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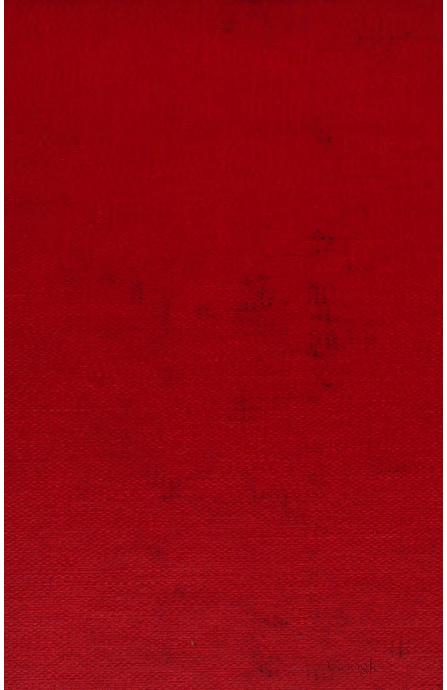
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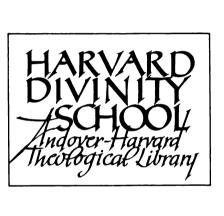
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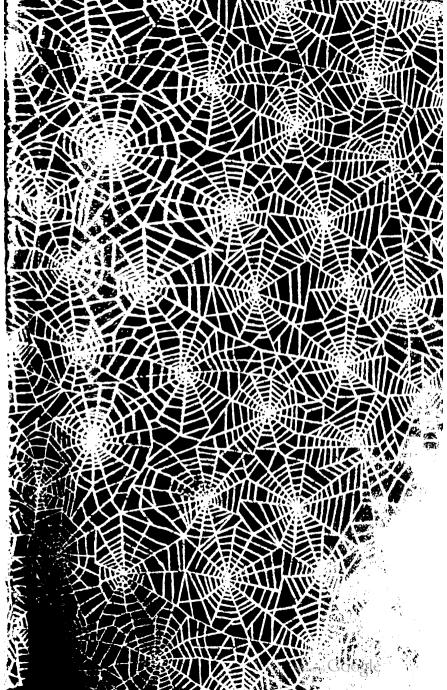
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FRESH SUIT AGAINST HUMAN CEREMONIES IN GODS WORSHIP

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UNIVERSITY MICROFILMS, INC.

Ann Arbor London

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A FRESH SVIT

Against

HUMAN

CEREMONIES IN GOD'S VVORSHIP.

OR

A Triplication unto.

D. BVRGESSE HIS REJOINDER

For

D. MORTON.

The First Part.

Pal. 119, 113.

I hate vayn inventions: but thy
aw doe I love,



Printed Anno 1633.

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ADVERTTSEMENT

Occasioned by the never enough lamented death of my deare freind the Authour of this

Fresh suite.

Nderstand Christian Reader, that with the comming forth of this booke into the light, the learned and famous Authour D'. Ames lest the light, or darknes rather of this world. His name for diverse rea-

fons (not needfull bere to be recited) bath been hitberto concealed, and that which generally was but imagined before, (viz. that the Repl. and this fresh suit to D.B. Rejoynder) to be his work, now it is certainly known to be his, that none need to doubt therof. It pleadeth trueth succently, yet perspicuously, and with sinewy Answeres to B. M. and D.B. poore Sophisms, as indeed his veince in all his writings and discourses did most admirably lead him to do. Concerning this matter, I may not keep back what I heard him speake as in the sight of God, that he was in his conscience more perswaded of the evill of these reliques of Popery and monuments of that superstition then ever, and yet he never had seen good in them, or come from them: and that moreover if

D.B. or any other of them would yet be daubing with sustempered mortar, and not give over to paint rotten sepulcbres, he was by the grace of God resolved still to maintain the cause, and while he lived never let fall the .45 1033 a uit commenced this way, not that he sought victorie to linselfe, no; That trueth might returne out of the feild with conquest was the highest piech of his ambition. And though this worthy of the Lord be with us no more, yetGod (1 trust) who is rish in mersy, and bath more then one ble Bing, will as need Shall require) supply the advantage trust bad, and now bath lost in the losse of chis glorious instrument. Together wieb his life God I:ath put an end to all his travailes, wherein be shewed himself a pattern of bolines, a burning and a shining light, and lamp of learning (t) Arts, a Champion for trueth, specially while for the space of 12 yeares at least, he was in the Doctors Chaire at Franequer, and baving fought the good fight of faith, whereunto be was called, (t) professed a good profession before nyamw ienesses, he bath now indeed layd hold on eternall life. His fpirit gon so sos spices of set men, and his body committed to the ground, we commet his labours to thy use, wherein be being dead, yet spraketh, and his memorie we hope strall live for ever.

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Fare well in Christ, the Fountain of all welfare.



To the renovened King,

EDVVARD THE SIXT

And so

To our present Soueraigne King CHARLES his Successor.

IOHANNES ALASCO (a Godly Learned Polonian Baron and Superintendent of the Church of strangers at London) in the Epistle. Dedicatory of his tractate Concerning the Sacraments, printed at London, Ano. 1552.



Ell doth that Father, and without doubt diserueth praise, who having a daughter a Virgin drawne by the guile of panders into some level and dishonest house, and there trimmed after the weborish

guise doth presently rescue her thence and bring her home
(:) 2 to his

to his owne house before shee be utterly spoyled.

But the same Father (if he be wise) thinks it not enough for the safty of his daughter, and the honor of his house, that he hath brought her home agayne, vales he take from her wholly what soever he knowves to be accounted in those houses a wohorish attyre.

Neyther doth he inquire vohence such attyre came first: but indgeth it dishonorable to himselfe, and so unvoorthy his daughter and whole family, that any such thing at all as strompets have vsed for dressings in

their houses, should appeare in his.

Neyther doth hee give eare to their persovasions, who beare him in hand that all things are to bee Estermed according to the Fathers mynd in his owne house; and so thinke that the Fathers approbation can make that honest, in his owne house, for his daughter, and whole samily, which in another house, is most dishonest, for any daughters that regard their owne credits: ascribing so much to the Fathers prerogative, that what soever he approves, must be of others well liked of, so farre as it concernes his owne house. For he knownes sull wrell, that although all those things which he liath authorized in his owne house be there wrell thought of, yet that is not enough, synce the honor of his daughter, and his whole Family, must not only hee cared for writhin

rithin his or vne louse, but also throughout the vihole Citie, that he may remove all evil suspicions from his family among all his neighbours; and is heedfull that the panders have not the least occasion left them, of challenging or laying clayme to the sayd daughter, as having some of their whor-house-marks upon her.

Even so in the Church of God, as in a city, Magistrates and Ministers are in place of parents, having the pure and right Administration of the Sacraments committed unto them of God, for to be tended, and tendered as their ovene daughter. It is therfore very commendable in these parents of the church (as vee may terme them) if they rescue the lavyfull of pure Administration of the Sacraments from the violence and tyrany of the Romish Panders, by taking it into their ovene care and sufference.

But heer they ought to remember (Especially they who are called by the holy Spirit, Eminent Ministers of God, and Nursing Fathers of his church I.E. Christian Kings and Monarchs, that it is not enough for them, thus to have brought this daughter out of the Papists steves, home into their owne care and keeping, unles they also put of from her, all that dressing, which they know to be whorish in the sayd steves, that no such thing may be seene with them, which may be accounted.

accounted whorish: Especially in that citty where there is great Variety of judgments, the ourruling where is by mans Autority is not to bee expected, and where there are so many hucksters for the stewes re-

mayning.

Nor let them heare the delusions of those who suggest, that such kindes of dressing from whence soewer they bee taken may bee made good & honest by Authoritye. For well they know, they are not set ower the whole church of God, but only one part of it, as a Family in a Citty, and that therfore though they could beare out such things at home by their Authoritye; yet it is their dutye (as they regard publike Chastity and honesty) to procure the honor of their daughter and familye not only within their owne wealls but also throughout the whole citty; not suffring any thing to be seene within their house, which they know to be held, urged, and maynteyned by the Romish stewes and their instruments as their proper whorish stuffe.

Last of all they must bee wary, least any signes or tokens bee left upon their daughter, by which shee may bee questioned agayne by these panders as one of theires.

Norr (if it please your Excellent Majestye) you are one of these nursing Fathers of the Church of Godblessed bee his name therefore: and in this high calling (by

Gods

Gods providence) you have this Ministery of the Secraments rescued out of the popish Brothells, and broughs into your ovene care and keeping: Here therfore bee pleafed to set before your eyes the foresayd example of a good Father in those things which yet remajne to be performed. I. E. in providing for the credit of this your reduced daughter and so of your whole. Family, not only in this your Flourishing Kingdame, but also in the Catholike Church of Christ wherof you are a citezen, unto vehom a principall part therof as an honorable samilye is Committed in trust.

This is that which all the Gödly throughout the Christian world doe expect from your hand, and that the more earnestly because they know that God hath enriched you with such excellent gifts, placed you in so high a place almost about all others; even to this very end, that you might remove from the Ministery of the Sacraments all those popish trinkets, where with it hath bin fearfully prophaned, restore unto it agayne that virgin-like attyre, where

wherwith it was of old adorned by the high King of Kings, and lawgiver Christ the Lord in his holy Institutions. So I hall your faith and sidelitye bee famous throughout the Christian world: and the Church of England grow more honorable under your Gouernment.

The Latyn vvords of Iohannes
Alasco himselse.

Serenif-



Serenissimo Regi

EDVVARDO SEXTO

Deigratia, Angliæ, Franciæ, & Hiberniæ Monarchæ, Fidei veræ, Catholicæ, & Apostolicæ, Desensori;
Omnium (in suis ditionibus) personarum
&c.

IOHANNES A LASCO, &c.

Ecte facit Pater, laudemq; meretur proculdubio, si Filiam Virginem, dolis lenonum, ad ganeas forteabreptam, rituque jam meritricis ornatam, protinus illinc eximat, incolumi adhuc pudicitia illius, inque suas rursum ipsius ædes reducat: Sed idem (:) (:)

fatis non esse putat, ad tuendam suam, filiæque illius,& totius adeo familiæ suæ honestatern, exemisse e ganeis filiam, inque suas ades reduxisse; nissilii id tomm plane detrahat, quod in ganeis illis pro ornatu meretricio haberi videt. Neque disquirit, undenam ornatus ille originem suam habeat : sed indecorum sibi, adeoque & castitate filiæsuæ, & familiæetiam totius indignum esse judicat, ut aliquid omnino ejulmodi domi sua conspiciatur, undecunque tandem deductum esset, quod in ganeis ipsis pro ornatu meretricio haberi non ignoret. Neque hic audit eorum persuasiones, qui omnia ex Patris arbitrio domi sue, æstimanda esse dicunt; & proinde ornatum quoque meretricium illum in ganeis, honestissimum jam fore putant domi paternæ, cum filiæ illi, tum etiam reliquæ toti familiæ, si quidem paterna authoritate comprobaretur; eò quod in Patris id potestate politum esse videatur, ut quæ illi probantur, ea jam honesta etiam domi sua omnia esse censeantur. Intelligit enim, etiamsi domi sux, pro honestis haberentur omnia qux ipse sua authoritate comprobasset; honestatem tamen filix illius, & familix sux totius, non intra domesticos sibi duntaxat parietes suos, sed per totam

totam etiam civitatem reliquam, tuendam esse; ut omnem malam suspicionem, apud omnes omnino cives, a domo sua depellat: & cavet ne ullis rursus lenonibus, ullam deinceps etiam reposcendæ denuò ad ganeas filiæ suæ occasionem quoquo modo relinquat, projure ipsorum; si quæ apud illam notæ adhuc tales, ganeis familiares, conspicerentur.

Ita vero, etiam Parentum loco funt in Dei Ecclesia, veluti in civitate quadam, & Verbi, & Gladij Ministri omnes; habentque sibi concreditum ab ipsomet Domino Deo, veluti filiz loco, purum ac legitimű ministerium Sacramentorum. Hic igitur istorum Ecclesiæ Parentum (ut ita jam loquamur) fidem ac studium nemo non merito laudaverit, si concreditum sibi ab ipsomet Deo (veluti filiam quandam) purum ac legitimum Sacramentorum ministerium, ab Antichristi Romani, & lenonum suorum ganeis, in quas vi ac tyrannide ipsorum abductum suerat, in suas iplorum domos rursus, in curam (inquam) ac cusstodiam suam reduxerunt. Sed hic cogitare debent utrique, potissimum autem ij, qui non frustra Præcellentes Dei Ministri, Altoresque Eccleha Dei a Spiritu Sancto vocantur, Reges (inquam) (:)(:)2

quam) ac Monarchæ Christiani, satis non esse,si filiam illam e ganeis Papisticis, in ædes rurlus suas ipsorum, hocest, in curam custodiamque suam recipiant, nisi eam etiam omni illo ornatu plane exuant, quem in ganeis ipsis, meretricium ornatum & esse, & haberi sciunt; nequid ejulmodi domi iplorum conspiciatur, quod pro meretricio haberi posset: in ea potissimum civitate, in qua varia sunt adhuc judicia hominum; neque ab uno homine gubernari possunt; & in qua adhuc multam, infinitamque lenonum tur-ba superesse constat. Neg; hic audient persuasiones illorum, qui ornatum ejulmodi (undecun-que tandé desumptus esset) honestum nihilominus domi paterne fore existi mant, si Patris ipsius authoritate comprobetur. Intelligunt enim, non totise Civitati omnino, non toti (inquam) Dei Ecclesie, sed parti duntaxat illius alicui, veluti doinui ac familiæ cuidam præesse: et proinde, etiamsi domi suz, pro honestis jam haberi videant, que ipsi sua authoritate comprobassent; sui interim officij esse agnoscunt (quatenus equidem castitutis am intes, publicæq; honestatis stu-diosi haberi volunt) ut filiæ illius, totiusque adeo familiæsuz honestatem, non inter domesticos

tan-

tantum parietes suos, sed per totam illam civitatem etiam, omni studio, ac cura tueantur, nihilque domi sux conspici patiantur, quod in ejusdem civitatis ganeis, ac supanaribus, maximo
lenonuomnium conatusae tyrannide, pro meretricio haberi interim, urgerique, ac propugnari
vident. Postremo, cavendum sibi modis omnibus esse putant, ne eisdem lenonibus rursum,
aut eorum similibus, ullam omnino occasionem
(pro jure ipsorum) relinquant, quoquomodo
reposcenda sii a illius sua; si qua nota adhuc
(gancis illis familiares) apud illam conspicerentur.

Iam vero tu quoque unus es ex hisce Ecclesie Dei Altoribus (Rex Serenissime) quo quidem nomine, summas Deo Patri nostro cœlesti gratias agimus. Et concreditum tibi, in præcellenti vocatione hactua, a Domino Deo, Sacramentorum Ministerium, veluci filiam quandam, ganeis jam Papisticis, in tuas rursum ædes (Divino benesicio) hocest, in curam ac custodiam tuam domesticam reductum habes. Hic tu igitur tibi quoque sequendum esse cogitabis, in his que adhuc restant, propositum jam boni Parentis exemplum, in tuenda reductæ filiæ, totiusque a-

deo familiætuę, publica honestate, non tantum in Regno tuo florentissimo, sed in Chatholica etiam Christi Ecclesia, cujus alioqui & ipse civis es, ejulq; partem pulcherrimam, veluti insignem illius samiliam tibi concreditam habes. Hoc vero abs te pij omnes, toto orbe Christiano, exspectant. Etquidem tanto majore desiderio, quanto majoribus atque excellentioribus donis tea Domino Deo nostro ornatum, ac sublimiore etiam, supra alios fere omnes, loco, positum esse non ignorant: nempe ut Sacramentorum Ministerium, illecebris meretricijs, in Papæganeis, netandissimè profanatum, omni illarum ornatu meretricio exuas; suoque illud ornatu virgineo rursus induas; quo videlicet a summo illo Regum omnium Rege ac Nomothete, Christo Domino, in suis institutionibus ornatum esse constat. Sic enim nota demum erit toti Ecclesia Christi, sides tua, in tuenda siliæ tibi concredite, non domi modo tuæ, sed toto etiam orbe terrarum, publica honestate.

THE



THE TRÆFACE.

Hey who put to sea, according to their severall scopes to purposes, so doe they steere their compasses, or proceed in their travells answeatisfy their pleasure, or some private end; when once the heavens begyn to be besett vnith clouds, the wynds grovne high, or the storme approaching threatens apparent danger, when their companyes are scattered or severed from them, or when the foulenes of their stomacks and the noysome humors ther, cause, that they cannot brooke the sea, but with much tadious disquiet or sicknes; They turne their courses or make to shoare with as much speede as they may.

Others who seriously intend to make a woyage of it, or are bound for some remote place, or resolved to setch some precious commodityes from a farr country; they reckon vponhagards, expett the common calamityes of the season determine to undergoe, what ever they

they doe expect, or shall befall. The conclusion is: woilling they are to adventure the losse of their lives, but not willing, to loose their veyage, therfore on they will:extream necessityes may overbeare them, but no feares can discourage them in ther course.

As thus it fares in traveling, so fares it also, with men in professing the truth; their aymes are severall, to their proceedings sutable therunto: Some take up the professin of the truth, as a voyage of pleasure: & such will be suresto sayle no furthers then that they may see the smoake of their oven chymneyes: they vrill screechrist no longer, then they may serve ther ovvne turnes, and ther sore fuch will have no more of the gospell, then they may bave their ovvne private with it, not only within fight, but within reach: And its admirable to see, what falsenes they discover in ther course, & yet what fayre colores, they putt upon all their procedings, vould beare the world in hand, they vvyshnothing but Soundnes, when indeed ther is nothing but she wes & appearances, to please a sensuall eye:

Its not amisse therfore, to take the scantling of both these kinds, that the Iudicions Reader may be able to wone them as they appeare in his way, either in their writings, or behaviours: for the lives of men are

like living books, which a wife man will ferch into, & observe: To this purpose therfore wve shall fhortly confider: 1 what is the cause of this declyning? 2 what be the pretenses, wherby they labor to excuse it?

The cause of this declining, is the entertaynment of the truth upon false grounds: The apple which is unfound at the coar, vrill discover rottennes in the skinne aftervrards: when the foundation is not sure the Caul whol frame wil synke, when its shaken by the declyr

least storme.

Some ther be , like the stony-hearted hearers , who from the present apprehension of the comforts & promises of the gospell, are tickled with the sweetnes the rof, though but in general conceaved, & have their hearts fudainly cheared, with the confused on unapplyed grounds of good; And therfore they are sayd to receive 20. M itsuddaynly with joy:

But as they florish speedily, so doe they fade assoone: for these flashes of comfort, as they arise not from any deepe root of an humbled & selfdenyng heart: So they leave no deepe stamp or impression upon the Spirit: and therfore when sad & heavy pressures of sorrow doe sease upon the soule, these slight impressions of flashy ioy va-Thele ni] h avvay:

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These comforts in Temporaries, are like the painting &) complexion, wohich is layd upon the face by deformed harlotts, which the least wiolence of cold, or heat takes off immediatly; whereas, a sound joy issuing from grounded assurance, is like ruddy complexion, which ariseth from good blood, or a wholsom constitution, which the greatest heats or colds may increase, but cannot remoore as long as life & strength lasteth:

2 Sort of decliners.

Others agayne are brought to imbrace the truth because of the company or multitude, vrhich they see give 13 Luk 24. 8 Math. 20. credit or countenance therunto: thus the Pharisee vould not to heaven unlesse he might go in thecround. Or because of the safty & commodity which the

Lord somtimes voutsafes to sincere Professors. Thus

Ester. 8. 17. many turned I evrs in Esters tyme, not because they were the better, but the stronger party; not for the truth of their profession, but for the safty of the Pro-

6 lhon. 26. fessors. These attend upon Christ for the loaves and follows the gospel no longer then profit followses them. The name of a prison, the noyse of a chaine, makes the truth so deformed in their eye, that they dare not, & therfore wil not ovene it. As the leaves of a tree, whyle they be fed with moysture, drawne up into the branches by the Sunne in the springe, they florish

a nd

and cold frost drive back the moysture, they wither & fall. Like these leaves, is the love of these wordly gospellers. An instance of this temper is apparant in many of our Elizabeth Prosessors (as they are termed) who were whot at the entrance of the Gospel, when company, credit, & prosite were attendants to it: but when the frownes & displeasure of authority, like wynter blasts, plucked away their livings & dignities which were as the moysture, to seed their desires, they dried away in their (discretion) & reteined nothing but the name of ausscient Prosessors, like boxes in Apothecaryes shops, which cary fayre titles on the outsyde, & sill up roome, but have not one healing or usefull drugge in them:

Athird sort ther be, who at the first appearing 3 Sor of the gospel in a place, are taken up with the strangnes and novelty, eyther of the Dostryne, or the manner of delivery, or answerablely with some affection make inquiry after it. This was their practife, when Iohn Baptist came preaching in the wildernes, Then 3-Man went out to him Hierusalem, & all Iudea, & all the Region about Iordan. This also our Saviour acknowledged as ther indeavor. Ihon was a burling & a shining light, & you would have a 2 rejoy-

recoyced in him for a season.

It befalls the Gospell in this case, as it doth with some strange commodity: when it first comes to vierr, many see & cheapen, until the price proves too heavy, & then they depart of will not buy: So here: when our Saviour sets open the sale of the gospel, in som obscure place, many will be comers, hearers, Cheapners, until they finde that the word groves som what high rated, & the conditions of the Gospel seeme too hard, & then they for sake it. Herod welcomes I hon Baptist, & observes him, but at last murthers him.

4. Fort of declyners.

Others lastly, after some sad conviction of the truth revealed, as also of the necessity and excellency therof, hold it a poynt of honor, to persevere in the defense of maintenance of it: and hence for their owner prayse, may, & doe Suffer heavy persecutions, as, poverty, Exile in the profession of the truth, the powner where of they never approved in the exactnes of it.

Thus many in Queene Maryes dayes, where exiled for the Gosfel, who afterward returned into Entire Bland, & opposed, yeapersecuted the power of accu-

*2575- ratues practife of it.

For ther is a nick of temptation, wrich stuttes the humor of these temporizing hypocrites, & discovers them in their

in their colours: hence it is, that these of Diotrephes his generation, could endure banishment, because that hyndred not, but promoted their honor in that kynd of suffering: yet when they came into place of supremacy, sell to beating of their sellow brethren, as conceaving the strictness of their course, caryed a condemnation of their carelesse and pompous sensuality.

VVehave seen the causes, consider we norr the excuses they would pretend for themselves. heer as mens corruptions are diverse, & alt more or lesse Strongly, their shifts cary more or lesse apperance vrith them. Here first your statist is most grosse, to whom his Religion is as his coyne: Al that, goes for currant go-Spel with himsthat is stamped with the authority & allovrance of the State: He is hovering betwrixt several Religions, that he may take any for his turne, waits et) eys, to see which syde is like to prosper, that so he may be of the safest Syde: And he heffeth him self writh the name of a Christian Churche, & the Substance of Religion. And vuhat ever things are like to prove trouble some, these he wil make indifferent, that he may take them, or leave them, as he likes best for his ease.

He complaynes much of the restlesse strictnesse of is they mens Spirits, who cannot see when they are Guipel

g wel,

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well, put too great vreight upon things, that are of no wvorth, stand upon trifles. He crieth out for Discretion as that which would umpire or determyne all doubts. And therfor he can run with the hare, et) hould with the hound: (by discretion) He will Nydander doe any thing, rather then suffer any thing: (by discretion.) He can soder vvith the tymes, te) winke at the dicietion. Synmes of mensyea swvallove them dorenes though with reluctance of conscience, **w** that he termes tolerating; Grall (by discretion.) Authority is in stead of all arguments to this man, he enquires after no other ground or Warrant.

Temperary Profellors Metence.

Pranks

bolour of

The Temporary Gospeller having had some touch of Religion, light of truth, in his mynde, can fynd no rest unto his conscience, unlesse he have some shevy of reason to allege: for be remembers the charge of the Apostle: ye are redeemed with a price: be not the ser-1.Cor.7.23 vants of men: he recalls the limitation of Gods com-

1. Cor. 1 1.

LPet 1-13 mand: obey in the Lord: that vve ought to befollovvers of the Apostles no farther then they vver followers of Christ. That the utmost extent of our Saviours commission to teach, the for men to obey was:

That menshould be taught, to observe all that he commanded, not that men commanded.

Resol

Resolving therfor to decline, they seek to catch at any appearance, which they may plead for their declining. And because they are most led by example, and sense, these are the wreapons writh wrhich they use to ward them selves, of maintain their course.

Adeclin heart car ch.th at ny thing th:tit a plead for declinin

Common example carries a persivading power with them, its a sufficient reason for their doing because they see it is don. Here they take up their stand. All men for the most part do so, & why may not they? Thus like sheep they follory the drove though it be to the sham-'bles. Especialy if they heare of any noted & famous for piety, & godlines to goe in such a way, they conclude forth vrith, it is the right way: reasoning thus: They are vvise and godly, think you, they durst do it, they prould do it, unlesse it wer good and pious? ruhen 3. Rom the truth hath told us, that all men are lyers, & eyther doe, or may deceive, or be deceyved; even the courses of the strictest saynts have ther crackings: Peter vvas a good 2.Gall. man, & yet dissembled: and Barnabas was a good Ads. man, & yet was snatched avray by example into the 2.Gall same dissimulation. Urbat madnes is it because a vrise man happily falls into the mire, that vve should foule our selves & vvallove with him? But the mayne bulwark wherby they beat back all affaults, is if they

Non eundum

can hould out some Ecclesiastical Canon: The Church The authoenjoynes it, & are you wiser then The Church? my of une Church, & Thisstricks it dead, no man must dare to dispute any furth:Cinons ther; nay they count it unreasonale, once to demurr or orig, like windik tyde doubt any more: but expect, that al men should captiva-) on the le their conceits presently, & put off reason, & plucke Temporie ref to any out their eys to see by other mens spectacles: which u CUILL. intruth not only to cease to be Christians, but to be men.

Not that I detract any due respect & esteeme,
The extent which each man should have both in opinion & afficof the Etion of the true Church of Christ: I know she is the
Churches
substitute. Spouse of Christ; yet but the spouse. It is enough that

fire is next to her head, the Lord I esus, she must not usurp to be head, her power is subordinat not supreme, ministerium not imperium she must delive also lesses

28.Mah. nisterium not imperium, she must deliver the laves, bill.

which she hath receaved, from her King, not dare to

make lavres: And therfore we must be ware, lest whyle (for our ownees) we would honor the

The pre- Church too much, we dishonor Christ, worong et tenietaken greive both: To crush therfore the former Cavil, et ob-

thoray, di- jection: f andver several things.

thed. i.because its 2
poyioned fulsom poynts, so loathsom dregs of the sylth of Popeding of pory. The Jesuits themselves having no other bottom
the

chey beare up, or to biuld up, their blynd obedience: An opinion constantly of unanimously opposed by all our Divines (Chamier de votis, lib.11. cap.11.) abhorred oby al Christian self denying, and syncere-belleiving shearts; For what is it else, but to juste Christ out of his prophe tical the Kingly office: to resolve our fayth the obedience lastly, into the determinations the commands of men?

ning Pauls Doctrin? why are all men enjoyned to trye all things,& to hold that which is good; If when be bound to take our Religion upon trust from the

authority of the Churche?

is If Paul an Apostle & Doctor of the gentiles, 3 disclaymes all such souver aignty as tyrannicall usurpation, what man or Church dare chalenge it? But g disclayme it he doeth. 2. Cor. 1. last. Not that vve have dominion over your fayth, but are helpers of your joy, for by fayth you stand.

4. Had men, or Curches, povver to coyne Ecclesiastical (anons, to forge new articles of fayth, to make these senses of the Scripture Authentick, which suited their mynds, and to charge these upon the consciences of men, as necessary to be believed, Beleivers should not stand

by their fayth, but they, and their fayth) should stand or . fall, according to the feeble determination of men.

s. If the fayth of particular men depend upon the Thatche au Church, upon what doth the fayth of the Church dethornty of pend? Eyther they be the rule s (which is too loath some theChurch is not the to affirme) or else they are guided by the rule of the rule: & the veord, in their determinations, which begets both safine rule which ving light in their mynds,& Jound faith in their hearts: guides the Eph.b 20. 10. Rom.17. And if the wrord be able to give Church, soth guide them light & fayth, why not others as well as eich member.

Vaiverfals becagit n:li in individuis.

The authority of the Church, unto which we nce existic, must captivate our judgements, must eyther be the authority of the Universal Church, vehiche atteth nothing but in the particulars; & these have varied in opinion, & prattife, touching (eremonies, & therfor cannot setle us in a certaine determination; Or it must be the authority of a particular Churche: but particular Churches have not only erred, but departed from the faythe: V vho Lorded it oter the lave? did not the Church: 14. Math. 10? who condemned con crucisyd the Lord? (did not the Church?) with perses cuted the Apostles & forbad them to preach & publish the Gospel? (did not the Church?) windthis which

kynds, as experience of all ages hath made it good.

Others of this rank, plead the love of their people, the necessity of preaching, whope of doing good: how precions mens paynes are, & what need of laborers in the wynyard. And therfore conclude, if all ? men should sit do vour in silence, as some doe, the ruyne c of the Church must needs follows. They confesse (its true indeed)these popish reliques, wohich are the bane ! of the Churches peace, being unprofitable & needlesse, nay scandalous & offensive, should be removed. But when they weigh that heavy charge: VVoe if I: preach not the Gospel, they are then willing to beareall, rather then to deprive the Church of the benefit. & the soules of Gods people, of the profit & comfort of their ministerye: whereas alas althis pretence of mer cy is a miserable mistake, Or commonly that woorldly vatch prord (of favour thy felf) lyes closely covered under these curions florishes of care & compassion for the common good. For the question is not, whether preaching be precions, or the paynes of faythful Ministers profitable? But the doubt here u, whether wve may come to doe lavrful things, by unlavrful meanes? To synne, that we may doe service? As though the

the Lord had need of my lye; or else that he could not bring his servants to his over haven, vithout the divels boate; or that Christ could not upholde his overne kingdome vithout the payneses preaching of some men; norval conceyve, it is undeniably evident, that the suffering, in the tyme of Queene Maryes dayes, did more setle the enlarge the bounds of the Gospel, then all the preaching did in King Edvvard the sixt his reigne.

A 4- plea of the temporizer. Others speake out, of deale dovone right: prosesse it is agaynst the hayre, of their hearts, to doe this drudgery, but they are not able to undergoe the extreame pressure which followes the refusal of them: Nay its cer-

I, speake but what I. know. tayne, some have openly protested, that, if it were but half an howeres hanging, they would rather suffer it, then subscribe. But for them & theirs, to ly in the ditch, of to be cast into a blynd corner, like broken welfels; yea they of their samilyes to dye many bundred deaths, by extreame misery, before they could come until their graves; This they were not able to undergoe. A condition, sacknowledge, which needs of deserves a great deale of pity & commiseration, since it is true, that some kinds of oppression make a man mad: But oh that the God of mercy rould put it into the mynds & hearts of those which it doth concerne, that they would never

suffer such resuse reliques, longe, to hazard, not ouly the comforts, but even the consciences & happines of many

distessed soules.

Ther is a thrid of last fort of men, more ingenuous then the former, whose when they see, that such co-hyp lours (of excuses, formerly propounded) are not layd in oyle, therfore willnot continue, nor can give them any encoragement in ther course; such seeble pleas being like sigg leaves, which cannot cover the nakednes of their cause, being neither true in themselves, nor honorable to their proceedings: They come to the mayne holds and professe the things are lavefull, or commendable, where fore they doe no more but what they may, nay what they ought. And whereas they have beene of another mynd, they diversely discover the causes of their change; as they are diversely affected, or have a greater stroke of conscience, or conviction of judgement.

One man acknowledgeth, he hath beene long stagge-scaring, about the things in quastion: But now he hath gott greater light, sees more, or understands better.

And yet no man could ever see, his candell lighted, his arguments alleged, nor yet were his overswaying reasons, ever offered to skanning.

b 3

Nay

Nay if he be put hard to, it will appeare he hath, now yea he is not acquaynted with the things he doth, if he come to give an account, of what he hath done. Only you must believe, he hath private arguments, which doe overpover his judgement: Otherwise he must graunt, he doth practise without ground or reason. The summe in short is, he hath gotten a perspective about him, and perceyves that ease, or liberty is good, or therefore, (Machar like) is resolved to sit under his burden he sees the way by swallowing of ceremonyes, how to sleepe in a wholle skinne, et) that eourse he takes.

His fal-Thood in his tearch.

If some searching truth delivered in publike, presse him, or some syncere hearted freind personade him to a surther inquiry, he seeks after the truth, as a covvard doth for his enemy, being a frayd to synd it. Loath he is, to be in the society of such, who he conceaves, to be eyther Indicious in their dispute, or Zealous in their course, agaynst this trash. Secretly desirous, that other should

not occasion conference, or that suche should not enter

into serious communication of these things, es if they doe,

Consult he is vreary of it, of blames the Author of the discourse,
with these only who as that more savory or seasonable talk where shu
are of his out: VV hen he goes for counsel, and direction, it is to
see some such Authors, who write for the things he would

practise

PRETACE.

practifes or confuls onely with those mensitude prosesses to mayntayne them, of so so they make up the match at mydnight.

But if yet, their ovene consciences, the arguments or persuasions of others, provoke to a more serious exami- Orade nation of both sides: Hove wearishly & unvilling those with sy goe they to the vorke? Commonly they make choice of are weak the weakest, whose opinion they know, to be crosse, if controt to their course: or if they advise with other, of more judgment able understanding, it is upon a start or suddayne, that ther can be no sad dispute, with yet such arguments fall, which they are not able to gaynsay; They goe their way, they can tel book to sorget or neglect them, of prosesse they were with such, but could not be convinced, nor see any sufficient reason to settle their judgements.

But when they consult with such, whose opinions they know will please their palates, es perswade them to that, which, they are resolved before hand to practise; Though happily they propound no reason, but only administer some grave counsel, or savory advise to expresse their owne resolution, or allege that place Rom.

is. 1. Let every soule be suject to the higher poweres; Oh they goe array with abundant content; admire or thank him sor his advise in prosesse they

never heard so much, that no vo he is fully setled, that hat his doubts aus prered to his desire serves it out, that such a man is able to give satisfaction to any: vohen in the meane whyle, he never asked any argument, but tooke his bare opinion, because it pleased him, by yet will rejett the reason somtymes of another, because it erosseth him.

May be, it so falls out, that some new book of great note & expectation, is publy shed, which might cleare the cause to these mens contents: After they have wieved it, & wiped their eyes, all things then are so cleare, that ther is not a cloud in the sky, nay not a mote in the sunne: Ther was never sayd so much before: Oh this book of D. Burgesse, hath made all things evident to them, even to admiration, & conclude, it will doe as much to any that reads it: so that, if men be not obstinate, they cannot, but be convinced.

But alas: these men, bave they taken the arguments into serious consideration? have they labored to search freezemyne the strength of them? have they propounded them to such who are held most able, the judicious, of the other opinion, who doe not fynd themselves, yet personaded? Alas here is deepe silence? where is that ancient rule: Audi alteram partem? where is that charge

PRÆFACE!

charge of the Apost: trye all things. Is it not likely the man (hould be persuaded by his author, who re- 23. solves before-hand never to quastion any thing in hims He must needs be of his authors fayth, who purposeth to beleive all he sayes, or not to doubt of what he sayes. And wohyle I was penning this preface, ther was one curious prank of cleanly conveyance of a declining heart, brought to hand, t) it was this: preßures grovring heavy upon such, that would not conforme them selves, The Court censures of the Commissary, proceeding to excommunication of Juch as refused, watding aggravations therunto: to vits forbidding to buy done at or sell right such, that were so excommunicate, upon payne of excommunication: one amongest the rest vvas not able to undergoe the burden: to professe he could not suffer, voas too shamefull, & therfore he professeth his jugdement vas changed by D. Burgesse his book: & therfore he need not ,nay he s'hould not suffer. Some of his parteners or conforts, desiring satisfaction with him,entreat that he would poynt at the place, expresse the argument, or arguments, in this booke, that prevayled with him. To which he answers: no perticular, or perticulars, in the book, persivades, but the wholl: The English of which speech & practise is this: Jam resol-

resolved to conforme: & I will be personaded by Do Hor Burgesse his book to it; but neither I, nor you shall knove, what personades me; that somy grounds not being knove, they cannot be an wrered, nor Junsetled any more: oh the desperate solly of a declining heart, to betray & deliver up it self unto the delusions of Satan!

The thifts of subtyll disputers

Ther is lastly another fort of profound disputers in the woorld, who apprehending their reache to be beyond the reasons & veritings of other men, have out of the depth of their judgements, devised a way judiciously to deceyve their ovene soules; & out of their pick-lock subtility, count it easy to make way for themselbes, & mayntayne their way in any quastion. And this they do by making a maze of Divisions , & cutt things in so many shreds , by multitudes of distin Etions, that at length they loofe their cause, the truth, & them selves also in theissies, & must of necessity be wil der the reader, unlesse he be of a searching judgement Thu kynd of distinguishing is like snuffing of the can dell too neare, putting out the light wholly, whyle the intend to make the light burne more cleare: so do the men darken the truth, professing to discover more of it prægnable examples of this kynd, the Rej.hath expresse. unto us, when to avoyd the dint of the argument con cernin

cerning significant Cerem: & woorship, his destin-Etions are so many or intricate, that one member destroyes another, et) the true nature of worship also, as may appeare in the 85.86 136.pag: of the sirst part of this Dispute.

All this I speake, not that I would fall out with any, who is not of the same opinion with my self: for J prosesse the contrary, in a revord of truth: every man abounds in his ovene sense: Only this seemes somvehat greiuous, & I conceare also injurious to the truth, that after all hard dealing, she cannot gett an indifferent hearing, Scing it is the fashion of the world, to have mens persons in admiration, to gayne some countenance therby to their ovene courses, And therfore to blove up the fame of mens abilityes, (as they do bladders) to the utmost greatnes they can, that the greater prarrant they may seeme to have, to follow their opinions & wayes. And contrary prifes the person must be disparaged when vve vrould have his cause, or vvork come into discredit: a fashionable, but a shame lesse peice of Rhetorick: Thus the writing of the Repl: must be a pamphlet. his manner of writing scurrilous, that when both are thus disfigured, by the dirk and soote, which the Rej. hath flung upon them, it may be conceyved, they. were

orere so mishapen in their first frame: whereas the answeare of the Rei: must be listed up & proclaymed, wrorthy, learned, of judicions: vahich puts me in mynd of Demetrius his out-crye: 19. Acts: 28. Great is Diana of the Ephesians: the ground vahereof was not so much the love of the Goddesse, as the greedy desire of that great prosit, they reaped therby: So here, the answeare must be learned of judicious, that men may conforme learnedly, and judiciously.

12.A&s.25

Not that I enry the Drs. Honor, or viould diminish any thing of his due, but I cannot endure daviding, much lesse that the prayse of men, should be advanced, to the prajudice of the truth. Laying a side therfore-all prajudice, of partiality, cast we the proceedings of the Replicance. Reion, into the scales of righteous consideration, or where the blame most appeares, let the Reader lay it on, of let-him beare it, to ruhom it is due by descritant in this search, let no man think, I intend or seek the Rej. his dishonor, for my witnes is in heaven, I doe not; nay I dare not doe it. I know the righteons judge would require it: but it is for the manifestation of truth, and innocency, where ever it is to be found.

That I may doe the Doctor right then, I will set dovene the rules bown farr the faylings of others may

be lay

be layd open. 2. Hove farr, & in what cases, some kynd of tartnes, & sting of indignation may be expressed, in pen or speech, as allowable in holy writt.

That vre may lay forth the limits of the farst, & see hove farr the compasse of our Christian Commission reacheth in the discovery of others faults, vre must vrisely distinguish of Persons & Synnes that so we may not be deceaved.

Persons then undergoe many conditions, of relations: some are members of the same congregation, who have covenanted, to walk in the fellows hip of the fayth of the Gospell: Others are subjects of the same commonwealth only, professing the truth.

Both these agayne; are there repenting or pertina-

cious,& incorrigible synners.

Synnes also are of sundry kynds some are private, some are publike: both these agayne, are lesser scandalls: or more hainous & Capitall Crymes, which threaten apparant hazard to the publike good of a state, or the prosperons successe of the Gospell: Novr out of these distinctions, such conclusions may easily be colletted, which may give answer to the first quastion, so far as concernes our purpose: & these be 3.

In private offences, the rule of our Saviour takes
c 3 place:

How

lawful lay op

fynncs

Rules of direction, how we mai incoverribe faults of Rhas. place: If thy Brother offend, tell him his fault betrrixt him te) thee alone, if he heare thee, thou hast gayned thy Brother: if our admonition attayne the end, in removing the evill, we need not then crave further help, from any other, to redresse it. Beside, our Brother having regayned his honor by repenting, we should not cast the blott agayne upon him, by any fresh report.

- 2. If under private admonition, a Brother prove obstinate, & incorrigible, we may, & should publish, both person of fault to the congregation, as our Saviour in that case enjoynes it, as a duty to be discharged, or leaves it not to our sreedome to omitt: for the words runn in sorce, or sorme of a commaund: tell the Church.
- 3. If the offence be publike, either left upon record in veriting, comade so notorious to all that will attend, is read it: or affect in some sollemne assembly, or in open view before many witnesses, laying aside malice, et envy; which may stir us, or synfull and sinister ends, which may carry us hereunto, et spoyle this, es the best service. Its very lavefull, nay (in case) very necessary, to speake of such miscariages, or write of them, as occasion may require, of that with

out

out all breach of love: whether we looke at others, who are but standers by, That they may not be scandalized, infected, or plucked away by the error of men: Or if we looke at the offenders them selves, by way of Caution, who wholsome prevention, we stopp the poyson of their practise, that so they do no more harme to others; nor bring any more guilt upon their owne soules: then which what greater love and mercy can be showne, to our sellow Brethren?

And out of this ground, and after this manner it is, that we shall bring some of the Doctors miscariages to consideration, and present them to the view of the Reader: but such only, which he himself hath made open and notorious, either by veriting or practise: and that for this end alone, that the salse colours which he hath putt upon his course, and proceedings, may not prejudice the truth in in the hearts, or judgements of the ignorant, and unwary Readers; or any that are willing to declyne, who would very fayne have the Doctors words without controuse, that so they might solver him without feare, and this may suffice for answering

answer to the first question, of the warrant for our wvayto wvalkin.

How fice tire lexches may be Uticl.

26.

The second ad nitts satisfaction in short: to wit Hove firr & in vehat cases, some kynd of tartnes may be expressed in pen or speech.

Ans: ther be tovo instances in Scripture, which are playne & pregnant to this purpose, & left for our

direction in this case.

The first is the behaviour of Elias, towards Idolaters & their Idolatrous practifes whom he jeares to their faces, co out of a holy kind of indignation, si gs with a bitter & a deriding Irony. For fo the sext: And it came to passe at noone, that Elish mocked i.Kings 18. them, & saydcrye aloud, for he is a God, either he is tal-

king,or is pursuing,or he is in a journey, es peradventure he sleepeth, or must be arrakened: And hence it is, the Lord casts such loath som terms of detestation, upon the Idolls that he besparckles the wors hippers therof with disdayne.

The second instance is touching ambitious false 56-liag 10. teachers, or Idull sheapherds. So Isayah, his watchmen areblynd, they are dumb doggs, they cannot bark, they are greedy doggs, they can never have enough. So the Apost. Paul gyrds the consciences, of those

of those silken Doctors of Corynth, & their followers; which slighted the simplicity of the Gospell 1. Cor:4.10. We are fooles for Christ, & ye are wrise in Christ; we are weake, by ye are Strong; ye are honorable, where are despised; These tart fronicall speeches stable the heart, with a secret disdayne, of their groundlesse, by ambitious folly: And indeed when the Lord enjoyns it as a duty, & makes it a note, & argument of a happy man, that a vyle person is contemned in his cyes; what expression of words, can sute such a contempt in the heart, unlesse they cary some tartnes of disdayne with them.

VVenovr see our limitts & allovance: let the judicious Reader according to this rule sconsider of some Keene passages of the Reply: and I suppose it vrill be found, that the most of the sif not all are poynted agaynst the unvarrantable standings, & places, the intollerable, & ambitious courses of our Prelats, for else their seeming & self-deceaving arguments.

If in any he hath exceeded the bounds of sobriety, I prosesses, neither to defend, nor excuse it, I known the Replyer himself will not allowe it: For he hath silenced all such expressions in this second Reply: though he had never so just cause, to provoke him thereunto; to never

never so great advantage given him by the miserable mistakes of the Rej. in many places: vibich if the Rej. had sound in him, (He that can haulke after words with such eagernes) we should have had exclamations, Proclamations, outcryes enough to have filled up a wordy & wyn dy wolume.

Hovrever, was the Reply: never so worthy, to have the reproach of scurrility cast upon him, or his wvork; the Rey: was most unvoorthy of unfit to doe it, who hath (I dare fay) much exceeded in this Quis tule- kynd: Hove unseemely is it, & hove ill sounds it, to tit G. zcos? heare theeves complayne of Robbers, harlots of adulteresses. The proverb is homely, but true:its a hard world, when heerring-men revile fisher-men. For -proofe vohereof, I appeale to thyne eyes to be witnef-Jes Christian Reader. And that I may proceed, according to Allegata probata, I will not look beyond my lyne: Only that picture which the Rej.hath made of himself, I judge it not only lavofull, but in this case `necessary to present agayne to his veive; that the wrorld may known, or if God will, Dottor Burgeffe also, may know himself, & what his spleen hath beene, agaynst the people of the most High God, blessed for

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A tast

A tast of the tartnes of Certaine Quares, by which Doctor Burgesse his Spirit, in the severall passages of his an-Sprer.

these passages may be we ghed, in the balance offerio consideration.

This tartnes voill appeare in 3.kindes.

that, of the very hearts, & consciences of men.

- persons of the noconformists: der lashings) was not overcon or secret inducements to bring of his owne evill, rather then the them into distast:
- His Keene & scornefull jests, which are his pastime, frequently expressed through the wholl.

Of all, in generall, the quar are these: i. If the Replier d any where give sentence of co i. His heavy Censures, and formists consciences? 2. If 1 uttered any one bitter speacl against all Conformists ? 3.Th 2. His open reviling of the former being negatively true, the Rejoyner (in his over & u

Repliers?

Heavy Censures.

1. They who tell us, that all affirme such a poynt, or out of the Church may doe touching ri lignorance & mistake, conclude i te.

tes is: but the application of cir-certaine, & so relate it, as by him cumstances, which are in nature, Civill: Adding that the Church may not ordayne any (erem: meerly Ecclesiasticall; do after contradiction p. 37 of manuduc. nothing can be concluded.

In the answer.

2. If it seeme so to him indeed: God hath smitten his contentious spirit, vrith Giddines: contentious spirit? for vobo but a manforsaken of all visdome.&c.62. p.

conceaved, dornhe hereby necesfarily manifest a spirit of contradiction, or the weaknes of his owne apprehension? 2. If charity hopes the best, that Manifest a spirit vobich lusteth can be conceaved in reason, to iudge mens spirits by grounds weake, & feeble, out of which

Quære, whether it be not

uncharitable censuring?

Do all those who contradia the like conceites of the Rej: as false, manifest a sinful spirit in lusting after contradiction?

Luxre 2.

Whether may not a man mistakea thing plaine, & be of no

Whether in such a mistake, is it certaine God smites with gid-

dines?

Whether is not this to judge mens consciences, beyond warrant of any word of God, or the nature of the work wil beare?

3. The

But is not this, not only unr sonable, but intollerable, if 1 thing be true?

Quære 3.

3. The Convocation house is 1. Whether these words con not so likely to conclude &c. as from a calme loving & mere this Libeller, is to come to shame ful spirit? for his factious, es intollerable bate a man, for his fals in exec comparison, unlesse God hum-ting judgments here: or m hlehim. p.62.

lay many punishments on hi beside open shame?

3. Whether these definitived terminations of judgments u on men, for some light diffe rences, & those not so cleare, t not to jussle God out of the place of iustice: & to cast thus derbolts where he doth not?

But if the replier make his en pression good by his desense, a he hath; is not this a strang censure, upon so smalathing, fostrange a mistake?

Quære 4.

4. For vvbo soever thinks not as

Whether this charge issue (tbey

(they) must either be condem-not out of a principle, desirous to make the Persons of non conned of grosse corruption, or excuformists, odious to all, proclayfed, as having some good meaming them as such, whose intolning : yet much vveaknes with lerable pride, scornes & contemall, scil. in (comparison of them) nes, all men in regard of themsel-And this pride makes them fo ves? fornefull: p. 65.

in print: p.67.

Whether the Rej. his passion did not transport him beyond himfelf in this accusation, when it makes him contradict his owne confession? preface: p.5. Ther be some moderate learned, God. ly, leving. &c. VVhether his spleen is not great that would spare none, but even destroy the Nation of Nonconformists, in the esteeme of men: As Haman the lucs? For of all

Quare 5.

he speakes: They: Them.

s. It is so palpablely false, VVhether he be not more chathat I should hardly beleeue, any ritable to Fryars, then Noncon-Fryar durst haue sett it dovrne they have printed? formists since he knowes, what

Quære 6.

6. And fee how thefe men that talke es write in so haughty, e) magistrall a fashion, doe but gull, or deceive them with the names of worthy men.

Uvhich is so great & shamefull a sinne, & in this Replyer, so frequent, that Fovender he dares dispute about serem: be-writes p 3. some peacable & v fore he have learned the substance of common honesty: p.83. in bis alligations.

7. Hovo can you beleeue any truth, crosse to your opinion? tertaine truth crosseto their op when as you feek glory one of another, & presume of your nevv traditions', as if the spirit of truth came to you, or from you of argument, for the Rej. to co alone. p. 103.

VVhether if this Repl. w faulty, was it reasonable to in the face of all Nonconfo mists ? Thefe men.

VVhether the Rej. his co science in cold blood dare sa that their is not amongst tl NonConformists, the truth worthines, but only the name

VVhen in his preface he the ry VVoriby Ministers were ca

Quære 7.

Whether they that cannot e nion, & seeke honor one from another, can have any truth grace? our faviour seemes. gainsay it 5. Iohn. And therfor demne al Nonconformists : fuch, whom this charge con demnes?

Quære. 8.

Whether doth the vilefyin zoeni.

 $\odot (100)$ 8. As for trarmes of excre-

hayre of his heade, It savoureth like Foule speech, in the Scotch these? Dialoque.God will judge them for these reproches, by which they labor, to breed scorne, and abhorring of these, in the minds & deserve to be scorned? of ignorant men.p.131.

9. This flim-flam Master lacoblent you, and both he, and you take it up, merely for a shift, with a good conscience? Not out of conscience, or judgement; but of haut y desire of defending, what you have once passion? Spoke.207.

ments, which he would be of a relique which one conceslosth, one should apply to the ves superstitious, argues a spirit

How came the Rej: to be fure. of a spirit of rancor, as doth the that God will judge them for

VVhether may they not repent, & then God wil pardon them, not judge them?

How if the reliques be bale

Quære 9.

How knowes the Rej: but they might do it out of ignorance, & an error of ignorance may stand

How knowes the Reje that it was a hauty desire, & no other

But if all this be maynteined, is not the Rej: extreamely harth in his censures, when no roome wil serue him, unlesse he situpon mens consciences, & Pilat-like condemne the innocent?

luxre 10.

If one call a non-conformitan:

10. This Replier (in a com-

7770

mon course) giving the name of a good Christian, doth he a good Christian, to some uncon-presse a strong savor of seg tion? formable. The Rej. breaks out

into these words. This Addi-formitant agood Christian, tion savores Strongly of that he conclude, that the adv spirit of seperation, which bath

beene hunted after, in the chase

of unconformity.

these men the adversaries of (eremonies & Bish. are the only good Christians.p.216.

examilia of maintails

11. Doth this Repl. Or Such as Vould not the Rej. be swohd reviethous lavo swith-Node antoenicans and not out calling vonthout really nen, who had commit to go without conscience dog smitt new Hell & being voydol with their toungs mand conscalling, reason, consciences demne tashe pict of durkeness the loing milion and some

Whether this immiration by

Ç! ...

He that names a Nonryes to the Bish. are the

Christians?

Quære whether reason, or sion agaynst all colour of re For this Showers, that with make these consequences? whether the Rcj. would 1 us to make the like out of words, when he calleth Co mists,: the faithfull ferwan Christ, as he doth pag:628.

Bishies the roll of med Min! 47 Where doth this Repl: sters com amanner all shat are real comormed miniters not of their party and painting Tabili Heather he, nor Linus few had found

PLATATE

the round of that to term inclusing of that of term

Current.

The is rightly taken. Whether their hundred of the state of the summer hundred in the been displayed and the been displayed for a spanner in the cerem of most famous, myssessuicume aconicionable forbearers criminally fifte whyshings to executive.

Whether happed former too, Whether there who denies displicible) jugate, (Topristice intersoline according to lar. The standard of the element of the element of the element in the deniest of the standard of the whole taken body and work of common prayer is elemented. Whether the Mon-conformitant light increase they arabe How appeares in that the

the idjaces singular into a vody ever increded fucir. Tiere a interpretation in into a meroleur, improjung a meditument them telves, to sero denvind only, the name of verticent the altothers: or more then in willy, in: Consequine pool Civil Michigan offers the title of the interpretation of the interpretation of the confidence of the

west the grant found. Whether this imputation t

PRÆPÄČE. "

him quite avray: 222: pag:

13. The tearming of our Cerem: Popish, is done out of faction, et) to make the imposers, Icsuits, geered more tauns Or Observers of them, hatefull agaynst many faythfull? with the people of God, which I beleeve no Church would suftheir vomits? For the we fer, I am sure it should not: pag: agaynst the Nonconform 238.

14. This man forceth his vritt. & I feare his conscience also, doth not beleeue himselfe, the by his expressions outv when he sayth, that these (erem.are imposed as parts of Gods & expressions are playne vorship; but only for fattion & opposition, rrould fayne haue it thought so, that their opposition might be justifyed before allowes such inferences: men. 243. p.

os. For a wrangling spirit; proceed? yea an ill conscience, is so playnly to be observed, vohile he studies

not to bring them into I & distast of the state?

Whether ever prophane kards, riotous adulterers, sci Atheists, or the bitterest (is it not loathsome to lie men, have not worse lang

Quære 14. 15.

VVhether the Rej.can j Since the Repl: proffel way, by what warrant ca Rej. conclude his conscien other.Neitherword,nor re not louc, nor Religion, lear is the principle whence

Non-conformitant ever writt, spake, printed; nay thought so unreasonablely: quære: whence such an accusatio comes, what ground it argues, which exceeds the bounds of truth, or reason; yea common sense?

Quære 12. 13.

· Whether these hundreds of 12. Nor is it rightly taken ministers silenced at the beginup, that these men are counted ning of K. I. were despitefull fattious, for neglett of Ceremo- speakers agaynst the cerem: nious (anons, upon conscience, conscionable forbearers of their but for stiffe opposition to Eccle-use? Whether these, who desire to siasticall lavres, which they subscribe according to law, be despitefully speake, & write despisers of the law, or those who agaynst, of for contempt of these deny them the benefit of it? Where is that body, into statute lavves, by which the which the Non-conformitants book of common prayer is estagather them selves? blished. For that they drawn How appeares it, that they t as fast as they can) into a body ever ingrossed such Titles to of themselves, ingrossing a fore-them selves, so as to deny them hand, the name of brethren, The to all others: or more then the Godly the Church, the good Christiants of Christianto Mians, as though whe had lost conformists, pag? 628.

our Christ, to they had found

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Whether this imputation be

thus masterly to judge the Lords prortbyes ? 387. p.

18. This answer you think good to giv:because you are resolved to sinke the reputation of all men, auncient or latter, horr learned, & zealous soever they vvere, rather then to confesse your lighter ground, & more in ovrne mistaking.

Open Revilings of the Persons of Non-conformitants: or secret inducements to bring them into distast.

In s2. pag: of the Praface: someNoncoformists are brought in, of sayd to be of that temper: him of the same judgemen that when the removeall of Cerem.only was mentioned:Their ansver woas.

They must not have a hoof-

hether ther can be a he charge layd agaynst a man rotten bearted & unfit to li the fociety of men? And yet cient can be pretended to 1 it up?

Vhat if no man should knowne, what Mr. Knew told Dr.B:in private, conce ergo Quære.

Vhether it be safe for f brethren, to betrust their s to the Rej. his keeping?

be

behinde them: And the note in the Margent tells us.

1. This S' Fran: UValfingham told M' Knevvstubs, of vvhom mers into distalt? I had it.

- z. It is a ridiculous supposition;its a malitious surmise; all this scurrilousbundle isof no use, unlesse it be to ingraft himselfe, into the affections, (which he calleth the consciences) and ap-right rayling? plause of his ovene partie. p. 633 Preface.
 - 3. These two notes, note you to be an egregious vorangler. p. 6.
 - 4. Did ever sober-man reason thus? p.61.

Quære 5.6.7.8.

s. I should be sory to synde so much wayvvardnes, & falfhood, in any man of our Religion; men? but cannot but vonder at it, in miss be not therin more like the

2. VVhether the Rej. did not rake up all the blind corners of his memory, to fetch out what might be, to bring Nonconfor-

luzre.20.

VVhether this be not downe-

VVhether the Pharifies, it their Ceremonies, did not præ tend more holinesse, then othe And whether Confor

e mai

a man pretending more then or- Pharifies, then Non-cor

dinary sincerity p. 15.

6. Hovr ever these men, vrho in effect say to all other men, fland backe, I am more holy then thou. &c.

to glory of sincerity, for refu-lincerity of Gods servants? sing Cerem. And use no sincerity in alleadging authors, 284.

8. But that use which the learned divines call Historicall, which is to firr up devoi these men call Religious, that from other civil use, by they might by a false eare-mark, bring us into suspicion abroad, & into hatred with our Religious people at home, and yet they voould be counted sin cere men. 303.

lmifts?

VVhether this be not to le the Persons, & to gibe at

cerity it self?

VVhether doe the profe enemyes agaynst the power 7. VV hat a shame is it for men godlines, use any other langu when they would jeare at Is not some historicall Religious? what want of ceritie then is it, to disting that historicall use of im

> terme Religious? Nay wha ceritie is ther, in branding

> a declaration with a fall fected ear-mark?

His tart jests & taunts are not as graines of salt, but so frequent, that they seeme as Pickle, in which the passages of his book are layd to steep, & therfore I will but poynt at some number of places, to ease the reader, & my self.

PAg. 71. lyn. Præface. pa. 14. ly. 29. pa. 19. pa. 37. ly. 24. 25. And he not only takes, but seeks an occasion: yea is content to goe some miles about, to reache men a blovy, vyho vyere of Godlines & vyorth, by some slighting taunt to disparage their persons, or vyorks.

That judicious & paynfull laborer, & faithfull

Page Precafervant of Christ he slights, on this manner: M'

Parkars Gaudye of passionate treatise of the crosse. A

voorke in truth, of that strength, & beauty, that
it bleares & dazells the eyes of envy it self. And
therfore men out of hope, either to imitate it, of
answer it, vould beare the voorld in hand,
vvas not vvorth the vvhyle to spend labor in it.

But the Rej. vvisheth, some vvould reduce it to

Logical

Logicall arguments: & then he doubts not, but it yvould soone be answered.

VVhich is such a meer put-of, & so unbeseeming the skill of a Logicall disputer, much more the champion-like confidence of Doctor Burgesse, that had not his heartsecretly misgiven him, in this feeming bravado, fuch an expression vvould never haue falne from his penn.

For let any rationall man be judge in this case. Are not Logicall arguments playnly expressed in a continued discourse, & by a Logician easily collected? & what needs a reducing to a

forme then?

Beside M' Parkars discourse is eyther empty,& voyd of sinevves of sound reason, & then the vveakenes of it, is soone discovered, & may be confuted; yea difgraced vvith more ease; or else ther be arguments, of that solidity, & strength, vvhich eyther the Rej. cannot reduce, or else is notable, or not willing to answere. To say he cannot reduce the to forme, is a thing too meane to imagine, nor will the Rej. graunt, nor will I, or do I thinke. To say he is not willing to anfiver, is to gaynfay his ovvne course, the profes-

sion of his care, to traverse this cause, & his loue to our Cerem: & the peace of our Church, so much pretended in his answer.

The third therfore must be concluded, for I do

not see what fourth thing can be given.

Only, Did ever any answerer, serious & judicious, amongst Divines, of any kynd, Protestant Papist, Lutheran, propound such conditions, did ever any grant such? nay is it not to common fense ridiculous? For any Lutheran to send to a Calvinist, any Protestant to a Papist, having printed some serious treatise agaynst them, to fend I say this message; vell: you have printed a treatise here, & you place some, yea great confidence in it: if you vill (reduce it into fillogifmes,) you shall be soone answered, of that ther is nothing but bumbast, & paynted vermilion putt upon it? Spectatum admissi risum? VV ould not the Papists laugh in ther fleeves, at fuch an answer, I will say no more: but only propound this forme to the Rej. & saut him a labor to reduce it.

He that propounds such tearmes of answer which never were yet asked, or granted, & in deed are unreasonable to yeeld: professethhe can

no

not make an answer, being willing therunto.

But such termes the Rejicraves. The like jirkes he lends to M Jacob, p. 16. To Godly learned

Fenner. p. 38.

And he hath such a mynde to chide, that upon the occasionall mentioning of one vvord excrement, he fetcheth a vagary into Scotland, as it vvere, & sitts in judgement upon the Author of the Scotch dialogue: pa.131.1.20.vvithout any confutation of any ground, vvhich I supose had better suited his place, being an answerer, and not a judge.

Inlike fort, he vilifies M'Bradshave: A pamphlet of things indifferent of M'Bradshave. pa. 188. (your M'Bradshave) VV hom vve are not as hamed to ovvne, & suppose the Doctor vvould haue been eastrayd to haue grappled vvith him, in

an arg: had he beene aliue.

Venerable M'Cartveright he taketh up sometime, as if he had veritten upon præjudice, veithout judgemet. Thus much I thought good, to adde in short, to veipe avvay that supercisious disdayne, cast here by the Doctor upon divers of the Lords deare servants; many thousands of

vvhom together, he accuse that allow not of Organs, in Divine service, or Psalmes-singing. VVe shall nove summarily poynt at the rest of the places, as an inventory or treasury of the Rej. taunts p. 47.1.22. p.50.1.7.8. p.52 1.33.34.35. p.55.1.26. p.13.1.32. p.120.1.12. p.130.1.10. p.141.1.1ast. p.180.1.32. p.182.1.16 17. p.213.1.18. p.24.7.1. 21.22. p.312.1.6.7. p.315.1.11.12. p.316.1.10.

These are some of the many common places of scoffes, to be found in his booke, & are all contayned vithin the compasse of the three first chapters. as for the last, I had neither leyseure, nor list, to trouble thee good reader, or my self, vith

vvriting them out.

Only to give thee a guesse, hove prittily the Rej. can play v vith vvords, fynd himself talk, & fill up pages: Is hall take so much paynes, as to transcribe a place or tvvo: Thus he vvrites. p.66.

So this & those rules after added, are as the proverbe is, like a rope butter, that if the one slip; the other may hold: So agayne.

p. 73. The truth is: M' I acob could never get ouer the block, which M' Cartveright, & the Admonitors

bad

had layd in his way (hove ever M. Cartveright himself a man of more activity, made as hist to leape ouer it) namely thus: VV hat soeuer is not commanded in the word, must not be in the Church:

And yet M' Iacob, that he might seeme to hold fayre quarter Uvith M' Cart voright, & other learned Divines, who acknowledge, that certayne Ecclesiasticall rites & Cerem: appropriated to holy actions, overe left to the determination of the Church, under fome generall rules of the word, will seeme to allow Jomevvhat, he cannot tell what, some circumstances only civillsor occasionalls as the tyme or places which he rather calleth circumstances, then Cerem: that so, if any shall say, he alloweth nothing to the Churches determsnation, to be squared, by some rules: He may answer for himself &) say: yes, certayne circumstances are; namely such as are necessary in civill, as well as sacred actions. If on the other side, one challenge him to give some liberty to men, for the ordayning of rites, which are but extrinsecall circumstances about the worship of God: He may auswer for himself, he hath protested agaynst all meere Ecclesiasticall Rites, which are ordayned by men, & not left so much as one, to their determination.

 f_3

Thus

Thus, as he, that by turning of his picture of an horse, made it running, or a tumbling horse, which you vrould: So hath M Jacob provided for himself, ther to square some circumstances, by 4. rules, or to put of all by another, as the market shall require.

This is the substance (Christian Reader) of a vyhole page almost: Touching vy hich I vyould propound these Quares to thy consideration.

VVhether it vvas not easy to make up a massy!

volume vvith such talk as this?

2. If a man should sett dovvne such like passagesvvord for vvord, & add an ansover sutable, filled with such vvynde, vvould it not rather be accounted, & that justly, a blotting of paper, & abusing the reader, then rendering an ansover of any vvorth & satisfaction?

And by the survay of these perticulars, collected out of the three first chapters, & comparing theReply thervith, I am consident, it vill soon appeare, to any not forstalled vith prejudice, whether the replye, or answer, may most justly challenge & beare the name of survilous? And it will be evident that the key had no cause to accuse the Repl. of survility, unlesse he would con-

demne

demne himselse not only, of the same crime; but offomvvhat beside farr more synfull. For, though it be easily incident, I confesse, to our corrupt natures, out of a pange of pride & passion, to cast unbrotherly contempt upon such, vvho seeme to crosse us in our opinions, & practises, when it comesto poynt of opposition, bevvixt some particular men & our selves; yet to vent such a masse of venome, in heavy cenfures, harf h Revilings, flighting scornes, & that not agaynst one particular, vvhich may appeare in competition, & opposition agaynst us, but even agaynst the generation of those, vyhich refuse humane Ceremonies in Divine vvorship, many vvherof, our penns,& consci nces acknowledge vvorthy & Godly; Nay not only to vent these expressions, but to keepe them sovering, & leavening by us, in our hearts, & vvritings, many yeares, vvherin vve haue beene persovaded by freinds, & after persovasions resolved, rather to haue the burned by others, or to burne them our felves; And yet after all this in colde blood, in saddest consideration, upon revievv, so far to approue of thé, as to rint & publish them to the vvorld; Hovv such a mans

a mans spirit is principled? & vvhether it vvasa root of bittetnes, or Godlines, vvhence such things issue: I leave it to the Almighty to judge, & to the vvise hearted to discerne.

These be the witnesses, which I have to product of the Rej. his owne writings. All that I desire is that their depositions may be impartially wreighed. G in this desire, G indeavour, ther is no wrong dome to any rule of piety or charity.

VVe have also the Rej. his open practise, as an apparant evidence, to contradict what himself professes in his Prasace, touching the constancy of his opinion, about the inconveniency onely of these Cerem: horrever he beares the world in hand to the contrary, we that with great considence: To which purpose, we intreat the following Allegations may be indifferently heard, from those, who as writnesses can testify his walking by their experience.

That faythfull servant of Christ, M. Arthur Hill dersham, novo at rest with God, upon his sicke bed with great regrate & greif, thus expressed him self to a fellow Brother; Doctor Burgeste his conscience knowes, that I know he speaks untruly. An that it may appeare, these words where neyther spoke

paffi

passionately by him, nor forged by me; he hath lest the proof of them, under his ovene hand upon record, vehich I nove have by me, or shall be bould, for fuller satisfaction, to sett dovrne his ovrne mynde in his ovrne rvords.

In the 19. pag. of the Praface: The Rej. expresseth him self on this manner, I doe ingeniously confesse tvvo errors in that my Apology; one that I trusted too much to the quotations of the Abridgement,

which then I had in writing:

To which M' Hildersham thus replyes in his notes:Hovv false the quotationsare in the Abridgement, vull be seene hereaster. But this is manifestly false that he was (before the writing of his Apologye) deceaved therby, or that he had a Copy of it in writing before that tyme. For the Abrigdement was not made till after he was deprived: & therfore no man could have any coppy of it, either in print or writing. Nay the large book (where of it is an Abridgement,) was not delivered to his Majesty before that day he was deprived; & the Abridgement vras made sundry months after. He proceeds Ibid: 19. p. Its true that the Ministers were resolved to have chosen him for one of those three, that should have disputed for them, (such profession he had made unto them of his full consent with

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with them in judgement,) (t) he had beene one of the disputants, if that (not the Deane of the Chappell; but) the King himself, had not expressely (in his message) excepted agaynst him: which also argues, that his Majesty did hold him to be fully of the mynd, that the rest (who had sent him the foresayd book) were of.

In his notes of the 20. pag: he hath these words. That ther is no colour of truth in this that he sayth here: i. e. (That when he was chosen to be one of those, that should mayntaine their cause by disputation,he professed to his Brethren, that he could not speake against the things as unlavvfull; but only as inconvenient) may appeare evidently to any reasonable man. For seing they had in their book delivered to his Majesty our Kings Father, stated the quastion not against the inconveniency, but the unlavofulnes of these things. VV ho vill imagyne, they V vould euer haue chosen him to be one of the 3 to dispute for them, if he had professed to them at that tyme, that he had nothing to Say agaynst the unlavofulnes of them? These be the dying words of that deare servant of God, as I have them to shovve in black & white.

If yet the vitnes of the dead deserve no credit:

The

The Rej. may with some small consideration, recall to mynd, hove after the Revolt, or change of his former opinion, in an occasionall concurrence & meeting of many fellovo Brethren; vohen they out of humane Civility desired him to take his place according to his yeares engifts; I say he may (if he vill bethink himself) easily recall, what words he then openly uttered to this sor like effect: He told the he was unworthy to fitt with them; to have respect from the, since he had betrayed them, & their cause. Novy the cause volich they mayntayned vrasnot inconveniency: but unlavvfulnes in these things. If the Rej. his memory serue him not about this particular, let him repayre to Bambury syde to his auncient friends there, & they can testify so much to his face. If then the construction that the King, & state, made of his course, the apprehension his fellow Brethren had of his practife:nay his ovene profession may be trusted: Lett' all the world, & D' Burgesse his ovene heart judge, whether he hath changed his opinion yea, or no?

In his praface, ther is not much that expects answer. For to omitt his biting language, & devouring words, where with we have cloyed the Reader in the foregoing Catalogue, and unto which ranke many Gibes here may be referred: as That pag. s. These do commonly call any small company of their party:

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The

The Church & the Christians of such a towne, As if Christ were (I say not divided amought us) but wholly taken array from us, to them, es what wants thu of Schisme in the heart, And that: pa. 9. The glory of fuffering for (as they call it) the good cause: And that pa. 12. Others ayme at Schisme & Anabaptisticall delusions: to lett passe these pangs of spleene, cother distempered cariages, which he himself cast upon some passionate people & Strongly conceited. All which being justly blamed, it neither hurts the cause against which he writes, nor helps that which he defends, since the most glorious Gospell' of Christ hath such blotts cast upon it, by reason of the finfull weaknesses of some, who take up the profession therof; Leaving (Hay) all these, as not worthy the consideration, we s'hall intreat the Rej. at his returne to giue some satisfaction to these quares.

1. VV hy Atheists, Papists, prophane varletts, brutish drunkards hellish blasphemers, together with the accursed crew of the most riotous vretches; yea the Generation of Newstralists, morall formalists, ignorant sotts of all sorts, are so zealous for these Cerem. Are so violent to urge, so carefull to practise them, who

never had care of piety in all their liues?

2. After

2. After the Lord; hath cast in some saving illumination into the mynd, convicted the conscience, the converted the hearts of scandalous sinners; after such have gayned sveet peace of conscience, the assumed evidence of Gods love, sealed unto their soules; why do the hearts of such, rise in some strong indignation agaynst these Popish reliques; when they have never beene persuaded therunto by teachers, nor had tyme from their owne invard troubles, to consider of them? That this is the disposition of many, I can speake by proof, I would have the Rej. speake to the reason of it.

that the most of the people (who live in the bosome of the Church, & professe the fayth) be wholly taken up with conformity, both approving & practising of it, countenancing those that do it: VV by is the Doctor so troubled, that a few silly despicable people, woyd of grace, should distast the Geremonyes; when I know no fudicious Non-conformer, is disquieted that the crowde of the formall Gospellers should imbrace them? whyle the Rej. is searching the reason of these things, it may chance, he may either search or see his owne heart somvhat more clearely. Leaving then these to his considera-

tion. Proceed we a little to survey the praface, of the substance of it may be referred to three heads. 1. He chargeth Non-conformity to be cause of many mischeises. 2. He debates the cure, administreth that, which is conceaved most meet for redresse. 3. He makes a defense for himself, or writing: Agaynst all which we eycept thus.

I. That his charge is not just.

2. His dealing in the cure not playne & through.

3. His defense in that where the stresse lyes, eitha

not equall, or not sufficient.

Come we to kanne the particulars: The mischeiss which he conceaues to issue from Non-conformity at no lesse then Seperation & prophanesse. A heave charge, I confesse, but the best is, his reasons have no the wayt of a rush.

a grounde, that he berrrayes only his desire to have su passed his power: therfore Rhetoricates in stead of re soning. If these (sayth he) be Idolatrous vv vvors hipps; hove can you? hove dare you joy vvith us, in those acts of Religion veherein the are used?

VV herein he neither concludeth the quastion, beca a man may refuse to ioyne in such acts, vrithout sepe

deration, or utter condemning & renouncing all Churchcommunion: Neither doth he proue that, vohich he concludeth about joyning in such acts, by any other argumet but only by hove can you, hove dare you? To which I answers we so canso dare joyne in good acts to which fomthing perticipating of I dolatry is added, as Christ(our tacher) whis Apost did joyne in the I erres prorship, unto prinich weere added many superstitions, as unlarefull, as ve had our Cerem: Nay I vill add one thing further, that, if D.B. be resolute in this poynt, i.e. that he must seperate from all Churches,&Church actions, in which any superstition is exercised; then be must be one of the greatest Seperatists in the yvorld. For he holding error of judgement to be superstition, & those superstitious Brethré, that absteyne for conscience sake from things lavrfull, though only upon error in judgement: must upon the former ground seperate fro all those Churches in vrhose Religious acts, any thing in his judgement lavrfull, is so absteyned from; or much more if my thing in his opinion unlavefull, be put in practife: from one of which faults, fevr or no Churches will be bund vrholly free. Yet I vrould have another opinion If D. B. H think that though he houlde bovving to healtar, to be superstitious or Idolatrous, yet would he not.

he not therfore seperate from the good prayers, t

follow that ridiculous Ape of Idolatry.

That Other charge of prophanenesse p.o. preter to come from pracisenes, is so strange a consequence, it can hardly with deliberation, be fathered a Non-conformity, without Non-conscience

For strictnesse in matters of Cerem. hath no force, to bring forth loosenes in matters of subst thenzeale in matters of faith, & charity hath to forth carelessnes of both, nay then pure Religion h.

breed Atheisine.

Goe we to experience: wieve the places a Non-conformists live; the people vohom they the wayes of those with whom they walk they be that have reference to, & dependenc their persons, or ministeryes; & I suppose the v the Churches, & the Stones of the streets, vi testimony agaynst this accusation. Nay I su may speake it truly, as I professe, I think it, th one Non-conformable minister, hath beene a under God, to bring more soules to grace & then all the Cloysters, or Cathedralls in all En the same time, where all Conformity hath be dayly diet, or livelehood, of the people.

Goe we to reason: the best that either the Rej. or any beside, can make of our Cerem: is, that they are things indifferent. Novv that weake ones may doubt if stagger about such, That doubting, they ought not to practife them 14. Rom: last wers: is made a duty. That mens walking according to conscience, should be the cause of others disobedience; That keeping the lavv, should be an occasion in it self of prophaning the lavv; that stopping the very appearance of the least evill, should sett open a gappe to the greatest; f appeale to any reasonable man whether it be not a consequence woyd of common sense, unlesse men have a miraculous skill to soder quick silver, or ty sande together, or make heaven & earth meet!

Last of all, it is remarkable that Doctor Burgesse himself pa. 8. doth impute these mischeises unto civill vvarr about Ceremonies: which if it be well weighed, it will manifest too much prejudice, in his former discourse. For in Civill warrs, the mischeiss ensuing on them, are not wont to be charged upon one part alone, the that poore, passive, overpowered, obnoxious to the suffering of what-soever pressures their opposites please to lay upon them, which is the Case of the Non-conformists in these Commotions: Tell us I pray

yorv, if in your conscience, the Prælats Canons, courses, Courts, & proceedings, have had no hand in voorking mischeife? nay diverse of these mischeifes, which you have affectedly placed on the other syde?

If non-residents, double treble beneficed men, unable, perverse, scandalous, half-Popish Ministers, have not had a singer in them? If those trumpetours, & drummers, who proclayme the innocency, of justnesse of our Prelats proceedings, have not brought something to the surtherance of these mischeises? If you speake your conscience, it must need say, yes; of, so confesse, it was your passion, not your judgement, that obtruded all upon Non-conformity.

The state of this warr is this: wee (as it becommeth Christians) stand upon the sufficiency of Christians institutions, for all kynde of voorship: and that exclusively, the voord, (say we,) & nothing but the voord, in matters of Religious voors hip. The Pralats rise up on the other side, will needs have us allowe, wife certayne humane Ceremonyes of Religion in our Christian worship. VV e desire to be excused, as houlding them unlawfull. Christ we know we all that cometh from him, we are ready to imbrace. But these human Cerem: in divine voorship weeknow not;

not, nor can have any thing to doe with them supon this they make feirce warr upon us, Greet by the penne of D.B. lay all the fault of this warr, on the mischieses of it, upon our backs. Nove all yee that passe by, consider, es judge, what aquity is used, in such dealing? They will say, all things are to be done decently & in order. To which we willingly consent, but alledge agayne, that we cannot apprehend these serm: to be necessary for order, or decency. They (as our Lords) tell us, it is enough for our sons tell us, this is to usurp the place of God, what can we say lesse, then that we will followe our Consciences, rather then their wills?

To conclude, the Rej. p. 285. maketh Circumcision lavefull to be imposed, upon the same grounds, that our English Cerem: standon. Nove if it should please our Prelats in a Convocation to apoynt, that all English menshould consent to the cutting of their fore-skins, es denounce year upon those that should refuse this goodly Canon; was it not a grave Accusation, to lay all the mischieses of such a warr, upon those which would not conforme to such a Ceremony? But the weakest must alwayes goe to the wall, es the Lamb

must dye for troubling the water, if it please the Lyon

so to determine it.

gether with the cause of it. V ve are no vo come to consider the Remedy the D' administers: (t) we except agaynst his dealing herein as not playne; nay not prosi-

table, even by his ovene rules.

1. He deales not playnly. For making the Abolishing of the Cerem: by authority, to be one, or the cheise course for cure, as despayring to obtayne that, he resu seth to persovade thereunto: Because forsooth: 10 judge vvhat is most convenient, & to determine therof, belongeth only to those, vvho to gether vvith povver of doing vvhat they shall vvell like haue judgement to make choice of the best vvay VV hich is a weake and a wery unvoorthy conceil. For. 1. D. B. cannot deny, that those, who imposes urge, and with capitall punishments inforce these Cerem: upon Christs, Ministers and people, do therm abuse that authority, which they receaved for the procuring of the quietnesse, peace, es safety of those, that defire to serve God according to his prords not for the troubling, vexing, of scandalizing of them, by opposing their

their meere wills, in Religious affayres, to mens Conficiences: depending wholly and only upon Gods VV ord; He cannot (I say) deny this to be a greivous sinne of those in place, & yet resuscit seriously to admonish them of the same, being called to give counsell, advise about this very cause:

2. It is to be supposed that worthy Ministers of the Gospell, are not destitute of wisdome, and judgement concerning Religious affayres. By this reason therfore D. B. might as well have forborne to judge, what they should choose, as to determine so peremptorily thereof. Lastly, I would gladly known of D. B. whether the Scriptures be not able as well to make Magistrates, and Governoures, perfett to every good woorke, as they can do Ministers? whether; either Minister, or Magistrate should doe, or ought to doe any thing, which God hath not commanded them? VV hether a faythfull Minister, in his office, ought not to understand, what that word reveales: ought not to teache all Magistrates vuhat out of the word, he so under stands? If all which particulars be playne & undeniable, it will appeare that it belonged to D. B. being called to give counsell, declaratively to judge es determine, what was convenient to be done: Uphich h z

which if he durst not declare, he durst not doe hi duty. And that I may fasten this nayle yet more fully I thus force the conclusion.

that ever duty of any calling, the word teached that the Minister by the word ought to judge determine, of deliver. Else hove can be teached the wholl counsell of God? hove can be give even one his portion?

But the dutyes, and doings (if good) of all Migifitrates the word teacheth.

Ergo the Minister ought to judge, or determyne of those, by the woord, of so deliver them. Ergo it doth not belonge to those onely, who have power, of an in place, to judge of determine; which was the Doctors affertion.

Agayne: what ever God commands, that, and all that, the Minister should teach: (1) so judge, & determine, else the trumpet should give anuncertayne sound.

But what ever men, or Magistrates ought to doe, that Christ hath commanded. Both the parts of the argument are in 28. Math: lass w. therson the conclusion followes: vehat ever men, or Magistrates ought to doe, Ministers should teach

and consequently judge, and determine.

And as thus the Rej. dealt not playnly in his cure, so whether hath be dealt profitablely, in that his receit, is agaynst his ownerule; as it shall appeare in the scanning of his defense: VV hich we except agaynst as insufficient in those particulars, wherin the stresse and weight of the plea lyes: And those appeare in three special objections he makes: the dynt of none of which, he is able to declyne.

In the objections are pag. 12.13. Or the summe of them in short is, this writing stirrs strife: ob.2. exasperateth authority: Obj. 3. hinders the removeall of the Ceremone): 4.

Heare we now his defense to each of these, in order: To the first, he answers intruth by deniall, that this course of his is so sar from stirring the fire of contention, that its casting on vvater to quench it: & to this also belongs that, p.n. there is a necessity that some should speake for the cause, unlesse we shall suffer outlelues, not only to be rooted out of our livings, but which is vvorse, out of the hearts of our people, whom we serve in the Lord.

Ans: bare deniall with-out reason, yields small releif

releife to a cause, but vohen it is contrary to the vond & it self, it betrayes a cause, doth not defend it: & such is this.

I. It is contrary to the word, the that staple rule delivered by the Apostle, which he setts downe, all station, the shelter for the weake in the sayth to be take them selves unto. 14. Rom. 1. where the retoleration of those, who are weake in the practise things indifferent, is ever the ground of contention the disturbance in the Church. And therfore this count of sorbearance, he inferrs, 19. w. as the way to follow peace: sence teacheth it also when a company of passengers are confined to one way to passe, or one down to enter, it causeth them to croud of jussle.

2. This Deniall is contrary to the Doctors over doctryne delivered in 3. pag. where its granted is him, and proved by the experience of threscony yeares: that opposition begetts opposition, with which was given to stirr the humor, did only sharpen it. Putt we now the case to the Colledge of Phisitions; nay let D. B. himself be judge. Is it rationall course? Or like to work a cure? that white body hath beene distempered many moneths with phisick, we should still continue the same recent

And its marvellous to see, how conviction wrests truth from a man, even agaynst his ovene passion, & purpose. weigh these two passages, of see if they will accord?

The Doctor must verite, that he may not be verought out of the hearts of his people. pag. II. And yet he confesseth by veriting, he hath verought himselfe out of the hearts of the godly. His defense to the 2.obj: is yet more feeble, though more ingenious: For his answere is nothing but yeilding the cause, in some compasse and circumlocution of words.

For (1) when he graunts: that he forbore some yeares this course of writing, that he might not exasperate authority: be privily, yea playnly yeilds, the objection had such rationall face in it, that it did not only presse him, but prevayle with him also: where as 2.5 he adds: that by this meanes he hath some hope to persovade some to conforme, & so to avoyd the lash of authority. By this he doth not only yeild the objection, but consirme westablish it. For is only those, who are personaded by his answere, shall avoyd the lash, therfore they who will not be personaded, must expect the blove, and shall be sure to feele it.

3. Headds for his ovvneintention: Sure I am that I desire not the vexation of any sober man: But his ovvne bond will not be taken, because he hath fo often broke his word; he must feek for other suretyes: (Quid verba audiam, cum facta videam?) Little power have words to persuade any of common understanding, when the practife goes the contrary way. Noryet can I discerne, how to judge of any mans defire, but only by his indeavour. heavy accusations, uncharitable censures, whereby he chargeth & that with much bitternes, the gemration of Non-conformists, from what root they come, www.hat desire they imply, let any rational man determine: For it cannot be to ingratiate them, or procure favor for them, in the affections of the Governors, when he makes them appeare such as descree none; nay such as ought to receyve none, but the contrary at their hands.

Lastly vvhen it is objected: That this course hinders the removeall of these things, vvhich authority other vvise might possibly remove; His desense is, That he vvill never believe, that authority vvill remove them, vvith dishonor of it self,

felf, as yeilding the things to be unlavvfull, which it hath so long mayntayned.

In which answer: these two particulars offer

themselves to consideration.

1. To remove Cerem: as unlawfull, being long mayntayned is a dishoner to Authority.

2. D.B. beleives, authority will not thus dishonor

it self.

Answ: The first of which is a most dangerous assertion; & is made a cheise barr to stay Papists, & others from reforming of any thing, that others have opposed, & they defended: And its usuall in the mouth of salse flatterers, & back freinds to all reformation: & I would hope that D.B. did utter more in this, by his penne, then he meant in his heart. Beside the consequences are not so dangerous, but the ground is as reake For the long continuance, or mayntenance of a thing, if evill & unlavefull, is so farr from bringing dishonor upon any, for the removeall of it, that retayning therof, encreaseth both his sinne, & shame: & it argues a greater measure of humility & power of grace to abandon it.

Nay, were the thing lavefull, if yet by circumstances it did appeare, that Gods Honor, the common good, i 2 the the adification of our brethren, might more be promoted by the remoueall of it, though it were hoary headed with antiquity continuance, it argued greatest love to God & man to alter it, rather then to keepe it in use: & that would bring greatest honor to him that should so doe; since by the werdiet of Gods Spirit, he is most honorable, that most honoreth God.

2. From the segrounds, how rotten of unsavory the second particular of the Rej. his defense is, will easily be graunted. For if in such a removeall, the duty of Authority doth consist, the power of grace doth appeare, the glory of God, or good of the Church the common wealth, will be advanced; To be of that beleise with D. B. that Magistrates will never be brought to doe what they ought, how uncharitable is it thus to lay their honor in the dust? And not to presse them hereunto, when we may, or by our calling, ought, how unconscionable is it? And how contrary to that love we over to the Almighty, or our Governours?

The croved of objections, which he makes concerning himself, I conceyve, as so many Strugglings of Spirit, which stood in the way, to with stand him in his course. His conscience, as it should seeme, gaue the ensett, &) let in some such intimations as these to him.

Kyare

Why is not Popery coming in fast enough; but you must make a preparation thereunto: yea become a purveyer, es harbenger to make Roome, es lay in provision forit? Is it not sufficient, that the wricket is fett open, that the Popish pack may be dravene in; but you must sett open the great gate, that a Sumpter borse may amble in with a load of reliques & Cerem? For if the patent of the Church be so enlarged, to appoynt Cerem:at their pleasure, to admonish and teach, and it is in their power to appoynt what, & hove many, as seemes good to them; why then let images be erected, let crosses & Crucifixes be sett up in every corner. These are larofull admonitors, & instructers, & ve cannot baue too many good Companions, to putt us in mynd of our duties.

Consider beside, how many poore Ministers are under pressure, some sled, some imprisoned, many suspended, themselves of amilies undone. VV hy will you not suffer them to lye in the dust, but will you trample upon them, even unto death? Is it not enough, they make brick, but must they be beatenals? Oh consider, as before the Lord, to whom you must give an account. Doe you well to blow the fire in the Chymny, whyle the slame us in the thach? Is not the sury of the BB.

yet feirce enough, their rage sharpe enough, but you must sett them on, and strengthen their hands, to strike har der? lassly, is not Cringing at Altars, bovving at the name of lesis, like to be brought in, es practifed with great for wardnes, en will you, dare you encorage, in such courses, yea give an approbation and commendation to them? For they will say, they are but significant Gerem: they place no merit, putt no efficacy in them, only they are admonitors of our dutyes. Thus is the soundation of superstition layd, the Gospell Stopped, and an open way made for Popery, and you are the perswader, the encorager, year defender of all these: how will you answer this at the great day?

Tet do I not speake this, as though I voere troubled, with the weight of any thing he hath writt. For I prosesse unfaynedly the way of his traverse synds welcome with me; wherin the nakednes, or indefensiblenes of his cause I hope will be discovered. Only one thing I would most earnestly intreat, that he would shown us but fayre play in these proceedings: to witt, that he would not breake our heads, while others have bound our hands: Lett him but graunt us indifferent termes, euen the common curtesy of the court, an impertiall pleading: we desire no more fayour then the cause by its owne credit vrill procure: Lett the lare

be open, as the rigour of Justice allowes: To publich purpose shall he so far previyle vouth his Lord BB. that ove may enjoy, the use of our books, the liberty of the presse, & if not the benefit of our charges, yet freedome of breathing in our native soyle, & vrith our poore desolate families; And I dare promise him he shall not vvant those, that will joyne issue with him, in this traverse, either by veriting, or printing, or that veithout any gaudy expressions, (wherof he accuseth M' Parker) but by playe dynt of Syllogifme: & rve vvill take our oaths, as he in desireth, that each man of usshall verite his conscienct. which I wonder why the D' putt in, since its openly knovene to all that will not shutt their eyes, that all conscience doeth not live & dye alone writh conformable men. But if we neither haue, nor he will procure us leave, or liberty, either to preach, or vrrite, or print, yea scarce to line; then he must knowne, we are denied the benefitt of the lave, of the Curtesy of the Court of invayne he braggs of his traverse.

To pursue all the particulars objected, & answered in his owne beschalf, is not worth the whyle, since no weight of the cause lyes ther upon: Only one ravado here wented by the Rej. is not to be borne: which is observably sett downe in the 14. ob: D. Burges. hath parted with more profitt, by taking up

conformity, and a benefice, then any novvia England hath done by his unconformity, and losse of a benefice. Surely he myndeth not so af. fectionately as he should, the affliction of his brethren. VV hat did D. B. part vith? Nothing but future, contingent, uncertayne profitt: which made him liable to be envied, and opposed by the colledge of phisitions; Profitt, which was not necessary to his life & being, depending upon extraordinary paynes: Such as in all probability, he could not have long indured, or at least with contentement of mynd. His Pshisick practife made that change, which Tully commendeth in Merchandize: Satiata quæstu, vel contenta potius, ut sæpe ex alto, in portum, sic ex ipso portu, se in agros possessionesque contulit. After sufficient gettings, it forfooke both sea & sea-hauen, and betooke it self to quietnesse and plentie in the countrie.

On the other side, what have not? what do not men loose by unconformity? Even all their meanes of living; all their liberty, not only of providing for themselves, or their families; but even of breathing in any ayre, saving onely that, which may be drawen out of slinking prisons. Nay somtyme all the Commodity of

then

their Country, or Nationall habitation; being forced to flye even unto the indians for safety, to say nothing of their losse of life it selfe, by cruell imprisonments Nove let our Saviour judge bet vrixt us, & D. B. The poore widove (sayth he) that parted but with two mites, parted with more then they did, who out of their plenty, parted vnith many sheckells, because those two mites where all that she had.

If this be true, then many & many a one bath parted with more profitt for Non-conformity, then D. B. did for Conformity, for soe much as they have parted with, all they had, whe only writh part of that which he had , or might have hoped to gett, superfluous in comparison of that, which others have lost. To conclude all, I suppose if whe where willing to suffer, we should be more willing, both to search, of see the truth , & I doubt not, but the Lord rrould settle the hearts of such ses blesse their indeauors in that behalfe. All that I would craue at thy hands (Christian reader) is this, that thou voculdest read wouthout prejudice, and judge without partiality; judge not the person, or cause of the distressed the vorse, because of their pressure or paucity.

k.

VVel_

VVelcome Christ with his crosses, any truth though with trouble. Be willing the truth should fall on any side as worthy to be prised of loued for it selfe. That is all I desire for my money: (*) Religion, conscience, reason will not denie this.

Rules for to direct the weake reader how to read the booke with profits.

VV here these abbreviations occurr, D.B. signifies D' Burges. Rej. signifies D' Burges. Repl.notes the Replier. Def. signifieth D. Morton.

2. Because the Replyer is forced to follow D'Burges in his farr setched, & new coyned definition, & the maze of the multitude of his distinctions, the weaker understanding will be att a losse, as not able to comprehend, or catch his meaning suddenly, & therfore, if I were worthy to aduise, I would intreat such, to craue the helpe of some judicious Minister, who is faithfull, not to betray him for having the booke, but willing and able to informe him how to conceive of it aright.

The

The Replyer his maner of vriting being pressets in the Related like therefor setts do vene soo much of the Reynders vordes, as he conceived needfull, if any diffulty arise therefrom, the Reader is to be entreated to insult with the answere at large.

The faults escaped correct thus:

pag: 17 in the margent line 3. for fext reade fort. pag: 20. lin: 1. for accuratnes reade accurate. pag: 24. lin: 5. for captivale adecaptivat:. Ibidem lin: 18, for es reade endes. pag: 25. lin: 1. or they reade to. pag: 26. lin: 20. for oter reade over. pag: 27. a: 7. tor down reade downe. Ibidem in the margent lin: 17. or the reade to. pag: 37. lin: 14. for there reade either. pag: 42. imarg: lin: 2. for Græcos, reade Graccos. pag: 50. collum: 2. a: 9. for these reade those. pag: 71. lin: 9. for had reade hould. ag: 75. lin: 2. put out by,



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Because





Ecause many orthodox writers have been abused and others in them, by spurious bookes which we bene obtruded upothe world under their names, was thought meet to represent to the reader in this is suing Catalogue, the names of al such bookes as rere vidoubtedly knowne to be made by this Author.

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A FRESH SYIT

Against

HVMANE CEREMONIES IN GODS WORSHIP.

OR

A Triplication about Ceremonies, Opposed unte

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Rejoinder for

D. MORTONS

Defence of 3. Nocent

Ceremonies.

With a Catalog.

2. Of the cheife heads here handled.

2. Of the Rejoinder his vnworthy personal speaches

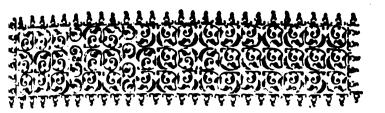
3. Of divers errours which crept into the presse.

The First l'art.



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He author being constrayned to be absent from the presse, by reason of vigent occafrons and being altogither destitute of any help from other, who were willing and able to correct the Impression (as it

is the common Lott to poore men onder pressures to be fursaken of freinds and meanes) there be many faults escaped, in the printing, & some such, which pervert the sense, and will presudice the truth, and Reader: and therfore be is to be intreated, before he read the book to mend the grosser mistakes with his penn: or else so attend and consider of them, that he may have recourse to them as occasion shall serve: the other faults which are of lesse consequence, common curresy will easily paidon and passe by.

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Replyer.	



A manudustion to the following dispute.

Lthough it be but dead work, voyd of whetting pleasure or hope of great fruit, to spend much tyme, about humaine formalities, when as the divine substance of religion is in present danger, yet seing the leaders of that course, which tendeth to this mischeif, being themselves marched with a great part of their mayne body, through the fens and quaginyers of non refilence, pluralities and ambition, towards the quicklands of Arminianisme, popery and prophanesse, have lest these, as theire passe and bagage to be kept and defended by men of good note, and worthy of better imployment (luch as Dr. R. is) to the amazing of many good. soules: It seemeth necessary to take into some considention (though short, as such an unpleasant busines doth require) what strenght ther is in these their new works: To proceed therfore in order.

CAP. I.

Instrouching the title of D. B. his reioynder.

In which two things are observable: First; that he stileth the reply a Pamphles of a namelesse author:

The sirst Part.

A in dis-

A fresh suite against Ceremonies.

in disgrace, as clearly appeareth in his second part, pg. 38. where he stileth not onely the replyer, but many others, for this very cause, Libellers: But it cannot be esteemed any disgrace, for any writing upon just occ neae, not to fron, to want the name of the author, without involved ving, many excellent Divines, and divers pennmenally of holy Scripture, in the same blame. As for the tent Pamphlet, I understand it, as noting a little contempt ble writing: But the worth of a writing doth not confist, in balk and belly, but in syncwes, veynes, and arterya which with good blood and spirits, may be couched into a little body: If he meane by Pamphles the same which after, he expresses in the terme of scurrilous, that is all take it, ful of jesting, without respect of the persons : k hath to deale with. My answ: is: That if the Rep: had written to the convocation house, an Epistle with this Inscription, To the superstitions fathers of the Church of England: as the Def: entituleth his epistle to us, to his superstitions Brethren, (and yet this Rej: is not ashamed to adopt, this scurrility, and make it his owne childe, by maintaining of it, even against the very nature of D. Burgesse) there had beene more occasion of such a censure, then now is found, in all the Replye, as after stall appeare.

The Repl: doth not any where to my remembrance, vilifie the person of his adversary, but only his argumenis, and answeres, together with the vyle courses of our Hierarchy, in which kynd of jesting the Rej:his scurrility is far greater, then the Repl: saving the diffe rence, which ariseth out of the outward greatnes of Pre-

is, and the poore condition of them, which are open ressed by them. Now the Repl: is no admirer of B. ersons, nether are disputations acquainted, with speh our laguage, as they are used unto: If is please now Lordip de. but such is the condition of those, that have co oe with Prelats, that they are usually censured either, or scurrility, or flattery, and there is no doubt, but some vill accuse the Rej: as much of flattery in blazing his Diocesans Admirable wisdome, as he doth the Repl: of currility, though I will not: Those who write against Prelats, are wont to expect such a censure from them & theirs. So Zwinglius in his Epistle touching the authors of se- gim de lition I doubt not, saith he, but ther will be many, who ha- ribus in E ving heard or read all these things, at length will be ready to non dubin 39, what meant this scoffer? Calvin among others, was we leave often accused of the same fault, not onely by those, nibes u whom he calls usually, cornutes Episcopes, horned Bishops, foura vide but even by their diminutive æmulators among the Lutherans, his answere therefore unto Westphalus about this imputation may serve the Replyer. It is easy for Ioashymus to object against me, the odious tarturs of unseemely scurrility, Facileet and slanderous bitternes of language, but it is as easy for me, intalize a litatis, a litatis, a cophanic course should I take, since either the truth should have beene falcen. betrayed in silence, or otherwise by an easy and toothlesse ex-objected pression, the suspicion of fearfulnes and distrust would have com est. Act po qu beene discovered.

And in very deed, let any indifferent man judge, of any fi ul could repert in out the country deed.

le traducit &c. Quid enim facerem , quia vel filentio, prodenda fuillet alioqui veritas, vel placida 1400 Adione, dandum cimiditatis ac diffidentix fignum ult. admo. ad Wellph. in princip.

this

this imputation, by any place of the Reply, wherethe Rej. noteth scurrility, and he shall fynd the Rej. him felf, far more guilty: As for example pag. 63. infer lynes he may fynde these five termes packed together It is a manifest untruth and calumny: It is a ridiculous supposition: It is a malitiona surmise: It is a scurrilous bundle, It is to ingraft bimself into affections which he calls constitutes: These are baser termes, then are to be found in any one place, or (I think) in all the course of the Rep. And what is the occasion of them? for sooth, the Repl. sayd, the Prelats have power, to suspend, deprive, excommunicate nonconformiss, at their pleasure: that the Defend : called for further help from Tuckingham: that the Defend: may be acquired at a better Bishoprick: In the former whereof, ther is nothing sayd, which the Rej. could with colour denye, before he himself had added for matter of accusation, interpretations of his own imagining: And in the last, there is nothing so much suspected of the defendant, D. B. himself knoweth, that it is scandalously true, almost of all Bishops, viz, that they ayme at greater Bishopricks: But on the other syde, what honesty is there, in adding unto the replyers words. Finther then the Lawe of the state and Chuich require: And yet that also is true, de facto, though not de jure, that the Prelats take power to themselves, more then the lawes require: What charity or religion is ther in slighting the consciences of all that hold with the Repleas if they pretended conscience upon perveise affections: What wildome is ther? in talking of the Repl. ambition, to ingraft him self, into the affection of a few poore people, 2. .1

from whom he cannot expect either gayne or worldly credit? This I am sure of, that the Repl. being twice putt out of all meanes of living, for that cause, never in those extremities gayned from that party, the Rej. speaketh of, so much as the Emoluments of a tennpound Prebendary, which the Rej. so much slighteth Pag. 15. As for his credit, untill he either putt his name to his book, or seek by other meanes to have it knowne, it cannot without injury be objected, that he sought it.

The other thing to be noted in Rej. title, is, that in opposition to a namelesse Author, he nameth himself with such a name or title, as neither by our Prelates. rules, nor by the Scriptures doth admitt a good construction. Pastor of Sutton Coldfeild in Warwickshire, Our booke of ordination acknowledgeth no fuch pastors, from whence also it is, that in our convocation-churchlanguage, we never heare of a Pastor of one Parishalone, None of our divines in the Synod of Dort, would take to themselves that tittle, though most o-thers did in their subscription. D. Andrewes an Arch-Bishop in esteeme, censureth this title for a Novelty. The names of Pastor and (in this sense also) of calling, are at Paston mere novelines, nor shall you read, that the Auncients ever served a stilled in these termes, any who take the charge of distinct carionism. parishes: The Scripture indeed doth warrant this title, quam leg even to D. Eurgesse, (and I do not detract it from him,) ex hac, que but not in such a manner as he taketh it: For wher he chias ditte

R.

writeth in desence of a Lord Bishop over that Diocesse, where Sutton Coldfeild is contained, as a part: and eve. ry Ecclesiasticall Bishop is a Pastor, he seemeth in on breath, to take and religne his pastorall office: If he say, that this varietie is by humaine institution. D. Andrewa erro in reg-resp. ad Ep.3. Moll. will take him up: It seemes then, then

minis forma, divine right, in ordering the frame of the government divinum jus no is no divine right, in ordering the frame

etac tumam- of the Church, and then wel-fare Amsterdam: which our fictodamo be-Hierachicall men do so much traduce and despise. Ish shall say, that one is a Lord Pastor, and the other a ministeriall Pastor, inferior, and subordinate to him, especially in Iurisdiction, then I would have him consider, what D. Fulke saith against Allen, of the Popes pardons Pag. 381. God hath made all Pastors stewards of his houshould, and dispensers of his misteries: And if every Paltor over his charge, be a steward of Gods mysteries, why hath he not the Key of Iurisdiction over his parish, in a large and ample manner, as the Bishop hath over his Diocesse, or the Pope? seing the Keyes are not givento one, but to unitye, as the fathers teach: why should the Bishops and the Pope have two Keyes, and they but one: resolve these things (sayth he to Allen, and I to D. B.) out of the Holy Scripture. It might be here also to quired how a faithfull Pastor can defend a Bishop of Bishops, in obseruding humaine ceremonies upon the church, whereof he is pastor, and so partake in the ob truding of them. Certainly this is not agreeable, to the Que manari commissão of Pastors, who are to teach only that, which Christ hath commanded to observe: Which I have com

icis vos. Co- manded, Matth. 28. not what ye shall commaund or incent

kus a los

CAR

Caietas upon the place. Neither is it to preserve the Church, from the dominion of usurpers.

CAP. II.

Of the rife and proceeding of Ceremoniall contentions, with wariety of tenents about them.

He first records the Rej. bringeth for contentions about Cerem: are from Rom. 14. but he might, (and would also if it had served his turne) have fetched it further, from Math. 15. where the Pharisyes contend against Christ, and his Disciples about their ceremonials observations: Or from the first authors of that Sect, Sammay and Hilles, prophane dissipators of Gods Law, by their traditions, as out of their very names, Cardinals Baronius himselfe noteth. Neither is that contention Rom. 14. agreeable to our Quastion, because the Ceremonies there quastioned, were not of humaine institution, nor urged by authority of any Church or Prelates.

The second instance which the Rej. bringeth, is about the seast of Easter, whereabout he saith, the world was set on fire. And this indeed is worth the observing, that so soone as Victor-Bishops begann to urge humaine terem: upon the Church of God, all was presently in a syre, but were not these presumptuous Victors, the lyndlers of that syre? The next stepp which the Rej. taketh (over a thousand yeare wyde) is to Illiricus, about permitting the use of a surplice, where it is to be noted,

that

that before Illyricus, ther had beene effectual pleading
The find rife against Ceremonies, even Crosse and Surplice, in Helthe control
The find rife against Ceremonies, even Crosse and Surplice, in Helthe veria, at Tigure, wherupon they were removed, as Zninthe glius relateth de baptismo: And a long tyme before that,
the Waldenses (of whose blood were made torches to
light us in the right way) did contend against all hu-

Consercon maine traditions as unlawful. So Reinerus cap 5. All modies be. Madies be. Madies be diagonal in customes of the church, which in the Gospell they do not read, negcto rou they do contemne. They affirme that those things which are explicitly as a pointed by the Eishops and Prelates, are not to be observed to more in because they are the traditions of men and not of God. Where we have a read the answer given by that refuter unto your Wal-

Dani, mod dens. is very observable, for by that, it will appeare, that love constitute the property in the pro

answers the same, which the Papistes opposed to the Refiguede-Waldenses. Answ: the Church is not content with these tooks can be things which Christ taught, and therefore might make compositive tent constitutions, as the Church of the Ienes: 'in the 9.Est. mindiones I. Maccaba 2. and 4. Touching the authorities alledged tere in the by the Haretikes, Deut. 10. and 13. you shall not add. Ot. By. 1.1822. Answer is: The Iews might not add any thing to the law, least be 2 & 4.

Audionates it might have seemed insufficient at that tyme. To that the constitutions that 0 & 13. place Isay 29. Matth. 15. Answ: is: That the constitutions and altered.

In the constitution of the church come not only from men but God also: To that the legistic of Gall. I. Answ: is: beside the word, that is against it.

10), w misficiens lex eo tempore videtur.

Ad flay 19.13. Math. 15. Refp. Quod conflicutiones liccleiz 3000, funt es utum hominum fed Dei. Ad Cal.

19. Refp. præter id est contra id.

2. That

2. That Illiricus in this part stood against that, which Calvin write against, and many excellent Divines rere filenced and deprived for.) 3. That this content on of Illiricus was not properly about the Surplice: Oned die of Calvin Ep. 117. That you affirme the Magdeburgenses to Magdeburgenses of the Contentions concerning the lynnen garment, I perceave be the citate of what your purpose is in so speaking: Since I suppose the usa vere quoi perineat fihe synnen garment (with many such fopperges) to be jet video : Li stanned among st you and them. So Illiricus himself pro- sum were esteth: Asuredly we contend not about trifles, nor is in need-upud vos qu il, that some men foould alwayes cunningly propose a lynnen apod illos arment for instance of these proceedings, to such, as are un elearbition equainted with them, many & those most dangerous wounds profeso re given to the Church of Christ, by these reconciliations, necest nece 4. That the ceremonies then controverted were im-quoidam in per albi oled by Papists, with Popish intention, which kynd of tem pro ex Ceremonies the Rej. doth seeme, in all his book to disting the layme. (. That in this Ourselies the Bei Anderste inte layme. 5. That in this Quæstion, the Rej. (under the proponers, name of certaine reverend Divines, doth sceme to joine sime plage him self with the Adiaphorists and the interim, against per istas of which Calvin, and Illiricus did contend. 6. It may ciliationes the other libe will uither also be observed, that the Rej. doth on the other part, joyne with Illiricus, in defence of images for reli- with Luth gious use even in temples, for about these images did about inage Illiricus write, against the reformed churches, as is to be cene in Vrfine, Par. 2. Pag. 4). where he is confuted by name, and accused to have too large a conscience, in Merton, and D. Burgeffe are now come to the same largenes, that hey may fynd roome for significant Ceremonies in Gods The first Part.

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Gods worship as appeareth in this Rej. cap. 3. sect. 7. For the Protestants most receaved opinion of humaine Coremonies, Cassander (whose stepps the Def. and Rej. Mos. mode follow in this cause) is a good witnes. They have not said

This we minus omitted these Ceremonies as lesse profitable, & superstuent, see he see superstuent, and superstuent but the most have esteemed them, as superstuent, had at enlous, yea that they were to be condemned, and abandoned cras, ridicales, noxious & pernitious. And our Martyr book doth give pernicioles, sufficient testimony, how diverse of the Godly Martyn, plerique damper did absolutely condemne all humaine Ceremonician signales des Gods worthip. To name one for all: This was the sufficient condemne.

Pag. 8532+

occasion of Mr. Tho. Hawkes, his persecution, and this he defended unto the death, against Bonner: Harpsfeild, Fecknam and Chadsye: No ceremonies (saith he) but those which Christ hath appointed: In which story, is to be marked, that Bonners Chaplagne, and Kunstin to be marked.

where opt is to be marcked, that Bonners Chaplayne, and Kynfision the martyn had of owr man Darbyshyre, graunted as our Def. and Rej, doe, that their humaine Ceremonies were not necessary to salva

tion, but only to instruction: In this cause of Cerems saith: Dr. Willet, Richard Gibson gave up his life pa.111 Synop. In the beginning of Queene Elizabeth Reigne ther was a company of honest men, that for the Ceremonies, refused to joine with the Parish assemblyes a London, as appeareth in the examination of John Smyth W. Nyxson &c. exstat in the book called part of a Register, will any man think, that they esteemed those Cere

for which they made a kynd of seperatio to be lawful The first example then of humaine Cerewonies, b any orthodox church imposed upo Gods people, whice the Rej. brings, is in the Church of Engl. And here!

begi

ranckford troubles, which were in Queene Maryes ayes: about the same Cerem: and before that in King awards: To say nothing of the manyfold testimonies, of Martyrs against such corruptios, before King Edward: this any illustration of your Quastion to be debated?

s this any illustration of your Quæstion to be debated? Now for the Tenets, which have beene and are about these Cerem. the Rej. noted out of T. C. that the ould \ enet of those, who opposed our Cerem., was to hold hem inconvenient only, not unlawfull, But 1. he sheyeth no such thing about the Crosse: 2. Nay the contrary appeareth in D.B.himself, who pag. 16. confesseth, that 39. yeares agoe, he did at the least doubt, that the Crosse was unlawfull, and for that cause (not for scandall, as he did the Surplice) he refused it even to Deprivation: He would not have us think, I am sure, that he had then a fingular new Tenet by himself, but inclined to the ould. 3. Mr. Hooker P.246. observeth, that the suffipleadings of T. C. against other Cerem: either inferred unlawfulnes, or nothing. 4. The last rules, and resolutions of T. C. doe evidently speake, of unlaw- ce fulnes, of all fignificant Ceremonies: Although the Cerem: of Crossing were indifferent and convenient, get to rayse a doctrine of it, is unla wfull, for as much as it is not enough, to teach the truth, unlesse it be truely taught, and that is only out of the word of God. 2. Reply: P.227. This was his judgment in these, and we have no other Tenet of significant Ceremonies untill this day: Now if in the Hypothelis of one or two signif. Cerem. he swarved a little there

there fro, out of extrinsecal considerations, yet that donnot make his tenet such, as the Rej. would have it, but not make his tenet such, as the Rej. would have it, but not make his tenet such as an occasionall declinatio from his Tener, which also (he is sayd) by faithfull witnesses in have cofessed, as an error before his death: 4. That tene of inconveniency, or inexpediency was never yet sufficiently explayned, and therfore had beene fitt work form. The commo Protestant tenet was alwayes, as Mr. For Mart. P.4. expresses his, that it is reproveable to addeut to Christs intention, new found rices, and Phantasyes of men: And Mr. Burgesse in an Epistle to King lames, in the beginning of his Raigne, witnesseth, that in those

dayes, many hundred worthy ministers thought our crulawfull, and would surely dye, rather then use them which worthy men, surely were not the first authors, that Tenet: If they were, why did he call them worthy who now judgeth otherwise of us, for maintaining the same sentence. 3. That tenet of incoveniency or expediency, without unlawfulnes in such Cer. was never yet sufficiently explained. And therfore had beeness work for the Rej. Civill incovenience, or incommoding may stand with lawfulnes: But how a thing morally inconvenience, or inexpedient, whyle it remaines such such sexual such same server to morall or spirituall good, but it is impedient, or an important or spirituall good, but it is impedient, or an important such such sexual sounds.

pediment to it, and all such impediments of good, why

they are such, seeme to be opposite to good, & in that to gard evill. I remember, I heard it once desended, in Cameroir, quant bridge, in these termes: What ever is morally inexpedient and expedient so far us it is such, is unlawfull. 6. This Tenet of the Center is to be inexpedient, but yet lawfull, hath consounded the

though

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thoughts of many, & made them to doe that with greif, which they were assumed of M. Hooker P. 246, maketh because I remember my self, at the first reading, to have beene much affected, & as it were baffed our of that contenance, which stood somewhat that way. Conformers of that fort, are fayned thus to declare their mynds, & excuse their practise: Brethren, our bearts desire is, that we might enjoy the full liberry of the Gospell, as in other reformed churches they doe else where upo whom, the heavy hand of anthority hath imposed no great burden: But fuch is the mifery of these our dayes, that so great bappines, vec cannot looke to astaine unto: were is so that the equity of the law of Moses, could prevaile, or the zeale of Ezekias could be found in the bearts of shoft guids & governours, under who we live, or the voice of Gods owne prophets could only be heard or the example of the Apostles be followed, yea or their precepts be answered with full & perfest obedience, thefe abominable raggs, palluted garments, marks & facraments of Idolatry, which power as you see constraineth us to weare, & conscience so abhor, had long ere this day, beene removed both out of sight, & out of memory. But as now things stand, behold to what narrow streets we are driven, on the one side we feare the words of our Saviour Christ, wee to shem by whom scanda's and offiness come, on the other syde, at the Apostles speech we can not but quaka and tremble, if I preach not the Gossell woe unto me; Being thus hardly befer, we see nut any other remedy, but to bazaid our soules the one way, that we may the other way indeavour to fave them. Touching the offence of the weaks therefore, we must adveniere it ! If ever perish they perish our Pastorall charge is Gods absolute commandement,

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Rather then that shall be taken from us, we are resolved to take this filth, and to putt it on, although we judge it to be so unfitt, and inconvenient, that as oft as ever we pray or preach, so arayed before you, we do as much as in us lyes, to east any your soules, that are weak mynded, and to bring you unu endlesse perdition: But we beseech you brethren bave care f your owne safety, take heed to your stepps, that you be not taken in these snares, which we lay before you, and our prayer in your behalf is, that the posson which we offer you, may never have power to doe you harme. This is the miserable Apo. · logy of a man, putting on the Surplice, which he thinketh inconvenient, upon such grounds as the Rej. did hold, and doth not yet condemne; This all such do speake either in deeds or words, that putt on a Surplice in that manner: The state of the quæstion is now changed saith the Rej. and the Cerem. held unlawfull, wher-upon many mischeifs follow: It may be the compasse of our Prelats intention, to which the former tenet had re ference, is varyed by some degrees, towards the Autartique, as Dr. B. speaketh in his Apologye, if ther be no other change, but that after more mischeif don by these ceremonies, then was before, they are now more strictly urged then ever (which the Rej. confesseth) they are now at the least more hatefull, if not more unlawfull then before, This is also considerable, beside the change is little or none, the same mischeives which the Rej. imputeth to the new tenet, M-. Hooker in his presace chargeth that Tenet with, which this Rej, calleth the ould: Yet neither accusations have any force or colour, but upon the supposall, that the ceremonies are innocent cent and lawful in their imposition and use. The plaine truth is, that in the beginning of Queene Elizabeths dayes, and before, in King Edwards tyme, the Cerem: were accounted weeds of popery, as that zealous and famous preacher, Mr. Anthony Gilbye doth intitle them, in his letter to Mr Coverdall, Mr. Turner, &c. Mr. Whittingham, D. Vmphryey, aud others, who then laboured the rooting of them out. They were not curious of distinguishing of unlawfulnes and inexpediency, but contented themselves to reject and oppose them: Some as Mr. Greenham refused to give their reasons fully, untill they should be constrained: In the meane tyme they utterly refused them, as unlawfull for them to use: This appeareth out of a booke called a part of a Regifa ter&c. Synce that tyme, we have beene forced to shew more distinctly, what grounds we stand on, and so pronounce them unlawfull. In the following pages spent principally about answering of objections, made or fored, or at least imagined, against the Author of this Rej. few things are found capable of any great dispute: Neither can many passages be touched, without odious graing upon D. Burges personall credit, which I tender so much, that I would wish more added to it, by other works, then is detracted from it by this: I will therfore leave these things to stand or fall, without any paynes or perill of myne, or the cause, and passe forth unto the stile of our Cerem: in giving and maintaining whereof the Def. and Rej. are so tender, as to proclaime them innocent.

CHAP.

CHAP 111. Concerning the just and proper stile of our Cerem.

Answ: to the preface, Pag. 54.55.56.57.

N answ: to the Reply, his preface, after certain words spent concerning the number, and such like circumstances of Mr. Sprynts arguments, not work the repeating &c. The Rej. cometh 10 Dr. Morton his title, which he gave to our Cerem: that they are innocent: whereunto was opposed, 1. That Calvin accounted them in the most favorable sense inepiias, soppents, I and in proper speech noxious, pernicious. To this the Reansw: that Calvin meant not these titles to our Cerem: buil fome other things which were in King Edwards book of con. mon prayer, as lights, and crosses as the supper. Concerning which answ: 1. not only D. B. was wont otherwisen understand Calvin as we do, but the Prelats themselves, for so we read in D. B. his Apologye pag.44. according to D. Covells disposition of it. The ordinary speeches of the Lordship and other Bishops were, that the Cerem are trifles, raggs, beggerly rudiments, that in the book were multa tolerabiles ineptia, which if it pleased the King to remove they would be gladd,

4. The Rej. cannot give us any probable reason, why lights should be more foppish, then the Surplice or crossings in the supper: Nay he undertaketh to justifye both lights and croffings in the supper, and a hundred other Cerem: upon the same termes, that he defendeth these s. Cal-

Calvin did ordinarily call such Ceremon: as ours by no sice of our her name then these: Epist. 25.9. Adventitions trifles, eremonia, ere mockeryes: Epist. 505: babish and saplesse mixtures: muen: ma naine Epist.260. strange sriftes mere sopperyes: againe: Some. 505. Lude erem, are openly Idolatrous others are foolish, and unmeet: minute Eq And Epilt. 117. the use of the lynnen garment with many tim mug: pperjes is retayned both with them of Magdenburgh, and reludition vitand. lup em of Wittemberge. Neither was Calvin alone in these Pan Com ermes. Cassander pag. 852. complaineth that most of Idolaticas ur writers consent in them. Not only they have omissed to: Epit. 11 jose as lesse prositable and supersmous, but the most (meaning fire, cum mi ur Protestant Divines) have judged them, foppish, ridicu- inepuis un apud Magd is, and babish, yea to be condemned, and abandoned, as hurs. Durg: quantil, and pernicious. The puppy good of popish superstition. burgeness n hose superstuous trisses. Mr. Fox in Mr. Hoopers Story, Nos m rifles tending more to superstition then otherwise, like will will be superstition then otherwise, like will be superstition the superstition then otherwise, like will be superstition the superstition than the superstition that superstition the superstition the superstition that superstition the superstition that superstition the superstition that superstition the superstition the superstition that superstition the superstition the superstition the superstition that superstition the superstition the superstition that superstition the superstition that superstition the superstition the superstition the superstition the superstition the superstition that superstition the superstition that superstition the superstition the superstition that superstition the superstition that superstition the superstition that superstition the superstition the sup into stage players attyre. 6. All humaine religious runt, sed at nysticall Cer. are the byrths of folly, because every man epeas ridion is foolish in fynding out of religious worship, according a person to his owne imagination. 7. These Cer. are of the same needs & s ynd with confessed fopperyes, as the placing of mystefligandas P tant Vilyt ries in every weather cock, upon church steeples, as Tom.2.14 some doe: the Ludi Sacri among the papists in fre-perstational quent use like unto stage playes: The rocking of a babe and diposes in a cradle all night, at the Nativity tyme, the Harrowing Las method of hell at Easter; The representation of fighting horse and foot, according to the Custome of Mozarabo: Hist. Concil. Trident. P.642. If a May pole should be brought into the church, for children to dance about and clyme upon, in signe of their desire to seek things above: If a The first Part. stiffe

Riffe strawe were putt into the childs hand, for a fignt of fighting against spiritual enemies, as with a spear: ther would be no more folly in these the is in the cross. 8. All experiece telleth us, that such humaine invention are not apta to any spirituall use, as they are appointed unto, and therfore may justly be called according to the

notation of the word inepta.

Againe it was opposed, that these Cere: were found by wofull experience to be very nocent and hurtfullin that use, which hath beene and is still made of them, lo this the Rej. answ: that these mischeifs (which he cannu deny to follow upon our Ceremon: as they have beene and an urged, are accidentall events or sequells, not proper effects of them,) and that the extreame opposing of them as unlawful, bath beene the cause or occasion of these evills. But 1. their mischeifs have followed upon these Cerem: by more continual or contiguall succession (then the Pope can plead for his charges) areas from the continual or contiguall succession (then the Pope can plead for his charges) areas from the continual or contigually succession (then the Pope can plead for his charges) areas from the continual or contigually succession of the continual can be continually succession to the continual can be continually succession of the continual can be continually succession. plead for his chayer) even from the tyme of the first unging of them, untill this day. Mr. Fox speaking of a wicked persecutor, one Blumfeild, who threatned a good man, one Symon Harelson, to present him, for not waring the Surplies: Addeth it is pitty, such baites of Popery are lest to the enemyes to take the Christians in God rake them away from us, or us from them. For God knoweth they be the cause of much blynduesse and Cronnies strife among men: In his ludgm: the Cer. were then nocent, and infamous for these sequells, and yet the Rej. fayd, they were not untill of late so extreamely opposed as unlawfull. 2. Our opposition of them is no more guilty of these mischeiss, then the message of Moses and Aaron

Aaron, were of the cruelty which Pharoahs talke malersuled, towards the poore Ismelites, Exod., though ome people now may think so, as many Israelites did hen. 2. When the Anabaptists in Helvetia opposed humaine Ceremonies as unlawfull, they were by publike authority, and with common consentabolished: And the very Anabaptists were thanked for that oppolition .So Zwinglius (their arch adverfary) Tom.1.P.70. And here truely I shall graunt to the Catabaptists, and will freely confesse, that some commodity bash accrewed, from that Can contention, which they have stirred about Baptisme: For hence factors it hath come to passe, that these things which the foolish super- contents stition of humaine conceits had added: (as namely the use of he Buy Exorcisme spittle and salt, and many other of the like kynd, stimera which were brought to light) are accounted of all for vayne coin a and frevolous. Who or what is in the way, that the contention of so many worthy (I dare say) of no lesse respect pathing then Anabaptists, against the same kynd of Ceremonies them is should be accounted a just cause, or occasion of so different a resolution, as the severest urging of them, is from jus gout the utter cashyering of them: Certaine it is: the proper protect cause is to be sought in some other box, then extreame vans opposition, and citeeming of them unlawfull. 3. Sup- librar h pose these Cerem. in regard of some places, tymes, and persons not unlawfull, and the mischeifs accidentall, yet that maketh not the generall urging of them innocent, no more then feirce gallopping of horses through London streets, where many men, women, and children, are indangered, want of intending mischeif, would make that mudd hurry innocent. 4. The mischeiß being so C 2 great great

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great as fearfull horror of conscience in some: Rej. P., hardening, fopling, and distempering the conscience in other, filencing of so many hundred good minister, and keeping off more from the ministery, troubling, un. fetling, and vexing of thousands among the people, ca. coraging of Popish and prophane men: with disconging, and martyring the myndes of many good: the mischeis I say being so unæstimable that they can in no proportion be recompensed, by all humaine ceremonie that are in the world, the ceremonies which have such sequells, yeare after yeare, are much more hurtfull, the the Cart and horse, that are driven over children in the street, and their urgers of them more guilty, then such Carters or Coach men, as drive them: The Del therfore & Rej. which pronounce both innocent, and do not rather fynd the Cerem. forfeited, and call the drivers of them to the barre, are neither good Crow ners, nor fit to be of that Jurye: Luther Annot in Math. 15. giveth a better verdit Viz. all humaine md tions or ceremonies (even those which in his judgment may in some cases be observed) have two properties of the Divell, as being lyars, and murtherers, when they continue and are not contemned. Such innocents God deliver his people from. 5. It is the very nature of such

to fo grave a businesse as flewed) and therfore prejudicial to so grave a businesse as Gods worship: They trayneup the people of God, unto the pleasure of men. 3. They worshipping of God, unto the pleasure of men. 3. They

make

make way for open imagery, and other groffe fuperftin tions,1:4 they challenge that to themselves which is proper to Gods ordinances &t. It is the very natura of our Ceremonies, as they are imposed upon all our ministers, and congregations, in such dispositions and relations as they are knowne to have, to scandalize many in and out of the church, to difgrace the ministery, to force the consciences, or undoe the outward state of many good Christians, to encorage Papists, to arme the prophane, and to quench zeale against both.

cive to but a contain of the contained to the contained t

Concerning the nature and definition of a Ce-..... remony: Pag. 29. 30.

There we have the cheif hynges, whereupon the doores and wyndowes of the Rej. doe alwayes both open and shutt, brought as it were into one box, by the examining of these therfore, we shall

perceave what strenght is in all the building.

The beginning of this doctrine is orderly taken from the definition of a Cerem: A Ceremony is an outward action designed and purposely observed and done, in reference to some other thing, to the substance whereof it is neither a cause nor a part. I will not here use Scalligers saying: Nothing more unhappy then a Grammarian adventuring to de-licing fine. For this is not the fault of this Definitio, that it is too enes Grammaticall, because no Hebrue, Greek, or Latyn Grämar, no nor Dictionarie neither, hath any fuch word, as beareth the sense of the thing here defined: Let any

man make triall, and he shall fynde this true, that there is no word Hebrue, Greek, or Latyn, that hath any such meaning. But I may well apply, that rule of Lawyers A definition is a dangerous thing in law: i.e. in those humaine lawes, which have no ground, but mans will, such as those are wherby our Ceremonies have their being: The unhappines of this Definition is, that as it is recorded of Doria the Admirall of Genua in a great Sensight against the Turkes, he setched his course so say fight against the Turkes, he fetched his course so say fittike one stroke, before the sight was ended: So this Rej. seeking to get some advantage of wyndye word, doth in this definition, goe so farr about, that by the course, he is not likely to come orderly unto the graple

The vanity
is the definion discoveon in the getrail

An outward action may be designed or referred to another thing very many wayes: now the Rej. taking in to his definition, reference to another thing in generall, and excepting nothing but causes, and parts, he makethall other references as they are found in outward actions. Cerem: D. B. wrote this his Rej. in Reference to the Church of England, his Diocesan, and other minister, and people, as also in reference to the Replyer, neither is his book any proper cause, or part of these, shall we say therfore that his book is a Cerem. of all these? In reference to Dr. B. many taylors, shoomakers, bookbynders, Apothecaryes, Chyrurgions, Sextons, Paritor, Church-wardens (and who not?) have performed many actions, which yet were never esteemed his Cerem. The Bishops corrupt and cruell dealing in troubling of many congregations, and depriving many better then them selves.

selves, have reference to the Ceremonies, but are no proper cause nor part of them? are they therfore the Cen rem: of Ceremonies? To prosecute the wyldnes of the definition, was too tædious a chase: but yet we must consider how he explaineth the termes of it: remembring alwayes, that this explication is a Cerem: to that definition, and is no proper cause nor part of it.

Concerning the generall, that a Ceremon: is an action and externall: Zwarez a great Master of the Ceremonies, tellethus, that a Ceremony is not only a transient action, but also a permanent thing: De Resig. vol. 1. ar. 3. lib.4. cap. 14. and that Ceremonies may be distinguilhed according to the number of the tenn predicaments, of which, action maketh but one, and an externall action but half a one: But let us heare the Rej. expresse himself: The Crosse and Surplice, are not Cerem: bus the wearing of the Surplice &c. P. 30. Touching which we nust understand, such outward things have a fourfold onsideration: 1. According to their nature, as they arise out of their principles. as the lynnen cloth of a Surplice, Second he wood of a crucifixe. 2. That artificiall frame or ashion that appeareth in these. 3. The impression or ordination, which is put upon these to this or that end. . The using of these, or stirring up the heart by these n practife: So in the brasen Serpent, we may attend, the brasse or metall out of which it was made: z. the Thion of it: 3. the impression of God in or by this so. ing of it up by Moses, the seing and beholding of it by he people: whence it is easy, to see the deceit of the Rei.

Rej. his affertion: Things in the second, & third senses, formerly mentioned, are by all writers truely called cerem: either not attending, yea excluding in our confideration, the fourth respect which is the use: Namely that habitude or impression which was imprinted upon a crucifix, or brasen Serpent, by which they had a morall firnes, either lawfully, or unlawfully putt upon them, for their severall ends, are Cerem. lawfull or unlawfull, Thus the current of writers Papisticall confesse: the church hath power, to make and appoint Ceremonies and enjoine the using of them, so that they are ceremonies, befor they be used, their high Altar is a ceremony, yea holy all the tyme, before it be used, in bearing the unbloody facrifice: Thus all Interpreters, terme the types of the ould law cerem:, for that spirituall disposition they have, and typicalnes which the Lord fet upon them, as well when no man used them, as when they were used: The Brasen Serpent being once sett up: had beene a Ceremony in the wildernes though the people would never looke upon it, yea I ask, whether the maifing vestments of Papists, such which carry a confectating virtue with them, are not ceremonies, when they are kept, as well, as when they are worne, All mente speake, so write, so judge: and the like may be said of our Surplice &c. In a word: There which were properly types, were properly Ceremonies, but Legall institu tions & rites amongst the lewes were properly rites, a well before and after they were used, as in the using And therfore they were properly ceremonies, as well when they were not used, as when they were in use, henightes in the day, when men are in sleepe and cannotuse them, as when they were awake, and did im-

cloy them in worship.

2. If we be truely and properly said to use Cerem.

are Ceremoanthen Cerem. are properly such beside their use. True though they it is some Cere. consist in actions, and all actions being used, a motion, when the actions cease the Ceremonies grounded upon them must needs cease: but it is not, because they are Cerem., but because they be such Cerem., whose foundations are in actions: In summe them it appeares, that the being or existence of the fashionablenes of the brasen serpent, and the morall impression er appointment to its end, this being, or existence, I say is a ceremony, when it is not used by any: and therfore some being or existence is a ceremony poynt blank to the skeidetermination. He adds:

It is an externall action, because internal actions of the mynd, being matters of substance cannot duely be called

ceremonies.

Pendventure these words, may have some true sense in some specialties, but they serve not his turne in this place, because though he only mentions outward actions: yet he requires a purposed observation of them, which cares the work both of mynd and will and therfore includes an internal action of the man, for no man can purposely observe, but he must both judge what he should doe, and affect what he judgeth, so that the Rej. here speakes daggers, nor can I see, how he can excuse a contradiction or two.

He that requires a purposed observation in a Cer. he diction is.

The first Part.

D requires

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Pag.30.

requires an act of mynd & will, & so an internal act. But D. Burg. requyres a purposed observation in a ce-

remony.

Therfore he requires an act of mynd and will, and fo an internall act, whence defining a Ceremony to be an action externall, and yet making it internall also, he crosseth shynns with himself.

Or thus:

He that duely and of right judgment requires a purposed observation, he requires an internall, and so a substantial act or a matter of substance.

But Dr. Burg, requires duely and in right judgment (I meane in his apprehension) a purposed observation:

Therfore he requires a substantial matter in a Cermony, which he denies should be done: and that is contradiction.

The second terme, is designed or purposely observed and done, and as he explicates himself: Institution or that which is all one, intended observation, is essentiall to a Cerem: P.30. Which words are consused, and draw with them dangerous inconveniences, when Institution and intended observation, are made simply all one: For neither is all institution, an observation, because many things are instituted, which are not observed. 2. Neither is an intended free observation for one tyme used: an institution, 3. an institution with authority implyeth much more in it, then intended observation. Dr. Iackson in his original of unbeloif, pag. 334.333. very aptly to this purpose noteth, that some expressions may sometyme be used, and observation, that some expressions may sometyme be used, and observation.

Infligation and purposed observations au allone.

C.Ca

tel wil, which to use ordinarily, (much more to institute) pull be ridiculous or impious. As Tacob did unblameablely hip bis some losephs coate, yet to have hanged it about his teld, or table, that it might receave such salutations, evening ind morning, or at every meale tyme, might have countenansidmany branches of Superstission: once and use it not, may be is the state of the strings whose consinuall use degenerates inof them, I thinke D. B. would be loath, to institute the Crosse, and Surplice, with other Cerem: which yet he dothobserve: In his interpretations of subscription he ithileth to defend, how well these be imposed (that is as lukeit inflituted) and yet acknowledgeth, the intended observation of them, to be very well: Besyde all this, it is to be marked, that the Rej. by confounding instituton and purposed observance, doth exclude or forget all natural ceremonies, such as bowing of the body before superiors, imbracing of those, who are deare unto us, liting up the hands and eyes to heaven in ordinary worthip, which nature it self doth teach all nations to observe, without any institution, though not without lone government of councell, nor without such variely, as nature it self is subject unto: Againe if by this phrase he meane that a purposed observation of an outwird act, with an ayme and reference to fuch a thing, is of necessity required to make up a Cerem: or a Ceremonious action, in worship or otherwise, it is a miserablemistake: Instance thus: A carnall Protestant presents himself amongst such, as are at Masse, he professeth to his compinions, before he goes in, and doth in the purpole

pose of his heart seriously loath the pix and Idolf there, yet when its lifted up, he bowes as others doc: Lett any man in reason tell me, did he not use or abuse rather a Divine Ceremo. in that bowing or no? If the Rej. say yes, as he must, unlesse he will speake against all reason & truth: I then reply upon his owne ground: That outward action which is not purposely referred that is not a Ccrem. but this action is not purpolely obferved with any ayme to that end for the party intended no fuch thing, purposed no such matter, but did its a thing of-course, as a man should bow his knee for exercife when he is alone. 2. Peter withdrawing him felf from the Gentiles at the coming of the Iewes, he did not purposely this, with reference to any Iudaical seperation, as judging any legall pollution in joyning with the Gentiles, or holines in parting from them, and therfore he did not practife any lewish Cere. according to the Rej. conceit, but directly contrary to the text there is no end of these absurdities.

The differencing terme is placed in reference to some other matter, of the substance whereif it is neither necessary

cause nor part, Pag. 20.

Where he feemeth to expound that, which before he called a proper cause by a fair differing terme of a necessary cause: what should be the intention of this variation I cannot guesse: It may be the Rej. forgor, that he was in giving of accurate rules, and so fell into a loose varying of phrases: So likewise in illustrating of this difference, in stead of part he nameth a substantial part, as distinguishing parts into substantial and accidentall, of which addi-

addition I cannot tell what to make: How ever this is no forme or essentiall difference of a Cerem. from other actions. D. B. hath preached a thousand good sermons, in reference to his flock or people, yet I do not think, he esteemed them Cerem. of his hearers: This Paradexe he enlargeth with many similitudes, and examples, I looked he should have alledged some scripture, from whence this might have beene gathered or concluded: at the less adjoined some convicting argument, which might have cleared this so mayne poynt of his definition, or if none of those, that yet he would have shewed some authority or author, who had so writt and spoke, but here is deepe sylence, and we must take all upon the Dr. bare word, but by the Dr. seave we are purposed to trye his novellies and not to take them upon trust.

Here (1) it is justly to be faulted, that he goes against part of the deallrules of art and reason, making up the cheif part of historion examined and found his definition, of a negative, and so in yssue tells us, what failty against the thing is not, not what it is: For having said, that a cerem, must be in reference, the demaund might be, what reference is that, he adds it is not a cause, or a part, And any may in reason still enquire, if it be not either if those two, what is it then, or what intend you by it, here he leaves himself not a muse or a hole to escape, but even a broad seild to walk at liberty in, either to affirme, or deny what he will: For presse him thus: If it be not the reference of a cause or part, is it then referred by way of comparison? No: Is it by way of opposition? No: And thus where shall we hould him, or make him stay, Nay where

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where will he himself fund footchold to stand: Iust for all the world, as if he should defyne a man to be a living creature, which is not a byrd, nor a fift, nor a lambe, nor an ext. how senselesse and sapplesse would such descriptions be, and yet this of the Rej. in this place is the like. And hence it is, that in stead of a clearer knowledge, and ap. prehension of the thing, which should be gayned by definition, I dare be bould to make it good (for I speake but what by experience I have found) that the most ordinary, yea judicious readers, when they thought they knew some thing of a Cerem. before: after they had read this definition, they knew, just nothing at ail: Thus his defining is like flinging dust in the eyes of a mansum derstanding, to delude and deceave, at the least to dazell and trouble his reason: I hope by the next returne, the Rej. will be content to acknowledge this fault, and will tell us in plaine English, what he meanes by this rese rence: which if he do, I am verily perswaded he will be forced to fee, how far wyde he was, when he mynted and vented these seeble conceits. How ever we will fee, what we can make of it, and in this our enquiry, it must not seeme strange to the Dis learning, that being timple men, our dull capacityes compaffe severall ways that we may fynd out the foundation, upon which this affertion is built, in which we professe in a word of truth, our defire is not to pervert his meaning, butto understand ir.

