

# The opening of

Heaven gates,

Or, *Wm. Walsingham. Nov 6*

THE READY WAY *68*  
to euerlasting life.

Deliuered in a most familiar Dia-  
ogue, betweene *Reason* and *Religion*,  
touching *Predestination*, *Gods word* and  
*Mans Free-will*, to the vnderstanding  
of the weakest Capacitie, and  
confirming of the  
more strong.

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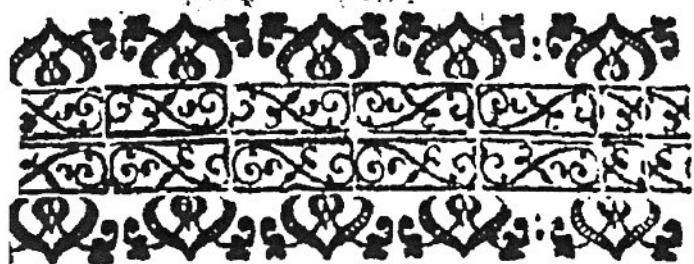
*The fifth Edition.*

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By ARTHUR DENT, Preacher of the  
word of GOD at *South-Shoobery*  
in *Essex*.

LONDON,

Printed for *John Wright*, and are to be sold at  
his Shop at the signe of the Bible  
without New-gate, 1624.



## The Epistle to the Reader.

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His Diuine Worke  
(courteous Rea-  
der) though the  
Author left vn-  
printed; yet it

coming to his hands that with a  
continuance to the memory of  
the famous Writer, and a com-  
fort to the soule of the desirous  
Reader, hee thought good to  
bring it to the Presse: and ther



## The Epistle

ther seeing that the points here in handled (being in themselves very difficult, and heretofore not so plainly expressed) are here laid down that the meaner capacity may be instructed, and the skilfuller more confirmed. Here thou maist see *Reason* contending with *Religion*, and *Religion* resolving those doubts which to *Reason* seem dissoluable: here thou shalt know, though *Reason* tell thee, if God haue predestinated his elect, yet *Religion* wil tel thee, except thou worke out thy saluation with feare and trembling, thou art none of Gods fore-chosen: If  
from

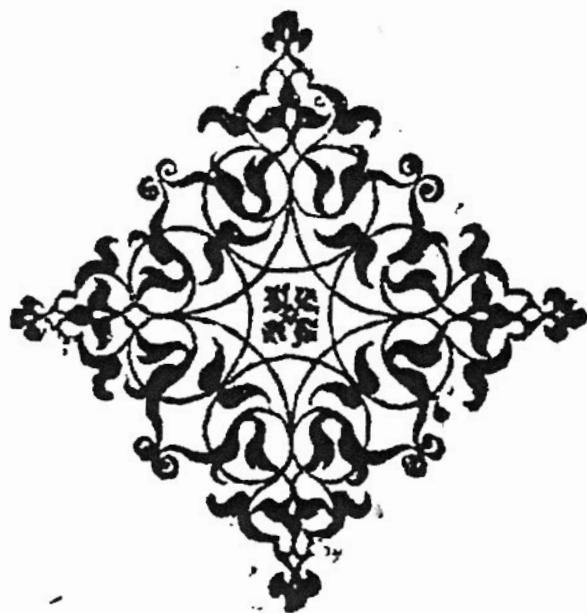
to the Reader.

from hence *Reason* say vnto thee, thou hast absolute free-wil, yet *Religion* will tell thee that thy willing comes from God. In a word; heere Ignorance shal be taught by Truth, and *Atheisme* confuted by *Religion*.

Then (curteous Reader) peruse this worthy Worke (of the eminent Preacher Maister ARTHUR DENT) wherein thou shalt finde the readie Path-way to eternall life; through which if thou wilt sojourn, at the end thereof thou shalt finde Heauen-gates set wide open to receiue thee, and troupes of Angels ready to carry thee into *Abraham*  
his

*The Epistle to the Reader.*

his bosome, where thou shalt  
rest from thy labour, and  
haue all teares wiped from thy  
eyes.





FRUITFULL  
 Dialogue betweene Reason  
 and Religion, touching  
*Gods Predestination, and mans*  
 Free-will, &c.

*Reason.*

Who made this world?

**W** Relig. God of his owne  
 singular mercy, for the  
 loue that hee bare vnto  
 mankinde.

*Reas.* Of what substance did God create it?

Relig. Truly of nothing, but by his oneword.

*Reas.* And is it eyerlasting, or shall it ce haue an end?

Relig. The Scripture doth testifie, that shall be destroyed with fire from heauen, at such time as the Lord hath appointed: Whereouer, we are informed by

common experience, that it is by nature  
subject to dissolution.

*Reas.* I pray you, what are we to thinke  
of God, that wonderfull work-master?

*Relig.* We ought stedfastly to believe,  
that hee is Almighty, righteous in all  
things, and eternall.

That of nature he is indivisible, and  
yet consisting of three distinct persons,  
the Father, the Sonne, and the holy  
Ghost. This God is called God of in-  
comprehensible wisdom, according to  
which he hath most wisely fore-seene, and  
appointed all things. He is unchange-  
able, alwaies one, neuer passionate: he is  
the Lord of reuenge, the God of iudge-  
ment, at whose breath the Mountaines  
doe shake: whose seat is the lofty Cheru-  
bins, whose foot-stole is the Earth; hee  
is a zealous God, striking Idolators, and  
such as derogate from his honour, with  
terrible plagues. He is a consuming  
fire, the King of Kings, the onely Lord of  
all worlds, the beginning, the end, and  
yet without beginning, and everlasting:  
He is invisible; though at one instant be-  
holding all things, at whose beck the hea-  
uens are obedient, the clouds doe gather  
them.

emselues together, and the Earth doth  
 utter and tremble: This God rebuketh  
 the winds, calmeth the Seas, limiteth to  
 every Star his influence, course and name:  
 This God formeth light and darknes, sen-  
 teth and calleth backe lightnings, thun-  
 ders, tempests, fearefull Comets, blazing  
 starres, and all other wonderfull impres-  
 sions of the aire; This is the God that  
 holdeth the huge earth in his hand, hang-  
 ing like a Globe in the midst of the world,  
 that foldeth the heauens like a scrowle,  
 that sendeth the seasonable Spring-time,  
 summer and Harvest, frost, cold, hunger,  
 famine and pestilence: He it is, that by a  
 certaine infused fertilitie, causeth Trees,  
 Herbs, Flowers, and every litle grasse to  
 prout and spring, to the behalfe of all li-  
 ving creatures. So that neither Birds of  
 the aire, Beasts of the field, nor the silly  
 wormes of the earth do want sustenance:  
 This is that prouident God, that contain-  
 ieth the swelling Sea within her bancks,  
 that ordereth that maruelous enterchange  
 of flowing & ebbing waters, that feedeth  
 the Whales, and every living thing dwel-  
 ling in the deeps: this is that searcher of se-  
 crets, whom no place doth exclude, whose

presence, no action, word, nor thought  
 can escape. This is the good God, that  
 created man according to his owne like-  
 nesse, made him Lord of the earth; And  
 when he had plaid the rebell against him,  
 that recomforted him being thzowne out  
 of Paradise, with the promise of the seed  
 of the woman: This God is hee that sent  
 his people Israel remedy, when they were  
 in thzaldome in the land of Egypt, that  
 parted the Red sea, and drowned their e-  
 nemies; that bid safe conduct them in the  
 Wildernesse, that rained downe Manna,  
 that defended David from the foze of  
 Saul, that foiled the Giant, that saued Io-  
 nas in the bottome of the Sea, that deliue-  
 red Daniel out of the Lions den, Jeremy  
 out of the dungeon, the thre Children out  
 of the hot consuming Oven: Hee is that  
 God that sent his welbeloued Sonne to  
 abide the death, to redeme man-kinde  
 from the bondage of sinne, and from the  
 iawes of Satan: Finally, this is that  
 God, by whose power all things were  
 made, and by whose only prouidence eue-  
 ry thing is effectually moued, ordered and  
 brought to passe.

*Reas.* All praise therefore be vnto this  
 God

Everlasting Life. 5

God most mightie, most righteous, and holy, that on this tender wise hath loued vs vnworthie wretches, deseruing nothing but the rigour of his Iustice. Now I pray you declare what was the cause that moued God to create man, and to set him in the world?

Relig. That he should serue him, and glozifie him.

Rea. Which is the way to serue God, and to glorifie him aright?

Reli. To acknowledge him as he hath appointed by his Word.

Rom. 1.

Rea. Which call you the word of God? 19.

Reli. The same which the Patriarchs, Prophets, and Apostles receiued by the holy Ghost, and committed to writing, which wee call at this day by the name of the old and new Testament.

Ephes. 2

Rea. How should a man know, that those monuments left by the Patriarches, Prophets, and Apostles, came from God: or that they did euer leaue behinde them any such writings, as wee tearme the old and new Testament? 20.

Reli. As touching the authority thereof, although the orderly dispositiõ of the wisdom of God, the doctrine it selfe, sauozing



nothing of earthlineſſe, the goodly agree-  
ment of all parts together among them-  
ſelues, the Maiesty of God ſhining forth  
in that homelineſſe of ſpeech, the laying  
together of the fore-ſayings of the Pro-  
phets, and the ſucceſſors of the ſame, and  
many other ſuch arguments, may compel  
the wicked ones to confeſſe, that God is  
the onely authoz of the Scripture; yet cer-  
tainely by noue other meane, than by the  
ſecret teſtimony of the holy ghoſt, are our  
hearts truly perſwaded, that it is y<sup>e</sup> word  
of God, ſoz ſaith the Apoſtle, That which  
we preach is the word of faith: and in ano-  
ther place, The whole Scripture (ſaith he)  
is giuen by the inſpiration of God.

Rom. 10. 8.

*Reaf.* But what doe you ſay to thoſe fel-  
lowes that account the Scripture a deuife  
or poſitiue law, made for ciuill gouernmen  
onely, and authoriſed by Antiquity, as if i  
were the diuine word of God, leſt man no  
being reſtrained of the headineſſe of hi  
owne affections by ſome other terror tha  
that of corporall puniſhment, ſhould no  
yeeld himſelfe vnto neceſſarie order?

Atheiſt.

*Reli.* For my part, I haue little to ſay t  
thoſe Monſters, neither by the grace o  
God, in any ſocietie, will I haue to do

wit

with them, but my prayer shall be, that the Lord will suddenly turne their hearts, or in his good time, pay them their iust deserts. Truly of this sort of men, I thank God, in all my daies, (although I haue heard of many) did I neuer know more than thre, which if it had pleased the Lord, were too many by two & one: these Three were naturall brethren, men mar- brothers.  
 elous politique in sundry sciences, and worldly wise, but loe the iudgements of God: the two younger were hanged, not many yeeres since, iustly condemned for high treason, and the third being the elder brother, was taken in adultery, and with knife stabbed in, and flaine by the hands of his owne wife: and so farre as I vnderstand, there is not one of the name left liue. The foole (saith the Prophet) doth Psal. 14. 1  
 say in his heart, there is no God, & doubtles they which with their tongues do profane this word, deny not the same thing, or at least that which is as euill; for besides, what betweene God and his word there is alwaies a mutuall relation, so as the one is not without the other, wee finde in the Ioh. 1. 1  
 scriptures, that God is the word: and for all those that are departed this life, in that

mind, I leaue them to God (though without repentance, we say they could not be saued.) And as for those that be yet liuing I looke for nothing more assuredly, than to heare tell of their ruine, and so likewise I leaue them.

Papists.

*Reas.* There is yet another sort, which doe not so broadly blaspheme God, as those incredulous wretches of whom wee haue spoken: But they affirme, yea, and that very boldly, that through the diuersitie of translations, the Scriptures are falsified in such wise that no certaintie is left for beliefe to rest vpon: this thing although with the graue and learned sort may happily not goe for payment, because they are able to iudge betwixt euery translation and his originall: yet are the meane sort shrewdly handled with that suggestion; for thus stretch they out that objection.

An object.

The Scriptures (say they) were deliuered by the Patriarchs, Prophets and Apostles, set downe in the Hebrew, and Greeke tongues, afterwards translated after diuers fashions by men: yea such men as were either ignorant of the truth, or partiall in their owne conceits; for doth not the disagreement of our English translations bear

witnesse

witnesse, and make the case plaine enough?

Reli. I know these wranglers some-  
 what too well, and doe perceiue the wili-  
 nesse, not of them (as I weene) but of Sa-  
 tan: These men, because they can no lon-  
 ger with their Pope-hely righteousnesse  
 sit in the consciences of the godly, and  
 cause them to imbrace that whoredome of  
 the sea of Rome, would yet bee loth that  
 Satan should leese his interest, in those  
 that may be swayed by any swinge of rea-  
 son, to incline to their part: if those good  
 men would bee so good, as to shew forth  
 our errors, they should both be heard and  
 thanked. I remember well that I haue  
 often heard this obiection, but who were  
 y<sup>e</sup> obiectors? Truly a few silly men either  
 papists, or newters, of some little iudge-  
 ment more than horses, at whom the  
 wise doe laugh, and the godly hearted  
 spew. It is sufficient for our assurance,  
 that the Lord hath promised to be such a  
 patron and protector of his word, That it  
 shall not perish, when heauen & earth shall  
 be brought to nought; and that he will haue  
 no title added to it, or diminished from it.  
 Therefore let vs giue them ouer, and haue  
 ken to our Saviour Christ, promising  
 that

Trim ob.  
iection.

Answer

Mar: 24:35

Apoc. 22. that, Whosoever beleueth shall be saued,  
 18. 19. is blessed, shall be pardoned of all his sins,  
 Mat. 16. 16 and haue life euerlasting. And contrariwise  
 Io. 20. 29. threating, that whosoever beleueth not,  
 Act. 16. 31. shall neuer bee saued, but abide the euerla-  
 Ro. 10. 13. sting curse of God.  
 Ioh. 7. 36.

God.

*Reas.* Well, let thus much suffice con-  
 cerning the word of God. Now I pray you  
 let vs returne to speake of God somewhat  
 more: You say that the nature or essence  
 that is common in the God-head among  
 the persons of the Father, the Sonne, and  
 holy Ghost, is one single substance, vnable  
 to be seuered?

Reli. So I say in deed, for otherwise  
 should it come to passe, that so many per-  
 sons as there be, so many Gods should  
 there be seuerally diuided: therefore these  
 three persons vnited together, in nature  
 are neuer separated, but distinguished,  
 so as the Father, is the Father onely, the  
 Sonne the Sonne onely, and the holy Ghost  
 the holy Ghost onely.

*Reas.* As these three persons are but one  
 God in God-head, so are they likewise of  
 one euerlastingnesse or eternitie: and of  
 one equality without degree?

Reli. Yea truely, saue that in order, the  
 Father

Fathe is the first, being of none, but of  
 himselfe alone: the Sonne is second, be-  
 gotten of the Father: the holy Ghost is  
 the third, by an vnspcakable manner pro-  
 ceeding of them both. Order.

*Reas.* Surely, so far as I can perceiue, this  
 mystery is most wonderful and vnpossible  
 to be conceiued by man?

*Reli.* Therefore full wisely hath hee  
 taught vs to belceue, and reuerence the  
 secrets of God, that saith; *Fides non habet  
 veritatem, ubi ratio habet experimentum.*

*Reas.* Besides these, what other things  
 are we to consider chiefly in God?

*Reli.* That he is exceeding iust in punish-  
 ing the disobedient and wicked, and that Mercy and  
Justice.  
 he is exceeding mercifull to the goodly, and  
 such as loue him, for it is written, That  
 so true such the Lord is mercifull and graci-  
 ous, slow to anger, abundant in goodnes Exo. 20. 5.  
Exo. 34. 6.  
 and truth, reseruing mercy for thousands,  
 orgiuing iniquity and transgression.

*Reas.* But it seemeth by this order of his  
 mercy and iustice, that some things doe  
 come to passe, which God willeth not; o-  
 therwise should there need no punishment,  
 and therein I cannot perceiue how his om-  
 nipotency is not impeached?

*Reli.*

Eph. 1. 11.

Reli. Doubtlesse he could not be God, if any thing should happen, that he would not haue come to passe; whereof the Apostle was full warie in this saying, God bringeth all things to passe according to the counsell of his owne will.

Rea. Yet can I not perceiue, how his Iustice and Mercie doe agree together.

Apo. 13. 8.

Reli. These two are reconciled, and well made manifest, in his Sonne. For after our first parent Adam, by the eternall decreement, had cast himselfe, and all his progenie, into the defilement of sinne, God did raise him vp againe in this second Adam, euen Iesus Christ, for which cause he is called, The Lambe slaine from the beginning of the world.

Rea. VVhat meane you by that word sinne?

Mat. 5. 18.

