

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

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

RIGHT Worshipfull, it is a notable policie of the diuell, which he hath put into the hands of sundry men in this age, to thinke that our Religion, and the Religion of the present Church of Rome are all one for substance: and that they may be re-viuited as (in their opinion) they were before. Writings to this effect are spread abroad in the French tongue, and respected of English Protestants more then is meete, or ought to be. For, let men in shew of moderation, pretend the peace and good estate of the Catholike Church as long as they will; this vnion of the two Religions can neuer be made, more then the vnion of light and darkenesse. And this shall appeare, if wee doe but a little consider, how they of the Romane Church haue razed the foundation. For though in words they honour Christ, yet indeed they turne him to a Pseudo-Christ, and an idoll of their owne braine. They call him our Lord, but with this condition, that the Seruant of Seruants of this Lord, may change and addeto his commandments: hauing so great power, that he may open and shut heauen to whom he will; and bind the very conscience with his owne lawes, and consequently be partaker of the spirituall kingdome of Christ. Againe, they call him a Sauour, but yet in Vs: in that he giues this grace vnto vs, that by our merits, we may partake in the merits of the Saints. And they acknowledge, that hee died and suffered for vs, but with this caueat, that the Fault being pardoned, we must satisfie for the temporall punishment, either in this world, or in Purgatorie. In a word, they make him our Mediatour of Intercession vnto God: but withall, his Mother must be the Queene of Heauen, and by the right of a Mother command him there. Thus in word they crie *Osanna*, but indeede they crucifie Christ. Therefore we haue good cause to blesse the name of God, that hath freed vs from the yoke of this Romane bondage, and hath brought vs to the true light and libertie of the Gospell. And it should be a great height of vnthankfulnesse in vs, not to stand out against the present Church of Rome, but to yeeld our selues to plottes of reconciliation. To this effect and purpose I haue penned this little Treatise, which I present to your Worship, desiring it might be some token of a thankfull minde, for vnderferued loue. And I craue withall, not onely your Worshipfull (which is more common) but also your learned protection, being well assured, that by skill and art you are able to iustifie what I haue truly taught. Thus wishing to you and yours the continuance and the increase of faith and good conscience, I take my leaue.
Cambridge, Iune 28. 1597.

Your Worships in the Lord,

William Perkins.

THE AVTHOR TO THE CHRISTIAN READER.



Y a Reformed Catholike, I understand any one that holds the same necessarie heads of Religion with the Romane Church: yet so, as he pares off and reiects all errors in doctrine, whereby the said Religion is corrupted. How this may be done, I haue begun to make some little declaration in this small Treatise: the intent whereof, is to shew how neere we may come to the present Church of Rome in sundry points of Religion: and wherein we must euer dissent.

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

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

Thus crauing thine acceptation for this my paines, and wishing unto thee the increase of knowledge, and love of pure and sound Religion, I take my leave, and make an end.

The places of Doctrine handled, ARE

- 1 Of Free-will.
- 2 Of Originall sinne.
- 3 Assurance of saluation.
- 4 Iustification of a sinner.
- 5 Of Merits.
- 6 Satisfactions for sinne.
- 7 Of Traditions.
- 8 Of Vowes.
- 9 Of Images.
- 10 Of Reall presence.
- 11 The sacrifice of the Masse.
- 12 Of Fastings.
- 13 The state of Perfection.
- 14 Worshipping of Saints departed.
- 15 Intercession of Saints.
- 16 Implicite faith.
- 17 Of Purgatorie.
- 18 Of the Supremacie.
- 19 Of the efficacy of the Sacraments.
- 20 Of Faith.
- 21 Of Repentance.
- 22 The sinnes of the Romane Church.

REVEL. 18. vers. 4.

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

IN the former Chapter Saint Iohn sets downe a description of the whoore of Babylon, and that at large as he saw her in a vision described vnto him. In the 16. vers. of the same Chapter hee foretells her destruction: and in the three first verses of this 18. chapter, he goeth on to propound the said destruction, yet more directly and plainly: withall alledging arguments to proue the same, in all the verses following. Now in this fourth verse is set downe a caueat seruing to forewarne all the people of God, that they may escape the iudgement which shall befall the whoore: and the words containe two parts: a commandement and a reason. The commandement, *Come out of her my people*, that is, from Babylon. The reason, taken from the cunct, *lest yee bee partakers, &c.* Touching the commandement, first, I will search the right meaning of it, and then set downe the vse thereof, and doctrine flowing thence. In historie therefore are three Babylons mentioned: one is Babylon of Assyria, standing on the riuer Euphrates, where was the confusion of languages, and where the Iewes were in captiuitie: which Babylon is in Scripture reproched for Idolatry and other iniquities. The second Babylon is in Egypt standing on the riuer Nilus: and it is now called Cayr: of that mention is made, 1 Peter 5. 13. (as some thinke) though indeede it is as likely and more commonly thought, that there is meant Babylon of Assyria. The third Babylon is mysticall, whereof Babylon of Assyria was a type and figure; and that is Rome, which is without question here to bee vnderstood. And the whoore of Babylon, as by all circumstances may be gathered, is the state or regiment of a people that are the inhabitants of Rome and appertaine thereto. This may bee proued by the interpretation of the holy Ghost: for in the last verse of the seuenteenth Chapter, the woman, that is, the whoore of Babylon, is said to be *a citie which reigneth ouer the kings of the earth*: now in the daies when Saint Iohn penned this booke of Reuelation, there was

A no citie in the world that ruled ouer the kings of the earth but Rome; it then being the seat where the Emperour put in execution his imperiall authority. Againe, in the seuenth verse shee is said to sit on a beast having *seauen heads and ten hornes*: which seauen heads be *seauen hills*, verse 9. whereon the woman sitteth, and also they be *seuen kings*. Therefore by the whoore of Babylon is meant a citie standing on seauen hilles. Now it is well knowne, not onely to learned men in the Church of God, but euen to the heathen themselves, that Rome alone is the citie built on seuen distinct hilles, called *Calis, Auentinus, Esquilinus, Tarpeius, or Capitolinus, Viminalis, Palatinus, Quirinalis*. **B** Papists to helpe themselves, doe alledge, that old Rome stood on seuen hilles, but now it is remooued further to *Campus Martius*. I answer, that howsoeuer the greatest part of the citie in regard of habitation bee not now on seuen hills, yet in regard of regiment and practise of religion it is: for euen to this day, vpon these hills are seated certaine Churches and Monasteries, and other like places where the Papall authoritie is put in execution: and thus Rome being put for a state and regiment, euen at this day it stands vpon seuen hilles. And though it be come to passe, that the harlot in regard of her latter daies euen changed her seat, yet in respect of her yonger times in which she was bred and borne, shee sate vpon the seuen hills. **C** Others, because they feare the wounding of their owne heads, labour to frame these words to another meaning, and say, that by the whoore is meant the companie of all wicked men in the world whatsoeuer, the diuell being the head thereof. But this exposition is flat against the text: for in the second verse of the seuenteenth chapter, shee is opposed to the kings of the earth, with whom shee is said to commit fornication: and in the last verse shee is called a citie standing on seuen hills, and reigning ouer the kings of the earth (as I haue said,) and therefore must needs be a state of men in some particular place. And the Papists themselves perceiving that this shift will not serue their turne, make two Romes, heathenish Rome, and that whereof the Pope is head: now (say they) the whoore spoken of is heathenish Rome, which

which was ruled by cruell tyrants, as *Nero*, *Domitian*, and the rest; and that Rome whereof now the Pope is head, is not here meant. Behold a vaine and foolish distinction: For Ecclesiasticall Rome in respect of state, princely dominion, and crueltie in persecuting the Saints of God, is all one with the heathenish Empire: the See of the Bishop being turned into the Emperours court, as all histories doe manifest. But let the distinction bee as they suppose, yet by their leaue, here by the whore must be vnderstood, not onely heathenish Rome, but euen the Papall or Ecclesiasticall Rome: for, verse 3. of this chapter, the holy Ghost saith plainly, that shee hath made all nations drunke with the wine of the wrath of her fornication: yea it is added, that shee hath committed fornication with the kings of the earth, whereby is signified, that she hath indeauoured to intrangle all the nations of the earth in her spirituall idolatry, and to bring the kings of the earth to her religion. Which thing cannot be vnderstood of the heathenish Rome, for that left all the kings of the earth to their own religion and idolatry: neither did they labour to bring forraigne kings to worship their gods. Again, chap. 17. ver. 16. it is said, that the ten hornes which be ten kings, shall hate the whore, and make her desolate and naked; which must not be vnderstood of heathenish Rome, but of Popish Rome: for whereas in former times all the kings of the earth did submit themselves to the whore, now they haue begun to withdraw themselves, and make her desolate: as the kings of Bohemia, Denmarke, Germany, England, Scotland, and other parts: therefore this distinction is also friuolous. They further alleadge, that the whore of Babylon is drunke with the blood of the Saints and Martyrs, chap. 17. 6. shed not in Rome, but in Ierusalem, where the Lord was crucified: & the two Prophets being slaine, lie there in the streets, *Reu. 11. 8.* But this place is not meant of Hierusalem, as *Hierome* hath fully taught, but it may well be vnderstood of Rome: Christ was crucified there, either because the authoritie whereby hee was crucified, was from the Roman Empire: or else because Christ in his members was and is there daily crucified, though locally in his owne person he was crucified at Hierusalem. And thus, notwithstanding all which hath bene said, we must here by the whore vnderstand the state and Empire of Rome, not so much vnder the Heathen Emperours, as vnder the head thereof, the Pope: which exposition, besides the authoritie of the Text, hath the fauour and defence of auncient and learned men. *Bernard* saith, *They are the ministers of Christ, but they serue Antichrist.* Again, *The beast spoken of in the Apocalyps, to which a mouth is given to speake blasphemies, and to make warre with the Saints of God, is now gotten into Peters chaire, as a Lyon prepared to his prey.* It will be said, that *Bernard* speaks these latter words of one that

came to the Popedome by intrusion or vsurpation. It is true indeede: but wherefore was hee an vsurper? Hee rendreth a reason thereof, in the same place: because the Antipope called *Innocentius*, was chosen by the kings of Almaine, France, England, Scotland, Spaine, Hierusalem; with consent of the whole Cleargie and people in these nations, and the other was not. And thus *Bernard* hath giuen his verdict, that not onely this vsurper, but all the Popes for these many yeeres, are the beasts in the Apocalyps, because now they are onely chosen by the Colledge of Cardinals. To this agreeth the decree of Pope *Nicholas* the second, ann. 1059. that the Pope shall afterward bee created by the suffrages of the Cardinall Bishops of Rome, with the consent of the rest of the cleargie and people, and the Emperour himselfe: and all Popes are excommunicate and accursed as *Antichrists*, that enter otherwise, as all now doe. *Ioachim Abbas* saith, *Antichrist was long since borne in Rome, and shall yet be aduanced higher in the Apostolike See.* *Petrarch* saith, *Once Rome, now Babylon.* And *Irenaeus lib. 5. cap. last*, said before all these, that *Antichrist should bee Latinius*, a Romane.

Again, this commandement must not so much be vnderstood of a bodily departure in respect of cohabitation and presence, as of a spirituall separation in respect of faith and religion. And the meaning of the holy Ghost is, that men must depart from the Romish Church, in regard of iudgement and doctrine, in regard of their faith and the worship of God.

Thus then we see that the words containe a commandement from God, inioyning his Church and people to make a separation from Babylon: Whence I obserue, *That all those who will be saved, must depart and separate themselves from the faith and religion of this present Church of Rome.* And whereas they are charged with schisme that separate on this manner; the truth is, they are not schismatikes that doe so, because they haue the commandement of God for their warrant: and the partie is the schismatike in whom the cause of this separation lieth: and that is the Church of Rome, namely, the cup of abomination in the whores hand, which is their hereticall and schismaticall religion.

Now touching the dutie of separation, I meane to speak at large, not standing so much to proue the same, because it is euident by the text, as to shew the manner and measure of making this separation: and therein I will handle two things. First, how farre forth we may ioine with them in the matter of religion: secondly, how farre forth and wherein we must dissent and depart from them. And for this cause I meane to make choice of certain points of religion, and to speake of them in as good order as I can, shewing in each of them our consent & difference: and the rather, because

C. in nomine, dist. 23.

Referente luello.
2. Theff.
2.

Epist. 17.
Enth. &
Paul: and
Marcel.

Serm. in
Can. 33.
Ept. 125.

some harpe much vpon this string, that a Vnion may be made of our two religions, and that we differ not in substance, but in points of circumstance.

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

I. *Our consens.*

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

I. *Concluſ.* Man muſt bee conſidered in a foure-fold eſtate, as he was created, as he was corrupted, as he is renewed, as he ſhall bee glorified. In the firſt eſtate, we aſcribe to mans will libertie of nature, in which he could will or nill either good or euill: in the third, libertie of grace: in the laſt, libertie of glorie. All the doubt is of the ſecond eſtate: and yet therein alſo we agree, as the concluſions following will declare.

II. *Concluſ.* The matters whereabout Free-will is occupied are principally the actions of men, which be of three ſorts; naturall, humane, ſpirituall. Naturall actions are ſuch as are common to men with beaſts; as to eate, drink, ſleepe, heare, ſee, ſmell, taſt; in all which, we ioyne with the Papists, and hold that man hath free-will, and euer ſince the fall of *Adam* by naturall power of the minde doth freely performe any of theſe actions, or the like.

III. *Concluſ.* Humane actions are ſuch as are common to all men good and bad, as to ſpeake, and vſe reaſon, the praſtice of all mechanicaill and liberaill Arts, and the outward performance of Ciuill and Eccleſiaſticaill duties; as to come to the Church, to ſpeake and preach the word, to reach out the hand to receiue the Sacramēt, & to lend the eare to liſten outwardly to that which is taught. And hither wee may reſerre the outward actions of ciuill vertues: as namely, iuſtice, temperance, gentlenes, and liberalitie. And in theſe alſo we ioyne with the Church of Rome, and ſay (as experience teacheth) that men haue a naturall freedom of will, to put them, or not to put them in executiō. *Paul ſaith, Rom. 2. 14. The Gentiles that haue not the law, doe the things of the law by nature;* that is, by naturall ſtrength; and he ſaith of himſelfe, that before his conuerſion, touching the righteousneſſe of the law, *he was vblameable. Phil. 3. 6.* And for this externall obedience, naturall men receiue reward in temporall things, *Mat. 6. 5. Ezek. 29. 19.* And yet here ſome caueats muſt be remembered: I. That in humane actions mans will is weak and feeble, and his vnderſtanding dimme and darke: and thereupon hee often failes in them. And in all ſuch actions, with *Auguſtine* I vnderſtand the will of man to bee onely wounded or halfe dead. II. that the will of man is vnder the will of God, and therefore to be ordered by it; as *Ier. ſaith, chap. 10. 23. O Lord I know that the way of man is not in himſelfe, nei-*

there is it in man to walke or direct his ſteppes.

IV. *Concluſ.* The third kinde of actions are ſpirituall, more neerely concerning the heart or conſcience, and theſe be two-fold: they either concerne the kingdome of darkeneſſe, or elſe the kingdom of God. Thoſe that concerne the kingdom of darkeneſſe, are ſins properly; and in theſe we likewiſe ioyne with the Papists, and teach, that in ſinnes or euill actions man hath freedom of will. Some peraduenture will ſay, that we ſinne neceſſarily, becauſe he that ſinneth cannot but ſin: and that free-will and neceſſitie cannot ſtand together. Indeed the neceſſity of compulſion or coaction, and free-will cannot agree: but there is another kinde of neceſſitie, which may ſtand with freedom of will: for ſome things may bee done neceſſarily and alſo freely. A man that is in cloſe priſon, muſt needs there abide, and cannot poſſibly get forth and walke where he will; yet can he moue himſelfe freely and walke within the priſon: ſo likewiſe though mans will bee chained naturall by the bond of ſinne, and therefore cannot but ſinne, and thereupon ſinneth neceſſarily, yet doth it alſo ſinne freely.

V. *Concluſ.* The ſecond kinde of ſpirituall actions or things, concerne the kingdom of God: as repentance, faith, the conuerſion of a ſinner, new obedience, and ſuch like; in which, we likewiſe in part ioyne with the Church of Rome, and ſay, that in the firſt conuerſion of a ſinner, mans free-will concurreth with Gods grace, as a fellow or co-worker in ſome ſort. For in the conuerſion of a ſinner three things are required: the word, Gods ſpirit, and mans will: for mans will is not paſſiue in al and euery reſpect, but hath an action in the beſt conuerſion and change of the ſoule. When any man is conuerted, this worke of God is not done by compulſion, but he is conuerted willingly: and at the very time when he is conuerted, by Gods grace he wil his conuerſion. To this end ſaith *Auguſtine, Sermon. 15. de verb. Apoſt. He which made thee without thee, wil not ſaue thee without thee.* Again, *That is certain, that our will is required in this, that we may doe any good thing well: but we haue it not from our owne power, but God workes to will in vs.* For looke at what time God giues grace, at the ſame time he giueth a will to deſire and will the ſame grace: as for example, when GOD workes faith, at the ſame time he workes alſo vpon the wil, cauſing it to deſire faith, and willingly to receiue the gift of beleeuing. God makes of the vnwilling will, a willing will: becauſe no man can receiue grace vtterly againſt his wil, conſidering will conſtrained is no will. But here we muſt remember, that howſoeuer in reſpect of time the working of grace by Gods ſpirit, and the willing of it in man goe together: yet in regard of order, grace is firſt wrought, and mans will muſt firſt of all bee acted and moued by grace, and then it alſo acteth, willet, and moueth it ſelfe. And this is the laſt point

De grat. & lib. arbit. 1.

a Poſſible & actu velle recipere.

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

II. The dissent or difference.

The point of difference standeth in the cause of the freedome of mans will in spirituall matters, which concerne the kingdome of God. The Papists say, mans will concurrereth and worketh with Gods graces in the first conuersion of a sinner, *by it selfe*, and by it owne naturall power: and is only helped by the holy Ghost. We say, that mans will worketh with grace in the first conuersions: yet not of it selfe, but by grace. Or thus: They say, will hath a naturall co-operation: we deny it, and say, it hath co-operation onely by grace, beeing in it selfe not actiue but passiue, willing wel only as it is moued by grace, whereby it must first be acted and moued, before it can act or wil. And that we may the better conceiue the difference, I will vse this comparison: The Church of Rome sets forth the estate of a sinner by the condition of a prisoner, and so doe we: marke then the difference: It supposeth the said prisoner to lie bound hand and foot with chaines and fetters, and withall, to be sicke and weake, yet not wholly dead, but liuing in part: it supposeth also, that being in this case, he stirreth not himselfe for any helpe, and yet hath ability and power to stirre. Hereupon, if the keeper come and take away his bolts and fetters, and hold him by the hand, and helpe him vp, he can and will of himselfe stand and walke, and goe out of prison: euen so (say they) is a sinner bound hand and foote with the chaine of his finnes: and yet he is not dead but sicke, like to the wounded man in the way betweene Iericho and Ierusalem. And therefore doth he not will and affect that which is good: but if the holy Ghost come and doe but vntie his bands, and reach him his hand of grace, then can he stand of himselfe, and will his owne saluation, or any thing else that is good. Wee in like manner grant, that a prisoner fitly resembleth a naturall man, but yet such a prisoner must he be, as is not onely sicke & weake, but euen starke dead: which cannot stirre though the keeper vntie his bolts and chaines, nor heare though hee sound a trumpet in his care; and if the said keeper would haue him to moue and stirre, hee must giue him not onely his hand to helpe him, but euen soule and life also: and such a one is euery man by nature: not onely chained and fettered in his finnes, but starke dead therein: as one that lyeth rotten in the graue, not having any ability or power to moue or stirre: and therefore he cannot so much as desire to doe any thing that is truly good of himselfe. But God must first come and put a new soule into him, euen the spirit of grace to quicken and reuiue him; and then beeing thus reuiued, the will beginneth to will good things at the very same time,

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

III. Our reasons.

Now for the confirmation of the doctrine we hold, namely, that a man willet not his owne conuersion of himselfe by nature, either in whole or in part, but by grace wholly and alone: these reasons may be vied. The first is taken from the nature and measure of mans corruption, which may be distinguished into two parts. The first, is the want of that originall righteousnesse, which was in man by creation: the second, is a pronenesse and inclination to that which is euill, and to nothing that is truly good. This appeareth, *Gen. 8. 21. The frame of mans heart (saith the Lord) is euill from his childhood*: that is, the disposition of the vnderstanding, will, affections, with all that the heart of man deuifeth, frameth, or imagineth, is wholly euill. And *Paul saith, Rom. 8. 7. The wisdom of the flesh is enmity against God*: which words are very significant: for the word *wisdom* translated *wisdom*, signifieth that the best thoughts, the best desires, affections, & in deuours that be in any naturall man, euen those that come most neere to true holinesse, are not onely contrary to God, but euen enmitie it selfe. And hence I gather, that the very heart it selfe, that is, the will, and minde from whence these desires and thoughts doe come, are also enmitie vnto God. For such as the action is, such is the facultie whence it proceedeth: such as the fruite is, such is the tree; such as the branches are, such are the roots. By both these places it is euident, that in man there is not onely a want, absence, or deprivation of originall righteousnesse, but a pronenesse also by nature vnto that which is euill: which pronenesse includes in it an inclination not to some few, but to all and euery sinne, the very sinne against the holy Ghost not excepted. Hence therefore, I reason thus:

If euery man by nature doth both want originall iustice, and be also prone vnto all euill, then wanteth he naturall free-will, to will that which is truly good.

But euery man by nature wants originall iustice and is also prone vnto all euill.

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

Reason. II. *1. Cor. 2. 14. The naturall man perceiueth not the things of the spirit of God; for they are foolishnesse vnto him, neither can he know the, because they are spiritually discerned*. In these words Saint Paul sets downe these points. I. that a naturall man doth not so much as thinke of the things reuealed in the Gospell. II. that a man hearing, and in mind conceiuing them; cannot giue consent vnto them, and by naturall iudgement approoue of them; but contrariwise thinketh them to be foolishnesse.

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

If a man by nature doth not know and perceiue the things of God, and when he shall know them, cannot by nature giue assent vnto them. then hath he no power to will them:

But the first is evidently true: Ergo.

For first, the minde must approoue and giue assent, before the will can choose or will: and when the mind hath no power to conceiue or giue assent, there the will hath no power to will.

Reason III. Thirdly, the holy Ghost auoucheth, *Eph. 2. 1. Coloss. 2. 13.* that all men by nature are dead in sins & trespasses: not as the Papists say, weake, sicke; or halfe dead. Hence I gather, that man wanteth naturall power not to will simply, but freely and frankly to will that which is truly good. A dead man in his graue cannot stirre the least finger, because he wants the very power of life, sense, & motion: no more can he that is dead in sinne, will the least good: nay, if he could either will or doe any good, he could not be dead in sinne. And as a dead man in the graue, cannot rise but by the power of God; no more can hee that is dead in sinne rise, but by the power of Gods grace alone, without any power of his owne.

Reason IV. Fourthly, in the conuersion and saluation of a sinner, the Scripture ascribeth all to God, and nothing to mans free will. *Iob. 3. 23. Except a man be borne againe, he cannot see the kingdomes of God Eph. 2. 10. We are his workmanship created in Christ Iesus to good works.* And *C. 4. v. 24. the new man is created to the image of God.* Now to be borne againe, is a worke of no lesse importance then our first creation: and therefore wholly to be ascribed to God as our creation is. Indeed *Paul Phil. 2. 12, 13.* biddeth the Phillippians *worke out their saluation with feare and trembling:* not meaning to ascribe vnto them a power of doing good by themselves: And therefore in the next ver. he addeth, *It is God that worketh both the will & the deed* directly excluding all naturall free-will in things spirituall: and yet withall he acknowledgeth that mans will hath a worke in doing that which is good, not by nature, but by grace: Because when God giues man power to wil good things, then he can will them; & when he giueth him a power to doe good, then he can doe good, and he doth it. For though there bee not in mans conuersion a natural co-operation of his will with Gods spirit, yet is there a supernaturall co-operation by grace, inabling man when he is to be conuerted, to will his conuersion: according to which Saint Paul saith, *1. Cor. 15. 10. I haue laboured in the faith.* But lest any man should imagine, that this was done by any naturall power, therefore he addeth, *yet not I,* that is, not by any thing in me, but Gods grace in me, inabling my will to doe the good I doe.

Reason V. The iudgement of the ancient Church. (a) *August. The will of the regenerate is*

kindled onely by the holy Ghost: that they may therefore be able because they will thus: and they will thus, because G O D workes in them to will. b And, *We haue lost our free will to lose God by the greatnesse of our sinne.* Sermon. 2. on the words of the Apollite: *Man when he was created, receiued great strength in his free-will: but by sinning he lost it.* c *Enlightenim.* God giueth grace freely to the unworthy, whereby the wicked man being instructed, is enlightened with the gift of good will, and with a faculty of doing good: that by mercie preuenting him, he may begin to will well, and by mercie comming after, he may doe the good he will. Bernard saith, *It is wholly the grace of God that we are created, healed, saved.* Concil. Arausic. 2. cap. 6. *To beleue and to will is giuen from above by infusion, and inspiration of the holy Ghost.* More testimonies and reasons might bee alleadged to proue this conclusion, but these shall suffice: now let vs see what reasons are alleadged to the contrary.

III. Objections of the Papists.

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

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

a August.
de cor-
rept.
& grat.
cap. 11.
b Epist.
105.

c Fulg. lib
p. 2d.

d Bernard
li. de liber
arbitr.

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

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

The second point: Of Originall sin.

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

1. Our consent.

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

II. The dissent or difference.

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

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

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

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

Reason. I. Rom. 7. 17. *Paul* saith directly: *It is no more I that doe it, but sinne that dwelleth in me:* that is, originall sinne. The Papists answer againe, that it is so called improperly: because it commeth of sinne, and also is an occasion of sinne to be done. But by the circumstances of the Text, it is sinne properly: for in the words following, *Saint Paul* saith, that this sin dwelling in him, made him to doe the euill which he hated. And *v. 24.* he crieth out, *O wretched man that I am, who shall deliuer me from this body of death!* whence I reason thus:

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

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

Reason. III. That which lusteth against the spirit, and by lusting tempteth, and in tempting intiseth and draweth the heart to sinne, is for nature sinne it selfe: but concupiscence in the regenerate lusteth against the spirit, *Gal. 5. 17.* and tempteth as I haue said, *1. Iam. 1. 14.* *God tempteth no man, but euery man is tempted when he is drawne away by his owne concupiscence, and is intised: then when lust conceiueth, it bringeth forth sinne.* And therefore it is sinne properly: such as the fruite is, such is the tree. *August.* *Concupiscence against which the spirit lusteth, is sinne, because in it there is disobedience against the rule of the mind: & it is the punishment*

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

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

Reason. IV. The iudgement of the ancient Church. *August. Epist. 29. Charitie in some is more, in some lesse, in some none: the highest degree of all which cannot be increased, is in none, as long as man liues upon earth. And as long as it may be increased, that which is lesse then it should be, is in fault: by which fault it is, that there is no iust man upon earth that doth good and sinneth not: by which fault none liuing shall be iustificed in the sight of God. For which fault, if we say wee haue no sinne, there is no truth in vs: for which also, though we profit neuer so much, it is necessarie for vs to say, forgive vs our debts, though all our words, deeds, and thoughts be already forgiven in baptisme.* Indeepe *August.* in sundry places seemes to denie concupiscence to be sinne after baptisme: but his meaning is, that concupiscence in the regenerate is not the sinne of the person in whom it is, or thus he expounds himselfe, (a) *This is not to haue sinne, nor to bee guiltie of sinne.* And (b) *The law of sinne in baptisme is remitted and not ended.* And (c) *Let not sinne raigne: he saith not, let not sinne be, but let it not raigne.* For as long as thou liuest, of necessitie sinne will be in thy members: at the least, looke it raigne not in thee, &c.

Obiections of Papists.

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

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

first in him, and then originall corruption: but in vs originall corruption is first, and then a-ctuell sinne.

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

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

The third point: Certaintie of saluation.

I. Our consent.

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

II. Conclus.

a Ad Val-
ler. lib. i.
cap. 14.
b Lib. i.
cont. Iul.
c Traſt.
+2. in
loh.

d Quoad
imputa-
tionem.
e Quoad
existentiam.

Contm
Iulian. l.
6. c. 6.

II. Concluf. Wee hold and beleuee that a man is to put a certain affiance in Gods mercie in Christ for the saluation of his soules; and the same thing by common consent holdeth the foresaid Church: this point maketh not the difference betweene vs.

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

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

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

VI. Concl. They teach that we are to be certaine of our saluation by speciall faith in regard of God that promisseth: though in regard of our selues and our indisposition we cannot; and in the former point they consent with vs.

II. The dissent or difference.

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

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

II. Concl. Further, we hold and auouch that our certainty by true faith is vnfallibly: they say their certainty is onely probable.

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

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

III. Obiections of Papists.

Obiect. I. Where there is no word, there is no faith, for these two are relatives: but there is no word of God, saying, *Cornelius* beleuee thou, *Peter* beleuee thou, and thou shalt bee saued. And therefore there is no such ordinary faith to beleuee a mans owne particular saluation. *Answe.* The proposition is false, vnlesse it be supplied with a clause on this manner. *Where there is no word of promise, nor any thing that doth counteruaile a particular promise, there is no faith.* But (say they) there is no such particular word. It is true, God doth not speake to men particularly, Beleuee thou, and thou shalt be saued. But yet doth he that which is answerable hereunto, in that he giueth a generall promise, with a commandement to apply the same: and hath ordained the holy ministerie of the word to

apply the same to the persons of the hearers in his owne name: and that it is as much as if the Lord himselfe should speake to men particularly. To speake more plainly: in the Scripture the promises of saluation bee indefinitely proponned: it saith not any where, If *Iohn* will beleuee, hee shall be saued; or if *Peter* will beleuee, he shall be saued; but who-soeuer beleueeth shall be saued. Now then comes the minister of the word, who standing in the roome of God, and in the steed of Christ himselfe, takes the indefinite promises of the Gospell, and laies them to the hearts of euery particular man: and this in effect is as much as if Christ himselfe should say, *Cornelius* beleuee thou, and thou shalt be saued: *Peter* beleuee thou, and thou shalt be saued. It is answered, that this applying of the Gospell is vpon condition of mens faith and repentance, and that men are deceived touching their owne faith and repentance: and therefore faile in applying the word vnto themselves. *Answe.* Indeed this manner of applying is false in all hypocrites, hereticks, and vnrepentant persons, for they apply vpon carnall presumption, and not by faith. Neuertheless it is true in all the elect hauing the spirit of grace, and praier: for when God in the ministerie of the word beeing his owne ordinance, saith, *Seeke ye my face:* the heart of Gods children truly answereth, *O Lord, I will seeke thy face,* *Psal.* 27. 8. And when God shall say, *Thou art my people,* they shall say againe. *The Lord is my God,* *Zach.* 1. 3. 9. And it is a truth of God, that he which beleueeth, knoweth that he beleueeth: and he that truly repenteth, knoweth that he repenteth: vnlesse it be in the beginning of our conuersion, and in the time of distresse and temptation. Otherwise what thankfulness can there be for grace receiued?

Obiect. II. It is no article of the Creed, that a man must beleuee his owne saluation: and therefore no man is bound thereto. *Answer.* By this argument it appeares plainly, that the very pillars of the Church of Rome doe not vnderstand the Creed: for in that which is commonly called the Apostles Creede, euery article implieth in it this particular faith. And in the first article, *I beleuee in God,* are three things contained: the first, to beleuee that there is a God, the second, to beleuee the same God to be my God, the third, to put my confidence in him for my saluation: and so much containe the other articles, which are concerning God. When *Thomas* said, *Ioh.* 20. 28. *My God,* Christ answered, *Thou hast beleueed Thomas.* Where we see that to beleuee in God, is to beleuee God to be our God. And *Psal.* 78. 22. to beleuee in God, and to put trust in him are all one, *They beleueed not in God, and trusted not in his helpe.* And the articles concerning *Remission of sinnes,* and *Life euerlasting,* doe include, and we in them acknowledge our speciall faith concerning our own saluation. For to beleuee this or that, is to beleuee there is such

a thing, & that the same thing belongs to me : as when *David* said, I should haue fainted except I had beleueed to see the goodnes of the Lord in the land of the living, *Psal.* 27. 13. It is answered, that in those articles wee, onely profess our selues to beleue remission of sinnes, and life euertlasting to be vouchsafed to the people and Church of God. *Ans.* This indeede is the exposition of many, but it stands not with common reason. For if that bee all the faith that is there confessed, the diuelli hath as good a faith as we. He knoweth and beleueth that there is a God : and that this God imparteth remission of sinnes and life euertlasting to his Church. And to the end that we being Gods children, may in faith go beyond all the diuels in hell, we must further beleue, that remission of sins and life euertlasting belong vnto vs: and vnlesse we doe particularly apply the said articles vnto our selues, we shall little or nothing differ from the diuell, in making confession of faith.