This reference then in the generall wherein it is proparecese pounded can carry but two fignifications we may confider both, that we may guesse at the mynd of the author

1. In taken for relation, in open phrase, and so also be declares it, and in a fayre construction seemes to in-

tend, it, for so he writes. It is not divine nor humaine infundion that makes a Coromon: for that it is the relation as no fence came but beene fayd which configurates. If this be his meaning, of a Cerem. then the two relats, betwixt whom this relation is,

must be their action referring, and the matter or thing unto which it is referred: but in this sense it doth thrust itelf&caries a contradiction with it: All relates are mutual cuses one of another, And dee confist of mutuall affidien betweene each other: As there cannot be buying allectione. without felling, giving without taking: assume we now in this sense, but the action outward to the thing wherunto it is referred, are relats: Therfore they are mutuall

ding, let us see how the other will serve his turne. 2. This reference in a large sense implyes any kynd in the largest of notionall respect, which can be considered and conof a Cerem. caved, belyde that of a cause or part, and this drawes

auss one of another, therfore how can they be in this nímnce, and yet be not a cause one of another, which

the Rej. expresseth and requireth: this sense not houl-Reference take

many absurdities with it. I. That which belongs to substantiall worship, as well as ceremoniall, that cannot be the difference, or proper nature of a Ceremony, for then they should not be distinct one from another; but to be referred to some thing not as a cause or part, belongs even to substantiall worship as well as Ceremoniall: For each worship of God hath proper and particular causes of which it is made, and unto which it is referred, as an effect.

feet, not as a cause or part. 2. The Induction of particulars will make it undeniable, prosession of the true God, and the truth of the Gospell is referred to both, not as a cause or part of either: ergo, sound profession a ceremony: Prayer in all the kynds of it, consession God, petitioning from God, are referred to him, not as causes or parts; ergo, they are ceremonics.

Hearing attending conserving, examining things heard, are referred thereunto, not as causes or parts of

the things; ergo, they are ceremonics.

Nay to believe and hope in God, to love and feat him are referred to God not as causes or parts: ergo, these are Ceremon. If it be here said, yea but these are inward actions, whereas our Cerem, are said to be outward by the Rej. I answ: be it graunted, yet this kynd of reference being the proper forme of a Ceremon: the reason still houlds good (though we have no need o this example having so many before mentioned) for wherefoever the forme or proper nature of a thing is there the thing formed will be, as its a found kynd o reasoning, where ther is a reasonable soule as a forme there is a man: Lastly to deride contemne, rayle, revyl Christ, his truth and servants is an outward action pur polcly observed with reference to these, by persecutors not as causes and parts of them; ergo, these are but Ce remon: tynnes, and is not here wild work, thinks tho Christian reader.

3. That which is common to all actions, and a things, can not be a forme and difference of a Cerento make it differ from all other: but thus to be referre

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to another, not as a cause or part is common to all outwirdactions, naturall, civill, religious, yea to all naturall artificiall things: Thus all acts may be referred one to mother, and all other to Divinity, not as causes or parts of Divinity: are they therfore all Cer? Nay all precepts of arrare referred the former to the latter, not as causes or paris; ergo are they in this Rej. conceit, and by the reduce of this definition Ceremo? Amongst the examples of this difference, the last is to be attended unto becuseit hath a remarkable note added unto it? Convening inche set place at an honore appointed unto voorship saith the lifician that relation a ceremony of worship: and yet as it is mobservance of order it is no Ceremo. Of this ther can be no doubt, but the observation of tyme and place, in reference to another thing, is according to the definition of the Rej. a ceremony: But how an observation of this tyme and place, can be confidered as an order, without reference to some thing to be ordered in that tyme and place, that so it may be differenced from the same order, aitis accremony, this is a metaphificall abstraction, as cannot conceave of, let others therfore judge: When the Apost chargesh the Corinth, to doe all things in order: could he be so understood, that he spake of order, and of the ceremony of order, and that by doing of things in order, he meant a Cerem: because there is a relation of order to things: but by doing orderly he meant no ceremony, because there is no relation to things: Order without relation to things ordered, is like the accidents in the Populh Sucrament, without any tubject after transubstantion: If the doctrine of humaine Cerem. cannor The first Part. fland.

stand, or be understood, without such miraculous subtilties let it goe seek for those that will receave it. The note added to the former example is: that they who oppose matters of order to matters of ceremony, as if the same thin could not be done in double relations, do confound severall no. tions of things, and oppose things coincident. Here first may be marked, how he crossesh that in this conclusion, which he layd for the ground of it: before he sayd n ference or relation to some other matter doth distinguish a cerem. from order, because a Cerem. hath such a relation, and order as order hath not: but now he relleth us of double relations one in order, and another in ceremo, Secondly he fighteth here without an adversary, except he understand by matters of order, meere order, and by matters of Ceremo. such observations, as are significant by institution, for no man doubteth but Cerem. lawfull and unlawfull also may be done in order.

In the example of this rule, the Rej. is so subtilein his subliming and refining of notions, that he hath these words: The observance of the order appointed for reading, singing praying, &c. is in respect of that order of the substance thereof, but referred to divine service is a cerem. In this say) no more good sense appeares then needs must, for put those words together: The observance of order, intespect of that order is of the substance thereof: without all quæstion: as a man in respect of the same man is of his substance: So also the observance of a cerem. in respect of that ceremony is of the substance thereof: Here is no difference, neither indeed can any difference be intelligiblely sayned betwixt order of divine service, and

order in relation to divine service, but humaine Cerem.

must thus be handled.

For a conclusion of this, that we may not altogether lend the Reader away with these uncertainties, withdrawing our selves from the Rej. his by paths, we will in sword or two, a little enquire, what the word of truth, give us to consider, touching Ceremonies, and see if wean him the ould and the good way, the Kings roade

of righteoulnes.

If then we look into the scriptures, which are all to what the scripture teams informe us, in all things we should doe, we shall fynd no cheth touching other names of such Cere, which the Lord hath either the nature of Ceremony. rquired, or the church used, but those: TORAH CHOKIM MISPAT: but the Cere. part of Gods service, was made known most usually by the last word CHOKIM, coming ofaroor, which signifyes, to grave, frame, carve, fashion in manner of a statue or picture, and is applyed as the Hebrewes observe, to appoint or make the first rude draught of a thing, and so it fittly imports those services which were enjoined the Israelites, by meanes of outwird sensible, carnall things, all which were but like the horne. book or prymmer, for the church to be schooled by, when it was in its infancy and nonage, and therfore atecalled, elements of the world, carnall rites, beggerly rudiments, to witt, because these were only supplements to those spirituall ordinances, which are called morall or substantial : for wheras there be some ordinances of God, which cary a constant and perpetuall equity and necessity of our honouring of the Lord: As that there should be a rule made knowne, to counsell and advise us,how

Annali and wash..

heare, reade, meditate, conferr, suffer our selves to be fquared by this rule and word: Equi yance flitt require The difference we should pray, that we should have scales of the covernant to confirme us in regard of our infirmity, however ther needed none in regard of Gods aminutability, but to lest out his love to us, in the full fourfe of it : Agains equall and necessary it is, we should in the name of Christ, cost out what is convery, and will destroy his kingdome, his propheticall and preiftly office, and to his honour: But to have outward elements carnall, and fen fible rites, to trach our mynds, to cary up our heatsic God, laying afyde the minority of the church, thereis not a perperuall necessity of hele, nor add they to the fubstance of the service, but only help me, because lan weake, and dymme sighted, like so many spectacles, a succour my dazeling eye: and therfore are Ceremeth first draught of outward ordinances: Now all the out ward types appointed thus by God, which foretonly Christio come, and those other rices which by way o figrafication taught our mynds, and fo helped and flitte our hearts outward to grace or duty, all these are cere monies: And confider them, and practife them, as the are in the word appointed, whether it be with any to ference, to any other worship, or without reference had to any other worship, they are then and ever wer at all these tymes in themselves, and in their use cen monious worship: Instance thus: To put on frontlet before the eyes,&c. commanded 15. Numb and by the to be admonished and stirred to the obedience of il

hw: take this Ceremo, in the work, and in its ownenature, as a meane fignifying, reaching, and to working, this is a Ceremony, and to to do is Ceremonions worhp:referr it; referr it I fly to no other thing, but only to this junto which it is appointed of God, as a meane to Athing may work & as a cruse doth work this, I say look at it, as a cause referred to hat work, (which the Rej. excepted in his definition) in whereof to the this sense it is a ceremony and ceremonious worship: the like of the rest. At a word: It is the verdit and voice of the scripture, and consent of all men, to divyde worhip into seremoniall. Whence I gather thus: It ther be a aremoniall worship, a distinct species from morall or substantial worthip, then is a ceremony in it owne propernature, as such a worship without reference or confideration had of morall or substantiall, as a man in his owne nature is a living creature, without any confidera-1001 of a beaft. Againe hence its cleare, that as well as morall worthip hath a compleas nature of it owne, without ceremoniall: So ceremoniall hath its compleat nature without morall, because they are contradistinct speá:s.

Againe hence it followes, divine ceremonics as such, treparts of worship: every species as it is a species, is part of his genue: but divine ceremonics as such, are species of idigious worship: whence that is falle which the Rej. athemes in the seventh consectory: That actions in some insideration may be reall acts of Divine Worship, and as so, each try each beno ceremonies. For its ev dent, he do h and must needs mined Peake of acts Ceremoniously religious, and then Delyde the former argument, I would reason thus: lí a

If a man, as he doth referr a religious action to another, doth worship God, then is it a species of worship even in that reference: but as he doth referr a religious action to another, he doth worship God: ergo, that action in that reference is a species of worship: And thus much his owne words in the same consectary seeme to men evince: The outward elements and acts in respect of themward things they do represent and exhibite are cerem. So the Rej. Confect. 7. P. 34 But I assume, God is worshipped by them, or they be parts of worship, in that very use, and therfore as ceremonies they are parts of worthing Hence lassly the vanity of the fift consectary, is playing discovered, as containing empty words without any worth of matter. For when its sayd: To acknowledg any thing to be ordained a Cerem.by man to be used in the worfin exami- of Ged, and yet to affirme the same to be a part of that worship to which it referreth, implyes a contradiction: The answer is casy: It is confessed by all men, that Ceremo. are not part of that substantiall worship, I say that particular worthip, which they do accompany, and unto which they referr as none of the types in the ould law, were either hearing, praying, believing, &c. and yet were reall and proper ceremonious worship, in themselves confidered, as being a contradiffinct species thereof: 50 alto the Sicraments, are no part of that particular inward worthip whereunto they refer: namely, faythin God and his promites, and yet by fignifying, scaling, according to Gods institution, they are true divine cere and reall true parts of worship in the Generall: So alio our humaine Cere, as the croffe, it is not, nor weathing it (3)

itto be, part of our fayth in God, or our constant obedience to him, and yet we say as its made a token to import shese, and so made a teacher of these, its a ceremonious, yet a reall species of worship in the generall,
though salse: So that either the Consect. is to no purpose, carying only an empty sound of words, or if it be
taken in a sayer sense, it will not free our ceremonics,
from the charge of salse worship: Thus farr we have
made a little digression from the Rej. but not from
the matter (Christian Reader) nay nor yet wholly from
the Rej. because all this, adds still, to the manifestation and consultation of the desperate seeblenes of his
definition, joyned merely out of his owne conceit,
and vented to the world, without either proofe or auhority.

From these premises certaine consectaries are dedukd, the quality whereof may easely be guessed at, by hat which hath beene found in the præmises viz. that hey are either to little purpose, or falle: For the conpunon being falie, all the collections which hence he inhers, must needs be as untrue, so that either they are for found, or else they take no force or foundation of oundnesand truth from hence, if there be any in them, adtherfore I need add no further examination, for the the itself falling, the boughs must needs followe: For ay collection he makes must in this, or the like forme concluded: If a Ceremo. be an action externall,&c. then this and that and the other will follow. Let me galon, and on the contrary syde assume : but a cerem. paotan outward action instituted, &c. nor is that definition

nition true, as hath beene declared by the reply: ergo, none of all those consectaries, may be concluded, cante collected therfrom.

Yet for more satisfaction sake, let us take a view of the feverall; but very flortly: The first is, that therforethe Same actions one at the same tymes may in severall respects to cere, & no cere: But if the nature of a cere. doth not confift in reference or relation, as hath beene evicted before furficiently, then the change of the respect or relation, doth not bring-in the change of a ceremony.

The friend

Second Confection is: That institution and observation, classes talle makes a ceremo, y not a natural! habitude or aprines of any action to expresse this or that: Now if no natural aptnesse or habitude make a Ceremo. what will the Rej. say, to things of Decency, Comlynes, and order which are a remonies in his sense. 42.pag, and in a large sense of the word may truely be so called, do none of these arise ou of the naturall aptnes and habitude of the action? The why tenes and cleannesse of the communion cloth, dot not the decency thereof yssue from the habitude of the thing, which if it was foule and nafty, would not bede cent, let all inflitution do what it could: That a minife should turne his face to his people in the pulpitt whe he preacheth, and not his back, is not this comlines the naturall optics of the action: That people shoul stand or titt in hearing the word, and not ly along upo their faces, doth nor this yffue from the naturall apm of the action, without inflitution, is there not decent in these, or can institution make the contrary decen If therfore decency and comlines of some actions, to th or the

or that, iffue from the naturall habitude, then some cerem. doe issue out of this aptnes, because these are such, and so this consect.is false.

The third is: that misticall signification is not necessary to nuke a ceremony (as some would have it) but relation only as openesh in diverse observances of the law: though mistical firnification added, may make a double and perhaps a triple aremony. If this be graunted no inconvenience followeth to the Repl. because the quæstion still remaineth, about double and triple Ceremon. such as the crosse is, whether it be lawfull for men, to institute such in Gods worship. And to argue, from a fingle Cerem. to a double, and triple, this is not from the head of parity. And a for the observances in the law, I deny all of them to have beene properly Ceremon. although they be some syme so called improperly, and that with Iudicious Iuniuson Exod.25. Some Ceremo. are taken up to figure the truth of the thing, and those appertaine properly to the nature assumpted ad Ippes by Gods appointment, others are taken in, not so much, figurandarum, for the resemblance of the things, but for the nature of the si-Sures: As in these Cerem, there be many things, that make no pertinerent, inthing to the nature of a Cerem, as such, but only to the nature verd column of the thing, which thing after the manner of some matter non proper &liable 10 sense, is applyed about the Ceremony and the Ceremo- ed propernamall figure.

The fourth is : That the difference which some make be- in his Ceremo-nits multa lunt. Mixt circumstances and Ceremonies is a meere nycetye, or que proprie fidion: This is a flrange nycety as ever I knew. The turning minu act nature

faciume, qua (tremenia: fed tantum ad naturam rei, que materie aspechabilis modo, ad Ceremoniam & figuram Ceremo.

Pag. 22. maken ofurpatur.

The first Part.

or jog-

& des brobig

ad figurations

turam hgurani. Quemadmodà

or jogging of h houre glasse in relation to the meafure of tyme for a termon, the fweeping of the church before the church meeting, the carving of some note for remembrance upon occ fion, the quoting of lenpture without, or by the book, and a 100. fuch, w rene ver esteemed ceremoni s properly so called, before men began to bling a myth upon religious observances, that humaine prelumptic as might not be discerned.

The fift hath his answere before.

Pag 23. The o. Cor. sel and found , alia,

The fixt is: That divine or humaine institution dothnot learly exami- male an action to be a ciremony or no ceremony. These confecturies follow marvellous strangely from the premises, when the teeme to contradict both the premises, and themselves in some particulars: I would therfore intreat the Rej. to end the quarrell at his next rejoyning, and make a reconciliation betweene thefe.

1. Toa ceremony Institution is essentiall, pag. 30.

2. It is not apines of an action, that maketh it accremony, but Institution. Cons.2. Pag. 32.

3. Now here we are rould that Divine, or humaine institution, do not make an action a ceremony,

whence I reason thus:

If neither Divine nor humaine institution make a error ad ne. Ceremony, then no institution doth: for all institutions Sar uem Eefrague co. are cither Divine or humaine, and from the denyall of kaenu. all the species to the denyall of the Genus, the consequence is good: as it is neither a beast, nor a man, therefore it is not.

> But this fixt corallary faith, its neither divine nor humaine institution make a ceremony: ergo, I conclude, no institu

inflitution doth make a ceremony; which is a direct contradiction to the second: which affirmes, that inflitution doth make a Ceremony.

Theseventh hath beene discussed and confuted before in the substance of it: Pag.34. onely that strange kynd of expression may here be observed as we passe by: It is notessentiall to a ceremony simplye, that it be no proper part if Divine Worship: where let it be observed, that to be no proper part of worship, is a bare negation, or not being of worship: now plaine it is, and manifest to all that have but common sense, that a bare negation, cannot be essentiall to any thing, that hath being, neither simply nor comparatively. And by the same proportion, and upon the same ground, he might as well say, to be no part of Worship, is not essentiall to any thing, and therforenot to a Ceremony: now to what profit, or purpole are such expressions, which serve nothing to the ausein hand, but to darken the truth with words, and 10 dazell the mynds of the ignorant.

The eight is; That it is not the use or end, which maketh a The eight themony to be part of divine worship, or not, but institution: gely discussed. Divine institution maketh any circumstance a part; but hu- & found salle. maine institution, though to the same end and use, maketh only an adjunct of divine worship, because the observance thereof cannot incurr the act of any proper worship of God. How this is a confectary following upon the premises it doth not appeare. The contrary seemeth to follow from the fixt consectary, where divine and humaine institution is denied to make a Ceremony, or no Ceremony, but rather to difference arbitrary, and necessary Cerem. For

by the

by the very like reason; Divine and humaine institution doth not make worship, or no worship, but rather maketh a difference of necessary or arbitrary will worship. The reation of that is rendered, because relation doth constiture a Ceremo. And the same reason houldeth here, because relation doth constitute worship: The Institution Divine or humaine doth onely difference the efficient cause, not the matter, forme, and end, wherin the essente of worship dorn consist. If Gods institution did make any circumstance of worship to become worship, then the ceasing from worship should be worship, because the were circumstances of tyme appointed, when men should cease from solemne worship: The reason which supporteth the other part of this affection viz: That he maine institution cannot make an action part of Worship, because the observance thereof, cannot incurr the act of wor-Ship, is just as much, as if it had beene so sett downe: humaint institution cannot make worship; because that which it maketh, cannot be worship. If men appoint even places, and tymes, in the same manner, to the same ends, that God did, they are worship as well (though not so good) as the other: If this were not fo, then wherefore dothine Scripture tell us, of will worship, taken up at the pleafure of men, or according to the institutions, doctrines, and traditions of men? For by the Rej. his rule, there can be no such thing, and therfore it is vayne to forbidd it. This may suffice for this consectary, yet because the reflexion of it doth often occurr in the dispute. I further underrake to prove, that it is neither true in it selfe nor 2. is it truely inferred from the definition, and both thefe thefe charges we will indeavour to make good.

For our right proceeding to discover the falshood of the collection, when he faith: The fame use and end makith not a ceremony to be part of Divine door ship, we must tied in what not understand true worship, for that all the world of ortho- fente it is true, dixe divines, especially his opposites, against whom he rayseth we and end makes a cere, this consectary, do consesse, that only the Lords institution part of wormakes divine worship true, but there is religious worship thips which is falle: So that the meaning is, whether the umeuseand end of a Ceremony, make it not to be in the kynd of religious worship, as well without the infitution of God, as its made true religious worship by ii. Or whether: when the same use and end of a ceremony which was religious, when Gods institution came, the institution being taken away (neither I say) the fame use, and end, is not now religious properly: we Affirme against the Rej. that Divine Institution being iken away, continue the same use, and the same end, them is still religious worship properly though false.

Againe this also is especially to be mynded, that we are then fayd to keepe the fame use and end, not when weimploy the same thing or action: but when we use them a under the act of the same rule, as in the same way, a in the like virtuall respect unto the same end: often mention that particle of similitude a, because though the ordinances of man, cannot have the lame virtue as Gods have, nor can attaine the same end of honouring of God as his doe, yet if we take them, and use them as such, they are false worship to us, so abufing of fing of inventions, as the use of Gods owne ordinance, are true worship: So that where both these are, the same meanes in a proper religious use, to attain the end properly religious, there is Divine worship. And this thus opened, now comes to be confirmed.

Where the effential causes are of Divine worthing there is Divine worthin.

Where there is the same use and end, properly religious; there be the essential cautes of Divine worship.

Ergo, there is Divine worship.

The first part is beyond all exception, nor cannot sufficient the for a denyall of a man, that hath not for saken and dend make Cennyed reason: The second part or the minor proposition reason, is thus made good:

Where there is the same operari, i. c. working or all of essential causes of worship; ther is the same of being of the same causes.

It being an ould receaved rule, amongest not only Logitians, but even reasonable men, idem operari, iden esse, the same working, and the same being, goe bott together.

But where the same use and the same end is properly religious, there is same operari or acting of the electrical causes of worship: Ergo, there must need be the same essentiall causes: For when God had appose

appointed fuch meanes to be used to such an end, the appointment being past, the worship is not yet, before those meanes and end come, and they cary the essence of the action.

2. We may borrow the ground of another argument from be Bej owne graunt e.few here, for pag. 38. speaking of Superidious Ceremoni, s be hash thefe words: Ceremonies are superisum, when men wershiping only the true God, yet place and mupon their owne Ceremonics, the title of Divine, as in efd, when the proper service of God is placed in them, or merit, weeging, holines and efficacy, shough by vertue of the burches institution: For what can be faid more of Gods ordisucces then this, nay not all this truely, I meane, for merit &c. hence I reason diver Av.

If the superstituous incroaching in Gods service, by pointing meanes of the same use efficacy and end with the Lords, be a breach of worship properly divine. Opposite hen also is it really and properly though falfely divine in codem pracpossible: for a synne directly contrary to the duty of a ommaund, is even of the same kynd with the duty: but ecappointment and use of such meanes, in such a virtue ofuch an end, is a breach of true worship really divine,

wit is really divine, false worthip. 3. Againe: That which makes a Ceremony properly fuitt of divine falle worship; that adds more then an dunct to divine worship, for an adjunct, dorh not vary ckynd, or make a new species, but only alters the

une species.

But inflitution thus superstitious, makes an action, a species of divine false worship: by the Rej. consent, nay

nay by the confession of all Divines orthodom, that knew what they writt or spake: Ergo, it adds more then an adjunct to Divine worship, for it makes it a species, which is professedly contrary to that which the Rej. hath in this consectary: mely; that humaine institution makes an action and junct to divine worship not a part: whereas here it plaine it makes it a species, and so a part of Divine false worship.

A. Againe its lawfull to add an adjunct, which is properly Divine to Gods worship, by the Rej. learning Pag. 36.37. but it is not lawfull, to add the meanes of the use, to the same end, which God hath appointed: Asia was not lawfull to the Iewes to use other braceless, about there necks, frontletts upon their forehead, wherein they should write the law, answerable to the Frontletts, and fringes, which God appointed.

That which the Rej. adds, touching the appointment

Rej.his ftrag

Peg.30.

of the place of meeting, is a most miserable mistake: His words are; The Lords appointment of one place for sain-fices, and of some sets dayes for the solemne worship of Godis the Sabbath, and their feasts to Israel, made the observante of that very place and these tymes, to be part of worship: But the churches appointment of a sett place, or tyme, unto the nelebration of the acts of recigious worship, because it incurred not the worship it self, leaves the observance thereof as a must ceremony.

Herein (I say) the Rej. missed the mark miserablely. For the Temple was a type of Christs body: Pull down this temple, and I will rayse it up within three days.

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it he spake of the temple of his body, Iohn 2.19.21. id the very frame of it by Gods institution and ordi-ition, was holy, had an efficiency, and virtue through od appointment, to cary up the heart to God, by that rtuall respect, and efficacy which it had, as his meanes other end. Now lett the Church institute, and appoint place, and put this virtue, & efficacy in it, by their inftinion to the same end, to which the temple was apointed, and I suppose the Rej. himself will say, its suerilition and falle worship: But our temples have no uch thing, putt upon them, to no such end, & therfore renot in the same end and use: unlesse the Rej. will 10uld, that prayers better ascend in Paulls church, when nerounds a pillar in the eare, then when he prayes ibroad: and that he is of opinion, with Bishop Andrewes, that we are heard, not because of the prayer that is non qui mule, but because of the place in which it is made: but I quaibi. hope the Rej is fair of from such delusions.

The second thing we charge upon this consectary, is; that it is collected by any force of reason, from the foregoing definition: for cast it into a forme, and the very expression will be confutation enough: for the frame must stand thus:

If a Ceremony be an outward action instituted, and purposely observed, in relation to some thing, wherof it is neither cause nor part: then it followes, that the same use and end, maketh not a Ceremony part of Divine worship.

These things have so ill connexion, and sement of reason, that when they are sett in a forme, they fall all in The first Pars. peeces,

peeces, as though the consequent was asrayd of the antecedent, so farr it is from following from the definition naturally, that all the cords of reason, cannot draw them together, as it will appeare, if any man will put it to triall, by all the topick places of invention: we will therefore rest, until we heare what Balsame the Dibrings to heale this wound:

The nynth Confedery grode contrau.dions,

Pag. 38.

The nynth and last Confectary is: That Ceremonics may a regard of their generall kynd and end be wership, so farm they are in their kynd parts of order and decency, and sain their particulars, not be of the substance of order, comline, worship. We are at last therfore come to a strange reck ning. Ccr. are in their kynd, parts of order, & yet (as we were tould pag. 31.) that order so farr as it is order, is in that respect no ceremony. 2. A Ceremo. in respect of the genus and end is worship, and yet in the confectury immediately going before, it was peremptorily pronounced, that use and end maketh not a Ceremony part of Divine woiship: I take the cause of this crosse Doctrine to be, that humaine ceremonies in divine worthing, are such a crosse knott, that he who seeks to open the conveyances of it, must needs run crosse in his thoughts and words. To make this croffing more plaine, let us first debate (a little more fully) the truth of this corallarie, and then see what followeth therefrom. We hat have three conclusions.

The Con-Kå.opesed,

1. Ceremonies in their kynd, as they are parts of order, and decency, may be acts of religion.

2. Yet the particulars may not be of the substance of order.

3. That

3. That the particulars are not Divine; which propolitions are plainly expressed in the corallary, if they be not contradictious one to another, I must onfesse, I must bidd all reason and logick farewell, or else the Rej. hath a new logick, which yet never law light: And therfore I reason thus.

If every particular have the whole nature of the Genus in it, then the generall being divine, the particulations culars must be divine; but every particular of order and decency are species to generall nature of order &c. therfore they have the whole nature of order in the generall; & ergo are divine: & to affirme the contrary which here is done, is to fay a living creature hath sense, but the species man and beast hath none: Or, the nature of man is reasonable, but the particulars: Thom. or Ihon are not reasonable; and thus the 3. conclusion implyes a contradiction to the first conclusion.

2. Againe the second also is more grosse, if more may be added, If the generall, give his whole substance knature to the particulars, then if ther be any substance of order, the particulars have it, but the generall nature of order gives all the substance to the particulars; ergo, they have it: the maintaining of the contrary conceit, is 10 bidd battell to all reason, and to deny a confessed common, and receaved principle of art. Generall is that Genus en to hand of whole, which gives his essence to the particulars. For essentiale, how farr should a man be fortiken of common sense, who should affirme, that manhood, or the nature of man in generall, should have the substance of reason: but confidered

fidered in his species and particulars. Tho. and shon, they should be wholly destitute of the substance of the son and assuredly (good reader) when I considered the wonderfull considerate of the disputer, arrogaing so much substitity and learning, and yet to fall so sould and offend so heavily, against the very rudiments of logick, and principles of reason, I could not but look up to heaven, and lawfully as I could, and tremblingly to see that of the Prophet: That the Lord is sayd to

putt out the understanding of the Prudent.

Thus we have discussed the falshood of the Corallary, we will now reason from it, for our owne advantage,

taking the false graunt of the Rej. in this place.

Genus & frecievad idem (freciant predia) (anatotum,

Every species under a commaund, stands by virtue of the same commaund the Genus doth, as that is a common rule in reason, the generall and speciall appertaint to the same place, and it is a rule in Divinity received without grynfaying: the generall commaund by the same stroke and compasse comprehends all the particulars under it: and when that, by way of precept is enjoyned, all the rest by the same rule, & by virtue of the same commaund, are also required. We must preserve the life of our Brother, that is the generall of the 6. Commaund, by the same precept, all the particulars of wayes and meanes which are the specialls of preservation, are required: but the particulars of order and decency are under the generall of order and decency; ergo, these particulars stand by virtue of the same commaund they do. And by the Rej. graunt, these standing by a commaund of divine woiship, and being proper acts thereof: ergo, it must

it must needs follow that the particulars stand by vertue of the commaund of Divine worship, and are proper acts thereof: we see by this tyme whither the Dr. Divinity

hath brought him.

Againe, if they be so commaunded, and be such properacts of worthip: of fuch acts the Rej. confesseth the Negative arg. from Scripture concludeth well. Such acts of proper worship cannot be imposed by man or the Church, significant ceremonies, which cary such acts ofworship, are unlawfull, and thus by one graunt, he hath yeilded there of the arguments, which he strives afttt to answere and to overthrowe.

CHAP. V.

Of the sorts and differences of Ceremonies.

He first partition of Ceremo, into private or publike, close or open, may passe for the evidence of it, but yet it may be quæstioned, seing institution is essentiall to a Ceremony, as before we have beene taught, 10 whom the institution of private Ceremonies do belonge? whether the convocation house may appoint men, when they eat and drink, goe to bedd and rife up, to signe themselves with the signe of the Crosse?

The second partition into Ceremon. civill, sacred or mixt: Civill, when theire immediate object and end is civill; Saord, when the immediate object and end is matter pertaining buton is in-Ireligio, requiresh more assention. And 1.it is to be noted, cludes naturally that by this division, all naturall Ceremo. are abrogated the wait

OI CX-

or excluded, for else the first distribution should have beene; Ceremo. are either naturall or instituted: Now Bellarmine himself more considerately makesh some a Deeffen sa remon naturall Certaine Cerem receave institution, an

Acre from nature it self, which many be called natural Cerem. erame lib. .. C47.29. C. Z. dim Cerci to เกรีย กลางกล وإدوستاجية e't re picere in enlumin'icre. g na, cumbean oramus.

as to looke up to heaven, to lift up our bands, and to bowou knees, when we pray unto God. Note also the varying of istimiz, que the phrase: In civill cerem, he requireth an immedian naturales dies person die civill object & end, but in sacred he will have it enough, that the immediate object and end, be matter pertaining manis, fictiere to religion. There may be some purpose in this, to at clude all civill Cerem and so civility out of matters pertaining to religion, that all things being counted religious, humaine misticall Ceremo. in religion, may not be discerned from common observations, which at equally and often used to the same immediate end both in civill, and in religious matters. There things referred, the substance of this partition may passe, together with the illustrations of it: Only one illustration I would have remembred for future use. In action (faith the Rej.) imperated of religion, or springing out of the fearts God, may be civill, and belong to the second table. This is tha which some of our Divines meane, when they speak of mediate worship, that is, there be duties belonging! the second table, imperated or governed by religion but not immediatly flowing from it. This the Rejet keth hould of in many places, and maketh thus action religious, which here he callerh civill. The conclusion drawen out of this partition is, that they have the first contradiction, which fay that the church may not ordaine Co meet

utrehettlessissil, but only common, because all Cerin recions affaires, are moverely ecolofiastical: And be syde the crosse Surplice have ther civill use, as a crosse for a shop signe, &c.

But if one spirit crosse another, those spirits must be contained yed (saith the Apost.) and where ther is want of reason. idgood ground, there is that spirit, which the Rej. blaeth, and objecteth to others. Now upon a short triall, may appeare, where it waketh: The Rej. tould us bete, that some ceremonies are mixt, partly civill, and mly facred; now he telleth us with the fame breath, at any ceremony in religious affayres is meerely sa-chandecclesiasticals: And by proportion any Cerem. civil affaires must needs be meerely civill, what then become of the mixt or common fort : here sure is a madiction from what spirit soever it come. 2. What usenion is this, any ceremony used in religious affayhismeerely facred? If men and women come purof their best apparell to church, if they compose emselves to a grave posture, give the upper place to etheisest persons, and take such to themselves, as they ly heare the preacher in, and yet have no exception ten against them for it, if all the places and seats be adecleanly and fitt for a meeting, to be held in a mely fashion, all these are ceremo, according to the ti his definition, yet no man but out of contention laffirmethey are meerely religious, or ecclesiasticall: rall these in the same manner & 10 the same immeucend, the same persons would doe, if the meeting tte to heare the magistrate propound unto them a we civill busines, concerning the common wealth affaires.

Many Cere. affaires. And surely that which remaining the same remaining are of be civill, is not meerely and properly ecclesiasticall, in thirds civil common to both uses, and rather meerely civill, the second civils. meerely ecclesiasticall, because civility is supposed included in ecclesialticall affaires, but ecclesiasticalls ceedings are supposed and included in civill. Dr. lack in his originall of unbeleef, pag.337. doth wel obse That decent behaviour doth change the subject only, not i sts owne nature and forme, whilest its used in matters (ac Nor is the habis of civill complement, or good manners, an unhallowed weed, as must be layd aside, when we come the sanctuary. And indeed there is no more reason shutt civility out of the church, or sacred busines, 1 to shutt religion out of the towne-house or civil faires. 3. That which is added of a civill use of the remon. in qualtion doeth nothing agree. If a porte baker weare a lynnen garment in the Church, upor casion, as at other tymes, no man will except again or account it a ceremony, ecclesiasticall, or religious,

A crosse that is used for a shopp signe, hain no el fiasticall or civilluse in religion, except ther be so n temples in one place, that they must be distinguishe fignes, as shopps are: As for the examples mention before, of the Bishops in their formalities, and the Cl in their surplices, at a funerall for civill use: I answer immediat end of such formalities is religious, eve that, they are characters of ecclesiasticall persons, their religious office: Are not Rochetts and such formalities ecclesiasticall ceremonies, being signi cheif ecclesiasticall officers as such? The furneral

which they are present, doth no more make them civill, then among the Papists it maketh all their superstiion to become a civill order: Nay by this it appeareth that both civill ceremonies may be used in ecclesiastiallassaires, and ecclesiasticall cerem. in civill assaires, because both may be used in the same affaires. To traperfethese notios more full, I add these considerations: These words, matter pertaining to religion added in the exthe definition of facred cerem, may cary a double sense. 1. That the definition of facred this enough to make ceremonics sacred, if this be their eremone with casted. end to be ferviciceable to some thing, which is an ordinance, or to some person, if a holy function, or persormance of an ordinance, and this seemes to be the Rej. meaning for his examples cary this meaning, when weaing of blackes, rending of garments, in dayes of humilianon are made by him facred cer. as also by those words, wherein he is so peremptory, and expresseth his lordly censuring, even of mens bearts, in lusting after contradiction, if they deny ceremonies used in religious affaires to be merely ecclesiasticall, but this we conceave to be false, & hope it hath in part, and shall appeare to be more plainly in the following discourse.

Secondly it may cary this sense: that is truely sacred, when the object is God, and his honour aymed at immedatly, as when we kneele to God in prayer, we do not kneele to the scripture, or man praying but God directly: or when the next object is a holy thing, but so altended as by that, or in the use of that, we tender up honor to God and attaine that end. As the minister preacheth the word to the people, and they heare it preached, but by both and in the virtue of both, The sirst Part.

according to Gods appointment, the heart is caried in holy affections, and apprehensions to him, and io hom hould out Gods honor: So Sacraments given and to ceaved, excommunicatio dispensed, they hould out the spirituall government of God and his honor unto us & bring our hearts under his hand to give that honour which is due to his power, foveraignty, and holines, appearing therin unto us: This only makes a thing properly facred, but if things of any nature, only so farm tenda religious, either person, thing, or persormance, a that they help not in carying out the act to God, and is tendering honor to him, but stand only in a distance, and subordination as things of necessity, or insome conveniency presupposed to goe before a religious work, in a common way to that, as to other things, in the like proportion, and have the felf fame work in that facred as in civill affaires, this is not facred at all: 80 place and tyme, a font, will do as much to any civillaction, as to a facred: So that only religion applyeth, and take to it self, that civill circumstance, that it might put forth his owneact, as upon a stage, makes such things don much for him, as for any politike and naturall work, Religion serve its turne upon these occisions. In a word the ground lyes here: The latter art, ever useth the works the former, sometimes for necessity, sometimes for convitim sit in nienc), and adjoining himself to it, doth of it felf, do its own fired sain, work: So that the thing, is either a subject unto which the act of religion or policy is applyed, or elfe, that fit nes which such things have in subordination, to have other things to be annexed to them, is that common

Ais Fulleflief | Thoras u tio ere "tewed ec. ersationly, de rei es be faart

end,

and, which such things hould out indifferently, by the imerule, to civill and facred actions, and ergo are common to them both, but are neither properly: Instance hus: A magistrate of the common wealth; A Geneill in the feild: A minister of a congregation, they may facestively stand upon the same hill: the magistrate todiver the law, and judgment, to the subject: The Gekall to give his charge to the fouldiers: The Minister opreach unto a congregation. Is any man such a wifeikt, as to say, this hill is a civill, or politike hill, a warlike hill, facred hill, because it serves all these actions of poicy, warr, and religion: so that to make the point plaine, because we are forced to show forth the feeblenes of the Rtj. dispute, we will now from these grounds (Reader) talon, and exemplifye, that the meanest may underfland.

If to be applyed to a religious affaire, make a thing sacred, then all things almost and all arts may be sacred, because they may be applyed to a matter, thing, or perlon religious, as the next object and end. If the pulpitt be a sacred thing, because it is applyed to support the minister preaching: then is the ayre sacred, its applyed to his speech in speaking: then is the light sacred, its applyed to his eye in reading, then are his spectacles sacred, for they are used by him, reading his text, then the two pottle potts, which hould the wyne consecrated, should be sacred potts, Nay the ministers doublett, that covers him, yea if he was hoarse, and tooke some oyle to help his voice, they should now become sacred doubletts, and sacred oyle. The paper book which the prea-

cher looked on, when he is out in his fermon, should be a facred paper book, and to follow the Rej. if putting on of ashes upon the head, be sacred in the day of humiliation, then by like proportion, when God enjoins people in a fast, to putt on their poorest and meanestatyre, those ragged bands, and ould Capps, and Quois were facred bands, and Quoifes and Capps: But doyou laugh at these things matters? when the Rej. is so violent in this cause, that he breakes the bridle, and flys out against all, that will not yeeld to him in this: And! would wishe the reader to consider how rightcousitis with God, to suffer men to fall foully who they will follow their owne imaginations: Erewhyle the Rej. made all things Cerem. by the loofnes of his definition, and now to help the Ceremo. he would make all things in cred by the large compasse he gives to religious Con. The vanity of which expression, I hope appeares sufficiently, by that, which hath beene fayd, but yet that the meanest may feele with his finger, the groffnes of this pregnant mistake, I shall add one more instance. The height of the turns the tall- funne, or the found of a clock one & the fame, may at the same tyme, in the same city, be a directio for Protestant, Papists, lewes, Anabaptists, & all sects to assemble for religious service: It may at the same tyme by the same found be a direction, for magistrats to meet for judicature, for drunkards to meet to rioit, for gaimsters to meet to play, for travelers to meet to fett upon their journey: so that it hath relation to all these religious politike, prophane practifes at once, I would fayne have the Reje rell me, what a kynd of Ceremony this is? If he fay rele gious

rectified. forner groundgious, Ithen demaund, is it Anabaptisticall, Papisticall, Judicall, Lutheran, Protestant, Arminian, Superstitious, ortruely religious cerem. is it any one of theie, or all of these, for to them all it serves in their intentions, and surposed observation, and by the institution of him that letitup happely. Nay it hath relation to many other affaires, and so it shall be a politike, civill cerem. it serves othat end, it may be called, a riding, a playing, a drunken aremo. for it serves at once to all these purposes, and in all their intentions and purposed observations hath equall relations unto all: Againe those things whose end is immediatly Gods honour, they must be ble to cause that honour, for each thing can reach his owne and immediate end, in the course of nature, or ruonall institution, one tyme or other: But all things, which only attend upon religious affaires, can never atine this end, or cause the worship of God in lifting up his honour: of this kynd are tyme and place, being bare dicumstances: the like may be sayd of the font, which is no more facred, then the mudd & banks were that conand the water of lorda wher baptitine was celebrated.

Thus of the definition in the generall, some other pecialls be, in the explication whereof, I shall defire the Rej. judgment, and help a little, that I may understand is meaning, at his next returne. When he fayth, pag. 36. If the next immediate use belong to religion, as teroboams

thing up of his calves, that the people might worship there, the action shall be construed religious whether true or false'y

scalled.

lo)ne to this the words of the eight corallary which goe thus: It is

It is not the same end, and use, which maketh a ceremon part of divine worship, I desire a reconciliation of these im For:

That which makes actions, such species of religion worship as Ieroboams bowing to the Calves, the makes them parts of divine worship, though sale But the use and end here make actions such true at reall species of falls worship religious, as Ieroboams bowing to the calves was: ergo, the usea end makes Cerem, parts of divine worship.

Againe he fayth: it is not fo much the terme from white that shall denominate the action, as the terme to white Pag. 36.

If he meane by not fo much, that is never a whitt, a conceave he doth or must, I desire he would inform us, by his next answ: of this case: Conceave a mank ming to do homage according to custome to the Kirshall by reason of an errourous conceit, bow out of facred opinion and affection, though the object be will, and the act terminated in the person of the Kirwhether is this action sacred or no?

Againe I enquire what those words meane: The same Comony which is in present use sacred, may be forth with by change of the object become civili: The people bewing do worshipped God and the King, the Ceremony was matter the same, but objectively different. These expressions a comment: If by materially the same, he meane the turall action is the same, its true, but that is nothing this purpose. Let him tell us, whether there is a pecuspecification of those actions in themselves, before

r-5,6.

Tag, the The climes of the colour date of the that corrections that ed better

come at the object: Since the object supposeth the being of the thing in its kynd, before it can be an adjunctio it: If there be the same specificall and formall nature of the action, then that bowing being civill when it is performed to a man, why might not lhon have tendered the like to an Angell, and the angell recaved it, in that he might have done it, as to a fellow ferrant of higher honour and account, and the angelf needed to have feared religious worthip, for he being knowne once to be a creature, the change of the object would have altered the worthip: But the angell it seemes was of another opinion, then the Rej. and conceaved that it was religious worship before it came to him, and would not have beene civill worship if the object had beene changed.

The third partition (of facred Ceremo. into prop. r'y facred, The estable of divine institution, which are simply need fary, i.e. partition.

assisting praction, or reductively so called, as the which in burparticular have no divine inflication, but are applied to bungs divine, and these are arbitrary and ambulatory screin. This partition is fomthing obtcure and therfore should othave beene sett downe in bare words, but had some inficient warrant and explication: For 1. if these be true members they must have the true nature of things saacdagreeing to them both equally and effentially: but hings which are applyed to Divine actions, have not the nature or definition of things facted, because they beapplyed as adjucts to the subjects in a seperable manner. Its all one as if a man should divyde, a living creature, either that which is so properly, as a man, or that which

The vanity which is so reductively, as a garment, because it is appeared to a man. 2. Proper is usually opposed eithernous tropicall, or to common, or to alien, or essential unto none of these sens it be referred in this place where it is opposed to reductive. 3. Sacred arbitrary coremate in truth arbitrary worship, and arbitrary worship, is will worship. 4. I would know to whom our Cere are arbitrary? Surely to the imposers only, and so all instituted Cerem. are arbitrary, though to others, they know made never so necessary, they are not (it will be sayd) made necessary to salvation. No more say I are all popish Cerem. nor all Divine, absolutely necessary to salvation, nor so made or esteemed: Ours are made, as ne

all those that refuse them.

The footile

The fourth partition is, of reductive facred ceremo. intrightly so called, and abusively: which is indeed an explication of the former division, for facred Cerem. of Divine institution, are rightely called and the other abusively: But the Rej. syndeth both these under the headed reductively facred (Rightly reductively facred strang amizing termes) are they whose object and end is good, and the things not unapt, &c. where I cannot but admire, that no place is given, to a good efficient or institutor, with his authority in matters of institution: we cannot understand by this description, but a Ceremo. Is as sacred and religious, when it is appointed by a Vestrye of Layicks as when the convocation imposeth it. 2. The papill have as good ends, and objects, and also as much aptical in mother.

cessary to salvation, as man can make them, whenthe ordinary meanes of salvation, are absolutely denied to

in most of their Cerem. as we have in ours, and vet they are taxed by our divines, as not rightly sacred, and they themselves are assumed to defend sacred ceremonies. meerely humaine, or without speciall authority of the infinitors, how good foever they esteeme them for obica and end: So the Rhem. on Math. 13.9. Cerem. are mude by the H. Ghost, joyning with our Pastors, in the Regiment of our Church. So also Bristow against Dr. Fulk in his Rejoi. to Bristow, pag. 104. Nay there is no order of Friars that will admitt of new Ceremon. to be rightly reduced upon them, what ever their object, end, and aptnesse be, except they come from the institutor of the order: All Casuists do hold it for a wrong unto them, if their Priors, Abbatts Generalls, should impose upon them the observance of any thing, befyde the vowe which they have made, to observe the rites instimed by their founder: And are not we Christians, as much tyed by our vow unto Christ, as they are to Dominicus, Fransciscus, &c. Or are we more subject to our Prelats, then they are to their superiors, by vow of obcdence? Luther also hath given us a good item in Gen. 22. In religion nothing is to be attempted or rash'y adventu- In religiona red upon, but in things belonging thereunto, we must alwayes velaudendum: enquire, who, how good, and great the person is who com- cultimen, quise mands: But the Divill changeth these things, in to what, of quality, quantum what quality, and how great the thing is. Is it not strange Diabelus much that quality, and how great the thing is. then, that from an auncient reverend minister of the out, quale, Gospell, a hundred yeares after, ther should come a doc-quantum. tine, of right instituted reductive sacred Ceremon. without any respect of the authority, which is in the institutor?

The first Part.

And

And yet even if these conditions made necessary by the Rej. a quæstion may be made concerning the cross, whether two crosse motions of a finger and a thumb, by things apt to putt Christians in mynd of Christspal sion for us, and our passion and profession for him?

Abusively reductive sacred Cerem. sayth the Ris. are law latrous, superstitions: Idolatrous, respecting a wrong object. Superstitious made divine in termes ir in effect: Impious, cisting off Gods Cerem. or obscuring the Gospell, by representing the History and mystery thereof by dumbe showes, as in the Pageants of the Masse. Here agains the same fault is committed, that opposite members of a distribution, are made subordinate one to another, and may be predicted or affirmed, as Genus and Species, which is an infinite feeblenes, in a judicious disputer: for are not idolatrous, impious: are not superstitious impious Ceremo, as those which professedly crosse the first and second commaund, wherein pycty is most properly placed, and thus divisions fill up places and breed confusion.

CHAP. VI.

Concerning the difference betwixt popish Ceremon. and ours, in regard of nicessity, bolines and efficiety, wherein bow far we some with the Papists, is fully discussed by the confession of papists themselves.

o lest passe she first abuse of Idolatry: Superstition is consessed to be present, where the proper service of God or merit, necessity, holines, and essicacy, by the churches insti-

infilmtion or the doers merit, or when omission of them is counted a synne without contempt or scandall, as it is amongst the Papists, sayth the Rej.

We are now come by this distinction, to discerne the differences betwixt the popish Cerem. and ours, theirs being condemned and abominated, and that justly for these evills which are found in them: but ours are wholly acquitted, as though they shared not in the same guilt: Lettus therfore enquire into this busines, with that recaved caution, heare the other fide.

Partem.

First as touching merit, which is attributed to the doing of Ceremo. by Papists: the difference here, lyes not firstly in Cerem.in particular, but about good works in generall, the Papists making all good works of beleevento be meritorious, and we denying that presumpnon. But set that controversye asyde, our Prelates profelled, the observation of our Cerem. to be good works of the same kynd, that many of the learned Papists doe many of theirs. The mainy enquiry lies about, propriety of worthip, necessity, holines, efficacy: And (merit being excluded) if these be found in ours, as well as in those of the papifts, they will prove guilty as thers, and with thers to be condemned.

with Papills in Enquire we then, of the severalls: 1. In the doctrine giving proof worthip I see not how, or wherein the Iesuites doe thip to Cere. differ from the Def. and Rej. about such Ceremonies chavasus reis ours. Balthasar Chavasius the Lesuite, in his notes of true verz religionie religion saysh thus: Ceremonies are called lesser, in respect of duit: Minores

How we joyne

those Comminde

refectu majociunt, Illa ca ad coleadum nurcationemq, words. e-ulmodi cultus, vel præci-Piarum cjus PERTILITA CODmiant.

respects major those which are tearmed greater, because these are ledge he frecipus greatest consequence, and to appertaine to divine worship, of oc divinu cul. themselves, and directely: but those to with such are cerem of directe respi- leffer note, they so farr conduce to the Worshipping of God, a tenus tantum they sirve for the ornament & signification of such two ship, w Deum conse the special parts thereof: which is so par the Rej. & Def. rant, quatenus doctrine, that they may seeme to have translated his

> For necessity to salvation, no learned Papist ever with or taught any such thing of all their Cerem. Darbyshytt Bonners Chapplyne, and Kynsiman, professed to Mi Thomas Haukes Martyr, that no Ceremon. (befyde those which Christ himself instituted) are necessary to salvation, but only for instruction: whereupon Mr. Haukes answered, God send me the salvation, and take you the instruction. If necessity of observance be respected (which the Def. ca 6. fect.3. calleth obedientiall,) that is not only as greating our Cere, as in any of the Papists, and more also, butadvanced by Dr. Covell to aquipage with the Decalogus, and Dr. B. by his silence yeelding unto him, and imitating of him, doth seeme to subscribe to his sentence, and certaine it is, that he writt with Achyepis, allowance. Etelefiasticall constitution, sayth he, doth change the nature of indifferent things, & by vertue of the commaundement they be come necessary, Mens ladoes while they are in force, commaunding or forbidding, bynde the conscience is the Decalogue doth, in his preface to the confutation of Dr. B. his Apo logye: The Rej. comes not far short of this plea, pag. 42. where he fayth: They are orderned to be used necessirih,

ril, inrespect of order and peace, though in respect of judgmini, and imme liare conscience to Gid freely: The former Howthe Rei part of these words, layeth more uecessi y upon our and Papists at Cerem, then the learned Papists do upon all theirs: The the necessity of Ceremones. latter doth take away no more, then the like words of thin do, as by and by shall appeare. In the meane tyme lethim that can unriddle me this: They are ordained to be usednecessarily in respect of order and peace, shough in refull of Iudement, and immediate conscience to God freely: li there one conscience mediate, and another immediate? Is necessity of order and peace free in judgment and immediate Conscience? Can any creature, or is any so foolish as to say, they can lay a bond upon conscience immediate to God? Is it not a contradiction, for men by their authority, to bynd immediatly to Gods authority? The truth is our convocation doth make our Ceremonies, as necessary as they can, either by ecclefiasticall, Civill, or Divine authority, whereas the Papills say, they can make many of theirs more necellay, then they doe, if they would: And yet in all, their highest pitch is, they call them necessary: Not out I any necessity to salvation, but out of the churches institut us, ied en infi 11071: and enjoyned the Sacramentalia, not ly any necessity income Ecclef a sacrament, but of a commaundement of the church, and ceditate Gerawe do no lesse. ecpri. Bell. de effect. Sacrae

mente . Ed pre-

For making it synne to omitt these cere. even with- polis. out the case of scandall & contempt. 1. This no learned Papist doth say of all their cer. as you shall heare streight. 2. Our practife doth fay so much in that, bare ommission where

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where none are scandalized or contemned, is mader fault punishable, nay more then that, when by the practise of them, many are scandalized, and great contempt doth follow to some users of them, yet is it, a capital fault for them to omitt them so longe, untill they may use them without scandall, and contempt: And what hath beene sayd of worship, necessity, and synne as that we concurr with papists cerem. pressing our Ceremon upon the same conditions, as they in the former considerations, the like is true also touching holines.

Now because some of these things, which I have assistanced, concerning the doctrine of the Papists about Cerem. may seeme strange to those, that take the measure of their opinion, not from them, but from the occasional and impersect sayings of their adversary pattyes: It shall be necessary, to hear themselves speake. First let us hear Cassander with his allegations, who so much consenteth with D. Burges, that his Rej. might better have been called, and intituled Cassander Anglicanus, then M. Sprints book was, save only, that there is more passion shewed in it, then Cassanders temper, and prosessed mederation and the house have the same of sall and the prosessed mederation and the land of the same of sall and the sa

Cassand. in professed moderation could be brought unto. Cassando ensult art.

11 de failum in his consult. article 7. I conceave that to be false, that any so aliquos docu. ours should have taught, those externall rites and Ceremo. It is exercised be norships necessary to procure justification before God: Not exercised ther is any other thing attributed to those rites, but that their two necessaries externall observation may admonth us of the true and the residual internal worship, and might by the hand lead us thereunic become easied.

And if they be done out of true faith in Christ and obedience pand easiers in the Church of Christ, to which Christ hath commanded

sito le subject, they recenve that acceptance from God, Which terra down ther works of pyesy do: But that all ingenious, confesse, our interno cultu nos administra tipe of happines is not to be placed in them : Againe, the same of adminin nu ducat , & & Casander page 869. The faile opinion of worship, merit, necesse ex vera in Christom fide opinion of whom that concest is sa & obediences Christum fide & obedienus bured) do not acknowled e, but af firme that it is falfely attri-Liceldiz Chriiti fiant, cui build unto them. Of this judgment Thomas Aquinas, and Christus obtemperari pre-Byell are land to be by the fame Author pag. 870.871. And in copie, ead apod Deum laudem 1875. If the explication of those positive precepts be con-habent, quam catera pierais sidered, they will be found, not to differe much for an opera. Id audviscor exhortation, &c. If the sentence of some may aptem ingenie omnes confilust more riged: I beleeve, that no man is forbid to follow reasons in is fiduciam falunis he more moderate opinion, which is explained by Gerson, and non effe collewhen by many worthy men, who in the transgression of pag. 359. Oppnionem falfam ut lynd of precepts, place the mortall synne only in cultus, meriti, fandall, and contempt. The same author in the same places. neceilitani. l'òtiticii ipfi (qui-Alphonsus Verbesius thus: Our traditions bring no deadly bas i lam allignat Mell.) inger unto the transgressors therof, un'esse the heart be im non agnotion fed falls fib ou and contemning. Perionius (out of the sentence of the attribut dicunt pubone Schoole as I suppose) writes thus: ther be many Cere. the Thomas & B cl apud cunnthe church, which fall under the nature of a counsell, but dem pag 871. 872 Idem pa. of which come under the nature of a pracept, the violators x75. Si build inci of them, all ours doculd make guilty of synne, unlesse per-ram posiciona modi fracepti. drenture they shall be found contemners. explicatione consideresar

band multum dissolutatione differre comperientur, &c. Si quotundam sentent a rigidior hie videtur-geno c. cdo

dichtheminorem sentennam sequi, que a Gersone, ut a multi a enuntique viris Certonem unitantibus arkant, qui in hujusmodi precentorem transgie sone, a solo sentente de contempo peccatum mortale succes: sem ibid. Alphonsus verbessis sic: Notre traditiones inhit capitalis periculi adterunt transfessionis, nis adia animus impius & contempons. Perionius (ex Sorbona opinor sua sententa) sic: des successionis certessa que sub consistent cadunt, que autem sub preceptum cadunt ut caucum sace violatres, omnes mostri peccati reos esse volunt nist sorte ceutennant.

This which Cassander sayth is fayre, yet to make it

more full. I will add some other testimonies, and those Gregor. de of note. Gregorius de Valentia a lesuite, Tom. 4. dispuis Valent Tum. Tip 3. qu.t. qu.cstion.1. part.4. It is a notorious lye, that we attributefi port, a Clarum much to these rites as We do to the Sacraments, and that ne quot his rivi- have them in the same account, as though a true Sacramin bian mi quan-could not be instituted without them: If any of the vulgar for tim ipis 5aeinmentiquem erre in that behalf and so conceave, assuredly; neither in grat to loco habeturquak church nor divines so teach: If they be omitted Without sun nequestine it dall and contempt, and the matter be small and that a strike Sacramentum: will and full deliberation be wanting, it will be only act gares in ea neall synne. So Cajetan a Cardinall: The rule is universal, be ferriunt, and that in those things which stand by a positive law, if the trans ecite reque eccidia decerne gression be made voithout contempt, and crossing the end of the que Theologic Law, from some excuse appearing to the party, if it prints dalum & con- from him, who bath a mynd no wayes syding against the conuniur, & res maund which bynds to a mortall synne, a mortall synne is a 1. chiqua , vel cumulent vo- by that breach committed, because it is not the intention of the turns & deli-bernio plena, holy and just mother the church, to ensnare such good sould pecculum crit With so dangerous a bond.

le. Cajeran.
firmit succ præcept. Univerfalis est regula-quod in ijs quæ funt politivi juris fi abbjue contemptu & tria
tione tria, ex apparente fibrexculatione transpress o fiat, ab eo qui animum haber multo paéto contem
diracteria pro ceptem obligans ad inortale, non incurritur mortale peccatum, quoniam non est incuro; à

& junz matrisseccleliz, bomis hujumodi animas illaqueare tam hottili vinculo.

Eellarmine also thus : Certaine Cerem. are immediate won Tolarm, de eleit. Sacram. ship, some distrose unto worthip, some are instruments of with lip.2. cap. 20. Que so lere. far immediate In p: The fame author in the fine place, cap. 31. Calvyn fall adien qualam he judgeth it a fault, if Circm, be omitted out of contingu for influence groffe negligence, and our Church reacheth no other 1/11/8 164 frit inflowmeta ating Hand, ching her Ceremonies. The fame authour againe: Other Con 14; 11 Cario monies are not lawes, but admonitions, and holfome influ men. Te fi fer see, em: tie . el 110K. tions, which bynd not a man over to any blame, such as many crasism willof the rites of Christians be, for he doth not offend, that with-sansur Coron. out contempt, doth not sprinkele himself with holy water, when accept de sun Ceremonijs debe enters into the temple. cet. Idem de Rom. Pontif.

is a sup. 18. Carera non fure loger, fed adminisiones, wel pia inflicusiones fine obligacione ad culvam, quates hu plumuritui (briftianorum : Nec euim peccat, qui citra contemptum non aspergio se aqua luftrali "cum inriden templum, &c.

It was but a poore proof therfore of the Rej. to alledge, that which Bell. fayth of some Ceremonies, as if it did agree to all popish Cerem, and that in the common judgment of Papists. Calvin speaking in the perfon of Sorbonicall Drs, declareth their opinion to be; Thu Ceremonies bynd confeiences by accident, to witt, because Quel Core. ligant coloras of their ratification, in that the church intend this, and the sim per accider people consent. Lastly the judgment of Papists is cleare, propies ratification, quie that they putt no holinesse in the Cerem. instituted, you ecclesia becime that they putt no holinesse in the Cerem. must place no holines in images, Concil. Trid. Sess. 25. Pulm confension. Antid, ad onto By this which hath beene said, it is (as I think sufficiently range areas, manifested, that the differences betwixt all popish Cere. and ours, of worship, necessity, holines, and synfull omission, are vainely and without ground alledged by the

1. Doe the Defend, and Rej. affirme, that our Cere. The fumme of agreement are not properly worship, but only to admonish us between the Rej. and Pathereof: The Papists say the same. pdls-

2. Doe the Desen. and Rej. affirme, that the omisfion of them without scandall and contempt, is not a synne: The Papists say the same.

Rej.

3. Doe the Def. and Rej. affirme, ours are not necessary to salvation, but necessary by the com-The first Part. maund

maund of the Church to be practifed: The Papills fay the same, nay of some of theirs, they say life. for they say, that many of theirs, are only appointed by way of counsell, not of commaund,

There is one other difference, which is added to the former, that Sacramentall operation and efficacy is infeoffed upon Popish Cerem, as he mentioneth pag 40. out of Bellar. Ladd concerning this: 1. That Bell, doth

What kend of operative wirthe the l'atheir rice

Totisfimum.

La ins ar

Coarrages de

not affirme this of all Cere. 2. that he doth not alcribt Path place in this virtue to the crosse as a humaine Ceremo, but as an imagined institution of God: especially from the institu on infanter Des 1100 of God: The cheif Issuites do disclaime this operative e-amen, lib.s. Virtue of many Cerem. Sacramentalls do not Work remi

Sacramuse sion of veniall synnes, neither are they appointed to signific reminione that, but to stirr up their mynd to detestation of them: So the pecearon ve. Iesuite Vasquez. Bulibasar Chavasius another Iesuite: 111. as can proof. Without question, that we putt so much difference between a miam, and a Cerem, and the Sacraments, to Which they are applyed, as be

one in a refer tweene the bark, and the wood, the body and the foule, th to see in ; leaves and the tree, whence it is we graint that they may be a jant, con omitted in any waythty necessity. Castander also Consult

art.9. well observeth, that the bell Papists doe maketh men vice reli- Cere, of Bapt. only, certaine visible words: from whence 21. Tarania it followerh, that they give no other operation to then then to words, which all favourers of fig. ceremo. mu needs give: And our prelats do give in all their proces

guarding dings, and expressions: as by the following arg. sh run un, en appeare.

pas - arima, folio & arborem, unde concedimus illus omitti poffe in gravs necefiitate. b ere a quadam vijbeles.

I have our Product give a morall operation to their rites and Cerem, and the Papills do no more Are-1. Wh

1. What ever is a meane any manner of way ordained, to bring in divine worship, and to cary the mynd and heart to God in that: is so morally efficacious, as the Papilts require, and so as our Divines condemne it. Nayifit be by teaching, & stering towards these supernaturall works, as Gods spirituall worship: Its that which the Lord condemnes in images, which tell lyes, its that which the Lord threatens Isay. 29.13. that his feare is raught, according to mens commaunds. And this kynd of efficacy our Cerem. have by their institution as they acappointed, and enjoined to be used. The preface to the book of common Prayer, discovering the intendement of the imposers, hath these words: Such are retained, which are apt to stirr up the dull mynd of man to the remembrance of his duty to God, by some notable and speciall lignification, wherly he might adifyed.

2. These Ceremo, which are of the same kynd, and homogeneal with the fignificative part of the actions in the Sacrament, they may be said, to have a reall and true chicacy of teaching, and so be a work of proper worship: because that part of the Sacrament, which is placed in fignification, is so: but these ceremonies are homogeneall, & of like nature, with that part of the Sacrament, doth baptisme consecrate the child to God? and so doth the crosse: doth baptisme signifye the covenant, betweene Christ & the child? so doth the crosse : its openly fayd, to betoken the engagement, that is betwixt Christ and the child, that he shall be Christs servant, and louldier to followe his colours, and to fight under his banner unto his dying day: though this image have no tongue K 2

rongue of it owne, yet its speaks by the mouth of the Prelats appointing, and their substitutes the ministers

acting this image.

3. Consider that which is made end of our Cerem, that our Cerem. are able, or at least are conceaved to be able to attaine, for every rational meanes can reach the end, now this is the end of the crosse his institution, the white at which it shoots, and the minister makes it spell this lesson, even our dedication unto Christ and our continual perseverance in his service, so that as the end is, so the meanes are, the end is properly holy, and religious, ergo, the meanes appointed thereunto (such this is) must be holy religious and efficacious therunto, in the intendement of the institutor.

4. Those which are of the same ranke, and sett in the same roome, with Gods owne Cere, they must be conceaved to have holines, and efficacy in them, for so Gods ordinances have. But these significant Cere, thus instituted, are of the like nature with some of Gods owns spiritual rices, As the Phylasteries Nub. 15.39, were appointed by God, for this end, to be remembrances, and admonishers of the law to those that used them: the same place our Cerem, supply, and are ordained for the same purpose.

It it be here fayd, that God himself appointed his and therfore they are holy and religious, but ours bein instituted by man have no more then man can giv them, I answ: God appoints his, and therfore they a truely holy, and religious, and ought to be embraced Mens inventions being settin the same ranke, are holy and religious, but falfely and superstitiously such, and herfore are to be abandoned.

CHAP. VII.

Touching other partitions of Ceremonies, Pag.

Fift partition is, that of sacred Cerem, some are per-petuall, as divine, some temporary, moveable, alterable, ambulatory as humaine, and of ambulatory some

int free, and lome are fixed.

Of the perpetuity of Divine Ceremon. there is no juzítion, of the alterablenes of humaine, 1. That is a compt rule which the Rej. addeth viz. that they are alemble, when in the judgment and consciences of those to thome it belongs to discerne therof (that is with us to the ionvocation house) they become not unprositable alone, but ingerous and hurtfull. For not to repeat here, that all umaine Ceremonicsare unprofitable, dangerous, hurtfill, 1. unprofitablenes alone is sufficient to cashyre a Ceremony of mans making: consider well of these icalons.

1. If Gods owne Ceremonies were therfore to be vaporable removed because unprofitable, then much more to cash, re a ours, Heb. 7.18.

2. If we must answere for idle words, then much more for idle ceremonics.

3. That wherin neither the governour, attaines his end in comaunding, nor the governed his in obaying, to Κī comcommaund that is unlawfull: but he that commaunds unprofitable Ceremo. he attaines noths end in commaunding, nor the governed his end in obeying: Ergo.

4. 2. Coll. 18. Those things which perish in the using, with those we must not be burdened: butun profitable Ceremo. perish in the using: ergo, with

those we must not be burdened.

ordination to help forward morall duties, then their use is unlawfull, but when they are unprotable, then they are not in subordination to help forward the morall. Ergo.

6. That which croffeth the place and office of the governour, that he must not doe or maintaine: be to enjoine a thing unprofitable is against his office and place: for his office is to rule for our good, Ro

13.4. but unprofitable things are not fo. Ergo.

That which the magistrate can commaund of maintaine in the Church, he must doe by virus of some precept: That which is done by virus a precept, will be avayleable to bring about the end, whereof there is a precept, but unprofitable things cannot attaine that end: Ergo cannot done by virtue of a precept: ergo, are not und the commaund of a magistrate.

. Againe when its here referred by the Rej. to the judgments and consciences of governors to discerne the dangerousness of Cerem. and I would sayne know whether the cosciences of all the Christians in England.

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be so subjected, and tyed, to the sei e of the convocations bascience, that without it they may not judge, no nor There of the unprofitablenes, danger, and hurt of the Coremo wnich they are to practife, furely this is more Inile blynd obedience, then the wifer fort of papifts admitt of. The Inquisitor Silvester, in the word in by the Rej. tupulus, saith that : To interpret discreth, humaine pracepts the court of conscience, belongs to every one, as touching his different prome practife. This was one ground that Paulus Venetus in low configenius, and the other Venetian divines stood upon, ad quemilies hatevery man whom it did concerne, might and ought profate fue. b discerne of any superiors præcept, even the popes, should sit die sheiher it were lawfull and convenient or no: But of the commands of the crein the Rej. had consented (as it seemeth with D. superiors. forell pag. 19. that in fuch things as thefe are, the præeptof the superior dorh bynd, more then the consciace of the inferior can: And that the subject having commaund of King, or Bishop, for his warrant, ought of to examine, but only to performe what he seeth ommaunded, A very good stirrop if it he well held, for helpmen up by, that they may ride upon mens coniences, at their pleasure, Dr. Davenant taught us other Octrineat Cambridge: when upon Coloss. 2.13. In position to Iesuitical blynd obedience, he shewed enout of Thomas Aquinas, that subjects may and ought indge with the judgment of discretion the decrees of their to superior with heriors, so farr as it concernes their particular: and against deerein, quare he Rej. his contrary doctrine let these reasons be wei- thank indicate, indicate indicates hed.

Interpretare

indices deferen tionu.

If the judgment of the governour be not the rule of impo-

The judgmeet imposing, then is it not the rule of removing Ceremo of the cover-but the first is denyed by all, even the Rej. and thersor rule of retain the second part cannot be graunted. 2. If Cerem. must rung of retains ving cerais. not be removed before they be discerned dangerously the consciences of the Governors, then Governors not synn, if they retaine Cerem. never so bad, provided that in their judgments and consciences they seemend dangerous, that being by the former graunt the rule of their removeall, but this is absurd: ergo. 3. If Gover nours have authority to keepe any Ceremonics impo sed, untill they seeme dangerous & hurtfull unto them then all other are bound to obey in the practife, of sud Ceremo, though in their consciences they ought to be removed, because the judgment of the governour, is the rule of maintaining, or removing : and thus they shoul be brought into a snare and a necessity of synning, either to goe against their consciences rightly informed, and so synne: Rom. 14. last: or to goe against the judgmente the governour, and so against the rule (that beingthe rule of retaining by the new doctrine of the Rej.) and so also synne: Againe of ambulatory free Cerem. the Rej. give honly an example out of auncient times, but we could wish some examples in England. It seemeth we are more fettered and leffe free in all the Ceremo. we have, then any approved course doth warrant: The explication of ambulatory fixed Ceremo. is as uncouth, with tile: Their observation, must ever be free in respect of the judgment, to be had of them, but the practife only is required For if all judgment, to be had of them, be free, then ti free to account them unlawfull, hurtfull or unprofin A frest suite against Ceremonits.

be judgment or without it? A bruit practife is not re- practice are used, neither is there properly any good practife, but fixed together, ulling out of judgment, Those therfore that so require nd fix our practife, must needs as much as in them lyes, quireand fixe our judgment in some manner: But in my deed no man or convocation of men (either de jngor defacto) can fixe anothers judgment, concerning awfull or unlawfull, They may arrogate so much to hmselves, & commaund men to captivate their wills mothem, & by their wills fo far as they can their judgpens, yet the judgment they cannot fixe, but only the outward practife: Neither is it any thing to me, what auhority others do arrogate to themselves, concerning my pactile, but what they require me to practife: I should acrount him as good a master or Lord, that should say, do his upon judgment, that thou shouldest do it, because I commaund it, as him, that fayth, thou shalt do this, judge what thou wilt judge: The Rej. it may be will fay, that he meaneth a freedome of judgment, in not accounting of them necessary to salvation: But no learned Papite houlds their Ceremonias minores necessary to salvation, the speake of necessity of synning upon omission withour scandall or cotempt, that hath beene handled before. Inchus in his Fp. to Q. Elizabeth dealeth plainly, & patt to the point in hand. If these Cer. be proposeded to Christians they must be proposided, either as indifferent or necessary: If this, we doimpioush, to make those things necessary, which God hath If indifferent: If that, they are then to be left free, unto the burch, but by comaunding & coffraining we make the neces-The first Part.

Sury: So Calvin de vera Ecclesia reso masione (pulsages);

excipient rot The, will except, that they be things of a middle nature, the
committees the Vehercof is indifferent to Christians, why therfore dothy
for a sur orgo forbidd any thing to be omitted?

quirqua omitis

A fixt partition is of simple and double Cerem. double in described to be such, as beside their use, for order and decing Serve also to adification, by some profitable signification which either if themselves they have some apenesse unto, or recent by appointment, as it were by common agreement. Where I the Rej. seemeth to double with us, when he maketa fimple Ceremon. to serve only for order and decent, without fignification, when as before and after hetelleth us, that no Cere. may be dumbe, but all must have their fignification, 2. Order and decency feeme tobe seperated from ædification in some sacred Ceremon, which he knew not of that willed all things to be done unto ædification. 3. All significant Cerem. are supposed first to be in order and decency, and yetafters long a tyme, we are to learne what use our crosse hash for order, more then a circle would have. 4. By thedistinction or distribution here made, aptnesse of things for fignification, either is in them of themselves or not, yet in the fourth partition our necessary rule was, that the things be not unapt unto their ends. 3. A strange power is here given unto the convocation, to make things apt for fignification and adification, by their appointment, which before were not apt to any such thing. This was wont to be the peculiar of God, to call things that are not as if they were, and so make them this or that.

A fresh suite against Ceremonies.

in the next place we are tould of fignificant Cer.improcrametall, & those are so called either reductively, such fixed to the use of the Sacramet, whether they beare no union beare some significancy, either of their virtnes, duties, unto which we are obliged by the Sacramet: Or be analogically so called, if they be instituted to work urall effects, the former are lawfu!, but not the latter. lineation of these confused distinctions is this:

Sacramentall reductive which are introductive.

Institute Ce
Sacramentall reductive which are introductive.

Ill which members, I could have seriously wished would have added acurate definitios or descripnd then he would either have beene hyndered, as confused serting of them downe, or else he have discovered, his infinite mistaking, and maito the world, how he had bewildered himself, he mudds the water, and so would missed the But we will follow his foorstepps, only let us a some conclusions out of the frame in gene-

is this: That some non significative Cerem. are Rej. considerative: or which is all one, significative Ceremo. großemannes. or (non-lignificative) or fignificative sacramentall.

desperate absurdity lyes open to the eye of any, we their eyes annointed with the eye salve of Loand judicious discourse, for let but a fresh man,

runn up the speciall to his highest, and he shill percent some no significative to be the speciall to the Genusci a fignificative cere. 2. Cer. reductively facrame all & no Significative, do properly apperraine to facred (er. reduc tively,& by right fo called & have beene hadled below & are here wholly heterogeneal. 3. Its well to be note that humaine Cer. affixed to the Sacram. & bearing fig. nificancy of the Sacram. vertue, & obligations, are fucha the Rej. fighteth for: Burthefe are analogically facrant eremonies tall, for analogie, similitude, or proportion, cannot be de nyed to be betwixt two fignes, which fignitye the fame virrues, the fame duties, & the fame obligation otheredal tyes, And though the Rej. fay againe & againe, they wee

never held unlawfull: Yet learned Chamiet in the nime

Barelle hymi in greater

of our Divines & reformed churches hath thefe words We of serve come y circustances in the celebration of the san the are no or met but we justly codemne those, who have added such things from paures which they have phanged mysteries, & proper fignific. at rais 74 but of that of those effects which appearaine unto the water of the person of b. person: As though the work should be twice or thrice done, The major and that either nothing, or that was not sufficient wisch was o net an adone by divine appointment, untesse l'umaine rasine sous have added supply. And the Walderes who first reformed their churches, & purged out all their pops sh leve, renouced all such humaine Cer. or Traditions as unlawfulls manifestly appeareth by all Papists and Protestants, that for para allum have sett downe their confession & practise. 4. Is Analy-The sically Sacramentali Cere, be impious amulators of Gods Peholy Sacraments, as the Rej. confesseth, what can be fayd, why humaine significant Cer. analogicall to divine fignificar should not by parity of reason, be esteemedim-

pious

pious amulators of Gods holy signes, Is it forbidden to amulare Gods Sacra. only, & not all his holy ordinances? After a'l thefe come in morall significat Cer. & buch are only wexper come benefite, which God giveth us, or to notify, profife or expresse some duty, which we owe to him, or one to aniber, But Ido not fee wherein these differ, fro reductive Sicra, Cer, except it be in this, that it may so fall out, that these sometymes are not affixed to Sacramets, This head therfore seemeth to be added, only because D. Morton had used it before, and for his sake let us a little further weighit, when therfor the Rej affirmes, that morally fignifiant are ordeined to expresse some benefitt on Gods meane any spiritual benefitt, or duty, besyde the covemonth which he professedly mentioneth & excepteth, for divisions there and crosses one benefitt may be signified, why not any one, & one the other, this most line for the country of the most line for the country one, & one the other, this morally fignificant, are religious or facred fignificant inthegenerall, the Species as large as the Genus: Hence gaine morally fignificant, will be a genus to facramenullreductively fignificant, for that is but a particular figunation of tome benefitts, & duties in the Sacrament, which are included under this Generall, & so one species of the distributio shall become a Genus to the opposite member, & contradition species. If it be here replyed that reductive fignificative facramentall is annexed to the Sacrament: I answer, that is nothing to the nature of the fignificancy, for take & use a crosse out of baptisme, in the same manner & to the same end, as in it, & it will be the same in the specifical I nature of significancy, only o much the worse, because it is sett cheek by jole with Laptisme. 2. I aske what he meanes by those words, exprese.

expresse, professe: is it barely to declared if so, then let him show who is his adversary, unlesse he will fall out with his shidow, for do not all his opposites graunt, that signs indicantia, or showing sygnes are lawfull, but not sim. kolica.

Lastly, when he affirmes, that these Cerem. morally fignificant are not to signifye the covenant of grace. I reply, if they may signifye any other spiritual duty or benefitt, if they may signifye the severall essential duties of the covenant of each syde, why may they not signifye the whole covenant? 2. If the crosse signifyen the consecration of the child to God, and so entrance into the covenant, the relation of a fouldier, to a Commaunder, a servant to a master, and so is continuance and faythfull perfeverance in that profession to Chris, and his respect and regard of us according to those relations, then doth it signify the covenant? By this which hath beene sayd, it appeares, that the quartion is fallely stated: for these Ceremo, are more then holy by application in his tense formerly opened, they are pressed as necessary, and are used as analogically sacramentall, s well as properly morall, and in lignification, do pertake fomthing of the proper nature of Sacraments, as also in the significative teaching, and stirring up the heart when its sayd, they are used in worship, they are exter-

w.c que!!!!un. nall acts of Gods worthip fallely appointed by man, and terve not for order, nor decency, nor adification.

CHAP

CHAP. VIII.

Concerning a nationall Church answ. to the

F the faythfull congregations, wherein we were borne, baptized, and nourished up in fayth, there is no qualtion made, but they are our loving and beloved mothers: Yet much qualtion ariseth contening that which the Rej. teacheth viz. That all these hurches together, have one mother, and so we have a grand-nother, that is the Church of England, considered as one hurch: and that by way of representation, as the convocation function, worship, and discipline, which include the orders and stars, that is, the Hierarchye, pertaining therunto, but not by mother collective consideration.

or in any ortholore writer, of a visible particular Church, either grandmother of Christians, or mother of other Churches, if
he Rej. hath, he should do well to informe us, where
we may fynd this doctrine explained. 2. I would wilmgly know, whether Christians & Christian churches
lio, were not in England, before this great grandmoher? I think, the Rej. will not denye it, nor yet slye for
accour to his phisitians, who have found out an herb,
shich is called of them, Soane before the Father, to justipe his intention of Daughter before the Mother: He must
started
Matrix
Onselse, that this Grand-mothet, is onely a mother in

Filler and Filler and Filer and

law,

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The nainte of a represenceure church,

law, and that law also to be mans, not Gods. 3. All the churches of England, may as well be considered as one in unity of profession, without any new motherhood, all the Latine Scholes of England one, in the unity of the same Grammar, or all Gallenicall, or Platonical Scholes, one in their kynd. 4. A Representative mother is the image of a mother, and an image, with communding authority in religion, without Gods commund is an Idollal and available property.

Seed ende maund, is an Idoll: It was well therfore, to this purpole Sa lin retra leniate a like fayd of Zwinglius Explan. arti. 8. That you be a represent ter ered mus. Der & Chime Helb rative church, we willingly believe, for you are not them egi. Settiffen este ni a o in de church : But flow I befeech you, whence you had this name tick live hoe men . Que toe Who flyled you with this title? who gave you power of me Remember ting, and combining together? who graunted you authorn er Grende . .. on corelecem of coyning decrees and Canons, differing from the word of a 211 : 5 . 1. 10 -The Court God? Who Suffered you to impose these upon men? who pur L. Berginer Swaded you thus to burden Consciences? who enjoyeed to the source to call evil good, and good evill? You are therfore an hyporters of a micro ricall church, which hash nothing found in it, and substanrecommended, but all things fayned and paymed, But you are not bear Sa confeien-The same true hurch, il at bride befeeming our Saviour, who flage ha property, felf,upon tie muth alme, and the spirit of God. He speaket The rest trains there things of the fe, which under the name of Repte fentative churches, imposed their inventions, upon true churches, without Scripture which is a true represent the first tion of our representative convocation. fotenda po eco. Asta o monstea consesses, that this Hierarchicall convocation is hu mark. ichia maine and not divine, and he will not denye, but Chi Francis, 2014 strans, and Christian congregations are Divine. Not what a monstious, and preposterous generation, the

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doth he make (as it were in a Chymæricall dreame) of Divine Children, proceeding from humaine mothers and grandmothers: Our Saviour was of another mynd; when he made these two opposite, from earth, and from heaven: The Rej. harh found out so great consent betweene these two, that earth may be the mother, and grandmother of heaven: Befyde the humaine mother of Divine children, is not of their heavenly fathers choise, nor by him appointed, to beare the person of their true mother: But the was first putt into this office, by the prefumption of men, and afterward authorifed, by the Archmother of Rome, continuing her profession, by sleight & might, to represent those, from whom he can show no other letters of credence, for the power he usurpeth, then she maketh her self, or hath gotten by stealth from civill power.

fant viz, when ther is a Parliament, which now we have not had these diverse yeares: And when she appeareth, she can give no milk to her children, surther then she hath commission from man: None of her children can have accesse unto her, only she appointed many yeares since, certaine servants of hers, with restraint of their sathers allowance, to dyet them, with drye ceremonies, and scourge them, with silencing, deprivation, excommunication, if they synd sault with that provision, which is very pap, with a hatchet; Is not such a mother worthy grand titles and honor?

7. The examples of fuch motherhood, which the Rej. fetcheth, from the affemblyes of Israell, Scotland, and The first Part. M our

our Parliament, have no agreement. For 1. we read of no assemblyes of Elders (by office in Israell) from whence all other were excluded, stiled either Mothers of Israell, or all Israell: Neither was there in any such assemblyes this motherly authority exercised, of appointing hu maine facred Ceremo. unto Israell. 2. The assembly of Scotland, before Perth, had no such state, as our convocation, nor power of commaunding, but only advized of, and directed those things which God had appoint ted, and the churches were knowen to defire, yet might their judgment be well called, the judgment of the church of Scotland, because they pronounced nothing, but that which all the churches of Scotland, did publikely professe, even in their solemne consession. liament is not stilled, the Mother common Wealth of Eng. land, yet in civill affaires, more liberty is left for stile, and power, unto publike assemblies, then in religious: But if the lower house of Parliament, were not more fieely chosen, and of greater power, then the poore lower house of Convocation, a quære might be made, whether the state or common wealth of England were there or

Now for the second way of one church, by association, and combination of all particular churches into one profession, wership, and discipline: This is good, thus farr, and the very same with that collective consideration, which the Repl. mentioned, and the Rej. termed a new mission explicable nothing, except combination doth mistyly cover under it, the swallowing up of particular congregations, by Nationall, Provinciall, Diocesan churches. But as so

s for that clause, that this must needs include, such orders and offices as our Hyerarchye: this is either a begging, or a stealing of the mayne quæstion: For 1. this Hierarchye consistes th of officers and orders by the Rej. owneconsession) humaine, not divine: now association of profession, worship and discipline, may certainly behad by officers and orders divine. 2. The reformed churches of France, have their affociation, and combination, without any Hierarchye. 3. The Hierarchye doth notaffociate churches, under it, but subdue all to it self, Jothar, as the Pope, is sometyme esteemed the Church ofRome, and some syme, he with his assistants, so is our Hierarchye in England. Beza in his notes of the church not fur from the end, giveth warning of this: I most willingly to ance from unethe wholl frame of Episcopall authority to the Papists: library reliaof which (I openly professe) the Holy Spirit of God, was never he author, but humaine policy, which if we do not observe, to gadine due) be accursed by God, we certainly as yet see nothing at all: and sprittum San *surish we do a viper in our bosomes which will kill the mo-authors. Ish ther. This prophecy is too true of the Hierarchye, as in designation other respects, so in this, that it seemeth to devoure, our frammatuntia mother churches title, liberty, right and power, and in a led unife, con great part hath prevailed.

9. It was added by the Replyer, that the Hyerarchye, viperam in fin is a creature of mans making, and may more lawfully be rustus matter removed, when it pleaseth man, then ever she was by him erected. To this the Rej. answereth, confessing, that sundry offices and orders in our church are humaine, and not divine: adding, that accidentall formes of discipline, are not determined in the word of God, but less in the churches liberty.

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berty, to devise, as all but Anabaptists, and such as edge in

neare upon them confent.

Which words are worthy of a note or two: Forher 1. acknowledgeth our Hierarchye of Archbishops, El Deanes, Archdeacons, &c. to be creatures of mans ma king, not divine: Now of these principally confisou convocated mother church, as its well knowen, a fer ministers being added to her, for fashion sake, so that this church is a church of man, not of God by his owneron fession, and this church is sayd to be devised by the church, now it foundeth strangly, A church of the church devising: Nor know I well, what the devising churchol England can be. The Rej. telleth us, that there be, but two wayes of confidering, the Church of England, a one, either in the convocation house, or in that combination, which must needs (fayth he) include the or ders and officers, pertaining therunto: Now in botho these wayes Hierarchicall orders and officers are suppo sed and included, so that the Church of England, nei ther of these wayes could possibly devise these order and officers. 3. The distinction used betwixt the gla salls of discipline, and the accidentall formes thereof, o foure: And if these termes, may be interpreted, b that sense, which is given by the Rej. of Destrinalla Rituall, substantiall, circumstantiall worship, that must essentiall, which is commaunded in the word, that is accide zall, which is not commaunded, but permitted. Thent Rej. in affirming essentialls to be determined, audi cidentalls not, fayth nothing else, but that which is termined, is determined, and that which is not deten

ned, is not determined. 4. If he meane by accidentall formes, circumstances of tyme, number, place and occafionall course of proceeding, then he accuseth unjustly, not only us, but the Anabaptists themselves of oppofing so manifest a truth, by all men confessed. would be worth a little paines of his to declare, how, and in what sense our Hierarchye is accidentall, to the church, and discipline of England? The Bishops are efscient causes, even in a high ranke, of our Discipline, they are principall members, of our Diocesan churches, they have an Ecclesiasticall rule, and commaund over theper icular congregatious within their Dominion, by them and in their name, the effentialls of ordination, inlitution, introduction, suspension, deprivation, excommunication, &c. are dispensed and disposed of: who will by, that these things, can agree to accidentall formes. 6. Concerning edging upon Anabaptists, in this point it may with better reason be objected, to those that maintaine Diocesan Bishops, then to those that oppose them, for it is well knowen, that the Anabaptists, in Holland, Zeland, and Frisland, have their Pishops, which have care of many congregations, within a certaine circuit, & in all of them (though ther be others that teach) they only, at their vilitations, performe some mayne things belonging to the pastorall office. 7. The position (that our Bishops are humaine creatures of mans making) is not only to us, but to many of themselves, sufficient to condemne their office, some of them having publikely protested, that if it were so, they would not keepe their places one day.

CHAP. IX.

Concerning Superstition: answere to 64. 65. 66. 67. 68. of the Preface.

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Fore this day: These who hould the reliques of fore this day: These who hould the reliques of Popish confessed superstition, unlawfull, are sin that very name) indited of superstition. Nay they must be content to have it for their solemne style, in publique writings, for so Dr. Morton hath dubbed them (To his superstitious brethren the non conformists) and Dr. Burges will maintaine it. If any man take it ill, and say, that such a title doth rather beseeme those, which allow of seligious holy water, images, circumcission & c. besyde crosses and surplices (as these two Drs doe,) here is straight way scurlous: But let us inquire into the Inditement.

P2g.64.

1. It was noted by the Replyer as a ridiculous pecce of Rhe shoricke, and a trick of prevention, usuall with crasty men. The Rej. auswereth these two titles suite not well, and the charge is weightye: which is very true, they suite not well, neither, to them they were intended unto, nor yet, betwitt themselves, and the charge of superstition, if it be in good carnest and upon ground, is weightye. But not well suting, do meet often times in affected accusations, and so doe here ridiculous Rhetorick, and crastings? Shee that hasted, to call her party whore, in the beginning of their scoulding stay, for searce she should be prevented, with that salutation, as more deserving it,

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witherin crafty, and yet if the called her whorish Sister. it was ridiculous: Ridiculous I account, a new unexpected toy, which bringeth some admiration with it, Now this accusation is such, for untill now, it hath fance beene heard of. The lesuites want neither invenfron,nor good will, in accusing such, as reject their ceremonies with all kynd of reproaches, and yet they couldreveryer, hist upon this imputation, to charge them with superstition for that cause: Nay Balthafar Chavasius alesuie) lib. 2. cap. 7. s. 4. though he would fayne have fillened some such thing upon us, yet seing it would not ake, but be accounted ridiculous, even by his owne strinds, he doth so much as say, he durst not do it for hime: We must not expect suyth he, many superstitious exrishous of undue worship, from those who are fallely called, getten (vefor-Evangelicall professors, considering be se superstitions are superficience smitted be certaine, vaine and superfluous of sevations: but cultum expedience (meaning the reformed churches) do bitterly inveigh munipore que moit against all Ceremonies. So our Rhemists on Acts quedam inneres 17. Sect. 4. discharge us of superstition: whereupon Dr. selent, sit and Fulk saith: we accept of your testimbnie as the witnesse me omnes sufacur Def. and Rej. should goe beyond the lesuites in their owne element, and teach them how, and in what inse, they may here after better accuse Calvin, and those hat agree with him of superstition, then of rash irreligious, or profane innovation, for rejecting so many Ceremonies of theirs: which not only they, but also our Divines (if we may believe the Def. and Rej.) esteeme cally reformable to good use, & not simply unlawful: And

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And by the same reason, Non-residents, Pluralists, Tot Quots, common swearers of diminitive oaths, & dicen, standing upon the lawfulnes of their practice, may upon that supposition, call those, that gaynesay them superstitious brethren.

2. For the exploiding rather then answering or consumple of the foresaid ridiculous accusation it was alledged: The superstition is a kynd of excesse of religious worship, and the an excesse, or error in a negation, was never called by any at thor superstition, when he meant to speake properly, except the very negation, be held as a speciall worship. That we doe not abstrain from these Ceremo, but as from other unlawfull corruptions (even out of the compasse of worship: That every roneous deniall of things lawfull is not superstition, and the all sorts of desinitions which are given of superstition, and the touch upon our Cerem, rather then on the denial or conduming of them. All this could not stay the Rej. but he must maintaine, and renue this weighty charge, as he callething and pronounce, that if we can avoy it, it is our win, (as if he would say) our book hath saved us: Lettus therfore consider, what the accuser can say, to bringe us to this extreame passe.

There can be no plainer reason of this accusation (said secretion the she Rej. then that out of Coll. 2.23. where will wo ship interests franced in negative observances, touch not, tast not, hands not Ge. But 1. we teach no negative observances so called, for observances are ceremoniall: Tho.1.2. q.101. art.4. we make no ceremonies of our negations, but make them morall duties: The Prelates on the other syde, appointing positive observances, do seeme to in-

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elude the negations of them, as of the same kynd: Baptize not without croffing, doe not divine service without furplice, communicate not without knecling, fo that hythis meanes they are made guilty of double superhition.

2. The practice of superstitions persons in those dives, condemned here by the verdit of this place, caries noproportion or resemblance, with our cessation, or negative absteining from cerem. because there touch not, pill 801, 66. Were taken up by virtue of mans impolition, and for the more speciall worship of God, in a more evil come to peculiar manner, but we cease from ours, by virtue of be worther. another rule, with no fuch intent, as to present any pealiar kynd of honor to God therby: And thus absteining from our Ceremon. as unlawfull, upon conscience (though they were lawfull,) cannot be superstition, except first it be an elicited act of religion, or worship: Such worship it cannot be, except either in the intention of the absteiner, or in the nature of the forbeaunce, it be used as a meanes, to give unto God speciall honor, that is, other and more immediate honor, then we do, by acts of obedience, common to the second table, with the first: But this is neither in our intention, nor doth the nature of such forbearance as we use, implye it: For that common charge which usually occurs in scripture, cease to do evill, Isay. t. Absteine from all Mearance of evill, 1. Thess. is a duty of obedience in generall common to both tables: Now, if it be onely materially determined, upon a work of the second table, not formally elicited, from love or justice to our The first Part. brother.

brother, it is no act of love or inflice. As if a manhating his neighbour, should yet for searc of Godsjudg ment, absteine from killing of him, this was no actor love, or justice, toward him; Even so, absteining som our Cerem. as evill for searce of offending God, though it may materially be referred to the first table, yet cannot it be an elicited act of worship, except it slowesh from religion, or a desire to do speciall honor to God therby.

3. These negative prohibitious, were so plainly the Commaundements of men, ver.22. that from henceur divines do commonly argue against such popish Cerem, as ours are: And therfore Papists in their commentaries, as Estius ad Corn. de lapide &c. upon that place do strive to putt-off that blow from their Cerem. but yet are constrained to confesse, unprositable and superfluous Ceremo. or instituted by a meere humaine spirit, (such as ours are) to be in those words condemned; if therfore this place, be the plainest reason, which the Dest. and Rej. have, of charging us with superstition, it is plaine enough, there was more affection and affectation, then reason in this weighty charge.

4. Whether any definition of superstition will beste up this weighty charge, forced upon those, that reject humaine Cerem, the Rej. will not try by the Schoolemen, because he loveth them not so well, but only by Definition which is found in D. Ames his Medulla: but pussing by the Schoolemen, he might have found in out Divines, Definitions, very fitt for this triall, as that out Vrsyne Tom. 1. in præcept 2. Superstition is that which add

deshumaine inventions to divine præcepts: That of Di. Fulk in Act. 17. Sect. 4. A will worship is, more then sappointed by the law of God: That of Mr. Perkyns on he second commaund, Superstition is worship of God, without his commaundement &c. For ther is not one sour writers, who treateth of superstition, and doth sorgive such descriptions of it, as from them it may be concluded, that the rejecting of such Ceremon. as thus are, is so farr from superstition, that it is the opposing of superstition: Yet let him choose by what Definitions, the cause shall be tryed.

5. The Definition which he maketh choice of is: Superflition is that wherby undue woorship is exhibited to God: siom hence the Rej. collicteth, and assumeth 1. that superstiun properly is in the opinion and mynd of the worshipper:
. That a man may imagine himself to honor God in the use fuch things, as God huth not forbidden or condemned, and thereupon forbeare, even for conscience to God, things lawfull: 3. That the very not doing of things prohibited in the first table (if it be for conscience to God,) is worship. Now the int of these, is to fetch quidlibet ex quolibet, any thing out of every thing: For ther is nothing in the Definiuon alledged, from whence (by any logick) it can be concluded, that superstition is properly in opinion and mynd: 2. The affertion is as false, as untowardly coleded, for though inward superstition, be in the mynd or foule, and springeth from an erronious opinion, yet neither it, nor any morall vice or virtue, doth properly consist in opinion, but rather in affection, and disposition of the heart and will, as all that consider of the N 2 matter, matter, will easily perceave and confesse: Andasson outward superstition, that consisteth in outward obser. vances. 3. The second collection serveth nothing to the purpose: Neither yet the conclusion drawnession it, that there may be a negative superstition: yet is it soin. tricately fett downe, that it conteyneth a kynd of conne. diction, for the forbearing of things lawfull, is termed the afe of fuch things, in what sense I cannot conjecture: The last would prove something, if it were generally the as it is not: The avoyding of synne or things forbidden by God, is an act of common obedience, belongings well to things forbidden, in the second table, as to those, that are forbidden in the first: And the terminanation of this act, upon matters of the first table, doth no more make it properly worship toward God, then the like termination of it, upon the matters of these cond table, doth make the same act, properly justice, or charity towards men: It may, in this or that particular, be imperated or commaunded by religion to God, and in others by charity to men, but it is not, in that particular lar elicited, or naturally flowing from either, as worthing doth from religion and bounty from charity.

The Def. and Rej abiteine every day upon conscience from innumerable things forbidden concerning God worship, as from Popish Idolatries, Mahometicallim postures, & all the rabble of those divillish divises, which are among the Heathen. Yet I doe not thinke, that the themselves conceive, their acts of dayly worship to ail in account, unto such a number, as is there to be sound of such things forbidden. The plaine truth is, that anal steinist

ficining fro this or that instituted, or chosen to be observed, in the worship of God, & for the honouring of God therby, is a kynd of Cere. worship: But the mere abstei. hing from this or that unlawfull action upon conscience of Gods commaund is no special worship, nor was ever so esteemed. 6. But out of D. A. who sayth; That Religion. nobservace weerby we performe those things which directly lelone to the giving of honour to God, to much may be wrug asthe Rej. meaneth, viz. that if any observance be made of sudding any thing, which God hath not forkidden, of purpose o directly to give honour to God in the net doing thereof this must needs be an excesse of religion a negative superstition. luft so as not of serving, is observance; not doing a thing, is informance of it, as the purpifed absteining from that which speareth a dishonouring of God is a dir it giving of honour nie him. 7. Neither is the other allegation out of D. A to any better purpose than the former: There is a furshino sometimes in absteining from certaine lawfull things, viz. when some singular service, & honou is by that abstinece founded. Did the Rep. ever deny this? Nay, doeth he not expressy confesse as much in these words; The supersimusexsesse of religion, do t') so netimes secone to consist in a argation, viz. when t' at very negation, abstinence, cr forbearing is held for a speciali worship? The Rej. indeed, seemeth to finde a difference in that terme of sing clar: But that is ofindea knott in a rush; For by singul r Dr. A. meant the same thing which the Replyer meant by secial, actording as theis termes are of it promiscuously used. The descant therfore which the Rej. maketh upon this occasto, that we fancy our non-coformity so singular a piece of serN 3

vice, a singular point of piety, and of true fincerity, this, la is but a declamatory venting of bitter, but ungrounded furmizes. We account our abstinence from theis Ceten no speciall or particular worship, much lesse singularie degree of excellency; nor doe we esteeme it a point picty, more fingular, than to absteine from swearing i the Masse. Some point of sincerity there is, in results theis mixtures, but not worthip, or to fingular in ourof nion, as the Rej. would pertwade his readers to our in gular prejudice, & wrog. Many things are singular fault if they be admitted, the leaving of which is no fingul. commendation. What if some had rather never pres the Golpel, or receive the supper than tell alyek those endes? Will the Rej. thence conclude that the make the absteining from a lye a more singular piece worship, and piety, than either Word, or Sacramenus: would be loath to undertake the prooving of such wilde consequence. Divine, and blessed Bradford res fed to be admitted unto the Ministery by B. Ridley, a cept he might be excused from the abutive formalist then and now, in use: yet Gardiner, nor Boner, neith did, nor being asked would therefore (as is probable have accused him of Superstition, as esteeming the a steining from those abuses more singular service God, or piety, than all he might doe, and did afterwar in the ministery.

8. The examples brought by the Rej. are like un his Reasons: 1. The Pharifees did superstition/ly restrant labour on the Sabbath, beyond that which God impesed; it was an humaineir was a negative superstition. True; it was an humaineir stitute

finited Ceremony something like unto Popish holy cayes: But the Pharisces absteining from the seasts of Bacchus, Venus, &c. was no speciall worship. 2. The intistims not treading in Dugons the shold was negative specificion: True, as the former, It was an observation instituted to honour Dagon by: But their not-admitting of Circumcision was no superstition. When therefore upon such wretched examples, and reasons as their specific is so consider in Laying his weighty charge of Superstition upon us, as that he pronounceth all the sate of Nilus not to be sufficient to Wash us from grosse such in the understanding reader hath no cause to hinke otherwise but that even the Rej. may have a somident full persuasion such as that he buildeth much on, and yet but hollow empty supporters for the up-tolding of it.

9. Such also are his distinctions, whereby (as with a westinger) he dischargesh the Convocation of all suserstition, because they impose the Ceremonies, not as hings directly, properly, immediatly, but onely consequently, and mediately, belonging to the giving of honour to sold. For 1. If they be consequently directed to God in eaching of men Gods will, as the word doeth, they are similar worship unlesse preaching be no worship. 2. If they be worship proper to this office, they are proper solship. 3. If they be worship belonging to the first ible, then they are immediately worship: But all the foraer are true, as was before showed, yet one thing store would be knowne, what reason the Rej. hath to lace the observance of our Cerem. for the kynde of it, in one

in one degree of distance, and latitude: and the rejecting of them, in another? It seemeth to be as if the English day, and night should be so dissoyned that our night should be in England, and our day in China. When he further expounds himselse we shall be more able to discerne his meaning.

10. Last of all, For ending of this quastion about to perstition, I require a resolution of this not-unlike Quære, which with change of persons conteined his same case. Seeing there be different opinions concerning our Diocesan Bishops places, and functions, even among them that make benefitt of them, some holding them to be of divine institution, or else not lawfulling that (as they fay) without this perswasion they would give over their Bishopricks, to day before to morrow Others holding them onely of humaine Institution, and yet lawfull; Let him, I say, tell us plainly, whether the Prelates of this later opinion may call the other Prelati Superstitious brethren or fathers, for holding Ecclesiassial Bishops of Mans institution unlawfull? If not, let not the Rej. nor his Diocesan be so liberall of this titless others that dissent from them about humaine Ceremonies as unlawfull, except they either thinke Bishops cannot be superstitious, or that we cannot be wronged with any odious imputation.

CHAP.

CHAP. X. Sett. I.

Concerning Parliaments, and Convocations: answere

Because the Des. objected the authority of Parliaments, and Convocations for establishing of theis Rites, it was opposed by the Rep. 1. that Prelates in theis matters have no respect unto the authority of Parliaments, as appeareth by the testimony of the Parliament is selfe An. 610. in the Records thereof. 2 That to Parliament docth allow subscription, and Conformity to be urged as now it is by the Prelates. Which also has shewed out of the same Parliament records. 3. That it Prelates proceedings are so ag'. Parliament Lawes, but by them they are subject to a Premunire. Now see that is rejoyned.

1. The first fillip is that though the Prelates regard pot the authority of Parliaments, yet that is no answer to is a bjection, their Ceremonies are established by sundry acts is Parliaments. Where the Rej. forgetteth that some arguments, and answers are ad hominem, that is, they reject the thing in quastion, not simply, but as it compacts from such a man. Now this was the meaning of the Repl. that objecting of Parliaments by a Prelate, in steinee of Prelates who regard not the authority of Par-

luments, is a ridiculous plea.

2. In the second place, it is denied that the Prelates espect not the authority of Parliaments, because, for-The first Part. O sooth, footh, they have the kings commission, and troads they are by Parliament confined. That is; they negled Parliamentary Statutes in all things. For so farr at can turne any Statute Law to serve their turne, at those circumstances which they dare not, for heads, omitte, they follow that which Parliament scribe.

13. To that first Evidece which was alledged out Records of the worthy Parliamet An 1610. it is rije that it doesh onely procee that the Prelates mistake (if the mistake) in one paint, their owne authority givent Parliam nt Now if by mistaking he meaneth b.d, ar lawfull taking, this which he fayth may be grau But if he meaneth an errour of ignorance, furely h taketh the matter one way or other. For 1. Igne of the Law doeth not excuse any violaters of the much lesse Scribes, and Doctors, Prelates, which be among Law-makers, and in Commission for to the execution of Lawes. 2. Those that erre of rance, correct their fault upon information, and k ledge: But our Prelates being diverfe times warned by the Parliament, have not mended, but more vio than before, perfitted in, and purfued this miss 3. Millaking in matters of fuch weight, as are 10 good mens livings, and free-holds, is a broad fault, fame nature (in all Law) with id (crafty) meaning. Prelates should take upon them to take away the forne non-conformists, directly, and by senten they have, in effect, done by long imprisonment should be called in quastion therefore, it would

Chipa lata

elpethem to say, they mistooke their authority. 4 Itisadded here by the Rej. that the making of Ec-Afficiall Canins due properly belong to the Prelates. But xoncept there be some mysterial distinction understood kiwixi Canons, and Lawes, this is to robbe both Parament, and King also of their just authority, that Preus may uturpe it. 2. Say it be so, that it belongeth operly to Prelates, for to make Ecclefiasticall Canons, both it therfore belong to them to make fuch Canons? appose the Ceremonies to be lawfull, have the Preas proper power to appoint any lawfull Ceremonies? then they may institute, and appoint, in the Def. and lej. his judgment, not onely holy-water and Images, broughout all England, but alto commaund that all the aliament, with the rest of English men, shall be cirmultd; for the Def. Pag 285. being alked, whether he Ideth Circumcifien as it is used under Presier sohn, lawfull? he Rej. answereth for, and with him, the doesh so, and you mothing to disproove it; Infinuating that if any thing elayd to disproove it, he is ready to mainteine it. Now appeale to the first Parliament that shall hereafter be illed, and in the meane time, to any English man (beside those that are resolved to say what Defendants, and Rejoyners will have them) if they beleeve that the Prehies have power, and that from the Parliament, or with the consent of Parliament, to appoint the people of England, even those of the Parliament it selfe, to be cirameised? Have the innocent Ceremonies brought us, and the Parliament into such bondage, that at the Preates pleasure, we must all be circunicised? It seemeth then

then they are bloody innocents.
5. The second instance out of the same Parliament Rund (fayth the Rej.) blameth this in the Convocation, that hath made the refusall of Subscription pænall, with deprivation of mens free-norde. Which is very true, and due: ht not that oncly; For the Parliament condemnet to prefly all urging of Subscription above that appointed the Statute of 13th. Eliz. which onely concerneth confestion the true Christian faith, and doctrine of the Sacramini Neither is their mentioning of free-hold to to be used as if they allowed the men should for refusal of other Subscription, be deprived of their Copy holds; but onely as an exaggeration of the Prelates prasumption who doe not feare, nor spare to vihlate the fundament tall Lawes, and Liberties of England, fuch as that is for no man to be deprived of free-hold, without the Law of Parliament, and a Jury of 12. legall men.

6. The Parliament addeth, that silencing and depail ving of Ministers for non-conformity, and non-subscription (without, and against Law) hath beenethe great griefe of fundry well affected subjects. To this the Re tayth, that fo it hath beene the griefe of thefe which defined the; who yet deprised the because they were commanded, la their crrour should be flill mainteined, ad the Minister of G formifis contemned. This professio of griefe in depriving Prelates, may be likened unto that of Queene MariesPu lates, who whe they condemned the Martyrs, laydille did it with greife. So Gardiner in his sentece of conden nation upon Mr. Rogers, the first that suffered und Queene Mary. We therefore, sayd the Br. aforesaid, #1 Corre vion of minde, and bisternesse of heart, doe condemne thee e sigd 10. Rogers, &c. Vnto which may be added M. Fox is Marginall note. Their murderers pretend a forrow of kari, and they will not cease from murdering. But to follow onely the Rej. his so grieved. It is very goodly so. The well affected subjects were, and are grieved, in that the that stadalizing is called grieving: This scandall was n the Prelates proceedings: The Prelates are grieved for their owne fact, but not to repentance, at least such, is they doe not repent of. The gricfe of those well afsected subjects stirred up in them, and in the Parliament s serious petition, and indeavour to stay the Prelates riolence, and remoove the scandall: but the Prelates, though they challenge the power, and care of Ecclesufficial affaires as properly belonging to them, could never be mooved, either by others, or their owne prætended griefe, to much as to petition unto his Majesty, for the remooving of the grievance, but were and are asteady as their Paratours, & Pursuivanes to doe that which belongs to them about this that grieveth the Parliament, and fundry other well affected subjects. The Parliament grieving with those that grieved, made a good Law to make voyd the Prelates Canons, as the ause of unsufferable griefe: The Prelates, fish makers of the Canons, and fince urgers of their execution, in which also they often goe beyond their owne rules (as pallionate executioners use to doc) and many of them applaud themselves, glory, and triumph in their imagined victory. But it may be those are here meant, who, as D. B.in D. Covel pag. 44. urging subscription, and confurmity.

mity, slick not to say the Aurlority sinneth in not removing some of their things. Now if they grieve for sinningagainst their conscieces, God give it may be to repetance not to be repended of: but yet this not so as the well affected (of whom the Parliament speaketh) are grie ved, by other mens vnconscionable dealing. They are commaunded, for sooth; But who procured that commaund? who should procure the ceasing of that same And is it sufficient for Fathers in God to say they are comaunded by man to vndoe the ministers, and vex the people of God? Bishop Grindal was comaunded to suppresse the exerrise which was called Prophecying: yethe constantly refused to execute such a commaund. Tempora mutantur, & nos mutamur in illis. But the Prelates, (sayth the Rej.) preceeded not against them, because they were painfull, and fruitfull ministers. As if the Parliamet were to be so interpreted, or rather decided! or any but the Devill of Hell would professe such a cause of such proceeding? Wherefore then? Least their error should be still suffered, and the ministery of others contemntd. It seemeth then that in the Rej: his opinion the Pallament in condemning their proceedings, went about to ment in condemning theis proceedings, went about to mainteine dangerous errour, and to bring conforming Ministers into contempt. But not to speake of his taking the question for graunted viz: which the Minister held a department of the second seco held a dangerous errour) the Parliamentary way of making voyd the Canons might have freed the prætende errour from all danger, and left no ministers in contemptible conformiry, vnlesse some would contemp Christian liberty as having by custome their cares na)

led to the doore of servitude.

Concerning the Pramunire answer is given, that if the Prelates be subic avnto it, that is more than the Rej: knoweth; that they might incurre that perill upon ignorance; and that by Statute Lawshe Ceremonies are . stablished, Writh shepenalty of refusing them, as all men know, and some have feral Assses, and Westminster Hall. But for the first of theis shifts, D: B: knowes ful well (whattoever the Rej: will know) that Prelates cannot take from any Englift man his freehold, without Parliament Authority, and yet be free from the Statute of Pramunire: Now that they doe so, the Rej: himselfe even now confessed. Moreover; who knoweth not that the Prelates doe keepe their Courts, filence, deprive &c, in their owne names? which doeth evidently intrench upon the Prælogative Royal of the Crowne, and so fall into the penally of Pramunire by the Statute of Henr. 8. upt they can shew some speciall warrat by Statute for so doing; which that they cannot doe is evident; because in King Edwards dayes they were enjoined to keepe their Courts in the Kings name; and since that time, have no speciall warrant, by any Statute, for any such Courts in one or others name. Ignorance is hereagaine vinely presended, as before was declared. Are the Piclates onely ignorant of that which they have so often beene warned, and convinced of in many Parliaments? Now for the establishing of theis Ceremonies, with the penalty of refusing them by Statute, the Rej: hould have done well, if he had named that, or those Statutes where we may finde this done. As for the penalty

Tolerabiles

penalty of deprivation for refusing theis Ceremonia the Rej: confessed before, that the Parliament Anno 1610.pronounced against it, as contrary to Law. Ifthe Ceremonies themselves stand established by any Sta tute, it must be that of Eliz: 1. But that concerned the booke of king Edward in which this Rej: pag. 34 55. confesseth some vaine Ceremones, now removed, to have beene præscribed. Now either those tollerable fochries were established by Statute of Eliz: 1. or not theis; For no difference is found in the Statute; If those, why doe our Opposites refuse them, and yet urgethes vpon that Law which no more established theis than them? The trueth is, though the booke for substance was in some fort confirmed, yet every rubrick, and cenmony which was therein coteined, though it was for time tolerated, was not established. Why elle wa subscription, by that Statute, restreyned only to doctrint of Faith, and Sacraments? If any therefore have been deprived, either at Affiscs, or other Civill Courts, for merercfulall of theis Ceremonies, (which I much doubt of) that, (without quastion) hath beene by the Pralate procuring, not by such evidence of Law as inst ludge require in such wreghtycauses. It would also be knownt what kinde of ludges those were which are sayd to have beene so Ceremonious. Sometime it falleth out that a Hales is put out of Comission by a Gardiner, and another, a friend of Gardiner being put in his place, strange sentences follow thereon. At the least, it behooveth the Rej: who alleadgeth, and alloweth those Judges facts, to shew vs upon what grounds they proceeded? Aguinst

8, Against the Convocation-house (as reasons for hich the authority thereof is little, or none in mens sigences) some knowne things were briefly metioned the Replier, to which how the Rej. answereth, it is or unworthy confideration. 1. Convocations confift of a idion. No (sayth the Rej.) but of men which submit e Church. As for the Constitutions of the Church, ney are the Constitutions of the Convocation; so that neanswer in that part is, they submitt themselves to their ineconstitutions: To the Lawes of the Land that they cenor ducly submirt themselves, it appearesh out of at which the Parliament, before alledged, fayth; diinfepainfull, and learned Pastors ready to performe ie legall subscription, have beene deprived for refusing monicall subscription: which could not be, if Canons the legall, and their makers obedient to Law. They harge also the bodies, lands, and goods of subjects furhirthan is lawfull, fayth the same Parliament. So that it iby this plaine how the Convocations may be fayd to uke a faction even against Parliaments. Yet if they ere obedient to Lawes, they may (by conspiring for heir private ends against the common good) be estecned a Faction, as those that bare the greatest sway in the louncell of Trent, were, and are of indifferent underlanding men esteemed. So in Queene Maries dayes, the effecuting Prelates, though they submitted themselves O Law, and cried out of others that did not so, yet they vere a pernitious faction. And so (it seemeth) was the neaning of the Repl. in this charge, because he addeth The first Part.

for a reason thereof, that they never conclude any think for the common good of the Church. 2. They are fervilen those on whom they defend, and syrannicall over the part that are ful jett to them. This the Rej. doeth not deny, but fayth; It may be an errour of their persons, not of their Ch. flituien. But what doeth this helpe us? If we multi subject to servile, and tyrannicall Canons, which com from the errour of their persons, their Constitution will no way relieve us. Their Constitution is for the stance the same now that was in Queene Maries days: and yet we know what they did, and therby may conceive what they may doe againe. 3. They are grosseric laters of must antient Canons, being non-residents, Plans lists &c. Neither is this denied by the Rej. so manifeld is the truth of it. Onely, that he may not be altogethe filent, he alledgeth that this being true, yet the Def. he speech standeth unshiken, viz. Theis Ceremonies are offer blished by Canons. But I thinke if the Convocations be fuch as have beene shewed, the credit, and authority both of them, and their Canons is so shaken, that they can affoard little establishment to the Ceremonies in any free judgment.

CHAP.

CHAP. XI. Sett.2.

Concerning the good and evill, which our Con-

Mong the Objections mentioned against our Convocations, one appendix was, that in memory of man they never concluded any thing for the combining good of the Church, more than by others was better done when bands: but much evill hath come from them, and more still, if their commission had served thereto. Now because this is a weighty charge, and enough to sleight all their authority, if it be true, tis worthy to be severally, and disjently considered, what their Advocate can alledge to the contrary. If in this point he be brought to a nihil distingth, then let him for ever holde his peace about such Convocations.

1. The first answer is, that the accusation is not true, an essential state of the Articles of Faith, and Religion recent good. But 1. this being graunted to be good, yet the accusation may be true, because this Act of An. 1571. Can hardly be sayd to have beene concluded within the memory of man. 2. It may well be quastioned whether in this, our Convocation hath done that which was not better done to their hands. To which purpose it shill not be extravagant, nor unprofitable, to compare a little the Articles as they were set forth in King Edwards dayes, Anno 1572, with the edition which the Convocation of Anno 1571, hath left us. In the former we find this

Ri. few Spiritus rundem datur, cor lapideum aufers , & das COT CATRONS: en notentibue qua rella funt. lenter redait.

Grants Chris this Article De Gratia. The Grace of Christ, or the Holy Spite Souther qui per Which is given by him, takes away the hears of flone, and gree an heart of flesh; such as were unwilling to things lawfullk makes willing; and such as willed things unlawfull, he make unwilling. Which Article is, I know not wherefore, kt tislentes facts, out in the later edition. This I am sure of, that if the says fragrana, no Article had beene renued in the same manner as it was first set downe, it had been e one barre more than now is found against those among us which follow Ami-

nius, and his Remonttrants, & one warrant for publique preaching against them, Secondly in the Article of lung fication, it was before fayd, that the doctrine by sole fain in that sinse in which it is explained in the I omily of little

tofon wonin Homelia de Intif cations enpiscalni,

Leation is most certaine, Now in the later edicion this mil certaine is lest out, and for co sensu is pute in an ambiguous terme ut. Whatfoever was the occasion ormal ning of this change, the former words were morefull against those that broach new dostrines about lustife cation, fuch as Dr. Iackson doeth in his booke of luft fying Faith. Thirdly, in the Article of Sacraments, the former edition had, that the efficiety of the is not from the

we province off, f. 1 1, 44.

rare, gue tix Worke done, which expression (in their Latine) is it is strange, and not knowne in holy writt, fo it carrieth with it a fenfe st vouring little of piety, but much of superstition. words, if they had beene still retained, (as they are not some supersticious conceires about the Sacrameis might by them have beene suppressed. Fourthly, in the Am

cle De Cana Dimini, the olde edition had theis words Sing it is required to the true being of humaine nature, the and the body of one, and the same man cannot be in many places il arm, at hirtill once,

use, but must be in some one definite place, therefore the body to locu front Christ cannot be present in many, and diverse places at the fidin was alime time. And because (as boly Scriptures deliver to us) que de aprinto Wrift was taken up into heaven, and is there to remaine unto rear, deires seend of the world, none of the faithfull ought to believe, or in main , & rolise any reall, and (as they speake) corporall presence of his dem sempore hand bloud in the Sacrament. In the new edition all profine effects his is blotted out: which yet had good use against the main (us tralutheran errour of Consubstantiatio, Fiftly, In the Ar- 14) Christian in Bit of Traditions, their words (not found in the former Line, or which duon) are conveyed into the later. Every particular, or feeling of perullonal church hath authority of instituting, chaging, or abro-mansor was ung Cere.or Ecclesiasticalt rites instituted onely by humaine felium camis pulhority, so that all be done to adification. This addition nu realem, & memeth to be added for the better advauncing of hu-loguitur) pramine Ceremonies. Sixtly; The Article about the books chariful vet forme, is very much transformed to the wronging of eventure, well bicribers. For formerly it affirmed onely that the poke of fervice, and that of Ordination of Ministers, late, five nafor a concerned truesh of dictrine are good &c. but win the later, this limitation (qu. ad dustrine vierita. inflimenting and about abou mis lest out, and in stead thereof is added, that the recent Coreboke of Consecration, and Oroination containeth in Ecclipation things necessary thereunto, and that it hath noming in it or it selfe either superstitious or impious, and me all that be confectated, and ordained according edificationem bit, are orderly, and lawfully confectated, and or-Sined.

corpus in mul-Christi corpus diverfis locu, co. poteft. Es que. \ calumfuis fubeim, & fanenscorporalem (ms profiters.

Queliber Eco monalu, autioritatem habes tandi, aut ab. menial, ant vicoi Jamana tão tum authoritas to inflitutera mede emnia ad

Quead do Grina verisa. BEDS.

Theis

Theis changes well considered, I thinke D. B. himselfe will confesse that there was no great good done
in the second edition of the Articles concerning Eath,
and Religion: Yet be it so, that this was a good work
of our Convocation, what a poore commendation is so
good worke, of a Mother-Church in a whole generation
reserve of or age of her children? Tis for the poore to tell their son.
But for a shepheard, in numbring of his stock to see
them brought to one head, what should he say but be-

moane himselfe with Alas ! and week a day?

2. The second answer is, that Convocations doe gui sometimes, in confirming what was decreed before. Which is fometime true, viz. If the things decreed before, were of themselves good, and had need of the Convocations But sometime such confirmations at confirmation. onely for fashion sake; As when the Councell of Trent confirmed the Holy Scripture, the Apostolicall Cred &c. and then there is very little, or no good done, more than was formerly done to their hands. Any other con firmation of good, I doe not know our Convocations to be guilty of, nor can I understand, when, whence, and how the Convocation had Commission to confirme any thing, without making of new Canons. A Lawei Confirmation is necessary to Canons: but Canonso confirmation are not necessary to Lawes established. Neither can it be showed that so much hath beene given or committed to the Convocation. Nor if it well, could that be done without Canons (in some respect, new. And so much (ir seemeth) Dr. B. knew, from whence it is that he addeth; or if they have done nathing beilis

because they have had no commission, to which they are limited by All of Parliament, where heth the blame? If they have done not hing! What a miserable supposition is this? To doe nothing in so long a time, is to be no Synode, no Mother-Church, nor good Milk-nursc, but a dead Carbile, bearing an empty name of both. If they had no commission to doe good, they had no commission to be Mother-Church. If the Parliament hath limited them wacommission, it was because they durst not trust them without. Yet the blame of not doing good cannot he upon the Parliament, because they never sought to i, or by it, for a commission of doing any good; Nor yet of the Kings Majesty, (where the Rej. seemeth to leave in) except they have declared what necessity there was they should doe some good, and to that intent made pehiion for a commission; Let it lye therefore upon the convocation it felfe, which repræsenteth, as an Image, or maketh shew of some good but doth none at all.

The third answer is; That in the booke of Canons were many good provisions for more plentifull preaching, and adressing the abuses of Ecclesiasticall Courts, which would have done much good, if they had beene as carefully executed in they were made. But 1. so there was also in the Councell of Trent, many Canons of Reformation, at most of their sessions, nay such, as (without any straining) goe sare beyond those that are found in our Canons. As for example, in the fift Session, under Paulus 3. it was decreed that expounding of the Scripture should be diligently observed in all Cathedrall Churches, and also in other places where any stipend was, or may be had, and that

:

that Pracends, for that cause absent from their Cha piter, should enjoy their dividents, as if they were prefent. And that all Parish Priests should be compelled to teach their people, at the least on the Lords day, and in folemne feasts. In the fixt session, the Auntient Canon are revived which were made against Bishops that built themselves in Princes Courts, or other where we secular affaires, and so are either non residents, ornon prædicants. In the seventh, it is ordered that all colo tions of benefices be upon able men, and fach as will be resident upon the same, under great penalties. Plum lities also are abolished, or made nullities. In the fift telfion under Pius 4. all taking of money for Orders, for letters restimoniall, for seales by Bishops, is condenned as fimony: Nay, the Notaries, or Secretaries are for bidden to take any thing except they have no wage (& then also, not above the tenth part of one Crown under great penalties. It is also under like penaliese creed, that none be ordeined (except upon necessis and then with patrimony, or pension sufficient to liv on) which have not an Ecclesiasticall Benefice, or specia charge. Moreover, it is decreed, that honest unlearns Parish-Priests should have learned Coadjutors adjoyn to them upon their charges, and that scandalous Pik should be either reformed, or removed. In the seven Scilion, non-residency both of Bishops, and Curato againe condemned, as a mortall finne. And which Bancroft would have called English Scotizing, or Scott Genevating, if it had beene but mentioned in his Con cation) it was appointed, that the names of those wh defi

defired to be ordeined, should be the moneth before, publiquely proclaimed in the Church, and diligent inquisition made concerning their life, and manners. It also confirmed that none should be ordeined, that is not deligned to a certaine place of ministery. In the right Sellion it is injoyned to Bishops as their principall file, to preach diligently in their Churches, and that mall Parishes at least thrice a weeke, there should be preathing. And that one man should have but one Benefice requiring residence &c. With what syncerity theis, and such Canons of Reformation were propounded, is to bescene in the History of that Councell. But in verball provisions it is evident that that Conventicle was not behinde our Convocation, but rather ledde her the way, kraught her how to dissemble as if shee had set downe among other Canons, Who knowes not how to feigne, he fin knowes not hove to reigne.

. Led nofits finalars, nofits regars,

Secondly: That provision which is here added (if shele Canons had beene carefully executed) is as hald as any of the Canons. For 1. the quæstion being of doing good, we are tolde they proceeded so farre that they had done some good, if they had come to execution, that is, to doing of good, and not pretending it onely.

2. To whom did it belong to see good Canons executed, but to Archbishops, Bishops, Deanes, Arch-deacons, which were the makers of them? Had they commission both to make badde Canons, and execute them; but to make onely good, and so leave them without execution?

3. This whole Plea is, as if for the cursed figure, The first Part.

which brought forth no fruite, one should have alled ged that it brought forth leaves, and so made good provision for fruite, if fruite had followed answerablen the leaves. 4. What provision was made for preaching if it were fully execured, D. B. in his Apology, in the 67. page of D. Covel, sheweth thus. Ty the Canons, no pinci of the scruice must give way to a Sermon, or any other reside, which computed with the accessory occasions of Christening, Burialls, Mariages, and Communions, Which fall out all a some times, some at all times in many Congregations, dule necessarily presend, if not a purpose, yet a consequence of de vouring of preaching, and so not widowes louses, but Gold house, under pretente of long prayers, while neither the time, nor the ministers strength, nor peoples patience can bearethat tissible of reading and preacting too. Of which intentionis we be affraid, who can marvell, that either shall observe m. Lil of Londons motion, for a praying ministry as more needful in a Church planted, than preaching, as his specches stace at have professed: or that shall marke how some canons are planted against Lectures in Market townes, whereby the light hath spread to many darke places, and withat how [kilfu] all his Majeflies godly purpufes against the ignorant, negli gent, and scandalous Ministers, have beene not so much de layed, as deluded, and the of enders covered &c. little good had come from the Convocation abou their Courts, yet that being covered, and overwhelme with so great evill which came from thence, as then mooving, or excluding of a thousand good preachers the vexing, and disturbing of tenne thousand good Christians, (I speake within compasse of trueth) should be a second compasse of trueth. be p le no more doing of good, than the leaving or sticking lowne of a feather was by him that stole the goofe.

All theis things being well considered, he that should reach to the Convocation, may well take up, and rescate Mr. Latimers words uttered before the same Asembly in the 28. yeare of Henry 8. The fruite of your conaliation shall shedo what generation yee be of. What have yee lone hitherto, I pray you? What one thing that the people of England hath beene better for of an haire? or you your selves, when more accepted before God, or better discharged todard. the people committed unto your cure? For, that she people is built learned, and taught now than they were in time past, to whether of theis ought we to attribute it, to your industry, or to the providence of God, and the foreseeing of the Kings Grace? What did yee, so great Fathers, so many, so long a season, so oft assembled together, wherby Christ is more glori-sud, or his people made more holy? I appeale to your owne constiences. Mr. Latimer in this charge, excepteth two exploits of that Convocation; One that they burned a dead man, who had with stood their profit; the other, that they went sout to rake another in the coales, because he would not subsoibe to certaine of their Articles. Such like exceptions may be made for our convocation, and those multiplied to a great number. But he that should make them must looke for no other fee, or thanks, for such allegations, than Latimer was rewarded with, who (not long after this Sermon preached) was driven not only to ccase from preaching, but also to take up his lodging in the Tower.

Qz

CHAP.

CHAP. XII. Seft. 2.

Concerning Worship answer, to the Rej. premonium,
Pag. 123. 124. 125. 126. 127.

E here have the Rej. againe entrenching himself, and raising up many distinctions and definitions, as so many blinds, as it were, that the ignorant fort, and fuch as are more weak in judgment, might not perceave, how the evidence, and firenght of the arguments, which are leveled derectly against the Cerem.come in upon them, and prevaile against them: As also, that in the tumult, and lumber of these distinctions, being thus hurried, and hurled together, those answers which are lame and wounded, may creepe away, and escape in the crowd, unseene and unsuspected by the most, who either have not skill, or will and care, to examine things, before they passe, but are content, rather to take these conceits (which are we companied with ease and quiet) upon trust, then to put them to the triall, or themselves to trouble & vent tion, if they prove not true. And because this head is of wayght, & worthy the skanning, we shall therfore take into further triall, and examination, what ever principles or authorities the Rej. hath sett downe, eitherin the premonition to the second argument, or in thebeginning of his treatife, touching kneeling at the Sacrament. That we may therby discerne, what succour the Rej. his cause is like to fynd, when he thinks to shelter it under k under these outworks, which he hath reared up on purpose to be his fense.

Worship generally taken, is thus by him defined, Pag. 123. 124.

Worship is the performance of respect, unto any thing or person, according to the assimation and dignity therof.

The termes of which description, are so loose and ride, and so fare from laying out the bounds, of the thing described, that like a ship-mans hose, you may apply them to what you will, rather then to the purpose in and: A man hath æstimation, of his life, his goods, his , pod name, answerable to the worth & dignity of the, addoth accordingly performe, that respect, that is fitt in aring for them: doth he therfore worship his house, is goods, his lands ? Nay any Christian heart, escemes indperformes respect to the worship of God: doth he hafore give worship unto worship: The Rej. therfore to be defired, to make accurate descriptions, if he de-In to give latisfaction to a Iudicious reader. Lastly we lave here things & persons made the object of worship, and yet in the division immediatly sollowing, we are aught, that worship distinguished according to the object, and that truely: is either of our fellow Citizeus, and fo civill, rofour God, and so divine: In the definition things and strions are the object: And now in the division only fersons are the object, and things not mentioned: how this quickfilver will be sodered together, I see not.

Q

Worfbip

Worship according to the degrees, is divided into veneration which is a due respect of Gods ordinances or apputenances to his service or advastion which is due in God alone.

Its a receaved rule, that degrees vary not the kyndo any thing, but the quantity of it: As the diverse degree of heat, or cold, in severall things, degrees of whytens in severall walls, none of these degrees declare diverk qualities for kynd, but diverse quantities and measure of the same kynd of quality: as one thing is mored lesse hort, but both have the like heat, for kyndosig whence it followes from the Rei, his ground, that we neration and adoration differing only as degrees of wor thip, they are both of the fame kynd, and then venil ration being due to the ordinances, and appurtenances elereof, the essence or kynd of true divine worship, is due to some creature beside God, which not only selfgion & reason, but all the world of Orthodoxe Diving deny, and the Rej. I presume also in cold blood will do the fame.

3. Third division is: Divine worship is either principal or subordinate: Principall is that holy reverence and respect of the Divine Majesty, which is inwardly personned for his knoor: either by the understanding, or will and affections: And this may falsely be pretended, in cannot be falsely performed.

I will not here be curious to pursue all the ope weak nesses of these expressions: Only let the Reader take notice, that the Rej. makes those members of a dislinetion, & so, such as should be opposite one unto another which

thich are yet in subordination, and that by his owne rimes: for he makes one part principall, and the other ibordinate to it, and to in agreement with it, which 10 resson will allowe: As though one should divide a iving creature into that which is principally so, as a pan, or that which is subordinate, as the faculty of jughing, which is a token of a man: And that which breeth him to these inconveniences, is the feare, least chould make external worthip, true worthip, in its wne nature, as conceaving, a back blow is coming to is cause by that meanes.

2. I will not here aske, by what rule he makes revemethe Genus to principall worship, when the verdit fall writers, and text, casts religious reverence, as a poperduty in the third commaund, whereas principall onhip, is made generall to all the first table, and so the pore particular is made a Genus to that which is more metall then it self: I suppose this is the Rej. phrasioit, fitter for a declamer, and one that should descant land fine: 3. let it here be remembred, that the inad adding of understanding, will, and affections toads God, is made the proper forme, and that which res secusicall being to principall worship, because we all have use of this hereafter.

Only that which is most remarkeable, and exceeding bubtfull (& therfore defired proof and confirmation) that which is added, in the following words, viz. Inmall wirship cannot be performed falsely: which is a coceit 🚉 💂 tyond my shallow apprehensio, & therfore, at his next failely. oyning I desire to be satisfied in some particulars.

1. He

r. He that acknowledgeth one God, Eternall, All mighty, &c. and two persons: but conceaves the Holy Ghost, not to be a distinct person beside them, but work proceeding from them both, and so also depend upon the Godhead thus apprehended: whether do such a man, falsely conceave of God, and falsely weighthim: making no expression of this his conceaving conceaving

dependance.

2. If there be the same ground and reason, to mid false internall, as externall worship, then the one may be as falfely performed as the other: but that therising same ground for both, let any man compare them to gether, and it will appeare at the first view: For the heart, can, and doth goe aside as many wayes from the rule, as the outward man doth, or can do: A man my feare God, upon a false ground, after a false manner to a wrong end: as well as preach, or pur upon a false ground, after a false manner, to affile end: So that I see no colour, nor can conceave, how those words can be excused: Internall worship is true or not at all: Imagnary internall worship is no worship. For there is nothing, that can be called true, being or dered a right, according to rule, but there is a fallhood which will arise by the wrong ordering, and ill dispos fing of the same thing: At a word, as every proper axion admitts of a contradiction, and so of a falshood necessity rily: so likewise every indidual action, which anal mitt of alteration, must needs admitt of a wrong, as well, as of a right disposition, and by consequent of a fallency which may befall it in that kynd.

3. All lifting up the honour of another, to whom, in way of homage we present our services, that is, worthpping of such a party in our intent, and according to the nature of the action: but false conceaving of the rue God, and searing of him, upon false grounds is the lifting up of the honor of God, in the intention of the person, and nature of the word: and therfore it must needs be worship of God, for of no other, it can be, as being tendered to him, but its not true internall worship, and therfore it must be false.

Lastly, if this be not at all false worship, then at all, it is no sinne, and so must never be answered for, because into any other head beside that of false worship, it can-

not be referred.

Subordinate worship is that which is done in token, and testimony of the soveraignty, we acknowledge in God, and of our dependance upon him.

Here againe, we have the like phrasiologie, words without wayght of reason, in describing or defining the thing intended: For token and testimony are too large and loose expressions to lay out the nature of this wor-ship: Because 1. a man may severall wayes give a token, or testimony of his acknowledgment, and dependance, and yet in none of those wayes be truely said to worship i. e. as by some pledge, by his hand writing, and seale annexed testify, that he doth thus acknowledge and depend, and yet none of these wayes he worships: 2. Take actions in this reference onely, as they looke to our The sirst Part.

inward dispositions by way of testification, or signification, they are not worship, (I say go no surther that that reference) but as they are presented as some survices to God immediatly, and as by him instituted and required.

True externall worship is said to be made up of 4. thing:
A person boly, 2. action and manner warranted; 3.
end right, 4. the present intention of the worshiper
bestowed, and imployed upon the service.

Where let it be considered, how he broyles things of all kynds together, contrary even to their nature, and right reason: In that he requires the inward holine of the person, and his gratious acceptation with God: and secondly the present and religious intention of mynd, as necessary to make up external true worship, which mixture and constitution, even the names of the things gaynesay, and their natures will not indure.

For 1. that which was the forme, and made upthe proper nature of internal worship before, that cannot constitute external worship, as common sense teachest but the inward performing of reverence, (and consequently present religious intention, which is of that kynd) was made the proper forme of internal works

ship, by the Rej. his graunt.

2. All outward actions, in the frame and constitution are liable to censure of the church, either for approbation or reprehension, but the sincerity of hear, and intention of mynd, the church cannot take notice of nor passe a censure upon , provided the outward ex-

pictions do not fayle or be a wanting.

Jestingus, i. c. a well cariaged man outwardly, expreffing both the fense and practise of religion in his outwird demeanor: And yet not be a a sincere hearted
Christian: So a man may be a member of a congregation, and behave himself outwardly beyond exception,
and yet want, both an upright mynd, and intention sindire: So that though they be rejected of God without
inose, yet the fault lyes not in the outward action, but
in the inward & spirituall work, which God approves,
and takes his complacency in, yet he looks upon these,
and loves them so farr as they be surable to their rule,
the did in the young man, Mark 10.21.

At a word: an action may be done by the rule of Ethicks, or the rule of outward ecclesiasticall policy and church discipline appointed by Christ: Or lastly by an inward spirituall principle of grace: The two former, may be true without the last, though a mans sinnes in seperating the last from the first, because though the sinst be good in their kynd, yet they are not sufficient: the former therfore are to be continued, and the sinne in the last to be reformed: Hence the Prophet Isaiah 1.16. Pnt away the exill of your doings, the Lord enjoynes the not to take away their works, but the evill of them: as though he should have said; sacrifice still according to rule prescribed; choose a sacrifice without blemish &c. for the matter; offer it according to rites appointed, for the manner, as before, but being also a heart R 2

humbled, a life reformed, wherein you have hithen fayled, keepe that which is good, and add that which is

awanting.

4. Lastly, when an unregenerate minister (gisted sufficiently for outward expressions, and called by account that preach, administer the sacraments, beyond all exception to the eye of man, and to the approbation of the church: I ask: whether the true matter and forms of right administration, may not undoubtedly beconcluded to be there, so far as those services are external,

I presume the Rej. will distast the contrary conceit, and scorne to entertaine so silly an imagination, as to assume, that a wicked man, cannot be a true minister, or his actious personned unreproveablely in that kynd, by what man can see, to be true ministerial actions.

If this he graunt, which cannot be denied with any colour, (and if it be, I shall be ready to make it good)

I then reason.

Where the true matter and forme is of external worship, ther is the true compleat nature of external worship.

But in the administration of the Sacrament, &c. by an unregenerate minister, ther is the true matter

and forme of true worship.

Therfore in the administration of these by an untegenerate minister, ther is the true completent

ture of externall worship.

To this place appertaineth that expression in hisper monition to the receaving of the Lords Supper, cap.; pag. 3.

External

Externall worship of God is some outward action, done in Internal wear relation to the internall worship: which (viz. the in-substitute ternall worship) gives substitute to it.

Concerning which passage, I desire one case may sejously be considered, and it is this: Whether is it not
possible, that a man (cither out of ignorance as not
mowing, or out of lase seare dissembling) may kneele
towne before an Idoll, as Idolaters do, performe and
expresse according to their manner all outward actions
of reverence, and yet keepe his heart, mynd, & assections,
nwardly acknowledging and loving of God.

That this practife is possible, nay too ordinary, that he heart may be caried one way, and the action another way in appearances, needs no proof, since each mans soful experience gives undeniable evidence thereof:

lence then I reason.

Ifan action may have the reall subsistence of supersition, without the intention of the mynd, the work of heart and affection: then without these hath it the subsistence of externall worship.

But without internall worship: to witt without, nay against the intention of mynd, the work of my heart & affection, the action formerly mentioned hath the subsistence of reall superstition.

Therfore without the internall worship, the externall hath subsistence.

R₃

The

The fourth division:

Externall sworship is either mediate, or immediate: m. diate, when any duty of the second table is perfermed immediatly to man, but out of conscience, and in the dience to God, to his honour.