Reli. I call any thing sinne, that in thought, word, or deed, is committed contrarie to the law and will of God.

Rea. And may a man say without sinne, that sinne is willed by God?

Reli. Surely God ought not to be called the author of sinne; for how can iniquitie issue from that fountaine, where nothing is, save onely the cleere water of



of righteouſneſſe? Notwithſtanding, ſo  
 ſure am I from holding him a ſinner, that  
 reverently doth aſcribe all things to the  
 providence of God, that I account him  
 either an ignorant and blaſphemous ſin-  
 ner, that ſuppoſeth any thing to happen  
 by fortune, or chance, as if God were ig-  
 noraunt or careleſſe thereof.

*Reaſ.* Here I perceiue the naile is driuen  
 to the head, therefore you had need goe  
 diſcreetly to worke, leſt God be disabled  
 in any thing that is due to his omni-  
 pency, or that more bee attributed to his  
 power, than agreeth with his iuſtice. Verily A meane  
 to be ob-  
 ſerued.  
 this is the thing wherein I haue not onely  
 long time longed to be inſtructed, but alſo  
 beene greatly troubled in minde about the  
 ſame: I pray you therefore what is the pro-  
 uidence of God?

*Religi.* By this word Providence, is Proui-  
 dence what  
 it is.  
 meant the incomprehenſible fore-know-  
 ledge and wiſdome, whereby from the  
 fartheſt end of eternity, God did behold,  
 appoint, and provide, when, where, and  
 therefore, all things in Heauen and  
 Earth ſhould be: as alſo his unmeaſura-  
 ble, and omnipotent power, by which he  
 hath brought, bringeth, and will bring, all  
 the



the same things in their seasons effectually to passe, according to his owne will and purpose.

*Reas.* But sith the Lord is righteous, and so farre off from willing sinne, that on the contrary part, he doth not onely forbid it, but also most grieuously punish it, how can we say that sinne doth attend vpon the ordinances of God?

Neither  
rash nor  
timorous.

Relig. Certainly my very soule doth feare, least by ouer much boldnesse, I should violate, or seeme to neglect that rule of reuerence, that in Gods behalfe is to be obserued: On the other side, I would be loath, that by too much colwar-dize I should dishonor the truth: therefore as there want not testimonies of Scripture to warrant this doctrine, so I thinke it not vnmet, that herein I follow that generall sentence of the Apostle, whereof we haue already spoken; namely, that

Ephc. i. xx. God bringeth all things to passe according to the counsell of his owne will: and least I may seeme to giue too much libertie to my owne interpretation, I will also incline to the doctrine of Saint Augustine, who saith to the very same effect, The will of God is the chiefe and principall

all cause of all manner of actions and motions whatsoeuer, for there is nothing that proceedeth not from that vnsearchable wisdom and will of his. Of these two we gather, that if the will of God be the principall and originall cause of all things, that is to say, of all actions and motions: Either that sinne doth come to passe according to that soueraigne will of his, or else that sinne is nothing at all: that is to say, neither action nor motion; which absurdity by no meanes can be granted: wherefore vnder these two Banners, though the first may animate a right cowardly souldier, I dare now more boldly shew thee a reason of mine owne, & this it is: By Angels and men did sin take possession of this world, as appeareth rightly in the declining of our first Parents, Adam and Eue. But neither Angels nor Men were euer separated from the gouernment and subiection of their Lord and Maker. Ergo sinne doth possesse the world by the ordinance, that is to say, the will and appointment of GOD: This thing is witnessed by the Apostle, who saith, that no man shall resist the will of God. Moreover, behold saith the

*Aug. de trinitat. lib. 3.*

All things are done by the will of God.

Argument.

Rom. 9. 19.

Lord,

Esay 54.

A restraint  
to the wic-  
ked.

Rom. 9.

Man not  
to be excu-  
sed.

Lord, I haue created the Smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his work. I, I say, haue created the destroyer to destroy. Many such testimonies may be recited out of the word of God; But because the wicked will here take the bit in their teeth (accounting God the Author of sinne) and runne on headlong after their owne appetites, to all kinde of mischief, as though it were not inereely vnlawfull: we must before we goe any further, seeke to abate their courage, and take away that buckler, where-under they will shield and defend their pretended innocency; Therefore, although by that Almighty eye of God, nothing doth passe in the whole world vnseene, and therefore not vnwilled: yet cannot God be called the Author of euill, for saith the Apostle, There is no vnrighteousnesse with God.

But the corruption of the minde of the first man (saith Master Calvin) by which we are become sinners, came partly by the procurement of Sathan, partly by the frailty of nature; which nature man did defile, by his owne voluntary and wilful

if all fall, from whence we perceiue, respecting the meane and second causes) that mankinde doth perish through is owne default: And in as much as no an sinneth unwillingly, but of his owne accord for the most part, no man is un-justly punished by the hand of God; for by: that is the onely cause of sinne, that doth exclude all other causes besides it selfe: but God excludeth no mans will in his owne actions: Ergo, God is not the onely cause of sinne. If any man will object, that man is not the cause of his owne will, in as much as God the soueraigne cause of causes doth prescribe the event, and direct euery action to the appointed end: I answer out of the Maior of my former Argument: that is the onely cause of sinne, which excludeth all causes besides it selfe.

Man not to be excused.

Argument. Obiection

Answer.

But man in the wicked actions of Idolatry, Murther, Adultery, Theft, and such other, neglecteth the Commandement of God, and so farre forth as in him selfe, excludeth all causes, saue his owne wicked lust onely, Ergo: Man in that respect is the onely cause of sinne, and iustly deserueth the wrath and correction

Ose 13. rection of God, as witnesseth the Prophet, saying, Thy destruction, O Israel, commeth of thy selfe.

Angels & men.

*Reas.* I haue heard thee say ere now, that Angels and men were created according to Gods owne likenesse, that is, of a sound and vpright disposition and will: which thing truly is very conuenient in the eye of reason; for if they had bene ordaine euill by nature, or to that end that they should decline from that estate by the will of God, it should argue God to be vnrighteous, at least in respect of that purpose of his.

Absurdities.

*Relig.* Nay it is rather an inconuenience many waies which thou vtterest except the will of God were not worthy to be the rule of righteousness; but what other absurdities doe arise out of this suggestion of thine, as this: God created Angels and Men in all point sound, not pretending that they should degenerate; neuerthelesse, they are become euill, and haue peruerterd that estate of integrity, Ergo they haue broken the will of God, and conueyed themselves out of his ordinance: as who should say, they are therefore exempted from all subiection  
thei

their Maker, because they have bene  
 abbozne against him. Againe, all men at  
 his day are corrupt and euill. Ergo, all  
 en that are now living, are without the  
 ompasse of the ordinance of **G D D**.  
 these and many other such absurdities,  
 oe follow necessarily of thine objec-  
 ion.

*Reas.* Nay Sir, herein as I take it, you Essentiall  
 are deceiued your selfe, with plausible estate.  
 rmisses: for if the essentiall estate of man  
 e considered apart, from his faulty qua-  
 tie, not onely *Adam* in the time of inte-  
 ritie was the subiect of God, but after his  
 ill also, and in this case may the consequent  
 roue, that the whole rout, or sort of wic-  
 ed men, are comprehended within the  
 rdinance of God. Neuerthelesse, the cor- Corrupti  
 on of nature, and all the euill actions on.  
 f men may simply be transferred to the  
 ill and malice of Satan, and the frailtie  
 f the workers.

*Relig.* Truly I must needs confesse,  
 hat this shift proceedeth not altogether  
 rom simplicitty: Notwithstanding if we  
 end our affection simply to accept of the  
 ame, we shall fall very fondly to consent,

Blasphemy  
of the Ma-  
niches.

Amos 3. 6.  
Lament.  
Ier. 3. 35.

Psal. 5. 4.

Two  
things to  
be obser-  
ued.

with the blasphemous Maniches, which do oppose Satan against God; for yet againe how shall God be omnipotent, if any ther successe of things fall out, than as doth best agree with his good pleasure. nay then how shall we not take the hol Ghost napping with infinite leasings which saith, There is no euill in the Citi which the Lord hath not done. Againe Out of the mouth of the Lord proceedet god and euill: he hath made all thing for his owne sake, yea euen the wicked for an euill day, &c. Notwithstanding, we allude to that will of God, which he hath reuealed vnto vs, according to whic he is truly said to be God, That can in n wise will sin, but he shall forthwith be vn- righteous, so farre am I from not consen- ting thereunto, that on the contrary part I yeld the whole assent of my soule. But that wee may discourse of this matte more familiarly, we are especially to o- serue two things: the first whercof i this: How, or in what sort sin entred in to the heart of man: the second, of wha effect or power sin is against God; thes two shall make it manifest enough, tha Satan neuer hitherto did, neither shall a  
an



ny time, hereafter, ruffle out his part, either in this world, or elsewhere, without his patent or commission from the Lord.

As touching the first of these we agree according to the Scriptures, that Adam, in his estate of innocencie, in all the instrumentall parts of his bodie, had a proportionable resemblance, as well in soule as

inde, to the Image of God (I meane not person, but in holinesse) so that he stood at that time in such high & heavenly perfection, that no tittle could be added for his greater integrity: how be it wee are all assured, that God neuer did beauti-

him with the ornament of constancie, hereby hee might haue obtained ablesse and power to stand out in that estate. Now therefore is it manifest, that

the beginning at the same vnconstancy, to insinuate among the good parts of Adam, tooke not even there his very originall as a thing hapning, or comming by chance, for this onely reason, that God

could not furnish him (as in truth there was no law to bind him) with constancy,

as well as with other notable endowments, as in whom hee had foreordained,

at the hie estate should be tickle, & but a

change

change

change

The first:

Note well



changeable god. For how was it possible that any thing should intrude it selfe into the worke of God, wherof he wa not onely most warie and heedfull, but o power also to intercept any thing that might offend him? For this cause doubt lesse it is said, That the people of Israel, and the Gentiles did gather themselves to gether, against our Lord and Saviour Iesu Christ, to do whatsoever the hand & counsell of God had appointed to be done fro euerlasting: in whom (saith the Apostle wee were predestinate before the foundations of the world. Finally we finde the befoze the instant of mans creation, much moze then befoze hee fell away from righteousnesse, God hath planted in the garden, a tree of the knowledge of good & euill. In this truely can we perceiue non other appearance of truth, but that God vnchangeable purpose would haue hito taste thereof, although he were forbidden: for why? had not this thing been pssyred by the decreement of God, why made he that tree of nature by it selfe contrarie to all the rest: why made he any differenc of good & euill at all: who without doubt could haue made as easily the things y.

woul

Act. 4. 27.

28.

Eph. 1. 4.

ould, as hee can easily doe the things  
 that be done. Why made he any of the in-  
 struments whereby man was changed,  
 namely, Satan, & the Serpent? Lo thou  
 dost perceiue (I hope) day light at this  
 little wicket.

As touching the second thing herein to The se  
 be obserued, namely, of what power or cond.  
 efficacy sinne is against God, I say that  
 albeit many fond and vntoward witted  
 men, haue maintained in time past, two  
 originall beginnings of things, ascri-  
 bing to good things, **G O D** for the au-  
 thor, and to the euill things the **D euill**,  
 whom with his euill things, they deuil-  
 ishly deemed more eternall than God and  
 good things, and that, Hauger the might  
 of God, the **D euill** plaied all his vngraci-  
 ous pageants: yet considering, that eue-  
 ry man but meanely instructed in the  
 whole of reason, is readie to spew at this  
 blasphemie, I hope a few testimonies,  
 chosen among many, may serue to suffice  
 ye godly: wee reade therefore in the his-  
 torie of that righteous man **Iob**, that Iob :  
 Satan could not once touch his person,  
 goods, nor cattell, before such time as the  
 Lord had giuen him leave. Likewise, the

Mat. 8. 31.

**Diuels** besought our Saviour Iesu **Christ** saying: If thou cast vs out, suffer vs to goe into the heard of swine. **Howeuer** if we should hunt out by curious speculation, the creation of Angels, the cause manner, time & place of their fall (which little pertaineth to edification, but rather to feed their itching and fantastick care that cannot content themselves with the simplicity of faith) wee should finde that **Satan** in his first estate, was the creature of God, & therefore can haue but a power subiect in the execution of such wickednesse, as he executeth.

Note wel.

Meane  
Cause.

*Reas.* Be it as thou hast said, for it accordeth well with reason: But let vs come backe to the second instrument or maine cause of *Adams* fall, namely, the Serpent because I would gladly vnderstand, whether hee serued Satan as an instrument in that enterprize, or whether of his owne malice, he did helpe to delude the woman knowing before hand the lamentable issue of transgression.

*Reli.* Cruely albeit the Serpent was most subtil of beasts, befoze such time as the gift was taken from him for his fault, and in that respect like enough

maligne the estate of man, if he were capable thereof; yet doe I perceiue no reason, that hee should haue any insight at all, into the calamity of transgression: For yet that he might any way be incensed by malicious pretence to bying mankinde into Apostacie: But this doth offer it selfe moze meetly to mine opinion, that Satan, (as saith Master Caluin in his exposition, vpon that part of Scripture) hauing then had no familiarity or communication with man, standing then in need of an instrument, did chuse out the subtil Serpent, because hee was the aptest, or most actiue for such an exploit, into whom for the better finishing thereof he conueyed himselfe, and so got access more fitly to the woman.

*Reas.* Well then, as for thine arguments of Gods diuine prouidence, truely I must needs confesse, that I find them in some respect so plausible, and marching with reason, that thou doest almost compell mee to yeeld vnto thee: yet for as much as God is therby brought in suspicion of euill, I draw backe and dare not frankly yeeld my consent: Therefore may it not be said that God doth appropriat all things which haue any

*Obiecti-  
ons against  
providēce.*

instinct of nature, besides man, to his owne direction, and turne man ouer to his peculiar choice of well or ill doing, hauing reason and the word of God, as Lanternes to guide him aright?

Note well Reli. Verily, neither can I perceiue any reason that should moue the Lord to giue the law out of his owne hand, considering he was not ignorant how apt man was to abuse himselfe, and to encline to the euill part; Except God were well pleased, that man should runne headlong into that labyzynth of mischief, into which wee all are fallen, through his default: and then commeth all to one reckoning, for his will is also there. Notwithstanding, I wot well there bee certaine Free-willing Papists, Anabaptists, Pelagians, Celestines, and others, which doe stoutly maintaine, that man in his naturall power hath that validitie to climbe into the heauens: But our Saviour Iesus Christ, reproveth all such, saying, No man can come to me, except the father that sent me draw him. Againe, You haue not chosen me (saith hee) but I haue chosen you, and ordained you, that ye goe and bring forth fruit. To which merit-mongers

Note well

Free-will.

Io. 6. 44.

Iob. 15. 16.

nongers, the Prophet saith: Their owne  
 arme did not saue them, but the right  
 hand of the Lord, and the light of his Psa. 44. 3.  
 countenance, because hee did fauour  
 them. Likewise, saith the Apostle: What 1 Co. 4. 6.  
 hast thou that thou hast not receiued? if  
 thou hast receiued it, why doest thou re-  
 ioyce, as though thou hadst not receiued  
 it? Moreover, the steps of man, saith Sa- Pr. 20. 24.  
 lomons, are ruled by the Lord, the way of Ier. 10. 23.  
 a man is not in himselfe, the Lord hath Rom. 9. 18.  
 mercy on whom hee will haue mercy, and Ver. 16.  
 hardeneth whom hee will harden; it is not Eph. 2. 8.  
 in the willer, nor in the runner, but in  
 God that sheweth mercie: yee are saued  
 by grace through faith, and not of your  
 selues, it is the gift of God; wee are not of  
 our selues able to think any thing as of our 1 Co. 3. 5.  
 selues. Notwithstanding all these I say,  
 and almost infinite numbers of such like,  
 doe these deuout men, as though it were  
 for the onely defence or safety of a Chri-  
 stian common-weale, violently and with  
 whole thousands of bloody combates and  
 chalenges, like foolish bold Champions,  
 maintaine the quarrell of mans free-will  
 and power.

And why? forsooth because they would

in no wise intangle God, or bring him in within the lists or compasse of euill; this deuotion of theirs, will not suffer them, to entertaine such testimonies of Scripture, as doe make mention of Gods predestination and prouidence, wherein they shew themselues moze nice, or would bee accounted moze holy, than the holy Ghost himselve. Well, let it be that all their stirres and brawles doe issue forth of that fountaine of zeale, and not from the slaughter-house of infidelitie, and Paganisme, yet saith the Apostle: All this zeale is blindnesse and damnable, as not being seasoned with the Salt of knowledge: woe be to him (saith the Prophet) that forsakes God, to make flesh his right arme: We heare me not, saith our Saviour Christ, because yee are not of God: Hereof it cometh, that the Lord doth complaine by the mouth of the Prophet saying, I haue nourished and brought vp children, but they haue rebelled against me; the Oxe knoweth his owner, and the Ass his masters crib; but Israel hath not knowne my waies.