Obiect. III. We are taught to pray for the pardon of our sins day by day, *Mar.* 6. 12. and all this were needlesse, if wee could be assured of pardon in this life. *Ans.* The fourth petition must be vnderstood not so much of our old debts or sins, as of our present and new sins : for as we goe on from day to day, so we adde sin to sinne : and for the pardon of them must we humble our selues & pray. I answer again, that we pray for the pardon of our sinnes; not because we haue no assurance thereof, but because assurance is weake and small : we grow on from grace to grace in Christ, as children do to mans estate by little and little. The heart of euery beleuer is like a vessell with anarrow necke, which being cast into the sea is not filled at the first : but by reason of the strait passage, receiueith water drop by drop. God giueth vnto vs in Christ, euen a sea of mercie, but the same on our parts is apprehended and receiued onely by little and little, as faith groweth from age to age: and this is the cause why men hauing assurance pray for more.

Our reasons to the contrarie.

Reason I. The first reason may bee taken from the nature of faith, on this manner. True faith is both an vnfallible assurance, and a particular assurance of the remission of sins, and of life euertlasting. And therefore by this faith, a man may be certainly & particularly assured of the remission of sinnes, and life euertlasting. That this reason may bee of force, two things must be preceeded: first, that true faith is a certaine assurance of Gods mercie to that partie in whom it is. Secondly, that faith is a particular assurance thereof. For the first, that faith is a certaine assurance, Christ saith to *Peter*, *Matth.* 14. 31. *O thou of little faith, wherefore didst thou doubt?* Where he maketh an opposition betwene faith and doubting: thereby giuing vs directly to vnderstand, that to be cer-

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

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

be done by any affection of the will, but by a supernaturall act of the minde, which is to acknowledge, set downe, & beleene that remission of sinns, and life euerlasting by the merit of Christ, belong to vs particularly. To this which I haue said agreeth *August. Tract. 15. on Iohn. Why preparest thou teeth and belly? beleuee & thou hast eaten; & Tract. 50. How shall I reach my hand into heauen, that I may hold him sitting there? Send up thy faith, and thou shalt hold on him.* And *Bernard* saith, *homil. in Cant. 16. Where hee is thou canst not come now —: yet goe so, follow him, and seeke him —: beleuee and thou hast found him:* for to beleuee is to find. *Chrysostom* on *Marke. homil. 10. Let vs beleuee and we see Iesus present before vs. Ambros. on Luk. lib. 6. c. 8. By faith Christ is touched, by faith Christ is seene. Tertull. de resur. car. He must be chewed by understanding, and be digested by faith.*

Reason. II. Whatsoeuer the holy Ghost testifieth vnto vs, that wee may, yea that we must certainly by faith beleuee: but the holy Ghost doth particularly testifie vnto vs our adoption, the remission of our sinns, and the saluation of our soules: and therefore we may & must particularly and certainly by faith beleuee the same. The first part of the reason is true, & cannot be denied of any. The second part is proued thus: *S. Paul* saith *Rom. 8. 15. Wee haue not receiued the spirit of bondage to feare: but the spirit of adoption, whereby we crye Abba, father:* adding further, *that the same spirit beareth witness with our spirits, that we are the children of God.* Where the Apostle maketh two witnesses of our adoption: the spirit of God, and our spirits, that is, the conscience sanctified by the holy Ghost. The Papiſts to elude this reason, alleadge that the spirit of God doth indeed witness of our adoption, by some comfortable feeling of Gods loue and fauour, beeing such as is weake and oftentimes deceitfull. But by their leaues, the testimonie of the spirit is more than a bare sense or feeling of Gods grace: for it is called the *pledge* and *earnest* of Gods spirit in our hearts, *2 Cor. 1. 22.* and therefore it is fit to take away all occasion of doubting of our saluation: as in a bargain the earnest is giuen betwene the parties to put all out of question. *Bernard* saith, that the testimonie of the spirit is a most sure testimonie, *Epist. 107.*

Reason. III. That which we must pray for by Gods commandement, that we must beleuee: but every man is to pray for the pardon of his owne sinnes, and for life euerlasting; of this there is no question: therefore he is bound to beleuee the same. The proposition is most of all doubtfull: but it is proued thus. In euery petition there must bee two things: a desire of the thing we aske, and a particular faith whereby we beleuee, that the thing wee aske shall be giuen vnto vs. So *Christ* saith, *Whatsoeuer ye desire when you pray, beleuee that you shall haue it, and it shall be giuen vnto you.* And *S. Iohn* further noteth out this particular faith, calling it our *assurance*, that God will giue vnto vs what-

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

Reason. IV. Whatsoeuer God commandeth in the Gospell, that a man must and can performe; but God in the Gospell commandeth vs to beleuee the pardon of our owne sinns, and life euerlasting, and therefore we must beleuee thus much, and may be assured thereof. This proposition is plaine by the distinction of the commandements of the law, and of the Gospell. The commandements of the law shew vs what we must do, but minister no power to performe the thing to bee done; but the doctrine and commandements of the Gospell doe otherwise, and therefore they are called *spirit and life*: God with the commandement giuing grace that the thing prescribed may bee done. Now this is a commandement of the Gospell, to beleuee remission of sinnes, for it was the substance of Christs ministry, *repent & beleuee the Gospell.* And that is not generally to beleuee that Christ is a Sauour, & that the promises made in him are true (for so the diuels beleuee with trembling) but it is particularly to beleuee that Christ is my Sauour, and that the promises of saluation in Christ belong in speciall to me, as *S. Iohn* saith. *This is his commandement, that wee beleuee in the name of Iesus Christ;* now to beleuee in Christ is to put confidence in him; which none can doe, vnlesse he bee first assured of his loue and fauour. And therefore in as much, as we are inioyned to put our confidence in Christ, we are also inioyned to beleuee our reconciliation with him, which standeth in the remission of our sinnes, and our acceptance to life euerlasting.

Reason. V. Whereas the Papiſts teach, that a man may be assured of his saluation by hope; euen hence it followes, that he may be vnfallibly assured thereof. For the propertie of true and liuely hope is *never to make a man ashamed, Rom. 5. 5.* And the true hope followeth faith, and presupposeth certaintie of faith; neither can any man truly hope for his saluation, vnlesse by faith he be certainly assured thereof in some measure.

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

which

Ioh. 6. 63.

I Ioh. 3. 23.

Mark. 11. 24.

I Ioh. 5. 14.

which he beleueeth. And howsoever commonly men doe not beleue their saluation as vnfallible, as they doe their articles of faith: yet some speciall men doe, hauing Gods word applied by the spirit as a sure ground of their faith, whereby they beleue their own saluation, as they haue it for a ground of the articles of their faith. This certainly was *Abraham* assured of his own saluation: as also the Prophets & Apostles, & the martyrs of God in all ages: whereupon without doubting they haue beene content to lay downe their liues for the name of Christ: in whom they are assured to receive eternall happinesse. And there is no question, but there be many now, that by long and often experience of Gods mercy, and by the inward certificate of the holy Ghost, haue attained to full assurance of their saluation.

II. Exception. Howsoever a man may be assured of his present estate, yet no man is certain of his perseverance vnto the end. *Ans.* It is otherwise: for in the sixth petition, *Lead vs not into temptation*, we pray that God would not suffer vs to be wholly overcome of the diuell in any temptation: & to this petition we haue a promise answerable. *1. Cor. 10. 13. That God with temptatiō will giue an issue:* and therefore howsoever the diuell may buffet, molest, and wound the seruants of God, yet shall he neuer be able to overcome them. Again, he that is once a member of Christ, can neuer be wholly cut off. And if any by sin were wholly severed from Christ for a time, in his recovery he is to be baptized the second time: for baptism is the Sacrament of initiation or ingrafting into Christ. By this reason we should as often be baptized as we fall into any sinne, which is absurd. Again, *S. Iohn* saith, *1. Ioh 1. 19. They went out from vs, but they were not of vs: for if they had bin of vs, they would haue continued with vs.* Where he taketh it for graunted, that such as be once in Christ shall neuer wholly be severed or fall from him: Though our communion with Christ may be lessened, yet the vniō and the bond of coniunction is neuer dissolved.

III. Exception. They say, we are indeed to beleue our saluation on Gods part: but wee must needs doubt in regard of our selues; because the promises of remission of sinnes are giuen vpon condition of mans faith and repentance. Now we cannot (say they) be assured that we haue true faith & repentance, because we may lie in secret sinnes; and so want that indeede, which we suppose our selues to haue. *Ans.* I say againe, he that doth truly repent and beleeue, doth by Gods grace know that hee doth: repent and beleeue: for else *Paul* would neuer haue said, *Prooue your selues whether you be in the faith or not*; and the same Apostle saith, *1 Cor. 2. 12. We haue not receiued the spirit of the world: but the spirit which is of God, that we might knowe the things which are giue vs of God:* which things are not onely life euertlasting, but iustification, sanctification, and such like. And as for secret sinnes, they cannot make

our repentance void: for he that truly repenteth of his knowne sinnes, repenteth also of such as be vnkowne, and receiue the pardon of them all. God requireth not an expresse or speciall repentance of vnkowne sinnes: but accepts it as sufficient, if we repent of them generally: as *Dauid* saith, *Psal. 19. 12. Who knowes the errors of this life? forgive me my secret sinnes.* And whereas they adde, that faith and repentance must be sufficient: I answer, that the sufficiencie of our faith and repentance, stands in the truth, and not in the measure or perfection thereof; and the truth of both, where they are, is certainly discerned.

Reason. VI. The iudgement of the ancient (a) Church: *Angust Of an enill seruant thou art made a good: therefore presume not of thine owne doing, but of the grace of Christ: it is not arrogance but faith: to acknowledge what thou hast receiued, it is not pride but deuotion.* And (b) *Let no man aske another man, but returne to his owne heart: if he find charitie there, he hath securitie for his passage from life to death. Hilary on Mat. 5. The kingdome of heauen which our Lord professed to be in himselfe, his will is that it must be hoped for, without any doubtfullnesse of vncertaine will, Otherwise there is no iustification by faith, if faith it selfe be made doubtfull. Bernard in his epist. 107. Who is the iust man, but he that being lauded of God, loues him againe: which comes not to passe but by the spirit reuealing by Faith the eternall purpose of God, of his saluation to come. Which reuelation is nothing else but infusion of spirituall grace: by which, when the deeds of the flesh are mortified, the man is prepared to the kingdome of heauen. ——— Together receiuing in one spirit that whereby hee may presume that he is loued and also loue againe.*

To conclude, the Papists haue no great cause to dissent from vs in this point. For they teach and professe, that they doe by a speciall faith beleue their own saluation certainly and vnfallibly in respect of God, that promiseth. Now the thing which hindreth them is their own indisposition and vnworthinesse (as they say) which keeps them from being certaine otherwise then in a likely hope. But this hinderance is easily remooued, if men will iudge indifferently. For first of all in regard of our selues & our disposition we cannot be certaine at all, but must despaire of saluation euen to the very death. We cannot be sufficiently disposed so long as we lie in this world, but must alwaies say with *Iacob*, *I am lesse then all thy mercies*, *Gen. 32. 10.* and with *Dauid*, *Enter not into iudgement with thy seruants, O Lord, for mine liuing shall be iustificed in thy sight*: and with the Centurion, *Lord, I am not worthy that thou shouldest come vnder my rooofe*. *Matth. 8. 8.* Secondly, God in making promise of saluation respects not mens worthinesse. For he chose vs to life euertlasting when we were not redeemed vs from death being enemies; and intitles vs to the promise of saluation, if we acknowledge our selues to be sinners, *Math. 9. 13. if we labour and*

a Dever-
bis Dei
serm. 26.

b Traff.
5. in epist.
101.

Psal. 143.
10.

2 Cor.
13. 5.

travell under the burden of them. *Math. 11. 28.* *If we hunger and thirst after grace. Job. 7. 37.* And these things wee may certesly and sensibly perceiue in our selues, and when we find them in vs, though our vnworthinesse be exceeding great, it should not hinder our assurance. For God makes manifest his power in our weaknesse, *2. Cor. 12. 9.* and he will not breake the bruised reede, nor quence the smoking flaxe, *Isa. 42. 3.* Thirdly if a man loue God for his mercies sake, and haue a true hope of saluation by Christ, he is in Christ and hath fellowship with him: and he that is in Christ hath all his vnworthines and wants laid on Christ, and they are couered and pardoned in his death; and in respect of our felices thus considered *as we are in Christ*, wee haue no cause to wauer, but to be certaine of our saluation, and that in regard of our selues.

The fourth point: touching the iustification of a sinner.

THAT we may see how farre we are to agree with them and where to differ, first I will set downe the doctrine on both parts, and secondly the maine differences wherein we are to stand against them, euen to death.

Our doctrine touching the iustification of a sinner, I propound in foure rules.

Rule. I. That iustification is an action of God, whereby he absolueth a sinner, and accepteth him to life euermlasting for the righteousness and merit of Christ.

Rule. II. That iustification stands in two things: first, in the remission of sinnes by the merit of Christ his death: secondly, is the imputation of Christ his righteousness; which is another action of God whereby he accounteth and esteemeth that righteousness which is in Christ, as the righteousness of that sinner which beleueth in him. By Christ his righteousness we are to vnderstand two things, first, his sufferings specially in his death & passion, secondly, his obedience in fulfilling the law: both which go together: for Christ in suffering obeyed, & obeying suffered. And the very shedding of his blood to which our saluation is ascribed, must not onely be considered as it is passive, that is, a suffering; but also as it is active, that is, an obedience, in which he shewed his exceeding loue both to his Father & vs, & thus fulfilled the law for vs. This point if some had well thought on, they would not haue placed all iustification in remission of sinnes as they do.

Rule. III. That iustification is from Gods meere mercie and grace, procured onely by the merit of Christ.

Rule. IV. That a man is iustified by faith alone; because faith is that alone instrument created in the heart by the holy Ghost, whereby a sinner layeth hold of Christ his righteousness, and applyeth the same vnto himselfe. There is neither hope, nor loue, nor any other

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

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

I. They hold that before iustification there goes a preparation thereunto: which is an action wrought partly by the holy Ghost, and partly by the power of naturall freewill, whereby a man disposeth himselfe to his owne future iustification.

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

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

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

I. Our dissent and difference.

Now let vs come to the points of difference between vs and them touching iustification.

The first maine difference is in the matter thereof, which shall bee scene by the answer both of Protestant and Papist to this one question, *What is the very thing, that causeth a man to stand righteous before God, and to be accepted to life euermlasting*; we answer: Nothing but the righteousness of Christ, which consisteth partly in his sufferings, and partly in his active obedience in fulfilling the rigour of the law. And here let vs consider how neere the Papists come to this answer, and wherein they dissent.

Consent. I. They grant that the righteousness sinne is pardoned by the merits of Christ, and that none can bee iustified without remission of sinnes, and that is well.

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

III. The most learned among them say,

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

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

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

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

Our reasons.

Reason. I. That very thing which must be our righteousness before God, must satisfie the iustice of the law, which saith, *do these things and thou shalt liue*. Now there is nothing to satisfie the iustice of the law but the righteousness or obedience of Christ for vs. If any alledge ciuill iustice, it is nothing: for Christ saith, *Except your righteousness exceede the righteousness of the Scribes and Pharises, ye cannot enter into the kingdome of heauen*. What? shall we say that workes doe make vs iust? that cannot be: for all mens workes are defective in respect of the iustice of the law. Shall we say our sanctification, whereby we are renewed to the image of God in righteousness and true holines? that also is imperfect and cannot satisfie Gods iustice required in the law: as *Isai* hath said of himselfe and the people, *All our righteousnesses are as a menstruous cloth*. To haue a cleare conscience before God is a principall part of inward righteousness: and of it *Paul* in his owne person saith thus, *I am pryncipally to nothing by myselfe, yet am I not iustified thereby*, 1. Cor. 4.4. Therefore nothing can procure vnto vs an absolution and repentance to liue everlasting, but Christs imputed righteousness. And this will appeare, if we doe consider, how we must come one day

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

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

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

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

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

V. Reason. The consent of the auncient Church. *Bernard* faith, *epist.* 190. The iustice of another is assigned unto man, who wanted his owne: man was indebted, and man made payment. The satisfacion of one is imputed to all. And, why may not iustice be from another, as well as guiltinesse is from another? And in *Cant.* *serm.* 25. It sufficeth mee for all right confesse, to haue him alone mercifull to mee, against whom I haue sinned. And, Not to sinne is Gods iustice, mans iustice is the mercifullnesse of God. And *serm.* 61. Shall I sing mine owne righteousness? Lord! I will remember thy righteousness alone: for it is mine also: in that euen thou art made vnto me righteousness of God. What, shall I feare lest that one be not sufficient for vs both? it is not a thore cloke that cannot couer two: it will couer both thee and mee largely, being both a large and eternall iustice. *August.* on *Psal.* 22. Hee prayeth for our fautes, & hath made our fautes his fautes, that he might make his iustice our iustice.

Obiections of Papists.

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

II. *Obiect.* If a sinner be iustified by Christ his righteousness, then euery beleuer shall be as righteous as Christ: but that cannot be. *Ans.* The proposition is false; for Christ his righteousness is not applied to vs according as it is in Christ: neither according to the same measure, nor the same manner. For his obedience in fulfilling the law, is about *Adams* righteousness, yea about the righteousness of all Angels. For they were all but creatures, and their obedience the obedience of creatures: But Christ his obedience is the obedience or righteousness of God: so tearmed, *Rom.* 1. 17, 18. 2. *Cor.* 5. 21. not onely because God accepted of it, but because it was in that person, which is very God. When Christ o-

beyed, God obeyed: and when hee suffered, not because the Godhead suffered or performed any obedience, but because the person which according to one nature in God, performed obedience and suffered. And by this means his righteousness is of infinite value, price, merit, and efficacie. Hence also it cometh to passe, that this obedience of Christ serueth not onely for the iustifying of some one person (as *(a)* *Adams* did,) but of all and euery one of the Elect: yea it is sufficient to iustifie many thousand worlds. Now to come to the point, this righteousness that is in Christ, in this largenesse and measure; is pertaining to vs in a more narrow skantling: because it is onely receiued by faith, *(b)* so far forth, as it serueth to iustifie any particular beleuer. But they vrge the reason further, saying; If Christ his righteousness be the righteousness of euery beleuer; then euery man should bee a Sauour: which is absurd. *Ans.* I answer as before, and yet more plainly thus: Christ his righteousness is imputed to the person of this or that man, not as it is the price of redemption for all mankind, but as it is the price of redemption for one particular man: as for example, Christ his righteousness is imputed to *Peter*, not as it is the price of redemption for all, but as it is the price of redemption for *Peter*. And therefore Christ his righteousness is not applied to any one sinner in that largenesse and measure, in which it is in the person of Christ: but onely so farre forth as it serueth to satisfie the law for the said sinner. and to make his person accepted of God as righteous, and no further.

III. *Obiect.* If we be made righteous by Christ his righteousness truly, then Christ is a sinner truly by our finnes; but Christ is not indeed a sinner by our finnes. *Ans.* We may with reuerence to his Maiestie in good manner say, that Christ was a sinner and that truly: not by any infusion of sinne into his most holy person, but because our finnes were laid on him: thus faith the holy Ghost: hee which knew no sinne was made sinne for vs: and, hee was accounted with finnes, *Ista.* 53. 12. yet so, as euen then in himselfe he was without blot, yea more holy then all men and Angels. On this manner said *Chrysostome.* 2. *Cor.* 5. God permitted Christ to be condemned as a sinner. Againe, He made the iust one to be a sinner, that he might make sinners iust.

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

V. *Obiect.* That which *Adam* neuer lost,

a Name-ly, for himselfe.

b As any one starre partakes in the whole light of the Sun with the rest of the starres, so far forth as the said light makes it to shine.

2. *Cor.* 5. 21.

was neuer giuen by Christ: but he neuer lost imputed righteousness: therefore it was neuer giuen vnto him. *Answe.* The proposition is not true: for saving faith, that was neuer lost by *Adam*, is giuen to vs in Christ: and *Adam* neuer had this priuiledge; that after the first grace should follow the (a) second, and therefore being left to himselfe, he fell from God: and yet this mercie is vouchsafed to all beleeuers: that after the first conuersion God will still confirme them with new grace: and by this meanes, they perseuer vnto the end. And whereas they say that *Adam* had not imputed righteousness: I answer, that hee had the same for substance, though not for the manner of applying by imputation.

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

I. Difference about the manner of iustification.

All, both Papists and Protestants agree, that a sinner is iustified by faith. This agreement is onely in word, and the difference betweene vs is great indeede. And it may be reduced to these three heads. First, the Papist saying that a man is iustified by faith, vnderstandeth a generall or a Catholike faith, whereby a man beleueth the articles of religion to be true. But we hold that the faith which iustificieth, is a particular faith, whereby we apply to our selues the promises of righteousness and life euermlasting by Christ. And that our opinion is the truth, I haue proued before: but will adde a reason or twaine.

I. Reason. The faith whereby we liue, is that faith whereby we are iustified: but the faith whereby we liue spiritually, is a particular faith whereby we apply Christ vnto our selues, as *Paul* saith, *Gal. 2. 20. I liue*, that is, spiritually, *by the faith of the Sonne of God*; which faith hee sheweth to be a particular faith in Christ, in the very words following, *who hath loued me, and giuen himselfe for me particularly*: and in this manner of beleeuing *Paul* was, and is an

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

II. Reason. That which we are to aske of God in prayer, we must beleue it shall be giuen to vs, as we aske it; but in prayer we are to aske the pardon of our owne sins, and the merit of Christs righteousness for our selues: therefore we must beleue the same particularly. The proposition is a rule of Gods word, requiring that in euery petition we bring a particular faith, whereby we beleue, that the thing lawfully asked, shall be giuen accordingly, *Marke 11. 24.* The *minor* is also euident, neither can it be denied: for we are taught by Christ himselfe to pray on this manner, *Forgiue vs our debts*: and to it we say, *Amen*, that is, that our petitions shall without doubt be graunted vnto vs. *Aug. serm. de Temp. 182.*

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

III. Reason. The iudgement of the auncient Church. (b) *August.* *I demand now, doest thou beleue in Christ, O sinner? Thou sayest, I beleue. What beleueest thou? that all thy finnes may freely be pardoned in him.* Thou hast that which thou beleuest. (c) *Bernard, The Apostle thinketh that a man is iustified freely by faith. If thou beleuest that thy finnes cannot be remitted, but by him alone against whom they were committed: but goe further, and beleue this too, that by him thy fins are forgiven thee, This is the testimony which the holy Ghost giueth in the heart: saying, Thy fins are forgiven thee.* (d) *Cyprian, God promisseth thee immortallitie, when thou goest out of this world, and doest thou doubt? This is indeede not to know God, and this is for a member of the Church in the house of faith not to haue faith. If we beleue in Christ, let vs beleue his words and promises, and we shall neuer die, and shall come to Christ with ioyfull securitie with him to reigne for euer.*

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

b De
verb. Dei
serm. 7.

c Sermon
de An-
nunt.

d Sermon
de Natal.

In this their doctrine is a twofold error: 1. That they make faith which iustificeth, to goe before iustification it selfe, both for order of nature, as also for time, whereas by the word of God at the very instant, when any man believeth, first, he is then iustified & sanctified. For he that believeth, eateth and drinketh the bodie and blood of Christ, and is already passed from death to life: *Ioh. 6. 54.* The second is, that faith being nothing else with them but an illumination of the mind, stirreth up the wil: which being mooved and helped, caueth in the heart many spirituall motions: and thereby disposeth man to his future iustification. But this indeed is as much as if he should say, that dead men onely helped, can prepare themselves to their future resurrection. For we are all by nature dead in sin, and therefore must not onely be enlightened in mind, but also renewed in wil, before wee can so much as will and desire that which is good. Now we (as I have said) teach otherwise: that faith iustificeth as it is an instrument to apprehend and apply Christ with his obedience; which is the matter of our iustification. This is the truth, I prooue it thus. In the covenant of grace two things must be considered: the substance thereof, and the condition. The substance of the covenant is, that *righteousnesse and life euermlasting is given to Gods Church and people by Christ.* The condition is, that we for our parts, are by faith to receive the foresaid benefits: and this condition is by grace as well as the substance. Now then, that we may attaine to saluation by Christ, he must be giuen vnto vs really, as hee is propounded in the tenour of the foresaid covenant. And for the giuing of Christ, God hath appointed speciall ordinances, as the preaching of the word, and the administration of the Sacraments. The word preached is the power of God to saluation to euery one that beleeues: and the end of the sacrament is to communicate Christ with all his benefits to them that come to be partakers thereof: as is most plainly to be seene in the Supper of the Lord, in which the giuing of bread and wine to the feuerall communicants, is a pledge and signe of Gods particular giuing of Christs bodie and blood with all his merits, vnto them. And this giuing on Gods part cannot be effectuell without receiuing on our parts: and therefore faith must needs be an instrument or hand to receiue that which God giueth, that we may finde comfort by his giuing.

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

I. Reason. *Luk. 7. 47.* Many sinnes are forgiven her, because shee loved much. Whence they gather that the woman here spoken of, was iustified & had the pardon of her sins by loue. *Ans.* In this text, loue is not made an impulsue

cause to mooue God to pardon her sinnes, but onely a signe to shew and manifest that God had already pardoned them. Like to this is the place of *Iohn*, who saith, 1. *Iohn. 3. 14.* Wee are translated from death to life, because wee loue the brethren: where loue is no cause of the change, but a signe and consequent thereof.

II. Reason. *Gal. 5. 6.* Neither circumcision, nor uncircumcision availeth any thing, but faith that worketh by loue. Hence they gather that faith doth iustifie together with loue. *Ans.* The property of true faith is, to apprehend and receiue something vnto it selfe: & loue, that goes alwaies with faith, as a fruite and vnseparable companion thereof, is of another nature: For it doth not receiue in, but as it were giue out it selfe in all the duties of the first and second table towards God and man; and this thing faith by it selfe cannot doe: and therefore *Paul* saith, that faith worketh by loue. The hand hath a property to reach out it selfe, to lay hold of any thing, & to receiue a gift: but the hand hath no property to cut a peece of wood of it selfe, without saw or knife, or some like instrument: and yet by helpe of them, it can either deuide or cut. Euen so it is the nature of faith, to goe out of it selfe and to receiue Christ into the heart: as for the duties of the first and second table, faith cannot of it selfe bring them forth; no more then the hand can deuide or cut: yet ioyned loue to faith, and then can it practise duties commanded concerning God and man. And this I take to be the meaning of this text which speaketh not of iustification by faith, but onely of the practise of common duties, which faith putteth in execution by the helpe of loue.

III. Reason. Faith is neuer alone, therefore it doth not iustifie alone. *Ans.* The reason is naught, & they might as well dispute thus. The eye is neuer alone from the head, and therefore it seeth not alone: which is absurd. And though in regard of substance the eye is neuer alone, yet in regard of seeing it is alone: and so though faith subsist not without loue, and hope, and other graces of God, yet in regard of the act of iustification it is alone without them all.

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

V. Reason. *Rom. 8. 24.* We are saved by hope: therefore not by faith alone. *Ans.* We are saved by hope, not because it is any cause of saluation. *Pauls* meaning is only this: that we haue not saluation as yet in possession, but waite patiently for it, in time to come to be possessed of vs, expecting the time of our full deliuerance: that is all, that can iustly be gathered hence.

Now the doctrine which wee teach on the

contrary is, *That a sinner is iustified before God by faith: yea, by faith alone.* The meaning is, that nothing within man, & nothing that man can doe, either by nature, or by grace, concurrerth to the act of iustification before God, as any cause therof, either efficient, material, formal, or finall, but, faith alone: all other gifts and graces, as hope, loue, the feare of God, are necessary to saluation, as signes thereof, and consequents of faith. Nothing in any man concurrer as any cause to this worke but faith alone. And faith it selfe is no principall but onely an instrumentall cause whereby, we receiue, apprehend, and apply Christ and his righteousness for our iustification.

Reason. I. *Ioh. 3. 14, 15. As Moses lift vp the serpent in the wilderness, so must the sonne of man be lift up: that whosoener beleueth in him shall not perish but haue everlasting life.* In these words Christ makes a comparison in this manner: When any one of the Israelites were stung to death by fiery serpents, his cure was not by any physicke or surgerie, but onely by the casting of his eies vnto the brazen serpent, which Moses had erected by Gods commandement: even so in the cure of our soules, when we are stung to death by sinne, there is nothing required within vs for our recovery, but onely that we cast vp and fixe the eye of our faith on Christ and his righteousness.

Reason. II. *The exclusive formes of speech vied in scripture prooue thus much: We are iustified freely, not of the law, not by the law, without the law, without workes, not of workes, not according to workes, not of vs, not by the workes of the law, but by faith.* Gal. 2. 16. *All boasting excluded, onely beleue.* Luk. 8. 50. These distinctions, whereby workes and the law are excluded in the worke of iustification, doe include thus much, that faith alone doth iustifie.

Reason. III. Very reason may teach thus much: for no gift in man is apt and fit as a spirituall hand to receiue and apply Christ and his righteousness vnto a sinner, but faith. In deede loue, hope, the feare of God, and repentance, haue their severall uses in men, but none serue for this end to apprehend Christ and his merits, none of them all haue this receiuing proprietie: and therefore there is nothing in man, that iustifieth as a cause but faith alone.

Reason. IV. The iudgement of the ancient Church. *Ambrose on Rom. 4. They are blessed to whom without any labour or work done, iniquities are remitted and sinne covered: no workes or repentance required of them, but onely that they beleue.* And c. 3. *Neither working any thing, nor requiring the like, are they iustified by faith alone through the gift of God.* And 1. Cor. 1. *This is appointed of God, that whosoener beleueth in Christ, shall be saved without any worke by faith alone, freely receiuing remission of sinnes.* *Aufine, There is one propitiation for all sins, to beleue in Christ.* *Hefyc, on Lenu. lib. 4. c. 2. Grace which is of mercie is apprehended by faith alone, and not of workes.* *Bernard, b Whofo-*

uer, is sprinkled for his sins, and shortly after righteousness, let him beleue in thee, who iustifieth the sinner, and being iustified by faith alone, he shall haue peace with God. *Chrysostom Gal. 3. They said, he which resteth on faith alone, is acquitted, but Paul sheweth, that hee is blessed which resteth on faith alone.* *Basil. de Humil. Let man acknowledge himselfe to want true iustice, and that he is iustified onely by faith in Christ.* *Orig. pp. c. 3. Rom. We thinke that a man is iustified by faith without the workes of the law: and he saith, iustification by faith alone sufficeth, so as a man onely, beleuing may be iustified.* And, therefore it is heere vpon vs —, so search, who was iustified by faith without workes. And for an example, I thinke vpon the chiefe, who being crucified with Christ cryed vnto him, *Lord remember me when thou comest into thy kingdome:* & there is no other good work of his mentioned in the Gospel: but for this alone faith, *Iesus saith vnto him, This night thou shalt be with me in Paradise.*

III. Difference.

The third difference about iustification is concerning this point, namely, how far forth good workes are required.

The doctrine of the Church of Rome, is that there be two kinds of iustification: the first & the second, as I haue said. The first, is when one of an euill man is made a good man & in this, workes are wholly excluded, it being wholly of grace. The second, is when a man of a iust man is made more iust. And this they will haue to proceed from workes of grace: for (say they) as a man when he is once borne, can by eating and drinking make himselfe a bigger man, though he could not at the first make himselfe a man: even so a sinner hauing his 1. iustificatio, may afterward by grace make himselfe more iust. Therefore they hold these two things: I. that good workes are meritorious causes of the second iustification, which they terme a 2. iust. II. that good workes are means to increafe the first iustification, which they call Habitual.

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

I. That good workes done by them that are iustified doe please God, and are approved of him, and therefore haue a reward.