. In this division of mediate, and immediate worlds used by some Divines: The name worship, must need be taken (by a fineed, the part putt for the whole) in obedience in generall, and so they are to be understood and not in propriety of speech: For that which com prehends both the tables of the Decalogue in it (asin this division worship doth) cannot properly be referred, either to any one commaund, or any one table: And in this construction, it serves nothing to the Rej. his purpose, but only to fill up place, & make up the num ber of Divisions, which is the ready way to confound the reader: And that the Rej. cast lotes almost whato fay, it may appeare, in that, he who makes external worship the Genus to mediate and immediate here: Elik where in his premonition to the receaving of the Lord Supper, he makes immediate the Genus to externalland internall, so curious is he in his distributious, that in his sense, you may make the whole the part, the part the whole: And if in such Divisions ther be like to be mi sense and solidity, let the judicious reader determine,

But let us come more neare his particular explication, which is this: That's mediate Worship by the Realistic of mediate definition when any duty is done to our brother, but in some forest of firence to God.

Wher

where I desire to be informed at his next rejoying, whether he make this worship to consist, in the many discharged to our brother or in the conscience to jod, used in the discharge thereof: The former (I suppose, he neither will, nor can say, (though he can say range things, for then worship should first be tendered man, and to the Lord at the second hand.

I conceave then he must affirme the second, and ace the worship, in the act of conscience, caried by stue of a commaund: but then let him tell us how as can be called externall worship, or can possiblely cord with the words of his definition going before: actuall worship is the performance of an outward action, he defines, but I assume, the inward work of contoce, is not the performance of any outward action, enforce externall worship cannot consist in that.

And yet if this was graunted, which sense gaynsayes, thow unhappy he is in his expression, for neither in would any worship properly appeare. That which pettaines to the right doing of every act of obedices such, that cannot make up the proper nature of oship: but to be done in vertue, and so in conscience Gods commaund, belongs to every action of the ecalogue: what ever is not done of faith is sinn Rom.

The fifth Division.

Immediate Worship, is either properly so called or else re-

Profer immediate worship, is any action done to the honouring nouring of God immediately, and in that ast it self, a are all such ordinances, which God hath appointed.

Improper worship is any act done, to the honouring of Gilby the orderly, and comly usuge of his owne ordinance which because they poynt at Gods honour in their mote end, as they determine their first end, and use in men, as tending to order, decency, and edistication, us therfore but improperly acts of worship.

It is the nature of errour, ever to be unlike it self, and he that goes out of the right way, will crosse himself commonly in his going, and this is the reason; the Regidoth so often interfere in his discourse, and which is exceeding ill happ, though no occasion require it, he cannot concease these crass, and ill joynted expressions we shall therfore againe, lay open the whole frame, the description may be half a consutation:

Divine worship proper to God pa.

124. sect. 5. mark those words (proper to God) is

fubordinate & externally and that immediate (improper definite interruse & call nechately upon many)

Where some things in the generall are very observeable.

3. That improper immediate external worship, is c

rine worthip proper to God: this conclusion will appeare, to any, that will but wisely apply the special and generall together, according as they be rancked in the foregoing delineation.

The Rei, bi

2. That improper immediate worship, is mediate worship; for thus I reason: That worship which is immediatly done to man, but in conscience to God, that is mediate worship, so the Rej. description teacheth: but improper immediate worship, is first done to man, so the very expresse worship determine, in their end, and use upon men.

Therfore immediate improper worship, is mediate by

the Do dispute.

If it be here replyed, that the actions which make up mediate worship, must be actions of the second table, not of the sirst, as these be: I answer; It is the verdit of the word, and the common consent of all Divines, that all the actions and duties, which concerne our brother as the next object and end, and so determine upon him are required, and regulated by the second table: since therfore these things of combines and order, are of this nature, by the Rej. his graunt, I do not see, how it can be avoyded with any colour of reason, but they must be commaunded in the second table, and so come under the definition of mediate worship, directly contradictory to the Rej. his set the second table.

I might also putt the reader in mynd, of these twicesod coleworts, that are sett agayne before as: viz. this milty distinction of properly, & reductively, which like

The first Part. S 2 Va-

a vagrant wanders up and downe in every coast, and therfore should be whipped home to his owne place: For it is propounded & applyed upon the like mistak, that formerly it was pag. 37. in the division of Cerem. And is here, as it was there, voyd of all art and trush.

1. Voyd of Art: For what reason, or rule doth allow, any reasonable disputer, to make a distribution and so an opposition of parts, that are in consent, and agreement one with another, such is this here propounded. Worship is either proper; as Gods ordinances, or improper, as the adjuncts to these ordinances, which appertains therunto: As if a man should say: There be swo kyndown byrds, either an (cagle.or her feathers.

2. Its word of truth: For who ever accounted all the civill circumstances, and attendants of decency in the discharge of Gods worship to be worship. The band the preacher useth, the doublet he weares are decent attendants unto him, in preaching & praying, and it would be exceeding unseemely, to see him naked in those pars, rudely presenting himself amiddst the congregation, in the work of the Lord, yet did ever any, before D. Burges say, that the band and doublet of the minister, were improper immediate worship.

A midst these many mistakes, we have a ground of graunt from the Rej. his owne words: That kneeling in the act of receaving, cannot be improper, but proper worship: For we kneele not either, to man or to the bread, but to God directly, and it is to lift up his honour

nour immediatly in the use and end of that action, and thersore it cannot be improper, but proper worship.

Anna her example of serving God with fasting, and prayer, comes after to be scanned in the next section, only before we end, lett us consider in a word of that passage which the Rej. hath pag. 126. To the proper, eir-sumstantiall or accessory worship: the permission of God, and aright intention, and use, sufficeth to legistmate them. Joyne we unto these words, the definition of immediate worship, under which all these improper circumstantial worships are ranged: viz. Immediate worship is, when any act of obedience to the first table, is performed to honour God: out of which I thus reason:

Every act of obedience to the first table, is not only

permitted, but required in the first table.

But the acts of improper immediate worship are acts of obedience to the first table: therfore they are not

only permitted but required.

To this place belongs the confidering and discussing of the variation of that phrase used in the premonition, touching kneeling as the Sacramens, cap. 3. p. 3. False worship, is sayd to be of the will of man merely, True, is sayd to be according to the will of God wholly.

The mistery is, that no worship is salse, which hath any thing in it of the will of God, And ther is some worship true and good, which is not of the will of God as a cause, but only according to it, as not hindering or forbidding: This is the Papists plea just against our Doctrines for their traditions. Gregor, de Valent.

I fresh suite against Ceremonies.

Christus non veras que mimus cultum addamus, que duvira lege non repursos, jed congruss ratiomi, adesque us-

140

Tom.4. Disp. 6. Q. 11. P. 1. Christ doth not forbidd that me make such audition of worship, which doth not repu ne to the law, but consens to right reason, and so to the will of God.

So Estius in Tit. 1.14. The Scripture so farr as it steals lustate Des. in the worst sense, touching the precipts and traditions of Scriptu- a men, it alwayes understands such, which are so appoint dand que! ecs de man dern & tradicommaunded by men, as that they nothing at all conduct unit tien bus home. rum lequitur in piety, or plainly oppose both it and the law of God, such which malam pa: tem. rauges que se priceed from a humaine spirit er appetite, to with so sare us ca femper inman is acted of himself, and not of God. So the Rhemists on et hominibus infure funt. aw pracepta no Math. 15.0. cut empine atesi ad poetatero conducant, aut ottam pietari & legi Dei ropugnarout: Qua ab humano sensu & spiritu prista : - - , a : at er. us felicet home a ferfo movetur, & non a Dee,

The contrary affertion is the receaved doctrine of our Divines for, and out of the word of God against the Papists, and one fundamentall principle of reformation.

deline infine doctrine we professe (against the forged superstitions of the second partial doctrine we professe (against the forged superstitions of the second partial partial partial partial partial pertaine unto worship, concerning which we have not an example of the persons presses presses presses and of God: No man can boast of the persons at calculus, de mance of any worship, unlesse he be wholly as it were cluthed, mandas units and confined within the compasse of the word.

mandatum Desi
mandatum Desi
machare rotell,
trif trebogiafi
pamistalu in
thum at the
time light fit.

Hitherto also, is to be added, that distinction which is last mentioned by the Rej. in the forenamed place in his premonition for kneeling at the Sacram. Chaps. Pag. 3.4.

Imml.

immediate true externall worship, is so called in respect, ider of she meanes, or manner of worship, and shat which we deth meanes, is sayd to be grounded either on speciall maund, which is properly, in and of it self worship or upon its allowance only, as touching the particular, which is whip per aliud, by virtue of some thing else.

In But first, ther is internall meanes, and manner as all as externall, 2. the manner and meanes do deand on Gods commaund and allowance in that also: Immediate worship in regard of the meanes of woris just as much, as inmediate mediate worship: And Is suiteth well with that distribution, which we met ith, in the former section of significant Ceremonies, to Senificant and non significant: 4. When as the Rej. such much to this distinction of generall and partiaircommaund, he should have tould us, whether he kaneth by the generall, the Genus or the kynd imidiate, and next, or any other how remote soevers he former sense will not help our Ceremonies, the erwill serve at a list, for many popish Ceremonies as las ours, since Gods commaund doth not make any ag immediate worship, in, and of it self, for then the ing of a murtherer should be worship, in, and of it What reason or sense is there, that Gods comand should make a thing worship of it selfe, and Gods. bwance should make it worship by virtue of some ing elfe, when as the commaundement, doth no more ixed it self or other thing, then the allowance. 6. Alwance of this or that in generall without allowance uto be worthip, maketh nothing at all to be worthip. 7. lt

To lit may justly be quæstioned, whether the Rejection of this distinction of commaund and allowance, do fymbolize with the Papists in their distinction of a maunds and counsells.

For seing this Popish distinction, cannot bear ded, but by another betwixt a common precept, a particular, according to the circumstances, lun. Con lib.2. To.9. and no worship or good work can be wout one of these precepts, certainly this worship wallowance, without any particular precept, can neither worship nor good work.

8. I as ke whether the stitution of worship which is grounded on allowabe a work of obedience to God or not? If it be, surely it hath a commaund and not an allowance. If not, then either let works of superarrogation is mitted, or this institution cashyred.

The immediate external true worship in regard of

that worship being formerly defined by an action here specifyed by a manner, whereas the manner action, is not an action, at least every manner is not an action different not from the action only in reverence, which is a common adjunct worship, and therfore maketh not a distinct wo 3. That civility, order and decency is required, usage of prescribed worship, and so worship in reg the manner though it be religious, may be call vill: yet let the Reader be admonished, that under

Tie words of reverend manner, order, decency of worp, much facrilegious worship is mayntained by the Spills: As our Rhemists on Ihon 6.58. have discovered, nature therfore of the things themselves, should be infidered, and we should not suffer our selves to be Juled by words. That which is quoted here out of D. ing, will occasion the reader to looke upon the place, Idull. lib.2. c.14. th.25. the words of that polition settlese: Although these circumstances of tyme, place and julike, are wont by some to be called rites or religious ecfailicall ceremo., yet in their nature they have nothing, his proper to religion, and therfore religious worship doth properly consist in shem, however by neglect, and contempt wh circumstances, the sanctity of such religious worship, is fine fort victated, because the common respect of order odecency, which do equally agree to religious and civill ins cannot be severed, from religious worship, without di-Impling of the sanctity and dignity of it. What can the ly gather from hence, but that these circumstances enot worship, being only so required to religious tuons as they are to civill: If his argument be this: they knot properly worship, therfore worship, it is ridicuous: If it be thus framed; they are commaunded in gestall, therfore in their generall nature, & in respect of heirusmost end, they must be vouchsafed, the title of wine worship: He may as well conclude, that the office adact of a lustice of peace, or Constable, nay a Hangman, nust be vouchfafed the same title of divine worship, for heleare commaunded in generall, and their utmost nd ought to be the honouring of God, and sometime they

they may have reference to some thing done in the worship of God: In the last place ther is a memorandal added, that the same humaine Cere, which is a worth in regard of manner, may also be worship in respected a meane, but not of, and by it self. This is as much to that the last distinction betwixt meanes and manner is not distinct, and that a humaine Ceremony cannot be grounded on Gods speciall commaund, the law whereof no man ever doubt of, and the former, less easely assent unto.

SECT. 2.

Concerning the exemply fying of the former distinction of worship by instances, and consirming of it by will-nesses in the same treat: Cap.4.

Fasting here was worship, saith Dr. B. in some tense, or else S. Luke was deceaved. Whatever becommeth of this consequence, the example six teth not our Ceremo. for though D. B. hath oftense hosted his Auditors to worship God in sasting & praying, in the same phrase, yet (I dare say) he never exherted them, or any ministers to whom he hath preached amongst others, to serve God in Surplice and Prayers crossing and baptizing, how much soever he savoured these Ceremonies: The strange bleating such a phrase carieth with it, would have amazed his people, and at righted the ministers, and discredited his ministery: by

this alone it appeareth, that the example of fasting is abused, when it is paraleled, with crosse and surplice: 2. The consequence is all too peremptorily followed, reises. Luke was deceaved: I should rather think, that D.B.may be deceaved in his interpretation of S', Luke: The phrase which S'. Luke useth, doeth no more urge us, to make fasting worship in any sense, then St. Paul his phrase Eph 6. Watching unto all supplication with perfeverance, doth constreyne us to make perseverance, or watching a worship, distinct from supplication: Or then, the same Pauls phrase Acts 20.19. serving the Lord with many teares and temptations, doe make temptations a speciall kynd of worship. 3. Fasting may be called worship by a trope, as being a special adjunct of some extraordinary worship, and yet not be a speciall kynd of immediate reductive worship, or any other kynd. 4. The truth is that fasting, is such a help to extraordinary humiliation, as moderate fasting, is to extraordinary thanksgiving, and therfore is no more worship, then Christian fasting: And to this purpose do our divines answer, concerning this place, which is ordinarily objected by every Papist, as here by the Rej. See Chemnitius upon these words: See Polanus, Synrag. lib.9. cap 8. Fasting is a help to prayer, a signs of humulity and repentance, but is not a worship of God. 5. Fasting pressions,
such as Annas was, is not a humaine institution, as our tarm as ross
ceremonies are, but partly naturall, when the whole tem culture D. man is taken up with greater, and more instant imployment, exclusive of all ordinary refreshments: and partly of Divine application, in extraordinary humiliation, so that The first Part.

that it hath ground and example both in the O.& N.T. which our Ceremonies are destitute of.

2. Mr. Cartwright (many degrees and ages distant from S. Luke) is brought in next, acknowledging arcumstantiall worship, only allowed in the particular, though commaunded in his kynd in the second com. maund: Now I have at hand, only that edition of Mn C. his Catechisme, which was printed Anno 1611, and therin I fynd no fuch thing, upon occasion I will seck for the other edition: In the meane tyme I synd there, that all will worship, how great a show soeverit makes, is condemned and images (in speciall in Gods service even as lay-mens books) which the defendant defende, thand the Rej. rejoyneth for. 2. Suppose he graunt a circumstantiall worship, what is that to worship invented by man: There is no doubt, but some parts of Gods worship, by himself instituted are comparatively circumstantiall, but what is that to mans invention. 3. There is a mighty distance, betwixt thegenerall of kneeling at prayer, & such like gestures, intended by Mr. C. (if he name circumstantiall worship,) and the generall of Crosse and Surplice, as there is betwixt the generall of this and that father, and the generall of all entia and things, that have being: This testimony therfore maketh nothing to the purpose.

The third witnesse is, Chamyer, Tom. 5. 1.20.4.5. affirming that arbitrary vowes are worship of God not per se, of themselves, but by accident, and for some other things where

where to omitt the translation of per se, of themselves, which should have beene by themselves betwixt which ther is a great difference, (as betwixt a body living of the soule, and by it self.) Chamyer in that very place, if his whole sentence be expressed (which neglect, if it had beene the Replyers, we should have heard outcryes, proclamations and invective accusations enough) I say his whole sentence is contrary to the Rej.: His words in summe are these: To vow, and to performe are elicited reduce, ells of religion, because by themselves and properly they ap all we religion pritaine to religion, but the actions that are vowed, are im- 10. 6 strated by religion, and belong unto worship, not properly, but as all u qui by accident, those formally, these materially. He doth not wormen , and speake of vowes, in that part which the Rej. quoteth, pertuentes at but of things vowed, nor doth he acknowledge these proprie sed par worship, otherwise then the matter of an action, is an formalism, be action: It were not farr from his meaning, if one should fay, this bakers bread, and that vynters wyne, is a Sacrament materialiter and per accidens. Lastly he doth not speake of any worship elicitus per accidens, such as immediate Ceremoniall worship is, but only imperatus ordered and directed, such as service to ones father or freind may be, and is not this then a worshipfull testimony for Ccremonies, invented by man and made formall, immediate reductive worthip.

lunius in the fourth place is brought in testifying, that the bumaine feasts of the Nativity, and Easter, are not worship Properly, but it may be figuratively: And what is that, I wonder, to immediate reductive worship of humaine invention: Worship figuratively so called, is any matter,

T 2 instru-

instru-

instrument, subject, adjunct, effect or even similitudes worship: Are all such things immediate reductive worship? Iust as bread, pottage, wyne, oyle, or meat, having touched the skirt of a holy garment are holy, Hag. 2.11.

Thus the words and wildernesses where Christian meet, may be called worship figuratively or by a figure, the place being putt for the thing done in the place thus the ringing of the Bell, before the Sermon, may be called worship figuratively, because it is a signe civill to give notice that such a service will be: And hence it is that suring doth in the same place affirme, that such observations are only contingent accidents, or adjuncts to worship. The same suring adoth explaine his owne maning controv. 5. lib. 2. c. 16. n. 18. warning us to distinguish betwixt actions of worship, and such which are done

Aftisnoseal guish betwixt actions of worship, and such which are done to be ordinated to order unto worship, adding moreover this: Actions of Mismesseal worship, what ever are not commanded of God are forbidden, to sure a Deo for as touching such, nothing can be detracted, added, altered with a nam de and in Levit.9. No right way of disposing Gods servantil bis additions muthis worship, can be invented by man, but that, which God him was potest.

Nolla infa, self hath prescribed.

gouth, or thrust into he speech by the Rejoyner. 2.Pounus writt his partitions, when he was a young man, nd divine, but his Syntagme was his last work: If herfore any crossing was found in these two wri-ings, his Syntagene was to be taken, as his more mature udgment, and preferred as his last will and testament. In this his Syntagme lib. S.c.1. he hath not onely hedefinition of worship, contrary to the Rej. his tenes, but many other Items: It belongs to the substance of a good you many other tiems: it becomes to and the fore its requisions open finds, that it be commaunded of God, and the fore its requisions open fit, that the worship of God, and every thing appertaining mandatum pertherunto be commaunded: Actions indifferent, are not the indistrictions of the indistrictions. Juffip of God &c. 4. In the place quoted out of his par- quid ad continues tions: That an ecclesiasticall rite is outward worship, he mondatum fo both not crosse himself, for what he there meaneth by net adapters in ecclesiastical rite, he sheweth in the specialls, which Doings heaster tetreth downe, as sacrifices &c. though he minghis some humaine feasts, with the ordinances of God for his method fake, never insending to make fuch cermon. as ours lawfull worship, and therfore opposeth his ecclesiasticall rites to those duties, that are perforand only by speech: as Invocation, confession, thanksgiving.

6. Fenner (saith the Rej.) makesh bowing the knee or had, lifting up the hands, or eyes, to the parts of externall horship: But what consequence is there from naturall sellures, to cerem. instituted by man? From actious parucularly commended unto us in Gods word, as outwird worship, to such as their patrons can fynd no al-lowance for, but in a remote transcedent racked Genus? Tylenus

Tylenus (a man, that Dr. B. should rather have with ten against, for his errors, then alledged against other for his authority) is in the seventh place broughting faying that a vow of a thing not commaunded, is well only by accident, Syntag. par. 1. dif. 42. th. 17. Yet 1. Cultur, nifi doth not say, it is worship, but that it cannot be called non;

er accides Des cultus vocari ruleum ellum alique mede referent ut mes

dium arbitra rium consingii,

advaphorum.

but by accident. 2. He giveth this limitation, fo farre Quelonius at may, some way be referred to worship, as an arbitrary, us tingent, indifferent meane. Such as in prayer the choose of the word, forgivenesse, rather then pardon, is in the petition of remission of synnes. 3. The worship h speaketh of, is not immediate in his opinion, as appro reth disp.40. th. 16. as it is in the Rej. his divisions: N Tylenus is so wise, as to say, that the most properate immediate acts of religion, do not respect God per fall and of themselves, Ibid.th. 18. is it any wonder then, graunteth a worship, not in, and of it self, but by acc dent only.

> Bucanus is the eight witnes, and yet nothing out of in is brought, but that ecclefiasticall rites, are not working elemselves, and as a work done. Did any of us ever affine they were such worship? May be the Rej. would guite from thence, that ther is a worship, which is not of felf, and as a work done fuch, which (though it came be gathered from that phrase, with better reason, the if from this, that fayth (doeth not justifye of itself, as as a work done, he should conclude, that some gra ther is, which justifyeth of it self, and as a workdom yet we may well graunt of falle worship : But see ho unhappy the Rej. is in his wrested allegations. Bucan

the place quoted Loc. 41. q. 20. give h 1. this caveat: lance a pointed for order, and combines fake only are 115 of divine to rhip: 2. It should be provided, that in tantum confo ud of a grave, seemely, and profitable or ter, these things be culture partes: influture t, which are un rofitable, feolish, ridicule us stageplie: And of this fort are those, which the l'apists com- lique ordine, inund, concerning the difference of dayes, and garments: ridicula, bifirend the fame Bucanus Loc. 33. 9.15. In things appertai - turiqualia fune to worship, we must attend for direction only unto the plef God, and not to humaine traditions: No observince detum of wefhe to rites, where of some are soppish, vayne, and light, bum Dei, qued in tither in regard of themselves or some other thing su- ad cultum asfillious, amongst which he reckoneth, the maling of the human tradeit, buly-water, the confectation of altars, and magistrall dum. National cominations. And that lawfull lites of order, are to be kned, not in regard of themselves, but by the law of cha-quart aly same where he plainly showeth, that per fc is not alwayes lader, aly well poled to relation ad alud, as the Rej. understands alud superfim. The same Buc.also, Lo.47. qu.65. giveth this rule: tief crucu fa-Immaine coremonies ought to be used, but those which are conservationes unted, and commanded by the authority of the foune of starting man minatienes

The hall witnesse is Melanchton, who fayth in one place: sed lege chair Il man may not institute any worship of God, i. c. Works Ceremonia no ich Ged so alloweth , that he hold th nimself to be honored humana sod for them of themselves, or whose immediate end is, that God mile infinite behonored by them : As if we did hold the contrary, adhiberation disnot this testimony wisely alledged, that all men en his opposites may graunt, and the graunt of it, neior hurts them, or helps him: Nay take away that

2. No pro gravi honefte, mii . Wills, imptes onca infiluaque Pontificy Precipiums, do tines, non ad tiones attendéobedientian deberi titibus,

Non per fem

clause,

clause, Gods allowance and holding himself honored, whi no humaine institution can inferr) we say that our C rem. are such, for it is as an immediate end, of all mil call teaching rites, to honor God, by them and in the as of the word, so farr as it preacheth the same venue that Ccremon. do reach: And so much is taught by Rej. in these very dictats, when he reduceth these ductive ceremonies, under the head of immediate we ship, for nothing can be immediate worship, whose mediate end is not, that God may be honored by performance of it. The same appeareth out of the which the Rej. pag. 313. affirmeth, viz. that the pro; end of preaching is ædification of men, if that bejo ned, which he every where teacheth, that the prop end of fignificant Cerem. is addification: Of fuch Ct therfore may well understand. Melanchton, not only Mandau non this place alledged, but also Tom. 2. p. 142. The Riv tum sie pecca- understands not, how great a synne it is to forge wership wil

in fine manda. Out Gods commaund: And P. 107. Idolatrous worship: laticifunt on- Here is no distinction betwixt worship of itself, ord fine mandare

Des infiguti Swit.

it self and by accident reductively &c. The Rej.histin monies being such as have beene declared, there canno be much force in his examples, if they be agreeable to his rules, wherof he hath brought fuch croffe wintele Freewill offer The first example is, of free will offerings, when a man to townie of our left at liberty to offer a bullock, a goat, or sheepe at his pliast where the particular was not commaunded, but only allowed though the manner was prescribed: Concerning which answer i. that there were no oblations left wholly

all they, which are appointed without the commaund of C.

the pleasure of men, for though the particulars were not, nor could not be determined by a distinct rule in generall, yet they were determined by the circumfinces, as our Divines are wont to answer the Papists. about their vowes, counsells, superarrogations, Not ly a merali, fed generall law, but by concurrence of circumstances. So Deut. games to am 16.10. Moles sheweth that the freest offerings were 10 be according as God bad bleffed them, from whence it followeth, it had beene synne for any Israelite, whom God had plentifully bleffed, to offer a payre of pigeons in stead of a bullock, or two, upon his owne meere pleasure: 2. where that proportion was observed the choice ofagoat, before a sheep, or a sheepe before a goat, was no formall worship: 3. That it had beene unlawfull for the Preists out of their pleasure, to institute any such determinate free offering, either ordinarily to be observed, or upon occasion of a mans forwardnesse to such aducty, i.e. that every free offering should be a goat, or at the least, that a goat should be one part of it, which is the presumption of our Prelats, about the reductive worship of the crosse. 4. It was not left to any mans pleasure, for to appoint an offering not appointed of God, in the speciall or least kynd, but onely to choose among those, which God had instituted, that which did bestagree, with his condition and occasion, as it is also now of psalmes, prayers, doctrines, interpretations, exhorrations, let every man offer, according as God hath furnished him: But from hence to inferr the free choise of offering now to God, a crosse, surplice, holy water, images, this is, as if one should then have concluded The first Part.

from that freedome, the free offering of certaine butter flyes, or such like pretty, odd, vermyn not prescribedia

the law, nor by name forbidden.

The second example is taken from Salomons worship, a the dedication of the temple, 1. Kings 8.2. :. Chron. 6. and 7 which he thus conformeth to his notions: The number of Rul locks and Sheepe, were worship in respect of the end and al lowance only, the Cere. of prayer, kneeling upon a Scaffold, of fretching out of hands, were worship reductive ad modum in genere suo, having respect to the manner in the general kynd thereof: The burning of Sacrifices in the stoore of the Court, was only lawfull before the brasen altar was consciunt ted, and upon the present necessity: But 1. in the number of Bullocks and Sheepe, ther was not a different worship, but a different degree of the same worship, as a longer prayer or sermon is not another worship then a shorter, but another degree of extension in the same worship, Surely to pray and prayse God twice, thrice or seven tymes in a day, are no different worships, one sid another, but onely more or lesse exercise of the same worship. 2. Kneeling & stretching out the hands, were not worthip in respect to a generall manner, but special externall worship, as being naturall, immediate expedfions of the inward: As for the scaffold that Salomon kneeled on, that was no more worship, then the asse was upon which our Saviour did ride. Lastly, scing none of these things carying the nature of worship, were instituted ordinary observances, neither might the Preissia any convocation, have made such, these examples are nothing like ours in quæstion.

The other examples of Ioshuas monitory slone, Ios.24 26. Au oath, 2. Chron. 13.14. Nehemiahs Subscription, Neh.9. plemons 14. dayes solemnity, 1. Kings 8. Ezekias designing fg.dages, 2. Cron. 30. Mordicayes Purim, Hest. 9 . bave listle ment in them, as the Rej. hath afforded illustration or deuration by bare naming of them: It may be sufficient to lny that which is barely affirmed: yet in few words: this for the most of them were actions managed by Bods Spirit, suggested by secret instinct, extracted by macrdinary and speciall occasions: and therfore (as). lackson Orig. of unbeleef. p. 332. warneth) are then aly lawfull in others, when they are begotten by like casions, or brought forth by like impulsions. 2. 10us stone was, as Dr. lackson Ibid. pag. 329. judgeth, but folemne attestation, though forthing extraordinary, alindeed was no more worship, then the heavens and pth which Moses & Isayah did call to witnesse. 3. Asas th, & Nehemiahs tubscription, were no more distinct iorship from the covenant, then the words of a simple somile are a distinct promise from the meaning of km, subscription and swearing of Canonicall obeience in England, were never (that I heare of) excepdagainst as Ceremonies of worship, by those which ondemne them in the substance of them. 4. The olonging of worship by Salomon and Ezckias was th a diffinct worship, as Pauls continuing his exercise religion to mydnight, Acts 20. Mordecali his Purim wetheir proper place in the dispute: Out of all these iles, testimonies, examples, nothing followeth in faour of our Ccremon. because no sound rule, just testimony

mony, or allowed example, is Brought for any Come of Mysticall signification by man instituted, and brough into the solemne ordinary worship of God, for the of teaching: which maketh the Rej. his full persuant which he protesteth, suspected, and his triumphing at culous to those that well attend to these his grounds.

Yet the Rej. hath a double conclusion looking the way, 1. That this will show in what sense we may our Ceremonies worship, and yet denye them to worship, that is in such a non-sense as is usually some in contradicting shifts: The 2. to show the difference betwixt us and the Papists, which is here showed very breisty, but hath beene handled, and answered at large before, and thither therefore we referr the Reader.

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THE DYSTVTE

about

HVMANE CEREMONIES.

CHAT. I.

Of the negative argument from Scripture,

SECT. 2.

Y purpose is not, to insist upon words, & circumstantiall exceptions, as being of litle moment, but onely to discusse the material poynts that I meet with, in their order. Yet because the Rej. commeth on in the beginning, with suche a heat, the Repl. had marvelously offended, almost in

y word; I will take his first accusations (though not the materiall) into due consideration.

The Repl. made onely mention of the all-sufficie, or perfect fulnesse of the Scriptures. Herat the Rej. ently complained the fabuse, misreporting, and manafalse shew: as if (sayth hee) were denied the perfect sse of the Scripture etc. Now 1. the Repl. sayd no the second part.

A a such

fuche thing, but the contrarie rather, when he che that the same was granted by the Dest. as it was red by those he writ against. 2. If he had sayd the Dest. and Rej. also doe denie the perfect sulnes of ture, in regard of Ceremoniall worship, he had so more then tructh, for they teache, that some worship is lawfull and good, which is not taus Scripture, that many teaching Ceremonies, which never instituted, may by man be instituted and be into worship, images themselves not excepted, the ditions to Gods word so they be not contraried and ought to be made.) The summe of their do in this point, is that which Mr. Hooker settethe P-125. Muche the Churche of God shall alway need, who Scripture teacheth not.

Neyther doeth it help, which the Rej. adder Scripture is as perfect in giving generall rules, as it she in secting downe of all particular instances. For a not generally true, because generall rules make on proposition tending to particulars, and the assumblest undetermined, they therfore doe not so sulperfectly inferre the particulars, as if they we downe.

Generall rules are given in the new Testament civil policie or governement of Common wealt no man (I think) will say that civil policie is stand perfectly taught in the new Testament as its the olde, or as religious worship is now in the new

The rule for cleane beasts (sayth the Rej.) that shey be as shows the cudde, and divide the hoof, was as persect

A fresh suite against Ceremonies.

Suche beafts had been named. True, but here no demination of the assumtion was necessarie, but suche the bealts themselves did make to every man that was tblinde, without any institution of man. It was as witis in bread & wine for the Lords Supper, which appointed in generall, without naming of wheat, millen bread, or Frenche, Spannish, Rhenish, Itali-, Greek wine : but crosse and surplice (I hope) are : so in generall appointed. The generall rules which Rej. groundeth our Ceremonies upon, are: let alf 193 be done to edification, with order, and decencie. Now helerules are fuche (fayth Mr. Hooker p.95.) as stand the of reason, and nature to be observed, though the Scripthad never mentioned them. So that in them ther is no he perfection of Scripture, for particulars, as if the ticulars had been named. 2, betwix: these generalls. suche particulars in quastion, there must come a mane institution, suche as (to make the example c) if it had been præscribed in the olde Test. onely h cleane beasts should be used in sacrifice, and lest to Priests for to determine, what kinde of beasts should or holden to be clean.

2. An untruth is charged upon the Replier, in that layd, nothing was denied by the Def. in the 2. section. Now let any man read, over the section, and he shall de nothing denied. His answersarthese: wee die actof your distinction; onely the second member must be exded to generall rules, permissions, commo aquitie, you must nd unto this distinction; which when you doe not, you contenur selves. Is here any thing denied. Yea (sayth the

If fresh suite against Ceremonies.

the Rej. the Major is denied: because it is shewed that fomthing is warranted which is not prascribed. The major is: Scripture condemneth) that which is deen eyther against, or without warrant of the word of God, especially in matters of Gods service. Let any man of common reason and indifferencie, judge, whether this be contradicted, by that,

something is warranted which is not prascribed.

3. The Replier is taunted with I know not what fault, for faying here, that, distinction to be granted, which after he denieth to be the non-Conformists. As if in dispute, it were not usuall for one partie to observe what the adversarie doeth grant himself, though hee himself doeth not owne it. The Rej. might have sparedall these words of this section, but that he assected to say much e upon litle or no occasion, that his answer might seem abundantly complete.

SECT. 3. 4.5.

Concerning the faithfulnesse of Christ and Moses. Heb. 3.2.

distributing of our confirmations, from Scriptures, fathers, and Protestant Divines, as if they were like in the intended confirmations, wheras the later are onely used by occasio of perverse prajudice in our adversaries who require suche thinges, and also in constant stiling the same shers testimonies, sudgements, and others confessions, the Repli

Repl. I say noteth onely that this is somewronge, except it be onely idle Rhetorick. For this, the Rej. slicth in his sace, saying he noteth himself an egregicus wrangler, his notes are notericus Cavills, and wrangles, and shews what spirit he is of. I will not say this shewe h what spirit D. B. is of: for I doubt not but his spirit is better then here is shewed. Yet this sheweth what spirit Inc

wook upon him with the person of a Rejoiner.

Is it so great a fault to suspect the Def. of some wrong doeing, or of using Rhetoricke, without any moment, in variation of phrases? To doe some wronge unto an adversarie in propounding his allegations after another manner than he meant, is so ordinarie, that the suspicion of it, and that with exception, cannot be accounted so heynons a crime as those toothed termes import. Prajudice is as common fault, and all prajudice is some way perverse. The Rej. after p.461. accuse that all those of aversenesse, by distraction, supidicie or prajudice, which doe not feel that organial musicke worke muche upon their affections (in and to Gods worship) though he knoweth as good me as our adversaries denie it. Yet he would not have us, nor will wee, from thence gather, what spirit be is of. Rhetericke is no more an ill word, then Grammar, or I ogick. Idle is nothing but Without use: and so the Rej. himself confesseth the Def. his variations to be, in making judgements and confessions all one. Neyther could he finde what to say against the former suspicion, without fayning a new objection, which the Repl. maketh not, of aqualling Divine and humane authoritie. The onely fault was, that such Aa3 things

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things which might be well spoken to another, were

spoken to a Bishop.

2. Concerning Heb.3.2. (to omitte altercations about what was fayd or not fayd by the Def. and take what the Rej. will have fayd, or fayth himself.)

The Rej. fayth that a distinction is made, of Ceremonies whereof some are substantiall Divine, and Doctrinalls, and have particular determination in Scripture, fome are not substantiall, called, Rituals, and mere Ceremo. nie: the former have particular determination in Scripture, but not the later. Now (toler passe, that this distinction concerneth not the proposition which formerly was fayd to be denied because there is no mention in it of any terme here distinguished) let any man of reason consider the sense of this distinction: Ceremonies are eyther substantiall, Divine, Doctrinall, that is, suche as have particular determination in the worde, or else not substantiall, that is, suche as have no particular determination in the word; the former have particular determination in the word; but the later have not. Which is as muche as to fay, those Ceremonies which have no particular determination in the worde, have no particular determination in the word. This explication cannot be excepted against, except Divine and Dollrinall Ceremonies be not all one, with Ceremonies determined by doctrine Divine, which neither the Defen. or Rejoynder or any considerate man for them, will denie. The Rejoynder himself for instance of substantiall, Divine, Doctrinall Cerem: putteth al those of Moses, lawc,

7. The Hierarchie (being quæstioned to whiche of

these heads it belongeth) is referred by the Rejoynder wheth inseverall respects. So then, the distinction is

not reall, but rationall onely, in respects.

Iscenot why all lawfull rites ordeyned by men, may not as well be referred to both. Neyther doe I thinke our Hierarchie would take it well if they should be called Ceremonial Prelates: and Doctrinal for the greatest part they are not found to be actively, nor can. fo be proved passively, so farr, as they differ from those ministers many of whom they will not suffer to be Doctrinall, because they cannot be at their pleasure Ceremoniall.

6. Concerning the rest of the third section, all that is rejoyned, dependent onely upon the terme mereCeremoniall Ceremonies. This terme the Replier did not understand (as it seemeth) according to the Authors meaning; neyther can the Rejoynder interpret it, but with suche sense as was formerly declared. Mere Ceremonies are not onely suche as the Rejoynder p.33. called fingle Ceremonies, for in the same place, he maketh significant rites, having relation to a further worship, suche as ours are, double, or triple Ceremonies. So that this mere Ceremonie can be nothing else, but a Ceremonie which God hath not instituted for his worship: and so the Def. and Rejoynder mainteyne here onely this affertion : those Ceremonies which God hath nos instituted, are not instituted by God. Whiche is so evidently true, that it cannot escape the imputation of idlenesse, eyther to dispute for, or against it. Onely this I note, The second part. Bb that

that by this distinction, God cannot appoint a mere Ceremonie in his worship, though man can: for if God appoint any Ceremonie, it is (eo ipso nomine) doctrinall, substantiall, morall. No merveyl therfor if God have not appointed mere Ceremonies, seing he cannot appoynt any suche, but man onely can doe that.

- 7- Concerning Heb. 3. 2. it is further answered sect. 4. that the saithfulnesse of Christ, and Moses was equall, and alike in real saithfulnesse, because they both did that which was commanded them of God. But how-soever this be true, yet if it were Gods revealed will, that more immediate meanes of worship should be instituted in the Christian Churche, then Christ hath instituted, who was ordeyned to institute the meanes of worship, and Moses (as is here supposed) instituted all such meanes of worship in the old Testament, as God would have instituted, it solloweth, that the saithfulnesse of Christ, was not so extended to all the necessities of the Churche, as Moses his faithfulnesse was.
- 8. Concerning faithfulnesse in Rituall ordinances, the Def. mentioned the ordeyning of two essentiall and necessarie Sacraments. Which allegation the Replier esteemed nothing to the purpose. Yes verely (sayth the Rejoynder) it is some thing. It is in deed something but this something is nothing at all perceyning to mere Rituals. For so the Defend, and Rejoynder both consesse expressly, that these two Sacraments are not mere Rituals.
 - 9. The Def.addeth, that as Moses appointed Cemonics,

remonies, so Christ removed them. Whiche explication of Scripture being blamed by the Replier, the Rejoynder antwereth 1. That it is not an interpretation of the text, but an answer to an objection from the text. And yet the same Rejoynder in his Summe of the Def. his answer that it is a comparison of the sidelitie of Christ and Moses. And all the text, and objection, from the text, consistent in this comparison. 2. It is a proper answer sayth the Rejoynder for if Christ was faithfull in remaring Core-Rejoynder, for if Christ was faithfull in removing Cere-monies, before necessarie, then be neede not prascribe other Ceremonies then simplie necessarie, and so not all mere Ceremonies. Is not this a proper consequence? ther is no connexion at all betwixt the first and second part, the appointed Ceremonies are therfore onely called fimp!ie necessarie, becaus they were appointed by Divine authoritie: and yet of suche it is sayd, that Christ neede not appoynt other, wheras in deed he could not appoynt other; and that he needed not appoynt mere Ceremonics, that is Humane, which if he should have doen, it had implied a contradiction, mere Ceremonies (in the Def.and Rejoynders opinion being such eas are not appointed by authoritie divine 3. It is added by the Rejoynder that the side itie of Christ appeared in removing those Ceremonics of Moses, nathe thing compared is sidelinie. Both whiche are true, but not to the purpose: because the comparison is not in sidelitie abstractly considered, but in fidelitie about the building and furnishing all the howse of God; of whiche, the abolishing of Mosaicall Ceremonies, is no substantiall part.

10. About the Repl: his answer to a place cited B b 2 out

out of Calvin the Rejoynder observeth much irreligious way wardnesse, with falshood, and three grosse untruthes, in one short sentence. Whiche it pleased him to note also in the Table of his principall or most observable Contents: the Replier found guiltie of three groffe untruthes together. p. 15. This peal of terrible words make suche a noise in the readers ears, that he ca scarse hear, what may be spoken for the partie accused. But if he will hearken a litle, it shal be made plaine unto him that hassie passion onely (in regions absence) made all this rathing found.

The first wayward, false, irreligious, and grosse untrush is, that the Def. should have dealt more plainly, if he had citedBellarmine, and why (trow ye) is it so great a crime, for to say the Def. might have dealt more plainly? because (sortooth) no dealing could be more plaine, then to set downe the very words of Calvin, with the place, where they are to be found. Now be it so, yet it is not so heynous an offence to fay some dealing, might be playner then that which is most playne, but as the Secretarics and Proctors of our Prelats courts doe in imitation of Criminall inditements (wherin always fland felonious etc. jaggravate every trifling accusation, and citatio, especially those which concerne a Bishop, as ungodly, irreligious, false etc. so must be that writeth, against any thing præjudiciall to Prælais, secundum stylum Curie, But the tructh is that any other mans words set down according to his meaning, is more plaine dealing, then to set down Calvins, beside his intention.

The second way ward false, irreligious, and grosse untructh is,

is that the same words, whiche the Deficiteth out Calvinare found in Bellarmine, de Pontif.1.4.c. 17. the conmary wherof, the Rejoynder doeth averre upon bis crein. Now here is to be marked, that the Repl. spake not of every word the same, nor understood individuall samenesse, but iike onely, and so did the Rejoynder understand him, when he sayth upon my credite ther be no fuche words any where in Bellarmin, of suche words is the credit pawned.

This being pramifed, let these words of Bellarmin in that very place exstant, be well considered.

For asmuchas the law of the OLD TESTAMENT Was given to one people and for a certaine time onely, as till the comming of Christ, that law m ght Fasily determine famines vero allthings in special, as in deed it aid, for in special it praferi-tanian populo, bed all things &c. Fut the law of the cospel was given to all tempusoresthe world i.e, to the peoples of Sundrie nations, and Your immiguent morecover to endure to the end of the world, and therefore sumporter fathis last of the Gospel could not so easily Determin all things in remain particular as did the other that no other lawes might be suppoled necessarie then what are sound in the new Test. Nor is in Pocialism it possible for diverse nation to agree together in the same mate, at ten lawes and rices, and therfore Godjudged is far better if he surveis mounded delivered in the Gospel the most general and commune marum natiolanes, leaving the more speciall things concerning the Sa-duratura of the Graments and articles of faith to be ordered by the Apostles que at since and their Successours according as circumstances of time ideire non oand place should require.

Christi saven cile deter man. Specials , **us esõ** am fecit. Nam praferibit em. Euangelica da-L.E. diverfifit. num potalis, & enundi. terat tam faci. le diterminare emma in speci-

oli,us non offens adino neces sria leges aisa. Reque enim posant diverffilmi populi convenire indstam legibus & ritibus. Itaque Deus mel ius effe judicavit fi in Evangeliotraderet communisfimas leges, de faceamientis ab-Marticulu fideid alsa magis specialiaspis locosum de comporum diverficas estelinqueres instrumendasper Agoa feles, corumque succefferes.

Let ther also a comparison be made betwixt this, and that translation which the Rejoynder maketh of Calvins wordes.

Calvin sayt's, that the Lord hath both faithfully comprised, and persistionally declared necessaries. Bellarmine sayth, that God in the Gispel hath delivered unto us the most common laws, concerning the Sacraments, and Articles of saith. Calvin sayth, that Christ would not prescribe singularly and specially concerning externall discipline, and Ceremonies, for that he foresaw these thinges to depend on the occasions and opportunities of times, nor did he thinke one forme to accord with allages. Bellarminus sayth, that all specially thinges could not so casily be determined in the Gospel, so as more laws shold not be necessarie; because ther must be diversise of laws and ritualls, according to the diversitie of Nations and Peoples, plates and times. I doubt not but the Rejoynder upon consideration of this collation, will repent him of pawning his credit for no suche words in all sel. but I esceme D.B. his credit better, then I will hold it from his person, let onely his Rejoyning credit be hence esseemed.

The third wayward false, irreligious, and grosse untructh is, that in that place of Calvin, ther is nothing at all, which without grosse aquivocation, will serve the Def. his purpose. If this were not true, yet I see no wool answerable to so great a crie.

But let us see what the Rejoynder can finde in Calvines words, for the Definis purpose. First (sayth the Rejoynder) Calvin differenceth matters meerly rituall, from matters reall, as the Def. doeth. Which easthe Def. doeth,

is not true. For the Def. differenceth Ceremonies into substantiall and meerly Rituall, p:7. wheras Calvin doeth not difference Cereinonics, nor maketh any mention of mere Ritualls.

Take away that as the Def. doeth, and then the Repl. doeth so also.

Secondly Calvin (sayth the Def.) sheweth that Christ bath less mere Rituals at the Churches choyse under generall rules onely. Now heare that aquivocation which the Repl. spake of, for by Ceremonies, Calvin understandeth no such ethinge, as the Def. and Rejoynder doeth by mere Ritualls. The Def. and Rej. (as Bellarmine doeth) comprehend under that name Mysticall Ceremonies, which the Rejoynder calleth double or treble Ceremonies: but Calvin meaneth onely single matter of order and Decencie. For this cause it was, that the Repl. sayd, the Def. should have dealt more plainly in citing of Bellarmin, then of Calvin.

muche, but cannot draw it to his purpose. 1. He granteth, that Calvin meant not to teache, that men may prascribe at their discretion myssicall signes in the Churche whiche is all that we desire. 2. His meaning is (sayth the Rej) that whas Ceremonies the necessitie and utilitie of the Churche doerequire, may be ordeyned by the Churche. This is expounded in Calvins own words, translated thus by the Rejoynder what sever the necessitie of the Churche shall require for order and decencie; which is the same that the Repl. sayd. 3. Some toleration of some Ceremonies like unto the lewish, Calvin is sayd to give, sect. 14. But that which he speaketh

speaketh ther obscurely, he doeth in this 36, sect inter-

pret plainly:

Trffor,eas derroom thumps -110ء المائين - 100 nes me probate, gus Desambo. risete faudita, Cex Scripino ru defumpte, ades the biere Exemplum fit er gerichlatica £:0661,

I witnesse that I do onely approave such Humane constitutions which are founded by the authority of God, and taken cut of the Scriptures and so altogether divine, 'et kneeling in Solemne prayer be an Example. 4. Because Calvin was interpreted out of himself, to speak of things necessarie for divination, in their kinde, the Rejoynder opposeth, that absteyning from bloud Act. 15. and tuche like things are not necelmist m seion farie in their kinde. I antiver yes: because the kinde under which they were found, was absteining from fean. dall. So Calvin, sect. 22. (which place is alledged also by the Rejoynder for the institution of Ceremonies nor necessary in their kinde, because it is there taught, that weak brethen first comming from Poperie, and not yet feing their freedom in some indifferent things, are not rashly to be offended, by publicke practise of suche thinges) Calvin (I say) answereth in the same place: CA. WOTHER OF SIG 11 ho but a ca'umniator, Can say that, So a new law was made by them, who enely as appeareth, went about to pravent scandals, expressly enough forbidden of the Lord? Nor can ought more be sayd of the Apostles Act. 15. who intended nothing els by taking away matter of offense then to urge the Divine law for avoyding offense. But Calvin sayth the Des. epist.379. teacheth that some standalous thinges must be torne with, And what is this to the allowing men to institute Ceremonies unnecessarie in their kinde, which is the quastion in hand?

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5. The Rejoynder objecteth further, that she parand not generalls are appointed as necessarie. di unancast - 16011/ars ,

Which is the verie same that the Rep. said, the kinde isallwaies necessarie and the particular doe so varie by circumstances that some time they may be necessiarie, and so appointed, sometime not necessarie, and fonot to be appointed. 6. When the Rejoynder perceyved that this testimonie of Calvins maketh nothing for significant Ceremonies, he at last denieth the quæflion here to be of fignificant Ceremonies, but of Ceremonies. He might as well denie the quaftion to be offacred Ceremonies, or as he calleth them of doub'e Ceremonies, but onely of Ceremonies. And thus is that very ambiguous aquivocation wherwith the Def. was charged, by his Rejoynder, confessed. For what is else but to aquivocate, when all men know the quæstion to be of one kinde of rites onely, to bring an argument which concernerites in deed, but not of that kinde?

12. After some pretye phrases of the Repl. his running away, looking backe, shewing his teeth angerly, the
Rejoynder in answer to a sadargument, that Humane
Ceremonies properly of religious nature use and signification,
suche as Crosse and Surptice, are not necessarie in any
Churche, nor any ways more necessarie for England, then
for any other nation; or then holy water and suche other
Ceremonies would, In answer (1 say) to all this, the
Rejoynder repeated agains his consuse equivocall
terms of Ceremonie, denying the quastion to be
here of Ceremonies properly religious in they nature, use, and signification. 1.e. suche as Crosse and
Sirplice are, as if we, disputed here of an indeThe second part.

ving what to answer unto the demands propounded, (without speaking directly against his conscience and knowen profession) he telleth the reader (both in text, and table) that the Repl. hath plainly abondoned Heb. 3. 2. and so retireth again to his fort, of phrases, of demolishing his Casile, firing his Trenches, running a way, & of his chaffe and slubble, caried away before the Des. bis windie words, After all which, as a good Canoneer, he dischargeth (as he calleth it) one piece of ordinance after his slying enemies, which is this Basilisko: Tou (run aways) teache some Ceremonies to be unlawfull, though not forbidden, because they are not commanded. Ergo. But alas this shot hath no mettall of trueth or sense in it, and thersor will never hurt us.

Is any man so voyd of reason, as to teache any thing to be unlawfull, & yet cofesse it is no way against law, or forbidden? Those that say, the Ceremonies are unlawfull, because they are not commanded, though they be not forbidde, doe evidently mean, that though they be not specially and by name forbidden, yet they are generally forbidden, by that rule which forbiddeth man to adde any thing in Gods worship, unto that which God hath commanded, for suche a shot ther is no need of ordinance: as good may be made out of any bell that hath a clapper in it.

SECT.

SECT. 6. 67. Of

Davids purpose, so build a Tem ple. 2.Sam.7.1. Chron.17.

His passage will soon be dispached, if the qua-stion may be cleared. The purpose of David, was eyther conditional onely, if God should allow and second the businesse, or else absolute, without such estulpending condition, as supposing that God did allow, and would prosperously assist him, for the accomplishment of it. If it was of the former fort, and so farr as it was confiderable within those limits, ther is no quastio, but it was godly, and worthy of all honour. But if it was absolute, it cannot be excused from some mixture of prasumtion. For whatsoever a man may absolutely intend to doe, that he may doe, but for the doeing of such a thing, as building of a Temple then unto God, the Rejoynder himself confesseth it to have been unlawfull, for David, without further warrant: and so confesseth also, that the absolute intention could not belawfull. Hence are these speaches of the Rej. That which may be lawfully purposed, with submission to Gods pleasure, might not be doen without his pleasure knower, and leave given. Wee grant, that David could not build the House, nor so muche as set out the place for it, without leave and direction from God.

All the quæstion therfor is, whether David had an affoliate purpose or no? If he had not, wee have no A 2 ground

ground from this place, against absolute instituting of religious Coromonics by mails tell adsucke a purpose, then the Rejey recredents or gorffly, but curaigument is good. New that Davids purpose was absolute, it is more then prebable, by that which the Rejoynder it is more then pre bable, by that which the Rejoynder confesses, viz. that Nathan mas unadrifed in faying to Pavid, Cre doe all that is in theme least, the Lord is with thee, before he had consulted vith the neuth of the Lord, to whem the designation or place, manner, and Man, did belonge. Heerin suth the Fejoynder Nathan failed. For 1. Nathan so fair as appeareth doth answer onely to the quastion of David, allowing his purpose, if therefore Nathans allowance was a failing in being too absolute, Davids purpose was of like nature. 2. If Davids purpose had not been absolute before, yet upon Nathans counsell, from which no diffent of his is any ways infinuated, it became absolute. 3. If David had diffented from Nathan in that poynte, he ought to have admonsshed Nathan in that poynte, he ought to have admonished Nathan of his fayling, and would also no doubt have doen so or at the least, it would have bee concluded betwist them two, that counsel must be sought, and expected of Ged; but Nathan not being corrected, but rather confirmed by David, as David was by him, they both were (withcut (ecking) better informed by extraordinarie revela-tion. 4. The Def. sayth, and the Rejoynder maintey-neth it, that Cod did interpret Davids affect on for a deed. Eut no impersed velleries of good, are so interpieted. The will which is accepted for a deed, must be absolute, and hindered onely by desect of power. Howfoever, out of the Rejoynder his giantes, we are furnished

shedwith this argument:

It was not lawfull for David to purpose absolutely the building any religious I ouse for Gods Arke, without Gods specialleen mand, or warrant. Therefore it is not lawfull for man to institute and build Ceremonies don-bleand trebereligious (as the Rejeynder calleth ours) without Gods speciall command or warrant.

The grant of the Rejeyr deris the common sentence of our Divines well expressed, amog other, by Mr. W. Auersol, upon Numb. 3.4. I aria was decepted, that he wentleyend the Con mandement of Ged. To seek to pravent Ged was to be reproved. It might have been sayd to him:

Aborequired thefe thinges at the hands?

How seever his purpose (or sin ple affection) may be commended, set the f. Et (that is the abjeluse purpose resolving uponthe fiet) is represed, he one is not the have ense prized that, which was not commanded either to any other, or to himself. He did not obey Cod, but follow his owne minde and derice. He did runne too fast, ir wayling (as it were) with-

cuthis guide, and farling without his compasse.

These things being considered, it were but vaine labors prosecute the Rejoynder in particular litigations about this matter, which would be little else then repetition of the same things. I will onely therfore consider of the Des. his retersion, and the Rejoynder his she cut of this place: which also should have passed, but for the boassing wherwith they are (with provocation) advanced above their measure.

The Def. his reportion is thus. This Act of Davids
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without speciall warrant were commended by God. Ergo, all institutions of Ceremonies by man, belonging to Gods service, are not therfor to be condemned, because they want expresse warrant. This Ast. (sayth the Des. that is (sayth the Rejoynder) this conditional affection not lawfull to be brought into ast. From suchea conditional affection, he argueth, to absolute and actual institutions, by what rule of consequence I know not. The Rejoynder teacheth us the clean contrary argument, as before was declared.

The Rejoynder his shot is thus in short: David (as M. Carewrieconfession) had generall warrant from the word of God, for building the Temple, and had no word to forbid him to doe it (til that hy Nathan) therfor for David to pur-pose to build (til that forbidding by Nathan, was lawfull. I answer 1. the conclusion (being understood of a conditionall purpose (as the Rejoynder expounded it) we willingly grat, as neyther making, nor ever having made any quæstion about it. 2. David had no generall warrant, for his building of the temple, neyther doeth M. Cartwrite fay any suche thing, but onely that it was revealed there should be sache a Temple. Which was no more warrant for David to purpose the building of it, then other Prophecies were warrant for somme (upon supposition) to purpose the destroying of it.3. Though ther was no word of God which particularly or ablolutely forbid David to build the Temple, yetther was word enough in generall forbidding him to attempt any tuche thinge, untill he should receive further Commission. So the Rejoynder before consessed: the designation designation of place, manner, man, and time, did belonge to God; and was therfore forbidden to David, and so the building forbidden, untill that designation should come from God.

Now adde unto this shot of the Rejoynder thus repelled but a little altering the charge and turning the pieces mouths. viz. That our questioned Ceremonies have not so muche generall warrant, as that it is any where in Scripture revealed, ther should be a Crosse, and Sirplice, and that the places of Scripture which seem to forbid them, could never yet be otherwise cleared; and then see how it maketh for the Rejoynder his cause.

SECT. 12.

Concerning that phraze, Fer. 7.31.etc. You doe that which I commanded not.

Hat which the Rejoynder (out of his abundant leylure) would needs inlarge most vainly about sect. 8.9.10. & 11. I passe over with sistere objected, out of unprinted and uncertayn papers.

1. In the twelf section, we are to inquire, whether and how that consequence in Gods worship, be good: Ihave not commanded this: therfor, you may not doe it.

The Def and Rejoynder say it is not good, except by

b; not commanding, be under flood, forbidding as Lev. 10.1. Deut. 17.3. Which is thus farr true, that except some forbidding be included or (as the Rejoynder speaketh) imported in that not commanding, not commanding connot make a thing unlawfull. But that is the very question whether in thinges proper to religion, not commanding, doeth not include some kinds of sorbiding.

The place mentioned by the Rejoynder: out of Lev. 10.1. doeth most strongly make against him. the foanes of Aron are there condemned, for bringing Arange, or ordinarie fire to Gods worship, as doeing that which God hid not comminded, and yet had not Otherwise forbidden, then by providing fire proper to his worthip, and not appositing any other to bee used in the tabernacle, and this is the very plea which wee make against Ceremonies of humane institution, in Gods worth p. The scope of that text we are taught, by an English Bishop, Babington, in his notes upon that place: Wee may hence learne and settle in our heartes, with What severi ie the Lord hallengeth and desendeth his authoricies in lay ng down: the way and manner of his worship, not leaving it to any creature, to meddle with, but according to prescription and appoin ment from him. Cont. nt he is , that men field make lawes for him me matters etc, But for li. Diwine worship, bee one, will prescribe it himself, and what he appointed, that must be don, and that onely, or elfe Nad is and Abibu their purishment expected, that is , Gods we ath expected, in suche manner as he shall please.

Hee was taught this by Calvin, who upon the place fayth

in the God forbad other fire etc. to be used that he might ex-Alium ignees bude all adventious rites, and teach that he desested what vermis Desagner was come from elswhere. Let us therefore learne so to adventious ritual experiments of God, that we desile not his eluderes, as describing with any far setched devises.

Mr. Attersoll also in his learned and grave Commentum ergo se

aricupon Numb. 3.4. doeth largely declare out of this arrenders of example, how God defliketh, and defelaimeth mens deposition is service, as trash, trumperie, and mere detage: ultis autraneus instancing (among other devises) in Ceremonics added resemble.

unto Baptisme.

3. Our reason was propounded in the words of Calvin upon Ier.7.31. Seeing God under this title onely condemneth that which the Iews did, because he had not commanded it them, therfore no other reason need to be sought for the consutation of superstitions, then that they are not by commandement from God. To which the Rejoynder answereth, that Mr. Calvins senceit holdesh true in proper points of religious Werslip, which are a'l prascribed of God himself, but not in matter of rites, not prascribed of God. Now if this be not a mise-table conceit, that Gods not commanding doeth forbid that which he hath prascribed or commanded, but not that which he hath not prescribed, or commanded, let any man of sense judge.

Other meaning I cannot gather eyther out of these words, or out of the Rejoynder his doctrine of worship, which was before distinctly weighed, in the head of Worship, Mr. Cartwrites conjecture (as the Rejoynder calleth it) is the very same with that which he calleth The second part, Dd Calvins

Calvins cenceit. The Rejoynder his answer also is the same for sut stance, that it is true in matters particularly determined by Ged, but not in matter of order and etremonie, of which Ged hath not determined particularly. The sense of which is, that we must depend upon God, so farr as he hath determined particularly, but in other things, we must depend upon men, and in England, upon the Convocation house. But to depend upon God, and his mouth, being to follow onely his determination and what sense then is this, you shall onely follow Gods determination, in those things which he hath particularly determined, but if you please to doe any thing in his worship, which he hath not determined particularly, you may therin depende upon whom you please? For matter of Ceremonie, enough hath bee spoke before: and of order, wee shall after dispute.

4. The rest of this 12. section is spent about the Def, his wonderfull wondring, at our symbolizing with Bellarmine and other Papists, because that as they distinguish sinnes into mortal and veniall, so wee (sayth he) make a distinction of against, and beside the word. About which, the Rejoynder granteth that Chrysostom did well use this distinction, in matters of d. Etrine, yet he sayth it is not to be extended unto matters of Ceremonie. But sthe question being onely about the dissinction) it is in the Des. and Rejoynder their opinion sair more appliable to ceremonies, then to doctrines: because they holde many Ceremonies lawfull beside the word, which are not against it, though they holde no suche difference of doctrines. Now this distinction

wanted by us, according to their conceit, more then our owne. The like is acknowleged of Iunius, that he distinguisheth well betwixt beside and against the Word, in the question of traditions devised for divine worlbip, s.e.essentiall worship, particularly determined by God. Which is not so, for in that place, Cont. 3.1.4 c. 17. an 10. Iunius hath no question eyther about essentialis, or worship, or traditions, but onely about Ecclesiasticall laws, binding the conscience. And if he had, yet that clause particularly determined by God, would spoile all: because in suche thinges ther can be nothing eyther against, or beside the Word. But if it were true, what is the difference, betwixt Iunius and us? The Rejoynder fayth that wee confounde rites with worship, and yet confesse ritus not to be particularly described as the other. is neyther so, nor so, except he meane those rites, which he calleth double or treble ceremonies; and therin we have lunius so for us, that not onely in other places. but also in the words next goeing before this in question, he sayth generally, in divine things to come new lewes is nothing but to decline. Yet the Rej. will have it, not a beginning and that Iunius in that place cont.3.1.4.c.17. sect. 10. doe. h re- of good delib fue this distinction, as used by Bell. Marke therfor what are Bell. words, which Iunius consusteth) viz. Onely a melliques aprohibition of addition contrarie lawes is understood.

Which are the words also of our Desender and Re- no tegum com joynder.cap.2.1eet.3 4.5. So that by this interpretation, the distinction is theris, and lunius consuteth them all,

so well as Bellarmine.

The persuaders to Subscription; are also confes-Dd 2 sed

fed to use the same distinction, but in another meaning. Let the distinction therfore passe (for shame) and dispute of the meaning. But the meaning expressed by the Rejoynder is the very same with ours, save that they differ in the conclusions deducted from it. The altercation therfore which the Rejoynder addeth about some speaches of Mr. Cartwrite, is not worth the answering.

The plaine tructh is, that this distinction is ordinarily used by our Divines, against the Papists, even in case of Ceremonies. D. Fulke against the Rhemists, on Mat: 15.9. of Popish traditions, sime be repugnant to the lawes of God, and some are beside them, as tale and un prostable Cer. monies. It was therfor but an affected quarrel, which the Def.picked, and the Rejoynder mainteineth, about these termes, as if they had any reflection upon the Popish difference, betwixt mortall and veniall sins. Nayin this fashion, the Def. and Rejoynder may accuse our blessed martyrs of symbolizing with the Papists that were the murtherers of them. For they were wonte to use this distinction in the same manner that we doc. So heavenly Iradford, in his epistle to the Vniversitie of Cambridge: these which a little after he applieth to Romish ragges, and in his episte to Walden (extendeth them by name to Ceremonies) opinios are not oxely besides Geds word, but even directly against it. It is therfor more then time for the Det. and Rejoynder to pull in the hornes of this dodmons accusation, and confesse that they were unleasonablie and rashly put south upon inconsiderate phantasie, e asily untered, but hardly excused.

SECT.

A fresh suite against Ceremonies.

SECT. 13.14.

Concerning the ancient fathers arguing negatively from scripture.

of the Def. his wilfull mistaking, or mis-interpreting our meaning, the Rejoynder less the should scem lesse wilfull, repeateth the same imputation, which yet he acknowledgeth to be contrarie to the Repliers owne consession.

What should a man say to suche Rejoyners, that know full well our meaning, and yet will never leave threa-

ping another meaning upon us.

Wee never sayd, or thought, that all particular rites pertaining to order and decencie, are punctually determined in the Scripture. Wee never dreamed that all suche rites being beside the particular determination of the Scripture, are against it, wee speak of double or treble tites as the Rejoynder stileth them, which no mere order and decencie doeth necessarily require, but onely the mere will of man injoine.

All this the Rejoynder knoweth: and yet he ceasseth not to beat the ayre, with endelesse repetitions of this imputation, guilded over with some varietie of tanting phrases, that it may be the easier, swallowed by his unDd 3 wary

wary reader. 2. It is secondly answered by the Def. that the ancient writers speak of doctrines, not of ceremonies. Whereunto the Repl. granting that to be true for the most part yet answereth, that the trueth of their sayings may be taken so generally, as to include all religious Ceremonies. Here the Rejoynder objecteth that limitation (for the most pure) is onely to abuse the simple, and that the ambiguous terme of religious Ceremonie, is a bush to hide I know not what in.

Now for the former charge Compare here the A-brigment and Def. The later accusation of hiding-bush, etc. cannot otherwise be avoyded (as it seemeth) except to avoyd the same, we would upo every occasion, when we are to speak of the questioned kinde of ceremonics, repeat the Rejoynder his beadroul of termes: deuble or treble significant, sacred by application, mutable, amba'atorie, arbitrarie, reductively sacramenta!, morall Ceremonies, immediate worship, in respect of meanes by vertue of some thing eise, in respect of the manner, and reductively, in respect of the utmost ende Divine worship. Whersoever we observe not these termes partly of

Whersoever we observe not these termes partly of his owne forging, since the Replie was written he may as well spie a bush over our head, as in this place. It is thirdly auswered, that a generall proposition may well be extended beyond one special conclusion to which it is upon occasionapplied. To this (after that out of splen (as I take it) he styleth it the mans stomacke) the Rejoynder answereth that it may onely be applyed to other of the like kinde. This therfor is onely the difference, whether those Ceremonies which bear all those titles

titles even now rehearsed, been at of the like kinde, or have not one common nature, with some of those thinges which the Kejbynder calleth substantiall, and doctrinall, poynts: of which we have disjuted before, and shall after, by Gods grace.

2. To Terrullians wordes: Prohibetur quod non ultro est permission: that is prohibited, which is not permitted, the first answer made by the Des. was, that our Cereminies are permitted. Hecrunto it was replied, that Tertullians meaning must needs be of other permission then the Des. can challenge to our Ceremonies, otherwise ther should be no sense in his wordes. The reason, is, because the Des. doeth not say that our Cerem. are otherwise permisted, then that they are not forbidden. Whiche kinde of permission if Tertullian understood, then his saying is: that is prohibited, which is not unprohibited.

The Rejoynder here for resolution of this difficultie sayth, that Testullians meaning was to account that not to be permitted by the word, against which any reasons out of the word may be given, though ther be no particular word against it.

Now if he had attended unto the question, considering that it was onely what Tertullian in this place meant by this phrase not permitted, and that his meaning for the word must be the same, with that immediately before opposed: Qued non prohibering ultro permissum est, he would not have given that glosse, for then the meaning of this sentence must be: that which hath no particular word against

against it, can have no reasons cut if the word mide against it. Such a fustion is that clause of the Rejoynder, our meaning and is, are alike, and wie hold our Ceremon es to be so permitted, and ther sor not prohibited. So permitted is, by his interpretation, not to be prohibited by consequence, prohibited must needs be excher the same, or else prohibited by particular word: if the former, then he sayth thus: our Ceremonies are not prohibited by consequence: ther for they are not prohibited by consequence, if the later, then this is his saying: our Ceremonies are not forbidden by consequence onely, ther for they are not by particular word forbidden. The former is no reason; the later neyther is consequence, nor toucheth any quæstion.

The Def.his secondanswer was, that wee may blush, to speak of Tertullian, because he professeth traditions in the same book. It was answered, that then all may blush, which allege the Fathers for that which they in other places gainelay. The Rejoynder graunting, that those neede not blush, because the Fathers sometime are dease and hear not themselves speak, and in some particulars less their sound generall principles, yet will needs have us blush sis it be not unpossible, as his Rejoyning charitie suspected it is because they never held that which we callege them for. But how does this appear, because they allowed of sundrie Ceremonies not prascribed in the word. Now except he could prove, they were not as dease on this the ceremoniall ear, or side, as they were on the other, or that they did not leave their sound generalls, in the particulars of Ceremonies, as well or ill as in other.

this occasion, especially with his affected exaggerations

if it be not impossible.

And that the Rejoynder cannot prove this, D. Morton sheweth in his appeal. pag. 324. They that erred in points of doctrine, could not be altogether free from some sprinklings and spots of Ceremonials corruptions.

Moreover, how the best of those ancient writers allowed of fundrie humane Ceremonies, then in use. Augustine shewe: h, epist. 119. Many such things I dare not Mulea legion lo fiely quinfay to avo, de the offense partly of some holy monetant

minds and partly of some turbulent Spirits.

Which is the very case of the best English Divines francisco de vithat doe so sparingly speak against our Ceremonies, and sanda, liberial yet sufficiently infinuat, that they would speake more, and ear if they durst for the times. How also our Divines doe not blush to alledge their testimonies against humane Ceremon. though they know that in other places they speakforthem this may be seen in D.Whitaker.tom. 1. pag. 116. Augustine will have us te consent with those very concents ege sew Ceremonies which are conteyned in the Canonical Scrip. Canoniciscip tures. If elswhere he have written ought that may lesse turns considered agree with this sentence for m; pa t I voill not much tro ble guard semples my selfe to reconcile all his speeches. D. Fulke, Rejoynder to Martial, at 1. Sayth plainely: The gates of hell in idle Ce-inconcitionde remonies did affinit the Churche. The fathers (in them) decli- di Risson mag ned from the simplisize of the Gospel, and art .3. Every idle Ceremonie that pravayled, had the Pralates of the Churche, tyther for authors or for approvers, But Christ committed his Churches, them, to be fed with his word, and not with The second part. dumbe Ec

iliis Pancifium Cirera.ny, vals, que in

SECT. 15.

Concerning Protestants arguing negatively from Scripture.

He first quotation by the Def. chosen to answer, is out of D. Mortons Apologie: of which it is fayd by the Replier, that the Def. his answer is, he meant not matters mearly Ccremoniall, but doctrinall, and so he affirmeth the meaning of our argument to bee, if by mere Ceremonies, he mean mere order and decencie, as he interpreteth himself in the ende of this section, Heerupon the Rejoynderasketh, if we call this a Replie? I answer yea : because it sheweth, all that is opposed, though it be granted as true, nothing at all to crosse or contradict our argument, in the right meaning of it. Now marke what he hath to say, why it should not be called a Replie. 1. The Def. selleth not onely what he means, but where his meaning doeth appear, and the Replie shewesh not that he hash not meant as he sayd. As if eyther the place where a thing is spoken, did adde any weight unto the speache! or all, that mean as they say, doe speak to the purpose. 2. It is partialitie to take up the word mere in this place, and not fest. 3. But this docth rather shew, that though the Replier took

ook no knowlege of this me e shift, when he first met with it, yet afterward, seeing it often repeated, marked ome emphasis to be placed in it, and so did not spare thefore, upon partialitie to one section more then mother, which seemeth a strange conceit.

Howfoever this doeth neyther prove the replic none, nor yet non-sufficient. 3. He pronounceth it untue, that the question here is not of mere Ceremonies and rites: which charge he groundeth upon the word specially in the service of God. But that word doeth shew the specialitie of our question to be about the matters of Gods service, or worship, such as significant Ceremonies are, and mere order is not. 4. Hee is styled a decreyved man, that thinketh signification put upon a Ceremonie, doeth necessarily make it more then a mere Ceremonie.

Towhich I answer, that if he that thinketh so, is a deceyved man, then the Rejoynder doeth deceyve, when in his Manuduction, pag. 33. and 39. he teacheth that speciall instituted signification, doeth make a Ceremonie double or treble more then mere single rites of order.

2. The second quotation is out of D. Mortons Appeal, l. 2. c. 4. sect. 4. where is confessed, he speaketh of Ceremonics, but of Dollrinall onely, suche as sopping in of tread into the cup, etc.

Wherupon question was made, why this Ceremonie should be accounted more doctrinall, or more unlawfull, then the Crosse in Baptisme.

To the former part of this quære, the Rejoynder an-Ee 2 swereth Swereth that the Def. hee himself & all suche, in this question meane by Loctrinall, a thing taught in the Word and that the Sacrament of the Lords Supper is taught in the word. As if it had been asked, why the Sacrament is more doctrinall then the Crosse? and not if Sopping be so? But here it is diligently to be observed, how wee are deluded in this wholle argument, and other also, with the shadow of a wordly distinction, betwixt Dostrinall, and Ritual Ceremonies. Wee say, God hath appointed all Ceremonies properly religious, which are to be used. They answer, that this is true of all destrinal Ceremonies. remonics, but not of rituall: that is to say, as here we are taught, God hath appointed all Ceremonies that he hath appointed, but not all that he hath net appointed. Wee say, it is not lawfull for man to adde unto Gods institution ons, in religious worship. They answer, this is true of Doctrinall, but not of Rituall additions: that is, by this interpretation, Man may not adde unto Gods institutions, any of Gods institutions, but mans onely. Let this be borne in minde for all answers that hange on the hinges of this distinction.

To the other part of the question, the Rejoynder answers that sopping of bread in wine is vorse then the Cresse. I. because the crosse maketh no alteration, of what Christ did ordayne saying due this. 2.it is not substituted in the place of Baptisme, as sops in wine were by those Hartcikes in place of the Supper. 3. it is not esteemed an instrumentall signe of any grace given by the use of it, as they took their sops to be.4. their sopping destroied the very Sacrament. And for these differences, the Repl. is bidden to hang downe his head

head, for asking suche a quæstion. But 1. Addition is as, evillas alteration. For when Christ sayd, doe this, he meant as well, doe this onely, as doe this all. Fac hoe totum: fac boc tantum: as Zanchie expoundeth it. Addition also is some alteration, if not of the things instituted, yet of the institution, as making it unsufficient, or

incomplete, by it self alone.

2. Sops and wine were not substituted in place of breidand wine, but were bread and wine. Neyther were they first or onely, or (for any thing appeareth) at all, used by Harericks, as the Rejoinder for his advantage, without ground, avoucheth, but by ancient Churches, at least in some cases: as is manifest out of Prosper, de Promissionibus, Dimidium temporis, cap. 6. Puella particuiam corporis Domini intinctam percepit, etc. Sopping. was fo farre from being a matter of Hæresie, that as it; seemeth, it was received among the Fathers, so longe is infants communicating in the Lords Supper, which was, as D. Morton confesseth, Appeale, lib.2.cap.13. lett.3. for fixe hundred yeers.

3. Sopping of bread in wine, considered abstractly from bread and wine, was no figne inflituted as an in-

fliument of grace.

For so sayth Cassander pag. 1027. out of Ivo: this invaluable custome of sopping prevailed onely through feare of shedding income and not by direct authority. 4. It is too severe a sentence, income of simple of simpl against those ancient Christians, in Prospers time and (which is more) as Cassander and Hospinian judge, in Ciprians, that they destroyed the very substance of Sacrament. The fetting forth of Christs death was not excluded Ec &

excluded, though some part of the bloud was representatively joined unto the body. A man is dead, that lieth in his bloud, though some of it soak againe into his body. The Fathers, sixe hundred yeers together, did not destroy the substance of the Sacrament. Hitherto therfor appeareth no cause for the Repl. to hang dwine his head. Let us see if more cause be in the comparisons he maketh betwixt sopping, and crossing.

The first was, the bread and wine (the onely things used in sopping) were ordeyned by Christ: so is not the Crosse. The Rejoynder answereth here nothing to the purpose, save onely, that they were ordeyned to be used apart. From whence it followeth onely that it is unlawfull to use them not apart. And so it followeth, that Baptisme must as well be used apart, or separated from the Crosse: because it was ordeyned so to be used, and the Crosse was not ordeyned for any religious use,

eyther apart, or with other thinges.

The second is, that sopping hath some agreement with reaso, Crossing hath none. The Rejoynder hence maketh two consequences: t. Ergo Christ in orderning the Sacrament otherwise, hath doin some thing not agreable to reason, 2. Ergo the Churche in Crossing hath been would of all reason, fissee hundred yeare. And upon these groundes, he crieth out of madnesse. But so madnesse may be found in any assertion, if it be first put out of the right wittes or sense, as this is. For the meaning was not, that Sopping is agreable to right reason in the Sacrament, but in civil use, where the aerial Crosse buth none.

rettemay be added, if it were lawfull for men to adde to Gods ordinances in the Sacraments, then ther would be founded more probabilitie of reason to bring in sopping into the use of bread & wine as a manner of food, the amystical acreal crosse into the use of water which is no manner of washing. As for the Churche, it hath not universally used the crosse so longe, except the Waldenses, and others like unto them, were none of the Churche.

The same Churche, that used crossing, used also for divers hundreds of yeares, to give the Sacrament of of the Supper unto infants, without reason, and the continuation of the Crosse more hundreds of years, addeth no reason unto it, except reason in such things doeth increase with their age. Many thinges have been used in the Churche without reason: or else ther is reason wee should still use all that have been used, cateris parishus. If ther be any good reason in the crosse, let that be tried by reason, and not by slipperie conjectures taken from the persons using it.

The third comparison was, that Sopping was used by Christ, at the very table of the Supper, but Crossing was never so muche honored by him or his Aposles, as to use it at any time. The Rejoynder answereth, that this argument would prove as well, that the eating of a Paschall lambe before the Sacrament, to be better then Sprinking of Water on the sockead of the Baptized. Eccause CHRIST did that, and not this. But this is not so well. For that 1. Sprin-

1. Sprinkling of water is no instituted ceremonie dissince from that washing which Christ and his Apostles used 2. It is very probable that the Apostles goeing into the colder part of the world, did use sprinkling.

Sacrament, as a Ceremonie morally significant and reductively Sacramentall, I see not why it should not be practiced before the Crosse or any suche invention, even because Christ did use st, if that Circumcision be now a lawfull Christian Ceremonie, as the Defand Rejoynder professe and maintegue, pag. 285. It is also credible reported a great Bishop, not long since living, that every Easter day, he used to have a wholse lambe, prapared after the Pascall manner, brought to his table. D. B. knoweth well who it was, and of whom he hath heard it.

The tourth comparison was, that sopping was no new signe, but Crossing is. The Rejoynder opposeth that it h. d been an abomination to eat the Pascall lambe sodden, but the addition of sixting or leaning on couches (though a new signe added by them selves) was lawfull etc. Of which speache, the first part is granted, viz. a sodden lamb chad been an abomination: neyther is a sopping communion excised. In the second, ther is observable partiallitie, in that he calleth setting an addition to the Passeover, and yet in the same answer, with the same breach, denieth the crosse to be any addition unto Baptisme. The ground of all is rotten, viz. that fitting was a religious significant Ceremonie instituted by men.

Theic

These thinges considered, let any man judge what cuse the Rejoynder had to talke in this place, of the Repl: his roome-conscience, contensions spirit, smitten with giddinisse, swiften of wisdome?

In that which followeth about sopping, ther is no new matter to fasten any dispute on, proper to this place, but only why some ceremonials sopping may not be aled, as neare to the Communion, as the Crosse unto Baptisme? The Rejoynder answereth. 1. because it is not so safe, to use visible elementarie signes in holy actions, as a transient Character. 2. Because suche sopping were worse then the use of any other bodily element, as comming so neer to the very institution. Where I.it is to be marked, that a religious Ceremonie, of soppes and wine, immediatly before or after the Communion, is not found unlawfull, but onely not so sife as the Crosse. By the ame proportion, Ceremonious eating of Aesh, and fish, in the solemnitie of the Communion, is onely not so safe, not unlawfull. Hath not the Crosse brought usto a faire market? 2. If the Crosse be not a visible elementary signe, what kinde of signe is it? Charafter notetha most proper signe: aereall is elementarie: crossing is eyther visible, or else it is no sensible signe: because it cannot be heard, felt, tafted, or imelled.

If he meaneth a permanent substance, beside that he crossein his ownedefinition of a Ceremonie, an action &c. in other places he defendeth images, in this very section, he leaned even now, upon ecuches, as upon fafe Ce-

remonies amonge the Iews.

3. The outward negrnesse or likenesse of a humane The second pars. Ccremo-

Ceremonie, to a Divine Sacrament, is allowed on elsewhere by the Def. and Rejoynder both: as when cap. 3. scat 7. they maintenane as Christian, a Ceremoniall sprinkling of men with holy water, wherin, both water and sprinkling, have as great an outward neernesse unto the outward elements of Baptisme, as any thing ca have.

If the outward material show of neernesse unto a Divine Sacrament, docth make a Ceremonie unallowable, then muchemore, suche a formall fignificant neernesse, as is betwixt Baptisme, signifying our putting on of Christ crucified, and the Crosse signifying out putting on of courage to fight under, and for Christ crucified.

See heer what further is to be fayd of Iuel, and Whitakers, after the Def. and they are conferred.

The Replier, affecting brevitie, and firding no new matter of dispute about the allegations out of B. Iewel, and D. Whitaker, passent them over, with this reason: in excusing of them, nothing is said by the Des. which hath not formerly been consuced.

Now the Rejoynder doeth not goe about to shew that any new thing is brought forth by the Def. about the, which had bee to the purpose, but onely carcheth up that word excusing, and repeating the accusation, of importinent alledging them for the negative argument from Scriprures, in case of Ceremonies, which they doe except, hee taketh upon him to discover an undoubted close meaning of the word excuse: and therupon accuse the not onely the Repl. but I know not how many (they, chem) of being scornfull out of pride of sprint. Who

Who would have thought that one word (used according to the ordinary courteous sashion of those which instead of plaine denying, use the phrase, (excuse me) could have stirred up suche a passion, or occasioned suchean injurious surmized But to excuse this, which I hope we may doe without any offense, I will yeeld so muche unto his importunitie and challenge, as breifly to shew, that neythe B. Iuell, nor D. Whit.did excepte suche Ceremonies as ours, when they speak of the Scriptures fullnesse. Iuel in the first article sect. 20. alledgeth for the negative argument, Origen, concluding that in the Lords supper the bread is to be eaten, and not reserved unto the morrow, because that Christ did not commande that reservation to the morrow. Now that this refervation is a ceremonie, and a lawfull one also in D. Morton his judgement, appeareth plainely our of his Appeal, where (lib.2.cap.5.sect.1.) he sayth plainely, that we may grant a longer time of reservation then two or three days, with a reference unto the intent of participating of it byeating.

D. Morton therfor cannot be defended in saying

that Iuel excepted ceremonies.

For D. Whitaker his not excepting of fignificant Ceremonies from the Negative argument, may appear partly by his negative silence, and partly by his expresse affection, de Sacramentis, pag. 203. for unto Bellarmine his affection, that the Churche may institute new Cetemonies, for ornament, and for signification, he granteth that of ornament. as he doeth after of order, but no such e consent is given of signification, but rather the consent is given of signification.

contratie : Rudes non sunt Ceremonijs erudiendi: dedit Teas, Scripturas, vs ex ijs rudes institutionem necess. riam haurirent. So in Oper: tom. 1. pag. 116. Augustinut nos illis paucissimis Ceremonijs contentos esse vult, qua in Canonicis Scri, turis cont. nentur.

The trueth is, that our Divines doe ordinarily reject the Popish Ccremonies, upon this ground, So Galla-

sius in Exod. 22.7.

(* Nihilsale a Christo aut factum, aut institutum, Ergo ne sapientiores nos ipso & Apostolis fore arbitremur.) * There is no suche thing by Christ, either done or

instituted, therefore let us not deeme our selves wiset

then he or his Apostles.

4. Another omission, wherof the Repl is accused, for which he is called a gentle man, is, that the Def. in the ende of this Argumet, recalleth the state of the question, distinguishing betwixt mere Ceremonies, & mixt, by mere meaning altogether indifferent, and by mixt, some way forbidden, All which (sayth the Rejoynder) the gentle Replier passeth by. Now sure he might also him self have passed this by, with more credit of the Dcf.

For what sense is in suche a stated question: whether the Scripture doesh condemne suche Ceremonies, as it leaveth indifferent, or onely those which it some way forbiddeth? All that passe by, may see, that this was not worth the taking up.

Yet concerning the mixture of ceremonies with opinion of holinesse, justice, merit, efficacie, or real necessitie,

which

which here the Rejoynder maketh the onely grounds of jorbidding, he is now, in suche gentle manner as is requisite, inswered, in the head of Difference betwixt

pop fo Ceremonies and ours.

onely because he sayth the Def. answered nothing to a maine poynt, upon which this first argument, in the Abrigement, doeth depende, namely the rules of Ceremonics, that they should be needfull, and prositable, for adistation, the more comely and orderly performance of Gods instituted service, which being wanting in our Ceremonies they cannot be innocent, though all were granted which the Def. mainteyneth. And why is this a quarell?

The Repl. (as it seemeth) can neyther by speaking, norhoulding his peace, gaine so muche favour with the Rejoynder as that in eyther he may passe without some shrewd censorious note. If he holde his peace, he is a gentle man, if he speak, he is a quarreller. But what are

the reasons of blame in this place?

1. The Defender (fursooth) was not tied to the Abridagents order 2. It were idle to speak of directive rules, if all humane Ceremonies be unlawfull. 3. If God hath less rules for direction of his Churche in rites and orders Eculification, then he hath not determined of them in his word. 4. The Desender hath maintened, that our Ceremonies are agreable to the rules of Gods word: so as no Friar dare denieit, nor the Replier prosessing his name. In all which there is nothing of any moment. For 1. though

it were graved that the Def, was not tied to the Abride, order, yer he may be tied to their matter, if he meant to give them a fu'l answer. 2. Though it be needlesse to speak of directive rules in unlawfull Ceremonies as they are simplie unlawfull, yet seing rites of order and decencie, which are confessed lawfull, are by the Def. and others confounded with Cerem. by others effecmed unlawfull, it is very necessarie, that at least the conditions of lawfull Ceremonies should be Demonstrated to agree unto suche Ceremonies as are defended to be lawfull. 3. Though God hath left rules for rites of order and decencie, yet he hath determined of all Ceremonics significant by institution. 4. If the Def. had mainteyned our Ceremonies to be agreable unto these rules of Gods word, it had been the most compendidious way for the Rejoynder to have shewed, where, and how?

For that of the Friar, I easily beleive it. For not one friar of a thousend dare say that any allegation for Popish Ceremonies, though it be out of a leadelegend, is not as plaine a demonstration as any is in all Mathematickes. As for the Repliers conceasing his name, that is a poor imputation, For Idare undertake, that the Rejoynder may have names enough for that which is sayd, and upon second thoughtes, he may professe his owne name among them, except he can shew, where and how the Def. hath indevored to prove our Ceremonies agreable to those rules about which this question is moved. If the Def. had performed this before, what need the Rejoynder to have made here a solemne digression

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digression, tenching the rules for Ceremonies. Which digression of his, shall now have a hearing.

Concerning Rules for Ceremonies.

I. I N the first place, he taketh great exception against one rule propounded by T.C. Rep. 2.pag.
62.that Ceremonics offend not any, especially the Churche of God. To this, D. Witgifts mayne answer was, that it was a rule for private men, & not for the Churche. Of this the Rejoynder seemeth ashamed: and therfore seekethaster other exceptions. The first is, that the buisinesse for which this rule is given. 1. Cor. 10. 32. was nomaticy of Churche Ceremonie, but of conversation. Where he should have considered. 1. that some Churche Ceremonies had of ould their place in ordinarie conversatio, so these two are not apposite one to the other. 2. that the cating of thinges offered to idols, was a heathenish Ceremonie, and therfor the absteining from it required in Christian Ceremonies. 3. that howsoever this rule is in this place applied, yet Rom. 14. 15. 20.12 is by the same Apostle applied to some kinde of lewish Churche Ceremonies.

The second exception is, that this rule is morall and generall, belonging to all our actions not particular, for Ceremonies. But if by particular, he meaneth proper, then he overthroweth by this exception, all those rules by himself acknowledged for good (edification, comeliments).

nesse and order:) because none of these are proper unto Ceremonies.

The third is that a negative (such as not to be scandalous) may well be a caution, but not a rule. About which I will not contende.

It is sufficient for our purpose, if it be a caution strictly to be observed in Ceremonies, for suche a rule

as is. Theu shall not murder.

2. Another rule urged by T.C. (that Ceremonies sende to the glorie of God) is also rejected by the Rejoynder as the former. But no new reason is brought, but onely that it is a comon rule, not proper to Ceremo. nies, which in many words is inlarged. Now for this (being the same with that formerly objected about not fcandilizing) the same answer which before was given is sufficient. Yet this moreover is to be observed for both these rules: that though they be not proper to Ceremonies, our Divines notwithstanding doe usually apply these and suche like generall rules unto Ceremonies, because the breache of these rujes is common to (and as it scemeth inseparable from) humane significant Ceremonies proper to religion, taken from Papists. They tende not in their nature to Gods glorie, but rather to the glory of them from whom they have receyved their being. They are scandalous both to Protestants and Papists, as afterward is declared.

So Vrsine, tom. 1. pag. 365. giveth one rule for Ceremonics, that they be not impious, which is not proper to Cerem: as Bucanus among the received rules of Cermaketh this one, that they be not opposite to the analogie

offaith. Because many of the Popish Ceremonies are impious and opposite to faith. And the same Vrsine addeth among other rules, that they be not scandalous. Innius also in his Hidelberg, theses de tradit.th. 58. requireth in a good Ceremonie, that it be to the glerie of God, So others many. D. Willet in his Synopsis, pag. 110. giveth 4. rules for Ceremonies: two of which are 1. that all thinges be doen to the giory of God. 3, that all thinges ought to be doen without offence.

Yet these rules in T.C. are suche as may not passe without the Rejoynder his censure, layd out in divers

digressing pages.

Lastly the Rejoynder himself when he would give a rule for distinguishing good Ceremonies from bad, useth to make this one, that they be free from opinion of merit etc. And yet he will not say that suche opini-

onsare proper to Ceremonies.

3. H. I. is in the last place brought in, as not holding the rules of T. C. Whiche (were it true) is little, materiall, or to the purpose. But what is noted out of H.I. repugnant? He injoineth the same rules to be observed in the determining of mere Circumstances eysher Civill, or occasionall, but denieth the Churcle to have any power of appointing Ceremonics meetly reclesiasticall. And this is in effect to take those rules away, removing the Ceremonics, which should be framed by t'em.

Nay rather this in effect, and cause both, to acknowlege the rules, and onely to point out the true objects
to be ruled by them, and to give warning of abusive
objects which have crept in under the colours of those
The second part.

Gg true

true. Whether this discretion of his betwixt Circum. stances, and properly religious Ceremonies, be justifia. ble or no, that question belongeth not to this digresfion, but to three wholle chapters of this difpure. But if the Rejoynder would know who doeth directly take these rules, and the other also which he acknowlegeth, as they are Scripture Rules, it is one to whome both he and the Defend. are muche beholding to Mr. Hooter by name, whoe p.95. fayth plainely of one, as well as of other, they are Fules and Canons of the tlab , Which is Writsen in all mens hearts. The Churche had for ever, no leffe shen now, stood bounde to observe them, whether the Aposle had mentioned them, or no. Neyther fayth hee therin muche amisse, except that same no lesse bounde. So that as it seemeth, the Desend, and Rejoynder making suche cour. teste of proving our Ceremonics agreable to these Rules can very hardly shew, that they are agreable to light &law of nature. After this light skirmish about 2. rules, the Rejoynder soundeth a retrait, and sayth, he will referre the consideration of the Agreement of our Ceremenis to the true Rules, unto a fitter place. But a fitter place can scarce be founde, for here it was challenged by the Replier, here it was promised by the Rejoynder when he craved leave to speak more fully of rules to be observed: and this is registred in the table, Ru'es about Ceremonies shewed in a digression. Now after all this, to make onely a few pragmaticall exceptions against 2. rules which he termeth irregular, and out of square, not once touching upon the rules which the Replier required satisfaction about (v.13. if our Ceremonies be needfull, and prof.

profueble for the adification of the people, by the more comely and orderly performance of that service, which God hash expressely prascribed in his word) and so to put of the buisanction another invisible and uncertain place, this is nothing else but to be the Des. his Second, in the sault he was accused for, but not in releiving of him at all. It was not for nothing that he called the challenge aquartes, as infinuating it was not a thing fitte to be medled in. The truth is the Rej. in his Conscience, holderh our Cerem. incommodious, or inexpedient, though not simplie unlawfull: and therfore can finde no place to shew, that they are needfull, and profitable for adification. I doubt, whether another specials Commande from the Kinge, would bringe him to printe a treatise about that question?

SECT. 16.

Concerning Order, and Decencie,

1. Cor. 14.40.

The onely place (by the Rejoynder his confession,, for Ecclesiastical power, in constituting Ecclesiastical Ceremonies.

He Defender beginning to confronte and confute our tenent, neyther bringeth, nor can bringe any Scripture, for the authoritie of Gg 2 Churches,

Churches to ordeyne Ceremonies, but onely this one, I Cor. 14. He fayth, in deed, that he nameth onely this place, not to transle us with any other at this prafent. But the Rejoynder more ingenuously confesset, that this is the onely place in the New Tellament, by which all Divines dee conclude, that a power is given to the Churche, to constitute Rites &c.

This place is all the answer they give, or can give, to those that are wonte to trouble them with a que warranto.

If this place then faileth them, or serveth not their turne, are not our Ceremonies confessed to be appointed without any warrant of the word, at least in the New Testament?

was first shewed, from this, that the Desend, himself concludeth no more from thence, then that the Churche may by verine of this permission, ordaine any Conmonies that may be sit for the better serving of Cod. Which maketh nothing to the purpose, except first it be proved that God is bester served with our Ceremonies, then without them. The Rejoynder here 1, denicts this to be his Conclusion, and yet they are his owne wordes, except in the Rejoynder it self, pag.74. But by this says the Rejoynder) her undertakes to prove another thing. Les it be so, yet he must first prove this, which he immediately draweth out of the text, which he does not.

Neyther doeth he so muche as name that other thing which

which he undertaketh to prove, muche lesse performe his undertaking. This was therfore no sittle place for him to vente his phraze, of shooting beside the Futt.2. He accuse the Repl. of insulting, because he denied the Consequence, and gave a reason of it: and yet referresh the answer of that reason, to a fitter place I know not where. Onely he repeateth the often exploded evasion, that the question is whether all lawfull thinges be particularly, or expressely commanded in the word, which none of us ever writte, sayde, or thought. Yet we must be troubled with this groundlesse, uselesse repetition, over and over againe.

of this place, is that all Fathers, and all Divines, (the Rej. addeth, estimated ever Religion not excepting Socialisms, nor yet Anabapii/s, whom he useth to acknowlege adversaries to his Conclusion) deeuse this place for one and the same conclusion.

Now this is easier to say, then to demonstrate, I doe not finde this place muche used to any suche purpose by the Fathers. Chr. softene expoundeth it of morall vertuous carriage, opposite unto suche perverse walking as if a man goe upon his handes, with his seet upward. Ambrose extendeth it no further then to things mentioned, in that Chapter: secundum ordinem suppra distum Occumenius also maketh it a recapitulation of thinges formerly mentioned, of speaking by course, and womens being covered etc. maranthe has our to a rewrite the summarily gathers together all that wet before. Basil Gg 3 expoundeth

expoundeth ir o'time un 1 place, ed. gr pag. 530. nata'

ent tumolius exercatur Pa-

tapb

τε καιρο'ν καί τοπον, and of proportion to be observed betwixt divers members. pag. 459. These are some Fa-Homofiles a put theis, and (as I amperswaded) more then eyther Def. nne equente, aty factant . & or Rejoynder can bring, so to argue from this place, as mulieres in Ea. cleffa non 10he doeth Amonge the ancient Schoolmen, it is hardto Justin & C decundam er. finde, where any one of them doeth conclude Cerediscm, 1 c. us monies proper to religion, out of this place. pr mounus & pofera a mi loin his Comm.upon it, doeth so interpret it, that he leaqualart pero partel, & C. veth no ground for any suche conclusion: Honestly] 2-rmadmo. 1. c. while one Speakes that other be filent, and that emo prafiripfi, confa fine woemen speak not in Church. in order 1.e. that first ewa deco.o & ordine,n. quid one and then another speake.etc. empstude i.

Erasmus consentesh: Decently and in order that no

unscemelines or sumuls arise.

Amonge later writers, these words are often ap-In locisfus sitalo, de tradi. plied to rites, but in a diverse manner. The Papists, and oubut huma. misestat verba some other doe prove from hence, they double treble, kac Apoflo!s (emma benes analogie Il Sacramentalle, as the Rejoynder calleth them. fa (omnis ho. See Hosius his Conf. de ritib. Bap.c. 37. Bell. de esset mate to from Lam ordinem Sacram.l 2 cap. 31. Balthafar Chavassius. 1. 1. cap. 21. and faut jus com. pretet traditi. 1.2 cap.7. where from hence they dispute against Calours Epifione erm qui mi etc vin by name. Feeius (fayth Mutculus upon this place) eje anthenticat commenced In is Commune places, in the title of humane traditions cisiz chedieniia for what we seth these words of the Apostle let all things te done Oc. 1 = m 1.00 cf To institle the traditios of the Bishop as authentick & such as prajery 1 hm Bec - apr Rill ought to be kept with a Conference of obedience, but this praed goof 11 E. \$ 1.000000 script of the Apostle is not to be applied to any Friscopall 1114-8-24110001 PP ciriens, but the Apostles owne, to wit such as I e had delivered forende Pa fod ورزد عمور مه که Freeze wa- to the Churches. c srai. Out

Onr Divines (few of note excepted) doe onely from hence conclude rites of mere order and desencie. some of the graver, Papills, to this day can finde no more in it as Etius in his Comm. upon the place: for loguente It belongs to decencie that women speak not in the place for final for the place. Church to order, that many speak not at once. What gumes is now become of all Fathers, All Divines for one and the same conclusion? Mr. Hooker, pag. 95. doeth directly oppose the Def. his conclusion, contending that the Rules fet downe in this place, are the Rules of naturall reason, and not of the Apostle, or properlie of the Scrip. ture, For if this be true, then that is false which the Def. so confidently averreth, that the Apostle doesh here grant ageneral licinfe and authoritie to all Churches, to ordeyne Ceremonies: except the Apostle did give Churches licance, and authoritie, to doe that, which by the law of nature, they might doe, and by the light of nature, know they might.

3. The Def. was requelled to shew, by what Logick he formeth his confequence from order, decencie, and adification, unto suche Ceremonies as ours?

The Rej. hath no other Logick to shew for it then this: Sundice l'ivines doe minisess the Consequence, because the same particular circumstances, would not be comely and to adification in all places and times, the Churche must have, fower to institute and alter them. But 1. this is not the consequence, meant by the Repl. expressed by the Def. The Apostle sayth.let all thinges be doen orderly decently, and 10 adification. Ergo, he granteth a generall licence and aniboritie to all Churches , to orderne any Ceremonies, that may

I fresh suite against Ceremonies be fitte for the bester ferving of God. 1. e. suche as ours

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arc.

Neyther yet is the Consequence, which the Rej. would have implied by the Def. upon supposition of the former: The Apostle hath granted a generall licence, and authoritie, to all Churches, to ordaine Ceremonies, that may be fit for the better scruing of God. Ergo, all Rites and Ceremonies, which are beside the prescription of the word (suche as ours are) are not unlawfull. It is in deed, the very same sentence, which the Rejoynder did so spurne from him, pag. 72. when ir appeared under the name of Mr. Iacob: in the distinction, betwixt mere Circumstances, Civill, or Occasionall, and Ceremonies meerly Ecelesi isticall. What a miserable cause is this that our Opposites defende, which deeply concerneth the Consciences of all that urge our Ceremonies, or allow of their urging, and yet cannot be fathered, but on one onely place of Scripture, and that with an invilible and inexplicable consequence?

Concerning an Argument against our Ceremonies, out of 1 Corin. 14. Which is acknowledged to be the one'y place in all the New Testament, that can be alledged for their imposing.

He Replier, seeing that all the cause (on the imposers part) dependeth on this place of Scripture, & finding nothing by any Logick could

rould be drawnef rom it for our Ceremonies, thought good to trie, if there may not, from the same place we ormeda better argument against them. This the Rej. alleth beating up of a new Hare, and looking the way: as if all the Def. his Resortions, and all the Rejoynder his paper shot which he maketh after the Repl. when he magineth him ro flic, or runne away, were new Hares, und exorbitations. I know not else what privilege he 14th, to use a weight and a weight, one for the Defend. with him self, and another for the Replier.

2. The Argument is thus put together, by the Rej. ag.77. All that is left unto the Churches libertie, in things sertaining to Gods Worship, is to order them in comely man-1er. But to appointe and use the Ceremonies as wee doe, is not order in comely manner any thinge perteyning to Gods porship. Therfore, to appointe and use the Ceremonies as the loe, is not left to the libertie of the Churche, 1.e. it is unla doull. The Rejoynder answereth first to the proposition, and then to the assumption, but so as he mingleth noth together, in many words: Yet I will follow his)ider.

3. First of all he denieth the proposition to be ound, in the Repl. his meaning. But I can see no reaon of this deniall. s. Hee sayth, that Order and Orderns is taken sometime largely, for all discipline, or policie, ometime strictly, for rancking of persons and actions handomely one before, and another after, and so is opposed onely to onfusion, as in this place, 1. Cor. 14.40. Now this is fart rom overthrowing the proposition, in the Repl. his neaning. For the Replimeant order in the strict sense, The second part. Hh which

which maketh also for his purpose : and this the Rej. granteth to be the meaning of the Apostle in this place 1, Cor. 14.40. Which place the same Rej. pag. 75. confesseth to be the onely place (in the N. Test.) by which power is given to the Churche to constitute Cerem: Fro both which layd together it necessarily followeth that all which is left unto the Churches power under the title of order, is orderning in the strict sense, i.e. rancking of persons and actions handsomely, as the Rejoynder expoundeth it. Yet immediatly after he accusethihe Repl. for saying order to be the right placing and dispofing of thinges instituted, for time, place, etc. not shewing why this dishketh him, or wherin differeth from his owne explication. Onely he sayth that etc. often ly the Repl. put to time, and place, is a blind. Whiche is not so for by etc. is meant all circumstances of like nature with time and place, as number, measure, vicissitude eic. How many Pialmes shall be sunge, or chapter read, what, and how muche Scripture shall be at this or that assemblie expounded, how one part of worship shall succeed another etc. wielout a blinde.

4. In the next place, the Rejoynder findeth a wrong meaning in the Repl. his tife of the phraze (in concly manner:) because afterward in the ende of the Assumtion, he sayth, that comelinesse is not line but the seemelinesse of order. For (sayth the Rej.) beside that comelinesse of order, ther is other comelinesse. Now this the Repl. professes immediatly after the words quoted: other where comelinesse may conteyne all natural and civil handsemensse. Neyther will I contend about this,

but

but it implieth so muche in this very place. So that the Rejoynder hath not given any reaso, why the Proposition, or first part of the Argument should not be admitted. Yet after that he hath fathered it upon M. Iacob and made the Repl. his disciple, he commeth to examine the proofes of it, though he himself (as is now shewed) hath given sufficient assent unto all conteyned therin.

5. The first proof is, that it is manyfestly collected out of the place in question, 1. Cor. 14. and the Def. seemeth to grat as much. To which the Rej. answereth. 1. that in that place, three distinct thinges are propounded, Edification, Decencie, Order: and thefe three cannot be one. But edification being the ende, Decencie and order themeanes, they may well be conteyned in one: decent order, tending to edification, or (which is as much to our purpose) in two: decencie, and order, for edification. A holy Sacrament, decently, and orderly administred. for edification, is not fowr distinct thinges, but onc. His 2. is, that shefe words are the conclusion of the whole Tract. leginning at the eleventh chap, wherin are handled some thinges onely concerning Decencie, some more properly p:rtiyning to Edification, and some which belonge more piculiarly to Order. Ergo more is commanded in these words, then the comely placing of one thinge after another. this be granted, yet it followeth not, that more is left unto the Churches libertie, then order, and decencie, unto edification. For all thinges that are commanded, are not lest unto the Churches libertie.

Hh 5

But

But that speaking in unknowe tongues which the Rej. doeth referre to ediscation as distinct from order and decencie, is by good Divines accounted to offende against the order and decencie, spoken of c. 14. and 40. So D. Whitaker, de Script. q. 2. c. 18. disputeth against the use of an unknowen tongue in Gods service, out of this very place: sugnat how vero entm utage a quant maxime.

1. Cor. 14. 40. 1. e. this mightly overthrowes that good order which he so much stands for. His 3. is, the Defend doeth no way seeme to grant the proposition: because the Repl. undertaketh by argument to rescue this place out of the Desenders hands.

But this nothing at all argueth, that the Def. andthe Repl.doc not agree about the proposition, though they dissent about the place, as it is handled in the assumtion. The Papists grant us, this proposition: No phraze is nsed by Christ, in those wordes: this is my body, but Sacramentall one. Yet because they denie the assumtion: transubstantiating wordes, are not a Sacramental phraze, we undertake by argument to rescue this place out of their handes. So the Def. requiring no more then order and Decencie unto Edification, to be lef unto the Churches libertie, for the establishing of our Ceremonies, doeth seem at least to grant, that al which is left to the Churches libertie is order and De cencie unto edification, though he denie these to conteyne no more then mere circumstances, which is the assumtion. Of Edification ther is not mention madeil the proposition, because that as an ende, is out of que stion, and allways included.

6. Pete

6. Peter Martyr is cyted, out of D. Whitaker, de Pontif. pag. \$41.844. as agreeing with that which the Repl.would have. Here the Rej. inlargeth himself much for the lake (as he fayth) of those that are unlatined.

1. He telleth us that P.M. docth dislinguish, though not divide, comelinesse from order. Which wee doc also, For take the Repl. his wordes in the most rigorous sense you ca, yet comlinesse of order, doeth distinguish colinesse from order, no lesse then comelinesse of a man, doeth distinguish it from a man. 2 He addeth, that P. Mart, doeth there instance in the Ceremonie of thrise dipping, and in the observation or institution of Feasts. But let the Reader know, that those words, Ceremonie, observation, institution of feasts, which the Rejoynder hath set downe in a differing letter, to be noted as P.M. his words, are not to be found in the place of P. M. but are added by the Rejoynder for advantage. P. M. expoundeth the meaning he had in all his instances by what place, what time, what manner. If therfore the Repl. did not looke upon that place, but tooke it on motion makes trust, from the trustic hande of D. Whitaker (as the Rejoynder objected to him) yet it proveth good and fitting. So that the Rejoynd, forgetteth himself muche, when upon this uncertaine, and momentlesse conjedure, he compareth the Repl. to a hungrie creature (or dogge) that runneth away with a bare bone. D. Morton once (at the least) alledged some testimonics on trust: and therfore, being challenged for them, he confessed that he had them from Mr. Stocke. Yet the Popishad-versarie (author of the Suber reckning) did not com-Hh ? pare

pare him to a dogge, but onely sayd, that he sente to stockes and stones, for satisfaction about them. Whiche s doe not allege to the disparagement of cyther D. M. or Mr. St. but onely to shew by comparison how the Rej. docth sometime overflow, in his termes. 3. For D. Whitaker, he telleth us, that hee onely fayth, that Ecclesiassicall laws belonge onely to order, or orderinge, but not as it is distinct from comelinesse. Asif any of us did so. The Repl.his words : ordering in comely manner, doe not (1 hope) referre all to order, considered a part from all comelinesse.

This is the full summe, of all that Rejoynder had to except against the first allegation. And yet heere upon this nothing, it pleaseth him to accuse not onely the Repl. but these men, of haughtie and Magistrall fashion, gulling, and deceiving, great and shamefull sinne, and the poor Repleat the least, for a man destitute of common honestie. It scemeth he was very angry at something. Let the understanding Reader guesse, at what?

For more manifestation of the Repl. his vacuitie of comon honestie, the Rej. referreth us to the second testimonic out of Iunius, against Bell. cot. 3.1.4.c. 16.n. 86.

87.and cap.17.n.9.10.12 13.

Omitting therfore unnecessarie repetition, let us heare the reasons of extraordinarie dishonestie, 1. Iunius ca. 16.n. 86 87. Sayth onely first, that those humane lawes are unely nocessarie, in the Churche, which tende to this, that all thinges may be doen decently, and in order, 1. Cor. 14.40. Secondly, that elefe are improperly called lawes in the Churche, being more properly constitions, or Canons. Now

Now our of the first saying, the Repl. concluded, that Iunius did judge the Apostle to leave no more to the Churches liberile, then to order Gods ordinances in decent manner: And out of the seconde, he inferred thesame conclusion: because any Constitution, above ordering in decent manner that which before was injoined, is properly a law. What extraordinary dishonestie is hered 2. Iun u cap. 17 m. 9. fayth onely that to make nevo lans in divine thinges is to decline r.c.in poyntes of fayth ornecessarie rules of sanctimonie. But Iunius maketh no mention at all, cyther of faith, or fanctimonie, or necefuie, Nor Bell. himself in that place. Neyther is the question there handled, of poyntes of faith or thinges absolutile necessarie to sanctimonie. All double treble Ceremonies reductively Sacramentall, and worthip, are by the Rej. his owne dictates double facred: and that is it which Iunius meaneth by divine. 3. Rell sayth that the addition forbidden Deut. 4. is of lawes centra ie 10 the law of God.Wherunto Junius n. 10.an forcresh, that any lates at all, added to Cods lavos, are contrarie to the law of God, speaking of proper laws, without any backing of Gods law, binding the Conscience, as he sheweth cap. 16. n. 86.8. Here z. the Rej left out those words of Iunius, neyther cantrarie nor beside the word which if he had translated, then the Readers memorie might have recalled, how this place cited before for the defece of that phraze, was but shifted by the Rej. P.46.2. It is to be marked, that the Def. and Rej. there anlwer to Deut. 4. is the same with Bel.p. 134.3. That exposition of laws Without backing, is of the Rej. his owne forging. No suche thinge is founde in the places quoted, nor yet did Bel. professe to desede any suche thing.

Of binding the Conscience, enough hath been sayd in the head of Difference betwixt our Ceremonies and

Popish.

4. Iunius n. 12. answering to Bellarmines his saying, that God (in the N.T.) gave onely the common laws of faith and Sacram, leaving the specially to the Churche etc. affirmeth Gods laws to be perfect re, ratione & modo, and those of the Churche to be but Canons and disposings of conveniencie, for

better observing of divine lasses.

Where note 1.an example of an etc. for a blinde, or blindinge, which the Rejoynder formerly tould of. For in that ete.is conteyned, prolocorum & temporum diversitate: quia non possunt diversissimi populi conuenire in iss dem legibus & ritibus. 1 e.for this cause, speciall laws of rituall thinges, are lest to the Churches libertie, because of varietie, which falleth out now by occasion of times and places: Which is the very thinge that the Rejoynder pawned his credite, Bell.never fayde, pag. 15.16. Note also 2. that Iunius doeth not in this place métion Canons, as the Rej. pleaseth to alter his words in reciting of them. But Cautions, and dispositions. a Caution about the performance of any thing, is not an institution of a new thing. 3. Junius is found to say as muche as he was alledged for, and to the contrarie we have from the Rejoynder a mihil dicir.

Iunius n. 13, sayth oncly that Christ is the oncly lawgiver, that is, to give lawes, that in themselves and by the very authorite of the law maker, doe binde the conscience. As if lunius in confuting of Bell. did onely fay the very fame thing, with him that he goeth about to confute! For

for Bellarmine in that very place sayth: Christ is the cheise law-giver who by his owne Authority can judge legislator sinand make lawes.

d make lawes.

Now out of all these allegations, the Rejoynder ma
reja dysberia.

rejadicare & keth his interrogatories. 1. Where be thefe words all that is leger ferre. requisite, as spoken of Rites and Ceremonies? Answer the sense of these words as spoken of all Ceremonies above mere order and decencie, is cap. 16.86. 2. Where finde you in Iunius that the Churche may constitute no new thinge? Ans. cap. 17. n. g. this in things Divine is to turne Her in divini aside, for the Rejoynder his interpretation of those need words, that they mean poynts of faith, and necessarie rules of functimonic, is confuted, by conference of Bellarmines words there opposed, who in that place instanceth in Ceremonia. land Indiciall laws, and speaketh not at all of full and necessarie sanctimonie. 3. Where are those words, ndering in feemly manner? And .cap. 16.n. 86. thofe onely buvane lawes are necessarie in the Churche, which make that all thinges be doen decently and in order. 1. Cor. 14. 40, 4. If the Churche may appoint no new thinge, but onely see to decencie and order, then sayth the Rej. what patent hath she to make particular ordina nes for time, and place? unleffe these be no new things. I Ans. 1. Time and place confidered as mere occasionall circumstances, are no more new thinges in Gods service, then concreaid time and place, were new things in Creation, dislind from the created world. And Calvin inst. 1.4. cap. 10. sect. 22. severely censureth those, that call suche kinde of determinations new lawes: Quis nist valums. mator, sie nevam ferri ib ijs legem die it, quos conflant dun. The fesond part. 1.12.12

diserte prohibita? If procuring that scandals be avoided, be no new thinge, then neyther is procuring that disorder, and undecencie, for time, place, etc. be avoyded, any new thinge.

As for a patent to appoint double, treble, facred Cere monies, it is a vayn thing for them to plead it, that cannot shew it under the great Seal. I doe not thinke, that any earthly Kinge would have his subjects submit the selves to that power, which is setched out of a Patent,

invisible, and onely avouched by conjectures.

7. A reason was given of the foresaid proposition, out of Iun de Transl. Imp.l. r.c. 2. n. 26. 27. 31. viz. that the Churche hath onely a Ministerie, to observe suche thinges as Christ hath appointed, not authoritie of appointing new thinges. Here the Rejoynder 1. observerh, that those words, (new things) have no foot steps in Iunius. As if new things could be appointed lawfully without authoritie of appointing. Surely, he that denieth all authoritic of appointing, and leaveth onely ministeriall performance of things appointed, he denieth appointing of new thinges. 2. He argueth thus : If the Churche have a ministerie to appoint and doc suche thinges as Christ hath commanded, il en must she needs have a Commissien legative to appoint and use rites serving to order and decen. ie. Adde to this onely, and then it is not onely that, but all that which we require. 3. He crieth out of miseruble perversion, eyeher by grosse negligence, or mistaking.

And

And why so I pray? Because (for sooth) all that Iunius sign is good to prove, that no Ecclesiasticall person hath any power by his calling over temporall Princes. But this is nothing against their delegated dependant power, by Commission. But s. these are very strange distinctions: they have not any power by their calling, but some by commission. They have not any power over tempor all Princes (though they be members of the Churche) but over the Churche they have. 2 The Rejoynder maketh Iunius onely to denie that which Bellarmine never affirmed, viz. absointe indepensient power of Ecclesiasticall persons, as supreme Lords. Nay Bellarmin answereth to Calvin in the very same manner that the Rejoynder doeth: The Pope is not the cheife possifer non lawgiver but the vicar of Christ, & by Christes authority ma- en logister primariate of keth lawes. 3. He addeth that Iunius disp, de trad. distinguilheth betwixt decencie, and the seemlinesse of order authorises alone.

Asif this were the maine question? Or any part of "4"." the Proposition! or denied by the Repl. at all. Rejoynder having litle to fay that was to the purpose, eacheth hould of one word in the ende of the Assum. tion used by the Repl. seemlinesse of order (which yet is immedially there differ ecc dfro other decencie, as well commanded as this) and that he maketh the maine matter of the proposition: wheras the meaning is, that nothing is left unto libertie in Gods worship, above decencie and order, for which these testimonies are brought, and not for the other.

li 2

3. For

8. For more full support of the foresaid Proposition, a reason is added, from the fullnesse of a perfect law, which leaveth no more unto Ministeriall judges, then needs must.

For answer, the Rejoynder 1. observeth, that some coles are if necessitie variable, and so lest. So the occasions of different Rises and Ceremonies a c fo various, that if our Lord had fixed any one certayn fash on the should have made rather shares then tows for his Churche. As if he had appointed it. ting at a table in the Communion: or kneeling in prayer. This is strange stuffe.1. So much is granted as is defired, viz. that God hath left nothing (about his worship) undetermined in his word. r.e.uncommanded, and unforbidden particularly, fave onely that which he could not commande or foibid. Now let any man think, and judge, whether it had not been possible for God in his word, eyther to have commanded, or forbidden the figning of those that are Baptifed with the figne of the crosse all so well, as Baptizing of them with witer? 2, How can that too too bolde and inconsiderate affertion be excused: if our Lord had fixed (or commanded) anyore certainfashion of Ceremonies, he had made rather snares, then laws for his Churche. If it had pleased God to commande or forbid the figne of the Crosse in particular, what fnare had it been? When God appointed all the Ceremonies of the olde Testament, he did not (1 hope) make inarcs for his Churche, though he did lay a burthen upon it. 3. Wheras the Rejoynder maketh sitting at a table, in the Lords Supper, and Incl. Ting at prayer, to be suchethinges as the Lord could not command

command, but as snares, because sometime a table may be wanting, or something to sit on, or abilitie to sit, and so of kneeling, this is as poor a snareto cache any man of understanding in, as one shall lightly see made. For 1. Many affirmative commandements of God ther are, which in exmordinaric cases cannot be fullfilled, and cease to binde: as praying unto and praising of God, with our voyce: which is no snare, to him that cannot speak.

The appointing of wine for the Supper, is no snare, though some Countries have it not, and some mē cannot well drinke it. See Beza ep. 2. Pareus and Symb. Sacram.l. 1. cap. 9. 2. I would know whether it had beë a snare, if God had appointed sitting at the Table, with exception of suche extraordinarie cases? If yea, then matche more when men appoint kneeling, sirplicing, and crossing, if no, then our Argument may proceed.

Inteling in publicke prayer, might have been appointed without fnaring, as appearing before the Lord thrife in the yeer, was appointed to every Male in Ifrael. Deut: 16.16. For (without doubt) many men in Ifrael, were, by accident, more unable to travel up to Ierusalem,

then any Christian that hath knees, is to kneel.

After this observation, of which the Rejoynder sayth it may leas we will, he answereth, that our Lord hath loft nething absolute to the will of his officers: but hath left even ambulatorie Rites, under generall rules, which will trie them as perfectly, as if every one had been named, and with lefte cumber. But 1 this is nothing to the purpose: because so the imperfectest law that is in any nation upon the earth, if it be worthy the name of Law, leaveth nothing Li 3

fo absolute to the will of inferior Officers, as that it should be without the generall rules of justice, common good, etc. Nay not without the rules of order & decence, 2. Concerning the comparison of perfection, betweet generall and particular rules, though enough hath been sayd before, upon like occasion, yet this I will adde.

If he meaneth, that a generall rule if it be perfectly understood and applied, doeth as perfectly trie as particulars. I grant it to be a trueth. And so was the olde Testament as perfect a rule of Christian saith as the New, thou shat love thy neighbour, as perfect as the six Commandements of the second Table. But if he mean that a generall rule is as sit and sull for our direction of us impersect men, as particulars are, then I think no man conscious of humane strailtie, will beleiv him.

Neyther doe I beleiv, that he himself is so fully perswaded in Crossing the Baptized, by any rule which he hath out of Gods word, for that, as he is for Bapti-

zing by the rule of that,

9. The Repl. having (as he thought sufficiently grounded the generall, that a perfect law leaveth nothing more then needs must, unto inferior Officers, goeth on to assume, that in the worship of God, all, but particular Circumstances of order, might easily, be (as in deed they, were) appointed by Christ, and therfore need not be left to the Churches wisdome. Vpon this, it pleaseth the Rejoynder to say little to the purpose, in many words. 1. He sayth, that Circumstances of order were not harder to determine, then those of decentie

deemcie. Now it is plaine enough, that the Repl. here, naming Order, did also understad Decemcie, though he named Order onely. 2. He asketh, what School of Divinitie hath taught the Repl. to say, that our Lord forbore the determining of suche circumstances, because all else was easy. I Answer, no rule of Divinitie did eyther teache the Repl. to say so, nor yet the Rejoynder to impute unto him, which he never sayd.

But if he meaneth (as it seemeth he doeth) because it was not so case to determine circumstances of time and

place as reall & or ship.

I then answer, that this (as I thinke) the Replier learned out of that Divinitie School, out of which the Def. and Rejoynder learned. That which they cite out of Calvin, pag, 15.16. Iunius is cited to the contrarie, out of Cont. 3.14 cap. 17. n. 12. (which place the Rej. looked upon, by occasion of the Repl. his former citation of it.) But hee in that very place, distinguisheth betwixt laws, properly so called, and sautions, leaving onely cautions to the Churches libertie, which is the very same that the Repl. meaneth. The plaine trueth is, that supposing Gods will to be, we should worship him in any place, and any time fitting, it was necessarie, that the particular choise of fitting time and place, should be lest undetermined to any particular time or place, exclusively.

Calvin also is cited, as more comely expressing the cause to be, that Christ would not, then that he could not

determine suche matters.

Now

Nowthough Calvin, being so excellent in his expressions, may easily be granted to have expressed the same meaning in more comely manner then the Repl. yet here was no cause of roting disparitie. For the Repl in saying, all things but particular order and decencie may be easily appointed, did not say what Christ could doe, but what might be easily for us appointed, or with our case, or with the ease which we doe conceyve of in law giving, or of an ordinarie law giver, having such cauthoritie as Christ had. And who doeth not see, that it is not so easie, to appoint every particular place, and time, wherin God shall be worshiped, throughout all the world, then with what worship he shall be served? For that particular description, a thousand books, so great as our one bible, would not have suffized.

The world (as Iohn fayth) would not be capable of the Volumes that must have been written. The Rej. himself pag 80 telleth us of cumber, and much adoe, that would have been, in naming every particular, is not this as much as lesse cash? Yet it pleased him to seek matter or altercation about this phraze, and that (which agreeth not) immediatly after he had without reason accorded the Roal as for the second of the second

accused the Repl. of picking quarrells pog. 88.

ro. A Second reason, of the Repl. his proposition, was, that whatsoever in worship is above order and decencie, is worship. Bec. whatsoever is acted by himthat worshippeth, in that act, beside ordinarie civilitie, must eyther be an act or meanes of worship, or an orderly decent disposing of those acts, or else at the least idle, and so unlawfull. The Rej. answereth 1. that a signifi-

tant Ceremonie for edification, is lawfull, yet commeth not under any of those heads. But he himself consesset a significant Ceremon: instituted of God, to be essentiall worship, and instituted of man to be worhip, though not in it self, of which distinction, enough hith been fayd, in the head of worship. Yet this by the way: A fignificant Ceremonie for edification, is the ame, in it self, by whomesoever it be instituded : because institution is extrinsicall to the thing instituted, and alters it not in it self, internally. If therfore it be essential lawfull worthip, in it felf when it is instituted by God, it is also esseriall (though not lawfull) worship, in it self, when it is instituted by man. Beside that Ceremonie whose proper sole ende is edification, toward God, is properly doen to the honor of God, and so properly divine worship.

His 2, answer is, that comlinesse grounded on civill humanne considerations, is not mere civilitie, in sacred actions, and use, but sacred by application. Which is very true if civill application be meant by mere civill but then it is nothing to the purpose. For sacred by application is seemly clothing, put on for to goe to Churche in, and yet is in it self mere civill. The question is not of

application, but of internall nature.

Sacred thinges applied to Civill buissinesse, doe not therfore become Civill, for who will say, that Prayer, at the beginning of a Parliament, is a Civill act, though it were used in the Vpper, and lower house, and applied to that Civill meeting, as it ought to be? And why then shall application of Civill decencie unto The second part.

Kk Sacred

Sacred buisinesse, make it alter the nature or name of it?

His 3. answer is , that all meanes of Worship are not worship. But he knew well enough, that this was meant

of proper means of worship.

His fourth is, that ordering and manner of disposing, is ill divided from comelinesse. Neyther did the Repl. intend fo to divide, but rather to conjoine them, understanding by that manner of disposing, comelinesse. But if the Rejoynder had not cached up some show of confounding comelinesse with order, which was not intended by the Repl. he had been in this argument wholly at a losse.

His s. and last answer is , that by Basils leave some shinges, in themselfs, may, and sometime must be telerated. But he should have remembred, that the question here is not of tolerating, but of appointing and

usine.

Now if it be lawfull, to appoint and use emptie and unprofitable Ceremonies in Gods worship, let those Worshippers judge, that tremble at the Majestic of God, and are afrayd in any manner to appear emptie and unprofitablic before him. Nay (to passe by our Divines) let the Papitts themselvs judge. Bellar, de Pontis. 1.4.c.17 ad 4. confesset hinose Ceremonies to beforbidden, which are un profitable altogether, and vaine pracepts, unprofficable & frivolons Ceremonies, onely by Lumane Spirit invented. And de effect. Sacrament 1. 2. cap. 32. emply Supervisionia, and good for nothing. Morethen needs, and not a job tending to any Godines, and who not?

Mandata isu: Tiles Prosfus & vana, inuli Les & Simola Cere monta foio Spiritu lamene aday mis.

Inanes & inu-Biles - E ftimi 23 Til. 1 - 1 4. t were conside. ***: ***

11. And

our Argument: the Assumion followeth, which is this: To appoint and use the Ceremonics as we doe, is not to order in comely manner, anything pertayning to Gods worship. The reason is, because order requireth not the institution or usage of any new thinge, but onely the right placing and disposing of thinges formerly instituted.

1. The Rejoynder answer 1. that order requireth newtime, place, and measure: which is a Sophistrie in

the Proposition before abused, and confuted.

His second is, that ordering in comely manner, or comelinesse requiresh the institution of suche formalities, as shall be sutable to the dignitie and varietie of dirine attions. Where the terme formalities is not so formall, that a man may spie in it the difference it hath from other thinges, the Rejoynd. in his manuduction, pag. 36.2ppropriateth it to Bishops Roshers etc. eve as they are distinct from Surplices: the Bishops Went before the Hearse in heir formalities, the Clearks in their Surplices. So that it secmeth to mean some Ceremonies of state, and dignitie: of which kinde neyther Crosse, nor surplice is any. Howfoever, unto ordering of one thing doeth not require another new thing, but onely disposing of that one. For if it did, then that new thing because that also must be ordered) would require another new thing, and that also for order sake another, so that no one thing could be ordered, without an infinite heap of new thinges.

Kk 2

As

As for the Dignitic of divine actions, that is best suited with mans reverent and humble simplicitie, not with outward shows of dignitie, invented by man. The womans ordinarie vaile was more suitable to the dignitie of Gods worship, then if she had adorned her self with golde, and pretious stones.

Pauls plaine cloak was more suitable then the richest Coap in all Rome. If Order requireth outward shews of dignitie, then Rome, which is a confused Babel, may be to all Churches an imitable exaple of religious order, for the Councel of Trent sess. 22. professeth, their masse Ceremonies to be invented. That the Majely Due Mairfin Of Such a Sacrifice might be set out.

umandare.

12. To show further that Order requiresh not suche Ceremonie as ours, the notation of the word was brought in, signifying no suche thing. Rejoynder granteth that originally the word docth not conteyne within the compasse of it, suche kinde o Ceremonies, though by utage it may. Which is very true: but helpeth not, except the Def. or Rejoynde whose principall Argument is taken from this place and onely retorted by us, can prove, that in this place the word order is extended beyond his originall figni He will not therfore stand with us, abou the signification of the word in this place: les orde (sayth he) in this place signifie no more then placing. Pu he maketh his retrait to the word Comeline/e: at king i comelinesse be nothing? I answer yes, it is some thing but the Replier did not insist in that word, because he rooke tooke the force of the Def, his Argument from this! place principally to lie upon order.

But seeing the Rejoynder hath given up Order, I will

addea word or Iwo concerning Comelinesse.

Itake this for granted, that seing the Rejoynder confelleth order heer to be taken in strict signification, as opposed onely to confusion, pag.78. he will also consent with us, that Decencie in the same place and sentence, is to betaken in strict fignification, as opposed onely to the vice of undecencie. Now hence it followeth, that Decencie requireth nothing but that which is necessarie to the avoiding of undecencie.

laske therfor, if undecencie in Gods worship cannot be avoided, without double, treble, facred significant Ceremonies, of mans inventing? If not, then the Apostles did muche forget themselves, in their publicke worship. ping of God, before men had invented suche Ceremomies, for that is no answer which the Rejoynder after giveth: all Churches are not bound to this or that particularway of Comelinesse. All Churches are bound to avoide undecencie, and to doe that which Decencie requireth, or bindeth them unto. If yea, then Decencie doeth not require suche kinde of Ceremonies.

Neyther docth it in deed, any more the Order. SoMr. Decenia of Perkins, lat. 10.2.p. 888. Decency is, when the service of Decisions God is performed with convenient and fitt circumstances of time, place, person, and gesture, and heercof the Apostle speaketh. r. Cor. 14.40.

The plaine simple trueth, without Ceremoniall af- Decenie fectation, is, that Decencie is (in this place) nothing in a con es but Kk z

ru loci, perfora & refuermen faniys abjol.

ar, fordbur, Dispese.

but good civill fashion, agreable not onely to worship, but also to any grave assemblie. Decencie (sayth Pareus upon the place) is opposed to vanity, Spostes, ryott miniarum la- it stands not in hoods, Caps, or vizardes of fond Ceremoniës.elc.

I dare appeall to D.B. his conscience, if Baptisme be not as decently administred without the Crosse, as with it? and publicke prayers made as decently without a Surplice, as with it? Let Conscience here speak, and the Rejoynder hearkening unto it, wil (without doubt) confesse, that Decencie in this place doeth no more require eyther Croise or Surplice, then Order, and that both of them together doeth no more toquire those Ceremonies, then a hundred other, which in England (though not at Rome) are denyed unto them.

To this purpose, Mr. Atterfoll, in his second book of the Sacram.cap. 5. fayth well: If they referre all this trash and trumperie (of humane Ceremonies in Baptisme) so order and comelinesse, as Hosius doesh, doe they not therby blashemously accuse the Raptisme of John, and of the Apofiles, of uncomelinesse and disorder? wheras the comelinesse and dignitie of the Sacraments is to be esteemed by the word of God, by she institution of Christ, by the simplicitie of the Cospell, and by the practise of the Apostles: Nothing is more comely, decent, and orderly, then that which Christ commandeth and alloweth: nothing is more uncomely and unscemly, then that which man inventeth in the service of God, and in the celebration of the Sacraments, therity therby inverting and perverting the boly ordinances of

12. The receyved definitions of Order are brought in to the same purpose, by the Replier. And the Rejoynder yeeldeth so much eas they importe, viz. that order in strict signification doeth not implie suche Ceremonies as ours.

He must therfore eyther prove, that in this place.r. Cor,14.40. that word is not taken strictly, which he himself formerly granted, or give up this place which is (by his owne confession) the onely place of all the New. Testament, for warranting of suche Ceremonies, or slie to Decencie, upon which he cannot any more fasten then upon order, as hath been shewed.

Nothing materiall is added in the rest of the Rejoynd. his answer unto this Argument (where our Divines are observed, to distinguish order and decencie from mysicall Ceremonies, the context of the chapter.

1. Corinth 14. Is declared to respect no mysicall Ceremonies, the phrase of Scripture is shewed to consent,) nothing (I say, and the Reader may see) is added: but onely the same thinges are repeated about Order, and Decencie which are now sufficiently discussed.

So that the Rejoynder hath nothing to say to the contrarie, but that wee may safely conclude, Ergo, to appoint and use the Ceremonies as we doe, is not less to the libertie of the Churche, I. e. it is unlawfull.

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If ther were nothing else against them, in all the Scripture, then this place, beside which the Des. and Rejoynder can finde none in all the New. Testament, for them, any indifferent man would say they are not allowed.

Those that are devoted to the Ceremonies, may shuste up and downe, first to order, and when they are bearen thence, to Decencie, and from Decencie, when they can defend that no longer, to Ediscation', as the Rejoynder doeth: but all will not helpe. Let them pitch or insist upon one of these grounds, without starting, I will pawne my head, their anchor willcome home to them againe as finding no fast grounde, eyther in Order, or Desencie, or ediscation, for double significant Ceremonies (suche as ours) to ride at.

The Def.could frame no Consequence out of any of these words, the Rejoynder sayth ther is one, but he cannot shew it. To the contrarie consequence nothing

is answered of any moment.

And is not this a miserable cause, which hath no place in all the New Testament, which the best Advocates can allege for it, but onely that; our of which it is utterly consounded? To the Desend. and Rejoynders mainteyning such a cause, this testimonie may be given that they would willinglie, so farre as they can, favour thinges which the times savour, and therfore strive to make somthing, of that which maketh nothing for them. In the sormer section, when order, Decence, and I discation, should have been handled as Rules, according to the title of the digression, the Rejoynder soddainly

dainly breaketh off, referring shem so a fister place. Now here in this place, he was constrained to touche upon them, but so softly and sparinglie, that it appeareth he sounde this no sister place then the former, for those reserved considerations. When shall we come to the steer place:

SECT. 17.

Concerning the ancient Fathers allowing of Humane Ceremonies.

Fthese, the Repl. answered, it cannot be proved, nor is probable, that from the first beginning of the Primitive Churche they brought in any new inventions. Vpon this, the Rej. accusing not him alone, but others also, that they can be leive no tructh crosse to their opinion, because they seeke homour one of another, or prasume of their new traditions, as if the spirit of trueth had come onely te shem, or from the alone, answereth that it is a matter of sact, proved by Records of Churches, against which nothing can be sayd. But if he could keep-in his passion, so longe, as to hear this onely word, that there are no sufficient Records of any suche thing, exstant from the beginninge, then he might see that sufficient answer is given, unto the name of all Fathers, all ways.

Yet I will adde one conjecture, to shew, that those The second part. L1 observa-

observations which seem to have been universall, in the Primitive Churche, were not so in deed, without exception. Praying toward the East, hath as ancient testimonic, as any other humane Rite. Tertulian Apol. cap. 16. witnesseth, that that was one cause why the Christians were esteemed to worship the Sunne. And yet Socrates, lib. 5. cap. 22. doeth witnesse, that at Antiocke which was the first Churche of Christians by name, they used not to place their Mysteries which directed their posture of prayer, toward the East, but rather toward the West. And why may we not conceyve the like of Easter, as well as of this East observation?

It was secondly answered, that those, Feasis, which the Primitive Churche is fayd to have observed, were not by Canonicall imposition, but voluntarie accommedation to the infirmitie of some, as appeareth by the varietie of their observation, and Socrates his testimonie. Marke now, what a Rejoynder is given? 1. Het telleth us of a strange conjecture of his, even from this answer . viz. that the Churches held it not onely law full, but also convenient, to impose upon themselves such Teasts. As if occasionall accommodation, were all one with imposition, or voluntaric joining in action so the good that is in it, were always a certaine argumen of holding that opinion which others doe affixe unto it But if they had thought them so coveniet, yet that Arg would be of little force. For many Ceremonies wer thought then convenient, which longe since are uni verfally thought otherwise of, & therfor left off, though no reason of inconvenience can be shewed, which di

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not agree to those times as well as to succeeding times, except further abuse : which cannot be denied of our Ceremonies in question, as religious use of milke, hony, o absterning from washing ones hands for certain days after Regulfme etc. 2. That which was mentioned of infirmitie occasioning this accommodation, the Rej. (after his manner) crieth downe as a fittion, boldly delivered, withoutproof, or colour, meerly for opposition sake: Wheras not-withstanding it is so clear, that the infirmitie of men newly converted from Iudaisme, and Gentilisme, did bringe into Christian Churches customes like unto those in use amonge Iews and Gentils, that Cardinall Baronius, from that ground mainteyneth many Ceremonies. What wonder if the growen cuftomes among the fimelseas and Gentiles (and we may add the Iewes also) were such as from Generica Code which, tho they were converted to Christianisme, they were yet dean conference so bardly taken, that is might seeme impossible to putt them our number quite off, what Wonder I say then if the most holy Bishops have feet offine. pegraunted them place in the wor Suip of God?

Doctor lackson, in his Originall of Idolatric fect. 4. safdern in Des chap,23. sheweth the first occasion of Superstition in fattum trans-Christians, to have been the infirmities, wherby it came mi Englishas to passe, that heathenish (and Iewish) Rites, whereo mis e.c. men had been longe accustomed, could not easily be extirpated. Where also about suche accommodations, he hath this remarkable observation. To outstrip our adverfaries in their owne policies, or to use meanes abused by others to a better ende, is a resolution so plausible to wordly misedome that even Christians have mightilie overreached and intangled themselves, by too muche seeking to circumvent or goe beyond others. About

Christsum efbile videresur About the Varietie which was of olde in the observation of these feasts, the Rejoynder answereth, that it notwithstanding the agreement for the thinges themselves was universall. Which is the would take with a graine of salt, viz. that after some space of time, it was (for ought we know) universall, but not upon any Ecclesiastical imposition, nor upon any knowne groundes out of Gods word, it is the same that the Repl. affirmeth, and Socrates lib. 5. cap. 22. laboreth to confirme.

Mention was further made of the mischeise that came in by those humane observations. To which the Rejoynder answereth, that the anniversarie solemnities bave not obscured, but praserved that simplicitie of the Gospel. And if they had so doen, by accident Satans malice, and mans frailtie, that is nothing but what may be affirmed of Pivine ordinances, But 1. the Def. his position was in generall of universall Ceremonies by humane institution, and not Feasts alone? Now those first Ceremoniall obfervations are guiltie of opening that gate, for all the humane præsumtions to enter into Gods house, which pressed in after them: which gate could never be shutte from that day to this. 2. Those very Feasts made a composition or mixture of humane institutions with divine, and therfore did not præserve simplicitie. They also were from their first rise not onely aqualled unto, but also extolled above the Lords day. Easter brought in a superstitions Lent to attend upon it, made Baptisme wayt for her Moon: and conformed our Lords Supper unto the Iewish Passeover inunleavened bread, etc. he first apple of contention amonge Christians, he first weapon, when with the Bishop of Rome played his prises against other Churches, & after slew so nany Bristons with, by Austin the monke. Holie days in honor of Christ invited unto them Saints holy Days etc. 4. It is prassumation, to make mens inventions as guiltlesse of evill consequences, as Gods holy ordinances. They are active efficacious occasions given of evill: these are onely passive occasions taken.

Neyther is ther any corruption of Gods ordinances, whose original occasion may not be founde in mens

(nay fathers) Ceremonious præsumtions.