Ro. 10. 2.

Ioh. 8. 17.

Esa. 1. 31.

But that we may the better bethinke vs, and not so negligently passe ouer that  
pure



pure and vnspotted, Romane Catho-  
 lique zeale, it is necessary that we call  
 backe the nature of mankinde to her first  
 creation. And then if it bee demanded,  
 whether free-will were in mans nature at  
 his first creation: I answer (and yet not  
 I, but y<sup>e</sup> word of God) there was so; for I  
 make no doubt if free-will be in God, then  
 was there also free-will in man, who in  
 that estate was the lively likelnesse and  
 Image of God: but if it bee demanded  
 whether in that nature were any free-  
 will, to deliberate on the euill part, I de-  
 ny it: for how could Adam debate vpon  
 the thing that yet was not entred into the  
 world, especially seeing with the whole  
 assent of his mind and body he was dispo-  
 sed to obey the Commandement of God:  
 Furthermore, behold I pray you the gal-  
 lant zeale of these godly men: which will  
 in no wise suffer the Scripture according  
 to the wisdom of God, to transfer all the  
 actions of men to the fore-knowledge of  
 God, and yet they themselves will not on-  
 ly not cease with most hateful blasphemie,  
 to proue him an outward consentor to all  
 vnglaciousnesse, but also more blasphe-  
 mously goe about to attaint the very na-  
 ture

No free-  
 will in  
 mans first  
 nature vn-  
 to euill.

The Pa-  
 pists zeale.



ture of God of so much abomination and wickednesse, as by that generall propagation, is descended from Adam into his progeny: here haue I need to bestir me apace, for if I handle not the matter right nimbly, this bold challenge shall quickly bring more fits about mine eares than mine owne; but it is no matter, I feare not the quarrell, and therefore must I now make good, though I seeme to stand in briers by to the chin; or else cry creak like a dastard cravin, for I know defendants more then too many, that are ready to snatch by the gloue befoze it come at the ground: let vs yet againe returne to Adam, and with one or two blowes this fray shall be ended. This man, the Lord said, was created according to his owne likenesse, whom the Papists doe affirme, to haue receiued free-will to those euils, by the prerogative of his first estate: but God therein is slandered, and that innocency of Adam belied; for yet againe I say, euill was not then in the world; and therefore I perceiue not, how God did set befoze him fire and water, and commit the acceptance of either to his choise; but I finde that he said vnto him; Thou shalt not talke of the tree, if thou

God slandered.

Gen. 3.

thou doest, thou shalt die the death. See to  
 then; the will of God was allwaies righ-  
 teous, enen so was Adams frænesse, fræly  
 righteous, according to the righteousnesse  
 of God, saue that it was changeable: but  
 the defendant will not for shame say,  
 that unfull appetite is righteousnesse, ei-  
 ther let him confesse that Adam had the  
 same appetite, that did carrie him from  
 his pure estate some where else, than im-  
 mediately from the hand of God by crea-  
 tion: or else let him conclude against God,  
 that that uncleannesse of Adam came from  
 an unclean worke-master: or at the least,  
 that Adam was neuer the Image of the  
 righteous God, and so consequently prone  
 to God a liar, in that he did so call him. If all  
 this be to no purpose, I desire to be resol-  
 ued, how the Papist hath not done open  
 wrong to God, and wherein my assertion  
 is false. They say (perhaps y<sup>e</sup> which they  
 should not) that onely the nature of God,  
 I meane his righteousnesse, according to  
 which he created Adam, hath some respect  
 of euill, as also that there proceeded from  
 the hand of God a substance corrupted na-  
 turally inclinable to iniquity; but more-  
 ouer, and most vntuly, that God by a Nota  
pliable

pliable indifferency and luke warme affection, hath giuen his outward consent to all the wickednesse of the world; if thi were true, then shall we neuer haue needed Iesus Christ to pay our debt, for remission needeth if a commission bee on granted: but the word or commandeme of God doth refraine vs from all manne of euill, therefore may we stedfastly be lieue, that God neuer gaue man free-will to commit euill.

Solo Sir, let the indifferent giue sentence, whether these men haue committ high treason against God, or I haue cited them to answer for themselves by iust accusation: if it be found that I ha done them iniury, I will not faile to see some way to make them so large amend as my fault shall be adiudged to requir and so to appease their charitabls anger if they be found to haue retained no modesty or defence for the righteousness of God than his own word, let their zeale (a Gods name) be condemned as foolish and that I may vse the words of the Apostle, without knowledge: and they at la leaue off their free-will: and meritorious righteousness, and reuerently giue pla

Zeale must  
be ordered  
by the  
word.

Rom. 10.2.

is the word of God, which is not ashamed  
hus boldly to plead in the behalfe of his  
omnipotency and pꝛouidence, in ruling  
and disposing the actions of all things.

The Lord did harden the heart of *Pha-  
rah*; He sent an euill spirit to vex *Saul*; He  
each appointed euill, and put a spirit of ly-  
g into the mouth of the Prophets; He  
rauseth man to depart from his feare; He  
each sent strong delusion, that lies might  
be beleued; He raiseth vp the euill in the  
houses of his owne seruants; He doth make  
peace, and create euill; He giueth vp into a  
probate minde; He doth all the euill that  
in the Cirie; He deceiueth the Prophets  
which be deceiued, stretcheth forth his  
hand vpon those Prophets that himselve  
each deceiued, and destroicth them from  
midst his people, and yet is alwaies all ho-  
and righteous.

Exod. 9. 22.

1 Sam. 16.

14.

1 King. 22.

23.

Esa. 62. 17.

to the 21.

Esay 45. 7.

Rom. 1. 28.

Ezec. 14. 9.

Well, notwithstanding these, & whole  
housands of such like, which crush in pie-  
ces the free-will of man, and most strongly  
vnder-prop the ordinance of God; yet  
may I not think thus to pack by my pipes  
and be trudging, least I seeme to triumph  
before the victory, and to boast of a blasse  
that shaketh no coyne. Therefore, hauing

settled my selfe once againe to my defence at length there alighteth this perilous  
**Obiection.** stroke: What Errah, saith master Aouer sary, if you wil so malapertly auouch that Adam had no fræ-will, it shall come t passe, that in that action of falling he ha no will at all, & so consequently, that God did vse some actuall constraint: which being granted, how (I pray you) could God punish him oz his posterity, as being d  
**Answer.** iected in the same fall: Forsooth I answer that after such time as Adam had giue eare to Satan, his heart began to swell and wax so big with Concupiscence, that he would needs strike saile to his own misfortune: yee see now I goe about nothing lesse than to rob and dispoile Adam of a will, that was fræ vnto euill.

But my purpose is, that Satan be accounted the mediate Authoz thereof: For surely it can in no wise be a hin to the will which was giuen him of God, ercep it were possible for God to haue a sinfu will also, to whose likenesse he was formed, as we haue already proued.

Mans free-will, is only free vnto euill.

Now, I say mozeouer, that as the will of Adam befoze his fall was fræ vnto righteousness, and to the seruite of God  
 ene

euē so after he had giuen his consent vnto Satan, that his will, and consequently the will of his Offspring was alwaies free vnto euill, and the seruice of sinne not able of it selfe without the grace of God, hence to rise vp to behold the beauty of righteousnesse, nor to thinke a god ought; for it is written, After yee were the seruants of sinne, yee were free from righteousnesse: All are gone out of the way, they are all corrupt, there is none good, no nor one: The Lord saw that the wickednesse of man was great in earth, and all the imaginations of his heart and thoughts were onely euill continually.

Rom. 6.

Psal. 14. 3.

Gen. 6. 5.

Here if the heat of mine Aduersaries were so farre past, that they would pause and breathe, I might take opportunity to let fall this one feeble stroke. If Adam in his righteous estate and high perfection, had power to doe the will of God if hee would; and yet did fall through infirmity: how shall the Papist (that of himselfe hath not power to thinke one god thought) fulfill the whole Law, and deserue so bountifully for himselfe, & such of his friends shall friendly consider his paines: Alas more soule, he had more need to stand hard

The folly of the Papist.

to his tackling, and to ply his stumps apace, or else I feare mee he will be taken tardy, with hypocrites and deceiuers of men.

Obiection

Well, all this while doe I heape hot coales vpon mine owne head; for hauing granted that the first mans fall did spring out of that bosome of infirmity, now must I prepare my selfe to beare off this counterbasse: for, saith the Aduersary, now are ye taken like a desperate Cockerell of your Father Manichæus owne brood. For how could infirmity destroy the lineaments and good parts of man, and get the goale against all that byrightnesse where with God indued him?

Answer.

I answer, it is true indeed: Ergo, wha an absurdity ariseth out of free-will Therefore if I had not transferred the whole interest of things ere now, to the Diuine prouidence of God, yet shall this obiection come to late.

Adams  
power.

Reas. By the processe of this circumstance, I perceiue that *Adam* had onc power to stand and obserue the Comman dement of God, if he would; but in that he not onely would not, but also on the other side wilfully, and like a rebell did ca  
down



downe himselfe, and his off-spring into base misfortune, from the top of felicitie; surely it is most wonderfull to me: whereof there yet ariseth this question, Why would he not?

Reli. Doubtlesse I cannot aduertise thee of a moze forcible cause than the ordinance of God: but if thou wilt, we may yet speake moze plainly.

Therefore, it fared with Adam in The cause why Adam fell. that estate, as now adayes it doth with many men, that will not haue great lentie of money in their coffers, because they cannot get it. So Adam would not continue in his integritie (for in truth he fell willingly) because hee could not resist the ordinance of his God: but lest we may come to wander without our lists, let our Saviour Christ witnesse the truth in this case: Come yee blessed of my father (saith hee) possesse the kingdome prepared for you before the foundation of the world; Mat. 25.34 Again, hee is called the Lamb slain from the beginning of the world. Apo. 13.8

Therefore let vs conclude, that if the Lamb were slain from the beginning wherof we may not doubt, in as much as



the holy Ghost hath spoken it) & the kingdome of heauen (the same kingdome I meane that wee shall enioy through Iesus Christ) were prepared for the children of God before the foundations of the world, that the fall of man was prepared in like manner: for the one cannot bee without the other.

*Reas.* Verily in this wonderfull secret also Reason doth vnterly faile me.

*Reli.* Answer thy selfe, it was not sought that the Apostle himselfe hauin waded in this matter, whose insight was neither to be measured by reason, nor thart prospectiue, was forced to cast down himselfe in this humility: O the deep riches both of the wildome & knowledg of God! how vnsearchable are his iudgements, and his waies past finding out? I shalbe the part therefore of all the children of God, though they faile to comprehend the secrets of his vnsearchable wisdom, with the Apostle to beleue, where humane wisdom ceaseth: and not to reiect the truth (which wee know by the Scripture) because they are not able to descrie it.

*Rea.* Truly I haue not much to say again thee, notwithstanding it seemeth yet th

Rom. 11.  
23.

Gods secrets to be  
beleued.

betweene Gods prouidence, & mans free-will, the truth hangerh in doubtful ballance.

Reli. Mel, I grant it may seeme so vnto reason, I will therfoze shew thee two reasons, that shal conclude the matter. When God had set before him this wonderfull masse, out of which he formed heauen and earth, and all things that they both doe containe, we are to bethinke vs whether we did behold man for whom he made the world, and were well advised what euent would follow him: if he were not, where is then y<sup>e</sup> foreknowledge appertaining to the wisdome of God, whereof the Apostle saith, The foundation of the Lord is sure & each this seale, the Lord knoweth who are his? And in another place coupling to the same foreknowledge, his own wil: whom, with he, the Lord hath foreknowne, them he hath he predestinated that they might be like the image of his Son. If vnto God we grant this foreknowledge, which, without doubt, without great wickednesse we cannot deny, because we should accuse him of ignorance, and so in effect allow him for no God at all; then is the conclusion both true and easie, That albeit the whole total of mans demerits were in the

Two notable reasons.

1 Tim. 2  
19.

Rom. 8. 19

almighty eye of his perceiuing that ma  
would apply himfelfe to all kinde of miſ-  
demeanor, yet did he finde nothing that he  
did miſlike, which he ſuffered to happen  
foz he might haue ſtaied his hand in time  
good enough as I ſuppoſe.

The ſecōd  
reaſon.

Wiſemen  
of the  
world.

My ſecōd reaſon cleaueth ſo faſt to the  
foze-knowledge of God, that they ma  
ſeeme rather Couſins, and ſomewhat nea-  
rer; Howbeit foz as much as it will giue  
great light in the matter, as alſo becauſe  
Reason may very well play her part ther-  
in, we will not neglect the ſame. Ther-  
foze this it is; Conſidering that the end  
is the firſt intent of euery agent or doer  
in that wiſe men of this world, doe ſel-  
dome take ſuch a thing in hand withou-  
an eſpeciall purpoſe what ſhall becom  
thereof; which notwithstanding in reſpe-  
of God are very blockes, and all thei  
actions of vile regard: We are diligent-  
ly to obſerue, whether the ſame purpoſe  
ought much moze to be granted to the  
God of all wiſedome in that notable acti-  
on of mans creation: if it be granted (as  
granted it muſt be) in as much as the  
Apoſtle doth warrant it, ſaying, In whom  
wee were choſen when we were predeſti-

2 Tim. 1. 9.  
Eph. 1. 4.  
Rom. 9. 11.  
12.

ate according to the purpose of him which  
 orketh all things : I would faine learne  
 of **S**im **S**ophister, whether **G**od hauing  
 appointed our end sure and certaine, in  
 his owne vnchangeable purpose, had forgotten  
 the efficient causes of the same, Efficient  
 causes. left them to the wilde hazard of the  
 chance, or to the gentle courtisie of **L**adie  
**F**ortune. If because wee seeme to carry  
 the head in our owne hand (which neuer  
 we lesse are for the most part restrained  
 of those things wee would) hee will say  
 that **G**od had no purpose, when yet wee  
 were not, what to doe with vs. What a life  
 will not laugh, if hee shall confesse, that  
 that purpose is inuiolable, seeing in all  
 earthly causes the **A** **D** **R** **D** worketh by  
 means : who will not thinke him madde  
 that shall exclude our thoughts, wordes  
 and deeds, from working the end of **G**ods  
 or knowledge and purpose :

*Real.* But if **G**od in this sort be the wor-  
 ker of all things, it seemeth that all free-  
 lome of mans will is herelost, and truly this  
 is euen as much as to deny man to be a rea-  
 sonable creature.

*Reli.* Although I haue not detracted Freedom  
 of will. from the freedom of will, so much that  
 thou

thou hast cause to gather that consequent out of my words: yet for my better answer to this obiection, I will use the helpe of Saint Augustine, who saith; It is vndoubted that wee will, when wee will, and that we doe worke, when wee worke; but to bee able to will, and to bee able to worke, hee bringeth to passe in vs, o whom it is said, God is hee, that worketh in vs, both to will, and to doe: againe the same Austine, Which of vs (saith he) dare auouch that mankinde was vtterly spoiled of free-will by the sinne of the first man? Freedom perished indeed through sinne, but it was that freedom wherewith man was created in Paradise, free to enioy full righteousnesse, and immortality: for the which the nature of man standeth in need of grace, according as the Lord himselfe doth testifie, saying: If the Son doe deliuer you, then shall you be free indeed, free I meane to liue well, and vprightly: for so farre is it off, that free-will did perish altogether in sinners, that by the same free-will men doe offend, especially they that take pleasure in sin, and which being delighted with sinne, doe with pleasure greedily follow their owne lusts: thus much S. August.

August. de  
grat. & lib.  
Arbit. c. 16.

Augustine  
against  
Pelag. 2.  
Ep. 1. book  
cap. 2.

And now to conclude, if by that freedome of mans will which thou saist is bereft by the doctrine of providence, thou meanest that man doth not euill willingly, and with a plaine consent and tractablenesse unto Satan the Tempter; so farre am I from bereauing him of that will, that I affirme, his mindie and will to be carried to euill things most willingly, according to the saying, After sinne, man is free from rightcounsell. For the moze certaintie let a man enter into himselfe, and consider whether it be compulsion, that doth cause him to sinne, or his owne voluntary will; and I doubt not but he shall soon perceiue the whole fault in his owne freewill: but if by freeness, thou meane neuer so little an ablenesse of mans own proper strength to performe neuer so little good or euill: I willingly doe embrace thy obiection; namely, that man hath no freedome at all, vnder the warrant of all those places of Scripture which I haue already cited to that effect, and many other such: for who knoweth not, that if the Lord himselfe, by his onely magnificent power should not continually support the world, that we should anone bee made an hotchpotch,

Freedome granted.