II. Good workes are necessary to saluation two waies: first, not as causes therof, either co-uerfant, adiuvant, or procreant; but onely as consequents of faith: in that they are inseparable companions and fruits of that faith, which is indeed necessary to saluatio. Secondly, they are as necessary as markes in a way, and as the way it selfe directing vs vnto eternall life.

III. We hold & beleue, that the righteous man, is in some sort iustified by workes: for so the holy Ghost speaketh plainly and truly, *Iam. 2. 21. That Abraham was iustified by workes.*

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

and in this sense must the place of Saint *Iames* be vnderstood, that *Abraham* was iustificed, that is, declared and made manifest to bee iust in deede by his obedience, and that euen before God. Now that our doctrine is the truth, it will appeare by reasons on both parts.

Our Reasons.

I. *Rom. 3. 28. We conclude that a man is iustificed by faith without the workes of the law.* Some answer, that ceremoniall workes be excluded here; some, that morall workes; some, workes going before faith. But let them deuise what they can for themselves, the truth is, that *Paul* excludeth all workes whatsoever, as by the very text will appeare. For v. 24. he saith, *we are iustificed freely by his grace:* that is, by the mere gift of God: giuing vs to vnderstand, that a sinner in his iustification is merely passive, that is, doing nothing on his part, whereby God should accept him to life euermlasting. And v. 27. he saith, *iustification by faith excludeth all boasting:* and therefore all kind of workes are thereby excluded; and specially such as are most of all the matter of boasting, that is, good workes. For if a sinner, after that he is iustified by the merit of Christ, were iustified more by his owne workes, then might he haue some matter of boasting in himselfe. And that wee may not doubt of *Pauls* meaning, consider and reade, *Eph. 2. 8. 9. By grace (saith he) you are saved through faith: and that not of your felmes, it is the gift of God: not of workes, lest any man should boast himselfe.* Here *Paul* excludes all and euery worke, & directly workes of grace themselves, as appeares by the reason following; *For wee are his workmanship created in Christ Iesus vnto good workes;* which God hath ordained that we should walke in them. Now let the Papists tell mee, what be the workes which God hath prepared for men to walke in, and to which they are regenerate; vnlesse they be the most excellent workes of grace? and let them marke how *Paul* excludes them wholly from the worke of iustification and saluation.

II. *Gal. 5. 3. If yee bee circumcised, ye are bound to the whole law, and ye are abolished from Christ.* Here *Paul* disputeth against such men as would be saved partly by Christ, and partly by the workes of the law: hence I reason thus. If any man will be iustified by workes, hee is bound to fulfill the whole law, according to the rigour thereof: that is *Pauls* ground. I now assume: no man can fulfill the Law according to the rigour thereof: for the liues and workes of most righteous men are imperfect, and stained with sinne: and therefore they are taught euery day to say on this manner: *forgiue vs our debts.* Again, our knowledge is imperfect, and therefore our faith, repentance, and sanctification is answerable. And lastly, the regenerate man is partly flesh and partly spirit: and therefore his best workes are partly from the flesh and in part onely spirituall. Thus then for any

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

III. Election to saluation is of grace without workes; therefore the iustification of a sinner is of grace alone without workes. For it is a certaine rule, that the cause of a cause is the cause of a thing caused. Now grace without workes is the cause of election, which election is the cause of our iustification: and therefore grace without workes is the cause of iustification.

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

Obiections of Papists.

Psal. 7. 8. Iudge me according to my righteousness. Hence they reason thus. If *Dauid* be iudged according to his righteousness, then may he be iustified thereby: but *Dauid* desires to be iudged according to his righteousness: & therefore he was iustified thereby. *Ans.* There be two kinds of righteousness, one of the person, the other of the cause or action: The righteousness of a mans person, is whereby it is accepted in to the fauour of God vnto life euermlasting. The righteousness of the action or cause is, when the action or cause is iudged of God to be good and iust. Now *Dauid* in this Psalm, speaketh onely of the righteousness of the action, or innocencie of his cause, in that hee was falsely charged to haue sought the kingdom. In like manner it is said of *Phineas*, *Psal. 106. 31.* that his fact in killing *Zimri* and *Cosbie*, was imputed to him for righteousness: not because it was a satisfaction to the law, the rigour whereof could not bee fulfilled in that one worke: but because God accepted of it as a iust work, and as a token of his righteousness and zeale for Gods glory.

II. *Obiect.* The Scripture saith in sundry places, that men are blessed which doe good workes. *Psal. 119. 1. Blessed is the man that is upright in heart, and walketh in the law of the Lord.* *Ans.* The man is blessed that indeauoureth to keepe Gods commandements. Yet is he not blessed simply, because he doth so; but because he is in Christ, by whom he doth so, and his obedience to the law of God is a signe thereof.

Obiect. III. When man confesseth his sins and humbleth himselfe by prayer and fasting, Gods wrath is pacified and staid; therefore

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

Obiect. IV. Sundry persons in Scripture are commended for perfection: as *Noe*, and *Abraham*, *Zacharie* and *Elizabeth*: and Christ biddeth vs all to be perfect, and where there is any perfection of workes, there also workes may iustifie. *Ans.* There be two kinds of perfection: perfection in parts, and perfection in degrees. Perfection in parts is, when being regenerate, and hauing the seedes of all necessarie vertues, we indeauour accordingly to obey God, not in some few, but in all and euery part of the law: as *Iosias* turned vnto God according to all the law of *Moses*. Perfection in degrees is, when a man keepeth euery commandement of God, and that according to the rigour thereof, in the very highest degree. Now then whereas we are commanded to be perfected, and haue examples of the same perfection in Scripture: both commandements and examples must be vnderstood of perfection in parts, and not of perfection in degrees, which cannot bee attained vnto in this life: though we for our parts must daily strueto come as neere it as possibly we can.

Ob. V. 2. *Cor.* 4. 17. *Our momentany afflictions worke in vs a greater measure of glorie*: now if afflictions worke our saluation, then workes also doe the same. *Ans.* Afflictions worke saluation not as causes procuring it, but as means directing vs thereto. And thus also must we esteeme of workes in the matter of our saluation, as of a certaine way or a marke therein, directing vs to glory, not causing and procuring it: as *Bernard* saith, that are *via Regni, non causa regnandi*. The way to the kingdome, not the cause of reigning there.

Obiect. VI. Wee are iustified by the same thing whereby wee are iudged: but wee are iudged by our good workes: therefore iustified also. *Ans.* The proposition is false: for iudgement is an act of God, declaring a man to be iust that is already iust: and iustification is another distinct act of God, whereby he maketh him to be iust, that is by nature vniust. And therefore in equitie the last iudgement is to proceede by workes: because they are the fittest meanes to make trial of euery mans cause, and serue fitly to declare whom God hath iustified in this life.

Obiect. VII. Wicked men are condemned for euill workes: and therefore righteous men are iustified by good workes. *Ans.* The reason holdeth not: for there is great difference betweene euill and good workes. An euill worke is perfectly euill, and so deserueth damnation:

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

Obiect. VIII. To beleeue in Christ is a worke, and by it we are iustified: and if one worke doe iustifie, why may wee not bee iustified by all the workes of the law? *Ans.* Faith must be considered two waies: first, as a worke, quality, or vertue: secondly, as an instrument, or hand reaching out it selfe to receiue Christs merit. And we are iustified by faith, not as it is a worke, vertue, or quality: but as it is an instrument to receiue and apply that thing whereby we are iustified. And therefore it is a figuratiue speech to say, *We are iustified by faith*. Faith considered by it selfe maketh no man righteous; neither doth the action of faith which is to apprehend, iustifie; but the object of faith, which is Christs obedience apprehended.

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

The fifth point: Of Merits.

BY Merit, we vnderstand any thing or any worke, whereby Gods fauour and life euermlasting is procured; and that for the dignity and excellencie of the worke or thing done; or, a good worke done, binding him that receiueth it to repay the like.

Our consent.

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

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

The dissent or difference.

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

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

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

Our Reasons.

The first shall be taken from the properties and conditions that must bee in a worke meritorious, and they are foure. I. A man must doe it of himselfe, and by himselfe: for if it be done by another, the merit doth not properly belong to the doer. II. A man must doe it of his own free-will & pleasure, not of due debt: for when we doe that which we are bound to doe, we doe no more but our dutie. III. The worke must be done to the profit of another, who thereupon must bee bound to repay the like. IV. The reward and the worke must be in proportion equal: for if the reward be more then the work, it is not a reward of desert but a gift of good wil. Hence followes a notable conclusion: *That Christs Manhood considered apart from his Godhead, cannot merit at Gods hand: though it bee more excellent euery way, then all, both men and Angels.* For being thus considered, it doth nothing of it selfe, but by grace receiued from the Godhead: though it bee also without measure. Secondly, Christs manhood is a creature, and in that regard bound to doe whatsoever it doth. Thirdly, Christ as

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

Reason. I. I. Exod. 20. 6. And shew mercie vpon thousands in them that loue mee, and keepe my commandements. Hence I reason thus: Where reward is giuen vpon mercy, there is no merit: but reward is giuen of mercy to them that fulfill the law: therefore no merit. What can we any way deserue, when our full recompence must be of mercie? And this appeares further by *Adam*: if he had stood to this day, hee could not by his continuall and perfect obedience haue procured a further increase of fauour at Gods hand, but should onely haue continued that happie estate in which he was first created.

Reason. III. Scripture direclly condemneth merit of workes. Rom. 6. 23. The wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord. The proposition of the argument required, that S. Paul should haue said: the reward of good workes is eternall life, if life euermlasting could be deserued, which cannot because it is a free gift. Again, *Tit. 3. 5. We are saved, not by workes of righteousness which we haue done, but according to his mercy hee saved vs. And Eph. 2. 8. 10. By grace you are saved through faith, and that not of your selues, it is the gift of God: not of workes, which God hath prepared that we should walke in them.* If any workes be crowned, it is certaine that the sufferings of Martyrs shall be rewarded; now of them *Paul* saith, *Rom. 8. 18. The sufferings of this life are not worthy of the glory to come.* Where then is the value and dignitie of others workes? To this purpose *Ambrose* saith, *The iust man though hee be tormented in the brasen Bull, is still iust, because he iustificeth God, and saith, he suffereth lesse then his finnes deserue.*

Reason. IV. Whosoever will merit, must fulfill the whole law: but none can keepe the whole law: for if we say, we haue no sinne, we deceiue our selues, 1. Ioh. 1. 8. And he that finnes against one commandement, is guilty of the whole law: and what can he merit that is guilty of the breach of the whole law?

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

Reason. VI. Consent of the ancient Church. (e) Bernard, Those which we call our merits, are the way to the kingdome, and not the cause of

Iam. 2.
10.
Math. 6
11.

a De interpellatione
David. 4.
vel Psal.
72.

reigning. *Augst. Mannel*, chap. 22. *All my hope is in the death of my Lord. His death was my merit: my merit is the passion of the Lord. I shall not be void of merits, so long as Gods mercies are not wanting.* *Basil. on Psal. 114. Eternall rest is reserved for them, which have striven lawfully in this life: not for the merits of their doings, but upon the grace of the most bountifull God, in which they trusted.* *Augst. on Psal. 120. He crowneth thee, because hee crowneth his owne gifts; not thy merits.* And *Psal. 142. Lord, thou wilt quicken mee in thy iustice, not in mine: not because I deserved it, but because thou hast compassion.*

Obiections of Papists.

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

Obiect. II. Christ by his death merited that our workes should merit life euerlasting. *Ans.* That is false: all we finde in Scripture is, that Christ by his merit procured pardon of sinne, imputation of righteousness, and life euerlasting: and it is no where said in the word of God, that Christ did merit that our workes should merit: it is a dotage of their owne deuising. Hee died not for our good workes to make them able to satisfie Gods anger; but for our sinnes that they might bee pardoned. Thus much saith the Scripture, and no more. And in that Christ did sufficiently merit life eternall for vs, by his own death; it is a sufficient prooffe, that he neuer intended to giue vs power of meriting the same: vnles we suppose that at some time he giues more then is needfull. Againe, Christ in the office of mediation as he is a King, Priest, and Prophet, admitteth no deputy or fellow. For he is a most perfect Mediatour, doing all things by himselfe, without the helpe of any. And the ministers that dispence the word, are not his deputies, but reasonable and voluntarie instruments, which he vseth. But if men by workes can merit increase of grace and happinesse for themselves,

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

Obiect. III. Our workes merit by bargain or covenant, because God hath promised to reward them. *Ans.* The word of God sets downe two covenants: one legall, the other euangelicall. In the legall covenant life euerlasting is promised to workes, for that is the condition of the law: Doe these things and thou shalt liue. But on this manner can no man merit life euerlasting, because none is able to do all that the law requires; whether we respect the manner, or the measure of obedience. In the Euangelicall covenant, the promises that are made, are not made to any worke or vertue in man, but to the worker: not for any merit of his own person or worke, but for the person and merit of Christ. For example, it is a promise of the Gospel, *See faithfull vnto death, and I will giue thee the crowne of life. Reuelat. 2. 10.* Here the promise is not made to the vertue of fidelity, but to the faithfull person; whose fidelitie is but a token that he is in Christ: for the merit of whose obedience GOD promisseth the crowne of life: and therefore Christ saith further, *I come quickly, & will giue to euery man according to his works:* marke, hee saith not to the worke, or for the worke; but to the worker according to his workes. And thus the bond of all other promises of the Gospel, in which God willingly binds himselfe to reward our workes, doth not directly concerne vs, but hath respect to the person and obedience of Christ, for whose sake alone God binds himselfe as debter vnto vs, and giues the recompence or reward, according to the measure of our faith testified by our workes. And therefore it cannot be truly gathered, that workes doe merit by any promise or covenant, passed on Gods part to man. Some may say, If workes merit not; why are they mentioned in the promise? I answer, not because they merit, but because they are tokens, that the doer of the workes, is in Christ, for whose merit the promise shall be accomplished.

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

Reu. 12.
12.

from

from the holy Ghost, in and by the will and vnderstanding of man: and by this meanes they are tainted with sin; as water in the fountaine is both cleare and sweet, yet the streames thereof passing through the filthy channel are defiled thereby. Again, they reason thus: That which we are bound to doe hath no fault in it; but we are bound to doe good workes: therefore they are perfect. *Ans.* The proposition must be expounded: that which we are bound to doe, in it selfe, according to the intention of the commander, hath no fault: or, that which we are bound to doe, according as wee are bound to doe it, hath no fault: yet in regard of the intention of the doer, or in regard of our manner of doing, it may be faulty.

Obiect. M. Christ saith, *Reuel.* 3. 4. that the faithful in the Church of Sardis *shall walke with him in white, for they are worthy:* therefore believers merit. *Ans.* Euery believer is worthy to walke with Christ, yet not worthy in himselfe, but in Christ, to whom he is vnited, and made bone of his bone, and flesh of his flesh. And by reason of this coniunction it is, that men are said to be worthy, because they are enriched with Christs merits and righteousnesse.

Obiect. VI. 2. *Tim.* 4. 8. Euerlasting life is tearmed a crowne, and a crowne of righteousness to be giuen of a iudge: therefore man for his part by his workes deserues the same. *Ans.* Euerlasting life is called a crowne onely in resemblance: for as hee which runneth a race, must continue and run to the end, and then be crowned; euen so must we continue and walke in good workes vnto the end, and then receiue eternall life. And it is called a crowne of righteousnesse, not because it belongs to any man by due and desert; but because God hath bound himselfe by a promise to giue it, in performing whereof, he is tearmed iust: and by vertue of this promise it is obtained, and no otherwise. These are the principall obiections, by which wee may iudge what the rest are. And thus we see what is the truth, namely, that merit is necessarie to saluation: yet neither merit of any mans worke, or person, but the merit of Christ imputed to vs, whereby we being in him, doe procure and deserue the fauour of God and life eternall.

The first point: Of Satisfaction.

Our consent.

Conclus. I. First, wee acknowledge and hold Ciuill or Politicke satisfaction: that is, a recompence for iniuries and damages offered any way to our neighbours. This *Zacharias* practised, when at his conuersion hee restored foure-fold, things gotten by forged caualiation. Again, by ciuill satisfaction I vnderstand, the impositions of fines, mulcts, and penalties vpon offenders, and the inflicting of death vpon malefactors. For all these are satisfactions to the law, & societies of men when they are wronged. All these we maintaine as

A necessarie, for neither Church nor common wealth can be without them: considering they are notable meanes to vphold ciuill peace; and other whiles they are fruits of true faith, as the satisfaction of *Zacharias* was.

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

Conclus. III. We hold that no man can be saued, vntill he make a perfect satisfaction to the iustice of God for all his sinnes; because God is infinite in iustice, and therefore will euer exact an eueralasting punishment, or satisfaction for the same.

The dissent or difference.

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

Our Reasons.

I. A satisfaction that is made imperfect either directly or by consequent, is indeede no satisfaction at all. But the Papists make Christs satisfaction imperfect, in that they doe adde a supply by humane satisfactions; and thus much a learned Schooleman, *Biel* in plaine words confessed; *Although* (saith he) *the passion of Christ bee the principall merit, for which grace is conferred, the opening of the kingdome and glory, yet is it neuer the alone totall and meritorious cause: it is manifest, because alwaies with the merit of Christ, there concurrerth some worke, as, the merit of congruittie or condignitie of him that receiueth grace or glory, if he be of yeeres, and*

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3. dist. 19.
conclus. 5

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

A this cannot bee: for Christ vpon the crosse, when death was vpon him, said, *It is finished*; that is, I haue fully satisfied for all the finnes of mankind, both in respect of the fault and punishment. As for Christs buriall and resurrection, which followed his death, they serued not to satisfie, but to confirme the same. Again, *Paul* saith *2. Cor. 5. 21.* He that knew no sinne, was made sinne for vs; that is, the punishment of sinne for vs: but if the Church of Rome say true, that Christ doth daily satisfie; then *Paul* spake too short, *2. Cor. 5. 19.* and would haue said further, That Christ was made sinne for vs, *and in vs too*: and that God was not onely in Christ, but also in vs, reconciling the world to himselfe. But *Paul* neuer knew this learning: and therefore let them turne themselves which way they will, by putting a supplement to Christs satisfaction, they doe indeede annihilate the same.

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

Reason III. We pray daily, *forgiue vs our finnes*: now to plead pardon, and to satisfie for our finnes, be contrary: and for all things, for which we can make satisfaction, wee neede not craue a pardon: but we are taught in the foresaid petition, wholly and onely to vse the plea of pardon for our finnes, and therefore we acknowledge, that we cannot make any satisfaction at all.

Reason IV. The iudgement of the auncient Church. *Tertul.* de Baptism. *Guiltinesse being taken away, the punishment is also taken away.* (a) *Augustine*, Christ by taking vpon him the punishment, and not the fault, hath done away both fault and the punishment. *Tom. 10. Hom. 5.* he saith, *When we are gone out of this world, there will remaine no compunction or satisfaction.* Some new Editions haue foisted in the word (*aliqua*) and so haue turned the sense on this manner: *There will remaine no compunction or some satisfaction.* But that is flat against *Augustines* meaning, who saith a little before, *that when the way is ended, there is no compounding of our cause with any.* *Chrysost.* proem. in *Esa.* *Say not to me, I haue sinned: how shall I be freed from so many finnes? Thou canst not; but thy God can, Tea, and he will blot out thy finnes, but there shall remaine no print of them: which thing befallies not to the body, for when it is healed there remaines a skarre: but God as some at hee exempts thee from punishment, hee giueth the iustice.* *Ambrase* saith, *I reade of Peters scares, but I reade not of his satisfaction.* Again, *Let vs adore*

a Serm.
37. de
verb.
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Luc. 22.
Petri ne-
gat. de bo
no mor.

Christ

Christ, that he may say vnto vs, Feare not the sins of this world, nor the waues of bodily sufferings: I haue remission of finnes. Hierome teacheth in Psalme 31. The sinne that is couered is not seene, the sinne that is not seene is not imputed, that which is not imputed, is not punished. Chrysostome in Matth. homil. 44. Among all men, some endure punishment in this life, and the life to come; others in this life alone: others alone in the life to come: others, neither in this life, nor in the life to come. There alone, as Dines, who was not Lord so much as of one drop of water. Here alone, the incestuous man among the Corinthians. Neither here nor there, as the Apostles and Prophets, as also Iob and the rest of this kinde: for they indured no sufferings for punishment, but that they might be knowne to bee conquerours in this fight.

Obiections of Papists.

Obiect. 1. Lenit. 4. Moses according to Gods commandement prescribeth severall sacrifices for severall persons; and they were meanes of satisfaction for the temporall punishments of their daily finnes. Ans. Those sacrifices were onely signes & types of Christs satisfaction to be offered to his father in his alone sacrifice vpon the crosse: and whosoever offered any sacrifice in the old Testament, did thus and no otherwise esteeme of it, but as a type and figure of better things. Secondly, the said sacrifices were satisfactions to the Church, whereby men did testifie their repentance for their offences, and likewise their desire to bee reconciled to God and men. And such kinde of satisfactions, wee acknowledge.

Obiect. II. Men, whose finnes are all pardoned, haue afterward sundry crosses and afflictions laid vpon them, vnto the end of their daies: therefore in all likelihood they make satisfaction to God for temporall punishments. As for example, The Israelites for murmuring against the Lord in the wilderness, were barred all from the land of promise: and the like befell Moses and Aaron for not glorifying God as they should haue done at the waters of strife. Ans. Man must bee considered in a two-fold estate, as he is vnder the law, and as he is vnder grace. In the first estate, all afflictions are curses or legall punishments, be they little or great: but to them that are in the second estate and beleue in Christ, though the same afflictions remaine, yet doe they change their habite or condition, and are the actions of a Father serving to bee trials, corrections, preventings, admonitions, 1. Cor. 11. 32. When we are iudged, wee are nurtured of the Lord, and Heb. 12. 7. If wee endure chastisements, God offereth himselfe vnto you as children. And Chrysostome saith, 1. Cor. hom. 28. When we are corrected of the Lord, it is more for our admonition then damnation: more for a medicine then for a punishment: more for a correction, then for a penance. And whereas God denied the beleeuing Israe-

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

Obiect. III. Dauid was punished after his repentance for his adulterie, for the child died and he was plagued in his owne kind, in the incest of Absalon: and when he had numbred the people, hee was yet punished in the death of his people after his owne repentance. Ans. I answer as before, that the hand of God was vpon Dauid after his repentance; but yet the iudgements which befell him, were not curses vnto him properly, but corrections for his sins and trials of his faith, and meanes to prevent further sinne, and to renew both his faith and repentance; as also they serued to admonish others in like case; for Dauid was a publike person, and his finnes were offensive, both within the Church of God, and without.

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

Obiect. V. Dan. 4. 24. Daniel giueth this counsell to Nebuchadnezzar, Redeem thy sins by iustice, and thine iniquities by almes-deeds. Be-hold (say they) almes-deeds are made a means to satisfie for mans iniquities. Ans. The word which they translate to redeem (as the most learned in the Chaldie tongue with one cōsent auouch) doth properly signifie to breake off: as if the Prophet should say: O King, thou art a mightie Monarke, and to enlarge thy kingdom thou hast vsed much iniustice and cruelty, therefore now repent of thine iniquitie, and breake off these thy finnes, testifie thy repentance by doing iustice, and giue almes to the poore whom thou hast oppressed. Therefore here is nothing spoken of satisfaction for sin, but onely of testification of repentance by the fruits thereof.

Obiect. VI. Matth. 3. 2. Doe penance; and

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

Obiect. VII. 2. Cor. 7. 11. Paul setteth downe sundry fruits of repentance: whereof the last is reuenge, whereby repentant persons punish themselves, thereby to satisfie Gods iustice for the temporall punishment of their finnes.

Ans. A repentant sinner must take reuenge on himselfe, and that is only to vse all meanes which serue to subdue the corruption of nature, to bridle carnall affections, and to mortifie sinne: and these kindes of actions are *restraintments* properly, and not punishments: and are directed against the sinne, and not against the person.

Lastly, they make three workes of satisfaction, prayer, fasting, and almes-deeds. For the first, it is meere foolishnes to thinke, that man by prayer can satisfie for his finnes. It is all one, as if they had said, that a beggar by asking of almes, should deserue his almes: or, that a debtor by requesting his creditour to pardon his debt, should thereby pay his debt. Secondly, a fasting is a thing indifferent, of the same nature with eating and drinking, and of it selfe conferreth nothing to the obtainment of the kingdome of heauen, no more then eating and drinking doth. Thirdly and lastly, almes-deeds cannot be workes of satisfaction for finnes. For when we giue them as we ought, we doe but our duty, whereunto we are bound. And wee may as well say, that a man by paying one debt may discharge another, as to say that by doing his duty hee may satisfie Gods iustice for the punishment of his finnes. These we confesse be fruits of faith, but yet are they no workes of satisfaction: but the onely and al-sufficient satisfaction made to Gods iustice for our finnes, is to be found in the person of Christ, being procured by the merit of his death, and his obedience. And thus our doctrine touching satisfaction is cleared: and it is to be learned carefully of our common people, because the opinion of humane satisfaction is naturall, and it tickes fast in the hearts of naturall men. Hereupon when any haue sinned, and feeble touch of conscience any way, their manner is, then to performe some outward humiliation and repentance, thinking thereby to stoppe the mouth of conscience, and by doing some ceremoniall duties to appease the wrath of God for their finnes. Yea many thinke to satisfie Gods iustice by repeating the Creed, the Lords prayer, and the ten Commandements, so foolish are they in this kinde.

The seauenth point: Of Traditions.

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

Our consent.

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

Conclus. II. We hold that the Prophets, our Sauour Christ, and his Apostles, spake and did many things good and true, which were not writtē in the Scripture; but came either to vs, or to our Aunccestours onely by tradition. As 2. Tim. 3. 8. it is said, *Iannes and Iambres were the Magicians that withstood Moses:* now in the Bookes of the old Testament wee shall not find them once named, and therefore it is like that the Apostles had their names by Tradition, or by some writings the extant among the Iewes. So Heb. 12. 21. The author of the Epistle recordeth of Moses, that when hee saw a terrible sight in Mount Sinai, he said, *I tremble, and am afraid:* which words are not to be found in all the bookes of the old Testament. In the Epistle of Iude mention is made, that the diuell strove with Michael the Archangel about the body of Moses: which point (as also the former) considering it is not to be found in holy Writ, it seemes the Apostle had it by Tradition from the Iewes. That the Prophet Esay was killed with a Fullers club is receiued for truth but yet not recorded in scripture: and so likewise that the Virgin Mary liued and died a virgin. And in Ecclesiastical writers many worthy sayings of the Apostles and other holy men, are recorded and receiued of vs for truth, which neuertheless are not set downe in the bookes of the old or new Testament. And many things we hold for truth, not written in the word, if they be not against the word.

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

The difference.

Papists teach, that beside the written word, there be certaine vnwritten traditions, which must be beleueed as profitable and necessarie to saluation. And these they say are two-fold; Apostolicall, namely, such as were deliuered by the Apostles, and not written; and Ecclesiasticall, which the Church decreeth as occasion is offered. We hold that the Scriptures are most perfect, containing in them all doctrines needfull to saluation, whether they concerne faith and manners: and therefore we acknowledge no such traditions beside the written word, which shall be necessary to saluation: so as he which beleueth them not cannot be faued.

Our Reasons.

Testimonie I. *Deut. 4. 2.* *Thou shalt not adde to the words that I command thee, nor take any thing there from:* therefore the written word is sufficient for all doctrines pertaining to saluation. If it be said, that this commandement is spoken as well of the vnwritten, as of the written word. I answer, that *Moses* speaketh of the written word only: for these few words are a certaine preface which hee set before a long Commentarie made of the written law, for this end, to make the people more attentine and obedient.

Testimonie II. *Isa. 8. 20.* *To the law and to the testimony: if they speake not according to this word, it is because there is no light in them.* Here the Prophet teacheth what must be done in cases of difficultie. Men must not runne to the Wizard or Sooth-sayer, but to the law and testimony, and here he commends the written word, as sufficient to resolute all doubts and scruples in conscience whatsoeuer.

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

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

Testimonie IV. *2. Tim. 3. 16, 17.* *The whole Scripture is giuen by inspiration of God, and is profitable to teach, to reprove, to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect vnto euery good worke.* In these words bee contained two arguments, to prooue the sufficiency of Scripture, without vnwritten verities. The 1. that which is profitable to these foure vses: namely, to teach all necessary truth, to confute all errors, to correct all faults in manners, and to instruct in righteousness, that is, to informe all men in all good duties, that is sufficient to saluation. But Scripture serueth for all these vies: and therefore it is sufficient: and vnwritten traditions are superfluous. The second, that which can make the man of God, that is Prophets, and Apostles, and the Ministers of the word, perfect in all the duties of their callings, that same word is sufficient to make all other men perfect in all good workes. But Gods word is able to make the man of God perfect. Therefore it is sufficient to prescribe the true and perfect way to eternall life, without the helpe of vnwritten traditions.

V. The iudgement of the Church. *Tertull.* faith, *(a)* *I take from heretickes the opinions which they maintaine with the heathen, that they may defend their questions by Scripture alone, & they cannot stand.* Again, *We neede no curiositie after Christ Iesus, nor inquisition after the Gospel.* When we beleue it, we desire to beleue nothing beside: for this we first beleue, that there is nothing more which wee may beleue. *Hieron.* on *Matth. 23.* writing of an opinion that *Iohn Baptist* was killed, because hee foretold the coming of Christ, faith thus; *This, because it hath not authority from Scriptures, may as easily be condemned as approued.* In which words there is a conclusion with a minor, and the maior is to bee supplied by the rules of Logicke thus: that which hath not authoritie from Scriptures, may as easily bee condemned as approued: but this opinion is so; therefore. Behold a notable argument against all vnwritten traditions. *Aug.* booke 2. cap. 9. de doct. Christian. *In those*

a De resurrectione carnis.

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

Beside these testimonies, other reasons there be that serue to prooue this point. I. The practise of Christ and his Apostles, who for the confirmation of the doctrine which they taught, vsed alwaies the testimony of Scripture; neither can it be procured, that they euer confirmed any doctrine by tradition. *Act. 26. 22. I continue vnto this day witnessing both to small and great, saying none other things then those which the Prophets and Moses did say should come.* And by this we are giuen to vnderstand, that we must alwaies haue recourse to the written word, as beeing sufficient to instruct vs in matters of saluation. II. If the beleeuing of vnwritten traditions were necessary to saluation, then wee must as well beleue the writings of the ancient Fathers, as the writings of the Apostles, because Apostolicall traditions are not elswhere to be found but in their bookes. And we may not beleue their sayings as the word of God, because they often erre, beeing subiect to error: and for this cause their authority when they speake of traditions, may be suspected: and we may not alwaies beleue them vpon their word.

Objections for Traditions.

First they alleadge, *2. Thessal. 2. 15.* where the Apostle bids that Church keepe the ordinances which he taught them either by word or letter. Hence they gather, that besides the written word, there be vnwritten traditions, that are indeed necessary to bee kept and obeyed. *Answe.* It is very likely, that this Epistle to the Thessalonians was the first that euer *Paul* writ to any Church, though in order it haue not the first place; and therefore at that time when this Epistle was penning, it might well fall out, that some things needfull to saluation were delineated by word of mouth, not beeing as yet written by any Apostle. Yet the same things were afterward set downe in writing, either in the second Epistle, or in the Epistles of *Paul*.