4. It was finally answered by the Repl. that the allways of these Feasts, cannot include the Apostolicall times, and for other allways, Bellarmine Cont.1.1.4.c.9. hath the same plea, and the answer given unto him by our Divines, may serve here. The Rejoynder here 1 infinuateth that it is very likely, these Feasts, or some of them, were on foot while some Apostles lived: because Polycarpe pratended tohn to have taught Easter.

On foot indeed was the mysterie of Antichristian corruption in the Apostles times. But that which Polycarpe is sayd to have prætended, was for the fourteen day of the moneth, and is consuted by a contrarie prætense of the latine Churches, from Peter and Paul. Socrat. 1.5. cap. 22. He 2. addeth, under Augustines name that it is infolent madnesse, to thinke that not to be well doen, which hath been doen by all the Churche, though it beganne after the Apostles times. Now though I sinde no suche saying of Augustines, in the epistle quoted

Chi tefibus, pret erquate DIVINATUM retre, vel non redere, locates 18.17(N TO CA w ments ad faundam filema el haiere, vel m habere perelaw.

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ted for it, but to the Contrarie, I finde this rule, that et is law ulor not lawfull to beleeve or not to beleeve other el coftmony of visnesses or restimonies besides that of the Scriptures) so far as you fee they beare or do not beare weight to make us give more Which being granted, the fact credit to a thinge. of the Churche cannot so confirme, this or that to be right and well, as that it should be madnesse to denie it. Yet let it be his saying, I answer, isthis be true then it must needs follow, that giving of the Communion (and that as is most likely sopped) upon opinion of necessitie, cannot be denied well and good, for that (as is well knowen) was doen generally in Augustines time, and longe before. It must follow also, that they were speciall insolent mad men, that first began to disalow eyther that, or any other ancient thinge of generall observatio: which Augustine would die are muil de per. Zifana, never have sayde, whoe professed of his time, that 1/1 mittusa mul-Churche of God sett in the heape of chaffe and tares, did onely fuffer many things, onely ep. 119.

He 3 diftinguish: th betwixt Bellarmines, and the Defendants alledging of traditions, because rell. spake of doctrines necessarie to salvation. Which is not true for Bell. in that chapter maketh no mention of doctrices necessarie to salvation: and in the next chapter but one cap.ri. he confesseth, that all thinges absolutely neceffarie to falvation, are written in the Scriptures, and (which is muche more) all thinges that are eyther ne-

celfarie, or profitable for all men to know.

SECT.

SECT. 18.19.

Concerning Processants witnessing against the Negative argument from Scripture.

1. D Ellarmine was brought in by the Def. as an indifferent Adversarie, confessinge that Protestants holde the Apostles to have instituted somethinges, perceyning to rites and order, which are not written. Which was also granted unto him, as making nothing against us. Onely the vanitie of that allegation was in some particulars declared, which how they are cleared (it being a matter of no moment) I re-

ferre to the Readers judgement.

2. Chemnitius was alledged, saying, there be some Ecclesiastical Rites, which have neyther command, nor testimonie, in Scripture, which yet are not to be rejeded. Answer was made, that this in a right sense is granted by us. The Rejoynder taxeth this as an idle shift: because i Chemnitius ded not intende suche a restrictive sense. 2. Circumstances of order have command and testimore in Scripture. But 1. It is no idle shift so to interpret an allegation objected, as that the interpretation cannot be confuted, but barely denicd. 2. As Circumstances of order and decencie have their generall command or testimonic in Scriptute, so have those Rites which Chemnitius understandeth, or else his sentence is without any grounde out of Scripture.

3.The

Jorder made, about Calvin, Danaus, Whitakers and Zanchie, saving that of Zanchie, it is observed & urged by the Rejoynd. that he sayth some Ceremonies may help for the furtherance of plette which have no soundation in the word: giving instance of the solemnities of Easter, etc. Trait. de Sacra. Scriptura. For whom I answer, that his sentence must be understood of no particular soundation, or else he should give more then any Papist will require, concerning their humane Ecclesiasticals Ceremonies. As for his instances in the solemnities of Easter, it seemeth he reckoned them amonge Ceremonies of order and decencie, because as the Destand Rej. confesse, that is the onely place authorizing humane institutions in Religion. If he meant otherwise, he did as a man, crosse his owne rules, as after (God willing) shall be shewed.

For the present, let that testimonie of Zanchie be well considered, which he setteth downe in Col. 2.8. It is certayn, that this consequence is very good: this or that is not according to Christ: therfore it is not to be admitted. This ought to be enough to any Christian man: It is not according to Christ: therfore I admitte it not, in the buissness of attenting to salvation. Where is to be noted, 1. That according to Christ, is opposed (by the Apostle) to according to the traditions of men, and therfore is all one, with not appointed by Christ. 2, that all Ceremonies instituted to teache the doctrine perteyning to salvation, are part of the meanes whereby we are supposed to be helped & directed, in seeking and atteyning salvation.

4. About lunius, ther is more adoe, because his

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wordes are set downe at large on both pars. But as for that which the Def. and Rejoynder cite out of him, pag. 109. I cannot say much more then hath been answered to the other Divines, untill a consequence be framed out of them, more effectuall to the purpose, then is in that which the Rejoynd. onely quastioneth. Indeed the rule 1. Cor. 14. concerne nothing but circumflances of Order? Or can our opposites be accorded with this saying? For it hath been formerly manifested what that rule doeth require, and how it may be accorded with our tenent.

On the other part, this professed, sworne sentence of lunius is alledged: If any man, eyther by Civill, or Eccksiasticall authoritie, will adde thinges not necessarie, nor agreeable to Order, wee would not pertinacionfly contend with him, but desire onely that he would serionsly consider of three thinges. 1.By what authoritie, or example, he is led to thinke, that the holy Churche of God, and the simplicitie of the misseries of Christ (whose voice onely is beard by his sheep) must be clad with humane traditions, which Christ doeth rejett? 2.To what ende he judgeth, that thes thinges should be added unto those that are divine? For if the ende be conformitie with others, it were move aquitie, that other Churches hould conforme to those, which come neerest to the Word of God (as Cipri ins counsel is) then that these should conforme 10 the other. If the ende be comelinesse, what is more comely then the simplicitie of Christe What is more simple then that comelinesse.

If there be no other reason beside will, then that of Terinlian is to be thought of: The will of God, is the cheif neces-The second part. Mm fisie, and that the Churche of God is not tied unto mans wife dome in thinges Divine. The third thinge to be thought on is, what event allways hath followed upon humane traditions, as longe experience deeth show? Ecclesiassici, lib. 3. Cap.5. This testimonie is so full, and clear, that it needeth no candle of Commentarie, or Consequence, to be set by it. What can the Rejoynder answere?

demne our Ceremonics even because they are not commanded in the Word. But he might have remembred out of sect. 2. that the argument is of warrant and direction from the word, not of direct and special commanding. Now Iunius plainely denieth authoritie or example of the worde, or any thinge but mans will, to be the grounde of suche Ceremonics, and for that cause

would have them avoyded.

2. His second is, that sunius wrote nettl is of suche Ceremonies as ours: because he speaketh of those that are neighbor necessarie, nor according to order, rejected by Christ, added to Divine thinges, which must needs import necessing and worship affixed unto them. But had it not been better counsel, for the Rejoynder to have helde his peace, then to let every man see what miserable shifts he is driven to? 1. Iunius having made this conclusion: that Magistrates may not constitute, and change persons, things, Ceremonies at their pleasure, and that those which teli them they may (as our Def. and Rejoynder doein part) are therin no well willers to the Churche, propoundeth this question: if it be not in the Magistrates

power, to appointe, or abrogate such ethinges? to which he answereth megatively: because all necessaries, and essentialls are appointed by Christ, and as for other not necessarie thinges, above the sphere of order, he gives those reasons, which are in the wordes, largely cited. Now 1. what a wreched evasion is this, that he spake not of our Ceremonies?

He spake of all not necessarie not appointed by

Christ: but yet he spake not of ours.

This is as some should denie that rule which some logicians call de omni & de nullo, to holde in Ceremonies: or affirme that to be false of English Ceremonies, which is true of all Ceremonies. 2. When our Divines speak against Popish Ceremonies, the Rejoynder his ordinarie answer is, that they speak of Ceremonies held necessarie, and therfore not of suche as curs. Now when Iunius expresly speaketh of Ceremonies not necessarie, the Rejoynder concludeth, that he could not meane ours or suche like. How should any man speake, to put suche a Rejoynder from having some thing to speak? 3. Iunius sayd, that those Ceremonies are unlawfully appointed, which are not convenient to, or required by Order: Ergo (sayth the Rejoynder.) he could not speak of suche as ours are. And yet the same Rejoynder manud.pag.33. confesseth our Cere-monies to be double or treble Ceremonies and those of order, to be onely fingle. Neyther could he ever yet findeany fit place, to thew our Ceremonics agreeable to order.

Mm 2

Nay

Nay when the Repl. by this argument, out of r. Coting 14.40. proved these Ceremonies unlawfull, the Rej. sled from Order, to Decencie, and Edification.

And yet heer in this place, being beaten out of those coverts by judicious Iunius, he betaketh himself againe to that halfmoon of order, which before he had quitted. 4. Iunius sayth, suche Ceremonics are rejected by Christ: Therfore (sayth the Rejoynder:) he cannot mean suche as ours. As if he should say, those that affirme our Ceremonies are rejected by Christ, cannot meane our Ceremonies are rejected by Christ, cannot meane our Ceremonies. 5. Iunius speaketh of Ceremonies added to divine thinges: and so (by the Rejoynder his collection, not of suche as ours, because that must needs import needs site, and worship affixed to them. And yet both Des. and Rej. cap. 2. sect. 3. can finde out many additions to Divine thinges, which are intended onely for praservation of them, and therfore (by their owne judgement) must not needs import necessitie, and worship. Suche turning, winding, and running against walls, you shall seldom see an ingenuous man use in a good cause.

5. Two thinges yet the Rejoynder noteth in the by: 1. Iunius would not resist suche thinges pertinaciously, as the Repl. doeth 2. Iunius speaking against clading Gods ordinances with the garments of humane Ceremonics, had another meaning, then the Des. 3. Rejoynder pag. 5. where he calleth suche Ceremonics as ours, the garment of Religion: because by clothing Iunius meant adorning and hiding of nakednesse, but the Des. esposed garments to members of the bodie: and therfore the Repl.

Replineed not by his marginall note have applied Iunius his clothing to the Def. his garment. Now for the first of these, ther is difference betwixt pervications contending, without reason and measure, which Iunius modelly putteth from him, and that constant restistance which he himself teacheth here in this place, where he affirment that Christs sheep (even in suche Ceremonials matter) will not nor ought to hear any voice but Christs. For this, hee foreseeing that it would be accounted pervicacie, disclaiment that, and yet doeth thoroughlie resist. So would the Rep. if he may have leave: If not, I see not why he may not doe the same thinge, though he be censured for it, as Iunius seared hee should be.

And this I may truly fay, I have heard the Repl. more then once professe, that whe, in studying of Divinitie, he was something perplexed about Ceremonies and suche like humane institutions, by reason of some ambiguous, and ill consenting passages of some others, this one place of Iunius (so solemnely confirmed with the oath of suche a man, for his synceritie and unpartiallnesse in the buissinesse, and alleging suche grave reasons for his judgement therin) did very muche affect him, and first serie his minde for suche matter. So that if he be deceyved, Iunius hath deceyved him. But he hath now more cause then before, to esteem muche of this place because, the utmost that the Rejoyader could say to it, is as good as just nothing.

As for the difference which the Rejoynder would finde, betwirt that elething of Religion, which lunius Mm? taxeth,

taxeth, and the garmens of Religion, which the Defend mainteyneth, I cannot discerne it.

For i. If Iunius meant adorning, as the Rejoynder faith he did, that is one office of a garment, and suchea one as the Rejoynder ascribeth to Ceremonics in respect of Religion, pag.95. where is sayd that they are comely formalities fuitable to the dignitie and varietic of di-2. If Iunius meant hiding of nakednesse vine actions. of Religion, he meant it onely in the esteem of those which impose suche Ceremonies. And so all they that adde their Ceremonies to Religion, as usefuli garments, doe seem to account it (in comparison) naked without them. 3. If the Def. meant to show, that our Ceremonics are not effentiall limbes of the bodie of Religion, so did Iunius mean to shew, that those which adde their Ceremonics to Gods ordinances, doe pretend, they adde onely clothing, not members, to the body of Religion. Neyther is this snaching as words, as the Rejoynder termeth it. For it is, and hath been an ordinarie commedation of Ceremonies, that they are as a garment to Religion. Whence it was that a Scottishman as I remember) at the first comming of King lames into England, hearing them mainteyned under that name, answered that he wondred then how Religion didlive, and thrive, in the colde countrie of Scotland; without fuche linfiewoolfy garments?

6. Vnto this full testimonie of Junius, the Repl. added the words of Zanchie, another witnesse of the Defend. His words in his epistle to Q. Elizabeth, are these

theie: the Churche must be ordered by the rule of the Apofolcall Churche, as Well in Ceremonies, as in doctrine. The Rejoynder antwereth 1.1 hat this is no more contrarie with Def. then to Zanchie himself, acknowleging (elsewhere) some Ceremonies lawfull, which have neither commande nor testimonie of Scripture, which he would never say of doctrinals. Now 1. If it be also against Zanchie himself, yet it disableth his testimonie, for the Def.2. This which is alledged out of him, for Ceremonics without testimonie or foundation in Scripture, hath been answered before, that it must nceds be understood of particular foundation. And so he might well fay the same of doctrinalls. For in this ther is no difference betwixt Ceremonies, and many other thinges, which are not Ceremonies, and yet apperteine to Conscience. As the Apostle sayd: let all thinges be doen comely and in order, so sayd he also: what-sever thinges are venerable, or honest, just, of good report, and Prayle, let them be doen.

All the particulars of these latter, are not Ceremoniall: and yet many hundreds of suche thinges have no more command, or testimonie in Scripture, then the particulars of order and Decencie: Neyther have the generalls of order and Decencie, lesse command and testimonie in Scripture then the general of these.

His 2. answer that Zanchies comparison is to be understood of similitude, not of equalitie, is in the former words answered.

For no disparitie can be shewed, betwixt many particulars of Doctrinall pointes, in their cases of practise

practife, considered with all circumstances, and the particulars of Decencie and Order: muche lesse betwirt their generalls. As for exaple it is as difficult for D. B. to fetche from any doctrine in Scripture, this particular. It is venerable, just, and of good report, for him to write such a Rejoynder as he hath down, as this particular: the Crosse in Baptisme is orderly, decent, and to edification. I take both to be impossible. But suppose both to be probable, the former being no Ceremonic) is no more determined in Scripture, then the later.

There hath been a fashio taken up of speaking otherwise, but no reason can be rendered of it. Let any man

shew the reason, and I will yeeld.

The epistle out of which this quotation is, wis written in deed against our Ceremonies, yet the Repl. leaving to a fitter place, noted onely for the present purpose, that it was written of them. But the Rejoynd. being great with an observation or two, addeth about that: Atoreover Zunchie when he wrote to @ Fliz. to persuade her not to urge the Ceremonies so severly, did write at the same time to B. Icwel, that Ministers should rather yeeld to them, then leave their places: because they are not simplie unlikely.

To which I answer 1. Zanchie writ to Q. Eliz not onely that the Ceremonies should not be so fevere'y urged, but also that they ought not to be urged, imposed, or allowed of at all, but abolished. And of this his judgement, he gave such essectuall reasons, as can never be answered. Amonge other, one is proper unto this place, and fit here to be remembred, because it over throweth

throweth all that warrant which the Def. and Rejoynder have hitherto, or can heerafter plead for them, out of 1. Cor. 14. Order , Decencie , Edisication. These Ceremonies saith he make not for edification, but for publicke dissention, private perturbation of conscience, with sandall of good and bad. They make not for order, but diforder, and confusion of good Ministers with evillor. Popish, who ought even in garments to differ. They make not for decencie of Christs Spouse: because they are a strange ridicu-

lous, idelatrous attire of this Romish whore.
2. Zanchie when he writ unto B. Iewel, gave no ration of this counsel for yeelding, but left them to be invented by B. Iewel. Now because those reasons of yeelding were never yet made knowen, wherby the former reasons directed by Zanchie against urging can possibly be overborne, I cannot otherwise thinke, but this later counsel was more out of charitie guided by humane erring prudence, then out of judgement grounded on Scripture. Howsoever our question is, not onely of yeelding in case of extreame necessitie, but also of appointing and urging men to that extreame necessitie.

3. Zanchie doeth not perswade to allow of these Ceremonies by subscription, or silence, but onely in extreme necessivie, to yeeld unto them, and that with Protestation. Now this was according to a kinde of est fortient charitable Pollicie, which Luther is author of about all reason of Magistic and Popsh Ceremonies: de Libertate Christiana, in these birnationers wordes: Aithough we must manfully resist those Masters of femantioner traditions, and the lawes of the Papes Wherwith they overrun and the lawes wherwith the lawes wherwith the lawes wherwith the lawes where wherwith The second part.

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Laboration the people of God are tartly to be dispraised, yet the timorous multitude (Whome those Nicked Tyrants lead captive with the same lawes) must stoop till they be pl. inely laydop, n. Tou may inveigh against the lawes and law makers, but withall inhoccessiti you may observe them with the weake, until both they do know the I yranny and come to understand their liberty.

But 1, what warrant have we for suche a course but of Gods word? 2.M. Hooker, pag. 247. derideth this course, as a Theorie neyther allowable, nor any way

practicable in England.

Our opposites, that defend, and commend the Ceremonies, as orderly decent thinges, tending to Edification cannot without contradiction affent unto this counsel. D.B. in deed did formerly beginne after some manner, to put some peice of this course in practife. But the ill successe that he found in it, hath since made him, & others, keep farr from that part of it, which concerns Pretestation, and in stead therof, to turne them unto Commendation. Did ever any that writ for our Ceremonies, write suche an Epistle as Zanchies, unto Queen, or Kinge? Can they fay fo muche, and doe as they doe! Nay is ther any B shop, that dare license Zanchie his Epiltles, to Queene Eliz and B. Icwel, both together, for to be printed in English?

These thinges being so, I leave it unto consideration, unto whom the Rejoynder his affected centure belongeth : Now wel-fare a good stomacke : Hee cannot refist, but

bee Ball not reeld.

SECT.

SECT. 20, 21.

Concerning Reasons against the Negative Argument from Scripture.

He Def.his first reason is: What soewer is unlaw-full is a trangression of some law revealed in the word. Ergo against it. Ergo not onely beside is. The Repligrantethall : and showeth, that it is a meer fantalie, before confuted, as a cavill, in the Replie, and longe since, by Mr. Cartwrights, 2. Rep. p. 56. not agreable to the very words of the Argument, to which it is opposed. Vpon this the Rejoynd.powreth out words He turneth bead : O strange! a Babe owned from the birth suckled by many Scriptures, an ill favoured faced bras, absurd, contradictoric, when he is taken in a snire, he sa th he is mistaken. And what reason hath he to back or bearout all these words with? If the Scriptures (layth he) condemne what soever is doen not ovely against, but be si let'e direction therof, then docth it condemne somet ling as unlawfull for leing onely beside it, and not any way against it. To which I answer, that it docth not follow: because athing may be onely beside the word some way, and yet some way against it. Onely beside the particular præscript of it, and yet against the generall command of it.

If a Father charge his sonne, or a Maister his servant, first that for a certain time, he doe nothing beside that which he shall bid him: and then commande Nn 2 him

him for that time, to read in a certain booke, if that fonne, or fervant, shall beside reading paint antick feet in his booke, he shall doe onely beside the particular commande, and yet against the generall charge, & both ways censurable. Let the Rejoynder therfore spare his words, and see better to his Argument, or rather cat both, that others be not troubled with them.

The second reason, brought by the Def. was: Nothing that is indifferent, can be proncunsed simplie un. la Afull. Bus some Ceremonies of mans invention are indiffe. rent. Ergo, net to be pronounced simplie unlawfull. All whiche is granted of circumstances of Order, if by m. vention, be meant determination; otherwife, the Affuntion is denied. Though it was added also (ex/uperabundante) that thinges indifferent are sometime taken to generally, that in that sense, the proposition may be denied. A. gainst this, I cannot discerne what materiall thingels Rejoyned. He fayth, that it is easy to say the Assumitionin false, and not to shew wheren. But I have his herto thought that it is sufficient for answer to any Argument, to denie the Assumtion, untill it be proved : and that the falsitie of any sentence, doeth consist in this, that it pronounceth otherwise then the thinge is, and therfore in faying an assumtion is falle, it is not needfull, to shew Wellerin.

He sayth also that the largest sense of thinges indisserent, deeth make no variation of thinges indisserent. But the Author, and place, was named to him: Sopingius in his Apologie ad lib. Anonym pag. 166. Where the case is very pertinent. For Doctor Sibrandus was challenged by

by a Remonstrant, who intituled his book, Bona sides Strandi, that as in an Epistle Dedicatorie to the Arche-Bishop of Canterbury, he had, to winne his savour the more against Vorstius, and his, declared his judgement of the Hierarchie (and Ceremonies) of England, to be thinges indifferent, so he spake of the Magistrates power, under the same terme unsitly, Sopingias, a godly learned man, whoe had be a Scholler under Sibrandus, and so desired to help him out of this brier, had no other way to doe it, but by saying that all those thinges are sometime called indifferent, which are not necessare to salvation, or without which a man may be saved.

Now in this sense, the Repl. sayd, the proposition might be denied: viz.that nothing indifferent r.e. not necessarie to salvation, is unlawfull. The Rejoynder it seemeth) had not the booke, and so ventured to contra-

did he knew not what.

3. The third argument was: There must needs allways be varietic of Ceremonies in severall Churches. Ergo all are not prascribed.

The Repl. answereth, that ther neyther need, nor ought to be any varietie, but onely in particular circumstances of order, for time and place etc. Here the Rej. (complaying of Coier oris, and if not caring to say any thinge, so it be in opposition) bringeth in to the contrarie some examples of civil decencie, variable according to times and places. But all suche thinges the Repl. conteyned in his etc. He addeth also varietic of solemne feasts. But before those can have place here, it must be proved, that suche feasts must needes be. But (sayth he) never Nn 3

any Divine so spake before M. Iacob. And hath he soon forgotten, what was even now recited by himself out of Iunius? Suche kinde of Rejoynders will never be wanting.

4. The Def. his fourth reason was, that the Nn. conformists like well, that every Mirister in his Parish, should determine of Rites and Orders: whence would follow varietie. Ergo they holde some rites of humane invention and or-

dination, lawfull.

To this the Rejoynder addeth, as an explication in text, and table, that Non-Conformists set up Parish-om. nipotence without referen e to Bishops, as some teache, or to Synods, as other. Wh rby a Minister, and some of his Parishioners, may ordeyne some Rites and Ceremonies for their use, and the King, and Churche under his authoritie may not. Now before we come to the Repl. his answers unto the Def. his reason, let us consider a little the Rejoynder his addition. 1. The malignant imputation of Parish omai. potencie, ill beseemeth our Opposites, except that they can shew, more power to be given by us unto Ministers and Elders, in their severall Congregations, then by them is given to Bishops, For untill they can shew this (which they are as able to doe, as to call effectually that which is not, as if it were) in accusing us, of letting up Parish-omnipotencie, they confesse themselvs, to set up Diocesan omnipotencie, Convocation-omnipotencie, etc.

2. It worse beseemeth D. B.then most other, except he wil confesse, that he, when he was Ministerat the Hagh, in Holland, and with the consent of his people, ordered thinges in that Congregation (as to re-

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cerve the Communion fitting at the table, to leave out the Crosse in Bartisme, and Surplice in all Divine service) did then and there fet up Parish emnipotencie. 3. Is is an injurie, more then ordinarie, to make us (any way) extell the authors ie of a Min ster, above the authoritie of the Kinge, in any matter of appointing and orderning. though a Minister may doe something in his adminiflation, which no other man can lawfully doe, yet none of us ever thought, that he may appoint and ordeyne any thing to be doen, with coactive authoritie, which the King may doe, in all thinges lawfull, and convenient; even in Churche affaires. So that our tenent is, that the Minister, and his people, may use no Ceremonie, nor exercise any publicke of of worship, which the King may not appoint, commad, and compell them to. For in holding that no suche thinge is to be doen, belide that which Christ hath apppointed, and that the Kinge may, and ought to fee that all Christs institutions be observed, we must needs be confessed to hold that affertion, which is the conclusion of these two. 4. The fallacious ground of this accuration is, that the Minister with his people, n ay occationally order fome thinges, which no man absent can, not for want of authoritic, but for want of presence to observe the occasion: as what time the Churche meeting shall beginne, upon that day, that the Communion is to be administred, together with Baptisme, and other buisines , more then ordinarie. 5. That which he intermixeth, of reference to Tishops, bringeth all the Churches of France, Netherlands, etc. under his Censoriall note, of Parish omnipotencie. Thus

Thus much for the Rejoynder apart. Now to the Def. 1. His Argument is rejected, as supposing, all Cir. cumstances to be of like nature with these in contro. versie. No (sayth the Rejoynder) but onely that one would like one thing, and one mother. But I say yes, or else he cannot argue from one to the other. For what consequence is in this: Men may determine of simple circumstances for order and decencie: Ergo they may ordeyne double, treble, sacred, significant Ceremonies proper to Religion? beside he nameth in his supposi. tion Festivall days.

2. The second fault, found in the Def, his argument was, it supposeth all circumstances to be of institution. No, sayth the Rejoynder againe. Let him ther fore put orderning out of the Summe which he hath made of the Def. his reason, and confesse also, that this reason maketh nothing for mens instituting of Ceremonics.

3. The third was, it supposes h contrarie circumstances, ceremoniously to be practifed, by the same men as ofinftitution. Not fo (fayth the Rejoynder:) but onely cantrarie sassions practised by severals men, out of their election. Yet it seemeth to be for the most part so: because the quesion is of Ceremonics, and Ceremonious practifing, not of incidentall fashions. Of institution, which the Def. calleth orderaing, not of volumtarie occasionall election. If by varietie of observing Festivall days, and not observing them, was by the Det. underflood of severalimen, then in that part he was mile understood by the Repl. Now upon these premisses, the

the Rejoynder concludeth all the Repl.his answer to be nothing but begling and scarrilisie. What would he have sayd, if one had accused him of setting up Diocesan, and Convocation omnipotencie.

It seemeth that (though he aboundeth in that facultie) he would have wanted reproachesull words, to ex-

presse his indignation of suche an imputation.

5. In opposition to this mishapen Argument of the Destaken from Non-conformists confession, the Rep. propounded one, from the Conformists confession: You say these Ceremonics are Divine, and yet dare not denic, but the rejecting of them in other Churches, is Divine.

You retayne these Ceremonies as Divine, and yet reject other Ceremonies, of like nature, as divine as these. What divinitie (or agreement) is in such a courses? To this, the Rejoynder answereth, that this argueth an ill conscience: because the Desidoeth not say that these our Ceremonies are Divine, but that in respect of permissive appointment, and in these, they are divine, in particular, and lipothesis, humane. And this may be sayd of the different Ceremonies of severall Churches. For ill Conscience, I will not be so liberall in charging the Rejoynder as hee is prodigall of it toward the Repl. But ill science I can easily prove. For 1. He denieth the Des. to call our Ceremonies Divine: because (for sooth) he calleth them so in the generall, and not in their speciall: for so the Desidoeth interpret his owne termes.

Which is as muche as to say, he that doeth not call The second part.

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them

them every way Divine, doeth not call them Divine, 2. He passent by the mayne termes of our Argument Divine rejecting of the same Ceremonies in other Churches, Rejecting of other Ceremonnies, as Divine as these in our Churche, and for these he putteth onely, different divine Ceremon. inseverall Churches. This sure is no scientificall kinde of answer. 3. No Divinitie will suffer any thing to be called Divine, but that which (all circumstances considered) may at least necessarily be concluded out of the Divine law. Otherwise all good humane laws may be called Divine laws. Now wee have hitherto exspected in vayne, when our Ceremonies may be so concluded.

It is altogether impossible, that the institution, and Rejection, of Crosse, and Surplice, in divers places, should be both *Divine*, or that the urging of these, and abolishing of Images, should be *Divine*, in the same place, and time. This part therfore of the Argument, the Rejoynder thought good, to answer with slence.

SECT.

SECT. 22.

Concerning the Assumtion, of the maine Argument, handled in this Chapter.

He Repl. set downe the Def.his plea, with a generall answer thus: After all this adoc about the Proposition of the first Argument, Now we are tolde of an Assumtio, out of the Abridgement, and Mr. Hy: viz: that Ceremonies have no warratout of the word of God being humane inventions, For Mr. Hy: I cannot say muche (because his reasons are not in printe) but for the Authors of the Abridgement, they have great wronge doen them. Whosoever will turne to the place quoted by the Def. in the Abridgement, shall see, that the words which our Def. hath turned into a Proposition, are there but part of an illustration, belonging to this proposition: All Ceremonies that swerve from the Rules given in the Word, for the Churches direction, in matters of Ceremonies, are unlawfull. The Assumtion of which is: But the Ceremonies in question, doc swerve from those Rules. Now all this cheifpith, both of Propolition, and Aflumiion, is by the Def. omitted: A by thinge is put in place of the Proposition. A new assumtion is formed: and yet all fathered upon the Abridgement. What hath the Rejoynder to say against all this? 1. This demurrer fould have come in at the firft. But first, or last, if 002

if it be true which here sayd, the Def. cannot be desended.

The Repl. granted the whole Argument, sect.2. In faying (forfooth) that he took for granted, whatfoever was there fayd for the all-sufficiencie of Scripture.

This of it self, is an Argument against our Ceremonies. What then? the Authors of the Abridgement, may yet have wronge, if it be made theirs, against their will. 4 It is fit to be the first Aranment, because if this be granted, ail other rules are va; ne. The question is nothere of sitnesse for place, but of sitting it to the Abridge. ment. Yet this whole Argument being granted (according to our meaning) of those that the Rejoynder calleth double triple Ceremonies, the Rules have use about single ones. 5. The Proposition is taken out of the Abridgement, pag. 44, and the Assumption is sitted to it, Let it be lo, yet if that be made a proposition of theirs, which onely was an illustration, or confirmation of their proposition, and (a new assumtion sitted unto it according to an adversaries pleasure) the whole argument fathered upon them, as a first and cheif one, this furely cannot be excused from wrong doeing.

To the Def. his answer unto the Assumtion, viz. that in generall and permissive appointment, our Ceremonies are (not humane but) Divine, the Repl. sayd that he understood not a permissive apointment, to be other then an appointment without appointment: because to permitte, is neyther to command or ap-

pointe, nor forbid.

Here the Rejoynder amonge many shrewed wordes, hath

hath this reason that the same thinges are commanded, in general, but in particular are onel, permitted, And for ignorance of this, he twisteth the Repl. with want of logicke. But I cannot yet see, out of any logick how a generall can be commanded, generally, and any true speciall or particular of it be onely permitted. He that commandeth all order and comelinesse, commandeth also every speciall of it. Every generall command, applied unto his true speciall subject, maketh that specially commanded.

It is commanded in generall that every husband should love his wife, not in speciall, that Aquila should love Priscilla: yet suppose Priscilla to be Aquila his wife, she may chalenge conjugall love, all so well as if hername had been in that Command in speciall. Else we may as well fay, that superstition, will-worship, or at least disorder, to which order is opposed, is forbidden in generall, but some specialls of them or it, are onely permitted. The trueth is, Crosse and Surplice, cannot with any shew of reason, or common sense, be layd to be commanded in generall, any more then in speciall, no nor yet permitted, eyther in speciall or in generall. The Rejoynder hath yet found no fit place, to prove the commande though it mainely concerneth his cause, and of it self alone might satisfie any mans conscience, if it could be proved, and the permission is the maine question of this whole Dispute.

Chapter

Chapter second, Concerning worship.

LI the materiall doctrine of this Chapter is before discussed, in the Manuduction, sect. 5.6.7. Where the nature, distinctions, and differences of worship, are weighed, and found of no moment for our Ceremonies aide. It shall suffize therfore here, to referre the Reader unto those places, adding onely some notes, upon some passages, formerly not declared.

SECT. I.

Concerning Worship, distinguished into proper, or essentiall, and unproper, or accidentall.

He Def. sayth, that by proper and effentiall worship, he understood Ceremonies so necessarily required to Gods service, as that the contrarie thereof must needs displease him.

Hereupon the Repl. inferred, that all Ceremonies, which serve for decencie, and edification, must needs be proper and essentiall worship: because the contrarie of decencie and edification must needs displease God, in his worship.

Marke now the Rejoynder his answer: The contrait

of decencie and edification displeaseth God. But the contrarection of particular Rites, serving to decencie and edification,
doe not displease him: because they fall into one and the same
generall kinde, without contrarietie therto, or therin.

Assire & Nater are not contrarie to an element, nor blacked
and white, to colour, nor reasonable, and un ensonable, to a
creature: se contrarie orders, contrarie formalities of decencie, and contrarie meanes of edification, are not contrarie to
order, decencie and edification. All this answer dependeth upon a distinction betwixt generall, and speciall.

Now 1. This is a certain, infallible rule: what effence force is founde in any generall, that must needs be in every speciall, conteyned under it. Ther is no essence in an element generally taken, which is not both in the fire, and water, none in colour so taken, but is both in blacke and white, none in the notion of a creature, which is not in man and beast. From hence therfore it necessarily followeth, that if Order and decencie in generall, be essentiall worship, every true speciall of them must needs be so.

2. It is not of, or for nothing, that the Rejoynder doeth so waver in his speache: contrarie Ceremonie, serving to comelinesse, and edification, contrariette of orders, contrariette of formalities of comelinesse, and meanes of edification. For this meanes, all his answer is at least put out of comely order serving to edification. For that which serveth to comelinesse, and order, all formalities of them, and all meanes are not specialls, under the genus or generall of decencie, order, edification, but under the generall

of meanes, formalisies, etc. So that the wholle distinction is confounded, by this wordy explication of it. 3.Com. trarietie of orders he confesseth, and yet denicth them to be contrarie to Order: As if order contrarie to order, were not contrarie to order! He will say no, not to order in generall. But then that order in speciall, must have some specificall difference, not conteyned in the generall of order, making the contrarierie: which should sif it could) have been declared. By the same proportion, also as he acknowledgeth contrarie orders, he must also acknowledge contrarie decencies, and edifications: and this hath need of declaration, because it is a new inventio.not to be trusted, before it be tried. 4. By order, in this place, must needs be meant good order, otherwise, it were as well order, to fet the carte before the horse, as the horse before the carte. Now in good order, the thinges ordered may be someway contrarie, as blacke and white horse set before the carte, and yet the order one and the same : and so in decencie. Edissication is onely an ende. But good order, and decencie of the fame thinges, in their particular or inviduall use, can be no more corrarie to any good order, & decencie of the fame thinges in the same use, the blackto black & white to white. 5. The playne trueth is, that order and Decencie (as they pertaine to our question) doe arise out of the outward disposition and temper of thinges, as health docthout of the inward disposition and temper of the body, and therfore doeth admit no more contrarietie, then good health doeth.

2. Because the Def.in his distinction, placed Edification

retion onely on the part of Accidentall worship, that was noted as a flaw. To which the Rejoynder answereth, that essentiall parts of wership serve also to edification, and worship of themselves. But 1, this can be no more gathered out of the Def. his words, then that all essentiall worship serveth for desencie: for he placeth these two together, as endes of accidentall parts of worship, that they serve for decorum, and edistication. 2. This is but to help a broken legge, with a broken crutche. For essentiall worship tending to worship of it self, is as broken a phraze, as the former was a distinction

3. It was noted also, that the Des. confounded apjurtenances, and parts of worship. The Rejoynder aniwereth, that those thinges which are appurtenances
onely in proper, simple, and strict sense, are partes of worship improperly, and in a sorte. So in deed at the Vniversitic, amonge Sophisters improprie, laxe, modo quodam,
quodammedo, are woont to helpe at a dead lift. But that
which is onely an appurtenance of worship, is no more

woiship then a Bishops Rochet, is a B.shop.

4. About the same distinction, a question was made how any worship can be not essentiall, that is, not having the essence of worship in it. The Rejoynder answereth, that these appurtenances have in them the essence of accidentall worship, but not the essence of substancial. So then, they are essential accidental: worship: and why not as well substantial aecidental? A Rochet hath no more in it the essence, then the substance, of an accidental Bishop.

5. The Repl. his last, was, that those which the Def.
The fecond part. P p calleth

calleth accidentall parts of worship, have not (by his owne expresse confession, in this seet.) so muche com. munion with the essentiall, as the haire of the body (which is but an excrement) hath with the body, and therfore cannot be accounted a part of worship. Rej. here. r. answereth, that they are in deed no part of essentiall worship, but of the complement of worship, as garments are of mens externall honour. So that now we are come to have that expressed, which before was implied, the Ceremonies may be called worship, as a Bishops Rocher, or other Bishoply garment may becalled a Bishop. Though it might be also further inquired, if Ceremonies be parts of the complement, what the other parts of that complement may bee? Certes he that di vided worship into essentiall and accidentall parts, did not mean woiship, and the complements of woiship, muche lesse, paris of essentiall worship, and parts of complement. If he did, his speache, and meaning, doe not well agree together. 2. He taketh great exception against the terme of exerciment, as not well appliable to the hair of ones beard, saveuring of a spirit full of rancer, to be judged of God as a repreche, tending to breed scorne and al herring of these Ceremonies, in the mindes of ignorant me. At all which a ma might have laughed, if Gods name had bee spared, in so frivilous a matter. All Philosophers, that ever I I heard, or read, heathen, and Christian, call and define the haire of mens bodies, an excrement. All Divines, when they speak of hypocrites in the Churche, compare the to the hayr of a mans body, under the terme of exerement. I therfore would not be loath to hear one call

the hayr of my beard, an excrement. Neyther can I smell any saver of a rancourous spirit, or any reproche, in that phrase. As for breeding of scorne in the mindes of ignorant men, one would thinke, it should not be objected by him, that a little before spake of Parish-omnipo-tencie, and stuffeth his booke with suche termes, as I am loath (for his sake) to repeate, but that they cannot be more gently resuted, then by bare repeting, after the occasion of them is discussed.

SECT. 2.

Concerning adding to Gods worship.

Nthe second section, the Rejoynder hath nothing materially, to be newly, or now first consuted, save onely that about adding to Gods word, and worship: which onely therfore, needeth here to be discussed.

1. Gods lawes of Premunire, against all humane presumtions, in his Woiship, are famously knowen. Deut. 4, and 12. Thou shalt not adde any thing therto. No man ever writ one sheet of paper against Popish Ceremonies, which did not consute them by these places. The Papists have marked this: Heretiei accusantes Ceremonias a Deo non institutas, superstitionis, & idolatria, fundantur pracipue in Dent. 12. Swarez de Relig. vol. 1. lib. 2. (ap:1. The Design the Rejoynder they answer, is the same, that most Papists use: In these places, where

De Carme. Lib S.cap: 6. Intalio comtrary pracepti, mers (6 les ,ime rec porel qui dem Alaine nominari In Additions enim miruma eus manes : al cantiaria fera.

addition is forbidden, is meant onely addition of corrup. tion, not any addition of preservation and additions mide divine, not humane. Now 1 for the first part of the first distinction, God forbiddeth onely an addition of correp. tion, It is worth the confidering, which learned Chamier answereth, The bringing in of a Contrarie pracept is neither used for nor can be called Addition for in Addition both n maine, but contraries destroy cach other. He that settetha house on fire, or poytoneth a man, or corrupteth any thing, is not usually sayd to adde unto them. 2. By the second distinction, no addition unto Gods will and testament, is more forbidden, then unto mans. As it were vicem solluni. a sinne to adde any thing unto Gods Testament as divine, so also were it to adde any thing unto mans testament, or testimonie, and make it his, when it is not his. None may adde any thing to D. M.his Defense, or D. B.his Rejoynder, and make it theirs, when it is not theirs. Suche additions, are usually called lyes, sufficiently forbidden by the ninth Commandemenr . fothat no indifferent man will thinke, that nothing more is conteyned in these prohibitions, so often and earnestly urged, in strict reference unto the holy ordinances, and worship of God, which by this interpretation, can challenge no privilege from them.

For the second part of these distinctions. humane additions of preservation, the Repl. observed, that addition was, in the text, expressely forbidden, as a meanes of Leeping or preferving Gods word, and worthip : Deut. 4.2. To which it seemeth a contradiction, that addition may be for keeping, or preserving. To which the Re-

joynder

joynder answereth nothing else, but that, therfore addition hindering is fortidden, but not addition keeping. That is, he denieth the conclusion, but answereth not to the proof. But he addeth an example: He that leaves a jewell to be safely kept, doeth not for bid the provision of a Cabinet. with loske, and key, to keep it in. True : Neyther doeth any man dreame, but the Kinges authoritie, and Churches care, may, and ought to be as a Cabinet with locke, and key, to præserve Gods ordinances and worship. But what is this to additions? and to fuche additions, as our Ceremonies in question? The Lords ordinance is, that the Sacrament of Circumcision should cease. preservation of this ordinance, the Def. and Rejoynder pag. 285. provide a lawfull Cabinet, under locke and key, that Circumcisson as it is used in some places, may be larefully appointed, and commanded. The Lords ordinance is, that Baptitine should be administred according to the primitive institution, without suche sacrilegious crossings, as are in use among Papists. They have provided a Cabiner, under locke and key, for this, that all which are baptized shall be crossed. The Lords will is, that his holy supper should be receyved, and used as a supper, notadored.

They have provided, that all men shall kneel in the receyving of it, for a Cabinet, like to the former.

Cardinal Cajetans interpretation, was (by the Repl.)alledged addition is forbidden even with the pretext consistence of keeping the commandements of God, as more judicious, maintained and religious. The Rej. answereth, that Cajetan doeth dend managed Por allow

allow the distinction, of additions, into corruptive, and prascrvative, in Thom. p.3.q.6.a \$.and that in the alleged wordes, meaneth additions corrupting, though pretented for keeping. Now this is as true an interpretation of Cajerans meaning, and ours also, as can be invented onely that is wanting, which Cajetan (with us) intended, that all additions for preservation, are but pretenses. But as for Cajetan his allowing this questioned distinction in 3. q. 60. (for 6. was an error) whosoever will looke upon the places, shall finde, that neyther in Thomas, not in Cajeian, is any mention of addition preserving, which here is the onely question. They speakin deed of adding words, to the forme used in Baptilme, and note, some words doe corrupt the sense, and some doc not: but not a word of adding Ceremonies prefervative. The wordy additions, which they speak of, are as Thomas hath it, I Baprize thee in the name of the Father, the Sonne, the Holy Ghost, (and the Virgin Marie:) or as Cajetan hath it : I baptize thee (Sexion What is a clocke) in the name of the Father, the Sonne, and the Holy Ghost If these beadditions of preservation Ict any Chtistian, that regardeth Baptisme, judge.

4. It was wished, that the Def. had set downe some examples, of preservative additions. The Rejoynde undertaking it sorhim, nameth for the Text divers readings, marginall notes, etc. and for the serfe, interiment glosses, notes, marginall references, and commentaries, and then, readings by sections, building and ordering of Synagogues, and a thousand suche. And in deed he might a well name diverse thousands, as these. But s. if so man thousan

thouland Ceremonies may be added lawfully to Gods law, what meant Augustine, and all our Divines, out of him, to complaine of suche an intollerable burthen of Ceremonies, in regard of their number: 2. Diverse readings, are no more additions, then Coning stable and constable, are to the Statute of Constables. Marginals notes, no more, then an exposition is to the text, which kinde of addition, the Papists doe wickedly allege for their doctrinall traditions. Interlinearie glosses, notes marginall references Commentaries of the same nature. Reading by fections, building, and ordering, are evidently thinges of meer order, of which, if any man shall say they are additions, then if he be a poor man, he may make great addition to the litlemony he hath, by diviling it into sections, placing it fitly, and disposing of it orderly a hundered ways, to the increase (as it were) of thundred folde: which would be a welcome doctrine ifit were true) to many a poor man, and even to those which are impoverished by the Bishops silencings, derivatious, and excommunications, for not allowing of dditions to Gods worship.

deminution, or taking from, for preservation, as well san addition of that kinde: because in the Text they to joined together, as drawing in one yoke? The Resynderans wereth no. And denieth the consequence, y example of hardning, and shewing mercy, joined togewher, without the same mertiorious cause. But 1. the example of the notagree: because the question was not of a secutorious cause, but of a finall. And in the cheif or

last ende, hardning, & shewing mercie doe agree. 2. I call easily, finde out a detraction, as of good præservation, 1 the addition of a Cabinet with locke and key.

For from a tword, or any other yron weapon, a may well detract rust, for the preservation of it, From a aguish man, bloud may be detracted, for the preservation of his life, nay sometime a leg, or an arme, may be cutte off, for præservation of the bodic. So that, a thinges considered, the Rejoynder will upon secon thoughts, eyther cashier in Gods worship, his addition of preservation, or else adde unto it, a detraction or dominution of preservation. Calvin in his nineteenth se mon upon Deutrinomie, hath this remarkable set tence.

Let us assure ourselves, we shall ever be unruly and will headed, untill our Lord hath tamed us, by long handling, as made us slicke to this grounde, that it is no more lansulf us, in any wife, to adde any thinge to his law, then it is lar

full for us, to take any thinge from it.

hath been allways the shoeing-horne, to draw on single persistion with. For (as Calvin noteth on Matt.) Legislatoris ipsi nonjactabant, se novum quicquam trader sed tantum addire cavendi fermulas, que media ossen: adminicula, ad servandam Dei legem. The olde Maisters (Ceremonies prætended always, that they meant one to bringe-in additions of preservation. Like eneng (sayth the Rejoynder:) But this very inlet of supersitions thinges, under the pratence of bringing in one's preservative meanes, doeth withesse additions as are preservative

survative, were all ways allowed by Gods people, as confirmanon of error by Scripture, doeth she to the dignitie of holy Scripture. This is in deed as faire a prætence, for an inles of superstition, as can be made. But withall it is manifest from thence, that is is no sufficiet, but a very suspicious answer, for Ceremonies, accused of superstition, to say, and not to prove, that they are preservations. Yet these Ceremonie mongers had all their pretense properly from meanes of preservation, which are and were always allowed by God, and his people, not from additions.

Our Parliament statutes made for establishing of true religion, are a meanes of præserving it in England: but Ithinke that Hon. Assemblie would take it ill, if the Rej. should publish to the world, that their Laws are

additions to the word, and worship of God.

The Rejoynder addeth, that Calvin in the place illedged, doeth account these pratented additions to have been corruptions, from the sirst. Now (though this is not neer, but in another place, after to be handled) let the Reader gesse of Calvins account, by these his words: Afterward there came teachers who did not think themselves detters quise hould be effermed acute enough unleffe they did patch somehing of their owne to the wood of God. Tet no addition to habitam sit, hat word is to erable. Those secondarie lawes are devise t successions of curious mensas if the fingle and simple command of God collectures were not enough. To invent new drashinges was an idle acception Si vanity. Had they rested in the law of God their mod sty wou d have ben more pleasing to him, then their Scrupulous hominbus inanxiety in doing other voice.

MOT PHI LOAMS mifi aliquidafe Det Kuita leges a conofis VIRIA (MAI . quali fimplex Des mandesum

14 Suficeret Novas ablutiones comminisciptiosa vanitatis suit. Si acquieviffent in lega Dei, magis illa probata uifet modeftia,quaro ferupulofa anxiete.

The second part.

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If this be not enough, to shew Calvins judgement, of Ceremonious additions, let that be added, which he saysh to Cassander, and therfore to the Def. and Rejoynder teaching the very same doctrine of Ceremonies, that Cassander did. Onuse page 2006, Mataulated.

nies, that Cassander did. Opusc. pag. 355. He taught thu Statuit, Coreminias a Chris the Ceremonies ordeined by Christ are to be kept intirely, and fo inflicutas. caftent mieincorruptly: and nothin; must be added to their institution Tie observandas mbil corner inas if they were lame or in perfect, which indeed is somewhat, fitutions , lan but it is not all, because by an indirect shift he would lett into gram mutila. mi, & im;er. the church all other rises. Eusthis halfe trueth is oversurma, Settina taendum. El hoc quidem aliqued When he believes a right given to the Apoliles and then Successiones, to institute suche ceremonies in the administration leture: quia of the Sacraments which may be for ornament. Therefore he alios embes rilas chisone aroffice on Each which confessed before nothing should be added, dueth now no: sed has dime-only admit such by-Ceremonics, but also commands them. Yes will be help himselse with a subtil shift, viz. additions are eversisur, quà. di ApoRolis, to be indured, if the sacraments be not held lame or imporevumque foca feet, therefore with what mixtures you will, the Sucraments cefforibus jus sencejjum effe nay be whelly changed, and yet all be well, fo be you chargnot credit, Ceremo Mas infliencedo Christ to his teeth, il. at any of his institutions goe lame, and gue in Sacramintis a.mi . balting etc. mfrandis,ormaiss lore ac-

mem vero agenterets. Ereo qui nihit attendom conf. Jus erat q nune adventitias traditiones, non modò admitris feitiva
commendat. Veram arquio effuzio fe excedict i mous ne ducramenta puterius mutita aut imperfella, feitiva
effe accefisones. It a quol ulcumque mixt usis, prope in novam ficuram murata fuerint dacramenta, sui i cui
visq modo na palam Christo exprobres promancum effe poci musilum, quod infistuit, fic.

7, It was lastly added, that this answer of the Des. was Bellarmines answer to Calvin, about this very poynt and place: de effect Sacr. lib, 2. Cap. 32. Frol ibit Pominus additionem corrumpentem, as the Dif transfatch it, an addition of corruption is forbidden. Which was the rather added, because the Des, had so vainly objected unto the authors

anthours of the Abridgement, Symbolizing with Bell. mine. It might otherwise have been added, that it is not onely Bellamines answer, but also Gregories de Valentia, 10 m.4 disp. 6.9.11 p. 1.et tom. 3.disp. 6.9. 2.p. 7. Swarezes, de Relig. vol. r. lib. 2. cap. t. Baronintis; ad an 13. pag. 459, and that it is the common answer of Papilts, in defense of their Ceremonies against this place, urged upon them by our Divines. Yet tome few spying the vanitie of this answer, as being ashimed of it, have found out another, of like stampe: For Corneliusa Lapide, in his Commentarie on Deut. 12, 32. so expoundeth the wordes of this prohibition: In rebus & Ceremonis Dei, fac tantum illud, quod Deus, vel per se, vel per Vicarios suos puta sa. erdotes praceperis. Which agreeth well with that of the Def. and Rejoynder Vie those Ceremonies onely, which God, eyther by himself, or by the Convocation house docth commande. And some moreancient, and therfore lesse præjudiced Papists, confesse, this law did forbid all humame Ceremonics to the lews. So Tostatus, Defensorij par.2.cap.8. as also in Deut. 12.q. 12. that consequencie is found among the He- valor in the browns about the observation of Ceremonials. Something is not found written in the law, therefore the lewes encastero usare not bound to keepe that. Tea which is more, it was allow A squad n't lawfull for the Iewe to observe any Cerem nie about the serieumin service of God, unlesse that were written in the law as ap-obligancur peares Deut 12.

non licolat Indais, cofer vare a liguam ceremoniam, eirea cultum Des , nofi ellud ferippum offet in lege , as paces

The Rejoynder hath many wordes, wherwith he idifethup a great dust, to darken the cause with all-Q g 2

But no man can discerne any direct answer of histo the allegation, save onely his confession, that the Deshis answer, was Lettarmines answer to Calvine. about his very place. All that he added to that confession, hash been before confused. It shall be sufficient in this place, to set downe Calvins resolute conclusion, out of Sermon 85. in Deut. It is divelish blass home, to say, that God hath not taught men all that it bekenth them to doe. The common by word here hath place: the art the Divels servant: for them hast doen more them muse commanded thee. Here is no limitation, of new nor shops properly so called, which is the Rejoynders shift, but all that it behooveth us to doe, is limitted to Gods command.

In the fourth section, about Isa. 29. Mat. 15. Col. 2.27 hath nothing materiall in it, beside those distinctions of worship, which before in the Manduction, section 5.6. and 7. are distinctly examined, and discussed. To those places therefore I refer the Reader, for satisfaction if there be any needfull.

SECT

SECT. 6.

Concerning our Divines judgement about Ceremonious worship invented by man.

Hough those three staple sections of the manuduction. 5.6.7. may be sufficient also for clearing of all the materials here exstant, yet referting the Reader thither for the maine, I must adde

fomething, about diverte particulars.

The Replier sayd that Worship doeth not varie according to me opinions, but cofilteth in the nature of theaction it self. This is (sayth the Rej.) to speake monfirs. If he had fuyd, things to him unknowen, it had been enough. For all that he hath not known, are not monsters. But what is his reason of this so deep a censure? because (forsooth) opinion, by error of opinion, doeth make that to be effectially false worship, which without suche opinion, were no suche worship. Of which I may as well say, that this opinion, by ciror of opinion, doeth make the reason essentially false. For 1. the question was not here of effentiall fulle worship, but of estentiall, and accidentall worship, whether op nion did make the differenced which the Deflaffirmeth, the Repl. denieth, and the Rejoynd. declineth. 2. The Rejoynder hath not yet (that I know of) nor can (as I thinke) define unto us, what is effentiall false worsh.p, according to his tules.

Q9 3

3. Every

3. Every error of opinion doeth not make effentiall falle worship: he should therfore have tolde us, what error he meant. The Def. nameth opinion of justice, fanctitie, efficacie, or divine necessitie: and the Rejoynder mention neth often suche and such opinion, held of the Papills, concerning all their Ceremonies. Of this enough is sayd, Manud. sect. 7. For the present, I denie, that suche an erronious opinion, by it self, and of it felf, doeth not make essentiali false worship. Opinion is butan adjuvant efficient cause of that affective act, wherin the essence of internall worship consisteth: and the externall acts of worship, though efficiently differenced by opinion, or faith, are effectially distinguished by their forme, and ende. A man may have an opinion, that is just, holy, efficacious, and necessarie, to performe diverse workes of the second Table, nay upon some occasions, to tell a lie, even against the second Table. Yet none speaking properly, will call, that essential false worship, which is a sinne directly against the first Table. Hitherto therfore, I see no monster of the Repl. hit making. And if we consider his reason well, which the Rejoynder made to it, the mishaping of thinges will be found on the other side. If (fayth the Repl.) worship did varie occording unto mens oppinions, then a man may goe to Masse, conceyving another privat opinion to himself, then Mas-mongers use to have : and our Convocation may appoint us the groffest of all Popish Ceremonies, if they fet another opinion upon it. The Rejoynder his answers are diverse, and some of them strange ones. 1. His first is, that giving to masse may be a linne

sinne of scardall and presumtion, though a man goe not thinkerto wership. By going to Masse (according to the use of our speache) is meant, doeing all those external actions, which Mas-mongers use to performe. Now the question is, whether he that performethall those externall actios (intending onely to fave his life therby, as having no opinion of any other good in so docing, doeth onely sinne a sinne of scandall, and præsumtion, oresse over and beside this, is guiltic of externall salse woiship? the Rejoynder seemeth to say, no, he is not guiltie of false worship. But when the Christians of the Primitive Churche, did with fuche an opinion, lay but a litle incense upon the Heathens Altars, they were by all Orthodoxe censured for Idolatrie. The storic of Origen is well knowen, how he delivered Palme, to those that offered it to the image of Scrapis, with this expression of his intention: come, and receyve the bows, not of the image, but of Christ. Yet was he therfore censured as a worshipper of that Idol. Calvin writing of purpose concerning this very case, of goeing to Masse with suchean opinion, accuse the them that doe so, of externalby prosessed idolarrie: and therin was justified by Melanchton, Bucer, Martyr Opuf de vitandis superstitionilus. And if this be not right, then all external acts, and reall professions, whether symbolizing with Papists, or with Turkes, or Heathens, may be in themselves, (set scandall and danger afide) eafily excused. So Calvin argueth, in the forenamed treatife and in a Homilie, Opuic, pag. 532.he sheweth, that those wise men which thinke otherwise, would have derided the simplicitie of Sidrac.

drac. Misach, and Abednego, if they had then lived, i Siche a fishion : Miserable men, 1000 may doe that exte nall act which is required of you: it is no worship, so long, you have no faith, trust, or devotion to that idel. 2. His se condanswer is that those which are present at false worship by violence, are not false worshipers, and upon this her umpheth, with fie man, sie. I may better say, a'as alis, th good D. B. (I speak as I thinke) should be drivent suche extremities, in desente of those Ceremonie which he never loved, nor doeth at this day. For good to Masse, or doeing all those external acts, which Ma mongers use to performe, implieth more then viole. carying thither, and deteyning there. 3. His third is, th nothing but opinion doeth make humane inventions esentia Worship of God. Which is an essential denying of the conclusion.4. For that which was inferred of the Conv cation house, he sayth first, it is a flinge. Let it be so, yet may hit that Ceremonious Goliah, as it is suche, in th fore head. He addeth, that the groffest rites of Poperie can not pos iblie be washed from their opinion. Which is no for a Rite, being an externall thing or act, any Rite ma be separated from any internal opinion. The last is that some other Popish rites might be lawfull, if they could clinfed, though we need them not. As if the groffest migh not be lawfull, if they could be clenfed, or the Rejoyt der had shewed that we more need the Crosse, the those other.

2. Because the Def. placed so muche in epinions sanctitie, the Repl. in the second place, opposed, the Sanctitie cannot be separated from suche Ceremonics

ts are proper unto Religion, onely used in the solemne worthip of God: because they are neyther civill, nor prophane, and therfore holy. Heer the Rejoynder being put to his shifts, as before, answereth that they are in deed holy by applicatio, but not with inharent, or adherent bolinesse in them, or their use as those which God hash fanctified, nor fo as they functifie the actors, and actions, which is proper to Gods ordinances. Now how many strange thinges are here? 1. That Ceremonie, whose essence consisteth in application and use, is holy by application. and yet not by any holinesse that doeth adhere to them, ortheiruse. Holinesse is an adjunct receyved by the thing that is holie, and therfore eyther inharens, or adharens. 2. Is this a good reason: they are not holy truely, as Gods ordinances, therfore they are not by men made holy? 3. Have any outward ordinances of God inherent holinesse in them? 4. If God hath no way santtified our Ceremonies, who can make them holy? & Doc not Ceremonies teaching holinesse, sanctific the actors, actions or spectators, after the same manner, that the teaching worddoeth functific them?

3. Vpon occasion of the other part, in the Def. his distinction, (that Accidentall worship is any rice, which serveth for the more consonant, and convenient discharge of essentiall worship,) the Repl. wheras he might have sayd, that this is a mishapen definition of Accidentall worship in generall, as it may be divided into true and salse, good, and bad, opposeth onely this that no judicious Divine useth to call circumstances of mere order and decencie, (which notwithstanding The second part.

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serve for the more consonant and conveniet dischar of essential worship) that is a Pulpit, a Table, a fair Cloath, etc. Worship.

The Rejoynder answereth, that in deed, the Cerem nics themselv scannot be called worship without madne but onely the use and application of suche circumstances, a rites. Now 1. marke here, how the Rejoynder who de neth a Ceremonie, it is an action etc. and laffeth atil Repl. (because he sayd, some Ceremonies may be p to other good use, as if all Surplices were turned in poor-folkes under-garments) as if the good wife of Fill had burnt a Ceremonie, whe she burnt a Surplice in her ove marke (I say) that this same Rejoynder doeth disti guish Ceremonies from their use and application. 2. Wi ever was so mad (because it pleaseth him to use the terme) as to fay, that standing in a Pulpit, the betters be heard (which is all the use of it) is to be called wo ship? 3. Crossing with suche expression of the sign fication therof, as is used in Baptisme, can neytherb distinguished from the use of a Crosse, nor æqualledt the use of a pulpit, not yet lawfully styled true worship without a spice of one discase or other.

4. The first witnesse brought in for us, is Calvit inst.1.4.cap.10.sect.3. All those constitutions are winked, in the observation wherof we place any worshipt God. The Def. answereth, he meant not by worship, circumstances of order. Which the Repl. readily granted: because it were non sense, to say, all observations is which circumstances of order are placed, be wicked To this the Rejoynder sayth sirst, it is a babie. 2 he sayth

tha

that Calvin meant not to comdemne all constitutions of order: which is as true a babie as the former. 3. Calvin (sayth he) defineth what Constitutions are contrarie to the word of God, namely suche as are ordeyned and imposed as necessarie for consciencie, etc. But Calvin doeth onely shew that suche are of the forbidden kinde: and every notifying of a speciall, is not a definition of the generall kinds. 4. Headdeth, that Calvin doeth allow of some significant Ceremonies sect. 14. Of signification, we are to consider in the next chapter. In the mean timethis: Calvin generally speaketh against all worship invented of men, without any distinction. One ambiguous phraze of Ceremonies in generall, without any example, save onely Divine, in which he instanceth immediatly after the words cited, doeth not make a cotradiction to the former sentence. All the rest of the Rejoynder his allegations out of Calvin, about this answer have their answer, in the staple sect. of the Manuduction. 5.6.7.

The Def. having thus tould us, what Calvin did not meane, adder that Calvin meant by wo ship, the inward certue of worship, which consistes he say that he in an opinion of holinesse and justice. The Repl here justly noted the ill found of those words: the inward vertue of worship consistes hin an opinion, to which the Rejoynder sayth just nothing. And yet in all this chapter mainteyneth all that doctrine of opinionated worship, which the Defelet fall. But a man would thinke, that upon this occasion, he should have declared, how, and how farre worship doeth consists in opinion: As for inward Rr 2

vertues and vices confishing in opinion, it is as greata paradoxe, and greater also, then that of the Stoickes, who made all other differences of mens estate, beside vertue and vice, to consist in opinion.

In the second place, it was asked by the Repl. how an interactive, can be planted in an outward Ceremonic the Rejoynder by error of opinion. But it is more then error, nay more then ordinarie madnesse, for any man to thinke, his inside, is in his out-side, his heart is in the feather that he weareth on his hat.

The Repl. added in the third place, that the propts nature of worship, doeth not consist in holinesse, and ju flice, but in the honoring of God: so that all external Ceremonies, whose proper nse, is the honoring of God are externall worship. This was directed against those words of the Def. the inward vertue of worthip (place in outward Ceremonies) confisteth in an opinion of he linesse, and justice. Now what sayth the Rejoynder? 1. No man can in any action arme at Ocds honor, without opinion justice and holinesse in that allion. Which may be gran ted, if justice (in this forme of speache, wherby our Di vines use to condemne many Popish Ceremonics) die not signifie justification as it doeth. But yet it doeth no follow from thence, that every opinion of holinesse and justice, doeth make worship, much leffe in ward wor ship, and least of all, the inward vertue of worthing

2. Then (sayth he) all externall Ceremonies must need be worship. And this is that which we avouche, of al Ceremonies, whose proper use is the honoring of God 3. It is not (as he addeth) the immediate and peculiar

est of our Ceremonies, to honor God, but to a adific man unto the honoring of God.

No more (may I (ay) is it anie otherwise the immediate ende of preaching the word, to honor God, but onely by adifying of men, to the honoring of God: and yet preaching of the word is essentiall worship. 4. Pulpits. Fents, Tables, Table-cloths, and Cups, are as much appropriated unto religious uses, as our Ceremonies in question. But this is contuced in the staple section of the Manuduct. 3. and 4. And the difference is acknowleged by the Rejoynder, in that, he maketh Pulpits etc. to be onely simple Ceremonies, and ours in question, double and trible. For by that it followeth, that our questioned Cerenics are twice, or thrice more appropriated to worship, then Pulpits.

false worship by a sa se opinion of worship and necessities. He doeth so in deed: but never meant to make it a convertible, or reciprical marke, muche lesse that wherin the essence of all salse worship consisteth, as hath been cleared. Paul Phil. 3. marketh out Dogges, by urging of Circumcision: but he never meant, that ther were no other Dogges but suche. Calvin also many times marketh out salse worship by an opinion of merit: yet surely a man may use salse worship, without suche an opinion.

In opposition to these allegations out of Calvin, the Repl.nameth one place, epist. 259 where he sayth, according to the Rejoynder his owne translation: If it be well and throughly looked unto, what it is, that doeth so much a

muche provoke man, to the making of Ceremonies, We fall finde, that they all the wed from this fpring head, because even man madebulle to fansie sone new worship of God : where God not onely refusethall forged worships, but utrerly abhorresh them. This (tayth the Repl.) is a direct confutation of the Det. (and I adde, of the Rejoynder.

For if all humane Ceremonies flowed from affects. tion of will-worth p, then a Pu pit, and fuche like matters of order, and decencie, are no Ceremonies. If all the worship which is placed in humane Ceremonies, be unlawfull, then no suche Ceremonies are lawfull, what opinion loever ther be of their necessitie, etc. this be so (answereth the Rejoynder) then Calvin hath

confuted his more publick writings, in a privat epifile. Which is nothing so, but onely it followeth, (as the

Repl. fayd) that he hath confuted the collection which the Defimade from a shred or two of his more publicke writings. He hath expressed so muche in publicke wittings as he doeth in that private epifile. As to adde one place of note, opuse, pag. 356. disputing against Cassander, who mainteyned humane Ceremonies, upon the very same groundes, termes, and condition, that the Def. and Rejoynder doe, he fayth of them: Seing God will be worshipped by the rule of his law, and therefore detests all feined fervices, it is undoubtedly contrarie to faith that outions designer any thing be added to his precepts by the judgment of man.

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But that answer being onely for a florish, the Rejonder his second is, that Calvin spake of mysticall Ceremonics excessively multiplied. As if both these could not stad together, for to speak against any sinne excessively multi-

multipled, and yet with all against sinne. The Prophets often speak of multiplying idols alters, fornications, according to the number of cities, or townes, on every ligh bill, under every green tree. Doe they not withall speak fimplicagainit all idolatric? But Calvin (as the Rejoynder addeth) alloweth in some case, the mixture of a like Yeater with wine, in the Lords Supper. What? for a religions Ceremonic? flew the place, and after that, see how it can be justified, against those accusations, which the Rejoynder layeth upon Sopping the bread in wine, pag. 61.62.63. Calvin (as he lastly addeth, epist. 120. could have wished, that Hooper had not so muche strugled against the Cop, and Rochet, or Surplice. But beside that Calvin did not nor we neyther effects a Cap, or a Rocher eyrher (a Surplice is added by the Rejoynder) fo evillas the Crosse in Baptisme, Calvin could not say so muche, without a shrewed item (u: illa etiam non probem, though I doe not allow of suche thinges.) Which manyfelly declare that his wishe was not grounded on suche an opinion, as the Def. and Rejoynder mainteyne. might also be added, that Calvin in the same place acculed them, of wicked perfd.oufnesse, who though they stemed to favour the Gospel, yet made a partie against Hooper, about that trashe, unto the hindering ot his Ministerie: which is the case of alour depriving and filencing Prelates.

5. The second witnesse, produced by the Def. for to be answered, is Chemistius. To whose condemning of allworship instituded without the word, the Def. answered by his wedge, saying, that he meant onely that which is made.

made essential worship, not accidentall. Concerning this distinction, enough hath been sayd in the 5 and 6 staple sect of the manudiction, let this onely be remembred, that it is all one, as if he should divide worship, into worsh p, and no worship: for both Def and Rejoynder often say accidentall worship is no worship. They adde some time, for explication, that it is no essential worship; but so they may say essentiall worship is no worship, and then adde that they mean no accidentall worship. The Repl. therfor justly required, that should be showen, if Chemnitius distinguish will-worship, as he doeth, into lawfull and unlawfull.

Vpon this occasion the Rejoynder 1. criethout of salshood shamefuil, and to be blushed at, for saying that the Def. distinguisheth will-worship into lawfull, and unlawfull. But let any man judge where is the falshood shame, and cause of blushing. The question is of worthing invented by man, which Chemnitius (with other Di vines) call will worship, whether it be lawfull or no?the Def.answereth by a distinction, that some is unlawfull as effentiall, and some lawfull, as accidentall. What can b more plaine? But (sayth the Rejoynder) Accidental worship, be denieth to be properly worsh p, and therfore de nieth it to be will worship, unlesse it be imagined essential What a consequence is this, to bear up so weightie as accusation? It is not properly worship, and therfore iti not will-worship. He may as well say: it is not proper worship, and therfore it is not lawfull worship. May not be improper will worship, though it be not pro perly worship? Or no improper worship come meerl fron

from the will of man? It is rather a propertie of Ceremonies, to depend meerly on the will of the institutor. So Tostatus in Exod. tom. 1. 148.et in Levit.pag. 585.

A Ceremonie is a certain observation, or a special manner of commonstipping God determined out of the sole Commandment of the

of the lawgroer.

His second exception is frivolous. His third is this: listolouding, deren, dere

In the former answer, he requireth the Repl. to shew the distinction which he attributeth to the Def. in his trords, or termes, otherwise he may blajh for shame. Now, when he is urged to shew his distinction out of Chemnitius, he forlaketh words, or termes, and flieth to Substance, without once thinking of shame and blush ng. 2. This substance is a meer shadow. For first, Chemnitius acknowlegeth no outward expressions to be right worship, but onely those, that sow of their owne accorde, without any institutio, from inward worship. And who will say, that the Def. and Rejoynder their accidentall worship, of Crosse and Surplice, doe so slow from internall. Secondly, those externall expressions, are as esfentiall to externall worship, as profession of faith is to a visible Churche. Nay ther is no external worship, beside the expressions, and setting forth of the internall. Thirdly, Though those expressions, be not accep-The second part. Sſ table

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table of, or in themselves, being separated from theinsernall, yet it doeth not follow from thence, that they are in their nature accidentall worship, and no ways substantial. For the Rejoynder confesseth, that all Gods ordinances are substantiall worship; and yet he will not say that Gods outward ordinances are acceptable unto him, when they are separated from internal worship.

Vpon supposition (which now appeareth true) that the Def. could not shew his distinction out of Chemnitius, he was desired, at the least, to shew, that theris fome worship, which is not necessarie: because otherwise he must needs sincke under Chenitius his charge To this the Rejonder answereth, 1. that Cheminitius understandeth by will worship, whatsoever of mans device, is imagined necessarie. 2. that ther is some externall morship, which is not in the particularities of it necessarie. For the first of which, enough is sayd, in the 7. s. of the manual Yet here I may adde, that it is so farre from trueth, (m will-worship can be without imagination of necessitie, that on the contrarie, who so ever doeth take upon him, for his will take professedly to apoynt any worship, cannot possiblie imagine it absolutely necessarie, but acknowleging ther hath been worthip, without his addition, he professeth to adde something, not simplie necessarieto the being, but onely to the better being of it. second, In Gods own ordinances, which were substantiall, and essentiall, by the Rejcynder his confession, the particularites were not allways absolutely necessare Levit. s.a lambe, or in o turile doves, ir two joung pigeons. And

And this answer may serve for all that is further rejoyned about Chemnitius. For it beareth wholly upon perpetuall necessitie of the same particularities. The expressions which he instancesh in, are naturall gestures, suche as kneeling, lifting up of cycs, or hands to heaven etc. which have as manifest impressions in them, of Gods will, without mans institution, as the offering of doves orpigeons ever had, and in their particularities upon occasion carie as muche necessitie with them. is this to such e unnecessarie worship, as Crosse and Surplice?

6. About PeterMartir his testimonie, beside the repetition of that threed bare distinction of worship, into essentiall and accidentall, he looseth also a knot by it. Peter Martir sayth, it is lawfull for men, to appoint circumstances of order, but unlawfull to appoint any worship. The Def. contradicteth him thus: if it be lawfull to appoint circumstances of order, then it is lavofull to appoint some Wership. The Rejoynder excepteth heere s. that the Replicalleth that fome worship ambiguously, which the Deficilled accessorie, and accidentall worship. The accidentall worthin belike may be called worthin, but not some worship, without ambiguitie.2. He answereth, that P.M. condemneth onely the framings of ejentiall wer- No. 9 Sip. But first P.M. his words are, left any thing finald scenie contemp. As folia process to make for thor ship the Apostle absolutely damns all will wor-Ship.

Secondly he discernethall worship from order and decencie, Thirdly he opposeth order, to significant Ceremonies, of mans inflitution, admitting the one and S f 2 rejecting Alfiteration analyse it is a radius it for plans frader in the radius of Coremony's but have also be utered in the radius of interments of the radius of the

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inligitarisism rejecting the other. Others argue thus: the people is unantur: Poanaltur: Learned and rude, therfore to be held in With Ceremonies, Put
and the held in With difference is betweene us and them of old, they had many
aft Ceremonia. Ceremonies, and we exceeding few, but some there must be fur
anus finites. Order and decencie.

To the inflance of bowing the knce, called by P. M. externall worship, answer was given a little before. It is no voluntario invention, or institution of men.

7. In the next place, D. Morton set downe himself, as last at this table: which was excepted against by the Repl. because divers others were invited to this meeting. Hecrupen, the Rejoynder after a few words of forme, not all sound (as that he would have him the settle himself downe last, not to be too hastie, though he shutte the door for hast against others that werein vited) taketh occasion to say something, of Melancton Bullinger, Bucanus, Polanus, Cartwright, Fenner, Tile nus, Chamier, and Perkins.

But he bringeth no answer of moment, but that we ther beaten distinction of effentiall and accidentall worship, which is examined, Manud. sect. 5.6.7. Whereast is handled of Tilemus, Polanus, Bucanus, Cariwan Fenner, by name. It is not therfore needfull to add muche in this place: yet something in brief, of the rest.

3. Melancton (sayth the Rejoynder) reckones an error, in constitution of thinges indisferent, to account them worship: but he meaneth, with opinion crightousenesse, and necessitie, worship of themselves, who immediate ende is Gods honor, not ressments, Feasts, an fast

fasts, etc. Now concerning all these exceptions, enough hath been spoken, Manud sect. 5.6.7. Yet concerning Melancton, he meaneth by righteousnesses, justification, by necessitie, that which is necessarie to justification, by of themselves, considered apart from Gods ordinances, by immediat ende, that which belongeth to the first table.

Now 1-the Rejoynder will not say that any humane woiship, is lawfull, beside that which is held absolutely necessarie for justification, for then it may be lawfull, though it be every way aqualled to many of Gods ordinances.2. The figne of the Crosse, to signific our courage, and constancie in Christs service, were worship, though it be confidered, or were used alone by it selse. 3. Our Ceremonies belonge to the first table, so farre as they belong to any part of his law 4. Vesiments, fasts, and feasisalio, are accounted by Melancthon, matters of mere order. For so Tom. 1.297, and 305, he compareth them to order of lectures in schooles, and to the order of reading and praying, in families, morning and evening. And so farre, we also allow of them. Yetone thinge is worth the noting, that wheras imposers! of Ccremonies doe muche ground themselvs upon the Apostles example, Acts. 15. and are therin allowed by the Rejoynder pag.45.46. of his manuducction, Melancton doeth so disalow of this collection. that therin he condemneth all imposition of suche Ceremonies as ours. For Vol. 3. pag. 91. he fayth thus.

Ιt

It followeth not : the Aposiles reteined the rice of blood and N m valet son-Sequencia: A- things frangled, therefore we may fett up new things as may. Popoli ritum ters of mor hip, this Consequence is false, because the Apolly de firequines & Suffication did not Establish this rite, but onely take it up for a while, TELIDEOTHER. 2. Though they had inflituted some new thing here follows E: 20 licet nev4 i dirnere 144. nothing for innovation. This imitation hath ever been hungam cultus. Neganda ef: full to the Church. The Bishop is the heaver, and takesthe confequentia: gua of species word and rites from the Apostles with a certeyne charge, that sed ret inverunt he deliveresh them over to the Church unchanged. hune til a m. Deindezeisamfi

quidnovi inflituiffent, non fequitur, innovationem concesfirm osse: Semper has i initatio 31 wit Ecci-sia. Ephi Pur est auditoryes accipis verburo, & résusyab Apostolis y enen cerso mandato , ut has an animata tradat. En

stofe.

9. Bullinger (sayth the Rejoynder) undoubtedly condemnethall worship of God, which is meetly of mans tradition: but not Ecclesiasticall laws, nor worship agreable to Gods word, as publicke meetings for worship, set times, places, manner of administration, holy days, and fast days.

Now in all this we fully agree with Bullinger, understanding onely by buly-days fit times of preaching and praying and by days of fasting, occasionall times of

extraor dinarie humiliation.

10. Chamier (fayth the Rejoynder) To.3.1.20.c.5. foure times, useth this distinction, of worship proper and accidentall. But Chamier onely callest those special materials acts, which are conjoined with formals acts of worship, accidentall parts of worship: as if a man vowed to drinke no wine for a certain time, his absteyning from wine perceynesh to worship, onely by accident. So if in solemne prayer for a Prince, his titles, and style be rehearled, or any special termes of honor, this perteynesh

perteyneth to prayer, by accident. What is this to fuche instituted worship, as the Crossed

Mr. Perkins (sayth the Rejoynder) condemneth that worsh p instituted by men, which is so simple, and in it felf. For he granteth a bodilie worship necesfarie (as kneeling, lifting up of hands, and eyes etc.) terming it lesse principall worship. As if this were not the very same thinge that we professe. But if any man see Mr. Perk. on the second Comandement, in his golde chaine, in his explication of the Decaloge, and in his treatife of idolatrie, he shall finde this constantly taught by him, as a positive doctrine, that all worship, all thinges obtruded under the name of worship (without any exception) if they be not by God commanded, are unlawfull, superstitious worship.

12. Now last of all (in due place) the Rejoynder answereili for D.M. that he in that place, Apol. par. 1.c. 89. condemneth Romish Ceremonies, because they were so many and burthensome. Now except he meaneth, that these were the onely causes, it is no answer, and (though I have not his Apologie now at hand) I dare venture something on it, that other reasons are there alleged. This I am Ture of, that in his Defece, cap. 6. fect. 6 he condemneth them not onely for their number, but also for their nature. And it is as manifest, as any thing can be, that a number of them have no other nature then ours have. Beside one or two humane Ceremonies may be burthen some.

If Circumcifion were imposed in England, a the Crosse is,upon which condition, the Def. and Rejoynder allow of it, pag. 285. I thinke these allowers of it would account it a burden. And how soever the light aerial! Crosse is not so burthensome to the bodie, as that, yet to the Conscience of many thousands, it is all together as importable a burden.

Vpon occasion of that reason which the Del. rendred for condemning of popish Ceremonics, the Repl. addeth : because he had heard men often speake in this manner, of the fault that is in multi: ude, he would wil-Lingly know, what certain limits, and bounds are fet , by Gods Law, for the number of humane Ceremonies, [uche as ours! If ther may be three, why not fower, five, fixe, and fo forth, at many as shall please the Convocation? Surely (sayth he) if once doe depart from Gods institution, there will be no place to rest our foot on, but we must ever follow winde and tide which in religion is basenesse it self. The motion is reafonable, even according to receyved groundes: because we must have a rule for number, if some number dotth make Ceremonics to be justly condemned: and if the number docth make them condemned by the word we must also have that rule out of Gods Word. Now see what fluttering and flying answers are given, by the Rejoynder. His r.isthat all our Devines doe censure Popi Ceremonics for their number. So did all or most of the Prophets censure not onely the Idols of Israel, bu even their high places, for their number. His 2.is, tha just so many Ceremonies must be allowed, as shall not clog a overcharge the Churches, in the judgement of those, to who discretion it belonges, to judge therof: Where he meaner the Convocation howle, for England, Now to pass

by here, that which formerly hath been noted, how corrupt this position is, to appropriate the j.dzement of d freccon; even in Ceremonies, unto Pix'ats) if this be all the rule, then Augustine was too rash, in his time, to judge the number of Ceremonies used then to be a burden more then lewssh. For it did no more belonge tohim, for to discerne of Ceremonies used especially out of his Diocesse, then it doeth belonge to every Minister in England, to discerne what Ceremonies he and his people may use. Nay then all our Divines doe wrongfully charge the Popish Ceremonies, for their number: because in the judgement of those among them, to whose discretion it belonges to judge of suchethinges, as well as to our Convocation, they are not thought to clog and overcharge the Churches. Thence also it would follow, that no Prælats could offende, in instituting of Ceremonies, without sinning directly against their Consciences: wheras we are more charitablic persuaded of many, eve Covocatio me. His 3 is, from a comparito, of Lings laying up of treasure & m:lsuplying of harfes, Deut. 17. as likewise of eating more or lesse.

But 1, if there be no more certaynerule of instituting of mystical Ceremonies, then for these thinges, then wiser men then any in our Convocation, may abuse the people with them. For so Salomon without question did, both in horses, & treduce 1. King. 10. And so what assurance have our Consciences, from their judgements of discerning. Kings multiplying of treasure, and horses, concerneth (in conscience of acting) onely themselves, and their officers, but the Ceremonies (in The second part.

acting) concerne all the Churches. In that ther is not onely a disparitie, and dissimilitude, but suche a one, a requireth the rule to be more accurate in one, then in the other. 3. Within a latitude, it were easy to determine, how much etreasure, and how many horses, ordinaily are lawfull to be multiplied, by this or that Kings, as also how muche is lawfull, for an ordinatic many eat at one meal. But if the number of Ceremonies de depende wholly on the Pralats discretion, ther can be no other rule given of them, then : fu many as the Con vication house think good to injoine. His 4. (as I toke it is, that on the margent, from another comparison ene or two cruches may helpe a weak man in his goeing Wheras 6.077. Would hinder him. Which is very true But if it should be appointed to all men in England, t goe upo three Cruches, though they doe not fee, nor any could shew them, that they had any need of them, one upon this grounde that the Parliament judged, they ha need first of cruches, and then of just three cruches were not this (think you) a wise statute and to be oble ved as a law? His s. and last is, that perill of leaving God institution, there may be some, in matters of faith, an necessation: but in other matters, speak of perill, is ridiculous. But sime in matters of fait and principall obedience? none to be feared but rid culously, in poynt of Rites? It is strange that ever an man of D. B. his knowlege, and profession, should k fall fuche a sentence.

He himself will recall it, when he hath considere how

how deadly a thing it is to depart from Gods institution in fundamentall pointes, and also, how great mischeif hath arisen, by leaving Gods institution even in Rites. It is well knowen that Ceremonies and rites, opened, the dore and paved the way for invocation of Saints in heaven, and evocation of men out of Hell, for the Sacrifice of the Masse, and Idoll of the Altar, and suche like pretic stuffe to enter into the Churche. And they were Ceremonies which came in with the winde and tide of custome, to which winde and tide if we yeeld out selves againe, God knoweth, what wil become of us.

But this especially is in the conclusion, to be marked: the Defland Rejoynder have hitherto sayd much upon the generall rules for Ceremonies, Order, Decencie, Edification, as if they did trie the tast of every occurrent Ceremonie, as perfetily, as if every one had been named: they are the Rejoynder his wordes, pag. 89.

Now when we are come to the issue, they are found to benothing, but onely winde and tide of custome. As if winde and tide did trie the tast, or discerne distinct y of every ship, or boat, that is earied by them. What meant they to trouble us about certain rules, if every winde and tide be enough? If the practise of this be not basenesse, in any kinde of worsh p, essential, or accidentall, then it is not base, for a Christian mans conscience, in some worship, to be led through hedge, or diche, onely because some went before, or to crouche upon every Maisterly mans word, or nodde, which certayuly is against

against the dignitie both of Conscience, and also of Wa. Ship: because neyther of them are subject to any mere pleasure or custome of men. Mr. Latimer Serm. 3. he. fore King. Id. seemeth to respect Ceremonies, when he sayd, that the Lutherans, in Germanie, mades mingle-mangle hotchepotche of Poperie with true religion, as in his countrie, they call their hogges to the swine-trough: Come to they mingle-mangle, come py, come pyr. If this be not base, to be thus called so mingle-mangles, let any man judge, that is not woom to be fedde with huskes.

Beside, one question yet remaineth, when winder, and tides, sall crosse, as often they doe, the winder of authoritie driving one way, and the tide of good Christians bent, the clean contrarie, what is here to be followed? If we may make conjecture of D. B. his judgement, in suche a case, by his practice, it will be very uncertayn.

SECI

SECT. 2.

Concerning Ursines and Zanchies
judgement, about Willworship.

Fere (for brevitie sake) the question was repeated, in these words: whether all will-worship, what sever, is to be condemned, or no.

The Rejoynder upon this, first accuse the Repl. of falsifying and changing the proposition. Now he cannot meane this of words: because the veritie and falsitie of aproposition, doeth not consist in words. And the sense he cannot denie to be falsified. For humane Ceremonies, imposed and observed as parts of Gods worship, must need be worship proceeding from mans will, or will-worship. This therefore is but a blushing at the name of that which without blushing is defended. The Rejoynder himself doeth, in the very next words, consesse is not condemned.

But I wonder from what good Divine he ever learned this affertion? The Papists are ordinarily charged by us for teaching, and practifing of will-worship: yet diverse of them are ashamed to professe the desense of suche a monster, in plaine termes. ESTIVS upon the Epist. to the Col. Cap. 3. ult. disputing against some one

or two lefuites, that had been forced to let fall fuches speache, sayth of them, as we say of the Rejoynder, Dr. circ non poterunt ebenologenceiau usquam accipi in beno. They can never shew, that well-worship is taken in good sense, o-a l wel of and not condemned. All our Divines might here be opposed to these two Doctors opinions. Butit shall suffize, to allege onely two for the contrarie, and they are Vrsin, and Zinchie, whose authoriticares muche urged by the Def. and Rejoynd, in this rection, Vrsin in the place queted by the Def.upon the 2. Commandement layth thus: Al fained worship is forbidda all worship & hich is not of God, but fett up by men, when we ship or honour is fained to be done to the true God, in sm

Probibitar 0 m1m - f , 14 (11) f. dizins , emis cuitus qui sen a lico fel ab work which he hath not enjoyned. Zanchie also upor Lowersout ef 1- Elluens , Cium the same Com. q. 4. thus: We may not ther ship Ged will ve o Des cul-Suig fea lange Serieus grafta n, slique epite qualiple now pracepit.

any other worship (shough it be in the kind of externall an Cereminia I worship) then with that which he hath require in the holy Scriptures to be worshiped of us ly. 3. Concer ning the examples, which are here brought forthe Nulle alie, etiam externi warrantable will-worship, free. will efferings, volves, and C- Ceremonia les entens gene. kneeling in publick prayer, enough hath been answere te, colere Denno licet, quanto que before. Yet briefly againe free-will offerings were onely From fe color to be made of fuche thinges as were manifestly known popular Color to be prescribed by Gods revealed will: and so no the offering, but undertaking of it, at tuche a time, o in suche a measure, was lest unto the free choise of men

17/0 10 4.111 #2:11 10ft.t.A. omies damnas Bladolensku. ac I.C. w:'wasa-101, estra siciliam Lives exce giras tor Celeites

ab how milion

w.: w.

It is no will-worship, to pray thrice or seven timesic a day, or to preache thrice in one Lords day upon ipe ciall occasion. Some viwes are no more worship, so ŧh٥

according to occasion.

the matter of them (and that onely is left unto choife, rot the manner) then fighting in a lawfull warr, upon the bonde of an oath, is religious worship. Kneeling in proper is expressly allowed by Gods revealed will: and the determination of it to this or that time, is to be ruled by occasion. 4. As for that conclusion which the Rejounder draweth from the former groundes, viz. that order concline Je and edification. 1. Cor. 14. give power tomen, for to appoint accessorie parts of externall worship, first it hath no connexion with them, as hath been shewed in part, and may further be observed by this, that the inference is, from free-will offeringes, vews, and Inciling, that therfore the Apostle 1. Cor. 14. doeth give Churches power to appoint suche formalizies as our Crosse, and Syrplice: which is to tie harp and harrow together with a rope of fande. Secondly, suppose it had, then it is not fully and resolutely expressed: because from will worship of free will-offeringes may as well be concluded essentiall, as accessorie will-worship to be in the Churches power for to appoint it : because they were as essential offerings, as other sacrifices, which were by name commanded. If by accessive worship, he meaneth that which is appointed by man, in opposition to effectiall, as appointed by God (which his manuductive interpretation beareth) then in stead of a conclusion, we have a mere consusion: the Churche may appoint that will-worthip which God hath not appointed, but man doeth. Thirdly, the apforming of this or that, doeth not follow upon the practile of free-will-offerings, and vowes, except it be under-

understood, that the Churche might have appoin men, what, and how many free will offeringsth should offer, which were to turne free worship in

forced.

About Vrsines testimonie, wee have suchen nings, and windings of words obtruded upon us, aff irde no matter capable of sad dispute. It shall sufficient therfore to note onely the passiges, whi feem to looke towards the question. The Rejoyne pag. 179. tould us, that the Def. offered to confute, o of Vrsine, this proposition: Aliluman Ceremonies whi are imposed, and observed, as paris of Cods viorship, area lawfull. Now hest upon this , the Repl.brought for the maine affertion of Vriin in the place alledged, vi that humane Ecclesias icall Ceremondes, not onely are not il wo ship of God, but also they binde not the conscience. this the Rejoynder answereth, that Visin in his answ to an objection made against this affertion, sayth, the fuche Ceremonies are not worthip in themselves, ther fore (addeth the Rejoynder) his meaning is, that the is some true lawfull worship, improperly, and b as ideal, Which is as if from these words: mans clocke,

or armour, are not a man by themselvs, one should conclude, that therfore they are affirmed to be a man im-

properly, and by accident.

Secondly, the Repl.noted diverse words of Vrsin, founding wholly to the deniall of the honorable title of good worship unto human institutions. Vpon which the Rejoynder complaineth, of willfull omitting these words of Vrsin: worship properly so called duesh so please

God, that the contrarie of it would displease him. Where (sayth the Rejoynder) we have an exast description of worship properly so called. But he is herin deceyved. For if this be an exast description of proper worship, then whe a child honoreth his father, he doeth properly and immediatly honor and worship God: because such as ast doeth so please God, that the contrarie of it (dishonoring of ones father) must needs displease him.

And so, in very deed, was the meaning of Vrsin, to call the morall duties even of the second table, worship properly so called. Which forme of speaking, though it cannot be excused from great improprietie, yet makes it nothing for, but rather against the Rej. because Vrsin heerby denieth human Ceremonies so much to participate the nature & name of worship, as any mean moral dutie of the second tabledoeth, no not so much as the hang-mans office, in the due execution of it.

Thirdly the Repl. observed, that the Des. concludes the very same thing out of Vrsin, which we mainteyne, and he undertooke to consute, viz. that divine worship properly so called, is that which is orderned of God.

To this the Rej. answereth (after an angrie charging the Repl. with a contradet sous spirit, that this is not alledged, because wee dense it, or so consuse our proposition, in the sence of Vrsine, but to show what some we must holde of it.

Now did not the Rejoynder himself tell us pag. 1794.
The second part.

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that

that the Def. offered to confute out of Vrsin, our proposition? How can this be excused from contradictions (I will not say spirit, but) dealing, to say, and unsay the same thing, in the breath of one and the same section?

Fourthly, to that which the Def. sayd, of Ceremonies, in a large fense, to be helde worship, the Repl. answered, that this should be proved. The rejoinder is, that the large sense it set downe, viz. as circumstances apputerning to the setting out of divine worship.

As if we had not required a proofe, but onely an explication. Yet this explication hath no more truthe in this large sense, then if one should say, that all circumstances appearaying to the setting out of a manager

man.

But (fayth the Rej.) Vrsin, or at least Pareus sayth, that the gerus commune nature of the second well as of civil laws is morall, and therfore worship. What could be have sayd more to consute both Desendant, and Rejoynders they are worship, (and that onely in their generall nature) just as civil things: that is not otherwise then all good deeds are worship. So forbidding, or hindering of false worship (which may be doen by Atheists) is worship, in this uncouth manner of speaking.

One argument yet is of the Rejoynder his owne invention: Suchethinges doen to the honoring of an Idoll west idolatrie, as to build a temple, to the honoring of an Idoll. Therfore the same thinges doen by the rule, to the right endiate some way a Descript to God. Wherin ther are two ambiguous phrases observable: 1. suche thinges. 2. to the

bonering

benering of an islell.

Is by such e thinges, he meaneth suche as crosse and surplice, we not onely grant, but urge, that suche thinges doen to the honoring of an idoll, are idolatrie, and thersfrom conclude, that suche thinges doen to the honoring of God, are (not some way but) properly, latria, or worship of the true God, though (being destitute of his allowance) false, or superstitious worship. But if he meane suche as circumstances of time, and place, then he accuse that Princes, that ever granted time, and place, for idolatrous worship, to be Idolaters. Let him consider, how farre this stretcheth.

Secondly, if by to the bonoring of an Idoll, he meaneth adevout intention of suche an honor, wee grant, that the taking up of a straw directly to suche an immediat ende, is idolatrie. For howsoever suche intention is not necessarie to external worship, yet the præsence of it doeth make that worship which otherwise were none.

Yet all circumstances of time and place, which are occasionally applied to idolatrie, are not idolatrie, eyther essentiall, or accidentall. For then the same circumstances, should be (in diverse Ciries) both Idolatrie, and also true worship of the true God, as being circumstances of both.

3. Concerning 7 anchie His name is by mistaking, muche abused. For howsoever he distinguishes have which he callest essential, and suche thinge as are annexed unto it, yet under these annexions, he comprises thuche thinges as God hath commanded, Vu 2 all

funt facts, que epud Indees permulta erast profone, veftieventa , vafa, 2 cmpora, etc. et poftea : Mmi Ari, Prasbyteri Dia oni Diei funt facta É c.

all which the Def. and Rej. call escentials worthin. words are thele: Things annexed to Worship are hely ordi. nances which among the lowes were very many, as the rion. somple, aliana ples, Altars. persons, garments, vissels, times & c. And afterward Ministers, Elders, Deacons, Lords Day &c are the hely thing of the Christian Church. So that Zanchie calleth those annexed, which thele men call effential wor flip: what Dominiculate an unhappie witnesse is he, that doeth not agree with them of whom he is produced: But to take all that the Rejoynder would have, this is the summe: If human Ceremonies be some part of externall worship, and yet not of that Worship which is essentiall, as Zanchie showeth, then (in a large sense) Ceremonies applied to religious actions, may be called purts of Gods Wership, though not effer tiall.

To which I answer, that according as Ramus shewesh, about distribution, sometime adjuncts of a thing my (in a large sense) be called parts, and yet they cannot have the abstractive name of that subject attributed unto them: because the adjuncts of a man cannot (with any sense) be called men. The consequence wherfore of this argument is rotten at the root.

But suche a reason, as that from the adjuncts of man, to a man, was thus propounded by the Repl. the crosse is annexed to a Sacrament. To this the Rejoyader answereth, that the Crosse is not annexed to the St crament, but onely to the solemnitie of the Sacrament, and so it is not a part of the Sacrament, but of solemnitie.

Now here let any man of reason judge, r. If the

Crosse in Baptisme, be not so muche as a circumstance a Ceremonie, or Rite (which all Papists, Lutherans, and our Conformists ordinarily, acknowlege) annexed unto Baptisme? Common use of speache calls that annexed, which is joyned unto another thinge, as an adjanca. Now who can doubt, but the Crosse is so joyned to Baptisme?

2. If the Crosse be not an essential part, or member of the solemnitie, and therfore not an annexed adjunction of it, no more then a mans hand is to be esteemed

athing annexed unto him, or his bodie?

3. If this being granted, that the solemnitie of Baptisme is annexed to Baptisme, it doeth not follow, that the Crosse, a maine part of that solemnitie, be not also annexed to the same Sacrament: Such figleaves, so ill savoredly sowed together, cannot cover the nakednesse of will-worship.

SECT.

SECT. 8. 69.

Concerning Mr. BR ADSH AW his atgument, wherby he proveth our Ceremonies to be
esteemed, imposed, and observed, as parts of
Gods worsh:p, viz. because they want
nothing to true, or right worship of
God, but only a right efficient
cause, or author.

He s.scation was neglected by the Repl. as conteyning nothing but affirmation on one side, and negation on the other. This omission (sayth the Rejoynder) was for advantage, because (forsooth) here the Def. his affertion was elearly set downe, namely, that our Ceremonies are not imposed, or observed, as proper, essentiall and necessarie parts of Gods worship.

But r, If this had been a clear explicacation, yet feeing we meet with it, and handle it in a hundred severall places, before, and after, little reason had the Rejoynder to suspect advantagious crast, in passing by the same termes in this one place. 2. Ther is no clear nesse at all in heaping up termes, without any explication of them. 3. When these termes proper, essentiall, no cessarie worship are now expounded, by the Rejoinde to mean nothing else but worship specially commander of God, the sense is so absurde, that it was for his advantage

tage, if they were omitted. For what answer is this:
men appointing Ceremonies of their own making, doe
not say that they are specially appointed of God?

2. The argument was thus formed by the Repl. These Ceremonies, which have the kinde, nature, and definition of wor thep belonging to them, to that they want nething lut a right author, to make them true wership, those are in their imposition and use, worsh p, and for want faright author, falfe worship. But our Ceremonies are suche. Ergo. Here the Rejoynder first complaymeth againe, that the terme Reall. is left out of the affumtion, into which it was put by the Def. But 1. who gave licence to the Def. for to put new termes into our arguments? It is not true, that he put any suche terme into the assumation, but onely mentioned in the title of this section. 3. Except suche a ridiculos sense be put upon this terme Peall, as was even no w observed, of prop resential, nevessarie, it may be understood both in the proposition, and in the the assumtion also For it the kinde, nature, and d sinition of worship doe agree to our Ceremonies then they are not onely verball worship, in some fashion of speache (28 the Rejoynder distinguisherh, but reals worship.

3. Vpon occasion of that scorne which was cast on the authors of this argument, viz. that this learning never sam print before, a: the Def. thinketh, Mr. Bradshaw was named, as a man not to be flighted for his learning, who had longe since put in print, without receyving any printed answer, unto it, or the booke wherin it was conteyned. To this diverse thinges are rejoined, not worthy any answer, but that they tende to the dilyrace of a godly learned man, whose memorie is worthy of all honour. T. Mr Bradshaw is ranked amonge discontented persons. Which imputation if it be understood of discentment for want of preferment, or great living, could hardly have lighted upon any man in England, whose course and conversation would more bear it off them Mr. Bradshaws did, in the consciences of all indifferent men that knew him.

2. His tracks of in ifferencie, and worship are styled little Pamphless, suche as doe cre p in the darke, and are hard to be seen of men that walk. b, day light. This is (up and down) the language of great prelates, when Goliah like, they constute their adversaries with scorning of their little stature, and ignoble state. But the Des. or Rejoynder might have put that little pamphlet into the belly of a whale, by setting it forth with a large consutation, in solio, and so also have helped it from eresping,

to some kinde of riding on horsebacke.

Neyther is it harder for day-light men, to see such treatises, though thrust by their commaund into dak corners, then it is to open their mouthes for to ask after them, and then their eyes to looke on them. Howsoever, if this bea sufficient answer, then what shall become of many little bookes for instruction, and helpe, dispersed by good men amonge the Papills, where publicke authoritie doeth make the to keep the selves in a little copasse, & to creep in the darke, for fear of being appreheded by the inquisitours day-light walkers? Mr. Bradshaw was made for accurate, short, & mere logicall fashion, of writing. So muche appeareth out

of other treatifes of his: as that of *Instification*. For to have drawen forth him unto large wordy discourses, it had been as hard, as to confine wordy men, unto the accuratenesse of mere logicall dealing.

ded by a Bishop, the Repl. doubted not to equal Mr. Bradshow, for his skill in framing of an argument, unto any of the Bishops. To which the Rej. answereth, that this is no more praise to him, the it is for a Carpenurs boy, to drive a pinne as well as his Maister. Which might be admitted for true, if ther be any Bishop, that may in this kinde of learning be Magister ejus. How soever, it is not to the purpose, except the Maister carpenter, may decide his boy for driving a pinne, which is as well driven as he himself can drive any.

4. The Rejoynd raiseth up a report, without shewing from whome he received it, that Mr. Bradshaw reversed his owne opinion of thinges indifferent. Which untill it be some other way consirmed, then by an adversaries bare telling, and that in a humour of disgracing his person, it must be accounted a mere tale. But he had good reason to reverse his opinion (sayth the Rejoynder) because against all reason and sense, he resolved that ther is

nothing indifferent.

If this were so as it is related, reason would perswade to some recontition. But it is onely the Rejoynder his

telling againe, without any shew of proof.

I, for my part, can finde no suche wordes in Mr.

Bradshawe his treatise, neyther any thing from whence suche a raw sentence may be reasonably collected. He

The second part.

concludeth in deed cap. 3. that ther is roal so lute indiffe. rent sling. 1. e.evereway, as well an order of nature, asif morallitie. He affirmed also cap. 7. themis nothing allush indifferent, which is not potentially good or evill, and capit ther is no action of mans will so indifferent, lut the doesne skerof, by some circumsiances, may be en ill. Ther is now. tion that a man can docaly the power of his will, that is men. ly and absolutely indifferent. These passages comethe neerest to that which is here fathered upon the natise : in all which this cruditie appeareth not : there nothing indifferent. Nay the harshest of these assertions, may be found not onely in little Pamphlets made by Carpenters boys, against learning and sense, but in great volumes, written by those that goe for very learned, and sensible in suche matters as this is. Thomas Aquinas, in the great booke, called his Summe, prima secunda, Humani affi q.18.ar.o.hath this conclusion: It miust needs be that every

endividue confideratů vz do: liberal 4 valuene procedentem, vel malum, necosto off.

individuall cet of man (proceeding from deliberate reason, is either good or bad. And all (or allmost all) those which have written upon that place, doe confirme, and defend the same, who yet were men, that in question of suche a nature, did not usually write against all har ring and sense.

> 4. At lenght, we have leave given, to examin th Argument it self: but with this remembrance, that i nor like to be very found, which all this while came into mans head, till Mr. Tradshaw riferp. But who tould th Rejoynder that it never came into any mans head be fore ? though if that were true, the foundnesse may t

likely enough.

Man!

Many reasons have been in other mens heads, which never came to the knowlege of our Def. and Rejoynder. And he is immediatly tould, that it is for substance in every one of our Divines, which hath written of worthip: because they all teaching that the common nature of worship required no more, then that it hath the honoring of God for the direct ende of it, they adde, that if this be according to Gods commandement, it is true worship, if not, salse. And the Def. was urged to show one instance to the contrarie. Rejoynder is made, 1.by repeating over the emptie termes, of init felf proper, effentiall, reall, necessarie, etc. Which have been so often discovered to be nothing but termes, that it were an idle tedious buisinesse, for to infift upon them againe. Yet some few thinges may be observed, as proper to this place.

First we are tould here, that it is essentiall to proper essential worship, be it true or false, that it sends of it self, and immedially, to the honour of God. So then we have the common nature of proper worship, as it is common to true and salle worship. Now adde unto this that which is added, pag. 125.126. that this worship, if it be required of God, is true, if not, salse. Now this being granted, our wholle Argument is granted, so farre as it concerneth proper worship. For by this confession of the Rejoynder it is plaine, that the institution of God doeth not make a thing proper worship, but onely true proper worship, and the want of it doeth make proper

worship false.

And this is all that we intende in this Argument, X x 2 for for which also we are twitted with new learning by the Def. pag. 185. where also he affirment that Gods in fine tion docth disting a shessiall worship from accidentall, and therin he is maintened by the Rejoynder as by and by we shall see.

But how can these thinges stand together Gods institution is first the specificall difference, wherby essentiall worship is distinguished from accidentall, and yet the specificall difference also wherly true essentiall worship is distinguished from false? Can any one thing be a specificall forme of diverse essentially, and true essentially worship are? Can there be one and the same difference, betwixt a living and a liveless creature, and also betwixt a reasonable and unreasonable living creature.

It is in the second place observable, how the Rejoynder seeketh to convey, or (to speak playnely, the away from us, that which he had given. Diring (sayth he) dee distinguish proper worsh p, from the which is after a sort so called, by immediat ende, and

per se.

Be it so: this doeth not contradict any thing here in question: and it hath been expounded be fore, in the head of wership. The Divines of Suxonia and Witten beinge, Vrsin also, and Zanchie are alledge for the same purpose, 1. e. nothing to the purpose Of Vrsin and Zanchie, enough hath been spoken in the former section. As for the other, see how the agree

igree.

It was required, that one of our Divines should be named, who handling the common place of worship, doeth not distinguish true worship from falle, by this, that one is appointed of God, and the other not.

He bringeth in some Lutherans not sully consenting with our Divines, neyther treating on any common place of worship, but onely writing a breif consession, teaching a difference betwixt lawfull rites of order, and proper worship, which we never doubted of. He taketh hold of those terms immediately, & of itselfe, by which (saith he) these divines distinguish proper worship from that which is after a sort so called.

But it is more probable of the places cited, that they rather distingus sh worship (by those terms) from mere rites of order and decencie, which they doe never call worship, after a fort. Peside, of our Ceremonics, it hash teen shewed, that their immediate end, is to honour God: in which respect also, the Rej. himselse ranketh them under the head of immediate worship.

As for per se, or of it selse, it may meane also as muche as ex opere operato, the mere work wrought. In which sense some Divines pronounce generally of all externall worship, that of it selse, and in it owne nature, it doth not please God. Perkinse, in his Cases, lib. 2. cap. 6. Howsover, to show the sense of the s

how the authors of these confessions did not esteem significant Ceremonies Crosse, Surplice etc. to be matters of lawfull order, those words of the Wittenberge Confession doe sufficiently declare. It is not lawful for Bishops, to thrust upon the Churche, the Ceremonies of the olde law, etc, where come in the words quoted by the Rejoynder and immediatly after, these: Neyther is a lawfull, eyiber to restore the olde Ceremonies of the law, of to devize new, to shadow forth the trutch allready lay loom, and brought to light, by the Gospel: as in the day light, to support candles, to signific the light of the Gospel, or to carry but ners and Crosses, to signific the victoric of Christ thorough the Crosse. Of which sort is all the furniture of Massing at eire.

Vpon suche groundes as these, the Rejoyndercon cludeth thus: Therfore the institution of God alone is tha Which maketh the same things to be worship truely, and really Which without suche institution, were no fuche reall worship though doen to the same ende, and in the same minner. But I know not how the terme truly, and then againe full worship came into the question. Wee stand upon this that Gods institution of worship, doeth make true wor ship, and denie onely that it maketh that worship, which otherwise, or without suche institution, were no worship at all. How can then the Rejoynder be excused in confounding true worship, with reall worship in this conclusion? Now take away this intruded truely, and then let any man tell me, how this conclusion can be reconciled with those his principles of concerning worship, pag. 125? Any action doen to the honoring of Gia 1mmedi.

immediatly, and in that act it self, is proper immediate, example of sold. If God requires it not, then that weight is false. And even now: suche an act is proper worship of God, be it true erfalse. Proper and Reall to him are all one: and yet granting some proper worship to be false (for lacke of Gods institution) he denieth it to be reall worship, if it wante Gods institution: as if Gods institution did make that reall proper worship, which for wante of that institution is false worship.

This wilde conclusion is further confirmed by a reaon out of Tilenus, which is answered before, in the head of Worship, and by one example out of Finner, whome the Rejoynder is pleased to call our owne Maifor. Where, I will not say, what kinde of men may (by likereason, beproclaimed his owne Maisters, but onely defire him to confider, what reason he had, to avouche, that to hold the Ceremonies unlawfull, is a new tenet lately broached, contrarie to that which was helde in Queen Elizabeths days, whenas he accounted Mr. Fenner our Maister in this doctrine, who had to doein the fift infamous filencing of Ministers for Ceremonies, in the beginning of D. Whitgites Dominatinon? But what is that which is brought forth out of our own Mai. (ar! Nothing but this: that after publick worship, the people are to use a reverent gisture, as betwing downe the lead before the Minister. Wherupon the Kejoynder demandeth, whether this adoration be essentiall, necessarie Horship or no? and in what sense this respect of the Minister be by him called wership of Code To which I answer i.that

at all 2. that is were a great absurdation for him to call a respect of man, worship of God, as the Rejoynderdoeth 3. that the adoration spoken of Neh. 8.7. from whence he tooke that observation, was proper essential externall worship. In this therfore nothing is founde to

purpose.

One observation is added further by the the Rejoynder, namely, that diverse of our Divines doe make this part of the definition of proper worship, that it according to the commandement of God. To which I as sweet, that suche difinitions are to be understood arme and lawfull worship, even as those definitions of a oath, which require the true God to be sworne by, at to be taken of right and lawfull oathes onely, because sweeting by false Gods, is sweeting, as all worship ping, of false Gods, is sworship, though both unlaw full.

In the next place, answer is tendered to this reaso of Mr. Br. The bare ratifying of the present use of at thing, cannot make it true and lawfull worship, if it had no before some nature of worship in the use of it. The fore lieth in this, that bare ratifying or authorizing of an thing to have that use which it had before without such authoritie, docth not change the physical entitie, essence, or use of it, but onely the authoritie, or legitive of it. The instances brought by the Rejoynda to the contrarie, may have some show, but have no force to that purpose. The sole sampe of the sing, make that current money, which was not mo vey at all before, but and

onely used by way of bartery. In which comparison, he utterly mistaketh and varieth the qualitie wherin it consistent. For on the one side, it standeth thus: If God should command us to use our Ceremonies, after the same manner that we have used them, without his commande, they should be parts of Gods proper outward worship. On the other side it standeth thus: if the Kinge commande that piece of methal to be used for current money, which before was not used so, but onely for bartery, it should be current money. Here is no similitude, because no proportion of qualitie.

2. As the fole word of God, made living creatures of those that were not living, before, so sayth the Kejoynder ite sole institution of God, makes that action to be true worship, which was before no reall worship at all, though used it ile same ende, and in the same manner. But r.the creating word of that which was not before in being, differs to muche from that ratifying word which presupposeth the being of the thinge ratified, that here is not to muche as a shew of proportion. 2. This is a direct contradiction to that which the Rejoynder reacheth, pag. 125. If any thinge be doen to the honoring of Colimmediatly and of it self, which God requires not so to be doen, it is proper immediate externall falle worship. For hence it immediatly followeth, that nothing can be doen, to the same ende with true proper worship, but it must be proper worship, eyther true, if it be required of God, or false, if not so required. 3. The place of Sacrifice, before God had determined the particular place, though used to the same ende, and in the same manner, was not in it self any part The second pars. Yy

of reall worship to Cod: and yet after Gods determination, it was. I answer. There was a great difference in the manner, wherin the place determined (so as it was ought to be used. For ther was speciall mysteriall signification to be observed in the one, which was not in the other.

Otherwise, I see not what more reall worship ther was in lacobs place of factifizing at Bethel, upon God speciall determination, Gen. 35: then in Abrahamssa crifizing at Lebran, without any suche speciall determination of God, Gen. 13.

When all other Essays faile, the Repl. himselsit brought in as guiltie of contradiction, because heaffir meth these two thinges: the institution of God deeth diffin guish trae wo ship from false: and yet it doesh not alter the common nature of worship. Fir faith the Rejoynder) it is u if one should say: the reasonable soule deeth distinguish man from creatures that have not understanding : and jet it doub not alter the common nature of the creature. But the Repl. had answered this before, if the Rejoyrider would have attended unto his wordes, as they are by himfelf for downe, pag. 180 alter the common nature of wor ship, that is, make that worthip, which otherwise, being used to the same ende, and in the fame manner wishout Cods institution, wet no worship at all. In which wordeshe plainely expressed, that by altering the common nature of worship, he meant nothing leffe, the making true worship of falle, but onely creating or making the common effentiall nature of worship. And certain it is, that the reasonable soule (as it is reasonable) doeth not make the com-

mon

mon effentiall nature of a living creature, for then ther could be no living creature, without a reasonable soule as the Rejoynder affirmeth, ther can be no proper wor-

hip, without Gods appointment.

J. Against the Def. his invention of indifferent worhip, it was excepted (to passe by repetitions) that no
Scripture Divines, or good reason doeth acknowledge
any suche worship. The ground is, because in Scripture, all worship is eyther approved as good, or condemned as evill: all Divines doe distribute worship into
true or fasse: and they have reason so to doe. To this
the Rejoynder opposeth nothing but the contrarie asserion, grounded upon examples. 1. So farre (sayth he)
as we may call the particularities of externall disposition, in
the manner of worship, respectively to their ende, worship, so
farre may we call them indifferent worship: as kneeling,
slanding, bowing, or prostruction, the place, and houre of worhiping, singing of this or that Psalme.

I will not here write over againe, that which hath been declared about these thinges in the head of Wor-ship. But in breis thus: 1. The question is not, what this or that may be called, by a Rhetoricall trope, but what it is in the nature of it. 2. Respect to the utmost remote ende, doeth no more make matters of order, time, and place, worship, the it maketh worship of eating. & drinking, and whatsoever we doe to the honor of God, 1. Cor. 10. 31. 3. In place, and howre, or in the election of one Psalme, before another, ther can no worship be placed, except we will make one worship to be worshipped by another, when it is timed, placed, and chosen.

Yy 2 4. Ther

4. Ther is no speciall worship in one of the gestures named that is not in the other. Neyther is any of these gestures so indifferent, as that it may be lawfull, to forbid, or resuse any of them, generally, and for all occasions, nor yet so, as that by circumstances (without any law or canon) they may become necessarie. These examples therefore serve not the turne they were

brought for.

choise of essentiall Divine worship, as when we will prayure and, etc. Where in respect of this libertie of choise, the kinds of worship is indifferent in some respect. Of which assertion I know not what to say: Necessarie worship is in some respect indifferent. Certainely that respect must make a worship, distinct from that necessarie worship where it is a respect: or else, as (by the Rejoynder his doctrine) all thinges in respect of their relation, are Ceremonies, and in respect of their usual ende, worship, so all thinges, or at least all human actions, are also in some respect arbitrarie and indifferent. There is no ende, or bottom in such e reasons. The trueth is, that this when which is here spoken of, is one and the same thinge with houre which was mentioned in the former instance, and therefore needeth no new answer.

6. The Def.for proving of his affertion (that Gods inflitution doeth difference necessarie and essentiall worship, from indifferent and accidentall) did bringe in the instance of lambes for colour unspotted, which was necessarie and essentiall (as he affirmed) after the law.

though before indifferent and accidentall.

To this it was first answered, that this law of offering mbes for colour unspotted, is no where exstant, and herfore that this instance was alledged eyther out of igbrance, or for want of due consideration. The Rejoynder king constrained to grant this exception to be just, umeth himself to those last words, eyther ignorance, or want of due consideration: and for them accuse the Repl. of flying in the Def. his face, Without Christian medevation. But if it be so great a crime, to impute cyther ome ignorance or some inconsideratenesse (such eas no man alive is wholly free from) unto the Def. and if this be unchristian stying in his face, I am fure the Rejoynder hath gone beyoynd the face and stabbed deeper into our Vitals, in many passages of his Rejoynder.

As succedaneall instances to the former, which was sound failling, the Rejoynder bringeth in diverse, out of the Leviticall, or Ceremoniall law, which were arbitrarie before the law, and necessarily essential after. To all which, the second answer to the failing instance, giveth direct satisfaction. As for those Rites, which are further alledged, out of the Legende of sabulous Rabbines, by Mr. Ainsworth, and ratisfied by the Rejoynder we regard them no more, then the Popish leaden Legendes. Onely the marginal conclusion out of these Instances is observable: The Repl. sallaciously supposeth, that all worship is onely true, or false, not observing a subdivision of true worship, into substantial, and circumstantial.

Yy з

For.1.

For 1. what reason can he render, of that which he layerh upon the Repl. as if he had supposed all worthing to be onely true or false.

The Repl.never denied, but all worthip is also good, or evill, internall, or externall, naturall, or instituted, and

The reason which he bringeth, is onely from the subdivision of true worship. But that doeth not hinder a superaivision, or aquidivision, into common, and seciall, Ecclesiasticall, and domesticall, as Mr. Perkinse divideth in the place before cited. 3. That division into substantiail, and accidentall, cannot possible (with any reason) be more applied unto true then salse worship except the Rejoynder will say, that no salse worship eyther substantiall, or accidentall.

The second answer to the former instance belonging to all those by the Rejoynder adjoined) is, that is before the law, the same worship had been performed with the same minde, that is, in the same manner, and to the same ende, it had been as essentiall worship, a

after though not so true, and lawfull.

The Rejoynder here first, observeth a contradiction to that which was formerly sayd sect. 6. morship dech not varie, according to men, opinion. But if he understand the matter well, he shall sinde both sayings well to agree. For though the want of some opinion does not varie the nature of worship, so as that the absence of this or that opinion, doeth make any external worship not essential: and yet it doeth so varie the nature of worship, as that the presence of some opinion, doeth (as an efficient, not as a formal cause) make some external

ternall act effentiall worship. The Rejoynder his second observation is, that our Ceremonies are kereby discharged from will worship, and superstition, except it can be proved, the imposers, or users of them, dee holde, that God is better pleased with them, then without them, in themselves, or that they are as pleasing to him, as if he had commanded them.

The consequence of which heerby conclusion, no logician in the world can make good. Yet, taking out inthemselves, as an intrusion) all the consequent part may be mainteyned. For if ther be any more good helde in the imposing and observing of them, then in the omitting of them, then God is better pleased with them, then without them. And that which is lawfully and justly commanded by men authorized therto, is as pleasing to God as if he had commanded it. Nay it must be received, as commanded of God himsels.

his remembrance, that matter, and forme doe usually make up the essence of thinges, and that to instituted meanes, a proper ende is alto required, but a right efficient cause not so. About this, the Rejoynder sheweth himself perplexed. For 1, he answereth, that this not with slanding, actions have as it were matter, some and essence of accidentall, though not of essentiall worsup.

Where he manifestly separates the essence of worship, from essentiall worship, as if the essence of a man could exist without an essentiall man, 2. He gathereth from

from that which was fayd of respect to the ende, in instit tutios, that therby their assertio, is cleared: viz. that Cer. respecting the honour of God mediatly, are not properly parts of Divine worship. As if here had been any mention or questio, of mediatly, or immediatly, proper, or improper, and not onely of essentiall. But for so muche as the Rejoynder would needs heer cite D. Abbot, for his terme immediatly, I would defire him to cosider of the wholle sentence in that place pronounced by him, viz. Def. of Mr. Perk.pag. \$44. Order and comlinesse (sayth the popil Bishop) is some part of Gods Worship. But (fayth D. Abbot.) Who taught him this deep point of Philosophie, that an accident is a part of the subject, that the beautie, or comelinesses she body is a part of the body? Order and comeline se properly and immediatly respect men, and therfore can be no parts of the woship of God. If this be not a plaine refuting of the Defland the Rejoynder their affertion, then none is attempted in all the Replie.

3. He in like manner concludeth, that every respect of the honor of God, doeth not make a thinge to be properly religious worship. As if the Repl. had ever spoken, or dreamt of suche a phantasie, except it were in the Rejoynder his name! His wordes are: beside therespect of the ende, is also required institution of means to an ende. What Paracelsian can draw so wilde an affertion, from

fuche a grounde as this?

8. It was (in the last place) demanded, whether, if the Temple of Ierusalem had been built, with institution of all the appurtenances, sacrifices, and observances, there used, without any Commandement of God,

God, according as they were by his appointment, whether (layth the Repl.) they had not been essentiall salse worship, eracted to God? The Rejoynder answereth: Yes no doubt, if we may call (as the manner is) essentiall disworship, essential false worship: eyther in respect of the thinges themselves, or in the opinion conceyved in their use. Now marke (all readers that have sense) how this Rejoynder (here in the conclusion of all) is constreyned to confesse, that to be true, which he hath hitherto striven against as false. 1. The Repl. his assertion was, that Gods institution does make that worship, which being used in the same manner and to the same ende, were otherwise no worship, or (as it pleaseth the Des. and Rejoynder to speake) no essential worship? The Rejoynhitherto hath contended against this, as against a great errour.

Now in the winding up of the wholle Argument, he confesseth, that some essentiall worship may be, without any institution of God. Certaynly, if this be so, then the institution of God, is not required to essentiall worship, neyther is it of the essence of essential1 worship, that it be instituted of God. 2. He affirmed before, pag, 125. that proper immediat, (or essentiall) wor-spip are onely suche thinges as God bath to that ende orde; ned Yet here he confesseth's that essentiall worship may be without any commande of God.3. The Rejoynder before, made effentiall and accidentall worship to be a subdivision of true worship. Now he confesseth, that ther isan effential worthip under the head of falle worthip. 4. Heacknowlegeth, that in all the former senselesse affertions. Zz The second part.

A fresh suit against Ceremonies.

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assertions, he did not speake, as the manner of speache

That was therfore against the manner of speache, which the Def. & he used before. 5. He graunteth some wor. Ship to be essentiall, in respect of the thinges themselves, separated from mens opinion. Yet hitherto, he would have made us believe, that opinion did varie the nature of worship, as sect. 6. If this he not a plaine yeilding, and granting of the wholle Argument, there can be none, save onely in plaine termes, to say, speeld.

SECT. 10. 11. 12. 13. 14.

trative) yet to the Def. his apprehension new, was derided as new learning: these sollowing are excused from that censure, as being more popular, and seeming more fadomable. Of which it is to be observed, that moste of them are setched out of incertaine papiers, under the name of Mr. Hy. and others, upon the Def. his credit: wherin, what aquall dealing hath been used, it is very suspicious to any judicious reader, and some of those others, (for Mr. Hy. is pass writing to) being asked, have restified, that in diverse passages they are muche abused. Yet even these reliques of Arguments are desentible.

1. The first is: because they are imposed to breed an opinion of holinesse, by Mr. Hookers doctrine and therfore, as

parts

that it is no meant of operative holinesse, eyther by insufon, or inhassen, but onely significative: Whence he
concludeth, a perverse purpose of calumniation: and
the rejoynder (adding another distinction, betwixt
holinesse in them, and in the users of them) maketh
mention also of dotage. But 1. the Des. his distinction is vaine: because even significative holinesse is also.

a part of Gods worship. Otherwise some holinesse
must be fained, which having no other immediatende
but that which directly and immediatly tende to the
honoring of God, is no part of his honor. The Rejoynder also is vaine in limiting the matter to holinesse in them.

For those thinges which are instituted to that immediat ende onely, that they may breed an opinion of holinesse, and so holinesse, in others, doe (inall reason) deserve the opinion of holinesse some way causal, or operative in themselves: because all breeding is causing, or working, i.e. operative.

It was also observed by the Repl. (onely in a parenthesis, by the way) that holinesse eyther by infufion or inhasion, were unreasonablie by the Desenda disjoyned.

This the Rejoynder excepteth against, and sayth, in those termes ther is no more disjunction, then in these how or charitie, Magistrates, or Governours.

But he forgotte the proper English note of disjunction, enther, or.

Zz2

Where

Where did he ever read suche a phraze: egther love, or charitie, egther Magistrates, or Governou: s?

It was also replied, that Mr. Hooker attributed operazive holinesse to the Crosse, in allowing all that the Fathers ascribed to it. The Rejoynder his onely material exception is, that the instance was here not of the Crosse, but of the Surplice. Yet the question is of our Ceremenies, which is as well concluded from one, as another, and the Rejoynder himself, even now, spoke of bolinesse in them, as of many, not in it, as of one Ceremonie onely.

Neyther is ther any more holinesse in one, then in

the other, if both be onely significative.

The Repl. further affirmed, that Mr. Hooker spoke of reverence to be signified towards the Ceremonics. To which is rejoined I know not what. But let Mr. Hookers words, goeing before those nakedly cited by the Def. and Rejoynder, be considered. The wise man could not mention so muche as the garments of Evolinesse, but with singular reverence, and it will be evident, whereohe required reverence.

In the last place, Mr. Hookers opinion is slighted, as privat. Wheras all know, that he is in our Ceremoniall controversies, of as publicke note, and approba-

tion, as Bellamine in any Popish.

2. The second reason being slederly propounded by the Def. out of Mr. Hy. his mangled manuscript, was thus by the Repl. distinctly explained: A holy assembly of Spiritual Lords, and their Assistants, if they be truly holy, and spiritual in their authoritie, and in the exer-

tise of it, will appoint no Ceremonie but holy: and by the observance of the sayd Ceremonies, have some spiritual honor redounding unto themselves: because the vertue which is found in any effect, doeth redounde allways to the prayse of the cause. Of this argument, the Rejoynder pronounceth, that it is a powring out of sales survey lees, a scorne full jest, a scoffing, a spite sull jest, a vagrant thinge, the very noting where is answer enough. Now how should a man deal with suche disputers?

The Def. brought this Argument out of unknowen papers, into a publick booke, and answered it with sharp wordes. The Repl. onely shewed the force of it: and for that, he is set upon a fresh with new wordes, like swords and daggars. Could they neyther suffer this reason to sleep in the darke, nor endure any light of ex-

planation should be set by it?

And what fault can be found with the repeating of those titles, which the Prelats in Convocation take to themselves, or in drawing a conclusion from them?

In the second place, our Rejoynder undertaketh to giuearea? answer to this reason. To which purpose, the denieth that our Ceremonies are of the inflitution of the Convocation-house. And yet the same Rejoynder in answer to the Repl. his presace, pag. 61. complaineth of us, for instringing the libertie of the Churche in her Convocation, touching the appointment of externall Rites, or Ceremon. And pag. 71. 2s in diverse other places, he telleth us that the Convocation house maketh and establisheth Canons upon & with the Kings Commission, and allowance.

Z Z 3

They are the words also of the Parliament, set downe pag. 70. that the Clergie of England made the Canons. Neyther can any man doubt of this, that have but looked on the booke of Canons. The ratification of suche thinges by Civill authoritie, doth no more take the institution of them from the Clergie, then the like ratification of any point in true worship, doeth take the institution of it from God and Christ. 2. He denieth the consequence: because a holy assemblie may orderne them, and yet not make them hely.

But it is manifest, that a holy assemblie, as its

But it is manifest, that a holy assemblie, as it is suche, gathered together in the holy name of Christ, as their efficient, and finall cause, cannot but putte a holy forme upon their ordinances. Qualis cansa, tale effection.

tum.

3. His third answer is that these Ceremonies may be called holy, because, they are used in holy attions. Which is just so, as a pesse, hassock, or cushin may be called holy, because it is used to kneel upon, in the holy acte of prayer. But instituted significant Ceremonies are evidently of another holinesse, to all that doe not of pur-

pose shat their eyes.

4. The Repl. (after the Def.) goeth about to prove that the Convocation may be called a facred Synod, and holy in regard of their function. Which is so farr from being denied by us supon the supposition of the lawfulnesse of suche a function, as they take upon them) that it is the ground of our reason, to prove their ordinances holy. So that the Rejoynder might (in this place) have spared those sweets of his: stomacke,

nithent wit, or learning: these men say (in effect) to all nher men, stand backe, I am holier then thou, they are conscious, and uncharitable. Yet the Repl. could not consent, that our Convocations should be so accounted holy as Churches instituted of Christ, and gathered for true holy worship: because neyther of these doe agree to our Convocation. Heerupon the Rejoynder (having nothing to say that was pertinent) speaketh something of sight Ecclesiasticals Synodes, accuse th the Separatists with Mr. Iacob, and lastly affirmeth our Convocations to begathered for a special dutie of Gods service, though he will not tell us, what it is, and consessed, that little good is sometimes (he might have sayd at any time) doen at their meetings. Which kinde of answering lleave to the judgement of any reader.

3. A third reason, seched out of M. Hy. his papers, is, that Crosse and Surplice are set apart from civill uses and appropriated unto the actes of religion in Gods service. To which the Def. answered, by equall comparison of Pulpit-cloth, Communion cup, and place of meeting in like manner appropriated. Wherupon the Repl. was, in generall, that the Def. did well understand what was meant by appropriation. This putte the Rejornder into a passion, expressed by imany wordes: a pretty stiglt, for that which cannot be desended, by those which are suffed and tyled, a sim stone, lent by Mr. Iacob, amere shift, proceeding out of an haughtie desire of desinding that which hat been once spoken. And this is all that I finde rejoined to that passage. To which I say nothing.

A reason

A reason was rendred of the former assertion: because a Pulpit-cloth Communion-cup, and Meeting. place are onely civill, being taken from the ordinarie civill customes of men. To which the Rejoynder opposeth, that no civill man will say, that they are onely civill in their application: Whiche is verie true. Nor will any Grammarian say, that good Hebrue, Greek, or Latine, are onely gramaticall in their application, because they are applied to the expressing of all kinde of trueths and salschoods: and yet they are onely gramaticall etimologie and sintaxe. No Naturalist will say, that the earth and ayre are onely naturall in application, and yet they are onely naturall beinges.

It was further added, that clothes, cups, meeting place esc. are of the same use out of Gods service, that they an

in it.

This is occasion of admiration, and exclamation to the Rejoynder. But he might have considered, that the immediat ende of a clothe, is to cover; of a cup, to drinke out; of meeting places, to meet in: and then where is the strangenesse of this assertion? Is the not the same immediatuse of a mans eyes, in reading one booke, as another, of a mans eares, in hearing one voyce, and another, how soever the subject seen, or heard, may differ in nature or kinde.

A distinction was likewise used, betwist appropriation of this or that individuall, and of the kinde. To this it is rejoined, 1 that the individualls are neverthesessed appropriated. Whiche is not so: because appropriation of the kinde and individual both, is more then of of the individual alone. Individuals may be extrinsiallie, & acciderally appropriated, the kinde remayning intrinsically common, & indifferent. 2. That some individualls (Without all their kinde) have been appropriated to belie uses. Of whiche no man doubteth: because one individuall may be so used, without other. But is ther therfor no difference, betwixt extrinsecall, accidentall appropriation of one Levite to the Ministrie, and the whole tribe? 3. Not all kinde of linnen garments, or crosses are appropriated to religious uses. As if the question were of linnen garments simplie, though they were used without any suche institution as a Surplice hath, onely for the naturall conveniencie of it, or of croffing the fingers, upon occasion, to drive away flies, that come crosse upon a mans face. Ther was (in the last place) mention made of the significancie of our Ceremonies, which maketh them in their intrinsecall nature (as suche) without any further expectation of occasionall application, to be proper to religion. But of this our Rej. would not hear, in this place. Let it therfore passe to the next chapter.

4. A fourth confirmation wholly dependeth on Matth. 15. Where the Def. would have it, that our Saviour condemneth not the act of washing (that is sayth the Rej) the monitorie significant signe of washing, used by the Pharisies, but their intention, & opinion, in attributing legall and operative sanctisie, to that their owne invention. Now concerning monitorie significancie, enough hath been spoken, in the head of Ceremonies, and it remaineth to be discussed in the following chapter.

The sesond pars.

Aaa

For

For the present, it was first noted by the Repl. that some intention and opinion of holinesse cleaveth to our Ceremonies. This is denied by the Rej. and yet in his whole dispute, he maketh them worship, though accidental, arbitrarie, and improper. Neyther can any man impose a double or treble religious Ceremonic without intention and opinion of some holinesse belonging to it, more then to that which is not so religious.

It was in the second place observed, that more holing set the set the second place observed, that more holing set the set the crosse, cannot be proved out of the text, ther being no one circumstance in it, which may not fitly be applied to our Ceremonies. To whiche the Rej. sayth 1. that those are blinde of superstitious persons, which attribute such ethinges to the Crosse, not the Church imposing. Instas Pellarmine, in the place by and by to be cited, answereth Calv. about the same matter: If there be any more rude among hir Catholiques, we hold them werthy to be corrected. But are not our blinde Protestants, and those rude Papists, hardened in their superstition, by the imposing & urging of those thinges which

Si que funt inter Catholicos rudioros, & c. Esi corrigendos putamus, & c.

they superstitiously dote on?

The Pharisics (addeth the Rej.) were so strongly concepted of this washing, that they thought, without it, the very creatures of God should defile them. But that of the very creatures defiling, is not in the text: It is but probablic collected out of our Saviours following discourse, that they estemeed some defiling to sollow upo the catting of the creature, not as it was a creature, but as it was so used against the tradition of their Elders. And are are there

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here not many to be found in England, that their very Saptisme is deficient, unsufficient, and so defiled : if it

want the Crosse?

For further answer, it was alleged by the Repl. that not onely Calvin in Mat. 15. but also Bellarmin himself (de eff. Sacr.1. 2. cap. 32.) fayth, that the Pharifies wathing was condemned as vaine, and unprofitable, setting aside, intention, and opinion of legall, operative holinesse. The Rejoynder answering first for Bellarmine, sayth he is abused: because (forsooth) he speakes that falsely, to defend the Popish Ceremonies. As if it were not the common notion of all Christians, that vayne and unprofitable Ceremonies are to be condemned, or as if Bellarmine alone sayd this! or as if this could defend the Popish Ceremonics, which are more easily defended from any other charge, then they can be from this, that they are vayne and unprofitable.

Who would have thought, that D.B. would defende vaine and unprofitable Ceremonies, in Gods solemne worship? But Chemnisius (sayth he) observ s, that Christ condemned not these washings simply as prophane sopperies, nor as simplie unlawfull, but in respect of religion placed in them. Not simplie profane soppiries, that is, voyde of all shew from Scripture, or reason, nor simplie unlawfull, if the actes in themselves be considered or abstracted from all relations by institution added unto them: but in respect of religion placed in them, 1. c. superstition adjoyned unto them. Now ther is superstitio not onely pernitious, but also vaine, and superstuous. Filucius, tract.
24.64p.2. And chemnitius, in the same place affirmeth, the Aaa 2

the Pharifies washinges to have been condemned, for that (notwithstanding their vanitie; and want of Divine institution) they were made fine part of Gods wor

ship.

As for Calvine, the Rej. doeth not denie, but that pal fage alleged is found in the place, the inventing of Ceremonies was an idle vanitie, before the high opinion of Religion was added unto it. Yet (layth he) 1. he cleareth ou Ceremonies, which was east upon the Iewish superstition washings. From some of that blame, (it may be granted but not from all. For then those wordes (which the Rejoynder confesseth him to set downe) should have be a contradiction to the other. 2. This shread (added he) falsely alleged as touching the intention. And why so pray?

Because (forsooth) Calvins meaning was, that to devize new washing, to the like ende, and with the like opinion of them, as of those which God had set, wa of idle van

lit.

But if this were his meaning, how can that meaning agree with the meaning of these wordes: It was of ide vanitie before the high opinion of Religion was added untit?

Was there any higher opinion of Religion adde unto those washinges, the to the washinges which Go

had fet? Extremitie drives men to hard shifts.

For the fuller clearing of this reason, that idle and vayne or superfluous worship is condemned by Christ Mat. 15. let these testimonies, and reasons be well considered.

Th

The Preists had broughs in many Nevelties, the Moses with great serrour had threatned them not to ad any thing, of which number of additions were shofe things of washing. There was a double fault for the innovation is felse was not a stight metter and then this, that they stood more upon those observations of their owne then they did on the Com-rost, sa' your mandements of God. 1. That first offence Christ doesh tourished Denot prasently reproove them for suying it tas a frivolous and superfluous, thing, lest they should have been inflamed.

Another cause for which he despised these washings was various more their supersistion. The Pharifes had put in the fand washings, mandeta Du. not for any naturall and civill decentie or it anclinesse, but printing as perteining to religion, who so did contemne the were judged to offend against Gods viership, and who so did observe them services it seemed cheifty to regard, Gods V or ship in them. But this deas performation, inno wise lawfull for them to doe who were so streightly char- renue. ged of Ged, Deut. 4. that they should add nothing. For this Christ rejected shese washings as superstitious, which reason Mat. 15. ch. intimases when he faith: Every plant which per granted my heavely Father hath not planted, shall be rooted out. virificially And Marc. ch.7. In vaine do they worship me teaching the Postific the Doctrines, and præceps of men, &c. Such things as industries the men sets up of themselves against any Commandement of devilence God.

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quafiad religionem pertinentes, ut qui contemnerent , contra Descultum afere e enforentur, qui ve to fervated Denmin eis colore viderentur. Hoc autem ers non licebat, quibus prob bien erat à Deo, Deut, 4, ne quid albe tent, Obid,quafi superfittiosas lotiones bujusmodi Chriffus rejecto. Quam caufam indicat Mai beus capifs Omnis plantatio quam non plantavit Pater mess, eradicabitur. Similiter Marcus cap. 7. en variam me th lune, decentes deffrinas & pracepta hominum, & c. Qua propria inventione conflitume , contra Des mande

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Effect in Tit r-1 Aindita eminum ad Ps-satem whil conducentia mtelliguntur Biaris 6 A! ar: 7. 11 10-

pionibus mul-

In Mat. 15. Marc. 7. the Commandments of men do meine such Commandments which conduce nothing at all to picty. as those Superfluous Washings.

In the fift place, another reason (or charge) was brought out of Mr. Hy. his papers, that the Ceremorās Supervacids, nies imposed, are (for their use and practise) preferred before principall parts of Gods worship : because this is the Pralais Canons: wear a Surplice, or preache not: Crosse, or baptize not. This the Def. accused of dull Sophistric. because by this meanes, onely an orderly discreete preach. er is preferred before one that is factious and exorbitant. Of this base Bonnerly speache, the Repl. shewed his just detestation. For which he is censured by the Rejoynder of casting it out of the mouth of his stomacke, of malice, intemperat railings, and a furious spirit. All which Ileave to the readers judgement. Onely this I obferve, that he would excuse all or most of the Prelats, from Willing filencing any able and godly ministers for omission of our Cerremonies, and doesh absolutely denie, that the Def. ever silenced any Minister (willingly or unwillingly (for onely omission of Ceremonies. Concerning which termes (Willingly, and one) emission) some light of explication were needfull. For onely omission of Crosse, or Surplice, by overfight, or other accident, the Pope himself will not silence a Preist, as all Popish Divines tell us, in affirming that to be no mortall sinne. And how those which make Canons for filencing upon purposed continued omission, and execute the same partly by themselves, and partly by their instruments, can be sayd to doe it unwil.

enwillingly, this requires interpretation, which will certainly be found tardy. For clearing of this charge, from the imputation of dull Sophistrie, the Repl. first propounded it in this manner: an able godly Minister without the use of these Ceremonies, is not suffered in the Ministerie, wherasan unable & ungodly one, with the use of them, is suffered: therfore they are præferred before maine thinges: Vpon this, the Rejoynder 1. observeth, that from hence doeth not follow that conclusion: therfore our Ceremonies are made parts of God, wor- fip. As if this conclusion were once named by Mr.