Prooffe.

Freedome denied.

and

¶ tumbled together into bitter confusion how then can we haue the face to say that we haue ability to doe this good thing, or that bad thing, be it nener so little, as our owne proper strength ?

Another kinde of freedom.

¶ On the other side, if thou meane the Papists deliberating or chusing free-will as being authoris'd by God to doe, or not to doe his owne commandment who will not laugh at this folly ? for how can there be free liberty giuen, and yet sharpe restraint ? Againe, as we haue already said, those free-willians cease not to make the Lord of so grosse and rud vnderstanding, as if good and euill wer all good in the eyes of God : but how can that babbling be true, when the price or righteousnesse was saine to bee paid with the blood of Iesus Christ ? or how could he call for satisfaction, when as by a certaine carelesnes he had consented to euill, except he were new-fangled according to the manner of men ?

Note this well.

¶ Last of all, if (I say) man were so much Lord of himselfe, that hee had power to shape out his owne proper fortune, where is that purpose of God become, that wee spake of euen now ? If God held that purpose,



How can man dispose of himselfe :  
 12 there cannot be a settled determination,  
 and purpose in God of man, and yet  
 peculiar power in man to appoint his  
 one end : if by any colour the purpose of  
 God might be denied, which cannot be,  
 12 as much as it is written of the Chil-  
 dren being not yet borne, which had done  
 either good no2 euill, The elder shall serue  
 the younger, that the purpose of God,  
 which is according to election might re-  
 maine sure ; then would all these inconue-  
 niences following, fall out against God.

1. First and chiefly, that he is carelesse  
 of man, whom in such sort he hath giuen  
 vp to himselfe.

2. Secondly, that God is vaine & idle :  
 or how can he be otherwise, that without  
 any mediation or request, hath done such  
 things as himselfe in no wise regardeth :

3. Thirdly, that the Scripture bearing  
 witnesse of his tender loue and tealonke  
 ouer his people, is false.

4. Fourthly, that he neuer sent Iesus  
 Christ, to pay the ransome of our finnes.

5. Fifthly, that he made not man for  
 his glozy, with that Angelicall difference  
 from insensible creatures to serue him,  
 but

Inconue-  
 niences  
 following  
 free-will.



but rather to obey his owne lust.

6. Sixtly, that God doth communica with some fellow Partners, as Datai Fortune, or man, in the gouernment those creatures that be his owne.

7. Seuenthly, so far as I can perceiue we might from hence thew presidents authority, that it is not vnlawfull for vs to liue carelesse of God altogether; for God be carelesse of vs, by what meane should he binde vs to so much duty and leageance, as he hath commanded by his owne word: nay it should seeme that we might be carelesse of such a God as had in none other sort vouchsafed to provide for our safety: but we know that all these a false, and therefore doe finde our selue most bound to serue our God in all thankfulnesse and dutifull obedience.

Workes  
fore-scene.

Now Sir, if master Aduersary will cast about, and come vpon me with this double blow, according to his custome, and say, God fore-knew indeed from euerlasting who were his; and according to the same fore-knowledge, determined of man as after his desert should require; and that answerable to the proportion of his good or euill, God did fore-see and purpose to shape

ape out his rewards for him, like to the  
 aploz, that for sauing of cloth, cutteth  
 ter the scantling of his measure: I leaue  
 e Apostle to doe my message in his eare,  
 hich otherwise may seeme to call him  
 en lier, saying: The purpose of God doth Rom.9.11.  
 maine according to election, not of 12.  
 orks, but of him that calleth: And again,  
 hat election is of grace, & not of works. Rom.11.6.  
 n the other side, the ouer-sitting of flat  
 ntraries doth require, that the repro-  
 ates or off-casts should be reiected acco-  
 ng to the iudgement of God, whom hee  
 id prepared for his glory to destruction:  
 o doth the Apostle witnesse. Besides  
 its also, very reason doth instruct vs,  
 at as often as the Scripture maketh  
 ention of the predestination of the cho- Rom.9.21.  
 n sozt, so oft is the predestination of the The repro-  
 :probates confirmed: Now therefore to bare prede-  
 ue free-will his packing penny, we may stinated.  
 oldly say; that if free-will be, Gods pro-  
 idence is not; if Gods prouidence is, let  
 hese testimonies suffice. He is with euery Prouidēce.  
 ttle bird that falleth on the ground; hee Mat.10.29  
 edeth the Rauens, and prouideth for eue- Mat.6.16.  
 y Fowle of the aire: he numb'reth the hairs Mat.10.50  
 f our head, and suffereth not one haire to Luk.21.21.  
 perish

Iob 14. 5.

Free-will  
confuted  
by *August.*

perish without his will; he disposeth the  
lots: he telleth our daies, numbred our  
moneths, and limiteth our bounds, which  
we shall not passe, &c. To proue that free  
will is not, I craue none other witness  
than S. Augustine, writing upon the 2<sup>d</sup> Epi-  
stle of Pelagius, Chap. 10. I can see nothin  
(saith he) in the whole Scriptures giuen by  
God in commandement to man, to proue  
that man hath free-will, that may not bee  
found, eicher to be giuen of Gods liberality,  
or required to set forth the assistance of his  
grace.

*Reas.* What thinke you then of the per-  
mission or sufferance of God, whereby he  
is said to suffer sinnes?

*Relig.* If in sufferance we obserue al-  
waies this thing, that God worketh not  
properly in the wicked, but doth leaue  
them ouer to Satan, and their owne lusts,  
and yet reserve his prouidence, that hee  
may not stand as an idle looker on, surely  
we ought not to reiect it; but if any shall  
goe about to set Gods sufferance and his  
will at oddes, he will lose his labour, and  
proue himselfe a foole. Whereupon saith M.  
Beza full well, in his booke of questions  
and answers, If sufferance be matched a-  
gainst

M. Beza.

ainst willingnesse, first I say, it is false, and secondly vtterly against reason.

That it is false, is manifest by this, that if God suffer any thing to be done gainst his wil, then surely is he not God, that is to say, almighty: But if he be said to suffer a thing, as though he were rechelesse, how farre are we from the opinion of Epicurus? It remaineth then, that looke what he suffereth to be done, he suffereth it willingly: herewith doth Saint Augustine agree, saying: If we suffer such as are vnder our correction, to doe wickedly in our sight: Wee must needs be thought accessaries to their wickednesse; but God doth premit sinne to range without measure euen before his eyes, wherein if he were not willing, surely hee would not suffer it in any wise, and yet is hee righteous notwithstanding. Now therefore to stop the mouthes of caillers, which in no sense will away with this distinction of will and sufferance, but non doe giue sentence by a necessary consequent, that God is the author of sinne, let vs see whether the Apostle doth conclude: what (saith he) If God willing to shew his wrath, and to make his

August. 2-  
gainst Iulian,  
an. l. 5. c. 3.

Rom. 9. 11,

power knowne, did suffer with long patience, the vessels of wrath, prepared to destruction : We see he made no conscience to binde or knit by the will of God and his sufferance together, as by the circumstance of the same Chapter most evidently appeareth : Ergo, they are all cavillers that doe say that God suffereth any thing that he hath not willed before hand.

*Reas.* Thus hast thou not only defended and very sufficiently proved the providence of God, but also as it were by the haire of the head haied free-will of chusing, and all idle sufferance out of doore which in truch haue bene the proteste enemies to the same providence of old time : Now therefore I pray you declare : what sort God doth will sinne, and yet iustly punish it with that dreadfull destruction of body and soule.

*Relig.* Thou knowest the will of God is only the rule of righteousnesse, from whence it is his good will and pleasure be glorified ; for so it is written of Pharaoh : therefore doth he will, or suffer iustly : and because that commandement or law, whereby he limiteth the count

Wranglers

Gods will  
and punishment.

Exod. 14.4.

of righteousnesse, is not onely transgressed, but also no sparke of inclination found in man to performe the righteousness therein required, therefore both the **L O R D** most iustly punish inne.

*Res.* But this is no answer; for if to bee the Lord doth appoint man to inne for his glory sake, and neuertheless restraining the execution thereof, w<sup>th</sup> his rod or correction, shall it not be said that God is vnrigh<sup>t</sup>eous, in that he stretcheth forth his hand vpon Innocents?

Religion. **P**ay rather, hee that shall iustly goe about to knit the **L O R D** by a such a straight, that hee may not doe with his owne creatures, which he created for himselfe, what seemeth best vnto his wisdome, doth vndoubtedly commit double and vspeakable abomination; for (saith the Prophet) **Woe** Pro. 16. 4.  
Esa. 45. 9.  
 vnto him that will contend with his Maker, a brittle potsherd, of the out-cast potsherds of the earth: shall the clay say vnto the Porter, Why doest thou make mee thus? did thy hands faile thee in thy worke? **Woe** vnto him that saith to

his Father, what hast thou begotten? or to his mother, what hast thou brought forth? What though the Lord will haue mercy? and will harden whome he will harden? Is there vnrightheousnesse with God? God forbid, saith the Apostle. If this answer may not serue sufficiently, take this by the way which we haue already handled: The cause of sin is resiant: but the cause wherefoze sinne doth become sinne, and so punishable, must be ascribed to the ordinance of God: now whosoever doth content himselfe with this, doth seeke a cause beyond the will of God. Yet to know that darkenesse doth seruire to th light, and sinne (so farre as it is willed o punished by God) doth illustrate the glory of God.

*Reas.* In what sort therefore may we sa that wicked men do the will of God?

Note this well.

*Reli.* If by the name of Will, ye mea that thing, that is pleasing in the sight o God, and conuey the word doe, to a rig intent of obtaining, in this case true the wicked sort, not onely doe not the w of God, but also wholly doe leade a w themselves to the will of Satan: But the word will be taken in that gener  
 signit

Ignification, to wit, for that thing which  
 he Lord hath willingly purposed to  
 bring to passe, and refer the word doe, not  
 to the intent and purpose of the doer, but  
 to the event and successe of the matter, it  
 may in no case be doubted, but God doth  
 execute his will by Sathan, and all the  
 wicked company of men: As for exam- Examples.  
 ple: it is said that the Chaldeans were Ezek. 32.  
 appointed of God to punish the diso- 10, 21, 22.  
 bedient Israelites, therefore as farre as  
 they wrought according to this appoint-  
 ment which was secret, and kept close  
 from them, they did the will of God: but  
 as much as the Lord hath given no  
 outward commandement, or token to  
 them, whereby they might bebinke them-  
 selves, to doe the worke of God in that  
 action, but did rather hearken to Sath-  
 an, and obey their owne cruelty or  
 will, they did not onely not the will of  
 God, but also opposed themselves full  
 outte against it: for the commandement  
 is, thou shalt loue thy neighbour as  
 thy selfe: thou shalt commit no murder,  
 The like we finde of Pharaoh, pursuing Gen. 37. 19  
 the people of God: of Ioseph; his bre-  
 thren and many other.



Will to be  
taken two  
manner of  
waies.

*Reas.* I perceiue then the will of God is to be taken two manner of waies, to wit, either for that prouident and vnsearchable wisdom, not alwaies manifested to the world, by which all things are most measurably ordred according to the euerlasting purpose of God, in which since wee ought to detract nothing from the good pleasure of God, because he should not be omnipotent, if any small successe of things should fall out contrarie to the same, and also that Gods will is taken for that, which by word or commandement, hee hath opened vnto vs, the performance whereof is onely good and acceptable in the sight of God.

*Reli.* So it is.

*Reas.* But may wee not say that God commandeth sinne, seeing hee doth after a sort will it?

Sinne not  
commanded  
though  
willed.

*Reli.* God forbidd: it is the most horrible of all blasphemies: neither is the consequence good, God willeth all things, therefore he alloweth all things: for he willeth many things, which hee doth suffer, not because simply he doth allow of them, but after a certaine manner: for so far as he suffereth so far doth he allow & will them: but so farre as hee hath respect to the In-  
 Arguments



ments whose actions they are, so far  
th he disallow and punish them.

Therefore although we doe faithfully  
ld, and beleene according as wee are  
ight, in the Confession of Christian  
th, that God the Father Almighty  
leth all things, and by his power  
ngeth all things to passe, enen as hee  
leth them, yet doth it not follow that  
is the authoz of sinne, delighted with  
quitie, oz that Satan and men doing  
ill doe obey God in that they doe euill,  
that they doe the will of God, in that  
y doe euill, and therefore are not to be  
med: for besides that wicked men doe  
wil of God, that is to say, those things  
it are ozdained from everlasting, they  
the most part doe their owne worke,  
it is to say, that which they haue a will  
themselues and most greedie appetite  
doe, as wee haue oftentimes said al-  
die.

Reli. I perceiue your meaning, neuer-  
less that it is a strange purpose oz wil  
ose effects are not appliable, and fami-  
rly consenting thereunto; yet doe not  
effects of Gods Ordinance meet well  
that secret purpose of God: soz why?

Purpose &  
effects.

the secret ordinance comprehendeth all things without exception: and the Commandement doth as it were, countermand all euill, and simply allow of none sau good things onely: Therefore I woul haue you, by some example, to make the things more capable, which yet doe rather seeme to make God contrary to himselfe than otherwise.

God like  
to a king.

Relig. I will therefore take the case to stand thus: a King consulting with himselfe, and purposing to declare his honour and authority, enacteth such lawes and statutes, as the best industry of his subjects shall not be able to obserue: pretending neuertheless, of his owne especiall grace, to bee favourable, or mercifull to some, and vpon the remnant of transgressors, to execute Justice: From this head-spring, to wit, the honour of the King doe distill two streames, the one for his beieued subjects, to drinke at, and liue; the other for the malignant, to dron themselves in: the courses of these two being made contrary in effect, as in respect of their property, by him that hath the Law in his hand, bee neuertheless made fast in the bosome of the fountain

and doe meet together againe in one, in the uttermost point, to wit, the honoz of a King; as a Bée going out empty, doth returne laden with honey to her Hivie: so as the King without lawes, had beene no King, noz his dignitie discerned; so by his lawes, his honoz is become two-fold in punishing whom hee list, and in bestowing mercy on whom hee will; so that his mercy and iustice (if hee had had no lawes, or if his lawes had beene capable to all his people) that had neuer bene shewne, are two notable pillars of his kingdome to his onely honour, and the great dread and admiration of his subjects.

Assure thy selfe, that so it is in that wonderfull ordinance of the Almighty, whose purpose is not of election and reprobation, noz of any other successe of common things, which notwithstanding he ordereth as is said already; so much as of his owne glory, according to his saying, For my glory I created, formed and made man. This thing the heauenly wisdom of God did perceiue might come so passe most conveniently by such a prescription as should enforce the like effects to

Note,

Es. 43. 4

to the law aforesaid (though in the first man his iustice is very well defended) y<sup>e</sup> note, alwayes betwene the purpose going before the Law (which is the glory of God) and the effects of the Law (which are his mercy and iustice) is no repugnancie, but one pure and peaceable agreement, for the Law condemning all men to the purpose of God, doth shew forth his glory in the most liuely colours of mercy and iustice, according to his first intent.

No repugnancie in God.

*Reas.* Why, shall wee say then, Man is not punished for his due desert, but for the glory of God? And who, I pray you, shall not account him mad, that will strike a horse being teathered, because he doth need at libertie?

Excuse taken from man.

*Relig.* Say rather, who shall not account him more than twise besides himselfe, that doth resemble the image of God to a brut beast? Did not God give vnto man vnderstanding, will, and ablene to stand by right, till such time as he wilfully forwent it, as wel as he gaue him a commandment? Besides this, although the horse vsing lawfully, as in respect of himselfe (having kinde, his naturall mistress for his warrant) the benefit of his teather

that all fault (if faults may be here re-  
 arsed) resteth in the featherer, and none  
 the feathered, either for feeding, or not  
 doing : what of this ? To whom had  
 he done iniurie, if he had tied him to  
 that feather, that he were as insensible  
 as a blocke ? Is not he the true and onely  
 maker of all things ? If he be, to whom is  
 he bound, that he may not vse the benefit  
 of his will without controlement ? Shall  
 I not say to the Potter, why hast thou  
 made me thus ?

Thus doest thou see the falshood of Di-  
 uillies, whereby the wily wranglers of  
 the world doe oftentimes proue them-  
 selves moze doltish than dolts, measuring  
 the Almighty with earthly things, and  
 as wisdom by their owne folly.

Moreover, I pray you, where is that  
 fellow that will not confesse himselfe  
 a sinner : if he be a sinner, why is he  
 aptious as though he were pure and un-  
 spotted ? what wrong is offered vnto him  
 that he be cast into the bottome of hell ? Let  
 us see the braue free-willian, standing  
 aloft vpon the pantables of supereroga-  
 tion, that is not glad rather to ride at this  
 anchor, when he perceiueth the seas of  
 death

No man  
 hath wrong  
 at Gods  
 hand.