Obiect. II. That Scripture is Scripture, is a point to bee beleued: but that is a tradition vnwritten: and therefore one tradition there is not written, that we are to beleue. *Answe.* That the Bookes of the old and new Testament are Scripture, it is to bee gathered and beleued, not vpon bare tradition, but from the very bookes themselves, on this manner: Let a man that is endued with the spirit of discerning, reade the severall bookes, withall let him consider the professed Author thereof, which is GOD himselfe, & the matter therein contained, which is a most diuine and absolute truth full of piety; the manner and forme of speech, which is full of maiestie in the simplicitie of words; the end whereto they

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

Obiect. III. Some bookes of the Canon of the Scripture are lost, as the booke of the warres of God, *Numb. 21. 14.* the booke of the iust, *Ioshua. 10. 13.* the booke of the Chronicles of the Kings of Israel and Iuda, *1. King 14. 19.* the bookes of certaine Prophets, *Nathan, Gad, Iddo, Ahiah, and Semiah*: and therefore the matter of these bookes must come to vs by tradition. *Answe.* Though it bee granted that some bookes of Canonically Scripture be lost: yet the Scripture still remaines sufficient: because the matter of those bookes (so far forth as it was necessary to saluation) is contained in these bookes of Scripture that are now extant. Again, I take it to be a truth (though some think otherwise) that no part of the Canon is lost: for *Paul* saith, *Whatsoever things were written afore time, were written for our learning that we through patience and comfort of the Scriptures, &c. Rom. 15. 4.* Where he takes it for granted, that the whole Canon of holy Scripture was then extant. For if hee had thought, that some bookes of Scripture had beene lost, he would haue said: whatsoever was written & is now extant, was written for our learning and comfort. For bookes that are lost serue neither for learning nor comfort. Again, to hold that any Bookes of Scripture should be lost, calls into question Gods providence: and the fidelity of the Church, who hath the bookes of God in keeping, and is therefore called, the pillar and ground of truth. And touching the bookes before mentioned, I answer thus: The booke of the warres of God, *Numb. 21. 14.* might be some short bill or narration of things done among the Israelites, which in the daies of *Moses* went from hand to hand. For sometimes a booke in Scripture signifieth a roole or catalogue, as the first chapt. of *Matthew*, which containeth the genealogie of our Saviour Christ, is called the booke of the generation of *Iesus Christ*. Again, the booke of the iust, and the bookes of the Chronicles, which are said to bee lost, were but as the Chronicles of England are with vs; euen politicke records of the acts and euents of things, in

the kingdome of Iuda and Israel: out of which the Prophets gathered things necessary to bee knowne, and placed them in holy Scripture. As for the bookes of *Iddo*, *Abiah*, *Semian*, *Gad*, and *Nathan*, they were contained in the bookes of the Kings and Chronicles, and in the bookes of *Samuel*, which were not written by him alone, but by sundry Prophets, 1. *Chr.* 29. 29. as also was the booke of Iudges. As for the bookes of *Salomon* which are lost, they did not concerne religion and matters of saluation, but were concerning matters of Philosophy and such like things.

Obiect. IV. *Moses* in Mount Sina, beside the written law, required from God a more secret doctrine, which he neuer writ, but deliuered by tradition or word of mouth to the Prophets after him: and this the Iewes haue now set downe in their *Cabala*. *Ans.* This indeed is the opinion of some of the Iewes, whom in effect and substance sundry Papiſts follow: but we take it for no better then a Iewish dotage. For if *Moses* had knowne any secret doctrine beside the written law, hee would neuer haue given this commandement of the said law, *thou shalt not adde any thing thereto*.

Obiect. V. *Heb.* 5. 12. Gods word is of two sorts, *milke*, and *strong meate*. By milke we must vnderstand the word of God written, wherein God speaks plainly to the capacitie of the rudeſt; but strong meate is vnwritten traditions, a doctrine not to bee deliuered vnto all, but to those that grow to perfection. *Ans.* We must know, that one and the same word of God, is milke and strong meate, in regard of the manner of handling and propounding of it. For being deliuered generally and plainly to the capacity of the simplest, it is milke: but being handled particularly and largely, and so fitted for men of more vnderstanding, it is strong meate. As for example, the doctrine of the creation, of mans fall, and redemption by Christ, when it is taught ouerly and plainly, it is milke: but when the depth of the same is thoroughly opened, it is strong meate. And therefore it is a conceite of mans braine, to imagine that some vnwritten word is meant by strong meate.

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

A Scripture, we may iudge which is the trueſt meaning of any place. Scripture it selfe is the text and the best glosse. And the Scripture is falsly tearmed the matter of strife, it being not so of it selfe, but by the abuse of man.

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

The eight point: of Vowes.

Our Consent.

Touching Vowes this must be knowne, that we doe not condemne them altogether, but onely labour to restore the purity of doctrine touching this point, which by the Church of Rome from time to time hath beene corrupted and defaced. We hold therefore that a vow is a promise made to God touching some duties to be performed vnto him: and it is twofold, generall, or speciall. The generall vow is that which concerns all beleeuers: and it is made in the covenant both of the law, and of the Gospel. I will here onely speake of the vow which is made in the covenant of the Gospell, in which there be two actions of God, the other of man. God in mercie on his part promisseth to men the remission of sinnes and life euerlasting: and man againe for his part promisseth to beleue in Christ, and to obey God in all his commandements. All men euer made this vow vnto God, as the Iewes in circumcision: which also they renewed so often as they receiued the pasche: and in the new testament all that are baptized doe the like. And in Baptisme this vow is called the *stipulation of a good conscience*, whereby wee purpose to re-

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

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

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

The second kinde of speciall vow is that whereby a man promisseth freely to performe some outward and bodily exercise, for some good end: and this vow also (if it bee made accordingly) is lawfull, and belongs both to the Church of the old and new Testament. In the old wee haue the example of the *Rekabites*, *Ierem.* 35. 6. who by the appointment of *Ionadab* their father, abstained from strong drinke, and wine, from planting vineyards and orchards: whereby *Ionadab* intended onely to breake them before hand, and to acquaint them with their future condition and state, that they should bee strangers in a forraine land: that so they might prepare themselves to endure hardnesse in the time to come. And now in the new Testament we haue warrant in like manner to vow: as if a man by drinking of wine or strong drinke, finde himselfe prone to drunkennesse, he may vow with himselfe to drinke no more wine nor strong drinke, for so long time, as he feesles the drinking thereof wil stirre vp his infirmity, and minister occasion of sinning. Of this kinde also are the vowes in which we purpose and promise to God, to keepe set times of fasting, to raske our selues in prayer, and reading of holy Scriptures, and to giue set almes for speciall causes knowne to our selues, and to doe sundry like duties: and that we be not deceiued in making such vowes, certaine rules must bee remembered. I. that the vow be agreeable to Gods will and word; for if it be otherwise, the making, as also the keeping thereof is sinne. Vowes must not bee the bonds of iniquitie. II. It must bee so made, that it may stand with Christian liberty. For we may not make such things necessary in conscience, which God hath made free. Now Christian libertie allows vnto vs the free vse of all things indifferent, so it be out of the case of offence. Hence it follows, that vowes must be made and kept, or not kept, so farre-forth as in conscience they may stand or not stand with our libertie purchased by Christ. III. The vow must be made with consent of superiours, if we be vnder gouernment. Thus among the Iewes the vow of a daughter might not stand, vnlesse the consent of parents came thereunto. IV. It must bee in the power and abilitie of the maker thereof, to doe or not to doe. A vow made of a thing

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

The dissent or difference.

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

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

A *Psal. 56. 12. My vowes are vpon me, I will offer praises vnto God:* and this vow indeed concerneth all men, because it respects a morall duty, which is, to set forth the praise of God.

II. *Point of difference.* They also hold, that vowes made euen of things not commanded; as meates, drinckes, attires, &c. are parts of Gods worship, yea, that they tend to a state of perfection, in that the keeping of them brings man to an higher estate, then the keeping of the law can do. We flatly say no, holding that lawfull vowes be certaine (a) staies and proppes of Gods worship, and not the worship it selfe. For *Paul* saith plainly, *1. Tim. 4. 8. Bodily exercise profiteth little, but godlinesse is profitable for much.* Againe, as Gods kingdome is, so must his worship be: and Gods kingdome standeth not in outward things, as in eating, drinking, and such like actions: and therefore his worship standeth not in outward things.

III. *Point of difference.* They maintaine such vowes to be made, as are not agreeable to the rules before named: and herein also we are to dissent from them. The first and principall is, the vow of continency, whereby a man promiseth to God to keepe chastitie alwaies in single life, that is, out of the estate of wedlock. This kinde of vow is flat against the word of God: and therefore vnlawfull. For *Paul* saith, *1. Cor. 7. 9. If they cannot containe, let them marry.* *1. Tim. 4. 1. It is a doctrine of diuels to forbid to marry.* *Hebr. 13. 4. Marriage is honourable among all, and the bedde vndefiled.* Againe, this vow is not in the power of himselfe that voweth: for continencie is the gift of God, who giueth not it vnto all, but to whom he will, and when he will, and as long as he will. They alledge, that in the want of continency, fasting and prayer obtaine it. *Ans.* It is not so: Gods gifts be of two sorts: some are common to all beleeuers, as the gift of faith, repentance, and the feare of God, &c. others are peculiar to some onely, as the gift of continency, *1. Corin. 7. 7. I would that all men were as I my selfe am, but euery man hath his proper gift of God, one this way, another that way.* Now if we fast & pray for the increase of the common gifts of God, as faith, repentance, and all such as are needfull to saluation, we may obtaine them in some measure, but the like cannot bee said of particular gifts. The childe of GOD may pray for health or wealth, & not obtaine neither of them in this world; because it is not the will of God to vouchsafe these blessings to all men: and *Paul* prayed three times to bee deliuered from a temptation, and yet obtained not his suite. And so may wee likewise pray for chastitie in single estate, and yet neuer obtaine it: because, it may be, it is the will of God to saue vs without it. This vow therefore we abhorre, as a thing that hath heretofore, and doth still, bring forth innumerable abominations in the world. Yet here marke in what manner wee doe it. First of all though wee mislike the vowes: yet we like

a Adm-
nacula
cultus di-
uina.

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

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

Thirdly, for such persons as are able to containe, to liue single for the ends before named, indeed we hold it to be no councill of perfection, yet do we not deny it to be a councill of expedience, or outward ease, according to that which Paul saith, v. 25. *I giue mine aduise—*, and 35. *I speake this for your commodity, not to intangle you in a snare.*

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

The second is the vow of pouerty and monastical life, in which men bestow all that they haue on the poore: and giue themselves wholly and onely to prayer and fasting. This vow is against the will of God, Ait. 20. 35. *It is a more blessed thing to giue then to receive.* Prou. 30. 8. *Giue me neither riches nor pouerty. Dint. 28. 48 pouerty is numbred among the curses of the law:*

none whereof are to be vowed. And it is the rule of the holy Ghost, 2. Thess. 3. 10. *Hee that will not labour, namely, in some special and warrantable calling, must not eate.* And v. 12. *I exhort that they worke with quietnesse, and eate their owne bread.* Now when as men liue apart from others, giuing themselves onely to prayer and fasting, they liue in no calling. And it is against the generall vow made in Baptisme, because it freeth men from sundry duties of the morall law, and changeth the proper end of mans life. For every man must haue two callings. The first is a generall calling of a Christian, by vertue of which he performeth worship vnto God, and duties of loue to men. The second is a particular calling, wherein according to his gift, he must doe seruice to men in some function, pertaining either to the Church or common wealth whereof hee is a member. And the first of these twaine must bee performed in the second: and the second in and with the first. The end of mans life is, not onely to serue God by the duties of the first table, but by seruing of man in the duties of the second table, to serue G O D. And therefore the loue of our neighbour is called the fulfilling of the whole law, Rom. 13. 10. because the law of God is practised not apart, but in and with the law of our neighbour. This being so, it is manifest, that vowed pouerty in monkish life makes many vnprofitable members both of Church and common-wealth.

And though we mislike this vow also, yet we doe it holding these conclusions. 1. That a man may forsake all his goods vpon speciall calling, as the Apostles did, when they were sent to preach the Gospell through the whole world. Secondly, goods may be forsaken, yea wife, children, parents, brethren, and all, in the case of confession, that is, when a man for the religion of Christ is persecuted and constrained to forsake all he hath. For then the second table giues place to the duties of the first. Marke. 10. 29. 11. That, for the time of persecution men may withdraw themselves (iust occasion offered) and goe apart to wildernesses or like places, Heb. 11. 38. yet for the time of peace, I see no cause of solitary life. If it bee alledged, that men goe apart for contemplation and spirituall exercises, I say againe, that Gods graces may as well bee exercised in the family, as in the Cloyster. The family is indeede as it were a Schoole of G O D, in which they that haue but a sparke of Grace, may learne and exercise many vertues; the acknowledgement of G O D, inuocation, the feare of God, loue, bountifullnesse, patience, meekenesse, faithfulnessse, &c. Nay here bee more occasions of doing or taking good, then bee or can bee in a Cloyster. 111. That wee condemne not the old and ancient monkes, though we like not euery thing in them. For they lined not like idle-bellies, but in the sweat of their owne browes, as they ought to doe: and many of them were married: and in

Epiph.
her. 78.
August.
de Mor.
Eccl. 1. 2.
c. 31. &
de oper.
Monach.
cap. 17.

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

The third vowe is a regular obedience, whereby men giue themselves to keepe some deuised rule or order, standing most commonly in the obseruation of exercises in outward things, as meates, & drinke, and apparell, &c. This vow is against Christian libertie, whereby is granted a free vse of all things indifferently, so it be without the case of offence, *Gal. 5. 1. Standfast in the liberty wherein Christ hath made you free. Col. 2. 16. Let no man iudge you in meate and drinke.* To conclude, whereas the Papists magnifie these their vowes, and yet make no such account of the vow in Baptisme: we for our parts must bee contrary to them, not onely in iudgement, but also in practise: and we ought to haue a speciall care to make good the vowes we haue plight to God according to his commandement. In our creation we made a vow of obedience: and being receiued into the covenant of grace, we vowed to beleue in Christ, and to bring forth fruits of new obedience, and this vow is renewed as oft as we come to the Lords table: our duty therefore is, to performe them also to God, as *Daniel* saith, *Vow vnto God and keepe it*: and if wee keepe them not, all turnes to our shame and confusion. Men stand much on the keeping of that word which they haue passed to men, and it is taken for a point of much honestie, as it is indeede. Now then, if there be such care to keepe couenant with men, much more should we haue care to keepe couenant with God.

The ninth point. Of Images.

Our consents.

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

far the things that are Cesars: not condemning but approouing the stampe or image vpon his coyne. And though the Iewes were forbidden to make images in way of representation, or worship of the true God; yet the Syble of the sanctuary, which they vsed, specially after the time of *Moses*, was stamped with the image of the Almond tree, and the pot of Manna. III. Images serue to keepe in memory friends deceased, whom wee reuerence. And it is like that hence came one occasion of the images that are now in vse in the Romane Church. For in the daies of the Apostles men vsed priuately to keepe the pictures of their friends departed: and this practise after crept into the open congregation; and at the last superstition getting head, images began to be worshipped.

Concl. II. We hold the historicall vse of images to be good and lawfull: and that is, to represent to the eye the acts of histories whether they be humane, or diuine: and thus we thinke the histories of the Bible may be painted in priuate places.

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

Concl. IV. The right images of the new Testament which we hold and acknowledge, are the doctrine and preaching of the Gospel, & all things that by the word of God pertaine thereto. *Gal. 3. 1. Who hath bewitched you that ye should not obey the truth, so whom Iesus Christ was before described in your sight, and among you crucified?* Hence it followes, that the preaching of the word is as a most excellent picture in which Christ with his benefites are liuely represented vnto vs. And wee dissent not from *Origen*, contra *Cels. lib. 8.* who saith, *We haue no images framed by any base worke-man, but such as are brought forth and framed by the word of God, namely, patternes of vertue, and frames resembling Christians.* Hee meanes that Christians themselves are the images of Christians.

The difference.

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

Exod.
25. 18.

any thing in way of religion, to worship God; much lesse the creature therby. For the second commandment saith plainly, *Exod. 20. 4. Thou shalt not make to thy selfe any graven image, or the likenesse of any thing in heauen, &c.*

The Papists say, the commandment is meant of the images of false GODS. But, will they, nill they, it must bee vnderstood of the images of the true *Iehouah*; and it forbids vs * to resemble God either in his nature, properties, or workes, or to vse any resemblance of him for any sacred vse: as to helpe the memorie, when we are about to worship God. Thus much the holy Ghost, who is the best expounder of himselfe, teacheth most plainly, *Deut. 4. 15, 16. Thou sawest no image at all (either of false or true God,) and therefore thou shalt not make any likenes of any thing.* And againe, the propnet *Esa. 40. 18.* reproouing idolaters, asketh to whom they will liken God: or, *what similitude will they set up vnto him?* and *v. 21. Know yee nothing? haue you not heard? hath it not bene told you from the beginning?* As if hee should say: haue yee forgotten the second commandment, that God gaue vnto your fathers? And thus he flatly reprooues all them that resemble the true God in images. But they say further, that by *Images* in the second commandment are meant *idols*, that is (say they) such things as men worship for Gods.

Ans. If it were so, we should confound the first and second commandments. For the first, Thou shalt haue no other Gods before my face, forbids all false Gods, which man wickedly frames vnto himselfe by giuing his heart and principall affections thereof, to them: and therefore idols also are here forbidden, when they are esteemed as Gods. And the distinction they make, that an Image is the representation of true things, and Idol of things supposed, is false: (a) *Tertullian* saith, that euery forme, or representation is to bee termed an Idol. And, (b) *Isidore* saith that the heathen vsed the names of *image* and *idol* indifferently in one and the same signification. And Saint *Steuens* in his apologic, *Act. 7. 41.* calls the golden calfe an idol. *Hierome* saith, (c) that Idols are images of dead men. Auncient Diuines accord with all this which I haue said. *Laetanius* saith, *Inst. lib. 2. cap. 19.* Where images are for religions sake, there is no religion. The Council of *Elibera*, *can. 36.* decreed, that nothing should be painted on the walls of Churches, which is adored of the people. (d) *Origen*. We suffer not any to worship Iesus at altars, images, and temples: because it is written, *Thou shalt haue none other Gods.* And (e) *Epiphanius* saith, *It is against the authoritie of the Scriptures to see the images of Christ or of any Saints hanging in the Church.* In the seventh Councell of *Constantinople*, these words of *Epiphanius* are citid against the *Enkratites*; *Bee mindefull beloued children not to bring images into the Church, nor set them in the places where the Saints are buried, but alwaies carry God in your hearts: neither let them bee*

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

Arguments of the Papists.

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

Obiect. II. God appeared in the forme of a man to *Abraham*, *Gen. 18. 1. 13.* and to *Daniel*, who saw the Auncient of daies sitting on a throne, *Dan. 7. 9.* Now as God appeared, so may he be resembled: therefore (say they) it is lawfull to resemble God in the forme of a man or any like image, in which hee shewed himselfe to men. *Ans.* In this reason the proposition is false: For God may appear in whatsoever forme it pleaseth his Maiestie; yet doth it not follow, that men should therefore resemble God in those formes: man hauing no libertie to resemble him in any forme at all: vlesse hee bee commanded so to doe. Again, when God appeared in the forme of a man, that forme was a signe of Gods presence onely for the time where God appeared, and no longer; as the bread and wine in the Sacrament are signes of Christs body and blood, not for euer, but for the time of administration: but afterward they become againe as common bread and wine. And when the holy Ghost appeared in the likenesse of a dove, that likenesse was a signe of his presence no longer then the holy Ghost so appeared. And therefore hee that would in these formes represent the Trinitie, doth greatly dishonour God, and doe that, for which hee hath no warrant.

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

1 King. 6.
27.

* So faith
Romane
Catech.
on 2.
Comm.
mand.

a De I.
dol. c. 3.
b Etym.
1. 8.

c In Ifay.
37.

d Contr.
Cels. lib.
7.

e Epist.
ad Ioh.
Hieruf.

of a man may be painted for ciuill or historical vse, but to paint any man for this end to represent God, or in the way of religion, that we may the better remember & worship God, it is vnlawfull. Other reasons which they vse are of small moment, and therefore I omit them.

I I. *Differ.* They teach and maintaine, that images of God & of Saints may be worshipped with religious worship, specially the crucifixe. For (a) *Thomas* of Watring saith, *Seeing the crosse darth represents Christ who died vpon a crosse, and is to be worshipped with diuine honour: it followeth that the crosse is to be worshipped so too.*

We on the contrary, hold they may not. Our principall ground is the second commandement, which containeth two parts: the first forbiddeth the making of images to resemble the true God: the second forbiddeth the worshipping of them, or God in them: in these words, *Thou shalt not bow downe to them.* Now there can bee no worship done to any thing lesse then the bending of the knee. Again, the brasen serpent was a type or image of Christ crucified, *Ioh. 3. 14.* appointed by God himselfe: yet when the people burned incense to it, *2. King. 18. 4.* *Hesychius* brake it in pieces, and is therefore commended. And when the diuell bad our Sauour Christ, but to bowe downe the knee vnto him, and he would giue him the whole world: Christ reiects his offer, saying, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* *Matthew 4. 10.* Again, it is lawfull for one man to worship another with ciuill worship, but to worship man with religious honour is vnlawfull. For all religious worship is prescribed in the first table: and the honour due to man is only prescribed in the second table, and the first commandement thereof, *Honour thy father,* which honour is therefore ciuill and not religious. Now the meanest man that can bee, is a more excellent image of God, then all the images of God or of Saints that are deuised by men. *Augustine*, and long after him *Gregorie*, in plaine tearmes denieth images to be adored.

The Papiſts defend their opinions by these reasons: I. *Pſal. 99. 5.* *Cast downe your selues before his footstool.* *Anſ.* The words are thus to be read: *Bow at his footstool:* that is, at the Arke and Mercy-seat, for there he hath made a promise of his presence: the words therefore say not: *bowe to the Arke*, but to God at the Arke.

II. *Obiect.* *Exo. 2. 5.* God said to *Moses*, *Stand a farre off & put off thy shoes for the place is holy.* Now if holy places must be reuerenced, then much more holy images as the crosse of Christ, and such like. *Anſ.* God commanded the ceremony of the putting off the shoes, that he might thereby strike *Moses* with a religious reuerence, not of the place, but of his own Maieſtie, whose presence made the place holy. Let them shew the like warrant for images.

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

images of God & of Saints in heauen glorified, being absent from vs. *Anſ.* To kneele to the chaire of estate, is no more but a ciuill testimonie, or signe of ciuill reuerence, by which all good subiects when occasion is offered, shew their loyalty and subiection to their lawfull princes. And this kneeling being on this manner, & to no other end, hath sufficient warrant in the word of God: but kneeling to the image of any Saint departed, is religious, and consequently more then ciuill worship, as the Papiſts themselves confesse. The argument then prooues nothing, vnlesse they will keep themselves to one and the same kinde of worship.

II. *Difference.* The Papiſts also teach, that God may bee lawfully worshipped in images, in which he hath appeared vnto men: as the Father in the image of an old man: the Sonne in the image of a man crucified: and the holy Ghost in the likenesse of a doue, &c. But wee hold it vnlawfull to worſhippe God, in, by, or at any image: for this is the thing which (as I haue prooued before) the second commandement forbiddeth. And the fact of the Israelites, *Exod. 32.* in worshipping the golden calfe is condemned as flat idolatry; albeit they worshipped not the calfe, but God in the calfeſor. v. 5. *Aaron* saith, *To morrow shall be the ſolemnie of Iehonah:* whereby he goth giue vs to vnderſtand, that the calfe was but a ſigne of *Iehonah* whom they worshipped. *Obiect.* It ſeemes the Israelites worshipped the calfe. For *Aaron* saith, v. 4. *Theſe be thy Gods (O Iſrael) that brought thee out of Egypt.* *Anſ.* *Aarons* meaning is nothing elſe, but that the golden calfe was a ſigne of the preſence of the true God. And the name of the thing ſignified is giuen to the ſigne, as vpon a ſtage he is called a king that represents the king. And *August.* saith, that images are wont to bee called by the names of things whereof they are images, as the counterſeit of *Samuel* is called *Samuel*. And we muſt not eſteeme them all as mad men, to thinke that a calfe made of their eares, being but one or two daies old, ſhould bee the God that brought them out of Egypt with a mightie hand many daies before.

And theſe are the points of difference touching Images; wherein we muſt ſtand at variance for euer with the Church of Rome. For they erre in the foundation of religion, making indeed an idol of the true God, and worshipping another Christ then we doe; vnder new tearmes maintaine the idolatry of the heathen. And therefore haue wee departed from them: and ſo muſt wee ſtill doe becauſe they are Idolaters; as I haue prooued.

The tenth point: Of ſcull
preſence.

Our Conſent.

I. We hold & beleue a preſence of Christs
body & blood in the Sacrament of the Lords

Supper:

Ad Sim.
plic. lib.
2. q. 3.

De ma-
nib. eccleſ.
cap. 35.
Lib. 9.
capit. 9.

3 Summ.
part. 3.
quæſt. 35.
art. 3.

supper: and that no fained, but a true and real presence which must be considered two waies, first, in respect of the signes, secondly, in respect of the communicants. For the first, we hold and teach that Christs body and blood, are truly present with the bread and wine, being signes in the sacrament: but how? not in respect of place or coexistence: but by Sacramentall relation on this manner. When a word is uttered, the sound comes to the care; and at the same instant, the thing signified comes to the minde; and thus by relation the word and the thing spoken of, are both present together. Euen so at the Lords table bread and wine must not be considered barely as substances and creatures, but as outward signes in relation to the body and blood of Christ. And this relation, arising from the very institution of the Sacrament, stands in this, that when the elements of bread and wine are present to the hand and to the mouth of the receiuer; at the very same time the body and blood of Christ are presented to the minde: thus and no otherwise is Christ truly present with the signes. The second presence, is in respect of the communicants, to whose beleeuing hearts he is also really present. It will be said, what kinde of presence is this? *Ans.* Such as the communion in the sacrament is, such is the presence, and by the communion must we iudge of the presence. Now the communion is on this manner: God the father according to the tenour of the Euangelicall couenant, giues Christ in his sacrament as really and truly, as any thing can be giuen vnto man, not by part and peece-meale (as we say) but whole Christ God and man, on this fort. In Christ there be two natures, the Godhead, & manhood. The Godhead is not giuen in regard of substance, or essence: but only in regard of efficacie, merits, and operation conuied thence to the manhood. And further in this Sacrament Christs whole manhood is giuen both bodie and soule, in this order. First of all, is giuen the very manhood in respect of substance, & that really: secondly, the merits and benefits thereof, as namely, the satisfaction performed by and in the manhood to the iustice of God. And thus the intire manhood with the benefits thereof, are giuen wholly and ioynntly together. For the two distinct signes of bread and wine signifie not two distinct giuings of the body apart and the blood apart; but the full and perfect nourishment of our soules. Again, the benefits of Christs manhood are diuersly giuen, some by imputation, which is an action of God accepting that which is done by Christ as done by vs; and thus it hath pleased God to giue the passion of Christ & his obedience. Some againe are giuen by a kinde of propagation, which I cannot fitly expresse in tearmes, but I resemble it thus. As one candle is lighted by another, & one torch or candle-light is conuied to twentie candles: euen so the inherent righteousnesse of euery beleuer

A is deriued from the store-house of righteousnesse, which is in the manhood of Christ; for the righteousnesse of all the members, is but the fruit thereof, euen as the naturall corruption in all mankind, is but a fruit of that originall sinne which was in Adam. Thus we see how God for his part giues Christ: and that really. To proceede, when God giues Christ, he giues withall at the same time the spirit of Christ, which spirit creates in the heart of the receiuer the instrument of true faith, by which the heart doth really receiue Christ giuen of God, by resting vpon the promise which God hath made that he will giue Christ & his righteousnesse to euery true beleuer. Now then, when God giues Christ with his benefits, and man for his part by faith receiues the same as they are giuen, there riseth that vnion which is betweene euery good receiuer and Christ himselfe. Which vnion is not forged, but a real, true, and neere coniunction: neerer then which none is or can be: because it is made by a solemne giuing and receiuing that passeth betweene God and man: as also by the bond of one and the same spirit. To come then to the point, considering there is a real vnion, & consequently a real communion betweene vs and Christ, (as I haue prooued) there must needs bee such a kinde of presence, wherein Christ is truly and really present to the heart of him that receiues the Sacrament in faith. And thus farre doe we consent with the Romish Church touching real presence.

The dissent.

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

Our reasons.

I. This corporall presence ouerturnes sundry articles of faith. For we beleue that the body of Christ was made of the pure substance of the Virgin Mary, & that but once, namely, when hee was conceived by the holy Ghost, and borne. But this cannot stand, if the body of Christ bee made of bread and his blood of wine, as they must needs be, if there be no succession or annihilation, but a real conuersion of substances in the sacrament: vnlesse we must beleue contrarieties, that his body was made of the substance of the Virgin, and not of the Virgin; made once, and not once but often. Again, if his body and blood bee vnder the

formes of bread and wine, then is hee not as yet ascended into heauen, but remains still among vs. Neither can he be said to come from heauen at the day of iudgement: for hee that must come thence to iudge the quicke & dead, must be absent from the earth. And this was the auncient faith. *Augustine* saith, that *Christ according to his maiestie and providence and grace, is present with vs to the end of the world: but according to his assumed flesh hee is not alwaies with vs.* *Cyril* saith, *Hee is absent in body, and present in vertue, whereby all things are governed.* *Vigilius* saith, *That he is gone from vs according to his humanitie: he hath left vs in his humanitie: in the forme of a seruant absent from vs: when his flesh was on earth, it was not in heauen: being on earth, he was not in heauen: and being now in heauen, he is not on earth.* *Eulgentius* saith, *One & the same Christ according to his humane substance, was absent from heauen when he was on earth: and left the earth when he ascended into heauen.*

Reason. II. This bodily presence ouerturnes the nature of a true body, whose common nature or essentiall property it is, to haue length, breadth, and thickeesse; which being taken away, a body is no more a body. And by reason of these three dimensions, a body can occupie but one place at once, as *Aristotle* said, the property of a body is to be seated in some place, so as a man may say where it is. They therefore that hold the body of Christ to bee in many places at once, doe make it no body at all; but rather a spirit, and that infinite. They alleadge that God is almighty: that is true indeed, but in this and like matters we must not dispute what God can doe, but what he will doe. And I say further, because God is omnipotent, therefore there be some things which he cannot doe, as for him to deny himselfe, to lie, and to make the parts of a contradiction to be both true at the same time. To come to the point, if God should make the very bodie of Christ to be in many places at once, he should make it to be no body while it remains a body: and to be circumscribed in some one place and not circumscribed, because it is in many places at the same time: to be visible in heauen and inuisible in the sacrament; and thus should he make contradictions to be true; which to doe, is against his nature, and argues rather impotencie then power. *Augustine* saith to this purpose, *If he could lie, deccie, be deccied, feale vnjustly, he should not be omnipotent.* And, *There fore he is omnipotent, because he cannot doe these things.* Again, *He is called omnipotent by doing that which he will, and not by doing that which hee will not: which if it should befall him, he should not be omnipotent.*

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

the signe is abolished, and there remains nothing but the outward formes or appearance of bread and wine. Again, it abolisheth the ends of the Sacrament, whereof one is to remember Christ till his comming againe, who being present in the sacrament bodily, needs not to be remembered, because helpes of remembrance are of things absent. Another end is to nourish the soule vnto eternall life: but by transubstantiation the principall feeding is of the body and not of the soule, which is onely fed with spirituall foode: for though the body may bee bettered by the foode of the soule, yet cannot the soule be fed with bodily foode.

Reason. IV. In the Sacrament the bodie of Christ is received as it was erucified, and his blood as it was shedde vpon the crosse: but now at this time Christs body crucified remains still as a body, but not as a body crucified; because the act of crucifying is ceased. Therefore it is faith alone, that makes Christ crucified to bee present vnto vs in the Sacrament. Again, that blood which ran out of the feet, and hands, and side of Christ vpon the crosse, was not gathered vp againe and put into veines: nay, the collection was needlesse, because after the resurrection, he liued no more a naturall but a spirituall life: and none knowes what is become of this blood. The Papists therefore cannot say it is present vnder the forme of wine locally: and we may better say it is received spiritually by faith whose proper tie is to giue a being to things which are not.

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

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

outward

Mark. 2.
27.

Tract. 1.
in Ioh.

Lib. 9. in
Ioh. c. 21.
Contr.
Eucych. l.
1 & 4.

Lib. 2. ad
Throni.
mudum.

Cap. de
eucyrog.
quint.

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

outward elements indeed are not better then man: the end beeing alwaies better then the thing ordained to the end. It remains therefore that Christs presence is not corporall but spirituall. Again, in the supper of the Lord, euery beleeuers receiveth whole Christ, God and man, though not the Godhead: now by this carnall eating, wee receive not whole Christ, but onely a part of his manhood: and therefore in the Sacrament there is no carnall eating, and consequently no bodily presence.