Hy.or by the Def.in this charge.

If he will make it supposed, he must shew us Mr. Hy. his concealed papers for the proof of that supposition. He addeth 2. that all Irelats are to be charged with this practise: and that they have no suche power for depriving of bad, as they have for depriving of good Ministers. To which I answer, the question is not here of all, but of that which standesh by our Canons, and Canonicall practise. Yet neyther any authors, nor any defenders of the Canons, can be excused from partaking in this practise, no not the Rejoynder himself. And as for those Prælats, which have great power to doe evill, and litle, or none, to doe good (or which is all one, power effectually to hinder good, and not evill) they have a very dangerous standing, dangerous (I say) as well for others, as for their owne selves. Yet, when our Prelates procured that authoritie of doing evill, they might as easily, and more lawfully have procured the other, of deeing good: not to say, that none of them doe so muche

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Prop in Ta 2_ Ainst menum. -satem, mentia relligantu 'arers & viar: 7-r onibus p (supery.

muche for reforming or removing of bad Ministers, as is in their power to doe, eyther by themselves, or by other meanes. Nay is it not knowen, how such ekinde of eatleare not onely borne with, but borne up by the Prelates in bad causes?

The third Rej. is of a calumniation, because some inconformable Minssers are suffered, and some unable, and ungedly deprived. But 1. this calumniation concerning some inconformable suffered for a time, extraordinalic, besides, nay against Canonicall order. 2. He can searce name one, that he hath knowen deprived for thathe was unable. 3. The Turkes and Insidels would cashin their Preists for some ungodlinesse. What a poor rejoinder is this?

A fourth consideration is, that a farre less offense defended, is more punishable then a greater consessed, and that certayn evills, in themselves lesser, may doe more hurt, then others in themselves greater. Whiche consideratio, if it be applied to the purpose, will appear in the proper colours: If a Minister consesse himself unable and ungodly, he is not so punnishable, as he that desendent the Ceremonies are not to be used. Therefusing of our controverted Ceremonies, may doe more hurt, then an unable and ungodly generation of Ministers conforming. In that which is surther added, under the title of lassly I finde nothing but words & assertions, without backing reasons. Valeant igitur, quantum valent possume.

The same charge was (in the second place) thus seamed, by the Repl. Though ther cannot be found able

and discreet conformable Ministers, enough to supplie all the Parishes of England, yet many of godly men are but out of the Ministerie for unconformitie. Therfore Conformitie is præferred before the maine ducties of Gods worship. Heer the Rej. having litle to say, setteth notwithstanding two colours on the matter. 1. That the consequence is not simplie true, but onely that shey conceive the non-conformitie may, by consequence, be agreater hure, then an able and godly Ministric, in suche places, as want it, would recompence. As if this crying sinne were onely their concept, not their practise, or that their conceits could make this sinne no sinne! or that the salvation of many thousandes of soules, could not recompence the hurt that would come upon the refusing of human Ceremonies? What is this other then daubing rotten walls with untempered morter.

His second colour is, that non-conformitans are no lesse blumeable, whose had rather have no worship, then conformitie. Which is as much as if he should say, that who soever will not sinne for Gods glorie, doeth as much e offend, as he that will not suffer God to be glorified by those which will not to that ende be content to sinne

against his conscience.

Because this reason was accused of dullenesse, it was noted (by the way) that every Plomman, being a good Christian, did usually make it in this blunt manner, against the Prælats proceedinges, and that the Repl. (being, as it seemeth first brought up amonge suche plaine people) had from his childhood tooke it to be unanswerable. Heerupon, the Rej. 1. answereth the The second part.

Bbb blunt

blunt argument, with this sharpnesse: It is like as if one should say, that God, admitting no man to the Priesshood with bodily blemish, did therfore praferre bodily perfection before spiritua!!. Wherin, he deceyveth himself, & others muche, whether he respecteth the first explication of this reason, or the second. For according to the sirst, it must be affirmed, that God would suffer men blemished in their bodies, to be priests, though they had no spiritual structs for that office. And according to the second, he should have sayd, that God having otherwise to surnish the Priesthood, according to a superior law, which he might not of his will dispence with, did not withstanding exclude some of those which that law did allow. But both these assertious are too absurde for the Rejoynder to owne.

His second note is of Plowmen, and Children, that they are not the best Logicians. Whiche though it be true, yet is nothing to the purpose: because many Plowmen have good naturall logicke, to reason withall. Otherwise they did very inconsideratly, who e vented so good reasons under the title of the prayer, and complaint of the Ploughman, as in M. Foxe is to be seen, Edw. 3. amonge which reasons (a remarkable thinge) this very slighted argument is one. For so are the wordes: O Lirs, for breaking of thy law, the Pralats will set men penance, or pardon them, and maintagne them, as oft as they trepasse. But Lord, if a man once break their laws, or speak against them he

may doe penance but once, and after be burnt.

The summe of which, M'. Foxe, in the margent, thus
gathereth: The breaking of the Popes law is more punished,

then

then the breaking of Gods law. And as for children, I am persuaded, that D. B. himself, had some trueths so evident unto him, that by no contrarie shew of logick they could ever be wrunge out of him. Sure I am that Timothie, knowing the Scriptures from a childe, had many suche.

Neyther was ther mention made eyther of plowmen or children, But onely to shew the evidence of this

trutth, not the logicall Demonstration of it.

That which was added, by way of limitation, to the name of a plowman, namely, that it was understood of suche a plowman, as is also a good Christian, is very bitterly, and yet as very unreasonablic carped at by the Rejoynder as savouring strongly of that spirit of Separation, which hath been hunted after in the chise of inconformitie. For (sayth the Rejoynder if any will believe all his conceytes) this showes, that with these men the adversaries of Ceremonics and Bishops are the onely good Christians.

Which is a strange streine, to come from D. B. who both hath been an unconformist, and since he hath changed that title, cannot but know, that sundrie unconformists have caried themselves towardes himself, in all respects, as toward a good Christian. And what stronge savour is in this: every plowman that is a good Christian doeth unsualy make this Argument. Doeth he imagine, that onely those plowmen, that are professed adversaries to Ceremonies and Bishops, doe make it? Nay he knoweth, that many, and many of those that could otherwise well digest both, yet doe apprehend this course of Bishops silencing Ministers for suche Ceremonies

remonies is ungodly, and Antichristian. Is he didnot know so muche, yet he cannot be ignorant, that the word here interposed by the Repl for limitation, usually, doeth except some more ignorant, or less attentive good Christians. And I doubt not, but the Rejoynder will affirme, that every good conforming Ministerin England, doth usually account them for seismaticke that condemne the Ceremonies: yet I would not thence conclude, that with him, those of that judge ment are the onely good Ministers. For ther is as much sinne against charitie, in tash accusing others of un charitable nesse, as ther is in heing uncharitable: o which fault, the Rejoynder can never clear this affected passage, which he in opposition let fall from him.

For overthrow of the former reason, an instance was brought in by the Des. taken from a Chancelor who may (sayth he) put out of Commission him the resused to sit in the place appointed, without praser ring that place to the Kings service. To this the Replicans wered, that no wise Chancelour, would, for his owne pleasure, or for the circumstance of a place easily change, or put out of Commission a grave wise mā, who another like unto him cannot be found. These last word another like unto him cannot be found. These last word another like unto him cannot be found, are cached up by the Rejoynder and under the shew or sound of them the Inconformists are by him tossed (as it were) into blancket, as being of a high straine, beyond all other men in their owne persuasion etc. But he might have considered (if sinister affection had not hidden it from him) that the case immediatly goeing before this answer.

mis of shutting out able godly Ministers for inconformitie, when ther cannot be found able and sit conformable numifiers enough. Wherupon is inferred, that the comparison of the L. Chancelour will not help the Def, in this safe.

Now what kinde of straine is this then in the Rejoynder to conceal the case, and stretche the wordes as it were with his teeth, unto suche a strange odious meaning of so witlesse a bragge. Yet if ther had been no suche dependance of these wordes upon that case, they might be well desended, as understood of an absolute comparison (eyther for abilitie, or pictie) but in relation to this or that people; from whome suche Mininisters are sometime plucked away by violence, whose like, in regard of that people (which have been muche edised by them, and more inwardly knowen, and also supposed ground) affected unto them, then they can suddainly unto any other) cannot be found.

Otherwise, D. Burges, in his Apologie (towards the conclusion) would not have alleged against the silencing of himself, and others like him, that those (at the least, should succeed the, which were not so wel acquimed with the condition of their sheep. It might be also added, that though another like might be sounde, yet it is not in the power of that L. Chance-lour, or the Bishop to finde, bringe, & place him in the same Commission, because (for the succession, he must depende upon the Patrons pleasure, not limited to another like at least of the succession.

ther like the predecessor.

Bul

But that this wresting of the Replyer his words, was affected (in some fort against conscience) it may appear by this, that no man will surmize, the Repl, to thinke, that to no unconformable Minister a Peer may be founde: because it is to be supposed (at the least) that another unconformable one may not onely be equall, but also superior unto him in all absolute perfection.

It was also observed, for answer to this instance of L. Chancelour, that about the circumstance of place, for Commissioners to meet in, ther can be no Conscience presended, wheras in our Ceremonies, solemne oathe are offered, that no thing but conscience doeth keep us The Rejoynder 1. opposeth, that this unfrom them. likenesse maketh nothing to the question. And yetit showeth, that a Chancelour may in civil matters, where no conscience can be pretended, take more upon him without preferring, or comparing the matters, thena Bishop can, where Consciece evidently withstandeth: because Cosciece is not to be vexed, except the matter be so great, that (in respect of Gods glorie) it cannot be neglected. He 2. opposeth, that many more of the Conformitans, are ready to take it for upon their oath, that nothing but conscience makes them conforms To which I say 1. that he who was immediatly before, fo curious in houlding to the question, should not prefently have digressed from it: as the Rejoynder here docth, in turning the comparison, which was made be twixt a L. Chancelour and a Bishop, in respect of a conceyted Commissioner, and a conscionable Minister about

about preferring one thing before another, into a new comparison, betwixt the consciences of Conformitants, & of those which refuse to conforme. 2. Of that so, if the same meaning be kept on both sides, I muche doubt.

For our Conscience is, that in no place, nor uponan y mans commande, we may conforme: and theirs is, that upon great urgent extremities, they may sometime, and in some place conforme. I am perswaded, that if it had been free in England to use these Ceremonies, or not to use them, D. B., himself hath no conscience, that would ever have made him conforme.

After this, the Repl. added something, about the Def. his Pontificall termes, factious and exorbit ant men. opposed to orderly and discreet Preachers. As 1 . that the Des.himself in his conscience will not say, that Mr. Midsley of Ratsdale, and others like him, were factious and exorbitant men. 2. That this is the language of that evill servant, who beat his fellow-servants, better then himself: Mat. 24.49. 3. That all those who are placed in the roome of filenced Ministers, are not orderly and discreet Preachers. 4. That faction and exorbitancie may better be charged upon the Prelats, for breaking many substantiall, ancient, who some Canons, then upon us, for breaking a Ccremonious Canon. Now (setting aside the Rejoynder his wandring wordes, with the hony and gall of them) fee what he bringeth to the purpole. 1. The first he granteth to be true. But denieth that the Def. meant to generally. And yet the Def. his words are: whoe feeth not, that to deprive

men of their Ministerie sor not using of the Ceremonies (sor that was objected) is to preserve an orderly and discrete Preacher, before one that is factious and exorbitant. If this be not generally spoken, let any reasonable ear discerne.

2. The tecond he doeth not absolutely gain-say but casteth the like, or tather a sarre greater fault in our faces: that wee (forsooth) doe condemne to the pt of dirknesse. Bishops, Conformitant, and in a manner all that are not of our partie. Whiche is so manifest a stander, that the evill servant spoken of Matth. 24. 49. could hardly vent one more shamelesse.

3. The third he confesseth: But would make it impertinent though it clean overshroweth the Def, his generall affertion before expressed. He addeth also certayn frothy wordes, conteyning little else, beside manifest slanders, which if he were put to suche an oath, as they call juramentum calumnia, he would not owne.

The Prelats willfull, and continuall breaking of many, substantiall, & wholsome Canons, is not denied by the Rej but yet to save their credit, he addeth, that all suche Canons doe not binde every particular Churche, but her owne. In which wordes there is neyther time, not reason. The Canons objected, may be seen in Master Parker, part. 2. c. 9. sect. 4 to be Canons of our owne Churche. What then hath the Rejoynder sayd to the purpose? His other stuffe hath been sundrie times examined, and found nothing worthe.

5. All these considered, it will appear, that the Rej. had more will, then power, to maintayne, that the silencing

of Preachers for our Ceremonies, is the praferring of wherh discreet Preachers, before those that are factions and exerbitant.

6. After all this, out of Mr. Hy. his papiers, it pleaded the Def. to bring in some peices out of the Abrigement: which for substance are suche as diverse times have been handled before: and therfor need not

muche labor in this place.

The first is, that many people in our land, are known to hold the Sacraments not rightly and sufficiently administred or received without them. For the force of suche an opinion in the multitude, many testimonies are alledged in the Abrigement, and applied unto this assertion, not in deed to prove the same simplie, but to shew what is the consequence of it. All these the Des. lest out, and the Rej. had no minde to take them in, but chose rather to rest in this: they are no proofs of the assumption. It was added by the Repl. the opinion even of a few, may make some action unlawfull, which the opinion of many other cannot make lawfull. 1. Cot. 10. 28. To avoyd this, the Rejoynder had nothing material to say, before he had changed unlawfull into simplie unlawfull.

The just number of those that are so minded, cannot be proved, or disproved, without numbering and
examining all the people. It was not therfore any
meaning of those that gave the rule to reckon by the
poulas the Def. and Rejoynder would have us.

Neyther is this observation brought in to prove impossing and observing, conjunctly, as they would bear the
The second part. Ccc reader

reader in had, but only for the observing, other proofes being added for the imposing. Yet it was observed by the Repl. that while actions of this kinde are superstituted of eleved, they that still impose them in those platts where they are soobserved, may truely be interpreted so impose them. To which the Rejoynder giveth no other proper answer, but onely leaving out the pith of that affection, may be truly so interpreted, substitute the another; of a surposed ende: and then missinterpreteth actions of this kinde, as if they were meant of the special kindes thinges, and not of unnecessarie actions known to be surpositionly abused.

It was also noted as ridiculous in the Def. that these people which thinke that Sacraments are not rightly administred, or received without the Ceremonies, are brought into that concept by our condemning of the sayd Ceremonies. The Rejoynder answereth, that this condemning of them, must needs make some thinke that they are imposed as parts of religion, and so occasion the simple to think

that we esteem them fo.

In which answer, beside that I know not who are meant by we, and that an occasion of the second or third hand, is made a cause, ther is no mention made of right or unright Sacraments.

For lessening of the number of those which so esteeme of our Ceremonies, the Papists are first removed, as having no great concept of them. Which I leave to experience. Onely because the Rejoynder require the testimonie, I can informe him, that Gretser, Apol. pro Greg. 7. p. 8. hath these words: A Lutheran, preaching in

erteine garments like the Ape of the preists, celebrates a Land German Masse. And the Rejoynder himself consessed in the next wordes, they have a better concept of them, with then of the contrarie, and that suche as hath been held item. likely to araw them to our fervice, and that they have a great disaffection to those that will not tollerat the resemblance of their religious Ceremonies. - Adde further, that after B. Babington, and B. Andreos, D. Morton himself, in the last words of his Protestants Appeal, hath confirmed the rumor, that Pope Paulus quartus, did offer to confirme our wholle Service and Lunreie. The Papists therfore have no cause whie they should not have a good conceyt of our Ceremonies, which of all the Service come neerest to, and make most for them.

As for the rest, that so conceyt of the Ceremonies, which are not of your disciplining, sayth the Rejoynder) and yet are conformable they are not many. As if those of our disciplinating, were so conceyted, or those of Wales, Non-residents, and dumb-residents forlorne charges, who are not disciplined by us, were eyther sew or of reformed judgement. Surely D.B. is not like himself, when he upon ingagement defendeth that which cannot be defended.

7. The second thing brought out of the abridgement, is about the punishment inflicted for omission of our Ceremonies, greater then for breaking of Gods law, in perjurie and adulterie. Now this hath formerly been handled. In this place therfore, it shall suffize, to sets few notes, upon the Rej. his answers. 1. He di-Ccc 2

stinguisheth

stinguisheth betwixt punishing, and punishing as a sinne. As if punishment in the internal nature of it, were not of sinne! 2. He distinguisheth betwixt internal peace of the Churche, consisting more in observance of Gods commandements, and the peace of her external policie, impeached by the neglect of her constitutions. Where he should have made the distinction betwixt one consisting, & another, or betwixt one impeaching, & another. And yet both the consisting and impeaching of the

Churches peace, docth principally depend on the keeping of Gods commandements: which is all the Repl. affirmed. 3. He distinguisheth betwixt an offence even way lesse, and in it owne nature lesse, whenas the question is not, whether the neglect of our Ceremonies, be not onely in it owne nature a lesse offence, but also in all the circumstances of it. The Def. and Rejoynder themselves confesse, that this neglect, in the nature of it, is no offence at all. 4. Because suche answers were termed Sophisticall evalions, the Rejoynder twice crieth out of railing: forgetting (without doubt) how often he had abused the same terme against the Repland that in the next former section, he had mainteyned the Def.his accusing a plain popular argument, not onely of Sophistrie, but even of dull sophistrie. For the Rejoynder certainly will not confesse himself a raplu. The rest is not worth repeating, that paper should be twice blotted with it.

Against the Def. his distinction, betwirt omission, and contempt, the Replie was 1. that mere omission hath been punished with suspension. Of which the Rejovader

joynder requireth a continued instance. To which I answer, that one instance may be given in Ispswiche, where D. B. was Preacher. For most of the Ministers were suspended upon the complaint of one Web, who professed, that he would not put on the Surplice except others did. D. B. may inquire casily if it was not so. As for continuance, it maketh not to the purpose, except all malesactors be not onely put in prison, but also continued in the same, above the Judges pleasure.

The Repl. for affirming, that punishments for mere omission, are provided for by Canon, is accused by the

Rejoynder of an untrueth in print.

Yet the Rejoynder cannot be ignorant (beside other examples) that every man not kneeling, is to be denied the Sacrament, and that the Minister administring to suche, is by the Canon, to be suspended.

So that this was tructh in print, ever fince the Canons were in print: except suspension from the Sacrament, & from the Ministerie be in his account no punishment.

8. The last thing noted out of the Abridgement is, that non-Coformitants are accounted Scismatikes, Puritianes, and excommunicates, ipso satto, without appeal: which is without example. The Rejoynder here redenieth that statly, without more words, which is plainly cited out of the 6. Canon, let the Canon therfore be looked upon, and that is enough. 2. He sayth that the ould anathema sit was as much easto excommunicate ipso fatto.

And yet King lames himself, in his answer to Perone, docth shew, that the olde anathema set, Ccc 3 was

was onely a declaring who ought to be excommunicated, and not an excommunication de fallo. 3. He sayth for Appeal, that none is admitted, from the highest Court, suche as the Convocation is. As if eyther the Convocation were the highest court, or any court atall, for ought that I ever heard of the Court of Convocation, as I have of a Court of Parliament, or as if so much eliberic were less unto a poor Minister, now standing at the Bishops barre, as to appeal to the next Convocation. The Rejoynder surely did not well consider what he spake.

4. Wheras the Defigranted, that we have reason perhaps to wish, that some poenalties were released, the Rejoynder interpreteth this reason to be suche as all men that feel the smart of punishment (for whatsoever of sence) may have. Which is nothing else, but to look on, with laughter, at all the greivous thinges which any Ministers have suffered, for this cause. And yet every foot the Rejoynder putteth on another person, and sa

I am perswaded) hath another heart.

After this, the Rejoynder commeth to the flanders of Paritamisme, and Schisme. And as for Paritamisms, he fayth the Def. sided by it, as a terme not imposed upon us by him. As if we may not complaine of, or inferred consequence, from any terme, except it be imposed upon us by D. Morton, or D. Burgesse or at the least, they were not bound to answer for any termes, except such as they themselves have imposed!

For Science, and Separation, after some spatkeling wordes of rash-blassic mons, and frie Sirs, he telleth usi

(1.that nothing may be established in the Churche, which God hash not commanded in his wird, 2. that all formes of worhip and all more Ecclesiasi icall rites, not prescribed, are will worship. 3. That the cailing of our Bishops. and consequently of our Ministers, is Antichristian. 4. That our Ceremonies are idolatrous,) are the first principles of Separa-Now if it would please the Rejoynder eigher to declare what is Separation, or what is a principle, this question would be casilie decided. In the mean time, lanswer.s. the first principle is from Moses, if it be understood, as we mean it: thou shalt not adde any thing therte. 2. The second confounding mere rites, with formes of worship, is not ours, but onely by the Rej. his fiction. 3. The third supposeth, that which we utterly denie, that the calling of our Ministers doeth essentially depende upon the Bishops calling. 4. The fourth is made scissmaticall, by a scissmaticall conceyt of the Rej. namely, that every Church is to be utterly condemned and so separated from, that hath any thinge in it, by participation idolatrous. His ever being of this opinion, may be answered in that fashion which he answereth the like phraze withall, pag. 216. He hath not ever been the best Logician. His profession, of separating (this day, ere he sleep) if he did beleeve these principles, is nothing else but a rhethoricall flourish, which he would twice recall, before he would separate from those that bowe to Altars, or even those which worship an ubiquisarie bodie, in the Lords supper, though these are more palpablie idolatrous (in his conscience) then the Ceremonies questioned are in ours. As

As for the addition, with a yea, that Mr. Bradshaws very arguments are pretented for Separtion so as they cannot be denied with any forehead, etc. It is not worth a resustion: because Mr. Bradshaw himself, in a booke inituled, the unreasonablenesse of the Separation) hath sufficiently showed how unreasonably they are pretended, and abused. If the Resonder hath any thing to rejoigne therto, I would willingly see with what fore head he can doe it.

The other talke of this section, as also the recounting of a constitution in the 15. section, I leave to be counted as it deserveth, by him that will compare what hath been sayd, with the wordy rejoynder to it, so vaintly

oppoied, and so often repeated.

Only (in few wordes) let it be noted 1. how in the 15. scation, he slighteth the sentence of D. Covell as not worth any answer) who consuted his Apologie, andin that writing (at the least) was a kinde of publickwrighter, having had as muche approbation, as this Rejoynder hath for his rejoynder as appeareth out of the Rejoynder his Præface pag. 18. namely of the then L.A. D. Ban croft, etc. 2. How he maketh the imposers sentence, tob an adequate rule of observance, defacto. 3. How he de nieth some divine worship onely to be unhely in the kinde: as if some singular true divine worship may be unholy.4. What a wilde consequence he buildeth upon if the crosse be no part of the Sucrament, then it is no part! Worship: because it may not (in the Repl. his opinion) be a part 5. How unreasonablie he desendeth this consequence our Ceremonies are changeable, and therfore not effential wor bi nies to be changeable, and yet essentiall worship.

6. What seemee ther is, for a Rejoynder upon suche groundes to charge the Repl. for violating his conscience?

(HAT. 3.

The third Argument, taken from the significant nature of our Ceremonies.

SECI. I. and 2.

Concerning certayn miscelaneall notions and testimonies against humane relegious significant seremonies.

His Argumennt pleadeth, that no humane Ceremonies, appropriated to Gods fervice, ordeyned, or instituted, to teache any spiritual dutie, by mistical signification, are lawfull. About this the Rejoynder threateneth blokes. But we have had now suche experience of his forcelesse indevours in other Arguments, that the sear of his blowes is past.

2. The first proof of our proposition was taken from the second Commandement: which the Def.

The second part. D dd omitted

omitted in this place, and the Rejoynder will not have any man to take exception against the sayd, omission: but with what reason, let his reader

judge.

teacher of his Churche, and appointer of all means wherby we should be taught and admonished of any holy duty, and all Christs doctrine, with the means therof, is perfectly conteyned in the holy Scripture. Here (sayth the Rejoynder) the Def. forgot to tell, him absurd this collection is, Christ is the onely authentique teacher of his Churche etc. therfore ther may be no meanes of teaching or admonishing unto duties, but suche as be orderned as necessarie. As if it were sufficient for the Desirate or Rejoynder to tell us any thing as they please, how little ever it be to the purpose.

He maketh shew of a distinction, betwixt an anthentique teacher, and another, what doe you call him? to which we cannot say muche until he remember to tell us the name, style, and office of that other by-teacher?

Onely this, by the way, I would learne: how we can acknowlege and receive any meanes of religious teaching with faith, except it appear to be appointed by at authentique teacher and lawgiver? And how our Pre lates in oppointing meanes of spirituall teaching which Christ appointed not, can be accounted (therin) Mi nisteriall teachers under him as their and our onel authentique teacher? As also, if Christ be our Authentique Teacher in all good that we learne about religion who taught our Prelates suche good manners, as to pu

out fescues, of their owne making, into his hand, and so appoint him after what manner, and by what meanes he shall teache us? P. Mart. (in Reg. 8. thus disputeth.

For as much as God is mist wise he needs not our devise for
instruments to stirre up fasth in us which also no tradesman in secunificant
bis kind would indure, but would chuse to himselfe at his unmanage cone plasure what he should think most fitt. Nay I would talmill po be resolved of this doubt: whether this be not a doc- to God fidem trine religious in England: The signe of the crosse doeth tendam) god sould know: whether and where Christ, our onely stappened of under the stappened of the sta Authentique te acher, doeth teache this doctrine? or if suffici deligne. our Prelates may bringe in a new doctrine into the Churche, and cause Ministers to preache it? He leavesh out of our proof, that Christ is the onely appointer of meanes, as also that those meanes are limited to admonition of a hely dutie: and in stead of our conclusion, he bringeth in another, of orderning as necessarie.

The support also of our collection he omitteth: to acknowlege any other meanes of teaching and admomishing us of our dutie, then suche as Christ hath appointed, is to receyve another teacher into the Churche, be side him, and to confesse some imperfection in the meanes by him orderned. Yet in the middest of this shussing, and cutting, he telleth us, that our collection is abfurd. His teafon is not by manifesting the fault of our consequence, but onely by objecting some instances, and those also nothing to purpose. Then (sayth he) is should not be lawfull to use any helps of Art Memorative, nor to set up a gybbest, Ddd 2

er a trasters head on a pole, to give men warning agains marder, or treason. Had he so soon forgotten, that the question is of Ceremonies, appropriated to Gods service, teaching by ordination, or institution? If he had not, what did he mean, to instance in thinges that were never called Ceremonies (before this Rejoynder made all things in the world, in some respect, Ceremonies, by his wilde definition of a Ceremonie,) thinges that have no use in Gods service, muche lesse appropriated themo, thinges not teaching by vertue of any ordination, orinstitution, but onely by their naturall relation, nay things not teaching at all any spirituall dutie directly, and immediatly? Characters and suche like helps of memorie, doe no otherwise teache truch, then error, and harelis no more spirituall duties, then carnall lusts, as experice doeth teache. One of the ancientes and learnedest Schoolme of our Countrie (Alex. Alesis, p.4.q.1.m.1.) teacheth us that Letters that signific facred sentences do not signific them as they are sacred, but as they are things. And if it be lawfull to institute significant Ceremonies, for all things, that we may note in characters, for memoric lake the certainly our Convocation may institute Ceremonies properly Sacramentall, even suche as doe signific and seale the Covenant of grace. For ther is no doubt, but that we may note in characters or writing all that belonge to that Covenant. Gibbers, & traytors heads (besides the former exception out of Alex. Hales) are remembrances of death inflicted upon suche malefactors: but neyther to be appointed by any, without that authoritie, by which death is inflicted, nor in their use im.

Litera fignificantes fatt as fruencias, non fignisheant eas in guantum facia funt, fed in guantum funters

imposed upon any, nor determined by institution, to the teaching of any thing, which they would not otherwise teache, not yet suche remembrances as may be brought into Gods worship. Nay, from them some good Divines doe reason against images in Churches, and suche like significant Ceremonies. D. Fulke against Sanders of images, hath these words: Images stayth Sanders are profitable: because they bring us in remembrance of good thinges. I denic ibis argument: because nothing is profitable in religion, lust that which is instituted by God. For otherwse wee might bringe the gallows into the Churche, which bringeth us in remembrance of Gods justice.

4. To passe by those exceptions of the Repl. against the Des. which the Rej. calleth wranglinges (though the be defensible enough) The first proof of our propolition is taken from Mar. 7. and Matth. 15. where (as weallege) our Saviour by this argumet (among others) condemneth the lewish purifijnges, and justifieth himoff, and his Disciples, in refusing that Ceremonie : beause (being the pracept of men) it was taught, and ued, as a doctrine, by way of fignificatio to teache what nward puritic should be in them, and how they ought obe clensed from heathen pollutious. To this the Rej. (supplying againe that which the Def. had forgoten) answereth, that this reason (among others) of signiication, is our section. Now (though these places of occipture have formerly been handled, in the second hapiter) let any man confiderthis observation: wee inde in our Saviours answer, three reasons of reprehenling the Phansies: 1. That their washing was præferred before Ddd 3

before the Commandements of God. 2. That it was 3. That it was a vaine worship, & therehypocriticall. fore sinne. If any say, it was not vayne, as significant, wee replie, it could be no outward worship, but as religiously significant. For washing, without signification had been meer civill. And Marc. 7. 4. The Pharifies are reproved, for meer undertaking to observe washinges, no mention being made of any other reason, but onely that observares, which must needes be understood of all observance, which was not civill, but (by institution &

intention) religious.

5. For this interpretation, and collation, many good Divines were cited as fathering the same. They are all abused, sayth the Rej. Now of Chrysostome, enough hath been fayd, in the former chapter. D. Whitaken his approbation of the same sentence'is shifted of, with binding of conscience, and holinesse placed in them. these shiftes are sufficiently discussed in the former put of this book. To the Confession of Witenbergeitis answered. I That it doeth not so muche as give anie glance at Marc. 7. Which how true it is, may appear by these their wordes: Nor is it lawfull to reflore either theoldring

Nes lico. vel vereres le-Tie vitus 18-Bourare, vel noves comminoscopad adumo brandam VIII. Palem Eugrgolscam jam profulum: guales funt. usi verikii, o crue bus, adfi gruficandem

of the law, or to devise new in their place to signify the truth of the gospel ne to come to light, as for example, to use banners and Crosses to signe Ch ofts victorie on the Crosse : of which kind of i by devised reprasensions, is the whole furniture of Masse accourrements, which they say doesh fet forth the whole Passion of Christ, and many such tike things. Of which sacru ceremonies Christ preacheth out of Isajab 3 In vaine they Mouph

worship me teaching for doctrines the preceps of a men.

vola penoplia veflium mifalium quam aiunt adumbrare totum pasiicnem (brefi , & multa id genus alia, Di bec jerere, (cremoniarum & factor-m, Christus en Isaia concennatur, finstra (inquiens) columb mo docum definis pracepta bominum

Which elast wordes are (in every syllable of them) founde Marc 7.7. Is not this fo muche as a glance at Marc 7? Suerly heer the Rej. had more affection to his cause, then attentation to the place in quastion,

Of Calvin, see the former chapiter. Yet heer also let these words of his be remembred: In these words one the it is evident, that all will worships are condemned. Christ sevenia pronouncesh shem erroneous, which for Dollrine obtrude mens pacips. Let this fland firme, all devised worships are chains por most vaine before God. Vnder whiche censure and sentence, that he includeth suche significant Ceremonies as ours are, it appeareth, as out of his condemning them in the Lutherans, against Westphalus, so out of his owne this come practile in Geneva and France, where all suche are abolished: for he professein (de nices. ref. Esel.) We have touched nothing no not with the least singer to remove it ex- nime digite cept that which Chrite accounts nothing, seing he pronouncesh good promit Gid is vainely worships by bumane traditions.

7. Virel (in Catechism. in præcep. 2.) extendeth for cell Dott the second Commandement, unto the forbidding of dirimiter every humane religious likenesse. The Rej. also confesseth, that the same Virel, there condeneth all superstition: to which he if he had added his definition of superstition, viz: that it is a worshiping of God by rites and Ceremonies devised of man, all would have been plaine. Neyther is

Caltai cress Des vesus ef

Nil vel mi-عدد ونصور عالم lo Christus #

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thew of reason to say, that Virel was abused, in that he was cited as interpreting Marke, because (by his owner confession) he doeth interpret the tame wordes which

arefoundi n Marke. Zepperus his testimonie (which was not his

Biones fruftra

colatur, Mat.

Geras slias

anem tantum

bentes , per

alone, but the common sentence of diverse Protestant Synodes, as appeareth out of his præface) is so full, that the Rejoynder in him forbare his common accusation, that he was abused. His words are these, de Pol. Eccl. Tum Day Ja lib. 1. cap. 10 reg 3. Sith God is Worshipped in vaine by bummas stadi. humane traditious Mar. 15.9. Nor will be of an, efficaciely #5.9 perquest. las in bommum fuch things in the hearts of men, and being meere will- 407cordibus officax Thip carrying but an opinion of wildome it rough which Cod effe non velst, will never stir up devotion prayer, faith, and repent ince in us a fado ceneril. as offerment. Gc. And againe. The ceremonies Cobled or boucht b; mint. the administration of the Sacraments are so many seminard Sapientia haand nurseries of errour, idolatrie and superstition such cert

quas millam monies are to be at o' fied Mat. 15. Marc. 7.Whence it is ma anmerum deve simom, fid-m, nifest that about Baptisme oyle, salt, hely water, eapers, th invocationem, 6- poenisente signe of the crosse & c. are to be abrogated. am veram,19

cordibas excitare velit. E res. 4. Ceremonia ab hominious administrationi Sacramentorum affuta, tetidem sunt varierum e verum , idelelagita , er fuverflittenum feminaria & fomenta Tales Caremonia funt abolenda Mat 151 Mar 7.9 Hinc maxifestum evadis, abioganda esse eirca Baptismum, oleum, salzaquam lustralem, cerei, ce talleren (Theis etc.

> If these words be not to the purpose, in the Rejoyt der his owne conscience, then I despaire of satisfyin him about any testimonie that maketh against the

tene

tehet which he is resolved to mainteyne (as they say)

by hooke or crooke.

- Ceremonies to be condemned for being signissiant, when no religion, or service of God is placed in them. Which is as much easif he had sayd: D. F. did not think humane Ceremonies to be condemned for being signissiant, when they are not signissiant. For (as hath been shewed in the former part, all religious Ceremonies instituted, by their signissication to raise up the heart unto the honoring of God, have some religion and service of God placed in them. And that D Fulke did mean by placing of religion, or Gods service in them, the using of them unto religious use, it appeareth by a like place in Act.

 17. sect. 5. Though is be not simplie unlawfull, to expresse in painting the visible shapes shewed in Visions to the Prophets, get to make those shapes for any use of religion, is abominable idelatrie.
- 10. For D. Raynolds, the Rejoynder answereth 1.that he givesh no hint touching the interpretation of this place. 2.that he onely inveigheth against the multitude and burthen of Symbolicall rites, shewing their use in Poperie to be levish. 3.that D. R. judged our fignificant Ceremonies lawfull to be used in case of silencing and deprivation. Now for the first, I answer, that as ther are hints of interpretation for many places of the olde Testament, in the new, which yet are not cited there, so may it be that D. R. gave a hint, without quoting. About the third point, I so observe, that by the Rejoynder his owne relation, D. Rain. was not of his and D. Mortons judgemen. For The second part.

he judged our Ceremonies onely tollerable in case of extremitie: but they allow the very institution of them, as good and profitable for order, decencie, and adiscation. 2 D.R. never manifested to the world in publick any reasons for that judgement, but rather for the contrarie, as by and by we shall hear. 3. Ther is a kinde of suspensive judgement (suche as Cyrill, Peter Lombard, as Estius in 2.d. 21. alledgeth and interpreteth them, say Eve had, about the Serpents speaking) to which the iniquitie of times doe draw many godly and learned men, not onely about Ceremonies violently urged by & with greivous poenalties, but also about greater matters, as experience in all ages hath shewed. But that is nothing to others as being destitute or forsaken of certaine groundes or supportes.

Concerning the second and mayne poynt, the bell way is, to set downe D.R. his owne wordes, which are these: Were it so, that the Papish Untition had another eyth r worke, or meaning, with the Papists, then with the sex, as after a fort, it hath, yet might the Ceremonic be sewill notwithstanding, as sacrifizing of a lambe, to signisse Chricalready come. At the least S. Peter did constrayue the Gentiles to Induize (Gal. 2. 12.) though he, and those Gentiles had another meaning, then that wherin that choise meates was prascribed to the sews. Adv. Hart. chap. 1

sect. 4.

Thus farr I had in my notes, out of the English editi but ther is this more in the booke, as I now finde in the latine copic, not having the English at hand: you

rites in the very kind are Iewish or as the Iewish were. Now refrien out of these last words I argue thus: 1. If all umbrati- of grown, call rites be Iudaicall, and therefore unlawfull, then all les Indus. religious significant Ceremonies are Iewish and unlawfull.

But D. R. sayth the first: therfore he teacheth alfo the later. 2. Out of the former I conclude thus: if a lewish rite may be without a lewish opinion, then our Ceremonies may be Iewish, or Popish, without a Iewish, or Popish opinion, or doctrine.

But the first is affirmed by D. R. therfore the laterallo. Which if it be true, then both the Defend. and Rejoynder have taken a falle grounde of their Ceremoniall doctrine, in affirming so confidently upon all occasions, that it is the opinion and docdrine onely which maketh a Ceremonie Iewish, Popith, or any way unlawfull.

All this not with standing, the Rejoynder could not forbeare, to accuse the Authors of the Abridgement, his olde reverend friends, of the intefull abusing the world, with false allegations of these Divines, nor to triumphe in his discovering of this shame.

But I could wish from my heart, that he, and his best friends living, had no more cause to be assumed of his Rejoinder, then they had of these allegations, which none of the Authors, if they were on earth alive Would disavow.

11. In

II. In the last place, upon occasion of our dishing all the significant Ceremonies, brought in by the Phirises, it pleased the Def. to taxe us for being too like the Saduces, in refusing suche Ceremonies. Now of this accusation the Replicar onely desired the Def. to consider, if it did not touche our blessed Saviour himself, who by his example, and doctrine opposed the same Ceremonies? Hermon the Rejoundance suggests the Ceremonics? Heerupon the Rejoynder answereth, that our Saviour walked a midle path, bet wixt the excesse of the Pharisies, and the pracisenes of the Saduces, in Ceremoniu, observing many humane significant Ceremonies in religion, as the Feast of Dedication, embaulming at burialls, sitting a burialls, sitting at the Passover, and the Synagogues, mub their fermalities. In which answer, the Rejoynder hath shewed, that upon occasion, he dare goe as fair, and say as muche for humane Ceremonies, as any that went before him, if not more, and that with suche confidence as is not abated with reverence of our Saviour himself, whomethis passage doeth concerne. But beside this audaciousnesse, I finde no trueth in these words, For. .. That which he fayth of the Saduces pracifenelle in flying all human Ceremonies, is not true. The Saduces (sayth Epiphanius lib 1. c. 14.) omnia aquabilim cum Samariis observant, i. e. they observe all that the St maritans of serve: and who can doubt but the observations and Ceremonies proper to the Samaritans, were all inventions of men, with the Divels helpe. The Sa ducesalso were sometime high Preistes at Icrusalem, a for example, Annas is noted by Iosephus (1, 20.6.15. and by like historians, to have been a Saducen. Nowi

is not credible, that any high Preist in those times, did absteyne from all humane Ceremonies, used com-monly by all the lews Mar.7. 3. At the least the high Preist did observe the seast of Dedication, sitting at the Passover, and suche like (in the Rejoynder his ac-count) humane Ceremonies. 2. The Saduces were prophane bealtes, not hoping for Heaven, nor fearing Hell, and so were allways ready to observe any Ceremonies that made for their temporall advantage, of what kinde soever they were. 3. It appeareth out of the premisses, that our blessed Saviour (in favour of our paltrie base Ceremonies) is wronged in his holy name, as if he had been more observant of humane missicall constitutions in religion. constitutious in religion, then many of the worst lews, whome yet he reproved for following traditions ofmen. 4. Because the Rejoynder speaketh of a midle path, beswixeshe excesse of the Pharistes, and precisenesse of the Saduces, observed by our Saviour, it would be knowen, whether that midle were medium participationis, or medium abnegationis? i.e. Whether it was only a third way partaking of neyther extreme? or had in it part of the Pharifies excelle, and part of the Saduces preciseness? The former sense we may (upon the Rejoynder his supposition acknowlege: and that maketh nothing to the purpose.

If the later meaning be the Rejoynders, then he must shew us, how farr our Saviour did agree in practise with the Phatisies? And to clear that, he must prove that the Phatisies had lawfull authoritte, for appointing or instituting mystical Ceremonies, and whiche of them

were allowed by our Saviour? 5. The examples her given, pertaine nothing to the question. The feaste Dedication commethafter to be handled. Embalmin at burials, was no fignificant religious Ceremonie, bu a civill rite common to the Israelites with the Egyp tians, and other Heathens. If it were, yet being from the time of the Patriarches, how will the Rejoynde prove that it was instituted without Divine direction Sering at the Passorer can neyther be proved to be my spragoges were in more significant Ceremonies, then was the schoole o Tyrannus, Act. 19.9. The opening, closing, and deli vering of the Booke, Luc. 14.17.20. was no more my sticall a Ceremonie, then the opening of a mans mouth when he speaketh, and the shutting of it againe, when he hath no more to fay. Are not these worth, groundes, for to conclude upon, that our Saviour wa an observer of humane religious mysticall Ceremo nies?

SECT. 3.

Concerning S. Augustine.

Vgustine, in the Abridgement, was among other Divinescited, as allowing of one proof belonging to this Argument, taken from fignificancie. This the Def. catched holde of before the time or place of it, as matter of a section by it self, distinct from the testimonies of other Divines. Which dealing

dealing we must not speak of: because the Rejoynder sayth, it was erderly doen. But if their Printer-hath sailed in right noting the numbers, he will needs have that a very supery tricke. If also the Def. brought in this testimonie out of place, that was (in the Rejoynder his language) because he would not teather us up too straight. All this we may let passe, as formalize of wordes, sutable to his Ceremonies, which he seeketh to mainteyne.

2. Fut (sayth the Rejoynder) is in stead of lib. 3. c. 35.he put in lib. 2. cap. 1. as the Repl. would have it, yet nothing is sevend to the purpose. Now (though it skilleth not muche: because this place was but conjecturally pointed at, in stead of another miscised yet) in that place, this is to be found, so muche to the purpose, that I kne w not how the Rej. will avoy de the weight of it: that S. Aug. distinguishing betweet naturall, and instituted signes, sayth presently after, that there is no use or cause of instituted signes, nist ad expremendum, or trajiciendum in alterius animum, id quod in animo gerit is qui dat, i.e. but to declore and n. ake intelligible, what the institutor meaneth. From whence, we gather, that our Prelates instituting significant Ceremonies, can signifie no more then what they would have, and not what God would have.

3. Another place of Augustine was alledged.

out of Ep. 5. Signes when shey teling to divine things are Signa, remains called Sacraments. Of these words, the Rej. (differing more. Some from the Des. sayth) that his meaning was to she with the source wame of Sacraments belonge properly to divine thinges, and not to all signes of holy thinges.

But

But it is plaine, that his meaning was, to shew, that all thinges instituted imbuendo virtusibus animo, i.e. to shir up the minde to versue, as he speaketh immediatly before, are Sacraments. In defense of the Des. he answereth, with the Des. that in Augustines language, all signes of hoh thinges, are familiarly called Sacraments, and that we be wray small acquaintance with Augustines language.

Where (because both the Desend. and Rej. would seeme so familiarly acquainted with Augustines language) I would desire onely, that they would interpret unto us (strangers from it) the meaning of these wordes of his, Epist. 119. Dies natalis Pomini, non in Sacramento celebratur, sed tantum in memoriam revocatur, quod gestum est. Pascha sic agimus, ut Sacramenti signi sicationem non omittamus. Sacramentum est in celebration quum res gesta ita commemoratio sit ut aliquid etiam signi sicari intellizatur quod santte accipiendum est. i. e.

The celebration of Christs nativitie is no Sacrament: but the celebration of Easter is a Sacrament. Here we must have a new distinction, never head of since Augustine time, or else it cannot stand (whiche yet they, who wis seeme so versed in Augustines phraze, will needs distate unto us) that all signes of holy thinges, are, Augustines phraze, Sacraments: except perhaps (again their often professed teaset) they will say, that holy dano not that which is appointed for memorie of Christon it be (according to Augustines phraze) but suche significant Ceremonies as Easter was, must have more then the mere name of Sacraments.

And this was that, for whiche Augustines testimonie was onely brough in for, viz : to shew that religious significant Ceremonies participate part of the Sacraments nature. To this (after some wordes of course) it is rejoined, that the name Sacrament improperly given to other thinges, doesh not prove them to participase the propertie and nature of Sacraments, no more then the Swanne in Eloulborne, or the Idols of the Gentiles, doe participase the nature of a Swanne, and Ged : suche denominations not being reall, and proper, lue logicall, or relative. And if it were so, then the taking away of that name from our Ceremonies, doesh discharge them from partaking the nature of Sacraments. To whiche I have this co say 1. that our Argument is not taken from the meer name: for we know that some names are common to thinges quite differing in nature, so falling (as they say) by chaunce, But this communitie of the name Sacrament, was not so: it was communicated to Mysticall Ceremonies upo certeine counsell and reason. And that reason was not meer similitude outward, such eas is betwixt the picture of a Swanne and a living Swanne: Because ther is no s such courward likenesse betwixt the Crosse, and any proper Sacrament: but fro some proportion of inward nature, eyther in mens esteeme, as an Idols was called God, or in deed wholly so farre as mans institution can effect, as the Popish five Sacramentes are so called, orelse in part, as this kinde of significant Ceremonies, which are in quæstion. Now that this last was the reason, Augustine himselfe teacheth in the for alleged sentence, concerning Easter: and Chemnitius, out of him, Fff

rramenta MINT OF NO. ine myfin n fenfam bens, & e furt & pi aliarum 'nm.

doeth largely declare, in the beginning of his 2, tome, de Sacramentorum numero. Bellarmin also (de effect. Sacra. ment. 1. 2. T. 24.) giveth the same rule, and reason: All are called Sacraments which have a mysticall sense, and are types or figures of other things. 2. From the formeranswer, the Rej. his Hoste in Holborne can gather, that not the picture of a Swanne, but a living Goose, hath that proportion to a living Swanne, whiche is betwin other mysticall Ceremonies, and proper Sacramens. 3. It is but a picture of a reason, whiche the Rejoynder maketh, from giving of the name Sacrament, to theuking of it away. For no man will fay, that a name taken from the nature of a thing doeth argue more the ma ture of it, then the taking away the name alone, dout argue the taking away of the nature. The ancient m ming of suche Images as the Papists are, did arguethen to have an idolatrous nature: but the removing of tha name from them, by the Papists, doeth not argue the are now of idolatrous nature.

Sacrammenta. lium верипе fignificati for Lat, vel genevalius emnes Coremonia & benedittiones Sacra, gna in

From the name Sacrament, which first was give to this kinde of Ceremonies, it came that afterward the were called Saciamentalls. For so sayih Swarez de Ri lig. Vol. 1.tract. 3.lib. 4. cap. 14.) They use to be sigled : cramentalleger more generally all Ceremonies & holy blessin dene in the Church. To this observation of the Replie the Rejoynderanswereth, that the name Sacramenta Ecclesia sium, taken properly, is given out of relation to Sacraments, not of participation or resemblince of their nature. Und that nalogically suche Ceremonies as are consecrated to gnific a Forke supernatural leffects are called Sacramentaus. fi

first of which interpretations we doe not denie: saving onely, we see not why the Rejoynder should say

in that sense onely that name istaken properly.

In the second, he confesseth as muche as we desire: faving that he shufleth in two termes unstiting : confecrased to worke. For many Mysticall Ceremonies were not confecrated at all among the Papists (as the aereals signe of the Crosse etc.) and some were contecrated in Augustines time, (the practise where is here defended by the Rejoynder) nor can be condemned by those that consecrate Churches, Churche-yarders, Altars etc.

And as for working, if it be understood of morall working by admonition, then it cannot be denied unto mysticali signes by institution admonitorie. Howsoever a principall lesuit may prosesse as muche at president so Rome, of Popish Ceremonies, as the Rejoyn-medium, neg der doeth here of ours. So Vasquez (in 3. Disp. 128. ad som fraiscap. 5. ar. 4. Sacramentals do not work renission of venial excusadam.

Sins nor are insistuted to that end, but to stir up the mind to estimate the second of the same of the second of the deseft tipem.

lensa

It was in the conclusion of this passage, granted by the Replithat neyther Augustine, nor other fathers, did constantly in doctrine, and practife reject humane mysticall Ceremonies. Wherupon the Rejoynder inferreth, that Augustine therfore is wronged, and wee are mere Navalis. But here he torgat, that all our Divines, and also our Engl sh Articles of confession with our Apologie, doc reject divers thinges (as prayer to, & for the dead, mens falling from grace etc.) which those **Fathers** Ftt 2

Fathers did not constantly in doctrine and practise, reject, and yet are neither to be esteemed mere Nevalisti. not yet accused of wronging those Fathers, when they cite some testimonics out of their writings, a gainst those errors. Concerning Ceremonics, it is the commune sentence of our Divines, which Beza expresseth (ad Baldwinum) he is not to be doubted but that most of your ancient Rishops were somewhat too buy in new pteres. E. devising rites etc. but unhappy was the Counsel.

74 607 100 · f.am • ft ,115 :0:18ande1 frepos Elus ino fui Jo foliterote. Hec ween cosfils. wins infelix

To make an ende of this one testimonic, which it pleased the Defend to take into so large consider ration, for advantage. Augustine Epist 119.ad lan. is cited by all, as condemning the multitude of humane Ceremonies which were then crept into the Churche and worship of God: and therin (without all doubt) he sayd that out, which many other godly men did inwardly conceyve : yet neyther he, not they, did constantly reject that multitude, nor he declare his minde, but when he was urged by Lunuarius. The stream of the times, bearing toward Poperie, made him (with others despairing of resormation) yeeld too nuche unto suche abuses. that famous place (Epist. 119.) not onely the number, but even the nature of suche Ceremonics is condemned. 1. For the manifesting wherof, I note these passages: 1. He noteth these Ceremonics, that they were instituted, ut quasi observatio Sacramenti sint. i.l. fo that they partaked the nature of Sacrament. as quasi contractus, and quasi peculium castrenje, docin th¢

the Civill law note participation of the nature of suche thinges to which they are quasi; so doeth, quasi Sacramentum. 2. He prosesseth, that by reason of times, he durst not speake against suche Ceremonies so freely as his judgement did lead him: liberius improbare non andco. 3. He calleth them servilia enera, and humanas presumptiones: servil burdens, and humane presumtiones. 4. He accounted the Churche, in regard of them, to be troubled with muche chasse, though they were multam paleam, multaque zizania constitutum. 5. He sayth, that suche Ceremonies, though they were tolerated, yet they were not to be allowed of, but upon the hist oportunitie to be cashiered resecanda, yea though it were not discerned, how they made against faith or good manners. ners.

Let any man now judge, if Augustine did in this his clear sentence about Ceremonies, agree with our Defand Rejoyner.

SECT.

SECT. 4.

The judgement of Protestant Divines concerning synificant Ceremonies.

He Rejoynder was not so large in the former section, about one Divine, but he is a brief, in this, about many. For first in generall, he would perswade us with wordes, that the Desin answering tower testimonies, had answered all, in one worde: that no Protessant Divine (except Beza) hath spoken absolutely against signes symbolicall and meerly significant.

Which kinde of rejoynding, had had some sense, if mere denying of a conclusion, were a sufficient answer to an argument drawn from diverse testimoniesalleged for the proof of it. But yet not trusting to this kinde of answering, he adventure the, to clear the parts cular allegations: which was more then the Def. would undert ke. One would have expected, that here he should have answered, that which is so pertine to the purpose found in the Abridgement, pag. 32. because he put it of before (pag. 247.) with a cale of aby, and promised after to shew, that it is nothing to the purpose. The allegation is this: To them that say Images may stand in Churches, as helpes to stirre up devotion, and to put men in remembrance of good thinges (with whome the Def. and Rejoynder content) it is answered by P Martyr, Gwalter, Lavater, Vrfine, Polamus, and others, that the Lord hamfelf hath appointed meanes meanes enough to doe that; and that no meanes may be used to that ende, but suche as he hath ordeyned. This certayne was to the Rejounder as it were a nots me tangere: that no meanes must be used to stirre up devotion, and to put men in remembrance of good thinges, but onely those which God hathordeyned. He was therfore contented to passe it over without medling with it. And he that with his answers to the other allegations, may thinke that the better way for him, had been, to deal in like manner with all. This will appear in the examining of them,

one by one.

2. In the first place, therfore, we exspect his answer to that which is sounde in the Harmonie of Protestant to that which is founde in the Harmonie of Protestant Consessions, generally approved, by Reformed Churches. About which he is very brief, as his cause tequired. The Divines of Witenburge (sayth he) and those tequired. The Divines of Witenburge (sayth he) and those of France, and the Lowe Contries: viz. that they speake onely of those significant Ceremonies, which serve to shadow out the difference of the Gospell, or to supplie the office of true Sacramentes. Now (for the present, we will not stand muche upon those phrases. Inadowes of the Mysteric sof the Gospel, supplying of the true Sacraments office. It shall be sufficient, to recite the wordes which he hath so easily and often answered. The Wittenburge Consession (sect. 17.) sayth thus: It is not l. wfull, either to restore the olde Ceremonies of the lawe, or devise new, to shadow forth the tructh allready layd open, and brought to light, by the Gospell: as in the daylight to set up and easily to significe the light of the Cospell or to cary banners and crosses, to significe the victorie of Christ, through his Crosse. Of which sorte, is all these 111.12

that Massing attire, which (they say) doeth shadow out the wholle passion of Christ, and many other thinges of that kinde etc. The other wordes are these: No Mysticull ritts (that is, which cary some mysterie, or signification, in them) though not otherwise impious (as namely suche as should be partes of Gods doctrine, or kindes of Sacraments) but onely suche lawes as pertayne to order and decencie are knowled. Let any man that undetstandeth English, and reason, judge, if these wordes ought, or can be interpreted, onely of (1 knowe not what) mysteries of the Gospell, or Ceremonies supplying the office of true sacramentes, further then our Asgument doeth importe. If not, then the Rejoynder granting the premisses, denieth the conclusion as he did before.

The Confession condemneth banners by name and Crosses, signifying the victoric of Christ through his Crosses. Our men defende the signe of the Crosse, signifying that Christians shall not be ashamed, to sight mansully aganist Satan under Christs Banner. The Divines of France and the Lowe Contries, (with the Confession) reject all Ceremonies, that cary some mysterie or signification in them: Our question is, whether humane Ceremonies of mysticall signification, be lawfull? If these testimonies be not plaine enough, I knowe not what is plaine.

3. Peter Martyr (on 1. King. 8) is the next withesse of whome the Rejoynder sayth, that he speaketh of Exorcisme, oyle, spittle, and exsussion, so all which the Papists ascribe operation, and to that ende doe consecrate some of them, by prayer. Beside (sayth he) Martyr did approve these

M noftro cogul

slis paratees se

excitandam)

our Ceremonies as lawfull, and bowing of the knee at the name of Iesus: so that he wondereth Martyr should be alleged in this cause. Now therfore let us hear P. Marryr himself speak : The most wife God needesh none of our help to devise meanes to excite faith, nor would the meanest Mechanic more but endure to Gro. See before, how bold then are these men who more making will prascribe to God wherewithall to help forward our sal-Frimmere (al fidem in mobile vation.

They multiplie signes which they will leave to be facred as 2 medicina gufguma Ari oyle, spittle, exsufflations eic. or that one Sacrament of Bapt, if on, in fac Sacultate, mine is much degenerate. Nor are they to be heard when to abuse the meterical sed simple they use to distinguish betweene Sacrament and Sacra- for arbitrara mentals meer Sophistrie. As for operation, we have the deligner. ofte shewed, that many Papists ascribe no more of that, gor andicia nor no other wife, to many of their Ceremonies, then ****, 7 12 200 the Defiand Rejoynder doe allow of in ours. Confecta. praferibero, tion by prayer, may as well be used about a Surplis, as from falme on about a Churcheyard. It is playne by the wordes, signamure that P. M. doeth condemne all meanes instituted by man, plicane, que ?for the flirring up of our faith: which are in the Def. and addition of Rejoynder his language, mysticall morall ceremonies, ser brightness, ving for adification: faying that no Carpenter, or Mason "diab must Queered would be so dealt with in his occupation, as the instiwourd Baptafind Sacramentures tutors of suche mystical Ceremonies doe deal with in multa de grene al. Nec God. He accounteth humane sacred signes in Reli-audient some questo as from gion, to be humane Sacraments: and will not admitte pleibu illudest, difficulties of suche distinctions, as the Rejoynder hath multiplied: nem saier Sa-Sacred properly, and reductively, rightly, or abusively facred, Sacramonestia simple or double sacred. Sacramentall, or morall, reductive, conf. ". 1011, 934 enining Soprae or analogicall Sacramenta!!s,esc. fre ef.

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Yet

Quid pro fun in Bapufme,

Exercismus,

confect 41 10 A.

Yet we denie not, but the tame P.M. being somtime perplexed in the case of England, did suffer his affection to cary him so farr, that he seemeth to make someof our Ceremonies, in some case, tollerable. But then any man may perceyve wavering in his wordes : & when (in his epist. to Hooper) he requireth five conditions in suche Ceremonies, 1. that the Churche hab libertie to orderne them : 2. that the Worthip of God bemt placed in them : 3. That they be few: 4. Not burdensome, s. Not a hinderance to bester thinges.

The two first of which conditions are the very question: viz: whether the Churche hath any suche libertie, and whether all suche Ceremonies be not part of worship: and for the two last, experience tacheth, how burdensome our Ceremonies have been, and are still, to many good mens consciences, and gue cereus fal, how muche good hath been hindered, by the urging, Sputum, o'cum,

voftis candida, note, ore. Name and practizing of them. ed Bapti mi Sadeel is put of, with the like shift, of confects. ornatum, addi. Pamenta il'a tion, necessitie, efficacie Sacramentall. Now these persiners / Sum igitur funt piu. domisores leju terms have been sufficiently unmasked before, in the Chrifto, qui infirst pare. Let Sadce! here onely be heard, and he will tell his owne meaning. The exorcifme holywater, mum ,tanta om fimplicitataper, salt spittle, white garment, the little belis, &c. what te, & puritate, guigue milius good do they do in Entilme? Do they indied being added to movis guim omnes fimal Bastisme ad at all to its ornament? but what are these deribomines, qua fers of such things wifer then Christ Iclus who instituted olle conveniant ornamens a? 200 of hace. Bapt. with such simplicity and purity as knowing better then rogunia, 2djiall men besides what ornamets suite best with his owne ordis ere inflicusioni losa Christa naces? What arroganice is this to ad thus to Christs institution Gal.zo GAL Gal.3 she unction added to Bapt. we allow no more the that of Confirmation. Esc. it belongs to God onely to appoint Sacramets addition. The old passors of the Christia church did more then was mete motioning reduced themselves to sever and Gentiles whence many consisting formation for such that the Church but. Experience she was God blessed guarante to Gods institutions are absolutely condened. 2. Those passors that undertake to adde suche Cerem. are consured of equivariant intolerable arrogancie, as presuming to be wifer their stadeur of the Christ. 3. Lights, and white garments, are by name con-maken. We demned, which onely offend, in they mysticall signification upon mans will. 4. Chrisme or oyle in Baptisme declarate it conferreth grace, as the Sacraments.

5. The first advantation of Gods word, as therin finding rather the curse, then the blessing of God upon their presumptions.

Janeus is the next (who emaketh it blashemie, to thinke, and teache, that any outward things (of humane institution, may be made a signe, in the Churche, of spirituall thinges) the first answer is, that this was spoken in opposition to Bellarmines conservating of creatures to signific, and worke supernaturall effects. Whiche is very true: but this must be added: that in this seece, he toucheth only the signification, not the operation of those Cere. as any that readeth his wordes, may observe. The second answer is that Daneus 'elsewhere) a "oweth some significant Cere. But the Rej should have doen well, to name the place or places, which he meant by elsewhere. For we cannot by conjecture finde it.

This I am sure of, that it is not Isagege, p. 3.1.32.11. where he sayth, that she seaching under the law was ly signes, & earthly sigures, as a Schoolmaister specketh to your children: but under the Gospell, open, and man fest, as one dealeth with growen men. They then that thrust in significant Cetemonies, what doe they but consounde the most wise dispensation of God, and make a mingle-mangle of those thinges, which he hath separated alunder?

6. Polanus (misprinted, or uncertainly printed in the Abrigement) is sayd to allow some significant Ceremonies, as feasts, Fasts, Gestures: and his definition of Supersition, is thought to make onely against Ceremonies sacramentall, not Merally significant. The onely was therfore is, to set down his wordes, out of which his judgement about this pointe may appear of superstition, he sayth thus (Syntag. 1.9. c. 3.) Superstition stand

Superflisio eft su eligendo culem Despuelmention, he fayth thus (Syntag. 1.9. c. 3.) Superflicion fland dum excedis in in chusing worship to God, or exceeds measure therein. Im colondo, Vera religio colis religion worships the true God in a manner prescribed byth Dam verum. word: fulfe, (that is to say Superstition) worships Ged otherwif mode verbe Dei prafitipto: In another place what soever per falfa (i.e.faper then he wills or enjoynes. firso) verum Deum aliser teines to Gods worship must by him be required. colityquim ipse is a foolish ill zeale of the popish clergie to use such play rik sule & men. apparrel in Divine Service and by apparrel to be diffingui das. lib.8,e.2. Quicque ad Shed from laicks, that difference and variety was in th culsum Des Persones A Dee old Testament typicall, but the substance being come, who mandatum effe oporter . lib 9. esselvent of meane they to require types any more?

naun Endia. Clooscorum Papisforum, qui vestisu sheasrioo in faceis, utumur, et vesticu laicis, distingui volunta. Ullodesn Eso & varietas, trae in V. Tuypica ; venitate autem tustitu, quid amplitut sypostoquitunet

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7. The next witnesse is Mr. Perkinse, on Gal. 3. but (by varietie of editions) uncertaine what verse of the

Chapter was designed.

The Rejoynder therfore guesseth, that the wordes upon v. 2. or rather 1. were intended, where Mr. P. condemneth the setting up of Images, to be lay mens bookes. To which he answereth. 1. That he also deeth blame the same. 2. that Mr. P. in some persons and places, preserveth dipping, before sprinkling, in Baptisme. Now for the first of these, if the Rejoynder when he writ these wordes condemne (with Mr. P.) suche images or pictures as are lay-mens bookes, it is wonder, he forgot, or changed this judgement, before he came to the seventh section of this very Chapter, where he doeth defende them. And this is plaine, that if images be to be condemned, as they are lay mens bookes, or teachers, then all humane signes, ordeyned to be lay-mens teachers, in religion, are also to be condemned with them.

The second is an affected stim-stam. For dipping \
(upon just occasion) rether then sprinkeling, is no more a humane Ceremonie, in Paptisme, then drinking a convenient drast of wine rather then slight tasting is an

bumane significant institution.

But yet how soever the Rejoynder upon conscience of the confanguinitie, betwixt Images, and significant Ceremonies did suppose this first verse of the Chapter to be meant by the Authors of the Abr.) I thinke rather that they intended the source and twentie verse, where M.P. doeth distinguish betwixt Ceremonies significant, and those of order, and sayth that the former fort were Ggg 3 absolute

alsolutely abolished, but the other onely in respect of their special determination.

- 8. Maister Metbur e was cited (out of a Manuscript, (as it seemeth) as giving the same judgement of significant Ceremonies. But in his later time, he cressed not so muche others, as himself in blotting out this sentence I leave therfore his name under that blotte, and other like, whereath he soiled himself in his later times.
- D. Witgift him selfe, is brought in (by Abr.) dis fliking any præscript apparell, should be used in Gods service, for signification. Def. pag, 291. To this the Rejoynder answereth 1. that in the same place. P. Martyris alledged, as :pproving white apparell, for Ministe s (who are compared to Aniels) to use in signification of their office, because Angel app ared in white: Which should have put him (as the least) out of our Bill. But it followeth not, that therfore all tellimonies of Martyrs, must be put out of our Bill, because he varieth from them, in this. In the other places, he speaketh from good groundes of Divinitie: but this reason of his, hath no more some in it, then if from the picture and apparation of Angels, it should be gathered, that no Minister should wear a black night-cap, a black tippet, or a blacke hood, which our Canons doe commande : or that every Minister should have sixe winges fastened to his body, with certain, vizard faces, like unto the faces of Lions, Eagles, and open, because Angels have so appeared, Is. 6.Ezech.1.

It is answered 2, that we should beleive the sayd D. White gift in this, that our Surplices are not appointed for any morall signification. But we cannot beleiv, whatsoever one Prelat sayth of our Ceremonies, (for to avoyd the dint of Argument, though it be against the common profession of our Churche, in the very Service-book,) is presently to be beleived.

The 3, answer is, that D. Whitgift did use, defend, and arge, fignificant Ceremonies, which is true, with shame and all: but many a man, upon the racke of an Argument is brought to confesse that, which other while he is woont to denie. Finally this consequence is denied: D. W. did not approve of the Surplice for signification: ergo of no lignificant Ceremonie: the reason of which consequence is given in the Abridgement (p.35.) because no good reason can be coven, why the Churche may not in-joine a proscript apparell for signission, as well as any other Ceremonie.

Thus the Rejoynder hath tried what he could say to those restimonies, which the Def. had omitted, in this place: and doeth so please himself therin, that he beginneth a plaudite to himself, saying that he hath spenly whopped the Repliers friends: he meaneth the Authors of the Abr. who were wonte to be his reverend friends also. But this whipping of his, is just as if a man should whippe thornes, and prickes, with his bare handes, getting more gashes therby, then he dealeth or giveth blower. It is not fafe so muche as to handle sharp edges muchelesse to whippe them, with naked fingers.

10. Now

en harre.

10. Now we must hear, how the Rejoynder doeth fay for the defence of those answers which the Defe gave to four Divines, chosen out by himselfe to an-Iwer, C'whome, Calvin is the first. Of whome it is faid, that he conden nesh onely fuel e Ceremonies, as are sub. fitnied to the very office of Sa raments. 1 Jayas Sua meaneth pare of the office of Sacraments, he and we nie Loc foconsent about Calvin · but if he meane the Wholle comit merito fas fruffet. plete office of Sacram, then he wrongeth Calvin. For bilitant en 160/eggua upon Lev. 4.21. his meaning cannot be, that all the olde no Jatha nam tabés. Ceremonies of the lews, had suche a complete Sacraed diligen-กรรงคณินาช mentall office, as Circumcision, and the Passover had eduse fus Vpon lsa.20.2. speaking of Isays goeing barefoot for a rifes, aus ties Ceremo. figne of future captivitie (which was not the full office 18 \$10 L.et18 CIBMURTIS rudus. 1p- of a Sacrament) he fayth: If Is ie had done this of himselfe hacretale he might well have been laughed at. Those rites are of no finer la est: preficifeun. worth which have not God for their author, which we are 14 Dee ca mplette debe- carefully to note, against the papists who obstrude upo us empty enepieren ceremonies for true Sacraments. This rule is for them: if reduced, ime they come from God we are to embrace them, if not, to score teliamen reci- them, nay they cannot be received without dishonour to God, wa ejus doi bo- when therin mortal mentake upon them the authority of God. From mor- And upon Mat. 21. 25. he hath this doctrine: no facted signe ought to be admitted among the godly, unlesseit be shew-Dolleinaef wen to be of God, nor is it in mens cloyfe to mint any thing. stels milion ACTUM SEAUTH But the Rejoynder affirmeth, that Calvin doeth express lebere inter fier admirsi, allow Symbolicall signes, as excercises, and incitements mi a 1: eo ero. of pietie. The Place he meaneih is Inst.lib. 4.6.10. folla efectos. f.18 ,nec effe in sect. 14. where ther is no expresse allowance at all, of bominum arbs. PILO PINIGRATO mere humane Symbolicall signes, but onely of some Care-**B**IGNIES

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Monies, to belpe she ruder fort of people in their unfails hieffe.

Now this kinde of Ceremonies Calvin himself shi the
28.29. sect. of the same chapter; doeth manistelly deviced and necessarie decencies
that in the state of the same ships we be stirred up to piety. That address is a Decount which so makes for the reverence of holy things resource that in that is be a fit exercise of trodlines. This being satisficate considered, and withally that the Rejoynder in this piete calls of the considered, and withally that the Rejoynder in this piete calls of the Courter; (cap. n. 1962) that the Rejoynder in this piete calls of the considered, and withally that the Rejoynder in this piete calls of the considered, and withally that the Rejoynder in this pieter calls of the considered and calvine on the continuous admitteth, it is plaine, that serious and pointe, and Calvine on the ontelly admitteth, it is plaine, that serious and more humane unstant incrementers of piete, are not be serious at prison of the him and the serious and more humane unstant corresponding.

11. The locond witheile; whome it pleated the comme Defito take notice of , is Zepperus; or tather, fundrie Protestant Synodes, by Zepperus divulged , as he she. weth in his præface. Now his wordes are tel downe before in their and 2 feelibil of this thapter ? to that hau we are onely so confider, what the rejoynther batts to fay against, or upon them. And first he flieth to his olde muse of Ceremonies esticinit of grace, in Poperie. But this muse-hole hath been formerly stopped. And if it were open in other affaults, yet Zepper liath sufficia ently provided for it here. ... For befile that he directed his censure of Cerem !! (in a great part) against the Lutherans, who denie all efficacie that the Rejoynderdeairth, he fayth plainely, that by thefe humane wy sicath Gerementes, God well nor firm up devestion; faish? and refered was in the hears. of excilinar point bishereconte co-. The second part. Hhh OUT

our Def. and Rejoynder, his tenet. Porthe releiving of that weak shift, the Rejoynder (in the second place) affirmeth, that Zepper (cap. 16.) doeth allow of dipping, and thrice dipping, in Rapsisme, as an humane Ceremonic Mascd in Gods worship to segnific the Trinisie, and our Lords resurrection on the third day. Now in the 16. chapter, ther is no one word of these matters (which kindeof misciting or misprinting the Rejoynder useth to make a great matter of in others) but in the 12. chapter, I finde fuche a fonde allegorie of thrice-dipping meerly ne lated out of Augustine, but no allowance of the same, Nay, if the matter be well confidered, I thinke the Rejoynder himself will scarce allow of it. For 1. therein be no better reason given for placing of a mysteriein thrice dipping for Baptisme a then in dividing of the bread to be receyved in the Supper, into three parter, as the Papills doe for a mysterie among other of their massing toys. 2. This thrice-dipping for mysteric, is so mingled with the true Mysterie of Baptisme, that to all appearance) is is made a part of that Holy Sacrament 3. For man to institute an outward repræsentation is an Image) of the Holy Trinicie, is a very great pradumption, against the second Commandement. Christ himself never appointed any suche my sicall reall signe. neyther can that incomprehensible mysterie besitly sepresented by any such exciplicatic as is of mans making 4. To invocate the name of the Father, the Sonne, and the Holy Ghost over the baptized, and then by thrice redipping, or sprinkling, upon mans pleasure, to significe they are three Persons, is as if one should light a andle, for the manifelting of something, and then put a bushel over it, for signifying of the same thinge. 5. How can the same three at one and the same time, signific three Persons, & three days? Can men give manifold disparate senses to one and the same Ceremonies, as literall, allegericall, propologicall, and anagogicall? 5. Why may not as well three! Crosses be made upon the Baptized, for the same mysteries? 6. It could not be of any moment, for those auncient Byshops, sometime to dip thrice, for signifying of the Trivicie, and sometime once, for signifying of the Vnicie. Seing Trinitie and Vnitie are not to be separated in the solemne signification of them, and Heretikes are not consuted with humane signes.

12. Iewel is the next in order. But for so muche as neyther his wordes are quoted, nor the place where they may be founde noted, (on eyther side) but onely according to one English Edition, which I have not, I cannot say muche of them: Yet this I may truly say, that the Rejoynder is put to hard shift, in opposing of the Repliers answer, when he distinguisheth betwixt graces, and duties, actually performed. For these two are expressed by the same name, of the Apostle Paul, 2. Cor. 8.1. I doe you to wit of the grace of God, bestowed on the Churches of Macedonia etc. But it seemeth that humane mysticall Ceremonies are of like nature unto those olde legall Ceremonies, which onely signified what men ought to doe, but gave not grace to doe it: so that they are to be referred unto the killing letter.

In fearching also for the place, in my latine copie of H h h 2 lues,

Saramenta Domini mieles. t sine quadam lars-Ritte fatwo & puriliam Cerema 7:14* print t 6 /****** In laru it Ponifice erfone Cantiones ejuf. rondi alduloe: .;;cte.

Incl. I found the symptotes Artistipagization The Papille have blurred firely, Secramenes with a number of Suscellie tion and Child b. Commences, and have added fach like Sanctions to them. Now if by the superstitiousnes, and childishnesse, which is found in the Popish Cere, before their multitude, and before their fanctions binding consciences to them, he did not mean their invitical Genification, upon humanc inflitution, I would willingly learne of the Rejoynder what his meaning Beza was by the Def. granted to speak for us.

But the Rejoynder (having now exercised hmself unto confidence in suche clusious) will needs haveir, that Bezas phraze onely, not his meaning doeth make Let us therfor hear his reasons. 1. Beza (sayth he) condemnethall symbolicall rises, which he called Sacramentall, that is signifying spirituall graces, not duties. Now Bezas wordes (ep.8.) are these: 1 affirme that so often as the ancients brought into the Churcham Sacramentals i.e. Significative ceremonies of Spiritual things forft they greivens, offended. Withall thinke that all symbolical rites should be once profigeted out of the church whereinto by no right they could ever enternorus long as they remaine can the Church have her native being restored. Here is no mention at all of graces, but only fire permisser, of spirituall thinges: and yet the Rejoynder would perswade his reader, that he fayth not spiritual duties, but graces. His glosse is naught. Spirituall thinges comprehend so well spirituall duties, as graces. How this reason will be excused, I cannot guesse: except perhapsit polio existimo.

Gravishme a veterihus toties peccasum ese dico,que. ites ullas Sa-CHAMONSALIS. 0.0.000 um Spi--: rualium fignificativas (etemental in Des Ecclefiam introduxerunt. RITUS OFFI Symboly car fee mal ex Ecelefia Chrifiana, " quim millo m. quem ture in. perflears opertere , mee ill manentibal. form Ecclefa rat va polibri. sudres + film

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be answered, that humane Ceremonies doe signific duties as they are carnall, and not as they are spirituall. It is further to be marked, that Beza there speaketh of of suche humane significant Ceremonies, as were in common use amonge the ancient Fathers. Now the Rejoynder will not say that they had in common use, so many humane Sacraments, as Beza noteth them to have had fignificant Ceremonies. 2. The second reason, by which the Rejoynd. would prove that Beza meant not simplie to condemne all significant Ceremonies, is, because he alloweth some Feasi-days, confesseth the Surplace and kneeling to be in their nature indifferent, and faith that the Croffe might sumetime of olde have had lawfulluse. For the former of which, if the wordes of Beza, had been noted, more might be fayd. In the meane time, let this suffize: If Beza did allow of some humane Fealt-days, it may better from this place be gathered, that he did not account them fignificant of spiritual thinges, then it can from them be gathered, that in this place he did not condemne all suche significants of mans making. Neyther doeth he affirme a fignificant Surplice to be indifferent. And as for kneeling, that is more excepted against for other causes, then for instituted signification.

But in the last, ther is odde dealing. For wheras Beza sayth of the Crosse, ne olim aliquis surrit usus ejus etc. which is as muche as to say though this were granted, that there was some use of it of olde, the Rejoynder makesh him to say that there was of olde a lawfull use

of it,

Hhh 3

It is enough for any man, to read over Beza his eyght and twelf Epistle, for understanding not onely of his meaning, but also of his reasons.

opposing all humane mysticall Ceremonies, the Replier added out of Bellarmines observation (de effects Sacram.l.a.c.30.) that at least Calvin, Barentius, and Chemitius were of the same minde. Now concerning Calvin, enough hath been sayd before. For the

disputed, is of Ceremonies meritorious, and binding the

other, marke what the Rejoynder hath to say.

The question (sayth he) in that place of Bellarmine

conscience, out of the sase of scandall. And is this all? Surely then the Rejoynder had no reason to objectunto the Abrigers, and the Replier, abusing the Reader. For (to omitte that which in the first part of our Dispute, hath been answered, concerning merit & binding) any one that looketh upon Bellarmine, de essect. Sact. 1.2. cap. 30. may see, that he divideth the controversit betwixt us and the Papists, into sixe heads, the fourthis about binding the conscience, and the fift about merit, but the third is whether the Churche may appoint new Ceremonies? The Assimative of this question Bellarmine proveth, from the Feast instituted by Mordechay, and that of Dedication, instituted in the Machabees time, etc. which are the Def. and Rejoyners cheif arguments for fignificant Ceremonies. And professeth plainely (as our men doe) Our Proposition is no more but this against here. tiques that the churci may appoint new Ceremonies not indeed to justifie us from mortal fins but to other ends. the

Nofira propofisic folumo aj forio, comera Haristeos, iliocere Ecclefia unfisuere noves Communicati, nen adjuntificandum a peccas; morsalibus, fed adalicos finticap. 31.

the Negative part, Bellarmine nameth Calvin, Brentins, and Chemnitius. Now the Rejoynder to darken all, confoundeth the third, & fift question into one hochepoche. Who then doeth abuse the Reader? Of Calvin, enough hath been fayd before as also of Brentius, under the title of Witinberge Confession, Chempitius onely (being altogether passed over by the Rejoinder though he was not onely propounded by the Replier, out of Bellarmine but also in the Abridgement, pag. 32, is here to berepresented, in his owne wordes. Yet concerning Breitus first, a few wordes may be needfull. The words of Wittenburge Confession (before cited) are plaine. It is not lan full, to devize new Ceremonies, to shadow forth the truesh already layd open, and brought to light by the Gofpel: as in the day light to set up Candles, to signific the light of the Cospel, or to carry hanners & crosses, to signific the victorie of Christ, thorough his Crosse. Of which fort is all the massing attire. Of this Confessio Brentius was the penman: and therefore Bellarm. cireth the same as Brentius his sentence about Ceremonies. The Rejoynder answereth 1. that Beilarm. fayth onely that Brentius reprovesh the hallowing of water, cyle. &c. consecrated to signific and worke supernaturall effects: because the mysteries of faith should not now be shadowed out. De cultu Sanct. 1. 3. c. 7. Whiche tobe nothing so, the very words of Bellarm. will shew. for neyther out of Brentins, nor against him, docth Bels wake any mention of consecrating suche thinges to worke, but onely to signific spiritual effects. First they are bleffed to signific spiritual operations. For the again sprinkling of the ashes significall panance, or. Northern spirituals of the ashes significall panance, or some significant spirituals. 37 igus 11:41 1 TIO B: cally de alumb a Bione. Name nta fizospi4-21 403 - 010 funt gropise a tome bears on soled reprasentation AND INTORE 1. ruim 214. H. I um nuifes. 1.47, + 177184 d'um, vel el :: m per um praterila um, gns Lithfinie for ad affella encisandum.

Neme (layth

de d'acram. dring quam

Lurbeim 10. rodul of in

illas rugas,

doesh the resson of Brestius of adumbration binder, for those significations are not properly adumbrations, but outwardre. prasentations of prasent invisible things, and of things fin. tuall. Or els of things past, most usefull to stir up the affection. Hence it is plaine, that Brentius is opposed by Bellam, for houlding the Proposition of this our third Argument, that his reason is ours: and that Bellarm. his answer, so well as his tenet, is that which the Defland Rejoynd. doe maintayne against us. 2. A lecond answer, or rather objection, is used by the Rej. that Brentinali loxed Lutherun Crosses, and Images, as being a Lutheran, Now it is well knowen, that Brentius at the first did write as became a grave Divine: but after broke out into the Vbiquitary faction, siding against these whome he called Zwinglians and Calvinists. That which we allege, was written in the name of the Churche of Wittenburge, & so presented unto the Counsell of Trent, out of his and others best judgement. If cyther out of securitie, or out of faction, he did, and writte otherwise, after, it ought not to be put in ballance against this Confession. It is no great mervay!!, if a Lutheran does crosse his owne Doctrine, even about Ceremonies.

For in the same kinde they have Luther himself for their example: No man did more hardly inveigh against Calvin s. Def. those triffles then Luther did, and yet reterned them for the That when occasion required . he was fo wellmente we commend him, but that while he contended against

94 SEAMER them, he submitted to the them, we parden in him. ... !###?### 4. fr. milage,

rotinais Qued ranta vehementia ufus oft foudabile oft, quamita exigeres necresirad. Qued non alfulit fait Pochiojig. Jorghu

Something

Something like was the case of Chemnitius, whose words the Rejoynder thought good to passe over in silence. They are these (de ritib. Sacr.ad Can. 13.) When Christ himselfe so instituted the Sacraments that he required Comisered them to be nfed with fuch and fuch rites, it is a very hard que tous more stion whether it be lawfull for men to add other and that fo manuscreet manyover and above. As if what rites Christ liemselfe aimmeron. prescribed were either not enough, or not fit enough. In divine question inflitutions as we must take nothing from, so we must adde minima pernothing to them. But wheras they fay by fuch rites many practice, et things are proffitably signissied, we answer that belonged to the a veries re-State of the Old Testament, but what Christ in the New file support Test. would have learned, must be saught with the light of temorie illa the word, not by shadowes. And we have a promise of the que in admin force of the word; but not of the efficacte of shadowes devised mentous Di by men. And what rites he would have used by the word, in som, res those he himselfe appointed, etc.

quidem mile von lut infilt BIS fuel wei . 4 nea, vel fuffi. eientes Infliti tion Dinme

ficus minil detrabendum, isa etiam nilist addendum eft. Quod vero procendum, per illes visus ab bomunione adm Ess multapió & utilister femificars, moners, & deveró, ad allud responders posefi, figuras propriar e e b'eren Testamens, qua vero in Nevo Testamenso Christus moners ac decero voluis non umbiss, sed luce b'eres, tradia proponi voluit Er de Verbi, non antem de figurarum ab hom nibus inventarum, efficacia, babemus pronem : ques vere retus verbe adirivers voluit, ees spfe inflituit etc.

Ther was some cause, why the Rejoynder did not care to infift on these wordes. For Chemnitius maketh it & very bard thing to justifie humane fignificant Ceremonies in Gods worship. The Rejoynder sayth, it is as easy as to justific writing by Characters. Chemnitius maketh them additions to Gods Institution. Nothing lesse (sayth the Rej.) no more then a Cabinet, wherin a Tewel is kept, is an addition to it. Chemnitius judged them re-The second part. Iii pugnant

pugnant to the New Testament. The Rej. sayth, that there is manifest allowance for them, and authoritic lest unto men for instituting of them: (as for sooth) in those words of Order, Decencie, and Addification.

15. The Replier added unto the witnesses afore. fayd, Iunius & Daneus. But concerning Daneus, we have already considered what the Rej. had to except. Inning onely remayneth: whose wordes were quoted out of his animadversions upon Tell. de cultu Sanctorum, lib. 3. cap.7. an. 12. Heer the Rej, rouseth up himself, as if he had gotten a great advantage, putting on tuche confidence, or rather forth suche shews of it, as if it had been meerfolly in the Repl. to make mention of lunius. His rejoinder therfore is to be considered in all the parts of it. 1. First, he conclude that the Replies no wife man, in not telling them, to what objection, or affertien sunius does there answer: because (forsooth) the Repl. hin:self had sayd, it was no Wisdome for any man to take up an answer made to an objection, before he consideresh the affertion against which the objection is made. As if it were all one to consider the assertion, and to tell them what it is. Is not this a fine consequence? 2. He attributeth unto the Repl. a Sophisticall wit, in concealing, that the affertion of Bell. by Iunius opposed, was, that the Churche may of her power, conscerate creatures, to signific, and worke supernaturallesfetts, &c. But from hence nothing can be gathered, for the advantage of the Def. and Rej. except it appear, that Iunius did onely speake of the Working, and not distinct ly of the signifing, which tell. would have given unto those Ceremonies: whiche how false it is, shall præsent-

ly appear. 3. He noteth a shamefull falsification of Iu-nius his wordes, in the translation of them. Iunius his wordes are: Homo non potest creaturas ad significationem adbibere. The Translation is: Humane Ceremonies cannot be lawfully nfed for signification. Where is that great fa! sification, which drew from the Rej. Are vou not ashamed? or can you not blush? The Rej. his owne translation of the same wordes, is: No man can lawfully applie thinges to signification. He must discover the mystical difference betwixt wsing for signification, & applying to signification, before he can cast suche shame upon the Repl. & none upon the Rej. 4. To shew Iunius in his owne posture, and the mis-reporting Repl. in his owne colours. The Rejoynder translateth that wholle passages of Iunius, and noteth upon ir, first, that Iunius speaketh of consecrating ceremonics. To which I answer, that in the wordes, as they are by the Rej. translated, he expresly condemneth all applijnge to signification. And if confecration were included therein, I hope the Rej. will not disavow confecrating of Churches, Churche-yardes, Altars, &c. contecrating of Churches, Churche-yardes, Altars, &c. Secodly, he observeth, that Iunius doeth professelly sever the point of signification, from that of efficacie. As if the Repl. had confounded them, and not rather distinctly insisted upon signification onely which Iunius doeth as distinctly and protesselly condemne, as efficacie, Nay it is the Rej. his common fault, that where the Papists speake of efficacie and signification, and our Divines distinctly answer of both, he will have no answer, no not those of Calvin, Frentius, Chemnitius, Dancus, nor this of Iunius, to belonge unto signification distinctly, I i i 2 lii 2

and by it self. In the third place, he telleth us, that surius in the two next annotations, deeth allow voluntarie significant Ceremonies. Let it therfore be considered, that I unius in the thirteenth annotation, infinuately at the least his donbe, whether any voluntarie significations can proceed from good: a bono, si forte. 2. He sayth they proceeded from simplicitie, and turned to superstition. Which phrases of his, he so interpretely other where, that it may easily appear, he did not allow that which here he calleth simplicitie. For cap. s. annot. 15. he calleth it vanitie, in opposition to the simplicitie of Christ. And in the second booke, de reliquiser imaginibus, cap. 27. annot, 29. he calleth it plainely simple superstition. In the fourteenth annotation, he maintenant this affertion: In divine things no shadowes are

In rebus civit tuis & factis ad Ecclefiam per l'Incensibut, mul I a adumbrationes in Ecclefia gette adhibentium, figuat faftsut Deuis faftsut Deuis

rightly used in the Church but what God hath instituted. But (sayth the Rej.) he doeth by name allow standing in prayer, on the Lordes dayes, as a significant Ceremonie, as also hely bread: annot. 10. Wheras Iunius testificth plainly, in the 9.note, immediatly before, how he did onely excuse, as comparatively telerable, such cancient Ceremonies of the Fathers. Irimum suit tolerabile: Patrum simplicitatem piam excusamus. So that Iunius being scen in his owne posture, and the reporters in their colours, let the Reader judge, where is the cause of shame and blushing?

SECT.

SECT. 5.

foucerning the wronge, that is doen to Gods Sacraments, by bumane significant Ceremonies.

He Argument dependeth on this: that humane Ceremonies appropriated to Gods worship, if they be ordered to teache any spiritual dutie, by their mysticall signification, usurpe a chest part of the nature of Sacraments. This was in the Abr. backed with many testimonies: which the Rej. having before cluded (so well as he could) here contenteth himself to say, they are counterfeit, forced, or so ged stuffe: The contrarie where shath been declared. Now for the maked Arg. he affirmeth it to have no sun which must be tried by the answers, & desence of them.

The Defifit answereth, by a distinction, betwixt the signification of grace conserved, and the signification of mansdutie, the former where the maketh Sacramenta!, but not the later. To the which was replied, that Sacrallo doe signifie the dutie of man towards God. This stay the Rej. is not true: bec. Sacr. doe onely implie that dutie. But I would knowe of him, 1, how the Sacr. as signes, doe implie that which they doe not signifie, all so well as our signe of a crosse doeth signifie any dutie? The acrall crosse doeth (though very untowardly) represent the woodde crosse, whereon our Saviour was crucified, & so by a trope, Christ crucified: & then implieth our dutieto Christ. And doe not Sacraments signific Christ, & our dutie toward him so well as this? 2.1 aske, Lii 3.

If Baptisme doe not signific our wholle mertification. vivification, and putting on of Christ? 3. If the Sacraments doe onely by themselves, implie these duties, yet that implication being explicated in their administration, what use is ther of putting that explicated dutie under a bushel, or bed of mans making?

The Rejoynder not trusting to that deniall, faythfurther, that if the Sacraments did signific mans dutie, yet that is not a cheif part of their nature. To which I may replie, that if it were not a cheifpart of their nature, but a part onely, yet it is presumption for mente take any part of the Sacraments, and let it upon other thinges, at their owne pleasure. But seing by the nature of the Sacraments, is meant their office, and use, and ther be many offices and uses of them, some of which come not so neer their cheifest office as this fignification doeth, it may with good reason be termed a cheif part, Calvin (Consens de re Sacram.) sayth thus: Sacraments are notes and badges of our Christian profession and incidements to thankfulnes, Exercises of pictic, & bonds under cut

Secrementa BOIL FORT AC seffera profesi. On I Christianas five focuetatis, stem ad grainsum allienum hands to the us to Gods service, but their cheife end is to fig-Incibate enta pietatis denique exercitis, G Synerapho ad Des cuisam na obligances: And Land

pracificus eft, ora:: 214 1 cmie

4 6 3 1:27 CO

nife and sigure the grace of Cod to us. Now though this last be the cheif office, yet amonge the former one is more cheif then another, and which of them more cheif, then this of signifying spiritual Greate duties with obligation to the performance of them?

To prove that the Sacraments signific morall duties (which first the Def and in defence of him, the Rejoynder denieth) it was alleged, by the Repl. that the wholle Covenant is in them signed and sealed, betwist

God

God and man in which Covenat mans dutie, thorough grace is there professed, and represented. Wherupon the Rejoynder 1. concludeth, that fuche signes as dee neyther signe nor seall the covenant of grace, cannot partake the office, or speciall nature of Sacraments. Wherby he gaineth nothing but his owne ideal shadow. 2. He gathereth, that noteffe signifying, without sealing, be a more principall part of the nature of Sacraments, then sealing, suche signes as communicat with them onely in signissing, doe not participat any cheif part of their nature. Which is as mere non sense, as if one should say, that unlesse teaching, without scaling be a more principall part of Sacraments, the scaling, then the preaching of the doctrine which in Sacraments is signified and scaled, doeth not participat any cheif part of their nature. 3. He answereth, that the Sacraments doe confirme our obligation unto sanstimonie, in generall, but not signific any morall datie in particular. Here then is the mysserie: the Sacraments to confirme (by signification) all our duties, but nor this, or that dutie.

If our Convocation had been of the Counsel, when Sacraments were appointed they would (as it seemeth) have made them more persect. But this is certain, our Saviour meant to put a difference, betwixt the olde A. B. C. and the new maner of a ming sitting for riper yeares: and therfore did not soll out every letter concerning our dutie, in signes, as of oulde, but give us the summe in a few signes. Whosoever therfore goeth about to multiplie significant signes, crossed the very intention which was tespected, in the institu-

tion of two Sacmments onely. Beside, the Crosseit self, doeth not signific our dutie of constant sighting under Christ, in patricular, against this or that temptand of sinne, the world, or the Devill, but onely in generall, so that by this reason, we should, or may have as many significant Ceremonies, as there be particular temptations to be resisted. Whither shall we come, at length, by walking in this Ceremoniall way?

4. The second Argument, to the same purpose, by the Repl. alleged, was, that the name Sacrament, as It signifieth an oath, or obligation, doeth import, that the Sacraments signifie our dutie to God. To this the Rejoynder answereth, that the Sacraments doe in deed implie, but not represent any morall dutie. Now let any reasonable man judge, whether dipping under the water, and rising up againe, or taking of food for strength, and growth, doeth not more represent spirituall duties, then making a Crosse with ones singer, in the ayer?

5. The third reason mentioned, was taken from the name Eucharist, notifiing thankfulnesse, and the taking of the same, in remembrance of Christ. The Rejoynder his answer is, that the word Eucharist is no Sacrament, luca zerme brought in by men to put them in minde of their datic an receiving it. But that word doeth notifie the nature of the Sacrament, at least in the judgement of al Divines, that have in this meaning used the terme, though it be not a Sacrament. And they are more then that the Rejbits judgement can counter-ballance. Yet if significant Ceremonies be like unto wordes and characters, as the Rejoynder sormerly maintayned, that very word must needes

needes be a Sacrament, or a lignificant ligne of a Sacrament: because it was brought in to put men in minde of their dutte in recepting, as the Rej. Speaketh. He addeth 2. that ther is no element, nor action of that Sacrament, so particularly repræsenting thankfulnesse, as kneeling doth reverence, or humilitie, Where first, he maketh kneeling a significant Ceremonie, whiche hitherto he hath seemed to denie. 2. I answer, that the very action of receyving fo great a gift, in a cheerfull humble manner, doeth repræsent both thankfulnesse, and humilitie, fo far as Christ would have it repræsented by signes. The very celebration of a great benefit receyved, is a signe of thankfulnesse. Otherwise, let the Rejoyndet tell us, what repræsentation of thankfulnesse was in the Passover, for that benefit of passing over the Israelites houses, when the first-borne of the Ægyptians were flaine?

6. Instance was given (by the Replier) that both fanctivie, and constancte, which are the thinges signified by Surplice, and Crosse, are signified in Baptisme. The Rej. his answer is, that they are not barely or onely signified in Baptisme, as duties, nor by any distinct signe represented. As if this were the question, and not this: if Sacraments doe signifie morall duties! Certainly, if Sacraments doe signifie these vertues as graces and duties (as is proved, and also confessed) no Christian need desire to have them signified over againe barely and onely as duties, no more then after an instrument made betwixt the Lord of Manner, and his Tenent, conteyning the conditions of both partes, the tenent should seek for a new instrumer, Kkk signifying

fignifing his conditions a part: and not onely so, but after that his conditions had been expressed generally, that he should keep all the land in good culture, according as he found it, he should seek for one instrument about the woodes, another for the arabic land, another for the miedowes, another for the passures, and another for the broome feilds, or for every aker one, & that not from the Lord of the manner, but from some suffice of peace, or high Constable of the Hundred. Neyther is it a thinge profitable, for Christians to remember their dutie, without remembrance of Gods grace thereo appearetyning.

7. Against mysticall-morall Ceremonics, of humane institution, the Repl. brought this Arg. in Mr. Baines his wordes: To be a teacher of my understanding, and an exciter of my devotion, are suche effects, as require vertue, inharent, or as issant, to those thinges which should be causes of them. Eut no signe of mans divizing, hath any suche vertue, in it, or with it. For then it must come exther from the word of creation, or from Gods after institu

tion.

But from neyther of these, have the signes of mans divising any suche vertue. Therfore no signe, of mans divising, can be a teacher of mine understanding, or an exciter of my devotion.

This the Rejoynder confuteth first, with skornefull wordes, as a sickly childish, and long some objection. After, he answereth, that our monitorie Ceremonies, are onely externall occasions, and objects, wherby the minde of man man workesh upon is felf, not causes working by some vertue in them.

Where 1. observe, how he mangleth and marreth the Argument, that he may maister it: the wordes are, that suche effects require vertue inharent, or assistant: he interpreted them onely of vertue in them, i. e. inharent, leaving out assistant: and yet dareth affirme, that upon this siction of vertue in them (which is his owne siction) the whole objection is builded. 2. He maketh our Ceremonies to be onely occasionall objects, and no causes: wheras every instituted signe is a meanes, and so a cause of that effect for which it is appointed, as Logick teacheth. And if they were mere occasions of conceyving that which they signifie, then a white Surplice would not prove half so significant a Ceremonie of Ministers sanctitie, as a white Cocke, especially when it croweth, nor an aeriall Crosse, so significant, as a Gallowes. Beside, if our Ceremonies be occasional objects onely, then no man is tied to regard the whitenesse of his Ministers Surplice, therby to thinke of his sanctitie, any more then he is bounde to regard the fowlnesse and soile of it, when for a longe time, it is unwashed, and healso useth it in stead of a handkerchif, about his nose, therby to thinke of the impersection, spots, and blots, which are sounde in Ministers disposition, and conversation. Concerning, Letters, Characters, and Ciblets, mentioned here againe by the Rejoynder, answer was made before, in the first section of this Chapter.

3.To

8. To like purpose, the Repl. used this reason: If humane inventions be suche morall admonishers, inspirituall duties, then our consciences are bound to subject themselves to their admonitions, and so to those mortall men, who made them admonishers. The Rejoynder his answeris like his former: humane significant Ceremonies have no vertue of teaching the understanding, or exciting the develops me; but only externall objects tending by their signification to those uses, to the use of which, the consciences of men are not bounde simplie but onely collaterally, and for another thinge. In which answer, 1. ther is a strange mysterie confessed: that humane Ccremonies are appointed to doe that, whiche they have neyther antecedently, nor consequently, any vertue to doe. 2. Externall objects are made opposite unto admonishers with versue to admonish : as if no externall objects (as Baptisme administred to a childe, before mine eyes) had any vertue of admonishing 3. As strange a distinction is made betwixt simply, and collaterally, and betwixt simplie, and for another thinge: which are suche susting stuffe, that ther is no sear, they should satisfie any but suche as take termes without reasons or right reason.

o. Another reason of the Repliers, was, that every teaching signe, of publicke use in the Churche, ought often to be interpreted, in preaching, and also desended if they be called in question, in the same preachinges, which kinde of preaching, upon Crosse and Surplice, were very absurd, especially in those Parishes, that scarce have Quarter-Sermons. The Rejoynder answerch 1. that the Crosse having interpretation with it, need not be inter-

interpreted: and that the Surplice signifieth, he doeth not well know what, but suche a thinge as may be soon taught.

Now that which he sayth of Crosse, he may as well say of the Sacraments, that because in their administration, they have the interpretation goeing along with them, therfore no Minister need muche preache of them. But indeed, ther is special need, that the very interpretation which goeth alonge with the use of the Crosse, should be well interpreted because few or none, eyther of the people, or of the Crosses themselves doe understand, how it hath that signification wnich the Convocation hath layd upon it, any more, then any other toy, which may eafily be devized by the fame Convocation : as if they should put a straw into the childes hand, in stead of a spear, to signifie, that he should manfully fight, against all enimies of Christianitic. And of the Surplices fignification, feing the Rejoynder himself is not yet certainly informed, what it is, ther must needs be great use of muche preaching about it, first to declare certainly (if it may be founde) what it signifieth, secondly to shew the ground of that signification, or authoritic from whence it commeth, lawfull, and thirdly to urge it upon the consciences of those that are to make use of that signification. second answer is a bundle of phrases : and so let it passe. Onely let it be noted. 1. that he calleth it furie, to charge our Ceremonies of superstition and yet in sobrietie, mainteyned before, that those which count them unlawfull, are superstitious brethren. 2. that he determineth absolutely, upon his resused groundes, that we have stop-Kkk 3 ped

ped our own mouths, from preaching the Gospell, by calum. nistions. Wheras all England knoweth, that those which never preached, or writ against the Ceremo nies, have their mouthes stopped by his Prelates, though they onely professe, they cannot use them by reason of scandall, of which number, Doctor Burgo himself hath been one. 3. He would perswade the world, that some of us place all religion in opposing Cent monies by speaking and writing: which is greater a lumnie, then any he charged us with, or then he cu prove of any one. 4. He affirmeth us to be of all mu he ever knew, the most impatient of opposition, and so most partiall, and Pharifaically proude as if his Prelate were very patient toward those that oppose the Ceremonies, no way so partiall, nor drew any thing from the Pharifies, or as if himself in this Rejoyn der, had not shewed more of these vertues, the any other. 5. Hesheweth where the store litth: it rooting of them out of the hearts of their people, byili mours, and calumnies. We cannot then defend ou practife, but with clamours and calumnies, nor an swer for our hearts, without rooting them out 6 peoples hearts.

10. For the further manifestinge of the useless signification of our significant Ceremonics, the Regard appealed to the consciences of the best conformings. Christians in England, whether ever they found them solves truly stirred up to holynesse, by the Surplice, of to constancie in fayth, by the Crosse? The Rejoynda

joynder answereth, that no man is stirred up by them, as by causes, but onely as by the sight of the creatures, or other memorialls: of which use if men deprive themselves, it is their prejudice or negligence. Now of carses ther was no mention in the quare. And the question being made of the best consorming Christians (amonge whome the Rejoynder himself is one) prejudice, and negligencie of some, make up no answer. The trueth is, that he limitel f could not say, out of his conscience, that ever he felt suche motions within him, by occasion of a Surplice, or Crosse, and therfore baulked the question. Yet this is here to be observed : that by the Rejoynder his confession, our sacred Ceremonies are no more admonishers unto spirituals duties, then any creature of God, i. e. then any butterftie is. And are not then our Ceremonies very facred, or religious. Or is our representative Churches institution, of any more force, or worth, then any childes, that catcheth butter flies?

11. It was added also which by experience, it is founde) that in some one Congregation, where there Ceremonies have not been used, more holinesse, and constancie of faith hath appeared, then in many Cathedral Churches, where they were never omitted. The Rejounder his answer is, that where other helpes stand equall, ther is no difference, save onely in a Pharistical opinion of those, who counte their very apposition of Ceremonies an high point of devotion, and stiffenesse therin, constance in the sayth.

Behold

Behold the man, that even now complayned of elamours, and calumnies. The reasonable part of this an. fwer is, that in Cathedrall Churches, other helpes (as diligent preaching, catechizing, admonishing, directingin Christian duries) are not aquall or answerable to that which is founde in divers Congregations where the Ceremonies have not been used: otherwise ther were no difference. Now heerin, 1. he confutcth himself, in confessing that his Prelates, even those whose admi rable wisdome he extolleth, though they have power enough, doe not provide the cheif helpes of edifica tion, for their Churches, equall to those that are found in poore Congregations, which receive not their Cent moniall helpes, and yet will not fuffer those poor Congregations to enjoy their helpes. For doe they no by this, place a high poynt of devotion in their Cent moniall helpes? 2. How can this stand with reason where other helpes are aquall, ther is no difference? Cet tainly, if our Ceremonies be helpes to Edification (the Def. and Rejoynder mainteine) then where other helpes are æquall, the Cathedrall Churches have a gree advantage in helpes, above other, that want those Co remonies. Nay one Cathedrall Churche exceedet another in this kinde: as Durrham, for Ceremonie docth Chester, and Licheseild.

accusation) changed the phraze used in the Abrigeme a cheef part of the Sacraments nature, into another more obnoxious unto exception, the cheef part, the Repjustly noted this, as no plaine dealing. The Rejoin

Joynder (being loath to leave any of the Def. his words un-mainteyned) answereth, that the Sacraments have but two parts signification, and obsignation: and therfore if signification be a principall part, it is also the principall part: so that the Defend (sayth he) dealt heerin fairely, and pressed us with suche wordes as our-Argument requires.

But r, whoe authorized the Defend to change the termes of our Argument, and then presse us with his changelinges? Let him reserve suche faire dealing for other occasions, when it may passe with lesse notice taken of it. 2. What doeth the Rejoynder mean, to imitate the Defend, in attributing unto us, that we make mere signification, without any qualification or limitation, eyther the or a chest part of the Sacrament? The Abrigement sayth onely, that suche signification as is ordered mystically to teache and admonish us of spirttuall duties, is a cheif part of the Sacrament. 3. Mr. Hooker, (lib.5. pag. 3. 10.) sayth that ther are great flore of properties belonging to the Sacraments; as that they are boundes of our obedience, obligations to mutuall charitie, provokation to godlinesse, preservations from sinne, memorials of great benefites, markes of distinctions. tion from strangers etc. How then can the Rejoynder so resolutely determine of two onely offices, which belonge to them? 4. If all essentiall parts of the Sacrament may be reduced to these two, yet the lesser of these may be called a principall part, without any prejudice to the other, in respect of those me, which make accidentall, circumstatiall, e improper parts of Gods wor-The second part. L1 ! thip The second part. Ship

ship, and so of his Sacraments, as the Def. and Rejoynder upon every occasion doe shift off Arguments with those termes. The rest of this section (beside worder of no weight) conteyneth nothing which hath not been in the former passages, sufficiently cleared.

SECT. 6.

Concerning Lewish Ceremonies.

In In the Abrigement, after the former reason, now mainteyned, this was brought in: that In the time of the Lawe (when God saw it good to teache his Churche by significant Ceremonies) none might be brought into, or received in the worship of God, but suche onely as the Lord himself did institute. Ergo. And after that, this: It is muche lesse lawfull, for man to bringe significant Ceremonies into Gods worship now, then it was under the Law. For God bath abrogated his owne (not onely suche as presegured Christ, but suche also, as served by their signification, to teache morall duties) so as new (without great sinne) none of them can be continued in the Churche, no not for signification. Vpon which last grounde, they inferre thus: I shose Ceremonies which God himself ordeyned to teache his Churche by their signification, may not now be used, much lesse was those which man hath devized.

Now the wisdome of the Def. was, to passe over the former groundes, and onely to insist upon this last inference derived from them. But let us see what he, and

and the Rejoynder have to say of that.

2. About this inference, many testimonies of great Divines, were alleged in the Abrigement: all which the Def.passeth by, as not worthy answer: for whiche, he was challenged by the Replier. The Rejoynder answereth 1. that this is wranglinge, spoken not out of conscience, but out of a spirit of contradiction, etc. To which I answer nothing. But that which the Def. neglected, the Rejoynder taketh to supplie, least we should bragge, as it pleaseth him to phrasiste. See therfore how he dischargeth that which he undertaketh. 1. The Nicen counsel (sayth he) is twice falsisted: first; that it is supposed to condemne significant Ceremonies, by man devized, upon this reason, that God had abolished his owne, and secondly, that the Councel is affirmed to condemne suche Ceremonies at all.

It seemeth the Rejoynder hath more skill (about this cause) in multiplying fassities, then in dividing of them from trueths. For the Nicen Councell was brought in as speaking for one proposition: and the Rejoynder maketh two salse assertions of that one simple axiome. Beside the words of that Councel, or Constantine, speaking for it, are (in the Abrigement) onely brought in as testisying this: that the olde Ceremonies of the law, being abrogated by God, cannot (without simme) be now continued in the Churche for signification. In stead of this, the Rejoynder faineth two-other propositions, and then sayth, that they are two salssifications: which if they be, let him (who is the coiner of them) see how he can excuse them. The wordes of Constantine are: It seemed unworthy to celebrate the

Passever with imitation of the sewish custome. Let me (suche) thinge be commune to Christians, with the lengt, We have received another way from our Saviour, a more lawfull and convenient of our holy Religion. This is pat to the purpose, for which it was alleged.

The restimonie of all the rest (sayth the Rej.) an perverted. 3. Sundrie of the witnesses are knowen to bank allowed our, and all, some significant Ceremonies. It is shame therfore for men gloring of synceritie, in refusing the Ceremonies, thus to leave all synceritie, in alleging of An thors. In which never any protestant writers abused the world so muche, as the Abrigement, and this cavilling Repl Now 1 for the perverting of all testimonies, it is affir med onely, but not proved. Onely some generall say positions are brought in, to support the accusation, a which have formerly been confuted. 2. Amon those which he sayth were knowen to allow of our Cen monies, he nameth D. Humphry, of whome Cambde in his historic of Q. Elizabeth, observeth, that h (though very learned and worthy) never was raile to Ecclesiasticall preferments, because he allowedne our Ceremonies etc. Harding also objectesh him b name, with Mr. Samson, as one that had rather loof all, then use our Ceremonies, and Iucl Apol. c. 5. div 1.) doeth not denie, but defend it : besides how we he allowed of our Ceremonies, let all men judge b a certeine letter of his heere printed, written to th Bishops, the Copie bearing this inscription.

A letter sent to the Rishops from Doet. Laur. Liumphreypot sident of Magdalen College in Oxford and Reader of Divinity letture there.

You

A frest suit against Ceremonies.

Our Lordships letters directed unto us, by our vice-Chancelour, although written in generall words, yet hath so hearted our adversaryes, , that weeare now no more copted brethten & friends , but enimies & syth the old masse assyres be so straight-,, ly commanded, the masse is selfe is shortly looked for. , A sword now is put into the enemyes hands of these hat under Q. Mary have drawn it for Popery, & under ", pretece of good order are ready without cause to be-,, wreck their popish anger upon us, who in this wil use extremitye, in other laws of more importance partia-,, livy, I would have wished My Lords rather privy, admonition then opë expulsion, yea I had rather have, received wounds of my brother, then kisses of myne, enymye, if wee had privily in a Covenient day resigned, then neyther should the punisher have ben noted ,, of cruelty, neyther the offender of temerity, neyther should the pap. have accused (in their seditious book), protestants of contention. Religion requireth naked ,, Christ, to bee peached, professed, Glorifyed that Gra,, viora legis, by the faithfull ministrye of seedinge pa-"flours, should bee furthered, & after that orders ten-,, ding to edification, & not to destruction, advanced, ,, & finally, the spouses friends should by all meanes "be cherished favourd & defended & not by counter-" fite & false intruders, condemned & overborne, & de-"faced. But alas a man qualified with inward gifts for "lack of ourwarde shews is punished, & a mā onely out-, wardly conformable, inwardly cleane unfurnished, is, let alone, yea exalted, the painfull preacher for his "labour is beaten, the unpreaching Prelate, offen-,, ding in the greater is shot free, the learned man with.

, out his cappe is afflicted, the capped man without , learning is not touched. Is not this directly to break , Gods laws? Is not this the Pharises va? It not this ,, wash the outside of the Cup, and leave the inner pu ,, uncl aused? Is not this to præserre mint and anish ,, faith and Judgement and Mercie? Mans tradition by " fore the ordinance of God? Is not this in the school ,, of Christ, and in the Methode of the Gospel aplayn di ,, order? hath nor this præposterous order a woe? The ,, the Catechisme should be reade is the word of Got ,, it is the order of the Church, to preach is a necessar ,, point of a Priest, to make quarterly sermons is law, t ,, see poore men of the poore mens box relieve ", vagabonds punished, Parishes Communicate, Rood losts pulddowne, monuments of superstition defact ,, service done and heard, is scripture, is statute, that th ,, oath to the Q. Majesty should bee offered and takes ,, is required as wel by ordinance of God as of man ,, These are plaine matters necessary, Christian an ,, profitable. To weare a Surplys, a Coape, or ", cornerd eappe is (as you take it)an accidentall thing ,, a devise onely of man, and as wee say a doubt o " question in Divinitie. Syth now these substantia ,, points are inall places of this realme almost neglecte ,, the offendes either nothing or little rebuked, and "fyth the transgessors have no colour of conscience s it is sinneand shame to proceede against us first, having ,, also reasonable desece of our doings. Charity My Lo ,, would first have taughtus, equitie would first have ,, spared us, brotherlinesse would have warned us, pitty

would have pardoned us, if we had be found trespassers "God is my witnesse who is the beholder of all saith.
"I thinke of your Lordsh. honourably, esteeming you as
"brethren, reverencing you as Lords and Masters of the
"congregation: alas why have not you som good
"opinion of us, why doo you trust knowne adversa"ries? and mistrust your bretkren? wee confesse one "faith of lefus, we preach one doctrine, we acknowledge "faith of Ielus, we preach one doctrine, we acknowledg "one ruler upon earth, in all things (faving in this) we "are of your judgement, shall we bee used thus for a "furplus? shall Brethren persecute Brethre for a forked "Cappe, devised singularily of him that is our enemy? "Now shall we fight for the Popish Coate, his head and "body being banished? shall the controversy so fall "out in conclusion, that for lacke of this necessary sur-"niture (as it is esteemed) labourers shall lacke wages? "Churches preaching? shall we not teach? shall we not "exercise our talents as God hath commanded us. Be-"cause we will not wante that which our enemies have desired, and that by the appointement of friends ,, have defired, and that by the appointement of friends ,, Oh that ever I saw this day that our adversaries,, should laugh to see bethren fall together to the eares! "Oh that Ephraim should thus eat up Manasses, Ma-"nasses Ephraim. My Lords before this take place "consider the cause of the Church, the Crests and tri-, umphs of Anti Christ. The laugher of Satan, the ,, forrow and fighs of a number, the myfery and fequel ,, of the tragedie: I write with zeale without proofe of "my matter at this time present, but not without know-"ledge of it, nor without greife of minde. God move your

, your spirit at this præsent to fight against Carnem, , Circumcissonem, imo Concissonem, against literam et k., gem, which principally is now regarded & rewarded, , Speake I humbly beseech you to the Queenes Majesty, , to the Chancelour, and to Mr. Secretary and the rest, , that these proceedings may sleepe, that England may , understande your zealous minde toward the worm, shippe of God, your love toward the poore well, willers, your hate towarde the professed enimies your , unity in true conformity, the other neither be need, full now, neither exacted in any good age. So shall , the little slock be bounde to you, so shall the great , sheepherd be good to you.

By this we may judge of some others, whomeh

onely nameth.

3. That all allowed some fignificant Ceremonies is manyfestly proved salse, in the former allegations 4. We glory no more of spaceritie, in resuling the Ceie snonies, then the Rejoynder doeth in using of them, It is no abusing of the world, to allege general sentence of men condemning that which they seeme to allow it their practise. If it were, I can name one protestan writer, who hath more abused the world, in the kinde, then any, or all of us: and that is no other, the our Def. D. Morton. For he hath written many booke of good use, against the Papists, the cheif grace where is, that (having a good Librarie, and using it with deligence, and discretion) he hath alleged many thousand of their owne testimonies, for the disproving of those errors and superstitions, which the same Authors, in place

other places, or at least in their practise, doe apparently cyther allow, or admitte of. This is the wordy answer which the Rejoynder giveth unto the testimonies alleged in the Abr. (pag. 33.34.) for to pravent our bragging: now let us trie if the Argument naked of testimonies, will not stand:

which God himself ordeyned, to teache his Churche, by their signification, may not be used, muche lesse may thosewhich man hath devized. The Deschis first answer is, that the use of some sewish rite, without any sewish opinion, as Circumcision, and Easter. In which answer nothing is found, that toucheth any terme of the Argument. Yet upon the occasion of it, the Deschwas alked how a sewish Rite, can be used, without some

part of a lewish opinion?

The Rejoynd. answereth, materially, but not formally, and in wife, But he should have remembred that the Argument is of significant rites using, and the Def. his answer is of sewish significant rites using: so that in his grant, ther must needes be granted some formall use for signification. Beside, in all using of humane mysticall rites, upon due consideration, ther is some part of a lewish opinion. I prove it thus: All they that onsiderally use carnall, beggerly rudiments, in Gods service, have this opinion, that suche rites as the lewish (set presignation aside which no Christian ever admitted) are good in the Christian Churche. But all that so use humane mysticall rites, use carnall, beggerly rudiments, in Gods service. Ergo. The assumption I prove thus: All that use mysticall rites, whereo shere the second part.

Min m

is no Spirit annexed by God, as unto the Euangelicall infiltutions of the new Testament, use carnall beggerly rudiments, in Gods service. But they whiche use humane mysicall rites, where o there is no Spirit annexed by God. Ergo. The Proposition cannot be denied, untill a better definition of suche rites be given: not the assumption, except an Euangelicall promise can be shewed of Spiritual blessing upon the use of humane mysticall rites.

Concerning Circumcision.

4. Because the Def. for an example of a sewish rite, lawfull for Christians to use, named Circumcision, the Repl. concluded, that belike, he houldeth Circumcision, as it is used under Preser John, to be lawfull.

The Rej. therfore resolveth us, that He doth so: and also chalengeth the Repl. for saying nothing to dispress him. Vpon this provocation, it is necessarie to say some-thing against these patrones of Circumcisson. Where it is to be marked, that the quastion is of Ecclesiastical Ceremonies devized by man for signification of morall duties; whether it be lawfull, for a Churche repræsentative, (suche as our Convocation) to appoint, and urge Circumcisson, in this kinde, and to this purpose, upon those Christians whoe are under their power?

5. Now of this quantion in the formal flate of it, I finde not, that scarce any doubt was among eunder thanking Christians, before this Def. and Rej. being unted

urged therto by direct consequence from their principles, have now found it necessarie, to mainteyne the affirmative part, for desence of our beggerly Ceremonies.

Ther was some difference betwixt Hierome, & Augusline, about observing of legall Rites, & in special about Circumcision (as appeareth out of the Episses which passed betwixt them, yet exstant) but both of the agreed on this, that as well to Iew, as Gentile, all religious use of Circumcision, for Ceremonie, &c. is now after due publication of the Gospel, unlawfull or deadly. All that have written fince, agree about the same trueth, except Caieran in one place; who is forfaken & opposed therin by all Papists, the Ichites themselves not excepted. Our Divines are so consident of this, that from the unlawfulnesse of Circumcision, they usually dispute against other humane Ceremonies: and the lesuits in answering, are forced to flie unto this (which must be our Def. and Rej. their answer) that the Ceremonies of the olde Testament, are not absolutely abrogated, but onely in regard of their speciall manner, end, & intention. Greg. Valent, 10m, 2. disp.7. quest.7. punct.7. Bellar.de effect. Sacr. . 1.2.c.32. whiche answer is called by D. Fulke (ag. Saund. of images, pag.672.) a beaftly doctrine.

But because it were an infinite and needlesse labor, to allege the testimonies whiche may be easily alleged, against Ceremoniall Circumcision, amonge Christiaus, as unlawfull, I will passe on to reasons against it; that the Rej. may no more say, You say nothing to dis-

prove is.

Mmm 2

6. First,

which all Divines (as the Rejoynder speaketh, pag.75.) prove a power in the Churche to constitute Ceremonies, is 1. Cor. 14.26.40. Edification, decencie, order. But the Apostle, in that chapter, doeth no way give leave cyther unto our, or any other Churche to constitute Circumcission for a Ceremonie. Therfore no Churche hath power to constitute Circumcission for a Ceremonic. For Order, and recencie, no man in his right win will say that Circumcission commeth under their notion, And as for Ediscation, it hath been formerly shewed, that it doeth not require new instituted significant Ceremonies, muche lesse a rejected or abrogated Ceremonie, but onely is the ende of orderly and decent cariage of thinges instituted by God.

7. Secondly, no part of the partition mall, betwist Iewes and Gentiles, may by any Convocation-house, or other Churche be reared up againe. But Circumcifion is a part, nay a principal corner-stone of that partition-wall, howsoever it be interpreted, so it be ap

pointed. Ergo.

8. Thirdly, Circumcision cannot be esteemed more lawfull to be instituted for a significant Ceremonic, then a Paschall lambe: and they two being brought into the Churche, what shall hinder (if it please our Convocation house) but the greatest part of the olde Ceremonial law, may in like manner follow? For the Rejoynder cap.2.sect.6.acknowlegeth no other limites, or boundes for nomber of suche Ceremonies, then the judgement of those to whose discretion is belongeth

to judge therof.

9. In the fourth place, It is not lawfull for any Churche to impose Ceremoniall burdens upon Christians. But Circumciscon is a great burden to them upon whome it is imposed: as our Convocation men would

confesse, if it were imposed upon them. Ergo.

10. Fiftly, It is not lawfull for any Churche, or Convocation house, to usurpe authoritie over the bodies of men, especially unto bloud. But appointing of Circumcision is usurping of authoritie over mens bodies, to the shedding of bloud. Ergo. Adde unto this, that the Convocation-house may better appointe, that all English men, should have their lappes, or their eares pared, or theyr eares nayled to theyr Parish-Churche dore, for signification of that dutie, which they are bounde to performe with their cares and lippes, then suche Circumcision as is in use with the Iewes, and Prester-Iohn. These thinges considered, I thinke ther is no reasonable man, but will sooner reject our Ceremonies, for bringing suche a soul tayle after them, (as that our Convocation may cause all English men to be Circumcized) then admitte of Circumssicision, for love of our paultrie Ceremonies.

11. Presently after the Def. had excused Iewish Rites, if they were used without lewish opinion, he co-sessed (without distinction) that all Iewish-Rites are abolished. Wherin the Repl. noted a contradiction. But the Rejoynder (to helpe at a dead lift) distinguisheth betwirt lewish Ceremonies, as they were spicallor signament. Mmm 3

rative, and necessarie, and Iewish Ceremonies, asthorate morally significant, and free. Now for necessitical freedome, enough hath been spoken in the first pan. In the other distinction, he distinct nothing but spiceall signification: so that (in his imagination) any lewish Ceremonie may be now used, and by our Convocation-house imposed upon us, if typicall significations Christ to come be taken from it. And is not this a Christian doctrine of Ceremonies; that sacrifying of a lamb to signific Christ allready come (as D. Reinelds ag. Hart. of 8. div. 4. doeth conclude from the like answer of Han is now lawfull? It may be he will answer, that he doeth not allow of Ceremonies signifying Christ at all.

But it hath been formerly shewed, that our signed the Crosse doeth immediately and directly signisse Chill

his death upon the Crosse.

But let all this be as the Rej. would have it: whate this for the defense of the Def. whoe sayd even now that a sewish Rite, without a sewish opinion, is not unlawfull; and then addeth, that yet it is more safe to invest new Coremonies, then those sewish rives now abolished? Is sewish Rite used without a sewish opinion, typicall Or is it onely lesse safe, to use abolished types, then now invented Ceremonies? This is nothing else but to make ropes of sande.

rites, which were once Gods institutions, are now about the Repl. concluded, in the wordes of D. Whitakers: Num verò veteres figura subiata sunt, ut local tisse

esser novis? Num Divina sublata sunt, ut humana succedevent? Are Divine Ceremonies abolished, that humane

may be cretted in their place?

The Rej. heerupon complaineth of manifest abusing and perverting D. Whitaker his wordes. And why so, I pray ? 1. D. Whitaker spake of Divine figures, and the Rep.'. by corrupt translation maketh him to speak of Divine Ceremonies. As if D. Whitakers did understand by signess typicall prasignations of thinges to come onely, in his dispute against the Papists, whoe by Bellarmine in that place confesse, the Ceremonies of the old Testa. Common were figures of the new Testament, and therefore is some should cease.

Coremonia vo.
teris Teffanco
ti figura crant
Teffancori
nevi, & proin.
de reipfa profinte ceffan

And what else could be understand, but signisting forested cant Ceremonies? Does not the Rej. rather pervert debuted D. Whitakers meaning, in making him to conclude against spread prasigurations, which Bellarmine did as invall disclarme as him solf?

well disclaime, as him felf?

2. He cuts off by the wast, D. Whitakers his sentence, sayth the Rej. Let us therfor take in the next wordes, according to the Rej. his owne translation: Therfore if the Ceremonies of Moses were removed because they were spicall, why should not the Posish Ceremonies be removed which are not lesse sypicall? Is not this above the wast, against significant Ceremonies? Certainely It was not the meaning of D. Whitaker to charge the Papists with spicall prasignifications of Christ yet to come: and therfore he must needes understand, by spicell, significant Ceremonies.

s. The

3. The wholl e insention (ayth he) wis, so condemne the Po-

Adid good. obijcieni de 🗪 more, & gravi. tate legan Pontificiarum.

pish Ceremonie , as nice, farie, or Sacramentail, Butthis could not be so: because Bellarmine in that place, fish answereth about their figurative nature, and then after addeth: to that which is objected of the number and weight of popiso la res. 4. D. Wh. (addeth he) did . ll ro of human significant Rites: as cereain Feasts. Now if D. Wh. veelding something to the streame of time, and custome, did account some suche humane institutions tolerable, that is nothing to the purpole. For we urge here his generall rule onely: of Fealts we shall after answer In the meane time, concerning D. Wh. his generall featence of humane fignificant Ceremonies, let thefe his wordes be considered: Bellarmin (aith, the Ceremonies and

Belleminu ais, Caromeni. inflitutas ad juvandes ru. dieres Respondeo, ude, 210 effe Ceremo mus eruliendes dedit Deut Scripturalist ex eis rudes un-RII MEI OTEM THE. ceffariamhantirene sete. De Sacram page 203. Den hoe dif. erithe effe volus inter Juleu & nes quedille: ut j meres decuit perligna je ilb.lim ; 200 118 viros, jimple. cius finetalibas figner.

as ab Ecclesia 12 stituted of the Church to help the ruder sort. I answerth rude are not to be instracted with Scremonies. God bath give Scripture that out of them the rude may draw instruction And it is to be observed, that D. Wh. in that place con futeth the one and thirtie Chapter of Bell. his sccon booke, de effectu Sacram. But the confutation of th two and thirtie Chapter is wholly wanting: in which this Argument was to be handled, in defence of Ca vins, Chemnitius, and Brentius his reason: God won have this difference betweene us and the lewes, teachin them as children by sencible signessus, as men more simp Without fignes. Now that D. Wh in his Lectures palle over that Chapter with silence, it is not credible; bu it seemeth rather, that honest Mr. Alleson found his se tence there so crosse to our English tenents about C remonies, that he durst not set forth his wordes prin

printe. For of D. Wardes fidelitie, in setting forth what Mr. Allenson had præpared for the presse (ne verbule immutato) cannot without wronge be doubted of.

13. For the backinge of the former consequence. this reason was added, by the Repl. If it had been the will of God, that we should be raught, by other signes, then those which are appointed in the N. Testament: He could easily, and would furely, eyther have chosen some of the olde, for that use, or appointed some new in their places. The Rej. his answer is, that God willeth humane fignificant teaching Ceremonies, one!y permissively, not praceptively. Of which distinction I know not well what to make : as being uncertayn whether he meaneth, that God hath onely permitted in generall, that Christians may be taught (if men shall thinke fitting) by humane signes; or that he hath commanded that in general!, and onely permitted the particulars to mens discretion! Howsoever, those who ensures this authoritie, must show good evidence of this permissive will of God, before we can finde our selves, eyther præceptively, or permissively willed of God, to subject our selves unto their institutions. But that evidence we have hitherto exspected in vayne. The Rej. to darken the cause objecteth, that It is Gods will, that we should worship him constantly in one set place, at suche an house, in suche an order; and yet these are not prascribed by God. Where it is not true that it is Gods will, to have us bound constantly to one place, time, and order of worship. 2. So farr as we can discerne Gods will for to have us use any one place, time, and order, we di-The second part. fcerne Nan

scerne that will to be praceptive, and not meetly permis-

live.

For all knowe, that God hath commanded most convenient place, time, and order, for to be observed in his service: When therfore (all circumstances considered) we finde this place, time, and order, most convenient, we observe it as commanded of God. The like cannot be sayd of our Ceremonies: except first it be shewed, that God hath commanded humane significant Ceremonies in generall: and after it be made apparant, that our significant Ceremonies are more convenient for us, then others.

14. The Def. having given a reason, why it is safer to invent new Ceremonies, then to use those olde ones of the Iewes: because they might ingender an opinion of necessitie: and so might bringe in all the Levisicall law: was answered by the Repl. 1. that though more danger may be in some respect, on the one side, yet more may be absolutely on the other. To this (though it be evident) the Rej. answereth with a bane denials.

2. The Repl. observed, that the inventing of new humane Ceremonics have ingendred an opinion of necessitie in them: and have brought in all the Popish law of Rites: so that the comparison, even in these respects, may be quasioned.

The Rej. heer first observeth, that it was formerly alleged out of Calv. Ep. 259, that she originall of all but mane Ceremonies was, that men would needes forge new wor
Ships of God. In whiche wordes, he findeth more then any other man can: opinion of necessitie: and upon that accu-

accuseth the Repl. of I know not what varying uncertaintie, without any reason at all. Afterward, he observeth, that semish Ceremonies have more colour of necessatic, because of their sirst Divine institution.

Now let that be so: yet if preaching, or the Churches sentence declared in a Convocation, be sufficient to remove from Ceremonies all salse opinion (as the Defand Rej. would persuade us) that maketh no suche difference, but that the comparison may still be questioned.

S & C T. 7.

Concerning Images, &c.

Third reason brought against significant Ceremonics, was, that they open a gap to Images, &c. where the Reader must remember, or consider, that the meaninge is: Images instituted for signification of morall duties, may as well be set up in Churches, as Crosse and Surplice. The Des. his answer was (to passe over superfluitic of wordes) that Images are not to be accounted Popssh, or unlawfull, but onely in regard of superstations adoration. Wherunto it was replied, that then Cassanders Images (not for adoration, but for information & incitement) are not Popish: whiche the Rej. dueth not onely grante, but also proveth it, by the consent of Calvin himselfe, Instit. lib. 1. capit. 11. sect. 12. where he sayth, that Historical Images, or Pillures, may have

Seme use, in teaching, and putting, in remembrance.
Nowfor this, let it be considered, that Calvin in that fection, speaketh onely of ordinarie pictures, for teaching and putting in remembrance of that which they repræsent of themselves, without any Ecclessis. call institution, as certayne wordes written doe signific a certayne meaning, without any special institution. Suche (it may be) would be the picture of Ananiasia a white Surplice, fignifying with other pictures agreable to the storie, that Paul escemed and called him a wing wall, Act. 23.3. But in the very next section, which i the thirtcenth, Calvin, disputing against setting upo any Images in Churches, doeth sufficiently declare, tha he allowed of no Ceremoniall religious use of Images fuche as is of our Crosse, and Surplice.

2. The Replier alleged against this desense of Ce remoniali religiouse use of smages, especially in Chur ches, the common consent of our Divines. Again this, the Rej. first opposeth Luther and the Lutheram and then at keth if they be none of our Divines? To whiche I answer, that they are in most maine poynte our Divines: but about this buisinesse they are no most our, then about Viquitie, Consubstantiation, &c. for which they disclaime us, even the wholle Churche of En gland, as no part of the Catholicke Churche, but seda rics, Sacramentarians, &c. Secondly, the historie of Luther about Images is well knowen : how in opposition to Carolastadius, whoe brake downe Images with

our his consent, he would have them to be tolerated, onely for a tyme, untill men were more fully instructed.

Bu:

But that he allowed them for good Ceremonies of religion, that cannot be shewed. Mr. Foxe, in the storie of Luther, hath this: Luther milliked the rashnesse of Caro-Listadius, in stirring up the people, to throw down Images, without authoritie, and before the people were taught, that Images serve to no purpose. Net that he would mainteyne Images (as he sayd) to stand, or to be suffered: but that this ought to be duen by the Magistrate &c. This was Luther enforced unto, by the slanderers, that accused Protestantes of fedition and tumultes, &c. This is no argument, for the Magistrate to let Images stand; whoe may and swould remove there, and will not. The cause why Luther did so sand with the flanding of Images, was time, and not his owne judgement. He Wilhed them away. Nay (as Zuinglius relateth) he turned them, some with their feet upward, and some with their faces toward the wall, & their backes to the people, for to make them not religious, but ridiculous. Thirdly, the Lutherans make this one of their controversies, against Calvin, Beza, &c. whether Images may be tollerated in Churches, or in religious use. Fourthly, Polazus (whoe was borne amonge the Lutherans in Silclia) in Ezech. cap. 11. testifieth, that the Lutheran Images, are 2 worshipped of most Lutherans, &c. and therefore are Idoles prints to be avoyded. And will the Rej. then defende the Lutheran use of Images?

3. In the next place, the Rej. asketh, in mumminge fashion, if Vrsinus, Iunius, & Mr. Perkins be not of our Divines? or if they doe not acknowlege an historicall use of Images lawfull? To which e Ianswer, that they are in our consenting Divines.

Nnn 3

For

they must needs have large consciences, who blush not u Spation simos de amplifis. mos usique illis eportat effe con, cientia teeeffice , & li-Centiam patenrem pe (simi exemple, ex Esbaico estu O confuctu. dine , sa Ecelofiam, maximo eum ejus dedecore, & domne. trenslatam, in a traphores numeraranen ernbescuns

recken a thing of the worst example, and from heathenish rite, and custome brought into the Church, not without the grat disgrace and hare thereof, among indifferent things. Where sistiman, qui it must be observed, that he disputed against Flaccins il lirieus, about Images, even in the Lutheran use, which our Def. and Rej. mainteine. Imnius also is ours. words are these (adv. Bell. de Imagin.lib.2. cap. 12.v.30. It is Gods cause and ours (as is plaine out of the word, that neyther his Image nor Christs, nor any of the Saints for a religious end, be fett up in any place (specialy that is appointed for Gods worship) or at any time without his order. Images are to be reckened not onely among things Superthous, Vobefacto ex- but Scathie and Forbidden things. M. Petkins (being in every mans handes) may be eafily consulted with, upon the second Commandement, and in his treatise of Idolatric.

& noftra i ut poment) ne spfill image un. gnam, & ne Christs, aus Sanftorum imago, do caufa religiofa, en loco ullo (pra-Sortim religio-So) & sempere, em Patuatur Profesto, ifta lmagines, wen inter Juperflua felum , fed eria INCO VELLEA, C dammoja inns CHESTALL.

Imereft Des

4. Beza, with his fellow Ministers of Geneva, at next brought in , whoe allowed many pictures to be set for authoritate forth in the Frenche Bible. Beza his judgement (even of Lutheran Images) is plaine in his answer to Westphalus, a Lutheran, capit. 36. The placing of Images in Churches the thinke a 1000. times flatly forbidden by the word of God. Whosoever would see Bezas resolute judgement, about the Lutheran use of Images, which the Def. approveh of, let him looke upon his Antithesis ad the s. 4. Witen lergenzium, in Colloquio Mompelzardensi: & ad Colloquium Mompelgardense, parte 2. And he shall sinde enough to samillies interdi- tilfie him, not onely about Bezas judgement, but (if he bc a

Imagir...an 👉 flatusiuis cojlocationem in Templu, peramu exprefic Des Ze Lo

be a good Protestant) concerning the cause, or quastion it selfe. For no answer of moment could ever be brought forth, by any eyther rigid, or gentle Lutheran, from that time, unto this day.

As for those pictures in the Frenche Bible, they are not significant Ceremonies of religious use by speciall institution; but suche signes as Characters or letters, concerning whiche, answer is given, in the first section of this Chapter, out of Alexander Hales: They signific significant things not as they are holy, but as they are things.

The Rej. therfore fore-seeing what would be an sweet, goeth about to prævent it, by saying, that the saying Def. condemneth all religious use of Images, properly so called, 1.e. whose determination must be to God-ward, as Polanus in 2. Pracep. expresset the meaning. Whiche expression I cannot finde in Polanus, but this to our purpose: Images Noosem are not to be allowed in Churches for laymens books.

Neyther can the Def. or Rej. denie all religious use fine imposition of Images, properly so called; except they denie significant Images, appointed for commone faction and institution of men in religious duties, to be a religious use. Whiche if they could have doen, they needed not have admitted Images into the same ranke with their income significant Cerimonies, accidentall parts of religious worfignificant Cerimonies, accidentall parts of religious worfignificant derimonies, accidentall parts of religious worfignificant derimonies.

5. Of having Images for religious use, the negative is desended by Calvin, and the affirmative by Bellarmine, de Imag. lib.2. cap.9. in which quæstion, it was observed

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tri) facra no
in grassium
facra funt afi
pe in grassium

Nonfunt Ima gines in Templis tolleranda, qua pro libru fint imperita multitudugi. observed by the Replier, that the Def, taketh Bell, his

part.

The Rejoynder heere first maketh a kinde of doubt, whether Calvin did not therin contradict himself! But not trusting to that, he addeth, that the quastion was, whe ther Images may be well (recte) placed in Churches? because thinges lawfull in them selves, are not lawfull in all times to places to be used. Now the meer looking upon that Chapter of Bell. will præsently manifest, that Calvin, calling Images in Temples, Idolatrous signes set up wherewith the Churches are defiled, never meant so to mink the matter, as to make them lawfull, but not expedient. And in deed, if Images may be used for commone-faction, and institution, as Ecclesiasticall significant Ceremonies, there can be no reason given, why they should be shutte out of the Churche, where Ecclesiasticall significant Ceremonies have their cheisest use.

etta figna siolatist, sbus Templa honoftaniur,

This is certayn, that the Def. expressly denieth the bringing in of Images into Churches, for some such uses as Bellarmine speaketh of, cap. 10. Fer instruction, and crudition, for sirring up unto imitation, and for prastruing of the memorie of Christ, and Saintis, he denieth, say) this to be any part of Popish use or abuse about Images, when he sayth, that Onely in regard of superstition, adoration, the use of Images is to be called Popish.

6. It was added by the Repl. that the Def. his affertion is directly against the Homilie against the perillof Illustrie, unto which we are bounde to subscribe. If this larne (fayth the Rejoynder) the Eisthop described to be suffer ded: the Replier, if it be untrue. Now I doe not desire

that

that he alone, (leparated from the rest eyther partaker of the same or guiltie of equall faults,) should be supended: but I dare adventure my suspension, against his, that neyther he nor the Rej. can clear his affertion, from dint contradiction unto that Homilie. I will take no other wordes for proof of that which the Repl. fayth, then that founde in a booke written against Mr. Richard Mountaque, about the like sentence, called Adangerous Plus, &c. pag. 94. and 95. where these wordes are quoted out of that Homilic : The words Idoll and Image, be words of divers tongues, and soundes : yet used in the Scripture indifferently, for one thinge all ways. To bringe Images into the Churches, is a foul abuse, and great enormitie. They be forbidden, and unlist full. They are not thinges indifferent, nor vollerable. If the Def. will say, that his affertion is not contrarie to these wordes, then I am contented, that his suspension should be deferred longer then Mr. Mountagues promotion was, after he had written this, and fuche like scandalous doctrines, tending direally to the overthrow of our religion. And this reafon may be alleged for him: that Mr. Mountague in some poyntes went so farre beyonde D. Morton, that hereckoneth him amonge the Puritan Rifhops.