Note this  
in the Pa-  
pists.

death ready to close him ( God is right  
ous, I am a wretched sinner, and we  
there no desert about mine, the torment  
of hell should be mine inheritance ) th  
to affirme that by the liberty of deb  
ting on the ends of good and euill, he ha  
purchased heauen by his owne wor  
nesse.

Adam.

Reas. Well, I perceiue the mystery  
the matter resteth in *Adam* our first p  
rent, whose fault doth heape the iudg  
ments of God vpon his posterity: but ho  
can it stand with Gods iustice, to punish  
men for one mans fault?

A euill  
answered.

Reli. Verily and this exception al  
might haue some good colour, if any m  
being free of his owne fault, could pro  
the burthen of another mans to be cast  
his shoulder: but alas, why should an  
man complaine of wrong knowing him  
selfe guilty of so many euills, as are co  
ched in his owne nature: doth it not sa  
(saith *M. Calvin*) with such fellowes  
as with *Thænes* which being led to th  
gallowes, doe exclaime of the Judge  
yes doubtlesse: but if they would consid  
how miserable the comfort is, that is bo  
rowed of that poore reuenge, they woul  
occupi



occupie their heads about their owne de-  
 erts which doe make them befoze God  
 waies guilty of euill deseruing, moze  
 han bodily death, and for the most part  
 o be iustly condemned of the world: and  
 ot vse that malipartnesse, especially  
 nding therein no remedy. The conclu-  
 on is this, and my aduice also, that  
 uch as doe finde themselues grieved in  
 dam, seeke hencefozth to be well pleased  
 n Christ.

*Reas.* Surely I haue nothing to say a-  
 ainst thee, therefore I come yet backe to  
 hat which thou hast partly answered: for  
 why? I cannot be satisfied in this wonder-  
 ull mystery of Gods secret and reuealed  
 will, therefore I pray you to enlighten me  
 once againe with some example more fa-  
 miliar, than that other.

*Reli.* f. xeds must be wonder and to no  
 purpose, that goeth about to be as wise  
 as God, and to vnderstand all the secrets  
 of his will, which (saith the Apostle) are  
 past finding out: but againe, take the case  
 to stand thus; the Lord that disposeth of  
 all things in their appointed seasons put-  
 teth the Partridge into the Harlings foot,  
 the pretty bird into the Fowlers snare,  
 setteth

An exam-  
 ple of gods  
 providence.



setteth the Ore foot vpon the silly worm  
 bringeth the swelling waters out of the  
 channels to the stoze-house of the po  
 prouident Ant, the little fish into the ne  
 the Lambe to the slaughter-house, t  
 Lyon to the hunters hand, and man f  
 his due desert oftentimes to a sharpe a  
 sudden death: this God in his righteous  
 iudgement, hath pre-ordained my son  
 to die amidst the mercilesse waues of t  
 Sea.

But for as much as nature, the ener  
 ts true wisdom, doth not suffer mee  
 yeld by mine interest, to the ordinarie  
 God (which you may suppose, accordi  
 to some extraordinarie manner is discel  
 sed vnto me,) I say vnto him, Sonne a  
 sure thy selfe that no action in this worl  
 shall discontinue my fauour and good wi  
 towards thee.

Againe, I make thee Lord of m  
 whole reuenues, vse all that I haue  
 or may procure for thee; so that in con  
 sideration hereof, thou wilt grant m  
 thy true and faithfull alleageance in thi  
 onely point; depart not thy native coun  
 trey, and I craue no more: for at wha  
 time soeuer, thou shalt commit thy self  
 vnto

into Saile and Masse, thou diest the death, there is no remedie; thus standeth thy owne safety, thus thy perill, thus my hearty request, and thus I leaue thee.

Well, this my sonne according to the manner of men, hauing a body at home, and a minde else-where, than where it should bee, neither making conscience of his great liberty, commandement, nor any other good desert, nor yet respecting the danger of his owne person, like a man ledde away with nouelties, and the trial of strange aduentures, rather than esteeming an honest life, and the duty of a childe, committeth himselfe to the safe conduct of Will, that idle and desperate Loadg-man, and at last after many toymoyles, is forced to fish in the deepe without his boat, like as befoze I had told him, shall not the man seeme to me to do me iniurie, that shall reprove me for his fault of my sonne, who euery way so dell and fatherly intreated him as became me?

Thus much I compare with the Lord of heauen, who created man Lord of the whole earth, save that he debarred him  
 one

one tree in the midst of the garden. But if thou haply say, that all this is not to the purpose, because in the affaires of this processe, I haue concealed no secret, but imparted my whole purpose to my sonne: well I grant, let vs now therefore proceed, euen here the case is altered; let it be granted also, that befoze he gat my sonne, I saw the sequell of this matter, howbeit sith it concerned my will, I would not onely obserue mine owne pleasure in that behalfe, but also, giue my willing consent to his fatall dealing.

I pray you in this case, who shal let mee to doe the thing that pleaseth me: what hath my sonne to say againe me, or if hee say, and repine neuer so much: is it not folly to kicke against the pricke: but if I in the eie of reason, may seeme somewhat faulty, or cruell in this action, yet note that which is most vnrigh-  
 teous in man is alwaies most righ-  
 teous in the Lord of heauen, with whom no Creature doth stand in comparison: Moreover, suppose that I see a blindman taking a direct course vnto a dangerous rane, and befoze his fall, I steppe vnto  
 him

Another  
 Example.

in and say, father beware, and turn thee  
backe, for euen here at hand is such a pe-  
ll, as threatneth thy death: the man not  
nely blinde of body, but of minde lame  
also, not regarding my friendly admoni-  
tion, tumbleth downe headlong, and dooth  
reake his necke. As it strange to see him  
urnt, that will not come off the fire: but  
as to the matter, let it be granted, that  
set him in that way, fore-seeing his fall;  
all he not therefore bee indited of his  
wne death?

*Reason.* Surely: but here canst thou not  
goe cleere away without touch, for hadst  
thou not set the blinde man in that way, he  
might right-well haue escaped that mis-  
fortune. The like may be said of thy sonne  
Iho.

*Relig.* Did I not tell thee, that no crea-  
ture is to be compared with God? who  
he should danne the whole world, set-  
ting the desert of Iesus Christ apart;  
ere neuerthelesse righteous: true it is,  
I had neuer begotten my sonne, he had  
never bene drowned. But the cause stand-  
ing vp right as I left it, canst thou shew  
ny reason why I should not beget him,  
seeing it was my will? Euen so, if God  
had

had neuer made man, doubtlesse it ha  
 bene long ere man had sinned : but i  
 those things which wee know the Loꝝ  
 hath iustly done foꝝ his owne gloꝝy sake  
 let vs be content, and leaue off these to  
 ish obiections of issues and ands; foꝝ wh  
 pretend we thereby, but to set the Loꝝ  
 to schole, and to take him foꝝth a lesso  
 of our owne mother wit? who (G  
 knoweth) hath much lesse need thereo  
 than the sea to boꝝrow some smal strea  
 of water from poꝝre Wꝝokes, which t  
 Sunne hath dꝝied vp.

*Res.* Well then, considering that nothi  
 in the whole world commeth to pat  
 rashly, or casually, but according to t  
 will of God, that is to say, his ordinar  
 may it be said that God hath appoint  
 any thing that he misliketh, whereupon  
 doth take occasion to minister iustice?

*Reli.* Doubtlesse it must be grante  
 that whatsoeuer God hath appointed,  
 appointed altogether willingly and wil  
 out misliking, otherwise might he see  
 variable oꝝ to be constrained to will th  
 things that he willeth : but stay thy sel  
 herein appeareth the wonderfull wisdo  
 of God : foꝝ those things that in th

Issues and  
 ands to be  
 left.

God ap-  
 pointed  
 all things  
 willingly.

owne proper nature are naught, haue yet Sinne hath  
 befoze him great respect of goodnesse; a respect  
 whereby it commeth to passe, that sinne of good-  
 exacting at the hand of God the due ex- nesse.  
 ecution of iustice, in respect of his ordi-  
 nance, is no sinne, but righteousnesse ra-  
 ther.

*Res.* How proue you that ?

*Reli.* Is it not prooue enough to proue  
 that it concerneth his endlesse glory : if  
 it bee, remember thy selfe what I haue  
 said already thereof befoze; this directory  
 in the margent, shall direct thee to the (A)  
 face.

Moreover we may proue it thus : God  
 hateth his chosen by the death of his  
 Sonne, for it is written in the Epistle of  
 Paul to the Ephesians : But God should Ephes. 1. 5.  
 haue saved no man in his Sonne, if there  
 had bene no sinne, but rather the Holy  
 Ghost might haue told alie ; Ergo in re-  
 spect of Gods ordinance it is iust that  
 man is a sinner.

Againe, it is greatly to the glory of  
 God, that he sheweth mercy to sinners :  
 but if sinne had not bene, man should  
 haue needed no mercy : Ergo in respect of  
 Gods glory, it is good that man is wicked:

finally, it is greatly to the glory of God that he doth iustly punish sinne : but if there had bene no sinne at all, his iustice had bene vtterly vnknozne oz obscured Ergo, (in respect of Gods glory) it is necessary that sinne be in the world.

*Reas.* By this reckoning thou wilt make sinne no sinne.

Relig. Not before it ceaseth to offend God in the breach of his commandemen  
 But I say, yea, and that well advised that in respect of the glory of God, it is good that sinne should be, and better the good (if better may be) as it is witten i  
 Ex. 14. 4. **Exodus,** I will harden *Pharao* his hear  
 17. and he shall follow after you, and I will be  
 Ex. 9. 16. glorified in *Pharao*, and in all his ho  
 and his Chariots and horsemen.

Nevertheless, I assure thee that sin the olone nature is so monstrous, that deserueth some name more odious than sin, because the defilements thereof ha in such wise bespotted the nature of man that the sluices of heauen are opened thereby, and the iudgements of God dailed downe vpon vs, which is verified in that generall overflowing  
 Gen. 7. 20. the world.



But if sinne be good in respect of God whose glory is wrought, and euill in respect of the workes, how commeth the difference?

The difference of good and euill.

Reli. How oft shall I answer this question? Thou knowest, that mans original nature was sound, whereof could come none but sound fruit; but after that nature was corrupted by wilfull disobedience, from thence must needs spring the often root of sinne: so that all the difference came by the will of man, and so consequently resteth in man, till such time as he is regenerated, being then by imputation clothed with the righteousness of Christ.

Resf. But God himselfe, the soueraigne worke-master, is said to worke all things: *ergo*, he worketh sinne.

Obiection against the Apostle Paul.

Reli. If by the same worke of his, thou eane his Almighty power, that upholdeth the world, and all things therein, without which nothing can containe it else, I grant that euill things are wrought by God, that is to say, mediately; by the same power, because no thought of wickednesse, much lesse any execrable action could burst out, if he would take

away that life and strength that he lendeth men. which presume to play the rebels against him : but if by the working of sin, thou dost suppose the hand of God to be immediately stretched forth, to performe any wicked action, or else that it hapneth by his together-working with sinfull instruments : first I denie the consequence, for it is false : and secondly condemne it for the most wicked of blasphemies: my reason is this, the nature of sinne cannot agree with God, who is the soueraigne roote of all righteousness the nature of sinne cannot once lay hold thereof, because it is vncchangeable, and yet can the paine of sin touch that thing that is not faultie, and yet of necessitie should all these follow against God, laying his hand to iniquity.

Therefore I conclude thus, the nature of the nature, nor the paine of sinne, are any thing accidentall to the nature of God but all these three are bred, fostered, and found in the soule and flesh of man: Ergo man is not the instrument so much as the cause of sinne.

*Reas.* It seemeth therefore that it is the worke of the instrument, and the worke

ods vsing the instrument, go not alwaies  
syntly together.

Religi. This doubtlesse is very true, for  
the worke that should alwaies be but one  
in the opened will of God, is often times  
made twofold by the worker: yet God by  
his power working in al things, worketh  
alwaies well, and is glorified: and the in-  
struments not regarding his commande-  
ments, but obeying their owne lusts, doe  
alwayes worke ill, and are iustly puni-  
ed.

The work  
of man  
oft times  
made dou-  
ble.

Reas. Yet of the contrary part I thinke,  
that the worke of God in the good, and  
the worke of the good by vertue of the  
holy Spirit which worketh in them, are  
for one.

Workes  
euer sin-  
gle.

Religi. I grant it, for so farre dos they  
worke together, that God doth worke in  
them to will, and performe the good  
workes of the holy Ghost; and they for  
the assurance of their well working, doe  
reioyce themselves by the light of his word.  
Do then maist thou perceiue that al-  
though by Satan, and the most wicked  
men, the iust decrees and counsels of God  
are executed, yet are they thereof for the  
most part ignorant, & because they obey  
them.

Examples  
of single  
& double  
works.

themselves, not regarding the will of God, their works are made double. Of this we haue spoken somewhat before by the example of Ioseph his brethren, Pharao, & the Chaldees punishing the disobedient Israelites: but that notable example of our sauour Iesus Christ, doth yet make it more euident to our understanding; Christ was the good instrument, out of whom God wrought the pardon of our transgression, who before lay fast bound vnder sin. This instrument at all times, and in all things, shewed himselfe obedient to the will of his Father: wherby it is manifest, that he alwayes wrought well with him; but on the other side, what bloody-butchers were the Jewes, which in themselves did cause the work of God to become double?

Christ being a pure innocent, without one spot of Sinne, and such a one as neuer gaue offence did they crucifie, not regarding any thing that had beens told them by the Prophets.

Wherby neuertheless it came to passe that God performing that thing by them which before all worlds he had appointed to bee done, did exceeding mercifully and

well

Col. 2. 13.

Mat. 26. 28.

1 Pet. 1. 19.

Act. 4. 27.  
28.

all; and they yielding to their owne tyranny, committed the most horrible murder that euer was.

*Reas.* Well then, to make an end of providence, tell me I pray you, whereto shall we ascribe the fall of the first man? I meane whether to Gods inforcing, or his forsaking?

The fall of Adam came through Gods forsaking.

*Reli.* Doubtlesse his falling from God ought simply to be imputed to Gods forsaking: for if we say that God did enforce him by any compulsion, I cannot perceiue, but we burthen him with a maruailous vnt ruth, notwithstanding it is alwaies granted, that the same fall came by the necessity of Gods appointment; but for as much as that necessity, take not away his owne willingnesse, it will neuer excuse him. So that herein mightly appeareth the wonderfull wisdom of God, who deriuing his glozy (determined of before) from the grossest of all faults, is neither the cause thereof properly, nor doth suffer it to come to passe besides his ordinance. Wee allowed so much as came from himselfe, saying, *Locustis good*: but now forsaking the good it became euill for want of God: and in the same

Mat. 25. 34

The wisdom of God.

same forsaking God, suffered (yet willingly) corruption to creepe vnder his ordinance, in such wise into the nature man, that his owne will became the cause of that euill act of eating that forbidden fruit.

*Reas.* But why did GOD forsake him being righteous in his owne sight?

*Reli.* Nay, rather would I haue thee shew some reason, that should moue God not to forsake him, whom hee knew most expedient to leaue.

*Reas.* Here againe dost thou allude the glory of God, but if I mighte kill to slow the appetite of reason, I should demand why God with such praposter meanes doth exact his glory at the hand of his poore creatures?

*Reli.* Truly thou maist, but I will till a day to answer thee, till such time as the Lord hath called me to sit in commission about the affaires of his sacred Counce yet if I say he will be glorified, because it is his owne will, what then? Is there any fault? But take the words of *Mast* Calvin for thine answer in this case, who saith thus.

The first man fell because the Lo

Ro. 9.18.

M. Calvin  
in his  
booke of  
offences.

id iudge it expedient; why he so iudged,  
 s'vknovne to vs : Yet certaine he so  
 dged, for no other reason, but because  
 e saw that therby the glozy of his Name  
 ould most worthily be set forth. When  
 ou hearest therefore mention made of  
 e glozy of God, there thinke of his righ-  
 ousnesse, for it must be righteous that  
 eserueth praise; and let vs rather be-  
 old an euident cause of damnation, in  
 e corrupt nature of mankinde, which is  
 erer to vs, than seeke for a hidden and  
 tterly incomprehensible cause thereof  
 the secret counsell of God, which is  
 urther from vs : and let it not grieue  
 s so far to submit our wit to the vnmea-  
 urable wisdom of God, that it may  
 eld in many secrets of his; for those  
 ings which is neither granted, nor law-  
 l to haue knowledge, ignorance is well  
 arned, and the conueting of knowledge a  
 eere kinde of madnesse.