Reason. VII. The iudgement of the auncient Church. *Theodore* saith, *The same Christ who called his naturall body food and bread, who also called himselfe a Vine, he vouchsafed the visible signes the name of his owne body, not changing nature, but putting grace to nature, whereby he means consecration. And, The mysticall signes after sanctification lose not their proper nature. For they remaine in their first nature, and keepe their first figure and forme: and as before, may bee touched and seene: and which they are made, is vnderstood, beleueed, and adored. Gelasius saith, Bread and wine passe into the substance of the body and blood of Christ, yet so as the substance or nature of bread and wine ceaseth not. And they are turned into the diuine substance, yet the bread and wine remaine still in the proprietie of their nature.* *Lumbar* saith, *If it be asked what conversion this is, whether formall or substantiall, or of another kinde, I am not able to define.* And that the fathers held not transubstantiation, I proue it by sundry reasons. First, they vsed in former times ^a to burne with fire that which remained after the administration of the Lords Supper. Secondly, by the sacramentall vnion of the bread and wine with the bodie and blood of Christ, they vsed to confirme the personall vnion of the manhood of Christ with the Godhead against heretickes: which argument they would not haue vsed, if they had beleueed a popish real presence. Thirdly, it was a custome in Constantinople, that if any parts of the Sacrament remained after the administration thereof was ended, that yong children should be sent for from the schoole to eate them; and neuerthelessse were barred the Lords table. And this argues plainly that the Church in those daies, tooke the bread after the administration was ended, for common bread. Again, it was once an order in the Romane Church, that the wine should bee consecrated by dipping into it bread, which had bin consecrated. But this order cannot stand with the reall presence, in which the bread is turned both into the body and blood. *Nicholaus Cabasilus* saith, *After hee hath vsed some speech to the people, he crots their minds, and lifts their thoughts from earth, and saith, Sursum corda, Let vs lift up our hearts, let vs thinke on things aboue, and not on things that are vpon the earth. They consent and say, that they lift up their hearts thither, where there is treasure, and where Christ sits at the right hand of his father.*

Obiections of Papists.

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

is meate indeede, and my blood is drinke indeede: therefore (say they) Christs body must be eaten with the mouth, and his blood drunke accordingly. *Ans.* The chapter must be vnderstood of a spirituall eating of Christ; his bodie is meate indeede, but spirituall meate, and his blood spirituall drinke, to be receiued not by the mouth, but by faith. This is the very point that Christ here intends to proue, namely, that to beleue in him, to eate his flesh, and to drinke his blood, are all one. Again, this chapter must not be vnderstood of that speciall eating of Christ in the sacrament: for it is said generally, *v. 53. Except ye eate the flesh of Christ, and drinke his blood, ye haue no life in you:* and if these very words (which are the substance of the chapter) must bee vnderstood of a sacramentall eating, no man before the coming of Christ was sau'd: for none did bodily eate or drinke his body or blood, considering it was not then existing in nature, but only was present to the beleeuing heart by faith.

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

Luk. 22.
19.

Dial. 1.
immu-
tab.

Same
Dialog.

Lib. de
duab. nat.
Christ.

Lib. 4.
dist. 11.

a Hefych
l. 2. c. 8.
in Leuit.
Theodo.
dialog.

Euag. l. 4.
Niceph. l.
17. c. 25.

Amala. 2.
l. de off.
Ecclef. l.
12. & 15.

Lib. de
expof. Lit-
urg. cap.
26.

might with his own person consecrate his last supper, as he had consecrated baptism before. And if these words should bee properly vnderstood, euery man should be a manslayer in his eating of Christ. Lastly, by meanes of popish reall presence, it comes to passe, that our bodies should be nourished by naked qualities without any substance, which in all Philosophy is false and erroneous. To helpe this & the like absurdities, some Papists make nine wonders in the sacrament. *The first, that Christs body is in the Eucharist in as large a quantity as he was vpon the crosse, and is now in heauen, and yet excludes not the quantity of the bread. The second, that there be accidents without a subiect. The third, that bread is turned into the body of Christ, and yet it is not the matter of the body, nor resalued to nothing. The fourth, that the body increaseth not by consecration of many hosts, and is not diminished by often receiuing. The fifth, that the body of Christ is vnder many consecrated hosts. The sixth, that when the host is deuised, the body of Christ is not diminished, but vnder euery part thereof is whole Christ. The seauenth, that when the Priest holds the host in his hand, the body of Christ is not felt by it selfe nor seene, but the formes of bread and wine. The eight, that when the formes of bread and wine cease, the bodie and blood of Christ ceaseth also to bee there. The ninth, that the accidents of bread and wine haue the same effects with the bread and wine it selfe, which are to nourish and fill.* On this manner it shal be eatie for any man to defend the most absurd opinion that is or can be, if hee may haue liberty to answer the arguments alleadged to the contrary by wonders.

To conclude, seeing there is a reall communion in the Sacrament betweene Christ and euery beleeuing heart, our duty therefore is, to bestow our hearts on Christ, endeavouring to loue him, and to reioyce in him, and to long after him aboue all things: al our affiance must be in him, and with him; wee beeing now on earth must haue our conseruation in heauen. And this is the true reall presence, which the ancient Church of God hath commended vnto vs: for in all these liturgies these wordes are vsed, & yet are extant in the Popish-masse, *Lift up your hearts: we lift them up vnto the Lord.* By which words the communicants were admonished to direct their minds and their faith to Christ sitting at the right hand of God. Thus saith *Augustine, If we celebrate the ascension of the Lord with deuotion, let vs ascend with him, and lift vpon our hearts.* Againe, *They which are already risen with Christ in faith and hope, are invited to the great table of heauen, to the table of angels, where is the bread.*

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

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

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

Our consent.

Our consent I propound in two conclusions.

Conclus. I. That the supper of the Lord is a sacrifice, & may truly be so called as it hath beene in former ages; & that in three respects. I. Because it is a memoriall of the reall sacrifice of Christ vpon the crosse, and contains withall a thanksgiuing to God for the same, which thanksgiuing is the sacrifice and *calues of our lips, Hebr. 13. 15.* II. Because euery communicant doth there present himselfe body and soule a liuing, holy, & acceptable sacrifice vnto God. For as in this sacrament God giues vnto vs Christ, with his benefits: so we answerably giue our selues vnto God as seruants to walke in the practise of all dutifull obedience. III. It is called a sacrifice in respect of that which was ioyned with the sacrament, namely, the almes giuen to the poore as a testimonie of our thankfulness vnto God. And in this regard also, the ancient Fathers haue called the sacrament, *an vbloody sacrifice:* and the table, *an altar*; and the ministers, *priests*; and the whole action an *oblation*, not to God but to the congregation, and not by the priest alone, but by the people. A canon of a certaine Council saith, *We decree that euery Lords day the oblation of the altar be offered of euery man and woman both for bread and wine.* And *Augustine* saith, *that women offer a sacrifice at the altar of the Lord, that it might be offered by the priest to God.* And vually in ancient writers the communion of the whole body of the congregation is called the sacrifice or oblation.

Conclus. II. That the very body of Christ is offered in the Lords supper. For as wee take the bread, to be the body of Christ sacramentally by resemblance and no otherwise: so the breaking of bread is sacramentally the sacrificing or offering of Christ vpon the crosse. And thus the Fathers haue tearmed the Eucharist an immolation of Christ, because it is a commemoration of his sacrifice vpon the crosse. *Aug. Epist. 23. Neither doth he lie which saith Christ was offered. For if the sacraments had not the resemblance of things whereof they are sacraments, they should in no wise be sacraments: but from a resemblance, they often take their names.* Againe, Christ is sacrificed in the last supper, in regard of the faith of the comunicants, which makes a

Concil.
Matific. 2.
c. 2. Epist.
122.

Io. de
Combis
comp.
Theolog.
16. cap. 14

Serm. de
Ascens. 1.

Serm. 14.
1. fer. pas-
chiz.

Lib. 2.
quæst.
Vet. &
Nou.
Test.
Ad Rom.
Lib. 2. de.
Virg. Ad
Damas.

thing past & done, as present. *Augustine* saith, *A* When we beleene in Christ, he is offered for vs daily. And, *Christ is then slain for every one, when he beleenes that he is slain for him.* *Ambrose* saith, *Christ is sacrificed daily in the mindes of beleeners, as upon an altar.* *Hierome* saith, *Hee is alwaies offered to the beleeners.*

II. The difference.

They make the Eucharist to be a reall, externall, or bodily sacrifice offered vnto God: holding and teaching, that the minister is a priest properly: and that in this sacrament hee offers Christs bodie and blood to God the Father really and properly vnder the formes of bread and wine. We acknowledge no reall, outward, or bodily sacrifice for the remission of finnes, but onely Christs oblation on the crosse once offered. Here is the maine difference betweene vs, touching this point: and it is of that weight & moment, that they stiffely maintaining their opinion (as they doe) can be no Church of God. For this point razeth the foundation to the very bottome. And that it may the better appeare that we auouch the truth, first, I will confirme our doctrine by Scripture, and secondly, confute the reasons which they bring for themselves.

III. Our Reasons.

Reason I. *Heb. 9. 15. and 26. and c. 10. 10.* the holy Ghost saith, Christ offered himselfe but once. Therefore not often: and thus there can be no reall or bodily offering of his bodie and blood in the sacrament of his supper: the text is plaine. The Papists answer thus: The sacrifice of Christ (say they) is one for substance, yet in regard of the manner of offering, it is either bloody or vnbloody, & the holy Ghost speaks onely of the bloody sacrifice of Christ: which was indeede offered but once. *Ans.* But the author of the epistle takes it for granted, that the sacrifice of Christ is onely one, & that a bloodie sacrifice. For hee saith, *Heb. 9. 25. Christ did not offer himselfe often, as the high priests did: and verse 26. For then he must haue often suffered since the foundation of the world: but now in the end he hath appeared once to put away sinne by the sacrifice of himselfe: and vers. 22. without shedding of blood is no remission of finnes.* By these words it is plaine, that the Scripture neuer knew the two-fold manner of sacrificing of Christ. And euery distinction in diuinitie not founded in the written word, is but a forgerie of mans braine. And if this distinction be good, how shall the reason of the Apostle stand, He did not offer himselfe but once, because he suffered but once?

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

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

Reason III. A reall and outward sacrifice in a sacrament, is against the nature of a sacrament and especially the supper of the Lords: for one end thereof is to keepe in memorie the sacrifice of Christ. Now euery remembrance must be of a thing absent, past, and done: and if Christ be daily and really sacrificed, the sacrament is no fit memoriall of his sacrifice. Again, the principall end for which the Sacrament was ordained, is that God might giue & we receiue Christ with his benefits: and therefore to giue and take, to eat and drinke, are here the principall actions. Now in a real sacrifice God doth not giue Christ and the Priest receiue him of God; but contrariwise he giues and offers Christ vnto God, & God receiues something of vs. To helpe the matter, they say, that this sacrifice serues not properly to make any satisfaction to God, but rather to apply vnto vs the satisfaction of Christ being already made. But this answer still maketh against the nature of a sacrament, in which God giues Christ vnto vs: whereas in a sacrifice God receiues from man, and man giues something to God: a sacrifice therefore is no fit meanes to apply any thing vnto vs, that is giuen of God.

Reason IV. *Heb. 7. 24, 25.* The holy Ghost makes a difference betweene Christ the high Priest of the new Testament, and all Leuiticall priests, in this, that they were many, one succeeding another: but he is onely one, hauing an eternall priesthood, which cannot passe from him to any other. Now if this difference be good, then Christ alone in his owne very person must be the Priest of the new Testament, and no other with, or vnder him: otherwise in the new Testament there should be more priests in number then in the old. If they say, that the whole action remains in the person of Christ, and that the Priest is but an instrument vnder him (as they say,) I say againe it is false; because the whole oblation is acted or done by the priest himselfe: and hee which doth all, is more then a bare instrument.

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

priest

priest properly, & his sacrifice a reall sacrifice, differing onely in the manner of offering from the Sacrifice of Christ vpon the crosse: and in the very canon of the Masse they insinuate thus much, when they request *God to accept their gifts and offerings*, namely, Christ himselfe offered, as he did the sacrifices of *Abel* and *Noe*. Now it is absurd, to thinke that any creature should bee a mediatur betweene Christ and God. Therefore Christ cannot possibly be offered by any creature vnto God.

Reason VI. The iudgement of the ancient Church. A certaine Councell held at Toledo in Spaine, reprooueth the Ministers that they offered sacrifice often the same day without the holy communion. The words of the Canon are these: *Relation is made vnto vs that certaine priests doe not so many times receive the grace of the holy communion, as they offer sacrifices in one day: but in one day, if they offer many sacrifices to God, in all the oblations, they suspend themselves from the communion*. — Heve marke, that the sacrifices in ancient Masses were nothing else but formes of diuine seruice; because none did communicate, no not the priest himselfe. And in another Councell the name of the Masse is but onely for a forme of prayer. *It hath pleased vs, that prayers, supplications, Masses, which shall be allowed in the Councell* —, be used. And in this sense it is taken when speech is vsed of the making or compounding of Masses: for the sacrifice propriatorie of the body and blood of Christ admits no composition. *Abbot Paschasius saith, Because we sinne daily, Christ is sacrificed for vs mystically, and his passion is giuen in mysterie*. These his words are against the reall sacrifice; but yet he expounds himselfe more plainly, cap. 10. *The blood is drunk in mystery spirittually: and, it is all spirittual which we eate, and, cap. 12. The priest — distributes to euery one not as much as the outward sight giueth, but as much as faith inwardly*. cap. 13. *The full similitude is outwardly, and the immaculate flesh of the lambe is faith inwardly — that the truth be not wanting to the sacrament, & it be not ridiculous to Pagans, that we drinke the blood of a killed man*. cap. 6. *One eates the flesh of Christ spirittually and drinkes his blood, another seemes to receive not so much as a morsell of bread from the hand of the priest: his reason is, because they come vnprepared. Now then considering all these places, he makes no receiuing but spirittual, neither doth he make any sacrifice but spirittual*.

VI. Obiect. Of Papists.

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

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

II. Obiect. The paschall lambe was both a sacrifice and a sacrament: now the Eucharist comes in roome thereof. *Answe.* The paschall lambe was a sacrament, but no sacrifice. Indeed Christ faith to his disciples, *Goe and prepare a place to sacrifice the Passouer in, Mark. 14. 12.* but the words, *to offer, or to sacrifice*, doe often signifie no more but to kill. As when *Iacob* and *Laban* made a couenant, it is said, *Iacob sacrificed beasts, and called his brethren to eate bread, Gen. 31. 54.* Which words must not be vnderstood of killing for sacrifice, but of killing for a feast: because hee could not in good conscience inuite them to his sacrifice, that were out of the couenant, being (as they were) of another religion: secondly, it may bee called a sacrifice, because it was killed after the manner of a sacrifice. Thirdly, when *Saul* fought his fathers asses, and asked for the Seer, a maide bids him goe vp in halt, for (saith shee) *there is an offering of the people this day in the high place, 1. Sam. 9. 12.* where the feast that was kept in Rama, is called a sacrifice: in all likelihood because at the beginning thereof, the priest offered a sacrifice to God: and so the passouer may be called a sacrifice, because sacrifices were offered within the compasse

To let.
Concil.
12. c. 5.

Mileuet. c.
12. Con-
cil. Tol. 4.
cap. 12.
&c. Iacob
de con-
sec. dist. 1.

Lib. de
corpor. &
sing.
dom. cap.
9.

Deut. 16.
2.

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

III. *Obiect.* *Malac. 1. 11.* The prophet foretelleth of a cleane sacrifice that shall be in the new testament: & that (say they) is the sacrifice of the Masse. *Ans.* This place must be understood of a spirituall sacrifice, as we shall plainly perceiue if we compare it with *1. Tim. 2. 8.* where the meaning of the Prophet is fitly expounded, *I will (saith Paul) that men pray in all places, lifting vp pure hands, without wrath or doubting.* And this is the cleane sacrifice of the Gentiles. Thus *Iustin Martyr* saith, *That supplications & thanksgiving are the onely perfect sacrifice pleasing God, and that Christians haue learned to offer them alone.* And *Tertull.* saith, *Wee sacrifice for the health of the Emperour—as God hath commanded with pure prayer.* And *Irenaeus* saith, that this cleane offering to be offered in euery place is the prayer of the Saints.

IV. *Obiect.* *Heb 13. 10.* *Wee haue an altar, whereof they may not eate, which serue in the tabernacle.* Now (say they) if we haue an altar, then we must needs haue a priest; and also a real sacrifice. *Ans.* Here is meant not a bodily, but spirituall altar, because the altar is opposed to the materiall Tabernacle; and what is meant thereby is expressed in the next verse, in which he prouoos that we haue an altar: *The bodies of the beasts, whose blood was brought into the holy place by the high priest for sin, were burnt without the campe: so Christ Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.* Now lay the reason or prooofe to the thing that is prouoed, and we must needs vnderstand Christ himselfe, who was both the altar, the priest, and the sacrifice.

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

The twelfth point: Of fasting.

Our consent.

Our consent may be set downe in three conclusions. I. We doe not condemne fasting, but maintaine three sorts thereof, to wit, a morall, ciuill, & a religious fast. The first being morall, is a practise of sobriety or temperance, when as in the vse of meates and drinks, the appetite is restrained, that it doth not exceede moderation. And this must be vsed of all Christians in the whole course of their liues. The second being ciuill, is when vpon some particular & politicke considerations men abstaine from certaine meates: as in this our commonwealth the law inioynes vs to abstaine from flesh-meate at certaine seasons of the yeare, for these special ends; to preferue the breed of cattell, and to maintaine the calling of the fishermen. The third, namely a religious fast, is when the duties of religion, as the exercise of praier and humiliation are practised in fasting. And I doe now specially intreat of this kinde.

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

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

The dissent or difference.

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

Dialog.
cum
Triph.

Ad Scapulam.

Lib. 4. c.
35.

verfe. 11.
12.

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

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

whatsoever, euen from soft apparel and sweet oyntments. *Ier. 2. 15.* — Sanctifie a fast: let the bridegroom goe forth of his chamber, & the bride out of her bride chamber. *Dan. 10. 3.* I ate no pleasant bread, neither came flesh nor wine within my mouth, neither did I annoint my selfe at all, still three weekes of daies were fulfilled. *1 Cor. 7. 5.* Defraud not one another, except it bee with consent for a time, that ye may giue your selues to fasting and prayer.

Againe, we hold this practise to be wicked, because it taketh away the libertie of Christians, by which, vnto the pure all things are pure. And the Apostle, *Gal. 5. 1.* biddes vs to stand fast in this libertie, which the Church of Rome would thus abolish. For the better vnderstanding of this, let vs consider how the Lord himselfe hath from the beginning kept in his owne hands, as a master in his own house, the disposition of his creatures for the vse of man, that he might depend on him & his word for temporall blessings. In the first age, he appointed vnto him for meate euery hearbe of the earth bearing seede, and euery tree wherein there is the fruite of a tree bearing seede, *Gen. 1. 29.* And as for flesh, whether God gaue vnto him libertie to eate or not to eate, we hold it vncertaine. After the flood the Lord renewed his grant of the vse of the creatures, and gaue his people libertie to eate the flesh of liuing creatures: yet so as he made some things vncleane, and forbad the eating of them: among the rest, the eating of blood. But since the coming of *Christ* he hath enlarged his word, and giuen liberty to al both Iewes and Gentiles, to eate of all kinds of flesh. This word of his we rest vpon; holding it a doctrine of diuells, for men to command an abstinence from meates for conscience sake; which the Lord himselfe hath created to be receiued with thanksgiving. *Socrates* a Christian historiographer saith, that the Apostles left it free to euery one to vse what kinde of meate they would on fasting dayes and other times. *Spiridion* in Lent dressed swines flesh, and set it before a stranger, eating himselfe and bidding the stranger also to eate: whereof refusing and professing himselfe to bee a Christian, therefore (saith he) the rather must thou do it: for so the pure all things are pure, as the word of God teacheth vs.

But they object, *Ier. 35. 6.* where *Ionadab* commanded the Rechabites to abstaine from wine: which commandement they obeyed, and are commended for doing well in obeying of it: therefore (say they) some kinde of meates may lawfully be forbidden. *Ans.* *Ionadab* gaue this commandement not in awe of religion, or merit, but for other, wife and politicke regards. For he inioyned his posterity not to drink wine, nor to build houses, not to sow seede, or plant vineyards, or to haue any in possession: but to liue in tents; to the end they might bee prepared to beare the calamities, that should befall them in time to come. But the popish abstinence from certain

A & 10.
13. 15.
1. Tim. 4.
4.

Trip hist
1. 9. c. 37.
Hist. trip.
1. 1. c. 10.

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

II. *Obiect.* *Dan. 10. 3. Daniel* beeing in heauines for three weeks of daies, abstained from flesh: and his example is our warrant. *Ans.* It was the manner of the holy men in auncient times, when they fasted many daies together, of their owne accords freely to abstaine from sundry things; and thus *Daniel* abstained from flesh. But the popish abstinence from flesh is not free, but stands by commandement, & the omitting of it, is mortall sinne. Againe, if they will follow *Daniel* in abstaining from flesh, why doe they not also abstaine from all pleasant bread and wine: yea from oymments: and why will they eate any thing in the time of their fast; whereas they cannot shew that *Daniel* ate any things at all till euenng? And *Molanus* hath noted, that our ancessours abstained from wine and dainties, and that some of them ate nothing for two or three daies together.

Thirdly, they alleadge the diet of *Iohn Baptist*, whose meate was Locusts and wild hony: & of *Timothy*, who abstained from wine. *Ans.* Their kind of diet, and that abstinence which they vsed, was onely for temperance sake; not for conscience or to merit any thing thereby: let them prooue the contrary if they can.

Thirdly and lastly, we dissent from them touching certaine ends of fasting. For they make abstinence it selfe in a person fitly prepared, to bee a part of the worshippe of God: but wee take it to bee a thing indifferent in it selfe, and therefore no part of Gods worship: and yet withall beeing well vsed, we esteeme it as a proppie or furtherance of the worshippe, in that we are made the fitter by it to worship God. And hereupon some of the more learned sort of them say: Not the worke of fasting done, but the deuotion of the worker, is to be reputed the seruice of God. Againe, they say, that fasting in, or, with deuotion, is a worke of satisfaction to Gods iustice for the temporall punishment of our sins. Wherein we take it they doe blasphemously derogate from Christ our Saviour, who is the whole and perfect satisfaction for sinne both in respect of fault and punishment. Here they alleadge the example of the Ninuites, and *Achabs* fasting, whereby they turned away the iudgements of God denounced against them by his Prophets. We answer, that Gods wrath was appeased towards the Ninuites, not by their fasting, but by faith laying hold on Gods mercie in Christ, and thereby staying his iudgement. Their fasting was onely a signe of their repentance: their repentance a fruite and signe of their faith, whereby they beleued the preaching of *Ionas*. As for *Achabs* humilitatio, it is nothing to the purpose: for it was in hypocrisis: if they get any thing thereby, let them take it to themselves. To conclude, we for our parts doe not condemne this exercise of fasting, but the abuse of it: and it were to be

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

The XII. point: of the state of perfection.

Our consent.

Our consent I will set downe in two conclusions. 1. All true beleeuers haue a share of true perfection in this life, *Matth. 5. 48. Be you perfect as your father in heauen is perfect. Gen. 6. 9. Noah was a iust and perfect man in his time, and walked with God. Gen. 17. 1. Walke before mee and bee perfect.* And sundrie kings of *Iudab* are said to walke vprightly before God with a perfect heart, as *Dauid*, *Iosias*, *Hersechias*, &c. and *Paul* accounteth himselfe with the rest of the faithfull to bee perfect, saying, *Let vs all that are perfect be thus minded. Phil. 3. 15.* Now this perfection hath two parts. The first is, imputation of Christs perfect obedience, which is the ground and fountaine of all our perfection whatsoeuer. *Hebrewes 10. 14. By one offering*, that is, by his obedience in his death and passion, *hath he consecrated*, or made perfect, *for euer them that beleue.* The second part of Christian perfection is sincerity, or, vprightnesse, standing in two things. The first is, to acknowledge our imperfection and vnworthinesse in respect of our selues: and hereupon, though *Paul* had said he was perfect, yet he addeth further, *He did account of himselfe, not as though he had attained to perfection: but did forget the good things behinde, and endeauoured himselfe to that which was before.* Here therefore it must bee remembered, that the perfection whereof I speake, may stand with sundrie wants and imperfections. It is said of *Asa*, that his heart was perfect with God all his daies: and yet he pulled it downe the high places, and being diseased in his feete, *He put his trust in the phisicians and not in the Lord.* Secondly, this vprightnesse stands in a constant purpose, endeauour, and care to keepe not some few, but all and euery commandement of the law of God, as *Dauid* saith. *Psal. 119. 6. Then shall I not bee confounded, when I haue respect to all thy commandements.* And this indeauour is a fruite of perfection, in that it proceeds from a man regenerate. For as all men through *Adams* fall, haue in them by nature the seedes of all sinne, none excepted, no not the sinne against the holy Ghost: so by grace of regeneration through Christ, all the faithfull haue in them likewise the seedes of all vertues needfull to saluation: and hereupon they both can and do indeauour to yeild perfect obedience vnto God, according to the whole law. And they may be termed perfect, as a child is called a perfect man: though it want perfection of age & stature & reason: yet

hath

Trin. 9. 5.
c. 11.
conc. 8.

Mark. 7. 6

Mar. 12.
14.

Psal. 33. & 116.

1. King.
15. 14.
2. Chron.
15. 17. &
16. 12.

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

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

The difference.

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

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

II. Reason. The compass of the law is large, and comprehendeth in it more then the mind of man can at the first conceiue: for euery commandement hath two parts, the negative, and the affirmatiue. In the negative is forbidden not onely the capital sinne named, as murder, theft, adultery, &c. but all sins of the same kinde, with all occasions and prouocations thereto. And in the affirmatiue is commanded not onely the contrary vertues, as the loue of God, and the loue of our neighbours honour, life, chastity, goods, good name, but the vse of all helpes and meanes, whereby the said vertues may be preferred, furthered and practised. Thus hath our Saviour Christ himselfe expounded the law, *Matth. 5.* Vpon this plaine ground I conclude, that all duties pertaining to life and manners, come within the list of some morall commandement. And that the Papists making their workes of supererogation meanes to further the loue of God and man, must needs bring them vnder the compass of the law. Vnder which if they be, they cannot possibly goe beyond the same.

Reason III. *Luke 17.10. When wee haue done all those things that are commanded vs, wee are vnprofitable seruants: wee haue done that which was our duty to do.* The Papiſts answer, that we are vnprofitable to God, but not to our selues; but this shift of theirs is beside the very intent of the place. For a seruant in doing his duty is vnprofitable euen to himselfe, & doth not so much as deserue thanks at his masters hand, as Christ saith, *vers. 9. Doth he thank that seruant?* Secondly they answer, that we are vnprofitable seruants in doing things commanded: yet when we doe things prescribed in the way of counsell, we may profit our selues, and merit thereby. But this answer doth not stand with reason. For things commanded, in that they are commanded, are more excellent then things left to our liberty; because the will and commandement of God giues excellency and goodnesse vnto them. Againe, counsels are thought to bee harder then the commandements of the law: and if men cannot profit themselves by obedience of morall precepts, which are more easie, much lesse shal they be able to profit themselves by counsels which are of greater difficulty.

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

Obiections of Papiſts.

I. *Iſa. 56.4. The Lord saith, Vnto Eunuches that keepe his sabbath, and chooſe the thing that pleaseth him, will he giue a place and name better then the ſonnes and daughters.* Now (say they) an Eunuch is one that liues a single life, & keepe the vow of chastity, and hereupon he is said to deserue a greater measure of glory. *Ans.* If the words be wel considered, they proue nothing lesse: for honour is promised to Eunuches, not because they make and performe the vow of single life, but because (as the text saith) they obserue the Lords Sabbath, and chooſe the thing that pleaseth God, and keepe his covenant, which is, to beleue the word of God, & to obey the comandements of the morall law.

Obiect. II. Matth. 19.12. Christ saith, There are ſome which haue made themselves chaste for the kingdome of heauen: therefore the vow of single life is warrantable, and is a worke of speciall glory in heauen. *Ans.* The meaning of the text is, that some hauing receiued the gift of continency, doe willingly content themselves

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

Obiect. III. Matth. 19.21. Christ saith to the yong man, If thou wilt bee perfect, goe sell that thou haſt, and giue to the poore, and thou shalt haue treasure in heauen. Therefore say they, a man by forsaking all may merit not only heauen, but also treasure there, that is, an exceeding measure of glory. *Ans.* This yong man being in likelihood a strict Pharisee, thought to merit eternall life by the workes of the law, as his first question importeth, *Good master, what shall I doe to be ſaued?* and therefore Christ goeth about to discover vnto him the secret corruption of his heart. And hereupon the words alleadged are a commandement of trial not common to all, but speciall to him. The like commandement gaue the Lord to *Abraham* saying, *Abraham, take thine onely ſonne Iſaac, and offer him vpon the mountaine which I ſhall ſhew thee, Gen. 22.2.*

IV. Obiect. 1. Cor. 7.8. Paul saith, It is good for to bee single as he was: and verse 38. he saith, It is better for virgins not to marrie: and, this he ſpeakes by permission, not by commandement, v. 25. *Ans.* Here the single life is not preferred simply, but onely in respect of the present necessity, because the Church was then vnder persecution: & because such as line a single life, are freed from the cares & distractions of the world.

V. Obiect. 1. Corin. 9.15. 17, 18. Paul preached the Gospell freely, and that was more then he was bound to do: and for ſo doing he had a reward. *Ans.* It was generally in *Pauls* liberty to preach the Gospell freely or not to do it: but in Corinth vpon speciall circumstances, he was bound in conscience to preach it freely as hee did; by reason of the false teachers, who would otherwise haue taken occasion to disgrace his ministerie, and haue hindered the glory of God. Now it was *Pauls* duty by all means to preuent the hindrances of the Gospell and the glorie of God: and if he had not ſo done, he had abused his liberty, v. 18. Therefore hee did no more in that case then the law it selfe required. For an action indifferent, or an action in our liberty, ceaseth to be in our liberty, and becomes morall in the case of offence. What is more free and indifferent then to eate flesh? yet in the case of offence *Paul* said, *He would not eate flesh as long as the world stood, 1. Cor. 8.13.*

The XIV. point: Of the worshiping of Saints, specially of Inuocation.

Our consent.

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

Chap. II

to bee worshipped and honoured, and that three waies. I. By keeping a memorie of them in godly manner. Thus the Virgin *Marie*, as a Prophetesse foretelleth, that *all nations shall call her blessed*, *Luk. 1. 48*. When a certaine woman powred a boxe of oymntment on the head of Christ, he saith, *This fact shall be spoken of in remembrance of her, wherefoeuer that Gospel should be preached throughout the world.* *Marke. 14. 9*. This duty also was practised by *Dauid* towards *Moses*, *Aaron*, *Phineas*, and the rest that are commended, *Psal. 105.* and *106.* and by the author of the Epistle to the Hebrewes, vpon the Patriarkes and Prophets, and many others that excelled in faith, in the times of the old and new Testament. II. They are to be honoured by giuing of thankes to God for them, and the benefits that God vouchsafed by them vnto his Church. Thus *Paul* saith, that when the Churches heard of his conuersion, they glorified God for him, or, in him. *Gal. 1. 23*. And the like is to be done for the Saints departed. III. They are to be honoured by an imitation of their faith, humility, meekenesse, repentance, the feare of God, and all good vertues wherein they excelled. For this cause the examples of godly men, in the old and new Testament, are called a *cloud of witnesses* by allusion: for as the cloud did guide the Israelites through the wilderness to the land of Canaan; so the faithfull now are to be guided to the heavenly Canaan, by the examples of good men, that haue beleueed in God before vs, and haue walked the strait way to life euerlasting.

Conclus. II. Againe, their true Reliques, that is, their vertues and good examples left to all posterity to bee followed, we keepe and respect with due reuerence. Yea, if any man can shew vs the bodily relique of any true Saint, and prooue it so to bee, though wee will not worship it, yet will we not despise it, but keepe it as a monument, if it may conueniently bee done without offence. And thus farre we consent with the Church of Rome. Further wee must not goe.

The dissent.

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

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

Our Reasons.