7. The Repl. noted also, that the Def. his assertion confirmeth Bellarmines foul wordes, whoe fayth, that the Apologie of the Churche of England lyeth, in affirminge the Councell of Franckford to have decreed the abolishing of Images: de Concil lib.2. cap.8. because the onely answer is that which Iunius/in his notes upon that chapter) giveth: He that forbiddeth Images to be wor- $O \circ \circ$

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shiped, doeth forbid having of Images wor shipable, especially in Churches : which answer this Def. doeth flatt, denie, The Rej. answereth, that the meaning of B. Iuel, in that place of the Apologie, was, not that the Councel did simplic take away Images, but contrarie to the Councel of Nice, which required the adoration of them. But 1. If these wordes doe not show Inels meaning, yet certainly they declare Innies his minde and judgement, plainely. How then date the Rej. avouche Innius to have allowed Imagu worshipable? 2. Incl his words are: Charles the Great had a Councellat Franckford, contrarie to the 2. Nicen Councel, concerning the taking away of Images: where the taking away is not limited by contrarictie to the Nicen Councel, but manifestly explaineth the sentence wherin that contrarictic did mainly consist. 3. Learned Inel knew, how to write plainely, so that his wordes and meaning may be understood. Now what his judgement was of linages for religious use, (adoration set a part) apeareth evidently, as in his 14. Article, so especially in that notable and Propheticall sentence of his, concerning the Image of the Cresse of Christ, as it was in some place or places of England : Si illa ma'a Cruz fin, nes cadimus. If that evil Cresc fland, wee (or our religion) must fall.

This is related by D. L'umphrie, in the historie of B. Incls life and death, a litle before the ende. And in very deed, except those which write against the Papiss, doe resute all Images instituted for religious signification, they doe not make any difference bewixt us, and a great part of Popish Doctors. For (as Bisson, against the Icsuites Apologie, pag. 572. well observeth) this is

the doubt, betwint us and the Papists, whether we should not content our selves, with suche meanes as God hath devized for us, and commended unto us, therby dayly to renue the memoric of our Redemption; or else invent others of our owne beads? Nay if we admitte of fignificant Images, as religious Ceremonies, I would fain know how we in England can condemne, those that worship before them, or them commemoratively, Or recordatively, as Petrus de Crabrera (in 3. q.25. a 3. disp. 2. n. 35.) speaketh, and Vasquez defendeth to be the common tenet of the Romish Doctors. For that is nothing elfe, but at the beholding of a Crucifixe, or such elike Image, and calling to minde Chill, and our dutie to him, upon the fame to worship him whiche jupon the supposition of their religious fignification lawfull) can hardly be condemned by those which hould kneeling at the Communion good.

Concerning Oyle, Lighte, Spitle, Creame and H. Water.

8. In the Abrigement, unto Images were joyned Oyle, Lights, Spitle, Cream, and Hol, Water. But it pleased the Def. to passe over Lights, and Cream, untouched. And concerning Cyle and Spitle, by the Rejoynder his owne correction of the Repliers collection, his answer is: that they, having their birth and being from an Apish imitation of a miraculous imployment of them, are therso, e to be kept cut of doores, though some significant Ceremonics be let in. Now this is no answer (as the Replier observed) except the miraculous using of any thing doeth forbid, that it should at any time after be used for signification.

Whiche the Rej. would neyther affirme, nordenie; but onely calleth it a flont. But it is suche a flout, as beine granted, it cashiereth the Crosse, as being above all other Ceremonies for fame of miracles wrought by it, and the Surplice also, as being, in part, an Apish imitation of the Angels miraculous apparitions in White. But the trueth is: our Prelats doe place it in the Churches pewer, to retayne, as Ceremonies of Baptisme, Chrisme, Salt, Candles, Exorcismes, Fphata, and the Consecration of the Water, so well as the Crosse. These are the very words of Lancelot Andrues, the late famous B. of Winchetter, in his answer to the 18. Chapter of Cardinall Perrons Replie, pag.12. or scat.17. For Holy Water, his more distinct answer was , that their (1.e. Pajests) sprinkling of Water upon the People, for remembrance of their Baptifine, if it were applied onely for to make them often mindfull, and carefull to keep their vow of Christianitie, made once to God in Baptisme, it might be called a morall Ceremon: eand (bis-Eut as it is used in Romish Churche, as operative, to the purging of veniall sinnes, and driving away if Devils, it is Popisti and execrable. I am constreyned to repeat the Def. his wordes, that they may discover the vanitie of the Rej. his exceptions against the replie to them opposed: which was, that Calvin Inst. lib. 4. cap. 10. s.20. And Iunius in Bellarmine de Cultu Sanctorum, libr. 30 cap.7. n.8. were of another minde: &c.

The Rejoynder 1. blameth the Replier for making shew, as if the Def. were fairely inclined to let in the use of Holy Water: But without any cause, except he will denie the Def. to be fairely inclined, to let in the use of a moral

a morall Christian Ceremonie, as the Desender calleth it. 2. He observeth, that the Def. named not #. Water, but strincking of Water upon the People. Now the Rej. sayth expresly thus: Wee come to that which they (the Papists) call H. Water their (1.c. the Papists sprinkling of Water upon the People, &c. confounding plainely these two termes. 3. He noteth, that the Desender did not say it may. be, but it might be called Christian: that is (by the Rejoynder his interpretation) if superstition had not stayned Now I cannot fee any difference betwirt that which the Replier fayth, it may be accounted Christian, Were it not for this or that; and this of the Rejoynders: It might be so accounted, if it were not for this or that. Butif a flaine of superstition, docth hinder, that a humane Ceremonie cannot be after called Christian, though that superstition be taken from it, by doctrine & profession, what will become of our Ceremonics, which the Rejoynder doeth to labour to mainteyne as Chriflian, that he hath scarce one : hreed left about him drie, or free from his sweating? 4. He denieth the Defenderto have layd, that were it not for the operative power which is ascribed unto it, it might be accounted Christian.

Wherin whosoever will but look upon the Defender his owne wordes, even now quoted, must needes wonder, what subtill difference the Rejoynder can conceyve betwixt his formall wordes as onely making mindfull, it is Christian, but not as operative: and that sense which he denieth. 5. Because both the Defender and Rejoynder doe make so muche of operative vertue rescribed by the Popish Doctors unto Holy Water, for Ooo 3 cicansing

cleansing from veriall sinnes, as that therin they place all the Poperic and fault of it: let them knowe, that diverle of the best learned amonge them doe flatly denie it. As mrobatiliter Estius in 4. pag. 14. Some speake improbably, that Holy Water Conferreth remission of venial finne, onely ly the deed done. leuns quidam, quam benedi. Vasquez in 3. dilp. 128. cap. 5. ar. 4. Sacramentals do na

am conjerre mifilene m work remission of venial finne, nor Vereinflituted for any fuch ensalium pec. atorness ex end, but to flir up the mind to abandon them. pere operato. acramentalia 04 0 Jet.178 UF :mifsianem eccatorum veualium, neque rift 11 We a fivel ideam jiznifi. andam: jed ad

necessitie, wherwith the Rejoynder would put off Calvin : Bellarmin himfelfe (de Pontif. 1.4. c. 18.) answe reth : It is an admonition or hely institution onely whithou any obligation to a fault if it be omitted. They inn not we (We theut contempt) do not Sprinkle them (elves with Hel) excetandum Water, when they enter the Church. Iunius his wordes at ramura, sa des so full and plaine, that they admitte no answer: no ha rekassenem stmane orderation can make it good. 6. The Rep. conclufion: that luche sprinkling of water as the Def. alloweth, may perhaps be called I with: but not Christian, withou tiking Christs name in vayne; cannot be cluded by the Rejoynder his comparatively Christian, no more then some uncleannesse may be called Christian, in companio

Eft admenitie. rel prainflitu. 810. fine . 0 : 2.1. tione ad outpam Ten pec cont, qui citrà Cottenintary, ronal, erzwe Jeagna 'wprali quanto Temf'um ingrediuntur.

erum.

of filthinesse contrarie to nature. In the following passiges, concerning abuse of imposing humane Ceremonics, and P. Martyrs, judge ment, nothing is worth the answering, which hath no been formerly cleared. Onely about that which th Def. affirmeth, concerning the furting up of the gar which was fayd to be opened by this doctrine of hu mane lignificant Ceremonies, in Gods worthip, forth thing must be auswered unto the Rejoynder his fiere accu'i

accusations. 1. The Rejoynder asketh, If any more lignificant Ceremonies have been brought-in this threefcere reares? To whiche I answer, first that ther have been of late more bringing in of Altars, with bowing unto the, then was before : and at Durrham, the third Seat of our Des. more superstitious observations are now say d to be urged, then in threescore yeares belove. Secondly, it is welknowen, that in three(core yeares, ther have scarce any generall significant Ceremonics been newly brought into the Churche of Rome: yet Chamier tom. 2. pag. 1299.) answereth to the like evasion: We are to Re regard not onely what is brought in , but what may be brought commission in. For while such authority is challenged, the roke is not cer- ef rain fed o taine, but wavering. 2. Because the Replier fayd, that describes. the gap is every day made wider and wider by fuche midmin tite defences as this is, which allow of Images themselves, Sum nor el for some religious use; because by this meanes any Cru- country selection cifixe may come in, that is not greater then the Churche doore: the Rejoynder accuteth him of a steeled conscience, if he doct not biced for suche an injurious jest of falfhod, tending to bring them into suspicion, and barred: 10 that in his charitie, we can no longer be accounted sincere And I pray you why? Forfooth the Def. docth not allow all Images, and in Churches too, and for religious use. Now (if his hear be over) let him consider the Def. his wordes, cited, allowed, and mainteyned by himselte, pag. 291. the use of Images, onely in regard of super-Millions adviation, is to be called Pepifis, and not true. What diffinction is heer betwixt Images : though he was not by the Replier accuted, as tay ouring all Images, but onely a Cruci-

- a Crucifixe. And let him tell us, if he doeth (or can by his groundes) disalow of all Crucifixes? or if ther be no use of suche Images, in Churches, but onely for superstitious advration? or if ther be no religious use of a significant Image beside adoration? The case is so plaine, that every man may see the Rejoynder in this place, breaking out into an intemperat passion, for want of a reasonable answer to that which he was assumed to confesse.
- when they please, open the gap, to many other Ceremonies like to these which now they urge upon us, added notwithstanding, that the Replier his spirit in saying so, transported him, to involve his Maiestie, and the State, by an uncharitable surmize. And that this gap shall never be opened, unlesse our janglings, and our since bring cods distillative upon our land. Now alas, what involving is this so Civill powers, to say, that the Prelats, by their permission, may bring in threetcore Ceremonies, as well three. And what humane religious Ceremonies can be brought into England, without our sinnes described for his intermixing of our janglings, as a possible cause it is not worth any jangling.

Concerning the fecond Commandement.

nitted, or (as the Rejoynder fayth) put off unto axet't place, by the Defendant. The Argument thandeth thus The fecond Commandement forbiddeth to make unto our selves, the iskenesse of any thinge whatsoever for

for religious use: as Bucer, Iuel, Fulke, Andrews and Bilson doe interpret it. Therfore to make, appoint, or ale fignificant Ceremonies, of mans devizing, is unawfull.

The Rejoynder answereth, in general, that Religious use, by these fore-named Authors, is taken. 1. For worship to the Image: 2. Worship to God, by the Image: and not simply, that whiche may any ways conferre to the further ance of Religion. Wherin, he sayth nothing but trueth, and yet no trueth at all to the purpose: except he understandeth in the that which he affirmeth, onely, 1. e. that they meant no more, but worshiping to, and by: and in that he denieth, by simply, no disterence, betwixt any of those thinges that help forthor surther Religion: as is civil circumstances, and instituted religious Ceremonies, were all one. And if this be his meaning, it requireth more then his simple testimonie, to confirme it.

observed by the Replier, that the word likenesse, used in thesecond Commandement, is generall, and comprehendeth under it, all religious similitudes: because they are homogeneass to Images, there expressly forbidden. To this the Rejoynder answereth nothing: but onely sayth, that our Ceremonies are not religious similitudes in suche a sense the Commandement intendesh, and Divines underfand. And that the Replier speaketh ignorantly: because the Commandement doeth as express forbid suche similitudes, as any graven Images.

Now the first of these sayinges, we cannot understand, untill the Rejoynder explaineth him self, what these Ppp sense fense is, in which the Commandement intendent to forbid all religious similitudes? As for the second, to leave the Repliers ignorance unto the readers judgement, more in it is granted, then was demanded: viz: that all religious similitudes are expressly forbidden in the second Commandement.

12. It was secondly added by the Replier, that significant Ceremonics are externall actes of religious worship, even as they are used to further devotion, Suarcz, in 3. q.65. ar.4. Bell. de Eff. Sacr. lib.2. cap.29. and 31. and therfore being invented by man, of the fame nature with Images, by which, and at which, Godis worshiped. The Rejoynder here (for want of a bener answer) flieth to his olde Sanctuarie, of meritorious, no cessarie, and immediat worship grossy held by l'apills of their Ceremonies, whether they be fanisheant, er not fignificant. But he hath in the former part of this writing, been fo beaten out of this burrow, that we need not against spend time in digging about it. Let any man look upon the places quoted, and he shall finde, that (mon necessuie, and immediatnesse fet a part fignificant Ceremo-Dies are externall acts of religious worthing: which was all that this argament required. And I date leavest (though not to the Rejoynder yet) to D. Burgeffer judgement, if merit, necessitie, be thinges eyther eneitly, or at all, forbidden in the second Commandement, more then in any other? Certainly, meritorious conceites are generally forbidden: but in no one Commandement specially: and necessarie binding of Conscience by man, belongeth to the first. The Replier looking for anan-

swer something like this, of essentiall and accidentall worfor preventing of it, fayd that suche a distinction would help no more heer, then that of the Papills, betwist de hua, and harpea.

For this the Rejoynder accuseth him of an uncharita's bleheart, and an unlearned head. But I see no cause: as hath been fully showed in the consutation of that distinction, both in the first part of this writing, and also in the second Argument, or Chapter, of this part. Yet because the Rejoynder is so impatient, of hearing his distinction of effentiall and accidentall worship, compared with the Papists vaine distinctions: let any man consider a little the Popish distinctions, which Riverns hath well noted and expressed in his Cases, on the second Commandement: Worship religious is either of it selfe, For so and par or by accident proper or improper of it selfe, or some other proper or thing, for it scife, or in regard of another. Primarie or se- se, and per a condarie, proper or Analogicall. Absolute or respective, se, and resume simple or according to some respect. Direct, or reductive, alternas, properfect or imperfect. And compare with them the Rej. cuntarine, prohis distinctions of Ceremonies, and worship, in the first legious expoten pare examined. I doubt not, but he will fay, they come divinifination. neerer together, in the very termes, then one would have expected.

13. The Replier in the next place, argued from the imperfection. affirmative part of the second Commandement, unto the negative, thus: This Commandement injoigneth obedience to all the worship appointed by God, all which was fignificative, Heb. 8.5. and 10.1. therfor it forbiddeth any fignificative Ceremonies to be brought

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tiu, aus refpe-

quil : direlle:

ant reductions perfectus, and

in to the worship of God, devized by man : &c. The Rejoynder heer 1. answereth out of M'. Cartwright, that the Affirmative part injoineth us, to use suche as him. self docth approve in his word. Now though in that edition of Mr. Cartw. his Catechisme printed an. 1611. the affirmative part is thus expressed : Doe that which Icom. mand thee, and doe no more; Yet that which he quoteth, out of another edition, is enough to cashier all humane fignificant Ceremonies. For what can be more plained spoken against them, then that onely suche out ward mean must bee used in Gods Worship as himself hath a lowed But (fayth the Rejoynder) Mr. Cartw. reckoneth there virind gestures of the body, amonge those out and weam. What then? Then bodily gestures in relicious actions are e ther determined by God, or may be lawfully appointed for significant nification, by man. A stronge consequence: as it, whi God allowed for an officing cyther a payre of Pigen or two Turile doves, without particular determination the Priess might have appointed for signification, th onely two Turtle doves should be offered!

His second answere is, that all worship of Ged and the sewes, was not significant in his sence of significant. We his sence is, I know not: but the sence and words of Replier his argument, was of worship appointed, or stituted, beyond that which is naturall, or necessar without any institution, except the law written in ever mans heart, be an institution; which here seemeth not have conceived.

ded was, that fignificant Ceremonies, which are by

stitution, must needs belong vnto the second Commandement; as he that make than accurate distinction of the Commandements, will presently see: but to man the second Commandement is sin regard of making) wholly negative. Ergo. The Rej. answereth first, that significant Ceremonics may belong rather to the third Commandement, as D. Ames referreth them; or accidentally to the fourth. Now as for accidentally belonging to this or that Commandement, it is not in question. To the third Commandement they cannot be directly referred, according to that distinction of the Commandements, which the Rej. himselse produceth, in the next words as according. As for D. Ames, let any man looke upon his Medulla, lib. 2. cap. 13. th. 34. 35.36. and he shall see how the Rej. mistook him.

His second answere consistes in distinguishing the Commandements of the first Table: Wherein stolet other things passe) he make the second to provide, that some Cool wee take the prescription of all that, by use of which we may really worship him, and esteeme him to be truely and properly honoured of vs. and the Third to provide, that in all acts of his worship, we carry our sclues syncerely and reverently, from this hee concludeth, that the right use of Ceremonics, belong rather to the third Commandement, then to the second, as teaching their end. Of this I know not well what to make: 1. The argument was of significant Ceremonies, in regard of their institution and making, the Rej. answerch, touching their end. 2. Touching their end, I cannot vndersland (nor lthinke any man esse) how the proper end of the

Crosse in Baptisme, should be syncerity and reverence; except mixture of humane inventions with Gods ordinances be syncerity; and presumption of doing so, be neverence. 3. If the second Commandement doeth provide that we take from God the præscription of all real worship; then also of significant Ceremonies, except they be phantasticall worship: and yet euen sigmenta cerebri, cordifve humani, the very phantasties, or images of the minde, not prescribed by God, are (by the most interpreters) held as well forbidden, as outward reallimages. If the same Commandement doeth binde us to Gods prescription, in all true worship; then humane significant Ceremonies, being not prescribed by God, are say worship. If also in proper true worship; then they are onely metaphoricall worship, like unto true worship, or at least tropicall; which hath beene sufficiently consued in the first part, and in the second Chapter of this.

The third answere given by the Rej. is, that in the second Commandemet, nothing is forbidden, as touching making, but the instituting, or fancying of our owne meere devises, as an immediate meanes of worshipping Cod thereby. The force lieth in those two termes, must devise, and immediate meanes of worship. Now for the distinction betwixt immediate and mediate worship, it hath beene sufficiently canvized in the first part. The other evasion, of meer humane devises, is the common resuge of sesuites, when they are pressed with this argument. So Bellarmine (de effectu Sacram. lib. 2. cap.32) to Calvin, alleging that all humane will-worship is condemned in Scripture, answereth: That is called humans

church teacheth is of another nature. Beside, lay these two bearing termes together, and then this is Pes compute: mans devises may be even immediate meanes of worship, if they were to me to be not meerely mans.

15 In vie of those grounds, laid by the Repl. against humane significant Ceremonies, out of the second Commandement, the Rej. by way of Reconvention faineth two grounds to the contrary: the first whereof is taken from supposed true worship, or meanes necessarily inducing thereto, as onely forbidden in the second Commandement: and the second, from our placing the worship of God, in sortearing these Ceremonics, which he hath not commanded us to forbear. Now to both these earthy dead grounds (or Capita mortua) answer hath been given in the first part; partly in the chapter of Supersti-non, and partly in that of Difference betwixt our and Po-psh Ceremonics. So that no thing need heer be added. Yet in few wordes, 1. He forgetteth himself muche, in distinguishing significant Ceremonies (which he consulted to be some kinde of worship) from true worship; except he will confesse them to be fulse worship. 2. He considered not what he writte, when he speaketh of meanes necessarily inducing to true worship. For no Papise ever conceyted, that their Ceremonies, were eyther necessarie to true worship, as if no true worship could be witnout them: or necessarily inferring true worship, as if he that used them, howsoever he didit, must needes performe true worship : and yet one of these senses must needes be the meaning of that phraze, if it hath any meaninge

A fresh suite against Ceremonies.

meaning at all. 3. He taketh the wholle quasion for wonne, or granted, when he speaketh of our forbial rance of that, which God hath not commanded us to so bear and therupon concludeth thus: God hath not commanded us to sorbear humane fignificant Ceremonie. Ergo.

S & C T. 7.

Concerning the Oath-gesture of Abrahams Servant.

I. I N this section, the Def. beginneth a consutation of the fore-proved Proposition: All humane Coremonies, being appropriated to Gods service, if they be ordered to teache any spiritual dutie, by their mystical signification, are unlawfull. His Scripture consutation (to want of rule or pracept) is onely by Examples.

Now to omit wordes of no weyght, his first examples Abrahams directing his servant, to put his hand under his thigh, when he did swear. Gen. 24.2. Against this the Replier first excepted, that in probabilitie, Abraham was not the appointer of this Ceremonie. The Re answereth, that this is not materiall to the point, what mappointed it, so that it was not of Divine appointment. So that their first proof of Ceremonic appointed by man, from an example appointed they know not by whom onely begging of us to grant, that it was not appointed by God, whiche they ought to have proved. Yet the

Replier for citing Calvin and Iunius, as leaving it most probable, that is, was an ancient custome before Abramm (which any man looking upon their interpretations, may see to be true) is called by the Rej. a false man in all his allegations. But let that goe.

2. Because the Def. for magnifying of this example, fayd, that ther is not a more Divine service of God, then the taking of an oath; the Replier denied this: affirming the proper, and principall ende of swearing is (not to worship God, but) to confirme a trueth. To this the Rejoynder answereth 1, that so the proper ende of Preaching, Sacraments, Petitioning, is edistication of men, confirmation of faith, and obtening of mercies. Where if he had repeated the Repliers other terme, proper and principall ende, his exception had been at an ende: because the principall ende of these meanes, is to honor God. Beside those very endes which he mentioneth, edification, confirmation of fairly, and obtening of mercie, are illfavoredly distinguished from Geds worship, as no more appertayning to it, then the fidelitie which a Vassall, or Copi houlder, doeth by oath confirme ordinarily unto his Lord. The Rejoynder his second answer is, the Reflier before placed worship in the nature of the action it felfe.
and yet now placeth it in the ende of the action. As if the nature of an action, may not be gathered from the proper or naturall ende of it! Nay the Replier before decla-ted, that the ende of an inflitted meanes, is part of the nature therof, and hath a place in the definition of it.

D. Iackson (in his *originall of unbelief*, pag. 327. and 328.) by the difference given of the Replier, doeth well Q q q answer

answer the Popish Proctors for Images, who allegen like, the Ceremonic wied in an oath: Particular oath, given onely for satisfaction of men, are not such proper acts of Gods service, as supplications, thankfaivings, and solumn volves are. The honir of God would be no whit lesse, if the use or necessitie of oaths among men, were none. In supplications, and thankfaivings, it is far otherwise, the more often columnely we pray se God, or pray unto him, the more we home him; because these are direct and immediat acts of his survice, &c.

3. Because the Def. proved nothing to the purpose about this Gesture, he was required to prove it significative of some spiritual dutie: For it was in probabilities onely a common signe of subjection, as well out of an oath, as in it, without any respect unto Christ. The Rejoynder in stead of a proof, sayth, that some Ancient and Later Writers doe so conceit. And if the Def. and he also doe conceit it so, we doe not strive with them, about that: but mens conceits are no great proofs. He added 2. that if it were a signe of subjection yet might it be significant of a spiritual dutie. But may be, and might be is no proof.

He subjoigneth 3. that it was a common signe use in solemnitie of that kinde, as well out of an oath, as in it; this (sayth he) is barely and boldly affirmed, & implies a contradiction, as importing other solemnities with at a oath, of the same kinde with this, wherin was an with. Now for barenesse, or boldnesse, of a probable conjecture, by way of answer, it should not be objected by him that bringeth meer conceits and might bees, for proving Arguments.

ments. - And as for contradiction, if he had repeated the word subjection, then he might have discerned signes of that kinde, as well without, as with an oath. By the noting of this also he may see how the Replierherin agreed with Calvin. For no Gesture of subjection to a superior man, is wonte to be proper unto subjection signified in time of swearing.

Neyther is the Repliers observation (that as imposition of hands, in those parts, did allways signific some superioritie: so this underposi ion of hands was, by proportion, at to signific inferioritie, or subjection) this I my was not a meer fiction, as the Rejoynder would have it. For, beside that the meaning was, of the usual imposing of hands in blessing, wher the lesser is blessed of the greater, as Scripture teacheth: the Rejoynder hash brought but two examples, to infringe the generalitie of it Act. 13.2. Lev. 1.4. and in both of these it houldeth. For they that layd hands on Paul and Silas, did it not onely in the name of the wholle societie, which in fuche cases hath some dispensative superioritie over particular members; but allfo by Commission from God, which gave them in the tonisinesse superioritie. And he that brought a beast to be sacrifized, Lev. 1. had certainly power over it. If the Rejoyn for could have shewed us, where, and when, a servant imposed his hand upon his Massershead, or a sonne upon his fathers, that had been to the purpose. Wee on the contrary 12y with Tostatus on Gen.47, that the putting under of the hand, was neverused, but by an inferior, to his superior.

4. Yet the Rej. hath more to fiv: namely, that the Qqq 2 signe

signe of a servants dutie to which bee is bound by oath, is a myssicall signe of some spirituals dutie: because all the laws.
spirituals; and obedience to maisters, for conscience sake, is: fervice of God. Whereto I answere, that I never heard the Hang-mans office, which is servile, called a spiritual dutic; no though he bee bound to it by oath. 2. The oath maketh the thing sworne to, no more spirituall, then a carnall obligation unto it (which may concurre with the obligation of an oath) make:h it carnall 3. The Law is all spirituall, in the manner; but yet all the workes required by it are not spirituall, nor so esteemed. The Apostle (1. Cor. 6.) distinguisheth Tal GIATIKE things perestning to this life, from spirituall things. All Divines usually distinguish the common moral! duties practifed by light of nature, from such as are spiritual. 4. Obedience to maisters for conscience sake, is a fervit or obedience to God, as it commeth from confeience toward God: but every figne of subjection, is not a figure of it as it commeth from conscience toward God.

5. In the last place, the Replier, supposing all true that hitherto the Des. and Rej. have striven for, yet do nicth that any thing could be concluded from thence for our Convocation-power in appointions such Ceremonies: because such Prophets as Abraham might des more then our Convocation.

The Rej. heere, would have us show that this was done by Prophetical! inspiration: and because this is no done, he calleth this answere a boulting hole, fit for a districted and wilfull disputer, whose cause vannot bee defended and yet his stomach will not yeild. But if he had well considered

fidered, that it belongeth not properly to the answere, but to the Opponent, to produce reasons; and how vn-reasonable it is, for to require a reason proving a thing to be done, of him that judgeth it false, and onely for disputation sake granteth his adversarie to suppose and take it as true, hee would never have abused so many words by misplacing of them. All these things considered, I doubt not (as the Replier said) but Abrahams servant, if he were heere present, and need required, would sweare, that his example maketh nothing for our Ceremonies.

SECT. 10.

Concerning Surrez the Jesuite, his stating of the Controversie, betwixt Protestants, and Papists.

1. In this section an objection of ours is brought in, without ranke or file, in the midle of Examples, forgetten (as the Rej. saith) in the proper place. But nothing of moment is answered thereto, either by the Def. or Rej. which is not sufficiently cleared in the first part of this Writing, Chapter the fixt; except the state which Suarez maketh of the question betwist us and. Papists. This therefore (as being very observable) remaineth heere to be declared.

2. The place quoted is in 3. tom. 3. Disp. 15. Sect. 2. The words (as the Replier hath them) are these: The sirft Qqq 3

errour is, that onely those signes which are written, ought to be resained and vsed in the Church. The second, that no outward worship of God is lawfull, but onely that volich is appointed by God. The third, that the Church bath not power of com. manding, and orderning those things, (he meaneto myslicall Ceremonies) which are necessary for convenient celebration of the Sacraments. Of which three poynts, there is none, wherein Suarez and the Def. doe not jumpe. To this the Rej. first answereth, that Snatez do: th nor propounded these three points as three errours of the Prorestants: because hee mentioneth not Protestants, but Heretickes, which reason is not worth the answering because hee mentioneth Herciickes of this time, which phraze is oftner in the lefuites writings, understood of Protestants, then of any other, as all know that have looked upon them. By the fame reason one may argue, that he understood no special Sect, or persons: because hee mentioneth not any by name. But it shill appears, that his meaning could be of no other then Protestants.

3. He addeth in the second place, the wordes going before those quoted, he spake of Suenks leans. And this is true; but nothing to the purpose. For hee leaving them as desperate phantasticks, passeth on to others, that

i., Protestants, as by and by shall appeare.

4. In the next place (tanh the Rej.) Suarez speaked of fich as all w some externall worship of Cod, but results as Ecclesiasticall Commonies in his worship, as the invertions of men, and held nothing to be tawfield in Gods service, but what is commanded in hely Scriptures; which is the ground of the three errours mentioned by the Reptier. This may be called exueth

meth: but it is not all the trueth, which belongeth to our present purpose. For Suarez his words are these: Others reproove Ecclesiasticall Ceremonies as humane inventions without authority or precept in Scripture: For they thinke monial my it unlawfull to dorfhip God with any other worship then is in quality Scripture enjoyned. In Which ground three errours are contei- at you Down ned. Here may a great difference be observed betwixt the pracepto, we Rej. his translation, and Suarez his wordes; especially in that for those words: 7 h. y think it unlan full to worship God maining with any other worship then is in Scripture prescribed, the Rej. colorediant give the these: they hold nothing to be lawfull in Gods service, in Scripment but we at is commanded in Scripture. For many things are . ba practice. lawfull in Gods service, which are not worship: as civill circumstances, &c.

5. After those three errours, the Rej. abserveth Sua- liene Diese rez to speake of some that distalow not Ceremonies in generall, but impugne the Ceremonies of the Church of Rome, as vaine and superstitions. These no doubt (addeth the Rej) are the Protestants: to whom he impute the there no other errour, but their opposition against Romish Ceremonies, as vaine and superstitious, as the Defender docth. Concerning this, 1. This therefore was not mentioned by the Replier, because Suarez himselse testificih, that it is concluded in the former: Which errour cannot be founded, but a pon one and with os ibethree above reject. d errours. 2. Suarez also addeth that these men of whom he in these wordes speaketh, friedlings lay nothing against all their Ceremonies, but onely, that they are used with intention of worship, as pertaining to fine intention the vertue of Religion: that they are done by us with inten-runness tion of worship and as pertaining to the vertue of Religion.

licere Des en, me ille gu n ba pracep:# dimente tre ाहे। स्टानस**्ट** ticesia to Paran ifige colore a'm ish 84. m61 19 in Scripturi 15. is pr40478

resella (min

This they hold Superstitious & For though in the Steraments of of fisum cje dime are to observe a measure and due circumstances, yet the ine: quia li.et Sacramen: 1, they will encly have as a certaine humane positie, not out of TOTREAT SETUAintention of worship and relicion: fer this they fay is Superflimeduns, & bitas esteriors. untial, tamen 11085. ic fo!um effe

Out of these two observations. I make these two slunt projeter untimbus conclusions: 1. If this error be necessarily founded on 27473 poleam , 1104 2570 those three mentioned, (as Suarcz sayth, and shewell) : Intentione then suche Protestants as hold this samong whomethe elim & rolin ONIS : 11.1.070 Rejoynder professes the Defend, and his owne name, ic dicuis effe perftitiofum. holde also those. 2. If Protestants holde this tenet, thu it is Superstition, for to intend worship in humane Cenmonies (as Suarez fayth) then our Defender and Re joynder in this point are by Protestants found guilties Superstition. For they place special immediat, though

127. &c.

doe) that the Papitls place preper effentiall worship in a their Ceremonies. For Suarcz in the same place of poundeth the Popish tenet, concerning worship, just they doe theirs: Sacramental Ceremonies belong to secondar wo: ship: not onel; because they conteine External worship,b also in the very 1 xtern. Il vorship it selfe, they are as it we accidents of other more neble accions.

improper, accidentall, and secondarie worship in human Ceremonies: as is to be feen in this Rejoynder pag. 123

Heer they cannot escape, by alleging (as they use

acramienta!es rerestades ad ml: was fecun-LATIMMS: T.OR cium quiacen inent cultum xtern: m : fid isiara quia:N Plomes extra is cultus fint 'ia aliarum

10:MTP.

Ceremonia.

Hitherto we have had noting directly answere concerning the three errors, which the Replict as Suarcz impured to Protestants, about Ceremonies generall. Nor is any other given but this: that Snare charge.

hargeth those errors, not on Protestants, but on Anabapsists: thoe hold this negative argument : What foever is not comranded in the Word, is unla ofull. This the Anabaptifies, nd not the Protestants, houlde, fanatically even about rites, nillormalities, &c. To which I replie 1. that if Suarez is wordes betaken as before they were recited, & not sthe Rejoynder doethill-translate them, then no man s conversant in the Protestant writings, or have read wer that which is formerly cited out of them in these hree generall Arguments, but must needs confesse, the very same sense is to be found in most of our principall Divines: and the same words in many; It is not lawfull Non licero oworship God with other external worship fave with that also externa which is in Scripture prascribed us. And humane inventions quin Scripewithou warrant from God in Script. are to be reprehended. ruses: investe 2. If all things be Ceremonies, which are circumstances bumara, que

of order, and decencie (as the Defender and Rejoynder Pracepte, vol. doe not onely affirme, but make their cheif Anchor) Scriptum estathen (whatsoever Gus de Ires discourseth of one furious prehendendes companie of them) much e injurie is doen to the Anabaptifts, in making them to holde, that all Ceremonies are unlawfull, whiche are not conteyned in the Word.

For it is well knowen, that they have certain times, & places of meeting for worship; certain order of preaching & praying; nay in Baptizing of men-growne more formalities then many Protestant Churches; and even Bishops over divers Congregations, for order sake (as they fay.) D. B. having lived in Holland, can scarce be

ignorant of these thinges.

3. To put it out of doubt, that Suarez, under the name of He-Rrr

cultu, wifi allo, teria, effe reof Heretickes, in this place, meant Protestants, let any man

Il aresiei huiss fremporu, dicent connem Core.

omnem Core.

omnem cultum, la Dee ipfo non praceptum, feu in Eungelis an contentum, Superfittonem esfe, smo & la doletarram vocant. Fundantus pracepue

in Dentelle

look upon his book de Religione, Volume 1. treatife 3. lib.2.cap.1. and there he shall finde these wordes, to the same purpose: The Heretiques of these times say every circ. monie, and all worship not prescribed of God, or not conteined in the Gospel is Superstition, yea and Idolatrie. They stand much upon Deut. 12. Now 1. this cannot be understood of the Anabaptists: because they make no suche account of Deutronomie, or theolde Testament, as that the found any doctrine cheifly on that. 2. Suarez himfelf in the same Chapter, sheweth plainely that he ther meant Protestants. For he sendeth the Reader, for cor futation of these Heretickes, to Gregorius de Valenti. tom. 3. disp. 6. q. 11. p. 1. where he disputeth again Herbrandus, a Protestant, not an Anabaptist: & to Le sus de just & jure, 1.2.cap.43. dub.4. where he disputet about this quastion, against Calvin. And (lest any mi Thould thinke, he meant one kinde of Heretickes ther and another in this place quaftioned, he there referre his reader, for further fatisfaction about that qualito unto this very place, in 3.tom. 3.disp. 15. What can more clear? When as therfore the Rejoynderups fuche sandie groundes, concludeth, that we are som what encamped in the Trenches of Anabaptists; because v doe not jumpe with Suarez, in condemning these thr Errors; we may better conclude, that he and the D by rash undermining of us have, unawares, broken in the workes of Papists; because they doe condemne w Suarez, those three Protestant trueths. (scing so great a School-Papist as suarez, in stating

the controverse, maketh no mention of merit, necessitie, essente, number, or bolinesse, eyther inharent or adharent) it is but an evasion of the Desend. and Rejoynder upon every occasion, to sie unto these, as onely differences betwirt us and Papists, about Ceremonics. And so we have more cleared, then that, for which Suarez his testimonie was produced by the Replier: namely, that learned Papists have no opinion of all their significant Ceremonics, which the Desender and Rejoynder doe not maintone.

SECT. II.

Concerning the Feast of Purim. Ester.9.

His example was, seven hundered yeer since, objected by Papists, unto the Waldenses, for humane Ceremonies: & since, by all Papists that have written against Protestants about Ceremomonies; as Gregorius de Valentia, Bellarmine, Swarez, in the places before noted. And we need not seeke for new answers about it, seing that which our Divines have answered is sufficient. Our first answer is that of Iunius. to Bellarmine, de Cultu Sanet. lib. 3. cap. 10. Praceptum shir politicum: whiche words because they were translated, a pracept of order, the Rejoynd. catcheth occasion to conclude from thence, that order doeth require institution of new thinges. But therin he misseth, except he can R 112 prove

prove fom new religious thing instituted, beside a cir. cumstance of time, which the Replier (whome he seeketh to involve in a contradiction) doeth expressy distinguish from thinges. His answer is, that though this præcept were Politicall, yet by lumius himself, annot.17. it was also fignificant. Wherin he mistaketh Iunius his meaning, which is expounded annot. 28. It signifiesh no dages, nor represents mysteries, but is a commemoration that

Ting dies fign. Scat, aut reprafentat my. feria fed comremarate in day instituted. die slie saftition

It was added by the Replier that some of our owne writers at home, fay that it was appointed fora civill rejoycing day. Heer the Rejoynder (naming M. Iacob for suche a writer) accuseth him of making ita Cuttide: As if no Civill day of rejoycing could be with out Gutting. Yet ther bee men reverend for learning. and pietic, which fay fome fuche thing as the Rejoynd detorteth M. Iacobs wordes to. For Pellicanus upor that place of Ester, sayth thus: The Hebrewes solaced them

Hickory, comple e e fe confolati 's'ermilas Ad or it is leg the in Bermanningse elia in ele inica · Fresta or ceiters of region by tree in allum T turn frence In Logerwar lu dar , pecil pieres ad + 20 /12 C Place in Sec. 1. ini sa Disa

140 * drubt 140 , ...c.

selves with feasts. We read of a festival Solemnity instituted and that for two dayes, wherein they please themselves we meates and drinks, &c. But the Iewes took up that rite co luntarily as being more prone to the Contentments of the bein then to the Confidence of the Spirit toward God, whereoft those times they seeme to have ben little Careful. this sentence, it seemeth to make, that the lews are says to have made suche feasts, before and without any pub lick institution: and that nothing is mentioned in the regardatem text: Whiche two observations doe not agree to the Para Me Vicen-Feast of Tabernacles, Neh. 8. which the Rejoynd. would

make like unto this. Adde hereinto, that, if Iofepharmy

be credited) the heathen King, Artaxerxes, was the instituter of this Feast, amonge the Heathen, and, the Iews at Susan following his order, it came to be propagated by Mordecay, and Heller, unto all other Iews. hb.11. cap. 6.

Another answer is, supon supposition of a religious Ceremonic instituted by Mordecai; that it was by Divine direction. The Rejoynder to this returneth, 1. that no man ever so defined before. But he might (when he was a Student in Cambrige) have heard D. Whitakers thus defining. For in his printed Lectures, de Sacramentis, pag. 206. it standeth so : I answer that both Mor- Ros Ment decai did this, God inspiring him, and peradventure by order chan for from some Prophet. And however we do not read that eyther & Fig. Ged, or any Prophet did require this, yet for as much as it stads mann approved in Scripture there is no doubt but it was done by Expression Divine authority. As for the several Holy-days instituted formit 2. Chr. 30. cust in heer by the way of the Rejoynder as a are President for the Feast of Purim; they agree not. they were not yearly Holy-days; nor Holy-days at all, of quain inflication properly fo called: but an occasionall contiruntion of free-will offeringes, (whiche might be of-two, and in fredany day in the yeear, without new Holy-days) for distinction that one time. If it had been by men appointed, that tienter and every yeer, 14. days should be observed for the Passover Icast, it had fitted to the purpose. But that had been no lesse præsumption, then if they should have decreed, that every yeer after, the Patlover should be celebrated in the recend moneth, as it was then, by occasion.

SECT. Rrr 3

SECT. 12.

Concerning the Feast of Dedication. John. 10.22.23.

Feast of Dedication is brought-in as an instance of a humane Ceremonic appropriated uni Gods service, out of John 10. Now who Feast of Dedication this was, & whether it were meer · of humane institution; this hath allways been, and still in great quastion. Nonnius taketh it for that which Salomon appointed: Chryfostome, Theophilact, Eutlymin Cajetan, Calvin, &c. interpret it of that which began in the time of Ezra: Others of that instituted by the Macchabees 1. Mac.4. This last the Defender tool for granted, and therupon buildeth his Argument: an yet neyther the former, nor this can eafily be foev. dently proved meerly humane, as it may be made a four dation for humane Ceremonies now. Iunius de cul

Falfum of: Salomon , E ?ras, Macchabas Segunti Sunt Pracept with Exed. 4. Liv. 8 on juru legalu w finen exti-Il/et, tamen diserdum feret, feeiffe act me Freshetas, re. velatione ex. trae-dinaria, & to us. fingulars, que

in exemplism hin frieft tra-

/ t.

Sanci.lib.3.cap.5. thus answereth Bellarmine, affirmin that God did not appoint this Ceremonie: It is fall maisers. Dust Solomon, Fzras, the Machabees, followed the Analogie of the place Ex.4. Lev. 8. the right of which law if it had not been get we must needs say that as Prophets they were led by extri cramarie & singular revelation, not to be Exemplarie therei

> The Replier first observed, that this example? much alleged by Papists, against Protestants for the Ceremo

Ceremonies: and so indeed it hath beene alwayes, from the time of Waldenses, as was noted, in the 2. Chapter. ofour first part. Bellarmine hath it twice: once, de Rom, Pont. l. 4. c. 17. and againe, de Cultu Sant. l. 3. c.c. To this the Rej. answereth, that this example forzed not Bellarmines turne, for imposition of Ceremonies apon the conscience as of necessity to be observed, as Gods lawes; but it forwith the Defender his turne: because as Iunius saith, Cour. 3. l. 4. c. 27. an. 5.) it was not injorned by way of authority, but taken 2p by consent. He would make us (asit seemeth) beleeve, that our Ceremonies are not injorned by way of anthority: and if he can doe this, he may also perswade us, that we are for refusing them, excluded, suspended, deprived, excemmunicated, fined, & imprisoned, without any way (lawfull or vnlawfull) of authority. Concerning necesfin in conscience, see the first part, chap. 6.

Another answere of the Rejoynders is notorious: Re!-larmine (saith he) allegeth this feast of Dedication, to procue the Dedication, or Consecration of Churches: Which is nothing to our question of significant Rites. Now surely if Dedication and Consecration of Churches bee nothing to our question of significant Rites; the Def. and Rej. say nothing to the purpose, when they prove this question of signifying Rites, by the Maccabees Feast of Dedication. And if that Feast of Dedication, docth not proove humane Dedications lawfull; much lesse docth it prove the lawfulnesse of other significant Ceremonies, such .

as ours are.

3. The Defendant for backing of this instance, added, that our Saviour seemeth to approve that humane Feast

Feast, by his presence, Joh. 10. To which it was replied, that he seemeth onely: because we onely read, that he wal.

ked in Solomons Perch, at that Feast: which he might doe. without observing or approoving of it. This is Iuniug his answer to Bellarmine, alleging that Christ by his presence honoured that Feath: Christ did not preperly he neur the Feast, but the Congregation of the faithfull ask Feast: For Christ tooke all such occasions then, to wit, before Sefter namem- those solemnities were about hed, of sowing the feed of his Gil pel: Nor did Christ ought that wee read at those times, lx preach in the Temple. And fure I am, that neither walking in the Porch, nor declaring that he was that Christ, below ged properly vnto the folemnity of that Feast. If he had preached of Dedications and Consecrations, withat lowance, that had beene something.

Non fe Rum D. O Drie honoravit Chriftm fed catum pierum convenientium nes eju mods occafiones feminandi Evangely sur, obser. vabat, & ca. piebas Christus Con.3.14. 0.17 AN.6. So Peliernus in Mac. 1. ca. 4. Nec alind:nbu Encormes) Christus ceiffe legitur, quam Pradicajje in Teroploj

The Rej. objecteth r. That we plead Chrisis approbates of marriage, by his presence. This indeed added vntoe vident grounds, added fome honour unto that flatt especially, in that a miracle was wrought to the surfle rance of a marriage feast: if wee had no other pleasor lawfulnesse of marriage, but that meere presence; I, so my part, would as soone separate from my wife, as the rejoy nder faith he would from the Church of England if he were of our minde, about Ceremonies; thatis to day, before to morrow. His 2. objection is, that Chif whipped the buyers and sellers out of the Temple, Joh. 2. Ergi Which maketh directly to the clearing of this cause: Fo there were two whippings of these Merchanis out of the Temple; the first whereof was this Ioh. 2. in the begin ing of his preaching; the other toward the end of it

lith

ittle before his passion; so that it appeareth plainely, hey were not so driven out, but they came in againe, ind continued their merchandise there: and yet in the meane space, our Saviour was often present in the Temple, without allowance of that their practife. So had he often condemned the traditions of men, in Gods worship; and yet was present sometime, where theywere observed. Beside, because the Des. and Rej. are wonte to accuse the Iewes for placing holinesse, necessity, essicacy, and proper essentiall was ship in humane traditions, whereby they would avoid the dint of that generall cenfure which our Saviour giveth of them, Mar. 15. Mar. 7. &c. I would faine learne of them, how it appeareth, or may be conjectured, that they placed not as much holinesse, necessity, efficacy, &c. in this and such like humane Fealts, as in Washing of hands before meat. If they did (as any man will thinke) then how can they say, that our Saviour condemned the one, and allowed the other?

The following 13. and 14. Sections are spent about some objections taken out of Mr. Cartwrite. But because the slitenesse of this Instance is already sufficiently discovered, I will not cloy, nor deceyne the Reader about them, at this time; but passe on to the next In-

stance.

SII

SECT.

SECT. 15. and 16.

Concerning the Altar of Iordan. Josh.22.

Instances, without proof of their fitnesse, and so exspect from us that they should be disproved: whiche is all one, as if Iohn a Stiles should in a great traverse, bringe forth against Iohn a Nokes, some instrumens, for evidence of his cause, which sew, or none, beside himself, can read, (at least so as to discerne any thing in it making for him) and plead that in them was evidence enough, except Iohn a Nokes could prove the contraint. So it is heer, about the Altar of Iordan: no demonstration is first made, how it agreeth to the purpose: but we are chalenged to shew how it disagreeth. Yet yeelding them this libertie, we have enough to oppose.

2. And first of all, we answer, that this Altar of the two Tribes, was not in the state, or use, religious, as the Crosseis, by the confession of an English Bishop, Babing.

ton on the 2. Commandement.

The Rejoynder 1. opposeth out of Mr. Parker, par.1. sect. 34. and 36. that religious in use is that which hathar ligious ende: and religious in state, which is Ecclesiasticall, belonging to Gods service. Ergo. But Mr. Parket in those sect. tould him, that religious in a sense common, or mix ly, all thinges are, that are doen to an holy ende: and religious

ligious in seuse speciall, or in state, all those thinges are, that have Order, Obligation, and a kinde of Immobilitie, in Gods service. Now the quæstion is not of the former common mixt seuse : but of the later speciall state: according to which, no man can say the Altar of Iordan to have been religious, upon ground of Scripture or reason. Let any man judge then, whether partialitie did put out Mr. Parkers eyes (as the Rej. speaketh) or blear theirs, that see not the vanitie of this allegation?

3. B. Babingtons words on the 2. Commandement are thele: They ercited that Altar, not for religion, but in deed for a civil use, as you may see, 10sh.22. The Rejoynd. answereth, that he calleth the Altar civil Analogically, because it was orderned by consent of fellow-Citizens, which is as meer a shift, as any yet invented by the Rejoynder. For 1. he calleth not the Altar, but the use, civil. 2. He opposeth this civilitie not unto Divine Institution, as the Rejoynder would have him, but unto the same fellow-Citizens erecting of an Altar for Religion. 3. What he meaneth, appeareth plainly, by his third Proposition, there set downe in these termes: It is lawfull to make pictures of thinges which we have seen, to a civil use, but not to use them in the Churche, and for Religion.

4. To passe over circumstantial passages, the Def. (proving this Altar to be appointed unto Gods service, because it was a patterne of the Lords Altar, as our Crosse is a resemblance of Christs Crosse) was 1. reproved by the Replier: because the Crosse, whereon Christ did suffer, was no more holy then Iudas: and so not to be compared unto the Lords Altar. To this the Rejoynder in Sss 2 many

many wordes, maketh shew of saying something, but I leave it to the Reader, if he sayth any thinge. I for my

pari) cannot discerne what it is.

The Replier also in the second place alleged that every resemblance of a holy thing, is not thersor holy because then every Ale-house picture taken from holy thinges mentioned in Scripture, should be holy; and a modell of the Temple, caried by a Tyrian workman, into his countrie for newes, should have been holy.

To this the Rejoynder (after a few wordes of course, answereth, that this is to separat the resemblance of a thing, from the use of it. As if the Des. had not argued simply, & meetly, from the resemblance, making as yet, no mention of the use! If ther be any Sophistrie in this argument (as the Rejoynder sayth ther is) it is first found in the Desender his uncough reason.

6. The Defender went about to prove, first, that this Altar did mystically significan spiritual dutie, in respect of the Gilemoites then living; viz: to teashe that the Lord was God.

To this it was replied, that it doeth not appear out of the text, that ther was intended any ute for the praient age, that then lived: nay the contrarie may be gathered out of the 24 and 25 verses: We have doen it for fear of this thing, saying: In time to come, your children might speak unto our children, &c. So shall your children make our children cease from fearing the Lord. The Rejoynder opposeth, that ther is afterward mention made of us, and you. But that is nothing: because it noteth onely, that the generations to come, may denie us, on this side Iordan, not to have

that River. Vpon this, the Repl. concluded, that this Altar was no direct helpe unto devotion. To which is rejoyned, that it was not a direct (that is immediat) help unto devotion; but immediatly significative, & collaterally for devotion it was. Suche distinctions I never heard, nor read. Any man may see, that a Ceremonie directly and immediatly signifying a spirituall dutie; is a direct & immediat help to devotion. To what other help, this help was collaterall, I would fain know.

A further reason of this conclusion was added: viz: then most of the other Tribes should have had use of it. and also reason, to have set up Altars of devotion at every three-way-leet, as Crosses stand. The Rejoynder is i. that the other Tribes (no doubt) had use of it, as of a voitrest that the Lord is God. Now let any man consider, whether they which ordinarily resorted to the Tabernacit, and Altar of God, had need of a humane Altar, fare removed from their fight, to put them in minde. that the LORD was God? And whether the two Tribes and a halfe, without the consent, or knowledge of the chiefe Priests, the chiefe Magistrates, the farre greater part of people, and power to appoint vnto al! Israel a iolerine significant Ceremonie, for their common use? The Rej. addeth in the 2. place, that all are not bound to the same helpes to devotion, and the other tribes needed no such monument, or patterne, having the Altarit selfe in pos-Mhere 1. except he holdeth the two Tribes, and a halfe bound to fet up this Altar, hee maketh in that no difference: if hee so holdeth, then it is no instance of a SII 3 mcere. meere Arbitrarie Ceremonie. 2. The two tribes ha the Lords Altar in present possession, as well as dive of the other: so that by this reason, they also for the present need no such monument and patterne: which

the very point in this place questioned.

7. The Replier affirmed, that (in regard of posteri the immediate ende of this Altar was, to testifie, the those Tribes beyond Iordan, belonged to the same pe ple, and so had right to the same worship, with those this side Iordan: which is nothing to a Ceremony state and immediate use, in the specials solemne woist of God. The Rejoynder asketh if this were not a holy: ligious ende? I answere, It was so holy and religious, every Land-marke of a Parsons Glebe-land, or eve signe of a Parish-bound is holy and religious: but not so mysticall Ceremonies. B. Andrewes (against Pero p. 18.) giveth some light to this, by the ancient use Lights, and incense: There were lights (saith he) there incense, used by the Primitive Church, in their service; for any mysticall meaning, but (as it is thought) for this ca that where the Christians in time of persecution, had the meetings most commonly in places darke, and so needingligand dampish, and so needing good savours, they provided by against one, and incense against the other. After the Churchen retained these things, to shew themselves the successions those ancient Christians, &c. the After-ages devised me trgs and significations of their owne, which from the bee ring were not so. If this be so (as it is thought) then th may be signes of succession unto religious fore-fathe without any my real meening: which is all that by t picac

pleaded about this Altar of Jordan.

And for further manifesting, that it was so in this Al- Maynes. ur, let it be well considered : what lesephus, one of me the learnedest, and most ancient lewes now exstant, Godor Tes faith, Antiq. lib. 5. cap. 4. They placed an Altar on the webs Tes banks of the river as a memorable signe of the necrenesse and need assists of them that dwelt beyond Iordan, viz. with them nates newithin Canaan: Againe, it was not placed for worship, but courses simbolically and as a memorandum of their relation to you. (Exata

8. The Rejoynder as having sufficiently confuted opposedall other answers, bringeth in one made to himselfe in ar) interconserence, (though be hath not found it in print) as a grand orgro. absurdity : namely, that the Gileadites did ill, in erecling oupBeden this Altar; and the rest also in allowing of it. Now as for dedwas allowance by the High Priest, Princes, and all the Con- en ren gregation of Israel, which he speaketh of, I finde it not mapping evident in the Text. About the other, I finde this: The webs 1. that D. Fulke, no absurd Divine, (against Sanders, of vuasi-Images, pag.649.) writeth thus in print : The two Tribes zuornand a half, Iosh. 22. made not an Image, but an Altar for a Tos. memoriall: and yet their fact was not commendable, though it Wis, in some fort excusable. 2. I finde also that Calvin, before him, upon Ioss. 22. sayth thus : Dua tribus, um dimidia, non loviter peccarunt, &c. The two tribes and a half and very ill: Which is the great absurditie that the Rejoynder had heard in conference, but not seen in print, before now.

SECT

SECT. 17.18.19.20.21.

Concerning the Brazen Altar, built by Salomon. 1. King 8.64.

He Defender bringeth for instance, a Bras Altar, built by Salomon. It was replied, in the Text, ther is no mention eyther of tar, or Brasse, or Building, but onely of Santtifying inner part of the Court. The Rejoyner answereth, the word Brazen slipt in by oversight; the Court well be called an Altar, in respect of prasent use. The Rej. before, upon farr lesse occasion, talked of strickes, &c. but I leave this slipping in, and out, untot Readers censure, so that no advantage be made of it, prosecution of this Instance.

2. Yet because not onely the Defender named Altar, but the Rejoynder also mainteyneth it for got let us see, what may be answered unto the Replier collection therfrom; namely, that if man may on owne head appoint an Altar (as they say) then man mappoint not onely accidentall worship, but also such is greater then some essentiall worship; because the Almohich sanctificant the Offering is greater, then the offering Mat. 23.19? The Rejoynder heer accuse the Replifor want of sudgement, in this allegation: because the which our Saviour sayth, is proper to that one one's All

in the Temple, by reason of the speciall communed of God to ne them, and their superadded mysticall signification: wheras other Altars were onely permitted, and so helpes to the Offerings, but not sanctifiers of them; nay they were sanctified by the Offeringes; as a so the Alians of Gods appointment, in the time of Moses, Salomon, Erra, and Machabeus, Were first smitisted by the gift that was offered on them, and so installed in their peculiar privilege, of sanctifying the Gifts which were ofteneards offered upon them. For all this, no consent is shewed of any Divine : Onely we are bidden to see Zinchie, de Redem. lib.1.cop. 16. thes.2.3. Now 1. Zanchie hath nothing to the Rejoynder his purpose: he doeth not diffinguish betwixt Altats commanded and Alurs permitted: but fayth of the commanded Altars, that they were annexed unto the acts of worship. And so he doub of the Arke it selfe, and all the principall & most essentiall meanes appointed by God. What can the Rejoynder make of this? 2. The speciall command of God was as well for the Offeringes, as for the Altar: fo that cannot be the reason, why the Altar did san &ifie the Offering, more then the Offering the Altar.

And the same æqualitie is in the superadded missicall, and typicall signification. 3. I am sory to hear from D.B. that the Altars built by Abraham, Iacob, &c. before Moses, were onely permitted. He may as well say, that all the Sacrifices before Moses, were onely permitted. Bellarmine himself, de Est. Sacr. lib.2. cap.31. confesseth, that they were by inspiration, and impulsion Divine: and all our Divines, disputing against Papists about will-worship, make that Divine instinct, for substance, a Divine

vine command. 4. How could Altars be fanctified by Offeringes, when the Offerings themselfs were not in state of sanctification actually, and properly, before they came to the Altars? He that left his gift at the Altar, that is ready to lay it theron, and then went to be reconciled with his brother, had not yet actually functified the fame. 3. The Altars of Moscs, and Salomon, wer not first sanctified by Offeringes upon them, butb Moses his Annoynting: the manifestation of Gods glorion præsence in a Cloude, filling the Tabernacle, and Tem ple : and by that fire which came downs from here to consume the Szerifice, Ex.40. Lev. 8, & 9, 1. King & 2.Chr.7. 6. If Salomons fanctified Court didne sanctifie the Sacrifices offered theron, then cythic those Sacrifices were lesse holy, then those which we offered on the Altar, and fanct fied therby, or elfe the had more fancifying vertue in them, then the other which did not sanctifie their Altar, as those did the Court. The like may be fayd, and more also, of abr hams Altars, &c. but this is enough.

3. Our first answer is the same that D. Whitaker D. Sutlife, &c. giveth to Bellarmine (whoe de Pontali 4.cap. 19. hath the same objection against Calvin) our quid solomen secit, id Dei authoritate & Spiritus Sandim in secit (sayth D. Whitakers) that is, Salomon did this Divine authoritie, and instruct of the H. Glass. The Reexcepteth 1. that Bellarmine would prove by this example, proper, essentiall worship, by man orderned. But he had looked upon the chapter quoted, he might havien, that the onely quæstion there, is, whether it was simple.

inne, for men, by their owne authorisie, to erect a new Altar in the Temple? And this the Def. and Rej. with Bellar-mine denie, against Calvin. 2. He addeth, that all our Divines doe not give this answer alone. As if we also did not follow them, in adding other answers to this!

4. Our second antiver, for I will not dwell on wordes) is, that Salomon did this from aquitie of the Law. This is Iunius his answer to Bellarmine, Cont. 3. lib. 4. cap. . o. It was done extraordinarily and by fingular occasion House and ac ording to the Analogie of the commune ground, wher - & accept by they aid other things, and it min be by speciall revelation, fingular, in To this the Defend. answered, that this interpretation profession are active ovenhroweth the former. Nothing lesse (sayth the Replier, because Salomon might be directed, to see, and assume, authorized to follow that agaitie. The Rej. heer, ha- enampers ving little reason to oppose, putte th down, in stead of it, into gient wordes : as this is to confound Ordinarie, and Extraordinarie; Speciall, and Common; Scripture-light, and immediat Revelution; and so hath no sence in it. And what thew of wool for this great crie? May not one be extraordinarilie, specially, and immediatly directed, to see that Scripture-light which in it felf hath ordinarie, & common shining? Surely, the Apostles had ex raordinarie, speciall, immediat direction, to see the meaning of divers passages in the ould Testament (as the allegoricall meaning of Sara and Hagar, Sinay and Sion, &c.) which was before conteyned in the Scripture.

Yet (addeth the Rejoynder) Salomon (by this reason) needed no special Authoritie. Whiche I grant, if he be considered as a perfect man; but if he be conscived as Ttt 2 Peter,

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Peter, who after hee was sent unto all Nations, need after a Vision from Heauen, to send him vnto the Giriles, then this consequence is nothing worth.

Lingue fuit 1414 Juit Se-4. Passing over the third answer (in pitie) the fou aman guid, icel 370i: 21is, that this fanctification of the Court by Solome um effet offers was no addition of a divers kinde. This is Danaus his serificia alia. usmin Altai Holeeaufis- swer to Bellarmine, Cont. lib. 1. cap. 19. Tothis um, tamen Defender answered nothing, which either the Rep unc em noces isate , licust , hannen position thought worthy any answer, or Rejoynder of imp asi facrificia ving. So that I need not adde any thing to it, but or uper Allare. a fitting explication which I finde in Toflatus (in 3.1 THAM BOT udehatur soi cap. 8.) thus expressed: It was lawfull to doc what Solo mira legem; uia nunc crerebanne fant did, because though it were sorbed to offer sacrifiec elsew ices as ad Alare, o final then at the Altar of whole burnt-offerings; yet now upon cessity it might be, when the Altar was not sufficient to n Altari, 6 e videbatur all. Nor did Solomon against the Law, because now sacr. ~!wm: Atrium ic restant effe arguan unam Were burnt at the Altar, and on the Altar together, an Aliare. Inthe Whole Court of the Priests was in a manner but as on en::044:22m .egis er 2; . 40 tar, and the intent of the Law was no other, then that ku efferreda. 4 / waficialh should not offer in divers places, but beere was but one u wirfe lein. nued place.

S & C T. 22.

Concerning synogogues.

O this simple instance, the Replier answer. that Synagogues were no significant C monies. 2. That it is most likely, they were

fint founded by those Prophets, which brought in Schooles of the Prophets. 3. That in them, there was (of olde) no significant humane Ceremonie used. To the first is rejoyned, that the Synagogues bare some representation of the Santhary. Entlaske, How? Was this representation in matter, or forme, or use? He seemeth to refentation in matter, or tornie, or ute? He teemeth to referre it unto use, in reserving to solemne wership. Now let any man consider, whether every place apppointed for solemne worship, be a significant Ceremonie? If so, then no Anabaptists ever denied significant Ceremonies of mansappointing, which yet the Rejoynderaccused them for. But this sonde conceyt is sufficiently consuted in the first part of this writing, Chap. 4. and 5. Yet suppose the Synagogues had been a repræsentation of the Syndyaric, which was a Ceremonic is every representation. Sanduarie, which was a Ceremonie; is every reprædemation of a Ceremonie, a new Ceremonie? then any man may make more Ceremonies, then ther are men in his Parish. The second (about the founding of Synagogues by Prophets) which the Repl. fayd, is most likely, the Rejoynder maketh a belde affirmation, without presse. But what boldnesse is, in conjecturing that to be likely, which no man can give any likely reason against? The third (of no humane significant Ceremonies used in Synagogues) is absolutely pronounced false. But no reason of this sentence is given out of the Scriptures, but onely that they used there reverend gestures: as if all reverend gestures were significant Ceremonies of mans invention! The rest that he quoteth out of Purchas his Pilgrimage, are wandring Pilgrimes, without house or home, and therfore worthy no other answer, Ttt 3

SECT. 23.24. 25.26.

Concerning Love-Feasis.

He Instances out of the ould Testament were suche, as we have now shewed them toke Out of the new Testament sirst are brought in the Feasts of love, or charitie. Now concerning their Feasts, no man can certainly informe us, who edid appoint them! I mervas! (sayth the Apostle, according to Erasmus his Paraphrase, on 1. Cor. 11.) Quis ritus is now invexerit: whoe brought-in these Love-Feasts? No man can tell us, what religious signification was by institution annexed unto them? Nay it cannot be shewed where they are spoken of, without reproof? Yeth Desend. and Rejoynd. will needs have them significant humane Ceremonies, ordeyned, and used by the Apostles.

2. To this, it was reanswered by Mr. Nice that they were of Apostolicall, then they were of Divininstitution. Then whiche (sayth the Desender) leveled not have uttered a more unlearned position. Nayset (it was replied) this censure is too too Magisterial!: be cause to say that that which came from the Apostles, a Apostles, came from the Spirit of God, is no unlearned Position. O yes (answereth the Rejoynder) because

he Mostles orderned some thinges, not as Apostles, not by mmediat revelation, but by the direction and authoritie of geditterd. In which kinde of rejoyning, I fee no more learning then needs must. 1. The quartion was of A. policall inflications: the answer is of that which the A. postles did, but not as Aposiles, that is not properly Apostolisall 2. That which is manifested by the Holy Ghost Suning in the Word (they are the Rejoynder his wordes) is depied to be Dizine. 3. No example is, or can be brought, of a new fignificant Ceremonic instituted by the Apost-les, without immediat revelation. The allegations oppoled, may fill up paper, but not fatisfic any reasonable Reider.

3. For removing of that Magisteriall censure of the great unlear mednesse of the fore sayd Position, it was noted that some learned men, were authors of it, or partakersinit. Iunius is one: who (Cont. 1. lib. 4.cap. 2.an. 6) syth, that this distinction betwixt Divine and Ipostolitall traditions, is almost imaginarie and superfluous. Wher the Rejoynder hath nothing to catch at, but onely that particle almost. Take therfore another place of the same Junius (in his Hidelberg Theses de Traditionibus, th. 24) where without almost, he sayth fully thus : The distinction Fall date of traditions into Divine and A; oftelieall is a false diffinction, Aposition because such traditions are of one fort, for there be no Apostolitaltraditions but fush as are delir ered from God.

the It was added also by the Replier that Danaus (upon a Dernaus the same place) calleth it a childish dis ribution. (ayth the Rejoynd.) but be meaneth by Apostolicall, binges 'desermined by the Apostles, by their or dinarte facultie, as Paftors

Pastors, and yet having the same authorisie with their wings: Now let the Reader mark, that the Desender charge of unlearned rudenesse, depended on this, if a solicall traditions may be called Divine, as being command of God. To talk heere of faculty, ordinary, pastors, aut rity equal to Scripture, &c. it is nothing else, but bring him unto losse. Neither is, or can this limitati be justified by any other procse then the Rej. his ow testimonic.

lowing of the foresaid position, and rejecting the stinction made betwixt Divine and Apostolicall tradens; the Rejoynder stayeth him, and confesseth that distinction is ridiculous, in the Papists sense: yet (sake) in another sense (not telling what) it may stand. I is the great charge of a most unlearned Position come neto this: the contrarie words in some sense may stand? sparing (my masters) in crying down your poore nei bours, for such extreame want of learning, when yopposite learning can scarce stand in any sense.

to the Logicke of this distinction betweene Divine Apostolicall traditions. But the Rejoynder correct his interpretation, and saith this distinction is tal chiefely from the different Authors, Christ, and the Afles. Be it so: yet it were not extreame rudenesse, to that what soever the Apostles as the Apostles of Chrappointed, that Christ himselse appointed. But sa the Rejoynder, some things were appointed by Christles immediately, and others by the Apostles of

which was even now alleaged, that this distinction is hiefely taken from different Authors: because this is nnely a difference of manner, as Polanus (Syntag. lib. 1. 129.47.) doeth clearely manifest, in his large consutation of this selfe same distinction. 2. By the same or somewhat like reason, a distinction may be made, betwitt the word of God, and the word of the Prophets, 3. It were worth the knowing, upon what occasion these Feastes were ordained by the Apostles?

7. It is brought in by the Def. as a second answere of M_i. Nic. That there Love seasts, were abrogated by the Apostles. From which he gathereth, that then they were not of divine institution. No say we, nor yet Aposicall. For it was onely said before, that if they were of one, they were also of the other: but not positively that they were of either. So that the Desender forgor, when he inserted: So this second answer consults the first.

8. The third answer of the same M. Nic. was (as it is reported) that these Love scales were not of mysticall signification, nor yet meerely reclessassive. And this the Explier undertooke to mainteyne: because no signification was added unto their nature by any institution, so sure as by any certaine evidence can be declared.

The Rejoynder opposeth, that the appropriating of their naturall signification, to the signifying of Christian love, might be in that use, by Ordination. Where, First might be, is not a proofe: and we require in an instance objected for an Argument, that it should be prooved sitting. Secondly, Every Ordination does not inferre mysticall signification.

Vvv

If it be ordained (as it is) that Collection of Almes, for the poore, bee used in the Church; hath it therefore a new mystical signification put upon it above that which it would have out of the Church?

- 9. Ecclesiasticall the Replier denied these Feasts to have beene, or Keligions, because they were used in the same manner, or to the same ende, out of the assemblies, that is, to the reliefe of the poore, and maintenance of brotherly love. The Rejoynder, First, opposeth appropriation: as if all things used in the Church, were appropriated to it! So common salutations used at Church should be appropriations. He secondly concludeth from thence, that (by this reason) Eating of things offered to Idols, in the Idols Temple, should not be religious. But this doeth not agree; except the meat used in Love-seasts, were first sacrificed to God: which yet hath not beene prooved: nor then, except the eating of things offered to Idols, were meerely religious; which the Christians of Corinth (ep. 1. cap. 8.) did not thinke, nor the Apostle teach. Yet might those Eatings have such relation vnto the Idols, as might make them superstitions (even without that superstitious opinion which the Defender and Rejo. require unto superstition) though such a relation unto the true God, and his religion, dot not make fealts by man invented, truely and mierely religicus.
 - 10. It was finally replied, that the Ordination of these feasts cannot be shewed, to have been Apostolicalls and to that purpose P. Martyr was alleged, in 1, Cor. 11. 22. The Rejoynder opposeth 1. that the Argument

A fresh fulte against Geremondes.

so much the stronger: because then they were meerely of hu- los me mane institution, and yet had Apostolical approbation. Sc. Dieses condly, that P. Martyr confesses the same feasts to be men.

timed every where in the fathers, as a thing descended to them,

from the Apostles, as their Spring-head.

To the first, I answer, Frit, that the Def. his Argu. come de. ment which was taken from the ordination of the Apo-

flu, cannot possibly be strong at all, if these Frasts were plinished possible. not of Apostolicall ordination. Secondly, Apostolicall

Apprehation of them, hath not yet beene prooved. As

for P. Martyr, his testimonie is cleare. Wee sechecre bow dangerous it is to adde to divine institutions, which the Corin- too in aliena

thians did, setting up these feasts without warrant from the concernment wird. To P. Mattyr, adde Calvin, upon the same place:

lent superstitions.

We may see hence, that their manner of feasting wholly aifphased the Apostles, allbeit the forementioned abuse were D. intuition away. It is not well to surne a holy meeting into strange observations,

As for the after-continuation of like feafis, which the Rejoynder maketh so much of; Hospinian Appleases (Histor, Sacram. lib. r. cap. 6.) answereth fully: This functionen re-

was first to be found fault with in their love feafts, that they we tate of did not in simplicity keepe the institution of Christ, but added for author. somewhat thereto. The Apostle recalled them to the first in-

station. But it seemes his authority was not such with them rum exemples that came after, but that as the Corinthians had done, so also they Edopio, as to

would appoint many things in great zeale, I confesse: but came infinite very unadvisedly, which also in time brought in most pesti- ammentifi

VVV 2

SECT.

Hine videna in totum dif-

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SECT. 27.

Concerning the kiffe of Charity.

the institution, nor the mystical signification of it can be esthewed out of Scripture. Our answer also is the same with that before: It is a natural indicant signe of peace and reconciliation; used in those pans, as imbracing, and shaking of hands, with vs. For this Mr. Nic. is accused, as more civil, or rather uncivill, then spirituall. But with whom the civility or uncivility about this matter resteth, neither the Def. nor Rej. are sit sudges. It may proove this charge hath as little ground, as the other of an extreame unlearned Position.

2. The Replier passed over allegations mentioned by the Def. as Oratoriall Phrases: but the Rejoynder will have them Explicatorie; & setteth them downe again, at large. I will therfor take the sayd Allegations into a summarie consideration. He citeth sustin, Origen, Tentullian, Cyrill, Clemens Al. not noting the places where their wordes are to be found. But Baronius had An.45 (out of whome he seemeth to have borrowed these quotations) affordeth us some light that way. When this is by the way to be marked, that Cardina's Baronius had being the sistem of them then this assisted. The kisses of the Geniels being tokens of peace and leve are no

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to be quite taken away but with a bind of moderation to be moderand in upda among Christians; as the Aposties provided when they of the Christians of the part them in mind of Saluting one another with a holy acts, down on kiss. Out of the two first, nothing is alleged, but that heave debot when Prayers were ended; Christians were wont to salute one found another with a kisse: which prove the nothing more then there we grant:

Tettullian calleth it Signaculum Orationis, the Seal of Prayer; the words of prayer therin used being Peace be. unto thee. Now though Tertullian maketh no words of. this forme of Prayer to be used; yet suppose all: 1. this is manifestly an Orasorial phraze (which the Rejoynder denied) not Explicatorie, but needing explication; which yet I will not spend time about. 2. Tertullian according to his hyperbolicall fashion, ascribeth so muche to this tife, as smelleth of Superstition: What prayer is there we me perfect which is separated from a holy kisse? He sheweth not- facto of faction withstanding that it was used in privat houses as well as "eget in the Congregation: As home perhaps you may put of till Town desired for another time the Salutation of peace. 4. He discovereth a pace. custome something contradictorie to his former affertion: At Easter voe do well to lay aside the Kisse. 5. Ther Die Paste, were even in Tertulians time, divers superstitions cree- mu ofenimping in among Christians, about prayer, as he in that his treatise of Prayer sheweth: Washing, doffing of cloakes, fitting upon beds. What then can be made of this testimonie ?

tionis, quo in facris utimur: the Seal of reconciliation used in Divine Service. But 1. we may well quastion the Author

thor of that Catechisme; whether Cyrill was he (as D Andrues fayth, in his answer to the 18. chap. of Perfor pag. 3.) 2. Whosoever was the Author, he was so pro pag. 3.) 2. Wholoever was the Author, he was so pro digall of dealing significations, according to his pleasure that we may say of him, as serom of Origen, His brain say serve the Churches Sacraments: so that he hath no cred less about suche thinges. 3. How doe Tertullian an Cyrill agree in their testimonic? One sayth, the Kisse we a Seal of Prayer; the other, that it was a Seal of Reconciliation. 4. The same Cyrill, in the same place, Cat. 5. g we have yeth another mysterie of Kissing: Because Christs but mingre-goes thorough our mouth. Inst so therefore we kisse the mouth it is that as we do the dores we enter into the Churche by. How does the same then with him-self?

he agree then with him-felf? us in Reo ingredi-

Clemens is the last: who calleth this gesture Mystical (Padag. lib.3.) But this was a Rhetoricall phraze. For it signifiesh nothing else (as the fore-goeing workshew) but that they should not use it, qui non habent into amicitiam; but as a true figne of good will. In the wor also next following that common salutations (dilect rum in via salutationes) should be with mysticall grac mystice, intus, amanter & benigne alloqui. Now let th Def. and Rejoynd. cast up their accounts, and tell, wh they have gained by these Testimonies more then b fore was given them?

But yet (sayth the Defend.) this gesture is calle Holy, and the object of it is Peace: Tistrue: But all or civill actions ought to be suche as becommeth Saint 1.e. so farr Holy for manner, that they be free from sinn and to the Glorie of God: many also have Peace for the

dire

direct object

Innhermore, if this Kisse was holy in the nature of it, I aske whether a repræsentation of it may not be made also for a holy use, as the Altarof Fordum; and the Sprogegues were in the Def. and Rejoynders opinion? And if so, which have we not a Pax to kisse at the Communion? I see not (by these tenets) what should keep out Paxes, more then Altars, with bowing to them, but onely the meer pleasure of our Prelats Regent:

Now we have thus dispached the Desender we need not trouble our selves with his Second, the Rejoynder proceding another way, against the Replier. Yet I wilf

note what new weapons he useth.

4. The Rejoynder thinketh it strange, that constant application by direction, or custome, stould not be Inflution. But it is no more strange, then that the common using of one way from Liebesild, to Coventrie, or from thence to Coldseild, may be without Institution; or that the same word which of ould signified Love, is now among Christians commonly applied unto Christians Love; without any new institution.

binder Institution. True: but situesse, with actuall use for signifying of true love, doeth prævent an institution of the same signification: as the former signification of the word Love, doeth so hinder a new institution of the same word to signific Christian love, that it would make the Authors of suche an institution, ridiculous, & idle.

6. He affirmeth, that the ordeyned feating of a Minifer in an higher place, in way of Reverence to his Function, is: as My. (say I) a Mothers kissing of her froward childe, in the Churche to still it, in reverence to Preaching or Praying; is as Mysticall a Ceremonie, as the Kisse of Peace. And what need any other institution, then constant application of suche gestures, by the Rejoynder his rule?

7. He quoteth Calvin, upon the place, as for him,

- 7. He quoteth Calvin, upon the place, as for him, whome every man that will, may see to be against him, So Beza, and Paraus. Onely he hath a little shew (but no substance) out of P. Martyr his words, upon 1. Cor 16. 20. Whoe yet upon Rom. 16. 16. in sew words, shewesh his meaning all one with ours: and his judgement of humane significant Ceremonies hath been before declared.
- 8. Notwithstanding all this weaknesse of his pramisses, he conclude th strongly, that those which doe not yeeld unto his proofs, have themselves, above all other men, in estimation for soundnesse of judgement. To which I will onely say this, we have (by Gods grace) more judment, then either to accuse others so vainely, or to make any account of this accusasion, as if it would prejudice us with any man of judgement.

SECT.

SECT. 28

Concerning Womens Vailes. 1. Cor. 11.

He last example of Apostolicall Humane, Significant Ceremonies by Inflitution, and Appropriated unto Gods worship, is a Womans Vaile, such as a Huik is, in the Low-Countries, or a french Heed, with a Ben-grace, was wont to bee in England. Nowat this it was answered, that the Vaile was neither Apostolicall, nor meerely of humane institution, nor of instituted signification, nor yet appropriated unto Gods worship: bur a civill order of decencie, used as well out of Gods worship as in it. And the Rejoynder granteth, that it was a civill custome: but addeth, that it is as absurd, from thence to conclude, that it was in religious wor ship civill, and not religious, as to affirme this of blowing of Trumpets in the new Moones, &c. Where first, hee should have remembred, that we are heere in answering, not in proof ving, and concluding, which is the Def. his part. condly, The Replier said it was a civill order of decencie, expressing the immediate end, which it had as well in, 15 out of worship, which will well beare this conclusion: that it was no more religious, then Womens proper apparell, long garments, &c. (to which Chrisostome upon 1. Cor. 11.) compareth the Vaile, as one part to anothes, or their shooes, or sippers are. 3. Concerning Trum-Xxx

346 pets, in some use of them, wee have their instituted sig-nification, expressly set downe in the Word, Nunb. 10. shew the like, for going to Church in shooes, or Vailes. and then we will confesse a paritie of reason.

2. The Def. proceeding by interrogatories, maketh this the first: whether the Vaile was not significant of fome good thing? To which the Repl. answered, 70, it did declare, or argue a good thing, as indeed all civil apparrell of modest fashion doeth. For this hee is checked, and bidden to fland by, with his answer while his elders speake. As if we were now in the High-Commission; and hee as Commissioner, might prescribe us when, and how much we may speake for our selves, though much without ground be spoken against us, and interrogateries propounded to the prejudice of our cause!

3. He asked secondly, what it did signifie? Answer was made, that it signified subjection to superior power. Then a morall dutie was professed by it, sayth the Rej. just so, as modesty, and shametastnesse, gravity, and care of not offending, are professed by all apparell of modest hones fashion. And yet I never heard all modest apparell called a mysticall religious Ceremonie. Theophilact (in Con-11.) maketh a mans beard like and equall unto his uncovering in signification. And will the Def. and Rej. say, that Beards are religious mysticall Ceremonies?

14. The Def, added, that it had some relation unto God. To which it was answered; that so there is in an upper Seat, of an Heathen Magistrate, sitting in judge ment: which yet is no mysticall Ceremonie of religion The Rej. (altering first the case, into a throne serup "

that end, to represent the Soveraignty of God, for religious cognizance, and document) affirmeth the Seat of a Heather ludge, to be a mysticall Ceremonie of Religion. Now set a. side his changing of the question, and take him as answering, that everry Seat, of judgement among all Heathen, is such a Ceremonie; and then, let any man conader, if hee hath not brought his pigges to a faire market? Seats of Iustice, are religious Ceremonies, even among those that know not what religion meaneth: what is become of intended immediate, though improper worship, which he is wont to require as necessarie unto a religious Ceremonie of mysticall signification? Hee may as well fay, that fuch vailes as Tamars was wherewith the deceived Iuda, even unto incest, was religious Ceremonies among the Heathen; because a Vaile (in the nature of it) declareth a morall duty. For many of those Seates (in their nature tending to justice) are but vailes of injustice, as Tamars was of uncleannesse. If those High-seates beereligious Ceremonies, then the bowing of inferiours unto them, killing of their feet, or foot-stooles, must be such also. Why then did the Def. scke (as with a candle and lant-horne) in every darke corner for instances or examples of religious significant Ceremonies of mans appointing? every civil meeting, every Company of Soldiers, every Schoole of Children can afford examples enough, and more then enough.

on thing out of Divines, which may not as well bee applied to the *Iudges Bench*, us to the *Vaile of Women*. Yes, this

this (sayth the Rej.) that the one used in civill actions, is religious inuse onely, not in state: the other used in religious actions, is religious, both in state and use; which is (saith he) Mr. Parkers distinction. Now 1. there was no such distinction as this, alleged by the Def. out of our Divines: so that this contradicteth not that which the Repl. affirmed. 2. This dislinction as it is heere ex plained, was never used by Mr Parker, or (as I thinke) by any reasonable man, before now: A circumstance used in civill actions, is religious in use: the like usedin religious actions is religious in use and state. Is the Criers Owize Religious in use, because, or as it is used in civil actions? And is the Paraters citation religious in state, be. cause, or as it was used in Spirituall Courts? 3. Whatil Judges have a peculiar Seas in the Church, as in diven places, they have? Is that Seat therefore religious in flate, as an Altar, a Crosse, the Chaire of Peter, &c?

6. The Repl. also observed, that the Vaile was of

the same nature with long haire, such as becommeth wo men; and therefore, no religious mysticall Ceremonie No (saith the Rej.) because long haire is of nature; and the Vaile of institution, which to a Ceremonie is effential To which I oppose 1. the true observation of P. Martyr minimus the Def. his chiefe witnesse, about this instance: 100 time for man ought seeing her haire is given ber of God, to follow the onlaum, his institution, and to imitate her Maker, and cover her least and se which if she will not doe, as much as is in her, she throwes of the natural vaile, where he sheweth that it is so natural that it cannot be imitated without some violation of na ture, by any woman, though no new institution impos

hath this: That is from nature it selfe, that we women should inficusion would that women should bee covered: she is taught to be covered would that women should bee covered: she is taught to be covered would that women should bee covered: she is taught to be covered would that women should bee covered: she is taught to be covered would that women should bee covered: she is taught to be covered would that women should be covered with shade it selfe hath taught women to use a vaile; but also, with that the disguising of it is all one, with shaving: so that destruction having and a vaile, according to the Apostle, is all one, for the ground of it. If therefore special institution, above nature, be essentiall to a Ceremonie, then certainely vailing of women is no Ceremonie; much lessereligious, and mysticall significant, by institution humane.

7. The Def. his third demand was, whether these Ceremonies of covering, and uncovering, were not instituted to bee observed in Gods publike worship? Answer was given (by the Repl.) that this indeed was required, in every grave meeting of men and women:. but not primarily, and principally instituted for Gods worship. Paul surely did not institute them for new-Ceremonies, but onely urged the Corinthians, not to negled them, as being naturali. The Rej. opposeth 1. that requiring is an inflitution. As if the Kings requiring his subjects to observe Christsinstitutions, did therefore institute the Sacraments, &c. 2. His second answer is, that application, by injunction, that (as it there) an inflimilion. So that by and (as it were) the Lords Sacraments have beene so often instituted, as they have beene applied, and injoyned, that is an hundred thousand times, and more. But if any man will needs use the terme institution in such a sense, that is nothing to our question; which: -XXX 3

which is of Ceremonies, whose first author and appointer, in speciall, was man. Otherwise, all Divine Ceremonies will proove humane institutions, and so the Rej. hath disputed all this while, about nothing. The rest of the Rej. his wordes, in this Section, are either meere repetitions of consuted sictions, or such as need no consutation, I may well againe repeat (as justified) the Repl. conclusion: Seeing the Des. could finde but three examples of humane Ceremonies, in all the new Testament, and none of those there can be shewed, to be of mysticall signification, or appropriated onely to Gods worship, or of humane institution; the Prelates may be also med in such domineering fashion, to urge humane Ceremonies vpon the consciences of Ministers and People of the new Testament.

SECT. 29.

Concerning the Ancient Custome of Significant Ceremonies among Christians.

S the Def. was passing over from Scriptures, to humane writings, and customes, he was told by the Replier, that heere hee may finde more sish for his net, in the troubled waters of mans infirmitie, then were to bee looked for in the Scripture sountaines. This the Rej. thought not worthy of any answer. Let the Reader yet take knowledge, that we esteeme

A frest fate at almis Cerementer .-333

cheeme not any thing like of a thouland objections feiched from reltimonic subject to errour, as we would have done of one plaine testimonic Divine, if it could have beene produced.

The oldest Records we have (faith the Rej.) doe! mention humane misticalli Ceremonies in Gods word hip, as apositical traditions. Which r. is not true: be cause those which call them Apostolical, use not to call, oresteeme them humane. 2 The Records of the first age, which we have, are so imperfect, and uncertaint, that?
God (in so disposing of them by his Providence) doeth? in a manner warne us, not to depend on them, but onely on his written Word. 3. The great varietie that was found, in the first ages, about the observation of Lent, and Esser, doeth manifestly proove, they were not Apostolicall: as Chamier sheweth (De jejunio, cap. 7.) Not ? on of any tertaine law, but out of private devotions, and consequently Superstition. In the next place, for a maine a ground of this affertion (that the univerfall Church obscrving humane Rites, tooke them to have beene of Apostolical allowance) the Rejl bringeth in the common text of Papists, out of Augustine, ep. 118. Such uriverfall observations, not being written in Scripture, must be under stood to be commanded by generall Councels, or from the Apostles. Where 1. he sawlteth twice in the translation, in (wining dantur intelligi, into must be underflood, when D. Morton himselse (Pr. Ap. lib. 2. cap. 28.1.3.) maketh a strong probabilitie onely, and in turning commendata, by into commanded. 2. This being but a probable rule, and And Augustines conjecture of that probability, being

5. The Rej. calleth it, a spirit of fingular singularity, to thinke, the whole Church, in the dayes of purest zeale, and frequent martyrdome, did not ducly examine their Cereminics. And yet the same Rej. (without any spirit of singular singularity) acknowledgeth, that in the two sirst ages, after the Apostles, there was either want of clearenesse, or a manifest touch of error, about some sixteem points of doctrine, very important: pag. 458. Which if lit will reconcile with this affected accusation, he must say, that Christians in those times, more attended to certain humane Ceremonies, then to divers points of divine doctine, though in the maine power of Godlinessether went beyond those which are purer both in Ceremo nies and doctrine. But the trueth is, he spake therefor excessive commendation of our English-Church-doctrine, and so, in comparison, depressed the Primitive and heere he seeketh to desend our Ceremonies, by theirs, and so extolleth their judgement of Ceremonic; in both places (according to occasion) exceeding the just measure, as it usually falleth out to those, who dis pure out of affection, more then out of judgement.

that the bringing in of humane Ceremonies, made any way for Antichristian supersition. But seeing that the Antichristian Papists, argue so strongly from those sind humane Ceremonies, to divers of those which they use, and by us are rejected, that they cannot bee fully consumed, but by rejecting of both, I see no reason for his indignation. Gideons Ephod, in the argument of the eight chapter of Judges (according to our new translation) was

itable of Idolatrie. And was not the old crossing, at every subming to and going out, at the apparely ing themselves, at washing, at eating, at lighting candles, at litting, &c. as a great cause of that Idolatry which hath been, and is used, about the crossed D. Fulke (in his Rej. to Bristow, cap. 3.) mainteyneth, that many abuses and corruptions, entred into the Church, immediately after the Apo-advance siles time, which the Divell planted, as a preparative for Andictives. The same Doctor also (ibid. sect. 4.) proveth many Ceremonics of the Primitive times, to have been unprositable; because they are abrugated. And (cap. 9.) hee superstitions, or superstuous Ceremonics, is common to the

Fathers, with Papists.

6. A great matter is made of that which the Replier said, concerning 1500. yeares experience of humane significant Ceremonies. For about this the Rej. sayth, that it is wonderfull rashinesse, answering the spirit of montanu, to challenge the whole Church of error, in this matter, for 1500. yeares. But 1. it is rashnesse in the Rej. to accuse one of challenging the whole Church, who mentioned not, in his challenge, either Church or whole. 2. The whole Church cannot be understood, except the Waldenses and all like unto them, that is the purer part, bee excluded out of the whole Church. 3. Dostor Morton himselfe (Prot. Apol. cap. 25. sect. 9.) maintaineth this sentence of Mr. Calshill: the Fathers declined all from the simplicity of the Gospel, in Ceremonies; if by simplicity be understood a vertue, opposite, either unto superfluitie, or superstition. And And are not superstuity and superstition, errors? 4. From

the primitive times by the space of fixe bundred years the Church generally erred, in giving the Lords Supper unto infants, as D. Morton shewers (Prot. Apol. 2. cap. 25. sect. 10.) and after that for many hundre yeares, it mended (for the common course of errors) soure ale doth in Sommer. 5. The Rej. cannot nan any Church in all that time free from errors: neithere he denie, but the Church that erreth in doctione, m erre in Ceremonies. Ergo. 6. Hee was unhappie mentioning Atentanus his spirit, which breathed, a broached so many humane Ceremonics, that I Church hath ever fince beene more wronged there in Ceremonies, then in any other respect, or by any ther spirit of that time, as all men know, that have n those writings of Tertullian, which were dictated b piece of Aloneansus his spirit. Momanus would hi three Lents, in stead of one: Montainus advanced the Cic unto more honour, then ever it had before: Asia nus (in one word) was of a ccremoniall faris.

S & C T. 30.

N this section, foure or five Protestant Divines named, as allowing of some significant Ceremoni But there is not any one of them, whose judgem to the contrary, hath not beene manifestly declared will not therefore so much distrust the Readers atter

on, and understanding, as to weary him with needlede repetitions.

SECT. 31.

Eere the Defend. urgeth upon us, the ordinary forme, of swearing upon a booke. To which if the Replier hath not sayd enough, I leave it to the Readers judgement, after hee hath compared the Rej. opposed: which speaketh 1. of Gamballing; 2. of Bucklers and Quarrelling; 3. of a proofe necessary to an answere; 4. of swearing by a bocke; 3. of Sophistication, in confounding our Churches effeeme, and the trueth about this forme of swearing; 6. of equalitie betwixt speciall solumne worship of God, and occasionall swearing, in civill Assemblies. I will onely adde, as an explication of the Repliers answere, that which D. lackson answereth the Papilis, about this fallion (Orig. of unbel. fect. 4. car. 35.) We use the booke, onely as a complement of the civillact, whereby we give fatisfaction unto men; or as a visible resemblancer partly, to by standers, or spectators, whose eyes by this meanes may become as true witnesses as their eares, that such. protestations have beene made; partly unto him that makes them, who will be more wary and circumspect what he avoncheth and prosesseth, when he perceivesh bis speeches must be staled with such remarkeable circumstances, as they cannot be often recalled to his owne and others memoric. To the same ende, men of honourable place and calling, use to lay their bands Yvv s

358 A fresh suite against Ceremonies. Bands upon their bearts, When they take a solemne oath.

SECT. 32.

Concerning the Lords-Day, Temples, and ceremoniall Festivals.

He Def. having spoken of his much sustaine in the maine, and narrow Seas, commeth to object the observation of the Lords Day, as a fit example of a humane Ceremonie: whereupon, the Replies continuing his similitude, sayth, that he was at this time, eyther sea-sicke, or sleepy, with his much sayling. This the Rej. calleth a scurrilous jest, and scoffe: so liberall is he of termes, when reasonable answers are not at hand. But if he had thought of the ordinarie sayings, 2 nandoque bonus dormitat Homerus; animi perturbatio est quadam ejul agritudo; he would have spared an innocent usuall phraze of speech, and not markt it with so soule pich or tarrea Scurrilitie.

2. Now let us heare, how hee can excuse the Deshis allegation, from all sicknesse, and drowsinesse! The observation (saith he) of the Lords Day, in place of the lewer Sabbath, is not a humane institution: but the analogical and allegorical instructions, lawfully raised from that Day, are exhumane institution, not divine. I say againe, as the Replayed, (without seare of the Rej. his Spitte of scurrility) this is a sicke or drowsie answer. For 1. it maketh all analogical instructions, instituted Ceremonies: as if nothing could be gathered from any sact, or text, in the Scripture,

by analogie, or proportion, but it must bee straight a ceremonial institution! 2. These analogical instructions, are, (as the Def. expresset them) meditation of Christs resurrection, and of our evernall rest to come. And who ever heard or read, that these were humane instituted? What mainstituted them? When? by what authority? upon what necessity? Are they ambulatorie, or meorealle Ceremonies, which our Convocation may change at their pleasure? Awake, awake, both Def. and Rej. and see the vanity and scandall of this allegation.

3. As a Parallel of the former example, Temples were added by the Defend. And to make it agree, the Rej. is driven to this issue, that if it be lawfull by accommodation, to put men in minde of heavenly things by earthly; then it is lawfull to institute things to that use. Which is as if hee bould argue thus: if it bee lawfull, by accommodation, to put men in minde of Gods saithfulnesse in keeping his Covenant of Grace, by the constant course of nature—which he hath set in heaven and earth, or by the saithfulnesse and constancy of men morally honess, then it is lawfull for men to institute sacred signes for confirmation of the Covenant of Grace, and so new Sacraments properly so called

4. Concerning Ceremoniall Festivals, of mansmiking, our practise cannot bee objected: because wee
ubserve none. We take occasion of hearing, and prayling upon any day, when occasion is offered. Wee say and prayswitch H. spini... n de Orig. Fest. Christ. cap. 2.) Not the manufactor
stay, but the Word of God, erc. puts us in minde of the nativity forth in.

1. resurrection, and ascension of Christ. And this might be assessed.

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the reason, why the Repl. passed over this example, a

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of no moment. For we doe not feare (as the Rej. ima gineth) lest all the Churches of God will condemne us herein Those that consent with Geneva, nor those of Scotland (except some of the new edition) no nor any that follow Bucers judgement (in Mat. 12.) I would to God that ever Holy-day what seever beside the Lords Day, were abolished to Christing That zeale which brought them first in was without ail warran of the Word, and meerely followed corrupt reason, for soth t s. Zelm ille incredute drive out the I'oly dayes of the Pagans, as one natle drives on another. Those Holy dayes, have beene so teinted with sugerili nbo & exem. tions that I wonder wee tremble not at their very names. Sa the place. Oecolampadius (in Isaiam, cap.1.v.4.) thinked that no wise Christian will condemne us. I never hear riai Ethnico milavorra wife man yet, who did not judge that a great part at least of t proficionism ther feasts beside the Lords Day should be abolished. He insi nuateth manifestly more then hee speaketh. Zanch wif, at mirer, (how favourable soever hee speaketh of some festivals bifiant fr. cannot condemne us by that sentence of his, (in 4. pize num nonex. It is most agreeable to the first institution and Apostilical

unincan di. writings, that onely one day in the weeke be kept huly. " selumellie-Christigandium, Sestiviorem no bu reddidit, &c. Nullum prudentem virum audivi, qui non censeat magnam? m alierum festerum abolendam. Maxime consentaneum est cum prima inflitutione, & cum scriptu Apoliu tunu tantum dies in foptimana, fantlificetur.

SECT

SECT. 33.

Nthis Section (which the Repl. thought to require no answer) the summe is, that we are erosse and comtravic to the Authors of our Service booke, who thoughs ur Ceremonies to be the better for being significant. Now if this be understood so, as if we disliked the significancy of them, because those Reverend men did like it; then weare uncharitably wronged by rash judgement. If so, that though fuch excellent men did thinke fo, yet wee thinke otherwise; then our answere is they were men; and though they saw much evill in Popish Ceremonies, yet not all; and therefore judged some tolerable for a time, which were free from some faults, that others were guiltie of; though they banished divers, which were as free from darkenesse and dumbnesse, as those they teteyned. Why they removed those, we see good reafon: why they retayned, or rather tolerated these, more then them, we see none, that experience hath not comfuted.

SECT. 34.

In this last section, this reason is brought (accord-ding to the Rej. his construction) If all Ceremonies (properly so called) must some way be significant; then Zzz either

2. The Repl. taking from the Def. this proposition Norhing is properly called a Ceremony, if it bee altogether de stitute of signification; sayth that this convinceth not usal all: because, if this be true, then our tenet is, that all ceremonies properly so called, of mans invention, should be packed out of the Church. What? (fayth the Rej.) even Sitting at the Communion, and a communion-Table? Yca say we, even these if they can be prooved to bee Cere monic

cause none are, or can be dumbe. And yet this opposition is made use of by the Def. and Rej. as other where

so in these two last sections.

monies of mans invention.

- 3. From the former confideration, the Defen. was challenged, for having gone about to deceive us, often: times before, by confounding all circumstances of order and decency, with properly called Ceremonies; whereas now, in the winding up of all, he confesseth, that they cannot be properly called Ceremonies, except they be sgniscant. The Rejoynder his answere is, that all such circumstances are some way significant, though not symbolically: because they signific some way what is to be done, or where, or when, or why, or how. Now though every circumstance doeth some way argue that whereof it is a dicumstance, and so in a large sense may bee called a signe of it; yet 1. every circumstance is not a signe of what is to be done: because some have no place, untill the thing bedone. 2. Both the Def. and Rej. have hitherto confounded indicant and symbolicall signes, except onelyone place, where (for a shift) the Rej. sayth, Beza, differing in phraze from other Divines, meaneth by Symbolicall, Sacramentall signes, pag. 264. 265. Heere therefore to diflinguish them, is to confesse their former dealing not faire.
- 4. If all circumstances belonging to time, place, person, instruments or manner of actions sacred, be sacred significant circumonies; then not the Clocke onely; but the leaden weights of it, not the ground onely upon which mentand in worship, but the Rusbes also strowed by occasion, pon it, or the Besome wherewith it is swept; not the reachers voice onely, but his black Cap, his comety card; not the Communion Table-clothe onely, but the colour

eolour of it; not distinct speaking onely, but every Preichers proper Tone, are sacred, significant, ceremoniall Weights, Rushes, Bezomes, Caps, Beards, Colours, Tones, &c.

See what an argument the Def. made against us, according to the Rej. his explication: If Signes Indicant that is, such as by the nature of the things themselves, without any religious signification put upon them by institution, are lawfull; then Symbolicall signes, that is, those which teach a spiritual duty, by their mysticall instituted signification, cannot be unlawfull. In striving to helpe the Def. out of the water, hee hath sunke, and followed him deeper in, then before he seemed to be plunged.

cuse some Popish Ceremonies, because they are dumbe. They accuse them also (answereth the Repl.) for speaking: as the Scripture doth condemne images, both for

being dumbe, and also for teaching lies.

Well said, (saith the Rej) When the Ceremonies are altogether dumbe, they condemne them for not speaking: when they speake idly, or salfely, they condemne them for not being dumbe. But heer is a great mistaking of the Rejoynders. For we condemne humane Ceremonies for speaking idely, that which Gods Ordinances doe sufficiently speak; and falsely, also for their manner of speaking, as if they had just commission to speake in Gods name, when they have not. When an image of the blessed Virgine, spake in the Church, to Bernard strood merrow Bernard, good morrow, Bernard answered, Obastiadam, you forget your source.

The Scriptures also condemned the same image for landing (at other times) dumbe in the Church. Even so we condemne humane Ceremonies, both for standing n the Church dumbe and unprositable; and also for waking in such a place, idely, and above that which beceme their Sexe or degree. I repeat therefore againe, not as a meere jest, in which name the Rejoynder puttith it off, but as a sad and serious trueth, that which the leplier concluded this Argument withall: Lay all sogeber which our Divines say, and you shall sinde, that in their udgements, Humane Ceremonies in Gods worship, are like a sole in a place of honor, who whether he speaketh, or holdeth, is peace, still shewesh himselfe un worthy of that place.

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CH & P. 4.

Concerning Idolatrous Ceremonies.

SECT, I.

About the forming of this argument, and the generall answer given thereto.

Nthe former Argument as being most essential suffered my pen to run a larger course, then in the ginning I intended. Heere I purpose to hold it she

ter. Passing over therefore by-matters,

The Argument was thus propounded in the bridgement: It is contrary to Gods word, to use (much me to command the use of) such Ceremonies in the worship of G as manhath devized, if they bee notoriously knowne, to habeene of olde, and still to be abused unto Idolatrie, and Supstition, by the Papists, especially, if the same be now of no cessary use in the Church. But our Ceremonies are such. Er

The Def. his answer was so set downe, that (by the Rej. his owne confession) no sense could be disterned in it. But the said Rej. (after three patchings of the work and the distinctions, about abolishing, abused, and need by bringeth, for account, this answer, out of all: If abolishing abolishing abolishing.

delition, be meant, Abscisson, and not Cure, the Propostion being meant of things indifferent, is falle. But if in he exception, of things, necessary, be meant not an abilme, but a convenient necessitie, the Assumption is falle, which sayth: that our Ceremonies are of no necessary sein the Church. Heere we have three distinctions, be. wixt 1. abscission, or cutting off, and curing; 2. things will in their nature, and indifferent: 3. necessity absolute, and convenient. Now 1. see how they agree among hemselves: In the first, the Ceremonies are consideed as members of our Religion, or worship, which must xeyther cut off or cured (for so the Def. explaineth it oscutting off the members by the joynes) whereas they were never members joynted to our religion, or worship, but o the Harlot of Rome. In the second, they are conidered as no members, but things indifferent; and in the hird (at the best) onely convenient. 2. For the first, it swell knowne that they are cloutes, which have lien vpon the plague-soares of Idolaters, many hundreds of rares: and what wise Physition, or Surgeon, was ever inowne, to goe about the curing of such clouts? 3. For he second, it is a meere affectation of cashing a myst beore the Readers eyes. For both the Def. and Rej. knew. well, that the Authors of this Argument, holdcour Ceremonies not indifferent, but unla wfull in their naure, and yet upon supposed indifferency, undertake to. nake good their Proposition; as having all sense on. heir side, namely, that things otherwise meerely indiferent, receive some difference, by their notorious abuse oldolarry. 4. For the last, The Ceremonies are heere, onely.

onely in a blinde distinction, (as it were in a parenthesis) affirmed to be of convenient use in our Church. Now let any man consider of this dealing, whether it be not more necessary for the Def. and Rei then convenient for the Reader. In the Abridgement, pag. 42. and 43. &c. itis largely prooved, that these Ceremonies in controversie, are not convenient. The Def. (professing a full answer to all that is objected) giveth no answere to any thing there alleged to that purpose. When he was challen. ged by the Repl. for not shewing them convenient, the Rej. pag. 167. accuseth him of more impudencie, then he would have expected from any Frist, and yet directen us not to the place, where he hath gone about any such matter. The Rej. himfelfe, undertaking to manifelt their conveniencie by the Rules of Gods Word, suddenly bresketh off, pag. 74. and referreth that demonstration m fitter place: which place hitherto he could not finde, not ever will. Beside, the Rej. confesseth,, a multitudeos godly learned men, (among whom were) Calvin, Biza, Martyr, Bucer, Hooper, Tewel, Fulke, Rainolds, Whitakers, Humphrie, Perkins, &c.) to have held our Ceremonies in expedient, or inconvenient, at the least. Nay he himselfe hath beene in the same hæresie. All this notwithstanding, he thinketh it not fignificent, in one word, to lay (for a shift) without any proofe or declaration, that they are convenient for our Church. Conveniency is esteemed when as a thing after the consideration of all circumstances, is found to bring more good (at the least) then evill with it. And I dare appeale to the Rej. his owne conscience, whether our Ceremonies have beene caules, or occasions of more good then evill? They may doe but stay but shey can doe no good. God knowesh stay h Mr. Foxe) they bee the cause of much blindenesse and

frife among men.

Let this (by the way) be well observed out of this generall answer, that the particular answers following, in this argument, are nothing worth, but onely upon this supposition, that our Ceremonies are not onely curable and indifferent, but also convenient for our Church : which neyther Def. nor Rej. nor any for them, will ever becable with any shew of reason, and honestie, to demonstrate, So that this whole fourth while the world standeth. Argument is heere in the first section, sufficiently yeelded, For all that we defire, is plainely granted, concerning the unlawfulnesse of all such human Ceremonies in Gods worship, as are notoriously knowne to have beene and be abused unto Idolatry and Superstition, if they bee now of no convenient necessary use in the Church.

SECT. 2.

Concerning the Second Commandement. Lev. 18.3. and 19.19.27.28. Exod. 23.24. Deut. 14 I. and 12.4. and 30.32. 2. Cor. 6.14.18. Rev. 18.4.

He second Commandement was heer alleged, in the Abridgement, as forbidding all provocation unto spiritual fornication, as the second A 2 2 venth

passed by in silence; and therein is defended by the Rei. because, according to his method, in one particular at gument, he taketh knowledge of it, par, 2.c. 2.s. Asi Iohn a-Stiles his plea, for 3. akers of ground, were sufficiently answered by Iohn a-Noxe, if he cold with any shew ward it off from 1. aker. His owne answer is, that as the fe venth Commandement doeth not forbid the use of all such things, as accidentally doe, or may provoke somemen tobal uncleannesse; but onely such, as in and of themselves, are wor. king incitements thereto; so neither doesh the second Commun dement forbid the use of all such things, as the lust of some !. dolaters may turne to spirituall formication; but onely of such as have in themselves, or in such use of them, an labitude, a apinesse, to provoke thereto. But 1. Our Divines gene rally teach (as Zanchy de Red.lib.1. cap.14. briefely ex presseth their meaning) The summe of the second Comman dement is, that in the worship of God, or Ceremonies therea bout, wee are to devife nothing of our owne braine, or borro t notice for ought of Heathenish idolatrous rites. 2. Let this be soit question yet remaineth; whether our Ceremonies, th Crosse (for example) hath not some habitude, and ap nesse, to provoke towards Idolarry? I thinke it will a be denied, but the Crosse is an Idol, at Paris, at Cal. and among the Papills, in England. Now suppose knowne harlot to be brought our of the Stues at Paris, Calis, unto Dover, and lodged there in an honest ma

bed, or bed-chamber (as the Crosse is in the bed of o Religion, the holy Sacrament) would any man fay, the there were no habitude nor aptuesso, in such a harlot, 2

mmes eft for ndi pracipii, externo cul qui Des des tor, few in Bro capite moosinifeenn, neque ex ibus genti-n Idololatiam adhiben-

w, & 6.

ir lodging, to provoke, even an honest man, and much more, a dissolute companion, unto fisthy folly? Difference I know none; but onely that the spirituall folly may be more fecretly, and myflically provoked, and exercifed, then carnall can. The Rej. should have done well, if hee had given us a certaine rule, whereby wee might have distinguished, betwixt those monuments, or reliques of Idolatry, which have an habitude or aptnesse in them to provoke unto Idolatry, and those which have not. For then more might have beene said therefrom, cyther for, or against our Ceremonies. Now we cannot tell where to take holde, saving onely in this; that babitude and apinesse of provoking, towards Idolatry, is intevery consenting relation that any Ceremony (otherwise unnecessary) hath to any Idol: and all such relation of our Ceremonies to Idols cannot be denied: neither can their necessity to true Religion be with any shew of reason, or honesty, mainteyned. Beside, what jealous or wife husband, if his wife should receive any thing from a knowne adulterer, who hath also gone about to undermyne her honesty, and keepe it alwayes in her bosome, would take this for a sufficient excuse; that such a thing hath not in it selfe any babitude or apinesse of prouoking unto Adultery? And docth not God tell us, that hee is in like sort, a seasous God? From hence it is, that We. Perkins, with divers others, in writing on the second Commandement, doctrinally, without special medling with controversics, making one head of things therein forbidden, the monuments and reliques of Idolastie.

2. To Lev. 18.3.4; and 19.19.27. the Def. his answer

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was (according to the Rejoynder his extraction) that these places doe not proove the abolishing of things indifferent in nature, meerely for the abuse of them to Idolatry, which was (saith he) the point to be prooved: because cutting off the sless in one field, was evill in it selfe; and sowing with divers seeds in one field, was forbidden for a typical document of that synctrity which God required in his people. Where 2, he mistaketh, or pervertech the question: which was not of things indifferent, but not necessary, nor of all things not necessary, but of Ceremonies. 2. Cutting off the sless for the dead, with a good meaning, nor was, nor is more evill in it selfe, then Circumcission, which both the Def. and Rej. allow as lawfull, under Prester Iohn, page 285.3. That typicall doctrine of syncerity, sorbidded plainely all mixing of Idolaters reliques, with Gods holy ordinances.

3. The Repl. alleged, that the words Lev. 18.3.4. are generall: after their doings ye sould not doe: neither stall ye walke in their ordinances. To this the Rej answerth, that these generall words are to be restrained unto the matter speken of, that is, incest, and such mad doings of the Egystians, and Canaanites. But 1. why are these words more to be restrained unto the matter spoken of in the same chapter, then those, 1. Cor. 4.40. Let al things bee done decently and in order, which the Dese. and Rej. extend is farre as it pleaseth our Convocation to call things decent, and orderly. 2. That they cannot be so restrained, is manifest out of the context; where the ordinances of Idolaters are opposed to all those Ordinances, Statutes, and Indgemenes of God, to the doing whereof is promited

ife, 3. Junius a judicious Interpreter, in his Analysis of he place, maketh the four first verses of this 18. chap. to perteyne unto divers chapters following, and not, to the 18 onely : ne alienis exemplis, aut legibus vivant. Pelican alsoupon the place, speaketh home, in this manner: Ged, by this one law, would have them cast aw. y and abborre, which we whas focuer had (in worship) pleased the Gentils. Muche and of more care ought Christians to have of this; whoe being taught wworship God in spirit and truth, ought, first and last, to have laplace abhorred the idle, unreasonable, and deceitfull formes and the rites of Idalasers. Whiche if the ancient Bishops had wel com- Chip sidered, the Churche had never been pestered with so many profane rises, and base Ceremonies; by which it came to passe, that some Christians differ litle from Gentils, save in the names of their Idols. Lyra also (a Papist) on Lev. 18. sayth plainlie: He intended to exclude from the children of puring Israel every rite of the Gentils. And on Lev. 19.19. This logaring, is commanded, for detestation of Idolatrie: because Idolaters did so, she ifraelises may not doe so. rau fe,ld f Epifem:

4. Exod 23.24. (fayth the Rej.) Speaketh of Supersting deraging, tion, or vitious worship. And this (say we) is the point by restaining us intended: viz: that Ceremonies borrowed from Ido-

laters, are vitious and superstitions wership.

5. To Deut. 12.4. (Thou shalt not doe so the Lord thy organism of the Rej. after many words, answereth (with the research of that not unlawfulnesse, or abuse, but another reason or produced this Law. To which it shall suffice to answer, produced that the other reason was, as Pelecan upon the place no-

Vetufinam nemina, & imagines, quibus fuccesferuns (proh dolor) nevas

Intendit excludere a filiu Ifrael, omnem Gentilem ritum.

Pracipitus bocin deteffationem Idelolatria : quia Idelolatra facitbant, propierea valia probibentur.

A n 2 2 2 ECTh:

'eremoniendü ikt a verbum Des, ne quid kcederetur, suls itudint, us forma, ficd iones flandum wifiete,

teth; In Ceremonies, we must bolde us strictly to the word of God; least we should transgresse exther in number, or informe, if mens traditions were to be followed.

- 6. Deut.30.32. was (as it seemeth) misprinted, for Deut.16.22. and so commeth after to be handled in the
- next Section.

 7 As for z. Corint. 6.14. (fayth the Rej.) that place condemneth onely mariage or familiar societie with infidels, and v. 17. partnership with men in uncleannesse, by confenting therto. But he should have remembred 1. that the generall condemnation of Fellowship, implieth more then mariage, or familiar societie. 2. That using of Idolaters Ceremonies, is more religious fellowship with them, then falimiar societie civill. 3. That Idolaters Ceremonies cannot be wittingly and willingly used, without implicit consent unto them, hitherto, that their Ceremonicits consent unto them, hitherto, that their Ceremonicity.
- remonies are lawfull.

 8. To Rev. 18 4. the Rej. answereth in many words; but to the purpose thus: As concerning Ceremonies only separating from those of Babylous Ceremonies is injoyned, which cannot be separated from sinne. Which is to understood of sinne in the religious use of them about Gods solemne worship, is as muche as we desire: we onely adde (which is our desense) that suche an use of them is sinne in it self.
- 9. Calvins grave collection, on Lev. 19.27. was by the Replier alleged, which thus foundeth, according to the Rej. his owne emendation of the translation: Although rounding, or cutting the hair, was in it self indifferent, yet God would not have it indifferent to his people that they as little

litle children, might learne by small rudiments, obat they could not have his favour, unlesse they should be unlike to the aliens, and uncircumsised, & be altogether and farr different from their examples, especially in those Rites wherin religion was showed. The Rej. answereth 1 that the cause of this restraint, was the Iews childlike estate, by Calvins owne words. But Calvins meaning is removed from the right center. For that he meant not to exclude our age, he sheweth in the next words: Experientia docet, &c. Experience douth (not did) teache. And this childlike cstate was the cause (according to him and truth) not of the doctrine taught, concerning unlikenesse unto Idolaters, but of the manner, or meanes, wherin it was taught, namely, by absteyning from that fashion of hair, and beards, which Idolaters used. God teacheth us to teache our children, agreablie to their age, not that afterward they should forget, that which was taught them, but that they may temember what they were then taught, and not depart: from it, when they are olde. Prov. 22.6. And did he give us a contrarie example? The præcepts given in the Churches minoritie, are her direction (by proportion) in her ripest years. And what direction is in these præcepis, for us, the Rej. doeth not shew. Surely, I should thinke, if the common fort of Gods people might not fashion themselves then to Idolaters, then neyther now our Ministers: if not then in a matter of passion, muche lesse now in actions pertayning to Gods worship: if not then in a tust of hayr, much lesse now in a Ministring garment, a Ceremonic consecrating us and our children to Christ. to Christ, and a solemne manner of receyving him in . his,

his mysteries. The difference of child-hood, from per-fect age, may teache us, that we should not look for suche particular warnings now what thinges of Idolaters we are to shunne, as were given in the Churches infande. but make use of them; being now also generally warned to flie from all Idolattie, & that in the same formes of speache which then were used. 2. He answereth that It pleased God to set up a partition. Wall between Iews and Gentiles, in thinges otherwise lawfull. Whiche is very true: but among those thinges, otherwise lawfull (as Calvin clearly infinuateth) Rites of human invention, wherint. ligion was shewed, had no place. 3. The Rej. addeth, that neyther Calvin, ever affirmed, nor any learned and advised man, dare affirme, that no conformitie with Idolaters in any Rites, abused by them to Idolatrous supersition, is lamfull to be used of Gods people in his service. To which I answer 1. that if he taketh any Rites so largely, that among them he reckoneth Gods tordinances, then he sayth nothing but truth, and yet nothing to the purpose. For the quæstion is, of Rites devized by man, not necessard in the Churche: as may be seen in the termes of our Argument, expressed in the Abrigement, though in part omitted by the Def. which omission was so approved by the Rej. that he accuseth the Repl. of wrong-doeing for mending it. Pag. 404. We see now for what advantage 2. If we may have leave to put in that part of the quartion, as it standeth in our Argument (Rites devized by man, not necessarie) then hear Calvins and some other learned and advized mans judgement. Calv. Resp. ad Versipellem: It is more right and sound, to say, that the in-Attutions

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finations of God may not be abolished for any abuse; but hunane inflitucions, being defiled, and fo proving burefull; and offensive to our brethren, are to be absterned from. The super- main fixims against vobich true worshipers of God doe fight, came or fi (for a great part of them) from unknowne pudle; : and all of upa money them are foiled with ungodly errors, which never can be remouved, but by utter abolishing of their use. Why then doe we built not simply acknowledge that which is trueth, namely, that this merenter remedy (of abolishing their use) is a necessary remedie, for taking of droffe from the Church? Mr. Farrel Calvins fel-verl Daniel low-minister, and in some sort, Father, Epist. Calv. 49. artici quete disputing against a popish fellow, whose name was Carolus, faith thus: When Carolus would obtrude his fignifications, in garments, and other magick-like signes; we opposed, that Christ hath taught us a purer manner of worshipping the medilin Father, in first and trueth, without shadows. And Princes may learne by Hezechias his abolishing of the brazen serpent, elicing what they are to do in those Rites which idle men have erected, we and added significations unto, according to their ovene pleasure.

farendium. Cum vollet fues fignificationes, in vestibus, & sui à magecis nobil evariantibus fignis detrutere : a entre propondrams, Christum, purius docuise Patrem (nempe parteu & veritate) esse adenandum, sublaves bris adenandum. Comque Saustus Reu Hef echies non consuit tantum incumbendum, ut tolleretur superfici quel ape sciobes se impetraturum, sed proritus serpentem ignominiose instit comminuendum, quad Christian D abu & Magistratibus non ost faciendum, in ijs quorum superstatio & cultus comem idelelatriam Indonum sent miji que bomines malo seriati ercuerum, quibus sens sensenses en arbitres addiderum ?

Bezz, their fonne, Disp. Genev. 66. The trifles which had distributed proceeded unto manifest superstition, we have abolished as will. believe whership. We also affirme, that they which reteyne the reliques parties of unprofitable Ceremonies, and (out of preposterous judgement) we would be correct them rather then abolish them, deserve ill of the Chur-wall and the country of the chur-wall and the country of the chur-wall and the church wall and the church wa

Malo Ecclo fir fini confulero affirmamen, qui in fini dizionibu, inuzilmun Coremoniarum roligular vol rezin Gel aliquet cum corrigero (prapo fino quentam judicio) quam femel abolare maluarum. Bbbb

ches. Yet some there are, who would have Pasters put on gara ments, which if not by their first bringing in, yet by their abuse. are Baals garments. You Papists have so abused these Ceremo. nies, that voichout violating of religion, we cannot retein them, ,ar cer. vere Baolisteis vostibus apparere. Ienel. Def. cap. 2. div. 9. His Ceremonys vos sam estis abuf, us uf a nos religione nos obligare malimus, resinere ista amplius nequeamus.

D. Morton, our Defend. Appeal. lib. 1. cap. 2. Seet. 25. Pope Stephen prescribed in such like cases of humane mventi. ons: If our Ancestors have done any thing which is afterward surned into supersition, it is to be abolished without delay, Which was also the onely remedie which the ancient Councellof Eliberis propounded against Idolatrie. To omit particulas; it hath hitherto beene received for a ruled case among our Divines, as Rivetus (one of our last writers) sheweth, on the fourth Commandement: It is a rule, that things ria, bor- indifferent, not being necessary, if they be polluted with horrible Idolatry, are to be abolished. The Rejoynder his confidence therefore in this point, did exceed all comely measure. The opposite assertion may be better maintain ned: viz. that no learned and advised Divine, can be mmed, free from manifest prejudice, arising from the use and urging of fuch Ceremonies in that Church where he lived that doeth not condemne all conformity with Idolaters, in their religious unnecessary Ceremonics.

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SECT

SECT. 3.

Concerning Pillars, Lev. 16.1. and the name Baal, Hof. 2.16.17.

1. TT was faid by the Repl. that for preventing of an evalion, or stopping of a muse, the Abrigers ad. ded; that even such things are to bee cast away, which had a good originall, and use, (if they be not still necessary and commanded of God) when once they are found to be defiled by Idolatry, as Lev. 26.1.&c. To this the Rej. (abounding as it seemeth with leisure, and words) fayth divers things in generall, not worth much refunction. 1. He objecteth Tinkers lucke, because shen all our Churches must downe. But this Ting-tong shall not have the lucke to stay us: because we hold our Churches commanded, in generall, though not for their particular places and formes; which particularity was neither nentioned, nor meant in the Argument. 2. Hee teketh more then one knot in that rush (necessary or ommanded) as if in either sentence that particle or sust needs be disinuctive, and not the same with and; thich hee himselse will not affirme in his second loughts. 3. Heaffirmeth some distinction to be betwixt ings originally evill, and those that are successively evill: hich we deny not; but only say, that distinction doth not ske such a difference, as that therefore one should be Bbbb 2 rejcacd

rejected, and the other received. 4. He denieth theaf. fertion plainely: which he might have done with fewer words, to as good purpose.

Concerning Lev. 26. it was alleged by the Repl. that those (at lest some of those) titular pillars were fiff onely set up for civill use. To which the Rej. answereth, that this was not the first beginning of their religion we: which is nothing to the purpose, except no use be good but religious. 2. that though many statues which astern ward onely for worship, were as the first, for civill respects and bad still a civill use, (for this antecedent onely is the Repliers) yet it doeth not follow, they were civill at the sirst; which answer is by it selfe consuted.

3. Calvins collection or conjecture, was objected: that these statues were erected, to represent God: and this was answered, that according to Calvins phrase, there is a representation of God, in all pictures that corrupt Gods spirituall worship. The Rej. opposeth, that Calvin on Deut. 12.3. sheweth his meaning to be onely of such representation as was in the golden Calfe, and Michas Seraphim; not such as Iacob set up for a monument. Which may be Calvins Conjecture of that place in Deut. though not of this in Lev. Yet to such a monument as Iacobs was, being groffely abused unto Idolatry, Hezechia would have showne no more courtesse, then he did to the Brazen Serpent. So Pelicanus, upon the place, colleceth: We must ceremonize according to Gods Word onely. as upon Lev. 26.1. Even triumpha!! statues were serbidden. And Lyra, The memory of Idolatry is totally to be wiped out. The Def. objected lacobs pillar, Gen. 28. 18. So

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(faith the Replier) he did offer facrifices, in other manner, and place, then after the Law, was lawfull. To this the Rejoynder answereth, 1. that that which lacob did, was not unlawfull by the morall Law. But he is mistaken: not diffinguishing betwixt the morall Law forbidding religious Ceremenies of meere human appointment, and allowing the same derived from Divine inspiration. So Tertulian (de Idol.cap.5.)answereth him that defen. ded Images by the brazen Serpent : Idem Deus, qui lege vetuit similitudinem sieri, extraordinario pracepto, serpentio similiudinem indixit. Si cundem Deum observas, babes legemejus. Imitare tu Mosem, ne facias adversus legem, simu. lachrum aliquid, niss & tibi Deus jusserit. 1. e. The same Gid which in his Law forbad images, did extraordinarily command the image of a Serpent. If thou will obey that God, then hast his law. Imitate then Mofes, not making any image (sontrarie to the Lam) except God commande thee. So all our Divines in answer of Papists, objecting this & such like examples for will-worship) referre these docings to Divine revelation or instinct. Among these (for this cause) Ireckon D. lackson: whoe in his Originall, pag. 332. giveth us-this Catholick remedie and rule, seriously to be considered. Such actions as have been menaged by Gods Spirit, suggested by secret instinct, or extracted by extraordinary and speciall occasions, are then onely lawfull in others, when they are begotten by like occasions, or brought forth by like impulsions.

feemeth to be forbidden, because it had been given unto Idols) the Defend-answered (fayth the Rej.) imple-Bbbb 3 city,

citly, i. c. so as I have now answered to all that he hath brought about this fourth Argument. But he undenaketh, by a litle change of wordes, to make that answer sain. factorie. For this end, he allegeth first, that the word Baal, in religious use and application, was originaly, or from the first use of it, evill : because before Moses was borne, the great and common Idoll of the Gentiles was marked out by it, as by a proper name. But 1. If the civil use of this word was originaly good, that is sufficient to our purpose. For our Argument speaketh onely generaly of good originals and beginnings. 2. If this word Baal dido. riginaly fignifie Lord, Maister, Husband, (as it is generaly taken) then by the Rej. his interpretation, it did originaly signifie a religious relation. For he holdetheun signe of a servants dutte for conscience sake, to be a mysical figne of a spirituall dutie: pag. 314. And is not every signe of a Lords, Maisters, or Hul bands dutie, or state, for conscience sake, of the same nature? 3. Ther is some question among the learned, whether Baal was derived from King Bel, or King Bels name from Baal? The most probable opinion is the later: as Sir Walter Raughly sheweth lib.r. c.10. sea.6. because Bel, Beel, or Baal, was as much to say as God. And Arias Montanus, in Hos. 2. layth it lignifieth Numen, or the cheif soveraign power, whatsoever it be, without restraint to this or that Idol. Now if this be so, what more evill was ther in the first use of the name Baal, then of God?

6. In the next place, the Rej. undertaketh to prove that all religious use of this word Baal, in application to God, is not forbidden; but onely as it might swike

the practife, or bear she appearance of groffe Idolasrie. In which answer, if he doeth not distinguish groffe Idolanie from Aght; nor hath any mental reservation, about appearance, nor yet taketh might further, otherwise then. the wordes found, he sayth nothing but that which we not onely grant, but also make our plea. To this end he allegeth the use of it in Is. 54. 5. Ier. 31.33. Nah.1.2. To which I answer 1. The Lord, in this place of Hosedid' not speak of every time, but of sharday. 2. He did not forbid himself to use this or that terme, at his pleasure, but men. 3. The word Baal Is. 54. Ier: 31. seemeth to be used in an allusion onely reproving, and upbraiding the Idolatrie of the people, which had followed Baal; as shewing that what they had sought for in Baal, was to be found onely in Iehovah. Otherwise it may be answed red, that the word appellative is used, without any reflexion unto the proper. And Nah. r. it is no more given to Iehovah, then the name Idol is given to men, whe unworthy teachers are called Idol-shepheards; or then the name Ichovah is given to dumbe creatures, when they are called Ishovah Lireb Gen. 22. Iehovah Niss, Ex. 17. Khovah shammah. Ezech. 48.

7. He bringeth four interpretations of the place: of which, the first onely (as he sayth) may serve our turne in any part. But the first, third, and sourth, are in divers Interpreters conjoined. And ther is scarce any grave Interpreter, which doeth not gather so much from the context, as we require. See Ierom, Arias Montains, Oetolampadius, Calvin, Zanchie, Tremelius, Iunius, Sir W. Raughly, himself, in the fore-noted place, observether

A fresh suite against Ceremonies?

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veth the summe: Although the name of Baal be justly to be used toward God; yet in respect that the same was given used it, God both hated it, and forbad it. And it is not at dible, that so many, and such Divines, should make collection, which hath no foundation in their intrepartation of the text.

SECT. 4.

Concerning the equitie of the Commandements formerly mentioned; &c.

He third proof (fayth the Replier) in the brigement standerh thus: The æquitie of the Commandemens is thus fet downe in Say tures: 1. The derestation which our jealous Godba resh unto all instruments and tokens of Idolatrie, Exa 20.5.6. Deut. 7.25.26. 2. That we cannot be saydin cerly to have repented of Idolatrie, &c. except web ashamed of, and cast away the instruments and mon ments of it. 1. Chron. 33. 15. If. 1.29. and 2.20. and; 22. 2. Cor. 7.11. See Calvin in Deut. serm. 52. Eph.li 3. that we shall be in danger to be corrupted. Ex. 14.1 15. Deut. 7.25.26. Iudg. 2.13. Gal. 2.5. 4. We shall hard Idolaters. Ezech. 16.54. 1. Cor. 6.10. 5. Ther is mo danger in Popish Ceremonies, because the Pope is An christ, and we converse more with Papists, then wil other Idolaters. Now of all these reasons, and alleg tion

tions, the Def. answereth directly to nothing, but onely to those wordes: See Calvin. The Rej. doeth not denie, but the proofe was suche as hath been sayd: neyther could he say, that the Def. had answered to any thing, but See Calvin.

Yet r. he goeth about (by many words) to perswade the Reader, that heer was no fault. To this end he speaketh of a Markesh to it, and but by the Descothe Descripted method (to prosesse a sull answer unto all objected, and answer what he pleased to object to himselse) of perserse and injurious dealing, that he should be told of this trueth; of melts, guards, and gallant shemes, and garmishonely, in so many ressons, and Scriptures: What aile you? suish he) What meane you? To all this, I answer nothing.

2. He himselse undertaketh to answer all. To this there-sore I will attend, according to the skill I have.

His generall answer is, that these sive reasons of equity, doe not prove, that we are bound unto all and the very same wages of repressing Idolatrie, &c. which the Iewes were bound to. This we consesse, as the Rej. testissieth, neither could they, upon that supposition, be called sive reasons of equity onely, but of rigor. And what a kinde of answering is this; to say, reasons doe not proove that which they were not brought to proove? The question is, whether they do not proove, that it is contrary to Gods. Word to use (much more to command the use of) such Ceremotics in the worship of God, as manhath devized, if they be notoriously knowne, to have beene of olde, and still to be abused unto Idolatry, by the Papists, especially if the same be now of no necessary use in the Church? This was the opposition,

for proofe whereof, these five reasons of equity were brought. And for this we have all our Divines that confound Popish Images, out of the selfe same places of Scripture, as Vrsine on the second Commandement, Pulanus, Syntag. lib. 9. cap. 26. and whom not?

His answer in particular, is first, to Exod. 20.5.6. Deut 7.25.36. Isai. 1. 29. and 30.32. that these places speakes Idols themselves, or their garness, not of indifferent Cereminies. But 1. these places were not alleged against indifferent Ceremonics; but against Ceremonious instrument and tokens of Idolatry, not necessary unto true worship.

2. If they make against the use, or urging of those thing which are either Idols, or Idols garniss (as is consisted it is sufficient. For the Crosse is an Idol, and both Crosse and Surplice, are the Garnish of Idols.

4. Some of these places (sayth the Rejoynder, of grossely mistaken, misalleged, and alused, as is alustic, 29.12.20. Where confusion, and not Godly shame for since to speak of: Ezech. 16.54. not speaking of hardening athers: 1.Com. 10. speaking of a thing in it selfe exist: Exost. 34.12. as Deut. 7.4. speaking of marriage and league with Headan and Gal. 2.5. no: respecting Ceremonies abused. To the sind is brought upon Idolaters, is because they are not shamed unto repentance. 2. All those of whom the Prophet speaketh, were not judicially consounded, but a nitentially ashamed. Icr 31.19. Ezech. 16.54. should have beene joyned to the former allegations, as speakinge

mens shame in themselves, not of hardening others to share a. Cor. 3 10. condemneth emboldning others to share

enting things offered to Idols, though it were otherwise lawfull, as appeareth, 1. Cor. 10.29. And a question may be made, whether it had beene more unlawfull, to ear such things in the Idols Temple, then to take from thence things notoriously knowne to be such, and ear them in Christian Congregations, at Love-seasts? Exo. 14.12. Deut. 7.4. speake not onely of a civill, but also of a religious league, such as should hinder them from breaking downe their Altars, Images, Groaues, &c. as suniss (in his Anal.) noteth, and the words immediatly following shew. Gal. 2.5. placing danger in conformity to sewish Ceremonics, doeth in sinuate as much (at the least) in conformity to Idolaters.

onfute our Affertion: because men may pray in Gardens; and agarment spotted with the sless, being washed, might be used. And such constutations the Rejoynder aboundeth with. But wee can distinguish betwixt Gods good accessary creatures, and mans inventions of Idolatrous abuse, and

unnecessary use.

Yet Gardens might not be used by the sewes, for their exemonials solemne worship. Neither is every washing a polluted garment sufficient to make it fitting for an honest man, that hath other clothes to put on. The washing of a Crosse, is like the washing of a piece of elay, or of a Leopards spots.

The third proofe is examined, and found to be light, facing, to bee repented of, as having abused men. Base an acequoth Boulson: The whole proofe is not examined. Nothing

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is said to the substance of the reasons, but only to the testimonies, which yet are not found to be leight, facing, abusive, &c. And nothing at all is said to the fifth reason:

Sceing the Pope is revealed to be that great Antichrist, 2. Thes.

2. Apoc. 17. and his Idolatrie troubleth the Church, at this day, more then any other, and our people converse more with Papists, then with any other Idolater, there is more danger, in retaining the Ceremonies and reliques of Popery, then of any other Idolatry what soever: Lev. 18.3.

See Calvin.

7. Calvin was alledged in his 52. Sermon on Deut speaking thus: If we have any drop of good zeale in us it must needs vexeand grieve us, to see the markes and fignes of Idolatry: and that wee must to the utmosto our power, deface them. The Rejoynder answereth that hee spake this of proper instruments and monuments of Idolatry; and namely of Images. Which we willingly gran except he meane by proper fuch as never any belide Ido laters, either before, fince, or at the fame time, did use And we adde, that the Crosse is more then a proper in strument of Idolatry: because it is an Idol: Neither har either the Defend. or Rejoynd. denied, as yet, that it an Idol. We adde also, that mysticall Ceremonies, ar (in Calvins phraze) Images, either living, fuch as Goo institutions, or dead, as mens inventions. Inst.lib.8.cy ristect. 13. Adde lastly, that seeing the Def. and Re have admitted historical Images, as of the same natural with other mystical Ceremonies sin the former Chap ter) it is too late now to distinguish their natures.

8. A second place of Calvin, sout of epist. 87. where twarneth the L. Protector of England, that nothing on pretence must be tolerated in the Church, which me eyther from Satan, or from Antichrist. To this e Rej. (calling for all Calvin) answereth, that Calvin that Epistle, speaketh against precise extremities about remenies: and that he professedly intended rather to exempt Ceremonies from those bee condemnesh: as appeareth by sjudgement of the Service bocke in Q. Maries time, the id, whe of were fent unto him from Franck fort, by M. Knox, d M. Whittingam, not one whit bestered (as the Rej. fayth dare fay! & out of his Epist. to Bull. an. 1551. &c. Now because he will have all Calvin, he shall have enough Calvin.

Thus therfor he writeth unto the L. Protecteur, I come Protecteur, theother head about al olishing and plucking up by the very alread to the buffer and corruptions, which the Devil in the ages past voluments and corruptions. h brought into Gods ordnance. It is evident that the Chri-committed inity or religion of Poperie is bastardly and false. Where Saturation cif we refulve to bring the people out of that gu fe, we must be ment on the Apostles example 1. Cer. 11. From Whence is gene-'s taught: that when men vould reforme as they eucht to do have the dacceptably to Cod, they must then betake them feives to the aminima te Word of God. Fer look how many mixtu, es (which mans wrappe to tine hath hat head do remaine; fo many pollutions are there may remain ich distract men from the right use of those things which distract Lird had appointed for their sa vation. Wherefore while in land ha sink as that, is but in part sumpt out, il ing cannot be discount dio be as the, should be, specialy when religion appeares ra- firming. masked, then sincere and with open face, which I therefore in program

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note because I perceive many new a-dayes of another judemet. !ipfiom puas if petty abuses were to be let alone, as long as grosser maters m Dei ver. m redeundum be remooved. Whereas contrari-weise experience it selfe she. bis effe. vot enim fuweth what a fertal soyle and fruitfu! seed-plot of lyes, mans in. reunt mixa re ex bomină ventionis, that being but thin fown (as it were) with leffer zen: o prelata. graines, groweth to such a heape as if his nature did intending ndemex la. ine pollutio. a squehomi- thing els. Now the Scripture is farr different from this What is distrahant David speaks of Idols, he professib their names should not to rello corum uque Domi. in or out at the dores of his lips, to sh wext. emed testation. u in corum Intervisifis-Let us remoove our foot as far as possibly we can from all the erat. oir. le dum leaven of Satan. For what were all those Ceremonies built infmodifina many who crish inticements to lead seely soules unto mischest us Saex paite ntuni exhaueven fuares to catch them in ? But if We talke that the people "st, res file lo. vero reftitumay be warned (for footh) lest they stumble, yet, norwithstar. dict 1,04 04f. ubi Chriding who doeth not behold men hardned by them ? So lite RUSTERS late doth that warning availe to any surpose. I herefore if any such -ריף פרק נעע 10 6 11:1173 thing b. left untoucled, it will be but the forment and fully grebenditur. to per ikada greater mischeif, and a very blind feet up to hinder since estes dus. or gued milm, qued mile Destrine from all entrance as were miet.

FAT est.

Then sollow the words which the Rejoynder cited for all Calvin. Let any understanding Reader judge now of Calvins judgement: it we require any more practicer then Calvind id not onely wish, but also contend for

for, and that with such Arguments, as no Desender or Rejoynder will ever answer? 2. Wheras he say the shat he dare say Mr. Linex and Wincing am sent the heads of the Service-booke not one whit bettered, infinuating that they made the worst they could of it, quoting the D. sears of start they frameso teroubles, it is as much as to say, he classed denie, that which those good men sayd, and proved (by representing their writing) concerning their owne sact, without any reason. Surely their conclusion was this: Other thinges not so much shame, as pitie, compelleth us to keep close the.

Note (layth the Author of that Discourse) that the defription is very favorably put down. If you conferre it with the Booke, and the usage of the same in many Churches of this Resilme, you can confesse no lesse. And therof you may gather, what M. Calvin would have written, if they had noted al the abuses of the same. Beside the Letter it self (written by M. K. and M. Wh. unto Calvin) is to be seen & read, in that Discourse; where mention is made of the Surplice, kneeling, and Crosse; But none of Consirmation, Offiringes, Womens Purification, and such other thinges as the Rejoynder would have Calvin onely to have respected.