*Reas.* VVell, let vs stay here, concerning Predesti-  
 he prouidence of God, from which I per- nation,  
 eieue nothing can be excluded, and there- what it is  
 ore in vaine doe men babble of Fortune,  
 hance, and other casuall goddesses; now  
 herefore let vs proceed to the predestina-  
 tion



tion of God, of which thou oft hast spoken in this treatise of *Providence*, and fi of all I would haue thee describe vnto m what predestination is.

Religi. Truly the prouidence of G considered in that generall significatio that is to say, in the foreknowing, orde ning, ordering, and ending all manner things, so farre as yet I vnderstand, do comprehend the predestination of G and is one selfe-same-thing therewith yet because predestination may bee strayned, in a more particular prope ty, namely G D D ordering and d' posing of mankinde, thus it may be d fined:

Ro. 8. 29

Predestination is the euerlasting, au bchangeable decree of the Almighty which going befoze all causes, drawe man to his appointed end, that is eith in Christ to saluation, or else in Adam t condemnation, and the endlesse torment of hell.

*Reas.* And what is election? not th samething?

Election  
what it is.

Reli. No, for that is vtterly vnpossible and against all conueniency of reason, be cause the Reprobate is predestinate a  
wel

all as the Clect, as witnesseth Saint Rom. 9. 22.  
 Jude : but wee cannot say that the Repro- Jud. 1. 4.  
 bate or off-cast is elected : therefore Ele-  
 ction is peculiar to the good, being chosen  
 out of the totall number, and predestina-  
 tion common to the good, and the bad.

*Reas.* But it seemeth, that before electi- The mer-  
 on goeth the mercy of God, whereby the cy of God  
 elect are saved : and then doth the nature the cause  
 of contraries require, that the hatred or of election  
 wrath of God, should be the cause that  
 the damned are damned : *Ergo*, God dam-  
 neth some, not for their sinnes, but because  
 they doth hate them?

*Reli.* If to the word hatred, or wrath,  
 you hadst put this little word Iust,  
 whereby God in Justice might haue  
 cast off the off-casts, who neuer doth un- Sinne the  
 justly) I would haue liked well of thy cause of  
 consequent. But I pray you where did damna-  
 you ever finde, that God hated man ex- tion.  
 cept it were for sinne? shew me the place  
 and then will we conclude against him,  
 that he hateth his owne worke : In the  
 neane time content thy selfe with that  
 which we haue already spoken, touching  
 his matter.

*Reas.* Well, but it may seeme a hard and  
 cruell

cruell case that some should be appointe to damnation, although God may iustly doe it for his glory sake.

**Crucity & Iak. c.** Religi. I will not see thy folly in these two words, Cruell and yet iust. But ye I say it may seeme a case more harder, if God could be found in the fault of reprobation, whereof hee is but the failin cause, the efficient being grounded in man himselfe. And if we may speake of the hardnesse of causes, it seemeth much more harder on Gods behalfe, that if he could be proued the cause of transgression (which is utterly vnpossible) that ye he may not vse his pleasure with his owne creatures.

**1 Tim. 2.4.** *Reaf.* But what say you to these generall sentences, God would haue all men saued  
**2 Pet. 3.9.** God would haue all men come to repentance, that they might not perish?

Religi. You must construe of the word All, in that place, not after the letter: or else auouch to the face of GOD, that some are damned whether hee will or not; therefore (All) hath relation her to all sorts of men, in degree and calling that is to say, Princes, Magistrates Gentlemen, Bondmen, Artificers, an  
 fac

such other, as well of the Jewes, as of the Gentiles : thus doubtlesse wee must ex- The word  
 pound the word All. For **G D D** forbid All.  
 that the Doctrine of predestination, the  
 very ground-wozke of saluation, should  
 hang in suspence for a few texts that pre-  
 tend outwardly a kinde of repugnancie :  
 if this will not suffice, then credit the A-  
 postle saying, according to the whole  
 course of Scripture: Though the children  
 of Israel were as the sand of the sea, yet  
 shall but a remnant bee saued. Many are Rom. 9.27.  
 called, but few are chosen, few enter at the  
 strait gate.

*Reas.* Truly, thou compellest me to yeeld  
 vnto thee in this point, for if God would  
 not haue some damned, they should in no  
 wise be damned that be damned : But here  
 againe ariseth a doubt which troubleth  
 many: If that necessity of things be prefix- The vn-  
 ed by the eternall decreement, it is super- reasonable  
 fluous, and a meere kinde of madnesse to obiection  
 teach what euery mans dutie is : for why ? of world-  
 all the teaching, and preaching in the lings.  
 world, shall not alter the least lot of Gods  
 determination.

*Reli.* Indeede this is the onely refuge  
 whereto the Fore lieth, being hunted  
 from

from enery other haunt : But the Loꝝ  
 will one day vnkennel him, when his ca  
 and carkasse both shall pay tribute to th  
 father of Forces, if meane whiles he offe  
 not to God a more acceptable sacrifice  
 These bee they that make shipwacke  
 all religion, although some whiles vnd  
 the veile thereof, they would seeme f  
 credit sake, to haue some little suracke  
 the feare of God : But they which be t  
 children of G D D, either know oꝝ wi  
 know, yea, and the wicked also shal kno  
 not onely that in that security which the  
 would drawe from hence, reflecteth the v  
 ter contempt of Christ, and of all tru  
 knowledge of God: but also that doctrin  
 is appointed as an vnder seruant to t  
 Lord, whereby he doth iustly accompli  
 that which he had purposed teaching h  
 elect, as also the reprobate.

Doctrine  
 vnder ser-  
 uant.

Therefore I pray you what is the ori  
 of this obiection other than that the Loꝝ  
 should leaue all things at large, accordin  
 to the opinion of Epicure, and the Papi  
 to a carelesse happening, wherby ma  
 soꝝ his beholfe, pausing vpon his ow  
 wayes, might addresse himselfe, as of h  
 olone proper power, to will and work  
 thof

those things, that should win Salvation: Truly if they were called together, among them all, is not one to be found, that can cleare himselfe of this intent.

Therefore it is manifest that they are of enemies alone to the predestination of **G O D**, according to whose fore-awledg a cōuenable necessity of things prescribed, as best becometh his omnipotency: but also that they are angry with free iustification, whereupon they will either conuey themselves into the vice of **Christ**, or at least become assistant in his office.

But why should the reprobate himselfe conuict doctrine vnecessary, albeit he will not yeeld himselfe obedient: is he not thereby left utterly without excuse before **Lord**?

Doctrine leaueth the reprobate without excuse.

Moreouer it is commaunded to be true before the Reprobate, not because might intercept that thing that **God** hath purposed of him, but that by his credulity, it should appeare and be manifest, how forceable the grace of secret election is: for wherein may same more euidently be perceined when in one selfe same Doctrine,

The grace of secret election.

and in one selfe same calling, the  
 should fall out amongst these men sund;  
 or severall effects, one reverently to i  
 brace it, another stubbonly to scoꝛne a  
 reject it, and the thirde sort, to stand  
 a luke warme and carelesse quanda  
 as if to embrace it, or not to emb;  
 it, were all one thing. Againe, there  
 no doubt, as it pierceth the hearts of  
 chosen, and doth leade them as it were  
 the hand to conformity of life, where  
 to their great comfort, they seale by  
 their consciences their election: euen  
 it striketh the hearts of the wicked, a  
 oftentimes doth restraine their in  
 partnesse, albeit it procede from t  
 mouth of a man: last of all, if those vnr  
 sonable Cauillers could bee content  
 take any light at the hands of the go  
 the Apostles should some perswade th  
 how necessary doctrine it is. They p  
 rched predestination, and the fræ elec  
 of God, notwithstanding they were  
 assured, that not only themselues, b  
 all that were predestinate to life, were  
 no case remouneable from the estate of s  
 nation.

The Apo-  
 fles.

They knew also on the contrary p



that the Reprobates by no industry could inherit the Kingdome of **GD**; and albeit before their faces, whole thousands were caught with this lime-twigge of Sathan, and did tipples themselves with the drunkennesse of diuellish security: yet I say, were the Apostles euer the colder, to walke in their duties and offices, but painefully, and with all diligent care and endeauour, to their continuall danger, and last with the losse of their liues discharged themselves thereof.

*Reas.* But wisemen of this world, do Wise men of the world. plainly affirme, that the doctrine of pre-destination, ought not to be taught, or at least is not conuenient to be taught before common people, because they are not able to apprehend it.

*Reli.* But if wisemen of the world, were any thing wise in the wisdome of **GD**, this would be farre from their oughtes, and twice so farre from their longues, for I pray you what did moue the **LR** to reueale the same Doctrine, so plentifully in his word? Some tent of secrecy? Shall the Sunne neuer shine because all are not able to comprehend

hend it with their bodily eyes : Let th  
 same wise man gaze vpon the ground  
 for that is the treasury of their vnder  
 standing : they cannot perceiue how on  
 litle grasse groweth ; and shall the ear  
 therefore not yelde her increase , as th  
 Lord doth appoint ? If hidden and secre  
 causes may lawfully pzeuent commo  
 profits , then shall it behooue vs to war  
 moze sharpe sighted than men, or shortly t  
 haue another world.

Those men whatsoeuer they pretend  
 haue small regard of Gods true seruite o  
 honour : therefore is there no cause tha  
 the truth of **G D D** should be dissemble  
 for their number or authoritie , be it ne  
 uer so great.

Augustine  
 his answer  
 to the ene-  
 mies of  
 predesti-  
 nation.  
 Chap. 15.

I remember that Saint Augustin  
 hath said full well to the matter. Thi  
 Doctrine being heard (saith he) some ar  
 turned into a sluggish heauinesse an  
 slownesse , and being readily bent to fa  
 from labour vnto wantonnesse, do go afte  
 their lusts: must therefore that be though  
 false, which is said of the foreknowledg  
 of God? And will we not also speake tha  
 which the Scripture being witnesse, it i  
 lawfull to speake? By likelihood we ar  
 affrai

affraid least he should be offended which cannot take it, and are not affraid least we holding our tongues, that hee which can take the truth should bee deceiued with falshood. Therefore as true religion is to be taught, that **G O D** may bee truely worshipped, so is the Doctrine of Predestination, that hee which hath eares to heare of the grace of **G O D**, may glory in **G O D**, and not in himselfe.

*Real.* But haue the children of God any assurance in this world of their election?

*Reli.* Yea verily, for from whence cometh Repentance and the fruits thereof, but from Regeneration by the faith of Christ: but this faith is giuen to the elect onely: Ergo onely the elect do repent and giue themselues to obey the commandement of God, the rest haue not the will to thinke a good thought, much lesse to doe any good, & least of all to continue in welding: for that is also a peculiar marke in election; Therefore let no man climbe vp to the cloudes, to search whether hee be enroled in the secret counsell of God, nor busse himselfe with many

Means for a man to know his election.

Faith suffi-  
ceth co  
iustise.  
Ioh. 3. 15.

curious speculations below, but let him that would bee assured of Saluation, enter into himselfe, and consider how his faith doth stand in Christ, in whose blood if hee finde it unfained, thereupon let him rest, wrapping his whole body and soule vnder his promises.

This thing can no man truely bring to passe, except his name bee witten in the booke of life.

Rea. What if a man feele not in himselfe these testimonies, should hee therefore despaire of saluation?

Reli. **G D D** forbid: let such men rather bee sent to the word preached a Sacraments, whereby the grace of election may worke these testimonies in them: and no doubt, those whom the **L D K D** hath foreknowne, in his good time he wil call home into his houshould of faith.

For we know, as he hath predestinate of his owne vnspeakable mercy, whom he would, so also hee calleth them at severall seasons as he will: Some early and some late, as it is witten in the Gospel of the labourers that were called  
int

God cal-  
leth his  
children.  
Rom. 8. 30.  
Mat. 20. 2.

into the Vineyard.

*Rea.* But by that Parable may wicked men take encouragement to neglect the time of calling, because they that were called in the last houre, were accepted and rewarded equally with those, which came in the first houre of the day.

*Relig.* Nay, let me shew which of those labourers being once called did refuse to come: it seemeth rather to me, that hereby they should learne without delay to come unto the Lord, hearing his voyce, or we must consider that he is not bound to vs but we unto him; therefore the wisest counsell that I can giue, is that wee take heed betimes, and lay hold when he offereth himselfe, leass our sins doe make separation betweene him and vs: for if through our negligence wee ouer-slippe the day of health, wee cannot recouer it afterwards, although wee seeke it with eares, which wee finde truly verified in the foolish Virgins, rich Glutton, and many other: therefore he that thinketh himselfe in most security, and saith my age is not yet fitte, who am but young, or my sickness is not past which is great, I will turne to the Lord at some better

No man ought to neglect the day of calling.

Mat. 25. 13  
Lu. 17. 24

leasure: let him remember that all he is as grasse of the field, and hath no charter for one minute of an hower, and if he be taken napping with sinners, our reward is with them, wherebpon it is truly said:

Mat. 27.3.  
Lu. 15.24.

*To death we must stoop, be we hie, be we low,  
But how or how sodainly, few be that know.*

*Reas.* But yet must they needs be damned that are appoynted to damnation?

*Reli.* It is true, yet alwayes because they are sinners, and do not harken to the voyce of the Lord.

*Reas.* Truly in my judgement, eu that is enough to stop any mans mout be he neuer so captious: but I pray you, there no speciall strength in this doctrine whereby the children of God in the perilous time of temptation may comfort themselves, and wage battaile (as it wer against Sathan in the depth of his faults?

*Rel.* Doubtles this either is, or ought bee no question, for if wee consider that sathan hath no power to plucke one hay from their head, more then the Le

Mat. 10.  
39.

all appoint, and that all the wicked route  
 be holden in by the hand of God as by  
 a bridle, that they can neither conceive  
 any mischæse against them, or goe about  
 't, when they haue conceiued it; or if they  
 goe about it neuer so much, that they can  
 bring nothing to passe, but that which  
 hee doth command: what dastards are  
 they that will shrinke one hayre breadth  
 from such a simple enemye, hauing so  
 mighty a God with so many Legions of  
 Angells watching ouer them continually  
 for their defence?

The com-  
 fort of  
 predesti-  
 nation.

Io. i. ii.  
 12.

*Rea.* But for all this, thou knowest that  
 Gods dearest children are often-times o-  
 uerfet with feare of his power, yea and  
 peeuishly intreated thereby also.

*Reli.* It is granted, and truly, this  
 may serue for a glasse for Gods dearest  
 children, to behold their wants in the  
 faith of Christ, as also their corruption,  
 holding them downe so fast vnder sinne,  
 that when they are at the best, euen then  
 are they not without desert of Gods cha-  
 sticements.

The cause  
 that Satan  
 mistreat-  
 eth Gods  
 children.

*Reas.* And what is the same faith, whose  
 object is the Sonne of God crucified, the  
 onely condition whercupon all the chil-  
 dren



dren of God in their seasons are gathered vp into immortality?

**Religion.** It is so.

*Reas.* Ergo it is no matter if wee obey not the law of God : wherein wee learne to serue him , and to performe such actions of society as be requisite betwixt man and man.

**Reli.** This is but a sond starting hole for as the mercy of God is not extended but through free election , not withor the condition of faith included by God for the externe : so also is it prouided , that the same faith bee accompanied with righteous exercises. But concerning this matter and other mo , whereof I am to conferre with thee , I would wee might meet heereafter at more conuenient leisure.

*Reas.* I am well content : in the meantime I thanke you of your patience in this discourse , beseeching God that I may alwaies beare in minde the godly aduisments thereof.

By ARTHUR DENT.



In earnest perswasion to  
*Worshipfull Gentleman,*  
 and his good friend, to continue  
 constant in Christian Religion,  
 and to loathe and detest the  
 slights of Superstiti-  
 ous Papistry.