Reason I. All true inuocation and prayer made according to the will of God, must haue a double foundation: a commandement, and a promise. A commandement, to moue vs to pray: and a promise, to assure vs that we shal be heard. For all and euery prayer must be made in faith: and without a commandement or promise, there is no faith. Vpon this vnfallible

ground I conclude, that wee may not pray to Saints departed: for in the Scripture there is no word, either commanding vs to pray vnto them, or assuring vs that wee shall bee heard when we pray. Nay we are commanded, onely to call vpon God; *Him onely shalt thou serue, Matth. 4. 10.* And, *How shall we call vpon him, in whom we haue not beleene?* *Rom. 10. 14.* And wee haue no promise to bee heard, but for Christs sake. Therefore prayers made to Saints departed, are vnlawfull. Answer is made, that inuocation of Saints, is warranted by miracles & reuelations, which are answerable to commandements and promises. *Ans.* But miracles and reuelations had an end before this kinde of inuocation tooke any place in the Church of God: and that was about three hundred yeeres after Christ. Againe, to iudge of any point of doctrine by miracles, is deceitfull; vnlesse three things concur: the first is, doctrine of faith and pietie to be confirmed: the second is, praier vnto God, that something may be done for the ratifying of the said doctrine: the third, is the manifest edification of the Church by the two former. Where any of these three are wanting, miracles may be suspected: because otherwhiles false prophets haue their miracles, to try men, whether they will cleaue vnto God, or no, *Deut. 13. 1. 3.* Againe, miracles are not done, or to be done for them that beleue, but for infidels that beleue not: as *Paul* saith, *1. Cor. 14. 22.* *Tongues are a signe, not to them that beleue, but to vnbeleuers.* And to this agree *Chrysostome*, *Ambrose*, and *Isidore*, who saith, *Behold, a signe is not necessary to beleuers, which haue already beleueed, but to infidels, that they may be conuerted.* Lastly, our faith is to be confirmed, not by reuelation and apparitions of dead men, but by the writings of the Apostles and Prophets, *Luke 16. 29.*

Reason. II. To pray vnto Saints departed, to bow the knee vnto them, while they are in heauen, is to ascribe that vnto them, which is proper to God himselfe: namely, to know the heart, with the inward desires and motions thereof: and to know the speeches and behaviours of all men, in all places vpon earth at all times. The Papiests answer, that Saints in heauen, see and heare all things vpon earth, not by themselves (for that were to make them Gods) but in God, and in the glasse of the Trinitie, in which they see mens prayers reuealed vnto them. I answer first, that the Saints are still made more then creatures; because they are said to know the thoughts, and all the doings of all men at all times, which no created power can well comprehend at once. Secondly, I answer, that this glasse in which all things are said to be seene, is but a forgerie of mans braine: and I prouoe it thus. The Angels themselves, who see further into God, then man can doe, neuer knew all things in God: which I confirme on this manner. In the temple vnder the iaw, vpon the Arke were placed two Cherubins, signifying the good

Angels of God: and they looked downeward vpon the mercy-seat covering the arke, which was a figure of Christ; & their looking downeward, figured their desire to see into the myserie of Christs incarnation, and our redemption by him: as *Peter* alluding, no doubt, to this type in the old Testament saith, *1. Peter 1. 12.* *Which things the Angels desire to behold: and Paul* saith, *Eph. 3. 10.* *The manifold wisdom of God is reuealed by the Church, vnto principalities and powers in heavenly places, that is, to the Angels: but how & by what means? by the Church; and that two waies: first, by the Church, as by an example, in which the Angels saw the endlesse wisdom and mercy of God, in calling the Gentiles. Secondly, by the Church, as it was founded and honoured by the preaching of the Apostles. For it seemes that the Apostolical ministry in the new Testament, reuealed things touching Christ, which the Angels neuer knew, before that time: thus Chrysostome vpon occasion of this text of Paul saith, That the Angels learned something by the preaching of John Baptiste. Againe, Christ saith, that they know not the houre of the last iudgement, *Matth. 24. 36.* much lesse doe the Saints know all things in God. And hence it is that they are said to be vnder the altar, where they crie, *How long Lord holy and true! wilt thou not avenge our blood?* as beeing ignorant of the day of their tull deliuerance. And the Iewes in affliction confesse *Abraham* was ignorant of them, and their estate, *Isa. 63. 16.**

Reason III. *Matth. 4. 10.* Christ refused so much as to bow the knee to Sathan, vpon this ground, because it was written, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* Hence it was, that *Peter* would not suffer *Cornelius* so much as to kneele vnto him, though *Cornelius* intended not to honour him as God. Therefore neither Saint nor Angel is to be honoured so much as with the bowing of the knee: if it carry but the least signification of diuine or religious honour.

Reason IV. The iudgement of the ancient Church. *August.* *We honour the Saints with charitie, and not by seruitude: neither doe wee erect Churches to them.* And, *Let it not be religion for vs to worship dead men.* And, *They are to be honoured for imitation, and not to be adored for religion.* *Epiphanius.* *Neither Tecla, nor any Saint is to be adored, for that ancient error may not ouer-rule vs, that wee should leaue the living God, and adore things made by him.* Againe, *Let Marie bee in honour: let the Father, Sonne and the holy Ghost be adored: let none adore Marie; I meane neither woman nor man.* Againe, *Marie is beautifull, holy, and honoured, yet not to adoration.* When *Julian* objected to the Christians, that they worshipped their Martyrs as God, *Cyrril* grants the memory and honour of them, but denies their adoration: and of inuocation, hee makes no mention at all. *Ambr.* on *Rom. 1.* *Is any so mad that he will giue to the Earle the honour of the King? yet*

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these men doe not thinke themselves guilty, who giue the honour of Gods name to a creature, and leauing the Lord, adore their fellow seruants, as though there were any thing more referred for God.

Obiections of Papists.

I, Gen. 48.16. Let the Angel that kept me, blesse thy children. Here (say they) is a prayer made to Angels. *Ans.* By the Angel is meant Christ, who is called the Angell of the covenant, *Malac.* 3.1. and the Angell that guided Israel in the wilderness, *1. Cor.* 10.9. compared with *Exod.* 23.20.

Obiect. II. *Exod.* 32.13. *Moses* praieeth that God would respect his people, for *Abrahams* sake, and for *Isaac* & *Israel* his seruants, which were not then liuing. *Ans.* *Moses* prayeth God to be mercifull to the people, not for the intercession of *Abraham*, *Isaac*, and *Iacob*, but for his covenants sake which he had made with them; *Psal.* 132.10,11. Againe, by popish doctrine, the Fathers departed knew not the estate of men vpon earth, neither did they pray for them; because then they were not in heauen, but in *Limbo Patrum*.

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

The XV. point. Of intercession of Saints.

Our consent.

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

Conclus. I. The Saints departed pray vnto God, by giuing of thanks vnto him for their owne redemption, and for the redemption of the whole Church of God vpon earth, *Renel.* 5.8. *I* be foure beasts, and the foure and wentie Elders fell downe before the Lambe, —, 9. and they sung a new song, Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed vs to God — 13. And all the creatures which are in heauen —, heard I, saying, Praise and honour and glory and power be vnto him that sitteth vpon the throne, and to the Lambe for euermore.

II. *Conclus.* The Saints departed pray generally for the estate of the whole Church. *Ren.* 8.9. And I saw vnder the altar, the soules of them that were killed for the word of God —, and they cried, 10. How long Lord holy and true! dost thou not iudge and avenge our blood on them that dwell on the earth? whereby we see they desire a finall deliuerance of the Church, and a destruction of the enemies thereof: that they themselves, with all the people of God, might be aduanced to fulnesse of glory in body and soule: yea, the dumbe creatures, *Rom.* 8.23. are said to groane & sigh, waiting for the adoption, euen the redemption of our bodies: much more then do the Saints in heauen desire the same. And thus far we consent.

The dissent or difference.

They hold and teach, that the Saints in heauen, as the Virgin *Mary*, *Peter*, *Paul*, &c. do make intercession to God for particular men, according to their seuerall wants: and that hauing receiued particular mens praier, they present them vnto God. But this doctrine we flatly renounce vpon these grounds & reasons.

I. *Isa.* 63.16. The Church saith to God, Doubtlesse thou art our father, though *Abraham* be ignorant of vs, and *Israel* know vs not. Now if *Abraham* knew not his posterity, neither *Mary*, nor *Peter*, nor any other of the Saints departed know vs, and our estate: and consequently they cannot make any particular intercession for vs. If they say that *Abraham* & *Iacob* were in *Limbo*, which they will haue to be a part of hell; what ioy could *Lazarus* haue in *Abrahams* bosome? *Luk.* 16.25. and with what comfort could *Iacob* say on his death bed: O Lord, I haue waited for thy salvation? *Gen.* 49.18.

II. Reason. 2. *King.* 22.20. *Huldah* the Prophetesse telleth *Iosias*, He must be gathered to his fathers, and put in his graue in peace, that his eyes may not see all the euil which God would bring on that place. Therefore the Saints departed see not the state of the Church on earth, much lesse do they know the thoughts & praier of men. This conclusion *Augustine* confirmeth at large.

III. Reason. No creature, Saint, or Angel, can bee a Mediatour for vs to God, sauing Christ alone, who is indeede the onely Aduocate of his Church. For in a true and sufficient Mediator there must be three properties. First of all, the word of God must reueale and pro-

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

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

Obiections of Papists.

I. *Reuel 5. 8. 9. The foure and twentie Elders fall downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the prayers of the Saints.* Hence the Papists gather, that the Saints in heauen receiue the prayers of men on earth, and offer them vnto the father. *Ans.* There by prayers of the Saints, are meant their owne prayers, in which they sing praises to God and to the Lambe, as the verses following plainly declare. And these prayers are also presented vnto God, onely from the hand of the Angell, which is Christ himselfe.

II. *Obiect. Luk. 16. 17. Diues in hell prayeth for his brethren vpon earth, much more doe the Saints in heauen pray for vs.* *Ans.* Out of a parable nothing can be gathered, but that which is agreeable to the intent and scope thereof: for by the same reason it may as well be gathered, that the foule of *Diues* beeing in hell, had a tongue. Againe, if it were true which

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

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

Secondly, wee dissent from the Papists, because they are not content to say that the Saints departed pray for vs in particular: but they adde further, that they make intercession for vs by their merits in heauen. New Iesuits denie this: but let them heare *Lumbard, I thinke* (saith he, speaking of one that is but of meane goodnesse) *that hee, as it were passing by the fire shall be saued by the merits and intercessions of the heavenly Church: which doe alway make intercession for the faithfull by request and merits, till Christ shall bee compleat in his members.* And the Roman Catechisme saith as much: *Saints are so much the more to be worshipped, and called vpon, because they make prayer daily for the saluation of men: and God for their merit and fauour bestowes many benefites vpon vs.* Wee denie not, that men vpon earth haue helpe and benefit by the faith and pietie which the Saints departed shewed, when they were in this life. For God shewes mercie on them that keepe his commandments, to a thousand generations. And *Augustine* saith, *It was good for the Iewes, that they were loued of Moses, whom God loued.* But wee vtterly denie, that wee are helped by merits of Saints, either liuing or departed. For Saints in glorie haue receiued the full reward of all their merits, if they could merit: and therefore there is nothing further that they can merit.

The 16. point: of Implicite or infolded faith.

Our consent.

Wee hold that there is a kind of implicite, or vnexpressed faith: yea, that the faith of euery man in some part of his life, as in the time of his conuersion, & in the time of some grievous temptatio or distresse, is implicite or infolded. The Samaritans are said to beleene, *Ioh. 4. 41.* because they tooke Christ for the Messias, and thereupon were content to learne and obey the glad tidings of saluation. And in the same place, verse 53, the Ruler with his

family

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chap. 8. 4.

Mat. 16.
18,

family is said to beleue, who did no more but generally acknowledge that Christ was the Messias, and yielded himselfe to beleene and obey his holy doctrine; being moued thereunto by a miracle wrought vpon his young sonne. And *Rahab*, *Hebr. 11. 13.* is said to beleue, yea, shee is commended for faith euen at the time when shee receiued the spies. Now in the word of God wee cannot finde, that shee had any more but a confused, general, or infolded faith, whereby shee beleued that the God of the Hebrewes was the true God, & his word to be obeyed. And this faith (as it seemes) was wrought in her by the report and relation of the miracles done in the land of Egypt, whereby shee was moued to ioyne her selfe vnto the people of God, and to beleue as they did. By these examples then it is manifest, that in the very seruants of God, there is and may bee for a time an implicite faith. For the better vnderstanding of this point, it is to bee considered that faith may bee infolded two waies: first, in respect of knowledge of things to be beleued: secondly, in respect of the apprehension of the object of faith, namely, Christ and his benefits. Now faith is infolded in respect of knowledge, when as sundrie things that are necessarie to saluation are not as yet distinctly knowne. Though Christ commended the faith of his disciples, for such a faith, against which the gates of hell should neuer preuaile; yet was it vnexpressed or wrapped vp in regard of sundry points of religion: for first of all, *Peter* that made confession of Christ in the name of the rest, was at that time ignorant of the particular meanes whereby his redemption should be wrought. For after this, hee went about to disuade his master from the suffering of death at Ierusalem, whereupon Christ sharply rebuked him, saying, *Matthew 16. 23.* Come behind mee *Sathan*, thou art an offence vnto mee. Again, they were all ignorant of Christs resurrection, till certaine women, who first saw him after he was risen againe, had told them: and they by experience in the person of Christ had learned the truth. Thirdly, they were ignorant of the ascension: for they dreamed of an earthly kingdome at the very time when he was about to ascend: saying, *Wilt thou at this time restore the kingdome of Israel?* *Act. 1. 6.* And after Christs ascension, *Peter* knew nothing of the breaking downe of the partition wall betwene the Iewes and Gentiles, till God had better schooled him in a vision, *Act. 10. 14.* And no doubt, we haue ordinary examples of this implicite faith in sundry persons among vs. For some there bee, which are dull and hard, both for vnderstanding and memorie, and thereupon make no such proceedings in knowledge, as many others doe: and yet for good affection and conscience in their doings, so far as they know, they come not short of any; hauing withall a continuall care to increase in knowledge, and

A to walke in obedience according to that which they know. And such persons, though they bee ignorant in many things, yet haue they a measure of true faith: and that which is wanting in knowledge, is supplied in affection; and in some respects they are preferred before many that haue the glib tongue, and the braine swimming with knowledge. To this purpose *Melancthon* said well, *we must acknowledge the great mercy of God, who putteth a difference betwene finnes of ignorance, and such as are done wittingly; and forgives manifold ignorances to them, that know the foundation and be teachable; as may be seene by the Apostles in whom there was much want of vnderstanding before the resurrection of Christ. But as hath bene said, hee requires that we be teachable, and he will not haue vs to be hardened in our sluggishnesse and dulnesse. As it is said, Psal. 1. He meditateth in his law day and night.*

The second kinde of implicite faith is in regard of Apprehension; when as a man cannot say distinctly and certainly, *I beleene the pardon of my finnes; but I doe vnfeignedly desire to beleue the pardon of them all, and I desire to repent.* This case befalls many of Gods children, when they are touched in conscience for their finnes. But where men are displeased with themselves for their offences, and doe withall constantly from the heart desire to beleue, and to bee reconciled to God, there is faith, and many other graces of God infolded: as in the little and tender budde, is infolded the leafe, the blossom, and the fruite. For though a desire to repent and to beleue be not faith and repentance in nature, yet in Gods acceptation it is, God accepting the will for the deede. *Isa. 42. 3.* Christ wil not quench the smoking flaxe, which as yet by reason of weakenesse giues neither light nor heate. Christ saith, *Matth. 5. 6.* Blessed are they that hunger and thirst after righteousness, for they shall be satisfied: where by persons hungering and thirsting are meant all such, as feele with griefe their owne want of righteousness, and withall desire to be iustified and sanctified. *Rom. 8. 26.* God heares and regards the verie groanes and sighes of his seruants: yea, though they bee vnspcakable by reason they are oftentimes little, weak, and confused: yet God hath respect vnto them, because they are the worke of his owne spirit. Thus then we see, that in a touched heart desiring to beleue, there is an infolded faith. And this is the faith which many of the true seruants of God haue: and our saluation stands not so much in our apprehending of Christ, as in Christs comprehending of vs: and therefore *Paul* saith, *Philip. 3. 12.* hee followeth, namely, after perfection, if that hee might comprehend that, for whose sake hee is comprehended of Christ. Now if any shall say, that without a liuely faith in Christ none can be saved: I answer, that God accepts the desire to beleue for liuely faith, in the time of temptatiō, & in the

Epitom.
Phil. mo-
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time of our first conuersion, as I haue said. Put case, a man that neuer yet repented fals into some grieuous sicknesse, and then begins to be touched in conscience for his sinnes, and to be truly humbled: hereupon he is exhorted to beleue his owne reconciliation with God in Christ, and the pardon of his owne sinnes. And as he is exhorted, so hee endeauoureth according to the measure of grace received, to beleue, yet after much struiuing he cannot resolue himselfe, that hee doth distinctly and certainly beleue the pardon of his owne sinnes: onely this he can say, that he doth heartily desire to beleue: this hee wisheth about all things in the world: and hee esteemes all things as dung for Christ: & thus he dies. I demand now, what shall we say of him? surely we may say nothing, but that hee died the child of God, and is vndoubtedly saued. For howsoeuer it were an happie thing if men could come to that fulnesse of faith which was in *Abraham*, and many seruants of God: yet certaine it is, that God in sundry cases accepts of this desire to beleue, for true faith indeede. And looke as it is in nature, so it is in grace: in nature some die when they are children, some in old age, and some in full strength, and yet all die men: so againe, some die babes in Christ, some of more perfect faith: & yet the weakest hauing the seedes of grace, is the child of God; and faith in his infancie is faith. All this while, it must be remembered, I say not, there is a true faith without all apprehension, but without a distinct apprehension for some space of time: for this very desire, by faith to apprehend Christ and his merits, is a kinde of apprehension. And thus we see the kinds of implicite or infolded faith.

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

truly informed of their estate. And though we teach there is a kinde of implicite faith, which is the beginning of true and liuely faith: yet none must hereupon take an occasion to content themselves therewith, but labour to increase and go one from faith to faith: and so indeede will euery one doe that hath any beginnings of true faith, be they neuer so little. And hee which thinkes hee hath a desire to beleue, and contents himselfe therewith; hath indeede no true desire to beleue.

The difference.

The pillars of the Romane Church laie downe this ground: that faith in his owne nature, is not a knowledge of things to be beleueed, but a reuerent assent vnto them, whether they be knowne or vknowne. Hereupon they build: that if a man know some necessary points of religion, as the doctrine of the godhead, of the Trinity, of Christs incarnation, and of our redemption, &c. it is needlesse to know the rest by a particular or distinct knowledge, & it sufficeth to giue his consent to the Church, and to beleue as the Pastours beleue. Behold a ruinous building vpon a rotten foundation: for faith contains a knowledge of things to be beleueed, and knowledge is of the nature of faith: and nothing is beleueed that is not knowne, *Iha. 53. 11. The knowledge of my righteous seruant, shall inliffe many.* And *Iohn 17. 3. This is eternall life, to know thee the eternal God, and whom thou hast sent Iesus Christ.* In these places, by knowledge is meant faith grounded vpon knowledge, whereby we know, and are assured that Christ and his benefits belong vnto vs. Secondly, this kinde of assent is the mother of ignorance. For when men shall be taught, that for sundry points of religion they may beleue as the Church beleue: a that the study of the Scriptures is not to be required of them: yea, that to their good they may be barred the reading of them, so be it they know some principal things contained in the articles of faith: that common beleueers are not bound expressly to beleue all the articles of the Apostles Creede: a that it sufficeth them to beleue the articles by an implicite faith, by beleueing as the Church beleueeth: few or none will haue care to profit in knowledge. And yet Gods commandment is that wee should grow in knowledge, and that his word should dwell plentifully in vs, *Coloss. 3. 16.* Again, the Papists say, that the deuotion of the ignorant, is often seruice better accepted then that which is done vpon knowledge. Such (say they) as pray in laime, pray with as great consolation of spirit, with as little tediousnesse, with as great deuotion and affection, and oftentimes more then the other, and alwaies more then any schismaticke or hereticke in his owne language. To conclude, they teach that some articles of faith are beleueed generally of the whole Church onely

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3. c. 2.
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Rhem.
Testam.
1. Cor. 11

Mol. tra 3.
5. c. 20.
conclus. 15.

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

The 17. point: Of Purgatorie.

Our consent.

We hold a Christian Purgatory, according as the word of God hath set downe the same vnto vs. And first of all, by this Purgatory we vnderstand the afflictions of Gods children here on earth. *Lam. 1.* the people afflicted say, *Thou hast sent a fire into our bones, Psal. 66. 12. We haue gone through water and fire. Mal. 3. 3.* The children of *Leui* must bee purified in a purging fire of affliction. *1. Pet. 1. 7.* Afflictions are called the fiery trial, whereby men are cleansed from their corruption, as gold from the dross by the fire. Secondly, the blood of Christ is a Purgatory of our sinnes. *1. Iohn 1. 7. Christs blood purgeth vs from all our sinnes. Heb. 9. 14. It purgeth our consciences from dead workes.* And Christ baptizeth with the holy Ghost & with fire: because our inward washing is by the blood of Christ: and the holy Ghost is as fire to consume and abolish the inward corruption of nature. To this effect saith *Origen*, *Without doubt, we shall feeble the unquenchable fire, vnto us. Iesse we shall now ureat the Lord to send downe from heauen a purgatorie fire vnto vs, whereby worldly desires may bee utterly consumed in our mindes.* *August.* Suppose the mercy of God is thy purgatorie.

The difference or dissent.

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

Here is all remission of sinne: here bee temptations that moue vs to sinne: lastly, here is the euill from which we desire to be deliuered: but there is none of all these. And, *We are not here without sinne, but we shall goe hence without sinne.* *Cyrill* saith, *They which are once dead, can adde nothing to the things which they haue done, but shall remaine as they were left, and waite for the time of the last iudgement.* *Chrysostome.* After the end of this life there be no occasions of meritis.

Secondly, we differ from them touching the meanes of Purgation. They say, that men are purged by suffering paine in Purgatory, whereby they satisfie for their venial sinnes, and for the temporall punishment of their mortall sinnes. We teach the contrary, holding that nothing can free vs from the least punishment of the smallest sin, but the sufferings of Christ, and purge vs from the least taint of corruption, sauing the blood of Christ. Indee they say, that our sufferings in themselves confidered, doe not purge and satisfie, but as they are made meritorious by the sufferings of Christ: but to this I oppose one text of Scripture, *Heb. 1. 3.* where it is said, that *Christ hath purged our sinnes by himselfe*: where the last clause cuts the throate of all humane satisfactions and meritis: and it giueth vs to vnderstand, that whatsoever thing purgeth vs from our sinnes, is not to be found in vs, but in Christ alone: otherwise it should haue bin said, that Christ purgeth the sinnes of men by themselves, as well as by himselfe: and he should merit by his death, that we should become our owne Sauours in part.

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

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

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

III. *Concluf.* To pray for particular men departed, and to pray for their deliuerance out of Purgatorie, we thinke it vnlawfull: because wee haue neither promise, nor commandment so to doe.

The 18. point: Of the Supremacy in causes Ecclesiasticall.

Our consent.

Touching the point of Supremacie Eccle.

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

Conclus. I. For the founding of the Primitive Church, the ministerie of the word was distinguished by degrees not onely of order, but also of power, and *Peter* was called to the highest degree. *Eph. 4. 11.* Christ *ascended up on high, and gave gifts unto men*, for the good of his Church: as *some to be Apostles, some Prophets, some Euangelists, some Pastours & Doctors*. Now howsoever one Apostle bee not above another, or one Euangelist above another, or one Pastour above another: yet an Apostle was above an Euangelist: and an Euangelist above all Pastours and teachers. And *Peter* was by calling an Apostle, and therefore above all Euangelists and Pastours, having the highest roome in the ministry of the new testament both for order and authority.

Conclus. II. Among the twelve Apostles *Peter* had a three-fold priuiledge or prerogatiue. I. The prerogatiue of authority. II. Of primacie. III. Of principality. For the first, by the priuiledge of authority, I meane a preheminance in regard of estimation, whereby hee was had in reuerence above the rest of the twelve Apostles: for *Cephas* with *James* and *Iohn* are called *Pillars*, and seemed to be great, *Gal. 2. 6. 9.* Again, he had the preheminance of primacie, because he was the first named, as the fore-man of the quest. *Matth. 10. 2.* The names of the twelve Apostles are these, the first is *Simon, called Peter*, &c. Thirdly, hee had the preheminance of principallitie among the twelve, because in regard of the measure of grace, he excelled the rest: for when Christ asked his disciples whom they said he was, *Peter* as being of greatest ability and zeale, answered for them all, *Matth. 16. 16.* I see this clause among the twelve, because *Paul* excelled *Peter* euery way, in learning, zeale, vnderstanding, as farre as *Peter* excelled the rest. And thus neere we come to popish supremacy.

The difference.

The Church of Rome giues to *Peter* a supremacy vnder Christ above all causes and persons: that is, full power, to gouerne and order the Catholike Church vpon the whole earth, both for doctrine and regiment. This supremacie stands (as they teach) in a power or iudgement, to determine of the true sense of all places of Scripture: to determine all causes of faith: to assemble generall Councils: to ratifie the decrees of the Councils: to excommunicate any man vpon earth, that liues within the Church, euen princes and nations: properly to absolve and forgiue sinnes: to decide causes brought to him by appeale from all the parts of the earth: lastly, to make lawes that shall binde the conscience. This fullness of power with one consent is ascribed to *Peter*, and the Bishops of Rome that follow him in a supposed succession. Now wee hold on the

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

I. Christ must bee considered of vs as a king two waies. First as he is God: and so is he an absolute king ouer all things in heauen and earth, with the Father and the holy Ghost, by the right of creation. Secondly, he is a king as he is a redeemer of mankind: and by the right of redemption he is a foueraigne king ouer the whole Church, and that in speciall manner. Now as Christ is God with the Father and the holy Ghost, he hath his deputies on earth to gouerne the world: as namely kings and princes, who are therefore in Scripture called *Gods*. But as Christ is Mediatour, and consequently a King ouer his redeemed ones, he hath neither fellow, nor deputy. No fellow: for then he should be an imperfect mediator. No deputy: for no creature is capable of this office, to do in the roome and stead of Christ, that which hee himselfe doth: because euery worke of the Mediator is a compound worke, arising of the effects of two natures concurring in one and the same action, namely, the Godhead and the manhood: and therefore to the effecting of the said worke, there is required an infinite power, which farre exceeds the strength of any created nature. Again, *Hebr. 7. 24.* Christ is said to haue a priesthood which cannot passe from his person to any other: whence it followes, that neither his kingly, nor his propheticall office can passe from him to any creature, either in whole or in part: because the three offices of mediation in this regard be equall. Nay, it is a needlesse thing for Christ to haue a deputy, to put in execution any part of his Mediatourship: considering a deputy onely serueth to supply the absence of the principal, whereas Christ is alwaies present with his Church by his Word and Spirit: for where two or three bee gathered together in his name, he is in the midst among them. It may bee said, that the Ministers in the work of the ministry are deputies of Christ. I answer, that they are no deputies, but active instruments. For in the preaching of the Word there be two actions: the first is, the vttering or propounding of it to the eare: the second is, the inward operation of the holy Ghost in the heart: which indeede is the principal, and belongs to Christ alone: the action of speaking in the minister being onely instrumentall. Thus likewise the Church of God in cutting off any member by excommunication, is no more but an instrument performing a ministerie in the name of Christ, and that is, to testifie and pronounce whom Christ himselfe hath cut off from the kingdome of Heauen: whom hee also will haue for this cause, to bee severed from

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

Reason II. All the Apostles in regard of power and authority were equal: for the commission Apostolicall both for right and execution was giuen equally to them all, as the very words import, *Mat. 28. 19. Go teach all nations, baptizing them, &c.* And the promise, *I will giue to thee the keyes of the kingdome of heauen,* is not priuate to Peter, but is made in his person to the rest, according as his confession was in the name of the rest. Thus saith Theophylact, *Mar. 16. They haue the power of committing and binding that receiue the gift of a Bishoppe as Peter.* And Ambrose saith in *Psal. 38. What is said to Peter is said to the Apostles.* Therefore Peter had no supremacie ouer the rest of the Apostles in respect of right to the commission: which they say belongeth to him onely, and the execution thereof to the rest. But let all be graunted, that Peter was in commission about the rest for the time of his life: yet hence may not any superiorie bee gathered for the Bishops of Rome; because the authoritie of the Apostles was personall, and consequently ceased with them, without beeing conieced to any other: because the Lord did not vouchsafe the like honour to any after them. For first of all, it was the priuiledge of the Apostles to be called immediately, and to see the Lord Iesus. Secondly, they had power to giue the gift of the holy Ghost by the imposition of hands. Thirdly, they had such a measure of the assistance of the spirit, that in their publike sermons, and in writing of the word, they could not erre: and these things were all denied to those that followed after them. And that their authoritie ceased in their persons, it stands with reason also, because it was giuen in so ample a manner for the founding of the Church of the new Testament: which beeing once founded, it was needfull onely, that there should be pastors and teachers for the building of it vp vnto the end of the world.

Reason III. When the sonnes of Zebedeus sued vnto Christ for the greatest roomes of honour in his kingdome (deeming hee should bee an earthly king) Christ answers them again, *Mat. 20. 25, 26. Ye know that the Lords of the Gentiles haue dominion & they that are great, exercise authority ouer them: but it shall not be so with you.* Bernard applies these very words to Pope Eugenius on this manner. *It is plaine, saith he, that here dominion is forbidden the Apostles. Go to them: dare if you will, to take vpon you ruling and Apostleship, or in your Apostleship rule or dominion: if you will haue both alike, you shall lose both. Otherwise you must not thinke your selfe exempted from the number of them of whom the Lord complaineth thus: they haue reigned, but not of me: they*

haue bene, but I haue not knowne them.

Reason IV. *Eph. 4. 11.* Mention is made of gifts which Christ gaue to his Church after his ascension, whereby some were Apostles, some Prophets, some Euangelists, some Pastours and teachers. Now if there had bene an office in which men as deputies of Christ should haue gouerned the whole Church to the end of the world, the calling might here haue bene named fitly with a gift thereto pertaining: and Paul (no doubt) would not here haue concealed it, where he mentioneth callings of lesser importance.

Reason V. The Popes supremacie was iudged by sentences of Scripture, & condemned long before it was manifest in the world: the spirit of prophesie fore-seeing and foretelling the state of things to come. *2. Thes. 2. 3, 4. The man of sin (which is that Antichrist) shall exalt himselfe aboue all that is called God, &c.* Now this whole chapter with all the circumstances thereof, most fitly agrees to the Sea of Rome and the Head thereof: and the thing which then staied the reuealing of the man of sin, *v. 6.* is of the most expounded to be the Romane Emperour. I will alledge one testimony in the roome of many. Chrysost. saith on this place. *As long as the Empire shall be had in awe, no man shall straightly submit himselfe to Antichrist: but after that the Empire shall be dissolved, Antichrist shall innade the estate of the Empire standing void, and shall labour to pull vnto himselfe the Empire both of man and God.* And this we find now in experience to be true: for the Sea of Rome neuer flourished, till the Empire decayed, and the seate thereof was remooued from the city of Rome. Again, *Reu. 13.* mention is made of two beasts, one coming out of the sea, whom the Papists confesse to be the heathenish Romane Emperour: the second coming out of the earth; which doth all that the first beast could doe before him: and this fitly agreeth to the Popes of Rome, who doe and haue done all things that the Emperour did or could doe, and that in his very sight.

Reason VI. The iudgement of the ancient Church. Cyprian saith, *Doubtlesse the same were the rest of the Apostles that Peter was inuend with equal fellowship both of honour and of power: but a beginning is made of unity, that the Church may appeare to be one.* Gregorie saith, *If one bee called vniuersall Bishoppe, the vniuersall Church goeth to decay.* And chapter 144. *I say boldly, that whosoever calleth or desireth to call himselfe vniuersall priest, in his pride is a forerunner of Antichrist.* And, *Behold, in the peface of the Epistle which ye directed vnto me, you caused to be set a proud title, calling mee vniuersall Pope.* Bernard, *Consider that thou art not a Lord of Bishops, but one of them. Churches are maintained, in that the Romane Bishoppe draweth all power to himselfe.* Again, *Gregorie himselfe beeing Pope saith to the Emperour, I which am subiect to your commandement; haue euery way discharged that which was due; in*

De simplicit. prelatus.

In registro. l. 6. cap. 118.

Lit. 7. c. 30.

Ad Eug. lib. 3.

th: Thave performed mine alleagiance to the Emperour, and have not concealed what I thought on Gods behalfe. And Pope Leo the fourth, after Gregorie 200. yeares, acknowledged the Emperour Lotharius for his *soveraigne Prince*, and professed obedience without gaine saying to his imperiall commandements.