3. For Calvines Epistles to Ballinger, 1551. they were two: and in the first, epist. 120. he excuseth onely as to-lerable in extremitie, the Cornerd cap, and Roches: and what is this to our Ceremonics using and urging? In the second epist. 121. he exhortest the Protection, to help Hoper, standing even against those sopperies, What can the Rejoynder gleane from hence. 3. As for that

that the Rejoynder addeth, that Calv. Instit. lib 4 cap. 17. sect. 37. (for Easter day was handled before) prosested by alloweth our Kneeling, it is nothing so. For he speaketh onely against the Papists kneeling unto the Hossein Procession; and soraggravation of that Idolatrie, sayth that in the Supper it self, we may kneel to Chrost. Then is not one word of such kneelinge as ours is. There is no Non-Consormist, which resuseth to kneel unto Christ, in the celebration of the Lords Supper.

9. But Calvin (fayth the Def.) hath these works that in labouring to remoove such things as may seeme to murish Idolatry, we must take heede of being too supersitions, we urging too vehemently things in their owne nature is affect to those words, without any exception. Assembly, the Replier made mention of Martyr, Grynto Wolphius, Vrsinus, Machabeus, Zanchius, Simterus, Zistrus, Fulke, and the Authors of our Homilies, as quoted the Abrigement (pag. 24.) to the same purpose. But the Rejoynder thought not them worth the answering in special: and therfore I must leave them to consideration onely. To the rest of this Section I answer nothing but, Nihil dicit.

SFC

SECT. 5.

Concerning Daniels abstinence.

Dan. 1.8. Neither doeth the Rejoynder adde any thing to the Defendant, but onely, that Daniels forbearance of the Kings meat, was grounded on speciall revenoniall injunctions of God, and not upon our morall rule, that the abuse had made the use unlawfull; nor was this a Ceremony in Gods worship. To which I answer s. that our argument is also grounded on the equitie of Ceremoniall injunctions, and that equity is our morall rule.

2. It must needs be, that if good meats (not otherwise uncleane) were unlawfull unto Daniel, then it was because they were defiled by Idolatry: which is all

that this place was alleged for.

3. If this was not a Ceremonie of Gods worship, the Argument is so much the Aronger: because all Christians know, that whatsoever is unlawfull out of Gods worship, the same (not being by God appropriated to his worship) is much more unlawfull in it.

Dddd

SBCT.

SECT. 6.

Concerning Hezeklas his breaking downe the brazen Serpent.

His example is so pregnant, that it hath by all fortes of Divines beene used and improoved to so much as our Proposition dorh require from it. The Superstitious Authors of the Canon-law, could not shut their eyes wholly against this light. For fo D. Abbot (Def. of Mr. Perk. part. 1. pag. 168.) translateth that law, Dift. 63. cap. Quia. If our Prediceffors have done some things which at that time might be without fault, and afterwards bee turned to error and superstition; we est taught by Hezekias breaking the brazen Serpent, that the Posteries may abolish the same, with out any delay, and with great authority. And the same Doctor Abbot confesseth, the force of this consequence from Heackias his example, to make against such private use of the Crosse, nin, ss Constantine, and the ancient Christians had of it, What then but the time, did hinder that good and learned man, from seeing that it maketh much more against the publike use of the same Crosse in Baptisme? I never yet could meet with that Papist, which denied the confequence: The brazen Serpent (having beene Gods owne ordimance) was for Idolatrous abuse, to be abolished. Therefore hu man inventions, for like abuse, much more. Yet the Def and Rej. denie it. With what reason, shall appeare.

2. The Def. gave five reasons for Hezekias his abolishing the Serpent. To which it was replied, that no mandoubteth, but Hezekias had reasons, more then five, for that he did: and that the like may be alleged for abolishing of our Ceremonies. This last (saith the Rej.) should have beene showed. So it is (say I) in the following dispute.

Let them (addeth the Replier) be abolished by publike authority, and I will undertake, reasons to justifie the action done, will eafily be acknowledged, even of those that now can see none to perswade unto the doing of it. Like enough; (answereth the Rej.) and well e-nough: because it is lawfull, and just to abolish them as inconvenient. Now let this be well noted. In the generall answer to this Argument, it was pleaded (pag. 406.) that Ceremonies abused to Molatry are to be abolished, if they be not conveniently neeffary. Heere our Ceremonies so abused, are confessed to be such, as that, if they were once abolished by publike authority, reasons could cafily be found to proove them juffly abelished as inconvenient. So that nothing but publike authority, doth make them justifiable, or free from such inconvenience as deservethand requireth the abolishing of them. And who can conceive such a vertue in publike authority, as to make that morally convenient which before was inconvenient? or to make reasons forceable, for justifying an action done; which are not forceable for justifying the same, as to be doen? Our cause by this confession, wanteth nothing but one Fint, or act of publike authority, to make it justifiable; so farre at least, as concernesh this questi-Dddd 2 on:

on: whether the Ceremonies are to be abolished or no

Because the Def. did make this one ground of denying our consequence from Hezekias zeale against the monuments of Idolatry, that Hee did not aboligh the Idols which Solomon suffered to bee set up in favour of he strange wives; because they were (at that time) neglected idel. It was replied, that it may well be thought, they were defroyed by Hezekiah, and fet up againe before the time of Iosiah. This the Rej. calleth rashnesse to be repented of: because it is said (2. Reg. 23. 13.) that Josiah descroyed those high places, which Solomon had set up . And wast fuch a rashnesse, to say that it may be thought so? the phone is more modest then theirs, who peremptorily affirm those Idols to have beene neglected untill after Hezel kias time; when the Scripture testifieth plainely, the

Existimamu etiam, vive Salomone, one. mem illam Da. monum office. nam disiuptam sam, aigne d Sperdigam. Videnturque referenda illa Ratur, & luci, Gara, C reli. Monumer.ta (a R.c. 23. 13) ad Maeassen, 6 AMMOREM (qui excitave. PARE ILLA IN CO. dem lece, & Supra cadem fundamenta) wem, ante annes 150.

Ahaz, Hezechias his father, worshipped Atolich (which was one of those Idols) by making his sonne to palk thorow the fire; and was fo madly given to superstition, fuisse, dilacera that he sacrificed under every gieintree. 2. Reg. 16. Nis leffe was faid, then some learned have with great probability affirmed: namely, that these Idols with their purtenanceces were first deficed by Solomon himselfe, gna idoletaria after his repentance; and being restored after by Idola ters, were againe defaced. Salianus (in his Annals ad an 3309. laith thus: We think: allo that while Solomon lived, that thele shop of divels was broken up and ruined. Ardwith all, the flatues, the groves, and altars, as alfothe refi of the butrons monuments 2. King. 23.13. to have reference to All non ad Salomo. naffes and Ammon (who had fet them up in the fame plate. and upon the same foundation, and not to Solomon, who died

250. yeares before. It is incredible to speake that when Asa, Islapbat, and Ichoiada did farre and neare destroy idolatry, they notwithstanding suffered a skandall so apparant. And to im ab 12. the yeare 3406. it were very frange if those Idols after 350. Islanda, com yeares, should yet remaine, the which Sclomon after his repen tance, and other good Kings had abilished. So that it is probathe that such like temples and Idols were repaired; and built up againe by other succeeding ungodly Kings, which Solomon in tincere, & al former time had made: that that which Solomon builded should Miram profeteall one with such like as he had builded.

Bum. Theret bile dillu eft. १ का १ का है कार्य losarhato, la è idololare am di Bordorent, in oculu ipfie peferam, non vid fe, and non aujos at-406. to fo Idola illa pift tercentes

שמי ושמים , פן .ffmm que Salomon ipfe punitent, & cateri Reges boni fuffulifient. Verque dicendum videtur, ab impus Regibul turulla fuiffe o'ufdem generu fana, & Idola, qua olem Salemon su y fdem lociu eutzunerat: ur iliud qun adeficavo-14 Salomon, fit idem ac fi dixifet, qualia a dificaverat.

Where he she weth by divers instances, both out of Scriplute and out of common speech, how that word which, docth not alwayes note the same singular substance; therein confuting all the ground that the Rej. had for consuring the Repl. of rashnesse to bee repented of. This lentence is the more also to be favoured; because accor- salomon de according to the other, which our Def. and Rej. maintaine, mile feelers, it will be very hard to answer that objection against Solomons repentance, which Rabanus on 2. Reg. 23. groundeth on that superstition: Solomon never truel, repented not second, faof his idolatrie: for if he had manifested fruits worthy repen- onne, with tance, he would have taken order with those Idols, which he lague addicaladjet up by remotiving them, and (being so wise a man) ne- tw & non in utr have left them to fland for frembling blocks to fooles, as if town querys what hee had erroneously devised, had beene well and wisely punishinas, d.ne. Beside all this, it is not credible, that the same in- quas segunter dividuall Temples stood by Ierusalem from Solomons relinquireto Dddd 3 time,

mifo idolola. magnam perfelle panient. 'Nam fiftedtus ranitentia digtageret ante la que adifica-Scandalum flu'. cum fuiffet faerrenea fecerat,

time, to Iosias; if it were but for this, that the Assyrians came even unto the gates of Ierusalem, spoyling art breaking downe all costly buildings, (such as Solomon Temples were) not sparing but deciding the gods of Nations. 2. Reg. 18.

4. It was added by the Replier that those Ido should have been destroyed, (though they had been for the time, neglected) because that evill for which loss destroied them ought as well to have been pravented as corrected. To this the Rejoynder answereth title this is not true, except Hezekia had suspected that evil And whoe will fay, that ther is no cause to suspect evil of an Idol, though it be for a time neglected? Or a any man thinke, that if Ifraelites had neglected them, to Sidonian, Moabite, or Ammonite, gave occasion of an evill to be suspected by those Idols? The Spanish and Frenche Papists (to say nothing of English) when they, it passing by the Crosse in Cheapside, doe reverence unto it, give they not cause to suspect, some evill to cleave unto it ? 2. The same meanes (sayth the Rejoynder) arens allways requisite for pravention, which must be used for mo verie. Yes truely, about Idols (if we judge out of the Scripture) the very same meanes. Eurne then (sayththe Rejoynd.) all your Popish bookes, lest the fall into the hand of Popelings to abuse them. So will I certainly, ifyou can shew me, that they must be burned when Popelinges have had them in their hands, and abused them which heer you grant concerning these Idols.

5. Zanchius was cited by the Defend. to prove, that this abolishing is not the universall remedie for all abu-

les of Ceremonies (he meaneth) unto Idolatrie. And because the Replier could not finde the place, we are by the Rejoynder directed to the later edition, pag. 678. where I finde these words: This rule is to be observed: that Tourneds of things grown to a tuse & defiled by supersition, if they be indifront may, year of consimes ought, to be taken a way. Here (I of profition hope) is nothing against our proposition. And yet the what was aftering.

Def hath nothing else to catch at, nothing else (I say) but fifth a desphentation was also not be removed, as signifying, that profit as they may also not be removed: As if every thinge that may detent be removed, may also not be removed! The Rejoynder addeth, that he admirseth of some Feast days, as rolerable. I giant, he speaketh something favorable of them : but therin, he neyther speaketh to our quastion directly, nor heweth how that which he fayth may be accorded with his ownerule. But pag. 800. (fayth the Rejoynder) he teltayneth the confequence to thinges manifesting Idulatrous, not to indifferent Rites. So dos we also: But the Rejoynder as it seemeth, maketh Salomons Idols, (if they be for a time neglected) indifferent rites, which Zinchie never did. Niv Zanchie pag. 640. from this tample of Hezekia, reprooved those that keep in secret the monumens of Superstition, though out of Churthes. True (layth the Rejoynder) but betweet fuch Mosuments, and indifferent Ceremonies, he distinguisherb. And lo doe we, in some sense: but that thinges otherwise in-different, may by becomming monuments, prove unlawfull, Zanchie never denied. To Zanchie, were added (in the Abrigement, pag.24.) as witnesses of our consequence from Hezekias his example, Augustine, Calvin

Calvin, Martyr, Wolphins, Lavater, Sadeel, Iewel, Billin, Fulke, Rainolds, Andrues, and Perkins. To all these it was unseasonable (fayth the Rejoynder) to answer at sull, in this place. We must therefor wayt (though in vayne) for a place which will seeme seasonable.

The Defender in fine, noted two disparities be twixt the brasen Serpent, and our Ceremonies: 1. The the Idolatrie of the lews about that was publicke, gentrall, and in the same Churche; which is not so without Ceremonies. 2. That ther was no other meanes to cure the Idolatrie of those times; as now ther is. To the former it was answered 1. that these circumstance are not rendred as reasons of abolishing the brazen serpent, in the Text, but invented by the Def. True (faith the Rej.) yet any man may conceive that they might be rusons. But for generality, I cannot conceive how it can be prooved: and the publike abuse, though it might ber reason, yet not such a one, as that with it, abolishing should be used, or suspended. But our Ceremonies (addeth the Rej.) must in comparison be likened to the bra zen Serpent used well, at Ierusalem; which ought not to have beene abolished, for such another in relation to that, set up a Bethel, and made an Idol. Wherein he mistaketh much, For first our Ceremonies were never good, or well used Calvin is allowed of by the Def. and Rej. for his mode

Reft. ad Verfipelem. Quid
in Pagatu non
fimile ferpenti
suce, prater e.
riginem? E pift.
265. Ceremonua Pagales à
fue principie
vitio fa fant.

ration about them. Let him therefore speake: I answer the turne-coate, What is there in the Papacy unlike the brazen Serpent, except onely the original? Epift. 265. The Popili Ceremonies are naught from the beginning. 2. The Papills did not take these Ceremonies from us, but we from them.

them. 3. It may be very well questioned, whether the screent at Ierusalem, considered as no way commanded of God, should not have beene abolished, if theten Tribes should have taken occasion by it of Idolatry? It was answered 2, that private idolatry is also to be remooved, as well as publike. That cannot be de facto, saith the Rejoynder. Yet thus farre it may be very well de facto, that nothing be used in publike, which is knowne to nourishidolatry in private. It was answered 3. That all these circumstances did more then agree to our Ceremonies, in the beginning of our reformation. To this it is rejoyned 1. that our Ceremonies were never the object of groffe idolatry: which he would not have faid, if he had thought of the Crosse, or that the proper meanes of idolarry are as well to be abolished, as the objects. The 2. rejoynder is, that though they ought to have beene remooved; in the beginning of reformation, yet now not: which is as if a debter should pleade, that he owed indeed so much money to his creditour long agoe, but now (though it hath beene every yeare called for) he is quit by deferring the payment. Sure (sayth the Repl.) our Ceremonies are not growne better fince the reformation, by any good they have done. That is not beere considered (answereth the Rejoynder) but if they bee not growne to lesse abuse? As if lesse superstition, with much mischiese, were not enough to cashiere such Ceremonics as doe no good!

To the second disparitie, it was replied, that this is the very quæstion, whether any other meanes be sufficient to cure the disease of human Ceremonies idolatece e trously

trously abused, beside abolishing? This (sayth the Rej.) you make a quastion of. And was not the Desend. disputing against us? What reason then had he, to make our quastion an argument, or answer against us? It was replied also, that experience hash shewed the discase of our Ceremonies is not cured, in the Dominions of our Hezekia. Yet (sayth the Rej.) the meanes (without abilishing) may be sufficient, if they were well applied, that is, given and receyved. As if the same meanes would not have been in like manner sufficient in Hezekias time, against the Idolatric of the Scrpent, if they had been well applied i. e. given, and receyved! Heerin certainly is no disparitie.

A peice of a Comparison, betwixt the Primitive, & the prasent English Churche.

ged, (as much making for his cause) that our Churchens aruchy reformed, that it doeth most live y expresse the face, of sull bedy of her Primitive Mother. Churche; the Repl. therforat last, was forced to say somthing to this; especially in this place, where it is quæstioned, if we will a low it be called a reformed Churche. He answered therfor in generall, that in the maine pointes of doctrine, and the grosses still superstitions, our Churche is reformed; but in regard of Ecclesiastical governement, and some Ceremonies, it is not. To this it is rejoyned, 1. That by such and body, was meant onely doctrine and religion, not governement, or Ceremonies. The Defend. therfor under-

flood this terme, as Cardinall Perone; and the Replicas D. Andrues, whoe in the beginning of his answer, hath thele wordes: Points of faith Seeme rather to pertagne to the inward parts, then to the face. It is the Azend of the Churche, be sould have held him to. In that is the face of the Churche, de, After this, the Rejoynder making all the Primithe Church, that was within divers hundreds of years afterthe Apostles age, out of the Centurie-writers, and others, gathereth a catalogue of errors and defects, in doctrine, and observances, which by little and little. began in those times; and thence concludeth, that our dostrine is purer then it was in the Primitive Church, and allo some observances. Now 1. this extention of the Primilive Church is taken without leave. 2. Those errors of doctrine may no more be attributed to the Primitive Church, then the errors of Mr. Mountague, and others like him (who are neither few in number, nor meane for power, as things goe) may be to the English Church, 3. In the other matters of Ecclesiasticall Policy, and Ceremonies, we hold that for which the Rejoynder formerly objected unto us, as a spirit of singular singularity, Pig.384. and now confesseth to be true; namely, that the Apostolicall purity began presently after to be corrupted, and proceeded in defection more and more. Yet all this doth not hinder, but divers corruptions may be found among us, which were not known ein the first primitive ages. Nay let it be marked well, how strange an affertion is made up by this reckoning of the Rejoynders! In Hezekias time (saith the Desendant) the idolarry about the Surpent, could not be cured but by abolishing the Serpent: but Eccc 2

in our most truely resormed Church, which doth most lively expresse the sace and full body of her Primitive Mother Church, this disease would be sound curable without any such extremity. The meaning is according to the Rejoynder his interpretation: the disease of idolatry is more easily curch, in that Church, which doeth lively expresse the sace, and subody, of these Churches, which were insected with many interest, and declining in many things, to superstition, then in Here zekias Church, most purely at that time resormed. Surelythe Rej. in a great part of his glosse, forgot his text: other wise he would never have in this manner constuted it.

Cathedrall musick with Organs.

He first question was, If the Primitive Church had such chaunting Idol-service, as is in our Cathedrall Churches? The Rejoynderaster fome words spent about finging, (about which he bringeth not the least resemblance of that in question, until the fourth age after Christ) excepteth first, that Greans musicke was gods ordinance in the old Testament, and that no significant, or expicali; and therefore is sinfully called Idal service. 2. That all men abose hearts are not averse, by all Strattion, Supiairy, or prejudice, feele such musicke to more Tothis I say 1. that his denuch upon their affections. nying of Organall musicke to have beene sign. ficant of enpicall, is without reason, and against the current of our Divines; taken (as it may seeme) out of Bellarmined missa.lib. 2. cap, 15.) who useth this evasion against those words of P. Martyr: Musicall organs perteyne to the lewish Ceremonie, and agree no more to us, then Circumcisson. So that we may neglect it, and take him as saying, that nothing which was ordained in the old Testament (no not sacrificing of beasts) is now an Idol-service. 2. For that, and the other, both together, it is sit the Rejoynder should be put in minde how many, and what kinde of men, he accuse the of distraction, stapidity, or prejudice!

1. Thomas Aquinas (in whose time this faction was not in generall request, much letse in the Primitive) in refrances mufica non af-22.9.91.2.2. 4. Opposeth thus: The Church useth no mu-fumir Eccles suk sor divine praises, lest it should seeme to sudui? e, and an in divina lades, no videaswereth thus: Musicall instruments doe more surre up the sur Indaicans Mufica infra minde to delight, then frame it to a right difficition. In the mintanego animum me. old Testament there was some need of them, both, &c. and alvent at dele-Clasioner. Cot guarant peres le la figure out something. Erasmus, in 1. Cot. guarant peres for set un bona . 14. Sayth thus: We have brought a tedious and player-like d : sfi.e. In eral thinmainmusicke into the Church, a tumultuous novse of many voyies, fuch as I thinke was not heard among the Theaters of Greatins flamentaring or Romans. For which purpage, whole flockes of boice are aliquid femabint Operomainteined at great charges, whose age also is all spent in learfam quardam ring such gibble gabble. As such cost is the Church so, a per continuon in fa 13 fan Justing, &c. eras ades sa. dexioning 100

ndiudum diverfarum vocum garrinum, qualem non opinor in Gracorum, eus Rominorum theatus unquem audio Iudusfe, la hunculum, magnu falanys aluntur - puororum proges ajurcum om e atas in perdifeendu lui ufmodis Litutivus confumitur, e tanto fempsibius oneratur Écologia, ov rem poji foram, Occo

It is evident that that same Eccl stafficall chanting and Zangline, 49 Dip. 2.

Toarings in our Temples (scarsc also understood of the Priests pae. 100 themselves) is a most soolish and vaive abuse, and a most per-itum canium, for implementations let to piety. I make no questions but all that kinde of boarm, abispire ee e 3

tosibus non in. musicke was apart of the legall pedagogie. In the solemne wortokester, abutom stutium, ship of God, I doe not judge it more sutable, then if we should
to inanem, and
to inanem, and
to recall the incense, tapers, and other shadowes of the Law, into
temoram pernitemoram pernitemoram pernitemoram pernitemoram to use. I say againe, to got beyond what we are taught, is most
tenstate.
Calvinin wicked pervicacy.

T falmo & 3. Mihi d-bium non eft, quin tetum illud musica genus, pars fuerit legalu padaeogia. In folemni Dri cultu, nihilono ad canendu Des laud s congruere arbittor, musica instrumenta, quim si quu sussitus, lucernas, & similes legum

tres in w fum revocct. Vitra progredi, quam docemur, t.Cor. t4. impium porvicaciam effe dico.

have affented to these. I will adde onely the two and thing grave learned men, which were chosen in King Edward, dayes, to reforme Ecclesiastical lawes, and observances.

De divinit of they judged this law fitting, It likes us Well to have this to his are the distribution of the first acted, not flupid men: whence their prejudit flustra distribution austral distribution, let the Rejoynder himselfe judge.

Chancelours, Commissaries, and Officials.

It would be too tedious, if I should reckon up all that

3. The second question was about these children of the earth, dealing with the keyes of Christi Heavenly Kingdome, whether they can bee sounds in the face, or body of the Primitive Church? The Replanswereth plaintly and roundly, No. Yet these human creatures, are those that keep most missrule among poore Christian men and Ministers also, in Ecclesiastical centures, of suspension, and excommunication, with intole rable exactions. That assertion therefore of the Desend that the Church of England dush must lively expresse the face

and full body of her Primitive Mother-Church, is in one great part of it, dashed by the Rejoynder his No. 2. The Rejoynd. addeth, nor did any Presbyters execute any Church tensures, without leave or consent if their Bishops, or unpreaching Elders at all, execute any consures of the Church. Now 1. this is nothing to the purpose, but a meere diversion, that something might seeme to be said beside No. 2. For thefirst, lanswer with Iunius in Bel. Cont. 5. lib. 1. cap. 14. 211.27. Censures are in common to be acted by the Presbytery: so that as the other Presbiters did not all them without the consent of the chiefe Presbyter, or Bishop, so neither could any Bishop do it without them, of and by himselfe. That Bishops afterward dared so to doe, it was tyrannidis indigna, meere tyranny. 3. For the confumion of the second, I propound a remarkeable place in Origen, against Celsus lib. 3. extant also in his Philocalia, collected by Gregorie Naz. and Eafil, fet forth in greeke and latine, by Tarinus: were cap. 18. Vnto Celfus, obketting that Christian teachers fought for simple foolish auditors, Origen answereth, that Christian teachers did full discerne and try their auditors; and of the approored, they had two orders, one of beginners (that were name technical) and another of those which had made further progresse. And among these latter (distinct from quied teachers) he relateth thus: Some are appointed who are to an exquiring look to the life and manners of such as are admitted, that they committed which doe ought unscending, may, as need shall require, bee ex
which doe ought unscending, may, as need shall require, bee ex
word of the life and manners of such as a need shall require, bee ex
word of the life and manners of such as a need shall require, bee ex
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word of the life and manners of such as a need shall require the life and the life and the life and manners of such as a need shall require the life and manners of such as a need shall require the life and manners of such as a need shall require the life and manners of such as a need shall require the life and manners of such as a need shall require the life and manners of such as a need shall require the life and cluded the Congregation, and they which doe other wise, may abinorm, as the cherished, and daily grow better. This is the translation please construction of Tarinns. The rest of the Rejounder to this question question question question question question hath -

Pompoas Bishops with fole power of Ordination and Excommunication.

4. The quastion is if any suche were in the Prim tive Churche? The Rejoynder 1. answereth conce ning Pompe, that Feace and beneficencie of Princes broze in this difference of outward flate. But all difference ? outward cstate was not meant by Pompe. Forfor Ministers, that have convenient meanes for a liber kinde of life, with hospitalitie, should be pompous. W are not so simple, as to account the Paffor of Sutton Ciz feild, (as such) pompous. Ther is certainly a pomp that doeth not agree to a Minister of the Gospel: asia pompous state of a Baron, or Earl (which the Defend himself, at his third flight, unto Durrham, is tilent that requireth many idle attendants, for no others but onely for Comportment, & Luster of flate; that which must have so much time spent in brideling of theb shops horses, as the ancient B b. tooke to preache dive fermons in, as M. Hooper speaketh; that which make a poor man afraid to speak unto his Minister, withe fuch trembling, as Majestie breedeth; that which wo make it ridiculous, for a meane man to defire a villut of him, for himself, his wife, or children, in tickness or other perplexitie; that which require ha Chaple not onely to doe other duties of religion for him, h even to give thankes at his table, and that standing, whi

hesitteth; that (to omit other characters) which makethall his doeings Lord-like, by way of Commandement: I will not heer speak of, draw an excommunication against kim; take him Parsivalt; Iailour, see to your pri-sur; as being notorious in divers of them: but onely note one example, out of mine owne experience, which many others can parallel by theirs : I was once, & butonce (I thank God) before a Bishop: and being præsented unto him, by the cheit Magistraics of an Incorporation, for to be preacher in their towne; the lowly man first as ked them, how they durst choose a preacher, without his consent? You (tayd he) are to receive the preacher that I appoint you. For I am your Pastor, though he never ted them. And then, turning to me, howdurstyou (tayd he) preache in my Diocesse, with-out my leave? So that without any other reason, but meer Loughip, the wholle Incorporation, and I, were di-missed, to wayt his pleasure: which I (for my part) have now doen this twenty year, and more. If this kinde of Panpe were in the Primitive Churche, or if it be not in ours, the Replier may be blamed for mentioning Pompe in his Quere.

that the Bishop does it not (regularly) all alone. What is this to sole fower of doing it? If an Irish or Welch Bishop, or deineth one at London in his chamber, or in some Chappell, and admitteth him that commended the person to him, for to joyne with him, for fashion sike, in the gesture of hands-imposing, be he of what place or Diocesse soer, in whom is the power of Ordination? If the

Bishop of London, ordeyneth a minister at large, and biddeth his Chaplaine, or Chaplaines, doe so mucha

adde their hands to the businesse, isthere power in the Chaplaine, more then in any other, that by chance may be present? Power of Ordination is not given (by our Lawes) to individua vaga, that isto fay, Vagrant mente whom the Law taketh no notice, such as were wont to be called Hedge-Priess, but to authorized Prelats. These are toves, to mocke the Churche (if not God with. Such docings were never heard of in that Church which deserveth the title of Primitive. nication, the same answer is given; and so the same in Ichannes Hone, fwer may ferve. Let this onely be added, that thein, the Bishop hath such absolute power, that he may derive the same to his Chancelours, Commissionies, Officials, & such like Vnderlings, to be dispensed by them, even unto the commanding of Gods Ministers for to denounce the Censures, without any discerning what aguitie them in the cause, and what assistance of Ministers is required appeareth by this flyle: Iohn Hone, Dr. of Law of cial to to al Rectors, &c. For as much as we (proceeding rightly and lawfully) have adjudged all and every one, those name and under-written to be excommunicated; and since the discrete Mr. Rouland Allen Preist, hath excommunicated them, lyon meere office in writing; we do therefore committ 10 you on to denounce openly, &c. given under the Seale of our Office liey, such a day, and such a yeare. If any footsteps of such an approved power could be shewed in the Primitive Bishops, all Christians might merveyl at so suddain and

monstrous a defection. But both Defend. and Rejoynd.

Legum Doller, Officialustic emnibus & fingulu Rellonibus &c. Cum nos rite & lections procedentes, omnes & fingules, querem nomina fulfire bunsur, erc. excommunican. dos fore decre verimus cumque descretue vir, Al Roulandus Allen, Frestylerees d mex efficie nofiso mero ex. CTBRUIL AVE. rit im feriptu: vobuigitur. committeme. ec. LE Palan denuncietis &c. Valum 5.5 Feille Offie CIALIENEN NO. fira, die tali. arme I dia

know,

know, that it is a relique of Popedome.

Calling of Ministers, without expresse consent of the Congregations over Which they are let.

3. The quæstion was whether any such singh was in the Primitive Churche ? The Rejoynder his answer is. affirmative; that it seemes ther was such a thing: because 1. It is fand onely of the Apostles, that they ordenned Elders. withe Churches, Act. 14. 23. and Titus, Tit. 1.5. appointed the Ministers. 2. Sometime Ministers were chosen by prephest; and sometime by lot. 3. The peoples consent was not held. of divine necessitie. For the grave Councel of Laodicea, Can. 13. restrained the people from choice of their Ministers. Beside, the people of this Land have given their implicit consent in Parliament, to such as the Patrons and Bishops cail: And if they doe their parts, it is as Well, and sometime better, then if they were chosen by the people. Finally, God halb not forbidden our manner of calling Winisters, nor commanded the other. Wher I. let it be marked, that the quastion was onely of the peoples confent; concerning which the Rejoynder hall there wordes, answereth just nothing. hiltplace he bringeth against the peoples election, Act. 14.23. is the cheif place, which Protestants use to bring lorit; as Bellarmine (de Ciericis, lib. 1. cap. 7.) obser-Veth of it. This argument is the cheife foundation of I'y is Her Angument (116, Calvin, Chemnitisis, and others. Of Bellarmines an- 14 of process lwer, the Rejoynder makath an Argument, against our mentan 18500 Divines, whoe have confuted that antwer, and so suffi Keming, ciently answered his Argument, long before he framed aliman. Ffff 2

it: which yet he taketh no knowledge of, but nakedly propoundeth it, as if this were the first time of beating it off the stage. It is (fayth he) onely fayd of the Apostles, of not of the Churches, that they did ord yn Elders. Att. 14.23, So (lay I) it is onely layd of the Apostles, and notofile Churches, in the very same verse, that they did pray and fust: doeth it follow from hence, that the Churcheshi no hand, part or consent, in prayer and fasting? If no. then neyther doeth the onely mentioning of the Apo files in creating Presbyters, exclude the peoples formi choise, much lesse their consent. If any man desire large and full clearing of the place, he may find it in h nius his Notes on Bellarmine, Contr. 5. lib. 1. cap. 7. at not. 59. 63.64. where the Conclusion is, that Bellarmin docth in this argument nugari, nothing but crific, disloya ing thinges that ought to be conjoined, as if ther were contradiction betwixt these two Propositions: The postles orderned; the Churches orderned. If the Rejoynde would have brought a fitting example, he should have shewed us, that Paul, or Barnabas, being at I. rusalem, or deyned a Minister, and sent him to Antice's, Loniums Lyfira, fignifying by letters, that fuch a man was appoint ted their Paltor, though they never knew, or hearde him before. For that had been something like unto the practice of a Bishop, whoe upon the Patrons pracent tion, whersoever he be, sendeth his Minister from the place, or Palace of his residence, unto a Congregation 20.30. or 40. miles of; which poor despized People must be content, with towling of a Bell, as sufficient notice given of their Ministers sitnesse, and their necessitien acknow.

wheras our translation hath, that Titus was to ordegnee Ministers, the Rejoynder turneth ordegning into appiniting, and I may better turne it into secting, or placing. Now which soever translation be admitted) the Rejoy. his argument is lighter then a seather, except it be supposed that Titus could not essect that Ministers should be in every Church of Creete, neither by, nor with the Churches consent: which is too absurd a proposition for any resonable man to father. Take the Rej his translation in ordinary rigour; Our King doeth appoint Bishops: and yet they are not placed in their Seats, without some kinde of consent and election of others. And yet I hope the Rej. himselfe will not say, that Titus tooke so much upon him, as this commeth to.

4. As for choosing Ministers by Prophesie, that was very extraordinary, and therefore hath no place in the question of ordinarie calling. Yet 1. Prophesie did no lesse require the concurrence of the Churches consent, in an ordinary Minister, then it did the Presbyteries orcination in Timothies person. r. Tim. 4. 14. It was one-ly an extraordinary cause of that consent, which otherwise should have beene grounded on the persons qualification. Prophesie also or Vision did sometime follow the Churches election, as in Celerinus, of whom Cyprian (Epist. 34. ed. Goulart.) recordeth: When hee wavered Concentrate about consenting to the Church, by a vision of the night he Echiefa, with some consenting to the Church, by a vision of the night he Echiefa, with some consenting to the Church, by a vision of the night he Echiefa, with some consenting to the Church, by a vision of the night he Echiefa, with some consenting to the Church, by a vision of the night he echiefa, with some consenting to the Church, by a vision of the night he echiefa, with some consenting to the Church of the night he echiefa, with some consenting to the Church of the night he echiefa, with some consenting to the Church of the night he echiefa.

was forced to affent.

As for election by lot, I do not thinke any example and be given of it, wherein the Churches election of

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divers

divers persons betwixe whom the lot should designe. with their confent, did not concurre.

As for the Primitive Churches tenet of Divine authority, nothing can be prooved out of the Councell of Landicea, which was after Inlians time. The Synod of Africa (Epist. 68 Cypr. ed. Goul.) doeth informe us thus:

Plebs ipfo porestarem vel elseendi dienos sadignes rein. Sands. Qued & ipfum videautheritate

ries spia maxime baber. The people it felfe hash power both to chuse worthy livies and to refuse unworthy ones. The which also we see to come from Jaconson, vel Divine authority. Yet Calvin answereth, that even that Laodicean Councell did not restraine from cledion, but mu de Divise onely from disorderly electing, by themselves. Andis descenders, be, therinlearnedly seconded against Eellarmines rejoynder

by Iunius, in Bell. Cont. 5. lib. 1. cap. 7.

7. As for implicit consent in Parliament, it maketh nothing to the question. And yet it cannot be prooved, that every thing decreed by Parliaments, have the Chur ches implicit consent. For then the Church did impli citly consent unto all the alterations of religion, in Kins Henries, King Edwards, Q. Maries, and Q. Elizabeth dayes, how opposite soever they were one to another neither can it be shewed lawfull, for the Churches of Christ, to leave their priviledges which Christ hath gi ven them, to the pleafure of any Parliament.

8. To fay, that the Patrons and Bishops sending without the Churches consent, is as good, or better the the Churches free content, well ordered, and directed is all one as to fay, it is as good, or better, that Wome should be married without their consent, then with 1

9. As for the final/answer, I referre the Reader part ly to that already fayd, and partly to D. ameshis an

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Ministers going to law for their places.

6. The question is, if this was knowne in the Primirive Church? It is rejoyned 1. that Bishops were often inga frion at Synods, about their title to their places, which was much. But r. This was not in the Apostles time. 2. Questioning before Synods, about Ecclesiasticall affaires, is of Ecclesiastical nature; going to law, not so. In Synods all things ought to be determined by Gods Word: at the Kings Bench, and Assizes, the Iudges pronounce sentence by mans law. Yet the good ancient Bilhops, were so farre from seeking a title to their places, by Synodicall judgement, that they withdrew themselves, as being afraid to have such a title put vpon them, either by Churches or Synods: examples of which modelly, we have even in declining times, Basil, Gregorie &c. A law we finde also (Cod. de Epist. & Cler.) mentioning the lame disposition: The Prelate ought to be Tom
for farre from ambition, that nothing but compulsion should get
are whin, though he be desired, let him give backe, and when
swited, let him shift, &c. For certainely he is unwerthy the
effice of Priesthood, unlesse he be ordained unwillingly. Certainely, these men would never have sought those places enter an by course of law, which they hardly accepted, being obresidual truded upon them. 2. The Rejoynder sayth. Lawing afactorian
bout places ariseth upon the title of Patronage, a civill inherireliance. Whereas the question is not from whence it ariseth, but if it appeared in the face of the Primitive Mother-Church?

Church? This answer is as much as to say, our Church hath a speciall wound, or sore in her sace, which the Primitive Church had not; and therefore must have plaister upon it now, in those times unknowne: that is our face doth not lively represent that face, which is the question. Beside, if the lawing be necessary, about the Patrons civil title, what hath the Minister to doe will it, except ambition or coverous nesses, doth care him to take other mens businesse upon him, for his owned vantage?

Pluralists, Non-residents, Dumb-Ministers.

7. About these, the Rejond. confesseth that they are the fore of our Church, but not allowed, or tolerated, fur ha then Mr. Hooker sheweth. Now 1. If they be force, being also in the face, that is, our chiefe eminent, Centocalin men, bearing them in their fore-heads, furely they mult nceds dis figure the Primitive face. 2. Though I have no more leisure to seeke and consute Mr. Look rs minigale ons, then the Rejoynd. had to allege them; yet I direfig if the Stues be tolerated, and allowed at Rome, their fores are tolerated, and allowed in England, they are n well knowne; more publikely professed; they are pu ctifed in the Bishors Palaces; and not onely the court! Faculties, but most Bishops doe gaine by them. But faith the Rej.) If you can tell us the Certaine and fafe remedited this fore, I am p. r/waded the Churc's will thanke you. But am neither fo perswaded of the Corpocation-Church, ne: yet that the Rejoynder himselfe is so perswaded Min CUC doe not usually give thankes, for that which formerly they did not defire, and if this Church had defired a remedie, the Convocation-men would long fince have begun (according to their skill and power) with them-selves, their Chaplaines, the Benisices in their gists,&c. They would also have hearkened unto Pasliament-remedies of wife and carefull Phylitians, which have been ofren prescribed, prepared, tendered, & almost applied, but by the Convocation-men, refused, and opposed, as the world knoweth, and the Rej. is not ignorant of it. In the clouse of this question, the Rej. insinuateth, and (as halfeashamed) onely infinuateth a secret distinction, bewixt carelesse- Non residents, and another kinde, of them that are carefull: the former of which he affirmeth to have beene often condemned, though never remooved. Of which distinction, as being left oblcure, I cannot speake somuch as I muze. Onely this: Carefull Non-residents ferme to be such as have great care to get some pretense in Court, Vniversity, or some great mans house, for absenting themselves from their charges (which God hith laid upon them, if they be lawfully called) and some care to provide a rolerable Curate, for supplying their places. Now these the Rej. seemeth to excuse, for which they are more beholding to him, then the Churthes are, upon whose spoyles they live, and aspiring by them unto higher places. And as for the carelesse Nonresidents, how commeth it to passe, that non conformity can as easily be remooved, as condemned; and such condemned fellons as these, be so long reprived, after their condemnation? Certainely, if they were as great enemics Gggg

enemies to the Bishops kingdome, as they are to Christ, a quicker dispatch would have beene made of them.

Simony.

8. Of this, it was asked, if in were so ordinary either in the Primitive Church, or (almost) in the Popill, a it is in England? Heere the Rejoynd. venteth a proveth, that almost (aveth many a lye; adding, that the Papills faces are washed with faire water, and foule water call up on us: and then telleth of a Canan impeling an oath for prevention of Simony: and not onely the guilty man loujcible place, but the Patrone his title, for that time. Now though all this be nothing to the Primitive Churches face, ye it is not for 0 be passed over. For (to begin with the last 1. The course taken against Simony, which he speaked of, is no Canon of the Convocation house, but a Parlie ment-law. Canons (I hope) doe not deprive Patronesc their title, which they have by civill inheritance, as the Rejoynder told us even now. 2. This oath imposed it bee generally urged) doeth make our English Simo worse then that which is found among Papists, as a ding serjan unto it. 3. Because the Rej. will notal the considerate limitation of almost, in other sense, the as if it were the cover of a lye, I am content it beleft ou and then defire him to proove the affertion alse. If cannot, it had beene sufficient for him (who so sami arly accuse th others of scurrility) to have denied th which was faid, putting us to proove it. And proove

we can (fo farre as vices of that nature use to be prooved) by the generall voyce, even of conformable men. Dodor Andrewes (long lince) in a latine Sermon before the Convocation, tolde them enough, after his playing falhion: They give out, that not onely we Minorites doe with money, or mure basely purchase our Parsonages, but also you permia, vel Majorites doe either with great summes of money, or with m. Retinia the poyles of the Churches, unworthily bukster your Cathedrall men, set & ver places, of which difease our Church hath long beene sick, and Maintan for for which it hath long beene ill spoken of : Did his fere, or fin, vel port almost all save a ly? If it did then, now it hath not so vot section much to fave. For many conformable men, will almost sade came (if I may use that word with good leave) sweare, that 200 months nothing hath hindered them all their dayes, from Bene- babes, & fices, and kept them in Curateships, but onely the gene- and Ecclofe rall abuse of Simony. Every Page, and Lackie, at the Court, and many Scriviners, can tell, how much this and that Bishop, or Deane, gave to such or such a Buckingham; and how much the said Bishop received from his under Officers, and other, by him promoted. Ncitherisall Symony in buying of Benefices, and Bishoptickes. Selling of Visitations (which is an usual) practife of our Prelates) and such like trickes are in the same nature in the fourth degree. 4. As for washing the Papists faces with faire water, the Rejoynder may as well say, that hee washed Sodoms face with faire water, who said, that Israel, and Judah, had justified Sodome in herabominations.

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Gggg 2

Prophane

Prophane contemners of Religion, members of the (burche.

The question was, if formary such, were member of any Primitive Church? This the Rejoynder doet not affirme: but denieth any members of our Church to contemne professedly our Religion. Which I leave to the judgement of every Reader; it he doeth notknow tome in England, who contemne Religion? I would to God the Rejoynder were (in this point) on the true part, and and the Replier on the false. But when the practised Religion is derided on slages, and that derision applauded by so many spectators, when those that make consider ence of sinne, be they never so conformable, are soon ned by so many, as Puritans; when in all Pulpits that at possessed of good Preachers, warning is ordinarily gi ven, of scoffers and scorners at Religion: I thinke the Rej will not finde fo many affenting to this negation, ash shall to the point of Conformitie. His meaning is such, that by the same reason, it may be sayd, theris no professed contemner of all Christian Religion, among the Papisls, nor of all Religion, among the Turkes.

Carnal proceedings in Spiritual Courts.

10. The quæstion was, if suche courses were in the Primitive Church? The Rejoynder confesseth no. But (sayth he for excuse) they are not instituted, nor allowed by

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ar church. The confession I accept: the excuse cannot be excused. Are not those courses instituted, os allowed, which are every day practifed, in the Bishops, Chancelours. Commissaries, and Officials Courts ? Is it not the Church that practize thefe things? Doeth the Church neyther institute, nor allow that which it continualy practizeth? The Rejoynder in his Definition of á Ceremonie, confoundeth Institution and Observation: now, constant observation is without any institution. Is our Church a Medea, in professing, the alloweth better. pinges, and professedly practiseth worse; meliora video, profoque; deteriorasequor? If this be true, what need any man make any conscience of those Excommunications, which sent from our Spiritual Courts, flie about the wholle land, to fetch in mony? the Church doeth not allow them. It is no fourrilitie (I hope) to repeate that which D. Andrues preached to the Convocation-house: The Church-Censures now a-dayes do onely touch the purse. Confine Ecolomic Evil doers when they have payd their fee returne scat-free, conservant put if no money then have at the offendors with the Episcopal and Rependons sword; presently at one blow they are cut off from the Church following, divered over unto Satan , proclaimed Publicans, Heathens, Princes. Unsthema. For the most ridiculous things, and against every weener, & good man, these brutish thunderbolts do sty up and d. wne, and promper me est, tum vero onely to be feared of the purse. qiftaline ta

erralu: consestim, uno istu abscinduntur ab Ecclesia. Satiana eraduntur, publicani, ethnici, casatbema dema tiatur. Ridiculu in reduc, idque in opsimum quemque volitant bruta sulmina, & soli metuenda cramenas

Gggg 3.

Taking

Taking of mony, for Ordination, Citations, Absolutions, Change of Panance, &c.

11. Concerning any shew of these abuses, in the Primitive Church, our Rejoynder hath nothing to said He turneth himself therfor to denie, or defend them our Church, so well as he canne. 1. No man With (sayth he) may take mony for Ordination. To which In Iwer, if may be understood of a lawfull may, I thinking true, not onely of our Church, but also of Rome, as my be gathered out of the fift Session at Trent. mays are kept in the pocket, both there, and heer, whe the contrarie may, de futto, appeareth publickly into face and forehead. If any one Minister be ordeyned, a instituted, without giving of mony, a hundred other may wonder at him, and the Starre or Planer, that w then over the place. 2. As for Citations, and Absolution they (sayth the Rejoynder) are things of industrie, necessity rily to be recorded, and eberfor mony may be taken for the As if ther were more industric in Absolution, then in the dination, in Baptisme, or any other Ecclesiastical Action ther were more necessitie of recording Absolution, the Ordination, or Baptisme! And if ther were such a diffe rence, or if all these required industrie in recordingo them, I hope the revenues, and in-comings of our B shops may suffize for that industrie, without new exam tions of mony. 3. Heaffirmeth Commutation, or Pa nance to be grounded on Exod, 21, 29, 30. whereit writtel

written, that the price of an Oxe, or Buil, may be taken for the head: and it is allowed facilitath the Rejoynder) by p. Ames, Cas. Consc. libes. cap. 54 num. 48, where he syth, that the party condemned to pay twenty pound fine, may specify pound, or a greater mischeif. But if cyther this, or that, make any thing for changing the publicke confession of a scandalous sinne, into paying of money; I leave is (with this wholse comparison of faces) as the Rejoynder doeth, tothe surie of discreet, unpartial, and honess sin.

SECT. 7.8.9.10.11.12.13.14.15.16.17.18.19.20.

Councels, and Ancient Writers.

hese testimonies were as illustrations breisty brought in of the Abrigers: but largely ranked by the Desender into so many sections, as the main burden did lye upon them. The Replier hersore conjoined them in bries: and so will I not passing upon the Rejoynder his many words; whoe sayth that in the Abrigement, they fill seven whole pages: when as these answered by the Desend. in 14. Sections, make in the Abrigement, little more than one page. He desire the us also to kelp their dulnesse, whose samner shough it be but skornsully propounded of them that accuse

accuse us of dull Sophistrie, cap. 2. sett. 11. I answer, that common use of speach doth shew a difference, betwing some testimonies or witnesses, and proofs. For all good Christians are sayd to give wisnesse unto God and his truthe, but not properly to prove eyther God, or Word.

2. Out of a Carthaginian Synod, two thinges were alleged: 1. that certaine Altars in high wayes, ereat in memorie of Martyrs, should be abolished. 2. The all reliques, and monuments of Idolarry should be un ly destroyed. In the first, the Replier confessed, that the is nothing expresse to our purpose: because those Alu are noted which are destitute of Martyrs reliques. Ye (fayth he)there was as good reason, for abolishing other as them No (answereth the Rejoynder) because by the Alears destinue of reliques, the Church was mocked. And was the Church mocked (fay I) by those which hadn liques in them: not onely because they had no certain rule of discerning true reliques from false; but also, k cause they were by such meanes induced, to placea fe ciall holinesse in those places, and led onto the invoc tion of Saints departed.

The second place is expounded by the Defend. and Rejoynd. onely of Idols and immediate instruments of Idols try: which cannot bee true, except all places groves at greene trees (there mentioned) which had served to the use of notorious Idolatry, were immediate instruments. And if that were so, why not, or were not once of Ceremonies as immediate? Because (sayth the Rejoynd they were rather subjects of superstition. Which is a net nothing

thing. For subjects often are alone with objects, and maobjects of superstition are Idols. Places were rather bicas (distinat from objects) then Images, such as our offe is. The summe is (sayth the Rejoynder) that node in the former Canon, reformed and continued a buin Circumony notoriously abused to superstition: and in the ter, were zealous against all monuments of idelatry. Zeaus indeede they were against knowne Idolatiy: but ey did not discerne all the superstitious and idolatrous ecdes, which at that time were springing up among em, in immoderate and unwarrantable honouring of sints. As for their reformation of Altars with reliques, was no more, then divers Popish Synods have profesdto doe. But this I would have marked, that Altars uth Reliques honoured as they were in those dayes, are ow with the Rejoynder accounted good religious Ceemonies.

3. A councell of Braca, or some other (it is all one) orbad Christians to decke their houses, &cc. in such naner, and at such time as Idolaters did, that is sayth the left. and Rej. at the same time, in the same place, and maner. This the Replier accepted: and assumeth, that ours lifter not in these circumstances, but in opinion onely.

The Rejoynder heere first rejoyneth, that this Canon stobe understood so, as if it had sayd, we must not keepe he festivall dayes of Pagans, with them, as they doe: but may repe in a Christian manner unto God, the same dayes, which hey observed impiously to the service of the Divell. Now let his be understood, for me (though his marginal) quotions proove it not) in his sense, Chrysost. hom. 1. de H h h h

found out.

Laz. speaking of no more Christian observing that day, then the day following. Hesternum diem, &c. Legina que & hodie, &c. And more ancient testimonies may be brought even against sending of Newyeares gists, at the time (Tertall. de Idol. cap. 14.) Let this (I say) begant ted: yet the allegation is strong to our purpose, excertic can be shewed, that our Ceremonies have no more agreement with the Papists, then preaching and prantupon New yeares day, hath with the Pagans idolated luxury, upon the same day; or that they have nother proportion unto Popish Ceremonies, which bay leave and greene bowes used of Christians would then have to Pagans bay-leaves, and greene bowes.

After this, the Rej. taketh great paines in a larged gression, that our Ceremonies differ from the Papists Certain nies in time, place, person, and not in opinion onely. What is very little to the purpose except lawfulnesse and unla fulnesse doe depend on that difference of time, place, we person. For the Replier did heere respect those passes, wherein the Defendant slieth onely to opinions succour, in differencing our Ceremonies from Pople that ours may be lawfull, though the Papists be unlar full: as cap. 2. sect. 6. Yet see in short what the Rej. ha

Surplice.

1. It must (sayth the Rej.) among Papills be hallow or consecrated. But this is nothing to time, place, and p

on: neyther is confectation of Surplices more unlaw-

ill, then of Altars, Churches, and Church yards.

2. Among Papists, no act of ministerial service may be wfully performed without it, except the masse. This is not ue in either part. For they preach without Surplices hough divers in England hold them on in the Pulpit) nd the Masse-garment of linnen, Pontifical surplice; nd many times put over the Surplice. So the Rejoynd. imselfe testifieth in his third difference: which there-pre answereth it selfe, and their practise of putting on note magnifical vestures, at high Masses, or high plans, eyther upon that, or without that, is sufficiently ractised, according to our Canons, in Cathedrall Churhes, Coapes.

4. They in Popery pin a number of myslical significations ponthe puris of it. But this pertaineth to opinion, not to me, place or person: and containeth no difference, save

nely in namber.

Crossing.

1. The Minister (sayth the Rejoynder) with us, may weresse himselfe, the people, or other things. Now though is be nothing to the purpose, yet I would faine know, ut of what Canon, hee setcheth this may not with us? and if there were any such, upon what reason it is rounded, that will not take our crossing of the baptized erson, by the nose?

2. With us, the childe may not be crossed before Baptisme,

Hhhh 2

nor

nor after, With Chrisme-oyle: But of that same may not be fare, I aske as before. And as for crossing with oyle, I would be informed, what religious difference thereis, betwixt drie Crosses, and cyle, as G. Parisiens is distinguished them?

3. The Cross is so used with us, that it neither addeth vine to the Sacrament, nor capacity of grace to the childe. No more it is among the Papists, by the judgement of many learned, as hath beene shewed in the first part of this writing (though this be but matter of opinion, which concerneth not the present question) See Thomas Aquinas, 3.q. 66.a.10. But why is it used? To intimate who Baptisme lindeth unto. That is, to do that by mans institution, which Baptisme had done by Gods appointment. Whether this be a good reason or no, I here inquire not: this I affirme; The Papists prosesse the childen with the same

Kneeling.

1. This gesture (saith the Rejoynder) may before, no by occasion of any of Gods crainances, be performed lands fully in God. By occasion, I grant: but before importeth more. Might the Iewes kneele before the Cherubims of the Vaile, as they might before the Arke? Might they kneel before the Brazen-Serpins? Might they before every Ephod? May we before every Pastor? When the Rejohath resolved these questions, we shall surther consider

2. The gesture of kneeling, in the act of receiving, but never any inflituted ceremony of the Church of Rome. Then the

the Rejoynder deceived us, when in his Manuduction. vig. 30. he rolde us, that institution, and intended observation, are all'ene. For he himselfe consesseth, in the next page, 479. that among the Papills, the receivers of the Hofe, dee kneele, of an ancient custome. Custome surely, ancient, and constant, hath (by all law) more in it, then every intended observation.

3. Bellarmine and the Masse booke, mention not kneeling in the act of recaiving. They mention not indeed the peoples kneeling; because they make small account of their receiving, the masse being complete without it, and that being (with them) an accidentall complement of it. But they mention the Priests bowing to the Hoste

many times, in his receiving.

4. The Pope himselfe receivesh the Hoste standing. The Pope is a lawlesse man, and may doe what he please, as allo impose what he please upon others. But yet, in the place quoted (Sacræ Ceremoniæ, lib.2.pag. 181. Colon. 1558.) no such thing appeareth. In the page next before, I finde this. The Pope boweth low, as the comming of the Suramens, and reverently adoresh it. And one thing, (worthy of observation) concerning the Popes receiving, I finde in Alexander Hales, (in the last words of sym the scond part of his Tractare concerning the Masse, which is the tenth question of his fourth part) that the miner, parts Pope was wonte to receive sixting, in imitation of Peter and the grand the other Apostles, Confirming that which our Defend. The properties and Rejoynder doubt of. If it be a ked wherefore Sc. Pope of the properties receives sitting, it may be answered, in memory of B. Peter, and Domest income other Apostles, who are the last supper sitting. This may by common other Apostles, who are the last supper sitting. This may by common control of the supper sitting. Hhhh 🔞 fome

Romanus Poutifex nemini omnino mortalisum overentiamfacit, affurendo mamiefle, aut capus inclinando, fou detezendo,

fome be imputed to the Popes great pride, for that as it is in that booke of Ceremonies which the Rejoynder quoteth, pag. 160. The Romish Bishup docth reverence on man under heaven, by rising up to him, or by inclining, n uncovering his head. So it may be thought from the same principle, he doeth not reverence to the Hoste. But the rather assent to Alexander Hales, because I have rade some where, I thinke it is in Hospinian de Templis, that the Pope hath no Organ-piping-musicke in his Church or Chappell. And these I account the reliques of ancent simplicity, in worship, which the Pope received from the first Bishops of Rome, and regarded not to make alterations of, without advantage.

5. The people which receive not, doe reverently but themselves. Much more therefore they that receive.

flome; but onely for convenience of putting the Hisle is their mouthes, by the Priest. The former part indeeds true. But the latter is so false, that the Lutherans them selves, who as Apes of the Papists in this part, putth Hoste into the receivers mouth, in like manner as they have received the custome from the Papists, profess,

ministerio, lib.

2.649 &1.

Pratermittendo hanc vene
rationem Chris
sis externam
(gram sicilonem scil)
communicantes
prasentiam
Christis facund
dum co-pun,
megare, & se
Calviniania

commingers

videreniur.

Tamerius de

and mainetayne, that they doe it for adoration. By omitting this outward veneration of Christ (viz. kneeling) the people seeme to deny Christs bodily presence with the Cakinists. All these things being well considered, it will found, that (opinion of some setaside) our Ceremo nies differ not so much from Papists, as the Popish shaving of Crounes doe differ from that which was in use amon

Iewes, and Gentiles, of shaving whole heads, according to Baronsu

Bronius his distinction, and an. 58. or then the Britons square shaving of crownes did differ from that round sharing, which Augustine the Monke, sent by Gregory, inforced upon them : wherein Pitfens a Papist, in his bisortes it relations of England, pag. 19. does h note one part of that Controversie to have consisted: or rather (to reumeunto the argument of this fection) the difference is (by the Rej. his plea) as if Christians should have in olde time, hung out bay-bimes, unconfecrated, out of an upper-chamber, in the afternoone; when the Heathenhung them out consecrated, before mone, in their lower chamber; and that upon institution, when the Heathen did it onely upon an ancient received custome. Are not these fine diflances from idolatrous, and superstitious abuses ?

4. An African Councell condemned certaine Feafts used in memory of Martyrs, because they were drawne stom the errors of the Gentiles. This the Replier affirmed to make against our Ceremonies. The Rejoynder answereth 1. That this is not enough to defend the Abridgement, nor to oppose the Desendants answer. But if the Cere-monies be hereby condemned, it is all that the Abridgement fought for; and as much opposition to the Defend. as the Replice cared for. He answereth 2. That the Counsell doeth not condemne any Feasts used by Christians, but one.

ly the very Feasts of the Heathens. But it seemeth otherwife, so farre as I can conster these words of the Councell: And this we are to seeke of the Emperors, that such Reasts minimine as are in many places contrary to Gods Word, and from the quadratic errors of the Gentiles, be forbidden. I remember not any besident such phraze of those times, wherein Gentiles are said to

draw

draw from the errors of Gentiles. They did certainely to-

Fopuls "qui deas officia diina assendere, alzazionib**u**e urpibes inigilans, tro

'o'mere vetees Episcopi, uum ipf praicatione verbi on po∬icut bovines a superitionibus i meilium a. ocare, faltem AC PASSONS MIO igare, & in uam religioem transferre roluere, luis San In cosdeno her & titue onfectando. mit autombec ·lavum clavo mudere, superlitioners non oliere. Lices gi sur principia mulmedi fo. emnitatum te. verunt, admix. ım fuserflitieubus, sandem om to origo erribilium er-·27NM, & ∫4er Airianum 401 MIL.

duce Feasts unto Christians, findeing them too read for to draw fuch things from them. They were not Ha. thens, that are spoken of, in the third Councell of To. ledo, cap. 22. The people that should attend divine Service, give themselves to unseemely dancings. Hospinian (de Orig. Fest.) after Beat. Rhenanus, in Tertul. de Coron mil. son. king of thefe, and fuch other Feasts, declareth the truch in these words: The old Bish ps were wonte when they could not call men from the superstitions of the Heathens by the pruching of the Word, to seeke at least to doe it by observing thu holy dayes, with their owne worship. But this was to dr. vem one nayle with another, no way to take off the Superstition. Al. best then the beginning of these Solemnities were tolerables first, yet at last they grew to such a heape of superstitious, that they became the fountaine and beginning of most horible thing. Yet suppose the meaning to be of Heathen Fealls, the reason notwithstanding (drawne from the errors of the Gentiles) pertaineth to Christians, except Christians may draw fro the error of Gentiles, though Gentiles may not. In the 3. place the Rej. undertaketh to proove, that the Councell did establish those Feasts of Mariyes: because the crabilia primo pesition made for abolishing Heathen Feasts, was to privide u semengals. for the due and free observation of the Marty vs Teast. Where upon he concludesh, that the Church may lan fully make ufest an human Ceremonie, for her good; though the jame kindt of Ceremonie, have beene notoriously abused, by, and to idulating. And in the parting, he give in us gentle thankes for these Witnesses. Now 1. for his thankes, the matter is not so much worth. We can affoord him (without any dam ag(

ē to our cause) ten times as many witnesses, whoe in eir practise have confuted that, which sometime in cir doctrine they have raught concerning Ceremo-2. I will grant him also, that it was not the inntion of that Councel, wholly to abolish the Celebraon of Martyrs birth or death-days. Yet those Feastings invivia) which were used at them, in imitation of the eathen, they did (in all probabilitie) labour to abolish. or Augustine, whoe was then alive, and is likely to have id a hand in the Decree, did wish them abolished. This pearethevery where in his writings: As Epist. 64. and 19. And great reason ther was for that, and more also. or the superstition, and suxurie of them was intolerae. Those luxurious banquets (sayth he Epist. 64.) are min, amp pposed of the sory people to be as well the solace of the dead as Many e honour of Martyrs, Whosoever carry their meates thither privaples which the bester fort of Christians do not and almost all the creditions foldier 'orld over is neglected) yet who soever doth that will have morning to be come, lib. 8. en sanctified by the merits of the Martyrs. And as for care & e Celebrations themselves, they were partly used by hritians, as the same Augustine sayth (cont. Faustum.) amelioribus rthe Prajers and merits-fake of the Martyrs. If the Re-fire melons ynder houldeth this a due observation of a human Cere- que terranus mie, and to teacheth, we have no cause to thank him consucred.) can r it.

The Papilts confesse in deed, that ther is no example tinte per morte such Feasts in Scripture, much lesse præcept : but yet cy will hardly grant them to be human. Baron ad Ve monitor We grant them to be human: but the common conscious, Arine of Protestants denie them to have been duely but adjustence.

Iiii

observed

men que conque id factors, fan

Martyrum

*bserved at the least in that time, & in that manner which Augustine declareth, it being not onely without example or præcept of Scripture, but also directly against the rules of it.

D. Abbot (Def. of Perk. pag. 886.) fayth more, mely, that Offerings yearly made for the dead, and for bink days, were first brought in by the Haretick Montanus, who

made gaine of them.

Tersullian (out of Coron. milit.) was cited in the Abr. thus: We may give nothing to the service of anl dol; nor borrow any thing from it. If it be against me ligion, to fit at table in an Idols temple; what is it, in be seen in the habit of an Idol. The Detender answell red, he spake of habites then dedicated and appoint unto the service of Idols: but our Ministers are notw ged, to reverence the Masse. Priests brazen Idol, one put on the very same Romish Surplice, now useda their Masse, even therfor, because it is Popish. Of this the Replier proveth, that this samenesse is vainely alleged, and lesse then nothing. The Rejoynder for succour, sayth that this individual samenesse was a strayling souldier, and confesseth it to be taken prisoner. But in an answer grounded on dissimilitude, where the same qualitie is al firmed of one thing, and denied of another, if that qua litie be stragling, in eyther part, and so taken prisone, the wholle answer must needs be held captive. this captive souldier may easily be taught to fight against him from whome he was taken; as once (by report) it was in this manner: A Minister in Qeen. El. her days, was urged by his Ordinarie to wear the Surplice, whole inter other delays, alleged, that the Surplice proffered him to put on, was the very same that the Masse-Priest was wonte to sacrifice in: the Ordinarie admitting that excuse, commanded another to be made: which being doen, when it was brought him in the Church, he sooke it up, and spake thus to those præsent: Good people, the Bishop himself confessed, that the former massing Surplice, was not to be worne by a Minister of the Gospel; and judge you if this be not as like that, as one egge to another? let this therfor goe after the other: and so he justly cast it away.

Yet let us see what other soldiers the Rejoynder can finde in this squadron, not stragling and taken? Therare words fet down (layth he) in a different letter: dedicated and appointed. As if a different cassok did save a soldier from stragling! The buisinesse dependeth on him that weareth the cassok: and whoe was that soldier in the Defender his answer ? or what was the thing dedicated indappointed, but the same individual habit? if other, then first shew the congruitie of the Desender his dissimilitude; and then shew also, that other Crosses, and Surplices are not dedicated and appointed unto the service of dols, by Papists. The Defender also (addeth the Rej.) iddes, that the comparison betwixt Papists, and Pagans is not illogether so aqual. He sayd in deed, that he would heerfter shew such a thing: but with soldiers promised, or hreatned onely, I never knew any ferious combat ought.

After this, the Rejoynder allegeth, that it cannot be and of these our Ceremonies, (as Tersullian sayd of the habits lili 2 he op-

he opposed) that they were dedicated and appointed to the fervice of an Idol, from the first, and never used by any edit But first, this can be no good explication of those words: we may borrow nothing from an Idoll: i. c. n. thing which hath not been used by some god'y man. Secondly, he fayth not, that no godly man had ever used Crouncs, Thirdly, Every olde usage of godly men, docth not let sen the Idolatrie of it. For then facrifizing of Oxer. should now be lesse Idolatrie, then of unclean Beak After these (kirmishes, the Rejoynder finding that the was no houlding of ground with such soldiers as the Defender had mustered, presseth new, at his owne cha ges. And first he bringeth in one persuasion, that Term lians clear and professed judgement, was directly again our affertion, and for conformitie: because he sayth Finaly those things agree to our, and the use of others above u and to the things of God, and so Christ himfelfe, which indu are proffitable to the life of man. Meaning the Sunne, the Moone, the Stairs, Fire, Faith, and fuch like good creatur If this be against us, then we are also again our selves. For never any Non-Conformist, in Englan or (as I think) in the World, dreamed (no not in an agu any thing to the contrarie. And that this may direct make for Conformitie, the Rejoynder must shew, ho our Ceremonies are meer profitable helps unto the necessite of mans life? In the next place he maketh use of Diversite alleging that Tertullian brought other arguments with against the Garland. But we keep our standing upo the argument of borrowing from the service of Idols: let thers shift for themselfs.

i degram no.

n, & Super

rum mibus,
Doi rebus,
ish Christo
mperish, qua
rus usissa
is, & corra
issidia, & bo.
sta folasia,
cosaru na.
Suasibus via.
humana ps.

Third

Thirdly, he adjoyneth Accusation, that Tertl'ian diinper d; in bitter contention, and factious opposition, wrote as bake against the Church: quoting for it, Renatus, or is lunderstand him) Rhenanus, and Dottor Abbot. But either of these can helpe. For Rhenanus in the Argunent of that booke (de Coron. mil.) defendeth Tertulin, about the Garland; and sheweth him to have mained the same sentence in his Apollogie, which was his llafter piece, written without diftemper, and not equaled by the best tempered writing extant, of the same kinde. poller Abies speaketh sharpely of Tertullian, for his naintaining of eeremonial traditions; wherein he was to blamed: but not for his generall rule of not borrowing firm the service of Idols: whereas the Defendant and Rejoynder allow those traditions, as appeareth in this Rejpynder, pag, 493. and oppose this rule. And it is most graine, that Tertullian did not receive any distemper, or fullions difficultion from Montanus, against Ceremonies abused to idolatry. For Montanus brought in the lload of Children into the Supper, but about the Crosse he did in the judgement of Doctor Abbot, and all our best divines.

I have somewhat merrily answered, in this passage, by occasion of the Rej. his mentioning of a stragling Common Souldier: if any man will accuse me therefore, of this or that fault, as the Rejoynder doeth the Replier, upon like and fault occasion, Teriullian, whose cause I pleade, shall make and fault occasion. because it is secure, and seares not the wals of her Bulwarke. Onely this would be regarded, that our laughter be not un-Worthy

doorshy lest is be laught as, but if it bee worthy, is may be a ducie.

6. Another place Tertullian (de oratione, cap. 11.& 12.) was objected, where hee fayth, that Christians might not wash their hands (for a Ceremony) or lay a side their cloakes, before prayer; nor sit upon their beds after prayer; because the Heathen used to doe so. The Def. his first answer being that these Ceremonies were not condemned meerely for resemblance with Idolatry, but for opinion of necessity; it was replied, that Tertul lian speaketh plainely: therefore it deservethto be proved in us, because it is observed in the service of an Idol. To which the Rej. opposeth nothing, but that the Health might use their Idolatrous Ceremonies with opinion of necessity 2y. Let it be so: yet Christians may be reprooved sor meere likenesse unto them, though either they have not the same opinion, or the consideration of that opinion set apart. Meerely doeth not alwayes signific onely; not can it so stand in the Def. his answer. For then thus he should speake: not onely for resemblance, but (without any also) for opinion. If he did meane so, we say onthe contrary, not onely for opinion, but also for resemblance. So farre as I can understand the word meerely for, it notes not more, then is implied in Tertullians therefore it deserveth. A deserving cause is meerely a cause, or else malefactours are not punished meerely for their evillde ferts. In the former testimony, out of Tertullian, page 484. the Rej. translated meras utilitates, any commodion use. If meere commodities, be all one with any commo dities, then meerely for resemblance is any thing at all for refem.

resemblance: and so the Def. denieth Tertullian to have condemned those Ceremonics he speaketh against. any thing at all for resemblance with Idolatry; which yet. Tertullian doeth as plainely speake, as ever he spake any thing at all.

B. lewel (said the Replier) doeth urge these Testimonies of Tertullian, meerely in regard of resemblance: of others it is not needfull to speake. The Rej. answeresh 1 that luel doeth not urge these Testimonies of Tenullian. But it is to be scene in his Def. Apol. par. 3. cap. 5. div. 1. how he citeth Tertullian de Coron.mil.and de Idel. with which the Rejoynder will not deny, this (de Orat) to consent. 2. He citeth them (addeth the Rej.) not for unlawfulnesse, but for inconveniency of resembling Idelaters. Concerning this distinction, enough hath beene said in the first part. Yet this heere is worthy of observation; that both the Def. and Rej. in the first sedion of this fourth chapter, confessed, that human Ceremonies abused to Idulatry, are therefore unlawfull, except they cof convenient necessity, as the Rejoynder speaketh, pag. 406. What reason then had luel, or hath the Rejoynder in his name, to confesse such Ceremonies inconvenient, and yet make thein lawfull? But that Inel understood Tertullian, to speake against such Ceremonies, as unlawfull, itappeareth out of these his words: Tertullian disputes mus, me harpely therein, that a Christian may not weare a lawrell. crowne, and that for no other cause, but because the Gentiles to did so. I have onely the latine edition at hand; and therefore quote it. But eyther the interpreter failed much, or quis idem fa-else luel expressly spake there of unlawfulnesse (non licere) Ethnic.

and not of other inconveniencie. The Rejoynder he next answer dependeth onely on that which was so merly consuted, namely, that meerely is onely.

The Replier added, that it doeth not appeare out Tertullian, that he respected opinion of necessity and essay, in these Ceremonies. For which, he is charged he the Rejoynder, with offence, against men, simple, and leaned, as also against God himselfe. And why all this? Be cause (forsooth) Tertullian sayth, that such was brings and cleansings, as many superstriviously affect, against every prayare not true; but those which we have in Christ, and in purification of the heart. But this is no sufficient ground for deep an accusation. For if now one should admonish Non-resident, who sendeth a reading Curate, to supple Non-resident, who sendeth a reading Curate, to supplhis place, in these words: This is not true sussiding of you Ministery; but those personall offices, which are in Scripture in joyned; and the meaning of these words being questioned, one should deny, that by them it was implied, the thesaid Non-resident held it necessary for him, in conscience, to be absent, and send such a Curate for supply would any man accuse the denier of offending again God and man? It was further observed by the seplic that the washing condemned by Tertullian, had relative to Christs delivering by Pilat, after washing of his hand and so like unto our signe of the Crosse, in regard the originall signification and use of it. The Rejoyn answereth many words: but to the purpose (beside repetitions) he sayth, that those washers did believe Pilat have beene cleansed by his washing, and so themselves by their from guilt of sinne. And this he gathereth from Terrul lia Non-resident, who sendeth a reading Curate, to suppl lia

ans confutation: We adore Christ, and not deliver him: we hould abhorre the example of him that did deliver him. But out of these words no such collection can be made; any more then some like invention out of these: we adore Christ, and not crucifie him: we should abhorre the example of them that did crucifie him, and left a Crosse in the place, for a signe and memoriall that he was crucified. That washing was a signe immediatly of Pilats washing, and so of Christs delivering: our Crosse immediatelya signe of Pilats Crosse, and so of our Saviours crucifying. This is

the likenesse which the Replier truely noted.

Concerning the Ceremony of Doffing cloakes, before prayer, the Defender put it off to opinion of necessity; because Tertullian in condemning it, hath these words: siste operator, i.e. if it must be. It was replied, that our Prelates say also of our Ceremonies, sie oporate. i. e. It must be so, and yet disclaime absolute necessity. But (answereth the Rejoynd.) they held an internall simple ne-cessity of conscience; not externall onely for order sake, as our Prelates doe. Of this distinction, see the first part of this Suite. The collection of this opinion, from Tertullians soffe nisis: qui putant, except there be any lo svolish as to have fuch an opinion is so palpably vaine, that any man may see, he durst not impute that opinion unto those washers he spake against; but onely sheweth, that from their pradise, such a fond and absurd opinion, which themselves would condemne, might perhaps by some be collected, Tertullian spake, as we now speake. If Crossing ought to beused in Baptisme, the Apostles in their doctrine concerning baptizing would have made some mention of it: except perhaps (ome Kkkk

some thinke, that they did not then know, or cared not to use, the right or best way of signifying Christian valour, and con. slancy, in fighting under Christs banner.

In opplition to that which was alleged for Tenulli. ans respect unto opinion of necessity, and efficacy, in condemning those Ceremonies, it was replied, that he condemneth them onely (that is, if they had but this fault. lone) that they were empty observations, and to be northing

Varna obforvationes, guibus vanital merito expro. brands of , figuidem fine ullim an Dominici, aus Apoftolici DTACEPIA AUsboritate fiunt. Muju∫modi e. mim, non reli. grons, fed fuperfeccioni de-States & co. fipotim guam en, certevel ee coercen. da, quel Gen Bilibm ad. equal,

uphraided with varity, as being done without any warran from Christ or his Apostles. For such things serve not ton. ligion, but to superstition, and are affected, and forced, andre ther over curious, then any thing rationall at all, and even therefore to be restrained, they do fo fut the Gentiles. Hecu the Rejoynder after a little touch upon the particle one ly, now expounded, answereth, this this was because of u puranew, and opinion of necessity, which is properly superstition: because alla, & curio the same Tertullian (de Coron.mil.) alloweth sundry human process guam signi oant Ceremonics, held as free, and used for instruction In which answer, the first part is manifestly falle, if Tertullians owne wordes may be heard: those Ceremonies an supervacuous and vaine, which are us d without any author rity of Divine or Apuflicall command, and are to be accoun ted superstious: and even therefore to be repressed, because the make us (in some fort) like the Gentiles. The second part which containeth a reason, is voyd of all trutth. Fo 1. Tertullian did not account those Ceremonies human but of Apostolicall though unwritten tradition: Traditi auctrix, consuctudo confirmatrix, & fides observatrix. 2. Fo freedome, to allege this, is cleane contrary to Terrullian intention: because he went about to proove the necessi

nic of absteyning from the Lawral-Croune, by the necessitie of observing these unwritten traditions. 3. For infiguation, I would be informed, what instruction ther was, in Crossing, at every slep, and goeing forward and at saw worn turne, at cluthing ones selfe, at washing, at bed, at board for de. 4. D. Abbet (whose judgement of Tertullian, the Rejoynder commendeth, pag. 485.) in that very place which he commendeth (Def. Perk. pag. 883. 884. &c.) fayth plainly, that Tertullian defended those traditions a- air gainst the Church; that therin he contradicted himself; and said that these traditions were partly heathenish and harctical de-vises. About Tertullian, nothing material followeth. 7. Melchiades decreed, that no Christian should fast

on the Lords day , or friday , because it was a knowen cu-

flome of Pagans, to fast on those days.

The Rejoynder 1. layth one antwer was, the incongruitie of fasting unto the Lords day. But this not being ferched out of Melchiades, the Replier justly passed by, and so will I, though enough may be saydagainst it, as the Reader may see in the Altar of Damaseus, pag. 669. &c. 2. He telleth us also of another answer, by a distinction, betwixt a light Ceremonie, and a facred folemnitie. But this neyther is in Melchiades, nor holdeth congruitie eyther with Scripture, forbidding symbolizing with Idolaters in light Ceremonies; nor with it self, the light Ceremonie being facred, and also a folemnitie. 3. The Rejoynder addeth out of his owne store, that the prohibition was onely of open and folemne fasting, not appointed by the Church. Which is as wreched an evasion, as the former: because the quæstion is of open and solemne Ceremonics: Kkkk 2

nies; and Melchiades disalowed that any Churchshould appoint it, in condemning the thing without any distinction, or limitation, for a reason, that layeth more fault upon the Churches, if they should appoint it, then upon privat persons, if they should observe it without appointment. For he grounded his condemnation upon 2. Cor. 6. What concord hath Christ with Belial? What agreement hath the Temple of God with Idols? May the Temple of God have agreement with Idols, in Ceremonics, if the Church appoint so? 4. The Rejoynder addeth a note out of a later Councel, being a Iurie of swelve Bishops, wherin other phrases are used. Much good might it dot them that can make any thing of it.

The passage being thus cleared, let us now come to that which the Replier tooke for the Des. his onely answer: Melchiades so baddasting at the same time with Pagans, because they lived in the same Countrie, at the same time, and place. This (sayd the Replier) could not make the difference because so litle a distance may be betwin one Countrie, and another, that it can bring up no difference of moment. The Rejoynder answereth 1, the it was a reason of inconvenience onely. But Melchiade sayd out of 2. Cor. 6. that it was to make the Temple of Guagree with Ido's. Is that onely inconvenient, and not un langu'? And if it were nothing but inconvenience was it not confessed, in the beginning of this Chapter that Ceremonics Idolatrously abused, if they be not convenient necessitie, are unlawful? If this be so, the much more unlawful are they, if they be inconvenient He addeth 2. that some place or time may make a difference

which the Replier denied not; but onely fayd, that every distance of Countrie (such as is betwixt Dever and Calife, is not sufficient.

leave bringing of Wine and Cakes to Churche, because it had a shew of conformitie with the Gentiles suneral-stalls. The Desender answered, that it was an act of savissing, & c. as Bellarmine doeth, de Sanctor. Rear. lib. 1. cap 14. Nay sayth the Rejoynder Bellarmine neyther so answered, nor had occasion so to answer. But is he had considered, that the Desender maketh this sact of Monicas, to be a sacrifice, derived from the Collyridians harticks; and that Bellarmine there answereth to the argument taken out of Epiphanius, against those Collyridians, as may appear by comparison of cap. 11. in the ende; and that in the objection, ther is no mention of sacrificing, but Bellarmin answereth by covert of that terme; he would have forborne this censure.

It was also pronounced an incredible thing, that Augustines religious mother, should then sacrifice to a creature, which the Papists now will not professe to doe. To this the Rejoynder is, that the Desender never sayd Montea did sacrifice. Consider therfor his words, reprinted by the Rejoynder page 501. The ast (objected) has sacrificing: You a meare our Ceremonies, with Ceremonies of sa rsicing. Did we object an act as comparative to our Ceremonies, any ast, beside that of Monica? Certainly no. If therfor the ast objected & compared, were a sacrifice, then Monicas act must needs in the Desender

hisaccount, be facrificing.

Kkkk 3

The

unlawfulnesse.

er guiails guafi parmta

Geneil woef.

Cons Grailma.

The other passinges depend upon the difference now touched, until that answer of the Replier commethin: Neyther Ambrole, nor Augustine, nor Monica, his mo. ther, regarded any thing in condemning that act, but onely, lest any occasion should be given to intemperate ones of No Blaoceafie deresures offe filling themselfs beyond measure; and becarfe thise sunral ingurgitandi fe, rices as it were resembled the Superfliction of the Gentiles. The The professioni Rejoynder heer 1. denieth that Ambrose, Augustine, ct Monica did condemne this act. Which is very Itrange, feing'Ambroie did publick'y forbidit, by the Rejoynder his confession; Monica hearing the reasons, was affected with them in her conscience, to forbear it; and Augustin applandeth them both. Yet the Rejoynder hathra fons for his denial, such as they be: r. Augustine sight his Mothers intention was good. 2. It was usual in Africa.

3. He thought that his Mother would not have been so taken of from that custome by any beside Ambrose. 4. Ambrose did onely restrayne Monicas privat devotion, as having publicly forbidden that manner, for a double inconveniencie, not for

> Now the first of these reasons import, that Augustia condemned nothing that was doen of a good intention. The second implieth, that he condemned nothing that The third supposeth, that Chriwas usual in Africa. stians are not more casily drawn from unlawful customes, by one man, then by another. The fourth contradicteth first it self, conjoyning the restrayning enely of privat devotion, with publick forbidding; and secondly, the Defender and Replier whoe (in the beginning of this chapter) confesse Ceremonies Idolatrously abused, tope

to become unlawfull, except they be of convenient neceffir; and so much more, if they have a double inconvenimey in them. The rest of this section docth onely jarre

upon the sime strings.

9. To a grave sentence of August. (Hom. 6. de verb. Dom in Matth.) If you aske how the Pagans may be wonne, is lightened, called ! leave all their solemnisies, and for sake their toyes. The Desendant answered, that those solemnis. ties and toyes, are not to be used together with Pagans. The Rejoynder addeth, that Augustine meaneth feasting with Idoliters, in the Temples of Idols, which could not be used apart from Idolarers. Suppose it were so: yet the question remaineth, whether using such soyes of theirs apart, as may be used apart, make more for their conversion, or for their hardening, according to Augustines judgement? But it is not so as the Rejoynder imagineth. For 1. Augustine spake of them, which were present at seasts, made at the solemning of the Genius or Patron of Carthage, whom those Christians, he reprooves h, denied to be an Idol. 2. All the Citizens of Carthage could not celebrate that seast in one Temple. 3. It doeth not appeare, that the Patrone had any proper Temple. 4. The Citizens being parted into divers places of feasting, why might not the Christians that would keepe that feast, have one place apart? 5. Suppose the Christians had taken some part of the Banket, or made one like it, and carried it into their owne Temple, to use it there, with another opinion then the Heathen had; would Augusline have allowed it; o. The case was at Carthage, as it was in Popish times, with the Company of Smithes at London, London, who after some worship done to their Patron, Dunstan, had a Feast in their Hall. Now if some Protestants refusing to be at their worship in Dunstans Church should yet have been eat their Feast in the Hall. I would know, whether they had more symbolized with Papills, in the worship of Dunstan, then our Conformists doein the worship of the Crosse?

That which is after added by the Rejoynder out of ther places of Augustine, concerne not our present question: because there Augustine considereth not any relation unto idolatrous abuse. Neither by citing onegonerall rule of Augustines, did we binde our selves to selves.

low all his counfels.

Concerning the Councels of Nice forbidding Easter to be kept on the same day with the Jewes Passe over, the Rejounder maketh long worke, to little pur pose. 1. He sayth (with the Defendant) that it was not for unlan fulnesse. 2. He confirmeth that answer, by story of the businesse, marking, that the Councellin about Easter, onely, It seemed good to us. 3. He exception against the Words, as they are cited in the Abridgement And so spendeth many good words, and phrazes, no requiring any consutation. Now. 1. Concerning the words, as they are found in constantines letters patent they were cleared before, cap. 3. sect. 6. 2. The same, c like forme of words, is used in the same Councellabor things unlawfull, though not so desperately evill, as de nying the Faith. 3. The succeeding practises, and ce fures, doe shew, that unlawfullnesse was understood lor presently after, those which kept Easter withth Ic Wil

lewes, were accounted a fort of Heretickes, styled Quartadecimani. And what russeling, Augustine sent into England by Gregorie, made against the ancient Britons, for dissenting in that observance, after, and out of other stories, Mr. Foxe doeth at large relate. But for such matters, I leave them (with the Replier) to those that are skilfull in human traditions; not regarding that judgement of the Rejoynders. If you bee not skilfull in human traditions, you may hazzard your selves and others: because I doubt not, but skill in Gods word alone, is sufficient

against all such hazzard.

The reasons rendred by the Desendant, for the Nione prohibition of keeping Easter as the Iewes, are three: 1. Hatred of the lewes. 2. Because of the lewes insultations. 3. For uniformity. Of the last, it was Replied, that uniformity might have beene, if all could have beene drawne to the same time with the Iewes. Which the Rejoynder confesseth to be true, if they could have beene drawne thereto as well. Where r. He taketh it forgranted, that all were well drawne to the time determined; the contrary whereof appeareth, as in others, so in our ancient Britons. 2. Well or ill, that is, casily or hardly, these make no difference in uniformity, but onely in the meanes of accomplishing the same. The other two reasons are sayd by the Replier, to agree unto our Ceremonies; because we are to hate the Idolatrous superstitions of the Papists, with a perfect hatred; and the Papists insult over us, for borrowing our Ceremonies from them. About this (because it could not be denied) the Rejoynder spendeth many words and phrazes, partly
LIII RhetoriRhetorically good, and partly Morally not good; which I leave as I found: because there is no doing with them, but in greate leisure, or in idle time.

In the conclusion, it was asked by the Replier, for what causes many other Ceremonies of the Papists were abolished, if not for these two last named? or if the same causes that abolished them, would not sweep away these, if it pleased them who have the beezoms in their hand? About this the Rejoynder first, referreth the Reader to a presace set before the Service-booke, and I am contented he should sceke if he can finde any such reasons there. Secondly, he addeth, that wee which have not the beame in our hands, should not shuffle abroad the dust with our seen. No more doe we (say I) but onely keepe it out of our eyes, and throates, so well as we can, giving reasons, why the Sweepers should not thrust it upon us, nor us for it out of the doores

Lords-Day, many words are spent by the Rejoynder. The summe is, that such salting is there spoken of, as was performed out of an Hereticall opinion, either of necessity so doe, or of contemps of the Lords-Day. But this cannot be prooved. For there being divers different editions of that Councell, none of them mention opinion of necessity: and in the ordinary greek copy, there is neither contemps, not contumacy, named, as Binius not eth. Beside, opinions and contempts, as they are inward, cannot be noted by the Church. If they were outward, in word; then not so much the salting upon opinion, as the opinion it selfe, was to be condemned. If the act it selfe was taken for a manifestation

nisestation of such an opinion, that is it which we urger As for that accusation which is layd upon the Replier, for relating the Defendant his answer, so as if he had reserved the matter unto contempt of Christian profession, that is removed by the Defendant his owne words, related by the Rejoynder, pag. 521. Contempt, to wit, of the Christian profession. See before, in Melchiades his decree.

12. The Councell of Bracara, forbad abstinence from siesh, for avoyding of all suspicion in consenting to the Priscillian Hereticks. This (sayth the Rejoynder) was in respect of inexpediency onely. Let it be so: yet 1. They that forbad it, held it not lawfull to be commanded, as our Ceremonies are. 2. Inexpediencie, or inconveniency of Ceremonies notoriously knowne to be Idolatrously abused, maketh them unlawfull, by the Defendant and Rejoynder their owne confessions, in the first section of this chapter: where convenient necessity is required, to make them lawfull.

13. Thrice dipping in Baptisme, was condemned, by a Councell of Toledo. It was added in the Abridgement, that Gregory alledged and approoved this decree: and the Replier, named Leo in stead of Gregory. Heere the Rejoynder catcheth holde of the names of Gregorie, and Leo, and findeth matter for many words, in the account of their lives, not agreeing to the sourch Councell of Toledo, where this was decreed. Now the Replier was (through haste) mistaken, as understanding the first Councell of that place, for the sourch: and the Authors of the Abridgement, or their Scribes pen, misplaced the word alledges because the Councell doeth alledge L111 2 Gregory

Gregory, and not Gregory the Councell: Let that may. esonial prit ner be held, which Gregory the first defined. These are not 101.4 cap. 5. Stragling Souldiers, such as formerly were taken from the Defendant as the Rejoynder spake, but Souldiers bons, or Bedies, upon whom little or nothing dependethin the battell. Let them therefore goe; or by exchangele dismissed. Gregory hath the same sentence, lib.1. Epist. 41. and therefore approoved the decree of Toledo, be fore it was there decreed. For reall answer, it is rejorned, 1. That all things forbidden, are not condemned u unlawfull. But yet (by his leave) what loever is forbidden lawfully, and reasonably, is held unlawfull upon some reason; and therefore so farre condemned forunlawfull, as it is lawfully forbidden. Certainely, in Lawe, forbidding doeth as well imply some unlawfull evill, a commanding docth necessary good. 2. The Rejoynder denyeth the Papist to make any superstitions constructus of our use of the Crosse. But this is plaine enough: andit commeth after to be handled. yet in this place it is enough, if they make a superstitious construction of the Crosse, which we make use of, though not of our use, which the Rejoynder addeth, that he might with some colour accuse the assertion of falshood. More was not, nor needed be affirmed by the Replier, in this point 3. He pronounceth it a malevolent calumniation, that on owne Canons, and Canonicall Imposters make a superstition construction of it. But this hath beene prooved before, especially in the second Argument, where it hath bear convinced of will worship. 4. He formeth a new propofition; and thereupon girdeth at fitting in the Lords Supper:

per: which is not worth the answering. All the rest of his words turne upon the loose hingel of inconveniency without any unlawfulnesse, now often confuted. This therefore shall suffize for this testimony; and so I end, the head of Fathers, and Councels. For Leo's words, make not directly to the purpose.

Concerning Protestant Divines.

This head was passed over by the Desendant, but the Rejoynder undertaketh to cleare it: wherein, either his skill, or his considence, must needes occasion wondering.

withus to the Bishops of England. If Surplice, Corner-Cap, and Tippet, have beene badges of Idolaters, in the very act of Idolatry, what have the Preachers of Christian liberty, and the open Rebukers of supersition, to doe with the dregs of the Romish Beast? And in their Confession: We detect all the Ceremonies and false doctrine of the Romish Antichrist, added to the ministration of the true Sacraments: we detect all his vaine Allegories, Rites, Signes, and Traditions, brought into the Church without, or against the Word of God. To the former testimony, the Rejoynderanswereth 1. That these words are not the definitive judgement of the Assembly, but onely shen as the Plea of some tender-learted men, which suffered smersfull of those things. Now if this were so as the Rejonaketh it, yet this we may gather from thence; that the Plea of many godly ministers of England, in those dayes,

Llll3

was, that our Ceremonies are unlawfull. For so it is there fayd: many thousands, both godly, and learned, have then consciences continually stricken, with these sentences: what bath Christ to doe with Belial? What fellowship is thereby, twist darkenesse and light? &c. in the words formerly sted What meant the Rejoynder then, to perswade his Ru. ders, in his Preface, and upon all occasions, that out Co. remonies were not by Non-Conformits held unlanfal but onely inconvenient, untill of late? If nothing else can yet this his owne (not confession, bnt) peremptory and fwer, may so convince him, that he must acknowledge his accusing of us, as dissenting therein from the first set kers of reformation, in the Ceremonies, and so theor. casion of his bitter writing, is a meere conceyt, builty by defire of putting some colour upon that, which, m kedly beheld, would be offensive. Observe further, that a definitive judgement, is vainely heere denyed, whereit was never fought for. The Ministers of England did not send into Scotland, for a definitive sentence, concerning theuse or abuse of things in England. Neither werether of Scotland so simple, as to take that authority of defining upon them. But for their advizing judgement, is plaint enough to all that read their words with any indifference. They were not ignorant of our English question: then were among them, that had beene at Frankford, as Off. Knoxe, Mr. Good man, &c. They did not so tarre forget themselves, as to send allegations in other mens name, into England, to be admitted there, which themselve did not allow of. Beside, they directly call them unprifitable vaine trifes. Yea (sayth the Rejoynder) but the disclaime disclaime the very question; they supposed the refusers of the Gremonies, not to damne the consciences of the users: and call them vaine trisses in comparison of preaching the Gospel.: They disclaim indeed professed entring into the ground of that question, as mediators use to doe, but yet insimute their judgement of it. Ceremonies may be damned, though the consciences of all that use them, be not condemned. Vapropiable vaine trisses, sound not of companion. Neither is there any thing in the letter, that gives the limited of such a limited.

my inkling of such a limitation.

To the second testimonie, taken out of the Scottish Confession, the Rejoynder answereth 1. that it respected alle Commonies, as they were Antichrists, formally, and not all materials. After which manner, it is easie to answer any testimonie that ever was alleged. For in the Confession, there is no difference made betwixt all, and somes, neyther can the Rejoynder give any apparent reason of his sormal interpretation; and it is well knowen, that the very material Popish Ceremonies were then detested by M'. Knoxe, with those that agreed unto his direction, as they also have been, ever since the Reformation, abhorted generally in Scotland, untill of late, when that which one of them calleth an Altar of Damaseus, came into that Countrey.

The Rejoynder his 2.answer is, that they of the Assembly prosessed, what liked them best in Scotland; not what they thought others bound to do; as appeareth by our late King lames, the chiefe of them. But before this can stand, it must be newed, in what Synode, we detest, is taken, for wee like to so well in our Country; and then, how the after-interpretation

pretation of one, who was then but fifteene yeares old, can over-sway the common interpretation of the whole Church?

2. Oecelampadius requireth a Minister of Scaphusium (Epist. 1.lib.1.pag.129.) utterly to cast off all the Cent monies of the Papists, in celebration of the Lords Sup per, as those which cannot be continued, without not rishing of the superstition and impiety, whereunto the served of olde. The Rejoynder answereth 1. Thank Was not Oecolampadius his owne a luise, but that which som others would have had him given. But he propounding i, and onely excusing himselfe modestly that he was some put on others so farre (in sinuaring that though he himsel was so resolved, yet he durst not urge athers thereto, and therefore onely requireth conveniency without effenfe, (1) ficiently tellifieth his allowance of that advise. At a who (thinke you) were the Authors of that advise, bi Zuinglius &c i He 2. addeth, out of divers Epittles, the Occolampadius would not have all that country iye themship in Ceremonies, to Bufil, Tigure, or Bern that he holde gold filver, glaffe, or wooden veffels in administration of the San ment, indifferent. As if any of us were of another minde this is a meere colour of fomething, where nothing to be found.

In the third place, he sheweth, how Occolamiadus allowed of the termes of Sacrifice, Aitar, and omitted no was ted Ceremonies, but onely the latine tongue, in reading the Pijile, and Gespel. But if the Rejoynder had considered that termes are no Ceremonies; and that Occolampadia allowed and Practifed this last mentioned imperfect to formation

formation, when he was (in comparison) but a Novice in religion, before he came to Basil, he would not have so exulted in this quotation, as he doeth: The Abriders (fayth he) never (I sbinke) read Oecolampadius his Epifles. But he hath no just reason to thinke, but some of them had read those Epistles; unlesse he can shew from whence else they had this restimony. I have read them long since, and remember well, that to be true which now lizyd. How it stood at Basil, with Popish Ceremonies, when Cecolampadius was Minister there, it appeareth out of Zuinglius, his Fellow-Minister (de Baptif me) in these words, worthy to be recited, though somewhat too large for this place: I mileafily grant the Cata. Laboration Canada baptifts, and confesse, that the strife which they made about tillucont & facility ph Baptisme, bath not beene altogether without benest: For hence gudurium is cones to passe, that those things which the foolish superstition its, grant of human reason bad added thereunto (as Exercismes, Spit. de Bastifes software, lings, Salt, and such like more) being brought into question, enere fi. Him our for are now become vaine & unprofitable in every mans judgmet. Bound we Wee deny not but wee received those things from our Fathers, ration from gue times Caperfills de - Honsocrer is is exident they were not of God, but set up of disna (go. man; which also it may be, (consideration had to that time) when an les fuet exe. might have beene borne; b. cause that as the Israelites hereto. Sursque uses fire affected wish a defire of Enps, looked backe to the deli-somewhat 74, 10 la. es cacies thereof, fo they which stely are come over to Christ, were prinale, & om with pro alittle propence and prone to Heathenish religion, which con wined many fuch rites. labor babire

a Majeribus neftrus ad nos usque, de nestra tempora manavisso. ... Interim tamen constat, hac desentus usumanan est se se concernam vatione sero poseenam usumanan est se se concernam vatione sero poseenam en pul, ut issa-lita elim submet e Expts depictio salls, ad illim delectas reflectebant, se qui mejer de Constituto encestrant, ad Gentisum religionera non vibilo promptiores proporsorique orant, qua Constate busines plures consines.

Mmmm

And

Has ergo Ciritiani homines n alium usum inversere jochant, que actius pristina illasaperatirione libe arentur. Sed anto prestatifet. si omnia i medio subla-

ta fu flent 🗽

aboura, to.

And these, Christian man nere wonte to thrue into other us, that they might in time the best relessed from that superintion. Fut how much bester had it beene, if all and every of those things had beene abolished at the sirst.

3. Concerning Calvin, I say, as the Rejoynder sayth, that which is alleged out of him, hath sufficiently became handled before. As sorthe new addition, which the Rejoynder heere bringeth, as making against us that gold and silver, corne and wine, and usefull meeting plate, may be retained, after Idelacrous abuse of them) he knowneth, and all the world knoweth, it maketh nothing so such a continually prosesse the same truck. Except the meant to abuse the Reader, I know not wherefore the should bring in such imperimentallegations.

4. M. Bucer was alleged in the Abridgement's scarce esteeming them syncere Christians, who can abide the Ceremonies of Antichrist, or such as have assimption with his. The Rejoynder opposeth other places, when he speakes h for a toleration of some such Ceremonies. Neither of these allegations can be denied. What the shall we say? surely 1. That sucer though he was a reverend zealous man, yet he was a man; and to shewed himself sometime about Ceremonies. So Calvin observed, Epist. 13. Buser was so zealous for the propagation of the Cospel, that contented with the maine, he was sometime more remisse then was meete, in a sowing petty matters with

100ke them, but yet for all that, they had their weight. To the

same purpose he gently admonished Bucer himselfe

even concerning the matters of England, Episters

Tante fludie
pre agandi
L vangely flagrat B userms,
nt qua prace
fua funt contentus impetraff, intertraff, intertraff,

BIR PCILLING.

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11:

This by name I commend to thee, by all meanes to free thy felfe Harting from envy, under which thou sufferest (though unjustly) a. do, una mone many, as thou thy selfe knowest. For they still taxe you manife h middle dealing, to be either Author or Abettour. And according to this observation, we finde, that Cassander, and Baldwine, writing against Calvin himselfe, about appeal Ceremonies, oppose unto him every where the name of Bucer. 2 It is to be noted, that when Bucer looked simply to his Rule, he condemned all ceremonious reliques of Idolatry as much as any: but in some particular perplexity, other impressions did sometime draw him to an unwilling toleration of some such reliques. But then he doeth it so fearfully, and with so many cautions, that any may see, it was but a suspensive sentence of toleration, extorted by a kinde of necessitie, not any allowance, out of constant judgement. Thus Beza in his Answer to Baldwine, whoe alleged Bucers allowance of our English Ceremonies, answereth : As forthat En. 2 date glish reformation, which you aftribe to Buter you do the good of man not all the wrong. To manifest this, he allegeth these and wordes of Puccr : There be who with the leaven of Anti-

thrist, would joyne together God and Belial. All these thinges considered, that which Bucer spake gainst such Ceremonies, is to be taken for his judgenent: and when he occasionally varied therfrom, that is confice obe imputed unto his good, but excessive affection.

5. The wordes cited out of Musculus (loc. com. de Zettes) 60. rad. pag.421.422.) are: It is not fit, that those thinges hich are rather superstitious, then religious, or have so much A shim of superstition, should be reteyned in the Church. God Mmmm 2 forbid,

forbid, that I should mainteyne any traditions, Rics, or two Ships, which are Popylo. and I call them Popylo, which q. ther of their owne nature or by abuse, do arve unto Popisim. piety, superstition, and blindenesse: all which I am personal ought to be descrited, as much as is possible. Now markethe Rejoynder his answer: 1. He fayth, Musculus shewesh onely what is meete, not what is un'a Wfull. This hege thereth out of the first words: it is not fit. But first, man things not meete, be appointed, and urged, as our Cenmonies are? Secondly, Mulculus (peaketh of fuch thing as he holderh unlawfull to maineraine: God forbidilin I should maintaine them. 1. Would he then have main teyned our Ceremonics (as the Def. and Rej. doe) some time as Lawfull though unmeet, and formetime as meet, and of convenient necessitie? Thirdly, he speaketh of sud thinges as are to be detested as much as is possible: are they lawfull? 2. The Rejoynder addeth, that Musculus state keth of such buman traditions, as had been formerly unda abuse, but were now reduced to another use. In which wordes, (if they be right printed) he maketh Mulculum speake as directly against our Coromonies, accordings his owne interpretation, as the Abrigement doeth. I not be lest out by the Printer, then he may be convinced by those words of Musculus: so much as a shew of superstanding 110n.

But (fayth he) our Ceremonies considered as Ceremonies, (otherwise then in their materials) have no outwird shew of Posish superstition, which consistes onely in the ressurant intention of their use. As if cyther outward shew, or outward superstition, consisted onely in inward intention!

tion! Such miserable answers have at the least, an outward show of no syncere intention. His 3, answer is, that Musculus speaketh of such traditions as in their present, and publick prosessed use were Popish. He doct not in deed exclude such out of his censure: but if he spake onely of such, what need was ther, that he should so caresully interpret what he called Popish traditions? or what meant he in his description of them, to leave out present publick prosessed use, and use such wordes, as every ordinary impartial Reader must needs take to be more general?

Poland, that such order in the administration of Sacraments, is to be kept, as differeth most from the toys and Ceremonies of Papists. It is an excellent Rule (layth the Rejoynder) but he sayd not, that human Ceremonies abused unto superstition, in Poperie, are now unlawful for us to use. As if he that tayth, we ought to keep that order which distoreth most from Papish toys and Ceremonies, did not say, we ought not to use Popish Ceremonies! He speaketh (without quæstion) of an internall ought, or sie epories, which the Rejoynder (pag. 492.) consessed to the sinstence.

The same P. Martyr sayth: Certainly, if we did from the heart hate superstition, we would doe our endevour, cleane to put out and deface all the footsteps, and monuments therof. He spale this (answereth the Rejoynder) when Missalastire, Altars, and Crucifixes, were as yet remayning. Now for Missalastire, I know none then remayning, which remayneth not now. Altars also have Mmmm 3 ever

ever since remayned in diverse Churches, and are now (for countenance of other Ceremonies) comming una gaine where they were abolished, with an Idolatrous at dition of bowing unto them. Crucifixes will foon fol low, and that by good right, if the Defender and Rep their groundes be good. For the doctrine being changed, and the materials onely of Popish Crucifixes remain ning, what can be fayd, to make them simplie unlawfil And for their conveniencie, who e may judge of that, be those that have authoritie of præscribing and imposit matters of order and decencie? But to let that passe, if Martyr spoke of that time, when he supposed the do. trine reformed; and manifestly riseth in his discount from those specials, to the general to all four steps of super flition, and not those onely. But (fayth the Rejoynder the same P. Martyr professeth, no fegaration would be much for such matters. He fayth so in deed of the Surplice pag. 1127. and fo fay we; especialy upon the same con dition, that we may be suffered to abrogate them for our owne practite: Terremus, nobis grainlando quod cas abigi verimus. To this the Rejoynder addeth diverle sentences of P. Martyrs, somewhat favoring a toleration (for time) of our Ceremonies, especialy in M. Hoopers cale To which I answer 1. that this was in perplexitie, caused by the mischief of our Ceremonies, which are therforto much the more to be hated, even that they have allways bred such trouble unto good men, whoe should have troubles enough, though they were abolished. Quellion of this kind, are to us somwhat difficult. There is somwhat more hard I confisse, of those garments they call holy, of which Com that

De veftibus
quas vecaus
factas facer
aliquid iffedus
www. or qued

"what troubleth me, that I worder they are so strictly retes millioned. He birdle fresused to wear the Surplice, and that the statement on such ground as may move us to resule it, as he pro- decuments such as the pro- decuments such as the pro- decuments such as at exford, I would never use those while Experiments in the Quire, it ough I were at that time a Canon. Our subsidies and a reason for it. But that which mooved me then and those sumple and a reason for it. I doesh moove, and perhaps may justly moove you, is name verificate, that is not to be den, which so ll confirme, what fallente 1. onscient e cannot allem of 3. He telleth us plainly, Ludwin in these Ceremonies are mera Papatus reliquia, meere monte de mento op she reliques condemned by Bullinger, and that he referred is, upon hope of their abolishing, onely turdior ad firamium, leath to persuade unto suffering of deprivation for officialism.

m. All these thinges are found in the places quoted mer, quality the Rejoynder. Let any indifferent reader gesse by non problem. em, what was P. Martyrs judgement, in his free, and perplexed thoughts? Certainly it was not that which e Defender and Rejoynder have repræfented unto us rtheirs; whoe accuse all these (beside o her faults, any, and great) of upersition that refuse them as un-Mul; they being tites bush orderly and a fo decent. 7. Bezas wordes are: that the footsteps of Idolatrie ight not to appear in the Church, but to be utterly bah d. The Rejoynder answereth 1. that this toucheth nour Ceremonies, in Bezas judgement, Epist. 12. It uched our Ceremonies in the eight Epifle of Beza; but it in his invelf: what difference was ther betwixt these o Episses Onely this: in the former, he writtero shop, and so she weth him the foulnesse of our Cereonics plainly; but in the later, he speaketh to poor

Ministers

Ministers, persecuted for those Ceremonies; whose great affliction, with the Churches detriment, make him to conceal some part of his judgement.

Yet in that twelf Ep. he infinuatesh the same judge. ment of our Ceremonies: They which began to have fire persistions so far as to curse their footsteps; how greatly are the offended?

Lui capenas serfittiones 14/940 d-10. lari, ut etiam Hararo veftiis experint MICTAIL, QUAR. opera offen. bineur.

Signs erweis est

ne igisur fecif-

à ai britramur, the Sende Lifture

Humex Ec. ilefu expule-

MAI , CUISS CIIem non vide.

mui que fit m

Plicas. Qua BIAM em genieu.

latione dum

Ithus recens uperflitioms.

Ther is yet fresh superstition of the signe of the Crosse, mi detestable. They therefore have don nonderful well, will bave once banishs that rise out of the Church, whereof form parts we see no good. Lecause by kneeling at receiving, i sprung that most abominable Bread-worthin, and still de umė exectabi-

a Reduction wing to the minds of many, is worthily abilished.

The Rejoynder noteth 2, that in Bezis judgement many thinges may and must be tolerated, which are not right ly imposed. Which is true: but 1. let it be then open confessed by the Rejounder, that our Ceremonies in not rightly imposed, before he abuse this rule. him tell us, if approving by subscription, and use, but meer toleration? 3. The same Beza telleth us: Toleran quadam putamus qua omnino ferri non debent, con Weffe We think fomthings may be tolerated, which altoge ther may not be born.

Symbola acci. framer, erra eft #;TIXETPIN 1 La desoft.cbilse, C Adhae 14 maltorum ani. Mu berens, me mio Sublata POUL : MP.

In the 3. place, it is added by the Rejoynder that Bee fayth of some, that receyne the Crosse, they may use that owne libertie. But in the next words he addeth: 1/1/2 have any just Causes of reteining this signe in their Churche. So that he limiteth that libertie unto fuch causes ask was not privie to; nay to fuch as they at Geneva, fouch to be clean contrarie: As for us, he have many necessary realin:

Nos aerté cur stad figrum malle medete. GET CROSS,

ressons why wee doe no way tolerat that signe. & their cauby the properties of the state of th

8. Many other Divines were named, as Zanchius, Pezelius, Mollerus, Zegedinus, Paneus, Machabeus, Zepperrus, Wigandus, and Sadeel; but their words not cited, except onely Sadeels, for avoyding of unnecessarie tediousnesse, they all speaking to the same purpose with the former. The Rejoynder hath one general answer for diverse of these; that they allowed some human Feasis, which have been abused to Superstaion. Now though this be no direct answer, and the Authors may in part forget their owne general rule, in some particular; yet this may be surther tayd; that they accounted not these Feast-diys such kinde of Ceremonies, as we speak of. This appeareth in Zepper, whose put them under the head of Creder, cap. 13. wheras he handleth the Crosse under the 8. Many other Divines were named, as Zanchius, Pe-Order, cap. 13. wheras he handleth the Crosse under the head of Sacramental Ceremonies, cap. 10. In particular, 1. Daneus and Zegedinus (sayth the Rejoynder) speak not to our purpose. Daneus I have not at hand: but Zegedine in his tables of Baptisme, calleth them Popish additions, by Which Baptisme is propounced. 2. Zanchies judge-Ńnnn m.cnt

ment hash been shewed. Namely that it was contraricto all such Ceremonies.

-And this doeth abundantly appear out of his Epiff, to Q. Elizabeth, printed before, in English. 3. Zeppe alloweth she ancient use of the Surplice. If he did, thein he should not have crossed his rule given, cap. 10, 119,4 out of the Scriptures, at least in his opinion, excepthe judged the Surplice before that ancient use to have been notoriously abused unto Idolatrie. But the trueshig Zepper doeth but comparatively excuse a supposed ancient use of that garment, which in ancient times was not knowen, but as a civil habir, usual in hote countries, 4. Wigandus (sayth the Rejoynder) was Illyricus his ass. ciat in the surious opposition of the Surplice. Wheras the trueth is, Illyricus himself did not furiously oppose, bu use the Surplice, as Calvin testifieth, Epist.117.

5. Sadeels words are: We reject what soever remagnethin the Church of Rome, which came eyther from Iews, or Pagan. The Rejoynder answereth, that Sadeel sheweth what Co remonies the Refor. Churches of France did reject; butmi What were necessarily to be rejected of all Churches : Henful also the limitation of Icwish and Paganish Ceremonies, But he clean mistaketh Sadeels meaning: Iewish and Pagamil, are no wordes of limitation, but of explication by way of reason. Our use of his testimonie is 1. thus: Whatsoe ver Ceremonies they of France have rejected, are in Sadeels judgement lewish or Heathenish, which can have no lawful use in Gods worship. But the Churches of France have rejected our Ceremonies in controversie, Frgo. 2. Thus: If Iewish and Heathenish Ceremonies are to be

to be rejected; then Popish also, they being in their nature, or kinde, lewish, and having evermore been noto-

riously abused unto Popish Idolatrie.

9. CM. Rogers, Martyr, in King Edwards days, would not consent to conformitie in Cap, and Tipper, unlesse the Papists might be constreyned to wear upon their sleeves a Chalice and Hoast. True (answereth the Rejoynder 1.) but other good Martyrs did. Therfor (say I) not they, but M. Rogers was alleged. Yet beside zealous Hooper, with whome after Ridly and others agreed, Heavenly M. Bradford might have been added, whoe in his letters to Erkinald Rawlins, calleth forked caps, and tippets, Antichristian pelse and baggage. He 2. answereth, that the quastion was for inconveniencie, not unlawfulnesse. But he knoweth well, that M. Hooper, and so (in all likelyhood) M. Rogers stood upon such inconveniencie, as in their learning was unlawfulnesse.

His 3. and 4. answer is of different intentions, in the same materials. But this was in King Edwards days, by all professed: and yet M. Rogers and such could not see it sufficient.

5. M. Rogers would (sayth the Rejoynder)

4 low the same thinges with some marke of difference. Not allow, but tolerate; not upon every marke of difference, but such as he knew would never be consented unto;

that is, not at all.

numents of Superstition; and the Canons 1371. did forbid the gray Amice, and all other garments defiled with like superstition. Therfor (sayth the Rejoynder 1.) by did not take our Cereminies for suche Monuments. But Nnnn 2 that is

that is nothing to the Proposition: Neyther yet maketh it much to the Assumption of this Argument, white these or those did then take our Ceremonies to be What they are in deed, we shall see in the Assumption He 2. allegeth, that the Sui plice was none of the Mills garments, as the Amice. But first Bellarmine, whom: the Rejoynder made (of late) the Canon of Millalgie ments, maketh no more mention of the Amice, then of the Surplice. Durandus, or G. Minatensis, Rational perpellice in lib.3. cap.1. fayth, In some things about the Altar they mui use the Surplice. Steven Mephem. cap Linteam. No claid

bufliber fer-ILL Allarn i debent.

indures forpekiero. mpere que liffarum fo-Maid per so ntur.

may be suffred about the Service of the Altar, unleffe he has Will Clericus the Surplice on at Masse. 3. The Rejoynder addeth, that sciolations, is a strong imagination, to thinke that the very injunction, and Canons of this Church, could prove her to judge hereun impesitions unlawful. Which it he meant of formal par ticular judgement, it is his owne weak imagination; if d general and virtual judging, ther is neyther strongack nor strangenesse in it : because this Church hath no pri vilege that way above other Churches, of which none were ever found nor can be, imposing any thing unlaw ful, which did not professe that tructh, whose content did prove that unlawful imposition to be unlawful. D Morton hath plentifully shewed to much of the Popil Church, as the Rejoynder will not denie.

rs. B. Icwell was cited, as approving Testullians judge ment concerning the unlawfulnesse of Garlands, though not evill of themselves, because they had appearance of evill. Well (sayth the Rejoynder) then they werem evill in themselves, by abuse. That is, abuse did not make then

them evill, before they were abused. which is true. But if B. Icwelallowed Tertullians judgement (as the Rej. granieth) by the abuse they became evill, and unlawfull. Appearance of that which is evill in it selfe, is evill in it file: but the abuse was evill in it selfe, and the after use was an appearance of that abuse, in lewels judgement. Ergo. It was also alleged out of Icwels Ap.c. 2.div.9. that the Papifls had so misuled fundry Ceremonies, that wee may not longer continue them without great conscience. The Rejoynder answereth, 1. That this was spoken of other Ceremonie, not of those in question. 2. That lettel tes a Bijbop, and wfed Epijeopall garmines. 3. That upon bis death-bed, he professed, that be would not grieve any of his brethren, Ah) were of contrary opinion, constraing the Ceremonies. Now 1. If other Ceremonies (2mong which yet hol, Garments were objected by Harding, in that place) may by abuse, become unlawfull, what priviledge hath the Croffe, as much abused as any ? 2. As lewel was a Bishop of England, so Cajetan was a Cardinall ci Rome; and therefore as Cajeran condemned many Romish superstituous, in so much as when he died, he refuied to be buried in a Church, as the story of his life, prefixed to his Commentaries on Iob tellifieth, so might B. lewel condemne some superstitious Ceremonies in England. As for his wearing of Epiteopall Garments, let D. Fulke answer in his Repeale of tleskins Parliament, 129 412. Mr. Heskins girdeth at the proclaimer (B Iewel) as terring Acrons garments for a Bishopricke. But if the Popish Triests had no more pleasure to say Masse in their vestiments, Ventle Proclaimer 10 minister in Coapes, I thinke the common Nann 3

fort of Papists would have lesse devotion to the Masses, the

Gods people bave to the Communion, when it is miniful without any ceremoniall attire. 3. Those words whichile Rejoynder allegeth out of his Godly speech, a littlebe fore his departure, make much against the Rejoynda because they shew 1. That many then opposed our Co remonies as unlawfull, which the Rejoynder denien For how else could they more dislike them then Bisho; lewel himselfe, who held them (by the Rejoynderhi confession) very inconvenient? 2. That B. lewel would not grieve er prejudice those that were so minded, which our Defendantand Rejoynder labour to doc with all the firength they have, and all the advantage they can cate holde on. Icwel durst not have called them Superstitute brethren, failious and exorbitant men, &c. Morcover,two faults are committed by the Rejoynder, in reciring that words of lewel: one, that he leaveth out the wordh dagogia, wherein he accused our Ceremonies as belonging to the infancy of the Iewish Church: and the other that he tooke no knowledge of the following word wherein he accuse the the Pope as the foun: aine of those entit which gave cause and occasion of stripe, and as it were the tones to the dogs. Where he maketh our Ceremonie reliques of Popery, and causes of dissention. Adde unto this, that in his Epissle to Q Elizabeth, before the De fence of his Apollogie, he prayeth to God, that it might live to abolish all groves and high places, in England and it will appeare how lawfull our Ceremonies well

in the judgement of that good learned man, as well is

his life time, as at the houre of his death.

I forem male.

The caputy ni
contends confar

to eccasions

to eccasions

to velus of
canibus ob.

Yest.

- that we differ no more from the Papists, in all our ministery. True (answereth the Rejoynder) but he thought not these things to be simply unlawfull. As if B. Pilkington had learned, and taught a distribution of faults in religion, some unlawfull, and some lawfull faults! It is a new distinction coined since his time.
- affirmeth, that Iewish Ceremonies cannot be used, no not with an intent differing from that of the Iewes, with out danger of damnation. We allow this (answereth the Rejoynder) because God hath repealed them; and to use them were to call the comming of Christ into question. And is it sogreat a sinne, to use Iewish Ceremonies, without a lewish intent? How then durst the Desendant and Rej. pag. 285. affirme, that to use some Iewish rite (even Circumtishmit selse) without a Iewish opinion, is not damnable? In one, or both of these places, they much forgat themselves. And they that disallow of a Iewish Ceremony, used without a Iewish opinion, how can they allow of a sopish Ceremony, in any use?
- they can by no meanes digest one dram of Popish Ceremonies. It was well spoken (answereth the Rejoynder) in defence of these Churches which had cast off all the Ceremonies of the Popishs, for the consequence sake; but prooveth not, that all Churches are bound to doe so; or that this Bishop thought so, who used and urged these Ceremontes. Where he would persuade us 1. That our Church can (lawfully) doe that, which Reformed Churches cannot by any meanes doe.

2. That

2. That whereas Reformed Churches regard the evil consequence of such Ceremonies, ours need not. 3. The Doctor Bilson Warden of Winchester, eitherdid wind otherwise then he thought, or else changed his thought, when he was risen to be Bishop of Winchester. The judgement of these conjectures I leave to the under standing Reader. We urge onely his plaine words: Fig.

leant quantum valere p. Bint.

thing to oppose, but that afterwards he did weare the Surplice. Now the trueth of this dependent on the Replice. Now the trueth of this dependent on the Replice. Now the trueth of this dependent on the Replice. Now the trueth of this dependent on the Replice. Now the trueth of this dependent on the Replice. And poverty, make many a wise man, turned little aside out of his way? The histories of all ages to see such side such infirmities to have been found in many God and learned. And after-yearding to the Surplice with out giving any publike reason for it, doeth not age that he did not formerly holde that (and constantly what he did not formerly holde that (and constantly whether) unlawfull, upon those groundes which he had left in print, unrecalled. I doe not believe that there we so much showed under D. Humphres hand for a Ceremonies, as his Epistle, represented in the some

was alledged, that he which dishketh our forme of it vice, as not differing sufficiently from the Papists, she eth his zeale in detestation of Idolatry. This stayth is Rejoynder) was a charitable excuse of them. The urgin then, defending and rejoyning, for our Ceremonicia that manner as now is used, is an uncharitable accusation

not agreeable to the minde of Doctor Fulke. A second sentence of the same D. Fulke, is: We abhorre What soever hath but a shew of Popery. Therefore (concludes the Rejoynder) he did not judge our Ceremonies to have any shew of Popery: Nay rather, therefore he abhorred our Ceremonies. For that of their Popish shew, he doubted not, itappeareth out of divers passages, in his writings: as in his Rejonder to Martiall, art. 4. Al. Calfbill answeresh well, that the Ceremony of the Croffe, ence taken up of good intent, being growne into so horrible abuse, is justly resused of w. And art. 5. Although the elder and letter age used and received the signe of the Crosse tolerably, yet considering the hamefull abuse of it, it ongl & now, of right and conscience, to recondemned. Martiall will none of that: for (figth he) bings good in their owne nature, must not be taken away, or condenaned, for the abuse. Very true; but who will grant him, but the signe of the Crosse is good of it selfe? It is as much as nay be borne, to grant it a thing indifferent. But (sayth the Rejoynder) our Ceremonies Doctor Fulke hath (of my knowedge) used and defended as lawfull. Of this knowledge, or his using and defending all our Ceremonies, his writings doe constraine me (at the least) to doubt. He was once so farre of from using all, that rather then he would ise the Surplice, he went out of S'. Iohns Colledge, in Cambridge, with his pupils, and hired chambers for himelfe, and them, in the towne: Mr. Travers is my author or this. If afterward he was bowed something by the imes, unto a little use of one Ceremony, that he might a some manner, and measure, excuse: but if he had purosed to defend that, and the other Ceremonies, some foot-0000

foot-steps of that defence would be found in his we tings, as there are divers of his opposing them. To knowne trueth is, that many good men through their iquity of the times. have been brought to be diffresse betwixt desire of liberty in the Ministery, and hatted superstition; so that they have sayd with the Apost I know not which to choose; and so afterward, have give some place unto the later. To judge their persons, it farre from us. We onely make use of their free and ut distressed judgement.

17. Of D. Andrues, and Mr. Merbury, I have not say: because their Catechismes I never saw. D. Satlif though he were a Deane (as the Rejoynder noteth) " he writ in his latter time, as a Divine, not as a Cathedra man: and so he was cited. His proposition is this: A Ceremonies taken from Iewes and Pagans are unlawfull. W onely adde, that Ceremonies taken from Papists, are sub ject to the like censure; because Popish superstition, o Idolatry, is no more lawfull then the other. Of M Greenham, (beside that which hath beene often consued the Rejoynder fayth onely, that he did not perswade mo against the use of our Ceremonies; and that he was losth tob put unto the folution of that objection: Vieure the Surplice preach not. In which there is nothing pertinent. For to give proportionable answers, I my selfe was present, when an honest Conformist perswaded another not to conforme : For (laydhe) though I have not strength enough to stand out, yet I would not have you that have strength, for to seeld. If all should yeeld, the trueth concerning these muters would be buried, and more superstition is to be expected. This

This was more then not to perswade unto Conformity: And as for the second, I thinke the Desendant and Rej. would be loath to be put to the solution of this objection: Confesse the Ceremonies to be unlawfull, or loose your livings, and liberties, with disgrace. Thus (sayth the Rej.) I have broken thorow the army of Protestants. That is, just so, as a naked body breakent thorow a thicket of thornes, getting more gashes, then he made steps for his passage.

S & C T. 21.

Concerning the Assumption of this fourth Argument: namely,

that our Ceremonies are human devises, notoriously knowne to have beene, and still to be abused unto Idolatrie and Superstition, by the Papists, and are of no necessarie use in the Church.

of this Argument, no man can doubt, that readeth the Proposition, or former part, set downe in the first section of this Chapter, and understanded the processe of reason. The Desendant therefore was blamed, for setting downe the Assumption thus: Our Ceremonies have beene Idolatrously abused by Papils. The Rejoynder not willing to forsake him in any failing, allegeth 1. That the Desendant tooke the sub-

Stance of the Assumption from the Abridgement, and othe Which might indeed have occasioned him to adde so thing unto the Abridgers assumption; but in no wife detract any thing from it: at least, not out of thema others, to patch up a false sylogisme (the whole media or third argument, which was used in the proposition not being repeted in the Assumption) which every put in Logick can put off with a wet singer. He addeth That the clause ('f no necessary use) is no part of the A gument, but an exception, answered before, sect. 1. As yet see how he contradicteth hims lie! The Desender answered it: but it was no part of their Argument. H answered it was a part of the Assumption: If in their ception of things necessary, the; m. ane a convenient necessite their Assumption; pag. 406. Yet now he deniet that to be any part of the Assumption. The truething both the Desendant and Rejoynder, were loath to med dle, (more then of necessity they must) with the convenient necessity of our Circmonies, least they should evi dently either wrong their consciences, or betray that cause. In the 3. place, he denieth him to have omitte these words (human inventions, or devises) laying, that the Replier hath untruely added them: because neither the, nor any like them, are in the Abridgement, pag. 26. 012. But let him, or any other, looke once againe upon the Abridgement, in those pages, and he shall see upon the margent, these words: All the Ceremonies in question, en human inventions, &c. After this, he accuse the Replifor not observing every word of the Abridgement, inte-pearing the Assumption: but he could shew no sense change::

changed: let that therefore passe.

2. The Defender his answer to the foresayd Assumption, was by the Replier thus collected: Thefe Ceremomonies are enther generally, or individually, and numerally the same, that have been abused to Idolitrie. If generally, then it hindereth not, but they may still be lawfully used, bough they have been fo abused : If individually, then it is not true, which is affirmed (in the Affumption) neyther doeth it follow from thence, that they must be abolished, because they laveteen so abused, except they be the same formally that is, in intention and opinion of those that impose w practife them. For this he is accused by the Rejoynder of docing no ju-fice, but playing a theefespare, whoe changeth coates with an honest passenger. Now for this, to spare the labor of writing out againe many lines, I defire the Reader to lookeupon the Defender his wordes as they are reprinted by the Rejoynder himfelf, pag. 561. & compare them with the Replier his summe. It he can discerne any disterence, let the Defender be the honest man, and the Replier, what it pleafeth the Rejoynder to make him. No material difference is noted by the Rejoynder but onely that the Desender liath not those words if generally, then it hinderesh not, but they may still be lawful y used, though they have been so abused) nor any thing which will bear such a collection. To which I oppose those words of the Des. If you take it in the generalitie, then cannot you justifie any one of your Ceremonies, belonging to Order and Decencie. For they have been some way abused. Was it not his meaning, to say, that as other Ceremonies of Order, so these in quastion, if they be onely generally the same with those that Q0003 that that have been abused, may be justified, that is, lawfully used? Let the Desender hold his owne coate: then he cannot so easily escape, without being discerned, as the Rejoynder by changing, would have him. Certainly the Replier did not the evishly take his coat from him nor had he any cause to wish eyther it to himself, or his to the Desender for any advantage that he might get by that change.

3. Against the foresayd answer, it was opposed, the by this meanes, any kinde of Popish, Iewish, or Heathens Ceremonie, may come in, so ther be new particular, and a new intention used. To which it is rejoyned that though they be not excluded, upon that sole point, of leving been abused, yet they may, upon other just exceptions, if shut out. But the Rejoynder should have shewed that just exceptions, which remaine, after the particular matter, and the evill intention be removed. For according to the Defender and Rejoynder their groundes, cannot guesse, what they should be. The Rejoynde mentioneth dumbe, darke, numerous, burthensome, incom gible, foolish, ridiculous Ceremonies. But all these excep tions bave been discussed before: where we have shewe that all these vertues are founde in our Ceremonies, well as in Popish, beside numerousnesse, which in the place cannot be applied to the purpose: because their ference was of any kinde, not of any number. Dumbne in deed is denied to be in fignificant Ceremonies: bi what is ther amonge the Popish Ceremonies, which not made by Durand of Mystical signification? It is me darke, what men say our Crosse doeth signifie: but how it C

It can lawfully fignificany such thinge, is very darke &c. 4. While the Replier was gocing on in confutation of the Defender his answer, namely, that in Ceremonies bused to Idolatrie, those are not furbidden, which are genefull, the same, but onely the same individuals, the Rejoynd. finding that undefensible, out of curtesie, as he sayth, setwith up another answer, which he calleth a Faire Marker namely, that sometime, when the particulars or individuals, which have been prostituted to Idolatrie, may not lawfully be afed; yet others of the like kinde, may be lawfully used with lawful intentions. But this is little curtesie, or faire dealing, when the Repliers arrow was shotte, and slucke in the Defender his White, cliving the very Peg of it; to fet upanother Marke, and then accuse the shooter, that his arrow doeth not sticke in this Marke, fet up after the hotte was made. Beside, this concerneth not our Af-Sumption, which should be the Rejoynder his Marke: becuse there is nothing in it of human Ceremonics, not ne-Warie.

(by paritie of reason) it might be gathered, that of Cetemonics instituted by Christ, those onely are commanded, which he did sanctifie in particular. No: (sayth the Rejoysted a continuance in the like kinde. Doe this. And was ther not also, in the prohibition of Ceremomonies human, Idolatrously abused, ordeyned a continuance in the like kinde.

fall not dee so to the Lord thy God?

6. From the same rule, the Replier sayd, it may be

concluded, that no Popish Ceremonies are Ichish, o Heathenish: because they are not the same individually or in particular. Not so neither (sayth the Rejoynder) be cause they use Iewish Typicals; and others, as still in forced the Iewes lawes; and Pagan Rites, with the like intention. Bt x. The Papists doe not use Iewish Typicals, as types Christ yet to come; and therefore according to the De and Rej. their sentence, must be excused : because the holde Circumcission it selfe lawfull to Christians, pag.281 2. They doe not hold any Ceremonial Iewish lawest binde Christians. See Bellarmine, de justificatione, lib, eap. 6. It is neither good, nor fafe, to accuse any beyon their deserts. 3. Likenesse of intention, betwixt Pagan and Papists, is such as admitteth much dislikenesse. An such likenesse there is betwixt our Ceremonies, an Popish.

7. It was inquired, whether the Scripture, forbid ding conformity with Heathen Idolaters, in shaving a heads, and cutting of beards, did meane the same head and beards onely? No: (answereth the Rejoynder) he cause the like in kinde was sorbidden. And this is the which the Replier sought. For then by proportionable equity, Ceremonies like in kinde to Idolaters, are forbidde to Christians, at this day, and not the same particular onely.

8. Because the Desendant objected, that all circum stances of Order and Decency have been abused to ide latry; the Rejoynder noted, that this is one advantage maketh of leaving out of our Assumption, those liminations: Ceremonies devised by man, of no necessary use: be cause

cause Circumstances of Order, and Decency, are necesfarie in their kinde, and not meere devises of men: Bellarmine himselfe being ludge, de effect. Sacram. lib. 2. cap. 29. Vpon this the Rejoynder having little reason to oppole thereto, after some repetition of confuted shifts, commeth on with a current of words, like a flood from the hils, after a great raine, which carrieth much mud with it. For after some rouling of Circumstances in their particulars, with adding of divers, neither meere circumstances, norallowed by us, as he supposes h (which make nothing to the purpose) this muddy stuffe is found in the valley: The matter comes to this issue; you are the godly men; other reformed Churches are the Churches of Christ, Allother men are Carnall, Time-ser: ers, Formalists, that bave no conscience, no syncerity, no godly wifedome, no zeale; you are the onely men. I cannot devise, what occasion he had of this extraordinary passion, but that he was angry, to see he could not confront reason with reason. In his could blood, I dare say, he will recall these words of distemper, which cannot be fastened upon us, and therefore rebound upon him from whose violence they procceded.

With more shew of reason, he addeth, that for necessity in the kinde, a Surplice in the kinde of a garment; the Crosse, in the kinde of administrant to prosesse the faith; and kneeling, in the kinde of a reverent gesture, are as necessary, as any concumstance of Order, and Decency. But this comparison hath beene largely confured in the first part of this Writing, in the heade of Ceremonies, &c. Heere, it shall suffice to note, that time, place, and such like circumstantees,

ces, are so manifestly necessary in their kinde, that the particulars may be deduced from them, by particular considerations, without any institution: but no man can deduce our Ceremonies from those kindes named Mans will is the onely reason, of them; as Gods willing the onely reason of Ceremonies truely divine by instirution. No man can conclude thus: we must every where have some garment, and therefore in England, a Sun plice. We must alwayes in Baptisme, have someadmo. nition to professe the faith; and therefore in Englands Crosse. We must use reverent gestures in receiving the holy Communion; and therefore in England we mult kneel in the act of receiving. But we may conclude thus We must have a fit place to meete in; and this place is generally fittest for our Congregation: therefore we must have this. We must have a convenient time to miere in; and this houre is generally most convenient for our Congregation: therefore this. The Monkes may as well conclude: We must have some garments: there fore we must in one order have blacke; in another, what; in a third, blacke over white, or white over blacke; in fourth, gray; a fifth, party coloured; in some, all wollen; in fome, all linnen; &c. ud infinitum; as well (I fay) every whit, as the Rejoynder can conclude from a garmento a Surplice; from admonition, to the figne of a Croff; or from reverence in a table-gesture, to kneeling.

To Bellarmine, the Rejoynder answereth, that he file keth of naturall Ceremonies. Which is true: but are not these conteined under the generality of the Desending his words: there is no gesture, or circumstance of worship which

which hath not beene abuled? And as for other circumstances, which are called esvill, many of them admit onely of such variety, as nature doth lead unto, by occasion of this or that determination, common to religion with other assures.

9. That our Ceremonies are not individually, or singularly the same which Papists have solemnely abused, the Replier said, it is no marvell: because it is impossible to carry the same particular signe of the Crosse, from the Fonte, to the Church doore; or to keep it being so long as it is in making. That is therefore no great mystery. The Rejoynder answereth nothing to this, save one-lastes had a sentent making.

ly that he descanteth upon the terme mystery.

to. It was added (as an everylus, not for necessity of the Argument) that as it feemeth, Papists doe give divine honour unto the signe of the Crosse, as it is used among us: because they ascribe divine operation unro it, as it was used by serves, Heathens, and sulian the Apostata. Eell, deeffest. Sacram. lib.2.cap.31. and they doe not account us worse then them. The Rejoynder opposeth 1. That the Popists honour not the Lords Supper in our hands. The difference is, that unto that Sacrament, they require a right-ordined Priest; but not to to the Crosse. 2. He answereth, that they ascribe this divine operation unto it, onely when there is an intention of such an operation, in him that maketh the Crosse. Be it so: the Patrones of our crossing, defend that use which the Crosse had among the Fathers, who allowed that intention, as Bellarmine (in the place now cited) sheweth. And how shall the inward intention of them be discerned?

Pppp 2

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This at the least seemeth to follow, that as for uncertainty of the Priests intention, divers Papists worship the Hoaste, onely upon condition, if it be changed into the body, by the Priests intention; so they must ascribe divine honour unto our Crosses, upon the like condition of such an intention, as was in the Fathers.

11. About materialt formali simenesse, the Replie refused to dispute: that was (sayth the Rejoynder) be cause if he had, he must either have opposed all learning an common sense, or else have yeelded to the D. fendant, the change of effentiall forme make the the same materiall to becom another thing; as in the ch wing of trater into thine. Bu 1. with consent of all common sense, we may say, the our Crosse differeth not so from the Popish Crosse: the wine did from water, Ioh.2. 2. It were no opport tion to all learning (what soever Aristole reacheth) if or should say, that not the forme onely, but also the ma ter was in a great part changed, when water was turne into wine. 3. Opinion, and intention, is not the effet tiall forme of a ceremoniall Crosse. For one and the fame ceremoniall Crosse, is used by Papists, to diversi tentions, as to represent a Mystary, to cure diseases, drive away divels,&c. Bellarmine in the fore-cired place And opinion belongeth to the efficient or making caul not to the forme. 4. The very making of a Crosse such a manner, or with such circumstances, as put upo it a relation to religion, makerh both matter and for of that Ceremony: and so after idolatroully abused, a rieth with it at least a shew of an Idolatrous Ceremor But this show the Rej. referreth unto the fifth chapte

and heere opposeth onely, that likenesse and samenesse are not one. Which is true of individuals or singular samenesse, not otherwise: for those things are like which have one and the same qualitie. But he himselse will not say, that onely the same individuals or particular Ceremonies, which Idolaters abuse, are forbidden to us. He hath hitherto in all this section declined the desence of that absurdity. This quidity therefore is not to the purpose.

12. It was added by the Replier, that we have no intention, or opinion, in the use of the Crosse, but the Papists have the same (though they have others more) and therefore there is some formall samenesse in their Crosse and ours. To this the Rejoynd, in many words, answereth nothing, but that this replie slifes it selfe: because, if we have not all the same opinions, which they have, then they have not the same with us. But it doeth not sollow of positive opinions, concerning the Crosse it selfe. For we may want some of their opinions, and yet they have all that we have, the same. Doeth not he that knoweth most, of this or that, know the same thing with him that knoweth little, though he knoweth more?

thus: If this docth make a Ceremony not the fame, that men have not altogether the same opinion of it; then among the Papists, there are as many kinde of Ceremonies, Crosses, Surplices, as there are diversities of opinions, about their nature and use; which no man will say. Yes (sayth the the Rejoynder) I will say it of Ceremonies: and he that shall device this, must lay aside beth learning, and

and conscience, not knowing what to say. But he is too too confident, aponthe ground which he is driven to by force of a contrary winde. For without laying affice learning, and conscience, we may thus argue: If this he fo, then all human Ceremonics used among the Papille and brought in (as hitherto all have used to speake) by Popes, are not Popish. For they may be this or the Hedge-Priests Ceremonies, who hath added his opin. on and inflitution unto them. 2. The Pope) byth same reason, cannot know, when his Ceremonican observed, or omitted; because he cannot know all opnions and intentions of men. And the like reaton holding with us, our Church must inquire into the opinionsand intentions of men, before the can know, who ther her Ceremonies be observed, yea, or no. Heaven then to a Convocation-confultation, if it be not need fary, that in the Bishops Articles, the Church Warden should be asked, upon that oath, which they usually rike and breake, With what opinion, and intention, their Olim ster doesh weare the Surplice, and use the Crosse? For other wife, it cannot be knowne, whether he useth the Cen monics of the Church of England, or others of his owne making? 3. When men have no opinion or into tion of fuch Ceremonies, but onely that they are need fary to stand betwixt them and deprivation, or excom munication, or other vexation (which is the case of ou best Conformers) then, though they use Crosse, Sur plice, &c. they doe not conforme to the Ceremonie of our Church, but in hypocrific, and so with gra finnc.

Three wordy exceptions (he useth to call such things quarrels) the Rejoynder heer maketh: one that the Replier put in not altogether the same opinion, for not the same: an other, that he mentioned onely opinion, wheras the Desender joyned to it, intention: the third, that Crosses and Surplices, are wrought upon, as they are material. But the two later of these are now voided, by my repetition of the reason: and the former is the Rejoynder his owne interpretation, pag. 575. 576. namely, if our opinion be not altogether the same, then it is not simplie the same.

14. Instance was made (by the Replier) in the Altarerected by Vriah, 2. King. 16. which was idolatrous, like that of Damascus, though for another intention.

The Rejoynder answereth 1. that this Altar was not formal, the same with that of Damascus. But the formalitie of that Altar, conteyning all the idolatrousnesse that was in it, or belonged unto it, and that Idolarrie being in part common to Vrias Altar, with that of Damas kus, it must needs be in that part the same, though not alto-Idolatrie against the second Commandement, hath some formal communitie with that which is against the first. He addeth 2. that if Achaz had intention of offering to false (ods, then his intention was the same with theirs at Damaseus. But yet there would be found a difference of intention in Achaz, in that he intended worship both to the true God, and to those false; wheras they at Damascus were onely for the false. And Vrias intention might be (as it seemeth to have been) onely to satisfie the Kings minde, that he might keep his favour,

vour, upon which intentions, Courting Pralatulet

goe very farre.