By the former Author,  
*Arthur Dent.*



Although the *W*re, bee  
 not so easily caught in  
 the ginnes of the *S*pi-  
 der, as the poore *F*ly,  
 or being once intan-  
 gled, is not so easily  
 poysoned: yet com-  
 ion experience, doth make it a plaine  
 case, that oftentimes she is overthrolne  
 herein, and compelled to yeld her selfe  
 prey vnto tyranny. But considering  
 how

how easily our affections be caried also by corruption, to wit, faultinesse, naturally to decline to the worse part: it cometh most wonderfull to me, that y being so neere a neighbour to heresie, a yet vnderwooded in the dogges there more than vntainted, to the danger your ouerthrow yet to come: for wh are not the best subiect to change: meane the wisest, to folly: and the best to wickednesse? Let the example Salomon witnesse the truth in this case who although he were the only parrage of the world, fell to idolatry, the most in some of pestilences, and to all uncleannesse of body. Doth not likewise the example of our first parent Adam, make plaine, that our nature being at the birth is even then most subiect to take wickedest course? O wretched estate what reckoning shall wee make of ourselves, which seeming to stand, are falling: which outwardly carrying countenance of security, haue at home such an enemy, as doth practise our continuall estrangement with God! besides this, are inuironed with a world of vngodly allurements. But yet am  
th

ese dangers, O wise & mercifull God,  
 whose grace superaboundeth sinne, whose  
 ercy dispenseth with all our faults, and  
 whose holy Spirit doth indue vs with  
 wisdom, to discry the subtilties of Sa-  
 an, with strength to stand against them,  
 ea and with constancy, to continue in  
 is loue, feare, and true worship. I ap-  
 eale to your conscience, whether the  
 ord hath dealt with you lesse fatherly,  
 han in old time he did with Daniel in the  
 yons denne, with Ieremy in the misery  
 ungeon, or with Ionas in the belly of the  
 hale: they saw their danger immi-  
 ent, which did put them in minde to re-  
 aire to the Lord. But you, I know, yea  
 know it too well (if it pleased God it  
 ould be otherwise) haue continually  
 aid before you the fairest baits of the  
 orld to betray you, where vnder lurk-  
 th the perill of perpetuall damnation,  
 nd yet, the Lord be praised, doe conti-  
 ue his true and faithfull seruants vn-  
 quished.

But to speake moze plainly thus it is:  
 y reason that the aduersaries to al truth,  
 meane the Papists, haue the coloura-  
 le accesse vnto you of friendship, you are  
 alwaies

Alwaies endangered by their wily pe  
 swasions to forsake your God. This tr  
 ly hath bene often told me, and I see  
 reason why I should not belæue it, co  
 sidering that I know how busily they b  
 to buzze in euery dish, where opportuni  
 pzomiseth the insertion of their loat  
 some corruptions: But most chiefly,  
 they be on a sure ground that their bodi  
 danger is not thereby thzreatned, th  
 are impudent to blaspheme God and h  
 holy Religion with all treasons of the  
 olone wicked inventions: which thi  
 although commonly and of custome,  
 hath hapned vnto you by them, yet am  
 to restraine my selfe to the answering  
 one particular, and pzincipal attempt th  
 was made against you at your table,  
 certaine Gentlemen not long since, who  
 names though I partly know, yet I thi  
 not conuenient at this time to deliuer  
 common obloquie.

These Gentlemen grounding  
 their Religion vpon hoary haire which  
 they call ambassadours of experience, a  
 vpon the graue visors of their Father  
 which we account the wisest parts  
 them, hauing preferred fancy befo  
 fait

faith, and their owne humour befoze the honour of God; brought all the batterye of their reasons and arguments against the poore bulwarke of your only defence (being a man able to be seduced by the violence of perswasion, or at least to haue bene diuened to silence that extreme rage, had not God bene present with you the rescue of his owne honour) saying, Was there not in those daies, wherein our religion flourished, a golden and plentiful world: was there not loue and Charity: vniuity of Religion: the seruice of God established by Generall counsels of ooly doctors and fathers: how then should not those waies bee the best to serue **W**hich they obserued, and haue set vnder the warrant of sufficient authoritie to the memozy of our present age: and so many wise men bene deceiued, so many learned men liued in folly and nozance: haue so many kings and emperors slept in blindnesse of heart and died in the darkenesse of herisy: nay, hath all Christendome wandzed out of the way till now, &c. This threed-bare discourse (which they draw out to the hole length of a Cart rope) is able to be.

bewitch so many, as make reason the  
 idoll, even as themselves are bewitche  
 by the wilnesse of the Diuell and their  
 Pope: but let vs suruay those waterle  
 clouds, and we shall easily perceiue the  
 as they be.

Haue not these wise men layd true r  
 ligion in water and sacrificed their zeale  
 to reason, as if the were some Goddesse.  
 Heere is nothing but a plaine collectio  
 of reason, and carnall experiences, and  
 shall wee make them the platfomes of  
 holnesse: is the wisdom of man of so  
 forcible a capacity, and the word of God  
 conuincd of so great debility, that in  
 cases of religion wee shall ground vpon  
 likelihood of mans imaginations: Let  
 vs bee wise: the Elder hath most pitie  
 of all the trees in the wood, but lesse  
 strength and goodnesse than any other  
 the thunder a huge clap, but a little stone  
 and these men great choyce of boast  
 ings, but small verity, or vertue in their  
 words.

Must not that building needs be naugh  
 bee it neuer so faire, whose foundation  
 is utterly rotten: and must not that reli  
 gion of necessity be worse, whose princi  
 ples



es God hath flatly foꝛbidden: Wee call  
 eth mans reason a trayterous enemy to  
 D D, saying, it neuer was noꝛ shal be  
 ubiect to his law: they honour it, as the  
 true penny of their whole trust: he con-  
 emneth the pꝛecepts of our foꝛefathers,  
 oꝛ bidding vs to pray foꝛ them, which  
 oe imbrace the same, because they are  
 epulchers full of rotten bones, cloudes  
 ithout water, and they themselues hy-  
 ocrites, but they esteeme them noe lesse  
 hen loadesmen to all pietie and life euer-  
 asting.

Alas why doe wee feare their vnion  
 idolatry (foꝛ that is the vnity, that  
 ey reioyce in, and bragge of) moze  
 han we soꝛrow foꝛ the dishonour of our  
 D D: oꝛ why should we be troubled  
 ith the long and prosperous estate of  
 opish religion, moze then wee be comfort-  
 ed in the newes and glad tydings of  
 he Gospell: Doth not the Apostle tell  
 s that befoꝛe the dissolution of the  
 old, there should befall a generall  
 postacy, and departing from the faith  
 f Christ, and that all this should hap-  
 en by one man, namely the man of sin,  
 nd child of perdition: saying, that hee  
 should

2. Thes. 2.  
3-4

should be an aduersary to all Godlineff  
and exalt himselfe aboute all that is call  
God? why then should they goe about t  
bleare your eyes with the wonder of su  
wordes, moze then instruct themselues  
the prouidence of God, who hath prou  
ded, and made vs wary of such a genera  
departing? Why lay they to our char  
the cannons, decrees, and decretalls  
their Popish fathers, seeing the Lo  
himselfe pointeth out the Pope as wit  
a finger, and deciphereth him for Ant  
Christ, as plainely as one man is disc  
uered in the secrets of his body, b  
the anatomy of another; moze th  
yeld their owne due subiection to  
ordnance and institutions of the  
G D D: Nay, why should wee (who  
eyes and eares the L O R D hath op  
ned for the entertainment of his truth  
send them away to the biewe of mot  
eaten nouelties, and to the sound  
such false laromes as these, moze th  
exercise them in their severall duties an  
offices? If they wil not confesse that the  
and such other testimonies of Gods h  
ly word doe reprove their man of Rom  
together with them being his vncircu  
cisi

rised generation of Antichristianity, let  
 vs then apply them: The man of sinne,  
 (saith the Apostle) exalteth him-selfe a-  
 boue all that is called **G D D**, banning  
 him-selfe insolently in the Temple of  
**G D D**; if (I say) they will not con-  
 fesse this of their Pope, let them shew  
 vs what regard of obedience hee hath  
 reserued to **G D D**:ward; in making  
 his booke, (I meane the holy Bible) the  
 vessell of vile estimation, which hee doth  
 not onely bury in obliuion, by his owne  
 dispensations, but in all contempt doth  
 rampe and tread it vnder his fete:  
 nowing notwithstanding that it is the  
 ord and wisedom of **G D D**: let them  
 shew vs to what prerogative their Pope  
 hath ascended, which proclaimeth himselfe  
 so many degrees aboue Angels: or that  
 enounceth him selfe the spirituall head  
 of the Church of Christ: Hath their Pope  
 reformed any couenant of league with  
 the **L O R D**, whose seruants and chil-  
 dren hee hath rent from the face of the  
 earth: cancelling the date of their dayes,  
 with more then a thousand butcheries:  
 or hath the Pope yielded to the omnipotency  
 of **G D D**, so much as he goeth about to

make himselfe **G D D**, and is not ashamed to promise all the effects of **Go** power, saying that hee both can and m doe all that **G D D** can doe, to witte, the pardoning of sinnes, in the saving soules, in the transmutation of times, the altering and abrogating of lawes, the administration of spirituall gifts to bee shott in all other thinges whatsoever: nay hee is not thus content, but more expressly dooth hee maintaine his quarrell against **G D D**; for by certaine necessary consequences he pꝛove that hee is above the onely **God** of heaven and earth. **D** hellish insinuation: how hast thou carried poor ignorant soul to the slavery of this monster, even the totall of their dares and belief what should I article any longer against him whom these few haue condemned the pit of hell?

But see the policy, whereby this sterile serpent hath deluded us so long: the sword of **God**, which ought to bee the li thorne to our pathes, hath hee kept bare and ledde the fruite of one whole thousand yeeres in the wilderness of darkness ( **God** knoweth to how great a  
 full

ision) and now braggeth in the anti-  
 dity of his owne naughtinesse and mis-  
 kesse.

Alas: is there any maruaile, the world  
 eing once conered with the spirit of  
 umber, that it should be ouertaken with  
 e witchcraft of sleepey diseases? Is it a-  
 y thing strange, that men doe spew at res-  
 igion, being made dzunken with heresse,  
 or is it any wonder (the word of God  
 eing once bzought into a generall con-  
 mpt) that the infection of Papistry hath  
 ene so common? glut once the gorge of  
 an with any foule opinion, and he will  
 ardly be purged thereof: make him to be-  
 eue the mortality of the soule, and hee  
 ill consent with Protagoras, that there  
 no God.

They will say that all this winde sha-  
 th no cozne, and sweare that wee do be-  
 ie their Pope and them: truely I cannot  
 lame them, if they would vnfather him-  
 f such hatefull blasphemies: but let  
 or selues be charged with the wzong we  
 aue done them here in, and our liues  
 and upon the slander, let his owne ca-  
 onists bee conuincd of all the euill that  
 aue wzitten them, and moze then ten

thousand such in exalting of his name ; the Pope himselfe be condemned of madnesse and frenzye , hauing as like a bea as a bedlaine , and as nere the quality of a bedlaine , as the quantity of man , consented vnto them , with all pryde and presumption.

O good God , how maruellous is it to behold so many wise men so much deceiued , so many gray headed Fathers childish : so many ignorant accompted wise : and so many Infants allowed for men of graue and ripe iudgement : if they can say against vs , where is the City on the Mountaine , the visible Church the Catholike and vniuersall Church they are learned enough : but they cannot perceiue that these are fained fire painted out with faire glosses , where in is no warmth , nor that they bee Ill stons and shaddowes without substance Take their Church from the pontific hill : take away their pompe and brawry , or their generall consents , and take away their life : Can it this were all , were well ( if eill may bee well ) Is which is worse , they must haue the Churches beautified with Images ,

minine and masculine, curiously carved, gallantly gilded, prodigally beset with pretious stones, and most delicately adorned with great choyce of Jewelles. They must haue their Hood-lofts with flagges and Ulken banners, with Croffes, Hoodes, and Saints, like a store-house of superstition. They must haue their braue Altars garnished with petty Gods, with well lifting Prelates, and other holy reliques: they must haue Ma-uen crownd Chaplens, strangely attired, they must haue their Albes, with like of all colours, their Wyters and Croffars, and what should I say, they must haue holy bread, holy water, holy oyle, holy ashes, holy candles, an hundred oly orders, like hypocrites that beautifie out-side, besides a thousand other holy things.

Finally, they may not want any thing that can please the eye, delight the eare or flatter the minde; And Ios<sup>h</sup>, yet doe all these most plainly p<sup>ro</sup>pp<sup>er</sup> their Church the very Church of Antichrist; for where nothing is wanting that may allure the minde to lust after vanity, or to stirre the heart vnto folly and wickednesse, this



may bee termed ( by much better right )  
 Court for an Atheist then a Church for  
 a Christian: for was Jesus Christ so hig  
 set on a hill , that all the world did wor  
 ship him, or outwardly so glorious, so fu  
 of pompe and bzanery , that they hau  
 byatone from him such an example i  
 imitation? or were there so many of hi  
 Church ( which yet wee doubt not we  
 and is the true Church ) that the san  
 Church hath lined their mouthes wi  
 multitudes, with vniuersalities, and  
 nities generall: Then is this true, Chy  
 himselfe was neuer bozne in an Ore ste  
 but in the Pallace of some Monarc  
 then was not hee a poore despised sou  
 on the earth, in worse case then fores a  
 Mat. 8.10. birds which haue holes and nests to shie  
 them from the weather, but some might  
 prince of the world, ruling with all Ma  
 ty and power: and then had Christ to i  
 brace his doctrine, not the Apostles a  
 a few other silly Disciples, but the gen  
 rall consent of all, the Jewish Church  
 How then came it to passe, that hee w  
 put to such a shamefull death: was it  
 cause hee was well beloued of the mul  
 tude: if this be loue, I know not what  
 ma

make of hatred : but sure I am few will consent so to be beloued.

I would to God the Papist would looke wisely vpon his Church, and afterward tell vs how farre it differeth from the Churches of the Pharisees, which re-  
proueth, and condemneth our Saviour Christ as a false Prophet, and all his doctrine as new found Doctrine, and schismaticall, saying and swearing that theirs was of antiquity, obserued of their forefathers, and hauing the warrant and consent of the world. What say they at this day against vs which doe embrace the selfe same Doctrine, that was so condemned : Doe they not say and sweare that Martin Lucher is the father of our religion? Doe they not call it a Sect, a Scisme, an Heresie; do they not call vs traytors to God & man, giuing vs such titles as they themselves deserue, and haue they not slaine whole thousands in that quarrell? If wee demand of them, whether the Church of God were at any time comparable to the Synagogue of Iewes in respect of the multitude, which way will they turne them : if they answer that it was not, they condemne their owne reasons

sons of very much weaknes, which do g  
about to confirme the authority of the  
Church by other marks then the Church  
of God euer had ; If they answer that th  
Church of Christ was alwaies the grea  
test, they are already convicted of as grea  
foolishnesse, for thereupon would all thi  
packet of vntruth iustly depend. viz.

That the Church of God, was drowne  
in the generall overflowing, when all th  
world was drownd, and the Church of sa  
tan saved in the Arke. That the Church  
of God perished among the Sodomites  
and iust Lot, and his family, were th  
Church of the Deuill : that the Iewes  
Scribes and Pharises, were the Church  
of Christ, and Christ himselfe with th  
remnant of beleeuers, the Church of An  
tichrist: In conclusion, that their Church  
is now the true Church because of th  
multitude, & ours the false. We will de  
mand but one thing of those multitud  
of men, which if they truly tell vs an  
ppoue, they shall haue our hand and ou  
heart, we wil become as true to them a  
 Steele, and consent to any Religion of thei  
fore-fathers ; which is, that they shal  
forth, at what time the state of the worl  
wa

was in so good case, that the best things did please the greatest number, or when iniquity had not the most consent of adherents (except at that time, when all were drowned except eight persons :) Alas their proofe is euen as far to seek, as heauen is distant from hell; God grant therefore the condition of consent be no nearer vnto vs for it is written, Broad is the way that leadeth to perdition, & many walke therein: but narrow is the path to saluation, straight is the gate, and few doe enter thereat.

Ro. 10. 16.

Mat. 7. 14.

And further, though the children of Israel were as the sand of the sea, yet shall but a remnant be saved: This is yet more plainly verified by Elias the Prophet, who saw not one man free from idolatry, and the subiection of Beelial, besides himselfe, in all the world; yet did hee willingly (all regard of the multitude laid apart,) serue the Lord of Heauen truly.

Rom. 9. 27.

Ro. 11. 3.

Wherefore, though our fore-fathers, serued thole gods on the further side of the flood, or the god of the Amorites, or the gods of their owne hands: Let it amaze vs no more then it did good Iosua who

Ios. 24. 12.

Iud. 8. 19.

Ier. 11. 20.

2 Tim. 3. 16.

who said (and let vs also say with him)  
 We and our houses will serue the GOD  
 of heauen. And with Iudith, We will not  
 follow the sins of our forefathers which  
 forsake their God, and worshipped strange  
 Gods.

The holy Prophets receined from the  
 mouth of secret inspiration of God all  
 that doctrine that they deliuer or taught:  
 the Apostles proued their doctrine out  
 of Prophets: the godly of ensuing ages  
 haue rested vpon them, And shall we  
 alone be carelesse, or account it enough  
 if many men haue gone before vs contra-  
 ry to the Prophets and Apostles: No, no  
 all men haue sinned from the first (except  
 one) and shall doe to the last, yet it is no  
 thing lawfull for vs to follow their steps  
 therein: Wherefore although our fore-  
 fathers were Idolaters, yet must we  
 learne to serue the Lord, and that we  
 may the better performe our duties in  
 that behalfe, it behoueth vs to be wise in  
 the trying of spirits, least we be com-  
 clients to our forefathers superstitions  
 or superstitious in our owne fancies, and  
 so ignorantly neglect the precepts of  
 our God.