To conclude, whereas they say, that there is a double head of the Church, one imperiall, which is Christ alone, the other ministeriall, which is the Pope, gouerning the whole Church vnder Christ; I answer, this distinction robbeth Christ of his honor, because in setting vp their ministeriall head, they are faine to borrow of Christ things proper vnto him, as the priuiledges to forgiue sins (a) properly and the power to gouerne the whole earth by making of lawes, that shal as truly binde conscience as the lawes of God, &c.

The nineteenth point: Of the efficacy of the Sacraments.

Our Consent.

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

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

The difference.

The difference between vs stands in sundrie points. First of all, the best learned among them teach, that Sacraments are *physicall instruments*, that is, true and proper instrumentall causes, hauing force and efficacy in them to produce and giue grace. They vse to expresse their meaning by their comparisons: When the scrivener takes the pen into his hand and writes, the action of writing comes from the penne, mooued by the hand of the writer: and in cutting of wood or stone, the diuision comes from the sawe, mooued by the hand of the worke-man: euen so the grace (say they) that is giuen by God, is conferred by the Sacrament it selfe. Now we for our parts hold, that Sacraments are not physicall, but meere voluntarie instruments. Voluntarie, because it is the will and appointment of God, to vse them as certaine outward means of Grace. Instruments; because when we vse them aright according to the institution, God then answerably confers grace from himselfe. In this respect onely take wee them for instruments and no otherwise.

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

tisme, and the giving of bread in the Lords Supper: euen as the orderly moouing of the pen vpon the paper by the hand of the writer causeth writing. We hold the contrary: namely, that no action in the dispensation of a Sacrament conferreth grace as it is a worke done, that is, by the efficacy and force of the very sacramentall action it selfe, though ordained of GOD: but for two other waies. First, by the signification thereof. For God testifies vnto vs his will and good pleasure partly by the word of promise, and partly by the sacrament: the signes representing to the eyes that which the word doth to the eares: beeing also types and certaine images of the very same things, that are promised in the word, and no other. Yea, the elements are not generall and confused, but particular signes to the seuerall communicants, and by the vertue of the institution: for when the faithfull receiue the signes from God by the hands of the Minister, it is as much as if God himselfe with his owne mouth should speak vnto them seuerally, and by name promise to them remission of sinnes. And things said to them particularly, doe more affect, and more take away doubting, then if they were generally spoken of an whole companie. Therefore signes of grace are as it were an applying and binding of the promise of saluation to euery particular beleuer: and by this meanes, the oftner they are receiued, the more they helpe our infirmity, and confirme our assurance of mercie.

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

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

minde,

minde, the argument or prooffe whereof is borrowed from the elements, beeing signes and pledges of Gods mercie.

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

Our Reasons.

Reason I. The word preached and the sacraments differ in the manner of giuing Christ and his benefits vnto vs: because in the word the spirit of God teacheth vs by a voice conuincied to the minde by the bodily eares: but in the sacraments annexed to the word, by certaine sensible and bodily signes viewed by the eye, a Sacraments are nothing but visible words and promises. Otherwise for the giuing it selfe they differ not. Christ himselfe saith, that in the very word, *is eaten his owne flesh, which he was to giue for the life of the world:* and what can be said more of the Lords supper? *Augustine* saith, that beleeuers are partakers of the body & blood of Christ in baptisme: and *Hierome* to *Edibiz*, that in baptisme we eat and drinke the body and blood of Christ. If thus much may be said of baptisme, why may it not also be said of the word preached? Again, *Hierome* vpon Ecclesiastes saith, *It is profitable to be filled with the bodie of Christ, and drinke his blood, not onely in mysterie but in knowledge of holy Scriptures.* Now vpon this it followes, that seeing the worke done in the word preached, conferres not grace, neither doth the worke done in the sacrament conferre any grace.

Reason II. *Matth. 3. 11. I baptize you with water to repentance: but he that cometh after me is stronger then I —, he shall baptize you with the holy Ghost and with fire.* Hence it is manifest that grace in the sacrament proceedes not from any action in the Sacrament: for *Iohn* though he doe not disioyne himselfe and his action from Christ and the action of his spirit, yet doth he distinguish them plainly in number, persons, and effect. To this purpose *Paul*, who had said of the Galathians, that hee travelled of them and begat them by the Gospel, saith of himselfe, that hee is not any thing, not onely as he was a man, but as he was a faithful Apostle: thereby excluding the whole Evangelicall ministry, whereof the Sacrament is a part, from the least part of diuine operation, or efficacie in conferring of grace.

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

shall bodily actions about bodily elements conferre grace immediately?

Reason IV. *Paul, Rom. 4.* stands much vpon this, to prooue that iustification by faith is not conferred by the Sacraments. And from the circumstance of time hee gathereth that *Abraham* was first iustified, & then afterward receiued circumcision, the signe and the seale of his righteousness. Now we know, that the generall condition of all sacraments is one & the same, and that baptisme succeeded circumcision. And what can be more plaine then the example of *Cornelius, Act. 10.* who before *Peter* came vnto him, had the commendation of the feare of God, and was indued with the spirit of prayer: and afterward when *Peter* by preaching opened more fully the way of the Lord, he & the rest receiued the holy Ghost? And after all this they were baptized. Now if they receiued the holy Ghost before baptisme, then they receiued remission of sins, and were iustified before baptisme.

Reason V. The iudgement of the ancient Church. *Basil*, *If there be any grace in the water, it is not from the nature of the water, but from the presence of the Spirit. Hierome* saith, *Man giues water, but God giues the holy Ghost. August.* saith, *Water toucheth the body, and washeth the heart:* but he shewes his meaning else-where. *There is one water (saith he) of the sacrament, another of the spirit: the water of the Sacrament is visible, the water of the spirit inuisible. That washeth the bodie, and signifieth what is done in the soule; By this the soule is purged and healed.*

Obiect. Remission of sins, regeneration, and saluation, is ascribed to the sacrament of baptisme, *Act. 22. 16. Eph. 5. 26. Gal. 3. 27. Tit. 3. 5. Ans.* Saluation and remission of sins is ascribed to baptisme and the Lords supper, as to the word; which is the power of God to saluation to all that beleue: and that, as they are instruments of the holy Ghost to signifie, seale, and exhibite to the beleeuing minde the foresaid benefits: but indeede the proper instrument whereby saluation is apprehended, is faith, & sacraments are but props of faith furthering saluation two waies: first, because by their signification they helpe to nourish and preserue faith: secondly, because they seale grace and saluation to vs: yea God giues grace and saluation when we vse them well: so be it we beleue the word of promise made to the sacrament, whereof also they are seales. And thus we keepe the middle way, neither giuing too much, nor too little to the Sacrament.

The XX. point. Offsauiug faith: or. the way to life.

Our consent.

Conclus. I. They teach it to be the propertie offaith, to beleue the whole word of God, and specially the redemption of mankind by Christ.

Conclus. II. They auaugh that they beleuee

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19. contra
Faust.
cap. 16.

Serm. ad
infant. ad
Alex. de.
Sacr.

Cap. 3.

Gal. 4. 19.
1. Cor. 3. 7

Lib. de
Spir. san.
cap. 15.
In Eps. 14
Tra. 6.
in epist.
loh.

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

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

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

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

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

The difference.

Touching the first conclusion, they belecue indeede all the written word of God, and more then all: for they also beleue the bookes Apocryphall, which antiquity for many hundred yeares hath excluded from the canon: yea they beleue vnwritten traditiōs received (as they say) from Councels, the writings of the Fathers, and the determinations of the Church: making them also of equall credit with the written word of God, given by inspiration of the spirit. Now wee for our parts despise not the Apocrypha, as namely, the bookes of the Macchabees, Ecclesiasticus, and therest, but wee reuerence them in all conuenient manner, preferring them before any other bookes of men, in that they haue bene approoued by an vniuersall consent of the Church: yet we thinke them not meete to be received into the Canon of holy Scripture, and therefore not to be beleued, but as they are consenting with the written word. And for this our doing, we haue direction from *Athanasius*, *Origen*, *Hierome*, and the Councell of *Laodicea*. As for the vnwritten Traditions, they come not within the compasse of our faith, neither can they: because they come vnto vs by the hands of men, that may deceive and be deceived. And we hold and beleue, that the right Canon of the bookes of the old and new Testament, contains in it sufficient direction for the Church of God to life euertlasting, both for faith and manners. Here then is the point of difference, that they make the object of faith larger then it should be, or can be: & we keepe our selues to the written word, beleueing nothing to saluation out of it.

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

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

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

Touching the fourth conclusion, they hold it the safest and the surest course to put their trust and confidence in the mercie of God alone for their saluation: yet they condescend, that men may also (A) put their confidence in the merit of their owne workes, and in the merits also of other men, so it be in sobriety. But this doctrine quite marres the conclusion: because, by teaching that men are to put confidence in the creature, they ouerturne all confidence in the Creatour. For in the very first commandment we are taught to make choise for the true God of our God, which thing we do when we giue to God our hearts: and we giue our hearts to God, when wee put our whole confidence in him for the saluation of our soules. Now then, to put confidence in men or in workes, is to make them our Gods. The true and ancient forme of making confession was on this maner: *I beleene in God the Father, in Iesus Christ, and in the holy Ghost* without mention making of any confidence in workes or creatures: the ancient Church neuer knew any such confession or confidence.

Cyprian saith, *He beleueneth not in God, who putteth not assistance concerning his saluation in God alone.* And indeed the Papists themselves when death comes, forsake the confidence of their merits, and flie to the meere mercie of God in Christ. And for a confirmation of this, I alledge the testimony of one *Vlmergius* of Colen, who writeth thus. There was a booke found in the Vestry of a certaine parish of Colen, written in the Dutch tongue, in the yeare of our Lord, 1475. which the priests vsed in visiting of the sicke. And in it these questions be found. (b) *Doest thou beleene that thou canst not be saued but by the death of Christ? The sicke person answered, Yea. Then it is said vnto him, Goe too then, while breath remains in thee, put thy confidence in this death alone: haue assistance in nothing else: commit thy self wholly to this death: wish it alone: caner thy selfe: die thy selfe in every part into this death: in every part pierce by self with it:*

A *infolde thy selfe in this death: and if the Lord will iudge thee say; Lord, I put the death of our Lord Iesus Christ betwene me and by iudgement, and by no other means I contend with thee. And if he shall say vnto thee, that thou art a sinner say: Lord, the death of my Lord Iesus Christ, I put betwene thee and my sinns. If he shall say vnto thee, that thou hast deserved damnation, say: Lord, I oppose the death of our Lord Iesus Christ betwene thee and my euill meritts, and I offer his meritt for the meritt which I should haue, & haue not. If he shall say, that he is angrie with thee, say: Lord, I oppose the death of our Lord Iesus Christ betwene me & thine anger.* Here we see, what Papists doe and haue done in the time of death. And that which they hold and practise, when they are dying; they should hold and practise every day while they are liuing.

B In the last conclusion they teach, that wee must not onely beleue in generall, but also apply vnto our selues the promises of life euerlasting. But they differ from vs in the very manner of applying. They teach, that the promise is to be applied, not by faith assuring vs of our owne saluation: but onely by hope, in likelihood coniecturall. We hold that we are bound in duty to apply the promise of life by faith without making doubt thereof, and by hope to continue the certainty after the apprehension made by faith. We doe not teach that all and every man liuing within the precincts of the Church, professing the name of Christ, is certaine of his saluation, and that by faith: but that he ought so to be, and must in deauour to attaine thereto. And here is a great point in the mysterie of iniquity to be considered: for by this vncertain application of the promise of saluation, and this waivering hope, they ouerturne halfe the doctrine of the Gospel. For it inioynes two things: first to beleue the promises thereof to be true in themselves: secondly to beleue, & by faith to apply them vnto our selues. And this latter part, without which the former is void of comfort, is quite ouerturned. The reasons which they alledge against our doctrine, I haue answered before: now therefore I let them passe.

D To conclude, though in coloured termes they seeme to agree with vs in doctrine concerning faith; yet indeed they deny and abolish the substance thereof, namely, the particular and certaine application of Christ crucified, and his benefits vnto our selues. Againe, they faile, in that they cut off the principall duty and office of true saving faith, which is, to apprehend and to apply the blessing promised.

The XXI. point. Of Repentance.

Our consent.

Conclus. I. That repentance is the conuersion of a sinner. There is a two-fold conuersion,

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passiue, and actiue: passiue, is an action of God whereby he conuerteth man being as yet vnconuerted. Actiue, is an action whereby man being once turned of God, turnes himselfe: and of the latter must this conclusion be vnderstood. For the first conuersion, considering it is a worke of God turning vs vnto himselfe, is not the repentance whereof the Scripture speaketh of oft, but it is called by the name of regeneration: and repentance, whereby we being first turned of God doe turne our selues, and doe good workes, is the fruit thereof.

Conclus. II. That repentance stands specially for practise, in contrition of heart, confession of mouth, and satisfaction in worke or deed. Touching contrition there be two kinds thereof: Legal, and Euangelicall. Legall contrition is nothing but a remorse of conscience for sinne in regard of the wrath & iudgement of God, and it is no grace of God at all: nor any part, or cause of repentance: but onely an occasion thereof; and that by the mercy of God: for of it selfe, it is the sting of the law, and the very entrance into the pit of hell. Euangelicall contrition is, when a repentant sinner is grieved for his sinnes, not so much for feare of hell, or any other punishment; as because hee hath offended and displeased so good and mercifull a GOD. This contrition is caused by the ministerie of the Gospell, and in the practise of repentance it is alwaies necessarie, and goes before as the beginning thereof. Secondly we hold and maintaine, that confession is to be made, and that in sundry respects; first to God, both publickly in the congregation, and also priuately in our secret and priuate prayers. Secondly to the Church, when any person hath openly offended the congregation by any crime, and is therefore excommunicate. Thirdly, to our priuate neighbour, when wee haue vpon any occasion offended and wronged him. *Mat. 5. 23.* *If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, go first and be reconciled to him:* now reconciliation presupposeth confession. Lastly, in all true repentance, we hold and acknowledge there must bee satisfaction made; first to God, and that is, when we intreat him in our supplications to accept the death and passion of Christ, as a full, perfect and sufficient satisfaction for all our sinnes. Secondly, it is to be made vnto the Church, after excommunication for the publicke offences; and it stands in duties of humiliation that fitly serue to testify the truth of our repentance. Thirdly, satisfaction is to be made to our neighbour: because if he be wronged, he must haue recompence and restitution made, *Luke 19. 8.* and there repentance may iustly be suspected, where no satisfaction is made, if it lie in our power.

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

A pall is, to indeauour day by day, by Gods grace to leaue and renounce all and euery sin, and in all things to doe the will of God. And here let it be remembered, that wee are not patrons of licentiousnesse and enemies of good workes. For though we exclude them from the act of our iustification and saluation: yet we maintaine a profitable and necessarie vse of them in the life of euery Christian man. This vse is three-fold, in respect of God, of man, of our selues. Workes are to bee done in respect of God, that his commandement may be obeyed. *1. Ioh. 3. 22.* that his will may be done, *1. Thess. 4. 3.* that we may shew our selues to be obedient children to God our Father, *1. Pet. 1. 14.* that we may shew our selues thankful for our redemption by Christ, *Tit. 2. 14.* that wee might not grieve the spirit of God, *Eph. 4. 30.* but walke according to the same. *Gal. 6. 22.* that God by our good workes may be glorified, *Mat. 5. 16.* that we may bee good followers of God, *Eph. 5. 1.* Again, workes are to bee done in regard of men: that our neighbour may bee helped in worldly things, *Luke 6. 38.* that hee may bee won by our example to godlines, *1. Pet. 3. 14.* that we may preuent in our selues the giuing of any offence, *1. Cor. 10. 32.* that by doing good, wee may stop the mouthes of our aduersaries. Thirdly and lastly, they haue vse in respect of our selues: that we may shew our selues to be new creatures, *2. Cor. 5. 17.* that wee may walke as the children of light, *Eph. 5. 8.* that wee may haue some assurance of our faith, and of our saluation, *2. Pet. 1. 8. 10.* that wee may discern dead and counterfeit faith, from true faith, *Jam. 2. 17.* that faith and the gifts of God may be exercised and continued vnto the end, *2. Tim. 1. 6.* that the punishments of sinne, both temporal and eternall may be preuented: *Psal. 89. 32.* that the reward may be obtained, which God freely in mercie hath promised to men for their good workes, *Gal. 6. 9.*

The difference.

We dissent not from the Church of Rome in the doctrine of repentance it selfe, but in the damnable abuses thereof; which are of two sorts, generall, and speciall. Generall, are those which concerne repentance wholly considered; and they are these. The first is, that they place the beginning of repentance, partly in the holy Ghost, or, in the power of their naturall free-will, being helped by the holy Ghost: whereas Paul indeede ascribeth this worke, wholly vnto God, *1. Tim. 2. 25.* *Prouing if God at any time will giue them repentance.* And men that are not weake, but dead in trespasses and sinnes, cannot do any thing that may further their conuersion, though they be helped neuer so much: no more then dead men in their graues can rise from thence. The second abuse is, that they take penance, or rather repentance for that publicke discipline and order

of correction that was vied againſt notorious offenders in the open congregation. For the Scripture ſets downe but one repentance, and that common to all men without exception: and to be practiſed in euery part of our liues for the neceſſarie mortification of ſin: whereas open Eccleſiaſtiſticall correction pertained not to all and euery man within the compaſſe of the Church, but to them alone that gaue any open offence. The *third* abuſe is, that they make repentance to be not onely a vertue, but alſo a Sacrament: whereas for the ſpace of a thouſand yeares after Chriſt, and vpward, it was not reckoned among the Sacraments: yea, it ſeemes that *Lumbard* was one of the firſt that called it a Sacrament: and the ſchool-men after him diſputed of the matter & forme of this Sacrament; not able any of them certainly to define, what ſhould be the outward elemēt. The *fourth* abuſe is touching the effect and efficacie of repentance: for they make it a meritorious cauſe of remiſſion of finnes, and of liſe euerlaſting, ſat againſt the word of GOD. *Paul* ſaith notably, *Rom. 3. 24. Wee are iuſtified freely by his grace through the redemption which is in Chriſt Ieſus. whom God hath ſent to be a reconciliation by faith in his blood.* In theſe wordes theſe formes of ſpeeches, *redemption in Chriſt, reconciliation in his blood, by faith, freely by grace,* muſt bee obſerued and conſidered: for they ſhew plainly that no part of ſatiſfaction or redemption is wrought in vs, or by vs: but out of vs onely in the perſon of Chriſt. And therefore we eſteeme of repentance onely as a fruit of faith, and the effect or efficacie of it, is to teſtifie remiſſion of our finnes, and our reconciliation before God. It will bee ſaid, that remiſſion of finnes & liſe euerlaſting, are promiſed to repentance. *Anſ.* It is not to the work of repentance, but to the perſon which repenteth, and that not for his own merits or worke of repentance, but for the merits of Chriſt, which hee applieth to himſelfe by faith. And thus we are to vnderſtand the promiſes of the Goſpell, in which workes are mentioned; preſuppoſing alwaies in them the reconciliation of the perſon with God, to whom the promiſe is made. Thus wee ſee wherefore we diſſent from the Romane Church touching the doctrine of repentance.

Speciall abuſes doe concerne Contrition, Confefſion, and Satisfaction. The firſt abuſe concerning contrition is, that they teach it muſt be ſufficient & perfect. They uſe now to helpe the matter by a diſtinction: ſaying, that the ſorrow in contritiō, muſt be in the higheſt degree in reſpect of (a) value and eſtimation. Yet the opinion of (b) *Adrian* was otherwiſe, that in true repentance a man ſhould be grieved according to all his indeauour. And the Romane Catechiſme ſaith as much, (c) *that the ſorrow conceined of our ſins muſt be ſo great, that none can be conceiued to be greater: that we muſt be contrite in the ſame manner we loue God, and that is, with all our heart and ſtrength, in*

moſt vehement ſorrow: and that the hatred of ſinne muſt be not onely the greateſt, but alſo moſt vehement and perfect: ſo that it may exclude all ſloth and ſlackneſſes. Indeed afterward it followes that true contrition may be effectually though it be imperfect: but how can this ſtand, if they will not onely commend but alſo preſcribe & auouch, that contrition muſt be moſt perfect and vehement? We therefore onely teach, that God requires not ſo much the meaſure, as the truth of any grace: and that it is a degree of vnfaigned contrition; to be grieved becauſe we cannot be grieved for our finnes as wee ſhould. The ſecond abuſe is; that they aſcribe to their contrition the merit of congruity. But this cannot ſtand with the all-ſufficient merit of Chriſt. And an ancient Councell ſaith, *God inſpires into vs firſt of all the faith and love of himſelfe, no merits going before, that we may faithfully require the Sacrament of baptiſme, and after baptiſme doe the things that pleaſe him.* And we for our parts hold, that God requires contrition at our hands, not to merit remiſſion of ſins; but that we may acknowledge our owne vnworthineſſe and bee humbled in the ſight of God, and diſtruſt all our owne merits: and further, that we may make the more account of the benefits of Chriſt, whereby we are receiued into the fauour of God: laſtly, that we might more carefully auoid all ſins in time to come, whereby ſo many paines and terrors of conſcience are procured. And we acknowledge no contrition at all to be meritorious, ſaue that of Chriſt: whereby he was broken for our iniquities. The third abuſe is, that they make imperfect contrition or attrition ariſing of the feare of hell, to be good and profitable: & to it they apply the ſaying of the Prophet, *The feare of God is the beginning of wiſedome.* But ſeruaile feare of it ſelfe is the fruit of the law, which is the miniſtery of death and condemnation: and conſequently it is the way to eternall deſtruction, if God leaue men to themſelues: and if it turne to the good of any, it is onely by accident: becauſe God in mercie makes it to be an occasion going before, of grace to be giuen: otherwiſe remorse of conſcience for ſinne is no beginning of repentance, or the reſtraintment of any ſinne: but rather is, and that properly, the beginning of vnſpeakable horrors of conſcience, and euerlaſting death, vnleſſe God ſhew mercy. And yet this feare of puniſhment, if it be tempered and delaied with other graces & gifts of God in holy men, it is not vnprofitable: in whom there is not onely a ſorrow for puniſhment, but alſo, and that much more, for the offence. And ſuch a kind of feare or ſorrow, is commanded. *Mal. 1. 6. If I be a Father, where is my honour? If I be a Lord, where is my feare? And Chryſoſtome ſaith, that the feare of hell in the heart of a iuſt man, is a ſtrong man armed againſt ſheeuens and robbers to drine them from the houſe.* And *Ambroſe ſaith, that a Martyr in the time of their ſufferings, confirmed themſelues againſt the*

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d. 5. art.
c. cap.
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crucifixion of persecutions by setting the feare of hell before their eyes.

Abuses touching confession are these. The first is, that they vse a forme of confession of their finnes vnto God, vttered in an vnknown language: beeing therefore foolish and ridiculous, withall requiring the aide and intercession of dead men and such as be absent: where as there is but one Mediatour betwene God and man, the man Iesus Christ. The second, is that they in practise make confession of their finnes not onely to God, but to the Saints departed: in that they make prayer to them in which they aske their intercession for the pardon of their finnes: and this is, not onely to match them with God in seeing and knowing the heart, but also to giue a part of his diuine worship vnto them. The third and principall abuse is, that they haue corrupted Canonick confession by turning it into priuate auricular confession: binding all men in conscience by a law made, to confesse al their mortal finnes, with all circumstances that change the kind of the sinne (as farre as possibly they can remember once every yeare at the least, and that to a priest, vnlesse it be in the case of extreame necessity. But in the word of God there is no warrant for this confession, nor in the writings of *Orthodoxe* antiquitie for the space of many hundred yeares after Christ, as one of their owne side auoucheth. And the commandment of the holy Ghost, *Confesse one to another, and pray one for another, Iam. 5. 16.* bindes as well the priest to make confession vnto vs, as any of vs to the priest. And whereas it is said, *Mat. 3. 6. that many were baptized confessing their finnes: and Act. 19. 18. many that beleeued came & confessed & shewed their works,* the confession was voluntarie & not contrained: it was also generall and not particular of all & euery sinne, with the necessarie circumstances thereof. And in this liberty of confession the Church remained 1200. yeares till the Councell of *Lateran*, in which the law of auricular confesio was first inacted: being a notable inuention seruing to discouer the secrets of men & to enrich that couetous and ambitious See, with the richewes of the world. It was not known to *Augustine* when he said, *What haue I to doe with men that they should heare my confessions, as though they should heale my diseases? nor to Chrysostome*, when hee saith, *I doe not compeell thee to confesse thy finnes to others.* And, *If thou be ashamed to confesse them to any man, because thou hast sinned, say them daily in thine owne mind. I doe not bid thee confesse them to thy fellow seruant, that hee should mocke thee: confesse them to God that curith thee.*

The abuse of satisfaction is, that they haue turned canonick satisfaction, which was made to the congregation by open offenders, into a satisfaction of the iustice of God for the temporall punishment of their sins. Behold here a most horrible prophanation of the whole Gospell, and especially of the satisfaction of

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

Hitherto I haue handled and prooued by induction of sundry particulars, that we are to make a separation from the present Church of Rome, in respect of the foundation & substance of true religion. Many more things might be added to this very purpose, but here I conclude this first point: adding onely this one caveat, that we make separation from the *Romane* religiō without hatred of the persons that are maintainers of it. Nay we ioyne in affection more with them, then they with vs. They die with vs not for their religion (as though they deserue it) but for the treasons which they intend & enterprize: we are ready to doe the duties of loue vnto them inioyned vs in the word: we reuerence the good gifts in many of them: we pray for them, wishing their repentance and eternall saluation.

Now I meane to proceede, and to touch briefly other points of doctrine contained in this portion of Scripture, which I haue now in hand. In the second place therefore out of this commandment, *Goe out of her my people, I gather*, that the true Church of God is and hath bin in the present *Romane* Church, as come in the heape of chaffe. Though *Poperie* reigned and ouer-spread the face of the earth for many hundred yeeres; yet in the midst thereof, God reserved a people vnto himselfe, that truly worshipped him: and to this effect the holy Ghost saith, that the Dragon, which is the diuell, caused the woman, that is, the Church, to flie into the wilderness, where he sought to destroy her, but could not: and shee still retaines a remnant of her seede, which keep the commandments of God, and haue the testimony of Iesus Christ. Now this which I speake of the Church of Rome, cannot be said in like manner of the congregations of Turks and other infidels, that the hidden Church of GOD is preserved among them; because there is no meane to saluation at al: whereas the Church of Rome hath the Scriptures, though in a strange language: and baptism, for the outward forme; which helps God in al ages preserved that his elect might be gathered out of the midst of Babylon. This serues to stoppe the mouthes of Papists, which demand of vs, where our Church was fourescore yeares ago, before the dayes of *Luther*: whereby they would insinuate to the world, that our Church and religion is greene or new: but they are answered out of this very text, that our Church hath cuer bene since the dayes of the Apostles, and that in the very midst of the papacy. It hath bene alwaies a Church, and did not first beginne to be in *Luthers* time; but onely then began to shew it selfe, as hauing bin hid by an vniuersall Apostasie, for many hundred yeares together. Againe, we haue here occasion to consider the dealing of God with his

a Deut.
13. 5.

Reu. 11.
17.

Beatus
Bhenatus
on Ter
tull. lib.
de penit.

Confeff.
lib. 10. c. 3

De Dei
nat. hom.
5. tom. 5.
Hom. 2.
in Psal. 50

1. King.
19.4.

owne Church and people. Hee will not haue them for externall society to bee mixed with their enemies, and that for speciall purpose: namely, to exercise the humility and patience of his few seruants. When *Elias* saw idolatrie spread ouer all Israel, hee went apart into the wilderness, and in griefe desired to die. And *Dauid* cried out: *Woe is me that am constrained to dwell in Mesheck, and to haue my habitation in the tents of Kedar*, *Ps. 120. 5.* And iust *Lot* must haue his righteous soule vexed with seeing and hearing the abominations of Sodome.

Thirdly, by this commandment wee are taught what opinion to carrie of the present Church of Rome. It is often demanded, whether it bee a Church or no; and the answer may hence be formed on this manner. If by this Church be vnderstood a state or regiment of the people, whereof the Pope is head, and the members are all such as doe acknowledge him to be their head, and doe beleue the doctrine established in the Councell of Trent; wee take it to be no Church of God. Because Babylon, which I haue proued to bee the Church of Rome, is here opposed to the Church or people of God: and because we are commanded to come out of it: whereas we may not wholly forsake any people til they forsake Christ. Some will haply say, the Church of Rome hath the Scriptures and the Sacrament of baptisme. I answer first of all, they haue indeed the bookes of holy Scripture among them: but by the rest of their doctrine they overthrow the true sense thereof in the foundation, as I haue proued before. And though they haue the outward forme of baptisme, yet they ouerturne the inward baptisme, which is the substance of al, standing in the iustification and sanctification of a sinner. Againe, I answer, that they haue the word and baptisme, not for themselves, but for the true Church of God among them: like as the lanterne holdeth the candle, not for it selfe, but for others. Secondly, it may bee and is alleadged, that if the Pope be Antichrist, hee then sits in the temple, that is, the Church of God, & by this meanes the Romane Church shall be the true Church. *Answer.* He sits in the temple of God, but marke further how: *as God*, that is, not as a member, but as a manifest vsurper: like as the theefe sits in the true mans house: For the Popish Church and Gods Church are mingled like chaffe and corne in one heape: and the Church of Rome may bee said to bee in the Church of God, & the Church of God in the Church of Rome, as we say the wheate is among the chaffe, and the chaffe in the wheate. Againe, he is said to sit in the Temple of God, because the Romane Church, though falsely, takes vnto it selfe the title of the true Catholike Church. Some goe about to delay and qualifie the matter, by comparing the Church to a man lying sicke ful of soares, hauing also his throat cut, yet so as a body and soule are ioyned together, and life is remaining still. But all

2. Thef.
2.4.

A things well considered, it is rather like a dead carcase, and is void of all spirituall life: as the popish errors in the foundation do manifest. Indee a knowne harlot may afterward remaine a wife and be so tearmed; yet after the bill of diuorcement be giuen, the ceaseth to be a wife, though she can shew her marriage ring: now that Church hath receiued the bill of her diuorcement in the written Word, namely, 2. *Thess. 2.* and *Rev. 13. 11, 12 &c.*

B Furthermore, in this commandment wee may see a liuely portraiture of the state of all mankind. Here wee see two sorts of men: some are pertaining to Babylon, a people running on to their destruction: some againe are a people of God seuered from Babylon, and reserved to life euermlasting. If any aske the cause of this distinction; I answer, it is the very wil of God vouchsafing mercie to some, and forsaking others by withdrawing his mercie from them, for the better declaration of his iustice. Thus saith the Lord, *Rom. 11. 4.* I haue reserved *fewer thousand that neuer bowed the knee to Baal:* and the Prophet *Esay* saith, *Isa. 1. 9.* *Vnlesse the Lord had reserved a remnant, we had bene as Sodome and Gomorra.* By this distinction we are taught about all things to seeke to be of the number of Gods people, and to labour for assurance of this in our owne consciences. For if all should be saved, lesse care would suffice: but this mercie is not common to all: and therefore the more to be thought vpon.

C Lastly, here I note the speciall care that God hath ouer his owne children. He first giueth them warning to depart, before hee begin to execute his iudgement vpon his enemies, with whom they lue: that they might not bee partakers of their sins and punishments. Thus before God would punish Hierusalem, an Angel is sent to marke them in the fore-head that mourned for the abominations of the people. And in the destruction of the first borne of Egypt, the Angeli passed ouer the houses of the Iews, that had their posits sprinkled with the blood of the Paschall lambe: and this passing ouer, betokeneth safety and preferuation in the common destruction, to those that haue their hearts sprinkled with the blood of Christ. This blessing of protection should mooue vs all, to become true and hearty seruants of God. Men vsually become members of those societies & corporations, where they may inioy many freedoms and priuiledges. Well, behold: in the societie of the Saints of God, which is the true Church, there is the freedom from danger in all common destructions, and from eternall vengeance at the last day. When *Hester* had procured safety for the Iewes, and liberty to reuenge themselves vpon their enemies, it is said, that many of the people of the land became Iewes: Euen so, considering Christ hath procured freedom from hell, death, and damnation for all that beleue in him: we should labour about all things to become new creatures, ioyning our selues al-

2. Zer. 9.4

Exod. 12.
23.

waies to the true Church of God.