15. In the last place, it was observed by the Repliet that this answer of the Defender is the very same with that which Papists give unto our Divines, whenther are accused for using of Heathenish and Iewish Ceremo nies. Although in the outward signe there he some likenift Licet in externet absolutely there is great difference: for outward actions in their kind from the end and intention of them. Bellarm. det. fectu Sacr. 1.2, cap. 32. The Rejoynder being angrie, useth divers sun

no symbolo fit aliana fimilisudo, abfolute Bamen m.12'imum est discrigren ; nam 4 fine & inten. tione fumunt externa allie. mis (peciero fum.

FILL G THI-

en. surs Dame-

funt ad colon-

dum verum Deum : ideo

meer iles &

facilegues: guintum tater

pictatem &

bolum.

wordes, and after answereth, that this plea is unsufficie for the Papists : because they retayne It wish Ceremonics wie like Icwish ends ; and Pagan Ceremonies to like superstitut ends: but our intentions are no way like the Papiss. Bellumin sayth as much for their Ceremonies in the place noted: The rites of the Gentiles were done for the worthing lium Félant ad Devils : but ours are for the worship of the true God : that mierum : neštiš fore there is as much difference betweene ours and theirs, 4. ht tween Sacred, and Sacrilege; as betweene piety and impieu. as betweene God and Satan. Icwish rites signified Christ tous santum interest ours are partly in memorie of things past, and partly to light neftros, quim: is inter Cacium & the glorie to come. And yet our Divines cease notion cuse them of Iewish and Pagan Ceremonies. judgement therfore, such differences cannot excused sanctatem, & 0 4=101167# 171287 Ceremonics from being Popish. Deum & dias

Anu luduici Civifum venturum pranumiabant ; veflit partim funt in memoriam reium prateritmum, partin cafficha dam glorsam futurium.

SECI

S & C T. 22.

Concerning the Crosse Popish and English.

In this Section, ther is nothing material, save onely, that the Rejoynder undertaketh to prove, that the Church of England hath utterly and cleane taken away the Ceremonie of the Crosse, which was among the Papists about or, that wheresoever, and howsoever the signe of the Crosse was a Ceremonie abused in Poperie, it is taken away in

the Church of England.

But because in common understanding, this is to prove day, night, and night, day, he requireth two positions to be granted him (which before have been confuted) to that nothing is a Ceremonie properly so called, but in respect of, and in the use of it, as a Ceremonie. 2. That the signe of the Crosse, though it be but one kinde of thinge, yet is made so many several Ceremonies, as there be several uses theref. And these things being taken for granted, he gatheresh a Catalogue of many Popish abuses, which (thorough Gods mercy) we are freed from. Yet in his very first instance, he betrayeth his cause. For he maketh it a Popish Ceremonie, to signe the breast with the sorhead (and so the forchead) in signification, that the mysteric of the Crosse is to be believed in the heart, and consessed with the mouth. This Ceremonie (sayth he) we have not. Yes surely we have the very same formal Qqqq opinion

A fresh suite against Ceremontes.

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opinion and intention, so farre as signification commeth to. For not to be ashamed of confessing faith in Christ erucified, &c. is nothing else but to believe with the heart, and confesse with the mouth, hand, and seet, the

mysterie of the Crosse.

But it is not worth the while, for to consider the severals of this Caralogue. This onely I would know; if we have not taken the Ceremonie of the Croffe from Papists, from whom we took it? The beginning ofit was (so farre as appeareth by bookes) from the Falatinian baretickes. The first honorable mention of using it among Christians, is in Tertullian, when by the Rejoynder his sentence; he was insected with haresie : & his use our Defender and Rejoynder (I dare tay) will not allow: at bordes, and beds putting on apparel, and shoes, &c. Tell us (Ipray 104) from what Author, or Age, this Co remonie of the Crosse was raken, which now is urga upon us? I have more then a doubt, that fuch exception may be taken against that propagation, and such proofe for the taking away utterly of that Crosse, as you hav brought for the abolishing of the Papills Crosse. If be a new Ceremonie, invented in England, just at th time of Reformation, the Author of that invention should be made knowen: and if he can approve his Co remonie, to be grounded rightly, his name may beadde in Polido, Virgil, de Inventoribus rerum.

SECI

SECT. 23.

Concerning Scripture-proofes, for haman Ceremonies
Idolatrously abused, and yet lawful to be used
in Gods worship.

He Replier his wordes are these: No example can the Desender finde in all the booke of God, for lawful reserving of Idolatrous Ceremonies, but onely two; one of Gideon, Iud.6.26. and another of Ioshua, Iosh. 6.19. These wordes the Rejoynder accuseth of dishonessie, not to be used against a Pagan. And why so? 1. Because the Desender undertook onely to prove, that some Ceremonies, which have been formerly abused, are not therefor necessarilie to be abolisted, if they may be reduced to their indisserent use. Now by abused he meant Idolatrous abused, or else he touched not this fourth Argument, whose assumetion himself repeated thus: Our Ceremonies have been Idolatroufty abused. The Replier in stead of Idulatrously abused, put Idelatrous: because (as such) they are Idolatrous. And that, which is not necessarily to be abolished, may be retagned: therfore the Replier (seeking brevitie of speach) used the word recayned. So docth Beza alv. Harchium, de Cana, speake: Non defunt, qui Pastores vellent in illis, si non origine, at certeusu Baaliticis vissibus apparere. So that in this, ther was no unchristian dealing.

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The Rejoynder his second reason for so deepeacen. fure, is, that the Defendant grounded not his propasition upon these two examples, but from the equity of the precipt of God. unto thefe two men. The Defendant indeed tayd, that his proofe was by the generall equity of Gods Law; and then bringeth thefe two examples. Wherein he was spared, that nothing was opposed to his gathering of generally equity of the Law, from two examples, which (eccording to his interpretation) are manifeltly belide, and in some fort, against the Law. But if his proofe was from the equity of two specials precepts, those specials are in amples: and the Defendant his words are of one of Gi deons acts: Which example we have propounded, to proove, &c. And the Rejoynder himselfe, in this same page, calleth the other act of Gideon, an Inflance, in the fame sense: I beleeve the temes gathered their rule from this instance: and pag. 391. he calleth that which is alledged of Gideon, and the other of Ic flua, en oinstances. In all this charge therefore of unchristian dealing, there is not found any fault at all. But it is 100 commo with the Rei when he cannot reasonably rejoyne, to breake out into angry words.

2. Of Gideons example, the Defendant himselite (sayd the Replier) confesseth, that it was by special command from God: and that it is not every way imitable. The Rejoynder 1. affirmeth this to have beene the Definis objection, rather then his confession. Be it so: His objection therefore answereth it selfe; and toucheth not ou Argument, which did not conclude any thing unlawful that is by Godspecially commanded, but onely showed

what is ordinary unlawfull by the generall rule of his Word. He 2, telleth us, that the leweshold it lawfull to make use of the wood of a tree, under which an Idol hath beene placed. And to doe we hold it lawfull to make use (for afire in colde weather) of the wood of an Idoll; which is more, I believe (addeth the Rej.) they gathered the rule from this inflance. If they did gather any speciall rule of ordinary use from hence, it was when the Vaile was over their eyes. For there is a generall rule, in the light of nature, to the contrary: Qued ex concessione speciali sactum eit, non debes trahi in consequentiam. The Def. therefore did not well to imitate them in his blinde gathering. 3. He citeth out of P. Martyr, that God herein shewes, that the usurpation of an Idol, doct not disposesse him of his Lordship over all things, but that they may be turned to his for see. But P. Martyr doeth manifest his meaning to be, that such things may not so be turned to Gods letvice, without Gods speciall appointment.

For (answering the general! Law which maketh to the contrary) he fayth: God made fuch Lawes as thefe for Le 26, and not for himfe fe. Wherefore he could use things dedi- for inf no cate to Idols, unto be owne burnt offerings. So Pelicanus: It des was in no Wife lawfill, unleffe God had enjoyned is. 4. For alfusion that which was mentioned of a not imitable example, that peres. spake the Defendant (sayth the Rejoynder) onely of Gide- ifer, we be ons facrificing under an Oake. Which is tive: but the reaion of this imitableneffe, is the fame in both of Gideons acts: justly therefore, both were taken as consessed not

mitable.

3. Of Joshua 6. 19. it was added by the Replier, that 29991 there

there is no mention made of things, (much lesse Cere? monics) appropriated unto Idulatry; and that in probability, the veffels there spoken of, were melted, and onely the merall brought into the Lords treasury. The Rej. opposeth 1. That some of this treasury (in all likelyhood) Mas appropriated to Idols. Be it so: for that somethere was a double answer given, God speciall command; and that it A as melted, or passed thurow the fire. But heere the Rej. an. Swereth 1. That it docth not appeare, they were to be melied, As if the Defendant his Argument did proove well his p.o. position (as he sayth it doeth) if consutation of undoeth not appeare in the text he allegeth! surely proofes should be seiched from that which at least appeareth, and not from that whose contrary deetle not ppeare. But it doeth appeare, that this was the order appointed for such things, Numb. 31. 22. 23. and from thence Interpreters gather so much of these things, Ioshua, 6. So Tostatus, ia mosal- They did melt all metrals that could be melted, they were melted by fire, and turned into the maffe. 2. If this be granted (fayth the Rejoynder) melting did not make them other things. Yes furely by the Defend. his Learning brought to illuminate our judgements (as he speaketh pag. 562. in this Rej., be found, namely, onely forme giveth the being to every thing: as natural, to naturall, artificiall, unto artificie all; ceremoniall, unto Ceremoniall. For by this reason, melting of the veffels, made them ceafe to be the fame thing either artificiall, or ceremoniall. And hereby the Defi his inflance falleth to the ground: as not prooving any Ceremonics abused unto Idolatry, to have beene by lo shua retained.

iquifalti. align fice t confia in bod∫in). ded that the Defendant had wreehed pennry of Scripture proofes, for retaining of human unnecessary Ceremonies, notoriously knowne to have beene, and be abused unto Idolatry. This was his meaning, according to the street of the question. Heere the Rejoynder first opposeth, that two in lances from the holy Scripture, rightly taken, are proofe er ough. Which is very true: but that same rightly taken, was heere wanting, as hath becare sufficiently declared.

In the second place, to supply the Desendant his penury, the Rejoynder bringeth abundance of instances, out of his olde store. 1. Kneeing, bowing, prostrating, lifting up of the eyes, and of the hands, shouling, and dancing for joy. But these weabsolutely deny to be human inventions. The Rej. knew this: and therefore by prevention, replieth: 10 say these are net human inventions, because they partly (pring out of naturall light, is as much as to fay, they are not, because they are human inventions: for what are human inventions, but such as spring out of natural light? What? the Croffe, and Surplice; the Cornerd-Cap, and tipper; the B.shops Rochet, and Coap; with a thoufand fuch like; which whoefoever will aqual, or (in regard of naturalnesse and willfull invention) liken unto Ifting up of eyes and hands, &c. in prayer, must for that time, lay aside right natural invention, and judgement. I think it would trouble all the Graduates in England to finde out that natural light, from whence Fachelors of Mrt, Maisters of Art, Bachelors and Doctors of Divinitie receyved their several kindes of Hoodes; even as much as

to

to finde out light of nature, for all the several habits of Monkes. But (sayth the Rejoynder) all came from maturall light, better or worse, more or losse agisated. Insta mens long haire, and womens short, which nature it sile teacheth to be uncomely (according to the Apostles light) came from the light of nature. It is naturall to a childe, for to sucke the dugge; and after to put the hand to the mouth; and after to creepe or goe: Is it like naturall to sound a certaine distinct sound upon a Trumpet? to dance a certaine Round, or Galiard, after every Fidle? It is naturall for a childe to signifie his discerning of those that it is used to, by some such sound as Dad and Mam: but not to make Verses in a certaine number.

After these, the Rej. instanceth in sitting, or lying along, leaning on the lest side; covering of the head and face, in worship; dividing of a beast in covenant-making; erecting of Altars upon hils; erecting of religious monuments; Trophees of victory, in Temples; set dayes for solemne worship; wine and victuals for mourners; Marriage scasts, &c. But in all these, he was so set upon number, that he cleane forgot weight, and pertinency to the question in hand. For the question is of Scripture proofes, for such Ceremonies, as man hath devised, without necessary use, in the worshop of Ged, noteriously knowne to care beene, and be abused unto Idolatry. For there is not one of these instances, which doeth agree to this question.

1. It cannot be prooved out of Scripture, that sitting, or lying, was a lawfull religious Ceremony, appropriated unto Gods worship. The Rej. his proofes are onely from superstitious Rabbines; who are no more witnesses of true lawfull Ceremonies, for the olde Tement,

fament, then Papists are for the new. 2. As for vayling and covering the bead and face, in worship, I know not out of what place of Scripture it can be prooved a religious Ceremony, except (perhaps) from 1. Corinth. 11.
4. Every man praying or prophecying, having his head covered dishonoureth his head. He quoteth Ierome on Eze. 44.

Where these words are found: We must not have our Name heads shaved as the Priests and wershipper, of Isis and Scrapis section had. According to the seven y Interpreters, we learne that against curhaire is to be suffered to grow out so long, that the skin be covered, and appeare not naked. Or verily that the Priests must religious always, cover their heads, according to that of Virgil,

Furpureo velare comas, &c.

But this is a violent interpretation. Will this helpe the verne for Rejoynder? He quoteth also l? Martyr, on 1. King. 19. detailing to endure the fayth, that Moses and Elias, not being able for details to endure the glory of Extraordinary apparitions, cove— Prophene: Prophene

3. For dividing of beasts, in covenant making, he bringeth Gen. 15. and Ier. 34. But in the first place, it is manifest, that God did immediately, and extraordinarily appoint it; and that in such a manner, as can never be shewed in any idolatrous use among Heathens, much lesse before Abrahams time. In the second, there seemeth onely to be an allusion of phraze: because in all the solemne Covenants which we read of in the History of the sewes, made, or renewed, we never finde any mention of this manner; though circumstances of farre lesse momentare recorded distinctly. But if it was a reallact, it is

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it is most likely, that the question then in hand, being about the freedome of Abrahams Children, which belonged to that Covenant confirmed unto Abraham, Gen. 15. they were by the Prophet directed, to use the same kinde of sacrifice. Howsoever, it cannot be proved a meere human Ceremony: nor yet a meere Ceremony: because it was a sacrifice, as all grant. Beside to ground so large a conclusion upon one darke phraze is sitter for the Patrons of Purgatory (who allege there fore, triall by sire, and baptizing for the dead) then sorth Rejoynder.

6. Ereëling of Altars, was not in use after the Law by the Rej. his owne confession. Before, it was no mor

a human Ceremony, then facrifizing was.

7. Of Monuments and fit dayes of folemnity, enoughath beene fayd in the third Argument. For Trophubrought into Gods house, Calies sword is produced which was no Ceremony of worship. For then Day would not have taken it away, for civil use; as hed 1. Sam. 21.

8. Mouraing and Marriage feasts, have no stew religious Ceremonies. Iunius in deed (in his notest Deut. 26.14.) calleth some cost about the dead, r. light but in his Malysis of the same place, he expounde himselfe, to memereligiosum, humanum, aut superstanting. And religious is often used for all offices of strobligation.

Notwithstanding all this weaknesse, and wrinesse these instances, the Rej. doth so triumph in them, the doubteth not to pronounce them enough 10 com

A fresh suit against Ceremonies.

force Arguments of the Abridgement. But such confutations are like his, who sayd he would confute a great part of Bellarmine, with one word: Bellarmine theu lieft,

SECT. 24.

Concerning ancient Fathers.

He Replier beginneth thus: I had thought verily, that the Def. would have brought some pregnant testimonies out of the Fathers, though he could finde none in the holy Scriptures. Then belike (sayth the Rej.) you knew that there might pregnant testimonies be brought out of them. And fo it is: though their doctrine, in generall, were against such Ceremonies, yet from their practile, so pregnant testimony may be brought for divers superstitious Ceremonies, that the Church rueth the pregnancy of them unto this day. Baronius, ad an. 44. in the end, bringeth many examples; 🚒 and from them concludeth: It was liwfull to apply those to things which the Gentiles had abused in superstitious worship, Ei and purged from uncleannesse by holy worship unto pieus uses, that Christ to the greater dishonour of Satan, might be honou- frame red with those things wherewith Saian himselfe sought to be worshipped. By the same reason whereby the Temples of the alagon Heatherish gods were landably surned into the Churches of and Christians, other rites also of the Genils cleansed by our prayers, are rightly turned to holy ufe. And ad an. 58. about the fine company midle. Rrrr 2

midle, he hath, upon the same examples, these works તાં તે જ્યારે જાતા TO LIE AS AD WE What vonder is it, if holy Bishops did consent, that those win. miles con-Indiaes, a ted customes of the Gentiles, from Wibich it was impossible i me not, emun Chiù to draw them utterly, even after they were professed Christia ını effetis nt, penter ans, should be changed into the worship of God? Venerable us. elle impof. tiquity changed superstition into religion, and brought to pare ie videre-, ea, dem in that what was spent upon Idols, should be carefully convince th cm fam. INISCEPTION SOME into the worship of God. From hence it came, as Poliston fims Epif · corcejjede Invent. in the preface, fayth, that A vast forrest of Icm. att Veneida aneiqui ish Ceremonies, did by little and little, invade and possesse the mperfess. minreligi- Lords fielde. m conter-

, effecsique quod sonjendibieur láslu , providé in Dei culsum sonverscresur. Sylva quedam ludaicature & Grahim responsatione paulatine agrum Donine escupavie.

A true reason, and centure also of these practices, is given by Doctor Iackson (Originals of unbeliefe, Section, 4. chapter, 23.) in these wordes: To culfirip our adversaries in their connepollicies, or to use meanest bused by others, to a better end, is a resolution so plausibles worlds wiscome (which of all other fruits of the sless, is in the most part, the hardliest, and last renounced; that alm sim sect or prosession in any age, but in the issue mightily over reached or intangled themselves, by too much seeking to circumvent or goe beyond others.

A notable example we have of this pollicy, in Gregories aircation unto Augustine the Monke, then in England, lib. 9. ep. 71. which was, that facrificing of Oxer with feasing, in the Idol Temples, should be turned in to slaying at Oxen for fasting about those Temples, made

Christian by holy-water.

2. I

2. In that which the Replier collected out of the Defender hisallegations, it is confessed, ther is litle or nothing to the purpose. The Rejoynder thersor, accusing the Replier, for picking the Defender hispurse, undertaketh to restore it unto him againe, by making this new collection: 1. If the celebrate of the Feast of Easter was held by many to be lawfu", kept on the same day which the Itws superstantionsly (as then) observed. 2. If they, avoy-ding Pagan Fast, and Feasts, did treely institute other. 3. If superflittous habits to re lawfully reteyned. 4. If Circumcision, after it became a meer human Ceremonie, was lawfully used: Then the anes at Fathers and Churches Mere of opinion, that godly men may havefully use some Hu nan Ceremonies, abusid by others. But this is a meer empty purse (not worth the picking) which the Rejoynder sticketh into the Defender his pocket; as his owne. For 1. It hath not in it our quæstion, of C. remonies derifed by man, not necessarie, notoriously knowen to have been abused unto Idelatrie, er superstition. 2. In the first instance ther is onely many noted, from whence cannot be concluded, in a kinde of generalitie, the Fathers and Churches opinion. 3. Faster was by them that kept it, not held as a meer human invention, but as Apollolical tradition, as all knowe. 4. Easter was not invented by men, but onely by men superstitiously continued. 5. The second Argument stifles it self. For if they so carefully avoyded Pagan Fasts, and Feasts, though they might have pleased many professed Christians, and drawn on other by retayning of them, it seemeth, they held them unlawfull, because of the Idolatrie wher with they had been defiled. 6. We ablo-Rirra

absolutely denie, with all Divines, that Circumcision, after the Date of it, was fully expired, which was in the Apostles time, was ever lawfully used as a religious Ceremonie. 7. Concerning Ceremonious habits, the Desender bringeth no proof at all. The Rejoynder tallegeth Tertullian, de Corona mil. as allowing the use of a white linnen garment, he meaneth for a Ceremonie: where Tertullian onely sheweth, that our Saviour did lawfully use a linnen towell, in washing his Disciples seet, Ioh. 13. notwithstanding linnen garments had been abused to Idolattic.

In the 2. place, he referreth us to B. Iewel his Defence, for our belly full of instances. And it is true, that godly learned man (par. 3. cap. 5. div. 1.) allegeth divers instances, and Authorities: neyther would he have omitted that of Tertullian, if he had esteemed it. But (because it is necessarie) I will set downe the examination of them, which I finde in certayn papers of Mr. Brightmar (one Author of the Abrigement) neyther ungodly, no unlearned; wherby it shall appear, that they doe not still our Belltes, but that we can well digest them.

The learning of it, will answer for the length,

every studious Reader.

M. BRIGH

M. BRIGHTMANS ANSWER

TO

BIEWELS ALLEGATIONS,

FOR THE ANTIQUITIE OF DI-

stinct Ceremonious apparel used by Ministers in their Ministration.

VSTINE MARTYR preached the word of God in a Philosophers habit, which was his ordinary garment, such as our students at Universitie and Innes of Court weare, no Surplice nor any such ministringe active. Eut concerning the Bishops trouch, which M. Icwel sith Iohn the Euangelist did vicare, as if he had bene a Biship of the Iewes, I takest, it was no material brough, but a figurative speech onely. For l'olycrates describinge Iohn first by the singular love car Lord bore him , in whose b. some he leaned at his last supper, then of the great holines wherein this noble disciple excelled , he consensed not himselfe to declare the same properlye, but allegorically faid of him, is eyevion legen's to metalor weφognuds [which was the Prist that carried the brouch,] not that he ever used any such thinge, but that he expressed by his boly conversation the force of that [Sanctitas Ichovæ] Written in that colden plate, which the high Preist carried in his bonnes. For shall wee thinke John was a Preist, negther of Marons family, nor of the tribe of Levi? or were the holy shinges

thinges of the Temple not so much as to be seene by the people of the Iewes at Ierusalem, nowe exposed to the veine of the Gentiles at Ephesus? Would the lewes have bornethis prophs ninge of theire holiest mysterie, by a man of another trib amonge the heathen, and by a Christian? Besides, the Apolle by common confent bad decreed the legal cerem. Should not b used by the Christians. Act. 15. and Paul taught Circuma fing to be fallinge from the grace of Christ. Gal.s.2, Would John then bringe a Ceremonie of the Levisical Preisthoode in the Church? D. Fulke was not of that judgement that il Wordes in Infebius are to be taken literaly, but by that figura tive aliasion altreadic remembred; Rhem, test. Apoc.1.sell.; This figurative speach therefore should not have bene turne into a material brouch, much leffe into a longe Preistsgarmen as the Rhemists doe, who have bastered out this mistaker, am Shaped it into modifens. Apoc. 1.13. I befe Wordes then mak nothing for any garment at all.

Augustines indifferencie what apparell be worne, is one of that in common life, not in Ecclesiastical and administring uil fand por- function. Truly it nothing perteines to that citie, wha iet ad iftam habit or fashion any one followeth, so it be not against vitatem que bisu vel more the word, and that faith whereby we come to God umdi, (finen Whence it never Compelled the very Philosopher contra diviwhen they became Christians to change their garment 13 Pervettistup Deam) guife or manner of diet, but onely to lay aside their false of the plan nions. De civil. lib. 19. 6.19. As for proper administring of parell he speaketh not one word of it, neither doe I finde ther

was any in his tyme. b offinns mi, um has

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ue Philofo-'11, quando

I had not Hilary to consider his Wordes, but the spoiles ismoel conutudinem vi-

u, que nivil impedis Religioners, fed falfa dogmasa musice compedis.

the Gentiles in persons, places, learning and such other things, may be many wayes divided to the ornament of the Church. without borrowing any Ceremony from them, to be used in the service of God. For this is not to spoyle them as the Ifractices did the Agyptians, who had the word of God for their warrant, but as Achan did teriche, ful dearely to his cost, and of the whole hofte of Ifract. Ich. 7.

Hierom hath the words you cite, lib. 1. adv. Pelag. pag. 416. much urged by Bellarmine and the l'apists for their apparrell, and no leffe renemently proffed by our men, for curs, but duely considered, without casse. The Candida vestis Hierome speakes of, was no peculiar garmens of the Winisters, but the ordinary clithing of the common people, in former time gene- Emque rally used by ail, and daily, but afterwardes onely by those of the the better fort, and upon Festivall dayes. So Aulius Gellius Aritesh of Africanus: That when he was guilty, neither develoun, was his beard shaven, nor his white garment off, nor lire online was he of the common attire of the guilty. The Ambaf- prime of sdors of Rhodes comming to Reme, were first scene in white, fin, but finding things contrary to their expectation, they were supplements forced presently with a viler garment to compasse the middle compasse the houses of Princes. Liv. decad. 1. leb. 5 pag. 254. Yea, the we- Liv. decad 5. ry mariners and passengers in a ship of Egypt, seeing Augustus conditais, con to passe by, shewed themselves in white, and crowned. The successions Same Augustus was anery when he saw a company in was quomourning, and thereupon made a law, That wone should stramong the mourners. From thence grow a difference as with a mong the Citizens, not heard of in former ages, we creby some laman me-Here called Candidate, sime Pullari: Candidati, not such section) so sued for offices, as in times past, but the Citizers of better c.40.44. ranke:

ومع مه نصور (vefte forbide emmy oc.] renatique) dam pro conciou pulmaran 'No guis puldia cerca Sucrem. Ango

ranke: Pullati, the lowest of the people, and the unique muli. nulam tude: Loth, from the colour of their garments which they uld, libertate Tertullian faith of the manuniteed fervants (who upon then veri, 6 albe msfirst infranchising appeared in their gownes, that is, the com-& ourei s honore. mon vesture of the Citizens) If thy servant be free and ho. 10.40 87 in noured with the brightnes of the white garment, & the :Dagne ciur. grace of the gold ring, and the name of a Patron, & with W.CATTH. 'ant quethe tribe and table. Teathe Papifts themselves (as Baronius) mpy canallege to this purpose [Simeon Metaphrastes] in the alls of & mag vcR.bus [Indes and Domna,] where it is faid of the multitude, rantes fe. (mi inte-Minite. Some wicked ones were present in white and magnifi-'ndes asem cent garments, celebrating the feast of their owne mine, W 14. but Indes onely was in blacke. And of Honofrius [qui e ad ungu alba induit vestimenta] le.fl be flould be difervered to bea im vejti. - orn4-Christian put on White. For the devouter Christians begant 81 14788 ffe contake themselves to darker colours, as more modest and decent am. estecially after the Morkes once began to grove in credit MTS 7090 Icitiz con-2. It is plaine out of Hierome himselfe, that Candida ve D:nm,fi tam habufis] was no garment belonging to the Minister a one in di neclerica vine service, but an honest, decent and cleanly vesture, of te Mone. 1 ofed to a foule, futtish, and ragged babit. For the Pelanian Vilua. 6 condemned glorious garments, as le there faith, Whence jines pers. ımını nıfi you adde, the shew of garments, and ornaments is con ida ves We PANHO SAS trary to God. In confutation Abereef he demanded, Bu " Dex-. Taco de wherein is that against God, if I have a cleaner garment I mitim fa. , qu·bus And then preferrly after the words you cite, Looke to it! te bellum Clarks, take heede O Monkes, Widowes, and Virgine titur, & THITLE CONyou are in danger, unlesse the people see you in feu Deum, si CO, LATQUE apparrell. It sy nothing of Secular, against whomwar merbus HEUT ENG is proclaimed, and enmity against God, if they ute fir 110 apparrel

apparrell. By which it is evident, he defended comely, honess a tire, such as was common to Monkes, Widowes, Virgins, [& homines seculi] not proper to any office of the Minifler. So in Eccl. 9.8. expounding what [Candida vestimenta] be, he faith, Beware thou put not on at any time a polluted girments, because sinners have mourned in obscure garments, but put thou on the light, and not cur fing. If [Candida vestimenta] | the uld be one by Ministers | large apparrell, then Solumon exherint on is onely to Ministers, and in they are the men he willeth to be merry, and alwayes to have military on their Surplices, not onely in their Ministereall duty. In his waste precipts to Nipotian he adviseth, Avoid sad garments as velante well as white, Ornaments, as well as Spots, one savoureth of delights, the other of too much glory. Would be actually have willed him to avoid white garments in common life, figured for make it a Ministeriall garment, and then you have Hie-delight roms counfell against it) had they not beene usuall? In divine reduce. service therefore, the Ministers used the white garment of the people, but in ordinary life, Hierome thought a meaner clothing sitting, and so some devoter, as Repotian, and such like practised, though others differed nothing in their active from the Laity. 3. There was no set Ministring garment in Hierome, time, and therefore [Candida] veitis] was no such. For Calestinus, who was not Bishop till after Hieroms death, writesh thus to the French Bishops concerning appariell in divine service, among whom this superstation began to spring, Wee are to be distinguished from viscous the common fort by doctrine and not by garment, by conversation, and not habit; by the purity of minde, and not by apparrell. For if we study innovation, we tread saidon.

Siff 2 that

rate non that which our Fathers delivered us under foote, to me Rams make way for idle superstitions. Wherefore, the weake a novidation mindes of the Faithfull must not be led to such things, aerobus art they mst rather be instructed then played withall. We must look us the superstition must not blinde their eyes, but helpe their mindes with superstition wholesome precepts.

Fidelium mentes al talia non deberous inducere. Docenti entre potisse funt quans illudende. Minge

tum oft corum oculu , fed mentibus injundanda pracesta fait.

I know Marianus Victorius, in that Nepotian whenle died, bequeathed his carment to Hierome, which he hadaled in the ministery of Christ, Hierom, ad Heliod. de mone Nepotian. As also was of that forementioned place against the Pelagians, thinkes he hath found their Albe, Plant, Camiffa, Cafula, and I know not what. But 2 post ins garment was no other then what lath beene thewed, oneigns he was a man humile and of modest, and meanest active in craming life, so in matters of his Ministery, he was fine, neate, and magn sicene; [Solicitus ii niteret Altare, n parieres abique inligine, is pavimenta terfa, &cc.] and therefore no doubt it that action arraying binifelie wall out any note of pride the the best mann r of the people, he might well be queathe that garment to Hieroine, who had i heine never so meane would kave efteemed it for the donours fak. But o'ferve, Negotian ministring garment was non- of ite Churche goods, but provi ded at his owne cost. It is objected also that Stephanus lift of Rome in Cyprians time, ordained peculiar ministring gar ments, as it is recorded by Polyd.de Invent. lib.6.c.12. and l Isidor. writing de Suphano. Vnto which you may adde Gro tian if you will, de consecrat.dist.1. Vestimenta Ecclesia £ι But though Stephanus flouristed before Antichrist was tauched, yet he is 100 younge to be a lawfull Authour of any

(wib garments,

Besides who seeth not, by that alleged out of Calestine 160. seres at least after Stephen , that decree of Stephen to be a meere forcerie? Wies it a Novel is to bringe in any fuch apparel in Calestines time, and yet had prescription of such antiquite? But the [Century voisiers] have discovered the forguicly many arguments, that I mervaile any man of learninge should seeke any strength from such a rotten founds.

Hierome is also alledged in Fzech. 44. By which we requase learne to enter the holy of holyes, not with commune and defiled garments, but to hold the Sacraments in a begin, to be cleane Conscience and garments unpolluted.

Where first he interpretes the garments to be a cleane con- to inche science. And secondly that he requireth for the outward garments, is onely they be cleane without any note of difference with more betweene the Atinifiers garment and the peoples.

so a litte after, Divine Religion hath one habit in the

Ministerie, and anotherfor ordinarie use.

To admitt these wordes speken not of the Preiss in the Mindows Temple, but of Christian Menisters, this [alter habitus] was abetier garment for the time of publike ductie, as Nepstian had, not any a ffe. i ge attire from that of the affembly. Thus much for his some.

Chryfostome when he faith, [This is your dignity, stability . crowne, not that you walk through the Church in a white coate. Hom. 83. in Mat. necessorily requires to control the same interpresation. For this most white quate was no precious SIII 3

other

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place.

other then the better fort of people did usually heare, as well in other Countries, as at Rome, as bath bene shewed by the Embassadours of Rhodes, and the shipmen of Aegypt. Onely the Bishops in humisi ie thought it too sumptuous for daily use, and reserved it for the tyme of their publike function.

And therefore Sisninius a Novatian Bishop, livinge in Constantinople at the same tyme with Chry, oftome, and clothing himselfe not onely in his Ministery, but for his ordinary rayment, in white, was demaunded by one, did to althus extending a confirmation of the conference, it is so be observed, I was an unwonted garment in ordinary use for a lishop, no for other men: and unwonted in ordinarie use, not in divinusse, in which the Bishop was allowed without any grudge, suldinistic of apparall as was then received by men of the

That of Chrysostome. hom. 6. ad popul. Antioch. is [palea.] I have troubled you with many wordes, but the trust is so ever swayed with prejudice, that to my poore power I would

dis burden is a liste if I can.

SECT.

SECΓ. 25.26.27.28.

Concerning the Defender bis Reasons:

He Def. his first reason (by the Rejoynder his interpretation) is, that by our assertion, the Church shall loose a part of her Christian liberty: because if hemay not use imman Ceremonies a afed unto Idolatry and superstition, the may use none at all. Now 1. The Replier granted the conclusion, being understood of human signifeant Cerementes. And thereto, the Rej. opposeth nothing, but that there is the same reason of all other Ceremenies; and that one Didiclave doeth not grant this of string at the Lords Supper, though he confesse it to be a human significant Ceremonie. But both these answers are voyd of trueth. For Circumstances of order and Deconcie, which are sometime called Ceremonies, and heer understood, are neither meer human institutions, noz unnecessarie (which is part of the quastion) but commanacd of God, as often hath been shewed. doub Didoclave any where confesse sitting at the Lords Supper, to be a human Ceremonic. 2. It feemeth very strange to me, that appointing & using of human signisteam unnecessarie Ceremonies, notoriously knowen to have been, and be abused unto Idolatrie, should be fetched from Christian Libertie.

have considered what is spoken of Christian libertie, in

the Scripture, and what I could finde written of ithy Divines: and therout observed much against these Ceremonics (as is alleged in the sixt general Aigument, which the Rejoynder was not hastie to come unto, in eight or nine years) but nothing eyther for their impossing, or their using.

The Rejoynder meaneth by the Church in England the Convocation bouse; and by Christian libertie, their libertie maintenances of the continuous field in Abridging Gods people of the libertie which Christ hath left unto them. So that, as in some parts of Germanie, and Polonia, the Noble men sland mightilie for the Libertie of their Countrie; And yet when the course of thinges is well weighed, that libertie is onely licence for them to oppresse the common people, or Boores; whome they keep under as slaves, or little better; whose goods they take from them upon every slight prætence; whose lives (in some places) can scarce satisfie them for the life of a stagge, if they shoot one, spoiling their corne, even so, this Christian libertie is onely for our Convocation-house to oppresse the Congregations of Christ, as they doe.

2. The Defender his second reason, was such as the Repl. could finde no conclusion in, but that something abused, may afterward be rightly used: which he granted The Rejoynder addeth, that his reason did conclude this some human Ceremonies, from the Law of shadowes. He tayd in deed, among other instances, that a Man or We man, legally unclean, might be legally clearsed or purgea And can he conclude from Men and Women, to human un necessarie Ceremonies? He may as well conclude, that be

ause in a fretting leprosic, the leprous mans head may not be cutt off, nor his body burned; therfor his infected garments were not to be burnt, nor the hayre of his head and beard cutte off.

The Replier also granted that Surplices might be turned into under garments for poor people; and wooden Crosses given them for firing.

The Rejoynder answereth 1. that this is no nfe of Ceremonies, as Ceremonies. As if he himself did allway speak formally!

The sentence immediatly goeing before, was of things abused: And so this addition was of those thinges which are made Ceremonies. Yet if that be true, which the Rejoynder affirmed pag. 570. that a Surplice, as a Ceremonie, is in the kinde of a Garment, then it must needes follow, that this Geremonie may be given to the poor for a garment.

And if he flie to Vse as necessarie to make a Ceremonie, as he doeth in his Definition of a Ceremonie, it may be as well quastioned, whether a Shirt be a garment out of use when it is off a mans bodie? For a garment is a Ceremonie, by the Rejoynder his Definition. And so it may be quastioned, whether any Shirt, or other Garment was made, or washed, when no man hadit on? His 2. answer, that M. Parker calleth them Devills, and jarring on the same stringe, would fright men from burning of Idols, as he did in Germanie, whoe when men were burning of wooden Idols, bored a hole in one, into which he stopped some gunpouder; so that the Idol being in the stove to burne, the gun-pouder brake the

stove together with the windows of the room, in prices; and that was imputed by some to the Idot, or Saint, and by others, to the Devil. But (fayth the Rejoynder, from hence it followeth, that there is a change of Law: because the lewes might not couvert the matter of Ido's to their prival #fe. And so much we grant; urging onely the aquite of those Laws. Then (addeth he) the Abrigament hath abused the World, in alleging those Laws, as binding Chillians now, as much as they did the Icwes. But with this out-en no man will be troubled, that noteth how they are tobe understood onely according to their qualtion, of human unnecessarie Ceremonies, as they are such. For the Second Commandement doeth binde us as much as it did the Iewes; and so the æquitie of particular Lawes, as they illustrate the contents of that Commandement, binde us as much, though not in every other particular no much, as they did the lewes. The fumme is; those lawes binde us as much from all religious use of human unnecessarie Ceremonies, used or abused in Idolauit, as they did the Icwes.

3. In the 27. Sect. the Replier could finde no flew of reason, beside meer affirmations. The Rejoynder findesh this Argument: If two other ways of reforming Coremonics, beside Abolition, may be used; then abolition is not the onely way. But two other ways, (namely changing or correcting) may be used. Ereo.

To this show of reason, the answer is easy: 1. If those two other ways be understood as partial and insufficient, then the Proposition is false: if as sufficient by them selves, without abolition, then I denie absolutely the Algorithm

sumtion, as being a meer affirmation of that which is in

qualtion, according to the Repliers observation.

2. Eyther this is understood of all Ceremonies abused, or onely of some ? If of all, our Reformation is to be blamed, which hath used abolition without any necessitie. If of some onely, the Defender ought to have tould us, which they are, or by what marke we may know them? And omitting this, he sayth neyther Argumentation, nor certain affirmation in this Section.

4. The last Reason is, because Poperie and Popish Rites are not to be effected of aqual abomination with Paganisme, and Paganish Rites. The Rejoynder bringeth it to this: that the Idelatrie of Papists, and Pagans, con-fidered in themselves are not like. The Replier answered, that though this were true every way (as it is not) yet in this they may agree, that both alike are to be detelted andabandoned. You speak monsters (answereth the Rejoynder) because, if they be not alike deseglable, they are not
alike to be detested: and Abandoning hash no degrees. But
1. The substance of this affertion was wonte to be accounted no Monster. For D. Fulke (Rejoynder to Bristow, pag. 288.) maketh open profession of it, not onely in his owne name, but of other Divines: This we sy; that Popish Images, although they be not the same that were the Images of the Heathen, yet they are as abominable Idols, as theirs; and the worshiping of them, as much to be althorred of all true Christians, as the worshiping of the Images of the Gentiles.

2. When the Replier spake of like detestation, he did not mean to aqual the ballance unto a hayre, or halfe

Titt 2 an Ace;

an Ace; but according to usual speach. Hearbs hore in the fourth degree, are sayd to be alike hote, though there may be found some difference. Willfull distance is sayd to be as the same of Witcherast; and subsernesse as Idolatrie, 1. Sam. 15.

Yet there may some difference of degree be found be twixt these sinnes. Monsters there ore was 100 ca-

ceffive a word.

a. Abandoning I take to be all one with putting or casting away: and one thing may be cast into the bottome of a ponde, when another is cast into the bottome

of the Sea. It hath therfore degrees.

To the Repliers affertion, that we are by the Scriptures warned to flie as well, and as furre, from Popsh, a from Paganish Idelatrie, the Rejoynder (with some lingation about Rev. 18.) consente he but added that the not necessarie to flie from every heman the should have added une ecossarie? Ceremonie, which eyther Papistson Pagans have Idelatrously abused. Now this is the maine quastion of this wholle chapter: and therser no heer to be discussed. Onely this: the Desender in this Section, sounding himself upon a disparitie betwixt Popish and Paganish Idelatrie, seemeth to grant, that they were aqual, then we were to slie from the Ceremonies abused in Popish Idelatrie: and this grantsh Rejoynder doeth not well to recal.

The Replier not being willing to spend time about the comparison betwixt Popish, and Paganish Idolatry, to ferred the Desendant to the Abridgement, and Mr. Paker. Hercupon the Rejoynder taketh upon him to ar

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(wer what is found in them, about this comparison. In which discourse, because many things before answered are repeated, to ease my selfe, and the Reader, of redious labour, I will onely note the maine grounds of his answers, pertaining directly to that comparison, and then set downe some plaine testimonies of our divinesabout it; because he partly denieth, and partly shifteth off M. Parkers quotations. His principall ground of answeris, that the Papisis due not sinne against the first Commaidement, in worshipping a file God; but against the second only in wo shiping the true Ged, in a fa fe ma mer. This he Good b produceth (pag. 618.) as Poster Ames his judgement: this because herepeateth, pag. 6:4, and 630. But this is not for For the production the wifer of the Heathen, knew well, that there was but by come one true God, Creator of all things, and the rules of the day of the Papills, worthip Creatures, more devouily as divine objests, then those Heathen were wonte to doc.

The case is plaine, and plentifully consirmed by our highest Divines, in every dispute against Popish Idolatry. Doller administration Ames hath not one word to the contrary: but this ne Harford hath for it, Bellar. Encry. 10m. 2. 238. The Gentiles wor- Et Manuel shipped the creatures in Ilo's after the same manneralmost that Main the the Papille doe. For so they answer upon August in I fa m. 96. Just English We doe not wor ship a stone nor dev ls: Whom ye call Angels un pe De due We Worship, the Firtues of the great God, and his Ministe deministe ries. And Asaximus Madaurensis, in the same Aug. 43.ep. man caus, Certainely, Who is mad, or void of sence, that be Will once confirmed doubt, whether there be more Gods then one. Now we invocate the same the vertues of this one God, under many names, diffused the assay

row the frame of the Abole World.

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Another

THE PARTY.

Another ground of the Rejoynders is, that the Po. pish Idolatry may be, in some respect as great a sinne, but not simply so great Idolatry. pag. 622. &c. To which I answer briefely, that there are such sinnes accompanying Popish Idolatry, as make it as detestable, as sist were one simply. As for example; the worst of the Heathers Idolatry was, that they sacrificed men unto their Idols: and the Papists burning of so many godly Martyrs, for the maintenance and promoting of their Idolatry, may be equalled thereto, in horrour of sinne.

The third ground which the Rejoynder buildeth on, is, that Achabs Baal was worse then Aarons or Ierobiams calves, &c. pag. 629. About this, Calvin shall answer, uamoù i fi u Hum. 1. de Fug. Idol. Although I yeeld, that the Idolairy of Kedam, dif. ulem diverthe Gentiles of olde, and of the Papists now, doe differ, yet they nque effe 14. cannot deny, that God did as severely forbid that wicked wirnum Idoloria Papı ftaship of Bethel, as all other superstitions which were set up in o. marque ejus a apud vete. ther places. But I say, that all they who truely feare and wor-Gentiles guis, negare ship God, ought with so much the more detestation, and bitter men nen pe. runt, Deum hatred be against the Masse (by how much the more grosely! n minse 'e. violates, and prophaneth she holy institution of Christ, thens re probibe. e culsum in it had not beene so Diademiterly contrary to it. Calvin seeeshel impoid nfitutum. meth heere to utter greater Monsters, then those were iam alias su-Astiones which the Replier even now was accused for. wier, qua

tern in loris firmta celebrataque fuerunt. Eço vero flatuo arque assemo, eos omnes qui Deum você inetiunt, actividat i motore arque aperbore odio debere & prosequi & desestars Missim, quo apertius violat & profinat sodir

Aitne onem lefa Cho fing quamfi non tam ochofita contrariaque ei extitiffit

Vnto Calvin I will adde the sentences of some others, about the question: because Mr. Parkers marginall quotations are not so easily sound. Beza, Epist. 1. The Papills

pishave turned one Sacrament into that herrible Idelating common which unot leard of among the Gentiles, and of the talle of I work you the to d have mad it the Table of Dev. 15. When I leave am tolome am,714 11/4 Bread wo ship, ti ere is no such kinde of Magic Il Idolatry un- doquiene der the Sunne as that of the Cr ffe. Againe, there is no great distinction ter Idelstry in the World, then that Which Yeas, and is commatent, & ct m-ala Domi mitt din the wo ship of the Croffe. The Lords Supper is chanmoresam De-2000 10°9214 (13° g.d of the Papills into that .. b mination, the like whereto there fame. I dom'Bride never was, nor can ever be desifed for execual leneffe. ado. Baliva folio ante f

wa gu ab Artolm indicessero, nulla est, sub Carlo, calumegia & Idolomonia species, qualu est illa Cracusgaund adnatio. Id m Bel a, de Notu Ecclefia, erroa med um : Non eft ulla excer ibilior, in orbe terrarum, Idoleme nia, quim qua fuit, & off, in Crucin adoratione. Idem Bez a, alv. Ha-chium : Cana Domini mutata of (a Fintificis) in Totalog um, que nunquim ullum exectabilius, neque extitit, neque poterit peftea excepture pet 4 ante finens.

Bliffed Bradford, in his ep. to the Lady Vane, hath thefe words scaled with his bloud: There was never thing upon the earth, so great and so much an adversary to Gods true service, to Chiefts Death, Passion, Priest-head, Sacrefice, and Kingdome; to the Ministery of Gods Word and Sacraments; to the Church of God; to Repentance, Faith, and all true godlineffe of life, as the Mase. Doctor Whitakers, de Sacram. pag. 582. Popish aderation built on the fiction of transful flan- amon, cht. tiation, is the foulest of all Idolatry. These testimonies con- arm good cerne the Misse, and the Crosse. It were case to adde o thers, concerning divers particulars; as Sadeel, ad. Mon. Bur Ar. 58 . I ray for us meft holy talle-cloth or handbercheife faithfrom of God What Idelatry is this? Was there ev. r the like amog the Quinter Centiles? But for particulars, I refer the studious Reader, inclusive unto our Divines: and among them, in this pointe, I rekon Doctor lackson, in his Originall of Vnbeliefe, Sect. 4. English Cap.

Adrestio Pa pifanum, nad fundament commentitie 21.30 feb | est in dololatria 🗪 BYGBAR fuerums crafe filirea. Ora pro neba cio. Molola-Num gus fi Elisioner

jued externs.

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Cucata?

Cap. 22. &c. where the title is, Of the Identity, or Equiva-lency of Superstition, in Reme Heathen, and Rome Christian. and cap. 18. he bringeth pregnant Instances, as among other, of Vrhanus, the Parrone of pleasant Companions Gutmanus, the Warden of pudding-makers; and of S. Clrift. pher, and S. George, men of the Painters or Heralds making, and yet adored as Gods. Nay alloweth of S. David Linfo, denying any difference to be between Heathenish and Romin Idelatry. I will onely adde the words of Hospinian, de Orig. Templ. pag. 84. Thus force goe about to lessen the idel of Papills in comparison of that which was among the lies. thens, is (that I fay no more) most childishly done. Is not their Idolatry plainely recalled, the names onely changed? Yet it shall not be a misse, to give some reason of that which our Divines tay. And this (for the prefent) is at hand: The Heathen gods (take them at the worlf) were workes of cunning Artificers, made of filver, golde, or fome precious thing curioufly wrought, sumptuouflyadorned, representing a Majesty. But the Papists Masse god is made by every facrificing Ideot, of a bready sub-Itance, by uttering of a word, without forme or beauty. The Heathen knew, their Idols were not Gods: and the greatest estimation they had of them, was, a certaine Divinity might lodge in them. The Papifts believe their bread (or Hoste of starch is very God, not by accidentall residence of some Divinity in it, but as Christ himselse is God. The Heathen seat their Idols in Temples, and consecrated places, to be adored. The Papills ha ving lifted up their god, and adored him, devoure him Willany man spoyle (much lesse ease, hearkesaid one hon how his bones crackt, when he swallowed him downe) his god? sayth the Prophet, Mal. 3.8. Upon such considerations Coster, a Icsuite, (Enchirid.cap. 8.) confesseth, that if the substance of bread remaine in the Sacramens, then the Idelatry of Papists is more intolerable, then the Egyptians was in worshipping of an Oxe, or a Crocodsle.

This may suffice for the 28. Section: but that the Rej. will needs have us take notice of some sharpe phrazes, and some seems he passet he

sentences he passeth upon us. To passe by therefore his prescribing of Heliebore, for At. Parker (which in us he would call skurrility, if it were spoken of a Prelate, though in all intellectuals, and morals, much inferiour to M. Par-ker) to omit (I say) this, and such like single reproa-

ches, he gathereth a bundle together, pag. 628.

The first is, that we have wrought the faithfull Servants of Christ, out of the love and estimation of many. By Faithfull servanes of Christ, he must needs meane Conformists, as they are Conformists; and that Generally: for if he except any kinde of them, they will cast upon him that imputation, which he layeth upon us: you fay unto other men; fland a loofe off; we are more holy, or more faithfull them you, c. Now 1. let any man confider, if it be any faithfulnesse to Christ, to observe and urge those religious Ceremonics, which he never commanded, but rather forbidden, as hath beene prooved ? 2. Those which are in other things faithfull, we goe not about to worke out of the love and estimation of others, but them out of the love and estimation of unfaithfull conformity. May nota man speake against Non residency, if some honest man be come to it? But it becommeth not the Rej. to **Ipcake** V v v v

speake of bringing Christs servants out of love and estimation with many; while he writeth in defence of those courses, which have brought thousands of them out of house and home, into so extreame misery, as our Prelates could possibly bring any, and more then they bring the servants of Antichrist into.

The second is, that we have brought the publike prayer into contemps. Because (forsooth) we would have pub like prayers free from those contemptible fushions which are taken out of the Masse booke.

Thirdly, wee have brought the preaching of the Giffel, by any conformed Ministers into discrace. As if we did note joyce in the preaching of the Golpel, even by Frier Paul

or Fulgentius &c. at Venice!

Fourthly, we have brought the Sucrament to be of life steeme then the gesture. Which is the proper fault of ou Prelates, and those who denythe Sacrament to all the cannot bring their consciences to kneeling, though Christ hath invited them to his Table.

Fiftly, we question, whether it be lawfull for one to man With one that confermeth to the Lawes. Now of this quell on I never heard any newes, before the Rej. prochi med it. It may be, that some, observing how dive godly women, having given themselves in mariaget fome Ministers, upon a great assimation of that calling without making just difference of the persons, have wa ned others to use more discretion. But this I am su of, that all Subscribers, doe testifie under their hands,the all whoe refuse to conforme, may lawfully have the Baines and Mariages forbidden: because it is provide in the Service-booke, that none shall marry, except they communicate, wherto is annexed kneeling, and that none shall eyther communicate, or marry, except first they be Bishoped, or Confirmed.

Sixtly, we quastion whether it be lawfull to hear a conformable Minister, if another may be heard; or safe to relic upon their Ministery? which quastions he seemeth to invent, and teach, rather then receive from vs; except, he meaneth by relying, taking all for good that they say, or doe.

Seventhly, we have appropriated the surnames of Chrisians, the title of Syncere, the very name of the Church, the

Ireshren, the Godly, unto our sclves.

From all which flanders we are so free, that I doubt not to say (according to my conscience) that among those which live under the tyranny of the Pope, and doe not utterly seperate from him, through ignorance, there be many Christians, Syncere according to their knowledge, belonging to the true Catholike Church, and so to be accounted our Godly Brethren. But on the contrary part, Our Prelates, appropriating unto themselves the name of the Church of England, really proclaime us (by their extreame hostile courses) to be farre from the account of their Christian Brethren. If some time some of us, call those among the godly that consent with us, the Brethren, the Godly, &c. the Rejoynder should not have excepted against it, at least in this roule of accusations, in the first front whereof, he styleth and surnameth Conformists, the Faithfull Servants of Christ.

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SECT.

S & C T. 29.30.

Concerning our Confessions, and Prastifes.

N the 29. Scation, onely Calvin, Mariyr, and Zip. perms, are brought in as witnessing something against us. But their judgements have beene so declared before, that it would be a tedious repetition, to insist on them agains.

In the 30. or last Section, a contradiction being sought for in vaine, betwixt our conclusions, and our consession, and practises, the Replier thought a sufficient to dispatch all briefely, in a few questions, to which the Rejoynder answers; but so, as he bringeth little or nothing that the

quireth a new consutation.

The first question was about Temples, Tell, Table cloths (objected by the Defendant) whether they lave such Idulatry put upon them by Papists, as the Crosse hath. The Rejoy nder answereth 1. that if they have as much a the Surplice, that will serve the turne. It would indeed, it part; though not in whole. But that cannot be prooved. His second answer is, that such a Crosse as ours is was never abused at all in Popery. Which is a Metaphi sical conceit, sufficiently before consuted. His third is that Temples and Bells, were as well abused. But the question was of such Idulatry. His sourth is, that the while linnen Altar cloth was as much abused as the Surplice.

But the quæstion was of the Crosse. And 2. The Papills Altar-cloath, differeth much from the Table-cl-ath which we allow of.

- did not tell him, that ther is a civil use of the thinges fore-named; which cannot be imagined of the Crosse? The Rejoynder granteth a civil use of Bells; the ugh not of Churches, or Communion table-cloathes: Adding, that ther may be a civil use of some Crosses, though not of Transient Crosses (such as ours) and also of Wasters. But he attended neyther to those wordes of the Replier: If his owne heart doe not tell him; nor to those: such thinges. For his bringing-in first of termes, which involve the use together with the thinges, and that use also immediar, which is but mediat, in Churches, and Communion table cloathes; with his contrarie changing of such Crosses arours, into some (resses, and Waster-Gods into Waster scales for letters, declare both. Concerning the difference, chough hath been sayd in the first part of this Fresh-smit, in the head of Ceremonies.
- 3. The third was, what Superstition was in the metalgonistication, given by Durandus unto Bells, and Bell-ropes, which is not to be found in our Crosseand Surplice? The Rejoynder heer answereth nothing; but onely noteth many more superstitious significations to have been then conceited, of diverse thinges, and also of Bells, then we have in our Ceremonies. But the quastion was onely of the weight, not the number of superstitious significations.

4. The 4. was, whether the Pagans use of Bay-leaves
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(objected by the Defender) about 1000, yeares past, doeth cast such a reslexion upon our civil use of Bayleaves, as Popish Superstation doeth upon our Ceremonies? The Rejoynder his answer consistes onely in Wordes; save that he aqualleth the Countries (of Papists) to those of ancient unknowen Heathens; the time (before or after Baptisme) unto a 1000, yeares distance; the place (crowne of the head and fore-head) unto sarre-removed and unknowen Landes. Heer agains he negle-cted that item of the Repliers: If his owne heart dotth not need thim?

- finde fault with us, for not altering the situation of Churches? Nay (sayth the Rejoynder) What face have you, to say, that he did finde fault with you, for not doeing it? Surely the plaine countrie face, of taking the Defend. his wordes, as they stand in your Rejoynder, pag. 645. Nor doe you alter the Situation of your Churches, and Chaunzels toward the East.
- 6. The 6. was, if it be all one, to call a Ship, by the name of Castor and Pollux (Act. 28.11.) and to use a religious Ceremonie, in Gods worship, taken from those Idolls? No, sayth the Rejoynder. Which is enough to show the vanitie of the Desender in comparing the name of Wensday, Thursday, Friday, unto Ceremonics taken from Poperie.
- 7. The 7. was, whether it be one thinge to change Coapes into Cushions, and to use a Masse-vestiment, in Gods worship? The Rejoynder sayth nothing worth the repeating.

1. The last quæstion was, if it be not a kinde of slander, to say, that the Church of Geneva imposeth a round Wafer-cake, like the Papists, to be used in the Lords Supper. And if it be not a wide leap, to bring in the practise of Geneva, for an instance of the Nonconformists practise, in England? The Rejoynder answereth 1. Tes, it is a slander to impute unto Geneva a round Wafer-cake, like the Papists: but addeth, that the Defender did not so. If he doeth not, what mean those wordes of his: a best the Church of Geneva is not ignorant, what the round Waser among the Papists did signifie? Or what consequence made the Defender from Genevas Waser-cake, to Ceremonies abused unto Idolatrie, if the Geneva Waser-cake be not like unto the Papists?

In the second place, the Rejoynder confesseth, that the bread uted at Geneva, is a large square Cake, which is broken in fondry parcels, unto the Communicants: and yet headdeth, that it is a Wafer-Cake, as thin, as thin may be. Where it is fomething, that he confess the their bread not to be like the Papists, neyther in extensive quantitie, noryet in Forme and Figure. But yet I am perswaded, he wrongeth that Church, in making their Cakes as thin as the Papists Host. For the Papists Host is a starchie or scummie crust, distinct from cibarius panis, bread fitting for food, by our Divines censure of it: And it is not credible, that the Church of Geneva should reteyne such a grosse corruption. But (sayth the Rejoynder) you ailow their Ceremonie of Wafer-bread. Nothing lesse. We never read, nor heard from them, that they made any Wafer fashion a Religious significant Ceremonie. This Wafer

Wafer was first baked in England. And if they did, they are olde enough, let them answer for themselves.

But (addeth he) even unleavened bread hash been abused. Neyther allow we of any Ceremonicus leaving out of leaven: nor can it be proved of the Geneva Church. As for that which was added by the Replier, of custome hierin pravayling against Farells, Calvins, and Virets advise; it is confessed by the Rejoynder that these Divines had brought in a custome of using common bread; but after some knaves working upon the reliques of the some custome, brought in unleavened bread: which is enough for to confirme that which the Replier spake (as the Re-

joynder sayth) at random.

To the second part of the quastion: whether it be not a Wide leape, to bring in the Practise of Geneva, tor an Instance of the Non-Conformists practise in England? The Rejoynder answereth, that it is an abuse, un. ruly lightnesse, eagernesse after squibs, and scornes, which Perought the Replier out of his geares : All this it pleaseth bim to lay upon this one phrase (a wide leape) a litle after he had commended Hellebore unto M. Parker, with many fuch Drugges unto others. And what is the cause? Forsooth, because this Geneva Wafer-cake was given as an in-Stance of our Confessions, and not of our Practife. But this is as wide, as if it had been confessed to belonge to our Practife. For no such Consession of ours can be shawed It had been fitting to object nothing unto us as Confessed, but that which we have eyther in practife, or in writing allowed. Neyther in deed was it the Desender his meaning to make all the rest of his instances our Practiſcs.

fa, and this onely our Confession: but he stumbled upon this in the ende, as a thing that must have some place among his objections; because it had been objected by others: and the Rejoynder having begunne his booke with the accusation of scurriletie, sinding him to be taken, had no other way, but with this shew of a dissinction, to vente some salt phrases, like unto that, to ultima primis consentirent. 1. e. That both endes might agree.

A POSTSCRIPT.

Some Reader may inquire whence came this new writing about Ceremonies? And he may please to be informed, that after the Abrigement was printed, a great silence followed in England, about these matters (as if enough had been sayd on both sides) until D. Morton, then E. of Chester, not thinking it honest, to silence Ministers, for Ceremonies, before some answer was given unto their reasons they stood upon) undertooke with great considence to give a full Answer to all which was objected.

This answer being printed, was divers years neglected, as conteyning litle or nothing that had not formerly been as a fixed.

Xxxx

merly been confuted.

But

But afterward (when filence was interpreted in fuch fence, as if it had been a yeelding confent, it was by fome thought fitting, that a breif Replie should be on posed.

This the Bishop thought not worthy of his owne Rejoynder; but was contented to put it off unto D. Fur ges, as a friend to him, ingaged in the cause, and wanting neyther will, nor witte, nor wordes, no

credit.

And he went about it, with all his might. But fin ding more rubbes in the way, then he had thought of after he had spent about nine years, in Rejouning to that which was written in some fowre weekes, by Special Command (procured he knoweth by whome was compelled to thruth forth his imperfect worke, ful of fuch passionate stuffe, as (it may be) upon mored: liberation, he himfelf would have recalled.

Vpon these out-cries, it was necessarie to speak? gaine for a good caute, lest distantation should prava-

againft it.

But what good (will fome fay) can be extpeded for this writing, when the cause appeareth disperat Surely little or none for the publick: Becaute in or Bishops couries, Will, and Power, have juilled or Reafon.

But yet Gods word is not bound. And if we mu needes be oppressed by them, is it not worth a lt inke and paper, to demonstrate, that it is in a goo cause?

By this meanes, our consciences are justified; of afflic afflictions made more tolerable; our oppressours though more angered, yet must of necessitie be lesse insulting; and our names shall suffer lesse, though our bodies and outward estate endure more: and Postenie shall not say, that (for our owne ease) we betrayed the cause, by leaving it more prajudiced to them, then we received it from our Fore-sathers.

FINIS.

XXXX A TA-



ADDITION

Of the two last reasons of the former reply, unto which, no answer bath, as yet, beene rejoyned.



THE R E T L T E R

Being not onely willing, but desirous, (for the manifestation of the truth) that the Reisyner, should try his strength to the utmost.





CHAP. V. Sett. I. ad X.

the Authours of the Abridgment framed a firong Argument against our Ceremonies from the rules of Ceremonies prescribed in the Word, P.43. &c. with this Argument when the Defendant was not able to grappell, as it stood in the parts combined, he thought good to sever some parcels of it, and try what he could say to them apart. Thus out of this one Argument he hath taken that which he calleth our first: and out of the same he hath made up this fift: and yet hee hath quite les out a great part of the sinewes wherewith that one reason is knit together in the Abridgement.

The argument is taken from the scandall or offence which the imposing and using of these ceremonies do

oring unto divers forts of men.

The Defendant here maketh great flourishing in nine whole Sections, defining, deviding, and subdividing a candall, as if he would make all cleare before him: but the end of all this preparation, he maketh no appliation of these Rules unto the matter in hand at all: but onely, telleth his Reader, Pag. 134. That these divisions and subdivisions will expedite all difficulties, so that out of them be may collett the true and false sense of Scriptures alledged.

ledged. It were sufficient therefore either to deny this power to be in his divisions: or else to sett downeas many other subdivisions of scandall (which were esse to doe) and then tell him that these will expedite the controversie, and that from them hee may collect the errours of his answer. But I will not with standing briefly shew my opinion concerning some of these destates.

The definition which he onely alloweth of as accurate is that a findall is a wilfull effence against Christians, in provoking of them unto any damnable errour or sinne, by any sense the external meanes: Sect. 1. Wherein not with standing many faults may be found. For 1, every scandall is not wilfull, except the word be taken more largely then use of speech will allow. 2. Every scandall is not against Christians. 3. A scandall is not onely by provoking to sinne, but also in hindring from good. 4. What doth he meane to put in the word cănabie i ite occasioning of any sin, sufficeth to make up a scandall.

Among his subdivisions, the first thing I except against is, Section 3. where he distinguishes to betwist persons and causes, either determined or undetermined, that in matters determined by the Church (as he teacheth) obedience is to be given with ut respect of sandall: and each in matters undetermined there is a charitable consideration to be had of other mens consciences. This is a new and a tickle point of Divinity, touching the tenderest part of our spirits, even our consciences, and other mens also. It ought therefore either not to have been propounded, or else to be well consirmed either with testimonies, or with reasons drawn out of Scripture. But alas the Descriptive.

thrusteth it upon us without any such warrant. The peace of the Church (sayth he) is to be preferred before the gree-vance, i.e. scandall of any fore of men. As if the peace of the Church did not more contist in avoyding of scandills, then in observing of humaine Ceremonies: it is not the peace of God which is broken by a charitable are of avoyding offences, but by rushing into them.

A scandall in the nature of it is spiritual murder. Now suppose a Superiour should command a thing in itselse indisferent, whereupon murder were like to follow, as to runne a horse, or a cart, in a certain way, at a certaine time, when it may be unwitting to the commander, little children were playing in the way, would any mans conscience serve him to doe it?

Avoyding of scandall is a maine duty of charity. May Superiours at their pleasure appoint how farce I shall flow my charity towards my brothers foule? Then furely an infe iour eartily court may crofte the determinations of the high Court of Heaven.

The superiours have no power given them for destruction, but onely for adification. If therefore they command feandalls, they goe beyond their commission: neither are we tyed therein to doe as they bid, but as

they should bid.

If determination by superiours were sufficient to take away the sinn of a scandall. Then they doe very ill that they doe not (so farr as is possible) determine all things indifferent, that so no danger may be lest in giving of offence by the use of them. Then the Church of Rome is to be praised in that she hath determined of so many indit-A 3

indifferents; then Paul with the other Apostles might have spared a great deale of labour in admonishing the Churches how they should avoyd offences about some indifferent things. A farre shorter way had beene either to determine the matter finally, or else to have given order that the Churches should among themselves determine it at home.

But say that the Archbishop of Corinth (for now I suppose such a one) had called his Convocation, and with consent of his Clergie had determined that men might, and for testifying of liberty should, at a certaine time eat of such and such meats which men formerly doubted of: would not yet the Apostle have given the same direction he did? would not good Christias will have had care of their brothers consciences? Can the determination of a superiour be a sufficient plea at the bare of Gods judgement seat, for a man that by verue or force thereof alone, hath done any action that his conscience telleth him will scandalize his brother?

Lastly, I would faine know whether those superious doe not give a great scandall, which take upon them determinately to impose unnecessary rites which they know many good men will be scandalized by?

The second notorious slaw which I finde in the Defendant his subdivisions, is sect.9. where he grantesh that much indulgence indeed is to be used in things indistrent towards weake persons, whose instrmity proceedeth onely from simple ignorance: but that onely tell such time as the doctrine concerning such things have beene sufficiently declared: because a scandall doth alwaies presuppose a metricular declared: because a scandall doth alwaies presuppose a metricular declared.

makenesse for Want of due meanes of knowledge. For 1. Paul had sufficiently declared that it was lawfull for him to take wages, yet he would not, 1. Cor. 9. he had given sufficient reasons for the lawfulnesse of eating all kind of meats, yet he abstained, and so counselled others, for seare of scandall, Rom. 14. 1. Cor. 9. 2. There can be no certaine set time for all forts of men when they are sufficiently taught. 3. Who is this Def that he dare judge so many of his fellow servants, that in such indifferencies as our ceremonies are held to be, they take offence not upon weakenesse, but upon presumption? 4. What authority have our Prelats to obtrude unnecesfary Ceremonies upon the Church, which must be declared before they can be used? Is it fit that the people should be troubled with the declaration of mensinventions, when they are hardly brought to heare willingly the maine things of the Gospell? 3. Is it not more agreeable to the wisedome of God, Exo.21.33. to fill up the pit, then to set one by for to warne the passengers they fall not into it? 6. There was never yet sufficient declaration of this doctrine of Ceremonies throughout England. In many places there is no preaching at al!. Many preach so, that they declare nothing almost to the people but their owne folly. Many are assumed, or at least unwilling to declare unto the people mens devices. Many declare them so corruptly that the scandall thereby is not removed but increased. And among those that goe about with some good mind to declare this kind of doctrine, there is almost as great variety of declarations as there is of declarers: while some will have them signis.

significant some not: some say they are good and prostable to edification, and others condemning them as altogether unfit, declare them to be tollerable for a voiding of a greater mischiese: Some will have them onely civill, and others Ecclesiasticall: some excuse all but the crosse, and some extoll the crosse above all. Are not such declarations (thinke you) I kely to informe well the consciences of poore men who doubt more whom they should take for a good D clarer, then they did at the first of the things themselves?

SECT. X.

Anny the instances of scandall arising from the Ceremonies, that which in the Abridg ment hath the third place is sett first by the Des. viz. that the superstations Papist will be hardened in the liking of his are minable Leigion, from which he seeth wee borrow our commonies, and increase in his hope of the full restoring of againse. To this the Des. answereth, that our rites are not the ciremonies of Papists, because they are purged from superstition. But 1 that they are not purged from all superstition hath sufficiently beene declared before. 2. This place of translubstantiating of Ceremonies by the breath of our Convocation, is a meere shift, contrary not onely to the language of all our Divines, and to that which every mans senses doe tell him, but also to the publicks protession of the Church of England, in the presace to our service-book, as it is cited by him, pag 127. For them we are told, 1 that an abatement is mad. of the ext season.

Popish Ceremonies: All therefore are not abolished, but some remaine. And which be they, if these in quastion be not ? 2. That some of the old Ceremonies doc remaine. What senie can be given of these words, if our Ceremonies be not the same with those which were of old among the Papills? if it were meant of old ceremonics not used among the Papists, then they doe not remaine, nor are retained, but restored. 3. That none are devised anew: therefore they must needs be taken from the Papists, or from the Fathers: but of the Fathers surplice or knceling at the communion, no instance can be given: and as for the crosse, the Def. himselfe will not defend, I thinke, all that use which the Fathers putt it to. 3. The Papists owne words doe sufficiently manifest how they are hardened by the imposition and use of our ceremonies. For as it is shewed in the Abridgement p.25.they seek to justifye their superstition by this, that we have lorrowed our ceremonies from them. And some of them thence conclude (as there is shewed) that our Governours like well of their superstition Beside Greefer, 2 principall Iesuit saith, that in these ceremonies our Ministers are as Apes of Popists Priests, Apol. pro Gregor.7pag. 8. and in his defence, tom. 2. /ib. 4. cap. 16. faith, that our Convocation house in imposing these Ceremonics, due crosse the judgement of our best Divines. Lastly, the respect of that Popish superstition wherewith our people were then generally infected, was the chiefe, if not the onely cause why these ceremonies were retained by our first Resormers. See more of this in M. Parker, p.2. 6.6. fect. 10. SECT. XI.

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He second instence is, that the prophane will draw many arguments be, ce to be soft himselfe in his contempt of all Relgen. The Desent at keth, from whence? I answer, from hence: 1. that Religious rites are invented by men, and as pointed to be used in Gods worship, even after the same manner that Gods Ordinances are, or at least were of old: 2. That tristes are unged, to the increasing of contention: 3. that many place such holines in these things which they know to be mens devices: 4. that other ceremonics are cryed down, as if they were against Religion, which yet are every way as good as these: 5. that religious men are more molested for these toyes, then they are for their profanenesse.

SECT. XII.

thren, who will be drawne to seeld unto the cereminies against their consciences, or else doubtingly: and some also will grow to disake sime Ministers for these things, and so be hindred from prositing by their ministers. To this the Des. answereth in many words: but the summe of all he saith is, that these are not weake brethren, because they have beene diligently catechised by Non-conformists. But it the Corinthians no doubt were diligently catechised: & yet there were many weak among them. 2. The Des. I hope taketh order (or else he may be ashamed) that all his Diocesse be diligently catechised; yet I thinke he

will not say but there are many weak soules in that circuit: 3. The Catechisers he speaketh of have had enough to doe, to teach the people the maine points of Religion, as for instructing them concerning the lawfulnesse of humaine ceremonies, they lest that to those that impose them, or to their servants: 4. Aster long teaching & sufficient knowledge, there may be still a weaknesse in regard of some things, through many circumstances required unto strength, beside bare knowledge. Lastly, we confesse, that supon supposition that the Deschis doctrine be sound in these points, we are yet weak in these points, as we are also in some other, wherein our adversaries are so strong, that they can beare many Churches and such like things, upon their shoulders, without feeling any burthen of them, which we cannot. See M. Park. cap.6. sect. 13.

SECT. XJJJ.

He fourth instance is thus sett downe in the A-bridgement, pag. 50. As there is danger in the use of these ceremonies in all Congregations, so especially if they shall be brought backe againe unto these, where they have beene long out of use, In this case Calvin, Brentius, Bucer, Hemingius, Beza, Grinzus and other great Divines esteeme them wicked and unlawfull.

To all this the Def. giveth no answer: but onely taketh occasion to make a frothy comparison betwixt the lawes and power of particular Congregations, and the whole Convocation house. Which because it neither

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pertains that to the present purpose, nor contains thany thing of moment, I leave as I sound: though it may be easily proved, that many particular Congregations can teil better what is fitting for their edification in some things, then all our Nationall Convocation. Nay, I date boldly say, there is no Towne of note in all England, but twelve men may be chosen out of, which would finde out Canons more to the edification of all the Congregations in England, then those are, which B. Bancrose with his Clergie, concluded.

SECT. XIIII.

Fift instance, or rather an inlargement of the former is, in rest est of the Ministers who have formerly resused the ceremonies, for whereas the Minister is bound to lead his people forward unto persection, and to provide by all good meanes, that his ministery be not despised by this meanes he shall draw them back against unto the liking of superstition: or at least not to ditie it so much ushey have done, and give them evident occasion to be ame his Ministery, and to call in question the truth of all his destrine.

Here the Desen. commeth upon them with open mouth, avouching peremptorily, that this is a false, presumptuous, irreligious, partiall, and pernicious pretense: and all this he will prove. If he can, we shall the easily et beare these great words. But why is it salse? for sooth, because most of the Non-conformists have once subscribed: the contradicting of which subscription is no liste a matter of discredit then returning unto conformitie. What kind of proose

proofe is this? because they were subject to another dis. credite, therefore this is no differedit. Befile it doth not appeare, nor is likely that most of these Ministers did everabsolutely subscribe: neither is it likely; because it is well knowne how easie and how ordinary it was in Queene Elizabeths dayes, to enter into the Ministry without patting under that gallowes. If the most had, yet how would this prove it a falle presence in the rest? If all had done fo, yet this was noach of their Ministerie, nor known it may be to their people, and therfore the croffing of it did not so directly tend to the discrediting of their Ministery, as the crossing of their publick docnine. Lastly, that which is done before a man be setted in the Ministery at one time, without any great deliberation, is not of fuch note as that which a man hath long professed and perswaded by reasons taken from the word of God. By all this it appeareth, that this fire accusation of falshood was rather an adventure as the Def. himselfe calleth it, then a grounded affertion.

He did but adventure neither to call the same plea pr sumptuous. For he can finde no other reason to be are up this charge withill then, that they seeme to arrogate to themselves a presognive proper to the Apostles. How can this be I wonder, seeing they follow herein the direction of the Apostle himselse, Tit. 2.15. Let no man despise thee. What this prerogative is, he doth not plainly tell us: but comprise the in two places of Scripture, 1. Cor. 15. Gal. 2.18. the first whereof is nothing at all to the purpose. For the Apostle doth not say as the Def. maketh him, If we be found false witnesses, then is your faith in vaine:

but if Christ be not risen; then are we false witnesses, and your faith is vaine: Which also any preacher of the Golpell may say without salshood or presumption to his people. The second place, If I build agains that which I have desserved, I make my selfe a prevarientor, is applyable to any Minister that high taught the truth against Popsh superstition. This very doctrine M. Perkins gathereth out of the words. Proculcavimus superstitionem Papisticam &c. I hope the Des. doth not thinke he may build up any superstition, and not be accounted therefore a prevarientor: if he doe; or though he doe not, let him consider where the presumption lyeth.

But why irrelations? because it is persisting in an arrowr, for the preservation of their owne credit. But 1, who taught the Det. to make that which is in quastion the ground of an accusation in dispute. First, let him prove that it is an errour, before he take it so for granted, that upon that ground he will challenge mens reasons a irreligious. 2. It is not their credit, but the credit of their Ministery which they speake of. 3. Is it such an irreligious thing, to desire that certaine ceremonics may not bee imposed upon them, less their Ministery beby that meanes prejudiced?

Why partiall? because men should rather yeeld to conformitte for the credit of the Church: i. e. for the credit of the Convocation house. Alas, the credit which a great part of that generation doth sceke for, is that they may rejoyce in our slesh. But suppose they meant sincerely: would the Def, have men discredit and prejudice their Ministery, to bring some credit unto other mens decrees

Or doth the forbearing of some ceremonics bring such discredit to the Authorizers of them? surely then they are more for the honour of mortall men, then for the honour of God. For Gods honour and worship is no wayes prejudiced by their absence.

The last charge is pernitious. And here many words areused to give countenance unto that one. The maine ground is, Wee to me if I preach not the Goffell; and Simon livest thou mee? then feed my theep. Whereupon he gathereth, that is is a pernicious then for a Atinister to pute limfelfe unto silence. But 1. what is this to the quastion of di crediting ones Ministry? 2. Although we were most worthy to have these remembrances out of Scripture rubbed upon us yet the Prelates are altogether unworthy and unfit to docit. Let any man conseive with himselfe B. Bancroft, or any other in the end of the Convocation, after all the Canons were concluded, comming forth as Prolocutor, and speaking thus to the Ministers assembled together before him. Oten and bretheren, the reverend fathers of this Convocation, as they alwayes meditate on the law of God, and every part of it, both day and night: so especially doe they lay to beart those passages of holy Writ Which properly concerne their office : as we unto me if I preach not the Cospell: and Simon lovest thou mee? feed my sheep. Out of the se considerations, being carryed wish a fervent zeale both of preaching themselves in their severall places, & also of procuring more faithfull Preachers, & more fruitfull preaching throughout the land, they have ever and above the institutions of Christ, appointed certains

ceremonies firially to be observed of every Minister: so that or ofoever shall hereafter upon any pretense refuse to observe the same, they shall be esteemed sactions, so is maticall, also. dery, exo bitast men, and for that cause by their or than supended and destined. Now for the preventing of such a mile left your tender mother would lave y u to understand by my mouth, that if any man bee thrust out of the Minister, for not yeeld no to these constitutions, low oer ribey my Seeme un obin such as the Church canno: lawfuel; appont, ner hee observe, yet is he author of his come filencing: and therefore you must a" be exhorted to consider well of those parcels of Scripture which have so much prevailed with your carefull mother Woe is me if I preach not the Coffell: Simon

lovest thou meet feed my sheepe.

Would not he that heard such a speech as this from a Prelate be forced to call for a bason? and after he had recovered himselse he might well give answer in these words. I beare the word of a describuil tongue. Felold thes art called a Reshop and el richt in that title : thou personate! t'y selfe, thou are a chiefe guide and father of the Church, then therefore that teachest another, teachest thou not thy selfe Then that fayest it is a woefull thing not to preach the Coffell, do fl thou neitler preach Christ faithfully, nor fuffer those that Vould? Darest thouby thine owne authority, and jor time owne p'casure, kinder so many able men from preaching : 164 that professift the Rocke must bee fed, docf thou thrust out steders, and keep in starvers? Therefore thou art mexcufable,0 Prelat, whofever thou art, that condemnest another for that whereof thou are both beginning and ending.

Thirdly, the Apostles woc, 1.Cor. 9. belongethio negli negligent, flothfull, and carelesse ministers properly, such as our Prelats know where to find enough, who yet neither seele nor seare that woe from the Bishops which m ny faithfull preachers are wrapped-in from time to time.

Fourthly, the Apostle doth not pronounce any woe for not preaching, where imprisonment do.h hinder. Now hee whose conscience is against the ceremonies, or doubteth of them, is spiritually imprisoned, so that he cannot by using of them, make his way to the pulpit.

Fiftly, it is a meere jest, though a bitter one, to say, that we have our ministeries: when we doe all that our consciences will suffer us to doe, for the holding of our places: and when we have done all that, depart against our wills with sorrow. Non discedit a statione, qui cedit movium. See M. Parker, p.1. c.4. s.14.

But the Defendant undertaketh to prove, that the cause of silencing is not in the B.shops that suspend and deprive us, but in our selves. He is as it seemeth, a great adventurer: For he commeth forth upon this peece of service with slying colours: Anow you well w'at you self y (sayth hee) when youtly the cause of your silencing upon the Bishops? Yes surely, very well. For a cause is that which bringesh force or vertue to the being of another thing.

Now the first vertue (or rather vice) which tendeth to silencing of Ministers in this case, is in the Bishops canons: they therefore are the first cusse. The second vertue is in the Bishops and their officers, which are executioners of those unconscionable canons: they therefore are the secondarie cause. Non-conformity hath no vertue

verme in it of it owne nature, nor by Gods ordinance, to bring forth such an effect as the silencing of Gods Ministers is: though it be made an occasion by the perversenesse of our Prelats. I know well what I say: and will make it good against the Defendants vaine pretences. The case standern thus (sayth he) Titus (it had been more proper to fay Diotrephes) the Fishop doth deprive Titius a factious and schismaticall minister, that he may place Sempronius a peaceable and discrees man, in his sicad in this proceeding, the intendement of Titus is not absolutely to deprive Tuins, as he is a Minister, but as he was factions : yes fo onely respectively, that Titius being deprived, he may constitute Sempronius: fer the charge of a Bishop is not determinate to appoynt precisely this min ster: but indefinite, to ordained minister, so this the course of Gods plow is still preserved and continued. But as for Titius, who will rather to flenced then conforme, it is evident, that the cause of his silencing being his c:une refractarinesse, which is onely personall & proper to bim. se fe, and yet hath no faculty in himselfe to appoint or admit of a fuciefor: he may be fayd to have properly caused bis own suffension and deprivation.

This case needeth no long demurring on: for there is not one sentence in all the length of it, which doth not smell, without any uncasing, 1 are all those factious and schissmaticall men, that refuse to conforme? was Hooper such a kynd of man? was Peter Martyr, and M. Perkins such, when one at Oxford, and the other at Cambridge, resused to weare the Surplice? was M. Goodman, Mr. Deering, Mr. More, Mr. Rogers, and such like heavenly men, the lights & glory of our churches,

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were all these sactions and schismaticall? In the presence of God it is well knowne they were not. But our Prelats have this prerogative, they may duob whom they please sactions and schismaticall, & after that, there is no redemption, they must be such, be they otherwise never so full of all grace.

- 2. Are all peaceable discrect men, which are placed in the deprived ministers stead? For the best of them, they are still as great eye-sores to our Bishops almost as the other: because they reprove a great deale of Episcopall darknesse, by their practises. For the rest, the congregations over whom they are sett, cannot finde it, the voyce of all the countrey is otherwise for many of them; yet according to the Prelats measure, who meat (as it seemeth) the vertues and vices of a minister by certaine ceremonies of their owne imposing, it cannot be denied, but the most of them are very peaceable and discreet: Even so as many of the Bishops themselves were knowne to be afore they were Bishops, and shew themselves to be still: for, Episcopatus plures accepit, quams seciet bonos.
- 3. What sence can this have, The Bishop depriveth Titius respectively, that he may constitute Sempronius? Doth he know before-hand whom he shall constitute? then there is grosse legerdemaine, betwixt him, and that Sempronius. For with what conscience can one seeker and the other assigne the place of him that is in possession? This is but some time in those benefices which are satter, and whose patrons are more soolish. Ordinarily, the vilest minister that is to be sound, may succeed in the

in the place of him that is deprived, for ought the Bishop knoweth, or for ought he can doe, except he will endure a quare impedit, which in case of morall unworthinesse, hath scarce beene ever heard of.

appointing Ministers, I wonder from whence they have it, or by what conveyance. They fay that they themselves are the proper pastors of all the parishes in their Diocesse. It is well, if they have an ubiquitary faculty, and will, to performe the office of pastors to so greata people: but who made them such? Christ & his Aposles never knew of ordinary pastors, having charge of so many Churches. But suppose they did, by whom doth Christ call one of our Bishops? By the Kings confectation? There is none of these that can beare the triall of Scripture, nor of the Primitive Churches example?

3. Is the Bishops power of appointing a minister no wayes determinate to this or that minister? then it seemeth his meere will determine the of the particular person, without any just reason. For if there be certaine causes or reasons which the Bishop is bound to follow in designing of this or that minister, rather then another, then is the Bishop determinate. The Councell of Nice it selfe determined the authority even of Patriarches in this case: viz. that the Elders should first nominate fitt men employed a violation at the people should elect or choose out of that number, per xeasons with the Bishop should con-

firme the elected weeker start, over the file, into peaylin. Socrat. l.x. p. 177. What exorbitant power is this
then which our Bishops doe now-a-dayes chalenge unto
themselves? All Classicall Divines do consent to that
which Iunius setteth downe, Conc. 5. 1.2. c.o. n. 73.
that no Bishop can send or appoint a Minister, sine certu ac justa ecclesie possulatione, without the certaine forechoyce of the Church: Id enimesses obtrudere, non mittere,
sorthat were to obtrude him, not to send him.

6. How is the course of Gods plow preserved, where for the most part the succeeding Minister is thrust upon the people against their wills, and so pernitious contentions arise, of which the Bishop is cause procreant and conservant, by depriving the people of their minister, and obtruding his owne minister upon them, and upholding him in all those courses whereby he grieveth the poore people.

7. As the Minister hath no faculty in himselfe to appoint a successor, so hath not the Bishop neither of him-

selfe, and by himselse.

Thus much for the Defendant his case. Whereas he addeth, that Beza and Mr. Cariwright determined with him in case of the Surplice. I answer 1. they did not so for the crosse. 2. they did not so for subscription to either. 3. they did not so but by way of toleration, requiring also that men did speake against the imposing of the Surplice. 4. Beza was not throughly acquainted with the state of our Church. Mr. Cartwight (as I have beene

beene certainly informed by his owne sonne) recalled that passage of his booke, and desired that his revoking of it might be made knowne.

I thought good, overseeing the Presse, to confirme the Authors report, by a more particular relation which I have received from a person of good create, see downe in write as followeth.

R. Cartwright being beyond the seas, in prin. ting the rest of his 2. Reply, werein that indul. gence is, sent to the Ministers of England who Sought reformation with him, for their opinion of the use of the Surplice in case of deprivation: 22. of whom me therabout: of whom 19 joyntly agreed that it was simply unlawfull in any case, but the other three sayd other-Wise; Wherefore is was agreed by all, that each part Should write their opinion, and their reasons to bim, Which they did: but the letter of the nineteene mistarried, and that of the other three was delivered, which he taking as the letter of the whole, supposed their juynt consent had beene, that the losse of the ministery altered the case of the unlawfulnesse, or so that they were all against him; whereupon be mistrusting his owne judgement, and being much perplexed thereabout, suffered himselfe to be [wayed spayed unto what is there written: but afterward understanding the right, lice was much more perplexed; yea (as he sayd) more then ever he was, in that to the great prejudice of the eruth, he had suffered his conscience to be so defiled which was forbidden, 1. Cor. 8.7. which hee bartily sorrowed to many, professing that if he againe put penn to paper about that subject, he would cleare the cause, and blame himselse, praying them to signify the same freely in the meane tyme, the which they did , so that it ever since hath been currant among all his friends, and constantly affirmed by them. to all on due occasions, and particularly affirmed to M. Sprint by a Gentleman in the presence of one Nobleman, two Gentlemen, 27. Ministers, and many professors, in bis course, in the scanning bis booke then about to be printed divers yeares before it was printed, sundry also of those ministers avinched the same, some on their owne knowledge, others upon undoubted testimony, which yet is ready to be avouched in due case of need, and should now be expressed, were not the naming of the avouchers dangerous unto them, and so not to be done without their knowledge, which now cannot be.

For the point it selse, when a man doth but stand in doubt

doubt betwixt using the ceremonies, and suffering of differing in the privation, it must reads be more safe, patiently to suffer himselfe to bee thrust from his ministry, then to reteine it and offend his conscience by using the Ceremonies. For to bee restrained by authority from his lawfull function, because hee will not yield to the doing of that which to him is sinne, is no more sinned the sufferer, then to surcease his publicke preaching whilest he is held in prison, where he wanteth occasion. Thus the use of that is avoyded, which he disalloweth and the blame of seaving his standing, is theirs who call him from thence, and not his. So no sinn is committee either in the use of that hee disalloweth, or in state initial deprivation. But to hold his place, and to practise against conscience, is to commit one great sinn at the least.

Thus having examined the Desend. his adventurous charges of faile, presumptuous, irreligious, partiall, and permitious, I finde them all to bee but rash words of dillem per.

SECT. XV.

In the last place, the Defendant bringeth forthto answere the words of the Apostle, 1. Thess. 5.22. Abstaine from all appearance of evill. But as this aigument is not found at all in that page of the Abridgment which he citeth, so in the words or sence which he setteth downe, I dare say it is not used either of them, or any other against the ceremonies. Yet let us heare his answer. The Apostle speaketh (sayth he) of the opinions of private

generall precept, when the universalitie of it agreeth with the law? Abstaine from all appearance, sayth the Apostle: i. e sayth the Def. from some private opinions.

2. Why must appearance of evill be needs understood of opinions onely? two or three interpreters indeed do understand it of doctrine most properly: but the most otherwise; and the word translated appearance, signifying rather an object of seeing then of hearing, leads us rather to the eye, as in actions, gesturs, garments, then to the ear in doctrines.

3. For that which he addeth of private mens opinions, there is no circumstance of the text, nor any reason or authority that doth warrant such a glosse.

SECT. XVII.

Mong his accusations wherein he chargeth us with manifold scandalls, the first is, that some weak ones by occasion of these differences, stand amazed, and so become more remisse in prosession or religion. Where 1. it is to bee observed, that when wee spake of weake-ones sect. 12. it was put off with this pretence, that they were such as we had catechised. Now then, who are these weak-ones? I hope the Bishops provide that people of their Diocesses are well catechised: whence then is this weaknesse. 2. Differeces in matters of circumstance are not wont to breed scandall, untill some authority injoyne uniformity, as we may see in the primitive Churches. 3. If differences be the occa-

fion of this scandall, surely those that differ from us, may as well be accused therefore, as we that differ from them, especially when we urge nothing of ours upon them, but they impose their owne devices upon us, and so are causes of the differences. 4. The amazement which some have, wondring what will be the event of differences, is no damnable error, which by the Def. is required to a scandall, sect. 1. And if they grow remisse in religion upon it, that is their sinne. I am ture zeale against superstition, and for pure and undefiled worship, hath no sitnesse in it to work remissent seein religion: but urging of humaine devices in Gods worship, tendeth directly thither.

SECT. XVIII.

He second charge of scandall, is in respect of the Separatists. Where 1. I aske, if Gains had made a separation from the Church wherein Diotrephes lived, whether the Apostle Iohn had beene cause of that scandall, because he condemned his abuse of excommunication, Ioh. 3.9.10. 2. If any separate from churches where Images are retained, who is the cause, they that distike of Images, or they that retains them? 3. The distike of Ceremonies is not the cheise cause for which separation is made: but the intollerable abuses which are in Ecclesiasticall Courts, by which it commeth to passe, that many poore men being troubled at the first for a small thing, afterward are driven to stye the countrey: and stying with a hatred of such courses, are ready to re-

to receive that impression which is most opposit unto them. The thing it selfe is plaine enough to all indifferent men, that Ecclesiasticall corruptions urged and obtuded, are the proper occasion of separation.

SECT. XIX. XX.

N the next place the Papills are alledged as persons offended by Non-conformity, because stey a e uterly unpersua deable to ent rinto a Church where all ancient rites are professedly reacted. But it the refusing of conformity by the Ministers, doe not, I hope, make these ancient rites much lesse all) to be prosessedly rejected by our Charch, For then we may plead the profession of our mother as well as the Defendant: which he lam fure will not grant. 2. This affertion which is given as a reason, is evidently falle. For in Scotland, France, the Low countries, and such like Churches, where none of these ceremonies are retained, the power of Gods word (which doth not depend on humaine Ceremonies (is as effectuall to the conversion of Papills, as in 3. How doth this agree with that which the Defendant hath so often told us, that our ecrem n'es are not the same with the Papists Ceremonies: and that the Papilis have no great conceit of our ceremonies, cap. 2. fect. 11. 4. If our concentions about thefe things bee a feandall to the Papilt, let them looke to it that call these apples of contention into the Church, under the pretente of peace and uniformity. 5. One minister without conformity, as old M. Atidity of Ratidell, who was after filenced for his labour, hath converted more Papists then 1) 2

then any (I might say then all) of the Bishops in England, with all his Ceremoniall observations. 6. It is well knowner that there are farre more Papitts and Popishly affected in those places where ceremonies are most observed, then where they have been disused. 7. It is answered in the Abridgement, pag. 47. 48. that ceremonies are not for the ædification of the Papists, but for the hardening of them. And that Papists are not so much to be respected as brethre. To the latter of which words, the Defendant replyeth with a descant upon the tearme brethren, sect. 20. but sayth nothing at all to the purpose. 8. What manner of converts they are usually who are addicted to humaine ceremonies, we may see in the Archbishop of Spalato, and such others.

SECT. XXJ.

He greatest scandall of all (sayth the Desend.) is against the Church. Now this Non-conformiles are made guilty of two wayes: 1. comparatively in this section, & then absolutely in the next. The comparative accusation is, that we for avoyding of offence towards our brethren, grieveusly offend our mother, in that wherein wee owe obedience unso her. Where 1. the quastion is taken for granted, for we deny that we owe obedience in the ceremonies to any man or society of men. 2. If our mother be somewhat angry, that is not presently a scandall by his definition, sect. 1. but when shee is provoked to a mortall errour. Now what mortall errour doe we provoke the Church to? Our desire and scope

scope is, that the Ceremonies should be either wholly removed, or else less free to use or disuse: this is no morall crour, I hope. The event by accident is the filencing,depriving. excluding, and melesting of us for Nonconformity: This indeed is a great errour and sinne of the Prelates: but as was formerly shewed, the beginning of it is in their irregular Canons, and the ending of it, in the cruell executions. 3. By applying our felves to the will of the Prelats in these Ceremonies, wee should, though not anger, yet greatly frandalize them, by confirming them in a sinne of making their owne will a sule to the Churches, even in mysticall ceremonies of fuperstitious worship, contrary to their and our daily prayer, Thy will be done. 4. The convocation doth not carry herselfe like a mother toward us: neither doe we acknowledge any such honour to belong unto it. As for the faithfull congregations of England, the greatest part of them would willingly be rid of these burthens.

The rest of this Section is nothing pertinent: yet two things may be a noted in it.

two things may bee noted in it. 1. An errour that the number of lewish Proselices was great, and the converted Gentiles few, Act. 15. 2. A grosse assertion, that after the doctrine of Indifferency in eating of meats, we a made publicke by the Church, then to have sought by abstaining to avoyd the offence of some, had beene to the presudice of Christian likety and as the search! I shall church

berty and to the scandall of the Church.

The other accusation of contemps, is onely objected Sect.22. and varnished over with a few glosing words Sect.23. and therefore may well bee answered with contempt. But hee that will see a full refuration of this, let him D 3

him read Mr. Parker chap. 5. sect. 11.12. I am wearie of wrastling with the winde: yet one unworthy and unchristian taunt I cannot passe by, that hee upbraid the Ministers with living upon voluntary contribution, and seare of offending their maintainers. For i, when as he consessed, he hath no windowes to look into mens consciences by, what rule of religion will permit him to cast upon his brethren such a suspition contrary to their profession, of practissing and speaking against their consciences for gaining of a poore contribution. Is there not farre more cause to thinke, that great livings, and worldly honors (one of the choicest darts that Satan hath in his quiver, and therefore tried against our Saviour himselfe when all other failed, Mat. 4.8,9.) is it not more likely I say that these promotions beare more sway in the mindes of our great Prelates, then a poore supply of necessaries with others? 2. Nei her all, nor the most part of them against whom he which did live upon contributions. Though they need not have beene ashamed thereof if they had: seeing not onely the primitive Pastors did so, but even in our time, Mr. Perkins and other such lights of our Church, have with that kynde of life done more good then all our Cathedrall men with their great revenues.

3. Who are the cause that many are forced to live upon contribution? have not the Loiterers of Cathedrall Churches ingrossed great part of that maintenance whereby labouring Preachers should be maintained? Doe not our Pluralists and Non-residents cary away the fat of the greatest livings & leave scarce a Serving-mans wages to their Curats; 10 that

that either they must be supplied by contributio, or else by begging? Nay, doe not the people in divers places take it for a great courtesse at the Non-residents hands, if he will take his Tithes and suffer them to procure and maintaine to themselves an honest minister in his place? have not our honourable Parliament offered to provide some competent maintenance for the Ministers, if the Clergic would forbeare their sinfull excesses? 4. Why should the Ministers depend so much upon contribution, if they had such accommodative consciences, as this Des. surmiseth of them? Some of them with serving the time, and the addition of Simony, might come to be Bishops: and the rest might be preferred by their meanes to some certaine incomings.

CHAP. VI. Sect. JJJ.

Argument, viz. that the imposition of these ceremonies is opposite unto Christian liberty. Here the Des. observeth first, that the state of this question is about liberty from the necessary observation of such things as are in their owne nature indifferent. This (saith he) the Objector implyeth. But I answer, the Objector doth not imply it: he speaketh of ceremonies lawfully appointed by man, that these are to be used as things indifferent. Neither if one private Obj. had granted it, ought it therefore to be sett downe as the received state of the quastion, seeing the Abridgment, which in the desence is chiefly opposed, doth every where deny the cerem. to be in their owne

owne nature indifferent. But let that passe and examine his resolution. There be two kinds of necessities sneident unto humaine precepts and ordinances, in the case of indifferencie: one is necessity of obedience to the commandement, which can not properly prejudice Christian liberty: the other is doction. nall necessity: when any of those properties which are essential unto divine ordinances are attributed unto a humaine constitution: as 1. immediate y to binde the conscience: 2. to be a necessary meanes to salvation: 3. to hold it altigether unalterubie by the authority of man: this is a presumption and prevarication, not onely against Chrisis in liberty, but also against the foveraignise of God himfelfe. But 1. what meaneth this new distinction betwixt necessity doctrinal and obedien. siall? dollrinall before pag.3. was opposed unto conmoniall: now unto obedientiall: both without logick, or found reason. 2. He should have told us what kynd of necessitie obedientiall he meaneth: for Bellar. de pont. rom. 1.4. c.17. uterh the same pretence of obedience, and alledgeth the same places of Scripture for it: and yetis confuted by Iunius, Whitakers, and our Divines. 3. If there be doctrinall necessity, in all those humaine constitutions, which have properties attributed unto them essential unto divine ordinances, then our ceremonies in controversie not onely have such a mysticall signiscation attributed unto them as is proper unto Divine Ordinances; but also that they are imposed as parts of Gods worship. 4. For the three properties, which the Def. mentioneth, they are such as Papists in imposing of their ceremonies (which yet by the judgement of all our Divines deprive men of Christian liberty) doe dil.

disclaime. As for immediate binding of mens consciences; no learned Papist useth such a phrase. Azorius a Iesuit instit. mor.parte 1.lib.5.c.p.6. sayth expressy, that humaine lawes doe not bind, directe, proxime, & per se: directly, immediately, or of them clues. Bellarmine allo, de Rom. post. 1.4.cap.20.4d arg. 9. fayth as much : Leges humana non obligant sub pæna mortis, nisi quatenus violatione legis humana offenditur Deus, i. e. they doe not immediately binde mens consciences. For necessity to salvation, the same Bellarmine de verb. non script. c.se. sayth plainly, That those things which are simply necessary unto salvation are sett downe in Scripture; and that the rest are not simply necessary. And it is plaine enough that they doe not hold them alsogether unalterable by that authority which brought them in: for beside, that no reasonable man can dony so manifest a truth, they have altered many ancient Rites, is all the learned know. So that the Defendant his diffinction is proved nothing else but a confusion, common to him with the Papilts, to our ceremonies and theirs.

SECT. IV. V.

IN the 4. Section, the Def. objectech to himselfe under the name of the Abridgement, the words of the Apostle, 1. Cor. 7.35. This I speake to your profite, not that I might cast a share upon you, shewing that the imposition of necessity upon things indifferent, is a very snare of mens consciences. Now though these words are not in the Abridgement, yet because as D. Whitakers sayth, de pont. cap. 4. qu. 7. aureus bic locus est, no tra libertatis vindex:

E This

This is a golden charter of liberty: therefore it is worthy of due consideration. The summe of the Def. his answer is, that to impose a necessity where God hath left a liberty, is indeed a snare: but this necess ty is not taugh in our Church. I answer it is taught in our church (now a dayes) that ec. clesiastical canons do binde mens cosciences. It is taught in our church that mas will is a sufficiet reason forthese Canons about Cer. It is taught in our church, that Sacnments may not be administred, or God publickly served without these cerem: that Ministers called and allowed of God, for these ceremonies must be silenced; that they are to be excommunicated ipfofacto, and accurled which oppose themselves unto them. It is taught also, that though a man doubteth in his conscience of the lawfulnesse of them, though evident scandall will follow upon the using of them, yet they may not be omitted. If this be not necessity enough to insnare a mans conscience, I know not what then is.

In the fift Section two places are objected out of the Abridgement, viz. Gal. 5.1. Col. 2.20. and one of them after a fashion answered. The first answere is, that the Apostle there speaketh onely of Iewish rites, which is Bellarmines answer just, de eff. sacr. c. 32. loquitur Paulus de servitute Iudaica, qua servierant illi sub antiqua lege. The second answer is, that the Apostles meaning was of such an observation of these ceremonies as had an opinion of necessity, overthrowing the new Testament, and establishing the old. So Bellarmin. ibid. Illi cum circumcidi vellent, excidebant à gratia Christi, & simul obligabant se ad omnem legem servandam: quod prossus erat redire ad slutum veteris

testamenti. We on the other side with Danaus against that place of Bell. say, generale est Pauli dictum & preceptum: the words are generall, belonging to all parts of Christia liberty, though principally ther applyed to one.

Now the scrittude from which Christ hath made us free is not onely in those things which the Des. speaketh of, but also as Iun. cons. 3. 1.4.c. 17.n. 19 & 21. sheweth in subjection of our consciences unto elements of mans appointing, Gal 4.10. and unto the will of men, 1. Cor. 7.23. which place Beza well noteth, is to be understood of superstations which some doe foolishly call indiscient things. It is not onely therfore a freedome from lewish Ceremonies, but also and even therfore as D. Whitakers gathereth from all humaine ceremonies that binde or presse our consciences, Whit. de rom. pont. q.7. c.3. ad 5. But it is in vaine for me to alledge our Divines in this question: the Abridgement alledgeth diverse, whom the Des. would not vouchsafe an answer.

One thing heere the Def. noteth, that in the Abridgment mysticall and carnall are unfoundly confounded. But I say, this is unfoundly collected: for these two are joyned together there onely in respect of sewish worship, and that which imitates hit: And therefore it is to no end to instance in the Sacraments instituted by Christ, of cleere signification, and accompanied with the promise and lively working of the Spirit. The same poore instance hath Bellarmine de cult. 1.3. c.7. for significant ceremonies.

But it savouresh of the flesh (sayth the Des.) to east our scremonies carnall. Why so I pray? the settlesh ceremonies E 2 deserved

deserved that name, you your selfe say, even when they were in sorce: and surely ours devised by man, abused by idolaters, without necessary use, destitute of all promise and spirit, are farre more worthy to be called carnall, then Gods owne Ordinances. Those were onely carnall because in comparison they were externall, heavie, dull things: but ours are more heavie and dull, and beside they are sinfully carnall, as hath beene proved.

But what soudnesse doth this savour of, that the Def. sayth generally of the lewish Ceremonies, they signified first and primarily outward and carnall promises, shadowing heavenly things onely under a second weile? I will not ex-

agitat this affertion, because it is in the by.

SECT. VJ.

Ere an objection is fained out of the Abridgment pag. 34. I say fained, because there is none such found in the place quoted. That which is there spoken concerning other Popish ceremonies, is a sixt proofe of the second Argument, distinct from the sist, where that of Christian liberty doth belong. That also is handled by the Des. 3.1.7. and there maintained against him. So that this might well be omitted. Yet because there is some force in the consequence, let us heare his Desence. The objection which he frameth is this: If these Ceremonies do not take away our Christian liberty, and instance the consciences of men, by their imposition: how shall not the Popish Ceremonies be excusable, and free from accusation in this behalfe? His answer is, that Popish Ceremonies doe instringe Christian liberty, both in regard of their nature,

assert, and also in regard of their number. And of both these M. Calvin giveth witnesse. I answer 1. for the nature, it. hath beene shewed before, that a multiture of Popish Ceremonies have no other nature & necessity allowed unto them by the learned Papists, then ours have by the Desendant himselse. See for this Bellarmine de effets. sur. c.30. That which Mr. Calvin saith of this point is true, notwithstanding in regard of the conceit which is commonly among the simple Papists, fostered by unlearned Monkes, Friers, and other Priests, for filthy lucre sake. 2. The comparisons which Mr. Calvin use, viz. That it is held among the Papists a greater wickednesse to omitt auricular Confession, then to live impiously: eat field on fasting dayes, then to live in fornication; to worke on Saints holy dayes, then to all mischiefe, &c. These he gathereth principally fro that practice of the Papists, whereby they punish more severely the breach of their Ceremonies then of Gods Law. Now this is not onely practised by our Prelates, but also maintained by this Desendant, chap. 2. sect. 12. with such faire presence, as the Papists may well use for the Desense of their practise. 3. As for the multitude of Ceremonies among the Papists, that maketh their bondage greater then ours; but doth it make ours none at all? Besides, when a few mysticall humaine Ceremonies are admitted, the gate is fet open for a multitude: even untill the Convocation will say there be too many. For Bellarmine himselfe will grant that Ceremonies are not to be multiplyed over much. Fatemur Ceremonias non esse nimis multiplicandas. de essert, c.30. but what is too much, that must be left to E a

to the judgement of the Church or Convocation, saith he, and the Desendant both.

SECT. VII. VJJJ. IX. X.

all these Sections, the Def. goeth about to teach us the doctrine which concerneth binding of mens consei nees. In the first his conclusion is good and sound, God thersore and not man doth properly and directly binde the conscience of man. It is sufficient therefore to note that it is an improper phrase to say that mens lawes doe binde mens consciences, in respect that God commandeth to obey the just lawes of men: for so, as Girson observeth, the Phisitions præscripts should also binde sick mans conscience, in respect of Gods will, whereby a sick man is tied to follow the good and wholesome counsell of his Phisition.

In the 8. Section two of our Divines are brought-in to prove that men are bound in conscience to observe the just lawes of Magistrates, which none of us ever doubted of.

The 9. Section is spent in proving, that Ecclesiassical lawes have as great force in respect of conscience as positicke. Which is it bee granted, yet nothing can from thence be concluded for the advantage of ceremonies unlawfully imposed. But 1. it is diligently to be observed, that the Church hath no commission for to make any lawes properly so called: as I have formerly shewed in cap.1. sect. 16. 2. The common received opinion of all our Divines is contrary to that which the Desendant heere sayth:

faith: as may be seene in Bellarmine de Pont, Rom. 1.4.c.15. and Junius, Whitakers, with the rest, who writing against B llarmine doe not deny but defend that which he faith, Lucherans & Calvinista omnes docent. 3. The interrogatories which the Defendant ministreth unto us in this case doth not prove his Assertion. For the Church is 2 Society, but not compleat, if it be considered as not comprehending Christ the Head and onely Law maker of it. Breach of peace is not a sinne against an Ecclesiasticall, but a divine law. Obedience is to be yeelded unto lawfull Ecclesiasticall Governours, when they bring the charge of Christ whose Ministers they are. See Dr. Whitakers de Pont. Rom. cont.4. q.7.c.2.ad 12.The Kings stamp, but with an act of Parliament maketh a law in England. As for Apostolicall constitution (to which our canons are as like as Apples are to Oisters) the same answere which Doctor Whithakers, cont. 4. 9.7. c.2. ad 5. with other of our Divines giveth to Bellarmine, may serve for our Defendant.

In the 10. Sect. he setteth downe nothing but that

which he knoweth weall grant.

SECT. XJ.

Gainst the Accusation of contempt, there was (as it seemeth) alledged by M. Nic. that by the same reason that Non-conformity is contempt; bowling, disusing of capps, & such habites prescribed should be contempt. Heere the Desendant first bringeth divers interpretations out of the Casualists: and then taketh one

one for granted without rendring of any reason, that he may by it excuse bowling and disuse of cappes. But what if wee take hold of another interpretation, esteeming the obligation by the intent of the Law-makers, which was against Popish Recusancie of our Communion-booke, and not against resusal of some sew ceremonies contained therein? I speake now of the Statute Law, not of lawlesse canos. Or what if wee should stand upon that interpretation, which setcheth the obligation from the weight of the matter imposed, which in our ceremonies is very little? Some of these I am sure the Bishops must siye, if they will defend their disuse of the Crossers saffe, which they are bound by our lawes as well to use, as the Ministers are surplusses.

But all this is needlesse, because there can be no contempt in a conscionable for bearance of unlawfull impositions; such as the ceremonics are sufficiently proved

to bc.

SECT. XII.

Ere certaine Divines are brought in witnesfing, 1. that superstitions doe dep ive men of Christian liberty: which we deny not, but take their
testimonies as making against our ceremonies: because
as I have formerly showed some of these superstitions ous opinions are inseparable from the imposing andusing of them. 2. That Christian liberty doth not consist in
the use or disuse of things indifferent: which we also willingly grant. But I would have the Desendant remember,

ber, that all freedome is not in the minde & conscience. For where the minde is free, the body may be bound; else Christians should not take so much of this worlds misery as they doe. Now Christ hath lest unto us not onely an inward liberty of minde and conscience, but also an outward freedom of our bodies and outward man, from such bodily rites in his worship as have not his stampe upon them, and his Spirit and blessing promised unto them. Of this the Desendant saith nothing at all.

Sect. XIII. XIIII.

Oncerning the profession of our Church so often brought in, enough hath beene said before, now it sufficeth to answer, that no profession whatsoever can make humaine significant Ceremonies

in Gods worship agree with Christian liberty.

As for superstition, which the Desendant doth now the second time most ridiculously object, I have answered in the beginning of this Consutation. Now onely I note: 1. how lookly he describeth that superstition which he calleth as server as if no man could use any thing superstitiously, except he did hold, that without it the faith of Christianity, or the true W. r.h. p of God could not possible consist. Never was there such a description given by any man that considered what he said.

2. How manfully he conclude th our negative superstition, upon this ground, that Christ hath left these ceremonies free, which is the maine quastion betwixt

him and us.

F

3. How

3. How he misseporteth our opinion, in saying ab. solutely that wee hold a Surplice to have unholinesse and pollution in it: whereas we hold that it is onely made more unsite for Gods service then it was before through idolatrous abuse: but yet unto other uses it may be applied.

4. That in stead of Scripture, he bringeth forth the universall practife of men in the Church: which yet

hath beene formerly also refuted.

5. That he can finde no Divine that calleth oppofing of Ceremonies superstition, but onely M. Calvinin one place speaking rhetorically, as he useth to doe, and not intending any definition or distribution of that vice.

not intending any definition or distributio of that vice.

6. How he corrupteth P. Marists words, to have some colour for a new accusation. P. Marist taking there upon him the person of an adversarie unto Hoopers opinion (with whom notwithstanding afterward he consented, and recalled the counsell which then he gave, as appeareth pag. 1125.) saith that if we should resule all things that the Papists used, we should bring the church into servitude: which assertion is most true, because the Papists abused many necessary things, even Christs own Ordinances, the observing of which is liberty. Now the Def. would have that precisely understood, and that in the rigiour of every word concerning the Surplice.

I have here subjoyned apart an Epistle of Zanchius, who other waies was somewhat favourable to Bishops: wherein the Reader may see his judgement concerning supersistious garments.

Tosk



To the most renowmed Queene & LTZABSTH,

Defendresse of the Christian Religion, and most mighty

Queene of England, France and Ireland, H.Zan
chius sendeth greeting.

OST gracious & most Christian Queene, we have not without great griese understood, that the fire of contention about certaine garments, which we thought had beene quenched long agone, is now against to the incredible offence of the godly, as it

were raised from hell, and kindled a fresh in your Majestics Kingdome, and that the occasion of this fire is, because your most gracious Majesty being perswaded by some, otherwise great men, and carried with a zeal (but certainly not according to knowledge) to retaine unity in religion, hath now more then ever before resolved and decreed, yea doth will and command that all I Bishops and Ministers of the Churches shall in divine service putt on the white and linnen garments which the Popish Priests use now in Poperie; yea that it is to be seared, least this sire be so kindled, and cast its slame so farre and wide, that all the Churches of that most large and mighty kingdome, to the perpetuall disgrace of your most renowned Majesty, be sett on a slaming sire:

feting the most pare of the Billiops, men greatly renow. med for all kinde of learning and godlines, had rather leave their office and place in the Church, then against their owne conscience, admit of such garments, or at the least tignes of Idolarry and Popish superstition, and io defile themselves with them, and give offence to the weak by their example. Now what other thing will this be, then by retaining of these garments, to destroy the whole body of the Church? For without doubt that is Sarans intent, by calling a feed of diffentions amongst the bishops. And that hee aimed at the infancie of the Church, by stirring up discord betweene the East and West Churches, about the Passover and other Ceremonies of that kind. Therfore Irenaus Bishop of Lions, had just cause in his Epistle sent out of Franceto Rome, sharply to reprove Victor the Pope of Rome, because he out of a kind of zeale, but not according to knowledge, was minded to excommunicate all the Churches of Alia, because they celebrated not the Passeover just at the same time, as they at Rome did. For this was nothing but by an unseasonable desire tore-taine the same Ceremonics in all Churches to rent and teare a peeces the unity of the Churches. I therefore to soone as I heard that so great a ruine hanged over the Church of Christ in that kingdome, presently, in respect of that dutic which I owe to the Church of Christ, to your gracious Majesty, and to that whole kingdom, intended to write thither, and to try by my uttermost endevor whether so great a mischiese might possibly be withstood: some that scare Christ, and wish well

well to your Majesty, exhorting me to the performance of this duty. But when I had feartely begun to thinke of this course, behold our most illustrious Prince commanded me to doe it, which command of his did not onely spurre me on, who of mine owne accord was already running, but laid a necessity of writing upon me. Wherefore this my boldnesse will seeme the lesse strange unto your gracious Majesty, seeing my writing proceedeth not so much from mine owne will and counsell of friends, as from the commandement of my most Noble Prince, who is one of your gracious Majesties speciall friends. Now I thought I should doca matter very worth the paines taking, if first I should humbly admonish your most famous Majestic what your dutie is in this cause: and secondly, if as your humble suppliant I should be seech you for our Lord Icsus Christs sake, to performe the same. I beseech your gracious Majesty to take this my writing in good part, for it proceedesh from a Christian love toward the Church, and from an especiall reverend respect that I beare to your most gracious Majesty. The Lord knoweth all things. Now to the matter in hand.

Whereas the Apostle writing to Timothie, commandeth that prayers be made for Kings, and all other that be in authority, and saith, that the end wherefore they be ordained, is, that wee may lead a peaceable and quiet life in all (that is, perfect) godlinesse and honestie, he teacheth plainly enough what is the dutie of Godly Kings and Princes, namely, that they

take care, and bring to passe, that first & above all things, true religion, and the true worship of God, where it is banished, bee restored, and being restored, bee kept pure all things which smell of impiety being surre removed. Secondly, that men may live honestly and holily, all kinds of uncleannesses beeing abandoned. Lastly, that publicke peace & holy friendship be maintained among the subjects, all occasions of contentions being, as much as possible may be, taken out of the way.

As the Apostle teacheth manifestly, as we have seene, fo all learned men who bee of found judgement concerning the Magistrats office, doc with one consent affirme, that these be the three chiefe parts of the office of the Prince, and of every godly Magistrate. Which thing being so, I see not how your gracious Majestie can with good conscience, propound againe the garments in question, and other things of that kinde, smelling as yet of Popish superstition, and once banished out of the Chur-Pauls Br ches, to the consciences of the Bishops * to be taken on

neth, or else magaine, and so propound them that you should compell I say before, he he by your commandement to receive them againe. For first, this is quite contrary to the first and chiefe part of the Princes office. For if the Magistrate ought to have a chiefe care, that the worship of God be kept pure and without mixture; and if for this cause all things are to be abandoned which may any way either by themselves, or by accident desile this worship: and therefore all things are to be called backe as much as may be, to the rule of God, and to the former and Apostolicall, and so the more pure and simple forme of religion: Finally, if as if as the Apostle commandeth, we bee to abstaine, not onely from all evill, but also from all appearance of evill; to what end, I beseech you most renowned and most godly Queene, should those things be brought againe into the Church of God, by the Princes commandement, which be contrary to the purity of the Apostolicall worship, which smell of Popish superstition, which bee neither available to the addication of the godly, nor to order, nor for ornament, except that which is whoorish: which lastly, can bring no prosit, but on the contrary, many evills to the Church? It is out of all doubt, that by this law concerning apparrell, all godly men will bee offended, but the wicked will laugh in their sleeve, and hereby be putt in hope to get many men will bee offended, but the wicked will laugh in their sleeve, and hereby be putt in hope to get many moe things: as for those of the middle fort, that is, such as be newly converted and turned from ungodlines to godlines, and be not as yet well grounded, they will be in great danger, and if we speake according to mans judgement, they will rather looke back to the old superstition, to which by nature wee are inclined, then fixe and fasten their eyes upon true religion. And therfore this is a decree which will bring no avancement at all to godlines, but may much further ungodlinesse. For though these garments be not evill and uncleane of and by themselves, that is, of their owne nature, yet because of the former and late abuse, they are not altogether free from uncleannesse. Certainly it cannot be denied, but that they will at the least, give occasions of many evills and very grievous superstitions. Now the very occasions also of evills are to be shunned. To what

end then should these be thrust upon the Church, from whom no profit can be hoped, very much evill may come? for this is to tempt God. Your famous Majesty may well remember, that not without cause it was written; Hee that toucheth pitch, shall be defiled with it: that the Apostle had reason to command, that we should purge out the old leaven, that a little leaven leaveneth the whole lumpe. And that Holea did not foolishly reprove the lewes, because they translated and brought a yong graffe (of superstitions) out of Israel into their owne garden, that is, the true Church. We ought, most religious Queene, to have nothing at all to doe with the Papists in matter of religion, save in those things which they have common with the Apostles. Why, I beseech you, were tome kings, otherwife godly, reproved and blamed in the Scriptures, that they had not taken away Churches or Temples for divine service in the mountaines, which were bui't by holy Fathers ere the building of the Temple, in which the Lord was wont to be worshipped? Surely, because the Temple being now builded and ordained for divine service, God would not have any footsteps of any other chappell at all to be exrant. Therfore also when once the kingdome of Christ was manifested, the Ceremonies and garments of Aaron ought not any more to take place. For this cause the Apostics were upon good ground carefull that after Christs ascention, they should so be taken away, that no relickes of them remained. And if they tooke them away holily, unholily have the Papifts called them backagaine. Now whether is the better to follow the godly

godly simplicity of the Apostles, or the ungodly pompe of the Papists, who is ignorant? This recalling of such Popish garments, your gracious Majesty may beleeve me, will be a greater evill, then peradventure it may be seene, even to very wise men at the first blush: For me thinkes I see and heare the Monks crying out with very loud voyces in the Pulpits, both confirming their followers in their ungodly religion, by the example of your gracious Majesty, and also saying, What? doth not even the Queene of England also, a most learned and a most prudent Princesse, beginne by little and little to come back to the religion of the holy church of Rome, the most holy and sacred vestments of the Clergic men being taken on againe? we are to be in good hope that the day will come, wherein the will at length, though now they be thought to be dead, recall also all the other Rites and Sacraments of the holy Church of Rome. These and such like words, no doubt, most prudent Queen, the Monkes and Icsuites will use in the Pulpits. For they take all occasions to confirme their superstitions. Therefore to recall these stinking garments, and other rubbish of the Popssh Church into the Church of Christ at this time, what is it but to give the Papists an occasion, and the best that may be, to confirme and harden themselves and theirs in their superstitions, and also to helpe them in this businesse? But let us heare what the Propher faid to Iehosaphat King of Juda, when he helped Aliab; Darest thou helpe the wicked, and love those who hate the Lord? For this thing the wrath of the Lord is upon thee. And what other thing will this be, then even to call

to call backe the weake from the studie of pure Religion, and to give them a privy warning to looke backe, and returne into Ægipt? It is an easy matter for us weak men, who of our owne nature are prone to supersti-tion, to slide backe to impiety. Therefore occasions of tion, to slide backe to impiety. Therefore occasions of sliding backe to ungodlinesse, ought to be taken away, and at no hand to be given. And what elte, I pray you, meant God in forbidding to plpw with an Oxe and an Asse, to sow the same field with diverse kinds of seeds, and to weare a garment woven of linnen and wollen together? It is an odious & detestable thing with God, that the same field of the Lord should be tilled by ungodly & godly Bishops together; If in the same Church Popish Dostrine be taught with the Dostrine of the Gospell: Finally, if Sacraments, Ceremonies, and Rites, partly Apostolicke, and partly Popish, be used, and the Church be cloathed with them as with a garment of linsey-wolsey. For what agreement hath light with darknesse? And therfore those things which be not of God, but stom them who have defiled Gods worship, God, but from them who have defiled Gods worship, are utterly to be cast away, which the Lord himselfe commanded to be done, when hee charged utterly to destroy all things which appertained to those who should give us counsell to follow strange Gods, and to burne their garments, and all their stuffe with fire in the middest of the street, to show our detestation of such Sections 200. ducers, & that they might be an execrable thing to the Lord. And who knoweth not that these garments are a part of the houshould stuffe of that Romish Seducer? There shall cleave nothing of the execrable thing, sayth hee, so thy

to thy hand, that the Lord may turne from the siercenesse of his wrath, and multiplie thee, as he hath sworne to thy Fathers, &c. Wherefore to bring these garments, seeing they be houshold stuffe of Antichrist, into the Church of Christ, what is it else then to provoke God to anger, and to kindle his fury against us? Certaine it is, that he who is a true friend of Christ, will never seeke to have the ornaments of Antichrist in his owne house, and much lesse will he suffer them in the Temple of Christ. For who can indure the armes of his enemy in his owne house, and specially in the chiefest roome of the same? And if God will have a thing destroyed and abolished, who are we that we dare build it up againe. But it is Gods will that after the death of Christ all garments of Aaron and Levi should be abolished: and he hath plainly enough manifested every where, that in these our dayes he would have all ungodly and vaine cerem., pompes, deceits, and paintings of the Papills driven away by the shining brightnesse of the Cospell: because these things have no power in them to dle and increase godlines, but greatly availe to the senching of the same. Neither verily can I see to what other end these garments tend, then in very deed (that I may now come unto the second head) to defile and disgrace the faire face; nay, the whole body of the Church of England reformed according to the † Gospell; as if the charte and honest daughter of a King should be artired with those very garments wherewith some samous and no-table whoore used to be adorned, and when she were so clothed, were commanded to goe abroad in the streets. Now

Now who can allow or juege this to be tolerable. Wherfore though for no other, yet for this very cause, fuch garments ought not to be thrust upon the Church of Christ, because that harlot of Rome hath abused, and doth still at this day abuse them (though in their owne nature they be not evill) to evill, and to cover her fornications, or rather to entice men to commit fornication. For all these pompes, and Popish ceremonies are nothing else but who orish paintings invented and devised for this end, that men might thereby be allured to spiritual fornication. Is it not therefore a filthy and dishonest thing, to have these in the Church of Christ? If the brasen serpent, which had beene ordained of God, and that for the wholesome use of the Israelites, was taken away by godly King Ezekias, because the Is lites had abused it contrary to the word of God; and if Ezekias be highly commended for this so doing, because here had turned that Serpent into ashes, and commanded them to be cast into the running water, that there might never be any print or figne of it extant any more; how much more then are these uncleane garments to be banished out of the Church of God, seeing the Apoliles never used them, but the whoose of Rome hath uted them in her Idolatrous worship, and to ieduce men? For it is a very dishonest thing, that such things as are of themselves indifferent, and have been long used to the dispight and dishonour of God, should be retained in the Church of God, to the hazard of the falvation of godly men. And much lesse that kinde of garments, which is nothing but an invention of men, or 12or rather of the Divell himselfe, devised to seduce the simple ones: Wee all know what praise those common-wealthes deserve, which make good lawes that the subjects shall not weare out-landish and strange apparrell, nor bring it into the Common-wealthes, because it is a corruption of good and honest manners, and of the Common-wealthes themselves.

How then can that counsell which is given to your Majesty, be commended, to witt, that garments un-knowne to the Christian world in that time of the Apostles, and Apostolicall men, should be brought into the Church of Christ. And if an out-landish kinde of attire be not tolerated in well-governed Commonwealthes, how much lesse are idolatrous, and heathenish garments to be borne within the Church, where God is to be worshipped in spirit and truth, and where he would have few and very timple Ceremonies? Also if God established by his Law, that a woman may not putt on a mans apparrell, nor a man a womans, the one beeing to well of ic selfe dishonest, and contrary to nature as the other: Why then should godly Bishops, Tand the servants of Christ be clothed, or rather shamed and deformed with the garments of godlesse Priests, and slaves of Antichrist? Why should wee not rather, as wee be of a divers religion from them, so also be discerned from them, at least in the performance of such duties as belong unto Gods wor-ship, by outward signes, such as garments be? Verily this was Gods will, and he required of his people,

that it should be discerned from the prophane Gentiles, as by other things, so also by a divers fort of appirell, and so should professe by this publicke signe, that it would have nothing to doe with the Gentiles.

And why should not wee doe the same? Are wee not the people of God? abides not the equity of the same commandement? And if the word honest bederived of honour, what honour will it be for the church of Christ to have Bishops attired and disguised with Popish visors in the administration of the Gospell and Sacraments, to as they shall rather be derided then be reverenced any whit by the people? And what commendation shall it be for your gracious Majesty in true Churches, and among true beleevers, that you permit such trisses to be called back into your Church? There sou mir fore it standeth not with honesty, that holy † Bishops be compelled to receive such visors, neither is it indeed a matter worthy of honour and praise, neither deserveth it the name of vertue. For if your Majesty should command that all English men leaving that ancient; and very grave and comely attire, should weare Turkie coats, or a souldiers weed, as it is called: who would ever approve this decree as honest? And it is much lesse praise-worthy, if godly Bishops be enjoyned, laying aside, or at least changing the honest and ancient apparell, which the Apostles wore, to wit, that common and grave habit, to put on the ridiculous & execrable or accurred garment of godlesse Mass-priess.

Now concerning the third part of the Princes dutie, there is nothing fitter to trouble the publicke peace of

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the Church then this counsell. For every novelty, especially in religion, either by it selfe, if it be evill, disturbs and troubles a good peace, or if it be good, gives occasion of trouble by accident, by causing contention betweene evill and good men. But as in things which be good of themselves, of which nature the reformation of the Churches according to the will of God is, we are not to care for the troubling of that ungodly peace, that is of the world (for Christ came not by his Gospell to keep such a peace, but rather to take it away, & to fend a (word) fo affuredly, by the urging of things indifferent, to trouble the peace of Churches, and to cause strife betweene good men and bad, yea betweene godly men themselves, is so wicked, that it can by no meanes be defended, so that Ireneus had just cause to reprove Victor Bishop of Rome, for this cause, as hath beene said afore. For it must needs be, that at such times the Churches be rent in peeces, then which thing, what is more hurtfull? Many exemples in the histories of the Church prove this which I fay. How many and how great troubles arose in the Primitive Church, betweene those who beside the Gospell urged also circumcision and the law, and betweene those who upon good ground rejected them? And how great evills would this diffention have brought to the Church of Christ, had not the Apostles betime withstood them by that councell gathered together at Ierusalem, by a lawfull examination and discussing of the cause by manifest testimonies of the Scriptures, and by sound reasons? If your gracious Majesty (as you ought) desire both to be and to sceme

to seeme Apostolicke, then imitate the Apostles in this matter. Neither lay and impose this yoke upon the neckes of Christs Disciples your selfe, nor suffer it to be imposed by others. But if you see that the Bishops disagree about this matter among themselves, assemble a Synod, and cause this controversie to be examined by the Scriptures. And then looke what shall be proved by plaine testimonies, and strong reasons, propound that to be observed by all., and command by your decree, that that be observed, and so take disagreement out of the Church For your gracious Maiesty ought to be very that that be observed, and so take disagreement out of the Church. For your gracious Majesty ought to be very carefull, that there be no innovation in religion, but according to the word of God. By this means shall a true peace, concord & unity of the Churches be preserved. But if the proceeding be otherwise, what other thing will it be, then to take away unity, and to trouble the Christian peace? And this I may not passe over with silence, that by this novelty of the busines, not onely the publick peace shall be troubled in that kingdome, but also many else-where out of that kingdome will have occasion given them to raise new contentions in Churches, and that to the great hinderance of godlines, and the more slow proceeding of the Gospell. For all men know, that the most part of all the Churches, who have fallen from the Bishop of Rome, for the Gospels sake, doe not only want, but also abhorre those garmets, fake, doe not only want, but also abhorre those garmets, and that there be some Churches, though sew in comparison of the former, which doe as yet retains those garments invented in Poperie, as they very stiffy retains some other things also, because the resonners of those Churches.

Churches, otherwise worthy men, and very faithfull servants of Christ, durit not at the first (neither judged they it expedient) utterly aboush all Popish things. But as the common manner is, every man likes his owne best. Now I call those things a maissowne, not so much which every man hath invenced, as those beside, which every man chooseth to himselve, receiveth, retaineth, and pursueth, though they be invented to his hand by others. But if there be also annexed the examples of other men, they be more and more hardened in them, and are not onely hardened, but also doe their uttermost endeavour by word and writing, to draw all the rest to be of their minde? Therfore wee casily see what the issue will be, if your gracious Majesty admit of that counsell which some doe give you, to take on apparell, and other more Popish things besides. For some men, who be not well occupied, being stirred up by the example of your Majesty, will write bookes and disperse them throughout all Germany, of these things which they call indifferent, to witt, that it is lawfull to admit of them, nay that they be altogether to be retained, that Papists may be the lesse estranged and alienated from us, and so we may come the neerer to concord and agreement. As if forfooth the Papists, though we for peace sake admitted of all those things, would ever amend their Doctrine, and banish out of their churches, or at any hand lay down their falle and godlesse decrees, manisest and abhominable superstitions and idolatries: and there will be some who will answer such bookes once dispersed. So of this English fire there will rise a 1 DCW

a new burning flame in Germanie and France, on which hot coles the Papists as so many Smiths a forging, will sprinkle cold water to make the flame the more vehement. And is not this a goodly benefite? Who therefore doth not see that this counsell tends to the troubling of all Churches.

To conclude, that golden saying of a certaine learned man is very true and certaine, and approved by long experience, that indifferent things, that is, the question about indifferent things, is that golden apple of contention. So much shall suffice to have spoke of the troubling of publick peace; what should I say of the consciences of private beleevers? It is manifest, that they are greatly troubled with this commandement, to put on these linnen garments. For they doe so greatly complain, that their lamenting voyces and grones doe reach unto, and are heard in Germany. Now how grievous and distassfull an offence it is to trouble the consciences of the godly, the holy Scripture sheweth: partly when it commandeth that we make not the holy Spirit sad, neither offend the weak ones; partly when it threatneth griveous punishments against those who feare not to do these things: partly also when it propoundeth the examples of the Saints, and specially of Paul, who speakes thus: If meat offend my brother, Ile eat no flesh while the world flandeth, that I may not offend my brother. For in those words he giveth a generall rule, by his example, taken out of the doctrine of Christ, to wit, that no indifferent thing is to be admitted and yeelded unto, much lesse to be urged upon others, and least of all to be com.

commended by decree: if in the admitting, urging, and commanding of it, the minds of good men, and consciences of the faithfull be offended; for a tender conscience, which feareth God, is a thing most pretious and acceptable to God. How therefore can that counsell be approved, which would have a law established and proclaimed by the Princes command for the use of garments to be used by Ministers in the ministery. For sto speak many things in few words) if such garments be to be propounded to the faithfull, they are to be propounded either as indifferent, or as necessary: if the later, wee doe ungodlily, because we make those things necessary, which Christ would have to be free: If the former, then are they to be left free to the Churches. But by commanding and compelling, we make things that be free and indifferent, to be necessary, and so fall into the same trespasse. Moreover, either they be ordained of God by Moses, or they be delivered by Christ God manifested in the flesh, or they be ordained by the holy Ghost working and speaking in the Apostles, or they are of men, either godly or wicked. Those Cercmonies & Leviticall garments, which were ordained of God by Moses, ought all of them to have an end after the death of Christ, as the Scriptures shew plainly, especially the Epittles of Paul to the Coloss. and Hebr. therfore they cannot be revoked and called back without the transgression of Gods will. It cannot be sayd that Christ taught them, because there is no word extant to that end, but rather he taught plainly oftentimes, that all Moses his Ceremonies were ended. And the same I affirme H 2

I affirme concerning the Apostles. It remaines therefore that they be sayd to be of men. If they be from godly men, then were they ordained of them, either to edifi. cation, or for order and comelines. But they availe not to edification, that is, to further comelines, but rather tend to the overthrow of it, as we saw before; neither for any good order, but rather they tend to diforder, for there is a confusion of godly & wicked Bishops, wheras it is meet and equall, that one of them be discerned from another, even by their garments alfo. Neither doe they make Christs spouse comely, as we shewed a little before. Therfore we ought not to yeeld unto them. And fuch things as have beene invented by men, voyd of Gods Spirit, doe nothing appertaine to us. Lastly, the Apostles used not these garments. For we have no authenticke testimony. Now the church is to be fashioned after the rule of that Apostolicall Church in Ceremonics and garments, as well as in Doctrine. What doe wee then with these garments in the Church? By whose authority can they be approved? What profit or wholfome use can the Christian people have by them? But on the contrary we have showed that godlinesse is weakened by them, the pure worship of God is violated, Popilh superstition is by little and little called back, the godly be offended, the wicked be confirmed and hardened in their ungodlinesies; the weak in faith are brought into hazard of their falvation; there are occasions of many evills given; Monkes and other Popish preachers are hereby helped to confirme their followers in their superflition; the wrath of God is provoked against us; those

those things which God would have to be destroyed, are hereby builded againe by us; the whole face of the Church is defiled and disgraced: there is a foule sinne committed against honest and good lawes forbidding the putting on of strange & outlandish garments: and so the whole Church is dishonoured, Besides the publicke peace of the Church, yea of many churches is troubled: one Bishop is set against another, the consciences of the godly are troubled, and the minds of good men are of sended, Gods spirit is made sid in them, and this apple of contention is cast, as it were, upon the table of the Gods.

Now seeing the matter stands thus, most gracious Queene, not onely I, but all my fellow-ministers, and all the godly prostrate before you, intreat your Mijesty, and for Iesus Christs sake, whom we are persuaded you love from your heart, we humbly beseech your Majesty not to embrace that counsell aforesayd, neither to give eare to such counsellors. For these counsells (most give eare to such counsellors. For these counsels (most godly Queene) are not for the good of that your church and kingdome, nor for the honor of your Majesty, seing they neither serve to the increase of godlinesse, nor to the retaining of the honesty of the Church, neither to the preservation of publick peace, but rather very greatly weaken all these good things, which your Princely Maferial jesty ought chiefly to stand for. Let your Majesty rather plant, we been all your thoughts, authority and power hereunto, on Example that first and above all you may have Bishops, who be most take truly godly, and well exercised in the holy Scriptures, we shall that consider the blessing of God you have very many, and that consider as by the bleffing of God you have very many, and that and you repair

you make much of, and give eare to them. Secondly, that you be carefull that with all diligence they may discarge their office, watching over the flock, teach sound doctrine, consute heresies, drive away Wolves, keepe every man in his owne calling, and exkort and stirre up every man to lead a life besceming a Christian. The Elders also and Deacons are to be admonished, that every one be diligent in his owne office, and if need be, they are to be compelled by your gracious Majesties authority, that neither the former by their sleeping and winking at the misdemeanors of the flock, suffer the reines to be loosed to all licentiousnes, and to the lusts of the Acsh; neither that the later, by reason of their immoderate care for their owne private businesses, neglest the poore people of the Church, and omit such other things as belong to their office. For these three forts of men be the very finewes of the Church, upon whom the salvation or destruction of the Church doth chiesly depend. Furthermore, your gracious Majesty ought to use great care and diligence, that the Universities, and in them good and godly teachers, be well looked to, cherished, liberally maintained and preserved, for these are as the mothers, and nurses of the Churches, in which and by which those are to be fashioned, borne, brought up and adorned, who being fit, may be called from time to time to rule and governe the Churches. Last of all, such things as cannot be corrected and amended by the word and discipline of the Church, as it is necessary, that according to Gods word they be cut off and taken away by the sword of the Magistrate

gistrate, so your gracious Majesty is to take care of them: as adulteries, blasphemies, and other capitall crimes of that fort. For God hath given the Magistrate the sword for this end, that ungodly seducers, filthy knaves, and unquiet men being restained, the rest may lead a quiet and peaceable life in all godlines and honesty. This is the marter (most gracious Queene) whereon you are to spend your thoughts, hereabout are your counsells to be occupied, here is all your strength to be shewed, namely, that (to end in a word) we all denying ungodlines and worldly lusts, may live soberly, justly, and god-lily in this present world. For this is the true and fairest garment of all other. For which every man ought to take care, to wit, that having put off the old man with his workes, we put on the new man, that is, our Lord Iefus Christ, neither are there any other true ornaments which become Christian Bishops, besides those which the Apostle hath laid downe in his writings to Tim. and Tit. A Bishop must be unreproveable, the husband of one wife, watching, foler, modest, harborous, ape to teach, not given to wine, no stryker, nor given to filtly lucre, but gentle, no fighter, not covetous, one that can rule his house honestly, having children under obedience in all honestly, not floward, not angry, righteous, holy, &c. For garments and ornaments of Aarons high Priest, were types of these true ornaments; those were the shadowes, these be the body. Wherefore let those be gone, and let these abide still. And then at lenght shall we have the whole Church, and so the Bishops rightly and truely apparrelled.

Once

Zanchius Fpifile to Queene Elizabeth.

Once again I humbly befeech your gracious Myesty, that thinking no more of those outward garments, you will mind and consider how these true and spirituall ornaments may be retained, pur upon, and kept in the Churches. And as I said in the beginning, that according to your gracious Majesties elemency, you will be pleased to pardon my boldnesse in writing.

Our Lord Iesus Christ long preserve your gracious Majesty safe and sound to us, and to the whole Church. From Heydelberg. 10. Septemb. 1571.

FINIS.

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