Let vs therefore looke vpon the iniunctions of Popery, that we may be able to reprehend the Church of Rome, but let vs call home their Generall Councels, with the rabble of their decretals to the same Prophets and Apostles, and we shall anon perceiue that we haue no cause to feare (their times out of minde) knowing that an euill custome is no better than a common pestilence, which by how much the more is old and ancient, by so much the more it is rotten and stinking: no; yet their common consent, seeing the state of Gods childrē is oftentimes to be desolate. And because there is no heresie but will challenge some maintenance out of Gods word, saying, that their Church is the Church Apostolicall, which the Papist as boldly sweareth and taketh vpon him, as if nothing were good but his Masse: let them shew vs the Prophets and Apostles for their Masses, Dirges, Trentals, praying to Saints, praying with beads, praying to help soules out of Purgatory, worshipping of Idols, Bishopping of baptized children: and of Vares, Creeeping to Crosses, hallowing of bells, coniuering of water, coniuering of balme, coniuering

ing herbes, buying of bulles a pardons, and auricular confession, & rest of their sacraments, paying of vaine bowes, going on pilgrimage, pace-eg maniples, licking of rotten bones, An Maries, blessing with two fingers, ansting, annoyling, absolving, breech knocking, whipping, crouching, kissing crossing, shaning, greasing, and ten thousand such trinkets more. I appeale to the iudgement of the wise hearted, whether God abrogating the ceremonies of his olde law, did purpose, that the Pope should institute and erect a newe of such traditions as these.

If wee held them hard to the proof of these and such other by the touch-stone aforesaid (namely the word of **G O D** their next leape, is longer than the passage betwixne Douer and Callice: so they crosse the broad Seas to unwritten verities. But how cold their entertainment is there, wee would not much feare to make themselves the Judges, if shame and grace had not forsaken them. Indeed we know and confesse that more was spoken, than is written: And that whatsoeuer Christ and the Apostles preached



ched, was the word of **G D D**, were it written or not: But we know also that if more had bene necessary to saluation than is written, **G D D** would not suffer vs to want it, least with them we might happen to runne a whozing after our owne deuises: But aboue all, we are most assured that the Spirit of God neuer was, nor will be contrary to it selfe: Therefore let vs try how truly their be-riti:s vnwritten doe accoꝝd with the written word.

We finde in the Scripture, that wee ought to worship God alone, and not to make our selues any grauen Image; but is it possible that the Word vnwritten should tollerate their praiers to Saints? their sacrificing to Idols, and their falling downe befoze blocks? In this word written, it is called the doctrine of Diuels to forbid matrimony to any man, and can it be his word vnwritten that Ministers shall neuer marry? It is his Word written that all that depart this world in the **L D R D**, doe rest from their labours: and is it also in the word vnwritten, that they be purged of many torments in the fire of Purgatorie befoze they

they doe rest? It is plaine by the woꝝ  
 wzitten, that we haue no remission o  
 Anne but in the blood of Christ, witho  
 whom we are dead and condemned to th  
 bottome of hell: but is it as plaine b  
 his woꝝd vnwzitten, that the Pope ca  
 saue? that whosoener shall die in a whi  
 Friers scapular shall bee saued? or he th  
 dieth in a grey Friers frocke, shall ne  
 ther come in Purgatoꝝy noꝝ in hell? an  
 aboute all, is it his woꝝd vnwzitten, that  
 man may get in stoꝝe a heape of dese  
 uings (called woꝝkes of supererogati  
 on) to saue himselfe and his friends  
 with broad blasphemy against the he  
 uens?

Is not this preposterous geare? w  
 would thinke that these men, standing  
 much vpon the slippers of their wisdo  
 and gray heads, would thus feuly oue  
 shoot themselves? which so farre foꝝ  
 as in them lieth, doe make God a co  
 temptible changling: Religion mo  
 vncertaine then the Lesbian rule, and t  
 themselves to the continuall slauery  
 their owne deuices, and their Master t  
 man of Rome, and yꝝlding their who  
 contemplation to the woꝝke of darknes

Alal

Alasse, with what blinde spirit are these  
 pore soules vered, that will haue their  
 Pope and the Church of Rome againe  
 exalted, that take away the plaine Doctr  
 ine of faith, & iustification in Christ: and  
 teach a faith souleded vp in an idle fancy:  
 aying: that wee must beleue of Christ  
 s their Church beleueth, because their  
 hurch beleueth as they beléne: But if  
 e demaund what they, or their Church  
 e beleue, the next way for vs to know,  
 s euen to goe loke: for doubtlesse they  
 ow not, neither can they tell vs.

Truely, howsoeuer they colour the  
 matter with deuout countenance, or cou  
 gious brags, with perswasion of the  
 me past, or the scarcity, or iniquity of  
 e time present, or with the outward  
 ace or blifoz of their charity, their estate  
 lamentable; it fareth with them euen  
 s with butchers, that vse to blow vp  
 eir flesh that it may séme bigger: they  
 re grubling so much in the mire of their  
 ne desert to the world-ward, that  
 ey forget and neglect all that true religi  
 and seruice they owe vnto God.

For note this well, were it that Pa  
 st in all the world, that will not sooner

bid vs behold his charity towards his neighbour, than his integrity to the worshipping of God: So that charity bein the vnder-seruant to religion, and a second thing required, they make it the high stone of the corner, and the foundation whereupon they build all their righteousness vnto saluation: Truly we dare not deny that in respect of the world (were it not depraued) the Papist, hat som good matter in him because his deed doe often times extend to the benefit of Gods Church: And euen in this (write in the griefe of my conscience wherein I call the Lord to witnesse) they condemne many professors in the day of visitation, that are lewde speakers and lewd liuers altogether: yet I say a waies that in this his only point, it feareth with him, as with the Cow hauin ginen a iolly messe of Milke, that afterward doth spill it with her foote.

For loe, they beare vs in hand that they haue many good workes, and that they are continuall workers, not because they are so commanded of God, but rather because, thereby they will worke out their saluation and purchase heauen.

Alasse it is a crauen Cocke that croweth no whore but vpon his owne daughil. We know that all the good woꝝkes of the world, being done without loue, are nothing worth, and that their supererogations being examined, and their greatest woꝝkes of dignitie next vnto them, are found without loue, mercie, pittie or compassion. But if it may bee accomplished a deed of mercie, to giue rich Altar cloathes, to the beautifying of Altars, a deed of loue, to build Chappells and Chauntries, and a deed of pittie to goe far on knees, to giue great gifts to Shyines; then are they passing full of loue, mercy, pittie and compassion: otherwise they haue none at all, at least that is acceptable. For they pittie the pouerty of lime and stones, and them they cloath.

They pittie a sort of foule fat Priests in furred gownes, and them they decke with golden Copes, and supply in all other their vanities and idlenesse, as if it were a good deed to grease a fat hog in the taylor: But where is the loue, and compassion of their poore brother all this while? I will say no more, let them bat fare the better for these and such o-

ther good woꝝkes , praise them : but ye let them beware they sinne not therein Like vnto these are their Idols, which e ecutors vse to giue after men bee dead that liberality is idle , hauing no good intent , and the reward rotten that is pai backe againe, which is , Lord haue mercy on the soule of this charitable dea man. O grosse folly , where is the lou that should make this deede acceptable. if we should speake generally of all thei woꝝkes , they are euen worse and moꝝ shamefull vices than these, if moꝝe ma be; soꝝ I say, and yet not I, but the hol Ghost, if they be not done in loue, spring ing out of the bowells of true faith, they stink befoꝝe the face of God. Yea but they will say, they haue all loue, mercy, pittie & compassiõ. Yea but how can this be true Let it be granted that they giue ma ny gifts to the poꝝe, that they helpe to defend the widdow , to harbor the father lesse, to cloath the naked, to féeðe the hun gry, &c. What of all this: they do not thei things in compassion of the needy, but t get vnto themselves the vnspeakabl benefit of saluation ; this is loue indeed I grant: but is it not the onely loue o themselves

themselves: For if I lend or giue a man  
 an hundred pounds, because I would  
 gaine a thousand, or a thousand because  
 I would gaine tenne thousand: Whom  
 loue I: my pooze neighbour hauing need  
 of me: or my selfe: O blindnesse, that  
 seeth not these euills: nay twice O blind-  
 nesse that doth not see more than this.  
 What is to say that wee are able to saue  
 and iustifie our selues before the tribunall  
 seate of God, but to reprocue our most  
 wise God of folly and doltishnes, in that  
 without need hee sent Iesus Christ his  
 welbeloued Son, by so great torment as  
 he indured, to deliuer vs from the bon-  
 dage of Sinne: And what is it else but to  
 cōtemne the vnspeakable loue of our Sa-  
 uour, who being a God so mighty, the  
 King of all kings, & the onely prince of all  
 worlds, disdained not to take vpon him  
 the contemptible shape of a seruant, and  
 to beare the burthen of all our sins, euen  
 vnto the death of the vile and shamefull  
 Crosse, that hee might present vs blame-  
 lesse before his Father: Which grosse  
 opinion, so outragiously blasphemous,  
 some Papists at this day, waring halfe  
 ashamed, of, and daring not so broadly to  
 maintaine,



maintaine, will seeme to qualifie with  
 pooze mist of desert. And because be  
 Infants or fooles in this light of the Gos-  
 pell (for which the Lord bee praised  
 might otherwise point at them for thei  
 folly, they are content not to depriue Chri-  
 of his dignity altogether, and therefore  
 doe attribute some part of iustificatio  
 to him, & the rest to themselues. Surel  
 this is scarcely so good a recompence, a  
 having cracked his crowne, to giue him  
 plaister: for except som insufficiency wer  
 or might iustly bee found in him, wha  
 madnesse would moue them to intru  
 themselues into his office? But if the  
 enter-comoners with Christ, though the  
 seeme to haue retained a certaine blind  
 modesty, be heedfully examined, in tru  
 they do but practise to deuide themselues  
 and vs, hauing no minde to deale wi  
 Christ, hot or cold.

For if wee demand of them for Gol  
 eternall predestination, whereby he bri-  
 geth the elected and reprobate sort to the  
 appointed ends, they are at defiance wi  
 that doctrine: and euen in this haue th  
 taken away all that part of iustificatio  
 that they ascribed to Christ before: f  
 wh

why? If we be not safe conducted to hea-  
 ven by the Predestination of God in Je-  
 sus Christ, it followeth that we are car-  
 ried thither by some desert of our owne,  
 or else that we neuer come there at all.  
 It were a strong Engine that should hale  
 them from this opinion, and yet is Christ  
 thereby made altogether Iacke out of of-  
 fice. Let vs not wonder at these men, so  
 much as pray for them: let vs not quarrel  
 so much with them, as perswade with  
 them; no; laugh so much at their folly and  
 wickednes, as lament their ignorance: for  
 this is true, if they be right, we be wrong;  
 if we be wrong, we are already sold vn-  
 der sinne: contrariwise if we be right,  
 (whereof let vs not doubt, because the spi-  
 rit of truth hath sealed vs by in the Pro-  
 phets and Apostles) then are they wrong;  
 there is nothing more certaine than their  
 iust damnation, vnlesse they turn to God  
 with hearty repentance (which God for  
 his Sons sake euen speedily grant them,  
 if it be his will.)

And although they are not ashamed to  
 denounce against vs that we are Liber-  
 tines and despisers of god woakes, be-  
 cause we preferre our faith in free iustifi-

cation: be it as far from vs to be trouble at those false suggestions, as we are fr of that fault: we know and confesse the Gods dearest children haue small feeling of God without righteous doing: therefore we professe, that if we see no good works in our hands, if we perceiue not that the preaching of the Gospel hath mortified in vs our concupiscence, & made vs to hunger and thirst after righteousness, we haue small testimony of Gods election; we may walke till we are weary of our hope, and faith in Christ, we may prattle till we are hoarse of the Gospel and our profession, and we may defie the Pope and his accomplices to the bottom of hell. But except our selues loue the righteousness of God, and we exercise the same, Satan doth sed vs forth with the strength of illusion: for godlinesse is not made of talke, as books are of leaues: nor as woods are of trees, but it is such a holinesse as doth climbe vp from vice to vertue, and from one vertue to another without ceasing.

God sir, this being true, we haue not to looke about vs and euery man haue a speciall eie to Gods glory in the execution

tion of our actions: and if we haue attained to some knowledge in the schole of Christ; we see in the Gospell, that he is condemned, that hideth his talent, as well as the other that riotously wasted it. I pray you apply this to your selfe, whom the Lord hath loued with long continuance of his goodnesse, and you shall finde out a right Christian exploit euen in the man that sate next at your elbow: Set vpon it, or if you haue begun giue it not ouer, for the winning of one soule to Christ is more acceptable in the sight of God, than to offer the whole world for a sacrifice; what though he be a man, the Spirit of God is able to encounter him, if he be neuer so wily or peruerse in opinion: God who is able to rend the heart, & to pierce the marrow in the bones, is alwaies present in his owne worke.

What though hee haply may command your silence: your spirit must bee touched with his sinnes, you may not suffer him to rest in uncleannesse: for they that are of Christ are alwaies carefull to bring others to Christward, but especially those that are so neare vnto them, as hee is to you. You know that in processe  
of

of time, the soft dꝛos of raine doth breake the hard flint, the silly woꝛme doth thꝛoꝛe doꝛne the mighty Snake, and the slow snaille doth attaine to the top of Moun- taines. Wherefoꝛe let nothing discourage you.

If this opinion bee established vpon the pꝛescriptions of his foꝛefathers, tꝛye him by the Pꝛophets and Apostles; if the length and continuance of his religion doth yet seeme forcible to perswade him, shew him the law, where God punished that transgression of Israel with foure- hundred yeeres blindnesse; and no doubt he that would punish the transgression of that Law hee gaue by Angells, with so long ignoꝛance, may as iustly perswade him, that the same God can punish the contempt of his Gospell, with a thousand yeares blindnesse; nay pꝛoue vnto him (I say) the generall Apostacy whereof the Apostles haue told vs. If he dare not subscribe to the Gospell, because he may become an offence to his friends, pꝛoue from thence, that he feareth his woꝛldly friends, moꝛe than he loueth his heauenly God: if he shun the Gospell because of those heresses, that daily spring vp in the  
light

light thereof, shew him y<sup>e</sup> he neuer knew,  
 or else hath forgotten the Scripture,  
 which doth witnesse: The Heresies must  
 needs be that the faithfull may be tried. 1. Cor. 11.  
 If 19  
 his eyes be prefixed vpon professors, that  
 hee can finde many faults in their man-  
 ners, let him looke back into himselfe, & he  
 shall see the Papists and Protestants are  
 very men, needing the Whistion: But if  
 he find not so great corruptiō in himselfe;  
 First let him take heed least it fare with  
 him as with men that bee sicke, which  
 when they thinke themselues recovered  
 and nearest to health, are even then fur-  
 thest from health and nearest their end.  
 But if there be not indæde such corrupti-  
 on in them (which is hard to be determi-  
 ned on their side, considering how parti-  
 all our nature is in it own behalfe, & rea-  
 die to flatter it selfe) let him neuer impute  
 this to the dignity of his religion, but to  
 the goodnesse of God the giuer of all good  
 things. If he feare the Gospell because it  
 is ill spoken off: Let him remember that Luk. 2. 34.  
 Christ himselfe is a stumbling stone made,  
 for the fall of many: if he be afraid of cor-  
 rupt translations, let him correct & shew  
 vs the cause of this misliking; & he shal be  
 satisfied.

satisfied. Finally if he shall stumble at thars þ are now adates among Diuines let him without partialitie reade the monuments of Popery, and he shal perceiue ten times more ods among the Doctors thereof: For there is none of them all (and almost as few of the old fathers) but are so far wide one from another, yea and most of them from themselves, that neither Papists, nor Protestants doe want matter thereof to authorize and maintain their religion; nor any heretick that hath bin since the first beginning of Papistry. Therefore you may proue vnto him, that this fault ought not to be fathered on the word of God, which doth plainly, and truly set forth all points of religion, but rather vpon Satan and his malice, whose continuall practise hath been, by all meanes and deuices possible, to discredit the religion of God: for such Darnell did he throw among the Apostles, as did set great dissention betweene Paul and Barnabas, and likewise made Paul and Peter at open defiance.

All these things I leaue to your continuall meditation, and by you, to be employed to the benefit of Gods Church, as  
your



our duty and occasion shall require: And  
beseeching you not to neglect any other  
at by your godly study you can call to  
membzance, whereby Gods truth may  
maintained, I doe humbly take my  
leue.

FINIS.