Hitherto I haue spoken of the commandment: now follows the reason thereof drawne from the end, *that they be not partakers of her sins: and that they receive not of her plagues.* Heere I might stand long to shew what be the sins of the Church of Rome: but I will onely name the principall. The first sinne is *Atheisme*: and that I proue on this manner: *Atheisme* is two-fold, open, coloured. Open Atheisme is, when men both in word and deed deny God and his word. Coloured Atheisme is not so manifest: & it hath two degrees. The first is, when men acknowledge God the Creator and gouernour of heauen and earth, and yet denie the Father, Sonne, and holy Ghost. Thus the Ephesians before they receiued the Gospell, are said to be *without God*, whom in their naturall iudgement they acknowledged; because they denied Christ, and consequently worshipped an idol of their owne braine, in that they worshipped God out of Christ. And in this respect though the Samaritans worshipped the God of *Abraham*, yet our Saviour Christ saith, *Iohn 4.22. they worshipped they knew not what.* And the Palmist saith of the Gentiles, *Psal. 96.5. that their gods are idols.* In this degree of Atheisme are placed Turkes and Iewes at this day: the Anti-Trinitaries, and Arians, and all that conceiue and worship God out of the Trinity. The second degree is, when men doe rightly acknowledge the vinity of the Godhead in the Trinity of persons: yet so, as by other necessary consequents partly of their doctrine, and partly of the seruice of God, they ouer-turne that which they haue well maintained. And thus I say, that the very religion of the Church of Rome is a kinde of Atheisme. For whereas it makes the merit of the workes of men to concur with the grace of God, it ouerthrowes the grace of God, *Rom. 11.* In word they acknowledge the infinite iustice, and mercie of God: but by consequent both are denied. How can that be infinite iustice, which may any way be appeased by humane satisfaction? And how shall Gods mercie be infinite, when we by our satisfactions mult adde a supply to the satisfaction of Christ? Again, *1. Ioh. 2.23. Hee that hath not the Sonne, hath not the Father:* and hee that hath neither Father nor Sonne, denies God. Now the present Romane religion hath not the Sonne, that is, Iesus Christ, God and man, the Mediatour of mankind: but hath transformed him into a fained Christ. And I shew it thus: For one Iesus Christ, in all things like vnto vs in his humanity, sinne onely excepted, they haue framed a Christ, to whom they ascribe two kinds of existing: one naturall, whereby he is visible, touchable, & circumscribed in heauen: the other not onely aboue, but also against nature; by which, he is substantially according to his flesh in the hands of euery priest, in euery host, and in the mouth of euery communicant, inuisible, vntouchable, vncircumscribed. And thus in effect they abolish

A his manhood. Yea they disgrace him of his offices. For one Iesus Christ the onely king, lawgiuer, & head of the Church, they ioine vnto him the Pope, not onely as a Vicar, but also as a fellow: in that they giue vnto him power to make lawes binding conscience, to resolute & determine vnfalibly the fence of holy scripture, properly to pardon sin both in respect of fault and temporal punishment, to haue authority ouer the whole earth and a part of hell: to depose Kings, to whom vnder Christ euery soule is to be subiect, to absolve subiects from the oath of allegiāce, &c. For one Iesus Christ the onely reall Priest of the new testament, they ioine many secondary priests vnto him, which offer Christ daily in the Masse for the sins of the quicke and the dead. For one Iesus Christ the al-sufficient Mediatour of intercession, they haue added many fellows vnto him to make request for vs, namely, as many Saints as be in the Popes kalendar. Lastly, for the onely merits of Christ, in whom alone the Father is well pleased, they haue deuised a Treasure of the Church, containing beside the merits of Christ, the ouerplus of the merits of Saints to be dispensed to men, at the discretion of the Pope. And thus we see, that Christ, and consequently God himselfe to bee worshipped in Christ, is transformed in a phantasie or idol of mans conceit. Again, there is alwaies a proportion betwene the worship of God, and our perswasion of him: & men in giuing vnto God any worship, haue respect to his nature, that both may be futable, and he well pleased. Let vs then see what manner of worship the Romane religion affoordeth. It is for the greatest part meere wil-worship, without any allowance or commendement from God, as *Durand* in his *Rationale* in effect acknowledgeth. It is a carnall seruice standing of innumerable bodily rites and ceremonies borrowed partly from the Iewes, & partly from the heathen: it is deuised betwene God and some of his creatures; in that they are worshipped both with one kind of worship: let them paint is as they can. Thus then, if by their maner of worshipping of God, we may iudge how they conceiue of him, as we may; they haue plainly turned the true God into a phantasie of their own. For God is no otherwife to be conceiued, then he hath reuealed himselfe in his creatures and word, and especially in Christ: who is the ingrauen image of the person of the Father.

The second sinne is *idolatrie*, and that as grosse as was euer among the heathen. And it is to be seene in two things. First, that they worship the Saints with religious worship, which without exception is proper to God. Yea they transforme some of them into detestable idols, making them in truth mediators of redemption, specially the virgin *Mary*, whom they call a *Ladie*, a *Goddesse*, a *Queene*, whom (a) Christ her Sonne obeyed in heauen, a *medicatrice*: or life, hope, the medicine of the diseased; and they pray vnto her thus, *Prepare thou glory*

a Bellar. l. 1. de sanct. ca. 16. Mistuli & Breutario relor.

for vs: defend vs from our enemies, and in the houre of death receiue vs, loose the bonds of the guiltie, bring light to the blinde, drive away al diuels. Shew thy selfe to be a mother: Let him receiue thy prayers. Again, their idolatrie is manifest, in that they worship God in at, or before images: hauing no commandement so to doe, but the contrary. They alledge, that they vse & worship images onely in a remembrance of God. But this is all one, as if an vnchast wife should receiue many louers into her house in the absence of her husband: and being reprooued, should answer; that they were the friends of her husband, and that shee kept them onely in remembrance of him. Thirdly, their Idolatrie exceeds the Idolatrie of the heathen, in that they worship a Breaden god, or Christ in and vnder the formes of bread and wine. And if Christ according to his humanity be absent from the earth, as I haue prooued, the Popish host is as abominable an idoll as euer was.

The third sinne is the maintenance of *Adulterie*. And that is manifest: first of all, in the toleration of the stewes, flat against the commandement of God, *Deut. 23. 17. There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.* And this toleration is an occasion of vncleannes to many young Men and Women, that otherwife would abstaine from all such kind of filthines. And what an abomination is this, when brother and brother, father and sonne, nephew & vncke, shall come to one and the same harlot, one before or after the other? Secondly, their law beyond the fourth degree allows the marriage of any persons: and by this meanes, they sometime allow incest. For in the vnequal collateral line, the person next the common stocke is a father or mother to the brothers or sisters posterity, as for example:

- 1 *John*
- ~ *Anne*
- ~ *Nicholas*
- 2 *Thomas*
- 3 *Lewes*
- 4 *Roger*
- 5 *Antonie.*
- 6 *James.*

Here *Anne* and *Nicholas* are brother and sister, and *Anne* is distant from *James* sixe degrees, he being her nephew as farre off: and the marriage betwene them is allowed by the Church of Rome, they not being within the compasse of foure degrees: which neuertheless is against the law of nature. For *Anne* being the sister of *Nicholas*, is in stead of a mother to all that are begotten of *Nicholas*, euen to *James*, and *James* his posterity. Yet thus much I grant, that the daughter of *Anne* may lawfully marry *James* or *Antonie*, the case being altered, because they are not one to another as parents and children.

The fourth sinne is *Magicke, forcerie, or witchcraft*, in the consecration of the host, in which they make their Breaden-god: in exorcismes ouer holy bread, holy water, and salt; in the casting out or driving away of diuels, by the signe of the crosse, by soleme coniurations, by holy water, by the ringing of bells, by lighting tapers, by reliques, and such like. For these things haue not their supposed force either by creation, or by any institution of God in his holy Word: and therefore if any thing be done by them, it is from the secret operation of the diuell himselfe.

The fifth sin is, that in their doctrine they maintaine periuery, because they teach with one consent, that a Papist examined may answer doubtfully against the direct intention of the examiner: framing another meaning vnto himselfe in the ambiguitie of his words. As for example, when a man is asked whether he said or heard Masse in such a place: though he did: they affirme he may say, no: and sweare vnto it: because hee was not there to reueale it to the examiner: whereas in the very law of nature, hee that takes an oath should sweare according to the intention of him that hath power to minister an oath: and that in truth, iustice, iudgement. Let them cleare their doctrine from all defence of periuery if they can.

The sixth sinne is, that they reuerse many of Gods commandements, making that no sinne which Gods Word makes a sinne. Thus they teach, that if any man steale some little thing, that is thought not to cause any notable hurt, it is no mortal sinne: that, the officious lie, and the lie made in sport, are veniall sinnes: that, to pray for our enemies in particular, is no precept, but a counsell; and that none is bound to salute his enemy in the way of friendship, flatte against the rule of Christ, *Mat. 5. 47.* where the word *amici*, signifieth all manner of curie and courtesie: that, rash iudgement, though consent come thereto, is regularly but a veniall sinne: that, it is lawfull to hit whiles to saue holines: that, the painting of the face is ordinarily but a veniall sinne: that, it is not lawfull to forbid beggins: whereas the Lord forbade there should be any beggar in Israel. Again, they teach, that men in their choler, when they are a chiding, and sweare wounds and blood, are not indeede blasphemers.

Lastly, their writers vse manifest lying, to iustifie their doctrine. They pleade falsely that all antiquitie is on their side; whereas it is as much against them, as for them: and as much for vs as them. Again, their maner hath bene, and is still to prooue their opinions, by forged and counterfeited writings of men, some where of I will name.

- 1 *Saint James Liturgie.*
- 2 *The Canons of the Apostles.*
- 3 *The books of Dionysius Areopagita, and namely, De Hierarchia Ecclesiastica.*
- 4 *The Decretall Epistles of the Popes.*
- 5 *Pope Clements works.*
- 6 *Some of the Epistles of Ignatius.*

Mola. tract. 2. cap. 4. can. 3.

Mola. tract. 2. c. 7. con. 1. prop. 6. item communiter omnes.

Mola. tract. 2. ca. 6. con. 1. prop. 15. idem ceteri.

Deut. 16. Greg. de Val. com. 3. dist. 1. q. 13. and Caictan.

Greg. cap. 9. de consan.

- 7 *Origens booke of repentance. His homilies in diuersos sanctos: Commentaries on Iob: & booke of Lamentation.*
- 8 *Chrysostomes Liturgie,*
- 9 *Basilis Liturgie and his Africa.*
- 10 *Augustines booke de 8 quest. Dulcitis. A booke of true and false repentance.*
- Serm. de festo commemorationis animarum, booke de dogm. Ecclesiast. Serm. ad fratres in Herecom. Ser. of Peters chaire. Booke of visiting the sick, &c.*
11. *Iustin Martyrs Questions and Answers.*
- 12 *Athanasius Epistle to Pope Felix.*
- 13 *Bernards Sermons of the Lords Supper.*
14. *Hieromes Epistls ad Demetriadem saouering of Pelagius.*
- 15 *Tertullian de Mongamia.*
- 16 *Cyprian de Chrysmate & de ablutione pedum.*
- 17 *In the Councell of Sardica the. 3. 4. and 5. canons are forged.*
18. *In the Councel of Nice all saue 20. are forged.*
- 19 *Certain Romane Councels vnder Syluester are forged. For he was at this time dead, and therefore could not confirme them: Zozom. lib. 2.*
- 20 *To the sixt canon of the Councell of Nice are patched these words, that the Romane Church hath alwaies had the Supremacie.*
- 21 *Lastly, I will not omit that Pope Sozimus, Bonifacius, & Celestinus falsified the Canons of the Councell of Nice, to prouoe appeales from al places to Rome; so as the Bishops of Africk were forced to send for the true copies of the said Councel from Constantinople & the Churches of Greece.*

I might here rehearse many other finnes which with the former call for vengeance vpon the Romane Church, but it shall suffice to haue named a few of the principall.

Now in this reason, our Sauour Christ prescribes another maine dutie to his owne people: and that is, to be carefull to eschew all the finnes of the Church of Rome, that they may withall escape her deserued plagues and punishments. And from this prescribed dutie I obserue two things. The first is, that euery good seruant of God, must carefully auoide contracts of marriage with professed Papists, that is, with such as holde the Pope for their head, and beleene the doctrine of the Councel of Trent. For in such matches men hardly keepe faith & good conscience, & hardly auoid communication with the sins of the Romane Church. A further ground of this doctrine I thus propound: In Gods word there is mentioned a double league between man & man, con-

try & conuntry. The first is, the league of concord when one kingdom binds it self to liue in peace with another, for the maintenance of trafficke without disturbance; & this kind of league may stand betwene Gods Church, & the enemies thereof. The second is, the league of amity: which is when men, people, or countries bind themselves to defend each other in all causes: and to make the warres of the one, the warres of the other; and this league may not be made with those that bee enemies of God. Iehosaphat, otherwise a good king, made this kind of league with Ahab: and is therefore reprooued by the Prophet, saying, Wouldst thou helpe the wicked, & loue them that hate the Lord? 2. Chro. 19. 2. Now the marriages of Protestants with Papists, are priuate leagues of amity, between person and person: and therefore not to be allowed. Again, *Iudah hath defiled the holines of the Lord which he loved, & hath married the daughter of a strange god;* where is flatly condemned marriages made with the people of a false god: Now the papists by the consequents of their doctrine & religio, turne the true Iehouah into an idol of their owne braine, as I haue shewed, and the true Christ reuealed in the written word, into a fained christ made of bread. Yet if such a marriage be once made and finished, it may not be dissolved. For such parties sin not simply in that they marry, but because they marry not in the Lord, being of diuers religions. The fault is not in the substance of marriage, but in the manner of making it; & for this cause, the Apostle commands the beleeuing party, not to forsake or refuse the vnbeleeuing party, being a very infidel (which no Papist is) if he or shee will abide, 1. Cor. 7. 13.

The second thing is, that euery seruant of God must take heed how he trauels into such countries where Popish religion is stablished, lest he partake in the sins & punishments thereof. Indeed to go vpon ambassage to any place, or to trauell for this end, that we may performe the necessarie duties for our special or general callings, is not vnlawfull: but to trauell out of the precincts of the Church, onely for pleasures sake, & to see strange fashions, hath no warrant. And hence it is, that many men which goe forth in good order well minded, come home with crazed consciences. The best traeller of al is he, that liuing at home or abroad, can goe out of himselfe, and depart from his owne sins and corruptions by true repentance.

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



Great is the number of those that embrace the religion of the present Church of Rome; being deceived by the glorious titles of Vniuersality, Antiquity, Succession. And no doubt though some be wilfully blinded, yet many de-

noted this way, neuer saw any other truth. Now of this & the rest I desire this fauour, that they wil but weigh & ponder with themselves this one thing, which I will now offer to their considerations, & that is, *That the Romane religion now stablished by the Councel of Trent, is in the principall points thereof against the grounds of the Catechisme,* that haue bene agreed vpon euery

since

since the dayes of the Apostles, by all Churches. These grounds are foure: the first is, the Apostles Creed: the second is, the decalogue or ten commandments; the third is, the forme of prayer called the Lords prayer: the fourth is the institution of the two Sacraments, Baptisme, and the Lords Supper, 1. Cor. 11. 23.

That I may in some order manifest this which I say, I will begin with the Symbole or Creed. And first of all it must be considered, that some of the principall doctrines beleeued in the Church of Rome are, that the Pope or Bishop of Rome is the vicar of Christ, and the head of the Catholike Church: that there is a fire of purgatorie after this life: that images of God and Saints are to be placed in Churches and worshipped: that praier is to be made to Saints departed, & their intercession to be required: that there is a propitiatorie sacrifice daily offered in the Masse for the sinnes of the quick & the dead. These points are of that moment, that without them the Romane religion can not stand: and in the Councell of Trent the curse *Anathema* is pronounced vpon al such as denie these or any of them. And yet marke; the Apostles Creed which haue been thought to containe all necessary points in religion to be beleeued, and hath therefore bene called the *key and rule of faith*; this Creede I say, hath not any of these points: nor the Expositions made thereof by the ancient fathers, nor any other Creede or confession of faith made by any Councell or Church for the space of many hundred yeares. This is a plaine prooffe to any indifferent man, that these be new articles of faith neuer knowne in the Apostolike Church: & that the fathers & councels could not find any such articles of faith in the books of the old and new testament. Answer is made, that all these points of doctrine are beleeued vnder that article, *I beleeue the Catholike church*, the meaning wherof they will haue to be this, I beleeue all things which the Catholike Church holdeth and teacheth to be beleeued. If this be as they say, wee must needs beleeue in the Church: that is, put our confidence in the Church, for the manifestation and the certainty of all doctrines necessarie to saluation: and thus the eternall truth of God the Creatour, shall depend on the determination of the creature; and the written word of God in this respect is made vn sufficient; as though it had not plainly reuealed al points of doctrine pertaining to saluation. And the ancient Churches haue been far ouerseen, that did not propound the former points to be beleeued as articles of faith, but left the to these latter times.

2. In this Creede, *to beleeue in God*, and *to beleeue the Church* are distinguished, *to beleeue in*, is pertaining to the Creatour, *to beleeue*, to the creature: as *Ruffinus* hath noted, when hee saith, that by this preposition *in*, the Creatour is distinguished from the creature, and things pertaining to God from things pertaining to men. And *Augustine* saith, *It must be knowne*

A *that we must beleeue the Church, and not beleeue in the Church: because the Church is not God, but the house of God.* Hence it follows that we must not beleeue in the Saints, nor put our confidence in our workes, as the learned Papists teach. Therefore *Enschimus* saith, *Wee ought of right to beleeue Peter and Paul, but to beleeue in Peter and Paul, that is, to giue to the seruant the honour of the Lord, wee ought not.* And *Cyprian* saith, *He doth not beleeue in God, which doth not place in him alone the trust of his whole felicity.*

3. The article, *conceived by the holy Ghost*, is ouerturned by the transubstantiation of bread & wine in the Masse, into the body and blood of Christ. For here we are taught to confesse the true and perpetuall incarnation of Christ, beginning in his conception, and neuer ending afterward: and we acknowledge the truth of his manhood; and that his body hath the essentiall properties of a true body, standing of flesh and bone: hauing quantity, figure, dimensions, namely length, breadth, thicknesse: hauing part out of part, as head out of teete, and feet out of head, being also circumscribed, visible, touchable: in a word, it hath all things in it, which by order of creation, belong to a body. It will be said, that the body of Christ may remaine a true body and yet be altered in respect of some qualitie, as namely circumscription. But I say againe, that local circumscription can no way be seuered from a body, it remaining a body. For to be circumscribed in place, is an essentiall propertie of euery quantitie: and quantitie is the common essence of euery bodie. And therefore a bodie in respect of his quantitie must needs be circumscribed in one place. This was the iudgement of *Leo*, when he said, *The body of Christ is by no means out of the truth of our bodie.* And *Augustine*, when he said, *Onely God in Christ so comes that he doth not depart: so returnes, that hee doth not leave vs: but man according to body is in place, and goes out of the same place, and when hee shall come to another place, hee is not in that place whence he comes.* To help the matter, they vse to distinguish thus: Christs body in respect of the (a) whole essence thereof may be in many places; but not in respect of the whole quantitie, whereby it is onely in one place: but as I haue said, they speake contraries: for quantitie (by all learning) is of the essence of a body, without which a body cannot be.

4. In the Creede we confesse that Christ is ascended into heaven, and there after his ascension sits at the right hand of his Father, & that according to his manhood. Hence I conclude, that Christs body is not really and locally in the Sacrament, & in euery Host, which the priest consecrateth. This argument was good when *Vigilius* against *Eutyches* said, *When it (the flesh) was on earth, it was not in heauen: and because it is now in heauen, it is not on earth:* and he addes afterward, that this is the Catholike faith & confession. And it was good when *Fulgentius* said, *According to his humane substance*

Rhem.
Test. on
Rom. 10.
14.
Euseb.
Emist.
hom. 2.
de symb.
Cypr. de
dupl.
Martyr.

Epist. 70.

Tra 8. 31.
in loh.

a Totalitate essentiae, non totalitate quantitates.

Lib. 4.

Ad Thra

Ruff. in
Symb.

Serm. 131
de Temp

he was absent from earth, when he was in heauen, & he left the earth when he ascended into heauen. And, The same inseparable Christ, according to his whole manhood leaving the earth, locally ascended into heauen, & sits at the right hand, & according to the same whole manhood, he is to come to iudgement. And it was good when Cyril said, No man doubts but that when hee ascended into heauen, though he be alwaies present by the power of his spirit, he was absent in respect of the presence of his flesh. And it was good wth Augustine said, According to the flesh which the Word assumed, he ascended into heauen, he is not here: there he sits at the right hand of the Father: and he is here according to the presence of his Maiestie. And, Hee went as he was man, and he abod as he was God: he went by that whereby he was in one place; he abod by that whereby he was every where.

5. Againe, in that we beleue the Catholike Church, it follows that the Catholike Church is inuisible: because things seene are not beleueed. And the answer commonly vsed, that we beleue the holines of the Church, will not serue the turne. For the words are plaine, and in them we make confession, that wee beleue not onely the holinesse of the Church, but also the Church it selfe.

Lastly, the articles, Remission of sinnes, Resurrection of the body, and Life euermlasting, containe a confession of speciall faith. For the meaning of them is thus much: I beleue the remission of mine owne sinnes, and the resurrection of mine owne body to life euermlasting: and that by the iudgement of learned antiquitie. Augustine saith, If thou also beleue that thou shalt rise againe and ascend into heauen (because thou art sure of so great a patrone) thou art certaine of so great a gift. And, Make not Christ lesse, who brings thee to the kingdome of heauen: for remission of sinnes. Without this faith, if any come to baptisme, he shuts the gate of mercie against himselfe. And, whosoever faithfully beleueeth, and holds this profession of his faith (in which all his sinnes are forgiven him) let him prepare his will to the will of God, and not feare his passage by death. And, The whole Sacrament of baptisme stands in this, that wee beleue the resurrection of the body, and remission of sinnes to be given vs of God. And, He gaue these keyes to the Church —, that whosoever in his Church, should not beleue his sinnes to be forgiven, they should not be forgiven vnto him; and whosoever beleueed, and turned from them, abiding in the lappe of the said Church, at length shall be healed by faith and amendment of life. And, That which thou hast heard to be fulfilled in the glorious resurrection of Christ, beleue that the very same shall be fulfilled in thee, in the last iudgement, and the resurrection of thy flesh, shall restore thee for all eternitie. For vnto thee thou shalt beleue that thou art to be repaired by death, thou canst not come to the reward of life eternall. And in ancient time, the article of the resurrection hath bene rehearsed on this manner, The resurrection of the flesh: and the last applied vnto it, To euermlasting life. Hence then two maine o-

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

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

Secondly, the commandment, Thou shalt not make to thy selfe any grauen image, &c. hath two seuerall parts. The first forbids the making of carued or grauen images: the second forbids the adoration of them. Now the first part is notably expounded by Moses, Deut. 4. 16. Take good heed vnto your selues that yee corrupt not your selues, and make you a grauen image or representation of any figure in the likenesse of male or female. Marke the reason of this prohibition in the same place: for (saith he) ye saw no image in the day the Lord spake vnto you in Horeb. And v. 12. Ye heard the voice of the words, but saw no similitude saue a voice. Now the reason being vnderstood of the image of God himselfe, the prohibition must needs be vnderstood. Againe, there is no question, that God directeth his commandment against a sinne in speculation, but against some common and wicked practise of the Iewes, & that was to represent God himselfe in likenesses and bodily formes, Esa. 40. 18. And that was also the practise of the Gentiles, that were more grosse in this kind then the Iewes. Rem. 1. 23. This then is plaine to any indifferent man, that the first part of the commandment forbids the making of grauen images, or likenesses of the true Iehonah: and thus the Roman Catholike vnderstands the words. As for the second part, it must be vnderstood according to the meaning of the first: and therefore it forbids vs, to bow down to any image of God. Hence then it follows, that to worship God or Saints in, or at images, and to worship images with religious worship, is abominable idolatry. And common reason might teach vs thus much. For they that adore and worship the true God in images, doe bind the presence of God, his operation, grace, & his hearing of vs, to certaine things, places, signes, to which hee hath not bound himselfe, either by commandment or promise: and this is, otherwise to worship God, and to seeke for his blessings, then he hath commanded himselfe to bee worshipped, or promised to heare vs.

Cyril. l. 9.
in Ioh.

Symb. ad
Catech.
lib. 4. c. 7.
& l. 2. c.
10.

Serm.
113. de
Temp.

De Doct.
Christi. l.
1. cap. 18.

Serm.
113. de
Temp.

Ruffin. in
Symb.
Aug. de
Symb. l.
1. c. 6. ad
Catech.
& En-
chir. c. 44.

Vpon this ground is plainly ouerthrowne the excuse which they make, that they worship not images, but God and Saints in images: for neither God nor the Saints doe acknowledge this kinde of honour, but they abhorre it. Whence it followes necessarily, that they worship nothing beside the image, or the deuice of their owne braine, in which they faine to themselves such a God as will be worshipped, and receiue our prayers at images. It will bee said, that the Papiſts doe not otherwise tie the worship and inuocation of God to images, then God tyed himselfe to the Sanctuary and the temple of *Salomon*. And I say againe, it was the will of God that he would shew his presence, and bee worshipped at the Sanctuary, and the Iewes had the warrant of Gods Word for it: but we haue no likewarrant, either by promise or commandement to tie Gods presence to an image or crucifixe. Again, reason yet further may discouer their idolatry. They, which worship they know not what, worship an idol: but the Papiſts worship they know not what: I proue it thus. To the consecration of the host, there is required the intention of the Priest, at the least virtually, as they say: and if this be true, it follows that none of them can come to the Masse, or pray in faith, but hee must alwaies doubt of that which is lifted vp by the hands of the Priest in the Masse: whether it be bread or the bodie and blood of Christ. For none can haue any certainty of the intention of the priest in consecrating this bread and this wine: but rather may haue a iust occasion of doubting, by reason of the common ignorance and loosenesse of life in such persons.

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

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

Fifthly, the last commandement of lust, forbids the first motions to sinne, that are before consent. I proue it thus. Lust is forbidden in the former commandements as well as in the last, yea lust that is ioyned with consent: as in the commandement, *Thou shalt not commit adulterie*, is forbidden lust

after our neighbours wife: and in the next, lust after our neighbours goods, &c. Now if the last commandement also forbid no more but lust with consent, it is confounded with the rest: and by this meanes there shall not be ten distinct words, or commandements: which to say is absurd: it remains therefore that the lust here forbidden goes before consent. Again, the Philosophers knew that lust with consent was euill, euen by the light of nature: but *Paul* learned Pharisee, and therefore more then a Philosopher, knew not lust to be sinne, that is forbidden in this commandement. *Rom. 7. 7.* Lust therefore that is forbidden here, is without consent. Wicked then is the doctrine of the Romane Church, teaching that *in euery more all sinne is required an act commanded of the wil: and hence they say, many thoughts against faith, and vnclane imaginations are no sinnes.*

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

To come to the third part of the Catechisme: the Lords prayer is a most absolute and perfect forme of prayer. For which cause it was called of *Tertullian*, *The breuierie of the Gospel*: and *Cassianus* saith, *The law of praying is the law of beleeuing, and the law of working*. Now in this prayer wee are taught to direct our prayers to God alone, *Our Father*, &c. and that onely in the name and mediation of Christ. For God is our Father onely by Christ. It is needlesse therefore, to vse any inuocation of Saints, or to make them our mediators of intercession vnto God; and it is sufficient if we pray onely vnto God in the name of Christ alone.

2. In the fourth petition, we say thus, *Giue vs our daily bread*. In which words, wee acknowledge that euery morsel of bread is the meere gift of God. What madnesse then is it for vs to thinke, that wee should merit the kingdome of heauen by workes, that cannot merit so much as bread?

3. In the next petition, *Forgiue vs our debts*, foure opinions of the Romane religion are directly ouerthrowne. The first is, concerning humane satisfactions. For the childe of God is here after his conuersion taught, to humble himselfe day by day, & to pray for the pardon of his daily sins; now to make satisfaction, and to sue for pardon, be contrary. The second opinion here ouerthrowne, is touching merits. For we doe acknowledge our selues to be debtors vnto God, yea bankrupts, and that beside the maine summe of many thousand talents, we daily increase the debt, therefore we cannot possibly merit any of the blessings of God. It is meere madnesse to thinke, that they which cannot pay their debts, but rather increase

Mol.
tract. c. 27
con. 4.

them day by day, should deferue or purchase any of the goods of the creditours, or the pardon of their debts: and if any fauour be shewed them, it comes of meere good will without the least desert. In a word, this must bee thought vpon, that if all we can doe, will not keepe vs from increasing the maine summe of our debt, much lesse shall wee bee able by any merit to diminish the same: by good right therefore doe all good seruants cast downe themselves and pray, *Forgiue vs our debts*. The third opinion is, that punishment may bee retained, the fault being wholly remitted: but this cannot stand, for here sinne is called our debt: because by nature we owe vnto God obedience, and for the defect of this payment, we further owe vnto him the forfeiture of punishment. Sinne then is called our debt in respect of the punishment. And therefore when we pray for the pardon of sinne, wee require the pardon not only of fault, but of the whole punishment. And when a debt is pardoned, it is absurd to thinke that the least payment would remaine. The fourth opinion is, that a man in this life may fulfill the law, whereas in this place every seruant of God is taught to aske a daily pardon for the breach of the law. Answer is made, that our daily sins are veniall and not against the law, but beside the law. But this which they say is against the petition: for a debt that comes by forfeiture is against the bond or obligation. Now every sinne is a debt causing the forfeiture of punishment; and therefore is not beside, but directly against the law.

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

5. In the last words, *and leade vs not into temptation*, wee pray not, that God would free vs from temptation (for it is otherwhiles good to be tempted, *Psal. 26. 1.*) but that we be not left to the malice of Sathan, and held captiue of the temptation, for here to bee ledde into temptation, and to be deliuered, are opposed. Now hence I gather, that hee which is the childe of God truly iustified and sanctified, shall neuer fall wholly and finally from the grace of God: and I conclude on this manner. That which we aske according to the will of GOD, shall be granted, but this the childe of God asketh, that he might neuer be wholly forsaken of his Father, and left captiue in temptation. This therefore shall be granted.

6. This clause *Amen*, signifieth a speciall faith

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

To come to the last part, to the institution of the sacrament of the Lords supper, *1. Cor. 11. 23.* In which first of all the reall presence is by many circumstances ouerthrowne. Out of the words, *he tooke and brake*, it is plaine, that which Christ tooke was not his body: because he cannot be said with his owne hands to haue taken, held, and broken himselfe, but the very bread. Again, Christ said not, *vnder the forme of bread, or in bread*: but *This*, that is, *bread is my body*. 3. Bread was not giuen for vs, but onely the body of Christ: and in this first institution, the body of Christ was not really giuen to death. 4. The cup is the new Testament by a figure: why may not the bread be the body of Christ by a figure also? 5. Christ did eate the supper, but not himselfe. 6. We are bidden to doe it, *till he come*: Christ then is not bodily present. 7. Christ bids the bread to be eaten in a remembrance of him: but signes of remembrance are of things absent. If the Popish reall presence be granted, then the body and blood of Christ are either seuered, or ioyned together: if seuered, then Christ is still crucified: if ioyned together, then the bread is both the body and blood of Christ: whereas the institution saith, *The bread is the body, and the wine is the blood*.

2. Again, here is condemned the administration of the Sacrament vnder one only kinde. For the commandment of Christ is, *Drinke ye all of this, Mat. 26. 27.* And this commandment is rehearsed to the Church of Corinth in these words: *Doethis as oft as ye drinke it in remembrance of me, 1. Cor. 11. 25.* And no power can reuerse this commandment: because it was established by the foueraigne head of the Church.

D These few lines, as also the former treatise, I offer to the view and reading of them that fauour the Romane religion: willing them with patience to consider this one thing, that their religion, if it were Catholike and Apostolike (as they pretend) could not be contrarie so much as in one point, to the grounds of all Catechismes, that haue bin vsed in Churches confessing the name of Christ, euer since the Apostles dayes. And whereas it crosseth the said grounds in sundrie points of doctrine, (as I haue proued) it is a plaine argument, that the present Romane religion is degenerate. I write not this, despising or hating their persons for their religion, but wishing vnfainedly their conuersion in this world, and their saluation in the world to come.