath. 19. 17. p. 279.





